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A

HEBREW & CHALDEE LEXICON

TO

THE OLD TESTAMENT.

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J. Stoddard

A HEBREW & CHALDEE LEXICON

TO

THE OLD TESTAMENT

WITH AN INTRODUCTION

GIVING A SHORT HISTORY OF HEBREW LEXICOGRAPHY

BY

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THIRD EDITION

IMPROVED AND ENLARGED CONTAINING A GRAMMATICAL AND ANALYTICAL APPENDIX

TRANSLATED FROM THE GERMAN

BY

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CONTENTS

LIST OF ABBREVIATIONS.

a loc. = *a local.*
abs. = *absolute.*
abstr. = abstract.
acc. = accusative.
act. = active.
adj. = *adjective.*
adv. = *adverb.*
adv. acc. = Adverbial Accusative.
Af. = *Afel or Aphel.*
ap. = *apocopated.*
ἅπ. λεγ. = *ἅπαξ λεγόμενον.*
Appos. = Apposition.
Aq. = Aquila.
Ar. = Arabic, the Arabic version.
Aram.=*Aramaean* (Chaldee, Syriac).
Art. = Article.
c., constr. = *construct.*
caus. = causative.
ch. = chapter.
cod. = codex.
cogn. = cognate.
coll. = *collective.*
com., comm. = *common.*
comp. = compare.
concr. = *concrete.*
conj. = *conjunction.*
conseq. = consequently.
constr. = construct state.
Dag. = Dagesh.
dat. comm. = *dativus commodi.*
defect. = *defective.*
def. = *definitive.*
den. or denom. = denominative.
deriv. = derivative.
D. f. = Dagesh forte.
D. l. = Dagesh lene.
du. = *dual.*
epic. = *epicene.*
e. g. = exempli gratia, for example.
f. = *feminine.*
fig., figur. = figuratively.
fut. = *future.*
gen. = genitive.
Gent. = *Gentile.*
Gr. Ven. = graec.-veneta, the Venetian Greek version.
Hif. = *Hifil* or *Hiphil.*
Hof. = *Hofal* or *Hophal.*
i. e. = id est
ib. = ibidem.
ident. = identical.
imp. = *imperative.*
impf. = *imperfect.*
inf. = *infinitive.*
interj. = *interjection.*
intr. = *intransitive.*
Lat. = Latin.
LB. d. Or. = Literaturblatt des Orients.
LXX = the Septuagint version.
m. = *masculine.*
Makk. = Makkeph.
Malt. = Maltese.
metaph., metaphor. = metaphorically.
mod. = modern.
Nif. = *Nifal* or *Niphal.*
nom. = *noun.*
nom. verb. = verbal noun.
n. p. = *proper name.*
NT. = New Testament.
num. card. = *cardinal number.*
num. ord. = *ordinal number.*
obj. = object.
Onk. = Onkelos.
opp., oppos. = opposed.
org. = organic.
p. = page.
p., pers. = *person.*
Pa. = *Pael.*
part. = *participle.*
pass. = passive.
patr. = *patronymic.*
Pers. = Persian.
Pesh. = Peshito.
pf. = *perfect.*
Phenic. = Phenician.
Pih. = *Pihel.*
pl. = *plural.*
pr. dem. = *pronoun demonstrative.*
prob. = probably.
prop. = properly.
Puh. = *Puhal.*
refl. or reflex. = reflexive.
Sam. = Samaritan.
Sanskr. = Sanskrit.
sc. = scilicet.
sing. = *singular.*
spec. = specially.
st. c. = *status constructus.*
subst. = *substantive.*
s., suff. = *suffix, suffixes.*
syr. = Syriac, the Syriac version.
Talm. = Talmudic.
Targ. = Targum, Targums, Targumic.
tr. = *transitive.*
transp. = transposed.
v., vs. = verse.
ψ = Psalm.

PREFACE TO THE SECOND GERMAN EDITION.

The demand for a second edition of this dictionary has come sooner than I could have anticipated, viz. after the lapse of a year. This new edition is increased by a copious Grammatical and Analytical Appendix, and by repeated revision, correction and enlargement of the dictionary itself in the spirit of advancing science, and in the interest of youthful students. But however flattering it may be to the author that his lexical treatment of the materials of the Hebrew tongue, notwithstanding the authority of half a century (Gesenius), corresponds to the present state of Hebrew philology, he must not neglect to repay the indulgence of the students of Holy Writ by repeated siftings of the lexical materials. This edition has not been issued simply like the former one, even apart from the Index and the Appendix; although the productions of O. T. philology since the conclusion of the first edition last year, and the exegetical advances connected with it, could only be inconsiderable. The materials of the language have been reviewed, the latest exegetical and philological improvements have been made use of for the dictionary; and thus many articles, with all their brevity, bear the traces of continued labour. This perhaps might be the fitting place to mention briefly the linguistic view which I have consistently maintained since 1834, and according to which the materials of the Hebrew language are here treated lexically. It is the more necessary to do so, since many scholars in general go on in the antiquated track, and shrink from the examination of advanced philology. It is well known that since the founding of Hebrew grammar and of Hebrew lexicography the idea has prevailed, that primitive roots lie at the basis of the verb-stems which form the points of development for all grammatical changes; and this view presses upon the impartial enquirer so clearly and convincingly, that nothing but defective mental activity can overlook it. These primitive roots I have called here, after

Grimm's example, organic. I have discovered them by comparison of the verbal stems one with another in the language itself and with those of the dialects, and have afterwards added the result to each stem. If we take by way of example the first stem of a verb in the dictionary which has three consonants, viz. אָבַד with the primitive signification *to be separated, isolated*, it is immediately forced upon us in enquiring after the organic root, that it can only lie in בד *bad*, and that א must have been added to the peculiar formation of the stem in the second period of the development of the language, when the Semitic separated from the Iranian. A proof of this manner of investigation is the stem of the verb בַּד (belonging to the noun בַּד and to בָּדָד) which has a similar fundamental idea, and consequently covers itself with the form אָ־בַד; as also that the organic root in פָּד—ה and פָּד—ע gives back the form as well as the idea in a modified state. To this may be added, that the Arab. بَادَ corresponds to the Hebrew אָבַד, that بَدَّ signifies *to part, to separate*, so that not a shadow of doubt can exist concerning the organic root*. The organic roots of the stems of all the Hebrew verbs can be ascertained so clearly and distinctly, that the determination of the idea is by their means accurately defined, and the literal sense of many passages amounts to certainty. It is a sort of philological prejudice to avoid these discoveries. Comparisons of organic roots with those of the Indogermanic tongues only stand in the second line, and do not form a necessary part of Hebrew lexicography but belong to the science of comparative philology generally, from which Semitism cannot be excluded. In my dictionary, however, the former as well as the latter is treated subordinately, since it serves solely for the understanding of Scripture, and has only to offer what is necessary to the elucidation of the Sacred Text. The establishment of the fundamental idea of a verb-stem, its successive changes, the copious proofs for all significations, the interpretation of difficult passages, or at least the endeavour not to ignore or to shun them as other earlier

* It was indeed more difficult to perceive the organic roots in נָבַט, צָמַח, פָּרַח, אָרַח &c. from the stems, but after a systematic analysis, and a comparison with cognate Semitic and similar Indo-Germanic roots, they may be shown so clearly, that scarcely any well-founded objection can be raised against them.

dictionaries have done — this forms the true, proper kernel and essence of the present dictionary, to which the discovery of primitive roots in groups, and the comparisons within Semitism, are merely small additions. In a lexicon devoted to the service of exegesis, I have almost wholly omitted comparison with the Indo-Germanic, adding only here and there a little according to the approved "*etymologische Forschungen auf dem Gebiete der indogermanischen Sprachen*" by *Pott*. Attention has also been bestowed on the establishment of rare stems of verbs and of organic roots, with the accurate grounding of their signification, although represented in the Old Testament by a derivative noun, or by a proper name only. This peculiarity of Hebrew Lexicography was rightly asserted a century ago; since neither the Hapaxlegomena nor the greater number of proper names could be interpreted by the side of the small remains of old Hebrew writings. I have therefore sought to carry out such a mode of enriching lexicography, with the greatest possible logical consistency. The proper names of the Old Testament have received a great number of Hebrew verb-stems, an abundance of rare noun-forms considerably enriches the Hebrew language; and the increase comes first to benefit Hebrew and then Semitic philology. The interchange of the consonants of one organ of speech, which has its foundation in the language itself, as well as the allied idioms the Aramæan and Arabic, were necessary guides in the linguistic investigation of proper names. In considering the signification of such names I also arrived at the important conviction respecting the Old-Semitic theology, that in it ideas of God or gods may be perceived from whom attributes were assigned in the giving of names. The giving of names was generally an act of religious consecration, concentrating itself in an eulogy, in an appeal to God or to any divinity, as a confession. The Semites, as well as the ancient Hebrews, were not monotheists from the beginning, as modern scholars assert in order to rob revelation of its merit; but polytheists, whom nothing but revelation made monotheistic. The polytheistic mind long continued in the nation; and although the divinities appeared no longer as independent beings, they still bore distinguishing epithets. Under the words אָב, בַּעַל, מֶלֶךְ, אֲבִי, שָׁמִי, אֵל, צוּר, עָם, אָח, אָם, שַׁדַּי, אָדוֹן &c., which express some aspect or attribute of divinity

and therefore stand for the deity, proofs are given for what has been said.

Almost all groups of words, with the exception of the few which have continued to stand on the lowest step of mere feeling (Interjections), or those indicating position and relation to the speaker or listener (pronominal roots), proceed, as is known, from roots indicating ideas*. If the action, quality or existence of a thing be communicated through the medium of language, the existence which was before perceived and considered, and the appearance of things that reveals itself by sounds, are expressed by the word. The expression of the idea which attaches to the word, whether it describes action, motion, operation and being (a verb), or gives expression to a simple declaration, an apprehended object or phenomenon (a noun), is the so-called stem which etymology must seek out and explain. Where the noun represents the idea limited or at rest, we must consider it a derived form, and reduce it to a root of the primitive idea. Whether the noun occurs repeatedly or but once, whether the derivation from the active or passive conception of the verb be easily ascertained or not (Primitives), cannot be a guiding principle to etymological research. If we take for example the first verse of the Bible, we meet with four so-called primitive nouns (רֹאשׁ=רֵאשׁ, אֱלֹהִים, אֶרֶץ and שָׁמַיִם), which can only be perceived in their essential meaning by going back to presupposed stems of verbs.

As in rare nouns so also in proper names there lies a rich material of language, which the lexicographer and the linguist must make use of; for in Hebrew as in all other languages, proper names conceal a rich treasure of old linguistic monuments; and for Hebrew the radical ideas deduced from proper names and archæological forms of words are the more necessary and productive amid the few remains of old writing, as they present glances into old Semitism. I have therefore bestowed greater attention than, I believe, has hitherto been done, upon the development of the roots of verbs from proper names, by comparison with the Semitic dialects, as well as on the meaning of their old forms; and upon an investigation of the primitive view

* Compare my "Lehrgebäude d. aramäischen Idiome" etc. (Leipzig 1835. 8.) pag. 80—83.

of giving names, according to certain principles evolved by inquiry. For names which are not Semitic, such as Persian, Egyptian, Indian, Armenian &c., I have made use, besides the old helps (*Jablonsky*, *v. Bohlen* and others), of the new (*Haug*; *Philox. Luzzatto*, *Bunsen*, *Benfey* and *Stern**, *Rosellini*, *Gildemeister***, *Grotefend*, *Rawlinson*, *Ign. Rossi*, *Oppert* and others).

Besides a scientific investigation of the stems of verbs from nouns preserved, besides the discovery of very ancient materials of the Hebrew language that have come through the medium of proper names, for certain groups of speech as well as things, a number of monographs has been made use of and accurately examined, that have more or less successfully advanced the ancient familiar sources. Of such monographic works I will mention only: *Hupfeld's* Essay on Hebrew Particles (after the example of my system of the Aramaic idioms); *Larsow*, de dialectorum ling. syr. reliquiis (Berlin 1841); *Roediger*, Attempt to decipher the monuments of Himyaritic writings; *Tuch*, On the Sinaitic inscriptions; *Ewald*, On the Phenician views of the creation of the world (Göttingen 1851, 4); *Knobel*, "Die Völkertafel der Genesis" (Giessen 1850, 8); *Schimk*, de numis biblicis (Wien 1835, 4); *Cavedoni*, Biblical Numismatics, translated from the Italian by *Werlhof* (Hannover 1855-56, 8); *Hengstenberg*, Beiträge zur Einleitung in's A. T.; *Bertheau*, Zur Geschichte der Israeliten, zwei Abhandlungen; *de Luynes*, Essai sur la numismatique etc. (Paris 1846, 4); *H. v. Niebuhr*, Geschichte Assur's und Babel's; *Lepsius*, Chronology of the Egyptians; *v. Gumpach*, Alttestamentliche Studien; *de Saulcy*, Recherches sur la numismatique judaïque (Paris 1854, 4); *Wood* and *Dawkins*, Ruins of Palmyra and Baalbek. These and similar single works whose mention here would be too tedious, abundantly complete the excellent exegetical works of the last decennia, and offer to the lexical inquirer such rich materials, that he is reduced to a sharply defined system and to judicious limitation.

With respect to the topography and geography of Palestine, as well as the geographical names in the Old Test., excellent recent works of travel have contributed to an accurate know-

* Of the former also "Über das Verhältniss der ägypt. Sprache zum semit. Sprachstamm" (Leipzig 1844). ** De rebus Indicis (Bonn 1838).

ledge, and have more firmly established the etymologies too. Besides the older but always useful travels of ***Arvieux, Bachiene, Berggren, Bruce, Buckingham, Burckhardt, Chardin, Clarke, Hasselquist, Jaubert, Jolliffe, Ker Porter, Korte, Laborde, Lorent, Maundrell, Olivier*** and others, it was especially ***Robinson's*** "Palästina und die südlich angrenzenden Länder" (3 vols.), and his later "Biblical Researches in Palestine", that rendered the best service to the geographical portion of this dictionary. But ***J. Wilson's*** "Lands of the Bible", ***Schultz's*** "Jerusalem", ***Williams'*** "Holy City", ***Tobler's*** "Bethlehem und Palästina", ***Van der Velde's*** "Reise durch Syrien und Palästina", ***Porter's*** "Five years in Damascus", ***Lynch's*** "Narrative of the United States' expedition to the river Jordan and the Dead Sea", and many other recent works have been likewise consulted. As careful an examination as possible has been bestowed on the meaning of geographical names outside Palestine; and I have repeatedly arrived at conclusions which deviate in part from those most recently adduced. I need only refer to אַשְׁכְּנַז, סִינִים and תַּרְשִׁישׁ. With regard to comparison of the Semitic dialects, of the Aramæan and Arabic, or consultation of the Coptic and other dialects not Semitic, I have a few more words to say, for this department appears to offer welcome materials for judges. A scientific lexicography of the languages in question does not yet indeed exist, but the lexicons extant are not so imperfect as to make it impossible for one to find the true development of ideas and meanings with the assistance of the Semitic dialects. From the study of Arabic literature, for example, many things may be supplied to and corrected in Arabic lexicography; but for the comparison of one dialect we can but seldom draw out of it, since the fundamental signification, which is the only guiding principle, can rarely be met with in reading. Owing to the explanation of Arabic verb-stems by means of incidental, remote meanings found in one writer, distinguished Arabic scholars have too frequently been led into errors and false lexical conceptions, which might have been avoided by comparison with Hebrew or Aramæan. In going to the Arabic for an explanation of rare Hebrew words, I have proceeded most conscientiously as far as the etymological and lexical study of Arabic makes it possible; and if a few of the numerous comparisons of Arabic

be not certainly proved, this cannot be prejudicial to the whole work.

May this second edition meet with a reception as favourable as that which was indulgently accorded to the first. Teachers and scholars will certainly recognise in it the hand of improvement, and a confirmation of the old proverb "Dies diem docet".

Leipzig, April 1863.

Dr. Julius Fürst.

PREFACE TO THE FIRST GERMAN EDITION.

This first and larger volume of my dictionary on the writings of the Old Testament treated according to the latest and most approved advances of lexicology, I give with sincere confidence to an impartial public; the edition in parts having already awakened among interpreters and inquirers into the Semitic tongues a feeling favourable to the new work. For the third time since 1834 I have investigated etymologically and compared linguistically the treasures of the ancient Hebrew; I have reviewed with a true estimate of the Semitic spirit the peculiar material of the language of the Old Testament; and the knowledge I have gained has kept me alive to the conviction that the cessation in Hebrew lexicography, which has lasted for nearly forty years and has not been perceptibly interrupted by late attempts begun too often in a perverted manner, is about to give way to great advances in acquaintance with the Hebrew tongue. In a new dictionary of the Old Testament, which orientalists and theologians generally desire, and which the highly-esteemed publisher has professed himself ready to issue at a great sacrifice, the public demand not merely a strict account of current meanings and the reduction of them to their originals, not merely a high esteem for the received text, completeness of articles explaining the forms of K'ri and K'tib, the union of brevity with the proof-passages equally necessary, an observance of the Masoretic orthography and accents, the accurate combination of derivative words with their stems, but also a profound comprehension of the stems of verbs and pro-

nouns as the foundation-stones of the whole language, by which the establishment of the fundamental signification ceases to appear fictitious. With this view I have aimed at a more certain grasp. and as far as possible a complete knowledge of this very ancient language. I have endeavoured to understand its peculiarities, to penetrate the laws of its formation; and it is for the public to decide, whether I have shewn the capacity to set forth the knowledge I have acquired, clearly and intelligibly.

But we have to do not merely with fundamental linguistic knowledge, but also with all remote Hebrew antiquity, with the application of the certainty which has been gained to exegesis and theology; and this aim, which must animate the Hebrew lexicographer, stirs up the conscientious inquirer to combine an impartial exegesis of the Old Testament with lexicography. Besides the analysis of Hebrew stems, and the separation of the organic kernel from the inorganic husk; besides the secure establishment of the fundamental meaning, and the comparison of organic roots with those similar or allied in other stems; besides the logical development of manifold meanings from the primitive signification, with the Hebrew or Semitic views lying at the foundation, which is a leading principle in restoring a sensuous idea: I have had regard to interpretation and archæology, for every word occurring in a difficult passage has been treated exegetically and archæologically with special attention. Of everything else, as well as of the whole field of Hebrew lexicography which has been elaborated anew, an intelligent public will be able to form their own judgment after some use of the book. Even lexicography should be a work of art in its kind, whose worth and object may be perceived by a cursory glance, without its being necessary to say a word to explain what the author wishes and aims to accomplish.

Leipzig, July 1857. Dr. Julius Fürst.

A CONTRIBUTION

TO THE HISTORY OF HEBREW LEXICOGRAPHY.

When I published the first part of this Dictionary I promised to give as an appendix a short history of Hebrew Lexicography. That promise I now endeavour to fulfil; though the work has proved more extensive and exhausting than I could foresee; and its aims and objects urgently warn me to limit my space. It is self-evident that by a history of lexicography cannot be intended here the proper preliminary studies of lexicographers — that is to say, a representation of the resources and languages necessary to explain Hebrew words, such as *Gesenius* understood its main purpose to be. Nor can it include arguments to shew how useful a consultation and comparison of the Aramaean idioms, of the Arabic, Himyaritic, Ethiopic, Amharic, Phenician and even of the Coptic languages at times must be in the decipherment of many Scripture words. No one also will expect a bibliographical enumeration of all the Hebrew dictionaries published since the introduction of printing, such as *J. Ch. Wolf* gave, up to his own time, in his great Hebrew Bibliotheca; since my purpose does not call for such enumeration. I contemplate rather, a concise sketch shewing how the explanation of the words belonging to the Hebrew language was historically developed by degrees; how an alphabetical arrangement was first attempted in a peculiar and strange manner consisting of an abstract of old Hebrew dictionaries which had almost disappeared, and of similar works belonging to that department in the first thousand years of the common era.

Scripture itself already interprets numerous names of persons and places in order to deduce from them, or to confirm and expand, certain historical events[1]; which interpretations often contain a lexical view confirmed by later inquiry[2]. In a still more extended way attempts were made in the post-biblical and Talmudic time (till 500 after Christ) to interpret the proper names; and views of the connection of stems and their true meanings as confirmed by later inquiries may be easily perceived from a small essay which I undertook in 1845[3]. Many Talmudic teachers (Meïr, Jeshuah ben Qorcha and others) are famous as interpreters and expositors of personal proper names[4]. Biblical names

[1] *Aug. Knobel*, Genesis p. XIX. — [2] e. g. חַוָּה from חָוָה = חָיָה; אִשָּׁה formed out of אִישׁ; קַיִן from קָן = קָנָה; שְׁמוּאֵל from שְׁמוּעַ אֵל and many others. The stems הָוָה *to live*, קָן (קוּן) = קָנָה *to get*, the compensation of a quiescent sound by the Dagesh in אִשָּׁה, the elision of ע in שְׁמוּאֵל are lexical and grammatical possibilities; but yet they could not have been intended in the act of name-giving; rather does another signification seem to have been thought of in קַיִן, שְׁמוּאֵל. — [3] Printed in the New Zijjon by Professor *Goldenthal*, Leipzig 1845. 8. — [4] Yoma 83b (דִּיקָ); Midr. rab. 27a (דּוֹרְשׁ).

of places and nations are explained by such as were better known in subsequent times, by the traditional migrations of peoples and their supposed ramifications already adduced in the Talmud and Targums[1]; and even the names of animals are frequently elucidated according to derivatives from Hebrew stems[2].

A treatment of the Hebrew language according to its popular idiom and poetical style, according to its dialects and archaeological inflections (in the Song of Deborah, the Song of Solomon, in Hosea &c.) in northern Palestine, according to the dialect of Ashdod (Neh. 13, 23) and Galilee (Matth. 26, 7) — all this belongs rather to a history of the Hebrew language[3]. It has also been proved long ago in monographs, that the Mishna, that code of traditional laws which was collected towards the end of the second century in Aramaean, contains many elements of the old vulgar Hebrew, and is fitted to enrich the stock of words in the ancient language[4].

In addition to the explanations of personal and local names, together with those of words that occur but once or seldom, almost all the treasures of Hebrew scattered throughout the great works of the Talmud and Midrashim, are interpreted for ethical, homiletic and legendary-historical purposes, so that a collection of them would give a sort of Hebrew dictionary of the Talmudic time[5]. There existed also in the course of these centuries an incipient linguistic consciousness, that Aramaean in general, and the Babylonian, Syrian, Galilean and Nabathaean in particular, sometimes too the Phenician, Arabic, and even the old Persian, with all their diversities, are useful in clearing up ancient Hebrew words[6]; without our being able to speak of a *scientific* consciousness of comparative philology on that account. In the Christian church, in which but a few fathers of this time (till 420 after C.) shew a slight knowledge of Hebrew, those only can be regarded who learnt the language and the Biblical traditions by intercourse with Jews and Jewish teachers; translating and interpreting the Old Testament in the spirit of what they learnt. To these belong *Justin* the Martyr (150 after C.), *Clement* of Alexandria (200), *Origen* (230), *Ephrem* the Syrian (360), and especially *Jerome* (till 420); but they are all inferior to the Talmudic doctors in the interpretation of words. The last alone has shewn a better understanding of Hebrew, from his acquaintance with the geography and topography of Palestine which he got from a learned Jew of Tiberias (386)[7], in his book on Hebrew proper names with the names and situations of Hebrew localities (389); but particularly in his "*Quaestiones et traditiones*" upon the Old Testament books[8].

[1] Jerus. Meg. p. 5b; Midr. Rab. p. 32a; comp. Jerus. Targ. I. and II. See the interpreters of the so-called ethnographical table. *Jos. Schwarz*, das heil. Land (Frankfurt on the Main 1852. 8vo). — [2] e. g. חסידה, אנפה, and קאת, Chull. 63a. — [3] On the Galilean dialect all has been collected from the Talmud by *Lightfoot*, Opp. vol. II. p. 232 and following. — [4] Comp. *A. Th. Hartmann*, Supplementa ad W. Gesenii Lexicon e Mishna petita. Rostock 1813. 4to. *Gesenius*, Thesaurus linguae Hebraicae, partes I. II. III. 1829—1853. 4to. *A. Geiger's* Lehr- und Lesebuch zur Sprache der Mishna, 2 parts. Breslau 1845. 8vo. *Leopold Dukes*, die Sprache der Mishna. Lexicographisch und grammatisch betrachtet. Esslingen 1846. 8vo. — [5] A copious gleaning respecting the grammatical and lexical views of the Talmudists is found in *Mos. Konitz's* book העוין (Ha-Oyen). Wien 1796. 4to. — [6] Comp. e. g. Jerus. Schekal. 8b; 12a; Nedarim 52a; Pesachim 41a; 87a; Soth. 40b; Abod. Sara 24b; Berach. 60b, and other places. — [7] Preface to the Paralipom. — [8] See *Rahmer*, Die Hebr. Traditionen in den Werken

About 400 after Christ the great Amorite *Asche* († 426) who had begun the concluding part of the Eastern or Babylonian Talmud, is said, according to the account of *Haja* (about 1000 after C.), to have written a book concerning the doctrine of the vowel-signs (*Sepher Ha-nikkûd*), in which the non-pronunciation of certain letters in the words of Scripture[1] &c. was treated of, especially in the spirit of that vowel-mysticism which was afterwards such a favourite theme, on the basis of the doctrine respecting the four gutturals (אחה"ע), of the peculiarity of Resh in pronunciation, of the exceptional dageshing or hardening of the Aleph-sound in Scripture, and of the Alphabet-rule Atbash (אתבש)[2]. This book, which witnesses by its very name to the existence of a vowel-doctrine in its first origin, was called "The great Nikkûd-book", when another appeared afterwards (about 900 after C.) from *Ibn Sarjâdo;* and it was esteemed a work of the old Babylonian Academy[3]. All the Talmudic writings, namely the Babylonian and Palestinian Talmud, the works of the Midrash, in short all Jewish productions till 400 after Christ, exclusive of the inserted pieces of prayers, national songs, riddles, elegies, sayings, are written down in the familiar language of their time, without any endeavour to make use of the old Hebrew; and without desire to put the thoughts in an unmixed pure language, whether Hebrew or Aramaean. But since the Talmudic teachers were very often obliged to return to the Bible as the source, and had to enter into the explanation of Biblical words for dogmatical or homiletic purposes, they must necessarily have been in the possession of grammatical and lexical rules. This was actually the case. The Talmudic writings contain a large number of grammatical remarks, of syntactical subtleties, and lexical observations, but always incidentally; without independent treatment, and linguistic consciousness. In the Talmudic time the pronunciation of Hebrew was observed with the greatest scrupulousness, and was named מִקְרָא; although punctuation-signs did not then exist. Reference was made to this received pronunciation or מִקְרָא, if a mispronunciation had to be removed, e. g. when שבעים Lev. 12, 5 was not to be pronounced שִׁבְעִים but שְׁבֻעַיִם; when בחלב Exod. 23, 19 was not to be pronounced בַּחֲלֵב but בְּחֵלֶב. But the pronunciation of a word in favour of a received doctrine or its application to ethics and homiletics &c. was named מָסֹרֶת, and thus arose the Talmudic formula יֵשׁ אֵם לַמִּקְרָא *there is a root* (a foundation) *for the received pronunciation*, יֵשׁ אֵם לַמָּסֹרֶת *there is a foundation for the pronunciation of the teaching handed down* or of the current tradition. Besides the received, established pronunciation (מִקְרָא), and the pronunciation in favour of traditional doctrine (מָסֹרֶת), and besides an exact consideration of the full or defective orthography (מָלֵא, חָסֵר), the Talmud has also preserved traditions concerning the form of the text, as well as open and closed Parshioth (פְּתוּחוֹת, סְתוּמוֹת); concerning words provided with points (מְנוּקָּדוֹת), floating or suspended letters (אוֹתִיּוֹת תְּלוּיוֹת), hooks &c., which the Masora received at a later time.

Active endeavours to attain to a scientific knowledge of the Hebrew language appeared more decidedly in the first half of the sixth century. When the study of the Talmud was no longer attractive amid the

des Hieronymus. Breslau 1861. 8vo. — 1 e. g. the second ש in יששכר. — 2 In the Sepher ha-Qemizah of Gaon *Hâja* (ספר הקמיצה), quoted in Botarel's Commentary upon the Sepher Jezira. — 3 Botarel 84a.

disorder and frequent closing of the Babylonian academies, and ulterior development of the traditions became exhausted, attention was more directed to Scripture. By using the incipient existing materials of the Talmudic time, perhaps also by means of the Nikkûd-book of *Ashe*, one *Acha* in Irak developed a peculiar Hebrew system of vowels and accents; which, when another appeared in Tiberias, was called *the Assyrian* or *Babylonian Nikkûd*, and is still preserved in three very old Bible-manuscripts[1]. To it belonged also a Masora deviating in many ways from that of Tiberias, the traces of which are still found in Odessa manuscripts, where a difference sometimes appears in K'ri and K'tib, in the Masoretic designations of accents, and in the formulas[2]. Not much later one *Mocha* (about 570) at Tiberias, with his son *Moses* (about 590), constructed another system of vowels and accents, choosing the system of Acha as a foundation; a proper Masora attaching to it in the widest sense; and father and son became celebrated as the great primitive Masoretes who established the *Tiberian Nikkûd*[3], which has also been adopted among us[4]. The treatise *Sopherim* which appeared in Palestine about 600, and which gives in 21 chapters directions for writers and readers of the Thora, instructions for order of prayer and the synagogue-ritual, has also a special Masora (6, 7), mentions (13, 1) some distinctive accents (Atnachta and Sof-Pasuk), enumerates the K'tib alphabetically (7, 4), knows many divergences between Easterns and Westerns (10, 7; 13, 10; 21, 1); and probably arose in the school of Mocha at Tiberias. The author of the treatise *Sopherim* with which the so-called small treatises are closed, was *Jonathan*, a Masorete in Tiberias, who is not only quoted as an authority for the Masora, but also passes for the author of all the small collected treatises[5]. Other Masoretes about 600 were *Pinchas* and *Chabib*.

1 In one of *de Rossi's* mss. of the Pentateuch (cod. 12), this system is called in the postscript נקוד ארץ אשור and contrasted with נקוד טברני. This Assyrian system is also designated in the same place as מנוקד מארץ בבל and מנוקד למעלה. In an old Aboth-Commentary (Kerem Chem. IV. p. 203) the same system is named נקוד שלנו and contrasted with the נקוד טברני or the נקוד טבריא, while a נקוד ארץ ישראל is distinguished from both in a remarkable way. With reference to the Babylonian accent-signs, a memorial of them has been preserved in the טעמים עליונים of the Decalogue. Compare my Geschichte des Karäerthums (Leipzig 1862. 8vo) p. 15. 16. See also *Pinsker*, Likkuthe Kadmonijjot (Vienna 1860. 8vo) T. 33 seq. (This book consists of Text and Supplements, here denoted by T. and S.) — 2 *Pinsker* l. l. T. 35 note, and 177. *Nissi* (about 790) called the whole of this system נקודות ומשרתות ופסוק טעמים וחסרות ויתרות לאנשי שנער ibid. T. 41. In Eschk. 70a the מסורות בני בבל are distinguished from those of בני א״י. *Pinsker* has treated at length of this Assyrian Nikkûd-system in a particular work under the title "Einleitung in das babylonisch-hebräische Vocal- und Accent-System" (Vienna 1863. 8vo); with which compare my essay upon "das babylonisch-hebräische Vocal- und Accent-System und die babylonische Masora" in the journal of the German Oriental Society Vol. XVIII. part I. and II. p. 314. — 3 The Lexicographer David (about 960) calls them מתקני נקוד הטבראני in his Dictionary (see *Pinsker* l. l. S. 62). *S. D. Luzzatto* first tried an explanation of the Assyrian system in G. J. Polak's Halichot Kedem (Amsterdam 1846. 8vo) p. 23—30; *H. Ewald* apprehended it still more acutely and profoundly in his Jahrbücher for 1848. p. 160—170. — 4 The naming of the vowels פאתחה, קאמצה, and of the accents מסולסל ברתוקה for שלשלת, מסולסל for דרגא, מזורז for מונח and generally the same mode of expression as that of *Ben-Asher* points of itself to Tiberias. — 5 Comp. my Geschichte des Karäerthums p. 19—20. Upon *Pinchas* and *Chabib* see the same work pp. 18. 19.

These founders of various systems of vowels and accents, of the Masora, and with them also of the first elements of grammar, usually appended their works to Bible-manuscripts; though they also frequently wrote them down in special Nikkûd-books, as we learn from that of *Mocha* and his son *Moses*[1]. As early as 600 there originated with the advocates of these two systems, and with those of the Tiberian one in particular, which was most widely spread, model-manuscripts of the O. T., supplied with vowels and accents, having the great general and the lesser Masora, in the Aramaean idiom. About 600 we first meet with the intelligence of a *Helâli-manuscript*, which was made at *Hilla* or *Helâla*, a town built in the vicinity of the ruins of the old Babel, and which was furnished not merely with vowels and accents, but also with Masora copiously. About 1500, when a part of it was sold into Africa, it was already 900 years old[2]; about 1136, when a great persecution of the Jews took place in the kingdom of Leon, it had been brought from thence to Toledo, where the grammarian *Jacob ben Elasar* made use of it, after 1136, in his work *Sepher ha-Schalem;* whence *Kimchi* quotes it, who had not seen it himself[3]. The *Machasora Rubba* which appeared soon after in Syria, attaches itself to the Helâla-manuscript; having likewise the vowels, accents and Masora written upon it, and being quoted as credible and authentic in the oldest Biblical manuscripts[4]. Even in the 7th century, Sinaïtic manuscripts, and those of Damascus, Jerusalem, Jericho and Sanbuk[5], obtained credit and authority; and arguments were sometimes adduced out of them relative to vowels and accents, or sometimes the Masora. In like manner the following teachers in this department, mentioned in Bible-manuscripts, may belong to the same time: the head of a school, *Pinchas* (probably in Tiberias), who is quoted beside the Tiberians (Baale Tebarja), the great Machasora and Ben-Asher[6]. The Masoretes *Jonathan* and *Chabib*, who are adduced immediately after *Mose ben Mocha*, likewise belong here; and may have made similar classical manuscripts of the Bible.

In the following or 8th century, the study of the original Hebrew text, combined with a conscientious acceptation of single words according to their traditional vowel-sounds, and of clauses with their accents, as well as with the

[1] *Ben Jerochim* in Pinsker, Likk. S. 62., mentions their ספרי נקוד. — [2] Juchasin ed. Constantinop. — [3] Michlol 93a; 156a; Dictionary, word דרש; Comment. on Ps. 109, 10. From the quotations in Masora-Glosses, and sometimes in grammatical works it was cited by *Norzi* and others. I was the first to give an explanation of ספר הללאלי in Literaturbl. d. Orients; comp. also my "Gesch. des Karäerth." p. 22. — [4] מחזורא רובה is the usual name of a large cyclical ritual-work for all the year, in which besides prayers, poems and precepts, the whole Bible is found with the necessary additions. The word is formed after the Syriac ܡܚܙܘܪܐ, which means a ritual of the ecclesiastical year. The orthography רובה refers us to Palestine or Syria. It was quoted afterwards under the name of מחזורתא or מחזורא רבא. A Bible-manuscript alone was also called מחזור, as e. g. the manuscript made in the year 1010 after *Ben-Asher* (*Pinner*, Prosp., Appendix). — [5] ספר סנבוקי, ספר ירחו, ספר ירושלמי, ספר דמשקי, ספר סיני, all named after localities like הלאלי, besides being often quoted in manuscripts, and by grammarians (Kimchi and others), are also very frequently mentioned by *Norzi*. Among the towns and localities סיני, ירחו, ירושלים, הלאלא, only סנבוק is unknown to us. — [6] In the oldest manuscript of the Pentateuch (on Gen. 22, 2, Ex. 3, 8), in that of the year 1010 (on Prov. 20, 11, Job 32, 3), comp. *Pinsker*, Likk. T. 29 and 31; in Ben-Asher's Kuntras ha-Masoret, vide *Heidenheim's* Mishpete ha-Teamim, p. 54a.

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Masora embracing both the lesser and the whole, was considerably promoted by the more decided and frequent appearance of Karaïtism. The invention of the system of signs for facility of reading, which had taken place nearly 200 years before, after the example of the Syriac, by means of an increased acquaintance with the old language had not only made the origin of new Hebrew religious poetry possible [1], but had also procured acceptance [2] for *ʿAnan's* Karaïte principle (about 760 after Christ) "search diligently into Scripture", by awakening a grammatical or natural interpretation; and had caused a greater diffusion of Bible-manuscripts furnished with vowels, accents, and Masora. Testimonies for the grammatical, lexical and Masoretic study of the language, for explanations of grammatical laws and interpretations of Hebrew words became more numerous in the 8th and 9th centuries. *Anan*, the founder of the Karaïte sect, wrote in 760 after Christ a commentary on the Pentateuch, and a סֵפֶר מִצְוֹת. His disciple *Malich ben Harmala* in Jerusalem wrote about 780 a commentary on the Pentateuch with explanations of the words. The Karaïte *Nissi* of Bazra (790) wrote a commentary on the Pentateuch in the form of a book of precepts. *Benjamin Nahavendi*, and many other Karaïtes until 800, wrote Scripture-commentaries. *Daniel-el-Kûmasi* wrote about 850 a "book of precepts", developed from the Pentateuch, in which numerous interpretations of words necessarily appeared. *Mose ben Adonim* of Darʿah (Fâs) about 870, whom *Sahl* adduces as a grammarian (מדקדק), also wrote interpretations of words, which the Lexicographer *David ben Abraham* quotes. In like manner *Meborach* in Jerusalem, is celebrated as a grammarian; although nothing but poems of his are preserved. *Zemach*, the head of the school at Pumbadita, wrote about 875 a Talmudic dictionary, in alphabetical order; which, besides explanations of matters contains also those of words [3]. About 880 *Eldad*, an unreliable narrator of the history of the ten tribes, belonged to the list of interpreters of Hebrew words; and was recognised as an expositor by his contemporaries *Ibn Koreish*, as well as by others afterwards. *Zemach*, the head of the school at Sora (about 890), communicates to the Keirawânites in his views respecting Eldad, that a great difference prevailed between the scholars of Palestine and those of Babylonia with reference to the vowel-signs and accents, the Masora, and other subjects connected with the criticism of the Scripture-text [4].

With regard to the differences (חִלּוּפִין) between the Easterns or Babylonians (אַנְשֵׁי מִזְרָח, מַדִּנְחָאֵי), and the Westerns or Palestinians (מַעַרְבָאֵי), it is to

[1] Jose b. Jose, Jannai, Elaser b. Kalir, Jochanan ha-Kohen in Palestine, Simon b. Keifa and David b. Hûna in Babylonia, none later than the 8th century, probably even in the 1st half of the 7th. *Pinchas* also of Tiberias (600) wrote a collection of commandments in the form of a didactic poem, see my Geschichte des Karäerthums p. 18. *Asaph ben Berechia* of Jericho wrote (about 630) his work upon medicine in pure Hebrew. Also *Jochanan ben Sabda* (about 650) of the same place. — [2] *ʿAnan* wrote, after 761, a commentary upon the Pentateuch, and a *Sepher ha-Mizvot* to put together the laws of the 5 books, and to explain them according to the sense of the words, both in the Talmudic-Aramaean language. *Benjamin Nahavendi* also wrote, about 780, a commentary upon the Pentateuch, upon Isaiah, Daniel, and the 5 Megillot, in the new Hebrew. *Nissi ben Noach* (about 790) mentions in his work upon the Decalogue, many commentaries (פִּתְרוֹנִים) and commentators (פּוֹתְרִים) before him, and commends strongly the Babylonian vowel- and accent-system, as well as the Masora. — [3] This dictionary is known to us by quotations in the *Juchasin* of *Abr. Sakkuto* at the beginning of the 16th century. Comp. also Zeitschrift der deutsch-morgenländischen Gesellschaft XII. p. 144. XIV. p. 320. note 2. — [4] The Gutachten is printed with the narrations of Eldad.

be remarked, that these reach farther up than the origin of the two vowel- and accent-systems in the 6th century. We know from passages of the Babylonian and Palestinian Talmuds, that as early as the 3rd century after Christ, there was a difference in respect to the pronunciation of certain words of the Scripture, as well as their exegetical interpretation [1], between the Easterns and Westerns, which is partly expressed by the formula אַל תִּקְרֵי i. e. *do not read thus*, *but thus*. And we know also, that many deviations of the *Septuagint* and of *Jonathan* on the Prophets originated by using the Eastern system of reading. The difference consequently reached back almost to the living period of the language. The Eastern system presented the traditional pronunciation, which the Septuagint, Jonathan and the Babylonian Talmud followed. The prepos. מִן, e. g. with the suffix in מִמֶּנּוּ has, as is well-known, the peculiarity of being used at the same time for the 3rd person singular, and the 1st person plural; but *Ibn Labrath* has already proved that the Easterns in pronunciation and afterwards distinguished them by using for the 3rd person singular מִמֶּנּוּ, and for the 1st person plural מִמֶּנּוּ, in pronunciation and vocalising. אֹרְבֵּנוּ and אֹרְבֵנוּ were also different; but both were pronounced אֹרְבֵנוּ in the West. In the Talmud, the pronunciation of these words was treated of; the Palestinian Talmud following the Western, the Babylonian Talmud, the Eastern pronunciation. The Westerns read Zech. 14, 5 וְנַסְתֶּם (from נוּס); whilst the Easterns read וְנִסְתַּם (Nif. of סָתַם). Jonathan and the Septuagint follow the Easterns in their translation, for they render וְנִסְתַּם. In Ez. 5, 11 the Western Masora reads אֶגְרַע, what it marks as K'tib; but the Easterns read אֲגַדֵּעַ, and Jonathan has translated accordingly. At the origin of the two systems these חִלּוּפִין were normal, or found their expression in both. The two Masorete-schools, that of *Ben-Asher* and that of *Ben-Naphtali* in the 9th century, represented the difference; and the national grammarians *Ibn Balʿam*, *Ibn Sarûk*, *Ibn Labrath*, *Ibn G'anâch*, *Ibn Esra* and others, revert to the old diversity. *Pinsker* has devoted a particular treatise to these חִלּוּפִין; comparing Eastern manuscripts, and beginning with the year 816 after Christ.

From 880 — 900 after Christ independent works belonging to this department appear; but before I adduce their excellent authors here, it is necessary to present the fundamental principles upon which grammars and lexicons were composed up to the time of *Ibn Chayyûg*. The 3 following parts of grammar were the most important, till the year 1000 after Christ: 1. The doctrine of letters with their transitions into one another when they belong to the same organ of speech; and in a few cases other changes also, but particularly the pronunciation of the guttural sounds and Resch; 2. the doctrine of the vowel-signs, their application according to the Masora, and the farther development of the vowel-system; the doctrine of *Dagesh* and *Raphe*, of *Meteg* and *Gaʿya*, and of other signs; 3. the doctrine of accents, both in the 21 books of Scripture, and in the three named אמ״ת. To these important parts then, according to our view, grammar proper was limited in developing the laws of the formation and variation of words, according to the current logical or hermeneutical rules (מדות) of the Mischnaic and Talmudic time, whether the eight of *Hillel* or the thirteen of *Ismael*, or thirty-two of the Galilean *Jose*, or their reduction to a smaller number. By comparison of an unknown word-form of Scripture with another that was known, by

[1] Kerem Chemed IX. p. 69.

inference from one change to another, from parts to the whole, the laws of language were derived, and connected into a whole[1], so that rules of the inflexion of nouns and verbs &c. followed naturally, and a foundation was laid for syntax also. With reference to the arrangement and plan of dictionaries it is to be remarked, that the oldest lexicographers in their alphabetical disposition of roots had taken as their guide either the two firm, unchangeable stem-sounds, as סח (שׂח) to נָסַח, שׂוּחַ, שָׂחָה, or quite arbitrarily put the first two consonants of a stem at its head, whether they were the firm radical ones or not, e. g. בע to בָּעַר, מל to מָלַק, and therefore also אר to אוֹת, עי to עַיִן, without being more sparing in the development of interpretations on that account. At the beginning of a stich-word (gate, باب), all the words to be explained in it stand enumerated in their connection; then follows their explanation; before each letter that stem is first explained which has only that one letter for a root, e. g. כ, as the only radical in נָכָה. Sometimes there is before each letter a grammatical treatment of it, its changes, its applications to word-building, or of the relations of words to one another. But with all external defectiveness, which is shown more or less in arrangement and plan, the natural native view of the formation of Hebrew stems, which *ben ʿAlân*, *Ben-Asher*, *Ibn Sarûk*, *Ibn Labrâth*, *Saadia*, *Ali ben Sulleimân*, *David ben Abraham*, even *Nathan* in his Arûch, and *Rashi* adhere to, should be carefully noticed. A comparison of stems within the language, and with those in the Semitic dialects, already proves convincingly, that they are often compounded of firm and loose constituents.

I shall now try to continue an enumeration of the authors of works in Hebrew philology. *Jehudah ben ʿAlân* of Tiberias (about 880), but living and working in Jerusalem (died 932), wrote a Hebrew grammar with the title "Light of the eyes" (מְאוֹר עֵינַיִם), a dictionary (מַחְבֶּרֶת), in which the pronunciation of *Resh* was treated as a peculiarity of the Tiberians; and a commentary (פִּתְרוֹן) on the Pentateuch, with a Masora[2].

About the same time as *Eldad* (880), of whom nothing is known except what others communicate, *Jehudah Ibn Koreish*, skilled in languages, of Tahurt in Marocco, flourished in Fâs, who understood the Berber language, besides the three original Semitic languages and another popular language of that region, who studied the Mischnah and Talmud, the Koran and Arabic poets, and was well-fitted to write works upon the Hebrew language and its comparison with others. He composed: 1. A Hebrew dictionary (אֶגְרוֹן) in alphabetical order, according to the peculiar arrangement already mentioned, viz. that before each group of words (باب), belonging to a letter, there was a chapter concerning those words which have only the letter in question for a radical thema, as well as a chapter concerning the changes of that letter. Not only does the author himself mention this dictionary in his Risâlet[3]; but *Ibn Sarûk*, *Ibn Labrâth*, *Ibn G'anâch* and *Kimchi*, *Ibn Esra* and *Hadassi* also quote explanations from it[4]. 2. *Risâlet* (رسالة) or a letter to the congregation of the Jews at Fâs,

[1] Comp. Eschk. Alphab. 163 seq. and the grammar *Kelil Jophi*, of *Ahron ben Joseph* I. (composed at Constantinople 1294, and printed there 1581. 8vo). — [2] According to the usual Kunje he was also called *Jachja Abu Sakarijja*, and by *Kimchi* with a transposition of the name, *Ali ben Jehudah* (Michlol 108 b) = Jehudah b. ʿAli (= ʿAlân), with the surname הַנָּזִיר (ascetic). As a grammarian he is called in Dod Mard. 11 b הַבַּבְלִי. See *Pinsker* l. l. — [3] Chapter 2. p. 47. ed. Bargès, article אלמזלות, to which *Pinsker* l. l. T. 108. has already called attention. — [4] Ibn Sarûk, Articles אֶבְחַת, אֵיתָן, אַלּוּף, אֶשְׁכָּר;

among whom he stood in high estimation. This Risâlet[1], now printed from a defective manuscript, which the author himself wished to be regarded as the second part of the dictionary, exhorts the congregation first of all, not to banish the Aramaeic Targûm from schools and synagogues, and to consider the great value which the Aramaean has for a knowledge of Hebrew. After the introduction follow 3 sections: a) an explanation of difficult Hebrew words, from the Targûm, in alphabetical order; b) an explanation of Hebrew words from the Mischnah and Talmud; c) a comparison of Hebrew with Arabic &c.[2]; 3. a Hebrew grammar (סֵפֶר דִּקְדּוּק), quoted[3] by *Levi ben Jephet* (1030), and anonymously by *Ibn Esra*[4]; 4. a homonymic (בֵּאוּר שְׁמוֹת הַמִּשְׁתַּתְּפִים), mentioned by *Jehudah Hadassi*[5].

Almost about the same time (about 900) there lived at Tiberias the great master of the Tiberian system of vowels and accents, and of the partial as well as entire Masora, *Ahron ben Mose ben Asher*, usually called *Ben-Asher*, who became at last the centre and new founder as it were of these scientific subjects; after the scattered and boundless works before him by *Mocha*, *Mose*, *Pinchas*, *ben ʿAlân* and others. His most important writings were: 1. ספר בן אשר, the restoration of a standard text of Scripture, furnished with accents and vowels as well as the Masora, by which a stop might be put to the disorder in this department. This Scripture-copy of *Ben-Asher* gradually procured for itself general acceptation for all times[6], though not without opposition on the part of the contemporary Babylonian *Ben-Naphtali.* 2. A Masora-book called *Masoreth Ben-Asher*[7], in which the Masora is noted both at the particular word of Scripture[8], and presented as a whole at the conclusion of the original text, in a summary manner[9]. 3. The book of accents[10], a representation of the accent-system for 21 books of Scripture, as well as the doctrine of accents concerning the 3 books of Scripture, Psalms,

after that Raschi upon Jer. 12, 20; Ibn Labrâth article אַלְוּת; Ibn G'anâch and Kimchi article שָׁגָה; Ibn Esra on נִסְרַךְ Am. 6, 10; Eschk. 31b, 92b. Ibn Esra names it on account of the beginning אָב וָאֵם, and with a symbolical name סֵפֶר הַיָּחַשׁ (Mosnajim, preface). — [1] Fragments of it were first communicated by *Schnurrer* (Eichhorn, Bibliothek III. p. 952). *Wetzstein*, who copied in Oxford the whole Risâlet, gave the introduction with a translation and notes in the Litteraturblatt des Orients 1842. no. 2. *J. J. L. Bargès* and *B. Goldberg* have now published the entire manuscript, as far as it exists. Paris 1857. 8vo. From the Risâlet *Ibn G'anâch* (see Kimchi, art. אַזְכִּיךְ and נִבְעָה), *Ibn Esra* (e. g. Job 9, 26) and *Hadassi* quote. — [2] In this Risâlet are employed: a) the communications of *Eldad* upon the explanation of Hebrew words; b) the *Sepher Rephuoth* of *Asaph*, which old authorities also quote; c) the book of the *Halachot* of *Simon Kahira* (about 890), in the explanation (p. 40) of Biblical words; d) the Pesach-Agada (p. 27) in use among the Jews. — [3] *Pinsker*, Likk. S. 65. — [4] Sephat Jeter no. 104. — [5] According to the account in Ez. Chaj. (ed. of Del.) p. 46. — [6] *Maimûni* (Hil. Sepher Tora 8, 4) found this original writing of Ben-Asher's in Egypt, whither it had been carried from Jerusalem; and reckoned it of sufficient importance to correct the Bible manuscripts according to it. — [7] מסורת בן־אשר. — [8] Called מָסֹרֶת גְּלְיוֹנִית, מָסֹרֶת הַפְּנִים. — [9] In a ms. of the year 1010 (תשׂ״ע), which is now in Petersburg, are found both the Masoras of Ben-Asher, in a peculiar, difficult, Hebrew dialect. The general Masora at the close is composed in difficult Hebrew rhymes. *Pinsker*, Likk. T. 130. The Masoras written in Aramaean since the times of Mocha and Pinchas, were corrected and enlarged according to the Masora of Ben-Asher, and have therefore been preserved in Aramaean down to our time. A short chapter from the Masora-book, headed סדר המקרא, and closing with והמשכילים יבינו, is found in *Dukes*' Kuntras ha-Masoret, p. 36. — [10] Named ספר (מ)דקדוקי הטעמים, more correctly perhaps after the beginning סדר סוד הטעמים.

Proverbs, and Job, all like his Masora-book, in hard, abstruse, Hebrew verses [1]. 4. A treatise upon consonants and vowels, of which only a few fragments have come down to us, inserted in his small work upon accents [2]. To this treatise which is rather grammatical, *Saadia*, in the first quarter of the 10th century, wrote objections and refutations (תְּשׁוּבוֹת), also in awkward verses like Ben Asher's book [3]. 5. A collection of 80 Hebrew words written like others, but with a different signification [4]. As an antagonist of Ben-Asher, *Mose ben David ben Naphtali* appeared in Bagdad (בבל), who wrote a small work upon the doctrine of vowels and accents, as well as upon Masoretic variations belonging to Scripture, in strong opposition to Ben-Asher [5]. His opinions are still preserved in the tables of variations between the two (Chilluphin) in our larger Bible-editions; although the usual decision was in favour of Ben-Asher.

After these numerous preparatory works in Babylon and Palestine, whence the study of the Hebrew language spread to Egypt, North Africa, and Spain, we meet with such important works in this department in the 10th century, that the fruitful beginning of Hebrew philology may be rightly designated by them. In the first quarter of the 10th century *Saadia ben Joseph* (born 892, died 942) of Fayyûm in Upper Egypt wrote a number of works relating to Hebrew philology, which served to stimulate and direct later times [6] after he had translated all the Scripture into Arabic, with the addition of shorter or longer exegetical scholia. His grammatical works [7] commence the series, viz. 1. a Hebrew grammar (Sepher Leschon 'Ibrit) consisting of ten treatises (מַאֲמָרִים, שְׁעָרִים) [8]. 2. Refutations of and criticisms upon the work of Ben-Asher [9]. Then follow his lexical treatises (אֶגְרוֹן, סֵפֶר פִּתְרוֹנִים), viz. 1. a dictionary of the Hebrew language in alphabetical

[1] First printed in the Rabbinical Bible of Venice 1518. folio, but only consisting of a few fragments. The subsequent copy of *Dukes* after a manuscript of Luzzatto's, under the unsuitable name of קוּנְטְרֵס הַמָּסֹרֶת (Tübingen 1846. 16.), has not only a very divergent text, but also a piece of his grammar and particularly that upon the poetical accents, which latter W. Heidenheim has correctly printed in his edition of the Psalms (4 edition, Rödelheim 1842. 16). A commentary upon the first chapter of Ben-Asher concerning the poetic accents was supplied by *S. Baer*, in his *Torath Emeth*, Rödelheim 1852. 8vo. — [2] ס׳ דִּקְדּוּקֵי הָאוֹתִיּוֹת וְהַנְּקוּדוֹת. The small divisions אֵלֶּה תּוֹלְדוֹת הָאוֹתִיּוֹת in Dukes l. l. p. 57, סִימָנֵי אוֹיָה 41, טְעָמִים הַקְּדוּמִים (אתי מרחוק) 48, סִימַן שְׁתֵּי אוֹתוֹת (upon געיה) 55 are preserved. — [3] *Dunash Ibn Labrâth* has defended Ben-Asher against *Saadia*, in a work which still exists partially in manuscript. *Jehudah Ibn Bal'am* made use of Ben-Asher's as well as Ben-Naphtali's works in his טעמי המקרא, as also in his commentary upon the Pentateuch (see Chalûz II. p. 61). — [4] שְׁמוֹנִים זוגות, only mentioned by *Hadassi* (Eschk. no. 163. and 173.), and in so obscure a manner, that one does not know whether it is to be looked upon as lexical, or as belonging to his Masora-work. — [5] In his מַחְבֶּרֶת עַל הַנְּקוּדוֹת וְהַטְּעָמִים he spoke about מלעיל ומלרע, דגש ורפי, קמץ גדול, שוא, חטופים and about accents, as one can still perceive from the differences (חלופים) in our large Bibles at the close. — [6] *Ibn Esra* counts him among the זִקְנֵי לְשׁוֹן הַקֹּדֶשׁ, and characterizes him especially as רֹאשׁ הַמְדַבְּרִים בְּכָל־מָקוֹם. For the first time in 1849 I enumerated in the Litteraturbl. des Orients ch. 683 seq. the philological works of Saadia, with the writings for and against him. — [7] כתב אללגה, Hebrew סִפְרֵי הַלָּשׁוֹן. — [8] The 10 treatises discuss the consonants, the gutturals (אהח״ע), the inflections (הַחִלּוּפִים), the vowels (נִקּוּד), Dagesh and Raphe, the accents, rules for reading, the joining together of words (צֵרוּפִים), nouns, particles. The treatises are sometimes quoted singly. — [9] These תְּשׁוּבוֹת are composed in Hebrew verses in rhymes.

order[1] and in Hebrew, in which each letter is named מַחְבֶּרֶת; 2. an interpretation of the Hapaxlegomena[2] and a comparison of them with analogous words from the Mischnah, Talmud, and Targûm; written against the Karaites. In our editions these have increased to 91. He wrote besides, a work on Hebrew rhetoric[3], in which he treats at length of word-building, style, grammatical anomalies, and the use of Hebraism in rhetorical style. *Dunash Ibn Labrâth* wrote criticisms upon the works of Saadia (תְּשׁוּבוֹת); and *Ibn Esra* defended him, in his *Sephat Jeter*, against these attacks. Before *Saadia* (900) the Masora-book ס' אָכְלָה וְאָכְלָה was already known. It was a kind of lexical Masora, put together in alphabetical order, and began with אָכְלָה (1 Sam. 1, 9) and וְאָכְלָה (Gen. 27, 15), which appear only once (hence the name), and contained grammatical remarks[4] in addition to Masora. The grammarian *Isaac ben Jehudah* (in the 13th century) in his ס' הָאֵשֶׁל (ms.) does not identify it with the great Masora[5]. *Jehudah Ibn Baʿlam*, *Kimchi*, *Joseph Ibn ʿAknin* mention this work, which is preserved in Paris in manuscript[6]. The treatise which is the oldest of the lexical Masora, containing 360 paragraphs of traditional remarks on the sacred text with particular relation to the number of exceptions &c. has been published under the title: "The book Ochlah W'Ochlah (Masora), edited, translated, and furnished with explanatory remarks, after a manuscript in the imperial library of Paris, by Dr. *S. Frensdorff* (Hannover 1864. 4)"; but since 1038, when Elias Levita mentions it, it had been lost to critics of the text. Professor *Hupfeld* has also found a copy in the University library at Halle. A contemporary of Saadia, *Ahron ben Joseph ha-Cohen Ibn Sarǵâdo* of Bagdad, Gaon at Anbar, belongs here, as a commentator on the Pentateuch and author of a סֵפֶר הַפִּקּוּד; whilst it is the province of a history of Jewish literature to speak of his other works[7]. *Ibn Baʿlam* in his commentary upon the Pentateuch cites his linguistic explanations of the Pentateuch-commentary[8]; and *Ibn Esra* next mentions him under the name אַהֲרֹן הַכֹּהֵן רֹאשׁ הַיְשִׁיבָה[9]. The Gaon *Hâja* speaks of his ס' הַפִּקּוּד in סֵפֶר הַקְּמִיצָה; and of his Halachite opinions a few are cited in *Rashi's Sepher ha-Partes* (fol. 26 seq.). Contemporary with *Saadia* in Fayyûm one *Jachja Ibn Sakarijja* (Jehudah) *el-Kâtib* in Tiberias translated the Bible into Arabic[10]. Somewhat later than Saadia's linguistic works in Egypt, those of *Abu-Sahl Dunash* (Adonim) *Ibn Tamim* in Keirawân (born about 900, and died about 960) meet us[11]. Like his teacher *Israëli* (died 940) he applied himself besides other sciences (such as medicine, philosophy, astronomy, mathematics &c.) to the Hebrew language, and wrote a special Hebrew grammar, containing a comparison of the linguistic phenomena characteristic of the Hebrew and Arabic

[1] סֵפֶר אֶגְרוֹן, סֵפֶר פִּתְרוֹנֵי רַ' סַעֲדְיָה. — [2] תפסיר אלסבעין אללפטה אלפרדה. For a bibliographical notice of this work see my Bibliotheca Jud. Vol. I. p. 269. — [3] ס' צַחוּת לְשׁוֹן הַקֹּדֶשׁ. — [4] In the citation in the Arabic work upon הִלְכוֹת שְׁחִיטָה in ten chapters (ms.) it is called fol. 40 אלמסרת ואלדקדוק פי. כתאב אכלה ואכלה. *Geiger*, Jüd. Zeitschr. I. 316. — [5] It is said there: מצאתי במסורתא רבתי וס' אכלה ואכלה. *Grätz*, Gesch. V. p. 555. — [6] *Geiger* l. l. p. 291 and 317. — [7] He wrote besides, a commentary upon the Sepher Jezirah, a philos. dissertation against the Aristotelian views concerning the eternity of the world &c. See my Bibliotheca Judaica vol. III. p. 246. — [8] On Deut. 21, 12 &c.; comp. Chalûz II. p. 60. — [9] Pentateuch-commentary upon Gen. 49, 6—7; Deut. 33, 6; Exod. 36, 15 (short recension); Lev. 18, 6 &c. — [10] *De Sacy*, Chrest. Ar. I. p. 350. — [11] He came from *Irâk* and lived in Keirawân, where he was educated under *Isaak Israëli ben Suleimân*.

languages[1]. The study of Hebrew as well as of other scientific subjects generally, was transplanted from Africa into Spain, where it was fully developed. *Menachem ben Jakob Ibn Sarûk* (born 910 and died about 970) called from Tortosa to Cordova by the high Jewish Minister *Abu-Jusuf Chasdai ben Isaak Ibn Shafruth* (born about 915, died about 970), wrote a copious Hebrew dictionary[2] of Holy Scripture, including the Aramaean of Daniel and Ezra; by the help of the scientific works of *Ibn Koreish* and *Saadia*, of the earlier interpreters (פֹּתְרִים) and poets (מַחֲרִיזִים). A grammatical introduction precedes each letter (מַחְבֶּרֶת); and introductions relating to the preliminary grammatical studies divided into ten chapters, supply in it the place of a grammar[3].

Against this lexical work of *Menachem*, *Dunash* (Adonim) *Ibn Labrâth ha-Levi*[4] (born about 920, died about 980) wrote a kind of Anti-dictionary (*Teshuboth* or *Sepher ha-Shoroshim*), following the alphabetical order of Menachem, consisting of 160 criticisms (but properly 200, as is expressly noted in the refutations); besides a large introductory poem against Menachem consisting of 108 strophes, as well as a panegyrical poem comprising 41 strophes dedicated to *Chasdai*[5]. Upon these lexical anti-criticisms, *Ibn Sarûk*, or rather his disciples *Jehudah ben Daud* (Ibn Chayyûǵ), *Isaak Ibn Chiquitilla* and (Ephrayim) *ben Kafron* wrote refutations of the attacks and defences[6], which are still preserved, though defectively, in two mss. at Florence and Parma[7]. In such *Teshubot* of the disciples in defence of their teacher Menachem, only 50 of the 200 attacks of Dunash are refuted; against which 50 again, an attack of the scholars of Dunash was directed, which is also preserved in the above-named manuscripts. The contest begun between *Menachem* and *Dunash* and continued between their followers (*Jehudah ben Shesht* and others) already mentioned, is of great interest in relation to a knowledge of Hebrew philology, of the new Hebrew poetry, and of the state of Jewish culture in Spain, in the tenth century[8]. A turning-point in the view taken

[1] *Ibn Esra* in the *Mosnajim*, preface; *Ibn Tamim's Jezira-commentary*, preface (ms. in several libraries), see Litteraturblatt des Orients 1845. ch. 563. His teacher *Israëli* (about 900) employed himself likewise with Hebrew grammar, though only incidentally (see a fragment of the Jezira-commentary in *Dukes*' Kuntras ha-Mas. p. 9. note, and p. 73). — [2] Called סֵפֶר אִגָּרוֹן or סֵפֶר הַפִּתְרוֹן, also מַחְבֶּרֶת מְנַחֵם. See at length concerning *Ibn Sarûk* my Bibl. Judaica vol. III. p. 248—250, where writings and essays upon him are pointed out. — [3] This dictionary appeared for the first time after 5 manuscripts, edited by *H. Philipowski*. London 1859. 8vo (228 pages). A fragment of the grammatical introduction was formerly given by *Wolf* in his B. Hebr. vol. III. p. 692—695; more fully by *Dukes* in his Lit. Mittheilungen p. 125—148. (Stuttg. 1849. 8vo). The articles אבהת, אב, בתה, גד, גש, תאב, טוטפות, are printed in Litteraturbl. d. Or. 1843. ch. 186 and 661. — [4] He came from Bagdad, but lived in Fâs, and was called thence to Cordova by *Ibn Shafrûth*. — [5] These תשובות were printed after 3 manuscripts by *H. Philopowski;* with exegetical and critical notices by *Dukes* and *Kirchheim*. London 1855. 8vo. — [6] Hebrew תשובות על תפיסת דונש. These Teshubot were ascribed to Menachem himself, by the grammarian *Profiat Duran* in his work מַעֲשֵׂה אֵפֹד (ms.). Fragments of these refutations, so far as they are quoted in Duran's Maʿase Ephod, were communicated by *Dukes* in the Litteraturbl. d. Or. 1849. ch. 33—35. — [7] In the manuscript at Parma, these refutations are expressly ascribed to the disciples of Menachem (תַּלְמִידֵי מְנַחֵם). — [8] *Pinsker* has the best on this subject with reference to Menachem in Likk. T. 116. 128. 144. 170—175. 198; S. 45. 157—163; concerning *Dunash* ibid. T. 4. 9. 57. 66. S. 157. 162. 164. With the aid of Pinsker's criticism, *Grätz* has applied this in his History of the Jews, vol. 5.

of the stems of Hebrew verbs was caused by *Jehudah ben David Ibn Chayyûǵ*, who was born in Fâs, and, as *Mose Ibn Esra* reports lived in Cordova, where he became the teacher of *Samuel Ibn Naghdila* (ha-Nagid). He was the first, who after the Arabic model, established the triliteralness of Hebrew stems, even of those provided with quiescents, lengthening and double root-letters; who sought accordingly to elucidate in his works not only lexical arrangement and interpretation but grammatical rules also; and his views have been accepted by all later Hebrew philologers who proceeded from the Spanish school, *Ibn Esra*, *Ibn Ba'lam*, both the *Kimchis*, *Parchon* and others, even down to our time[1]. On account of this system with its consequences, the teachers of the Hebrew language in the 11th and 12th centuries, the chronographer *Abraham ben David*[2], the grammarian *Ibn Esra*[3], and the lexicographers *Parchon*[4] and *Kimchi*[5] consider him the first actual founder of Hebrew philology. He wrote: 1. a book concerning verbs with quiescent letters[6], in 3 divisions, namely a collection and explanation a) of all פ״א and פ״י; b) of all ע״ו; c) of all ל״ה. 2. a book of verbs whose second and third radicals are the same[7]. These two single works which still exist in Oxford in Arabic[8] and in two Hebrew translations by Mose Ibn Chiquitilla and Ibn Esra, are still found in many libraries, discuss along with the lexical enumeration of verbs, their grammatical formations and changes in particular, and do not enter into an exposition of passages of Scripture as a part of the explanation of words. To this belongs 3. his work on the signs or the *Sepher ha-Nikkûd*[9], in which the vowels, the Sh'ba (שבא), the system of accents, and the Ga'ja (געיא) are treated at length[10]. *Ibn Chayyûǵ* was a very great authority to the great grammarian and lexicographer of the 11th century *Ibn G'anâch*, who pays most regard to him in the grammar and dictionary. But notwithstanding this esteem, *Ibn G'anâch* wrote his *Kitab-el-Mustalchik* that is "the supplementer", in the form

[1] He bears in Arabic the name *Jachja Abn-Sakarijja Jehûdah Fâsi.* — [2] In his *book of tradition* he says: "Jehuda ben David Fâsi, named Chayyûǵ, has restored the holy language to its purity, after it had been already forgotten in all the dispersion". — [3] In the list of philologists (preface to Mosnaj.) it is said of him: "he is the most learned of the masters of the Hebrew language, the chief of all who gave forth deep thoughts before him". In *Sephat Jeter* no. 74: "the grammar of the Hebrew language was not known, until Jehudah ben David, the chief of grammarians, arose". In *Sapha Berurah*, ed. Lippm. p. 256. he says: "know, that all older teachers of the language assumed as the roots of ירד, ישב only רד, שב; for עשה merely עש; for נגע only גע; and for נטה, נזה only נ and ז; .... this was the view of Ibn Koreish, Ibn Sarûk; only Ibn Labrâth awoke a little from the sleep of ignorance &c., and God opened the eyes of Jehudah to perceive the quiescent letters, how they are added, are wanting, or change". — [4] In the preface to his dictionary he says of him, that there had been revealed to him what even a Saadia had not known. — [5] In the preface to his Michlol: "and the chief of the teachers of the Hebrew language was Jehudah Fâsi, called Chayyûǵ; he found Hebrew grammar perverted in his time" &c. — [6] In the Hebrew translation of Ibn Esra ספר אותיות הנוח; in that of Ibn Chiquitilla ספר אותיות הסתר והמשך; Arab. كتاب حروف الالين. — [7] Hebrew ספר הכפל. — [8] Catalogue of Nicoll and Pusey p. 7 following: Ure, no. 458 and 459. — [9] Arab. كتاب التنقيط. — [10] These works were used by *Ibn Parchon*, *Kimchi*, *Balmes*, down to *Heidenheim*. All three were printed in a Hebrew translation by *Leopold Dukes*, after a Munich manuscript: no. 1. according to *Ibn Esra's*, and the הקדמה according to *Ibn Chiquitilla's* translations; no. 2 and 3. according to the latter's translation, but no. 3, with the additions of the other translator; Frankfort on the Main 1844. 8vo.

of additions and corrections to *Ibn Chayyûǵ*. *Samuel ha-Nagid*, a disciple of Ibn Chayyûǵ, wrote against this book; and Ibn Ǵanâch wrote on the other side his *Kitab el-Taschvir*, as he wrote against another adversary his *Risalet el-Tanbih*. He wrote besides a *Kitâb el-Takrib*, and a *Kitâb el-Tasmijah* with relation to *Ibn Chajjûǵ*.

Before we touch upon the next results of Hebrew philology in Spain immediately after *Ibn Chayyûǵ*, it will not be uninteresting to turn back to the East whence the first impulse came. Contemporary with *Saadia* who lived at Fayyûm in Egypt, *Jeshuah Ibn Sadâl Ibn Daud el-Hiti* (about 920), wrote a commentary upon the Pentateuch and Job; his son *Abu'l-Farâǵ Ahron ben Jeshuah* (about 940) also wrote an Arabic commentary on the Pentateuch, and a special grammatical work. The head of the school at Pumbadita, *Ahron Ibn Sarǵâdo*, wrote (about 940) a Nikkûd-book in the sense of mysticism; and a commentary upon the Pentateuch which *Jehudah Ibn Bal'am* mentions in his exposition of the 5 books[1]. Similar commentaries were written by *Chassan ben Mashiach*, whom *Ibn Esra* mentions under *Ben-Mashiach;* by *Jeshuah ben Ahron* (about 960), and by *Sahl ben Mazliach el-Fâsi.* Many other Karaite teachers of the 10th century also composed grammatical books, which promoted the study of the Hebrew language. Conformably to our purpose however, we shall only cite a few of the lexicographers of the tenth century who lived in the East, and who deserve more attention and respect than even *Saadia* and *Ibn Sarûk*, in a history of Hebrew lexicography. *David ben Abraham* of Fâs[2], a younger contemporary of *Saadia* and *Ben-Jerochim* and living perhaps before *Ibn Sarûk*, wrote a large and copious Hebrew dictionary in the Arabic language, arranged in the old national manner mentioned above, called in Arabic תאליף, and in Hebrew מחברת or אגרון, which, notwithstanding a few unimportant defects, has still maintained its position well[3]. He says himself (preface and article לם), that his predecessors had already composed well-arranged Hebrew dictionaries, that he himself had only followed in their paths, and had merely deviated from them in establishing interpretations (פִּתְרוֹן); that there had been alphabetically arranged dictionaries (אֶגְרוֹנוֹת), as there had been long before him exegetes and grammarians. Appealing to the old grammarians (אלדקדוקין) and exegetes (אלמפסרין), he enters largely into the grammar, Masora, the Tiberian vowel- and accent-doctrine. Every irregularity in vowels and accents, which had become almost canonical in his time, the syntactical subtilties, the constructions of verbs with prepositions, and the unusual forms of

[1] See Bibl. jud. vol. III. p. 246. — [2] Arabic *Abu Suleimân Davûd ben Ibrahim el-Fâsi*, as the name is in the title of his dictionary (תאליף) written in Arabic. — [3] The only existing manuscript was found by *A. Firkowitsh* of Eupatoria in the year 1830 in the cellar of a Karaite synagogue at Jerusalem, along with other old papers. The manuscript is divided into 2 parts: the first contains the Hebrew roots from א to י, the second from כ to ת. The existing 313 quarto-leaves are written upon cotton paper now much corrupted by age, the Arabic in Hebrew square characters, each line consisting of about 50 letters, and a page from 26—30 lines. At the beginning of part 1, the first and perhaps also the second leaf of the preface is wanting; and at the end of the second part a leaf is wanting, containing the stich-words תר and תש. The manuscript has besides a number of superscriptions and subscriptions, but from which the age of the manuscript cannot be ascertained. See *Pinsker*, Likk. T. 117—167, whom we must specially thank for his communications about this manuscript, the numerous fragments of it, and his carefully collected observations respecting the author.

verbs, are considered more cautiously and acutely, than they are by his successors; so that his dictionary is the best which has remained to us from those times, to judge from the numerous specimens of it which *Pinsker* has printed [1]. Besides the dictionary, he wrote a book upon the vowels and accents (*Sepher ha-Nikkûd*), as well as commentaries upon parts of Scripture, e. g. upon the Psalms, the Song of Solomon, &c.

About 1050 after Christ, one *Ali ben Suleimân* wrote a large Hebrew dictionary in the Arabic language, for which he took that of *David ben Abraham* as the model. He himself says in the preface, that he had before him an extract from David's work composed by *Abu Saʿid Levi ben Jephet*, which he had laid at the foundation of his work and enriched with independent additions. According to his own account, he made use of the works of *Ibn Chayyûǵ* (Jachja Ibn Davud), *Ibn Koreish* and *el-Sheich el Fâzl Abu'l-Farâg Harûn* alone, in his lexical treatise, besides that of David. Like his predecessors he did homage to the old lexical system in the establishment of roots from two or one consonant-letter only; and found in *Ibn Chajjûǵ's* assumption of their triliteralness an innovation to be rejected. He supplied the missing words and stems in the dictionary of David; but sometimes inserted sections of his own upon grammatical subjects, which bore particular titles. If too great an admixture of (Karaite) exegesis is seen in the dictionary of *David;* the work of *ʿAli*, on the contrary, is distinguished by rich grammatical additions. Of the peculiarities of this *Iggaron* [2] it is especially to be noted, that it often corrects difficult words of Scripture by adopting changes of letters, and even substitutes others for them occasionally; that uncommon words are sometimes explained according to the sense and connection, at other times from the language of the Mischnah and Talmud, from the dialect of the Targûm which is here called Syriac, and often from the Arabic very successfully. He is also the first that occasionally explained proper names. Although his copy of Scripture was accurately supplied with vowels, accents and Masora, and he had before him the works connected with these, he still moved very freely, attending, where it seemed necessary, neither to them nor to the K'ri and K'tib [3]. The works of *Hâja ben Sherira*, the famous teacher of the academy at Pumbadita (born 969, died 1038), which are not unimportant for Hebrew philology, should be particularly noted. Besides commentaries on most of the books of Scripture, which are quoted occasionally by Ibn Esra, David Kimchi and others [4], he wrote a Hebrew grammar (סֵפֶר דִּקְדּוּק) mentioned by *Ibn Balʿam* in his grammatical dissertations upon the particles (part. נֶגֶד) and upon the verba denominativa (verb אִשֵּׁשׁ) [5]. Also, a Hebrew dictionary called الحاوي (el-Châvi), that is *the gathering*, translated into Hebrew by Ibn Esra as סֵפֶר הַמְּאַסֵּף, which is arranged alphabetically after

[1] Likk. T. 122—167. — [2] Enumerated in 18 points by *Pinsker*, Likk. T. 177—182. Each letter is called *Bâb* (gate), and consequently the whole consists of 22 gates. — [3] The manuscript of this dictionary is with *Firkowitsch*, and is not rightly described in *Geiger's* scientific Journal III. 442. no. 1; but is completely so by *Pinsker* l. l. T. 175 seq. It forms a folio volume of thick parchment-like paper, containing 429 leaves. *Pinsker* gives there the large preface in the Arabic original, with his Hebrew translation, and then frequent examples from the dictionary itself, in his Hebrew translation. — [4] See *Rapaport's* biography of *Hâja* (printed in Bikkure ha-Ittim of 1830) note 28. — [5] In ms. at Paris. Bibl. Imper. AF. II. 497.

the manner of many Arabic dictionaries where the order is regulated by the last radical letter (e. g. רצד under Daleth). In this dictionary written in Arabic, which extended to the Biblical Chaldee also, the language of the Mishna, as well as a comparison of the Arabic, and sometimes even of the old Persian, was applied to the explanation of Hebrew words, as may be seen from the quotations of *Ibn Balʿam* in his commentary upon the Pentateuch[1], of *Ibn Esra*[2], of *David Kimchi* in his book of roots[3], his grammar and his interpretations of Scripture[4], of *Rashi*[5] and others.

We now return to Spain, where Hebrew grammar and lexicography had received in the 11th and 12th centuries that highest development which gives the tone even to our own time. The grammarian *Isaak ben Saul* in Lucena, a disciple of *Ibn Sarûk* and teacher of *Ibn G'anâch*, wrote a dictionary (אֶגְרוֹן), which *Levi ben Jephet* expressly quotes[7]; and from which *Ibn G'anâch*[8], *Mose Ibn Esra*[9], and *Abraham Ibn Esra*[10] took explanations. *Isaak Ibn Chiquitilla*[11] in Cordova, a disciple of *Ibn Sarûk* and teacher of *Ibn G'anâch*, also wrote explanations of Hebrew words, possibly in the form of a dictionary[12].

This history may now close with that distinguished inquirer in the department of the study of the Hebrew language, who became a model to his later contemporaries (*Jehuda Ibn Balʿam*, *Mose Ibn Chiquitilla*, *Salomon Ibn Gebirol*), and to his immediate successors (*Ibn Esra* and both the *Kimchis*). This inquirer was *Abu'l-Walid Merwân Ibn G'anâch*[13] of Cordova, called in Hebrew *Jona* (born 985). Here belongs first his great linguistic work *Kitâb el-Tankich*, i. e. "book of inquiry" (كتاب التنقيح), in Hebrew ספר דקדוק, which is divided into two great parts, of which the first, *Kitâb el-Luma'*, that is "book of variegated fields", in Hebrew ספר הרקמה, treats at length of Hebrew grammar; the second, *Kitâb el-Azûl*, that is "book of roots", is a Hebrew dictionary. The dictionary is the only one which *Ibn Esra* mentions by name of the seven works of *Ibn G'anâch*, and designates as valuable; *Ibn Parchon*, who himself made a Hebrew translation of it, thinks it worth while to treat of it[14];

[1] On Numbers and Deuteronomy preserved in Oxford (see Chalûz II. p. 60). The dictionary of *Hâja* is there expressly called *el-Châvi*, as in Tanchûm upon Judges 8, 16. — [2] Frequently in his grammatical and exegetical writings, as at Deut. 32, 39; Is. 46, 8; Am. 1, 27; Ps. 58, 10; Job 41, 15; 6, 10; 13, 27; 21, 32. In the preface to Mosnajim he says of it: "it is full of learning, and perfect beauty", and to judge from the conclusion there, it was written בלשון ההגריים. — [3] Articles אחל, באשׁ, בלע, גדל, דאה, הגג, המד, מור, מלא, נחל, נקד, עגר, ערער, פרד, רצד, שׁקד, הצדה. — [4] e. g. on Is. 5, 5; 35, 14; Jer. 12, 6; Ezek. 19, 10. — [5] On Judges 4, 19; Hos. 3, 4. — [6] *Hâja* has also given explanations of difficult Talmudic words from the Arabic or Persian, e. g. of סנונית (see *Kimchi's* dictionary, article שׁמם); and one perceives this from his remarks upon the Mishna-order Tohorot, which have just been printed. — [7] *Pinsker*, Likk. S. 65. He names the author המדקדק. — [8] *Kimchi*, dictionary, article ריר. — [9] See *Wolf's* Bibl. Hebr. vol. III. p. 4. — [10] On Deut. 32, 17; Is. 27, 5; Sephat Jeter no. 68. — [11] Arabic جقطيلة in *Ibn Ganâch*. — [12] Quoted by *Ibn G'anâch* in his "Supplementer" (*el-Mustalchik*) to *Ibn Chajjûg's* work, on article נוּף; and this by *David Kimchi* in Michlol on יצק. He also had a share in the replies to *Ibn Labrâth;* see *Pinsker*, Likk. S. p. 159. 161 and 165. — [13] On account of the meaning of גנאח (wing) *ST. Falaquéra* names him in the Mebakkesh p. 24 בעל הכנפים; and in a manuscript of the Kitâb el-Luma' (at Oxford), there follows in the address immediately after the name the witty saying ובעל כנפים יגיד דבר. — [14] Mosn. preface; Ibn Parchon, preface to his Aruch.

and the translations of it by *Isaak ha-Levi*, *Jehudah el-Bargeloni*, *Salomo Ibn Parchon* and *Samuel Ibn Tabôn*, of which only the latter are preserved[1], sufficiently prove its high importance. In this dictionary he made use of the works of *Ibn Koreish* and *Saadia*, the writings of *Ibn Sarûk*, and his teacher *Ibn Chayyûǵ*, but with a thorough sifting of existing materials, with a profound use of Arabic and Aramaean dialects and Talmudic traditions, and with an exact observance of the Masoretic laws and precepts, as well as the received Tiberian rules respecting vowels and accents. *Dukes* has already shown[2], how frequently *Ibn Esra* in his expositions of Scripture and grammatical writings (Mosnajim, Zachot, Sapha Berura), *Kimchi* in the Michlol and book of roots, and later authors too, quote him as an authority. The first part of his work on the language (מחברת הדקדוק) is, as already mentioned, his Kitâb el-Luma', in Hebrew ספר הרקמה, a copious grammar of the Hebrew language in 46 sections, on which *Joseph Ibn Caspe* is said to have written a commentary[3]. This work lies, in the original Arabic copy, as well as the dictionary[4], still unprinted at Oxford; the Hebrew translation of *Jehuda Ibn Tabôn* is at Paris (no. 473 and 490) in two mss.; and *Heinrich Ewald* has supplied us with an excellent description of the contents[5]. *B. Goldberg* has collated these two Paris manuscripts of the grammar; and the learned *Raphael Kirchheim* has published them, with a biography of Ibn Ǵanâch (Frankfort on the Main 1856. 8vo); at the end of which the objections to Ibn Ǵanâch's grammar are printed from the manuscript of *Maʿase Ephod*[6].

If we survey the writings of *Ibn G'anâch*, the great linguistic work, as well as his other small treatises, we are involuntarily impressed with the view, that a profounder knowledge of the vowel- and accent-system was already lost in part in the 11th century; more than 500 years having passed since its

[1] *Ibn Tabôn's* translation of the dictionary is found in the Vatican no. 54, and in Madrid (see De Castro); a postscript in the former contains a notice of the 3 earlier translations. The Arabic original text is at Oxford (Ure, no. 456 and 457). Extracts from a Hebrew translation, which an earlier possessor of *Profiat Duran's Maase Ephod* wrote on the margin, have been communicated by *Luzzatto* in K. Ch. V. page 34 seq. *Pocock* in his commentaries, and *Schnurrer* in his philological dissertations, have given extracts from the Arabic. *W. Gesenius* made very copious extracts from the Arabic original, and used them in his Thesaurus. — [2] Literaturhistorische Mittheilungen &c. (Stuttgart 1844. 8vo) in the article "Jona ben Ganâch". — [3] *Delitzsch*, catalogue of the Hebrew manuscripts in the Leipzig Rathsbibliothek, p. 304. — [4] Ure, no. 455. — [5] Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des alten Testaments (Stuttgart 1844. 8vo) p. 141—149. — [6] By the way, the smaller writings of Ibn Ganâch, which are preserved in Arabic (Ure, no. 134—136) and always furnish a contribution to his philological activity, may be here enumerated: a) *Kitâb el-Mustalchik*, that is "the supplementer", containing nothing more than appendices and corrections to Ibn Chayyûg's two works ספר הנוח and ספר הכפל. b) *Risâlet el-Tanbîh*, that is "a letter of awakening", addressed to an anonymous friend, in which he repels the attacks upon the above-mentioned book. c) *Risâlet el-Takrib w'al-Tashîl*, that is "a letter of approximation and facilitating", in which the science of grammar is made clear for beginners, and what is difficult of comprehension in the writings of Ibn Chayyûǵ, is explained. d) *Kitâb el-Taswîh*, that is "book of adjustment" of the objections to Ibn Chayyûǵ, with the attacks upon the same. There is also e) the *Kitâb el-Tashwîr*, that is "the book of putting to shame", in which the attacks and objections of *Samuel ha-Nagid* are repelled. This has not been preserved in manuscript.

invention. *Ibn G'anâch* himself complains in the preface to his grammar, that a knowledge of the Hebrew language was only looked upon in his time as a secondary thing. But nothwithstanding our scantier knowledge of this part of Hebrew philology, history cannot refuse him the testimony, that by means of his glowing zeal and comprehensive studies, he became the restorer, and for us the new founder of Hebrew grammar and lexicography. All that had been attained in this department of science in the first thousand years; what the family of the *Kimchi*, what *Ibn Esra*, *Rashi* and their successors had accomplished, which afterwards became a type and incentive to Christians in their scientific researches into Hebrew, finds its culminating point in those works of Abu'l-Walid Merwân Ibn G'anâch, in which the close of the first, and the beginning of the second thousand years, meet together.

Coptic Alphabet.

The 25 letters formed entirely after the Greek, to which 6 were added, borrowed from hieroglyphic pictures, making 31 in all, are the following:

Form.		Name.	Pronunciation.
Ⲁ	ⲁ	Ⲁⲗⲫⲁ	α, a, frequently pronounced *e*.
Ⲃ	ⲃ	Ⲃⲓⲇⲁ	β, b
Ⲅ	ⲅ	Ⲅⲁⲙⲙⲁ	γ, g
Ⲇ	ⲇ	Ⲇⲁⲗⲇⲁ	δ, d
Ⲉ	ⲉ	Ⲉⲓ	ε, ĕ, sometimes pronounced *a*.
Ⲍ	ⲍ	Ⲍⲓⲧⲁ	ζ, z
Ⲏ	ⲏ	Ⲏⲧⲁ	η, ē
Ⲑ	ⲑ	Ⲑⲓⲧⲁ	ϑ, th
Ⲓ	ⲓ	Ⲓⲁⲩⲧⲁ	ι, i
Ⲕ	ⲕ	Ⲕⲁⲡⲡⲁ	ϰ, k
Ⲗ	ⲗ	Ⲗⲁⲩⲗⲁ	λ, l
Ⲙ	ⲙ	Ⲙⲓ	μ, m
Ⲛ	ⲛ	Ⲛⲓ	ν, n
Ⲝ	ⲝ	Ⲝⲓ	ξ, x
Ⲟ	ⲟ	Ⲟ	ο, ŏ
Ⲡ	ⲡ	Ⲡⲓ	π, p
Ⲣ	ⲣ	Ⲣⲟ	ϱ, r
Ⲥ	ⲥ	Ⲥⲓⲙⲁ	σ, s
Ⲧ	ⲧ	Ⲧⲁⲩ	τ, t
Ⲩ	ⲩ	Ⲩⲉ	υ, ue Before vowels or at the beginning of syllables like *v*; at the end like *u*.
Ⲫ	ⲫ	Ⲫⲓ	φ, ph
Ⲭ	ⲭ	Ⲭⲓ	χ, ch
Ⲯ	ⲯ	Ⲯⲓ	ψ, ps
Ⲱ	ⲱ	Ⲱ	ω, ō
Ϣ	ϣ	Ϣⲉⲓ	sh
Ϥ	ϥ	Ϥⲉⲓ	f, ph, Greek φ.
Ϧ	ϧ	Ϧⲉⲓ	kh, corresponding to the Arabic خ, to the Greek ϰ and χ.
Ϩ	ϩ	Ϩⲟⲣⲓ	h or the spiritus asper (῾) of the Greeks.
Ϫ	ϫ	Ϫⲁⲛϫⲓⲁ	dsh, Arab. ج
Ϭ	ϭ	Ϭⲓⲙⲁ	k, gh, sh among the Greeks expressed by ϰ and χ in proper names.
Ϯ	ϯ	Ⲧⲓ	ti

In the Coptic language, which arose out of the Egyptian in the second century after Christ, three dialects are distinguished, the Sahidic (Thebaic), Memphitic, and Bashmuric, the first of which has an inclination for the harder, the last for the softer letters. Each of these has also its peculiarities, both with relation to the changes of consonants and its vowels and diphthongs.

Syriac Alphabet.

The 22 letters, in form, name and pronunciation, are as follows:

Form.			Name.		Pronunciation.
At the end.	In the middle.	At the beginning.			
	ܐ	ܐ	Olaf	ܐܠܰܦ	ʾ of the Greeks, א of the Hebrews.
ܒ ܒ	ܒ	ܒ	Bêth	ܒܶܝܬ	b or bh (v)
ܓ ܓ	ܓ	ܓ	Gomal	ܓܳܡܰܠ	g or gh
	ܕ	ܕ	Dolat	ܕܳܠܰܬ	d or dh
	ܗ	ܗ	Hê	ܗܶܐ	h
	ܘ	ܘ	Wâw	ܘܰܘ	w
	ܙ	ܙ	Zain	ܙܰܝܢ	ζ of the Greeks, the French z.
ܚ ܚ	ܚ	ܚ	Chêth	ܚܶܝܬ	ch the German *ch* in *Rache*, the Scotch *ch* in *loch*.
ܛ ܛ	ܛ	ܛ	Thêth	ܛܶܝܬ	th or t
ܝ ܝ	ܝ	ܝ	Júd	ܝܘܽܕ	y
ܟ ܟ	ܟ	ܟ	Kof, Chof	ܟܰܦ	ch, palatal k
ܠ ܠ	ܠ	ܠ	Lomad	ܠܳܡܰܕ	l
ܡ ܡ	ܡ	ܡ	Mim	ܡܺܝܡ	m
ܢ ܢ	ܢ	ܢ	Nûn	ܢܘܽܢ	n
ܣ ܣ	ܣ	ܣ	Semkat	ܣܶܡܟܰܬ	s
ܥ ܥ	ܥ	ܥ	Eê	ܥܶܐ	the Hebrew ע
ܦ ܦ	ܦ	ܦ	Pê	ܦܶܐ	p, also ph or f
	ܨ	ܨ	Zodê	ܨܳܕܶܐ	s of the roof of the mouth, ṣ, Hebrew צ
ܩ ܩ	ܩ	ܩ	Kôf	ܩܘܳܦ	k guttural, or ḳ
	ܪ	ܪ	Rîsch	ܪܺܝܫ	r
ܫ ܫ	ܫ	ܫ	Schîn	ܫܺܝܢ	sh or ś
	ܬ	ܬ	Tau	ܬܰܘ	t or th, also ṭ, Engl. *th*.

The five vowels in Syriac are sometimes expressed by points, sometimes by signs borrowed from the Greek. The vowels consisting of points are: *a* ܱ *P'tocho*, *e* ܶ *R'bozo*, *i* ܺ *Ch'bozo*, *o* ܳ or ܴ *S'kofo*, *u* ܘܽ or ܘ ܽ *Ezozo*. The vowels derived from the Greek, and similarly named are: *a* ܰ, *e* ܶ, *i* ܺ, *o* ܳ, *u* ܘܽ. Of other orthographical signs or such as are necessary for reading, it is only necessary to note the following: 1. *Ruchocho*, the fine point beneath the letters ܒܓܕ ܟܦܬ, when they are aspirated, and 2. *Kuschoyo* above the same letters, when they are pronounced hard and without aspiration. 3. *Marhĕthono* is the name of a line above a vowelless letter which is followed by a like vowelless one, to denote its rapid pronunciation with the following consonant. 4. *Mehagyono* is a line below the vowelless letter which is followed by a like one, denoting its pronunciation with a short *e* or *a*. 5. *Lineola occultans* is a line under a letter not to be pronounced. 6. *Ribaj* are the two horizontal points above a word, to distinguish the plural from the singular when they are not distinguishable by consonants.

Arabic Alphabet.

The series of 28 Arabic letters, three of which stand for vowels also, is as follows:

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
—	ـا	—	ا	Èlif	ʾ of the Greeks, Hebr. א.
ـبـ	ـب	بـ	ب	Bê	b
ـتـ	ـت	تـ	ت	Tê	t
ـثـ	ـث	ثـ	ث	T̲ê, thê	t̲ or th, Greek ϑ.
ـجـ	ـج	جـ	ج	Ǵîm, Dshim	ǵ, g in French before *e* or *i*.
ـحـ	ـح	حـ	ح	Ḥâ	ḥ, a sharp h, Hebr. ח
ـخـ	ـخ	خـ	خ	H̱â, Châ	ch, like *ch* in *Rache* in German.
—	ـد	—	د	Dâl	d
—	ـذ	—	ذ	D̲âl, Dsal	d̲, a lisping d
—	ـر ـر	—	ر	Rê	r
—	ـز	—	ز	Zê	z in English and French.
ـسـ	ـس	سـ	س	Sîn	s, Hebr. ס or שׂ
ـشـ	ـش	شـ	ش	Shin	sh, ś
ـصـ	ـص	صـ	ص	Ṣâd, Zad	ṣ, a sharp *s*, Hebr. צ
ـضـ	ـض	ضـ	ض	Ḍâd	ḍ, a flat *s*
ـطـ	ـط	طـ	ط	Ṭâ, Thâ	ṭ, th
ـظـ	ـظ	ظـ	ظ	Ẓâ, Tsâ	ẓ, a lisped t̲
ـعـ	ـع	عـ	ع	ʿAin	ע of the Hebrews.
ـغـ	ـغ	غـ	غ	Ġain	ġ, a rough, guttural *r*
ـفـ	ـف	فـ	ف	Fê	f
ـقـ	ـق	قـ	ق	Ḳâf	ḳ, a guttural *k*, Hebr. ק
ـكـ	ـك	كـ كـ	ك	Kôf	k, a palatal *k*

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
ـلـ	ـل	لـ	ل	Lâm	l
ـمـ	ـم	مـ	م	Mîm	m
ـنـ	ـن	نـ	ن	Nûn	n
ـهـ	ـه	هـ	ه	Hê	h pronounced sharp.
—	ـو	—	و	Wâw	v, w and û
ـيـ	ـى	يـ	ى	Yê	y, i

Besides the three consonants Elif, Wâw and Yê, which were formerly used to denote the vowels *â*, *î* and *û*, the following signs for short vowels were introduced at a later period: 1. ـَ, *Fatah*, *a* or *e*; 2. ـِ, *Kasr*, *i* or *y*, sometimes *e*; 3. ـُ, *Damm*, *o* and *u*. The other signs for reading are: 1. ـْ *Gazm* or *Sukûn* (rest), corresponding to the *Sheva* of the Hebrews. 2. ـّ, *Tashdîd*, a sign of the doubling or strengthening of a consonant, corresponding to the *Dagesh forte* of the Hebrews. 3. ـٔ, *Hamz* (stitch), a sign arising out of ع over *Elif*, to express it as a consonant, i. e. the spiritus lenis; also over *Wâw* and *Yê*, when they come in place of such Elif. 4. ـٱ, *Wazl* (union), is the sign over *Elif hamzaed*, whose vowel is absorbed by the preceding; which appears with Elif of the article, the imperative of the first form of firm verbs, &c. 5. ـٓ, *Madd* (extension), put over an extended Elif, when a mere *Hamz* is written for the hamzaed Elif which immediately follows.

א

א, called אָלֶף (=אֶלֶף), *ʾAlef*, properly signifies as a name *Ox*, Plutarch quaest. symp. IX 2 § 3; the letter had actually among the Phenicians the outlines of an ox's head 𐤀, 𐤀, but originally it only expresses the initial sound of this word, which was *ά*. The Ἄλφα of the Greeks is the same name, but its form is derived from the Phenician Alef-figure and it stands at the head of the original 22 letters in the western alphabets which are formed in imitation of the Greek, as it does also after the Phenician, in the other Semitic alphabets. As a numeral, though not in the old Biblical Hebrew, *ʾAlef* signifies 1; with two points or a little stroke above (א̈, א̄) 1000; as an abbreviation it is said to express in Phenician monuments אֶבֶן *monumental stone*, more rarely אִשׁ *man*.

The pronunciation of *ʾAlef* as a consonant consists in the gentlest guttural sound inaudible without a vowel, which may be compared with the Greek *spiritus lenis* (᾿) forming along with the breathing ה, which is partially audible, a proper sound which can then be pronounced with all the vowels, like every other consonant, as אָב ʾāb, אֵבוּס ʾēbûs, אֹמַר ʾōmar &c. As a vowel-letter *ʾAlef*, though seldom, expresses *â*, as in קָאם kâm Hos. 10, 14, לָאט lâṭ Judges 4, 21, רָאמוֹת râmôt Prov. 24, 7, דָּאג dâg Neh. 13, 16, רָאשׁ râsh Prov. 10, 4, עֲזָאזֵל ʿasâsêl Lev. 16, 8, בְּצָאתָר Ez. 47, 11 K'tib, ât, viz. as a plural-ending, אךְ âkh as a *suff.*, where indeed, since the introduction of written vowels, the vowel letter seems superfluous. But *ʾAlef* is also used for ê, so far as the A-sound generally passes into the E-sound, used in the middle of the word, as רֵאשׁ Prov. 6, 11, יָנֵאץ Eccles. 12, 5 and others. As a syllable-divider *ʾAlef* is also a consonant, e. g. יִשְׁאַל pronounced *Yish-ʾal*.

By the twofold use of *ʾAlef* as a consonant and a vowel the following cases are to be explained. 1. The occasional sounding of the *ʾAlef* after final syllables with î, ô, û long, denoted by ו and י, when an A-tone follows those syllables; a peculiarity that may have been afterwards obliterated in pronunciation. Thus e. g. in נָקִיא Jo. 4, 19; הָלְכוּא Jos. 10, 24; אָבוּא Is. 28, 12; עִדּוֹא Zech. 1, 7; יָפוֹא Ezr. 3, 7; רִבּוֹא Neh. 7, 66, where this rare orthography has been preserved from the remains of a pronunciation which was afterwards lost. See these words. *a* or *e* in terminations, usually with ה־, are sometimes to be found combined with א־, in the Aram. or Phenic. manner, as סִיסְרָא, צוֹבָא, yet also archaically in proper names, גֵּרָא, צִיבָא, עֻזָּא, יִתְרָא &c. In many, however, *a* is contracted from *ai*, as עֲמָשָׂא from עֲמָשַׂי. — 2. The prefixing of *ʾAlef* in words beginning with a vowel, the vowel attaching itself to the *ʾAlef* as if to a consonant, e. g. אוֹ *ʾô*, אוֹר *ʾôr*, אִישׁ *ʾîsh* &c.; and in the later Aramaean pronunciation *yi* or *ye* are sometimes absorbed in *i* and then augment the original Alef-sound, e. g. אִישַׁי (יִשַׁי) *p. n.* 1 Chr. 2, 13; אִשׁ (יֵשׁ) *it is* Mic. 6, 10; אִזַּכֶּה (יִזַּכֶּה) 6, 11 (as some would read). — 3. The same is the case where a syllable beginning with *y* or *w* has weakened the *y* or *w* into vowels, e. g. גְּדָאִים, עַרְבָאִים, פְּתָאִים, נָאוֹת, צְבָאִים, צְבָאוֹת out of נָווֹת, צְבוֹיִם, צְבָיוֹת, גְּדָיִים, עַרְבִיִּים and פְּתָיִים, where the original forms still appear. — 4. But on the contrary where the initial syllable vowelled in â, ê or ô appears hardened into a semi-vowel on account of the preceding vowelled final sound, there is a sign of the later pronunciation approaching

to the Aramæan, e. g. דָנִיֵּאל out of דָּנִיֵּאל; דוֹיֵג (דוֹאֵג) 1 Sam. 22, 18; הַיּוֹצֵר (הָאוֹצָר) Zech. 11, 13; וַיֵּאמַר for וָאֹמַר 2 Sam. 1, 8; Zech. 4, 2; Neh. 5, 9; 7, 3; אֶבְיָסָף 1 Chr. 6, 8 out of אֲבִיאָסָף Ex. 6, 24. — 5. In â preceding, *ʾAlef* loses its short *a* and then appears only as orthographical, as in הָאסַפְסֻף Nu. 11, 4 (הָאֲסַ־), or is entirely lost, e. g. הָרַמִּים (הָאֲרַמִּים) 2 Chr. 22, 5; הַסּוּרִים (הָאֲס־) Eccles. 4, 14; וָאַבֶּדְךָ (וָאַאַ־) מָסֹרֶת (מַאֲסֹרֶת) Ez. 20, 37; 28, 16; הַשְּׁפוֹת (הָאַשְׁפּוֹת) Neh. 3, 13; more rarely is this the case in the short *a* preceding, as וַאַעְשֵׁר (out of וָאַעְשֵׁר) Zech. 11, 5. — 6. After the *spiritus lenis* of the *ʾAlef* is lost and the vowel it bears is the only thing remaining, the vowel so left attaches itself to the preceding vowelless consonant so that the *ʾAlef* either remains otiose, e. g. פָּארָה (פְּאַ־) Is. 10, 33; שָׁאט (שְׁאָט) Ez. 25, 6; בֹּרְאם (בְּרְאָם) נשִׁאים (נְשִׁאִים) Neh. 5, 7; 6, 8; נָשׁוּא (נְשׂאוּ) Ps. 139, 20, or entirely disappears, e. g. שֵׂת (שְׂאֵת) Job 41, 17; שֵׁלָה (שְׁאֵ־) 1 Sam. 1, 17; תּוֹמִים (תְּאֹמִ־) Gen. 25, 24. Sometimes, however, the vowel of the *ʾAlef* attaches itself to the preceding syllable-closing consonant, by which the syllable is altered, e. g. אֶחָב מֵרָאוֹן, לִקְרָאת, מְלָאכָה Jos. 12, 20, Jer. 29, 22, חֵמָה Job 29, 6 out of חֶמְאָה, אַחְאָב, מַרְאוֹן, לִקְרַאת, מַלְאָכָה, and many others.

אַ or אֶ appears 1. as a prefixed sound in many words, whose beginning appears too hard to be uttered by two consonants the first of which is vowelless, in order to modify the double sound by the prefixed vowel *a* or *e* which again is sustained by *ʾAlef*. Thus אֶצְעָדָה *bracelet* besides צְעָדָה, אֶזְרוֹעַ *arm* besides זְרוֹעַ; also where the strong form no longer appears, e. g. אֶפְרֹחַ *brood*, אֶצְבַּע finger. 2. as a prepositive in the adjective formation, in order to express an intensive, emphatic or abiding quality, e. g. אַכְזָר *horrible*, *wild*, אַכְזָב *lying*, אֶזְרָח *native*, אַחְלָם *firm*, *hard*, אַזְנָח *decaying*, and many others.

אֲ or אֱ sometimes serves as a prepositive where the word begins with a consonant which has its firm vowel, e. g. אֲגוֹרָה (גֵּרָה = גּוֹרָה) *corn*, a small coin; אֱגוֹז *a nut;* אֲבַעְבֻּעָה *a pustule;* אֲזִקִּים besides זִקִּים *chains;* אֲגַרְטָל *basin*, *cup*. Comp. Phenician אֲדָם (pronoun. edom) *blood*, Augustin on Psalm 136; Aram. אֲדָם; אֲגַדֵּר equivalent to גְּדֵר; אֲחִידָא *riddle;* אֲגַן *garden;* Mod. Greek ἔσυ for σύ; Gr. χθές and ἐχθές, Lat. status, Fr. état. But the short vowel prepositive became already a firm vowel forming a separate syllable by the doubling of the following sound, in many words of northern Palestine, e. g. אַפִּרְיוֹן *a sedan* out of פְּרְיוֹן (Syr. ܦܪܝܐ *cradle*), אַפֶּדֶן *palace* out of פֶּדֶן, Ar. فدن; more frequently in Aram. e. g. אִדָּם *blood*, אַגַּן *garden*, and many others. Yet the prosthetic אֲ, אָ, אֶ in אֱהִי, אֲזַי, אָשֵׁר, אָכֵן, and others, are not to be explained on this principle.

In the more complete root- or stem-formation, which has three sounds, *ʾAlef* is regularly *unorganic* in relation to the mother-form or primitive root, i. e. it does not belong to the original formation of the root, whether the mother forms in such roots made with *ʾAlef* be organic and the last forms, or whether they hold good as such only relatively to the derivative ones. This farther development is made by *ʾAlef:* 1. as an *initial* sound to simple monosyllabic primitive roots, in order to form firm stems with two sounds, e. g. אָבַד (root בד), אָבַח (root בח), אָבַךְ (root בך), אָבַל (root בל), אָבַק (root בק), אָבַר (root בר), אָגַד (root גד). The inorganic and perhaps at first simply inseparable prefix *ʾAlef* is easily recognised in this formation, in as much as its relative mother forms are found in the language itself partly without the prepositive, partly with other prefixes, as e. g. the above primitive roots in בַּד, בָּךְ, כָּבַךְ, כָּבַל, בַּק, גַּד, גָּבַר, and many others. It is only where such *ʾAlef* is evidently dialectic and softened from ע, e. g. אָגַם out of עָגַם, that there is no real Alef-initial

sound. — 2. As a *medial* sound, where ʾ*Alef*, developing itself out of the middle vowel *a* in monosyllabic stems, became so firm as to give rise to stems with three sounds, e. g. בָּאַר, רָאַם, לָאַט, בָּאַשׁ, דָּאַב, דָּאַג, לָאַב, שָׁאַף &c., whose relative mother forms sound as לַט, רָם, בַּר &c., and still appear partly in the language itself, partly in the circle of Semitism. Even here the ʾ*Alef* appears as a stem-sound and consequently organic, when it is dialectically interchanged with ʿ*Ayin* or is softened from it in certain cases, e. g. שָׁאַל, תָּאַב, שָׁאַן, גָּאַל besides תָּעַב, שָׁעַל, שָׁעַן and גָּעַל, which comparisons of roots within Semitism easily confirm. — 3. As a *final* sound, where by adding an ʾ*Alef* monosyllabic roots are farther developed into dissyllabic ones, e. g. בָּדָא (root בד), בָּזָא (root בז), בָּטָא (root בט), בָּרָא (root בר) and many others.

אב (*c.* אֲבִי, as in the cognate words אָח, חָם, *c.* אֲחִי, חֲמִי; once *c.* אָב, in order to denote an ancient proper name, in proper names however more frequently אַב־ besides אֲבִי־, אֲבוּ־ and אֶב־; with *suff.* אָבִי, where the *i*, as a remnant of the root-form with three sounds, unites with the *i* of the *suff.;* farther אָבִיךָ, אָבִיו, where the fore-tone *a* remains because the accent rests upon *i*, but on the contrary elsewhere אֲבִיכֶם, אֲבִיהֶם; the *pl.* אָבוֹת, *c.* אֲבוֹת, with *suff.* אֲבוֹתַי, אֲבֹתֵיכֶם, proceeds from a primitive form אָבוּ, which is more frequent in Aramaean, as אֲבוּךְ, אֲבוּהִי, ܐܒܘܗܝ, and in Arab. ابو in the construct state, and then the feminine plural ending, which originally expresses nothing more than the collective idea of *parents*, is blended with this form) *father*, and principally *begetter*, cognate in sense מוֹלִיד; the commonness of this usage makes it unnecessary to quote examples. Setting out with this fundamental conception the Hebrew frequently uses it in a tropical sense viz. 1. the spiritual begetter, i. e. *creator*, *God* Jer. 2, 27; Deut. 32, 6; Is. 63, 16; 64, 7. In the honorary Messianic title אֲבִי־עַד Is. 9, 5 it should therefore be translated, *Father*, i. e. *God of eternity*, *the Eternal*, as *χρόνου πατήρ* in the Orphics means Saturn-Hercules: comp. אָב in proper names. — 2. Preserving the leading qualities of a father the word is next used to denote *benefactor*, *care-taker*, *supporter*, Job 29, 16; *a beneficent ruler* Is. 22, 21; or a spiritual *benefactor* and *care-taker*, i. e. *teacher*, *instructer*, *counseller*, particularly in salutations and addresses to priests and prophets Judges 17, 10; 18, 19; 2 Kings 6, 21; 13, 14, whereas on the contrary teachers and prophets employ *son* and *daughter*. Comp. Aram. אַבָּא *master*, *teacher;* in the church *abbas*, *papa*, *pope*, and many others. — 3. From the latter spiritual sense the Hebrew sometimes expresses by ʾ*Ab counsellor*, *chief adviser* of a higher personage, hence *Visier*, وزير; for example, Joseph is so called Gen. 45, 8; *δεύτερος πατήρ* Haman is called Gr. Est. 13, 6, and Lasthenes is termed *πατήρ* 1 Mac. 11, 32; as also a king calls himself *son* in relation to a prophetic counsellor 2 Kings 8, 9. — 4. From the father's prerogatives the Hebrew expresses by the word still farther, *lord*, *possessor*, *holder;* hence the figurative expression, I salute the grave, *Thou art my lord*, Job 17, 14, i. e. the grave possesses me. But this signification commonly appears only in proper names compounded with אֲבִי־, אֲבוּ־, אַב־, comp. אֲבִי־עַלְבוֹן, אֲבִיגַיִל, אֲבִיטוּב, אֲבִיחַיִל, אֲבִיהוּד, אֲבִיהַיִל, אֲבִיטַל, in order to express the possession and mastery of a power or virtue &c., i. e. to possess strength (עַלְבוֹן), power (חַיִל), fame (הוּד), splendor (הַיִל), protection (טַל), goodness (טוּב), light (יוֹם = יָם) &c. as the proprietor and lord (אָב), so to speak. Elsewhere אָב is used in surnames in more artificial language, as in the Arabic, e. g. ابو المعالى ʾAbul-maʿali, father of dignities, i. e. estimable, ابو الحسن Abul chusni, father of beauty, i. e. peacock. — 5. In so far as the father is the founder of a domestic society, a race or a family, ʾ*ab* denotes among the Hebrews

head of a family or progeny (cognates in sense נָשִׂיא, שַׂר, בֵּית־אָבוֹת, רֹאשׁ, אַלּוּף, רָאשׁ הַמַּטֶּה), hence בֵּית־אָב *family-circle, the domestic society of an ancestor;* from which follows the signification *grandfather, ancestor, forefather* Gen. 28, 13; *head* or *ancestor* of a people Gen. 10, 21; אַב־הֲמוֹן גּוֹיִם Gen. 17, 4 5 *progenitor of a number of nations*, where the construct אַב־ is chosen for אֲבִי־, in order to explain אַבְרָהָם. When *ancestor* is not clear enough in relation to an older forefather, the word רִאשׁוֹן is added to designate the primitive progenitor Is. 43, 27. — 6. According to the latter view the Hebrew uses it figuratively to express the progenitor of a company, the founder of a corporation or art (Phenician רַב, e. g. רַב חָרָשׁ Kit. 4, 3 head-architect, as also in later Hebraism) the *creator* and *inventor, the first doer* Gen. 4, 20; 4, 21 the beginner of all that play on the harp and pipe; next the *first framer* and *fashioner*, Job 38, 28. — For the signification of אָב in proper names see under אֲבִי and אָב. On אָבִי 2 Kings 5, 13, Job 34, 36 see אָבִי.

The organic form of אָב was originally perhaps *'ab*, in the grammatical formation of the language אֲבוֹ and אֲבִי, which is still preserved in *c.;* out of this אָב appears to have been smoothed away in the development of the language, and the construct forms אֲבִי and אֲבוֹ, the *plural* אָבוֹת, Arab. آبوات, are so to be explained. Similarly as in Hebrew is the Phenician אב *c.* אֲבִי Kit. 13, 2, with *suff.* אָבִי Mel. 4, 5, *pl.* אָבֹת Kit. 1, 3 entirely of the same formation. Another old form was אָבָה, and *He* explains the Aramæan plurals אַבְהָן, ܐܒܗ̈ܐ and ܐܒܗ̈ܝ, Arab. ابهات as well as the appearance of *He* in the construct state in some Semitic languages. But as the forms look like derivates from ל״ה they have been taken as if they came from אָבָה in the sense of *to beget* (cognate אָבַב), which may be right as to form with relation to their appearance in the circle of the development of language; but the primitive root *'ab* must be regarded in itself as identical with the *pa* in patri in Sanscrit, *pa* in pater, *va* in vater.

אַב *m. God*, as אָב above, conceived of as the creator, benefactor, care-taker, ruler &c. but once *c.* from אָב for אֲבִי־ in Gen. 17, 4 5 אַב־הֲמוֹן גּוֹיִם *head-ancestor of a number of nations*, in order to express the name אַבְרָהָם (which see) better, therefore referred to a person. But it is usually taken as the first member of compound proper names, denoting *God.* As the form of the *stat. constr.* it must co-operate with others, though mostly expressing a co-ordination. So e. g. in the proper names אַבְנֵר (*God is light*), אַבְרָהָם (*God over a raging multitude*), אַבְרָם (*God is elevated*), אַבְשַׁי (*God is existing*), אַבְשָׁלוֹם (*God is prosperity*), for אַב must have been originally an honorary title or epithet of God, to which נֵר, שָׁלוֹם are appended or which is conceived of with a quality (רָם), so that therefore אַב is not properly speaking subordinated to the following *noun* or *adjective.* In such proper names אַב is interchanged with אֲבִי; for אֲבִישַׁי, אֲבִירָם, אֲבִינֵר, אֲבִישָׁלוֹם also occur. Comp. the Phenic. אב־אדיר (*God is mighty*) *n. p.* of *'El.* In proper names one may however retain *ab* like *El* and *Jah*, if we understand by it that aspect of the Deity only which אָב can have. The cod. Samar. presents אָב for אַף Deut. 33, 3, which can only be a mistake in transcribing.

אַב, Aram. *abs. m. father, ancestor*, Dan. 2, 23; 5, 22; Ezr. 4, 15; 5, 2, with *suff.* אַבִי (with Patach because the ־ִי is sounded but weakly after the Syrian manner), אֲבוּהִי, אֲבוּךְ, proceeding from the form אֲבוּ; *pl.* אֲבָהָן, *c.* and before a *suffix* אֲבָהָת, where again a form with *He* lies at the foundation.

אֵב (with *suff.* אִבּוֹ; *pl. c.* אִבֵּי; stem אָבַב) *m. freshness, strength*, בְּאִבּוֹ Job 8, 12 *in its strength*, i. e. in its greenness; אִבִּים the fresh, green grass, Song of Solom. 6, 11. Comp. Ar. أَبّ meadow;

اباب fresh spring-water, called so from its freshness.

אֵב (Talm. אֵב, *def.* אִבָּא, with *suff.* אִנְבֵּהּ for אִבֵּהּ, the dagesh forte resolved by *n* prefixed, as in the Hebrew words תַּמְנוּ for תַּמּוּ Psalm 64, 7, Lament. 3, 22, מְעַזֵּנְיהָ for מְעֻזֶּיהָ Is. 23, 11 an *n*-sound is prefixed) Aram. *m.* a young sprout, bud, but also *fruit* Dan. 4, 9 11 18; in the Targ. it is used for the Hebrew פְּרִי and תְּבוּאָה, and the denominative אַבֵּב *to produce fruit* is derived from it. See אָבִיב, אֵבֶב.

אֲבִ appears only as an abbreviation of אֲבִי in compound proper names, where the *Yod* with the following *Yod* or *ʾAlef* is moulded into a syllable *ya*, and then the *a* in אֲבִי is blunted into *e*, e. g. אֶבְיָסָף from אֲבִי־אָסָף, אֶבְיָתָר from אֲבִי־יָתָר.

אֹב see אוֹב.

אָבַב (unused) *intr. to be fresh*, *green*, intensive *to blossom*, *to bear fruit*, comp. Syr. ܐܒܒ to put forth blossoms, to sprout, Targ. אַבֵּב, Ar. أبّ to be fresh, green (according to the derivatives). From it come אֵב, אָבִיב.

אֲבַגְתָא (equivalent to *Felix*, *Prosper*) *n. p.* of a Persian eunuch at the court of ʾAchashwerosh Esth. 1, 10. Probably identical in its composition with בִּגְתָן and therefore abridged from [אֲ]בַג equivalent to בַּג and תָא from תָן (comp. תַּרְתָּן); and as the first member of this proper name is found in Βαγαῖος Her. III, 128, Βαγώας Æl. V. H. IV, 8, so the second appears in Ὀτάνης Her. III, 68, Ab-ten [father of Feridun] (Malcolm, Hist. of Pers.), if it be not a mere termination. See בִּגְתָן, בִּגְנֵי, where also another explanation is given.

אָבַד (*fut.* יֹאבַד, also יֹאבֵד in a very small pause) *intr.* properly: to be isolated, forsaken; hence 1. *to wander about* 1 Sam. 9, 3; בַּגּוֹיִם *among the peoples* Lev. 26, 38; אֲרַמִּי אֹבֵד Deut. 26, 5 *an Aramæan wandering about;* לַיִשׁ אֹבֵד Job 4, 11 *a lion wandering about* (without prey), and so Jer. 50, 6; Ez. 34, 4 16, stronger than נִדָּח. Then also, *to wander abroad*, *to wander in a forsaken state*, with מֵעַל of the place whence one wanders Deut. 11, 17; Jos. 23, 16; הָאֹבְדִים *the exiles* Is. 27, 13; comp. Ob. 12. — 2. *to be lost*, *to disappear*, *to cease*, e. g. זֵכֶר (remembrance), עֹשֶׁר, אֱמוּנָה, חָכְמָה, לֵב (courage), תִּקְוָה and others with מִן of the place whence it disappears. Hence *to dispense with*, with the object accompanying which is given up, properly to cease, e. g. אֹבַד עֵצוֹת Deut. 32, 28 dispensing with counsel, i. e. counsel*less*, where אֹבַד is the construct of אֹבֵד; *to be vain*, *useless*, with לְ or מִן of the person to whom something is fruitless, Ps. 142, 5; Am. 2, 14; Jer. 49, 7. — 3. *To cease*, *perish*, of men, animals &c. Nu. 17, 27, hence אוֹבֵד *unfortunate* Job 29, 13; 31, 19; *to perish* Jer. 48, 46; *to be cut off* Joel 1, 11. — 4. *To lose* something, with the accusative of the thing lost, 1 Sam. 9, 20, derived from the second signification and assuming a transitive sense, while all three are intransitive. Derivatives אֲבֵדָה, אֹבֵד, perhaps אַבְדָן and אָבְדָן.

Pi. אִבַּד (ă for ē as in זִקֵּק Mal. 3, 3; *fut.* יְאַבֵּד, יְאַבֶּד־) *caus.* of Kal, therefore 1. *to drive into banishment* Jer. 15, 7; *to scatter round about*, *to disperse* 23, 1, and cognate in sense with הֵפִיץ of a herd. — 2. *to cause to disappear*, *to destroy* Is. 26, 14; *to squander*, הוֹן Prov. 29, 3; *to let go*, to destroy something, *to take away* Eccles. 9, 18; לֵב 7, 7 to destroy the mind. — 3. *to annihilate*, *root out*, applied either to men Ps. 9, 6; Ez. 22, 27, or *destroy* applied to things, 2 Kings 21, 3; *to lessen* Job 12, 23. — 4. *to give up for lost* (opposed to בִּקֵּשׁ to seek after) Eccles. 3, 6. Derivatives אֲבַדֹּה, אֲבַדּוֹן.

Hif. הֶאֱבִיד (as also הַאֲבִיד with ă for ĕ; *fut.* אֹבִיד, in *the voluntative* אֹבִידָה from אַאֲבִיד Jer. 46, 8, because a + a gives either â, e. g. אָזִין, or ô, e. g. אוֹכִיל, from אַאֲכִיל, אַאֲזִין, Hos. 11, 4; Job 32, 11) *caus.* of Kal, but stronger than Pi. 1. *to cause to disappear*, with

the accusative of the object, Job 14, 19; with מִן of the place or circle Nu. 24, 19; Jer. 25, 10; hence *to cut off*, *destroy*, *annihilitate*, with מִן *out of* Obad. 8, or also מִקֶּרֶב הָעָם *out of the midst of the people* Lev. 23, 30; *to lay waste* Zeph. 2, 5; *to extinguish* (the name), with מִתַּחַת הַשָּׁמַיִם *out of the world* (the region of the world is termed תַּחַת הַשָּׁמַיִם) Deut. 7, 24.

The stem in this inorganic form is written in the same manner in Syr. ܐܒܰܕ, ܐܒܺܕ, Sam. ʾabad, Targ. אֲבַד; Ar. أَبَدَ, 1. to separate from something, to flee, 2. to lose oneself in speaking, to speak obscurely, 3. to be waste, spoken of a country; and from the signification "to sink" is derived آبِدَةٌ misfortune. But the organic root is אֶ־בַד, which is also preserved in בַּד (see this), and the usual Arabic form بَادَ in this sense may also be nothing but בד organic.

אֲבַד (*fut.* יֵאבַד, Targ. יֵיבַד) Aram. *intrans. to disappear*, with מִן of the object Jer. 10, 11. — *Af.* הוֹבֵד (for אוֹבֵד Targ., from הַאֲבֵד, אֲאבֵד as in Hebrew, *fut.* יְהוֹבֵד, Targ. יוֹבֵיד, *inf.* הוֹבָדָא, ־דָה, Targ. also אוֹבָדוּ) as Hif. in Hebrew with the accusative of the object Dan. 2, 18, or with לְ 2, 12 24. — *Hof.* הוּבַד (formed after the Hebrew manner) pass. of Af.

אֹבֵד *m. annihilation*, *destruction* Nu. 24, 20 24. The form is the same as that of יֹתֵר remnant, תּוֹלָע worm.

אֲבֵדָה (after the form גְּזֵלָה spoil) *f.* 1. *the lost*, *perditum* Ex. 22, 8, which one finds again Lev. 5, 22 23. The form is that of the neuter. 2. in K'tib Prov. 27, 20 *destruction.* If אֲבֵדָה should be read here, it is an abstract form like פְּלֵטָה; see however אֲבַדֹּה.

אֲבַדֹּה (K'tib Prov. 27, 20) *m.* equivalent to אֲבַדּוֹן (with the softening of the ending ־וֹן into ־ֹה, comp. שִׁלֹה, שְׁלֹמֹה) *destruction*, if אֲבֵדָה is not to be read.

אֲבַדּוֹן (a rare formation) *m. destruction*, hence the place of annihilation, the kingdom of death Job 28, 22, with קֶבֶר Ps. 88, 12, שְׁאוֹל and מָוֶת Prov. 15, 11; 27, 20 K'ri cognate in sense. In the New Testament appears Ἀβαδδών (אֲבַדּוֹן) personified as prince of Orcus, which is translated by Ἀπολλύων Apoc. 9, 11.

אַבְדָן and אָבְדַן (*c.* אָבְדַן, according to the form קָרְבָּן Ez. 40, 43) *m. destruction* Esth. 8, 6; 9, 5. The form is late and Aramaeising.

אָבָה I. (3. *pl.* once אָבוּא, see א; *fut.* יֹאבֶה from יֶאְבֶּה, 2. *fut. sg.* once תֹּבֵא Prov. 1, 10, merely retaining the ô vowel and with ē in the second syllable as in יֹסֵף 2 Sam. 6, 1; תֹּחֵז 20, 9, and as in יֶתֵא from אָתָה Deut. 33, 21, here too ʾAlef has come from He) *intr.* 1. *to bend*, *to incline*, of a reed (see אֵבֶה), hence *to be bowed*, *miserable*, *poor*, used properly like עָנָה to be oppressed, humbled, troubled, only in the derivatives אֶבְיוֹן and אֵבֶה. — 2. *to incline oneself*, *to bend* to something, to apply oneself, hence *to be willing*, *to incline the will*, Job 39, 9; Is. 1, 19, *to obey*, rarely with the accusative of that to which one turns, Prov. 1, 25; usually follows the infinitive with or without לְ, sometimes also with לְ of the person whom one obeys Psalm 81, 12; seldom absolutely in the signification *to be willing* Is. 30, 15. For the most part it stands with a negation לֹא, אֵין, אַל *not to be willing* (cognate in sense with מֵאֵן), *to be disinclined* Prov. 1, 25 30; Ex. 10, 27; Deut. 10, 10. — 3. *to wish*, *to desire*, *to long* for something. Derivative אֲבִיּוֹנָה.

The organic element of the stem אָב־ָה in the metaphorical meaning "to be inclined, to apply to, to wish, desire" is still found in יָ־אַב and תָּ־אַב, with a softened labial sound in אָו־ָה, as also in the Arabic أَبَّ to strive, أُبٌّ a proposal; but the fundamental idea "to bend oneself", as אָבָה and אֶבְיוֹן and the Arabic أَبَى, properly to shrink, to withdraw, to turn away from something i. e. to reject, to loathe it, still points to a connection of the root with חָו־ָה, כָּפ־ָה III (i. e. to a connection of the initial a-sound with ח and כ) in

which the radical idea of bending, bowing and inclining lies.

אבה II. an assumed verbal stem for אָב (which see), i. e. אָב follows the analogy of nouns which spring from ל"ה, though they are primitive words.

אֵבֶה *m.* only in Job. 9, 26 as a more exact designation of swift-sailing ships (אֳנִיּוֹת). It should probably be accented אֵבֶה and derived from אָבָה after the form קֵצֶה, נֵדֶה, so that it signifies *a reed*, *a bulrush*, properly the flexible, hence אֳ' אֵבֶה as כְּלֵי־גֹמֶא Is. 18, 2 ships which are made from reeds and sail rapidly (Schultens, Iken). Comp. Arab. أباء reedpole, أباءة reedstalk (Samachsch. n. 16). Others read אֵיבָה from איב (enmity, robbery), or take אֵבֶה in this sense and translate pirate or robber-ships. Targ. and Jerome derive it from אֵבֶב, and understand *fruit* (אֵב), *Ibn Koreish* and *Saadja* understand flood, fluctus ingens, like the Arabic أُبَاب. All these are less probable. Since Abaï in Abyssinia is a name of the Nile (comp. Isenberg's Dictionary of the Amharic language p. 124), אֳ' אֵבֶה might be Nile-sailing vessels.

אֶבֶה (only *pl.* אֶבִּים, comp. שָׁנָה, בֵּיצָה, יוֹנָה, and this plural only with the article and contracted הַבִּים out of הָאֶבִּים, and this again closely connected only with שֵׁן, a tooth, in שֶׁנְהַבִּים) *m.* *elephant*, hence שֶׁנְהַבִּים 1 Kings 10, 22; in 2 Chron. 9, 21 the LXX translate ὀδόντες ἐλεφάντινοι, Vulg. *ebur*, i. e. *elephant's tooth*, *ivory;* elsewhere abbreviated simply into שֵׁן 1 Kings 10, 18; 22, 39; Ps. 45, 9; Am. 3, 15; brought home as wares from the Tyrian colony תַּרְשִׁישׁ Tartessus, the southern coast of Spain, with the Phenician-Jewish fleet, together with קֹפִים and תֻּכִּיִּים. Since these articles, procured in commerce with Tarshish, came properly from Libya or the north coast of Africa and may have been purchased thence on return voyages from Tarshish, the name is perhaps taken in the first place from the Coptic ЄϬⲞⲨ *elephant* (see *Lassen*, Ztschr. f. d. Kunde d. Morg. IV, 1 p. 13), though that may be connected with the Sanscrit *ibha-s* (elephant); which explains why the Hebrews had not the name *Fil* brought to the Semites by the instrumentality of the Sabæans. The groundform of the name may also exist still in ἐλ-ἐφας, el-ephas, eb-ur; the first syllable ἐλ however appears to be a remnant of *fil*. See שֶׁנְהַב.

אֲבִי a rare *st. c.* from אָב and in Hebrew only in the proper name אֲבִיגַיִל K'tib 1 Sam. 25, 18, but usual in Arabic. This *st. c.* is Phenician in the names of plants described as Phenician in Dioscorides and Apuleius, e. g. אֲבוּנְצַת Βουινεσάθ i. e. ἄγχουσα (Diosc. 4, 23); אֲבוּרְקַמַת Βουρχουμάθ i. e. χρυσοκόμη (ib.) and אֲבוּצוּצִים Butzutzim i. e. brassica silvatica (Apul. 127), where *bu* is abbreviated from *ʾabu*.

אֲבִיגַיִל *n. p.* K'tib, see אֲבִי.

אֲבוֹי *interj.*, an exclamation of pain (*Kimchi*) Prov. 23, 29 *who has pain*, *who has woe?* It appears to have been developed only as a collateral form of אוֹי, coming as it were from אֱוֹי; comp. αἰβοῖ, Syr. ܐܘܒܝ (ubija) woe! To this group of sounds belongs also אֲבִי and בִּי, though in a modified signification. The translators (LXX θόρυβος, Targ. דְוָא, Syr. ܕܘܝܐ) took it for a noun like בְּלוֹי, formed from אָבָה (*to be bent*).

אֵבוּס (with ê for ĕ as in אֵזוֹב, אֵזוֹר, אֵפֹד; *pl.* אֲבוּסִים) *m. crib*, *rack*, *manger* Is. 1, 3; *where no oxen are the crib is empty* Prov. 14, 4; *will the wild buffalo abide by thy crib* Job 39, 9. The root is אָבַס to fodder; comp. φάτνη crib and πατ-έομαι to fodder. See אֻרְוָה, אֻרָוָה, אֻרְיָה.

אבח (unused) *tr.* is usually considered a collateral form of אָבַךְ Is. 9, 17, to which is given the signification *to turn*, *to draw* (of the sword) and consequently cognate with הָפַךְ Gen. 3, 24. *Ibn G'anâch*, *Kimchi* and *Tanchum* have adduced this explanation. Others have thought of the Arab. وبخ, أبخ II. *to threaten*, as *Ibn Sarûk*. However the

organic root-syllable אָ־בַח appears to be identical with that in טָ־בַח and זָ־בַח and the signification is, *to destroy*, *to annihilate;* comp. the Arab. وبف, to perish, to spoil. Derivative אִבְחָה.

אִבְחָה (only *c.* אִבְחַת) *f. destruction, snatching off*, Ez. 21, 20 *to all their gates I bring destruction of the sword* i. e. *the destroying sword.* LXX *σφάγια ῥομφαίας*, Targ. קָטְלֵי חַרְבָּא.

אֲבַטִּיחַ (only *pl.* אֲבַטִּחִים, Sam. בַּטָּחִים) *m. melons, pumpkins* Nu. 11, 5; Targ. מִלָפְפוֹן i. e. *μηλοπέπων*. As it is distinguished in Scripture from קִשֻּׁא, so it is from Melopepon in the later dialect of the people, Mischna T'rum. 8, 6, and therefore it appears to have been a peculiar kind of melon. The Arab. بِطِّيخ, بِطِّيخَة, whence comes the Span. *budiecas*, Fr. pastêques, is the same word, since ʾAlef in Hebrew is prosthetic. The root is בָּטַח I. and not אָבַט.

אָבִי *interj.* 1. *how?* as an exclamation of wonder, 2 Kings 5, 13: *and they said, How? Had the prophet commanded thee some great thing, wouldest thou not have done it? How much more* &c. — 2. *ah, oh that*, as an exclamation of desire, Job 34, 36: *oh that Job might be tried!* Hence Targ. צְבֵינָא *we wish* i. e. *oh that!* And of this opinion were all the old translators, who rendered it by חֵפֶץ or רָצוֹן though they thought of the stem אָבָה. אָבִי 1 Sam. 24, 12; 2 Kings 2, 12; 6, 21; 13, 14 is the honourable way of addressing אָב, and has nothing in common with this word. The term is obviously connected with בִּי and אֲבוֹי; and the assumption that אָבִי arose from לָבִי and that this is = לֵוִי which came from לוּ, has no foundation.

אֲבִי 1. *n. p. f.* 2 Kings 18, 2 abridged from אֲבִיָּה 2 Chr. 29, 1; comp. the Phenician אֲבִי Kit. 23, 3 *n. p. m.* perhaps from אֲבִיבַעַל. — 2. *c.* of אָב in compound personal proper names forming the first member of the compound. As אָב generally in proper names can only be taken for a surname of God, being an epithet of the divine being and proceeding from the primitive times of the Semitic people like אֵל, יָהּ, so the ordinary signification of the *st. constr.* in names formed with אָב (or אֵל, יָהּ, יוֹ, יְהוֹ, בַּעַל, מֶלֶךְ, and forms from שָׁמַי height, heaven, as שְׁמוּ־, שְׁמִי־ in compound proper names) cannot be maintained in the usual sense. אֲבִי־, אֶב־ (as אֱלִי־, אֱל־, יְהוֹ־, יוֹ־, שְׁמוּ־, שְׁמִי־, אֲדֹנִי־, בַּעַל־, בְּעֶל־, בְּעַל־, מַלְכִּי־, צוּרִי־ and many others) is amalgamated with the following member into a single conception, without its being subordinated, similar examples existing elsewhere in the language. So e. g. אֱלִיאָב, אֲבִיאֵל, בְּעַלְיָה, אֲבִיָּה and יוֹאָב cannot possibly be translated, *God of the Father*, *Father of God*, *Father of Jah* and *Jehovah's Father*, because it would manifestly be without sense; and אֵלִיָּה, אֱלִיאֵל, יוֹאֵל, translated by *God of Jah*, *God of God*, *Jo of God* would give an absolute blasphemy. Proper names compounded with אֲבִי־ or other epithets of God, being united and complete conceptions in themselves, must be regarded as reflections and remnants of a very ancient, powerfully-growing religious life in which the impulsive religious idea strove to embody itself by giving names to the most beloved object, as new creations also mirror themselves in the formation of proper names in the course of a new life, e. g. יוּשַׁב חֶסֶד *will be graciously requited* 1 Chr. 3, 20; אֶלְיוֹעֵינַי *to Jo are mine eyes* 4, 36. Proper names compounded with אֲבִי־ are therefore as little taken from family life as those compounded with אֱלִי־ and יוֹ־ &c.; nor do they denote a dignity or position in the family circle, but embody old complete conceptions, very ancient religious invocations and eulogies, somewhat like the way in which, in later times, the liturgical expression הוֹדוּ יָהּ *praise Jah* was developed into the proper name הוֹדַוְיָה — invocations and eulogies which imparted a dignity in the giving of names. It seems therefore most suitable in interpreting the compounds lexically, either to retain

the epithets of the divine Being without translating them, as יוֹ, יְהוֹ, יָהּ, אֵל, אֵלִי, אֲבִי, or merely to connect them with the verb *to be* and the names of God. — 3. Very seldom does the *st. c.* אֲבִי appear as the first member of a compound name in order to designate the head of a race or father of a nation (comp. אֲבִיעַל). — 4. More frequently אֲבִי appears in connexion with names of places, to express the lord of a country, city, village &c., e. g. אֲבִי תְקוֹעַ, אֲבִי כְנַעַן and many others.

אֲבִיאֵל (*ʾAb is ʾEl*, that is, the creating, protecting and nourishing God is to be invoked as the mighty, as אֵל, which see) *n. p. m.* 1 Chr. 11, 32; but in 2 Sam. 23, 31 עַלְבוֹן (*strength*, an epithet of ʾEl) appears as the second member, and as the complete name נֵר (*light*, also an epithet of ʾEl) in 1 Chr. 8, 33. To understand this proper name we must compare אֱלִיָּה, אֱלִיאֵל, יוֹאָב, אֲבִיָּה, אֱלִיאָב and many others, whence it may be recognised as an invocation in an old religious petition-song. See עַלְבוֹן and נֵר.

אֲבִיאָסָף (*ʾAb is gatherer* i. e. protector) *n. p. m.* Ex. 6, 24; contracted אֶבְיָסָף 1 Chr. 6, 8, immediately from אֲבִיאָסָף. For the signification comp. the proper names אָסָף, אֶלְיָסָף.

אָבִיב (from אָבַב) *m.* properly sprout, more definitely 1. *ear* Lev. 2, 14; הַשְּׂעֹרָה אָ׳ Ex. 9, 31 *the barley* (stood in) *the ear;* comp. הַפִּשְׁתָּה גִּבְעֹל ib., הַגְּפָנִים סְמָדַר Song of Sol. 2, 13, where a state is expressed by *the accus.* — 2. *time of the ear*, specially connected with חֹדֶשׁ Ex. 13, 4, *month of the ear-time*, according to tradition the month נִיסָן in the later Hebrew, corresponding to April. Inasmuch as הַחֹדֶשׁ הָרִאשׁוֹן Ex. 40, 2 17; Lev. 23, 5 is the usual expression for this, חֹדֶשׁ הָאָבִיב appears in the Pentateuch only as an unusual periphrasis, perhaps in order to convey an allusion to the Egyptian name of the month επηπ, ἐπιφί (Plut. de Isid. p. 372) which was of consequence to their worship there, though otherwise they do not coincide. — 3. *n. p.* of a place on the Chaboras, with the signification *meadow-ground*, *grass- and pasture-land*, comp. اب *pascuum*, pasture, connected with תֵּל (earthbank) תֵּל אָבִיב (bank of grass-land), where a colony (גּוֹלָה) dwelt, and Ezekiel remained a week, Ez. 3, 15. A *Tel ʾAbib* might very well be the name of a place on the Chaboras (comp. *Amm. Marc.* 14, 3 *Aboræ amnis herbidæ ripæ*), but the locality is not yet ascertained. — For explanation of the root comp. אֵב and the Phenician אָבִיב לָבָן *Ἀβιβλαβόν Diosc.* 3, 106 white flower, king's lily, Syr. ܗܒܒܐ flower.

אֲבִיגַיִל (*ʾAb is revolving time*) *n. p. f.* 1 Sam. 25, 3; 1 Chr. 2, 16. For it there are also אֲבִיגַל and K'tib אֲבוּגַיִל. The words גִּיל and גַּל are forms from גִּיל *the revolution* of time, *period*, comp. עַיִשׁ and עָשׁ; אֲבוּ is an old form in addition to אֲבִי. גַּל is once shortened into גַּל 2 Sam. 17, 25. See אֲבִי.

אֲבִיגַל s. אֲבִיגַיִל.

אֲבִיגָל s. אֲבִיגַיִל.

אָבִיד s. אָבַד.

אֲבִידָן (*ʾAb is judge*) *n. p. m.* of a phylarch of the Benjaminites Num. 1, 11. From the parallels יוֹ־, יְהוֹ־, אֱלִישָׁפָט, דָּנִיֵּאל, שְׁפַטְיָה, Phenic. שׁפטבעל one sees that *Dan* is not the name of a place.

אֲבִידָע (*ʾAb is knowing*) 1. *n. p. m.* Gen. 25, 4, compounded of אֲבִי־יָדַע, אֶבְיָדָע. For a more exact explanation comp. בְּעֶלְיָדָע, יוֹיָדָע, יְהוֹיָדָע, אֶלְיָדָע, שְׁמִידָע and יְדַעְיָה, where the one member is always יָדַע (which see) and the other gives the appellations of God in great variety. Comp. the Phenic. *n. p.* יְדַעְקָם *Δακάμας* (*App.* 8, 41). — 2. *n. p.* of a Midianite tribe on the way between South Palestine and Sinai, where is a city אַבְדָע (Abda), in *Ptolem.* *Ἔβοδα*. Or it is the tribe *Abida* in the vicinity of *Asyr* (*Burckh.*, Ar. 672).

אֲבִיָּה (*ʾAb is Jah*) 1. *n. p. m.* 1 Sam. 8, 2; but the form interchanges with אֲבִיָּהוּ 2 Chr. 13, 1 and אֲבִיָּם (which see) 1 Kings 15, 1. — 2. *n. p. f.* 2 Chr. 29, 1, for which also abridged אֲבִי

(which see). Comp. the Phenic. *n. p.* אֲבִיבַעַל (ʾAb is Bâal).

אֲבִיָּהוּ (*ʾAb is Jahu*) *n. p. m.* see אֲבִיָּה.

אֲבִיהוּא (*αὐτόθεος*) *n. p. m.* Ex. 6, 23; comp. אֱלִיהוּא, יֵהוּא. הוּא *he*, he himself, *self*, like *hu* among the Persians, *αὐτός, ἐκεῖνος* among the Greeks (*Simon.* Onom. 549), denotes *God* in the religious *usus loquendi*, and therefore אֲבִיהוּא is like the proper names אֲבִיאֵל, אֲבִיָּה.

אֲבִיהוּד (*ʾAb is renown*, see אֲבִי) *n. p. m.* 1 Chr. 8, 3; *Ἀβιούδ* Mat. 1, 13. Comp. the proper names הוֹדִיָּה, הוֹד and in classical proper names *Cleopas*, *Patroclus*, *Cleopatrus*, *-ra* and others. In Hebrew proper names הוֹד, הוֹד (*splendour*, *fame*) is an epithet of the divine names יָהּ, אֵל; hence אֲחִיהוּד and אֲחִיָּה, אֶשְׁבַּעַל and אִישְׁהוֹד, עַמִּיאֵל and עַמִּיהוּד in the properest sense may be compared. The cognate in sense כָּבֵד *fame* stands similarly in the *n. p.* יוֹכֶבֶד.

אֲבִיהַיִל (*ʾAb is light*) *n. p. f.* 1 Chr. 2, 29. הַיִל is to be derived from הָל (הוּל) = הָל with the signification to glitter, to shine, comp. אֲבִינֵר; it is possible, however, that אֲבִיהַיִל is only a variation of אֲבִיחַיִל.

אֲבִיחַיִל (*ʾAb is strength*) *n. p. m.* Num. 3, 35.

אֶבְיוֹן (with *suff.* אֶבְיֹנְךָ, *pl.* אֶבְיֹנִים) *m. bowed*, *oppressed* (see אָבָה), as עָנִי (from עָנָה): *needy*, *poor*, beside דָּל and עָנִי Deut. 24, 14; Ps. 72, 13; and in opposition to עָשִׁיר rich, happy 49, 3. Like עֲנִיִּים frequently, and יָתוֹם וָדָךְ Ps. 10, 18, אֶבְיֹנִים denotes Ps. 12, 6; Is. 41, 17 and poetically אֶבְיֹנֵי אָדָם 29, 19 the people who are unfortunate, or in want of help; and like עָנִי together with its cognates it denotes the pious unrighteously oppressed and suffering, consequently it is equivalent to צַדִּיק Am. 2, 6. בְּנֵי אֶבְיוֹן Ps. 72, 4 is poetically for אֶבְיוֹנִים *the needy*, *the oppressed*. The name of the sect אֶבְיֹנִים, *Ebionites*, in the early christian church, rests upon Mat. 5, 3, and is equivalent to, oppressed, pious exiles, Is. 25, 4; Syr. ܐܒܝܘܢܐ pauper, miser, by doubling the final radical sounds. The Coptic ⲉⲃⲓⲏⲛ is perhaps taken merely in the signification of אֶבְיוֹן.

אֲבִיּוֹנָה (formed from אָבָה, comp. אֲבַדּוֹן) *f.* only in Eccles. 12, 5. According to the LXX, Vulg. Arab.: *the caper*, namely the berry of the caper tree, which with its pepperlike seeds provokes to appetite and lust; or *incitement* itself (hence the Targum מִשְׁכָּבָא *cohabitation;* Ibn G'anâch الارادة *desire;* Ibn Parchon תַּאֲוָה; Greek Ven. *ὄρεξις*); or lastly *the privy member* (Kimchi אֵבֶר הַמִּשְׁגָּל): all derived from the signification *to desire*, *to covet*, and conseq. *caper-berry.* This meaning is also confirmed by the Phenician אֲבִיֹּנוּת (*Diosc.* 2, 204) *ἐρβιαννούθ* (*ἐρβι-* with allusion to herba, *θουν* stands by mistake for *νουθ*) *caper*, as well as by the אֲבִיּוֹנָה (caper-) berry, berry generally in the language of the Mishna; the parallels in the members of the preceding verse Eccles. l. c. (שָׁקֵד and חָגָב, see these) also refer to fruits. וְתָפֵר הָאֲבִיּוֹנָה means therefore: *the caper-berry* (i.e. excitement) *is destroyed* (תָּפֵר fut. Kal from פּוּר), probably with antithetic allusion to an expression תִּפְרֶה הָאֲ׳, the caper is green. See פּוּר. The explanation *difficulty*, *necessity*, from אֶבְיוֹן (*ἡ ἐπίπονος* scil. *ζωή*) in *Symm.*, or *insight* from בִּינָה = בִּיּוֹנָה in *Ibn Esra* and *Jerome* can no longer be adopted.

אֲבִיטוּב (*ʾAb is goodness*) *n. p. m.* 1 Chr. 8, 11; comp. the proper names טוֹבִיָּה, טוֹב־אֲדֹנִיָּהוּ, טַבְרִמּוֹן, טָבְאֵל and אֲחִיטוּב.

אֲבִיטַל (*ʾAb is protection*) *n. p. f.* 2 Sam. 3, 4; comp. חֲמוּטַל. טַל is formed as a noun from טָלַל II. (*to protect*, *cover*), comp. צִלָּה.

אֲבִיָּם (*ʾAb is clearness*, *splendour*) *n. p. m.* standing as a collateral form of אֲבִיָּה in Kings, and יָם can only have the signification of יוֹם (daylight, splendour) for יָהּ, as אֲבִינֵר or abridged נֵר = אֲבִיאֵל. יָם I. (which see) is the original Hebrew form for יוֹם according to the Phenician pronunciation.

Comp. as parallels the proper names נְרִיָּה, יְמוּאֵל, אֲבִינֵר, אוּרִיָּה, אוּרִיאֵל.

אֲבִימָאֵל (*Father-Ma'ël*) *n. p.* of the founder of one of the four leading tribes of southern Arabia, adduced as the 9. descendant of Joktan (Kachtan) Gen. 10, 28; 1 Chr. 1, 22. One of these four South-Arabian nations is called among the Hebrews מָאֵל, in Theophrastus (hist. plant. 9, 4) *Μάλι*, transposed from *Μαὶλ*, in Dionysius Perieg. (957 ss.) and in Strabo (XVI, 1112) *Minæi*, and dwelt according to Ptolemy (6, 1, 23) and Pliny (h. n. 6, 32) in the middle of South Arabia where they carried on a large trade in incense, and were denominated *μέγα ἔθνος*.

אֲבִימֶלֶךְ (*'Ab is king*) 1. *n. p.* of several kings of Philistia (of Gerar, Gath &c.) Gen. 20, 2; 26, 1. Since Abimelek, king of Gath in David's time (Ps. 34, 1) has also the additional name of אָכִישׁ 1 Sam. 21, 11, it appears rather to have been a name which the Hebrews gave to the kings of Philistia, a title of honour as it were. In this relation the Turkish اتابك *Atabeg*, Bokhar. اتاليق *Atalik*, Pers. پادشاه *Padishah*, Æthiop. *abba nagasi* &c. have been compared, which express in words the same thing. But the commonness of this name elsewhere, its interchange with אֲחִימֶלֶךְ (which see) and its connexion with אֲחִימֶלֶךְ, מַלְכִּיָּה, מַלְכִּיאֵל, אֱלִימֶלֶךְ, רֶגֶם מֶלֶךְ, מַלְכִּי־צֶדֶק, מַלְכִּישׁוּעַ, מַלְכִּירָם, אַדְרַמֶּלֶךְ, עֲנַמֶּלֶךְ, Phenic. proper names עֲבַדְמֶלֶךְ, מַלְכִּיתֵן, מַלְכִּבַעַל, מַלְכִּאסר and others shew that מֶלֶךְ is taken as a numen or deity, and thus the comparison must be renounced. 2. *n. p. m.* of other persons, Judges 8, 31; 1 Chr. 18, 16, where אֲחִימֶלֶךְ stands in the parallel passage 2 Sam. 8, 17. See מֶלֶךְ and אֲחִי.

אֲבִינָדָב (*'Ab is noble*) *n. p. m.* 1 Sam. 7, 1; 16, 8; 17, 13; 31, 2; comp. נָדָב, נְדַבְיָה, עַמִּינָדָב, אֲחִינָדָב. See אֲבִי.

אֲבִינֹעַם (*'Ab is grace*) *n. p. m.* Judges 4, 6; 5, 1; comp. נַעַם, אֲחִינֹעַם.

אֲבִינֵר (*'Ab is light*) *n. p. m.* 1 Sam. 14, 50; but the shorter form אַבְנֵר (which see) chiefly stands for it. Comp. נֵר, אוּרִיאֵל, אוּרִיָּה, נֵרִיָּה. See יָם I.

אֶבְיָסָף *n. p. m.* contracted from אֶבְיָאָסָף (which see).

אֲבִיעֶזֶר (*'Ab is help*, comp. Attaholf, Adolf i. e. father's or God's help) *n. p. m.* 1. in the Gileadite family Josh. 17, 2; Judges 6, 34; *patron.* אֲבִי הָעֶזְרִי 'Abi the Ezrite 6, 11 24. A contracted form is אִיעֶזֶר Num. 26, 30, whence the *patron.* אִיעֶזְרִי in the same place. 2. also elsewhere, though seldomer 2 Sam. 23, 27; 1 Chr. 7, 18. Comp. עֲזַרְאֵל, עַזְרִיאֵל, אֱלִיעֶזֶר, יוֹעֶזֶר.

אֲבִי־עַלְבוֹן see אֲבִיאֵל and עַלְבוֹן.

אָבִיר (c. אֲבִיר from אָבַר) *adj. m., durable, strong*, a rare collateral form of אַבִּיר (comp. אֲשׁוּר, אַשּׁוּר step), as a substantive *protector, warrior, hero*, only used in Gen. 49, 24; Is. 1, 24, to designate the God of Israel.

אַבִּיר (*pl.* ־רִים) *adj. m.* properly *very valiant* (an intensive form) *manly, powerful, courageous, forcible*, but usually a *subst. a valiant, courageous man*, with the addition of לֵב Ps. 76, 6; in the signification *hard-hearted, obdurate* only in Is. 46, 12, comp. חֲזַק לֵב. Figuratively, *hero*, or *a principal, dignified, great man*, Lament. 1, 15; Jer. 46, 15; *pl.* (like אַדִּירִים Judges 5, 25) *distinguished*, e. g. לֶחֶם אַבִּירִים *food of the distinguished*, i. e. excellent food, manna, Ps. 78, 25 (LXX *ἄρτος ἀγγέλων*, comp. Wisd. 18, 20); the *first*, most excellent of a class, e. g. אַבִּיר הָרֹעִים 1 Sam. 21, 8. כַּאבִּיר Is. 10, 13 K'tib is contracted from כְּאַבִּיר and signifies, *like a hero, a mighty one;* the K'ri reads כַּבִּיר, much, copious. Poetically אַבִּירִים is applied 1. to *powerful oxen* Is. 34, 7, fully אַבִּירֵי בָשָׁן *oxen of Basan* Ps. 22, 13, because they are known to be strong on account of the good pasture. Metaphorically *kings* Ps. 68, 31, where the peoples are called *calves* (עֲגָלִים). 2. to *the spirited horse* Jer. 8, 16; 47, 3; 50, 11; דַּהֲרוֹת אַבִּירָיו *gallop of his horses* Judges 5, 22 (see הָלַם).

אֲבִירָם (*'Ab as high, elevated*) *n. p. m.* Num. 16, 1; 1 Kings 16, 34. A shorter

form is אַבְרָם. In order to explain these compounds with רָם we must compare the proper names עַמְרָם, מַלְכִּירָם, רָם, רַמְיָה and יוֹרָם, יְהוֹרָם, אֲדֹרָם, אֲדֹנִירָם. רָם was a very ancient epithet of the highest deity, as among the Phenicians of *Baal* (Saturn), comp. בַּעַל רָם spoken of the Libyan Baal (*Gesen.* Mon. p. 453), Ῥαμᾶς (רָם) ὁ ὕψιστος θεός in Hesych.

אֲבִישַׁג (*'Ab as wandering*) *n. p. f.* 1 Kings 1, 3. שַׁג, a participial noun from שָׁגַג, signifies *wandering about, going astray*, and was an epithet of the Semitic gods since the rovings of the races were looked upon as wandering journeys of their deities (s. *Movers*, Phönizier II, 2: wanderings of El, Astarte, Cadmus &c. pag. 59 and following).

אֲבִישׁוּעַ (*'Ab as prosperity*) *n. p. m.* 1 Chr. 5, 30; 6, 35; Ezr. 7, 5; comp. שׁוּעַ and the proper names אֱלִישׁוּעַ, שׁוּעָא, מַלְכִּישׁוּעַ.

אֲבִישׁוּר (*'Ab is ability*, rectitude) *n. p. m.* 1 Chr. 2, 28; contracted from אֲבִי־יָשׁוּר; the latter is also found in יְשֻׁר־וּן. The form יָשׁוּר (שׁוּר) is as in גָּמוּל, לָבוּשׁ, רָכוּב, and similar compounds are found in אֲחִישָׁר (=אֲחִי־יָשָׁר), יְשַׂרְאֵלָה, יֵשֶׁר.

אֲבִישַׁי (*'Ab is existing*, contracted from אֲבִי־יִשַׁי) *n. p. m.* 1 Sam. 26, 6; comp. יִשַׁי, אִישַׁי, יִשִּׁיָּה. For it there is also the shorter form אַבְשַׁי 2 Sam. 10, 10.

אֲבִישָׁלוֹם (*'Ab is prosperity*) *n. p. m.* 1 Kings 15, 2, or also אַבְשָׁלוֹם abridged 2 Chr. 11, 20, for which 13, 2 אוּרִיאֵל; elsewhere identical with the son of David 2 Sam. 3, 3.

אֶבְיָתָר (*'Ab is distinguished, noble*) *n. p. m.* 1 Sam. 22, 20, contracted from אֲבִי־יָתָר Mark 2, 26 Ἀβιάθαρ, comp. the proper names יֶתֶר, יִתְרָא, יִתְרוֹ, יִתְרָן and יִתְרְעָם.

אָבַךְ ἅπ. λεγ. Is. 9, 17 *Hithp.* הִתְאַבֵּךְ *to roll itself together*, וַיִּתְאַבְּכוּ גֵּאוּת עָשָׁן *and they* (the סִבְכֵי הַיַּעַר) *roll themselves to the mounting up of smoke*, i. e. they wind themselves upward in columns of smoke; *Ibn Parchon* correctly וַיִּתְהַפְּכוּ. גֵּאוּת עָשָׁן is an accusative to denote *becoming* something. As the direction *up, upward* comes by גֵּאוּת, the stem can only mean *to turn, to whirl, to roll* like הָפַךְ, whose organic root is פך, בך; Arab. أَبَكَ to be pressed, بَاكَ to be complicated. Another and cognate class is formed by words in בַּךְ, נָ־בַךְ, סָ־בַךְ &c., to which the Arabic بَاكَ belongs and from which the Syriac and Arabic translations have taken the explanation.

אָבַל I. (*fut.* יֶאֱבַל) *intr.* to fall to ruin, to sink down, hence 1. *to fade, to wither, to perish*, of the field, of plants, of green grass, of the vine (תִּירוֹשׁ for גֶּפֶן in poetical diction) Is. 24, 4 7; 33, 9; Jer. 23, 10; Jo. 1, 10; figuratively *to mourn*, wither, of pastures Am. 1, 2. Comp. נָבֵל, אָמַל, קָמַל, Arab. أَفَلَ, قَفَلَ, Syr. ܥܦܠ, but also ܐܒܠ, Sam. *'abal*, Arab. (seldom) ابل in the signification *to mourn, lament*. 2. *poët.* (for which in prose Hithp.) to hang the head, *to mourn*, of men, perhaps too of pining, wasting away, as the effect of mourning, with עַל of the person or thing over which one mourns Hos. 10, 5; Jer. 12, 11; Job 14, 22; put along with אָנָה *to complain*, for the purpose of strengthening the idea Is. 3, 26; 19, 8. Derivatives אָבֵל adj., אֵבֶל.

Hif. הֶאֱבִיל (*fut.* יַאֲבֶל־) *caus. to cause to mourn, to bring about mourning*, Ez. 31, 15 *in the day of his descent to the grave I caused a mourning;* Lament. 2, 8 *he made the rampart and wall to lament.*

Hithp. הִתְאַבֵּל (*pros.*) *to afflict oneself, to mourn*, either absolutely or with עַל, more rarely אֶל of the person or thing, 1 Sam. 15, 35; 16, 1; 2 Sam. 14, 2; e. g. עַל־מֵת over a dead person, עַל־מַעַל over transgression, Ezr. 10, 6.

To this stem belongs the primitive root אָ־בַל, which also exists in נָ־בַל, and by interchange of the labial sound in אָ־מַל, קָ־מַל; the harder form however seems the organic one.

אָבַל II. (not used) *tr. to lead, to drive*, a cow, and its organic root אַ־בַל identical with יָ־בַל II. Hence the proper name אוּבָל.

אָבַל III. belonging to אָבֵל, see אֵבֶל.

אָבַל (unused) *intr. to shoot forth, to grow, to spring forth fresh*, from the organic root בל with the idea of fresh springing and sprouting, Arab. أَبَلَ and أَبِلَ, of the moisture and freshness of the young green grass, Syr. ܐܒܠܐ grass, green. Comp. the Hebrew root in the stems יָ־בַל, בַּל (בּוּל) I., בַּל (בָּלַל) II., שַׁ־בַל, all which coincide with the organic root in אָבַל. Derivatives אָבֵל subst., אָבֵל.

אָבֵל *f.* a fresh, grassy place, *meadow*, usually of places overgrown with luxuriant grass in the Jordan-valley or any other, specially 1. of a grassy place in the neighbourhood of בֵּית־שֶׁמֶשׁ (which see) in the territory of Judah 1 Sam. 6, 18, but for which the LXX and Targum read אֶבֶן, with relation to v. 14 15; but in the text stands אָבֵל הַגְּדוֹלָה *the great meadow, which was upon the military field of Joshua's campaigns* (שְׂדֵה יְהוֹשֻׁעַ); and the שְׂדֵה יְהוֹשֻׁעַ was about *Bet-Shemesh.* — 2. *n. p.* of a city 2 Sam. 20, 18; with He local אָבֵלָה *towards Abel* 20, 14, which ה however also relates to the question where? in 20, 15: בְּאָבֵלָה *in the direction toward Abel* (comp. בַּחֹרְשָׁה forestwards, in the district of the forest 1 Sam. 23, 15). It is described as עִיר וְאֵם בְּיִשְׂרָאֵל and in the neighbourhood of בֵּית־מַעֲכָה, but not identical with the latter 2 Sam. 20, 14 15. It is the place lying north of Merôm, آبل *'Abel*, Ἀβελά in Euseb. (Onom.) between Damascus and Paneas, 1 Kings 15, 20. More frequently, however, אבל appears with more exact designations appended, as 1. אָבֵל בֵּית־מַעֲכָה or אָ' בֵּ' הַמַּעֲכָה 2 Sam. 20, 15; 1 Kings 15, 20; 2 Kings 15, 29 *n. p.* of a city *'Abel*, which is adduced as belonging to the northern boundary of Palestine and to the tribe of Naftali, beside עִיּוֹן, now *Merǵ ʿAjûn*, beside the territory כִּנֶּרֶת i. e. about the sea of Galilee, near to דָּן. The city is also called merely אָבֵל 2 Sam. 20, 14 18. *Josephus* (Ant. 7, 10) calls Ἀβελμαχέα, as Scripture does *Abel*, a metropolis in Israel. See בֵּית־מַעֲכָה. 2. אָבֵל הַשִּׁטִּים Num. 33, 49 *n. p.* of a city in the neighbourhood of שִׁטִּים, a district in the Moabite territory, on the other side of Jordan, opposite to Jericho, which is also put for it Num. 25, 1; Josh. 2, 1; Mic. 6, 5, without the two being identical on that account. *Josephus* (l. c. 4, 7; 5, 1) mentions Ἀβίλη as 60 stadia distant from Jordan, and as situated near Ἰουλιάς (בֵּית־הָרָן) and Βησιμώθ (בֵּית הַיְשִׁימוֹת) (De Bello Jud. 5, 3); *Eusebius* (under Σαγεῖν i. e. שִׁטִּים, Σαττεῖν) describes it as near הַר פְּעוֹר and *Steph. Byz.* says of it Ἀβίλη πόλις ἐπὶ τῷ Ἰορδάνῃ ποταμῷ. See שִׁטִּים, בֵּית הַשִּׁטָּה. — 3. אָבֵל כְּרָמִים (*meadow of the vineyards*) Judges 11, 33 *n. p.* of an Ammonite border-town like עֲרֹעֵר in another direction, and according to Euseb. (under Ἀβελαμπελών) 6 (Jerome 7) Roman miles from רַבַּת בְּנֵי־עַמּוֹן (i. e. Philadelphia). — 4. אָבֵל מְחוֹלָה (*meadow of the dance*) *n. p.* of a town in the territory of Issachar, near the bank of the Jordan in the district of בֵּית שְׁאָן, from which it is distant 10 Roman miles, Judges 7, 22; 1 Kings 4, 12; 19, 16. Eusebius and Jerome designate it more exactly by Ἀβελμαελαί and Abelmaula respectively. The place טַבַּת lay somewhat lower. — 5. אָבֵל מִצְרַיִם (*meadow of Egypt*) *n. p.* of a place beside גֹּרֶן הָאָטָד (buck-thorn floor) on the other side of Jordan Gen. 50, 11, which Jerome puts *tertio ab Hierico lapide, duobus millibus a Jordane*, and identifies with בֵּית חָגְלָה; the narrator in Genesis l. c. has explained it אֵבֶל מִצְרַיִם (*Egypt's mourning*). — 6. אָבֵל מַיִם (*meadow at the water*) 2 Chr. 16, 4 (comp. Jud. 4, 4 Ἀβελμαείν, *Jerome* Abelmea) is identical with Abel Bet-Maacha and is only chosen by the Chronist as a later collateral name on account of its position at the sea of *Merôm*. It is said to be

the present *Abel el-Kameh*, to the north of *Dan* on Mutullah, at a brook which runs into the river *Dertan*. *Robinson*, New Bibl. Res. 459. *Wilson*, the lands of the Bible &c. II. p. 168.

אָבֵל (*c.* אֲבֶל־ from אָבֵל as עֲקֵב from עָקֵב, *pl. m.* אֲבֵלִים, *c.* אֲבֵלֵי, *f.* אֲבֵלוֹת) *adj. mourning*, *troubled*, *bowed down* Gen. 37, 35; Is. 61, 2; of inanimate things: *desert*, *waste*, *destroyed*, Lament. 1, 4. אֲבֶל־אֵם perhaps: *mourning for the mother*, Ps. 35, 14; אֲבֵלֵי צִיּוֹן *mourning for Zion*, Is. 61, 3. Ar. أبيل, Sam. *àbîl*, the pious one (comp. עָנִי, אֶבְיוֹן, עָנָו), among the Syrians: a monk, and so also among the Karaites אָבֵל or אֲבֵלֵי צִיּוֹן the genuine pious Israelites (Karaites).

אֵבֶל (with *suff.* אֶבְלְךָ, אֶבְלָם) *m. mourning*, e. g. כָּבֵד, גָּדוֹל Gen. 50, 11; Esth. 4, 3; *howling* Mic. 1, 8; אֵ׳ יָחִיד perhaps: *the only* i. e. *exceptional mourning* Jer. 6, 26; Am. 8, 10; עָשָׂה אֵ׳ לְ *to cause mourning for any one* Gen. 50, 10; Jer. 6, 26; Ez. 24, 17; קָרָא פְּ׳ אֶל־אֵ׳ *to invite to mourning* Am. 5, 16; בֵּית, בִּגְדֵי, יְמֵי אֵ׳ *mourning days*, *-clothes*, *-house* Gen. 27, 41 &c. יוֹם טוֹב, חַג, מָחוֹל, שָׂשׂוֹן, מִשְׁתֶּה, כִּנּוֹר are used as the antithesis.

אֻבָל (*c.* אוּבַל) *m. river*, *stream*, of the אוּלַי *Eulæus*, one source of which springs forth in Susiana Dan. 8, 2 3 6 (Jefet, Raschi, Ibn ʿEsra). The stem is אָבַל to flow, and the noun is developed after the form עוּגָב. From the cognate יָבַל the synonymous יוּבַל has originated according to the form סוּגָר. It is possible that אֻבָל is an Aramaised form of יוּבַל (Jefet), comp. יֵשׁ and אִישׁ.

אֲבָל (properly firmness, definiteness, certainty) only used as an adverb 1. *certainly*, *really*, *yea surely*, *in truth*, *for sure*, *vero*, Gen. 17, 19; 42, 21; 2 Sam. 14, 5; 1 Kings 1, 43; 2 Kings 4, 14, commonly employed to introduce a discourse as the Latin *immo vero*. Hence the Targum renders it by בְּקוּשְׁטָא, and the LXX by *ναί*, always expressing the firm assurance of a thing which was either absolutely unknown or doubted of. From the latter case arose its use as an expression of opposition (comp. אָכֵן, אוּלָם): *however*, *certainly;* but the antithesis lies in the connexion of the sentences only, while the adverb itself merely expresses certainty. — 2. In later writings: *but*, *yet*, *however*, Dan. 10, 7 21; Ezr. 10, 13; 2 Chr. 1, 4; 19, 3; 33, 17, where the antithesis always lies in the sentences. אֲבָל never expresses of itself a denial. The stem is אָ־בַל III. *to bind fast*, *to twist together*, whose root lies also in כָּ־בַל, חָ־בַל, גָּ־בַל; Ar. نل, بلى is probably from the same root and abridged. The Aramæan בְּרַם comes from בְּרַם equivalent to Hebr. בָּרַם (which see).

אָבַן I. (unused) 1. *to be firm*, *hard*, comp. אָמַן I., הָבַן (root מן, בן), Ar. عبن to be hard, thick, أبن and others. From it comes אֶבֶן. — 2. *to flow constant*, *enduring*, comp. אָמַן. Thence comes אֲבָנָה K'tib. Both ideas are here connected as in אָמַן, proceeding from the fundamental signification *to be firm*.

אָבַן II. (unused) *to turn*, *wind*, *revolve*, only a collateral form of אָפַן. From it comes אֹבֶן.

אֶבֶן (with *suff.* אַבְנוֹ, *pl.* אֲבָנִים, *c.* אַבְנֵי) *f. firm*, *hard*, hence 1. *a rock*, *a stone* Gen. 31, 45 46; Ex. 7, 19 in every state, polished or rough, and therefore connected with שְׁלֵמָה, גָּזִית, מַחְצֵב; חַלֻּקֵי אֲבָנִים 1 Sam. 17, 40 *the smooth of stones* i. e. smooth stones. Often as material: *of stone*, which is also designated elsewhere by nouns; joined with חֵן Prov. 17, 8, חֵפֶץ Is. 54, 12, יְקָרָה Ez. 27, 22, נֵזֶר Zech. 9, 16, and perhaps קֹדֶשׁ Lament. 4, 1: *a precious stone*, but also without an adjunct Exod. 39, 10, like the Ar. حَجَر, Syr. ܟܐܦܐ, Æthiop. *ebn*, or in connexion with the names of precious stones, as אֶקְדָּח, שֹׁהַם, תַּרְשִׁישׁ, סַפִּיר Ez. 1, 26; 10, 9; Is. 54, 12; Ex. 25, 7. Then generally every stone, e. g. *metallic ore*, *ore* Job 28, 2, comp. Arab. dual حَجَرَانِ the two metallic ores, i. e. gold and silver. אֶ׳ מַשְׂכִּית, *a stone with the image* of an idol Lev. 26, 1; אֶ׳ קִיר *a*

wall stone 2 Sam. 5, 11; א׳ פִּנָּה *a corner-stone* Job 38, 6; א׳ מַעֲמָסָה *a burden-stone* Zech. 12, 3 (for practice in lifting; stone-heaving was a youth's play in Palestine, as Jerome relates); א׳ קֶלַע *a sling-stone* 9, 15; א׳ גִּר *limestone* Is. 27, 9; א׳ שַׁיִשׁ *marble* 1 Chr. 29, 2. Metaphorically א׳ בָּרָד *hail-stone* i. e. hail falling down like little stones Josh. 10, 11, which is also called אֶבֶן alone, comp. Pers. سنكچه (senkģe) little stone i. e. hail, Syr. ܟܐܦܐ ܕܒܪܕܐ; אַבְנֵי אֶלְגָּבִישׁ *crystal-stones*, *hail* Ez. 13, 11; אַ־אֵשׁ *fiery stones* Ez. 28, 14 16 spoken of masses of fire lying about on the הַר קֹדֶשׁ אֱלֹהִים according to Asiatic belief, the Alborg (comp. Is. 14, 13). A poetical combination appears in א׳ דּוּמָם properly stone of dumbness, i. e. *the dumb stone* Hab. 2, 19; א׳ יִשְׂרָאֵל *rock of Israel* i. e. Jehovah Gen. 49, 24, like צוּר יִשְׂרָאֵל 2 Sam. 23, 3. — 2. *Weight*, from the heaviness and weight of the weighing stone (comp. Prov. 27, 3 and the German *Gewicht*) proceeding from the internal conception of אֶבֶן Lev. 19, 36; אֶבֶן וָאֶבֶן *two sorts of weights* Deut. 25, 13; Prov. 20, 10 23; בְּאֶ׳ הַמֶּלֶךְ *in the king's weight* 2 Sam. 14, 26 i. e. royal shekels which were heavier than the usual ones; אַבְנֵי־כִיס *weights of the purse* i. e. the smallest weights that lay in the purse Prov. 16, 11; א׳ הָעֹפֶרֶת *lead-weight* Zech. 5, 8 and א׳ הַבְּדִיל *tin-weight* 4, 10 for *plummet;* hence figuratively אַבְנֵי־בֹהוּ *plummets of desolation* Is. 34, 11, parallel to קַו־תֹהוּ, comp. Am. 7, 8; 2 Kings 21, 13. — 3. in proper names of certain places where stones were used for boundary marks, called among the Romans *lapides termini*, and also for monuments (Gen. 28, 18; Josh. 4, 3). Men endeavoured in ancient times to preserve the knowledge of important events by monumental stones. Such were: a) אֶבֶן הָאָזֶל (*separation-stone*) 1 Sam. 20, 19, the name of a place between Rama and Nob. The LXX have rendered it by the proper name *Ἐργάβ* i. e. אַרְגָּב, and so v. 41 they have translated מֵאֵצֶל הַנֶּגֶב by ἀπὸ τοῦ *Ἀργάβ* i. e. מֵאֵצֶל אַרְגָּב, by which, however, they merely wished to shew that *Eben ha-Esel* lay in the neighbourhood of a place *Argab*. See אַרְגָּב and אַרְגֹּב. — b) אֶבֶן בֹּהַן (*memorial stone of Bohan son of Reuben*) Josh. 15, 6, the name of a place on the border between the territories of Judah and Benjamin. See בֹּהַן. — c) אֶבֶן הַזֹּחֶלֶת (*serpent-stone*) proper name of a place at עֵין רֹגֵל (fuller's well) on the east side of Jerusalem 1 Kings 1, 9; see זחלת. — d) אֶבֶן הָעֵזֶר (*stone of victory*) proper name of a memorial stone set up at Mizpeh 1 Sam. 4, 1; 5, 1; 7, 12, over against אֲפֵק in Judah (Josh. 15, 53), which lay in the neighbourhood of בֵּית־שֶׁמֶשׁ. See עֵזֶר. — The stem is אָבַן I. (which see); the Arab. أبن hard, thick, firm, ابنه knot, أَبَن knot, protuberance, goes back to the same stem; Syr. ܐܒܢܐ (1 Pet. 2, 7) stone, Sam. *aben* the same; but حجر usually stands for stone in Arabic, in Syr. ܟܐܦܐ.

אֲבַן (unused) Aram. equivalent to Hebr. אָבַן I. Derivatives אֲבַן and

אֶבֶן (*def.* אַבְנָא) Aram. *f. a stone* Dan. 2, 34 45; א׳ גְּלָל *a burdensome stone* Ezr. 5, 8; 6, 4, i. e. a heavy large stone. In the Targum is also the form אֲבַן, more rarely כֵּיפָא.

אֹבֶן (only *du.* אָבְנַיִם) *f. a round disk or plate*, hence 1. אָבְנָיִם Jer. 18, 3 *the two round wood-plates* or *wheels* on which the potter forms his vessels, Targ. סַדְנָא, Syr. ܣܕܢܐ i. e. wheel, disk, Vulg. *rota.* It is therefore only a collateral form of אֹפֶן cognate with אפן wheel, disk (which see). — 2. אָבְנַיִם Ex. 1, 16 *when ye deliver the Hebrew women look to the* אָבְנַיִם: *if it be a boy, kill him; but if it be a daughter, she may be allowed to live.* Interpreters have conjectured that the word means, some say *a seat* used by the midwives (Targ. מַתְבְּרָא, Sa'ad. مثبر, Raschi and Kimchi מוֹשַׁב אִשָּׁה הַיּוֹלֶדֶת), others *bathing tub*, where the new-born child was washed (*Gesen.* Thes.), others *uterus*, from its condition

(Ibn G'anâch, Jos. Kimchi, Parchon) derived from בָּנָה. But neither the condition of the bearing stool nor of the bathing tub in ancient times, still less the use of אָבְנַיִם for uterus admits of these explanations. It is best to compare for Exod. the expression עַל־אָפְנָיו Prov. 25, 11 and to take אָבְנַיִם for *the two kinds* or *sexes*, hence: *and look to the two sexes.* The signification *kind*, *sex* (*genus*) is connected with that of *turning*, *circle*, *wheel;* Arab. أفان, ابان *time* is also derived from the idea of circle. See אֹפֶן.

אֲבָנָה (K'tib) *n. p.* of a river which rises on אֲמָנָה, the top of Antilibanus, Song of Sol. 4, 8, and with the river פַּרְפַּר flows through Damascus 2 Kings 5, 12. The stem in this root is אָבַן equivalent to אָמַן in the collateral signification *to flow continually*, *constantly*, comp. Is. 33, 16; Jer. 15, 18 and the cognate in sense אֵיתָן; the K'ri has put אֲמָנָה in preference (which see).

אַבְנֵט (with *suff.* אַבְנֵטְךָ, *pl.* ־טִים) *m. girdle*, *priest's belt*, *ornamental girdle*, Ex. 28, 4 39 40; 29, 9; 39, 29; Lev. 8, 7 13; 16, 4, transferred from the Pentateuch in Is. 22, 21 to the *sash* of a person of rank. The old, original root, for which the Targum has הֶמְיָן, Syr. ܗܡܝܢܐ, Samar. *emian*, and as *Josephus* represents (Antiqq. 3, 7, 2: *Μωϋσῆς μὲν οὖν ἀβανὴθ αὐτὴν ἐκάλεσεν· ἡμεῖς δέ, παρὰ Βαβυλωνίων μεμαθηκότες, ἐμίαν αὐτὴν καλοῦμεν*), is probably borrowed from the old Egyptian. See the stem בָּנַט and the Aramæan פּוּנְדָּא.

אַבְנֵר *n. p. m.* 1 Sam. 14, 51, probably abridged from אֲבִינֵר 14, 50. LXX *Ἀβεννήρ*.

אָבַס (only *part. pass.* אָבוּס) *tr. to feed*, *nourish*, *fodder*, as אָבַס frequently signifies in the Mishna-dialect, hence שׁוֹר אָבוּס *a fed ox* Prov. 15, 17; בַּרְבֻּרִים אֲבוּסִים *fatted fowl* (see בַּרְבֻּר) 1 Kings 5, 3 [4, 23], Targ. פַּטִּימַיָּא. The derivatives אֵבוּס manger, crib, מַאֲבוּס granary, barn, point to a fundamental meaning *to collect*, *to bring together*, Ar. ابش equivalent to جمع, also هبش, then metaphorically *to fodder*, *feed*, i. e. *to stuff* or *cram in*, to take in nourishment in abundance, comp. סְפָא equivalent to אָסַף to collect, then to feed, whence comes מִסְפּוֹא fodder; then from this fundamental idea is developed מַאֲבוּס like מְגוּרָה granary from גּוּר to collect. Comp. לָעַט properly to gather together, to bring together in abundance (equivalent to לָקַט), and then *to nourish richly*, Talm. to feed.

אֲבַעְבֻּעָה (*pl.* ־עֹת) *f. swelling up*, *blain*, *pustule* Ex. 9, 9 10; comp. the Talm. בּוּעָה pustule, בַּעְבּוּעַ watery pustule, Syr. ܡܒܥܒܥܐ swelling, here formed from the reduplicated form taken from בּוּעַ (which see) with *a* prosthetic. Comp. the Coptic root ⲃⲉⲃⲉ, and ⲃⲉⲃⲟⲩ to boil up.

אָבַץ (unused) *intr. to shine*, *glitter*, hence *to be high.* Organic root בץ; comp. בָּץ (בּוּץ), Ar. باص, תָּ־בַץ, עָ־בַץ, רָ־בַץ; Aram. אֲבַץ, whence אַבְצָא tin. In the same manner derivatives from יָפַע *to shine* are used to designate high places. From this come the proper names אֶבֶץ, אִבְצָן.

אֶבֶץ (*height;* comp. יָפִיעַ, מֵיפַעַת) *n. p.* of a city in the tribe of Issachar, Josh. 19, 20.

אִבְצָן (*splendid*, *beautiful*) *n. p.* of a judge of the northern Israelite races, born in Bet-Lechem of Zebulon (Josh. 19, 15) Judges 12, 8 10.

אָבַק I. (unused) *tr. to grind*, *to triturate*, to rub or scrape into small pieces, whence אָבָק, אֲבָקָה. The organic root is אָ־בַק; comp. Ar. بعق to cut in little pieces, and many others.

אָבַק II. (Kal unused) *tr.* a weakened form of חָבַק *to fold round*, *embrace*, *to wrap round.* Only in *Nif.* נֶאֱבַק (*fut.* יֵאָבֵק, *inf.* with *suff.* הֵאָבְקוֹ) *to embrace one another*, hence *to struggle*, *to wrestle*, Gen. 32, 25 26, alluding to יַבֹּק. In like manner נִפְתַּל *to struggle*, wrestle

from פָּתַל to embrace (which see). The root אָ־בַק is also in דָּ־בַק, חָ־בַק, and even *Raschi* thought of this comparison; Ar. أبق to wind, comp. אָבַךְ. *Ibn Sarûk* and *Ibn ʿEsra* have rendered it by נִתְעַפֵּר and have therefore taken it as a denominative from אָבָק, comp. *κόνις* and *κονίζεσθαι*, *πάλη* (wrestler's dust) and *παλαίειν*, *arena* and *pulvis* in Latin; but this interpretation is less probable.

אָבָק (*c.* אֲבַק, with *suff.* אֲבַקְכֶם) *m.* bruised, pounded earth, *dust*, especially the fine particles (עָפָר being the larger ones), which fly up easily and spread themselves Is. 5, 24; 29, 5; Ez. 26, 10; Deut. 28, 24; comp. שַׁחַק and דַּק *dust*, derived from a like fundamental signification; Arab. عفاء pounded, destruction and dust; بَقّة pulvis.

אֲבָקָה (only *c.* אַבְקַת) *f. powder of spices*, *aromatic powder*, Song of Sol. 3, 6.

אָבַר I. (unused) *intr.* according to the derivatives (אָבִיר and אַבִּיר) *to be strong*, *firm*, *powerful*, *vigorous*. The organic root is אָ־בַר, which is also found in גָּ־בַר and כָּ־בַר in the same signification; Ar. هبر to be fleshy, fat, strong. This fundamental signification of strength in the root בר manifestly comes from *to be pressed* or *drawn together*, the same transference of idea being also found in גָּבַר, Ar. جبر I. VII. VIII. to bind together and then to make firm, כָּבַר to connect. Similarly חָזַק, קָשַׁר and the transposed أرب (אָרַב) *he bound together*, *strengthened*, IV. *prevailed*, obviously point to this combination of idea, and the root in חָ־בַר is therefore identical with it too. Talm. אֲבַר to fasten, אַבְרוּרִין fortifications; אַבְרָא firm, definite, real (see אָבַל); אֵבֶר member, properly a bone (comp. עֶצֶם). From it come אַבִּיר, אָבִיר, and אֵבֶר in the proper name שִׁמְאֵבֶר.

אָבַר II. (unused) *to veil*, *cover*, especially of birds protecting and covering with their wings; comp. כָּנַף to enwrap, cover, Ar. كنف, whence כָּנָף a wing. The organic root אָ־בַר is somewhat harder in אָ־פַר (to אֲפֵר). — *Hif.* הֶאֱבִיר Job 39, 26 is denominative from אֵבֶר. — From this word come אֵבֶר and אֶבְרָה.

אֵבֶר (from אָבַר II.) *m. wing*, *pinion*, e. g. of the dove, Psalm 55, 7; of the eagle Is. 40, 31; אֶרֶךְ הָאֵבֶר *length of wing*, i. e. of long wing Ez. 17, 2; comp. Targ. אֶבֶר, Syr. ܐܒܪܐ the same. — From this comes *Hif.* הֶאֱבִיר *to spread out the wing* (אֵבֶר) Job 39, 26. פָּרַשׂ כְּנָפַיִם is parallel.

אֶבְרָה (*pl.* with *suff.* אֶבְרוֹתֶיהָ) *f. wing*, *feather*, with which the bird protects or covers anything, Ps. 91, 4; אִם־אֶבְרָה חֲסִידָה וְנֹצָה Job 39, 13 stands for אִם־אֶ' אֶבְרַת חֲ' *is the* (*ostrich's*) *wing the wing and feathers of a stork?* Figuratively, *protection*, *screen*, applied to God Deut. 32, 11.

אַבְרָהָם (*ancestor of a multitude*) *n. p.* of the founder of the Hebrew and South-Arabian peoples, who had the original name אַבְרָם (which see) changed into אַבְרָהָם as he was to be the progenitor of many nations, e. g. the Ishmaelites (whence the Nabathæans and Kedarenes) the Edomites, and many South-Arabian tribes &c. The appellation is correctly explained by אַב־הֲמוֹן גּוֹיִם Gen. 17, 5. The second part of the name רָהָם, Ar. رُهَام, signifies *multitude*, *a great number of people*, from רָהַם (which see) cognate with רָגַם, רָעַם (in רִגְמָה). From Hebrew history the name came to the Arabians who expressed it by إِبْرَهِيم. In prophetic language אַ' stands for Israel generally, Mic. 7, 20, properly זֶרַע אַ' Is. 41, 8; Jer. 33, 26; אֱלֹהֵי אַ' is applied to Jehovah Ps. 47, 10. See רָהָם.

אַבְרֵךְ a cry or exclamation of the Egyptians before Joseph, addressed to him or the passers by, Gen. 41, 43. One sees from the context that it is old Egyptian and must contain an imperative. Sometimes it has been taken for the Coptic ⲁⲡⲉⲛ ⲣⲉⲕ or ⲁⲡⲣⲉⲕ *bow* or *bend the head*, from ⲁⲡⲉ head and ⲣⲉⲕ

to bend, or ⲁϥ ⲡⲉⲕ *to bow oneself*, sometimes from the Coptic root ⲃⲱⲣ *to cast down* and *Abrok* reading the latter after prefixing ⲁ with ⲕ as the sign of the second person; but this is not only against Coptic grammar, but also assumes the improbable fact that the Hebrews did not retain the leading vowel. The explanations of the versions, e.g. Targ. אַבָּא לְמַלְכָּא = אַבְרֵךְ, Syr. ܐܒܐ ܘܫܠܝܛܐ *father and ruler*, LXX *κήρυξ*, plainly appear to be conjectural. The other signification of *bowing the knee* (Jerom. and Aqu.), Origen *γονατίζειν*, Gr. Ven. *γονυπετεῖν*, Ar. Erp. اركعوا *bend the knee* &c. appears to allude to the Hebrew בָּרַךְ *to bend the knee*, which certainly comes nearest the old Egyptian formula.

אַבְרָם (*'Ab is elevated*) *n. p.* of the progenitor of the Hebrews afterwards named אַבְרָהָם GEN. 17, 5. The proper name אֲבִירָם (which see) similar in sense and the numerous proper names compounded with רָם, as אֲחִירָם, עַמְרָם, אֲדֹרָם and others, lead to the right explanation. See אֲבִי.

אַבְשַׁי (contracted from אֲבִישַׁי) *n. p. m.* 2 SAM. 10, 10, for which אֲבִישַׁי usually appears.

אַבְשָׁלוֹם (abridged from אֲבִישָׁ׳) *n. p.* of a son of David 2 SAM. 3, 3 by מַעֲכָה. But in the later genealogy he is called אֲבִישָׁ׳ 1 KINGS 15, 2 comp. 2 CHR. 11, 20. His daughter *Tamar* (2 SAM. 14, 27) was married to Uriel of Gibâh, from which marriage sprang מַעֲכָה or מִיכָיָהוּ, the spouse of Rehoboam, 2 CHRON. 13, 2; 1 KINGS 15, 2. Maâcha was also a granddaughter of Absalom.

אֹבֹת (*hollow passes*) *n. p.* of an Israelite station in the desert NUM. 21, 10. See אוֹב.

אָגָא (unused) *intr. to flee*, Ar. اجا, whence

אָגֵא (equivalent to *Φύγελος* 2 TIM. 1, 15) *n. p.* of the father of David's hero שַׁמָּה, from the place הָרָר 2 SAM. 23, 11.

אָגַג (unused) existing only in *n. p.* אֲגַג; but perhaps the Semitic stem is not אָגַג, but גּוֹג, whence the Hebrew proper name גּוֹג 1 CHR. 5, 4. See גּוֹג.

אֲגַג and אֲגָג *n p.* of an Amalekitish king (מֶלֶךְ עֲמָלֵק) 1 SAM. c. 15. This name of the Amalekite kings may have existed even before the time of Samuel, NUMB. 24, 7. Hence אֲגַג stands poetically for עֲמָלֵק generally NUMB. 24, 7, for which the Samar. text reads אֲגוֹג. The *gentile* name אֲגָגִי of *Haman* ESTH. 3, 1 is therefore explained by *Josephus* (Ant. XI, 6, 5) *τὸ γένος Ἀμαλεκίτης*, and so too by Jewish tradition. The Semitic name אֲגַג or אֲגוֹג among the Amalekites dwelling with kindred Edomites and Canaanites is certainly identical with the Phenician אָגוֹג *Ogyg-es*, the Titan-king, to whom the oak at Hebron was dedicated (Jos. Ant. I, 10, 4; Jewish wars IV, 9, 7), who is designated as a Phenician in the tradition of the Titans; especially as the Greek Ogyges-tradition is also derived from Phenicia.

אֲגָגִי see אֲגַג.

אָגַד (unused) *tr. to bind, tie together, to fit in, unite compactly*, whence אֲגֻדָּה, comp. Targ. אֲגַד and Talm. אֲגַד with their manifold derivatives in this signification, Ar. أجد; but the root is אָ־גַד, which is also found in גַּד (גּוּד), from which גִּיד comes. Only in the harder *k*-sound do the words אָ־חַד, יָ־חַד, Ar. و-حد, אָ־כַד (in *n. p.* אַכַּד), Ar. ا-كد, עָ־קַד, Syr. ܥ-ܩܕ, Ar. ع-قد, and others exist in the same fundamental signification.

אֲגֻדָּה (formed from אָגַד, *m.; pl.* ־דּוֹת) *f.* 1. properly bound together, hence *bundle*, *bunch*, e. g. אֵזוֹב Ex. 12, 22 *Hyssop-bunch*, *Hyssop-bundle*, used for sprinkling; metaphorically 2. *a band*, *troop*, *company* 2 SAM. 2, 25; comp. חֶבֶל; 3. *a knot*, *a loop*, *a fetter*, e. g. אֲגֻדּוֹת מוֹטָה *bands of injustice*, Is. 58, 6, to which is parallel חַרְצֻבּוֹת רֶשַׁע (מוֹטָה is equivalent to מֻטֶּה Ez. 9, 9); 4. chaining together, putting together, hence

(heaven's) *vault*, *arch*, Am. 9, 6, comp. קִטֵּר Neh. 3, 38; Ar. رِبَاطَة, firm building, properly *ligatio*.

אֲגוֹג and אֲגֻג, see אֲגַג.

אֱגוֹז *m. a nut*, *a nut-tree*, גִּנַּת אֱ' *nut-garden*, Song of Sol. 6, 11. With relation to the Ar. جَوْز, Pers. گوز, Syr. ܓܘܙܐ, אֱ appears only as prosthetic. The word therefore cannot have a stem אגז, and the less so as it has been probably taken from the Mediterranean (Indo-Germanic). In the dialect of Ghilan *aghuz*. The Talm. אַמְגּוּזָא, Armenian *engus*, the cognate לוּז equivalent to נוּז (comp. נִשְׁכָּה and לִשְׁכָּה) point to a connexion with the Old-High-German *hnus*, Lat. *nux* &c., and the original form may have also been among the Semites *engus* אֶנְגּוּז, אֱגוֹז.

אָגוּר (*received*, among the חֲכָמִים) *n. p. m.* of a wise man otherwise unknown, the son of Jakeh (בִּן־יָקֶה), to whom the collection of Prov. 30, 1—33 is ascribed. Since this form of name is frequent (comp. זָבוּד, גָּמוּל, בָּרוּךְ, שָׁאוּל, חָמוּל) and the idea of collecting, receiving actually appears in proper names (comp. אָסָף, קֹהֶלֶת), perhaps *'Agûr* is not symbolical. The Targ., Ibn 'Esra and others have not understood it so. In the primitive times, however, אָגוּר may have been an epithet of God, like the others here mentioned.

אֲגוֹרָה (*c.* ־רַת) *f.* properly *berry*, *corn*, hence the smallest coin-weight, *a little coin*, אֲ' כֶסֶף a little silver-coin 1 Sam. 2, 36. The אֲ is prosthetic, and גּוֹרָה (from גָּרָה) equivalent to גֵּרָה (from גָּרָה) has the like signification, as *gran* from *granum*. The stem therefore is not אגר (which see), but גָּרַר, as belonging to גֵּרָה. Syr. ܐܓܘܪܐ the same, Æthiop. *agâr*. The Vulg. (ut offerat [לַאֲגוֹרַת] nummum [כֶּסֶף]) has incorrectly understood אֲגוֹרָה to mean *assembly*, and so derived it from אָגַר.

אֱגֹז see אֱגוֹז.

אָגַל (not used) *intr. to flow*, *to flow down*, *to drop*, whence אֵגֶל. The organic root אֶ־גַל is also in גַּל (גָּלַל) to spring, flow; on the contrary, the Ar. أَجَلَ (to collect) is connected with גָּלַל.

אֵגֶל (only *c. pl.* אֶגְלֵי) *m.* 1. *drops*, אֶגְלֵי־טַל dew-drops Job 38, 28, LXX βώλους δρόσου (more correctly βόλους δρ.), Targ. רְסִיסֵי טַלָּא; from אָגַל. 2. *spring*, only in the proper names אֶגְלַיִם, אֶגְלָה.

אֶגְלַיִם (*double spring*) *n. p.* of a place on the border of Moab Is. 15, 8, LXX Ἀγαλείμ, according to Euseb. 8 miles south of עָר i. e. Areopolis. It is the Ἄγαλλα (אֶגְלָה) of Josephus (Antiqq. XIV, 1, 4), if this be not the עֶגְלַת of Is. 15, 5. It must not however be confounded with עֶגְלַיִם Ezek. 47, 10.

אָגַם (unused) *tr. to collect*, *draw together*. The organic root is therefore אֶ־גַם, which also appears in גַּם (גָּמַם), whence מְגַמָּה), Ar. جَمَّ to collect, جَمّ the same, whence جَمّ a collection of water. The cognate roots in כַּם (כּוּם), עַם (עָמַם), חָמַ־ה and many others confirm the fundamental signification of this word. Derivatives אֲגַם and אַגְמוֹן.

אָגֵם (not used) *intr.* a weak form from עָגַם *to bend* or *bow oneself*, hence literally of the bending of the reed or cane, comp. Is. 58, 5; figuratively *to be bent*, *bowed*, *sorrowful*. Derivatives אָגֵם, אַגְמוֹן; אֲגַם. Though עָגַם is used for it as a verb, yet if we may conclude from the derivatives, אָגַם appears to be more original, especially as analogies in the dialects only suit the latter. From it are derived אֲגַם 2. and אַגְמוֹן 2. The organic root is אֶ־גַם.

אָגֵם (*pl. c.* אַגְמֵי) *adj. m. sad*, *humbled*, אַגְמֵי־נָפֶשׁ *bowed in spirit* Is. 19, 10, comp. Ar. وَجَم. Stem אָגַם.

אֲגַם (paus. אָגָם, *c.* אֲגַם, *pl.* אֲגַמִּים, but *c.* אַגְמֵי, with *suff.* אַגְמֵיהֶם) *m.* 1. (from אָגַם) *a collection* of water, *confluence*, and so like מִקְוֶה from קָוָה, but next *a pool*, *place where water is collected*, connected with מַיִם Is. 14, 23; 41, 18; Ps. 107, 35; 114, 8, or also without it Ex. 7, 19; 8, 1; Is. 42, 15, but always

a pool or a collection of water which refreshes Is. 35, 7; Ps. 107, 35. The stem is אָגַם, comp. Syr. ܐܓܡܐ a pool, Ar. جمّ a collection of water. 2. (from אָגַם) *reed*, *rush*, then *a collection of bulrushes* or *canes* with the swamps belonging to them, which served for strongholds, Jer. 51, 32 *and the reeds they have burnt with fire;* comp. Ar. أَجَمَة, *pl.* آجَام reed-bush, then fence, which word *Ibn G'anâch* has compared.

אַגְמוֹן *m.* 1. *a pool*, *collection of water*, and so like אֲגַם. Hence אַגְמֹן נָפוּחַ Job 41, 12 [20] *a pond seething* with the sun-heat; the נָפוּחַ of דּוּד is also to be referred to אַגְמֹן. Stem אָגַם. Versions and interpreters have conjectured. 2. (from אָגַם) *rush*, *reed* with which the head bowed in humility may be compared Is. 58, 5. כִּפָּה וְאַגְמוֹן Is. 9, 13; 19, 15 *palm top and rush* figuratively for high and low, parallel to רֹאשׁ וְזָנָב, as an old saying. From this comes poetically *a rush-cord*, *σχοῖνος*, which they drew through the nose of animals, Job 40, 26; comp. Plin. hist. nat. 19, 2 *junco Graecos ad funes usos* &c. Versions and interpreters have taken אַגְמֹן here for *hook* or the like, with a head bent like the reed, but always derived from the reed.

אָגַן (not used) *intr. to be bow-shaped*, *hollowed* or *made concave*. The organic root is אַ־גַן, cognate with כַּנ—ע to bend oneself, חַנ—ה to incline, to lower, חַן (חָנַן) and others, in which lies the idea of the bent and crooked; comp. Ar. جَنِيَ *to be rough*, أَجْنَأ *hunch-backed*, أَجْنَةٌ *cheek*. Derivative אַגָּן.

אַגָּן (*c.* אַגַּן, *pl.* אַגָּנֹת) *m. bowl*, *basin*, to receive the sacrificial blood, from its hollowed, bellied form Ex. 24, 6; כְּלֵי הָאַגָּנוֹת Is. 22, 24 *vessels of cups*, opposed to כְּלֵי הַנְּבָלִים *vessels of flagons;* אַ׳ הַסַּהַר *goblet of rounding* i. e. round goblet, Song of Sol. 7, 3. Syr. ܐܓܢܐ pitcher, Ar. إِجَّانَةٌ washbasin, Targ. אוּגְנָא fan, אַגְנְיָא pit.

אָגַף (not used) *tr.* is only a collateral form of אָגַם *to collect*, *heap together*, applied to men and armies; Ar. جفّ the same; from it comes

אֲגַף (after the form אֲגַם, only in *pl.* אֲגַפִּים, with *suff.* אֲגַפָּיו) *m. heap*, *crowd*, *troop*, therefore like חַיִל *an army* Ez. 12, 14; 17, 21; 38, 6 9 22; 39, 4; comp. Ar. جَفّ a crowd of men, جُفّ troop; hence the Targ. rightly מַשִּׁרְיָת armies. Symm., *Ibn G'anâch* and *Kimchi* connect it with the Aram. גַּף *wing*.

אָגַר (*fut.* יֶאֱגֹר) *tr.* 1. *to collect*, *bring together*, e. g. nourishment in harvest-time, Prov. 6, 8; 10, 5; *to gather in* the grapes Deut. 28, 39. Figuratively (not used) to introduce, to receive, like אָסַף; whence is derived the proper name אָגוּר. The organic root אַ־גַר is also in Aramæan זְ־גַר, יְ־גַר, Syr. ܝܓܪ to bring together, to heap, Hebrew גַּר (גּוּר), whence מְגוּרָה. — 2. (not used) *to gain*, *make gain*, *deserve*, from the idea of gathering, bringing together; existing only in the dialects. — 3. a third signification *to bargain for*, as Targ. אֲגַר, Syr. ܐܓܪ, Ar. أَجَرَ, is cognate with the root in שָׂ־כַר, but is not found in Hebrew אָגַר. See however אִגֶּרֶת.

אִגְּרָא (*def.* אִגַּרְתָּא) Aram. *f. letter*, *official document*, Ezra 4, 8 11; 5, 6; ܐܓܪܬܐ, in the Nasiræan dialect ܐܢܓܪܬܐ, עִנגירתא, נגירתא and dimin. עִנגירונא. See אִגֶּרֶת.

אֲגַרְטָל (only *c. pl.* אֲגַרְטְלֵי) *m.* a word used only by Ezra for *cup*, *bowl*, Ezr. 1, 9, properly *hollowed out*, *deepened*, comp. אַגָּן; LXX *ψυκτῆρες*, Esr. Ap. *σπονδεῖα*, Vulg. *phialae*. The Syriac ܐܓܢܐ is said to express the same in sense. According to the Talmud (see Ibn 'Esra on the passage) from אֹגֵר (דָּם) טְלֵי receiving the lamb's blood, i. e. tantamount to מִזְרָק bowl; according to *Simonis* from אֲגַר־טַל (טַל after the Ar. طَلّ) blood-receiving; by others (*Pfeiffer*, *Hottinger*, *Wahl*) the origin has been sought for in Persian, but without success. The אֲ is manifestly nothing more

than prosthetic, and therefore גַּרְמֵל is best derived from גָּרַם (which see) with the derivative ending ־ֶל, which is also found in חַרְמֵל (see the letter ל).

אֶגְרֹף *m. fist, closed hand*, with which one strikes Exod. 21, 18; figuratively אֶ׳ רֶשַׁע *fist of power* Is. 58, 4. The א is prosthetic and the stem גָּרַף to put or pack together. Talm. בַּעַל אֶ׳ violent, מְלֹא אֶ׳ handful.

אִגֶּרֶת (*pl.* אִגְּרוֹת, with *suff.* אִגְּרֹתֵיהֶם) *f.* only in writings of the Persian period: *official document, writing, edict, account, letter* Neh. 2, 7-9; 6, 5 17 19; 2 Chr. 30, 1 6, brought by the messenger on horseback (ἄγγαρος, from the Persian; Hebr. רָץ 2 Chr. 30, 6). With respect to the Persian انگاره *engare, writing*, from انگاریدن *engariden, to write*, as also ἄγγαρος *courier* derived properly speaking from انگاره and signifying *tabellarius* — whence ἀγγαρεύειν to compel to serve as a messenger, Talm. אַנְגַּרְיָא *court-serjeant* —, the present word may perhaps have been taken from the Hebrew אָגַר in the sense of גָּר *to roll*, and therefore אִ׳ is like perhaps to מְגִלָּה, or it may have come from the Semitic root נָגַר (which see), Æthiop. *naggara*, equivalent to סָפַר, and so אִ׳ would be tantamount to סֵפֶר. In any case the word bears a genuine Hebrew stamp, as well as the Aramæan form אִגְּרָא.

אֵד (after the form נֵר, זֵד, שֵׁט; with *suff.* אֵדוֹ) *m.* properly veiling, then concr. *veil of vapour, fine cloud, vapoury mist*, which rises from the earth Gen. 2, 6; יָזֹקּוּ מָטָר לְאֵדוֹ Job 36, 27 *they* (the water-drops) *trickle through his vapour-cloud as rain.* The accusative מָטָר caused the other accusative to be written with לְ. The stem is אִיד I. to veil, surround, Ar. آدَ (med. Je), hence إِيَادٌ veil, *vapoury covering*, atmosphere, comp. עָנָן cloud, from עָנַן to cover, *veil*. The orthography אִיד in many mss. makes no difference in the sense.

אֵד or אֵדָה (only *pl.* אֵדוֹת, with *suff.* אֵדוֹתַי, אֵדוֹתֶיךָ; rarely אוֹדֹת, which might perhaps in 2 Sam. 13, 16 be read אוֹדֹת) *f.* properly turnings, windings, from אִיד II. to turn; then *causes, circumstances, occasions*, as סִבָּה *turn*, then *cause*, Ar. سَبَب causa, حَال motive, manner, from حَالَ to turn, גָּלָל (*c.* גָּלַל) *turn*, and thence *circumstance.* The word only occurs in the difficult phrase אַל־אוֹדֹת הָרָעָה הַגְּדוֹלָה הַזֹּאת מֵאַחֶרֶת 2 Sam. 13, 16, *let it not be the occasion*, i. e. *let it not cause this evil which is greater than the other.* The LXX could not explain the passage and translated according to the context μή, ἀδελφέ, ὅτι μεγάλη ἡ κακία, without אַל־אָחִי כִּי גְדוֹלָה הָרָעָה having stood in their text. In practice it is however mostly connected with עַל only and is thus a causal particle: *on account of* Gen. 21, 11 25; 26, 32; Ex. 18, 8; Num. 12, 1; 13, 24; properly *propter causas* with a following genitive; עַל־אֹדוֹתַי *for my sake* Josh. 14, 6; seldom by way of strengthening עַל־כָּל־אֹדוֹת Jer. 3, 8 *for the sake of all the causes*, on account of all this.

אָדָא a stem falsely assumed for Aram. אֶדַיִן; see אֱדַיִן.

אָדַב I. (Kal not used) *intr. to pine away, languish, consume, tab*-escere, *to be destroyed*, applied to the mind (נֶפֶשׁ), as כָּלָה to the eyes. Only in *Hif.* הֶאֱדִיב (inf. with לְ 1 Sam. 2, 33 לַאֲדִיב, with omission of He for לְהַאֲדִיב, comp. לַחֲטִיא Eccles. 5, 5; לַמְרוֹת Is. 3, 8; לַשְׁמִיד 23, 11; לָבִיא Jer. 39, 7) to cause to languish, *to trouble, make sorrowful*, 1 Sam. 2, 33. Comp. דַּאֲבוֹן נָפֶשׁ Deut. 28, 65; מְדִיבֹת נֶפֶשׁ Lev. 26, 16. The organic root is דב, which still exists in אָ־דַב, דָּבָ־א (דּוּב) and is farther developed in דָּאַב; cognate זָב (זוּב), דָּבָ־ה, Ar. ذَابَ (med. Waw).

אָדַב II. (not used) *tr. to arrange, to prepare*, Ar. أَدَّبَ and conj. II. *to form, bring up.* Only preserved in the proper name אַדְבְּאֵל.

אדב see אַדְבְּאֵל.

אַדְבְּאֵל (*discipline is with 'El*, from

אֶדְבְּ, Ar. أَدْب information, education, and אֵל) *n. p.* of a son of Ishmael, and, like מַשָּׂא ,דּוּמָה ,נְבָיֹת ,קֵדָר, also of an Ishmaelite race Gen. 25, 13; 1 Chr. 1, 29. In the LXX Ναβδεήλ is corrupted from Ἀδβεήλ on account of the preceding Ναβαιώδ.

אָדַד (not used) *intr. to be powerful, strong*, then *trans. to overpower, overcome*, and therefore like שָׁדַד, whence שַׁדַּי. Many stems with the initial sound *s* are often closely related to those whose initial sound is *a*, comp. שָׁבַךְ and אָבַךְ, שָׁבַל and אָבַל. Here therefore belong אָדַד and שָׁדַד. Derivatives are the proper names אֲדַד ,אֲדַד ,אִדּוֹ ,אֲדוֹן and אֲדָן. The stem הָדַד is cognate in the proper names הֲדַד and הֲדַי, Ar. أَدَّ equivalent to شَدَّ and like the Hebr. שַׁד (שָׁדַד).

אֲדֹד equivalent to אָדַד and = הֵדָד and הֲדַד, only in the proper name אֲדֹרָם (which see) equivalent to אֲדֹנִירָם.

אֲדַד (*powerful, mighty;* comp. שַׁדַּי, אֵל) *n. p. m.* of an Edomite royal descendant, who escaped (1 Kings 11, 17) during the slaughter in David's time 2 Sam. 8, 13; 1 Chr. 18, 12; but הֲדַד is the reading in verse 14. אֲדַד or הֲדַד was a national and guardian deity of the Syrian races and also of the Edomites. See הֲדַד.

אֹדָה belonging to אוֹדוֹת see אוּד.

אִדּוֹ (*powerful;* equivalent to אֲדוֹן, from אָדַד) *n. p. m.* of a chief (רֹאשׁ) at Casiphia in Ezra's time Ezr. 8, 17; אֶל־אִדּוֹ אָחִיו ibid. stands for אֶל־אִדּוֹ וְאֶחָיו.

אָדוֹן (*c.* אֲדוֹן, with *suff.* אֲדֹנִי ,אֲדֹנֵנוּ; *pl.* אֲדֹנִים, with *suff.* אֲדֹנָיו ,אֲדֹנֵיהֶם) *m.* properly settler, determiner, commander, ruler, from אָדַן to fix, determine (which see), hence in the comprehensive application of it in Scripture 1. *commander, ruler, king* 1 Sam. 24, 11; Ps. 12, 5; Jer. 22, 18. — 2. *lord* in the most general sense, consequently a) in opposition to עֶבֶד slave, servant, Prov. 30, 10; Mal. 1, 6; Is. 24, 2, or also in antithesis to שִׁפְחָה and אָמָה, and where the subjection is expressed by בַּעַל Is. 26, 13. Frequently also as an addition or honourable address to מֶלֶךְ in אֲדֹנִי הַמֶּלֶךְ 1 Sam. 24, 9; 26, 19, or also in other addresses with names Num. 11, 28, like the German *Herr*, English *sir;* b) *husband, consort*, Gen. 18, 12; c) *steward*, as substitute of the lord, Gen. 45, 8 9; Ps. 105, 21; d) *proprietor, possessor*, Gen. 42, 30; 1 Kings 16, 24; all derived from the general idea of *lord.* — 3. The highest ruler and lord, *God* Ps. 114, 7, more frequently אֲדוֹן כָּל־הָאָרֶץ *Lord of the whole earth* Josh. 3, 11 13; Mic. 4, 13; Zech. 4, 14; 6, 5; Ps. 97, 5, or κατ᾽ ἐξοχὴν הָאָדוֹן Mal. 3, 1 as מַלְאַךְ הַבְּרִית, or with the adjunct יי׳ צְבָאוֹת Is. 1, 24, or merely יי׳ Ex. 23, 17. — Apart from the different significations of the word the following peculiarities in certain forms are note-worthy 1. אֲדֹנִי (*my lord*) is a *courteous address* from children to parents Gen. 31, 35, to teachers and seers 2 Kings 6, 5, especially to kings, fully אֲדֹנִי הַמֶּלֶךְ, or generally to persons, to whom one shews respect Gen. 44, 7; 1 Kings 1, 17. This form is also used a) in short addresses or replies בִּי אֲדֹנִי Gen. 43, 20; 44, 18; Num. 12, 11; Judges 6, 13; לֹא־אֲדֹנִי Gen. 23, 11; 42, 10; 1 Sam. 1, 15; הִנְנִי אֲדֹנִי 1 Sam. 22, 12; b) in addresses which have the name, as an apposition to the name e. g. אֲדֹנִי מֹשֶׁה Num. 11, 28; אֲדֹנִי אֵלִיָּהוּ 1 Kings 18, 7, but more rarely of persons absent 2 Sam. 11, 11; Gen. 24, 12. He or she that speaks usually represents self as עֶבֶד or אָמָה. c) This singular suffix as such was soon left unnoticed in the language so that it even remained where one would have expected אֲדֹנֵנוּ Num. 32, 25; 36, 2; Gen. 47, 18, hence אֲדֹנֵנוּ only appears by way of exception in 1 Sam. 16, 16. The *my* in such forms of speech is almost without significance, comp. Syr. ܡܪܝ, French Monsieur. — 2. אֲדֹנִים in the plural form also with suffixes, did not become concrete till later, agreeably to its abstract signification *dominion, power*, and therefore it was used as a singular in construction and in personal addresses, e. g. אֲדֹנַי

הָאָרֶץ *the lord of the land* Gen. 42, 30 33; אֲדֹנֵי יוֹסֵף *the lord of Joseph* 39, 20; אֲדֹנִים קָשֶׁה *a strict lord* Is. 19, 4. In this manner occur אֲדֹנִי, אֲדֹנֵינוּ, אֲדֹנֶיךָ, אֲדֹנֶיךָ, אֲדֹנֵיכֶם, אֲדֹנָיו, אֲדֹנָיו &c. in all significations of the singular. Sometimes also it is applied to God, Ps. 135, 5. But for God a more favourite expression is אֲדֹנֵי הָאֲדֹנִים Deut. 10, 17; אֲדֹנִי Ex. 4, 10; אֲדֹנֶיךָ יי׳ אֲדֹנֵינוּ יי׳ Ps. 8, 2; Is. 51, 22. The plural אֲדֹנִים, which appears but seldom as an actual plural and is also so construed, Gen. 19, 2; Is. 14, 13; Deut. 10, 17; Ps. 136, 3, is therefore in this case the abstract form, as it exists in Hebrew also in אֱלֹהִים *omnipotence*, בְּעָלִים *dominion*, קְדוֹשִׁים Hos. 12, 1, תְּרָפִים 1 Sam. 19, 13 16 (comp. חַיִּים *life*, שִׁלֻּחִים *dimissal*, עֲשׁוּקִים *oppression*, סֵטִים Ps. 101, 3, פְּדוּיִם) and was taken personally afterwards. — 3. אֲדֹנָי in address or also in narrative is applied to *God*, like אֲדֹנִי in the singular-use. The Masora counts up 134 places where אֲדֹנָי is so (קֹדֶשׁ) used Gen. 18, 3; 19, 18. The suffix is written ָ for ַ in order to distinguish it from אֲדֹנַי Gen. 19, 2, which is actually taken for plurality. But that ָ is really a suffix may be recognised from Ps. 16, 2; 35, 23 and from the circumstance that it never appears with the article as אֲדֹנִים; and when God calls himself אֲדֹנָי Is. 8, 7, this only shews that the suffix was already left wholly unnoticed as in אֲדֹנִי. In the Phenician אָדֹן *adon*, like בַּעַל and מֶלֶךְ, is first used as an honorary epithet of Deity, e. g. of בַּעַל חַמָּן and מִלְקַרְתְּ, and also with the suffix אֲדֹנֵן (our lord) seldom אָדֹן merely; even the Pentateuch knows the Phenician deities (Deut. 10, 17) under the appellation אֲדֹנִים. אֲדֹנָי (my lord) appears as a definite local deity belonging to Byblus and Cyprus, viz. Ἄδωνις, which Hesychius rightly explains by δεσπότης ὑπὸ Φοινίκων, while, as in the Hebrew אֲדֹנָי the proper significance of the suffix entirely disappeared; more rarely אָדֹן alone occurs. The exclamation הוֹי אָדוֹן וְהוֹי הֹדֹה *oh Adon* (lord)! *oh his glory!* Jer. 22, 18 was the death-wail at the symbolical funeral obsequies of the God Adonis in Phenicia (Amm. 19, 1), and the prophet may have chosen this dirge on purpose. Phenician and Hebrew proper names compounded with אָדוֹן (see אֲדֹנִי־בֶזֶק) are to be explained agreeably to the primitive view that אָדוֹן is an epithet of Deity, which, like יָהּ, אֵל, מֶלֶךְ, בַּעַל, צֶדֶק and others, is also put for the name of God itself.

אַדּוֹן (*strong*) *n. p. m.* Neh. 7, 61, for which Ezr. 2, 59 has אַדָּן, in signification equivalent to אַדִּיר. See אַדָּר.

אֲדוֹר (originally a form belonging to the proper name אֲדוֹרַיִם, which is still preserved in 1 Macc. 13, 20) *m. fire*, *splendour* (see אֶדֶר), then like אַדָּר (which see) the name of an old Semitic fire-god. An Edomite town or one belonging to southern Judah was also named from the Edomite deity אֲדוֹר. The form אַדָּר and אֲדַר also appears. Perhaps too the proper name אֲדֹרָם compounded of אֲדֹר רָם, and אֲדֹר as the name of a god should be identified with אָדוֹן.

אֲדוֹרַיִם (*Double ʾadôr*) *n. p.* of a town in the territory of southern Juda, beside לָכִישׁ and עֲזֵקָה, which Rehoboam caused to be fortified, 2 Chr. 11, 9; LXX Ἀδωραί. It is the Ἄδωρα belonging to Idumea in the post-exile period (Jos. Ant. 13, 6, 4; 13, 9, 1) and אֲדוֹר 1 Macc. 13, 20. It is said to represent the present *Dura*, westward of Hebron. The dual has arisen from the former name אֲדוֹר as a designation of the double city, upper and lower, and this formation is usual in the names of cities, comp. דִּבְלָתַיִם, רָמָתַיִם, יְרוּשָׁלַיִם, קִרְיָתַיִם, דֹּתַיִן, רִשְׁעָתַיִם, שַׁעֲרַיִם, קִבְצַיִם, מַחֲנַיִם, חֹרֹנַיִם and many others. See אֲדוֹר, אַדָּר and אֲדָר.

אֱדַיִן *aram. adv.* properly a word denoting place, *ibi*, correlative to אָן *ubi?* and as the latter is formed from אֵי (אַי) by appending an *n*, so is אֱדַיִן from אֱדַי. However it is used more definitely to express the relation of time: *then*, *at*

that time, *tunc*, as a consequent with respect to what goes before: *thereupon*, *hereupon*, Dan. 2, 15 17 19 25 48; Ezr. 4, 9; with the Aramæan accumulation of particles: בֵּאדַיִן *at that time*, *then* Dan. 2, 14; hence מִן־אֱדַיִן *from that time*, *since* Ezr. 5, 16, with the supplying of עַד־כְּעַן *till now*. The original form אֱדַי is only dialectically different from the Hebr. אֲזַי Ps. 124, 3, from which the Hebr. אָז, as the Ar. اذ from اذا, is developed; but the Syr. ܗܝܕܝܢ follows another analogy. See דְּךָ.

אַדִּיר (with *suff.* אַדִּירוֹ, *pl.* ־רִים; *adj. fem.* אַדֶּרֶת, comp. שַׁלֶּטֶת from שַׁלִּיט) *adj.* and *subst.: bright*, *splendid*, *glorious* (from אָדַר equivalent to הָדַר to shine, glitter) applied to the name of God Ps. 8, 2, to God himself 93, 4; hence *principal*, *distinguished*, a chief, lord, 2 Chr. 23, 20; Neh. 3, 5; with repetition of the suffix אֲחֵיהֶם אַדִּירֵיהֶם *their lords brothers* 10, 30; *a noble*, hence סֵפֶל אַדִּירִים *cup of the nobles* i. e. precious, splendid Judges 5, 25, a poetical circumlocution, as לֶחֶם אַבִּירִים Ps. 78, 25; *noble*, Ps. 16, 3 *the noble in whom is all my pleasure*. The כָּל־חֶפְצִי־בָם is subordinated as a supplement to the construct אַדִּירֵי, comp. Is. 29, 1; 43, 21. Thence metaphorically, *powerful*, *mighty*, of the waves Ex. 15, 10; *great*, *majestic*, of the cedar Ez. 17, 23, of the vine 17, 8, of a fleet Is. 33, 21; *mighty*, *powerful*, applied to gods, kings and peoples, 1 Sam. 4, 8; Ps. 136, 18; Ez. 32, 18; hence אַדִּיר alone is already applied to God Is. 10, 34 (comp. v. 13 אַבִּיר), to a *king* or leader Judges 5, 25, to *shepherds* (parall. רֹעִים) Jer. 25, 34, and even to the *cedar* Zech. 11, 2. Comp. אַדִּירִים, the Lybio-Phenician name of Atlas, brother of ʾEl (Maxim. Tyr. VIII, 7; Mart. Capella IV p. 250), אַב־אַדִּיר among the Carthaginians an epithet of deity and of Betyle (Augustin, ep. 17; Priscian II c. 1; VI §. 45; VII §. 32), ראשׁ־אַדִּיר Rusaddir, Ῥυσσαδίριον, name of the Tangier cape, which is now راس الابيض, Capo Bianco. — The adjective feminine אַדֶּרֶת is used substantively (with *suff.* אַדַּרְתּוֹ): 1. for *mantle*, properly the *wide*, *large* over coat in which persons wrapped themselves, which was also reckoned the most costly and splendid, Josh. 7, 24; א׳ שִׁנְעָר *Shinâr-mantle*, i. e. artificially wrought, from Shinâr or Babylonia (see Pliny VIII c. 48) 7, 21; but especially the hairy prophet's mantle made from the skins or hair of camels, in its full form א׳ שֵׂעָר Zech. 13, 4 (comp. 1 Kings 19, 13; 2 Kings 2, 8 13 14; Jon. 3, 6, μηλωτή Hebr. 11, 37), to which belonged אֵזוֹר עוֹר ζώνη δερματίνη Mat. 3, 4. — 2. *The pride of the meadow*, *the dress of the meadow*, *green*, parall. גְּאוֹן הַיַּרְדֵּן Zech. 11, 3.

אֲדַלְיָא (Pers.; *âtar belonging to Ized*) *n. p.* of a son of Haman Esth. 9, 8. (אֲדַל is equivalent to אֲדַר, Pers. âtar, and יָא a noun-suffix.)

אָדַם (not used) *tr. to fit firmly to one another*, *to bind*, *to stamp firmly*, to dam; cognate הָדַם (which see), Ar. اَدَمَ to fit, bring or keep together. The root הָ־דַם, אָ־דַם is also in דְּמ־ה II. Derivatives אֲדָמָה, אֲדָמָה *n. p.*, אֲדָמִי *n. p.*, אֱדֹם *n. p.*, אָדָם *n. p.*

אָדָם (without flexion) *m. man*, or collect. *men*, in the widest sense Ps. 68, 19; 76, 11; or כָּל־אָדָם Job 21, 33 to express the same. In the very frequent use of the word the following peculiarities are observable. 1. אָדָם is a special proper name of the first man in the history of creation, Ἀδάμ, *Adamus*. Hence it is retained as a proper name in the versions, and in this special sense it occurs several times with the article הָאָדָם (comp. הַשָּׂטָן, הַבַּעַל) in the first chapters of Genesis. Elsewhere the article stands in a collective sense even with אָדָם. — 2. From this special name arose the poetical circumlocution בֶּן־אָדָם, in *plur.* בְּנֵי אָדָם or בְּנֵי הָאָדָם for *man*, *men*, viz. in order to denote an antithesis to God or in addresses by God. But this periphrasis, after appearing but seldom as Num. 23, 19; Deut. 32, 8; 1 Sam. 26, 19 &c. did not become usual till the later

period of the language, when בֶּן־ seems almost as though it had grown along with it. In Syr. ܒܪܢܫܐ has become a single word and even stands for *Adam*, Targ. בַּר־אֱנָשׁ or בַּרְנָשׁ; the Biblical expression is a poetical one in the Pers. مردم زاده (merdüm zade) son of man, Ar. ابن آدم, *pl.* بنى آدم, Syr. ܐܕܡ, Maltese *bnydem*, Phenic. אָדָם &c. — 3. As an original designation of kind or species אָדָם in the sing. or בְּנֵי־אָדָם in the plural is applied to man or men of the multitude, in opposition to Israel Jer. 32, 20, or to nobler men Job 31, 33; Hos. 6, 7; usually referring to the enemy (as a contemptible man) Ps. 124, 2. Accordingly אָדָם with אִישׁ Is. 2, 9; 5, 15, בְּנֵי־אִישׁ Ps. 49, 3 or שָׂרִים 82, 7 designates the lower class, the Syr. ܐܢܫܐ and ܓܒܪܐ being used for such antithetic ideas. But אָדָם Eccles. 7, 28 is seldom used as אִישׁ, without implying such a distinction. — 4. Like אִישׁ in the signification *some one*, *any one*, *aliquis*, Lev. 1, 2; Job 32, 21. See אִישׁ. — 5. Collect. *men;* and therefore there are certain phrases in which אָדָם stands as a kind of apposition, e. g. פֶּרֶא אָדָם *wild of men*, wild among men, i. e. a wild man, Gen. 16,12; כְּסִיל אָדָם *foolish among men* i. e. a foolish man, Prov. 15, 20; or where it follows in the genitive, e. g. אֶבְיוֹנֵי אָדָם *the poor among men* i. e. poor men, Is. 29, 19; זֹבְחֵי אָדָם Hos. 13, 2 *sacrificing people;* נְסִיכֵי אָדָם Mic. 5, 4 *anointed men;* רִאישׁוֹן אָדָם *the first among men* i. e. the first man Job 15, 7; or with בְּ e. g. בֹּגְדִים בָּאָדָם Prov. 23, 28. — 6. In opposition to the animal, hence *the human* in חַבְלֵי אָדָם Hos. 11, 4, comp. 2 Sam. 7, 14. — 7. (*firmness*) *n. p.* of a city at the Jordan Josh. 3, 16, twelve Roman miles distant from צָרְתָן in the Manasseh territory (now Sotha), but without its situation or any traces of it being more exactly determined. The proper names אַדְמָה, אֲדָמָה, אֲדָמִי present a point of contact for the etymological explanation.

In the derivation of this primitive word Scripture appears to allude to אֲדָמָה Gen. 2, 7; 3, 19, comp. *αὐτόχθων*; and the idea that the first man was made from dust or earth is really general and old, without the necessity of supposing a red-brown colour of the earth in Palestine being required, since אֲדָמָה does not at all come from the stem אָדַם (to be red) and the limitation to a particular colour of the earth does not lie in the Mosaic document. In any case אָדָם has been originally formed into a proper name, and has therefore remained without flexion, even where the appellative conception *man* or *men* must be understood and one expects a construct, e. g. Prov. 6, 12 אָדָם בְּלִיַּעַל equivalent to אִישׁ אָוֶן ibid.

אָדֵם (3 *pl.* אָדְמוּ) *intr. to be red*, e. g. applied to the colour of corals, blood, coccus, Ar. أدم, أدُم, Targ. אֲדַם, thence on account of the beauty of this colour, in the dialects, *to be beautiful, lovely.* אָדְמוּ עֶצֶם מִפְּנִינִים *redder than corals were they in body* Lament. 4, 7, i. e. fresh, blooming (of colour). Youthful freshness is expressed by the blooming, white colour of the body. עֶצֶם body, is in the accus. as 1 Kings 15, 23 he was diseased *in his feet* (אֶת־רַגְלָיו).

Pu. אֻדַּם (from אָדַם, comp. כֻּסּוּ Ps. 80, 11 from כָּסָה, שֻׁדַּד from שָׁדַד Nah. 3, 7), only as a participle מְאָדָּם, *pl.* מְאָדָּמִים, *to be red-coloured*, e. g. the shield of the warrior with blood, the hide with colour, Nah. 2, 4; Ex. 25, 5.

Hif. הֶאְדִּים *to be red*, properly to shew red, then to grow red Is. 1, 18. The Hifil is used in this signification as it is elsewhere in verbs denoting colour.

Hithp. הִתְאַדֵּם (for ־דָּם, comp. הִתְחַזֵּק, הִתְקַדֵּשׁ) *to shew itself red*, *to play red*, of wine, Prov. 23, 31.

This stem was probably formed originally from דָּם or rather the primitive אֲדָם, and therefore it signifies primarily to be of a blood-red colour. Derivatives אָדֹם, אֹדֶם, אֲדַמְדָּם, אַדְמוֹנִי, and the proper name אֲדֻמִּים.

אָדֹם (from אָדַם) *adj. m.*, אֲדֻמָּה *f.*, *pl.*

m. אֲדֻמִּים, 1. *red*, *red-shining*, in prophetic vision applied to a red horse with allusion to the shedding of blood, ZECH. 1, 8; 6, 2; to the red appearance of water caused by the red earth 2 KINGS 3, 22; to the youthful freshness of cheeks, in connexion with צַח SONG OF SOL. 5, 10 (comp. LAMENT. 4, 7). — 2. the red-brown pottage of lentils is termed אָדֹם as a substantive, GEN. 25, 30, *φοινικίδιον* in Diog. Laert. 7, 1, 3, because lentils were usually cooked with the red-brown pods. See אֱדֹם.

אֹדֶם *f. a red precious stone*, EX. 28, 17, LXX *σάρδιον*, Vulg. *sardius*, Targ. סַמְקָן, Gr. Ven. *ἄνθραξ* carbuncle, Saad. ياقوت احمر &c., always derived from the red colour.

אֱדֹם (rarely אֱדוֹם; *fortress*, from אדם) 1. *n. p. f.* the mountainous territory *ʾEdôm*, in Greek writers (*Jos.* NT. &c.) *Ἰδουμαία* (after the vulgar or Phenician pronunciation of אָדֹם), which lies high and secure on the south-eastern boundary of Palestine, intersected by rocky clefts, extending from the southern extremity of the Dead sea to the Ælanitic gulf of the Red sea. Originally perhaps it may have stretched only to the mountain district el-Sharah شراة, generally only to the mountain-land (hence it was subsequently called جبال *G'ebâl*, *Γεβαληνή*, *Gebalene*). But it may have altered in extent at different times GEN. 36, 32 43; EX. 15, 15; NUM. 24, 18; 34, 3; JOSH. 15, 1; 2 SAM. 8, 14; 1 KINGS 11, 14 ff.; 22, 48 and elsewhere. Sometimes אֶרֶץ אֱ' stands for it GEN. 36, 16 21 31, more rarely שְׂדֵה אֱ' GEN. 32, 4; JUDGES 5, 4; 1 MACCAB. 4, 15; partly in exchange with שֵׂעִיר, אֶרֶץ שֵׂ' or הַר־שֵׂ'. Besides אֱדֹם signifying the land, it is taken for the people or inhabitants, *Edomites*, in which case it is masc. e. g. NUMB. 20, 20. In the same sense is also employed בְּנֵי אֱדוֹם PS. 137, 7, or בַּת־אֱ' LAMENT. 4, 21 22, as in the names of other countries. מִדְבַּר אֱדֹם *the Edomite wilderness* 2 KINGS 3, 8 is the uncultivated steppe from the Edomite capital סֶלַע to חֶבְרוֹן. To Edom at different times belonged בָּצְרָה, אֵילַת, עוּץ, סֶלַע, תֵּימָן, דְּדָן, עֶצְיוֹן גֶּבֶר and many others (see these words), i. e. the wider tracts of Arabia. See שֵׂעִיר. — 2. *n. p. m.* of the progenitor of the Edomites, *ʾEdôm*, who is properly called עֵשָׂו (which see). This is transferred, as Edom the name of the country also was, to the inhabitants GEN. 36, 1. The constant enmity between the Edomites after they had subdued the former inhabitants (חֹרִים), and their Israelite half-brethren led the old narrator to represent the history of Esau in such a manner that the name אֱדֹם is derived from red-brown pottage or the red colour of the skin, GEN. 25, 25, as well as עֵשָׂו and שֵׂעִיר ib., which, however, are only in substance different names of the rough mountain-land. Since history recognises only the original inhabitants חֹרִים (equivalent to הֹרִים *mountaineers*), who had possession of mount שֵׂעִיר, and the בְּנֵי עֵשָׂו DEUT. 2, 4 8 12 22, who afterwards subdued them, אֱדֹם could not have been a people of that name who immigrated into the country, but must have been adopted by the Esauites as a name for the land. — 3. It is very remarkable that sometimes אֱדֹם stands for אֲרָם, i. e. that agreeably to the context and parallels nothing but Aramaea can be understood by אֱדֹם, as 1 CHR. 18, 11 comp. 2 SAM. 8, 12; on the contrary אֲרָם 8, 13 stands for אֱדֹם 1 CHR. 18, 12; PS. 60, 2; 1 KINGS 11, 16; we may compare 2 KINGS 14, 7, as also 2 CHR. 20, 2; אֲרוֹמִים 2 KINGS 16, 6 is for אֲדוֹמִים, which the K'ri already corrects. The original cause of this interchange lies in the resemblance of Dalet and Resh in Semitic writing (comp. זִכְרִי 1 CHR. 9, 15 and זַבְדִּי NEH. 11, 17; זַבְדִּי JOSH. 7, 1 and זִמְרִי 1 CHR. 2, 6; יְהוֹזָבָד 2 CHR. 24, 26 and יוֹזָכָר 2 KINGS 12, 22; רִיפַת GEN. 10, 3 and דִּיפַת 1 CHR. 1, 6; רוֹדָנִים 1, 7 and דֹּדָנִים GEN. 10, 4). — 4. in the proper name masc. עֹבֵד אֱדֹם (which see).

אֲדַמְדָּם (*paus.* ־דָּם) *adj. m.*, אֲדַמְדֶּמֶת (*pl.* ־דַּמּוֹת) *f.* red here and there, *reddish*, applied to the red colour of the spots

in leprosy Lev. 13, 19 24 42 43 49; 14, 37. Reduplicated names of colours, e. g. יְרַקְרַק, שְׁחַרְחֹר, denote a likeness to the colour specified, and as in all such reduplications (הֲפַכְפַּךְ, עֲקַלְקַל, חֲבַרְבֻּר, אֲסַפְסֻף, פְּתַלְתֹּל, חֲלַקְלַק) are but organic root-sounds doubled.

אֲדָמָה (*c.* אַדְמַת, with *suff.* אַדְמָתִי, *pl.* אֲדָמוֹת) *f.* prop. the firm, hard body of the earth, from אָדַם; hence 1. *the firm earth* in opposition to מַיִם Gen. 2, 9 19; 3, 17, and as an element, *humus* 2, 7, out of which this or that is made Ex. 20, 24; generally: *the terrestrial globe, sphere* Gen. 4, 11; 6, 1; 7, 4; פְּנֵי הָא׳ *the surface of the earth* Gen. 2, 6; Ps. 104, 30. — 2. specially: thick earth suitable for banks or building, *arable land, field* Gen. 4, 2; Jo. 1, 10; 2, 21; עָבַד הָא׳ *to till the ground* Gen. 3, 23; עֹבֵד א׳, אִישׁ א׳ *a husbandman*, cultivator, אֹהֵב א׳ *one addicted to tilling the ground* 2 Chr. 26, 10; sometimes the field with its produce Is. 1, 7. — 3. metaphorically: *land, country, province*, e. g. אַדְמַת יי׳ Is. 14, 2, א׳ הַקֹּדֶשׁ Zech. 2, 16, א׳ יִשְׂרָאֵל (in Ez. frequently) Ez. 11, 17 for Palestine or Canaan; אֲדָמוֹת *lands* Ps. 49, 12. — 4. (*fortress*) *n. p.* of a town in the tribe of Naftali Josh. 19, 36.

אַדְמָה (*fortress*) *n. p.* of one of five towns in the vale of שִׂדִּים which was afterwards destroyed with סְדֹם and עֲמֹרָה Gen. 10, 19; 14, 2 8; Deut. 29, 22; Hos. 11, 8.

אֲדָמִי (formed from אָדָם 7; *fortress*) *n. p.* of a town in the tribe of Naftali, Josh. 19, 33 (comp. אֲדָמָה 4.); אֲדָמִי הַנֶּקֶב ib., as the Talmud (Jer. Meg. 1, 1) has assumed, *ʾAdami* (and) ha-*Nekeb*, LXX Ἀρμὲ (Ἀδμὲ) καὶ Ναβὸκ (Νακάβ). It was afterwards called דַּמִּין (Talm. l. c.).

אֲדֹמִי (*pl.* אֲדוֹמִים K'ri 2 Kings 16, 6; 2 Chr. 25, 14; 28, 17, or אֲדֹמִיִּים 1 Kings 11, 17) *gent. m. Edomite*, אֲדֹמִית (*pl.* אֲדֹמִיֹּת) *f. an Edomitish woman* Deut. 23, 8; 1 Sam. 21, 8; 1 Kings 11, 1, formed from אֱדֹם. See אֲרָם and אֱדֹם. בְּנֵי אֱדֹם, בְּנֵי שֵׂעִיר are usually employed for the plural.

אֲדֻמִּים (*the red-brown*) *n. p.* of a ridge of hills on the border between Judah and Benjamin Josh. 15, 7; 18, 17, so called probably in the first instance from the colour of the earth in the hills (see אָדֹם). From this came the appellation of a distinct place which lay on the ascent of this hill-range, מַעֲלֵה אֲדֻמִּים (*terrace of the red-brown hills*), opposite to Gilgal, a place which Jerome still found in *Maledomim* and translated by *ἀνάβασις πυῤῥῶν, ascensus ruforum*, but which he referred to the shedding of blood.

אַדְמֹנִי (also ־מוֹנִי) *adj. m. reddish*, applied to the hair, Gen. 25, 25; *fresh*, applied to the colour of the face 1 Sam. 16, 12; 17, 42; comp. אָדֹם. LXX πυῤῥάκης, Vulg. *rufus*, literally, without its being necessarily referred to the hair only.

אַדְמָתָא (*Pers.*, from דָּמָא *thma*, Zend. the highest Being, and *ta* from *data*, i. e. *given by the highest Being;* with *a* prosthetic) *n. p. m.* of a Persian, Esth. 1, 14.

אָדַן (not used) *tr. to make fast or firm, to set*, hence אֶדֶן; metaphorically *to determine, command, rule, dispose*, whence comes אָדוֹן, אֲדֹן and perhaps also אַדָּן and אַדּוֹן. There is a similar transference in חָכַן, whence חָכוֹן. The Arab. عَدَنَ to make firm, عَدْن a firm dwelling, is cognate; farther עֵדֶן, עֵצֶן (which see).

אַדָּן (*strong*) *n. p.* Ezr. 2, 59; interchanges with אַדּוֹן. The frequent variation in orthography between ַ and וֹ or ֹ has a foundation in the Syriac-Phenician pronunciation, which utters ָ as *o*.

אֲדָן *Aram.* a form equivalent to Hebr. אָדוֹן, but only in the proper names בַּלְאֲדָן (Bel-Adonis), נְבוּזַרְאֲדָן and זַרְאֲדָן־פַּל Sardanapalus. But see these words.

אֶדֶן (*paus.* אָדֶן; *pl.* אֲדָנִים, *c.* אַדְנֵי, with *suff.* אֲדָנָיו, אַדְנֵיהֶם) *m.* properly the solid, hence *fundament, basis, pedestal* of a pillar, Song of Sol. 5, 15; *the lower board-plate* in board-walls Ex. 26, 19 ff., then *threshold* generally; figu-

ratively *foundation* of the earth, Job 38, 6. Stem אָדַן.

אֲדֹנָי see אָדוֹן.

אֲדֹנִי first part of compound proper names; properly speaking nothing but constr. אֲדֹן with the connecting sound *i* in proper names (comp. עַזְרִיקָם and many others). It appears to have been more common in Phenician. See אֲדֹנִי־בֶזֶק, אֲדֹנִירָם; אֲדֹנִיקָם, אֲדֹנִי־צֶדֶק, אֲדֹנִיָּה comp. אָדוֹן.

אֲדֹנִי־בֶזֶק (*'Adon of Besek*) *n. p.* of a Phenician king of בֶּזֶק (see also בֶּזֶק) Judges 1, 5—7. Perhaps the Phenicians had a sanctuary of Adonis here. As Byblos is called Ἀδώνιδος ἱερά and *Byblius Adon* (Martian. Capella de nupt. phil. p. 54) or Ἀσσύριος Ἄδωνις (Nonnus, dion. XLI. 157) was spoken of, Adoni-Besek may have been used in the same way, and was subsequently converted into the proper name of a person.

אֲדֹנִיָּה (*'Adon is Jah*) *n. p. m.* 1 Kings 1, 5; Neh. 10, 17. It is used interchangeably with אֲדֹנִיָּהוּ 1 Kings 1, 8 or אֲדֹנִיקָם Ezr. 2, 13, but is always treated like the other epithets of God, comp. אֵלִיָּה, ־יָהוּ, עַזְרִיקָם. On the proper name טוֹב אֲדֹנִיָּה see under טוֹב.

אֲדֹנִיָּהוּ (*'Adon is Jahu*) *n. p. m.* 1 Kings 1, 8; 2, 25; for which אֲדֹנִיָּה stands in 1, 5; 2 Sam. 3, 4.

אֲדֹנִים see אָדוֹן.

אֲדֹנִי־צֶדֶק (*'Adon is righteousness*) *n. p.* of a Canaanitish king at Jerusalem Josh. 10, 1 3. צֶדֶק (right, salvation) is a very old epithet of the highest deity among the Phenicians, hence in their proper names אֲדֹנִי־צֶדֶק, מַלְכִּי־צֶדֶק. The father of the Cabiri (כַּבִּירִים) is called Σάδυκ, Συδέκ, Συδύκ, Σέδεκ i. e. צֶדֶק and צָדוֹק (= hebr. צַדִּיק) as the just-dealing deity; whence Philo's explanation (in Eusebius) by δίκαιος. In Hebrew this epithet appears sometimes as an abstract noun צֶדֶק in צִדְקִיָּה, sometimes as an adj. noun in יוֹצָדָק, צָדָק, יְהוֹצָדָק, or צָדוֹק according to the Phenician pronunciation.

אֲדֹנִיקָם (*'Adon is assisting*) *n. p. m.* Ezr. 2, 13; 8, 13. In Neh. 10, 17 אֲדֹנִיָּה stands instead, the epithet of Jah קָם or יָקִים (helper) interchanging with יָהּ itself.

אֲדֹנִירָם (*'Adon is elevated*) *n. p. m.* 1 Kings 4, 6; but for this there is in 2 Sam. 20, 24 and 1 Kings 12, 18 אֲדֹרָם, and 2 Chr. 10, 18 הֲדֹרָם for אֲדֹר־ and אֲדֹר, הֲדֹר and הֲדֹר being the Phenician pronunciation for the Syrian deity הֲדַד. Hence Sanchoniathon (p. 34) writes Ἄδωδος. Here אֲדֹר or הֲדֹר as the first member of the compound changes with אֲדֹנִי־. See אֲדוֹר.

אָדַר (Kal not used) *intr. to shine, lighten*, metaphorically *to be splendid, excellent, distinguished, renowned, far-famed*, or also, *to be powerful, great, extensive*, all proceeding from the fundamental idea of shining. Hence come אֶדֶר, doubtfully אֲדוֹר, אֲדָר, אֲדַר, the n. p. אֲדַרְגָּזַר, אֲדַרְמֶּלֶךְ, אֲדֹרָם, אֲדוֹרַיִם. Only *the Nif.* נֶאְדַּר *to shew oneself glorious, splendid, renowned, powerful*, with בְּ in any thing, Ex. 15, 11. נֶאְדָּרִי 15, 6 is *part.* in the constr. with the remnant of the *i* as a connecting vowel, comp. אֹסְרִי Gen. 49, 11, גְּנֻבְתִי 31, 39, חֹצְבִי, חֹקְקִי Is. 22, 16. For תָּרִיד Gen. 27, 40 the Sam. Pentateuch reads תֶּאְדַּר (when thou shalt be powerful); but it has probably done nothing more than paraphrased the difficult word תָּרִיד. — *Pi.* אִדֵּר (not used), whence אַדִּיר, אֲדָר, אַדֶּרֶת. — *Hif.* הֶאְדִּיר (*fut.* יַאְדִּיר) *to glorify* Is. 46, 21. — On the organic root see הָדַר.

אַדָּר (*height, top*) 1. *n. p.* of a place in the south of Judah near 'Edom; with *a local* אַדָּרָה Josh. 15, 3, described as situated between חֶצְרוֹן and קַרְקַע. But in the briefer description of the south-border Numb. 34, 4 it is called חֲצַר־אַדָּר (Addar-court); and since חֶצְרוֹן is omitted there, אַדָּר may perhaps be different from חֲצַר־אַ', which is equivalent to חֶצְרוֹן. אַדָּר occurs besides in the proper name עַטְרוֹת אַ' Josh. 16, 5; 18, 13. See עַטָרוֹת. In composition אַדָּר is rendered in the Targ. by אַדְּרָא

(*threshing-floors*), and the Aram. אִדַּר is in fact from the same origin. — 2. (*mighty one*, *lord*) *n. p. m.* 1 Chr. 8, 3, which name however is אַרְדְּ in Numb. 26, 40. (See this word).

אֶדֶר *m.* 1. *dress*, *ornament*, as also אַדֶּרֶת; Zech. 11, 13 אֶ׳ הַיְקָר *a costly ornament* (ironically). — 2. as אַדֶּרֶת *mantle* Mic. 2, 8.

אִדַּר (*c. pl.* אִדְּרֵי־) *Aram. f.* a large open place which being trodden down was used as a *threshing-floor* in the East, Dan. 2, 35. Targ. אִדַּר (*def.* אִדְּרָא, with *suff.* אִדְּרָךְ; *pl.* אִדְּרִין, *c.* אִדְּרֵי, *def.* אִדְּרַיָּא) usually for גֹּרֶן; Syr. ܐܕܪܐ, Ar. أَنْدَر taken from the Syriac and resolving the hard middle sound into *n*. The stem is אֲדַר in the signification *to be wide*, from the Hebrew אָדַר.

אֲדָר *m.* name of the 12. month in the Hebrew lunar year beginning with נִיסָן, corresponding to our March Esth. 3, 7 13; 8, 12; 9, 1 15 &c.; Aram. Ezr. 6, 15; Ἀδάρ 1 Macc. 7, 43 and Joseph. (Ant. IX, 4, 7), Syr. ܐܕܪ. The Syrians and Arabians received it as they did the other names of the different months from the Aramaeans. Since the name of this month, as also נִיסָן, כִּסְלֵו, שְׁבָט, אֱלוּל, טֵבֵת and סִיוָן, appears only in the post-exile, later Hebrew writings; and since tradition (Rosh ha-Shana c. 1) looks upon them all as derived from Babylonia; besides, inasmuch as they are found among the Palmyrenes, Syrians, Kurds, Baalbekians, with greater or less variation, one must look for the names of the months as far as the Hebrew is concerned, only among the Aramaeans, who are the medium of their adoption. These names among the Aramæans, as well as among the Phenicians and Persians, have reference to worship (comp. תַּמּוּז and others). Hence אֲדָר must be put beside the homonymous Syrian deity אֲדַר (see אֲדוֹר), and is farther allied to the Zend âtar, Pers. آذر, to Ized (fire-god), son of Ormuzd, to whom March may have been sacred. Comp. אֲדַר, אֲדַרְגָּזַר, אַדְרַמֶּלֶךְ, אֲדוֹר, אֲדוֹרַיִם.

אֲדַר (not used) *Aram. intr.* equivalent to Hebr. אָדַר, whence אִדַּר.

אֲדַר and אֲדֹר (*Assyr.*) *m.* 1. *fire*, comp. Zend. *âtar*, Pers. آذر the same, and therefore connected with the Aram. אֲדָר as the name of a month, though in its origin it may have been different. — 2. *Ized*, representing fire, hence fire-god generally. But only in the proper name אַדְרַמֶּלֶךְ and in אֲדַרְגָּזַר. In relation to the stem אֲדַר may be referred to אָדַר, since this Hebrew stem also points to that.

אֲדַרְגָּזַר (*pl.* ־גָּזְרִין, *def.* ־רַיָּא) *m.* *astrologer of the fire-god ʾAdar*, hence a name of high dignitaries associated with satraps and others, Dan. 3, 2 3. Since the second part of the compound word גָּזַר (*pl.* גָּזְרִין, *def.* גָּזְרַיָּא) besides אָשַׁף, חַרְטֹּם and כַּשְׂדָּי Dan. 2, 27; 4, 4; 5, 7 11 signifies in the first place soothsayer (comp. Dan. 4, 14) and astrologer, then a kind of priestly class generally, and is not confined merely to the placing of the horoscope, the first member אֲדַר can denote nothing else than the highest deity of those mixed peoples to whom the priests were dedicated (see אֲדַר). Perhaps the priests of the fire-god may have occupied a place in courtly rank next to the satraps and stadtholders who are mentioned before them.

אַדְרַזְדָּא *Aram. adv.* Ezr. 7, 23, according to the connexion either *quickly*, *nimbly*, *zealously* (hence the Rabbins represent it by בִּזְרִיזוּת, בִּמְהִירוּת) or: *rightly*; *exactly*. As it appears in the Aramæan official letter of the Persian king, in which other old Persian words are also found (comp. נִשְׁתְּוָן, פַּרְשֶׁגֶן and others), it has been derived from the Persian دُرُسْت rightly, diligently, or دَرْ راست in the right, rightly.

אֲדַרְדַּךְ *n. p.* of a Syrian deity who represents the revolutions of the year (from אֲדַר = חֲדַר, which see), consequently a sun-god (see שַׁדְרַךְ, חֲדַרְךְ), existing only in אַדְרַמֶּלֶךְ as a part of the compound.

אֲדַרְכֹּן (*pl.* ־כֹּנִים) *m.* a gold Persian coin of the value of an Attic χρυσοῦς

(13*s.* 6*d.* English) *a Darik*, 1 Chr. 29, 7; Ezr. 8, 27, Græcised *Δαρεικός*. Reckoning by Darics was usual among the Jews under the Persian dominion. This coin-name is old among the Persians, and appears already in the Cyropædia (V, 3, 3), and the Græcised form alone could mislead *Jahn* (Einl. II. p. 345), so as to derive it incorrectly from *Δαρεῖος*. For אֲדַרְכֹּנִים or ־כֹנִים (without dagesh lene, as sometimes after ר, comp. שַׂרְבִיט, עַרְבֵי) the form דַּרְכְּמוֹנִים or ־מֹנִים also appears Ezr. 2, 69; Neh. 7, 70 71 72, and one sees even from this that אֲ is prosthetic. ־כֹּן appears to be abridged from כַּמּוֹן. The Persian word has been derived from *Dara* (king) and *Kaman* (bow), or from *Dara* and کون (image), or from درگه *dergah*, *aula*, and مان *man* prince, that is *kingly court*, because on one side was the stamp of the king's image, and on the other a bow. Others identify it with *δραχμη*, as a weight, whose etymology is not in Greek. Perhaps we should look here for the origin into אֲדַר, as in אדרזדא *Adar-Mars*.

אֲדֹרָם see אֲדֹנִירָם.

אַדְרַמֶּלֶךְ (*'Adar is king*) 1. *n. p.* of an Assyrian deity, 2 Kings 17, 31, to whom the inhabitants of סְפַרְוַיִם (which see) burnt their children, consequently a sort of *Adar-Mars* i. e. sun-god, who was thought of as a destroying being. Hence סְפַרְוַיִם in Berosus is also called the sun-town. More probably it has been moulded together out of אֲדַרַךְ מֶלֶךְ and אֲ' is equivalent to הֲדַרְךְ (which see), Syr. ܚܕܪܟ. — 2. *n. p.* of an Assyrian king 2 Kings 19, 37; Is. 37, 38, transferred from the name of the god.

אֶדְרָע (Targ. def. אֶדְרָעָא) *Aram. f. arm*, metaphorically *power*, Ezr. 4, 23, like זְרֹעַ. אֶ is prosthetic, as also דְּרָע (which see). The stem is דְּרַע.

אֶדְרֶעִי (*corn-district, plantation*) *n. p. f.* 1. capital of בָּשָׁן (Batanæa), which belonged afterwards to the territory of Manasseh, Num. 21, 33; Deut. 1, 4; 3, 1 10; Josh. 12, 4; 13, 12 31. LXX *Ἐδραΐν*, *Ἐδραείν*, Eus. (Onom. under Astaroth) *Ἀδραά*. The last-mentioned gives its distance from בָּצְרָה as 25 Roman miles and from Abila as 9. In Arabian geographers it is called اذرعات, now *Draa*, whose distance from Damascus is about 24 Arabian miles. — 2. A town in the territory of Naftali Josh. 19, 37. — The original form is אֶדְרָע from זְרַע = דְּרַע, with אֶ prosthetic; and after an *i* without the accent was annexed אֶדְרֶעִי arose out of this.

אַדֶּרֶת (with *suff.* אַדַּרְתּוֹ, אַדַּרְתָּם) *f.* see אַדִּיר.

אָדֹשׁ a stem adopted for the *infinitive absol.* אָדוֹשׁ Is. 28, 28 for דּוֹשׁ, and chosen solely on account of its coincidence with the future. Comp. inf. absol. אָסֹף for סוֹף Jer. 8, 13; Zeph. 1, 2.

אָהַב (but with the *e* sound אָהֵב in pause or where the second root-sound going into a simple syllable must have a long vowel, likewise before suffixes as אָהֵב, אֲהֵבוֹ, אֲהֵבְךָ and others; *fut.* יֶאֱהַב and יֶאֱהָב, but first person אֹהַב Mal. 1, 2 as often in verbs פ״א, once אֹהֵב Prov. 8, 17, comp. אֹחַר Gen. 32, 5, אֹ having arisen out of ĕĕ אֶאֱ, and therefore this last form must have come from אֶאֱהַב; *inf. constr.* אֱהֹב Eccles. 3, 8 and the feminine formation אַהֲבָה; but in the *imperat.* אֱהַב, *pl.* אֶהֱבוּ and with the *suff.* or in *pause* again from אֱהָב, hence אֱהָבֶהָ) 1. *trans. to love*, *ἀγαπᾶν*; sensuously, of love between the sexes 1 Kings 11, 1; Eccles. 9, 9; or mentally of the love of parents, friends, virtuous or vicious love Gen. 37, 4; Ps. 99, 4; Hos. 12, 8. This conception seems to be used in the most varied relations, sometimes inmost desire and wishing for a thing, sometimes reaching or pressing after something, finally sometimes doing with a strong inclination, *to be fond of doing*, *to like*. The modifications of the conception, though coinciding in a central point, are shown according to the construction: with the *accus.* of the person or thing *to love* in the widest sense Gen. 24, 67; Prov. 4, 6;

Hos. 3, 1; with לְ of the person *to bestow love upon one*, *to be devoted to*, Lev. 19, 18 34; with בְּ *to be attached to*, to have pleasure in something, וּמִי־אֹהֵב בֶּהָמוֹן Eccles. 5, 9, *and he who is attached to money*, *has no produce*, similarly to חָפֵץ, דָּבַק בְּ; with לְ and the infin. *to be fond of doing*, *to like* Hos. 12, 8; Is. 56, 10; with כִּי־ in the apodosis, *to rejoice that*. *Part. m.* אֹהֵב; *f.* אֹהֶבֶת, sometimes poetically אֹהַבְתִּי: *a friend*, male or female, *beloved*, male or female Ps. 38, 12; Hos. 10, 11, but always more than רֵעַ. Derivatives אַהַב (אֲהָבִים), אַהֲבָה, אֹהַב.

Nif. נֶאֱהַב *to be beloved*, properly to love one another; only in the *participle* נֶאֱהָבִים *the beloved* 2 Sam. 1, 23 i. e. in this place, who have loved one another.

Pi. אִהֵב *to love violently*, to woo, only in the *partic.* מְאַהֵב, *pl.* מְאַהֲבִים, *lover* Hos. 2, 7 9 12 14 15; Lament. 1, 19, with עָגַב and תַּזְנוּת brought together. To this belongs also 2. pers. pl. fut. תְּאֵהֲבוּ Prov. 1, 22 from תְּאַהֲבוּ, since the fut. Kal is תֶּאֱהָבוּ. The ē has arisen from ĕ, after ă, as often happens, has passed into ĕ.

Peʿalʿal אֲהַבְהַב (an intensive form which arose by repetition of the last two root-sounds, comp. סְחַרְחַר) *to love strongly*, *woo*. But for אָהֲבוּ הֵבוּ Hos. 4, 18 (*Jerome: dilexerunt*) the reduplication appears to be separated, with repetition of the personal suffix, as אָהֲבוּ הֵבוּ (*Ibn Parchon*); comp. צִמְּתֻתוּנִי Ps. 88, 17, where תו is repeated. See הָבְהָב.

The stem אָהַב is identical with אָהַב (which see) and עָגַב, where ה is hardened into ח and ג; but the root can only be אָ־הַב, אָ־חַב, עָ־גַב, since the Ar. حَبَّ, Targ. חַב, Hebr. חָב (חָבַב), Syr. ܚܒ signifies *to love*, and the harder sound, perhaps ח, appears to have been primary in the root, consequently חב, from which arose הב and גב. Since the Ar. حبّ properly means to desire, in אָ־הַב the first sensuous conception is obviously "to desire, to reach after something", and therefore it is cognate with the organic root in תָּ־אַב, יָ־אַב, אָ־וָה.

אַהַב (only *pl.* אֲהָבִים) *m.* 1. *flirtation;* Hos. 8, 9 הִתְנוּ אֲהָבִים *they deal out intrigue* (in a bad sense), probably for the sake of alluding to הִזְנוּ א׳, *they carry on intrigues*, i. e. they practise amours. — 2. *charms*, *graces;* אַיֶּלֶת אֲ׳ *hind of graces* Prov. 5, 19, a flattering address to a woman.

אֹהַב (with *suff.* אֹהָבָם; *pl.* אֳהָבִים) *m.* 1. *loves*, as דֹּדִים and אֳהָבִים used in the plural Prov. 7, 18. — 2. In the singular *amour*, *lewdness;* Hos. 9, 10 *and they became abominations*, *like their love.*

אַהֲבָה (*c.* ־בַת, with *suff.* אַהֲבָתִי) *f.* properly a fem. form of the infinitive of Kal, hence *loving*, with the accusative of the person or thing, e. g. Gen. 29, 20; Deut. 7, 8; 1 Sam. 18, 3; 20, 17; 1 Kings 10, 9; Hos. 3, 1, where, however, it may also be taken as an infinitive, since it is connected like an infinitive with בְּ, לְ and מִן. Oftener it is a noun, after the form of רְעָמָה, גַּאֲוָה, and has for the most part the signification *love*, an antithesis to שִׂנְאָה, Eccles. 9, 1 6; *love between the sexes* Song of Sol. 2, 5; 5, 8; 8, 4; applied to love, inclination and attachment in general, Prov. 10, 12; 17, 9 (comp. 1 Pet. 4, 8; 1 Cor. 13, 4); sometimes concr. *beloved*, Song of Sol. 2, 7; 3, 5; 8, 4. The figure in Song of Sol. 3, 10 is bold: *its interior is inlaid with love for one of the daughters of Jerusalem.*

אֲהַבְהַב see אָהַב.

אֲהָבִים see אַהַב.

אֳהָבִים see אֹהַב.

אָהַד (not used) *intr. to be strong*, *powerful*, properly speaking a farther development of אַד (אִיד), whence as is well known מְאֹד, Ar. آدَ (med. Je) and آدَ (med. Waw); יָד (יָדַד) is also cognate. On the farther development of stems with two sounds into those with three by hardening the inner vowel-sound into *He*, see ה. According to others אָהַד is tantamount to אָחַז, אָחַד (to seize), which,

however, is less probable. Derivatives the proper names אֹחַד, אֵהוּד.

אֹחַד (*power*, for powerful) *n. p. m.* Gen. 46, 10.

אֵהוּד see אֵהוּד.

אֵהוּד (*powerful, strong*) 1. *n. p.* of a judge, Judges 3, 15; 4, 1; the LXX and Vulg. have אָהוּד (strong), the Syr. and Ar. have read אָהוּר (with Resh), from אָהַר = אַר. Since Ehud was a son of Gera (גֵּרָה), אֵהוּד must be read instead of אֵחוּד in 1 Chr. 8, 6. — 2. name of another Benjamite 1 Chr. 7, 10.

אֲהָהּ *interj.* an exclamation of complaint, *woe! ah!* For the most part with אֲדֹנָי י״ה following, Josh. 7, 7; Judges 6, 22; Jer. 1, 6; also with the addition of other words, e. g. אֲ' בִּתִּי *alas, my daughter*, Judges 11, 35; אֲ' אֲדֹנִי 2 Kings 6, 5, somewhat seldomer with לְ, e. g. אֲ' לַיּוֹם *woe to the day* Jo. 1, 15. The אֲ is prosthetic, and the shorter form הָהּ also appears Ez. 30, 2, which is blunted off into הֶ in הֶאָח 25, 3. To this relationship belong אֶהִי, הוֹ, הוֹי, and in the Semitic dialects verbs expressing pain are also formed from them.

אַהֲוָא (*river, stream*) *n. p.* of a river where Ezra rested with his countrymen returning home from Babylonia, into which another stream (הַנָּהָר) flowed. It is not far from the district כָּסִפְיָא; hence נְהַר אַהֲוָא Ezr. 8, 15 21 31. Since the locality and name of this river have not yet been investigated, many have thought of the *Adiava* river in Adiabene (Amm. Marc. 23, 20), which might suit perhaps, if we were to read אַדְיָוא, and if it were not perceptible from Ezr. 8, 15 17, that it must be looked for in the neighbourhood of a place in north-eastern Media. In any case the etymology of the root must not be sought in the Hebrew.

אָהוּר (from אָהַר) see אֵהוּד.

אֱהִי (from הִי and אֱ prosthetic) a small interrogative, dialectically only in Hos. 13, 10 14 (twice) for אַיֵּה: *whither? where?* In connexion with אֵפוֹא it is equivalent to אַיֵּה אֵפוֹא *where?* The pronominal stem הִי is perhaps originally nothing but an equivalent of הֵא here! see! But see אִי, אֵי I.

אָהַל I. (Kal not used) *intr. to be clear, to shine, glitter*, from אָ־הַל, cognate with הַל (הָלַל), Ar. هَلَّ. Only in *Hifil* הֶאֱהִיל (*fut.* יַאֲהִיל) *to give light, to shine;* Job 25, 5 וְלֹא יַאֲהִיל *and it appears not bright* i. e. is not perfectly pure (Targ. לָא־יִנְהַר, LXX οὐκ ἐπιφαύσκει, *Jerome: non splendet*); yet one ms. (Kenn. n. 219) has יָהֵל. Others have taken יַאֲהִיל for יְהַלֵּל, which, however, cannot be brought into harmony with our textual reading.

אָהַל II. (not used) equivalent to חָל (חוּל) *to be round, ring-shaped.* The stem has been lengthened by the hardening of the middle sound, as in אָחַר, אָהַר, זָהַם, דָּהַר. Derivatives אֹהֶל, אָהֳלָה, אָהֳלִיבָמָה, אָהֳלִיבָה, אָהֳלִיאָב and אָהֳלִיבָמָה.

אָהָל (only *pl.* אֲהָלִים and אֲהָלוֹת) *m. aloe-wood*, ξυλαλόη, the sweet-smelling and precious wood, which the Hebrews used in addition to מֹר (myrrh) and קִנָּמוֹן (cinnamon) for strewing upon and perfuming the couch; but also taken for the *Aloë perfoliata*, a favorite ornamental plant, which they cultivated in the luxurious gardens of Palestine and whose plantations were celebrated by the poets, Prov. 7, 17; Song of Sol. 4, 14. The *pl.* ־לוֹת signifies properly the *Aloë-tree;* but this distinction is not preserved in Num. 24, 6 and Ps. 45, 9, and the *pl.* is applied generally as in names of plants (comp. פִּשְׁתִּים, בְּשָׂמִים) after אָהָל had been adopted for *Aloë*, ἀλόη Joh. 19, 39 as an imported article of Phenician commerce together with the name. As to the name אָהָל ἀλόη it belongs, no less than מֹר μύῤῥα, קִנָּמוֹן κίνναμον, קְצִיעָה κασσία, נֵרְדְּ νάρδος, לֹט λῆδον, קִדָּה κιττώ and others, to the articles brought by the Phenicians to the Semites and Greeks, the former having been the first that carried on a trade

in foreign perfumes and spices; but the proper origin of the name must be looked for in India, as כַּרְכֹּם, נֵרְדְּ, and others must be derived from Indian tongues. For this purpose the name *aghil* is compared, heard by Europeans for Aloë in farther India.

אֹהֶל (with *suff.* אָהֳלִי, אָהֳלְךָ, אָהֳלֵךְ, and frequently אָהֳלֹה besides אָהֳלוֹ, with *a local* אֹהֱלָה, retaining ō, as הָעֹלָה for הָעֹ', פָּעֳלוֹ, הָאָרוֹ for פָּעֳלוֹ, הָאָרוֹ before gutturals, spec. with *a local* as צָפְרָה, גֹּרְנָה; *pl.* אֹהָלִים besides אֹהָ' and in a reduplicated form likewise before the suffix) *f. tent* of nomads Gen. 9, 27, so called from its ring-shaped, round form. See אהל II. Hence שְׁכוּנֵי בָאֳהָלִים Judges 8, 11, as in the sing. Gen. 4, 20, *nomads*. It is especially applied to the old Israelite sanctuary, which, like a nomad tent, was moveable and could be carried about; in its full form אֹהֶל מוֹעֵד *tent of meeting*, most frequently in the Pentateuch; also א' י"י *the tent of Jehovah* 1 Kings 2, 28, א' הָעֵדֻת *tent of the law* Numb. 17, 23, or merely אֹהֶל 1 Chr. 15, 1; 17, 5; Ps. 78, 60 or הָאֹהֶל Ex. 39, 33, always the exterior of the tent, the round roof, distinguished from מִשְׁכָּן. Metaphorically 1. *habitation*, *dwelling-place* Job 8, 22; 21, 28; Prov. 14, 11, therefore tantamount to בַּיִת, and so *citadel* 1 Kings 8, 66 or by circumlocution א' בַּיִת Ps. 132, 3; poetically of the citadel of the sun where he abides, Ps. 19, 5, which is called זְבֻלָה Hab. 3, 11. In this general sense it stands therefore for אֵילָם (hall) Ez. 41, 1, where the LXX have αἰλάμ. — 2. Like the Ar. أَهْل, originally *people* who inhabit a tent, then: *people*, *race*, *family*, so e. g. אֹהֶל יוֹסֵף Ps. 78, 67 *the people of Joseph* i. e. the ten tribes, because Ephraim was the chief of them. In like manner א' דָּוִד Is. 16, 5; א' בַּת־צִיּוֹן Lament. 2, 4; אֹהָלִים *peoples* Ps. 83, 7; *families*, *persons* Zech. 12, 7. Hence הָאֹהֶל may mean poetically the family of the patriarchs, as a family κατ' ἐξοχήν, and thus the praise of the heroic wife מִנָּשִׁים בָּאֹהֶל תְּבֹרָךְ Judges 5, 24 *above women in the patriarchal family*, i. e. above the patriarch-mothers, *blessed!* — 3. אֹהֶל (*family*, *race*) *n. p. m.* 1 Chr. 3, 20. — From this are derived

אהל (*fut.* יֶאֱהַל) denom. *to tent*, i. e. to pitch tents or to go about with tents, Gen. 13, 18, then like נָסַע *to wander*, and so construed with עַד 13, 12. — *Hif.* הֶאֱהִיל (*fut.* יַאֲהִיל, contracted יַהֵל, comp. אֵזִין for אַאֲזִין) Is. 13, 20 *to pitch one's tent*.

אָהֳלָה (*tent*, *temple*) *n. p. f.* a symbolic name for Samaria Ez. 23, 4 5 36 44. Here the form arose out of אָהֳלָהּ (*its own sanctuary*) i. e. which possesses its own sanctuary.

אָהֳלִיאָב (*family* founded by *'Ab* i. e. God) *n. p. m.* Ex. 31, 6; 35, 34. Since אֹהֶל and the feminine form אָהֳלָה were certainly used as proper names, אֹהֶל might be compounded with an epithet of God in the farther development of the name, as עַם *people*, אִישׁ and מַת *man*, בַּיִת abbreviated בַּת *dwelling*, and others. Comp. אֶשְׁבַּעַל, מְתוּשָׁאֵל, עַמִּיאֵל, בְּתוּאֵל and see too אֲבִי.

אָהֳלִיבָה (from אָהֳלִי־בָהּ: *the sanctuary in it*) *n. p. f.* a symbolical name for Jerusalem formed by Ezek. (23, 4 11 22 36) and contrasted with the name אָהֳלָה for Samaria. This sort of formation in feminine nouns did exist, as חֶפְצִי־בָהּ the mother of Manasseh shews, 2 Kings 21, 1; and though the prophet thought of symbolising yet he followed given forms, as in אָהֳלָה. The ־ִי is not a suffix, but a connecting *i*.

אָהֳלִיבָמָה (*people of the sanctuary*) *n. p. f.* of a Hivvite and mother of many Edomite races Gen. 36, 2 14 18 25; 1 Chr. 1, 52. בָּמָה is the name of a sanctuary on a height and seems to have been used in very ancient times in proper names among extra-israelite races, since traces of it are still found in names of places.

אֲהָלִים see אֹהֶל.

אֲהָלוֹת see אֹהֶל.

אָהַר (not used) *intr.* equivalent to אָר (אוֹר) *to be enlightened*, *illuminated;* comp. אָהַד. Derivatives n. p. אַהֲרֹן, אָהוֹר.

אַהֲרֹן (*enlightened*) *n. p.* of the first high priest, brother of Moses Ex. 4, 14 26; 6, 13 20; 7, 7 12 19, *Aaron*, *Ἀαρών* Luk. 1, 5, and Ar. هارون *Hârûn*. As he was the progenitor of the priestly family, the priesthood were spoken of as בְּנֵי אַהֲרֹן הַכֹּהֵן Josh. 21, 4, or בֵּית אַהֲרֹן Ps. 115, 10 12. In the Talmud אַהֲרֹנִים also appears for the same thing. There אַהֲרֹנִי, ־נִית are also formed. The mountain הֹר, where Aaron died Num. 20, 28; 33, 38, is now called جبل نبى هارون (mount of the prophet Hârûn). For the etymology comp. אוּדִר, נֵר.

אוֹ (according to the form קָו, צַו, from אָוָה) *m. request*, *desire*, Prov. 31, 4 K'tib *desire for* שֵׁכָר. See, however, אוֹ 2.

אוֹ 1. *conj.* (pronominal stem) the inclusive and exclusive *or*, hence either *vel* or *aut*, probably allied to אוּ in מְאוּמָה, and to וּ *and*, as the Latin *vel* (*or*) is formed from *ve* (*and*). Where two objects are merely separated and free choice between them indicated without making anything prominent, the connexion with וּ is still visible, as for example in the double position אוֹ ... אוֹ Ex. 21, 31; Lev. 5, 1 *either* ... *or*, *sive* ... *sive*, or threefold אוֹ ... אוֹ ... אוֹ 5, 21 23, or where an אוֹ is omitted in the first member Num. 5, 14, where וְ ... וְ might stand just as well Prov. 29, 9; or there is instead וְיֵשׁ אֲשֶׁר יִהְיֶה Numb. 9, 20; or finally it is interchanged with וְ Numb. 5, 14. In this sense אוֹ stands before the perfect like וְ consecutive. — Where אוֹ departs from this simple method, the following gradations in its signification may be seen: a) *or rather*, correcting as it were what was spoken before, whether in the way of limitation, e. g. אוֹ עָשׂוֹר *or rather a tenth* (third of a month) Gen. 24, 55; or in the way of enlargement, e. g. אוֹ הֱיוֹתְךָ *or rather that thou seest*, Judges 18, 19 comp. 1 Sam. 29, 3; and so it is distinguished from אִם in interrogative clauses in the second question where something is put which is entirely different. Comp. Ar. أَوْ *or rather*, also explained by بَلْ. — b) *if perhaps*, *or perhaps*, Lat. *sin*, where אוֹ announces a case which revokes the preceding Lev. 4, 23 28; אוֹ מַה־יַּעַנְךָ *or if perhaps he answers thee* 1 Sam. 20, 10 (Vulg. *si forte*); אוֹ יַחֲזֵק *or if perhaps he takes hold of* Is. 27, 5; אוֹ־אָז *if then perhaps* Lev. 26, 41, comp. 2 Sam. 18, 13; Ez. 21, 15; Mal. 2, 17. In this sense it may be sometimes translated *be it so that*, *be it then so*, but the connecting element is entirely lost; Ar. أَوْ أَنْ. — c) *or if*, putting quite another case, for which however אוֹ כִי also stands Lev. 13, 16. Most of the gradations are capable of being recognised only by means of the connecting clauses. — 2. אוֹ K'tib Prov. 31, 4 as an interrogative, for which the K'ri reads אֵי (comp. Gen. 4, 9) *where?* אוֹ שֵׁכָר (so to say:) *where is strong drink?* But it is also possible that אוֹ or אֵי as an interrogative like מַה contains within itself a negation and so one might translate, *not strong drink!* The group אוֹ, אַו, אֵי, אִי refers to the fact that we have here to deal with a pronominal stem, much as a derivation from אָוָה (comp. Lat. *vel* from *velle*) commends itself. — 3. *subst. m.* in the sense of אִי *island*, *coast*, perhaps in אוּפַר, which see.

אוּ 1. *conj.* (pronominal stem) *if*, *εἰ*, *si*, existing only in אוּלַי and אוּלָם. It is distinguished from אוֹ, in which the disjunctive element prevails, and from אִם, which expresses pure condition, without respect to the circumstance whether the transaction be conceived of as taking place or not; and from לוּ, which is commonly used only in cases of hope. See אוּלַי. — 2. *subst. m.* in the signification of אִי, but probably in אוּפָז alone.

אוּאֵל (*'Ab is 'El*, contracted from

אֲבִיאֵל; comp. אִיעֶזֶר from אֲבִיעֶזֶר) *n. p. m.* EZRA 10, 34.

אוב I. (not used) *intr. to be hollow, hollowed, bowed.* With the stem אַב is cognate Aram. אַב (אֲבַב), whence comes אַבּוּב flute (comp. חָלִיל from חָל), with a harder initial sound in Arab. جَافَ to be hollow, bellied, جَوْفٌ skin, belly, and also the Hebr. גּוֹב belonging to the proper name גּוֹב. Derivatives אוֹב and the proper name אֹבֹת.

אוב II. (not used) *intr. to return, turn about, to amend,* Ar. آبَ (med. Waw). This stem אַב (אוּב) is identical with יַב (יוּב) and שַׁב (שׁוּב), as the interchange of יוֹב and יָשׁוּב shews; from this comes the proper name אִיּוֹב (which see).

אוֹב (*pl.* אֹבוֹת) *m.* 1. *skin* for water or wine, JOB 32, 19 *like new bottles* i. e. like skins filled with new wine that easily burst. Hence Targ. לְגִינִין, Jerome *lagunculæ*, *Kimchi* נאדות and so others. The stem is אוּב in the signification which has been given, and both חֵמֶת and נֹאד proceed from a similar fundamental sense. — 2. *The hollow belly of conjurers,* in which the conjuring spirit (*πύθων*, rabb. פִּיתוֹם) resides, and speaks hollow as if out of the earth. Hence metaphorically, partly this spirit, which was interrogated for enchantments, DEUT. 18, 11; 1 SAM. 28, 8; 1 CHR. 10, 13; Is. 8, 19, partly the enchanter himself, *ἐγγαστρίμυθος* Is. 19, 3. Also in general: *a necromancer,* who awakes the dead out of the earth in order to reveal the future by their means, LEV. 20, 27. עָשָׂה אוֹב *to appoint necromancers* 2 KINGS 21, 6; 2 CHR. 33, 6; הִכְרִית הָא׳, הֵסִיר הָא׳ 1 SAM. 28, 3 9 *to cut off, to put away the necromancers;* בַּעֲלַת א׳ *skilled in necromancy* 28, 7.

אוֹבוֹת see אֹבֹת.

אוֹבִיל (prop. part.=אֹבֵל from אָבַל II.) *n. p.* of an overseer of David's camels (עַל־הַגְּמַלִּים), who is himself designated an Ishmaelite (יִשְׁמְעֵלִי) 1 CHR. 27, 30. The Ar. title for camel-overseer أَبِيل may perhaps be considered as a proper name.

אוּבַל see אֻבָל.

אוּד I. (unused) 1. *to turn, wind, surround,* i. e. like סָבַב either *intr.* to move and turn about circularly, or *trans.* to surround, embrace, close about, and metaphorically like סָבַב, Ar. حَالَ, *to turn, occasion, cause* something. Hence are derived אֵיד, אוּד (which see), אוֹדוֹת. עוּד has the same sensuous fundamental idea, and differs from the present only in sound. — 2. *to be powerful, firm, strong,* a metaphor which is also found in עוּד and חוּל, properly to be encircled, firmly surrounded, comp. the German "streng" and "Strang" (Hebr. קֶשֶׁר, חָזַק, קָוָה); Ar. آدَ (med. Je), whence come أَيْدٌ and آدٌ strength. Derivative מְאֹד. — 3. *to veil, to cover,* also from the fundamental signification of surrounding, spec. applied to a cloud veiling the horizon, comp. עָנָן. — Derivative אֵד.

The Ar. signification in آدَ *to bend* proceeds from *to writhe* (with pain or anguish) and is also found in חוּל; the meaning *to be troublesome, burdensome* is properly speaking, to be firmly surrounded or pressed; derivative أَوْدٌ, hardship.

אוּד II. (not used) see the noun אוּד.

אוּד (*pl.* ־דִים) *m. fire-turner, poker, rutabulum,* consequently from אוּד I. 1; but since אוּד is described as smoking Is. 7, 4 or taken from the fire ZECH. 3, 2 or from the burning AMOS 4, 11, it cannot mean *poker*, but only *fire-brand*, as the Targum אוּד for לַפִּיד (JOB 12, 5) and the versions have taken it. Probably the root אַד (אוּד) is here tantamount to the Aramaean אֲזָא, Ar. أَزَّ to burn.

אוֹדוֹת see אֹדוֹת.

אָוָה I. (Kal unused) *intr.* 1. equivalent to אָבָה *to be inclined to an object,* hence *to will, desire.* Derivatives אַוָּה, מַאֲוַיִּ, n. p. אֱוִי. — 2. (not used) *to dwell, in-*

habit, properly *to incline*, *establish oneself*, as חָנָה passed from a like fundamental signification to that of dwelling, encamping. Hence אִי.

Pih. אִוָּה (*fut.* יְאַוֶּה) *to desire strongly* or *eagerly*, in a good as well as a bad sense, and also in the signification *to strive after* Ps. 132, 13 14, always with the accusative of the object. The subject of the affection is usually denoted by נֶפֶשׁ Deut. 12, 20; Job 23, 13; Prov. 21, 10. Derivative אַוָּה.

Hithp. הִתְאַוָּה (*fut. ap.* יִתְאָו) *to shew oneself wishing* or *desiring*, then generally: *to long for*, with the accusative of the object Jer. 17, 16; Am. 5, 18; or also absolutely *to have a desire* 2 Sam. 23, 15; with לְ: *to long for something* Prov. 23, 3 6. הִתְאַוָּה תַאֲוָה to long a longing i. e. *to have a vehement desire* 21, 26; Ps. 106, 14. — Derivative תַּאֲוָה I.

The root אָו־ה as אָב־ה has no connexion with the Ar. هوى *to long for*, *desire* in its original signification, since this means properly *adspirare*, to breathe upon; on the contrary it coheres with أوى *to bend*, incline, i. e. to settle down, encamp, dwell (similarly the Hebrew חָנָה), Syr. ܐܘܐ *to make inclined*, ܐܬܐܘܝ *to be inclined.*

אָוָה II. *to measure off*, *mark*, properly equivalent to תָּוָה. Only in *Hithp.* הִתְאַוָּה (in the form הִתְאַוִּיתֶם לָכֶם Num. 34, 10) *to mark for oneself*, *to sign*, if it does not rather stand for הִתְוִּיתֶם (from תָּוָה). Derivative תַּאֲוָה II. Gen. 49, 26 *boundary;* on the contrary אוֹת (from אָוָת) *a sign*, אֵת and אוֹת as the sign of the accusative are not to be derived from אָוָה II.

אָוָה III. belonging to אִי (*pl.* אִיִּים), אַוָּה, אוֹי, see these words.

אַוָּה (*c.* אַוַּת) *f. desire*, *lust*, *longing*, usually connected with נֶפֶשׁ Deut. 12, 15; Hos. 10, 10. On Prov. 31, 4 some read the K'tib אֵו equivalent to אַוָּה; but see אוֹ.

אָוַז (not used) perhaps tantamount to חָוַז (in מָחוֹז) *to look forth*, hence *to wait*, *hope.* Derivative

אוּזַי (*hoped for*) *n. p. m.* Neh. 3, 25.

אוּזָל *n. p.* of the sixth son of Joktan and thence patriarch of the district *Zanaʿa* in South Arabia Gen. 10, 27, where the kings of Yemen resided. Arabian tradition names أزال ʾAsâl or Zanaʿa ben ʾAsâl the founder of Zanaʿa, and ʾUsal is still retained as the old name of this district. In the passage Ez. 27, 19, where in our present text מְאוּזָּל is pointed, the versions have taken it as a proper name, only the LXX read מֵאֲזָל ἐξ Ἀσήλ, Vulg. מֵאוּזָל *ex Mozel*, Aqu. and Syr. מֵאוּזָל *from Uzal.* See מְאוּזָּל.

אוֹי *interj.* An exclamation of sorrow: *woe! alas!* It appears absolutely but seldom Num. 24, 23, or with the accus. Ez. 24, 6. Most frequently it occurs with לְ Num. 21, 29. It stands parallel with אֲבוֹי Prov. 23, 29, which is also connected with it radically. הוֹי, אוֹיָה, אֲהִי and the nouns אִי, אַוָּה are cognate.

אֱוִי (*inclination*) *n. p. m.* Numb. 31, 8.

אוֹיָה *interj.* equivalent to אוֹי Ps. 120, 5, of which it is a farther development.

אֱוִיל (*pl.* אֱוִילִים) *m.* properly equivalent to נָבָל, with which it is cognate by root: *slack*, *loose*, from אָוַל, and by a common transference to folly, badness: *a fool* Prov. 1, 7; 7, 22; אֱ׳ שְׂפָתַיִם 10, 7 a fool of lips i. e. *a prattler;* מוּסַר אֱוִלִים 16, 22 *correction proceeding from fools;* אֱוִיל מַשְׁרִישׁ *the fool* (godless), *who takes root* Job 5, 3. Allied in sense to פְּתִי, כְּסִיל and נָבָל.

אֱוִילִי see אֱוִלִי.

אֱוִיל מְרֹדַךְ *n. p.* of a king of the Chaldean empire, who followed Nebuchadnezzar 2 Kings 25, 27; Jer. 52, 31. מְרֹדַךְ (which see), or written מְרֹאדַךְ and בְּרֹאדַךְ, is the name of a Chaldean god, Merodach-Mars, and is also found in the Chald. royal names *Mesese-Mordak*,

Sisi-Mordak, *Merodach-Baladan*, *Mardok-Empad;* אֱוִיל, which Greek authors write *Εὐειλ-*, *Εὐϊλ-*, *Ἀβιλα-*, *Εὐϊλαδ-*, *Ἐβιδαν-*, is the Sanskr. *âbhila*, terrible (Bopp Gl. 32), and therefore a quality of Mars. The connexion with אֱוִיל "fool" is therefore only accidental.

אול (Kal unused) *intr. to be slack*, *inert*, *loose*, *inactive*, metaphorically *to be foolish*, *evil*, *godless*, since slackness and looseness are usually applied to folly and vice, as vice versa vigour and force are transferred to integrity, virtue and ability (comp. חַיִל). From similar fundamental ideas proceed נָבַל and כָּסַל (which see), which in their derivatives כְּסִיל and נָבָל are allied in sense to אֱוִיל. — Only in *Nif.* נוֹאַל (3. pl. נוֹאֲלוּ; 1. pl. נוֹאַלְנוּ), formed from נאוֹל (after the form נאחז Num. 32, 30; Josh. 22, 9): *to shew oneself foolish*, *to become a fool* Num. 12, 11; Is. 19, 13; Jer. 5, 4; 50, 36. — Derivatives אֱוִיל, אֱוִלִי, from Pi. אִוֶּלֶת. Belonging to the stem אָוַל is the organic root אַ־וַל, as also that in עָ־וַל, which is found harder in בַּלָּ־ה, נָ־בַל, and then in Aramaean בְּ־וַל; the Ar. بَلِهَ to be slack, weak, is of similar origin.

אול I. (not used) *to be strong*, *powerful*, *stout*, properly to be firmly chained, twisted, just as in חָזַק, קָשַׁר, קָוָה, and חוּל (belonging to חַיִל), a like transference of idea is found. Hence it is applied to strength and firmness generally in men, animals, trees &c.; Ar. أَيِّل to be thick, metaphorically as Hebr. טָפַשׁ *to be dull.* Derivatives אוּל, אֵל, אַיִל, אַיִל, אֵיל, אֱיָל, אַיָּל, אַיָּלָה, אֱיָלוּת, *n. p.* אֵילוֹן, אַיָּלוֹן.

The stem אוּל in this signification is cognate with חוּל and the root אל is then extended to a stem אָלָה. The Ar. آلَ, غَالَ (VIII) is also cognate, and also the root of آلٌ (*body*) and others.

אול II. (not used) *intr. to be forward*, *first*, *chief*, then: *to strive forward*, *to go before*, *to begin.* In this signification of the stem, אָל (אוּל) appears allied to חָל (חוּל) and חַל (חָלַל). The Ar. أَوَّل to be foremost, first, to rule, administer, أَوَّل the first, Targ. אֲוַל (def. אֲוַלָא) or אֱוִיל (def. ־לָא) beginning, commencement, confirm the possibility of such a stem in Hebrew, though the alleged derivatives (אֵיל, אֵילָם, אוּלָם and others) need not necessarily be traced back to it, still less אִוֶּלֶת Prov. 14, 24. Rather should the preposition מוּאַל *before*, *over against* Neh. 12, 38 K'tib be derived from it, originally a noun after the form of מוּבָא; which see.

אוּל (with *suff.* אוּלָם; *pl. c.* אוּלֵי K'tib) *m.* properly *strength*, from אוּל I., then 1. *body* Ps. 73, 4 (Ibn ʿEsra), comp. עֶצֶם, Ar. آلٌ. — 2. of a person, *powerful*, *mighty*, *chief*, 2 Kings 24, 15 K'tib, corresponding to גִּבּוֹר הַחַיִל and שַׂר vs. 14; but yet modified again, *possessors*, *the rich.* For אוּלֵי the K'ri has chosen the usual אֵילֵי Ex. 15, 15; Ez. 17, 13.

אֱוִלִי (formed from אֱוִיל) *adj. m. foolish*, רֹעֶה אֱ׳ Zech. 11, 15 *a foolish shepherd.*

אוּלַי *n. p.* of the river *Eulaeus*, Dan. 8, 2, by which Susa is surrounded (Plin. h. n. 6, 31; Arr. exp. Al. 7, 7), and where is also the *Choaspes* (Her. 1, 188; Str. 15, 728); in Pehlevi *Aw Halesh* i. e. the pure water, now *Kara-Su.* בֵּין א׳ Dan. 8, 16 *between the two banks of the Eulaeus.*

אוּלַי and אֻלַי *adv.* and *conj.* from אוֹ in its conditional signification *or if*, *but if*, and לֹא *not*, hence 1. *if not*, εἰ μή Num. 22, 33, hence *Ibn ʿEsra* renders it by לוּלֵי, since the latter, taken from לוּ and לֵי equivalent to לֹא, signifies for the most part *if not.* In this sense it is connected with the *perfect.* From the original *if not* arose 2. *perhaps*, applied in cases of fear, doubt, hope, mockery Gen. 16, 2; 18, 24; 24, 5; Is. 47, 12. Hence 3. *if perhaps* Hos. 8, 7. Significations 2 and 3 require to be joined with the *imperfect*, and the language departs from this usage only in a few cases. — 4. *whether perhaps? if perhaps?*

consequently in some passages equivalent to Ar. لَعَلَّ. In NUMB. 22, 33 it stands for לוּלֵא. — In the same way is compounded μήποτε, Aram. דִּילְמָא, ܕܠܡܐ abridged ܠܡܐ, שֶׁמָּא, Maltese evvella i. e. أَوْلَا, *perhaps;* on the contrary the Ar. عَلَّ, لَعَلَّ signifies only *whether it be that*, and is not connected with אֻלַי.

אוּלִים see אֱוִיל.

אוּלָם (in *constr.* with Kametz impure; *pl. c.* אֻלַמֵּי, comp. מַשְׁאָב, נִכְבָּד, מִדְבָּר, *pl.* נִכְבַּדֵּי, מַשְׁאַבִּים) *m.* properly *fitted or joined into one another*, hence *vault*, *arch*, formed as a noun from מְאֻלָּם (from אָלַם which see), and therefore besides אוּלָם the original אֵלָם frequently occurs also. As a technical expression in building it denotes: 1. *hall*, *vestibule*, אוּלָם הַשַּׁעַר Ez. 40, 7 *porch;* א׳ הַכִּסֵּא 1 KINGS 7, 7 *a throne-porch*, i. e. the peculiar arching over the throne which enlarges into a hall; and because judgment was also administered in this hall, it was termed אֻלָם הַמִּשְׁפָּט; א׳ הָעַמּוּדִים *porch of pillars* 7, 6. Such porches or halls stand in connexion with בַּיִת Ez. 40, 48; הֵיכָל 1 KINGS 7, 21; חָצֵר Ez. 41, 15; and אוּלָם 2 CHR. 15, 8 and 29, 7 17 might stand very well for *the temple*, as the LXX, *Ibn Ganâch* and *Kimchi* have understood it. The Coptic ⲉⲗⲁⲙ has been adopted from the LXX. — The stem is אָלַם to bind, from the interlacing of the beams (comp. אָחַז), like אֲגֻדָּה *arch* from אָגַד, אַלְמְנוֹת *citadels*, likewise from אָלַם; but the rendering by *vestibulum*, *porticus* is inexact, and the LXX often retain the Hebrew word. See אֵלָם. — 2. (*solitary*, from אָלַם) *n. p. m.* 1 CHR. 7, 16; 8, 39.

אוּלָם adversat. *Adv.*, compounded of אוֹ *or if*, *if*, and לָם from לָמָּה (comp. שָׁם from שָׁמָּה) *not*, whence the adversative signification of the word: *but*, *however*, *but if* (LXX οὐ μὴν ἀλλά, *nevertheless*, which seldom suits however) JOB 2, 5; 5, 8. Of most frequent occurrence is וְאוּלָם *yet on the contrary*, *but yet* GEN. 28, 19; in two adversative clauses אוּלָם ... וְאוּלָם JOB 13, 3 4. Hence one sees plainly that the proper antithesis lies rather in the connexion of the clauses. On אוֹ comp. אוּלַי, מְ־אוּ־מָה, and on לָם comp. the Ar. لَمْ *not.*

אִוֶּלֶת (with *suff.* אִוַּלְתִּי, formed from *Pih.* אִוֵּל) *f.* 1. *folly*, *a foolish occurrence*, *a foolish thing*, *silliness*, a word frequent in Solomon's proverbs, elsewhere occurring only in Ps. 38, 6; 69, 6. As in אֱוִיל, א׳ is also metaphorically applied to *wickedness.* — According to others 2. (from אוּל II.) *high rank*, *precedence*, PROV. 14, 24 *the precedence of fools*, a play upon אִוֶּלֶת I. But this explanation is not necessary.

אוֹמָר (*mountaineer*, from אָמַר) *n. p.* of an Edomite and name of an Edomite tribe GEN. 36, 11; 1 CHR. 1, 36. The Canaanite people had also a tribe אֱמֹרִי (which see) of like derivation.

און I. (not used) *intr. to breathe*, *blow*, allied in sense to הָבַל, hence figuratively, 1. *to be empty*, *vain*, *transitory*, *nothing*, i. e. *to be like a passing breath*, *like vapour*, as הָבַל (see too רִיק) is similarly applied metaphorically. — 2. *to be wicked*, *sinful*, *worthless*, *hypocritical*, properly *to be deceitful in appearance*, *false*, as elsewhere (comp. הָבַל) the vain and empty denotes figuratively falsehood, flattery &c. From the second signification follows naturally 3. *to be idolatrous*, a manifestation of sin in Scripture. Derivative אָוֶן, doubtful אַיִן.

The stem אָן (אוּן) appears with a stronger breathing in הָן (הוּן I. which see), and the root-elements *ʾan*, *han* for the primary idea are also found in the Mediterranean (Indo-Germanic); comp. Sanskr. *an* to breathe, whence the Sanskr. *an*-ila; Gr. ἄν-εμος, Lat. *an*-ima, *an*-imus, Goth. *ana*, hence *us-ana* to expire. From the idea "to breathe, to fetch breath, breathe after" (a work) arose the meaning, to rest, refresh, revive (comp. נָפַשׁ), whence Ar. آنَ (med. Waw) to feel comfortable, to rest.

און II. (not used) *intr. to exert*, *labour; to strive*, *to fatigue;* hence 1. *to*

gain by working, to obtain by labour and toil, *to get* e. g. riches, property; 2. *to grieve*, *to suffer*, to feel sorrow, anguish or distress; the language has made use of the same metaphor in עָנָה also. Derivatives אָוֶן, אוֹן, תְּאֻנִים, and the proper names אוֹנָן, אוֹנָם, אוֹנוֹ.

In this signification too is used אָן (אוּן) with the stronger aspiration in הָן (הוּן II.), Ar. آن (med. Je), to be fatigued, weary.

The fundamental conceptions of און I. and II. are probably connected, so far as the act of *self-exertion* is properly *a panting* or *gasping*. But since the senses in the derivatives differ so widely from one another, they are here given apart for the sake of easier apprehension.

אָוֶן I. (with *suff.* אוֹנָם; *pl.* אוֹנִים) *m.* properly *a breath*, hence 1. *nothingness*, *vanity*, like הֶבֶל, consequently *a trifle* Is. 41, 29 (parall. אֶפֶס); Zech. 10, 2 (parall. הֶבֶל, שָׁוְא, שֶׁקֶר). — 2. *wickedness*, *sinfulness*, *falsehood*, *sin*, *flattery*, *lies*, these qualities being thought of as nothingness, and without stability, as אֱמֶת and אֱמוּנָה were the reverse. In this sense אָוֶן is most frequently employed Numb. 23, 21; Job 5, 6; 11, 11 14; 36, 21; Ps. 66, 18; hence *the sinner*, *liar*, *flatterer* is called אִישׁ אָוֶן Prov. 6, 12; Job 34, 36; פֹּעֵל א׳ 31, 3; also in the *plural* מְתֵי א׳ 22, 15; with reference to the vain, worthless, idle, are used poetically חָשַׁב, יָלַד, חִבֵּל, קָצַר, חָרַשׁ, דִּבֶּר א׳, בִּלַּע, just as one or other figure is carried out. — 3. *idolatry* (comp. הֶבֶל), 1 Sam. 15, 23 וְאָוֶן וּתְרָפִים הַפְצַר *and idolatry and the serving of oracular images is rebellion.* But Symm. and the Vulg. read וְאוֹן הַתְּרָפִים (sin of idolatry). Then also as concrete: *idol* Is. 66, 3. In allusion to this meaning the city בֵּית־אֵל, the chief seat of Israelite image-worship, was called בֵּית אָוֶן Hos. 4, 15; 5, 8; 10, 5 or simply אָוֶן 10, 8; and the prophet says, referring to the same name of mockery, Am. 5, 5 וּבֵית־אֵל יִהְיֶה לְאָוֶן *and Bethel shall come to nothing.* The idolatrous city of גִּלְעָד also received the surname אָוֶן Hos. 12, 12, the full form being קִרְיַת פֹּעֲלֵי אָוֶן 6, 8. — 4. The poetical name בֵּית אָוֶן or אָוֶן for Bethel must be strictly distinguished from a city בֵּית אָוֶן in the northern territory of Benjamin, eastward of Bethel and not far from עַי Josh. 7, 2; 18, 12, as also from another town of the same name 1 Sam. 13, 5; 14, 23, where אָוֶן probably takes the place of the earlier name of the Phenician deity. — 5. אָוֶן for אוֹן proper name of the Egyptian city *On* i. e. Heliopolis Ez. 30, 17, if it be not generally only a different orthography with allusion perhaps to the idolatry there Jer. 43, 13. אָוֶן is also to be so explained in the proper name בִּקְעַת־אָוֶן Am. 1, 5, i. e. it is written for אוֹן *Heliopolis*, *city of the sun* in Syria (Plin. 5, 22), perhaps by way of reference to פִּשְׁעֵי דַמֶּשֶׂק 1, 3; and so בִּקְעַת־א׳ is the celebrated Baalbek.

אָוֶן II. (with *suff.* אוֹנִי; *pl.* אוֹנִים, from און II.) 1. properly *overlabouring*, *working oneself weary*, then: *hardship*, *labour*, *burden*, consequently *harm*, *distress* (allied in sense to עָמָל) Ps. 55, 4; closely connected with עָמָל: *distress*, *destruction* 10, 7; 55, 11; 90, 10, always in a metaphorical way similar to עָמָל Hab. 1, 3 (parall. עָמָל); 3, 7; Is. 59, 4; on the contrary Jer. 4, 14 אוֹנֵךְ is from אָוֶן I. בֶּן־אוֹנִי *son of my hurt* i. e. son of pain Gen. 35, 18; בְּאֹנִי *in my sorrow* Deut. 26, 14; לֶחֶם אוֹנִים *bread of sorrows* i. e. sorrowful repast, Hos. 9, 4. One might, however, take אוֹנִים here and in Prov. 11, 7 for a participial noun from אוּן (comp. שׁוֹעַ, טוֹב) *afflicted*, *sorrowing*. — 2. *the goods*, *property*, *possession* which have been obtained by toil and weariness; Job 20, 10 אוֹנוֹ *his substance* i. e. what belongs to him; fig. *punishment* i. e. what is deserved from the work of sin, Ps. 94, 23 (אוֹנָם); Job 21, 19 (אוֹנוֹ).

אוֹן (with *suff.* אוֹנוֹ, אוֹנָם; *pl.* אוֹנִים) *m.* 1. equivalent to אָוֶן II. *substance* Hos. 12, 9; — 2. *effort* 12, 4; then metaphorically, *power*, *strength* in general, also in the *plural* אוֹנִים Is. 40, 26; Job 18, 7; spec. applied to the *power of Behemoth*

40, 16; to *the power of begetting* PSALM 105, 36, hence רֵאשִׁית אוֹן *first-born* GEN. 49, 3; DEUT. 21, 17; PS. 78, 51 and אוֹן poetically *son* generally, JOB 18, 12. The idea of power proceeds here from exertion and labour. — 3. (*power*) *n. p. m.* NUMB. 16, 1.

אוֹן and אֹן (Egyptian: *sun*) 1. *n. p.* of a city in lower Egypt on the east bank of the Nile, the chief place of a nome called after it GEN. 41, 45 50; 46, 20; written אָוֶן EZ. 30, 17. The prophet Jeremiah (43, 13) paraphrases the old Egyptian name by בֵּית שֶׁמֶשׁ (temple of the sun), the Arabic by عين شمس (fountain of the sun); the LXX have Ἡλιούπολις, Heliopolis; Plin. (5, 11) *oppidum solis;* and there was really a famous temple of the sun with a great priesthood (Her. 2, 3 59). In Coptic this city is also written Ⲱⲛ, and ⲟⲉⲓⲛ, ⲟⲩⲱⲓⲛⲓ *light* has been compared. — 2. *n. p.* of another town of the sun in Syria, for which, however, אָוֶן is written. See בִּקְעַת־אָוֶן.

אוֹנוֹ (also אֹנוֹ, Talm. אוֹנָן; the termination וֹ– is equivalent to וֹן–; *rich, gain-bringing*) *n. p.* of a city in the neighbourhood of Lydda (לֹד), built by the Benjamites, which was populous in the post-exile age EZR. 2, 33; 1 CHR. 8, 12. In the neighbourhood was found a plain which is called בִּקְעַת א׳ NEH. 6, 2, where many hamlets (כְּפָרִים) were. — Comp. the Phenician אוֹנָא *Una*, proper name of a Tingitan river, and טוּב־אוֹנָא the name of a Numidian town.

אוֹנִיּוֹת K'tib see אֳנִיּוֹת belonging to אֳנִיָּה.

אוֹנָם (*ability, power;* formed from אוֹן with ָם–) proper name of a Horite and of a Horite tribe GEN. 36, 23; then also of a Jew 1 CHR. 2, 26. The noun-termination ָם– was a favourite one in Edomite proper names, comp. גַּעְתָּם, בִּלְעָם, הֵימָם, חֻשָׁם, עֵירָם; so too ָן–.

אוֹנָן (the same) *n. p. m.* GEN. 38, 9.

אוּף (not used) *tr.* a stem presupposed for אֵיפָה in the signification *to measure*; and one might compare the Coptic ⲱⲡ *to count, to measure.* As all the measures and weights of the Phenicians passed from them to the Greeks and Semites (comp. μνᾶ מָנֶה; גֵּרָה κεράτιον; קַב κάβος; כֹּר κόρος; סְאָה σάτον) and came from them assuredly to Egypt also, the stem אוּף belonging to אֵיפָה seems perhaps to be old Semitic, especially as בַּת, קַב, סְאָה, כֹּר, חֹמֶר, and others are of Semitic origin. Probably אָף (אוּף) is equivalent to אַף (אָפַף which see) *to surround, to encompass*, hence אֵיפָה *something round.* Comp. the Talm. אוֹף, turn, *way, manner*, as אֹפֶן in its metaphorical acceptation.

אוּפָז *n. p.* of a gold country, whence כֶּתֶם and זָהָב were brought, interchanged with תַּרְשִׁישׁ and אוֹפִר JER. 10, 9; DAN. 10, 5, comp. PS. 45, 10; 1 CHR. 29, 4. (In the first passage *'Ofir* is put for *'Ufas* by the Targ., Syr., Theod.) The genuine Hebrew פָּז might lead to the taking the proper name אוּפָז as Semitic, compounded of אוּ *coast* (see אִי and אֵי) and פָּז *gold*, i. e. *gold coast.* But though the Hebrew may have thought of such a derivation in the word, the country is still represented as a distant one, which only sea-faring people could reach; and it is not improbable that it is originally like אוֹפִר, פַּרְוַיִם and others, of foreign origin. Since it is also interchanged with שְׁבָא PS. 72, 15, and this is regarded as belonging to south Arabia like אוֹפִר, *'Ufas* must be unhesitatingly looked upon as the name of a gold coast in southern Arabia, which originated in an Indian colony there, the Indians having other emporiums besides in that territory. אוּפָז might then have arisen from the Sanskrit *vipâçâ*, a name of the district of *Hyphasis*, whence the colony proceeded. See פַּרְוַיִם and אוֹפִיר. — זָהָב מוּפָז 1 KINGS 10, 18 was read by the Syr. ז׳ מֵאוּפָז and interpreted by *'Ofir;* but it may have been a peculiar gold place in the vicinity of אוּפָז, as there was besides אוֹפִר a מוֹפִר there, in Arrian (Peripl. p. 13. 18) and Plin. (h. n. 6, 26) *Mapharitis* or *Maphartis.* See מוּפָז.

אוֹפִיר (written also אֹפִר, אוֹפִר) 1. *n. p.* of the 11th son of Joktan Gen. 10, 29; 1 Chr. 1, 23, hence too of an Arabian tribe, as all the Joktanite names are at the same time the names of Arabian tribes. — 2. (with *a local* אוֹפִירָה) proper name of a province, district or city in Arabia, where was the seat of that tribe, which as the name of a place (like אוּזָל, חֲצַרְמָוֶת, שְׁבָא, חֲוִילָה and others) was the cause of the personal name being introduced into the ethnographical table. The Scripture says that Solomon's ships with Phenician seamen fetched thence gold, sandalwood (אַלְמוּג), כֶּתֶם, precious stones, silver, ivory (שֶׁנְהַבִּים) and other things. כֶּתֶם א׳, זְהַב א׳ then became usual designations 1 Kings 9, 28; 10, 11; Ps. 45, 10; Job 28, 16; Is. 13, 12; 1 Chr. 29, 4; 2 Chr. 8, 18; 9, 10. Poetically אוֹפִיר stands for *gold* generally, Job 22, 24, the product bearing the name of the country, comp. תַּרְשִׁישׁ. From the Biblical accounts we gather the following results, 1. that ʾOfir was a coast land, to which people came in ships, 2. that the main articles of commerce were gold, precious stones and other costly things, 3. like שְׁבָא, אוּזָל and others it must be looked for in southern Arabia, in the vicinity of שְׁבָא, פַּרְוַיִם, מוּפָז, אוּפָז. The fact that Josephus (Ant. 8, 6, 4) looks for it in India, that many Indian articles of commerce are found among the productions which the Hebrews traded in there, and that the Arabic sometimes renders it by الهند, must be explained on this ground that *ʾOfir* like *ʾUfas* was founded by an Indian colony and was the emporium to which Indian things were brought for exchange. Accordingly the LXX translate it by *Σωφαρά, Σωφίρ, Σουφείρ* &c., thinking of the Egyptian name for India (Copt. Coqıp), but which is nothing else than the *Σουπάρα* of Ptolemy and the *Οὔππαρα* of Arrian, that cannot be identical with *ʾOfir*. — With relation to the origin of the word, it has been derived from אִי (*coast*) and פִּיר equivalent to ثَرْوَة *riches*, hence understood *riches-coast;* or compared with Maphartis in south-western Arabia; but it is probably of Indian origin.

אוֹפָן (rarely אֹפָן; *c.* אוֹפַן; *pl.* אוֹפַנִּים, *c.* אוֹפַנֵּי, with *suff.* אוֹפַנֵּיהֶם) *m.* properly circle, hence *a wheel*, a usual *chariot wheel* Ex. 14, 25; Is. 28, 27 (belonging to עֲגָלָה and מֶרְכָּבָה). Hence it is applied to the wheels under the ten bases of the ten vases in Solomon's temple, where we learn from the description (1 Kings ch. 7) that they had *naves* (חִשֻּׁרִים) and therefore turned about *axles* (סְרָנִים), to which they were fastened by *tenons* (יָדוֹת); in other respects they had *felloes* (גַּבִּים) and *spokes* (חִשֻּׁקִים) like common wheels. It is also applied to the wheels of the threshing machine, which, rolling over the lying, loosened sheaves, separated the grain from the chaff; and hence it is used of wheels of an instrument for putting to death, which was made like a threshing machine to execute the punishment of threshing bodies to pieces Prov. 20, 26 (comp. 2 Sam. 12, 31; 2 Kings 13, 7; Am. 1, 3). In prophetic vision it is also applied to the wheels of the divine throne, which are called in Dan. 7, 9 גַּלְגִּלִּין and whose wonderful form is described in Ez. chs. 1 and 10. See אֹפֶן.

אוּץ (*part.* אָץ, *pl.* אָצִים) 1. *intr.* properly pressed together, hence *to be narrow*, applied to space Josh. 17, 15. — 2. *trans. to press, to drive*, Ex. 5, 13; hence *to hasten.* — 3. *refl.* to urge oneself, *to hasten, to be in haste*, e. g. לְהַעֲשִׁיר *to acquire riches* Prov. 28, 20; לָבוֹא Josh. 10, 13; א׳ בְּרַגְלַיִם Prov. 19, 2 *to be of swift foot;* א׳ בִּדְבָרִים *to be hasty in words* i. e. *thoughtless* 29, 19; with מִן *to hasten from, withdraw* Jer. 17, 16.

Hif. הֵאִיץ (*fut.* יָאִיץ) *to urge on any one*, with בְּ of the person Gen. 19, 15, or with the infin. following, Is. 22, 4. — The stem אָץ in its fundamental signification sounds in Syr. ܐܳܨ, Talm. אָץ; with audible initial sound in נָחַץ, לָחַץ; in a wider sense *to hasten, flee* also in עָז (עוּז).

אוֹצָר (*c.* אוֹצַר; *pl.* אוֹצָרוֹת, אֹצְ־,

c. (אֹצַר־, אֹוצְרוֹת) *m.* properly the laid up, inclosed, preserved, from אָצַר (which see) after the form עוֹלָם, חוֹתָם, hence 1. *a store, stock* Prov. 15, 16; 21, 6 20; of provisions (יַיִן, שֶׁמֶן, מַאֲכָל) 2 Chr. 11, 11, or of precious things Hos. 13, 15. Most frequently it is applied to the treasures of the temple, called א׳ בֵּית, א׳ יי or א׳ בֵּ׳ אֱלֹהִים יי, or to those of the royal house. Figuratively and poetically א׳ רֶשַׁע, בָּרָד, חֹשֶׁךְ, רוּחַ, שֶׁלֶג Job. 38, 22; Prov. 10, 2; Is. 45, 3; Jer. 10, 13. — 2. *store-house, treasury, conservatory* Ps. 33, 7; Jo. 1, 17; 2 Chr. 32, 27; but בֵּית הָאוֹצָר Neh. 10, 39; Mal. 3, 10 or בֵּית א׳ Dan. 1, 2 stands as the complete expression for it. — For הָאוֹצָר we also find written in Zech. 11, 13 הַיּוֹצֵר (*Syr., Kimchi*), which means the temple treasury and is used as an apposition to בֵּית יי. Hence the Targum יַד אֲמַרְכְּלָא *hand of the master of the treasury*, Syr. [illegible]. Derivative

אָצַר (*denom.* from אוֹצָר) *to heap into a treasure, to collect*, or *to lay up in store* 2 Kings 20, 17; Is. 39, 6; figuratively *to heap up*, viz. *violence and robbery* Am. 3, 10.

Nif. נֶאֱצַר (*fut.* יֵאָצֵר) *to be laid up in store*, along with נֶחְסַן *denom.* from חֹסֶן Is. 23, 18.

Hif. הֶאֱצִיר (but only the *fut.* אוֹצִיר, comp. אוֹכִיל Hos. 11, 4; אֹבִיד Jer. 46, 8; in the *voluntative* וָאוֹצְרָה) *to set over the treasury*, with עַל Neh. 13, 13.

The noun אוֹצָר and also its denominative אָצַר are formed from the stem אָצַר (which see).

אוֹר (or אֹר, after the form בּוֹשׁ, זוֹר, טוֹב; 3. *pl.* אֹרוּ; *fut.* יָאֹר; *inf.* אוֹר) properly equivalent to אָרָה to burn, blaze, but in a limited fundamental signification 1. *to be clear, to lighten;* applied to the morning or the rising sun: *to become bright*, הַבֹּקֶר אוֹר *the morning lightened* i. e. it became clear Gen. 44, 3; *impers.* וְאוֹר לָכֶם *and it be light for you* 1 Sam. 29, 10; *inf.* הוֹלֵךְ וָאוֹר *going and lightening* i. e. becoming clearer Prov. 4, 18, comp. הוֹלֵךְ וְגָדוֹל Esth. 9, 4. Figuratively *to lighten at a distance, to be bright with prosperity* Is. 60, 1. — 2. *to become clear*, applied to the eyes, as the sign of enlightenment 1 Sam. 14, 27 (K'ri) 29; comp. Ps. 38, 11; 69, 24; Lament. 5, 17, as vice versa hurt and hunger obscure the eyes. — 3. *to grow green, to sprout, to blossom*, also in זָהָה, פָּרַח, נֵץ &c. coming from the idea of shining. Derivative אוֹר II.

Nif. נָאוֹר (*fut.* יֵאוֹר; *inf.* with לְ, לֵאוֹר from לְהֵאֹ׳) 1. *to be light, shining, glorious*, applied to God, hence *part.* נָאוֹר cognate in sense with אַדִּיר Ps. 76, 5. — 2. as Kal, *to become clear, to become day*, 2 Sam. 2, 32; figuratively, *to enlighten, to dawn*, applied to the soul Job 33, 30. The Nifal sometimes coincides with Kal intrans., as one may see from רֹם and נָרֹם, נָתַךְ and נִתַּךְ, קַל and נָקַל and others. Derivatives אוֹר I., אוּר, אוּרִים, אוֹרָה, מָאוֹר and perhaps מְאוּרָה, with the proper names אוּרִי, אוּרִיאֵל, אוּרִיָּה, אוּרִיָּהוּ, שְׁדֵיאוּר and many others.

Hif. הֵאִיר (*fut.* יָאִיר, *ap.* וַיָּאֶר) *caus.* 1. *to lighten, to spread light*, with עַל *over something* Gen. 1, 15 17; Ex. 25, 37; with לְ of the person, *to make it clear to some one, to enlighten* Ex. 13, 21; Is. 60, 19; Neh. 9, 19; with the accusative of the object and sometimes too with לְ of the person, *to enlighten, to make clear* Ex. 14, 20; Neh. 9, 12; Ps. 77, 19; 97, 4; but also *intrans.* like Kal and therefore without a preposition, *to be light, to be lightened, to glimmer*, Job 41, 24; Ez. 43, 2; Ps. 139, 12, properly to spread clearness. — 2. *to kindle, to burn*, e. g. dry boughs Is. 27, 11, the sacrificial and altar-fire, Mal. 1, 10, lamps Num. 8, 2. — More frequently it is employed in metaphorical senses which appear in Hifil as numerous as in the noun אוֹר, and of which the principal are these: a) הֵ׳ עֵינַיִם to enlighten one's eyes, i. e. *to animate, enliven, to preserve in life* Prov. 29, 13; Ps. 13, 4; in particular of spiritual enlivening and brightening, i. e. *to give insight* Ps. 19, 9; Ezr. 9, 8. b) הֵ׳ פָּנִים to enlighten the face, i. e. *to brighten one up* Eccles. 8, 1, opposite to שִׁנָּא פָנִים to disfigure the countenance; figuratively

spoken of God, *to look gracious*, *to be favourable*, with בְּ Ps. 119, 135; לְ 118, 27; עַל 31, 17; אֶל Num. 6, 25; Dan. 9, 17; אֶת Ps. 67, 2 of the person or thing who is favourable, seldom absolutely Ps. 80, 4, or with the omission of פָּנִים 118, 27. c) *to enlighten* in the sense of *to teach* 119, 130; comp. the cognate in root יָרָה. — Derivative the proper name יָאִיר.

To the stem אוֹר belongs the organic root אר, which is also found in יְ־אֹר (if יְאֹר be Semitic), אָר־ה I., תְּ־אַר. This root appears besides with a harder initial sound in יָר־ה II., חָר־ה II. In Arabic there are only preserved from this stem أَوَرَ to kindle, أُوَارٌ glow, أَرَّ and أَرَى to set fire to, إِرَةٌ fire; and the Aramaean has also derivatives of the same.

אוֹר I. (with *suff.* אוֹרִי; *pl.* אוֹרִים only Ps. 136, 7) *m.* (also Job 36, 32, since better mss. read עָלָיו for עָלֶיהָ), 1. *light*, e. g. the early one, that of the early dawn Judges 16, 2, of the sun Is. 30, 26, of the moon 13, 10, of the stars Jer. 31, 35, of the dark weather-cloud i. e. *lightning* Job 37, 15, of the lamp Jer. 25, 10; אוֹר יְקָרוֹת *light of the splendid stars* Zech. 14, 6 (the יקפאון which accompanies should be read according to the K'tib יְקִפָּאוּן *they draw themselves together* and referred to יְקָרוֹת); generally put with יָרֵחַ, חַמָּה, שֶׁמֶשׁ, נֹגַהּ, שַׁחַר, בֹּקֶר, נֵר, עָנָן, כּוֹכָבִים, לְבָנָה, and the opposite of חֹשֶׁךְ and אֹפֶל Is. 59, 9; Job 30, 26, and therefore different from מָאוֹר, which is the name of the body itself that gives light. More rarely the genitive that belongs to אוֹר and explains it is omitted, so that אוֹר stands alone for the *early light* Neh. 8, 3; Job 24, 13, *daylight* Ex. 10, 23, *sunlight* Job 3, 9; 31, 26 or *sun* Is. 5, 30; Hab. 3, 4 (comp. φάος Od. γ', 335), *lightning* Job 37, 3; עַל־כַּפַּיִם כִּסָּה אוֹר 36, 32 *he covers the lightning with his hands.* Without announcing *the definite* light more exactly or even without meaning it, it sometimes denotes *clearness*, *glitter*, *splendour*, Ps. 78, 14; 139, 11; יוֹם אוֹר Am. 8, 9 day of brightness i. e. *bright day;* מְאוֹרֵי אוֹר *lightening*, *shining luminaries* Ez. 32, 8; Job 29, 3 לְאוֹרוֹ *by his light;* אוֹר שִׁבְעַת הַיָּמִים Is. 30, 26 *the light of seven days* i. e. of creation-week. — 2) *figuratively* in manifold metaphors, viz. a) *light of life*, *life* Job 3, 16 20, as *life* is also called *seeing the light*, Ps. 49, 20; Job 33, 28, fully אוֹר הַחַיִּים 33, 30; Ps. 56, 14. b) frequently *prosperity*, *happiness*, *good fortune* Job 18, 5; 22, 28; 38, 15; Ps. 36, 10; 97, 11; 112, 4; Prov. 13, 9; Mic. 7, 8 (the figure of light is often carried out by a verb annexed). Hence אוֹר is applied to God Ps. 27, 1 beside יִשְׁעִי; אוֹר יִשְׂרָאֵל Is. 10, 17 is Jehovah so far as he constitutes the *salvation* of Israel. He is also called אוֹר עוֹלָם 60, 19 20, as Israel in a similar aspect is termed אוֹר גּוֹיִם Is. 42, 6; 49, 6 *the salvation of the peoples.* c) *enlightenment*, *instruction* Ps. 43, 3; לְאוֹר עַמִּים *for the enlightenment of the nations* Is. 51, 4. d) אוֹר פָּנִים light of the face i. e. *grace*, *favour* Ps. 4, 7; 44, 4; 89, 16; then *cheerfulness*, *joy* Job 29, 24. — The *pl.* אוֹרִים stands for מְאֹרוֹת in this sense, but its single occurrence can determine nothing for the signification. — כָּאֹר Am. 8, 8 see כְּאֹר.

אוֹר II. (*pl.* אוֹרֹת, אֹרֹת) *f.* a green, blooming plant, *a sprout*, *verdure*, כְּחֹם צַח עֲלֵי־אוֹר Is. 18, 4 *as a clear* (lovely) *heat on the fresh verdure;* לְלַקֵּט אֹרֹת *to gather herbs* 2 Kings 4, 39; טַל אוֹרֹת *the* (life-giving) *dew of herbs* Is. 26, 19. This noun is derived from אוֹר in the signification *to shine*, *glitter*, so far as verbs of shining are also applied metaphorically to *blossoming*, *sprouting*, *ripening;* comp. פָּרַח, זָהַר, זָהָה, (נָצַץ) נֵץ &c., likewise Samar. לַבְלֵב *to shine* and *to sprout*, Syr. ܢܘܪܐ fire and ܢܘܗܪܐ flower.

אוּר (*pl.* אוּרִים, אֻרִים) *m.* 1. *light-country*, *light-district*, i. e. land of the sun-rising, somewhat like the Homeric πρὸς ἠῶ τ' ἠέλιόν τε (Il. μ', 239), allied in sense to מִזְרָח east country. Only in the *pl.*: בָּאֻרִים כַּבְּדוּ יְיָ Is. 24, 15 *praise God in the east countries;* the prophet names in the same place as the opposite

lands אִיֵּי הַיָּם *coast-lands of the Mediterranean* i. e. of the west. Comp. as a parallel case 59, 19, where in praising God מַעֲרָב and מִזְרַח־שֶׁמֶשׁ are used; in like manner 45, 6 and others. In Arabic, however, أُورْ, أَيْر, إِيْر means the north, the north country i. e. the region of darkness, of night, comp. Talm. אוּרְתָּא, אוֹר evening, Zab. נור spirit of darkness (see אוּרִיאֵל), and accordingly one must translate אֻרִים *northern countries*, looking upon מִצָּפוֹן וּמִיָּם in Ps. 107, 3 and Is. 49, 13 as parallels to אִיֵּי הַיָּם ... אֻרִים. In any case the connexion and parallelism require us to understand here certain lands and districts, eastern or northern.—2. *fire, flame, glow* Is. 44, 16; 47, 14; אוּר אֵשׁ 50, 11 *glow of fire;* הַבְעִיר בָּא' Ez. 5, 2 *to destroy by fire;* figuratively *altar of burnt-offering* Is. 31, 9, the parallel being תַּנּוּר in the same figurative sense. — 3. Only in the *pl.* אוּרִים (with *suff.* אוּרֶיךָ) properly *instruction, enlightenment, revelation,* used exclusively in the plural to denote the high priests' *oracular image* which was in the shining breastplate of judgment (אֶל־חֹשֶׁן הַמִּשְׁפָּט) along with תֻּמִּים (which see). Both consisted, according to *Philo* (vit. Mos.), of two small oracular images that symbolically represented *revelation* and *truth* and were consulted in difficult cases Ex. 28, 30; Lev. 8, 8. שָׁאַל בָּא' *to ask the ʾUrim* 1 Sam. 28, 6; שָׁאַל בְּמִשְׁפַּט הָא' *to ask after the sentence of the ʾUrim* Numb. 27, 21. As the ʾUrim and Thummim were entirely unknown in the post-exile period, the formula עַד עֲמֹד כֹּהֵן לְאוּרִים וּלְתֻמִּים Ezr. 2, 63 or עַד עֲמֹד הַכֹּהֵן לָא' וְתֻ' Neh. 7, 65 *till a priest appear with ʾUrim and Thummim* arose for undecided cases of justice. Instead of the usual combination אוּרִים וְתֻמִּים there is found in Deut. 33, 8 תֻּמֶּיךָ וְאוּרֶיךָ *thy Thummim and ʾUrim.* But where אוּרִים stands by itself Num. 27, 21, or occurs parallel with חֲלֹמוֹת and נְבִיאִים 1 Sam. 28, 6, it must be taken for ʾUrim and Thummim. The versions (LXX δήλωσις καὶ ἀλήθεια, Vulg. *doctrina et veritas*, Gr. Ven. φωτισμοὶ καὶ τελειότητες) have translated according to the etymology, and have therefore rendered them well in part. — 4. *n. p.* of a city of the Casdim, hence called אוּר כַּשְׂדִּים, where the home of Abraham and his family was Gen. 11, 28 31; 15, 7; Neh. 9, 7. In wandering to Canaan from this town he arrived first in *Charran*, which was also looked upon as the city of his birth or home on account of its vicinity Gen. 12, 1; 24, 4 10, comp. Acts 7, 2 4. We should therefore look for אוּר, agreeably to the Scriptures, whether it was a town, or as the LXX (χώρα τῶν Χαλδαίων) take it the name of a country, in northern Mesopotamia in the vicinity of *Charran* where a Chaldean nomad-horde may have dwelt. For the more exact determination of the place, the views of *Nicolaus Damasc.* (Jos. Ant. 1, 7, 2) and *Eupolemus* (Eus. praep. ev. 9, 17) which assumed as identical with Ur a town Οὐρίη in Babylonia, subsequently called Καμαρίνη, have been compared, others combining with them the fort mentioned by Ammian (25, 8) *Ur* in north-eastern Mesopotamia, a six days' journey west of Hatra. But inasmuch as the former explanation is impossible in itself, since Scripture can mean nothing but Mesopotamia, a fortress is also an unsuitable place for a nomad-horde, which could hardly have dwelt in such a place. Hence it is best to attempt to determine nothing more exactly. The etymology of the proper name אוּר is either Semitic, signifying *east country*, or equivalent to הֹר *mountain*, or it is to be looked for in the Arian languages as though it had come from the כַּשְׂדִּים. Accordingly one might compare the Zend *vara* i. e. fort (Vend. p. 130), Sanskrit *Ur* a town, Pers. *awra* = *Kalâh* a fort. The Syrian lexicographers explain *Ur* by ܟܫܟܪ. Jewish and Arabian tradition, followed by Jewish and Christian interpreters, have taken אוּר as an appellative in the sense of *fire*, perceiving in it the origin of Abraham's furnace. — 4. (*Enlightener*) *n. p. m.* 1 Chr. 11, 35; comp. the proper names אוּרִי, אֻרִי, אוּרִיָּה,

שִׁמְשַׁי, שִׁמְשׁוֹן, נֵרִיָּה, נֵר, יָאִיר, אוּרִיאֵל; the later שַׁרְגָא, מֵאִיר.

אוֹרָה *f.* equivalent to אוֹר 1. *light* Ps. 133, 12; 2. figuratively *prosperity*, *welfare*, Esth. 8, 16.

אֹרוֹת see אֹרָה.

אוּרִי (Φωτινός) *n. p. m.* Ex. 31, 2; also written אֻרִי 1 Kings 4, 19. See אוּר.

אוּרִיאֵל (*'El is light*) *n. p. m.* 2 Chr. 13, 2. It is once interchanged with צְפַנְיָה 1 Chr. 6, 9 21, where אוּר may be combined with צָפַן (= צָפוֹן). See אוּר.

אוּרִיָּה (*Jah is light*) *n. p. m.* 2 Sam. 11, 3; Is. 8, 2; Neh. 3, 4.

אוּרִיָּהוּ (the same) *n. p. m.* Is. 26, 20.

אוֹרֹת see אוֹר.

אוש I. (perhaps the stem for אִישׁ, אֵשֶׁת, אִשִׁי, אִישׁוֹן) *intr. to be powerful*, *strong*, allied in sense to גָּבַר; see, however, אָשַׁשׁ I.

אוש II. as a stem to אֵשׁ, see אָשַׁשׁ II.

אוש III. (not used) *tr. to support*, *strengthen.* The stem אָשׁ is then equivalent to אָשָׁה, Ar. أسا, and as the proper names יֹאשִׁיָּה, יֹאשִׁיָּהוּ, יוֹשָׁה (= יֹאשׁ) arose from this farther developed stem, so from the shorter form came יוֹאָשׁ and יְהוֹאָשׁ. Others indeed compare the Ar. آسى to make a present of, to present with; but as אָשָׁה appears in Hebrew as a stem and the proper names יוֹאָשׁ and יֹאשִׁיָּה appear to coincide in their stem, the derivation already given is more probable.

אות I. (not used, an assumed stem for אֵת, *pl.* אִתִּים 1 Sam. 13, 20 21) *tr. to engrave*, *indent*, *cut in*, hence metaphorically *to mark*, *sign;* cognate perhaps with the stem אָת then עָט (עוּט) *to pierce*, *engrave*, whence עֵט *a style*, and also אָת *to cut into*, whence אֵת, *pl.* אִתִּים, comp. the Ar. أَتَّ to cut in. On the supposition of the existence of this stem in Hebrew the noun אוֹת might very well be derived quite grammatically after the form קוֹל, especially as the *plur.* is אוֹתוֹת and is also masculine. Derivatives אוֹת, אֵת. On the other hand, the old noun אוֹת and the אֵת which is used as an accusative-prefix can only be descended from אות III.

אות II. (but *fut.* נֵאוֹת, יֵאֹתוּ, *voluntat.* נֵאוֹתָה after the form יֵבוֹשׁ without being the Nif. for that reason) 1. properly *to come*, then *to agree*, *to be willing*, *to be disposed*, with לְ of the person whom one is to comply with, Gen. 34, 15 22 23; *to consent to*, *that not* with לְבִלְתִּי following, 2 Kings 12, 9. אָתָה (from אָתָה) Gen. 23, 13 is referred to this by some, and the passage translated: *if thou consentest.* The stem אָת is the original form of אָתָה, only the forms here mentioned are taken in the figurative sense *to agree.* — 2. (not used) *to come in*, *go in*, consequently in the original signification of אָתָה. Derivative אִיתוֹן K'ri Ez. 40, 15.

אות III. (i. e. אָת equivalent to יָשׁ) *intr. to be*, *exist*, exclusively in Aramaean. As the noun יֵשׁ (comp. גֵּר, מֵת) and the proper name יִשַׁי are from יָשׁ, so from אָת come the noun אִית, the proper names אִיתַי, אִיתִיאֵל and the accusative prepos. אוֹת, אֵת. The stem אָת, אֵת, יָשׁ, perhaps farther developed in יָשַׁב, is cognate with the Mediterranean (Indo-Germanic), Sanskrit *as*, Lat. *es-se*, and *âs* to sit; and is also connected with the stem אָשָׁה.

אות I. (*pl.* אוֹתוֹת, ־תֹת, with *suff.* אֹתֹתַי, אֹתֹתָם) *m.* properly the writing or sign engraved, indented, hence 1. *a character*, *sign*, *mark*, Gen. 4, 15; 2 Kings 20, 8. — 2. *covenant-sign*, in full אוֹת בְּרִית i. e. the sign of a covenant between God and man in general, or with Israel in particular, for the sake of remembering the covenant; also אוֹת alone Gen. 9, 13; 17, 11; Ex. 31, 13; Ez. 20, 12. As religion was a covenant to Israel, the separate laws (circumcision, the sabbath &c.) were signs of the covenant. Transferred to the religious signs of the heathen in שָׂמוּ אוֹתֹתָם אֹתוֹת Ps. 74, 4 *they* (the heathen) *have made their religious signs into signs*, perhaps applied to the statue of Jupiter

which Antiochus caused to be erected in the temple and so obtruded on the Jews (1 Macc. 1, 30-97; 3 Macc. 5, 24-27). But then also it came to denote — 3. *symbol* in general, אֹתוֹת Ps. 74, 9 *sanctuaries*, comp. the Ar. آيات applied to the sacred books. — 4. Military standard of single tribes, *flag*, different from דֶּגֶל, the banner of three tribes together, Numb. 2, 2. — 5. *time-sign* for the purpose of marking certain portions of time Gen. 1, 14. — 6. *omen* and *prodigy*, along with מוֹפֵת and like the latter signifying, *an omen* or sign of something future, *a premonitory sign* Is. 8, 18; 20, 3; Ez. 4, 3, and in all the significations of מוֹפֵת whether as a *sign of a future occurrence*, *a sign* and *proof* of a thing &c., or *a wonder* generally. — 7. *memorial*, properly a monument by way of *remembrance* Is. 55, 13. — These significations all proceed from *sign* as in the Mediterranean (Indo-Germanic), comp. σῆμα, *prodigium* &c., Phenic. את, Arab. آية, Aram. אָת, ܐܳܬܳܐ. In the frequent use of this word the feminine construction can only pass for an exception, Gen. 9, 12 17; Josh. 4, 6; 24, 17; 1 Sam. 10, 7; Ezek. 4, 3; Jer. 44, 29, which might take place for many reasons.

As to the derivation, the word is usually taken as having its origin in אֹוַת or אֱוַת from אָוָה to mark, for which the Arabic is appealed to, where آية has the same meaning. But even if the stem אָוָה actually exists in Hebrew in the signification *to fix the limits of*, whence תַּאֲוָה Gen. 49, 36 *boundary* is derived, that circumstance does not compel us to assume the same stem for אוֹת also, especially as in Arabic the noun آية in its manifold senses cannot always be referred back to أوى. Hence it appears preferable in my opinion to look for its stem in אוּת I.

אוֹת II. (only with *suff.* ־הֶם, אוֹתָהֶן Ez. 23, 45 47, אוֹתְכֶם Josh. 23, 15, usually written defectively אֹתִי, אֹתְךָ, אֹתוֹ, אֹתָהּ, אֹתָם, אֹתָן, yet these too are occasionally written fully; from אוּת III.) *m.* like the other form אֵת (which see), that is used with the grave suffixes (אֶתְכֶם, ־הֶם), properly *the being*, *existence*, *essence*, *body*, hence *person;* וְאֵין־אֶתְכֶם אֵלַי Hag. 2, 17 *and your person* did *not* turn *to me*, so that it properly serves as a kind of pronoun for greater emphasis, like עֶצֶם, נֶפֶשׁ and גֶּרֶם.

From the fundamental signification of אוֹת and אֵת *body*, *being*, *person*, which then passes over as in the case of עֶצֶם into the signification *self*, *essential*, *peculiar*, so far as it occupies the place of a person, and the essence of a person or thing, the following peculiarities are to be explained: 1. A noun is made prominent as subject at the beginning of a sentence or part of a sentence by אֵת (אוֹת) prefixed, which may be explained by *as to*, *quoad*, or in some similar way, usually when there is a transition to something new Ez. 17, 21; 44, 3; Is. 57, 15; Neh. 9, 19, or when the subject is prominently adduced by a special expression in an inserted clause 2 Kings 10, 6; Jer. 45, 4; Ez. 35, 10. — 2. With the subject before כֹּל, when something is summed up by that means Ex. 1, 14; Judges 20, 44 46; Dan. 9, 13, or before numeral words in general 2 Sam. 21, 22. — 3. For the purpose of emphasising or making prominent the subject in a passive or intransitive connexion of the discourse Gen. 4, 18; 17, 5; 27, 42; Ex. 10, 8; 21, 28; 25, 28; 27, 7; Lev. 10, 18; Num. 26, 60; 32, 5; Deut. 12, 22; 20, 8; 1 Kings 2, 21; 2 Kings 18, 30; Jer. 35, 14; 38, 4; 50, 20; Josh. 7, 15; 2 Sam. 21, 11; Am. 4, 2; Prov. 16, 33, where the verb cannot always be taken as impersonal or the neuter of the passive as it were, since all cases could not be properly explained by that means, and the intransitive connexion could not be resolved, e. g. 1 Sam. 20, 13; 2 Sam. 11, 25; Josh. 22, 17; Neh. 9, 32 and elsewhere. In this sense also אֵת before the subject should be taken, where it stands after a ו *and*, since that *and* can give no accusative force to אֵת, and the accom-

panying verb as intransitive or passive obviously refers to the circumstance that אֵת stands in this case before the subject, and that the clauses are more *circumstantial*, e. g. Num. 3, 26; Jer. 27, 8; 36, 22; 2 Kings 6, 5; Ez. 20, 16; 2 Chr. 31, 17; Neh. 9, 34. This original and tolerably frequent application of אֵת (אוֹת), after its signification as a noun had been dropped, in order to bring forward the subject in certain cases in a more emphatic way than it could be done by the article or by זֶה and הַהוּא, is often misapprehended by versions and interpreters because they have been led astray by its preponderating use with the object. Thus e. g. the Targ. and Vulg. in 1 Sam. 17, 34 read וְאַף, and interpreters have taken אֵת in the sense of *with;* in 2 Kings 6, 5 אֶת־הַבַּרְזֶל has been taken for הַבַּ' אֵת the axe, edge of the iron, i. e. *the iron hoe*, and so in many cases, which is unnecessary after the explanation that has been given. — But the most frequent use of אֵת (אוֹת) is 3. as a sign of *the accusative*, depending either on an active verb following Hag. 2, 5, or preceding Gen. 24, 30; 25, 20; Ex. 9, 16; 1 Sam. 25, 2; 2 Sam. 6, 21; 1 Kings 20, 12; even in cases where the active verb has become a noun in the infinitive, having the article Jer. 32, 16; or between the verb active and subject Is. 20, 1; Gen. 4, 15; Josh. 14, 11, or where in consequence of the verb a double accusative is required and one of them is prefixed with a *suff.* (אוֹת) Deut. 31, 7; Jer. 25, 15; Eccles. 12, 9. Where the object, which must have the sign of the accusative in consequence of the verb active, is a personal pronoun, אוֹת appears in its place with a *suffix*, as אֹתְךָ, אֹתוֹ &c., if that pronoun cannot be attached to the verb itself as an *accusative suffix:* i. e. אוֹת becomes the bearer of the personal pronoun in the accusative, which is always the case when emphasis requires the accusative of the personal pronoun Numb. 22, 33; Jer. 7, 19, or when the verb has two objects in the personal pronoun and the Hebrew verb active can only have one *suffix* 2 Sam. 15, 25, or where another mood of the verb does not admit of the apposition of *the accusative* as a *suffix* Gen. 4, 15; but in in general without being confined to certain cases. — 4. It is used as an accusative sign i. e. אֵת, or the more closely attached and shorter אֶת־, before substantives, whether they go before or come after the verb by which they are conditioned, whether they are more or less definite, relate to persons or things, whether they have the article, or reject it in poetical discourse or briefer expressions. In this application אֶת־ also stands with different pronouns in order to put them into *the accusative* e. g. אֶת־מִי *whom?* אֶת־זֶה *this;* אֶת־אֲשֶׁר *the person whom* or *the thing which;* or also with other words, when they are supposed to be nouns, e. g. אֶת־כֹּל Gen. 1, 21; with numerals Numb. 7, 7, when they seem to belong to substantives. — 5. The accusative-sign also stands in rare cases before substantives and other words, where they cannot be regarded as expressive of the object. This is done a) in designations of time Ex. 13, 7; Deut. 9, 25; b) in announcing the going *to* a place Judges 19, 18. But in cases 4 and 5 there is not only great license in putting or omitting the אֶת־, but it is also interchanged with other prepositions. — 6. Another use of the present accusative-particle is the reflexive, when the vocable appears as a separate word with a *suffix*, e. g. אֹתָם Jer. 7, 19 *themselves;* Ez. 34, 2 8 10. The acceptation of it as a reflexive might be extended all the more readily as this *self*, just as in the case of נֶפֶשׁ, גֶּרֶם, עֶצֶם, comes from the original signification of it, and the reflexive syllable הִתְ־, Aram. אֶתְ־ &c. in verbs, originated in our present אֵת (אוֹת). — 7. Very seldom does another preposition follow the accusative-sign before the noun, for the purpose of combining two relations by two prepositions, as 2 Sam. 19, 32 *he went over Jordan with* (אֶת־) *the king* לְשַׁלְּחוֹ אֶת־בַּיַּרְדֵּן *to conduct him upon*, (and) *over Jordan*. The K'ri endeavoured

to avoid such an accumulation, by reading הַיַּרְקֹן, as the versions also did.

Its frequent interchange with another preposition is something merely external. In this case it appears accidentally as אֵת also, is smoothed down to אֶת־ and signifies *with*. Though this preposition reads with the suffix אִתִּי, אִתְּךָ, its resemblance without the suffix causes a confusion of the two, so that even אוֹתִי appears for אִתִּי and vice versa, especially in 1 and 2 Kings, Jer., Ezek. and elsewhere, e. g. אוֹתוֹ for אִתּוֹ 2 Kings 1, 15; 3, 11; 8, 8; אוֹתָם for אִתָּם 6, 16 and other places, rarely in the earlier Scriptures, as Josh. 14, 12; 2 Sam. 24, 24.

The derivation of this vocable, which reads independently before a suffix אוֹת, and as an accusative-particle closely before a noun אֵת (before Makkef אֶת־), must be looked for, as already mentioned, in the verb אָת (אוּת) III. *to be*, *exist*, and אוֹת like אֵת is a noun-form, like those which are often developed out of concave stems (ע״ו). As original nouns אֵת and אוֹת properly denote *being*, *existence*, *essence*, and are also identical by root with יֵשׁ, יֶשׁ־ (אָת is equivalent to יָשׁ, *as*, *esse*); and this fact becomes still clearer from the Aram. accusative-sign, Targ. יָת, Syr. ܝܳܬ, rightly explained by *Bar ʿAli* as *person*, *body*, *being* (ذات الشي ونفسه وشخصه). Hence the successive development of its usage proceeds from this original noun-signification and is not difficult of determination when we consider עֶצֶם, גֶּרֶם, נֶפֶשׁ and the Ar. parallels إِيَّا, أَيَة. But it is easily seen also that the reflexive syllable הִתְ־ or the Aramaean אֶתְ־ (Ps. 76, 5; 2 Chr. 20, 35), used in stems passively in Aramaean and Æthiopic, must have come from the same vocable; and since the reflexive element actually lies in אֵת and אוֹת as in their parallels, and no trace appears of the *Tau* being unradical and unessential, it cannot possibly be identified with the Ar. إِيَّا, Æthiopic *kijâ*, &c., because they belong to a quite different group.

אָז (pronominal stem) *adv. demon.* originally *ibi*, *there*, as a correlate to אֵי (אַי) *where?* transferred to time: *then*, *about that time*, *at that time*, 1. definitive in relation to the past, and therefore where *the perfect* is suitable. It should be rendered accordingly *at that time*, *then*, Gen. 4, 26; 49, 4; Ex. 4, 27; 15, 15; Josh. 22, 31; Judges 13, 21; 2 Sam. 21, 17. — 2. in relation to a transaction unfinished by the narrator or that is proceeding. Here it should be rendered by *then*, *hereupon* and is connected with the *imperfect* Gen. 24, 41; Ex. 12, 44; 15, 1; Lev. 26, 34; Num. 21, 17; Deut. 4, 41; Josh. 8, 30; 10, 12. It is incorrect to suppose that the *imperfect* depends in this case upon אָז and stands for the *perfect*, since that is solely conditioned by the nature of the Hebrew *imperfect*, and stands even after טֶרֶם, after vau consecutive, elsewhere moreover in the course of a sentence (Job 3, 3; 15, 7), not caused by external combinations. — 3. It also stands in connexion with the *imperfect*, when it really expresses the future, Ps. 96, 12; or — 4. in order to introduce the apodosis with *then*, Job 9, 31; Prov. 2, 5, to which belong too Jer. 22, 15; Ps. 40, 8; for it does not signify *therefore*, as a causal word, but stands before the apodosis, announcing the succession of time; nor is it pleonastic 2 Sam. 2, 27, since it introduces the apodosis here also with *yea then*, and the member of the verse must be translated: *surely then they would have gone up not before the morning* &c. — Connected with prepositions we find simply מֵאָז, once separated into מִן־אָז Jer. 44, 18, either in the signification *from that time onward* i. e. *since then*, or time finished as אָז is applied to the past, and therefore a) *adverbially: formerly*, *heretofore*, *in former time*, *before*, *from of old*, *from ancient times*, Prov. 8, 22; 2 Sam. 15, 34; Ps. 93, 2; Is. 16, 13; 44, 8; 45, 21; 48, 3 5 7; Jer. 44, 18, parallel with לִפְנֵי יוֹם, מִקֶּדֶם, מֵעוֹלָם, and antithetic

to עֲתָה, without taking any reference thereto into the sentence itself; Lat. *olim*, connected with *ille*. b) a *preposition* and *conjunction* setting out with a commencing point in the past and therefore giving a reference to the sentence: *from that time onward*, *since*, *ex-tunc*, *from when*, followed either by a *noun*, or the *infinitive*, or the *perfect*, Ex. 4, 10; 5, 23; Ruth 2, 7; Ps. 76, 8.

This pronominal stem is not to be derived from a verb אָזָה or אָזַז, but should be looked upon as an abridgment of אֱזַי Ps. 124, 3, which is compounded of זַי equivalent to זֶה and the pronominal stem ă (comp. אֲשֶׁר). The Arabic إِذْ is also abridged from إِذَا, and from the Aramaean אֱדַיִן, אֱדַי (= אֱזַי) has arisen the Samaritan אַד besides אֱדַיִן, and إِذْ is still farther abbreviated in connection with مِن, as مُنْذُ, مُذْ, where nothing but ذ remains of it.

אֲזָא (*part. pass.* אֲזֵה = אֲזֵה Dan. 3, 22; *inf.* מֵזֵא from מֵאזָא, with *suff.* מֵזְיֵהּ) *Aram. trans. to kindle, to light* with the accusative, Aramaean with לְ, Dan. 3, 19: חֲזֵה לְמֵזְיֵהּ *wont to be heated* (חֲזֵה equivalent to רָאוּי in new Hebrew). In the Targums אֲ stands for הִשִּׂיק and בִּעֵר. The stem אֲזָ־א is only a secondary form of אֵשׁ (אֶשֶׁשׁ) which is also found in the Aramaean אַת (אַתַּת) belonging to אַתּוּן. The Arab. أَزَّ shews the relationship more plainly.

אָזַב (not used) *intr. to shine, glitter*, then metaphorically as usual, *to bloom, sprout, grow*. As the fundamental signification in אָ־זַב is found in the verbs חָסַב, צָהַב, זָהַב, so is the metaphorical one in עֵ־שֶׂב, Ar. عُشْب; it appears therefore that the conception of the word was expressed of plants generally. Derivatives אֵזוֹב and the proper name אֶזְבַּי.

אֶזְבַּי (*shining, beautiful;* formed from אָזַב) *n. p. m.* 1 Chr. 11, 37.

אֲזַד (not used) *Aram.* only in the form אַזְדָּא in the formula מִלְּתָה מִנִּי אַ'

Dan. 2, 5 8, and in the Talmudic formula אַזְדָּא פ' לְטַעֲמֵיהּ. Since the signification of אֲזַל does not suit in Daniel — for *to go out* is נְפַק 2, 13, and אֲזַל is *never* synonymous with יָצָא 9, 23 —, the versions and interpreters render it by תּוּקְפָא, קַיָּמָא, שְׁרִיר, and since the *part. fem.* not only does not suit Daniel, but is impossible in the Talmudic formula, אַזְדָּא appears to be merely an *adverb* from a stem אֲזַד. As a verb the signification might be: *to fasten, to confirm, to determine, to bespeak, order*, comp. יָסַד, Ar. وَصَد to be firm, وَطَّد to make firm, وَسَد, hence وِسَاد foundation &c.

אַזְדָּא (from אֲזַד) *Aram. adv. determined, firm, unalterable, undeniable*, מִלְּתָה מִנִּי אַ' Dan. 2, 5 8 *the word from me is unalterable*, i. e. the thing is firmly determined, where אַזְדָּא as an *adverb* does not agree with the gender of the noun. The Talmudic אַ' פ' לְטַעֲמֵיהּ means: *a noun is consistent, true, with relation to its meaning.* — But as the verb אֲזַד does not occur elsewhere, the *adverb* אַזְדָּא appears nowhere except in the two passages of Biblical Aramaeism, and inasmuch as אַדְרַזְדָּא Ezra 7, 23 appears to be אֲדַר־אַזְדָּא and the adverbs אַדְרַזְדָּא, אָסְפַּרְנָא are also formed externally in the same way, it is not improbable that אַזְדָּא as well as the latter words is old Persian, with which may be compared *azdâ*, *assiduous* (Inscription of Nekschi Rustum v. 43 45).

אָזָה see אָז.

אֵזוֹב *m.* ὕσσωπος, *hyssop*, a well known aromatic plant, which grows on walls 1 Kings 5, 13, and when bound in bunches (אֲגֻדָּה) serves as a brush or fan in sacred sprinklings Ex. 12, 22; Lev. 14, 4 6 49 51. Among the different kinds of hyssop, comprehended under the name אֵזוֹב, according to *Saadja, Maimûni, Ibn Ganâch, Kimchi, Tanchûm, Bertinoro* it was *organy*, called among the Greeks ὀρίγανον, among the Arabians صَعْتَر, زَعْتَر. It was the Phenicians who brought אֵזוֹב to the Greeks

and other Semites along with the name, as is the case with other names of eastern plants and shrubs, e. g. שִׁקְמִים *συκάμινος*, קִשֻּׁא *σικυός*, כַּמֹּן *κύμινον*, כֹּפֶר *κύπρος* &c. In the Greek we can still recognise the Phenician pronunciation, and therefore the derivation must likewise be referred to the Phenician. The stem would be אָזַב, had the word not been adopted from distant Asia.

אֵזוֹר *m. a belt*, *girdle* for the loins (חֲלָצַיִם, מָתְנַיִם) Is. 11, 5; Ez. 23, 15; אֵ׳ פִּשְׁתִּים *girdle of linen* Jer. 13,1; on the contrary אֵ׳ עוֹר *girdle of leather* 2 Kings 1, 8 was the prophets' girdle. Seldom: *fetter* Job 12, 18, connected with אָסַר. It is formed from the stem אָזַר like אֵזוֹב, and the same noun إِزَار is found in Arabic Mark. 14, 51 for *σινδών*, where it denotes a covering, a cloth, generally.

אֲזַי (pronominal stem) *adv. demonstr. then*, *at that time*, only in Ps. 124, 3-5. Compounded of זַי = זֶה and אָ, then shortened into the more common אָז (which see). Comp. זֶה, אֲדַיִן.

אָזִין for אֲאַזִין see אָזַן denom.

אַזְכָּרָה (with *suff.* ־רָתָהּ) *f.* an expression in the language of sacrifice, which means according to the rendering of the versions (LXX *μνημόσυνον*, Vulg. *memoriale*) properly *meat-offering of remembrance* (מִנְחָה) i. e. either what brings the persons sacrificing to the remembrance of God, or what brings God gratefully to the remembrance of the sacrificers. Hence it is formed according to *Hifil* from זָכַר, denoting that holiest part of the meat-offering which was consumed upon the altar Lev. 2, 2 9 16; 5, 12; 6, 8; Num. 5, 26. But the portion was named אַ׳ not merely as it was applied to all kinds of מִנְחָה dedicated to God and burnt upon the altar; the pure frankincense set out with the shew-bread (in vases) Lev. 24, 7, and which was burnt upon the altar was also so termed (Jos. Ant. 3, 10, 7). In this sense also the verb הִזְכִּיר means *to sacrifice* Is. 66, 3, or *to consecrate* generally 49, 1. One sees from Numb. 5, 15, where מִנְחָה is called מִנְחַת זִכָּרוֹן and from which, as being מַזְכֶּרֶת עָוֹן, oil and frankincense were omitted, that this connexion of ideas has prevailed in the application of אַ׳. The signification "name of God" as the highest and holiest has arisen out of "sacrifice" in the Mishna, and so the names of God in Scripture are there termed אַזְכָּרוֹת. Yet this signification may be also connected with that in זֵכֶר (which see).

אָזַל I. (3 *f.* אָזְלַת an Aramaean form for אָזְלָה Deut. 32, 36; once the *future* תֵּזְלִי Jer. 2, 36 contracted from תֶּאֱזְלִי, comp. אֵהַב from אֶאֱהַב, אֵחַר from אֶאֱחַר) a rare poetical verb (yet common in Aramaean) *intr. to go*, having the numerous secondary significations of הָלַךְ: hence אָ׳ מִן *to fail*, applied to food 1 Sam. 9, 7; or *to dry up*, applied to water Job 14, 11; without a preposition, *to vanish*, spoken of power (יָד) Deut. 32, 36, and אָ׳ לוֹ in the signification of הָלַךְ לוֹ (Song of Sol. 2, 11), *to go away* Prov. 20, 14. The passage Jer. 2, 36 מַה־תֵּזְלִי מְאֹד *why goest thou very much* i. e. why runnest thou, is difficult, and admits of various interpretations. In this sense יֵזַל is formed from אָזַל which it may be (comp. יֵתֵא). Yet it might as well be taken from זָלַל (intrans. *to be low*, *vile*, *common*), and then the imperf. יֵזַל would have the same form as יֵקַל, יֵשַׁם, and the passage would mean: *why art thou so very bad*, a sense adopted by the older interpreters. Derivative *n. p.* אֵזֶל.

The stem is frequent in Aramaean, as the Targ. אֲזַל, Syr. ܐܙܠ, Samar. *asal;* the Arabic for it is زَال (med. Waw), and also غَزَلَ. One easily perceives that the root is אֵ־זַל and the fundamental idea not "to go away, roll off," but, as Aramaean usage proves, "to go" generally; and this conception comes originally from the idea "to stir, to move, to move about hither and thither", the opposite of rest, as is the case in הָלַךְ, Aram. הֲךְ. Hence the root lies also in זַל (זָלַל), סַל &c.

אָזַל II. an assumed stem to מְאוּזָּל Ez. 27, 19, but see אוּזָל and מְאוּזָּל.

אֶזֶל (*separation, division*) *n. p.* of a memorial stone between Rama and Nob, which with אֶבֶן 1 Sam. 20, 19 became the name of a place (see אֶבֶן). The Ar., Syr. and LXX read instead of it הַלָּז and the LXX also read אַרְגָּב for אֶבֶן; but the textual reading gives a satisfactory sense.

אזל (3 *pl.* אֲזַלוּ, 1 *pl.* אֲזַלְנָא; *imperat.* אֱזַל־ with the vowel drawn back for אֲזַל) Aram. *to go* Dan. 2, 24; Ezr. 5, 15; with לְ *to go away* Dan. 6, 19 20; Ezr. 4, 23; 5, 8. See אָזַל.

אזן see אֲזֻנוֹת.

אֹזֶן (*dual* אָזְנַיִם which stands for the plural also; on the contrary the *plural* אֲזֻנוֹת belongs to proper names, from אֹזֶן) *f. ear*, as the organ of hearing Deut. 15, 17; Ez. 12, 2. So in the phrases שָׁמַע, אָמַר, הִתְאֹנֵן, בָּכָה, קָרָא, שִׂים, דִּבֵּר בְּא׳ &c. which are easily understood. הַשְׁמָעוּת אָזְנַיִם Ez. 24, 26 *making the ears hear*, causing them to hear. שָׁמַע בְּאָזְנַיִם *to hear with one's own ears* Ps. 44, 22; Job 28, 22.

The primitive אֹזֶן, Ar. أُذْن and أُذُن, Targ. אוּדְנָא (*def.* אוּדְנָא, contracted אוּנָא), Syr. ܐܕܢܐ, ܐܕܢ, Zab. ࡀࡃࡍࡀ, should not be derived from a verb-stem אָזַן which became a denominative, but appears to be formed from אֹז οὖς, *auris*, after the form בֹּשֶׁן, whence the *feminine* בָּשְׁנָה Hos. 10, 6. If one were to try to get to the derivation by a verb-stem, אזז would be equivalent to أَذَّ to cut, comp. أُذْنُوة point, so that אֹזֶן would be named from its pointed shape. From אֹזֶן once formed have arisen אָזַן, אָזֵן and אֲזֻנוֹת, with the denominative

אָזַן (not used) *intr. to hear, hearken; to perceive;* from Kal comes only the derivative אָזֵן belonging to the proper name אֲזַנְיָה; comp. the Arabic أَذِنَ, which is likewise a denominative. *Pihel* אִזֵּן, only assumed for Eccles. 12, 9 according to the versions (Aquila, Gr. Ven., Syr., Targ.) and the ancient interpreters (see Ibn ʿEsra): *to cause to understand, propose*, comp. Ar. آذَنَ; but it may be more conveniently referred to the following verb אָזַן I. — But the conjugation used is

Hifil הֶאֱזִין (2 *sg.* הֶאֱזַנְתָּ, *fut.* יַאֲזִין, *imper.* הַאֲזִינָה, הַאֲזֵן) properly to incline the ear, to direct the ear, i. e. *to hear attentively, to observe, perceive* Is. 1, 2; 8, 9; with אֶל or לְ Ex. 15, 26; Deut. 1, 45; Ps. 77, 2; Job 34, 2 16 *to listen to something, to obey some one;* with the accusative *to perceive, hear* Job 33, 1; 37, 14; Ps. 17, 1; 86, 6; seldom poetically with עַד for אֶל Num. 23, 18. Mostly in the signification *to grant*, spoken of God who hears prayer; or *to obey*, spoken of men. Contracted forms are אָזִין from אַאֲזִין Job 32, 11; מֵזִין from מַאֲזִין Prov. 17, 4, as often occurs in verbs פ״א. Derivatives are the proper names יַאֲזַנְיָה, אָזְנִי, אֲזַנְיָה.

אָזַן I. (not used) *trans. to weigh, to ponder; determine, settle;* hence *Pihel* אִזֵּן Eccles. 12, 9 *to weigh, prove*, parallel חִקֵּר. Derivatives are מֹאזְנַיִם and יָזַן (c. יָזַן) = אָזַן in the proper name יְזַנְיָה with Yod distinguishing it from אֲזַנְיָה.

The stem has come from יָזַן, Ar. وَزَنَ, changing Yod into ʾAlef; and to יָזַן in the signification „weighty, heavy," hence „to be fat" belongs מְיֻזָּנִים Jer. 5, 8; the Ar. أَوْزَنَ to be strong, powerful, points to the correct view.

אָזַן II. (not used) *tr. to make, prepare*, hence אֵזֶן *an implement;* but the stem of this noun is probably זַן (זוּן), and it is formed like אֵזֶק from זַק with א prosthetic.

אֵזֶן (with *suff.* אֲזֵנֶךָ, according to many mss., Ibn Koreish and other lexicographers *pl.* אֲזֵנֶיךָ) *m. implement, furniture* Deut. 23, 14. If it is to be derived from אָזַן, it can only be in the signification of the Arabic زَانَ to adorn, set in order, whence אֵזֶן will be equivalent to زَيْن dress, metaphorically *arms*, then *implement*, as a similar transference of idea is found in Mediterranean (Indo-Germanic), and as *Ibn Koreish* compares

the Arabic زان; interpreters comparing also the Aramaean זְוָן, זַיְן, Syriac ܙܝܢܐ &c. But since no trace of a verb אָזַן is found in this sense either in Hebrew or the dialects, as Ibn Koreish renders אֲזֵנֶךָ by the corresponding زينك, the LXX and Vulg. already presupposing another derivation in ζώνη, balteus (sword-belt), it is right to assume with *Parchon* and other lexicographers that אֲ is merely prosthetic to זַן (from זון II.), and then זַן is of the same origin as the Aramaean זַיְן, זְוָן, Ar. زين &c., just as other nouns beginning with ז take א prosthetic, comp. אֶזְרֹעַ, אֲזִק. See זון II.

אָזְן (from אוּזֶן after the form שׁוּנֵם, סוּגַר; *point, top*) *n. p.* of a village in the vicinity of the two Bêth-hôrôn, built by שֶׁאֱרָה an Ephraimitess, to which the name Sherah was given by way of distinction from another אָזְן 1 Chr. 7, 24. See אַזְנוֹת.

אַזְנוֹת (*pl.* of אָזְן; *c.* אַזְנוֹת; *top, corner*) *n. p.* of a city in the territory of Naphtali at mount Tabor, hence called אַזְנוֹת תָּבוֹר Josh. 19, 34, which Eusebius found in Ἀσανώθ (אַזְנוֹת) in the district of Sipphoris (צִפּוֹרִי). אַזְנוֹת (אָזְן) as well as אָזְן is formed from the primitive אֹזֶן, transferred from the resemblance of mountains in shape to names of places there existing, just as اذن also became the name of a mountain (comp. טַבּוּר, כִּסְלוֹת in כִּסְלוֹת תָּבוֹר).

אַזְנָח (after the form אַכְזָר, אַכְזָב) *adj. m. drying up*, from זָנַח (which see). Hence is derived only the *denom. Hifil* הֶאֶזְנִיחַ (retaining the formative letter) *to appear to dry up* i. e. to dry up, Is. 19, 6.

אָזְנִי (from אָזַנְיָה; *hearing by Jah*) *n. p. m.* Num. 26, 16. — אָזְנִי is from the infinit. אֲזַן.

אַזַנְיָה (*Jah is hearer*) *n. p. m.* Neh. 10, 10; formed from אָזַן (*c.* אֲזַן) and יָה. Comp. the proper names יַאֲזַנְיָה, ־יָהוּ.

אֲזִק (only *plural* אֲזִקִּים) *m.* equivalent to זֵק *fetters* Jer. 40, 1 (where in several mss. only זִקִּים), 40, 4. אֲ is prosthetic (see אָזִק), since usually זִקִּים stands and the stem זָקַק for it is certain. Arab. ازق in its fundamental signification is connected with חָזַק.

אָזַר (*fut.* יֶאֱזֹר, with *suff.* יַאַזְרֵנִי, as יַאַסְרֵהוּ from יֶאֱסֹר) *tr.* properly to bind, to bind about, hence *to gird, gird about*, e. g. חֲלָצִים Job 38, 3; מָתְנַיִם Jer. 1, 17 to gird the loins, i. e. *to equip;* and like all verbs of putting on, with the accusative of the thing put on: אָ׳ אֵזוֹר *to gird with a girdle* 2 Kings 1, 8; אָ׳ כְּפִי כֻתָּנְתּ Job 30, 18 *to put on after the manner of an under coat*, i. e. firmly attaching to; figuratively אָ׳ חַיִל *to equip with strength*, 1 Sam. 2, 4. Derivative אֵזוֹר.

Nif. נֶאֱזַר *to be equipped, furnished, girded;* with בְּ Ps. 65, 7 instead of the accusative of the object.

Pih. אִזֵּר (*part.* מְאַזֵּר, *fut.* יְאַזֵּר; but also with dagesh omitted in תְּזָרֵנִי, מְאַזְרֵנִי from תְּאַזֵּר־) properly a mere intensive of Kal: *to gird about, to arm, equip*, with a double accusative, especially in a figurative sense applied to joy, power, Ps. 18, 33 40; 30, 12; 2 Sam. 22, 40. מְאַזְּרֵי זִיקוֹת Is. 50, 11 *armed with burning arrows*, in order to set fire to, or *the putters of flames* (see זֵק) i. e. *fire-setters.* More rarely with the omission of one accusative Is. 45, 5, where חַיִל is to be supplied.

Hitp. הִתְאַזֵּר (*fut.* יִתְאַזַּר) *to equip oneself, to arm, gird oneself* Is. 8, 9, but always absolutely and without an accompanying accusative; Ps. 93, 2 the accusative belongs to לָבֵשׁ.

The stem אָזַר is allied in fundamental idea to אָסַר, אָצַר, but the organic root is אָ־זַר, as is proved by the stems זַר (זוּר), צַר (צָרַר) and the organic roots in קָ־שַׁר, חָ־שַׁר, עָ־צַר, עָ־זַר, Aramaean זְרַז. The Arabic أَزَرَ to gird, to be strong, firm, وَزَرَ to make fast, surround, proceeds like the Hebrew חָזַק from a similar fundamental idea, as the noun إِزَار a covering and the denom. أَزَّرَ to cover, still shew.

אֶזְרוֹעַ (with *suff.* אֶזְרֹעִי) *f.* equivalent to Aram. זְרוֹעַ with א prosthetic, Jer. 32, 21.

אֶזְרָח (*c.* ־רַח; without *plur.*) *m.* 1. *native*, *born in a country*, spoken of men, opposed to גֵּר Ex. 12, 49; Lev. 16, 29; 17, 15; 18, 26; fully אֶ׳ הָאָרֶץ Ex. 12, 19; Num. 9, 14. Then applied to things: *inborn*, *native*, a thing which has originated and come forth in the place where it is; hence spoken of a tree which grows in its own soil and has not been transplanted Ps. 37, 35; a native tree is also *a strong tree*, because one that has grown where it is from the beginning is stronger than a transplanted one, in which sense the LXX and Vulg. generally have *κέδρος, cedrus.* — In these connected significations אֶ׳ is formed directly from the stem זָרַח (which see) after the form אַכְזָב, אֶזְנָח. — 2. equivalent to the proper name זֶרַח (see 1 Chr. 2, 6) of the tribe of Judah (זֶרַח receives here the אֶ prosthetic); whence arises the *patron.* אֶזְרָחִי an Ezrahite, a descendant of זֶרַח or אֶזְרָח, spoken of אֵיתָן 1 Kings 5, 11; Ps. 89, 1, and of הֵימָן 88, 1; compare on both 1 Chr. 2, 6. But though Heman and ʾEthan are adduced as belonging to the tribe of Judah and descended from זֶרַח, yet in 1 Kings and the Psalm those of Levitical descent are meant 1 Chr. 6, 29; 15, 17 19; 16, 41 42; 25, 1 4, since a זֶרַח was in the genealogical tree there also (1 Chr. 6, 6).

אֶזְרָחִי see אֶזְרָח.

אָח I. (*c.* אֲחִי, also in proper names אֲחִי and אַח; with *suff.* אָחִי, אָחִיו and אֲחִי־הֶם, אֲחִיכֶם; *plur.* אַחִים, with *suff.* אַחַי, אֶחָיו from אַחָיו, as often happens in the case of an impossible reduplication, e. g. הֶחָכָם; אַחֶיךָ and אֲחֵיכֶם, ־הֶם) *m.* properly a very old word of relationship, forming with אָב, חָם *one* kindred, and almost so metamorphosed in *constr.* and before annexes. It denotes *brother* in general, in the very frequent use of it, but whether a uterine brother (Gen. 49, 5) or half-brother by the father or mother's side can only be discovered from the connexion Gen. 24, 29; Mal. 1, 2. Yet one finds a more exact determination where the degree of relationship is a point of importance, or where a person wishes to speak more plainly, e. g. with the appended בֶּן־אִשָּׁה, בֶּן־אֵם, בֶּן־אָב, אָחוֹת. אָח *brother* is used in a still greater variety of ways than אָב, being transferred and borrowed most diversely, and though an exhaustive enumeration is unnecessary on account of the easy recognition of the particular meaning in a given place, yet the following gradations of signification deserve mention: 1. *friend*, *companion*, with relation to mental brotherhood 2 Sam. 1, 26; 1 Kings 9, 13; Job 6, 15; 19, 13. — 2. By enlargement of brotherhood transferred to persons belonging to one family, race, country and people, and therefore much the same as *relation*, *fellow-countryman*, i. e. of a nearer or more distant circle as one belonging to the same internal brotherhood Gen. 13, 8; 14, 16; 29, 12; Num. 8, 26; 16, 10; Judges 14, 3; 2 Sam. 19, 13; Is. 66, 20; Neh. 3, 1. Those of the same family, tribe, people &c. may be looked upon as blood-related brethren in a figurative sense. Still widening out the circle farther, so as to extend it to other peoples and men, to whom one stands in near relationship or with whom he is allied by origin, it denotes — 3. *an ally*, *confederate*, Am. 1, 9; Gen. 9, 25; Num. 20, 14; Neh. 11, 12 14; 2 Chr. 5, 12. — 4. Extended to the widest human circle and arising out of a moral view is the signification: *neighbour*, *fellow man* Lev. 19, 17; 25, 35; Deut. 21, 1; 23, 21, the same as רֵעַ in this respect. — 5. From the last and widest sense has come the use of it for *any one*, with אִישׁ preceding, *alter* ... *alter*, *the one* ... *the other*, just like the usage of אִישׁ ... רֵעַ, e. g. אִישׁ אֶל־אָחִיו *one to another* Gen. 42, 28; Ex. 16, 15; אִישׁ אֶת־אָחִיו *one another* Ex. 10, 23; אִישׁ מֵעַל־אָחִיו *one from the other* Gen. 13, 11; shorter אִישׁ אָחִיו *one against another* Zech. 7, 10; אִישׁ וְאָחִיו *one as the other* Ez. 4, 17; Deut. 25, 11, and so in

all possible varieties. For greater variety the word is applied besides אִישׁ ... רֵעַ Is. 19, 2, even to animals Jo. 2, 8 and inanimate things Ex. 25, 20; 37, 9. — 6. אָח *fellow* appears in poetical and figurative discourse in order to compare a person with something, or to put one by the side of another to shew likeness of disposition, habits &c. Job 30, 29; Prov. 18, 9, as elsewhere חָבֵר 28, 24 and רֵעַ Job 39, 29 are used. — 7. The use of אָח in compound proper names seems peculiar, whether it be the first member as אֲחִיָּה, אֲחִיָּו, or the second as יוֹאָח. The frequent application of it in such compounds as in the case of אָב (comp. אֲחִימֶלֶךְ and ־אֲבִי, אֲחִיהוּד and ־אֲבִי, אֲחִיָּה and אֲבִיָּה, אֲחִיטוּב and ־אֲבִי, אֲחִינֹעַם and ־אֲבִי &c.), and the ascription of divine epithets as e. g. אָב, מֶלֶךְ, נֹעַם, נָדָב, קָם, עֵזֶר, טוּב, הוֹד and others, which in other cases are connected with יָהּ, יוֹ, יָהוּ, shews that אָח is also to be taken as *expressive of the divine Being* (see אֲבִי). In general אָח may have been current as an epithet of deity as a friend, maker of covenants, and promoter of brotherly association. As a more exact determination of אָח in this signification cannot be given any more than that of אָב, because it belongs rather to the very ancient Hebrew doctrine of God, I have left it untranslated in the interpretation of proper names compounded with it, as in the case of אָב. — 8. אָח Ez. 18, 10 in the member of the verse וְעָשָׂה אָח מֵאַחַד מֵאֵלֶּה, has been looked upon as an orthographical mistake arising from אֶחָד, because the LXX, Vulg. and Syr. have omitted it; but אָח may be Ezekiel's orthography for אַךְ, and it might be translated, *and he does only some one of these things*, but it is better to take אָח in the signification of אִישׁ vs. 7. Derivatives אֲחוֹת, אַחֲוָה, and אָח, אֲחִי, אַחְוֹ, חִי in proper names.

The organic form is אָח here also as in the case of אָב without doubling the guttural sound, Phenician אָח (e. g. וְאָחִי Mel. 1, 2; בֵן אָחִי Plaut. 1, 3), Ar. أَخٌ, Targ. אָח (*def.* אַחָא), Syr. ܐܚܐ, and the still-existing *st. c.* אָח in the proper names אַחְאָב, אֶחָבָן confirms this; but in the grammatical formation the forms אֲחוּ and אֲחִי already appear, being perceptible from the construct state; as the grammatical forms אֲבִי and אֲבוּ from אָב are also prominent. אֲחִי is the usual construct state, and appears so with the *suffixes* (אֲחִיכֶם, ־יהֶם, and אָחִיךָ, אָחִיו, אָחִינוּ with the abiding tone *a*, because the accent rests upon *i*, see אָב) and in the numerous proper names connected with it; but אֲחוּ also appears in proper names, though rarely (e. g. אֲחוּמַי), and may be easily seen from the derivatives אַחֲוָה, אָחוֹת. In the dialects this double grammatical formation is more strongly represented: in Arabic the *st. constr.* is أَخُو (أَخَا, أَخِى) and the form أَخُو is still perceptible in the dual أَخَوَانِ, plural إِخْوَةٌ, Targ. אֲחוּךְ, Syr. ܐܚܘܗܝ &c., as also many derivatives presuppose the form *ăchu*. These grammatical forms *ăchî*, *ăchû* follow the analogy of derivatives from ל״ה, without there being any reason for actually deriving אָח from a stem אָחָה, which equally applies to אֲבִי and אֲבוּ. Besides these forms that follow known analogies of cognate words, a form reduplicating the guttural was at the foundation of the idea, which can be seen from the plural אַחִים, Targ. אַחִין, Syr. ܐܚܐ, from the plural form before the suffixes (אַחֶיךָ, אַחַי &c.), and the Arabic also appears in the singular أَخٌّ. A like analogy in the case of אָב is only presented by the Aramaean אַבָּא. But though the organic root is not clear and the connexion with the Mediterranean (Indo-Germanic) does not meet the view as in אָב, yet we must not on that account assume אָח (אָחַח) or אָחָה as the organic root, since the harder reduplication probably arose in certain forms by the mere pronunciation. The rejection of אֲ from אֲחִי and אֲחוּ in some proper names, e. g. חִיאֵל from אֲחִיאֵל,

חִירָם from אֲחִירָם, might perhaps be worthy of attention, but these can be explained in another way.

אָח II. (only *sing.* and rare) *f.* properly fire, from אח (אָחַח), then: *chafing-dish*, which heats winter chambers in the east Jer. 36, 22 23; LXX *ἐσχάρα πυρός*, Vulg. *arula*, Syr. and Targ. fire, Ibn G'anâch מַחְתָּה, more or less conjecturally; Ar. أجّ. In the Talmudic time the word was no longer intelligible (Sab. 20 a).

אָח III. (only *plur.* אָחִים) *m.* equivalent to אָחוּ *meadow*, הִפְרִיא בֵּין אַחִים Hos. 13, 15 *to bear fruit between meadows.* Guided by הִפְרִיא and influenced by the apodosis, the oldest interpreters and lexicographers have explained the word אַחִים in this manner; but the usual signification *brethren* may be retained.

אָח IV. *interj.* an exclamation of grief: *ah! alas! woe!* Ez. 6, 11 with לְ; but אָח 21, 20 is uncertain in this signification, many taking it there for אַךְ. By fusing it together with הָהּ in הֶאָח Job 39, 25 another *interjection* has been made out of it expressing malicious joy *aha!* (see הֶאָח). On אָח comp. أخّ (Schol. on Hamas. p. 222). — Derivative אֹחַ.

אַח (*pl.* with *suff.* אֶחָיךְ) *Aram.* Ezr. 7, 18, the same as Hebr. אָח *brother*, which see.

אֹחַ (only *pl.* אֹחִים) *m.* properly a howling animal, formed from the interjection אָח, but then concrete, *howlet*, Germ. *Uhu*, doleful creatures that dwell among ruins, Is. 13, 21. The versions and interpreters have conjectured that it either means howling, or some animal that lives among ruins. Hence it should neither be derived from אָחַח nor אָנַח. The Phenician *pl.* אחים (*c.* אחי Eryc. 2) is said to denote *tones of lamentation.*

אַחְאָב (formed from אָב and אָח, as an appeal to God, i. e. *God* as creator is *a friend*) *n. p. m.* 1 Kings 16, 28; 22, 40; Jer. 29, 21; for which אֶחָב Jer. 29, 22 stands by contraction. Compared with the contracted Targumic form אֶחָב, Syr. ܐܚܐܒ father's-brother, א' has been translated in the sense of דּוֹד. But אַחְאָב is not very different from אֲחִיָּה, יוֹאָב (see אֲבִי and אָח I.).

אֶחָב see אַחְאָב.

אַחְבָּן (*'Ach* i. e. *God is knowing*) *n. p. m.* 1 Chr. 2, 29. בָּן (from בִּין) intelligent, knowing, is in proper names like יָדָע a quality of God, comp. בִּינָה; and אָח is a very old epithet of God like אָב.

אֶחָד see אֶחָד.

אֶחָד (a shorter form אַחַד Ez. 33, 30 for אֶחָד, out of which came next the Aram. form חַד the same, hence אַחַד even in the *absolute state* Gen. 48, 22; Is. 27, 12; 66, 17 K'tib; Zech. 11, 7; but regularly the *constr.* only is אַחַד; *pl.* אֲחָדִים) *num. card. m.* 1. *one*, *unus*, with the *feminine* formed from it אַחַת (which see), made into a formal *adjective* Gen. 1, 9; 2, 24; 11, 6; 27, 45 &c. Besides the frequent adjective use of אֶחָד it appears 2. in enumerating the days of the month, *first*, *primus*, בְּיוֹם א' לַחֹדֶשׁ *on the first day of the month* Ezr. 3, 6; 7, 9; 10, 16 17; Neh. 8, 2, and with the omission of יוֹם Gen. 8, 5; Ez. 26, 1; 2 Chr. 29, 17; also in the enumeration of years, e. g. of a reign Dan. 9, 1 2 Ezr. 1, 9; seldom, however, in counting the days of the week Gen. 1, 5 (comp. Ar. يوم الأحد, Syr. ܚܕ ܒܫܒܐ, *μία τῶν σαββάτων* Acts 20, 7; 1 Cor. 16, 2). Because this mode of speaking is rare in Hebrew, even *Josephus* (Ant. I, 1, 1) and *Philo* (de op. mundi) looked for something else in it. — 3. The meaning *the first* is also expressed by הָאֶחָד in enumerations, namely where הַשֵּׁנִי, הַשְּׁלִשִׁי &c. follow, which may indeed be also translated *the one*, like the Latin *unus*, *alter*, *tertius*, Greek *μία*, *δευτέρα*, *τρίτη* Gen. 2, 11; Ex. 25, 32; 28, 17; Num. 11, 26. But when a second only follows, there stands in the other member of the verse also אָחִיו Gen. 10, 25 or even הָאֶחָד Ex. 18, 3; 2 Sam. 14, 6, or שֵׁנִי and חֲבֵרוֹ Eccles. 4, 10. When put after the noun

אֶחָד alone is often put for הָאֶחָד, because the numeral is already definite in itself GEN. 42, 19; NUMB. 28, 4; 1 SAM. 13, 17. — 4. In repetitions, e. g. אֶחָד ... אֶחָד, or both with the article: *the one ... the other*, *unus ... alter* Ex. 18, 3; JUDGES 16, 29, or also אֶחָד ... וְאֶחָד ... וְאֶחָד, *the one ... the other ... the third* 1 SAM. 10, 3; or distributively *each one* NUMB. 13, 2; 34, 18. The following formulas should be understood in this sense: אֶחָד לְאַחַד (אַחַד st. abs.) Is. 27, 12 *one after the other*, *singly;* omitting the first אֶחָד in אַחַר אַחַד (אֶחָד) Is. 66, 17 *one after the other*, *man for man*, Targ. סִיעָא בָּתַר סִיעָא, and so Theod., Symm., Syr. and others, because אַחַר was already read instead of אַחַד; חַד אֶת־אַחַד *one with the other* Ez. 33, 30, where חַד has arisen out of אַחַד; אֶחָד בְּאֶחָד *one to the other*, JOB 41, 8, comp. אִישׁ בְּאָחִיו vs. 9; אֶחָד ... לְאֶחָד *one to the other*, 1 KINGS 3, 25. The *plural* אֲחָדִים in this sense: *individuals*, *some*, GEN. 27, 44; 29, 20. — 5. אֶחָד is sometimes made strongly prominent in the signification of, *the* known and definite individual, or *one*, applied to Abraham Is. 51, 2; to God JOB 31, 15, in which sense it may be translated *the only one*, *the one alone*, *a single one* MAL. 2, 10; לֹא־אֶחָד *none* 2, 15; הָאֶחָד *a single one* GEN. 19, 9. Here belongs also בְּאֶחָד *a single one*, spoken of God JOB 23, 13. The בְּ is put to announce, *in* what respect something appears, comp. Ex. 6, 3; Ps. 39, 7; 68, 5. In Phenician באחד (Mass. 3 and 4) means: for each one, every one. — To this is attached the usage of the word for: *sole*, *chief*, put after the noun Ez. 7, 5; JUDGES 16, 28, or even the numeral alone SONG OF SOL. 6, 9. — 6. This method of making א' prominent while it is firmly attached to the noun, appears in the signification *one and the same*, e. g. יוֹם אֶחָד *on one and the same day* GEN. 27, 45; 41, 11. In a similar sense אֲחָדִים, when it is attached to the noun in the plural GEN. 11, 1. — 7. Vice versa א' is used where no single person is definite or prominent, but a mere indefinite oneness is intended, hence like the indefinite article e. g. נָבִיא א' 1 KINGS 20, 13 *προφήτης τις;* the א' prefixed as in Aramaean in אֶחָד קָדוֹשׁ *a holy one* (angel) DAN. 8, 13; 1 KINGS 19, 4; Ez. 8, 8 (in a similar way does אִישׁ stand, or the plural יָמִים Is. 65, 20); in the same method: *some one*, *aliquis*, *nonnemo*, e. g. יוֹם א' *some day* ZECH. 14, 7, hence אֵין־א' or לֹא־א' *no one* NUMB. 16, 15; 1 KINGS 8, 56. — 8. This signification appears in those instances especially where א' in the construct state is connected with a noun following, e. g. אַחַד הָעָם GEN. 26, 10 *some one of the people;* 22, 2; LEV. 13, 2; 2 SAM. 6, 20, which mode of expression again is weakened into the mere designation of the indefinite article *an* or *a*, e. g. אַחַד הַבֹּרוֹת *a pit* GEN. 37, 20; so too 2 SAM. 6, 20; JOB 2, 10. — כְּאֶחָד, Aram. כַּחֲדָא, Gr. *καθ' ἕνα* (1 COR. 14, 31) is used adverbially *as one* i. e. *together* Is. 65, 25; EZR. 2, 64; ECCLES. 11, 6 (JUDGES 20, 8 כְּאִישׁ אֶחָד stands instead of it); still farther לַאֲחָדִים *into one*, *into unity* Ez. 37, 17.

The same original numeral (*card. numb.*) is pronounced in the *feminine* אַחַת from אַחֶדֶת, in pause אֶחָת, and so in connexion with ten א' עֶשְׂרֵה, as the *masculine* אַחַד עָשָׂר. The feminine admits of as various significations and acceptations as אֶחָד. The following are the most noteworthy: 1. the signification *only*, *especial*, *extraordinary*, e. g. רָעָה אַחַת רָעָה Ez. 7, 5 *a misfortune*, *an only misfortune*, but one may read with the Targum, Syr. and others רָעָה אַחַר רָעָה *evil upon evil;* נְקַם אַחַת *a singular revenge* JUDGES 16, 28, standing alone, having just the same meaning as יְחִידָה SONG OF SOLOM. 6, 9. — 2. אַחַת לְאַחַת ECCLES. 7, 27 in the same sense as לְאַחַד אֶחָד. — 3. *once*, the nouns פַּעַם or רֶגֶל or in the case of time עִתּוֹת being omitted, i. e. the feminine numeral is placed alone as a neuter 2 KINGS 6, 10; Ps. 62, 12; JOB 40, 5. שְׁתַּיִם, שֶׁבַע, מֵאָה are used in the same way.

The organic form אַחַד, belonging to

אֶחָד, אַחַת (comp. Ar. أَحَدٌ, Targ. חַד, Syr. ܚܕ, Sam. *achad*) has not only no verbal root in Semitic, but agrees with numeral roots in Mediterranean (Indo-Germanic), as numbers generally do from one to ten, e. g. Sanskrit *êka*, with *d* dropped, and *êkatera* one of two, preserved in Greek in ἑκάτερος, ἕκαστος. — Derivatives אֵחוּד a proper name, and

אחד (*denom.* from אֶחָד), only in *Hithp.* הִתְאַחֵד *to do a thing cleverly* (in strength) Ez. 21, 21. יָחַד, Ar. وَحَدَ, might be considered a secondary form. But though the ancients and also *Ibn Ganâch*, *Kimchi* and others have thought of a similar explanation, yet the LXX and Vulg., because the denom. word-stem among the Hebrews was only current in יָחַד, took אחד as = חַד (חָדַד), *Ibn Koreish* as = אֶחָז, and some mss. read even הִתְאַחֲרִי *turn thyself backwards*, and therefore it expresses with הַשְׂמִילִי, הֵימִינִי and הָשִׂימִי a turning to all sides (פָּנַיִךְ is to be supplied, comp. 6, 2: *turn thyself forward*). See יָחַד (Phenic. יחד, hence יַחַד, יְחִידִם) and its derivatives.

אחה (not used) *tr.* 1. *to unite*, *to attach*, *to bind around*, *to treat brotherly*, perhaps merely a denom. from אָח (which see), as the Aram. אֲחָא to sew together, Ar. أَخَا to be a brother or friend, denominat. from אָח, أَخٌ, hence אַחֲוָה. — 2. *intr. to intertwine*, *to twist together*, *to entwine*, spoken of rushes. Derivatives אָחוּ, אַחִים. See אָחוּ and אָח in אַחִים.

אָחוּ *m.* what grows in water, in a swamp, *grass*, *reeds*, particularly *Nile-grass* Gen. 41, 2 18; Job 8, 11. The LXX (ἄχι and ἄχει, and the same in Is. 19, 7 even for Hebr. עָרוֹת) and Ben-Sira (40, 16) have retained it as an old Egyptian word (Copt. *pi-akhi* ⲡⲓ-ⲁϧⲓ, *pi-achi* ⲡⲓ-ⲁϫⲓ, *achei* ⲁϫⲉⲓ, *pi-egi* ⲡⲓ-ⲏϫⲓ, Theb. *ache* ⲁϫⲉ). But since it has no suitable derivation in Coptic, and the grammatical formation is also Hebrew, it may be derived from a denom. stem אָחָה *to bind*, which is used in the Mishna, whence אָחוּ after the form שָׁחוּ, properly *rushes*, then *reed-grass* generally, like *juncus* from *jungo*, as in Greek σχοῖνος means a *bulrush* and a *rope*. Thus אָחוּ is originally parallel with גֹּמֶא. The Targumic עַרְקָא *rushes* (elsewhere rope) which is put for it refers to this origin. In the Talmud אַחֲוָנָא also appears in the signification *reed-grass*, and the Coptic ⲟⲉⲓⲕ *reeds* is related to it, as are the preceding forms. In Phenician אחו seems to be still found in Χούδουα, Χουλοίμ, designated as Phenician by Dioscorides (4, 4; 4,52); but this is uncertain.

אֲחוּ *constr.* of אָח in proper names, see אֲחוּמַי, אֲחוּחַ.

אֵחוּד *n. p. m.* see אֵהוּד; once אֶחִי (which see) stands for it Gen. 46, 21.

אַחְוָה *f. saying*, *declaration*, *proof* Job 13, 17. See חָוָה.

אַחֲוָה (from אָח and אָחָה which see) *f. brotherhood* Zech. 11, 14. It is a late noun, more frequent in the Mishna and the dialects (Ar. أُخُوَّةٌ, Syr. ܐܚܘܬܐ); Talm. denom. נִתְאַחֲוָה.

אֲחוֹחַ (from אַחוּ־אָח, comp. אֱלִיאֵל) *n. p.* of a Benjamite 1 Chr. 8, 4, for which vs. 7 has אֲחִיָּה, which means the same thing. Hence the *patronymic* הָאֲחוֹחִי 1 Chr. 11, 12 29, הָאֲחֹחִי 2 Sam. 23, 28 i. e. of the family of אֲחוֹחַ; but in 23, 9 for בֶּן־אֲחֹחִי we should read הָאֲחֹחִי.

אַחֲוָיָא (*c.* ־יַת) Aram. *f. the solution* (of riddles) Dan. 5, 12, from חֲוָא = Hebr. חָוָה; it is properly the infin. Aph.

אֲחוּמַי (*God* [אָח] *effects propagation;* for מַי, מוֹ comp. מוֹאָב, perhaps also בִּנְיָמִין = מִיָּמִין) *n. p. m.* 1 Chr. 4, 2. Possibly also it may be formed from חוּם with אֲ prosthetic.

אָחוֹר (from אָחַר; *pl. c.* אֲחֹרֵי, with *suff.* אַחֲרֵיהֶם, אֲחֹרַי) *m.* 1. *the backside*, *hinderpart*, *rear*, *tergum*, i. e. the hinder part of a thing, the antithesis to פָּנִים; metaphorically *the west*, opposite to קֶדֶם east, Is. 9, 11; Job 23, 8 (comp. שְׂמֹאל, יָמִין), hence in the *plur.* collectively the

quarter behind (as פָּנִים in like manner expresses collectively the quarter before), though it is only translated *the back*, *the hinder side* Ex. 26, 12; 1 Kings 7, 25; 2 Chr. 4, 4. Figuratively אֲחֹרִים is applied to God looked at Ex. 33, 23, opposed to פָּנִים, which has been a treasure for allegory. — 2. More frequently as an *adverb of place*, just as קֶדֶם, פָּנִים, אַחֲרוֹן are employed, in the signification *behind*, *from behind*, *backward*, a) properly as a noun in the accus., which usually stands for the adverb, Ar. أُخُرًا, hence אָחוֹר וָקֶדֶם Ps. 139, 5 *behind and before* i. e. *entirely*, for which Isaiah has 9, 11 מִקֶּדֶם . . . מֵאָחוֹר, rather expressing, however, the quarter of the heavens, *from the east* .... *from the west*, LXX ἀφ' ἡλίου δυσμῶν, Targ. מִמַּעַרְבָא. פָּנִים וְאָחוֹר Ez. 2, 10 *before and behind*, 1 Chr. 19, 10; 2 Chr. 13, 14 *on all sides*, for which also מִפָּנִים וּמֵאָחוֹר 2 Sam. 10, 9 stands. This adverb is most frequently used in connexion with verbs in order to modify their signification by *backwards*, *backward*, e. g. נָפַל אָ' Gen. 49, 17; שׁוּב אָ' Ps. 9, 4; 56, 10; Lament. 1, 8 or in Hifil הֵשִׁיב אָ' Ps. 44, 11; Is. 44, 25; Lament. 1, 13; 2, 3; נָסוֹג אָ' 2 Sam. 1, 22; Ps. 35, 4; Is. 42, 17; נָזוֹר אָ' Is. 1, 4; הִכָּה אָ' *to strike back* Ps. 78, 66; כָּשַׁל אָ' Is. 28, 13. b) with prepositions, as: מֵאָחוֹר *from behind*, opposite to מִפָּנִים 2 Sam. 10, 9; *from the west* Is. 9, 11; לְאָחוֹר after נָסַב *to turn backward* Ps. 114, 3; הָיָה לְאָ' to be backwards, i. e. *fallen away*, *turning the back*. — 3. as an adverb of time, *later*, *in the future*, comp. קֶדֶם time before, past, only with לְ, as לְאָ' Is. 41, 23 *in the time following*, שָׁמַע לְאָ' *to hear into the following time* 42, 23. The later interpretation *nates* is also in Arabic. Derivatives אַחֲרִית and

אָחַר *denom.* from אָחוֹר, only *Hithp.* הִתְאַחֵר *to turn oneself backwards* i. e. *westward* Ez. 21, 21, as many wish to read for הִתְאַחֲדִי. See אָחַד.

אָחוֹת (*constr.* אֲחוֹת, with *suff.* אֲחֹתִי, אֲחֹתוֹ, אֲחֹתֵנוּ, once Numb. 6, 7 אַחֹתוֹ; *pl.* אֲחָיוֹת, only with *suff.* אַחְיוֹתַי K'ri Josh. 2, 13, אַחְיוֹתַיִךְ Ez. 16, 52, אַחְיוֹתָיו Job 42, 11, אַחְיוֹתֵיהֶם 1 Chr. 2, 16; but there is also another *plur.* with *suff.* אַחוֹתַי Josh. 2, 13 K'tib, אֲחוֹתֵךְ Ez. 16, 51 55 61 for אֲחוֹתַיִךְ, אַחְיוֹתֵיכֶם Hos. 2, 3 for 'אַחְ) *f. sister* of full blood, Gen. 4, 22, sister by a stepmother 20, 12 or by a stepfather Lev. 18, 11, in short it is used as variously as אָח, and, as is pointed out there more fully (בַּת־אָב, בַּת־אֵשֶׁת אָב, בַּת־אֵם), where the degree of relationship is meant to be specialised, 18, 9. The idea of the relationship involved in *sister* is transferred to *a relative*, *kinswoman* Job 42, 11, *one of the same tribe or country* Numb. 25, 18, *niece* Ez. 16, 55 according to the LXX, and is as in the case of אָח, hence אָחוֹת like אָח is an endearing address, Song of Solom. 4, 9, as the Ar. أختي, Lat. *soror*. Figuratively אָחוֹת is spoken of sister cities or kingdoms Jer. 3, 7; Ez. 16, 46; 23, 31, so far as they stand in near relationship to one another; and so it is employed like אָח in order to express a close mental relation Prov. 7, 4, or generally to denote a firm connection Job 17, 14. In the expression אִשָּׁה אֶל־אֲחוֹתָהּ Ex. 26, 3; Ez. 1, 9 'אָח denotes simply *the other* like רְעוּת, and is to be taken on the whole like אִישׁ אֶל־אָחִיו.

The feminine singular form אָחוֹת has arisen from אֲחוּ, connected with the feminine termination *at*. The ū of the ground-form with the ă in ăt is fused into ô, where the ā preceding is lengthened in the absolute state, and is seldom uttered sharply as in אַחִים (אַחֹתוֹ); in Aramaean the ô passes into â, hence we have there אֲחָת, Syr. ܚܬܳܐ for ܐܚܬܳܐ, comp. חָמוֹת. The *pl.* אֲחָיוֹת goes out from the ground-form אֲחִי for the sake of distinction from the *sing.*, while the fem. plur. attaches itself immediately to the ground-form; or it also proceeds from אָחָה in אָחוֹת after the form מְנָוֹת from מָנָה, where however the accent must also remain before the suffix

(comp. מְנוֹתָיו). We should therefore read אַחוֹתַי Josh. 2, 13 K'tib &c. In Aram. the plur. אַחְוָת, Syr. ܐܚܘܬܐ proceeds from a form אחו like the Ar. أَخَوَاتٌ.

אָחַז (*fut.* יֶאֱחֹז, comp. יֶאֱרֹג, but usually יֹאחֵז — *ô* from *aa*, as elsewhere in פא״, and *ê* in the last syllable like the pause-forms in יֹאבֵד ,יֹאמַר ,יֹאכַל —, once יֹחֵז 2 Sam. 20, 9; *imp. pl.* אֶחֱזוּ like אֶהֱבוּ besides אֶחֱזִי from אֱחֹז) *trans.* 1. *to lay hold of*, *seize*, *take*, hence like הֶחֱזִיק בְּ, Ar. أَخَذَ بِ, with בְּ of the member or object, *to lay hold of something* Gen. 25, 26; Ex. 4, 4; Judges 20, 6; 1 Kings 1, 51; Job 16, 12; Ps. 73, 23; Song of Solom. 7, 9; also generally *to grasp*, *to lay fast hold of something*, *to hold*, in a spiritual or figurative relation e. g. Job 38, 13; Eccles. 2, 3; 7, 18, opposite to הִנִּיחַ. בַּאֲשֻׁרוֹ אָחֲזָה רַגְלִי Job 23, 11 *my foot holds fast by his steps* i. e. I do not lose his tracks; always, however, agreeably to the nature of בְּ, denoting the laying hold of an object by one part of it, not the whole. With the accusative of a person or thing: *to take*, *to seize*, *to lay hold upon*, Judges 12, 6; 16, 21; Song of Solom. 2, 15; 3, 4; Ps. 56, 1; 139, 10; most frequently of shuddering, terror, pain, hunger, misery and such like, which seize some one, Ex. 15, 14; 2 Sam. 1, 9; Jer. 49, 24; Ps. 48, 7; Job 30, 16; figuratively *to hold*, applied to the eyelids that they do not close, Ps. 77, 5: *thou holdest the lids* (שְׁמֻרוֹת, Aram. תִּימְרָן) *of my eyes;* seldom as with בְּ *to hold fast by something* Job 17, 9. אָחַז רֹמַח וְצִנָּה 2 Chr. 25, 5 *to handle lance and shield*, then *to equip* generally, אֲחֻזֵי חֶרֶב *equipped with the sword* Song of Solom. 3, 8. — 2. *to hold together*, *to join*, *to fit*, *to pin into one another*, in architecture, proceeding from the idea of *taking*, *laying hold of;* אָחַז בַּקִּיר *to fit into the wall*, *to fasten into the temple-wall* 1 Kings 6, 6; אֲחוּזִים Ez. 41, 6 *fastened*. In this sense with the accusat. *to lay hold of something*, *to hold fast*, 1 Kings 6, 10: *and it* (the side-building) *joined to the house*, i. e. held by the house, by means of cedar beams. Spoken of doors: *to bolt* Neh. 7, 3, properly to fit in or insert the bolts; hence in Aram. אֲחַד, Syr. ܐܚܕ to shut up. — 3. *to take out*, *take away* from a number, with מִן, therefore אָחֻז Numb. 31, 30 47; 1 Chr. 24, 6 *taken out*, comp. נִלְכַּד. The Targ. uses אִתְּחַד, and אִתְאַחַד for נִלְכַּד. Derivatives אֲחֻזָּה and denom. נֹאחַז, proper names אָחָז, אַחְזַי, אֲחַזְיָה, אֲחַזְיָהוּ, יְהוֹאָחָז, אֲחֻזַּת, אֲחֻזָּם.

Nif. נֶאֱחַז *to be held fast*, with בְּ Gen. 22, 13; *to be caught*, with בְּ by something, Eccles. 9, 12. — The other Nifal-form נֹאחַז, *fut.* יֵאָחֵז, is a denomin. from אֲחֻזָּה.

Pih. אִחֵז (*part.* מְאַחֵז) *to enclose*, *encompass*, פְּנֵי־כִסֵּה Job 26, 9 *the outside*, i. e. *round about the throne.*

Hof. הָאֳחַז (only *part.* מָאֳחָזִים) *to be fastened*, with לְ to a thing 2 Chr. 9, 18.

The stem אָחַז, Targ. אֲחַד, Syr. ܐܚܕ, Ar. أَخَذَ, has for its organic root אַ־חַז, and its collateral forms are in the stems לָ־כַד, עָ־קַד, גָּד, אָ־גַד, which express cognate ideas.

אָחָז (*constr.* אֲחַז in compound proper names; *grasper*, *holder*, sc. Jah is) *n. p. m.* 2 Kings 18, 1; 1 Chr. 8, 35; see יְהוֹאָחָז, אֲחַזְיָה. As an attribute of God אָחָז holder, is synonymous with עָזָר helper and with a derivative from חָזַר (יַחְזְרָה surrounding, protecting), from which the interchanges of names are to be explained.

אֲחֻזָּה (*c.* ־זַּת, with *suff.* ־זָּתוֹ; formed from the adject. אָחֹז) *f.* properly *that which is seized*, *laid hold of*, hence *possession*, connected with יָרַשׁ and נָתַן Gen. 47, 11; Lev. 25, 46; most frequently spoken of the possession of land, connected with אֶרֶץ or נַחֲלָה Lev. 27, 24; Num. 27, 7. Accordingly Palestine is called אֲ׳ בְּנֵי־יִשְׂרָאֵל Josh. 21, 41 or אֲ׳ יי 22, 19. Elsewhere appear the following expressions: אֲחֻזַּת הָעִיר Ez. 45, 7 *possession of the city*, אֲ׳ עוֹלָם Gen. 48, 4; אֲ׳ קֶבֶר 23, 9 *possession of a sepulchre*,

and many others. From this comes the denom.

נאחז *Nif.* (*fut.* יֵאָחֵז) *to put oneself in possession*, with בְּ of the thing GEN. 34, 10; 47, 27; NUM. 32, 30; JOSH. 22, 9 19. The form has been made after the analogy of verbs פ״י by way of distinction from נֶאֱחַז.

אַחְזַי (*holder, protector*) *n. p. m.* NEH. 11, 13; for which there is in 1 CHR. 9, 12 יַחְזֵרָה (*encompasser, defender*) from חָזַר.

אֲחַזְיָה (*Jah is holder*) *n. p. m.* 1. 1 KINGS 22, 40; 2 CHR. 20, 35; the LXX and Vulg. read אֲחַזְיָה, which they pronounced according to the Phenician-Syrian method Ὀχαζίας, *Ochazias.* — 2. 2 KINGS 8, 24, for which 2 CHR. 22, 6 have עֲזַרְיָהוּ (*Jah is helper*) and 2 CHR. 21, 17 יְהוֹאָחָז. In proper names those of cognate senses were often interchanged.

אֲחַזְיָהוּ *n. p. m.* 1 KINGS 22, 40.

אֲחֻזָּם (*preservation; from* אָחַז with a formative termination ־ָם) *n. p. m.* 1 CHR. 4, 6.

אֲחֻזַּת (Philistine) *n. p. m.* GEN. 26, 26. The termination ־ַת for masc. proper names is still found in the Philistine גָּלְיַת, and the explanation of the above by the Hebrew אָחַז is uncertain, because we have not yet obtained a clear knowledge of the idiom of the Philistines.

אחח (not used) *intr. to burn, be on fire*, hence *fem.* אָח; Arab. أَجَّ to burn, whence أَجَّة heat, أَحَّ to be hot, to glow. The proper name אֲחוֹחַ (which see) does not belong here.

אֲחִי (abridged from אֲחִיָּה) *n. p. m.* 1 CHR. 5, 15; 7, 34; comp. אֲבִי.

אֵחִי (*connection*, from אָחָה, comp. *Zeuxis*) *n. p. m.* GEN. 46, 21, for which 1 CHR. 8, 6 has אֵחוּד.

אֲחִיאָם (*God founds fellowship*) *n. p. m.* 2 SAM. 23, 33; 1 CHR. 11, 35.

אֲחִידָא (*pl.* אֲחִידָן) *Aram. f.* equivalent to the Hebr. חִידָה, properly the united, closed, from חוּד, hence *riddle* DAN. 5, 12; Syr. ܐܘܚܕܬܐ and from it the denom. ܐܚܕ to give riddles. The א is prosthetic, comp. ܐܪܙܐ = רָז.

אֲחִיָּה (*God is Jah*) *n. p. m.* 1 Sam. 14, 3; 1 KINGS 11, 29. In 2 CHR. 10, 15 there is instead ־יָּהוּ; another time 1 CHR. 8, 4 אֲחוֹחַ which see.

אֲחִיָּהוּ *n. p. m.* 1 KINGS 14, 6.

אֲחִיהוּד (*God is renown*) *n. p. m.* NUM. 34, 27; comp. אֲבִיהוּד.

אַחְיוֹ (*God is Jô;* יוֹ = יָהּ) *n. p. m.* 2 SAM. 6, 3.

אֲחִיחֻד (*God is mysterious; from* חוּד) *n. p. m.* 1 CHR. 8, 7.

אֲחִיטוּב (*ʾAch* i. e. *God, is good*) *n. p. m.* 1 SAM. 14, 3; see אֲבִיטוּב.

אֲחִילוּד (*ʾAch* i. e. *god, of origination*) *n. p. m.* 2 SAM. 8, 16; יְלוּד is an abstract noun from יָלַד (which see), comp. אֲחִימוֹת.

אֲחִימוֹת (*ʾAch* i. e. *god, of death*) *n. p. m.* 1 CHR. 6, 10; but instead of it in 6, 20 is מַחַת, LUKE 3, 26 Μαάθ, from מַח = מַח (comp. נַחַת from נָח, תַּחַת from תַּח) to melt, dissolve, hence מַחַת equivalent to מוֹת dissolution, death.

אֲחִימֶלֶךְ (*ʾAch* i. e. *God, is King*) *n. p. m.* 1 SAM. 21, 2; see אֲבִימֶלֶךְ.

אֲחִימַן (*ʾAch is Man* i. e. *Μῆν*, the male divinity of *Μήνη*, מְנִי Is. 65, 11) 1. *n. p.* of a heathen ʿAnakite NUM. 13, 22; JOSH. 15, 14; JUDGES 1, 10. The goddess מְנִי *Μήνη*, among the Phenicians *Onka*, was also worshipped as a male deity מַן *Μῆν* (*Movers*, Phön. I. 649-50). Hence the name is formed according to analogy, from אֲחִיָּה. — 2. *n. p. m.* in the later period 1 CHR. 9, 17. See מַן, מְנִי.

אֲחִימַעַץ (*ʾAch* i. e. *God is power, dominion*) *n. p. m.* 1 SAM. 14, 50; comp. *n. p.* מַעַץ, from עָצָה which see.

אַחְיָן (*ʾAch is clearness;* יָן for יָם) *n. p. m.* 1 CHR. 7, 19. In proper names ־ָם at the end is frequently interchanged with ־ָן, and אַחְיָן has an analogy in אֲבִיָּם.

אֲחִינָדָב (*ʾAch is noble*) *n.p.m.* 1 Kings 4, 14; comp. אֲבִינָדָב.

אֲחִינֹעַם (*ʾAch is grace*) *n. p. f.* 1 Sam. 14, 50; 25, 43; see אֲבִינֹעַם.

אֲחִיסָמָךְ (*ʾAch* i. e. *God, is supporting*) *n. p. m.* Exod. 31, 6; comp. סָמַךְ in the proper name סְמַכְיָהוּ. יָהוּ therefore corresponds to אֲחִי.

אֲחִיעֶזֶר (*ʾAch is help*) *n. p. m.* Num. 1, 12; 1 Chr. 12, 3; comp. אֲבִיעֶזֶר, אֱלִי־.

אֲחִיקָם (*ʾAch* i. e. *God, is assistant*) *n. p. m.* 2 Kings 25, 22; comp. אֲדֹנִיקָם, עַזְרִיקָם, יְהוֹ־, אֶלְיָקִים, יָקִים, and קְמוּאֵל.

אֲחִירָם (*ʾAch* i. e. *God, is exalted*) *n. p. m.* Num. 26, 38, for which there is in 1 Chr. 8, 5 חוּרָם = אֲחוּרָם and perhaps also אֵחִי וְרֹאשׁ Gen. 46, 21 = אֲחִירֹאשׁ equivalent to אֲחִירָם; *patron.* ־רָמִי; comp. אֲבִירָם. Perhaps the proper names חִירָם and חוּרָם are abridged from אֲח׳.

אֲחִירַע (*ʾAch* i. e. *God, is a friend;* רַע is formed from רֵעֶה after the form שַׁד, זַן) *n. p. m.* Num. 1, 15; comp. רְעוּאֵל.

אֲחִישַׁחַר (*ʾAch* i. e. *God, is early light;* שַׁחַר = יָם in אֲבִיָּם) *n. p. m.* 1 Chr. 7, 10; comp. שְׁחַרְיָה.

אֲחִישָׁר (from אֲחִי־יָשָׁר, *ʾAch is ability*) *n. p. m.* 1 Kings 4, 6; perhaps not יָשָׁר, but יָשָׁר (*c.* יְשַׁר) should be assumed as the groundform; comp. the cognate אֲשֶׁר in אֲשַׂרְאֵלָה.

אֲחִיתֹפֶל (*God* [אָח] *is a spinner of plans*, i. e. counsellor) *n. p. m.* 2 Sam. 15, 12. See תָּפַל.

אָחַל (not used) *tr. to separate*, *keep off*, *hinder*, Arab. أَجَلَ. Derivative *n. p.* אַחְלַי.

אַחְלָב (*fruitful place;* from חָלָב) *n. p.* of a town in the tribe of Asher, Judges 1, 31. Josh. 19, 29, where this very name is wanting in מֵחֶבֶל אַכְזִיבָה, מֵחֵלֶב אַ׳ *from Cheleb to Achlab* should be read, so that חֵלֶב corresponds to אַחְלָב. In the cod. Vat. Ἀπολέβ stands, i. e. ἀπὸ Χελέβ. See חֵלֶב and חֶלְבָּה. — The form is the same as in אַכְזָב, אַכְזָר, אַזְנָח, אֶזְרָח, אַחְלָם.

אַחֲלַי a particle of wishing: *oh that! would that it were!* with the *imperf.* following Ps. 119, 5. The vocable of wishing לוּ, Aram. לְוַי, לוּ in לֵי, אִילֵי, אִלֵּי, the Ar. لَيْتَ, make the last syllable easily recognised. So too the first syllable אַח is known by the word of exclamation אָח. Hence it is compounded of אַח *oh!* and לַי equivalent to לוּ i. e. לְוַי. The versions (LXX ὄφελον, Targ. טוּבַי, Syr. ܛܘܒܐ), old lexicographers and interpreters (*Kimchi*, *Parchon*, *Ibn ʿEsra*) have thought of its being a noun in the plural from חָלָה to ask, or חָלָה, Aram. חֲלָא to please; but such an irregular noun-formation from לה does not occur elsewhere.

אַחֲלֵי the same, 2 Kings 5, 3, only that the last part of the compound is expressed לֵי, which is no more a negative than לַי, but must be considered an abridgement of לְוַאי. On the negative additions לַי and לֵי see under לֹא.

אַחְלַי (properly abridged from אַחְלְיָה, *separating*, *stopping* sc. *Jah is;* from אָחַל) *n. p. m.* 1 Chr. 2, 31; 11, 41.

אַחְלָם after the form אַחְלָב, אַזְנָח, see אַחְלָמָה.

אַחְלָמָה (the final *a* is accentless as in לַיְלָה) *f.* name of a precious stone Ex. 28, 19; 39, 12, in the LXX and Vulg. rendered *amethyst*, in the Targ. עֵין־עֶגְלָא (colour of the bear-star), which version we may suppose to have intended a similar stone. In Hebrew this stone is so called from its hardness (see חָלַם), formed from אַחְלָם *hard*.

אַחְמְתָא (read ʾAchmĕtâ, for אַחְמְתָן) *n. p.* of the metropolis of ancient Media, בְּמָדַי מְדִינְתָּא בִּירְתָא דִּי Ezr. 6, 2, by which no other place is meant than Ἀγβάτανα, *Egbatana* (מ is here β), afterwards *Hamadan*, הַמְדָן, Arab. همدان, as also *ʿEsra Apoc.* 6, 22, *Josephus* (Ant. 11, 4, 6) and the *Vulg.* understood it. According to

Lassen it means *place of horses* (Sanskr. *açvadana* i. e. *ἱπποστασία*); see Ind. Biblioth. III. p. 36. Like the proper name אַחְ', the noun בִּירָה which being applied to שׁוּשַׁן was transferred from it at a later period to the temple-mountain, belongs to the old Persian or Aryan class of languages. Comparisons with the Semitic proper name חֲמָת, or with the Aramaean אַחְמְתָא a chest, Hebr. חֵמֶת, have not the slightest ground of probability.

אֲחַסְבַּי (contr. from אֲחַסְבִּיָה, *blooming, shining* sc. *Jah is;* from חָסַב = עָשַׂב, אָזַב) *n.p.m.* 2 SAM. 23, 34, for which אוּר stands in 1 CHR. 11, 35, which may be similarly interpreted. According to others contracted from אֲחַסֶה בִּיָה.

אָחַר (only 1 *fut.* אָחַר = אֶאֱחַר, comp. אֱהַב, and 3. *fut.* יַחַר = יֵיחַר K'tib) *intr. to remain behind, to tarry, delay, to remain in a place,* GEN. 32, 5; אָ' מִן־הַמּוֹעֵד 2 SAM. 20, 5 *to tarry beyond the time.* Derivatives אַחַר, אַחֵר, אַחֲרֵי, אָחוֹר, אֲחֹרִים, אֲחֹרַנִּית, אַחֲרִית, אַחֲרוֹן, מָחָר, מָחֳרָת, מָחֳרָתָם and the proper names אַחְרָח, אֲחַרְחֵל.

Pih. אִחַר (3 *pl.* אֵחֲרוּ for אִחֲרוּ, but *fut.* יְאַחֵר, *part.* מְאַחֵר) 1. *to remain behind, delay, tarry,* with the *infin.* following, GEN. 39, 19; DEUT. 23, 22; ECCLES. 5, 3; *to delay, defer, put off* with the accusative of the object, Is. 46, 13; GEN. 24, 56. — 2. *to do late* i. e. to procrastinate, hence *to tarry late,* with עַל *at* a thing PROV. 23, 30; with בְּ of time, e. g. בַּנֶּשֶׁף *in the night* i. e. till late into the night Is. 5, 11, yet with the infinitive also, e. g. אִ' שֶׁבֶת *to sit late* Ps. 127, 2. — 3. intrans. *to stay, to delay, to linger* (cognate in sense to בּוֹשֵׁשׁ, מִהְמַהּ) Ps. 40, 18; 70, 6; HAB. 2, 3; DAN. 9, 19, hence without prepositions after it. Derivative perhaps אַחַר.

Hif. only 3 *fut. sing.* with vau consecutive וַיּוֹחֶר 2 SAM. 20, 5 as from יָחַר = אָחַר; but it is Kal, and should be read in the K'ri יוֹחַר like יוֹחַז.

The stem אָחַר sounds in Ar. أَخَّرَ (II. III. V.) in the signification to loiter, put off, delay, Targ. אַחַר, Syr. ܐܘܚܪ, ܐܚܪ to procrastinate, delay, and likewise in other dialects. The fundamental idea, as one may easily see from the derivatives, is not the cessation or holding back of activity, but either relates to time: to be behind, to be later, so that another operation precedes, or to place: to follow, to be in a posterior condition, so far as something is before.

אחר *Aram.* the same, hence אָחֳרִי, אָחֳרֵי, אַחֲרֵי, אָחֳרָן, אָחֳרִין.

אַחֵר (from אָחַר, therefore in *pl.* אֲחֵרִים, JOB 31, 10 אֲחֵרִין) *adject. m.*, אַחֶרֶת (*pl.* אֲחֵרוֹת) *f.* properly tarrying, delaying, retarding, hence 1. *following,* when something has gone before to which it stands in a definite relation 2 KINGS 6, 29; 2 CHR. 3, 11; GEN. 17, 21; most frequently 2. *another, other, a second, alius, alia* (comp. *secundus* from *sequi,* properly the following) GEN. 4, 25; 29, 19; 30, 24, partly opposed to the adject. אֶחָד, partly in the signification *foreign,* parallel זָר Ex. 22, 4; 34, 14; DT. 28, 32. *Subst.* אַחֵר Is. 48, 11 equivalent to אֵל אַחֵר *another God* i. e. idol; elsewhere substantively only in the signification *another, a stranger* JOB 31, 8 10; Is. 65, 22. In אַחֵר מָהָרוּ Ps. 16, 4 'אַ can be nothing but the substantive אַחֵר as in Is. 48, 11, and the object of מָהַר, which has the accusative after it in the signification to buy, to barter, a woman, metaphorically strange gods, comp. JER. 2, 11. This is shewn by the fact, a) that מָהַר appears no where else in Kal in the sense *to hasten,* b) even Pihel according to the nature of the verb is construed only with אֶל and עַל, and c) אַחֵר never appears as an adverb, but אַחַר. The annexation of אַחֵר to proper names for the purpose of distinguishing two places of the same name appears peculiar. So EZR. 2, 31; NEH. 7, 33 34 to נְבוֹ, עֵילָם. But it would be a great mistake to suppose that these should be taken as names of towns in the passages referred to; for not to mention that no trace is found of the name of a city עֵילָם, נְבוֹ and עֵילָם as names

of cities must be connected with אַחֶרֶת. אַחֵר is seldom put for the plural *others* JOB 8,19. — 3. *later*, as elsewhere אַחֲרוֹן Ps. 109, 13; JOEL 1, 3. In the same way other significations may be applied, as they result from the conception of the verb. — 4. (*lateling*) *n. p. m.* 1 CHR. 7, 12.

אַחַר (*abs.* GEN. 18, 5; 22, 13; 24, 55; RUTH 2, 2; PROV. 24, 26; EZ. 40, 1; HOS. 3, 5 &c.; more frequently in the *constr.* אַחַר; *pl. c.* אַחֲרֵי; with *suff.* אַחֲרֵינוּ, אַחֲרֶיךָ, אַחֲרֵיהֶם) *m.* properly hinder, later, after (see אַחֲרֵי); for as one sees from the accentuation and inflection, the word is formed from אָחַר somewhat like דְּבַר (from דָּבָר), by changing the ground vowel into ַ, together with a forward accent on account of the guttural. But commonly it is 1. an *adverb*, as so many other nouns, supposed to be in the accusative, become adverbs, a) of time: *after*, *then*, GEN. 10, 18; 24, 55; PROV. 24, 26; HOS. 3, 5, always joined to the *imperfect; later* GEN. 30, 21; EX. 5, 1; *hereupon*, *then* GEN. 38, 30, joined to the *perfect; behind*, likewise of time GEN. 18, 5; b) of place: *following* RUTH 2, 2; *behind* GEN. 22, 13, hence the Vulg. has *post tergum*, but the LXX, Syr. and Sam. Pent. read אֶחָד. — 2. *a preposition: after*, a) of time, before the noun in the construct state GEN. 9, 28; 11, 10; hence with a following infinitive noun where it means *after that* EX. 18, 2; LEV. 14, 43; NUM. 6, 19. So too in the following compounds: אַ׳ כֵּן properly, after it was so, *hereupon* LEV. 14, 36; אַ׳ זֶה 2 CHR. 32, 9; אַחַר אֲשֶׁר *after that* EZEK. 40, 1; but in this connection sometimes admitting an intercalated clause, as e. g. אַחַר ... זֹאת (comp. JOB 42, 16) *after this;* so JOB 19, 26: *and after this* i. e. and then — *they have stripped off my skin — and out of my body*, i. e. sensibly, *will I see God* (as גֹּאֵל). The expression אַחַר הַדְּבָרִים הָאֵלֶּה *after these things* i. e. hereupon, is frequent, GEN. 15, 1; 22, 1. — b) of place: *behind*, JUDGES 3, 22; 2 KINGS 11, 6; 25, 5; PS. 68, 26; SONG of SOL. 2, 9; hence מֵאַחַר *from after* 2 SAM. 7, 8; Ps. 78, 71. In this sense are construed the verbs הָלַךְ, בָּא, שׁוּב, שָׁלַח with אַחַר, some too with מֵאַחַר. — c) *behind* in the sense *back of*, *west of*, EX. 3, 1; but this signification is rare.

More frequent is the use of the *construct state plur.* אַחֲרֵי, 1. as an *adverb of time: afterward*, *then* DEUT. 25, 18; JOSH. 2, 7; 7, 8. As an adverb of time the infinitive or אֲשֶׁר frequently follows it GEN. 5, 4; 14, 17, so that a sort of conjunction *after that* arises out of it; but the conjunction lies only in אֲשֶׁר. אַחֲרֵי as a particle of time is also connected with conjunctions and particles, e. g. אַחֲרֵי־כֵן EX. 11, 1; אַ׳ אֲשֶׁר DEUT. 24, 4; אַחֲרֵי כַּאֲשֶׁר JOSH. 2, 7; כִּי אַ׳ 1 SAM. 12, 21; אַחֲרֵי־זֹאת ESR. 9, 10; אַ׳ כָּל־זֹאת 2 CHR. 35, 20. — 2. as *an adverb of place* and *a preposition: after*, *behind*, GEN. 32, 21; JUDGES 5, 14. In this sense many verbs of going, following, hunting after &c. are joined to אַחֲרֵי, e. g. רָאָה GEN. 16, 13; הָלַךְ 24, 61; נִחַם 24, 67; רָדַף 35, 5; הָיָה EX. 23, 2; הִבִּיט 33, 8; זָנָה 34, 15; מִלֵּא NUM. 32, 11 12; DEUT. 1, 36; יָצָא JOS. 8, 17; קוּם JUDGES 10, 1; שׁוּב RUTH 1, 15; נָהָה 1 SAM. 7, 2; בּוֹא 11, 5; יָרַד 14, 36; דָּלַק 17, 53; בָּרַח 22, 20; עָלָה 25, 13; שָׁלַח 2 SAM. 3, 26; עָזַר 1 KINGS 1, 7; רוּץ 19, 20; רָכַב 2 KINGS 9, 25 and others; either put after or before, or depending on, the verbs. — 3. as a *preposition*, before nouns, in the signification *after*, *behind*, JUDGES 18, 12; NEH. 3, 16, without being caused by a verb. In all these senses appears in like manner its *plur.* with a *suffix*, i. e. אַחֲרַי, אַחֲרָיו, אַחֲרֵיכֶם, אַחֲרֶיךָ, אַחֲרַיִךְ, אַחֲרֵינוּ, אַחֲרֵיהֶם, אַחֲרֶיהָ, as an *adverb* or *preposition*. — 4. In addition to the applications of אַחַר just mentioned in the *constr. plur.* and with a *suff. plur.* the following rare cases should also be noted: a) *constr. pl.* sometimes appears in the original substantive meaning: *hinder part; of the spear: the lower part*, which is stuck into the ground, therefore בְּאַחֲרֵי הַחֲנִית *with the lower part of the spear* 2 SAM. 2, 23; עַל־אַחֲרֶיהָ *on its* (the גִּזְרָה) *back side* Ez.

41, 15. — b) אַחֲרַי Prov. 28, 23 in the signification *later*, *after*, *at last*, which is a more extended form of the adverb אַחַר; elsewhere it is only a prepos. with the suffix in the 24 passages where it appears. — c) We have still to notice its numerous combinations with other particles (conjunctions, prepositions &c.), as: אַחֲרֵי אֲשֶׁר, Targ. בָּתַר דִּי, Ar. بعد ما, *after that* 2 Sam. 19, 31, and perhaps with the omission of the relative Lev. 25, 48; אַחֲרֵי כֵן, Targ. בָּתַר כֵּן, Syr. ܒܳܬܰܪ ܗܳܟܰܢ, *thereupon*, *thereafter* Gen. 15, 14; אַחֲרֵי כֵן אֲשֶׁר *after that*, *posteaquam*, *postquam*, Gen. 6, 4; אַחֲרֵי זֹאת Job 42, 16 *after this*, comp. אַחֲרֵי דְנָה Dan. 2, 29, בָּתַר דְּנָה Targ. on Ex. 34, 32; מֵאַחֲרֵי *from after*, usually after verbs which are otherwise construed with אַחֲרֵי (שׁוּב, סוּר, זָנָה), to express in that manner the thing which is opposite, hence אַ׳ or מִן often remains untranslated, i. e. we render simply either *after* or *away from*, Num. 14, 43; 1 Sam. 12, 20; 2 Sam. 2, 27; מִן־אַחֲרֵי also stands for it 1 Chr. 17, 7. Sometimes of time: *after* Eccles. 10, 14. Farther: מֵאַחֲרֵי לְ *after*, *behind* Neh. 4, 7; מֵאַחֲרֵי כֵן *thereupon*, prop. *from this time on* 2 Sam. 3, 28; 2 Chr. 32, 23; אֶל־אַחֲרַי *behind me* 2 Kings 9, 18. — The stem is אַחַר (which see); whence also comes אַחַר; but the comparison with the Æthiop. *dechr*, Arab. ذخيرة good (*Ew.* Lehrb. S. 78) with the assumed rejection of *d*, is not necessary. On אַחַר in proper names, see אֲחַרְחֵל, אַחַרְחַ.

אַחֲרוֹן (*pl.* אַחֲרֹנִים, ־רוֹנִים) *adj. m.*, אַחֲרֹנָה *f.* formed from the noun אַחַר with the termination ־וֹן and in its manifold senses like אַחַר, namely 1. *hinder*, *following*, *later*, *future*, *coming*, e. g. applied to race (דּוֹר) Ps. 48, 14, to day (יוֹם) Prov. 31, 25, to time (עֵת) Is. 8, 23; opposite to רִאשׁוֹן. As a substantive: *later*, *after* i. e. he who appears last; along with רִאשׁוֹן describing the eternity of God Is. 44, 6; figuratively the revenger who arises last, cognate in sense to גֹּאֵל Job 19, 25. — 2. *latter*, *second*, *another*, Exod. 4, 8; Deut. 24, 3. — 3. of place: *westward* (comp. אָחוֹר), hence הַיָּם הָאַ׳ *the western sea* i. e. the Mediterranean Deut. 11, 24; 34, 2; Jo. 2, 20; the eastern is the Dead sea. — 4. The *plural* אַחֲרֹנִים is also used substantively for *posterity*, *later races* Job 18, 20; Is. 41, 4; Eccles. 4, 16. — 5. The *feminine* אַחֲרֹנָה is applied as an *adverb*, particularly with the prepositions בְּ, כְּ, לְ: *lastly*, *finally* Deut. 13, 10; Num. 2, 31; Dan. 11, 29.

אֲחַרְחַ (from אַחַר אַח; *following* ʾ*Ach* i. e. *God*) *n. p. m.* 1 Chr. 8, 1.

אֲחַרְחֵל (from אַחַר חֵיל; *following the possessor of power*, i. e. *God*) *n. p. m.* 1 Chr. 4, 8; comp. אֲבִיחַיִל.

אָחֳרִי *Aram. adj. f. another*, *a second*, consequently with feminine nouns מַלְכוּ Dan. 2, 39; חֵיוָה 7, 5; קֶרֶן 7, 8; written in the Targ. אוֹחֲרִי, connected with בִּירָא Gen. 26, 21; רוּחַ Num. 14, 24 and אַרְעָ Deut. 29, 27. The masculine form was אוּחַר, Hebr. אַחֵר, comp. סוּמַק, אוּכָם; and the *feminine* of this form is developed partly by ־ָא (*def.* ־תָא), partly by ־ִי (*constr.* ־ִית, *def.* ־יתָא).

אַחֲרִי (*c.* אַחֲרִית, *def.* אַחֲרִיתָא) *Aram. f. the late*, *the future* Dan. 2, 28; elsewhere סוֹף, סָף are its substitutes.

אַחֲרֵי Hebr. see אַחַר.

אַחֲרֵי (with *suff.* אַחֲרֵיהוֹן) *Aram. prep.*: *after*, like the Hebrew אַחֲרֵי. אַחֲרֵי דְנָה *after this* i. e. in the future Dan. 2, 29 45; יְקוּם אַחֲרֵיהוֹן Dan. 7, 24 *arises after them*. אַחַר must be assumed as the ground-form of it. In Targumic Aramaeism בָּתַר (from אֲתַר) stands for it.

אָחֳרִין (for אָחֳרָן; the Yod is put in the K'tib for pronunciation's sake to distinguish it from אָחֳרָן) *Aram. adj. last*, Dan. 4, 5 [8] וְעַד אָחֳרִין *and until as the last*, different from the adj. אָחֳרָן *another*. The terminations ־ִין and ־ָן are adjective ones, Syr. ܳܢ.

אַחֲרִית (formed from אַחַר; comp. רֵאשִׁית) *f.* properly the late, hence

1. *the end of a period*, *the future*, particularly in the phrase א׳ הַיָּמִים, therefore בְּא׳ הַי׳ GEN. 49, 1 *in the future;* principally the happy future JER. 29, 11; 31, 17; Ps. 37, 37; PROV. 24, 14. הָיְתָה א׳ לְ *there is a future to one* PROV. 24, 20; and therefore it is put with תִּקְוָה. — 2. *end*, *issue*, e. g. of the year DEUT. 11, 12, of certain relations PROV. 23, 18; opposite רֵאשִׁית ECCLES. 7, 8; Is. 46, 10. א׳ פִּיהוּ *the end of his discourse* ECCLES. 10, 13. But in prophecy it is distinguished from קֵץ in this respect that it does not designate the issue itself but the remotest occurrence before the end (קֵץ) DAN. 10, 14. Also *the end of life*, *death*, NUM. 23, 10. — 3. *what is left or remains*, a sense which is only determined more exactly by the connexion, Ez. 23, 25; generally *remainder*, *last*, PROV. 23, 32. — 4. *the uttermost*, *most distant* Ps. 139, 9. — 5. *posteriority*, *aftergrowth*, or concrete *those who come after* Ps. 109, 13; JER. 41, 17; AM. 4, 2.

אַחֲרִית *Aram.* see אַחֲרִי.

אָחֳרָן *Aram. m. adj. another*, *alius*, e. g. עַם people, nation, DAN. 2, 44; אֱלָהּ 3, 29; *subst. another* 2, 11; 5, 17; 7, 24. This adjective form has been farther developed out of אוּחַר and in the Targ. it is also written אָחֳרָן and אוּחֲרָן. But there are also Aramaean forms with Alef rejected, e. g. *adj.* חוֹרָן, Sam. עוֹרָן; חוֹרִי and many others; in like manner the Syr. ܚܪܢ.

אֲחֹרַנִּית *adv. backwards* GEN. 9, 23; 1 SAM. 4, 18. The termination ־ית gives the adverbial character to the word which is here formed from an adjective אַחֹרָן, as from the adj. קַדְמָן comes קַדְמַנִּית.

אֲחַשְׁדַּרְפַּן (read ʾAckhashdarpan; only in the *pl.* ־פְּנִים, *c.* ־פְּנֵי) *m.* name of the persons in the Persian empire who were highest after the king (DAN. 3, 2) whose number was the same as that of the provinces, namely 120, DAN. 6, 2 comp. ESTH. 1, 1, and whose dignity surpassed that of the פֶּחָה, and therefore of all the other seven dignitaries, as סְגָנִים, אֲדַרְגָּזְרַיָּא and others 3, 3. Above the 120 Ackhashdarpenim only the *three* סָרְכִין (sing. סָרַךְ) were placed 6, 2. — As the word is evidently of the same origin as *Σατράπης*, it has been correctly rendered by *Satrap*, especially as we know from history that the Persian kings sent satraps into the provinces (Cyrop. 8, 6, 1 7) and that the country was divided into satrapies (Herod. 3, 89 &c.), of which according to *Josephus* there are said to have been as many as 360 (Antiq. 10, 11, 4). Without regarding the period when the satraps were instituted or their number we have simply to examine the etymology of the word, which is said to mean according to *von Bohlen: Khshădrapan*, *Satrap of the military boundary*; according to *De Sacy: Kshâtrabân*, *satrap of the province.* On the coins of Surâshtra one has in fact deciphered the Sanskrit-form *Kshatrapa*, which is, according to *Lassen* (Zeitschrift für die Kunde des Morgenlandes III. 260) *guardian of the warriors of the host*, but more correctly it is like the Zend *Shôitra paiti protector of the province* (from *Kshêtra*, province). But granting this explanation, it is only the old Persian that can be normative for the word, and accordingly it has been found written *Khshatrapâwâ* in an old Persian inscription of Behistun (III, 3). This may be either traced back to the same theme with the termination *van*, or it may use the synonymous *-pâna*, Sanskr. *-pa*, Zend *-paiti.* Agreeably to this explanation and admitting the א prosthetic, the form should have been expressed in Hebrew and Aramaean אַחְשַׁתְּרַפָּן. Since the part אֲחַשׁ is found elsewhere, it is better to look upon the word as compounded of אֲחַשׁ i. e. *Ksha* (old Pers. *Kshaja*, new Pers. *Sha*, from a primitive form *Kshatra*) *king*, דַּר *court*, and פַּן (from *pâ* to protect) *guardian*, i. e. court-guardian of the king, stadtholder.

אֲחַשְׁדַּרְפַּן (only *pl.* ־פְּנַיָּא) *Aram. m.* the same as in Hebrew DAN. 3, 2 3.

אֲחַשְׁוֵרוֹשׁ (once K'tib אֲחַשְׁרֹשׁ ESTH. 10, 1; Persian) *n. p.* or title of a Persian king EZR. 4, 6; ESTH. 1, 1 and

frequently in this book; Dan. 9, 1. According to the places where he is mentioned, 'אֲ was that Persian and Median ruler, who had for his wife a Jewess Esther, and for minister one Mordecai, under whom the historical circumstances narrated in the book of Esther happened, and at the beginning of whose reign the Samaritans sent a calumnious libel to hinder the rebuilding of the temple; whose son too was *Darius* that became a vassal-king over the Chaldeo-Babylonian empire, Dan. 9, 1. According to Tob. 14, 15 he was also conqueror of Nineveh. From all this it follows that we must understand *Xerxes* who became ruler of the great Persian empire 485 B. C. After his assassination about 467 B. C. *Artachshasta* (*Artaxerxes Longimanus*) took upon him the government of the Persian empire, while his son *Darius Nothus* was placed over Babylonia as a vassal-king (because being sprung from the Jewess and not from the noble family of the Achæmenides, he was called the bastard). — The first member of the name אֲחַשׁ = *Khsha* equivalent to *Kshja* (new Pers. *Shah*) i. e. *king*, also exists in Ἀρτα-ξίας (great king), a name of the Armenian princes; the second member שְׁוֵרשׁ or שְׁרשׁ coincides with the name of Xerxes, *Khshhershe* and *Khshwershe* deciphered in the cuneiform writing, where also a fluctuation in the reception of *w* appears, as it does here.

אֲחַשְׁרשׁ see אֲחַשְׁוֵרוֹשׁ.

אֲחַשְׁתְּרָ (Persian) from אֲחַשׁ *king*, which is also found in אֲחַשְׁדַּרְפַּן, אֲחַשְׁוֵרוֹשׁ, and שְׁתַּר, Zend. *Khshattar*, *Khshathr*, new Persian *Askadâr* (comp. Sanskr. *Kshattri* a kind of mongrel, who may have been taken for the service of the public) *messenger*, *courier*, hence in composition, *royal messenger*, and as an apposition to רֹכְבֵי הָרֶכֶשׁ, רָץ בַּסּוּסִים Esth. 8, 10 14. But for the second member of the compound the form שְׁתְּרָן also appears, a circumstance that makes no change either in the derivation or meaning. See אֲחַשְׁתְּרָן.

אֲחַשְׁתָּרִי (*messenger*, *courier*) *n. p. m.* formed from the Persian אֲחַשְׁתְּר and adopted from the Persian 1 Chr. 4, 6.

אֲחַשְׁתְּרָן (only in *plur.* ־תְּרָנִים) *m.* equivalent to אֲחַשְׁתְּר whilst the formative syllable ־ָן is appended: *royal messenger*, *ambassador*, Esth. 8, 10 14. Ἀσκάνδης, a messenger, mentioned among the Greeks as a Persian word and interpreted by ἄγγελος arose out of the new Persian *Askadâr*. The messengers or royal servants were taken, if we may judge by the name, from a peculiar cast of the Kshattra, who were not of pure descent on the mother's side, to which fact not only does the Sanskrit Kshattra point, signifying originally such a mongrel, but also the explanation of 'אֲ by בְּנֵי־הָרַמָּכִים (Esth. l. c.) i. e. *sons of slaves*, see רַמָּךְ. Other explanations of this 'אֲ are less probable, according to the context: as that of *Ibn ʿEsra* from אֲחַשׁ *king* and שְׁתַּר, Pers. استار estâr or استر estar, *mule* (springing from the union of an entire horse with a she-ass), estar properly speaking, being abridged from the Sanskr. *açvatara*, *swift goer*, *mule*. Thus the word is equivalent to *muli regii*, and the Persian version has אשתרהא for יֵמִים in Gen. 36, 24. The same remark applies to the derivation proposed by *Rashi*, who takes the second member as اشتر ushtur, *camel*, Sanskr. ushtra. In any case the signification was early forgotten, since the LXX, Vulg. and Syr. have omitted the word entirely in their versions.

אַחַת (from אֲחַדְתְּ or אֲחֶדֶת) see אֶחָד.

אַחַת *Aram.* see נְחַת.

אַט (also in pause; from אָטַם) *m.* properly concealment, secrecy, then unobservedness, but usually an *adv. concealed*, *secret*, *still*, *noiseless*, *slow*, hence הָלַךְ אַט *to step along noiselessly*, *quietly*, of a mourner 1 Kings 21, 27, where the Targ., Syr. and Joseph. (Ant. 8, 13, 8), who render it sometimes *whispering*, sometimes *bare-footed*, have merely conjectured. וְאַט אֵלָיו אוֹכִיל Hos. 11, 4 *and gently I bear* (אוֹכִיל = אָכִיל from כּוּל) *for him*. More frequently אַט appears

in connexion with לְ, e. g. הַהֹלְכִים לְאַט Is. 8, 6 *to flow slowly*, *noiselessly*, spoken of שִׁלֹחַ; לְאַט־לִי לַנַּעַר 2 Sam. 18, 5 *gently* (deal) *for my sake with the young man* (LXX φείσασθε and Vulg. *servate* merely give the sense). For לְאַט also stands לָאט as an adverb in the signification *covered*, *obscure*, comp. לָבֶטַח, לָמֹס, e. g. וְדָבָר לָאט עִמָּךְ Job 15, 11 *and the purpose, is it so concealed by thee*, i. e. so obscure and covered?

The stem of אַט is אָטַט which see; but the inappropriateness of it has led many interpreters and versions to derive the adverb לְאַט and לָאט from לָאַט.

אַט (from אָטַט; with *suff.* אִטִּי; *pl.* אִטִּים) *m.* 1. equivalent to אַט *noiselessness*, *peaceful ease*, hence לְאִטִּי adv. *according to my noiseless way*, easy way, slow convenience Gen. 33, 14; Targ. בְּנַיְחָא, as also *Kimchi* and predecessors take אִט = אַט. — 2. concrete *veiling*, *concealing*, hence *a necromancer*, which suits the radical signification very well, comp. לַט sorcerer, from לוּט to veil, conceal. Only in the *plural* אִטִּים Is. 19, 3. The derivation of signification 2 from the Ar. أَطَّ to speak softly, to murmur, whisper, is given as early as by *Ibn Ganâch;* but not to mention that the usage elsewhere of אַט and אִט does not suit this derivation, even in Arabic أَطَّ is only a collateral form of وَطَّ (derivatives وَطْوَطَ, وَطْوَاطِى) and seems to be more onomatopoeic.

אָטַד (not used) *tr. to pierce*, *force into*, *fasten*, Ar. وَطَّدَ and أَطَّدَ proceeding from a like fundamental signification. But the organic root is אַ־טַד, Aram. אֲ־טַט, ܐܛܛ, and is also found in the cognate יָ־תַד. Hence

אָטָד *m.* 1. *buckthorn*, *thorn-bush*, Judges 9, 14 15; Ps. 58, 10, Ar. أَطَدٌ, Targ. אַטְדָא (*pl.* אַטְדִין) and אַטְטָא (*pl.* אַטְטִין), Syr. ܐܛܕܐ, Zab. אַטַאטָא, Phen. (Diosc. 1, 119) only *pl.* אַטְדִין (Ἀτάδίν). — 2. גֹּרֶן הָאָטָד (*threshing floor of the buckthorn*) *n. p.* of a place on the other side Jordan, which was subsequently named אָבֵל מִצְרַיִם (אָבֵל) Gen. 50, 10 11. Jerome understands by it בֵּית חָגְלָה two miles distant from Jordan.

אֵטוּן (properly אֵטוּן, from אָטַן; see עָטַן) *m. braided*, *twisted*, *yarn*, אֵ׳ מִצְרָיִם Prov. 7, 16 *Egyptian yarn*, which was celebrated in ancient times as Egyptian linen (Plin. h. n. 19, 3; comp. Is. 19, 9; Ez. 27, 7). *Ibn Koreish* has already compared with it the Aram. אֵטוּן, which stands in the Targ. (on Numb. 4, 32; Josh. 2, 15 and elsewhere) for *cord*, *rope* (חֶבֶל, מֵיתָר), and has interpreted our אֵ׳ sometimes by مقاطات ropes, sometimes by خيوطات threads, while the Gr. Ven., *Kimchi*, *Parchon* and others have turned more or less to the same sense. As an article of commerce fetched from Egypt the Phenicians knew it under the appellation אָטָנִי (pron. ʾ*otoni*), and with this name (comp. סָדִין, כַּרְפַּס, בּוּץ) it came to the Greeks as ὀθόνη, ὀθόνιον; but the origin of the word is genuine Semitic.

אָטַט (not used) *tr. to veil*, *conceal*, *cover.* עט and עד is the same root, which is found in עָטָה, עָדָה, but which is not connected with the Ar. أَطَّ. Derivatives אַט, אִט.

אָטַם *tr. to close*, e. g. the lips Prov. 17, 28 in order not to speak, the ears 14, 13 and Is. 33, 15 not to hear. *Part. pass. closed:* חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים 1 Kings 6, 4 *windows of closed* (Targ. סְתִימִין) *bars*, i. e. immovable, whose cross bars or lattices could not be shut and opened at pleasure, like other windows (2 Kings 13, 17; Dan. 6, 11); הַחַלּוֹנִים אֲטֻמוֹת Ez. 41, 16 26 or חַלּוֹנוֹת אֲ׳ *closed* i. e. latticed *windows.* The expression in the Targum: *open without and closed within* (on 1 Kings l. c.) is said only to mean that the lattice-work of the opening was fixed within. On these passages also the Ar. أَتَمَ has been compared, and קָרַע to slit Jer. 22, 14 has been collated; but since קָרַע was

used for to slit or split, and the breaking through of a window was denoted by it, nothing but closing with lattices can by meant by א'.

Hif. הֶאְטִים (*fut.* יַאְטִים) Ps. 58, 5 *to close*, the ears.

The stem אָטַם, Ar. أَطَمَ, Targ. אֲטַם, Syr. ܐܛܡ, has for its organic root אָ־טַם, which is also found in טָמ־ה, חָ־טַם, with another *t*-sound in חָ־תַם, סָ־תַם, Ar. كَطَمَ, كَتَمَ, خَتَمَ, and arising out of the sibilant *t*-sound חָ־סַם, Ar. صَمَّ, Hebr. צַם, זַם &c.; but in all the numerous stem-groups of the root no trace of the signification *to split* is found.

אָטַן (not used) *tr. to weave*, *bind*, *spin*, properly to tie, hence אֵטוּן (which see). The root is אָ־טַן, which returns in טְנָ־א, צַן (belonging to צִנָּה, צִנְצֶנֶת) &c., Ar. أَصَنَ, وَصَنَ, comp. Ar. طُنٌّ bundle.

אָטַר (*fut.* יֶאְטַר) *tr.* 1. *to enclose*, *surround;* with עַל Ps. 69, 16 *to close upon one.* Jerome renders it by *coronare*, certainly thinking upon עָטַר, which is cognate therewith by root. The stem אָטַר, Ar. أَطَرَ to surround, is connected by signification with the cognate עָצַר, but in the organic root also with טוּר, כָ־טַר, כָּ־תַר, עָ־טַר and others. — 2. (not used) *to bind*, where the organic root is connected with that in קָ־טַר, יָ־תַר. Hence comes the proper name אָטֵר.

Pih. אִטֵּר (not used) *to bind*, figuratively *to lame.* Hence אִטֵּר.

אָטֵר (*lamed one*) *n. p. m.* Ezr. 2, 16 42; Neh. 7, 21. In relation to the signification comp. the Latin proper names Scaeva, Scaevola, Laevus, Laevinus.

אִטֵּר *adj. m. bound*, i. e. *lamed*, *impeded*, e. g. יַד יְמִין *in the right hand* Judges 3 15 and 20, 16 i. e. *left-handed.* Comp. Ar. أَعْقَدُ dumb, properly bound, tongue-tied.

אַי (with *suff.* אַיּוֹ, אַיֶּכָּה, אַיָּם) *adv. interr.: where? ubi?* correlative to זִי (in אֲזַי) *there*, but used in this short form only before a suffix, as אַיּוֹ *where* (is) *he?* Job 14, 10; 20, 7; Ex. 2, 20; אַיֶּכָּה *where* (art) *thou?* Gen. 3, 9; אַיָּם *where* (are) *they?* Nah. 3, 17. But אַיּוֹ 2 Kings 19, 13 (comp. Is. 37, 13 אַיֵּה) Mic. 7, 10 is to be taken as אַיֵּה. For אַיָּם once occurs loosely connected with the pronoun, אַיֵּה: אַיֵּה הֵם Zech. 1, 5; אַיָּם אֵפוֹא Is. 19, 12 is put for the sake of greater emphasis, *where are they then?* as אֵפוֹא with אַיֵּה. In Arab. أَيٌّ is the interrogative pronoun *quis?* which becomes a sort of noun in the formation of a feminine and plural form. — From this pronominal stem are derived אַיֵּה, אַיִן, אֵי, which see.

אֵי (probably *constr.* of אַי) *interrog. adv.*, *where?* correlative to (Aram.) הֵי *there.* It signifies 1. *qualis*, i. e. a man of what condition? *ποῖος*, *who?* It occurs only in the construct state (from אַי), and since it stands only before demonstrative pronouns or adverbs, and never by itself like אַיֵּה, nothing but its interrogative power remains, which it imparts to the pronouns. Thus e. g. a) אֵי זֶה *which? what?* 1 Kings 13, 12; 2 Kings 3, 8; 2 Chr. 18, 23; Esth. 7, 5; more frequently however with respect to place than person, i. e. זֶה in the sense of *here*, hence אֵי זֶה *where?* 1 Sam. 9, 18; 1 Kings 22, 24; Is. 50, 1. Sometimes this is written as one word אֵיזֶה (which see). b) אֵי מִזֶּה *from what? whence?* Gen. 16, 8; Judges 13, 6; 1 Sam. 25, 11; opposite to אָנָה *whither?* — 2. just the same as אַי *where?* or also *how?* but without a suffix and so supplying in a measure its place, Gen. 4, 9; Deut. 32, 37; אֵי־חֲנִית 1 Sam. 26, 16 *where is the spear?* אֵי לָזֹאת אֶסְלוֹחַ Jer. 5, 7 *how shall I pardon in consideration of this?* (see זֹאת). — This form אֵי is also found as the first member of compounds in אֵיכָה, אֵיכָכָה, אֵיכֹה, אֵיפֹה, defect. אֵפוֹא; and that it is correlative to הֵי, is seen from the correlatives formed from it: أَيْمَا qualis,

كذا talis &c. In the Targ. the interrogative אֵי appears in the compounds אֵידֵין who? אֵידָא which? אֵימְכָּן whence? אֵיכְדֵין how? אֵימָתַי when? אֵימְנָן whence?

אִי I. (pronominal stem) *interrog. adv. where there?* correlative to הִי *there*, but as used it commonly means *not;* only employed before some nouns and adjectives as a negative, e. g. אִי־נָקִי *unclean*, i. e. guilty Job 22, 30; אִי־כָבוֹד *n. p. m.* 1 Sam. 4, 21, which is there explained even as ἄτιμος, *without honour*. See, however, אִיזֶבֶל, אִיתָמָר.— The idea of negation is usually explained as having arisen out of the sense of asking, because analogies for it are actually found in the language, comp. מָה, ما; but if it be compared with the farther developed word of negation אַיִן, אֵין &c., and with the Æthiopic *î not*, we perceive that the original conception of denying was so expressed.

אִי II. *interj. oh!* perhaps allied to הִי Ez. 2, 10. אִי־לָךְ אֶרֶץ Eccles. 10, 16 *woe to thee, land!* אִי־לוֹ 4, 10 *woe to him!* See אוֹי.

אִי III. abridged from אֲבִי in compound proper names, e. g. אִיזֶבֶל, אִיעֶזֶר, אִיתָמָר, and it is not improbable that even in אִי כָבוֹד 1 Sam. 4, 21 אִי arose out of אֲבִי, the narrator alluding merely to the signification *without*. Comp. אוּאֵל out of אֲבוּאֵל.

אִי IV. (*pl.* אִיִּים, once Aram. אִיִּן Ez. 26, 18, *constr.* אִיֵּי) *m.* 1. *coast*, *coast-land*, i. e. habitable land adjacent to the sea, particularly applied to the maritime regions of the Mediterranean, to the Phenician colonies in North Africa, Spain &c. Ez. 26, 15; 27, 3. This prophet uses the expression אִ' אֲשֶׁר־בַּיָּם 26, 18 of coast-lands, which are mere coasts round about, i. e. *islands*. So of the coast region אַשְׁדּוֹד i. e. Philistia Is. 20, 6, of צֹר and צִידוֹן 23, 2 6, אֱלִישָׁה Ez. 27, 7, תַּרְשִׁישׁ Ps. 72, 10; אִיִּים without reference or appendage Dan. 11, 18 of the maritime states of Asia Minor, Ez. 27, 15 of the east and south coasts of Arabia. — 2. *island*, e. g. applied to כַּפְתֹּר Jer. 47, 4, כִּתִּים 2, 10. אִיֵּי הַגּוֹיִם Gen. 10, 5 and Zeph. 2, 11 are the western islands washed by seas, which the גּוֹיִם, offshoots of the 14 Japhetic descendants had already peopled at the time when the ethnographical table had been composed; and these western islands were then called by the Hebrews simply אִיִּים Is. 40, 15; 41, 1 5; 42, 4 10; 49, 1; 51, 5; 59, 18; 60, 9; Ez. 39, 6 and so contrasted with the נְהָרוֹת Is. 42, 15. For אִיֵּי הַגּוֹיִם or simply אִיִּים appears also אִיֵּי הַיָּם Is. 11, 11; 24, 15; Esth. 10, 1 *the sea lands*, which is also used by the Hebrews for the *west*, opposed to מִזְרָח. The old Hebrew word אִי appears in this signification (IV.) also in Phenician, e. g. אי בנם (i. e. אִי בָנִים) island of the Sydyk children i. e. Kossura; אי בשם (i. e. אִי בְרֹשִׁים) Πιτυοῦσαι, fir-islands, a name of the Baleares; אי ארצת Jarsath (Ptol. 4, 2) a maritime town in Mauritania, and there too in the feminine form אִיָּא, אִיַּת as a proper name of a part of Syracuse, but it seems to have belonged exclusively to the Phenician-Hebrew dialect only. As the stem of the word is אָוָה *to dwell* sometimes assumed, so that the noun is for אִוְי (comp. כִּי, רִי), sometimes נָאָה in the signification of נָוָה, so that the noun stands for נְאִי (comp. הִי equivalent to נְהִי); and this view is to be preferred because the latter verb actually occurs in Hebrew. אוֹ or אוּ appears to have been another form for אִי: in Hebrew this has been assumed in אוּפָז and אוֹפִר, and the Phenician has it in the form Ὀχνᾶ i. e. אי כנע for Phenicia.

אִי V. (only in *plural* אִיִּים) *m.* prop. *screecher*, *howler*, a concrete from the abstract signification "howling"; hence *jackal* Is. 13, 22; 34, 14; Jer. 50, 39, from its nightly howl, as also in Arab. it is called ابن اوى. The form need not be considered as developed either out of אִוְי and so identical with the Arabic word, or as from אִיָּה, but may be derived immediately from אִי, the sound of this animal. See אִי II. and אַיָּה.

אָיַב (not used) *trans.* properly to hurt, asperse, despise, hence *to attack.* It has been assumed that the stem is such merely on account of אֹיֵב, where the Yod is consonantal, but אוּב is properly the ground-form in the same sense as עוּב (hence comes הֵעִיב Lament. 2, 1), of which the former is only a weaker form. The Targ. (on Lament. 2, 1) renders עוּב by קוּץ *to reject, despise* very correctly, and with this sharper initial sound the root is in Aramaean ܟܡܒ to contemn, despise, hate, Arab. عَابَ (med. Je) to blame. Derivatives אֹיֵב and the denomin. אֵיבָה, אֹיֶבֶת, אָיַב, and perhaps the proper name אִיּוֹב.

אֹיֵב (oftener אוֹיֵב, with *suff.* אֹיְבִי, אֹיִבְךָ; *pl.* אֹיְבִים, *constr.* אֹיְבֵי) *m. enemy, hater, opposer* in the widest sense, applied to attacking enemies Ex. 15, 6 9; Ps. 7, 6, to the blasphemer and despiser of God Ps. 74, 10, to a single enemy 1 Sam. 19, 17, or collectively to a hostile people Jer. 31, 16. The predicates of אֹיֵב are manifold, e. g. הֵרַע, חֵרֵף, רָדַף, גָּבַר, and many expressions are formed with אֹיֵב which we shall have to adduce with the verbs in question and on other occasions. The noun is a participial one, formed either from אֵיבָה, as סֹפֵר, שֹׁעֵר from סֵפֶר and שַׁעַר, or directly from the stem (which was not in use as a verb) without retaining the idea of the verb; hence although it is often used, it has as a verbal participle the accusative after it but once 1 Sam. 18, 29. Hence אֹיֶבֶת and the denom.

אָיַב (only וְאָיַבְתִּי) *to be an enemy, to hate*, with the accusative Ex. 23, 22. As the mode of speaking in other cases was הָיָה אֹיֵב לְ, this secondary formation continued to be rare.

אֵיבָה (after the form צֵידָה; *constr.* ־בַת) *fem. enmity, hatred*, הֵשִׁית אֵ׳ בֵּין ... וּבֵין *to raise enmity between ... and ...* Gen. 3, 15; בְּלֹא־אֵ׳ *without hate* Numb. 35, 22; בְּאֵ׳ *in enmity* 35, 21; אֵ׳ עוֹלָם Ez. 25, 15 and 35, 5 *eternal* i. e. irreconcilable *enmity.* — For אֵבֶה Job 9, 26 many mss. read אֵיבָה and many interpreters take it in this sense (see אֵבֶה); but the possible explanation is given above according to the textual reading. It may be mentioned moreover, that *Rashi* and *Ibn ʿEsra* take it as the name of a place, for *Euboea*, the original seat of the Æolians. This rests on the Talmudic tradition (J. Megilla ch. 1), that Euboea was colonised from כִּתִּים and that it stands for the latter. Ships of Chittim are known in Scripture as early as Num. 24, 24.

אֹיֶבֶת (*constr.* אֹיֶבֶת, with *suff.* אֹיַבְתִּי; from אֹיֵב) *fem. a female enemy;* Mic. 7, 8 10.

אֵיד (with *suff.* אֵידִי, אֵידְכֶם, ־דָם, ־דְךָ; contracted from אַיִד) *masc.* prop. turning, divine arrangement, equivalent to סִבָּה, hence *misfortune, fate, destruction;* or properly strait enclosure, embracing round about, hence *strait, necessity, oppression*, misfortune Job 31, 3 23; Prov. 1, 26 27; 17, 5; יוֹם אֵיד Job 21, 30; Jer. 18, 17; 46, 21; Ob. 13; Prov. 27, 10 *an unfortunate day, day of destruction, fatal day;* אֵיד אֵל Job 31, 23 *the destruction of God* i. e. caused by God. Mss. also write אֵיד in the sense of *mist, vapour*, otherwise אֵד; but our text is decided in favour of אֵד. The stem is אוּד (which see) and the noun is after the form חֵיק, רֵיק, shorter forms for אַיִד, חַיִק, רַיִק; the original signification may be cognate in sense with סִבָּה. The Arab. أَدَّ with its derivatives is allied to אֵד in this sense. See אוּדָה.

אַיָּה 1. *fem.* name of a bird of prey unclean in the eyes of the Israelites Lev. 11, 14; Dt. 14, 14, which has a keen sight Job 28, 7. *Saʿadja* and *Ibn Ganâch* translate it الصدى owl, *Kimchi* magpie, LXX and Vulg. vulture or kite; but all have merely indulged in conjecture, since only thus much is perceptible from the connexion that the bird of prey so called is allied to the דַּיָּה (which see) and that the Hebrews understood by it the whole genus (מִין). In

Arabic a kind of hawk is called يُويُو from its cry يايا, and it is possible that אַיָּה was so named from the cry אַי. — 2. (*vulture*) *n. p. m.* Gen. 36, 24; 2 Sam. 3, 7. Names of birds appear in Hebrew as proper names of persons, e. g. יְמִימָה, עֹרֵב, יוֹנָה, חָגְלָה, חֲגָבָה, חָגָב, דְּבוֹרָה. On אַיָּה comp. the proper names *Shahin* (kind of falcon) among the Persians and Turks, *Falco*, *Milvius* among the Romans, and many others.

אַיֵּה (pronominal stem; from אַי with the demonstr. הֵ) 1. *adv. interrog.: where?* correlative to הִנֵּה *see there.* This simple interrogative word *where?* stands alone, without being connected with a suffix. Elsewhere the form אַי appears instead of it, Gen. 18, 9; 19, 5; 38, 21. But if it be associated with a suffix, the connexion is a very loose one, e. g. אַיֵּה הֵם Zech. 1, 5 for אַיָּם *where are they?* Just as in the case of אַי the question is usually conceived in such a manner that it is almost equivalent to a negative 2 Kings 18, 34; Jer. 13, 20. אוֹ אַיֵּה *or where?* אַיֵּה אֵפוֹא *where ever?* — 2. *adverb. indef. wherever, every where over, wheresoever* Job 15, 23, where it concludes the sentence. For אַיֵּה once אַיוֹ appears in K'tib Jer. 37, 19, which stands for אַיּוֹן with the old plural ending, traces of which are still preserved in verbs and particles (comp. אֵלוּ, אֵרוּ).

אַיֹּה see אַי V.

אַיוֹ K'tib s. אַיֵּה.

אִיּוֹב *n. p.* of the well known hero of the book that bears his name, *'Iyyob* Job 1, 1; 2, 7 10 11; 3, 1; 6, 1 &c. whom the prophet *Ezekiel* (14, 14 20) accounts a model of piety along with נֹחַ and דָּנִאֵל, three types of goodness, just as *Jeremiah* (15, 1) reckons Moses and Samuel, *Ben-Sira* (49, 4) David, Hezekiah and Joshua, and the *Koran* the three prophets Nuh, Hud and Sâlech. — According to the Hebrew orthography of the name it appears to be derived from the denomin. אֵיב, after the form שִׁכּוֹר, יִלּוֹד, as the same form appears in other proper names, comp. עִדּוֹא, צִפּוֹר, הִלֵּם, קֶרֹס, and it signified accordingly: *ill-treated one*, which suited the fate of the hero. But tradition (Apokryphon of the Alex. Vers.) speaks of his earlier name יוֹבָב, *'Ιωβάβ*, who was an Edomite (Gen. 36, 33), and the LXX and Vulg. name him as the hero of the book: יוֹב, *'Ιώβ*, Job, which is elsewhere a proper name Gen. 46, 13, standing also for יָשׁוּב Numb. 26, 24 or יָשִׁיב 1 Chr. 7, 1 K'ri. Hence יוֹב must either be taken as a form with a firm א prosthetic; and יוֹב (from יוב equivalent to the Ar. آب to turn, return to God) like אִיּוֹב will signify *converted one;* or it is a Pihel-formation from שׁוּב = איב with the same meaning, Ar. أوَّاب he that turns himself.

אִיזֶבֶל (from אֲבִי־זֶבֶל) *n. p.* of a Tyrian princess who became wife of Ahab king of Israel, and was notorious for the introduction of the Phenician Baal-worship, 1 Kings 16, 31; 18, 4. זֶבֶל is equivalent to זְבוּל (which see) heavenly dwelling, citadel, consequently allied in sense to מָעוֹן (which see) in the proper name בַּעַל זְבוּל = בַּעַל מְעוֹן, and אָב in the first member nearly corresponds as an epithet of the supreme deity to בַּעַל. See זֶבֶל and אֲבִי. The highest divine being, Baal among the Phenicians, is conceived of as enthroned in the seventh heaven in the fire-citadel (זְבֻל, זֶבֶל, מָעוֹן).

אֵיזֶה (pronominal stem) *interrogative adverb: where?* for the elsewhere separate form אֵי זֶה 1 Kings 13, 12; Job 38, 19 24; yet mss. vary in writing them together.

אַיִּים see אַי V. (perhaps from אַיֵּה).

אֵיךְ (pronominal stem, abridged from אֵי־כָה) *interrogative* and *qualitative adverb: how? how so?* Gen. 44, 34; 1 Sam. 16, 2; but the comparative element often disappears as in *quomodo*, or is absorbed by the interrogation-power (seldom the reverse) and so only the qualitative *how* (like אֵיךְ, אֵיכָךְ in the Targum)

remains, 2 Kings 17, 28; Ruth 3, 18, like πῶς. Besides, like אֵיכָה, it is used as an exclamation of pain or astonishment Is. 14, 4; Ps. 73, 19 or with the accessory idea of negation, and therefore it is resolvable into a simple negative, Ex. 6, 12.

אִי־כָבוֹד (*fameless*) *n. p. m.* 1 Sam. 4, 21, which is explained there by גָּלָה כָבוֹד. But this signification perhaps is only used by the narrator accommodatively; and the proper name has probably been abridged from אֲבִי־כָבוֹד. Comp. יוֹכֶבֶד.

אֵיכָה (pronominal stem) *interrog.* and *qualitat. adverb: how?* with all the shades of the abridged form אֵיךְ, yet principally with the intermingling of an exclamation of pain or astonishment, Deut. 1, 12; 18, 21; 2 Kings 6, 15; Lament. 1, 1; Is. 1, 21; with the exclusion of the interrogative sense Deut. 12, 30; Judges 20, 3; as a mere interrogative *where?* like the simple אֵי, Song of Sol. 1, 7. This compound adverb exists in Aramaean in different forms, e. g. Targ. אֵיכָא, אֵיכָן, אֵיךְ, הֵיךְ, Syr. ܐܝܟܐ, ܐܝܟܢ, ܐܝܟ.

אֵיכֹה (pronominal stem) the same, compounded of כֹּה and אֵי, but only in the sense of *where, ubi*, without a question 2 Kings 6, 13. The K'ri has אֵיכוֹ. Some mss. have אֵיפֹה, with which it coincides in a sense that suits here.

אֵיכוֹ (pronominal stem) see אֵיכֹה.

אֵיכָכָה (pronominal stem) *adv. how?* connected with the imperfect, Song of Sol. 5, 3; Esth. 8, 6, compounded of אֵי and כָּכָה *ita*, but appearing only in later Hebraism. See כָּכָה.

איל (not used) an assumed stem to explain אַיִל, אַיָּל, אֵיָל &c., in which a *Yod* as the alleged second radical sound is either audible, or visible in the orthography. On this assumption חַיִל and גִּיל have been compared, as also the Greek ἴλλω, εἴλω; while *to turn, revolve* has been taken for the fundamental signification. But Hebrew dispenses with stems having the middle *i*-sound; and the alleged traces of an interior *i*-sound in derivative noun-stems are referrible to ע״וּ or more correctly to stems of one syllable with *a* (קָם, אָל, חָל, גָּל) and should be explained according to the known rules that apply to stems having two letters. See איל I. and II.

אַיָּל (*plur.* אַיָּלִים) originally *comm.*, afterward only *m. a stag, hart*, belonging to one family with צְבִי and יַחְמוּר Deut. 12, 15; 14, 5; 15, 22, described as springing or running swiftly Is. 35, 6; Lament. 1, 6, as panting and crying for the water brooks. Ps. 42, 2 also used of the *hind* and construed with the feminine. In favour of this correct sense is the Phenician אַיָּל (Mass. 5. 9) and צֶרֶב אַיָּל (ib. 9) the young of the stag, comp. עֹפֶר הָאַיָּלִים Song of Sol. 2, 9; the Targ. אַיְלָא, אַיָּלָא, Syr. ܐܝܠܐ, Ar. إِيَّل, أُيَّل, Æthiop. *chajâl*, and also the translation of the LXX and Vulg. ἔλαφος, *cervus*. But the derivation is much more difficult. From איל I. אַיָּל would be (after the form צַיָּד, דַּיָּג, דַּיָּן) prop. the strong, powerful, solid, for which the Æthiopic *chajál* (חַיִל) appears to speak, and to which the simple אַיִל points. But inasmuch as the sex of the stag is not prominent, and Scripture distinguishes it rather by nimbleness, the word may be derived from איל = חול in the signification "to turn", then "to run" (turning and swift-running are identical in many verbs), so that אַיָּל would properly mean nimble, a swift-runner.

אַיִל (*constr.* אֵיל, אֵל only Ez. 31, 11; *pl.* אֵילִים and ־לִם, once אֵלִים Job 42, 8, *constr.* אֵילֵי, Ez. 32, 21 (אֵלֵי) *m.* 1. *power, strength*, concr. *hero, warrior, powerful one, chief*, Ex. 15, 15; 2 Kings 24, 15 K'ri (identical with גִּבּוֹר חַיִל 24, 14) Ez. 17, 13; אֵל גּוֹיִם 31, 11 *hero, compeller of the nations*, LXX ἄρχων ἐθνῶν; אֵלֵי גִבּוֹרִים 32, 21 *the mightiest of heroes* i. e. the greatest heroes, Vulg. *potentissimi robustorum*. אֵל גִּבּוֹר as an epithet of the

Messiah Is. 9, 5 according to Aquila, Symm., Theod. and Saʿadja *mighty hero* (therefore אֵל is not God). In the passages in Ezek. many mss. (see Norzi) have אֵיל, אֵילֵי; in the passage in Isaiah the interpretation usually adheres to אֵל, and even in Job 41, 17 אֵילִים *heroes* is already the reading. Comp. אוּל I. — 2. *a strong tree*, hence the name of an *oak*, *terebinth*, perhaps also *palm*, so especially the *pl.* אֵילִים Is. 1, 29; אֵלִים 57, 5; defective with suff. אֵלֵיהֶם Ez. 31, 14; but in the latter it is pointed אֵלֵיהֶם. אֵילֵי הַצֶּדֶק Is. 61, 3 *oaks of righteousness*, i. e. consecrated to God, parallel with מַטַּע יי, consequently the opposite of the אֵילִים of idolatry, perhaps images made out of the oak 1, 29; 57, 5, so that צֶדֶק (which see) seems here to be an epithet of God, equivalent to יי. Hence come a) *n. p.* אֵיל פָּארָן (*Terebinth of Paran*) Gen. 14, 6, a place in the neighbourhood of mount Seʿïr, where the Horites dwelt, and which lay near the wilderness of Paran, LXX τερέβινθος τῆς Φαράν. — b) *n. p.* אֵילִים (in mss. also אֵלִים or אֵילִם, with *a local* אֵילִמָה; *palms*) name of the seventh station of the Israelites on their march from Egypt Ex. 15, 27; 16, 1, where stood seventy palmtrees. In these proper names the Targ., Sam., Jerome, Arab. as well as *Kimchi*, *Rashi*, *Parchon* and others understand by אֵיל or the pl. אֵילִים a plain overgrown with trees, without respect to the kind of the trees, which is quite possible in consideration of the noun אִילָן being from the same stem, and perhaps אֵילִים even outside proper names is nothing more than *grove*, *bush*, *wood*, a plantation generally, and so cognate in sense to מַטָּע Is. 61, 3. In any case א' denotes a strong, stedfast, firm tree, contrasted with the more perishable plants. — 3. *ram*, so called from its strength like *aries* Gen. 15, 9; 22, 13, an animal used for sacrifice, frequently mentioned in the Old Testament, hence א' מְשֻׁלָּשׁ תְּמִימִם 15, 9; Lev. 5, 15; אֵיל כִּפֻּרִים, אָשָׁם, מִלֻּאִים Ex. 29, 22; Lev. 19, 21; Numb. 5, 8; and since א' was also applied to animals not belonging to צֹאן, they sometimes said אֵיל־צֹאן Ezr. 10, 19 comp. Gen. 31, 38. The prophets describe אֵילִים בְּנֵי־בָשָׁן Deut. 32, 14 or אֵילֵי נְבָיוֹת Is. 60, 7 as rams selected for sacrifice i. e. the fattest. Scripture supposes the ram furnished with horns, with which it pushes Dan. 8, 3 4 and by that means develops great strength, hence a symbol of the Medo-Persian empire 8, 20. — 4. a term of architecture (*constr.* אֵיל, *pl.* אֵילִים or אֵלִם, with *suff.* אֵילָו) *pilaster* (prop. ram, comp. the German *Bock* in *Eisbock*), i. e. the projection which always springing, pillar-like, out of adjacent recesses on both sides, fronts towards the space where is the entrance and through passage. It appears at halls and doors (אֻלָם and שַׁעַר) Ez. 40, 9 21 24 29 33 36 38 49, at side chambers (תָּאִים) 40, 10 16 21 29 33 36, at the parts of the temple where doors and posts are 41, 1 3; 1 Kings 6, 31, in the gate and temple on two sides Ez. 40, 10 26 34 48 49; 41, 1, which were generally of the same measure as chambers and walls, and were as broad as was the wall of that space to which the אֵילִים belonged, and in which the chambers themselves were. The LXX frequently abide by αἰλ and interchange אֵילָם with אֵילָם or אוּלָם; the Targ. has the same word אִילָא, אֵלָא (in 1 Kings 6, 31 the punctation should be אֶלְהֵן); but the other versions have indulged in conjecture more or less; and accordingly one is driven to the connexion of the text and the derivation. It may very well be brought into association with אַיִל, comp. Aquila Ez. 40, 14 κρίωμα and κριός, so far as it resembles in a measure a buttress to the ram.

אֵיל, *pl.* אֵילִים and אֵלִים, see אַיִל.

אֱיָל (from אוּל I.) *m. power* Ps. 88, 5, Targ. חֵילָא. The Syriac has retained the word in ܐܝܠܐ.

אַיָּלָה (*constr.* אַיֶּלֶת; *pl.* אַיָּלוֹת, *constr.* אַיְלוֹת) *f.* 1. *hind* Job 39, 1; Ps. 29, 9, noted for its agility 18, 34; Hab. 3, 19; א' הַשָּׂדֶה Song of Sol. 2, 7, בַּשָּׂדֶה

Jer. 14, 5 *hind of the field;* as a pleasing image of the wife Prov. 5, 19. — 2. equivalent to אֵילָה (in אֵילוֹת) or אֵלָה *oak*, hence אַ׳ שְׁלֻחָה וְכ׳ Gen. 49, 21 *a stretched* (slender) *oak, that presents beautiful boughs*, LXX στέλεχος ἀνειμένον. — 3. אַיֶּלֶת הַשַּׁחַר Ps. 22, 1 name of a lost poem in which *the hind of the dawn* was spoken of, called so after the same manner as was the elegy of David and Jonathan קֶשֶׁת (2 Sam. 1, 18), because Jonathan's bow was celebrated in it (1, 22). אַ׳ הַשַּׁחַר was an expression familiar to the Hebrews to designate the first light of the morning (Jer. Berach.), like the Ar. غزالة.

אֵילָה see אֵילוֹת.

אַיָּלוֹן (*deerfield;* comp. the German Hirschau, Hirschfeld, Hirschberg) 1. *n. p.* of a Levitical city in the tribe of Dan Josh. 10, 12 beside שַׁעַלְבִים and עִיר שֶׁמֶשׁ or ־חֶרֶס, which the LXX in Judges 1, 35 take as an appellative (אֲיָלִים) and translate *bears.* — 2. *n. p.* of a city in the territory of Zebulun Judges 12, 12, so written for אַלּוֹן Josh. 19, 33 or אֵילוֹן.

אֵילוֹן (*oak-grove, oak-bush;* from אוּל I.) 1. *n. p.* of a town in the tribe of Dan Josh. 19, 43, different from אַיָּלוֹן 19, 42, but it must have been in its neighbourhood, since it is put with שַׁעַלְבִים and בֵּית שֶׁמֶשׁ 1 Kings 4, 9; in its vicinity lay בֵּית חָנָן. Entirely distinct is אֵלוֹן (also written אַלּוֹן or אֵילוֹן) Josh. 19, 33, which lay on the border between Naftali and Zebulun. — 2. אֵילֹן, אֵילוֹן (*strong, hero*) *n. p.* of a Hittite, Gen. 26, 34; 36, 2. — 3. *n. p.* of a judge belonging to Zebulun, Judges 12, 11.

אֵילוֹת (*oak- or palm-grove;* from אוּל I.) *n. p.* of the well-known Edomite sea-port on the eastern gulf of the Red Sea 1 Kings 9, 26; 2 Kings 16, 6; 2 Chr. 8, 17; 26, 2, but commonly written אֵילַת (which see).

אֱיָלוּת *f. strength, power, protection* Ps. 22, 20, Targ. תּוּקַף; formed from אֱיָל.

אֵילָם (nine times אֵלָם; *pl.* אֵילַמִּים, אֵלַמִּים, also אֵלַמּוֹת) *m.* a rare architectural expression which appears only in Ezek. chapter 40 and resembles the analogous form אוּלָם making its plural in the same manner (comp. חִירָם and חוּרָם), but is yet different from it. It means, *a sort of hall-like space that recedes and projects*, where the hall-shape is made by the אֵילִים i. e. the projecting pillar-like walls at entrance and exit, and its base is the סַף. A שַׁעַר could therefore have several אֵילָם i. e. אֵלַמּוֹת 40, 16, but always as a principal part of the gate 40, 21, still worthy of specification along with the gate 40, 25 29 33, furnished with windows 40, 16 25 29 33 and like the תָּאִים and אֵילִים needing to be measured 40, 21 24 29 33 36; whilst אוּלָם is a hall built on the outside. In subsequent times אֵילָם may have been interchanged with אוּלָם; therefore the LXX, Vulg., Targ., Ar., Syr. translate it partly like אוּלָם (the LXX have even αἰλάμ, ἐλάμ for the Hebrew אוּלָם 8, 16; 40, 7 9 40 48; 41, 15 26; 46, 2 8; 1 Kings 6, 3; 7, 6; 2 Chr. 3, 4), partly like אֵילִים. Instead of the plural אֵילַמָּיו the K'tib has constantly אֵלַמּוֹ or אֵילַמּוֹ in the singular. Since the signification is only an offshoot from that of אוּלָם, the word appears to be of the same origin, and one might therefore derive it from אָלַם.

אֵילִם (*palms*) *n. p.* see אַיִל 2.

אֵילַמּוֹת see אֵילָם.

אֵילַמִּים see אֵילָם.

אִילָן (*def.* אִילָנָא or ־נָה) Aram. *m. a tree* Dan. 4, 7 11 17 23, Syr. ܐܝܠܢܐ, in the Targ. for עֵץ. It is properly like the Hebrew form אֵלוֹן, אַלּוֹן, only that it denotes here a tree generally, comp. ὁ δρῦς. Others combine אַיִל with it in the signification of bush and אֵילִים bushes, so far as it is parallel with גַּן Is. 1, 29 or מַטָּע 61, 3, and take tree from bushy; but this meaning is only secondary.

אֵילַת (*a grove, a palmgrove;* or אֵילוֹת) *n. p.* of the Edomite harbour-town on

the east gulf of the Red Sea Deut. 2, 8; 2 Kings 14, 22; 16, 6; according to Eusebius (under Ἠλάθ) ten miles east of סֶלַע, according to Pliny (5, 12) 150 Roman miles from עַזָּה; the gulf is called from this town (among the Greeks Ἐλάνα, Αἰλάνα, LXX Αἰλών [אֵילוֹן], Αἰλάθ, Jos. Αἰλανή; Procop. Αἰλάς) the Elanitic. At present there is a fortress (عقبة) there, named عقبة ايلة, surrounded with palmgroves, and the ruins of the former city *Élat* still exist under the name *Gelena*. See אֵילוֹת. The feminine termination ־ַת is usual in Phenician (and in the Edomite dialect), e. g. עַמַּת people, רַבַּת mistress; and in Phenician pronunciation the form אֵילוֹת also stands for אֵילַת.

אֵילֹת see אֵילָה, אַיִל.

אים (an unused stem assumed for אֵימָה, אָיֹם and אֵימִים) *intr. to be violently moved, to be terrified, affrighted;* but the stem is properly אַם (אוּם), and אָיֹם might as well be formed from the latter, as קַיָּם from קָם (קוּם). Cognate in meaning to אַם is הָם (הוּם) to be violently moved, to reel, and עָם (עוּם) belonging to עָיַם.

אָיֹם *adj. m.*, אֲיֻמָּה *f. formidable, terrible, fear-inspiring*, cognate in sense to נוֹרָא, Hab. 1, 7; figuratively, *majestic*, applied to the majestic appearance of warlike troops with banners (נִדְגָּלוֹת) and of the beautiful, Song of Solom. 6, 4 10.

אֵים (only *pl.* אֵימִים; after the form אַיִל) *m.* 1. *terror, dread* Ps. 88, 16. — 2. *idol*, properly bug-bear, an object of terror to the worshippers, Jer. 50, 38, as מִפְלֶצֶת, Aram. דַּחֲלָא, comp. פַּחַד applied to God. — 3. אֵימִים, אֵמִים (*giants*, properly terrors), a name of the original inhabitants of the banks of the ʾArnon, and of Moʾab generally. They were רְפָאִים giants, for which the Moabites said אֵמִים Deut. 2, 11 and the ʿAmmonites זַמְזֻמִּים 2, 20. They were spread over the Moabite שָׁוֵה קִרְיָתַיִם Gen. 14, 5, and according to the Targ. and Samar. are said to be identical with the יֵמִם (=אֵמִים) 36, 24, whom the Horite עֲנָה met in the desert.

אֵימָה (with a reduplication of the termination poetically אֵימָתָה; *constr.* אֵימַת, with *suff.* אֵימָתִי; *pl.* אֵימוֹת) *f.* after the form אֵיבָה, אֵיפָה, צֵידָה, *terror, fear*, which a person or thing instils, Job 9, 34; 13, 21; 33, 7; שִׁלַּח א׳ לְפָנַי *to send fear before* Ex. 23, 27; נָפְלָה א׳ עַל Josh. 2, 9 and Ps. 55, 5 *fear falls upon one;* אֵימַת מֶלֶךְ *the fear which a king inspires* Prov. 20, 2.

אַיִן I. (pronominal stem compounded of the interrogative אַי and the demonstrative vocable *-n*) 1. *adv. interrog. where?* correlative to the words אַדַּיִן, אַזַּיִן (in אֲזַי) that once existed in the language, comp. Ar. أَيْنَ where? Syr. ܐܝܢܐ who? of what kind? (*qualis?*) where the peculiar nature of אַי (which see) manifestly appears. But this אַיִן in Hebrew is still preserved only in connection with מִן: מֵאַיִן *from where? whence?* usually with the *imperfect* Josh. 9, 8; Judges 17, 9; 19, 17; 2 Kings 6, 27; 20, 14; Job 1, 7; 28, 12 20; Jon. 1, 8; Nah. 3, 7; Is. 39, 3, very seldom with the *perfect* Gen. 42, 7, or entirely without a distinct verb in the sentence, and merely including the verb *to be* Gen. 29, 4; Num. 11, 13. Once the K'tib reads for it the abbreviated form מֵאַן *whence?* 2 Kings 5, 25. As in the case of אַי the interrogative sometimes recedes in this word Josh. 2, 4, but it should not be taken *relatively* on that account. In Ps. 121, 1 it should be taken as an interrogation expressing longing desire. To מֵאַיִן corresponds the Ar. مِنْ أَيْنَ, Talm. מְנַיִן contracted from מִן־אַיִן. See אָן.

אַיִן II. (pronominal stem compounded of the negative vocable אַי = אִי, with the addition of the demonstrative *-n*, like אַיִן I., but in the application and formation resembling more a noun of the form of לַיִל, hence *constr.* אֵין, with *suff.* אֵינֶנִּי, אֵינְךָ, אֵינֵךְ, אֵינֶנּוּ, אֵינֶנָּה, אֵינָם, אֵינְכֶם) *a word of negation*, in its primitive meaning sometimes an *adverb*, *not*, *non*, sometimes an *adjective*, *none*,

nullus, lastly, occasionally a *substantive*, *nothing*, *nihil*, according as the connexion requires. As to its general application, the two grammatical forms אַיִן and אֵין i. e. the *state absol.* and *construct* are to be distinguished: 1. אַיִן as a *negative in the absolute state*, when it closes the part of the sentence *after* the subject and so forms along with it a full sentence, also in slight pause, or including within itself the verb *to be*, or generally, when it is free like יֵשׁ and not subordinate, e. g. וְאָדָם אַיִן Gen. 2, 5 *and a man was not there;* אַיִן פָּקַד Job 35, 15 *there is not anything, which he has punished;* וְאִם־אַיִן Gen. 30, 1; Ex. 32, 32; Judges 9, 15 *and if not ... then*, where it closes the first conditional clause. As a vocable subsisting by itself, independent and not subordinate אַיִן (in pause אָיִן) stands at the close of a sentence either in interrogative positions to denote an antithesis Ex. 17, 7; Num. 13, 20; 2 Sam. 17, 6 in the signification *no*, *not*, or as a subst. *nothing* Eccles. 3, 19, or as a complete idea, *there is* or *was nothing*, especially so וָאַיִן, in pause וָאָיִן 1 Sam. 9, 4; Job 3, 9; Prov. 14, 6. Hence לְאַיִן Is. 40, 23 *to nothing*, comp. לְאַל *εἰς μηδέν* Job 24, 25, כְּאַיִן *as nothing, as a nothing* Is. 40, 17; 41, 11 12; Ps. 39, 6; Hag. 2, 3; *there wanted nothing* i. e. *almost* Ps. 73, 2; מֵאֵין כָּמֹהוּ Jer. 30, 7 *none*, properly *nothing, is as it;* מֵאַיִן *of nothing* Is. 41, 24. Allied in sense are אֶפֶס, אֶפַע. — 2. אֵין as a negative in the construct state: a) appearing before the noun and subordinate to it (see בִּלְתִּי, אִי, בְּלִי), corresponding to the German *ohne*, *un-*, or the English *in-*, e. g. אֵין מִסְפָּר Gen. 41, 49 *without number;* אֵין כֶּסֶף Ex. 21, 11 *without money.* By such association there is formed poetically a kind of new adjective, e. g. אֵין אֱיָל Ps. 88, 5 *strengthless*, אֵין חֵקֶר Prov. 25, 3 *unsearchable*, אֵין חוֹמָה 25, 28 *wallless*, אֵין מַחְסוֹר 28, 27 *rich* (comp. בְּלִי, בְּלֹא, אַל, לֹא). In other cases בְּאֵין *without* stands for the same, e. g. בְּאֵין חוֹמָה *without a wall* Ez. 38, 11. b) before the infinitive, which is taken as a noun, e. g. אֵין הָבִין *without understanding* Ps. 32, 9. c) expressing the negation of existence generally, אֶפֶס, הִנֵּה, יֵשׁ being similar words, and so subordinating itself to the subject: thus before nouns, e. g. אֵין מֶלֶךְ Judges 17, 6 *there is not a king;* before participles, e. g. אֵין עֹשֵׂה Ps. 14, 1 *there is not a doer* i. e. none does. With participles it also expresses a negative present, e. g. אֵינֶנּוּ שֹׁמֵעַ *he is not hearing* i. e. he hears not Jer. 7, 16, or an immediate future 37, 14; seldom does it appear in union with the imperfect 38, 5. But the אֵין that subordinates itself in this manner may also take a more independent place in the sentence, e. g. אָדָם אֵין צַדִּיק Eccles. 7, 20 for 'א' א' צ; אֵין הַמֶּלֶךְ יוּכַל Jer. 38, 5 for 'ה' א' י. d) אֵין joins itself to the infinitive with לְ, e. g. אֵין עִמְּךָ לְהִתְיַצֵּב *it is not to stand before thee* i. e. one cannot withstand thee 2 Chr. 20, 6; Ezr. 9, 15; Esth. 8, 8; also in narrating the past 2 Chr. 5, 11; 35, 15; very seldom with the omission of לְ, e. g. אֵין עֲרֹךְ *it is not to compare* Ps. 40, 6 for לַעֲרֹךְ־. e) as a negative subordinate to the words כֹּל *every*, *all*, דָּבָר *thing*, *somewhat*, מְאוּמָה *something*, it reverses the idea like לֹא, e. g. אֵין דָּבָר Ex. 5, 11; Jer. 38, 5, אֵין מְאוּמָה 1 Kings 18, 43 *not anything*, i. e. nothing, אֵין כֹּל *none*, Num. 11, 6; 2 Sam. 12, 3; Prov. 13, 7; Eccles. 1, 9. See לֹא. f) in connexion with another negative מִבְּלִי preceding, in order to strengthen the signification, which must be represented by *because there is not* Ex. 14, 11; 2 Kings 1, 3. g) To this head belongs especially the construct אֵין in connexion with a verbal suffix, where the subject and predicate are combined with the verb *to be* superadded in idea, and thus something complete in itself is expressed, as also יֵשׁ, הִנֵּה, עוֹד, אִי, אֵת, אֹת, כְּמוֹ, אֶל, עִם, מִן &c. are employed, e. g. אֵינֶנִּי *I am not* Ex. 5, 10; אֵינֶנּוּ *he is not* i. e. is no more, Gen. 5, 24. For the suffix ־ָם the form ־ָמוֹ or ־ֵימוֹ also appears Ps. 59, 14; 73, 5.

We have still to notice particularly אַיִן and אֵין in connexion with בְּ, כְּ, לְ, מִן: בְּאֵין equivalent to בְּלֹא *without* Prov. 5, 23, or *when there was not yet* 8, 24, synonymous with בְּטֶרֶם; כְּאַיִן *as nothing*, *almost*, cognate in sense to כִּמְעַט; לְאֵין equivalent to לְלֹא *to which not* Is. 40, 29, *so that not* Ezr. 9, 14; מֵאֵין *so that not* Is. 5, 9; *no one* Jer. 10, 6; and so מֵאַיִן is used.

The derivation of this word from a stem אוּן is sufficiently refuted by a reference to the primitive words אִי, נא (comp. אִי, אֵין, Aethiop. *î*-) and נא (comp. the Mediterranean *an* and *na* as ideas of negation) in their expression of negation. Arab. لَيْسَ, Targ. לֵית, Syr. ܠܝܬ is in Hebrew לֹא יֵשׁ, which is often used for our אַיִן.

אִין (pronominal stem, compounded of אִי and -*n*) equival. to אֵין *not*, hence אִין יֵשׁ *it is not*, interrog. 1 Sam. 21, 9 *and is it not?* comp. Ps. 135, 17 אֵין־יֶשׁ. The LXX and Vulg. explain it as if it had arisen from אִם, *if*, *whether*, which in Ar. is إِنْ, in Syr. ܐܢ and to which the Hebr. הֵן corresponds in part.

אִיעֶזֶר (from אֲבִיעֶזֶר) *n. p. m.* Numb. 26, 30; hence the *patronym.* אִיעֶזְרִי there also.

אֵיךְ see אֵיךְ.

אֵיפָה (seldom אֵפָה, *constr.* אֵיפַת; after the form אֵימָה, אֵיבָה) *f.* 1. a measure of grain Numb. 5, 15; Is. 5, 10, according to *Josephus* (Ant. 15, 9, 2) an Attic *μέδιμνος*, 48 *χοίνικες* (about $1^1/_9$ bushel English) or as much as a בַּת for liquids, 3 סְאָה, 10 עֹמֶר, or $^1/_{10}$ כֹּר or חֹמֶר. The LXX have either retained the term in *οἰφεί*, *οἰφί*, *οἶφι*, *ὑφεί*, *ὑφί*, because the name was widely known, or rendered it by *τρία μέτρα* (a *μέτρον* they put for a סְאָה). It is possible that the word should be regarded as originally Egyptian, since it is also found in Coptic; but the Hebrew certainly thought of a Semitic derivation, comp. אֵיךְ. — 2. Figuratively *measure* generally, Ez. 45, 10; Mich. 6, 10.

אֵיפֹה (a pronominal stem compounded of אֵי and פֹּה) *adv. interrog.* 1. of place, *where here? where there?* or merely a strengthened *where? ubinam?* Gen. 37, 16; Ruth 2, 19; 1 Sam. 19, 22. — 2. *how? of what kind?* Judges 8, 18; Vulg. *quales fuerunt viri?* and so the Syr. and Arabic. It appears that אֵיפֹה in this sense was put for אֵיכֹה (2 Kings 6, 13 K'tib), as vice versa אֵיכָה Song of Sol. 1, 7 stands for אֵיפֹה. — 3. *of what form?* Is. 49, 21. — 4. *when? at what time?* Job 4, 7. — In all significations this אֵיפֹה is interrogative, and the meaning *how?* still exists in كيف *keifa*. See פֹּה.

אֵיפוֹא (a pronominal stem compounded of the demonstrative אִי or אֶ, and פֹּא = פּוֹ, פֹּה) *adv. demonstr. so then* Judges 9, 38; Prov. 6, 3, used in questions or lively discourse to give them emphasis.

אִישׁ I. (lengthened from אִשׁ by omitting the reduplication of שׁ, hence the feminine is אִשָּׁה; with *suffixes* אִישִׁי, אִישָׁהּ, אִישׁוֹ, אִישֵׁךְ; and from the extended groundform three times the *plural* אִישִׁים, as also the diminutive אִישׁוֹן. The usual plural, however, runs as אֲנָשִׁים, *constr.* אַנְשֵׁי, with *suff.* אֲנָשַׁי, אֲנָשֶׁיךָ, אֲנָשֵׁינוּ &c., probably at first אֲנוֹשִׁים, as also the Samaritan reads in the text Gen. 18, 16; 19, 10 16, and therefore from the singular-theme אֱנוֹשׁ) *m.* prop. strong, from אשׁ (אָשַׁשׁ), like גֶּבֶר from גָּבַר, then generally 1. *a man*, a) with relation to strength, courage and valour as qualities belonging to a man 1 Sam. 4, 9; 26, 15; 1 Kings 2, 2, comp. *vir*, *ἀνήρ*; b) with reference to age and so antithetic to זָקֵן 1 Sam. 2, 33; c) as a husband, opposed to a wife Gen. 2, 24: 3, 6; Lev. 20, 10; Numb. 5, 12; Ruth 1, 11; d) with reference to sex, therefore *male*, *masculine*, applied to men Lev. 15, 18; 18, 6; Ez. 22, 11, or to beasts Gen. 7, 2, for which זָכָר also stands 6, 19; also used of children of the male sex 4, 1; 1 Sam. 1, 11. In this sense it is combined with אִשָּׁה to denote both sexes

Ex. 21, 29; 35, 29; 36, 6; Numb. 5, 6; 6, 2; Deut. 17, 2; Judges 9, 49; 21, 21; Esth. 4, 11. Children are frequently named in addition by themselves. In all these ramifications the sex of the man is the fundamental idea, to which was added that of strength as the special characteristic of the male. — 2. *man*, without regard to the sex-relation, so far as the human being is presented in the man according to oriental ideas: a) in contrast with God man is set forth nearly equivalent to *mortal* Job 9, 32; 12, 10, consequently oppos. to יי Lev. 27, 16; Num. 30, 3; Josh. 10, 14; 1 Sam. 13, 14, אֵל Numb. 23, 19; in particular אֲנָשִׁים is opposed to אֱלֹהִים Gen. 32, 29; 1 Sam. 2, 26; Is. 7, 13, and therefore לֹא־אִישׁ 31, 8 means not human i. e. *godlike*, cognate in sense to לֹא־אָדָם. In other places the usual term to express this idea is אֱנוֹשׁ Job 5, 17; 9, 2; 25, 4; Ps. 9, 20. b) in opposition to the beast Gen. 49, 6; Ex. 11, 7. c) collect. *men*. אֶרֶץ לֹא־אִישׁ *a land without men* Job 38, 26, so too שֵׁבֶט אֲנָשִׁים .לֹא־אָדָם 2 Sam. 7, 14 *human rod* i. e. with which one chastises men, comp. Hos. 11, 4. d) In the sense of *person* generally, without respect to sex, strength, age, and without regard to any antithesis, אִישׁ or אֲנָשִׁים stands before other nouns or before adjectives, forming as it were the indefinite article, e. g. before צַדִּיק, גִּבּוֹר, נָכְרִי, טָהוֹר, מְקֹשָּׁשׁ, צָרוּעַ, מַצְלִיחַ, סָרִיס, כֹּהֵן, or in the plural אֲנָשִׁים חַטָּאִים Num. 32, 14, where אִישׁ and אֲנ׳ entirely disappear in translation; particularly does this occur with gentile names, e. g. אִ׳ עִבְרִי Gen. 39, 14; אִ׳ יְהוּדִי Esth. 2, 5; אֲ׳ מִדְיָנִים Gen. 37, 28; אֲ׳ מִצְרִים Jer. 26, 22; אֲ׳ יְהוּדִים 43, 9, but always to make the nouns prominent, and give them a certain emphasis. Before proper names הָאִישׁ must stand for prominence-sake Numb. 12, 13; Judges 17, 5; 1 Kings 11, 28; Esth. 9, 4; Dan. 9, 21, because it cannot be subordinated in this case; on the contrary אִישׁ before names of peoples, lands and cities is subordinate, e. g. אִישׁ יִשְׂרָאֵל Nu. 25, 8 *an Israelite*, prop. a man of Israel, *plur.* אַנְשֵׁי יִשְׂרָאֵל 1 Sam. 7, 11; אַנְשֵׁי גִלְעָד Judges 12, 5. In this relation the singular is interchanged with the plural or the sing. is used as a plural collectively and so construed, Judges 8, 22; 20, 33. From this signification arises another: *inhabitant*, *citizen*, *warrior*, *subject*, when אִישׁ or אַנְשֵׁי stands before proper names of persons or places, applied to masters, generals, princes &c., as may be seen from the examples already given and from 1 Sam. 23, 3; 24, 5; 1 Kings 10, 8; Prov. 25, 1. Rarely does אִישׁ appear in subordination to another noun in order to denote relationship, succession &c., principally before אֱלֹהִים as a periphrasis for *minister or servant of God*, *prophet* 1 Sam. 2, 27; Deut. 33, 1; 2 Chr. 8, 14, sometimes even for *angel* Judges 13, 6. — 3. From the second signification comes the sense *own*, *possessor* &c., as בַּעַל or בֵּן, when it subordinates itself in the construct state to that neuter or abstract noun which it possesses or with whose attribute it is invested, e. g. אִישׁ־אָוֶן Prov. 6, 12 *man of vanity* i. e. one who possesses אָוֶן. In this manner the language applies it very frequently to supply by means of such a circumlocution the want of definite adjective forms that prevails in Hebrew, e. g. אִישׁ דְּבָרִים; אִישׁ שֵׂיבָה, דָּמִים, לֵבָב, דַּעַת, אֱמֶת, תֹּאַר, חַיִל, אִישׁ לָשׁוֹן &c., and this sort of periphrasis is even more common than with בַּעַל or בֵּן. But the א׳ cannot always be thought of as the possessor; according to the nature of the following nouns it must also be taken as expressive of origin or derivation, or as having to do with the object of the following noun, e. g. אַנְשֵׁי הָעִיר Gen. 24, 13 *the inhabitants of the city* i. e. those belonging to the city; אַנְשֵׁי הַמָּקוֹם 26, 7 *the inhabitants of the place;* אִישׁ שָׂדֶה 25, 27 *a man abiding in the field;* אַנְשֵׁי אֳנִיּוֹת 1 Kings 9, 27 *shippers* i. e. men having to do with ships; אִישׁ חַיִל 1 Sam. 31, 12 *a warrior* i. e. one belonging to the army, which is also used occasionally in a collective sense for אַנְשֵׁי חַיִל. In

like manner אִישׁ stands alone, where it is put after רֶכֶב Is. 21, 9, for אִישׁ חַיִל *warrior*, and instead of it also אָדָם 22, 6. So too בַּעַל and בֵּן are used. — 4. The word gradually came to lay aside its nature as a noun, just as רֵעַ, אָח, אָדָם, and others are applied. In this sense אִישׁ signifies a) *any one* Gen. 13, 16; Ex. 16, 19; Song of Sol. 8, 7; especially repeated אִישׁ אִישׁ Lev. 15, 2; Num. 5, 12, comp. אָדָם; אֵין אִישׁ Gen. 39, 11 *no one.* b) distributively, *each*, particularly אִישׁ אִישׁ Numb. 1, 4, for which also אִישׁ אֶחָד אִישׁ אֶחָד 13, 2, Josh. 4, 4 stands. אִישׁ after כֹּל specialises particularly that which is the subjeet of discourse, e. g. לָאִישׁ Gen. 45, 22 *to each one*, where לְכֻלָּם precedes, לְאִישׁ Zech. 10, 1 where לָהֶם goes before; but לְ is omitted when it already stands in the preceding connexion Gen. 41, 12; Numb. 26, 54; 1 Sam. 30, 22. c) *every man, every one*, e. g. אִישׁ מִמֶּנּוּ Gen. 23, 6 *every one of us;* אִישׁ חַרְבּוֹ *every one his sword* 34, 25; 40, 5; 41, 11; 42, 25 &c.; אִישׁ אִישׁוֹ 1 Kings 20, 20 *every one the other.* In place of it we have also כָּל־אִישׁ Ex. 35, 21; אִישׁ אִישׁ 36, 4; אִישׁ וְאִישׁ Ps. 87, 5; אִישׁ וָאִישׁ Esth. 1, 8, as we say *each and every one.* d) an antithetic or additional member to רֵעַ, אָח, עָמִית or also to אִישׁ, in order to express a comparison: *the one . . . the other, alter . . . alter* Gen. 9, 5; 11, 3 7; 13, 11; 26, 31; 31, 49; 37, 19; Lev. 19, 11; 25, 17; Is. 3, 5. On the very various ways of putting אִישׁ as an antithetic or additional member to אָח or רֵעַ see under these two words themselves. In this sense we should understand Gen. 15, 10 *and he laid his every piece* (אִישׁ־בִּתְרוֹ) *opposite to its other;* the suffix in בִּתְרוֹ is antithetic to that in רֵעֵהוּ, and אִישׁ with בְּ' forms one idea. e) It is seldom the impersonal *one* 1 Sam. 9, 9; perhaps also Gen. 13, 16. — The following expression should be specially noticed: לֶחֶם אֲנָשִׁים Ez. 24, 17 22, where the Targ. and Vulg. take אֲנָשִׁים in the sense of אֲבֵלִים, but interpreters partly punctuate אֲנֻשִׁים, comp. לֶחֶם אוֹנִים Hos. 9, 4, supposing it to follow the analogy of יֵין עֲנוּשִׁים Am. 2, 8, and partly punctuate it אֹנָשִׁים in the sense of עֲצָבִים Ps. 127, 2. More correctly *Rashi* and others understand אֲנָשִׁים in the sense of (*other*) *people*, therefore *bread of other people*, because the mourning meal was always prepared by other persons. Hence the Targ. and Vulg. have translated correctly as far as the sense is concerned.

The form of the noun אִישׁ, as already mentioned, is extended from אִשׁ, which original form is confirmed by the feminine אִשָּׁה, אֵשֶׁת, and the denominative הִתְאשֲׁשׁ (which see); accordingly the stem can be nothing but אשׁ (אָשַׁשׁ). See אָשַׁשׁ. From the original אִשׁ has come in compound proper names a) the abbreviated אֶשׁ־ (comp. אֶת־ from אֵת), as it is found in the name אֶשְׁבָּן and in the noun אֶשְׁוֹן; b) אַשׁ־ (in אַשְׁבֵּל, אַשְׁבֵּעַ, אַשְׁחוּר); such abbreviations often occurring in proper names. So the Phenician אִשׁ (Ath. 2, 2; Plaut. 1, 6 10 12 16; 2, 46 56), which was pronounced *ys* (*us*), *is*, *es*, comp. in the same language אל which was pronounced *el*, *il*, *yl* (*ul*), and את (the accusative-sign), pronounced *ys*, *yth;* אִת שֶׁ־ a man who, therefore also אִשֶּׁת (Kit. 4, 1) woman. From the extended form אִישׁ, which appears likewise in compound proper names (אִישׁ־חַיִל, אִישְׁהוֹד, אִישׁ־בֹּשֶׁת), אִישׁוֹן is formed. See אִישׁוֹן, אֶשְׁוֹן; אִישׁ (אֶשׁ־, אַשׁ־) in proper names, and אָשַׁשׁ. See also אָנַשׁ and אֱנוֹשׁ. Hence the denominative

Hitp. הִתְאשֲׁשׁ (from אִישׁ=אִשׁ) *to conduct oneself as a man*, wisely, Is. 46, 8, as the Targ. has also a denominative אִתְאַשַּׁשׁ or אִתְאַשֵׁשׁ, but here it renders אִתַּקַּף.

אִישׁ II. (not used; from אִישׁ=אִית III. belonging to Aram. אִית) *m.* 1. equival. to יֵשׁ *being, existence, essence;* hence the proper name אִישַׁי synonymous with יִשַׁי (which see), comp. אִית and the proper name אִיתַי (see אִית) that comes from it. — 2. But the orthography אִשׁ is only

used, perhaps to distinguish it from אִישׁ *a man*, 2 Sam. 14,19; Mic. 6,10, where, however, many mss. read אִישׁ against the Masora.

אִישׁ־בֹּשֶׁת (*hero-Baal*) *n.p.* of a son of Saul 2 Sam. ch. 2-4, for which in 1 Chr. 8,33 and 9,39 the name אֶשְׁבַּעַל stands. The original name בַּעַל was afterwards paraphrased by בֹּשֶׁת Jer. 11,13; Hos. 9,10 (comp. also יְרֻבֶּשֶׁת, מְפִיבֹשֶׁת); אִישׁ or אֶשׁ־, אֵשׁ was an epithet of God, like אֲחִי, אֲבִי.

אִישְׁהוֹד (*hero*, i. e. God, *possesses renown*) *n. p. m.* 1 Chr. 7,18. See the proper names עַמִּיהוּד, אֲחִיהוּד, אֲבִיהוּד, הוֹדְיָה, הוֹד.

אִישׁוֹן (denomin. and diminut. from אִישׁ with the termination *-ôn*, comp. צַוְּרוֹן) *m.* 1. *little man*, *manikin*, *little image of the eye*, *pupil*, that which man guards and protects as the noblest thing, usually only with עַיִן following, Deut. 32,10, Prov. 7,2 or בַּת־עַיִן Ps. 17,8, comp. the same figure in Arab. انسان العين, Koptic ⲁⲗⲗⲟⲩ ⲛ̄ⲟⲩⲃⲁⲗ (pupil, but not *little daughter*, which ⲁⲗⲟⲩ means), Gr. *κόρη*, *κοράσιον*, *κορασίδιον*, Lat. pupa, pupula, pupilla &c. &c., as the ancients long ago remarked. — 2. figuratively: *middle*, so far as the pupil is thought of as the middle of the eye, hence א׳ לַיְלָה Prov. 7,9 *midst of the night* i. e. the deepest night; א׳ חֹשֶׁךְ 20,20 *midst of the darkness*, i. e. deepest darkness, where the K'ri, however, reads אֱשׁוּן (which see). In addition to this explanation of the word already given by *Jos. Kimchi*, *Rashi* brought forward another, according to which it signifies *the black*, *dark* (הַשָּׁחוֹר): thus א׳ עַיִן would be *the black of the eye* i. e. the pupil, א׳ לַיְלָה *the darkness of the night* (parallel אֲפֵלָה), and א׳ חֹשֶׁךְ *the darkest* i. e. thickest *darkness;* comp. Coptic ⲕⲁⲕⲉ, ⲕⲁⲕⲓ darkness, and ⲕⲁⲕⲉ ⲉⲕ ⲃⲁⲗⲉ the dark of the eye, pupil. The stem would then be אָשַׁן (which see) out of which the noun אִישׁוֹן sprung, after the form קִיטֹר, כִּידוֹר, and אֱשׁוֹן after the form גְּמוּל.

אִישׁ־חַיִל (*hero*, i. e. God, *is power*) proper name of a grandfather of the general (1 Kings 1,35) and Davidic hero Benaiah, who belonged to קַבְצְאֵל (Josh. 15,21; Neh. 11,25) 1 Chr. 11,22, for which name perhaps אִישׁ חַי׳ stood abridged in the source of the history of 2 Sam. 23,20, leading to the orthography אִישׁ חַי, already corrected by the K'ri into אִישׁ־חַיִל. Comp. the proper names בֶּן־חַיִל, אֲבִיחַיִל (2 Chr. 17,7).

אִישַׁי (assumed to be Aramaean pronunciation for יִשַׁי) *n. p. m.* 1 Chr. 2,13. See אִישׁ II., יִשַׁי and אִית.

אִית (not used) *m.* 1. Hebr. *being*, *existence*, *essence*, from אוּת III.; hence the proper names אִיתַי and (אִית in) אִיתִיאֵל. The stem אַת (אוּת) is equival. to יֵשׁ (יוּשׁ) belonging to יֵשׁ, and to אֵשׁ belonging to אִישׁ II., comp. Sanskrit *as*, Pers. هستن, Latin *esse;* but since יֵשׁ is in Arab. ايس, Syr. ܐܝܬ, a concave stem (ע״וּ) must be assumed as its original. The proper name אִישַׁי (which see) is probably from אִית = אִישׁ and therefore it is to be explained as the proper name אִיתַי, consequently as synonymous with יִשַׁי, especially as the Chronist is fond of interchanging names have a like signification. In that case one would be obliged to assume for the sake of אִישַׁי a stem אושׁ = יושׁ (אוּת III.). — 2. (*absol.* not used, *def.* Talm. אִיתָא, but usually in Biblical Aramaeism אִיתַי, an adjective form developed out of אִית) *Aram. m. being*, *existence*, consequently synonymous with Hebrew יֵשׁ and like it weakening into a particle, but in connexion with a suffix shewing traces of a plural like so many other particles in Hebrew (comp. בֵּין, בְּעַד, תַּחַת, אַחַר) and Aramaean (comp. בָּתַר). Including the verb *to be*, as is the case with other particles of the same kind, it expresses it as יֵשׁ *there is*, properly *there is a being*, in which way אִית is used in the Targ.; with the negative, לֵית, לַיִת, Syr. ܠܝܬ, from לָא אִית *there is not*, Arab.

لَيْسَ. This vocable sounds in Samar. אית, אַת, יַת, whence one sees the connexion with אוֹת and אֵת as an accusative-sign (see אוֹת) which in fact is of the same origin.

אִיתַי 1. (*being*, *living*, comp. אִישַׁי) *Hebr. n. p. m.* 1 Chr. 11, 31, for which in 2 Sam. 23, 29 stands אִתַּי, which is synonymous with אִיתַי. See אִיתִיאֵל. — 2. (an adjective form developed out of אִית, which therefore stands absolutely like אִית in the Targ.; with *suffixes* אִיתוֹהִי, אִיתֵיכוֹן, אִיתָיךְ, אִיתָנָא) *Aram. m. there is*, properly, as אִישׁ, יֵשׁ, אִית, אִישַׁי, יֶשְׁ־, *there is a being*, *an existing one*, but in use entirely like יֵשׁ as a particle, e. g. אִיתַי אֱלָהּ Dan. 2, 28 *there is a God* i. e. a God is existing; 3, 17 29; אִיתַי גְּבַר 5, 11 *there is a man;* with a negation לָא־אִיתַי *there is not* 2, 10 11; 3, 25 29; without a noun, *there is none*, 4, 32. In all these cases the Targum has אִית. But the adjective element of the termination in אִיתַי is entirely forgotten, and the same stands both before the plural and the feminine noun 2, 30; 3, 12. אִיתַי לְ *some one has* Ezr. 4, 16. Connected with participles, e. g. פָּלְחִין 3, 18, פָּהֵל 2, 26, עֲתִידִין 3, 15, it is a circumlocution for the narrative present. The Hebrew יֵשׁ must be compared generally.

אִיתוֹן (from אוּת II; the rare formation was perhaps occasioned by חִיצוֹן) *m. entrance* Ez. 40, 15 K'ri, but here adjectively, antithesis פְּנִימִי; the Targ. has merely by conjecture מְצִיעָאָה, and the LXX by putting ἔξωθεν only thought upon the opposite of פְּנִימִי. The K'tib has יְאִתוֹן after the form יְשִׁימוֹן (from שַׁם = שָׁם), which is also a derivative of אוּת II.

אִיתִיאֵל (*existence of El*, from אִית and אֵל with the connecting vowel) *n. p.* of a Benjamite Neh. 11, 7, and since this proper name existed, לְאִיתִיאֵל Prov. 30, 1 is to be translated *for Ithîel*, i. e. as a name in the way given. But the LXX and Syr. Hexapl. already symbolised 'אִ, understanding by it *the faithful* (אִית אֵל possession of God); *Jefet* (Comment. on Prov. in ms.) found a whole doctrine relating to God in the verse, and since the time of *Cocceius* (in his dictionary) interpreters have turned it into לָאִיתִי אֵל, which, however, is inadmissible.

אִיתָם *n. p.* see אִתָם.

אֵיתָם Ps. 19, 14 see תָּמַם.

אִיתָמָר (abridged from 'אֲבִיתָ) *n. p. m.* Ex. 6, 23; 28, 1. See תָּמָר.

אֵיתָן (from אַיְתָן after the form אַכְזָב, *ai* being contracted into *ê*; Job 33, 19 אֵתָן; with *suff.* אֵיתָנוֹ; *plur.* אֵיתָנִים and אֵתָ־) *m.* properly *an adjective*, 1. *continuing*, *constant*, *perennial*, *abiding*, with reference to time, hence Job 33, 19 *and the restlessness* (רִיב) *of his members is constant*, where אֵתָן is adj. belonging to רִיב; *old*, e. g. גּוֹי אֵיתָן Jer. 5, 15 *an old people* i. e. who have continued for a long time, parallel גּוֹי מֵעוֹלָם. In the Phenician mythology אֵיתָן (pronounce *Itan*, *Iton*) was called the highest deity, and the Baal of primitive times was named בַּעַל אֵיתָן, Bel-Itan, *Βελιτάν* (Strabo 16, 1), which is interpreted "the old Beel" (Ctes. var. hist. 13, 3; *Movers*, Phoen. I. 254 &c.). From that very ancient period, in which אֵיתָן *the old* still existed as an epithet of the highest being, proceeds the name of the month יֶרַח הָאֵתָנִים 1 Kings 8, 2 for תִּשְׁרִי, inasmuch as the months were called after the names of gods among all the Semites and ancient peoples, as also זִו and בּוּל (which see) refer thereto; and probably the proper name אֵיתָן should also be explained in accordance with that fact. Then the *plur.* would stand as in the case of אֱלֹהִים &c. — 2. Applied to rivers and streams: *perennial*, *inexhaustible*, hence נַחַל אֵ' Deut. 21, 4, Am. 5, 24 *unexhausted brook*, opposite to אַכְזָב; *subst.* נַהֲרוֹת אֵיתָן Ps. 74, 15 streams of inexhaustibleness, i. e. *everflowing streams* (which do not dry up in summer); לְאֵיתָנוֹ Ex. 14, 27 *to its flowing.* — 3. Applied to power and strength: *firmness*, *solidity*, spoken of the

rocky abode of the ʿAmalekites Numb. 21, 21, parallel סֶלַע; נְוֵה אֵ׳ Jer. 49, 19 *habitation of strength*, which is called חַגְוֵי סֶלַע 49, 16; *adv.* בְּאֵיתָן Gen. 49, 24 *in strength* i. e. firm; *pl.* אֵתָנִים Mic. 6, 2 *rock mountains*, described more particularly by מוֹסְדֵי אָרֶץ and parallel with הָרִים; metaphorically: *mighty*, *chief* Job 12, 19, comp. אַבִּיר. — 4. Figuratively: *harsh*, *rough*, *hard*, properly violent Prov. 13, 15, opposite to חֵן. — 5. (*God as very ancient*) proper name of a wise man and poet, but also of other persons 1 Kings 5, 11; Ps. 89, 1. See אֶזְרָחִי.

The word אֵ׳ is developed out of the stem יָתַן (which see). The same is in Arab. واتن from وَتَنَ, Phenic. אֵתָן.

אַךְ (pronominal stem) *adv.* and *conj.* 1. properly like כִּי (אַךְ was originally abbreviated from אַכִּי) *conj. relat.* ὅτι, *quod*, *that*, therefore before dependent clauses, e. g. Gen. 44, 28 *and I suppose that* (אַךְ) *he is torn in pieces;* Judges 3, 24; 20, 39; Zeph. 3, 7 *I thought that* (אַךְ) *thou wouldst not fear.* Hence like כִּי it is left untranslated before direct language, or is also like כִּי taken as an assurance, *certainly*, *yea*, *assuredly*, *certe*, Gen. 26, 9; 29, 14; Ex. 31, 13; 1 Kings 22, 32; 1 Sam. 16, 6; 25, 21. — 2. Equivalent to כִּי as a sign of the apodosis: *so*, *then*, particularly in admonitions, e. g. Ex. 12, 15 *so* (אַךְ) *shall ye put away the leaven on the first day;* 1 Chr. 22, 12. — 3. Most frequently it is an expression of opposition: *but*, *however*, *yet*, as כִּי again has the same sense. So e. g. Is. 63, 8 *and he said: they are yet* (אַךְ) *my people.* אַךְ לֹא *but not* Gen. 20, 12. אַךְ אֶת־זֶה *but this* Lev. 11, 4 and so Num. 26, 55; Deut. 18, 20; 1 Sam. 29, 9. The idea of limitation is attached to this sense: *only*, *tantum*, *nonnisi*, *tantummodo*, and that too with the utmost enlargement of the idea, e. g. before the *perfect*, in order to give it the sense of the plusquamperfect Gen. 27, 30; Judges 7, 19; before nouns where it may be translated *only*, *only just*, *scarcely*, *quite*, according to the context, Deut. 28, 29; Is. 16, 7; 19, 11; Ps. 39, 12; 62, 10; 73, 1; 139, 11; before adverbs 1 Sam. 25, 1; Ps. 73, 13; before the perfect and imperfect: *however*, Jon. 2, 5; Ps. 49, 16. The signification *only*, rare in כִּי, appears most conspicuously in the present word. In this sense of *only*, *nothing else than*, אַךְ also stands at the beginning of a sentence without limiting any thing in relation to what precedes, e. g. Is. 34, 14 15, for which רַק is the usual word 28, 19; Ps. 32, 6. — 4. More rarely as an explanation of what goes before and consequently a supplement to it, just like כִּי, in the sense of *for*, e. g. 2 Kings 24, 3; Ps. 39, 12; 68, 22. — 5. By virtue of the meaning *certainly*, *yea*, אַךְ is used in admonitions and therefore before the imperative: *yea certainly*, 1 Sam. 18, 17; Jer. 28, 7. — 6. אַךְ is sometimes variously in its signification modified by particles following, whether they belong to it or not. So e. g. אַךְ אַל *only that not*, *tantum ne*, 1 Sam. 12, 20; אַךְ אֶל־ *however to*, *in*, Numb. 18, 3; Lev. 21, 23; *but in* Is. 14, 15; אַךְ אִם *but if now* Josh. 22, 19; אַךְ אֲשֶׁר *only that which* Ex. 12, 16; אַךְ בְּזֹאת *only on this condition* Gen. 34, 15; אַךְ הִנֵּה *yea really!* Gen. 26, 9; אַךְ זֶה *that this* Jer. 10, 19; אַךְ כַּאֲשֶׁר *however as* Deut. 12, 22; אַךְ עַתָּה *yet now* Job 16, 17; אַךְ שָׁם *yea there!* Is. 34, 14 15; אַךְ אֵלֶּה *surely of such sort are* Job 18, 21; אַךְ כִּי *only that* 1 Sam. 8, 9; Targ. בְּרַם אֲרֵי. More rarely do particles go before, e. g. כִּי אַךְ *for surely* 2 Kings 5, 7; רַק אַךְ *solely*, a strong *only* (Kimchi) Numb. 12, 2; לֹא אַךְ־הוּא *not he surely* Job 23, 6. — Some have considered אַח Ez. 18, 10 and 21, 20 as a different orthography of אַךְ; but the opinion is not well founded.

אכד (not used) *tr. to bind*, *fold up together*, hence *to strengthen*, Ar. أَكَدَ to fortify, to twist; cognate to אָ־גַד, עָ־קַד. Hence the proper name אַכַּד.

אַכַּד (*fortress*, *castle*) proper name of a city in the land of שִׁנְעָר, beside בָּבֶל, אֶרֶךְ and כַּלְנֵה mentioned as the original residence of Nimrod Gen. 10, 10,

and therefore one of the oldest cities in hither Asia. The LXX read אַרְכַּד Ἀρχάδ, and *Bochart* compares the river Ἀργάδης at Sittakene, conjecturing that the whole country was called אַרְכַּד at an earlier period; but from the context Sittakene lies too far eastward. *Le Clerc* has compared Σακάδα, a city below Ninus, where the Lycus flows into the Tigris (Ptol. 6, 1). The Talmud understands by it (Joma 10 a) a city בַּשְׁכַּר. But the Targ. and Ber. Rab. (37 §. 5) have interpreted it more probably by נְצִיבִין Nisib in Mesopotamia, which was also the sense understood by the Syriac, reading, as it does, אָכָר.

אַכְדִיב see אַכְזִיב.

אַכְזָב (after the form אַחְלָב from כָּזַב) *adj. m.* properly deceiving, lying, hence: *drying up* JER. 15, 18, oppos. to אֵיתָן, with the omission of נַחַל *a failing brook*, with an allusion at the same time to the city אַכְזִיב (which see). — The form is usual in adjective-formations, comp. Ar. أَكْذَب deceitful.

אַכְזִיב (*winter-brook;* with *a local* אַכְזִיבָה) 1. *n. p.* of a seaport in the territory of Asher, prop. in Galilee on the border of the territory of Asher JOSH. 19, 29; JUDGES 1, 31, according to Joseph. and Jerome nine miles from עַכּוֹ. Josephus (Bell. Jud. 1, 13, 4) calls it Ἐκδίππων, Ptol. (5, 15) Ἔκδιππα, Pliny *Ecdippa* (5, 15, 17) from Aram. אַכְדִיב; Talm. כְּזִיב, Ar. زيب, Jerome *Dippa*, now *Dsib*, *el-Zib*, near Râs el-Nakûrah. — 2. *n. p.* of a city of the tribe Judah JOSH. 15, 44; MIC. 1, 14; but it is not ascertained whether it be identical with כְּזִיב GEN. 38, 5 or כֹּזֵבָא 1 CHR. 4, 22.

אַכְזָר (after the form אַכְזָב) *adj. m.* properly nearly equivalent to פָּרִיץ, from גָּזַר = כָּזַר, Ar. كسر, to break in pieces, to damage, hence 1. *bold*, *daring*, JOB 41, 2 לֹא אַ׳ *none bold.* — 2. in a bad sense: *cruel* JOB 30, 21; LAMENT. 4, 3. — 3. *destructive*, applied to poison DEUT. 32, 33, where the Samar. however reads אַךְ זָרֵי.

אַכְזָרִי (formed from אַכְזָר) *adj. m.* *hard*, *terrible*, *cruel*, PROV. 5, 9; 11, 17; JER. 6, 23; מַלְאָךְ אַ׳ *a messenger who brings terrible tidings* PROV. 17, 11; applied to punishment JER. 30, 14; to the day of judgment IS. 13, 9. Collect. *tyrants* PROV. 12, 10; JER. 50, 42.

אַכְזְרִיּוּת (formed from אַכְזָרִי) *f.* *fierceness*, *cruelty*, PROV. 27, 4. The abstract termination *ûth* is usually made from adjectives, comp. עֲלִיצוּת, פְּרִתוּת from עָלֵץ, פֶּרֶת.

אֲכִילָה (an infinitive noun from אָכַל) *f. eating*, concrete: *a meal* 1 KINGS 19, 8.

אָכִישׁ (Philistian) *n. p.* of a Philistine king in Gath in the time of David and Solomon, 1 SAM. 21, 11. If the Philistine dialect was Semitic, אָכִישׁ should be derived from אָכַשׁ = עָכַשׁ (which see) to roll together (spoken of the serpent), Ar. عكس, and עָכַס (which see). In that case as an extended form for אָכַשׁ it has, like the proper names נָחָשׁ, נַחְשׁוֹן, some such sense as *serpent-charmer*, *serpent-master*, comp. Σαρπήδων. LXX: Ἀγχοῦς, Ἀγχίς, which has led *Hitzig* (Urgesch. p. 80 f.) to think of the Mediterranean Ἀγχίσης.

אָכַל (*inf. constr.* אֱכֹל, אֲכָל־, with *prefixes* כֶּאֱכֹל, לֶאֱ־, with *suffixes* אָכְלוֹ, אָכְלְכֶם, אֲכָלְךָ; also אָכְלָה, usually with לְ: לְאָכְלָה, but once as an infinitive noun 1 SAM. 1, 9 as אֲכִילָה 1 KINGS 19, 8; *imp.* אֱכֹל, אֱכָל־, אִכְלָה; *fut.* יֹאכַל, אֹכַל and אֹכְלָה, in pause יֹאכֵל, yet יוֹכְלוּ EZEK. 42, 5 is not for יֹאכְלוּ) *trans.* prop. to annihilate, to rub away, hence 1. *to eat*, applied to men, with the accusative of the food (לֶחֶם, פַּת, עֵשֶׂב, בָּשָׂר, עֲנָבִים and many others) EX. 34, 28; PROV. 23, 8; GEN. 3, 18; DEUT. 12, 15; 23, 25; rarely with לְ as an accusative, in later writings LAMENT. 4, 5. On the other hand it is used with מִן *to eat of something* GEN. 3, 11; EX. 34, 15; LEV. 7, 21; 25, 22; DEUT. 26, 14; IS. 59, 5; JOB 31, 17; RUTH 2, 14; with בְּ *to eat of something along with* EX. 12, 43-45; LEV. 22, 11; JUDGES 13, 16; figuratively, *to devour somewhat* 2 SAM. 18, 8. — 2. To animals, with the like

extension and construction Gen. 37, 20 33; 40, 19; Ex. 10, 5; Is. 65, 25; Hos. 2, 14; Jo. 1, 4; 2, 25; Hab. 1, 8; Ps. 106, 20; Job 13, 28; hence הָאֹכֵל Judges 14, 14, like الآكل, could stand for an epithet of the lion. — 3. To lifeless things, in the signification *to consume*, *destroy*, *remove*, *sweep off*, according to the thing it is applied to. So e. g. of *fire* and *flame* (אֵשׁ, לֶהָבָה) Num. 21, 28; 26, 10; Is. 10, 17; Ez. 15, 4; Ps. 78, 63; Job 15, 34; 22, 20; *heat* Gen. 31, 40; *the sword* 2 Sam. 18, 8; Jer. 2, 30; *idolatry* (בֹּשֶׁת) 3, 24; *ardent zeal* (קִנְאָה) Ps. 69, 10; *hunger* Is. 9, 19; *wrath* Ex. 15, 7; *the land* Lev. 26, 38; Num. 13, 32; Ez. 7, 15; *deadly sickness* Job 18, 13; to which other languages also present analogies. — 4. The signification *to eat* is metaphorically applied e. g. *to eat of love* i. e. to use it, to woo; generally *to enjoy* e. g. spoken of the enjoyment of mental intuition Ex. 24, 11; Prov. 30, 20; with בְּ Job 21, 25; *to taste* Deut. 4, 28; *to consume*, hence the phrases *to devour the people*, *the poor*, i. e. to plunder, to rob them, Ps. 14, 4; Hab. 3, 14; Prov. 30, 14, fully אָ׳ שְׁאֵר עַם *to eat the flesh of the people* Mic. 3, 3; *to eat up the judge* i. e. to slay him Hos. 7, 7; *to grind*, a people Deut. 7, 16; Jer. 10, 25; *to consume the days* i. e. to spend them Eccles. 5, 16; *to devour words* i. e. to receive them greedily Jer. 15, 16, hence *to eat a roll* Ez. 2, 8; 3, 1 (comp. Apoc. 10, 9 10) i. e. to take it into oneself; *to eat the field* i. e. to partake of the fruits of it, Gen. 3, 17; Is. 1, 7; *to eat bread* i. e. to partake of a meal Gen. 31, 54; with a negative: *to fast* 1 Sam. 28, 20; *to eat at one's table* i. e. to be nourished by one Ps. 41, 10; *to eat before God*, spoken of the sacrificial feasts Deut. 12, 7; *to eat ashes like bread* i. e. to live in sorrow Ps. 102, 10, hence generally *to live*, *continue alive* Am. 7, 12; Eccles. 5, 16, for which reason אָ׳ עָפָר applied to the serpent Gen. 3, 14 should not be understood of eating earth but of abiding, living in the dust; *to eat his own flesh* i. e. to pine away Eccles. 4, 5 &c. On יְוּכְלוּ Ez. 42, 5 see יָכֹל. With respect to תְּאָכְלֵהוּ Job 20, 26, תְּאָכְ־ arose out of תְּאֹכְ־ = תְּאֹכַ־, and consequently belongs to Kal, whither the sense already points. Derivatives אֹכֶל (Phen. אַכְלָא), אָכְלָה, אֲכִילָה, מַאֲכָל, מַאֲכֶלֶת, מַכֹּלֶת, מַכּוֹת (2 Chr. 2, 9).

Nif. נֶאֱכַל (*fut.* יֵאָכֵל) *pass.* of Kal Gen. 6, 21; Ex. 13, 3; Lev. 17, 13 or *to be allowed to be eaten;* figuratively as in Kal, (applied to fire) *to be consumed*, Ex. 22, 5; Zeph. 1, 18.

Pi. אִכֵּל belonging to תְּאָכְלֵהוּ see Kal at the end.

Pu. אֻכַּל *to be consumed*, e. g. by fire Ex. 3, 2; Nah. 1, 10; by the sword Is. 1, 20. Hence perhaps the proper name אֻכָל and אֻכָּל.

Hif. הֶאֱכִיל (1 *perf.* הֶאֱכַלְתִּי, הַאֲכַלְתִּי; *fut.* יַאֲכִיל) *causative: to make eat up, to give to eat*, in the manifold figurative expressions of Kal, always with a double accusative Prov. 25, 21; Deut. 8, 16; Ez. 16, 19; *to cause to enjoy* Is. 58, 14; only once with מִן of the food, Ps. 81, 17. Inasmuch as the trace of a construction with אֶל is not found, and הַטֶּה אֹכֶל אֶל־ cannot be said, אוֹכִיל Hos. 11, 4 can neither be an imperfect for אַאֲכִיל, nor a noun equivalent to אֹכֶל; rather does it seem to be a North-Palestinian and Aramaean form for אָכִיל from כּוּל (which see). See also אַט. The infinitive הָכִיל Ez. 21, 33 should likewise be referred to כּוּל. Derivative מַאֲכֶלֶת.

The stem אָ־כַל, Ar. أكل, Sam. אֲכַל, Syr. ܐܟܠ is connected in its organic root with the root in שָׁ־כַל I. to which many significations refer.

אֲכַל (3 *perf. f.* אָכְלָה for אָכְלַת; 3 *pl.* אֲכַלוּ; *fut.* יֵאכֻל) *Aramaean*, the same, Dan. 4, 30; 7, 7 19 23. For an alleged different meaning of the verb אֲכַל in אֲ׳ קְרַץ 3, 8; 6, 25, namely *to call*, *proclaim*, *spread*, see קְרַץ.

אֹכֶל (with *suff.* אָכְלוֹ) *m.* 1. *food*, especially fruits, grain Gen. 41, 35; Ps. 78, 30; properly nourishment, support, Ar. أُكْل; comp. Phenician אַכְלָא (place

of grain) *n. p.* of a Byzakian city. Figuratively: food of fire, of animals, therefore also *booty* Job 9, 26. — 2. as an infinitive noun: *eating*, so לְפִי אָכְלוֹ Ex. 12, 4; כְּפִי אָ׳ 16, 21 *every one according to his eating.*

אֻכָל, also אֻכָּל, *n. p.* of a sage to whom the gnomic poet ʾ*Agûr* dedicated his מַשָּׂא Prov. 30, 1. As a proper name (and as such the Masora, Targum and old interpreters have taken it) אֻכָּל might be taken as equivalent to מְאַ׳ in the sense of *one that has pined away, sorrowful;* but the LXX and Syr. considered it the 1st imperfect from כָּלָה or כָּל, and the moderns have followed the assumption. See אִיתִיאֵל.

אָכְלָה (after the form עָצְמָה, and so the feminine of אֹכֶל) *f. the eating* 1 Sam. 1, 9, or also as אֹכֶל: *food* Gen. 1, 29, *fodder* Jer. 12, 9. With לְ, however, it is generally to be counted a verb.

אָכֵן (from כֵּן with *â* demonstr. out of *a*, as in אָז out of אֲ־זִי) *adv.* 1. like a strengthened כֵּן: *therefore*, in a resumptive apodosis Ex. 2, 14; Is. 40, 7, comp. ܗܳܟܰܢ; or *as*, comparing = *just as*, like הָכֵי in the Targ. Jer. 3, 20; consequently almost equivalent to כְּמוֹ. — 2. assuring, like כֵּן: *surely*, Gen. 28, 16; 1 Sam. 15, 32; 1 Kings 11, 2; Jer. 3, 23; 4, 10; Is. 53, 4. — 3. limiting what precedes: *but*, *only*, *however*, *tantum*, Zeph. 3, 7; Ps. 31, 23; 82, 7; Is. 49, 4, for which אַךְ stands more frequently, abridged from אָכֵי. — The Targ. renders it by בְּקוּשְׁטָא, דִּלְמָא, בְּרַם, and the LXX appear to have taken it at various times as אִם כֵּן. See too כֵּן. It is not to be traced back to a verbal stem.

אָכַף (rare) *tr. to push*, *to strike*, hence *to drive on*, *spur on*, with עַל on account of its original signification Prov. 16, 26: *for his mouth* (which desires to eat) *pushes upon him* (עָלָיו) i. e. urges him on (to labour); so the LXX ἐκβιάζεται, Vulg. *compulit*. In Syr. ܐܶܟܰܦ also appears with ܥܰܠ to drive on to work, Ethpeal to urge on oneself, to be industrious. — *Kimchi* has compared אָ־כַף with כָּף *to bend*, i. e. to bend together, to curve; but this sense does not well suit. Others understand it to be a new formation from כַּף *hand* in the sense of *to handle*, as the derivative אֶכֶף Job 33, 7 is taken by the LXX; but our assumption best corresponds to the usage of the dialects. The Ar. أَكَفَ is a denomin. from إِكَافٌ saddle.

אֶכֶף (with *suff.* אַכְפִּי) *m. stroke*, only in Job 33, 7: *and my stroke will not fall heavy upon him.* The Syr. translates it: *and my saddle* (Talm. אוּכָּף) i. e. burden, Targ. טוּנָא burden; but these senses also proceed from the fundamental idea already given. The LXX render ἡ χείρ μου, reading וְכַפִּי.

אָכַר (not used) *tr. to plough*, properly *to dig*, Ar. أَكَرَ to dig, أُكْرَة a pit; but the organic root is אָ־כַר, which is found also in כָּרָה ,כָּר־ה ,קָר II., נָ־קַר.

אַכַּר (this is the reading of the Syriac, Targ., Jerome and others for אַכַּד) the proper name of a place Gen. 10, 10, viz. Nisibis, ܢܨܝܒܝܢ. According to the stem אָכַר it should signify *field.*

אָכֵר see אִכָּר.

אִכָּר (formed from אָכַר equivalent to אָכֵר, as מַלָּח from מֶלַח; *pl.* אִכָּרִים, with *suff.* אִכָּרֵיכֶם) *m.* he who is occupied with the field, *a husbandman* Jer. 14, 4; 31, 24; אִ׳ וְצִמְדוֹ 51, 23 *the husbandman and his team.* The same word is in the Targ. אִכָּר, Syr. ܐܰܟܳܪܳܐ and hence a derivative verb (Wiseman hor. p. 86, 2), Ar. أَكَّرَ; but in *ager*, ἀγρός, German *acker*, *ag* is the root (comp. ἀκή, *occa*, Germ. *egge*).

אָכַשׁ (not used) *intr.* equivalent to עָכַשׁ (which see) *to roll up in the form of a serpent*, comp. עָכַס. Hence the proper name אַכִישׁ.

אַכְשָׁף (from כָּשַׁף) *n. p.* of a Phenician city Josh. 11, 1; 12, 20, which belonged subsequently to the tribe of Asher 19, 25. According to the Syriac,

and perhaps the Phenician language also it means *a dedicated place*, i. e. one where a sacred station was.

אַל I. (pronominal stem) *pron. dem.* a gentle reference to a thing and emphasizing of it, weaker than זֶה. Hence arises its modification into the article in Arabic, and exceptionally in Hebrew in some remains still, as אַלְמֻגִּים 1 Kings 10, 11 12, also written אַלְגּוּמִּים 2 Chr. 2, 7, and אַלְמוֹדָד Gen. 10, 26, which was evidently adopted through the medium of the Arabic. Yet it also exists in the shorter form אֶל in אֶלְגָּבִישׁ Ez. 13, 11; perhaps also in the proper names אֶלְקֹשׁ, אֶלְתְּקֵא, אֶלְתּוֹלַד; but always attaching itself firmly to the noun or proper name like the common הַל, and therefore adduced with it in the alphabetical series. Arabic words are adopted with the article in the Syriac and in modern languages. Yet this application must not be extended too far in Hebrew. Thus e. g. אַל in אַלְקוּם Prov. 30, 31 as in אַל־מָוֶת 12, 28 is the negative particle, and אֶל־ in proper names is merely the shorter form of אֵל God. See אֵל, אֱלֹהַּ, אֱלֹהּ (Aram.) and אִלּוּ.

אַל II. (pronom. stem) a negative word which is connected by root with לֹא, לָא, לִי, לֵי and must not be derived from a verb-stem. It is applied in Hebrew in the following ways: 1. as a *conjunction* in the sense of *μή*, *ne*, to express in the feeling of the speaker an unwillingness or not-wishing; hence it is always connected with the *voluntative of the imperfect* to denote dissuasion &c. Thus e. g. dissuasively Gen. 22, 12; Ex. 16, 29; 1 Sam. 26, 20; Jer. 17, 21; wishing Gen. 43, 23; 1 Sam. 17, 32; 2 Kings 18, 31; Jer. 7, 4; asking 1 Sam. 26, 20; Ps. 51, 13; Dan. 9, 19; assuring and predicting as certain i. e. manifesting the subjective feeling of the speaker originally in a wish Gen. 49, 4. It always stands with the *imperfect* and with it too if possible in its shortest form; on the contrary לֹא which is exactly equivalent to *non*, *οὐκ*, chiefly precedes the *perfect*, and if the *imperfect*, it denotes a distinct command: e. g. אַל תִּרְצַח *kill not!* is a wish, but לֹא תִּרְצַח Ex. 20, 13 *thou shalt not kill!* is a categorical command, though אַל often borders upon the latter Zech. 8, 17; Prov. 3, 1 3. It is specially to be noticed that in later writings עַל stands for אַל Ez. 9, 5, just as אֶל stands for עַל 10, 1; 12, 12 19. — 2. More rarely does it stand thus in mere declarative positions Psalm 34, 6; 41, 3; 2 Chr. 14, 10, where it expresses a subjective interest like *οὐ μή*. In both cases it immediately precedes the imperfect, and rarely do any words intervene, Jer. 15, 15; Ps. 6, 2; still seldomer does it interchange with בַּל (from בְּלִי) Ps. 141, 4. — 3. אַל often stands adverbially without a verb, when it forms a clause with the exclamation belonging to it, e. g. אַל בְּנֹתַי *yet not my daughters!* Ruth 1, 13; אַל־אָחִי 2 Sam. 13, 12. In particular it is joined to נָא to express a deprecating sentence briefly, Gen. 19, 18 *yet not!* though still *the imperfect* frequently follows Gen. 13, 8; 18, 3 30 32; Num. 10, 31. Farther it stands before nouns in exclamations expressing imprecation, e. g. אַל־מָטָר, אַל־טַל 2 Sam. 1, 21. To this head belongs אַל־אֹדוֹת 2 Sam. 13, 16 *no occasions!* i. e. cause not! which the LXX have paraphrased by אַל־אָחִי כִּי גְדוֹלָה הָרָעָה in order to evade this use of אַל. It also forms a sentence by itself as a request 2 Kings 3, 13 *not so! oh not so!* — 4. like *μή* interrogative and negative with the *perfect*, e. g. אַל פְּשַׁטְתֶּם *do ye make no incursion?* 1 Sam. 27, 10 (the Targ., Syr., Ar. have understood *whither?* the LXX and Vulg. seem to have read אֶל־מִי; but the textual reading may be retained). More rarely in the sense of הֲלֹא Psalm 121, 3, or presupposing a condition and denial, as אִם לֹא, *if not* 2 Kings 6, 27. — 5. In rare cases quite substantively like בְּלִי, לֹא, אַיִן, e. g. שׂוּם לְאַל (LXX *εἰς οὐδέν*, Targ. כְּדְלָא) *to make as nothing* Job 24, 25, comp. נָתַן לְאַיִן. Here belongs its application for the purpose of denying the idea contained in nouns, e. g. אַל־מָוֶת Prov. 12, 28 *immortality;* אַל and the noun joined

together in one word: אַלְקוּם *irresistible*, PROV. 30, 31: *a king of whom there is no withstanding* i. e. who marches along as a conquering hero. Hence

אָלַל (not used) *to be nothing*, nihili esse. This stem is commonly adopted for the derivatives אֱלִיל and אֱלוּל. See the words in question.

אֶל (pronominal stem) *Aram.* the same as אֵל II. in Hebr. in a variety of senses, DAN. 2,24; 4,16; 5,10. In the Targums it appears but seldom.

אֵל III. (in טָבְאֵל) *God*, see טָבְאֵל.

אֵל IV. as a groundform for אֵלּוּ. See אֵלּוּ.

אֶל I. (pronominal stem; in the *sing.* only *constr.* אֶל־, but otherwise the mere *constr. pl.* אֱלֵי־, with *suff.* אֵלַי pause אֵלָי, אֲלֵיכֶם, אֵלֵינוּ, אֵלֶיהָ, אֵלָיו, אֵלֶיךָ, אֵלַיִךְ, אֲלֵיהֶם and אֲלֵהֶם, poetically אֱלֵימוֹ, אֲלֵיהֶן in use, as also the prepositions עַד, עַל, בֵּין, בְּעַד, יַחְדָּו, אַחֲרֵי, תַּחְתַּי are seen partly in the traces of a *plur. before the suff.*, partly in the *constr. state*) prop. setting out with a demonstrative conception and therefore pointing to something, but exclusively in the forms now adduced *a prep. to*, *towards*, *ad* &c. expressing direction or mere tendency in a local view. The very frequent use of the word may be classified under the following leading significations: 1. denoting nothing but local motion or direction whether spoken of the body or the mind, answering the question whither? to what? It should therefore be translated *to*, *towards*, *ad*, *versus*, *πρός*. In this sense are construed with it a) verbs of local motion, e. g. נִקְוָה GEN. 1, 9; בָּא Ex. 3, 13; הֵבִיא JOSH. 7, 23; הָלַךְ DEUT. 14,25; שָׁלַח ESTH. 1,22; אָסַף GEN. 6,21; שׁוּב 16, 9; מִהֵר 18, 6; סוּר 19, 2; יָצָא 19, 6; הוֹצִיא 19, 8; רוּץ 24, 29; נֶאֱסַף 25, 8; נִגַּשׁ 27, 22; בָּרַח 27, 43; נֵהֵל EXOD. 15,13; קָרַב LEV. 9,7; הִקְרִיב NUM. 15, 33; עָלָה DEUT. 17, 8; הִשְׁלִיךְ 29,27 and others answering the question whither? to what? b) verbs denoting the turning of the mind i. e. such as express direction to or towards, as those of viewing, seeing, obeying, of calling, longing, hoping, of leaning upon, trusting, in which case the dative with לְ stands elsewhere. E. g. שָׁעָה GEN. 4,4; הִבִּיט EXOD. 3,6; רָאָה Is. 17,7; הֵסֵב 38, 2; — שָׁמַר 2 SAM. 11,16; שָׁמַע 1 KINGS 12,15; הִקְשִׁיב NEH. 9, 34; אָמַר EXOD. 19, 9; דִּבֶּר LEV. 12, 2; הִגִּיד EXOD. 19, 9; קָרָא JOSH. 10, 24; צָעַק Ex. 14, 10; — צִוָּה NUM. 36, 13; יָעַץ JER. 49, 20; הִתְוַדַּע GEN. 45, 1; — כָּלָה עַיִן, צִפָּה LAMENT. 4, 17; גָּרַס Ps. 119, 20; קִוָּה Hos. 12, 7; בָּטַח PROV. 3,5; נִשְׁעַן there also; לָמַד JER. 10, 2 &c. c) Here belongs also the signification *towards*, expressing a remoter direction to another agency, in which case it is especially interchanged with עַל, e. g. Ez. 44,7 *in the direction of your abominations;* אֶל־הַשְּׁמוּעָה 1 KINGS 10,7 *towards the fame;* הִתְחַבֵּר אֶל־ DAN. 11, 23 *to make a league with in addition;* אֶל־אֲחוֹתָהּ LEV. 18, 18 *in addition to her sister*, i. e. besides her; אֶל־כַּפַּיִם LAMENT. 3, 41 *to the hands* i. e. besides them. So too the signification *upon* in dividing and measuring EZEK. 45, 2, which may be properly rendered *towards*, *in addition to*. With this is connected d) the dative-use of אֶל with many verbs, so far as they properly express direction, e. g. after נָתַן Ex. 25, 16; מָכַר Jo. 4, 8; הִלֵּל GEN. 12,15; נִמְשַׁל Is. 14,10; נִגְלָה 1 SAM. 2,27 &c., for which לְ usually stands. In this sense we should also take פַּחַד אֵלַי *is a terror to me* JOB 31, 23 i. e. I am afraid. e) After many verbs אֶל has the signification *towards*, *erga*, as a ramification of the dative-conception, e. g. עָשָׂה 2 SAM. 3, 8; הָיָה 2 CHR. 16, 9; שָׂחַק JOB 29, 24; אֵין־אֶל־ *it is not towards* GEN. 31, 5; נִכְמְרוּ רַחֲמִים אֶל־ 43,30. f) Still farther it has the signification *against*, *contra*, *adversus*, *εἰς*, *πρός*, expressing a hostile direction, as after the verbs קוּם GEN. 4, 8; נֶהְפַּךְ EXOD. 14,5; קָבַץ JOSH. 10,6; עָלָה JUDGES 12,3; כָּבְדָה יָד 1 SAM. 5, 6; אָסַף ZECH. 14, 2; נָשָׂא Is. 2, 4 &c. In most cases this signification is to be elicited merely out of the context, since

the verbs are also construed with אֶל in other senses; they have also more frequently an accusative of the object after them. g) Expressive of movement and therefore prop. denoting *towards* אֶל is also used where it can be rendered *before*, *coram*, e. g. after הָסָה (Hif.) Num. 13, 30 פָּצָה אֶת־פֶּה Judges 11, 36; קָרָא 1 Sam. 26, 14; נָשָׂא פָּנִים 2 Sam. 2, 22; עָמַד 2 Kings 5, 25; דִּבֵּר Job 42, 7, though this motion be purely mental and is hardly perceivable at times. h) Denoting direction or motion into something, hence entering or pressing into, to be translated by *in*, Lat. in, *among*, Lat. inter, for example *in* Gen. 8, 9; Exod. 25, 21; Deut. 11, 29; 1 Kings 9, 24; Jon. 1, 5; *among* 1 Sam. 10, 22; Jer. 4, 3; Ezek. 2, 6. Figuratively הִתְעַצֵּב אֶל־לִבּ *to be grieved into the heart* i. e. from the heart Gen. 6, 6; אֶל־חֵיק *into the bosom* Lament. 2, 12. This *in* often seems equivalent to *within*, e. g. אֶל־שְׁעָרֶיךָ Deut. 17, 5 *within thy gates*, properly between &c., or *through*, per, for example אֶל־קֳבָתָהּ Numb. 25, 8 properly *into her pudenda*, right through; but where the direction must be rendered by *upon*, אֶל stands for עַל, so Ezek. 18, 6; 32, 6, as vice versa עַל for אֶל Is. 65, 7; 1 Sam. 20, 24 &c., which is sometimes corrected by the K'ri. Lastly i) expressing the limit of motion or direction, hence synonymous with עַד in the sense *even to*, *unto*, *usque ad*, thus אֶל־הַשָּׁמַיִם Jer. 51, 9 *even to the heavens;* אֶל־פִּיהוּ Job 40, 23 *even to his mouth;* 3, 22; Gen. 6, 16; also where it is tantamount to *towards*, *versus* Dan. 8, 9. — 2. From the various senses of motion which in their modifications are sometimes softened down almost to prepositions of place *at*, *with*, arose a) the meaning *at*, *by*, *near*, *apud*, *juxta*, *prope*, εἰς, e. g. אֶל־הַשֻּׁלְחָן 1 Kings 13, 20 *at the table;* אֶל־מַיִם Jer. 41, 12 *at the water;* אֶל־יְיָ Ps. 109, 14 *with God;* אֶל־אֲדֹנָיו Prov. 30, 10 *to his lord;* אֶל־יוֹסֵף Gen. 41, 57 *to Joseph;* אֶל־כָּל־פָּנִים *to all faces* Ezek. 7, 18; comp. too Gen. 40, 14; 49, 29; Lev. 4, 7; 5, 9; Josh. 5, 3; 1 Sam. 17, 3; 1 Kings 8, 30 — always denoting rest in a place, mere rest. Hence came b) the meaning of אֶל as expressing the idea of regard to the noun, an abiding *with* or *at* something which is moved into the neighbourhood of the actor so that reference may be made to it. This אֶל may be rendered *as to*, *with respect to* 2 Sam. 18, 27; *on account of* 21, 1; *over* Hos. 12, 5; *about* 1 Sam. 1, 27; *of* Jer. 40, 16; *for*, אֶל־נָכוֹן *for certain* 1 Sam. 26, 4; *according to*, אֶל־פִּי *according to command* Josh. 15, 13; and so other modifications that have originally proceeded from the idea of reference to; hence many verbs which cannot be well thought of without a close reference are construed with אֶל, e. g. בָּכָה 2 Sam. 1, 24; שָׂחַק Job 29, 24; הִנָּחֵם Judges 21, 6; הִתְפַּלֵּל 1 Sam. 1, 27; אָמַר Gen. 20, 2; דִּבֵּר Jer. 40, 16; סִפֵּר Ps. 69, 27; זָנָה Num. 25, 1; דָּרַשׁ Is. 8, 19 &c., where אֶל may be rendered by *over*, *with*, *about*, *of* and the like; but frequently too it interchanges with other prepositions. — 3. Besides the two principal meanings just mentioned אֶל is still to be noticed a) before a noun following a noun with מִן preceding, i. e. מִן ... אֶל, *from ... to*, *from ... even to;* it serves *α*) to give emphasis, e. g. מֵחַיִל אֶל־חָיִל Ps. 84, 8 *from strength to strength* i. e. with increasing strength; מֵרָעָה אֶל־רָעָה Jer. 9, 2 *with increasing wickedness;* *β*) for comprehension, e. g. מִזַּן אֶל־זַן Ps. 144, 13 *from kind to kind* i. e. of every kind; *γ*) to circumscribe locally, e. g. מִן־הַקָּצֶה אֶל־הַקָּצֶה Exod. 26, 28 *from one end to another;* מִפֶּה אֶל־פֶּה Ezr. 9, 11; *δ*) to circumscribe time, e. g. מֵעֵת אֶל־עֵת 1 Chr. 9, 25; מִיּוֹם אֶל־יוֹם Num. 30, 15; *ε*) to circumscribe persons, e. g. מִגּוֹי אֶל־גּוֹי Ps. 105, 13; but מִן is sometimes omitted in the first half-member, e. g. פָּנִים אֶל־פָּנִים Gen. 32, 31; פֶּה אֶל־פֶּה Num. 12, 8. — b) אֶל between two nouns of the same kind to express *the one to the other* (like אִישׁ ... רֵעַ, *unus ... alter*), e. g. זֶה אֶל־זֶה Exod. 14, 20; 36, 10; Is. 2, 4; Ps. 42, 8; Ezek. 21, 22. — c) אֶל in its signification *to*, *towards*, *upon* &c. as a particle of motion is some-

times omitted and the accusative put instead Hos. 7, 11; Nah. 2, 6; Prov. 5, 5; Judges 9, 44; 11, 29; Is. 34, 15, as also מִבּוֹא stands for אֶל־מִבּוֹא. — d) אֶל is often connected with other particles, viz. with prepositions, adverbs, conjunctions &c. as אֶל־חִנָּם Ez. 6, 10; אֶל־אֲשֶׁר Exod. 32, 34; אֶל־אַחֲרֵי 2 Kings 9, 18; אֶל־בֵּין Ezek. 31, 10; אֶל־בֵּינוֹת 10, 2 &c., whereby their significations are modified, a thing that is noticed under the particles themselves. — 4. Very seldom does אֶל appear in its original demonstrative sense as a *demonstr. adverb*, pointing to an object, repeated in the sentence אֶל־ ... וְאֶל־ *here ... there* Jer. 51, 3, before the imperf. — The absolute state אֵל of this אֶל, which does not appear, coincides entirely with אֵל II.; or אֵל is here shortened from the pronominal stem אֵל, which is also the case with the article אַל.

As to the form of this preposition, אֶל which is always closely connected with the noun, is manifestly derived from an absolute form אֵל, which latter may yet be recognised in certain forms with suffixes (אֵלַי, אֵלָיו &c.). The plural use before the suffix in Hebrew is a well known peculiarity which holds good in the case of other prepositions, and the *constr. plur.* אֱלֵי Job 3, 22; 5, 26; 15, 22; 29, 19, like the Arab. إِلَى, shews that אֶל also is nothing but a *constr.* in the *singular*. In the Targ. אֶל is paraphrased just according to the context by עִם, עַל, לְאַפֵּי, קֳדָם, לְ, מִן &c.

With regard to the derivation the pronom. stem *ʾēl* (אֵל) may be supposed an abridgment of the compound *ʾe-la*, comp. Copt. ⲉⲗⲁ (Bashm.), hence ⲉⲗⲁ-ⲓ to me, ⲉⲗⲁ-ϥ to him, ⲉⲗⲁ-ⲥ to her &c., and accordingly the organic form would be לְ, لِ, Coptic ⲗⲁ. The *e* (אֶ), Coptic ⲉ, is also an old pronominal stem and as it (ⲉ) in Coptic has still in itself the significations *in*, *ad*, *a*, *prae*, *circa*, *apud* (Peyr. Lex. ling. copt. p. 29 seq.), so it is found in אֶ־בַל, Copt. ⲉⲃⲟⲗ, as *a* in אַ־ךְ (from אַ־כִּי), אָ־ז (from אַ־זַי) is a pronominal stem. In any case the derivation from a verb as the root must be rejected.

אֵל II. (pronominal stem abridged from *ʾela*, a demonstrative vocable compounded of *ʾe-la*, and connected with the demonstrative אַל as an article, and with הַל, just as the French *le* coheres with the Latin *ille*. A stronger form than *ʾela*, namely אֵלֶּה *ʾēlle*, is blunted out of an old plural termination, as the Aramaean אִילֵּין, Aethiop. *ellâ*, *ellô* still shew) *pron. demonstr. pl. these* 1 Chr. 20, 8; with the article הָאֵל, e. g. אֲנָשִׁים הָאֵל Gen. 19, 8 *these men;* הֶעָרִים הָאֵל 19, 25; Deut. 4, 42; 19, 11; הָאֲרָצֹת הָאֵל Gen. 26, 3 4; הַגּוֹיִם הָאֵל Deut. 7, 22; הַתּוֹעֵבֹת הָאֵל Lev. 18, 27; but it occurs only in the Pentateuch and thence in Chronicles. The use of this pronominal stem as a plural of זֶה cannot be explained by the form, but by the fact that the personal idea in it had disappeared. See אֵלֶּה.

אֵל (pronominal stem) *Aram.* equivalent to the Hebrew אֵל II. Only in Ezr. 5, 15 K'ri, for which the K'tib has אֵלֶּה synonymous with the Targumic אִלֵּין or with the Hebrew אֵלֶּה, since Jerem. 10, 11 adopts אֵלֶּה as Aramaean.

אֵל III. (with the article הָאֵל, with a *suff.* only אֵלִי in the Psalms; *pl.* אֵלִים or אֵלִם Exod. 15, 11; from אוּל or אָלָה to be strong, though it is a primitive word) *m.* 1. a very old Semitic name of the highest deity, which already appears in the pre-historic period: *God.* אֵל on account of its universality stands both for the God of the Hebrews, *Jehovah* Num. 12, 13; 23, 22, as well as for the gods of another nation, or idols Is. 44, 10 15; 45, 20; 46, 6; but for *Jehovah* usually stands הָאֵל Gen. 31, 13; Deut. 7, 9, or אֵל אֱלֹהִים Gen. 33, 20; 46, 3; Num. 16, 22, also אֵל אֱלֹהִים יי Josh. 22, 22; Ps. 50, 1, or אֵל אֵלִים Dan. 11, 36, or אֵל is connected with certain adjectives as with עֶלְיוֹן, עוֹלָם, שַׁדַּי &c. or is otherwise paraphrased Deut. 32, 4; Ps. 89, 8. The

universality of the original meaning of אֵל, and the circumstance that it does not primitively express the true God *κατ' ἐξοχήν* as its cognates in sense אֱלֹהִים, יְהוָה, יָהּ do, inasmuch as it might also denote the gods of the Semites, caused the almost constant addition of an attribute in the genitive, to describe the true God, hence with עֶלְיוֹן Ps. 78, 35; שַׁדַּי Gen. 48, 3; רֳאִי 16, 13; עוֹלָם 21,35; קַנָּא Ex. 20, 5; רַחוּם Deut. 4, 31; חַנּוּן Exod. 34, 6; אֱמוּנָה Deut. 32, 4; חַי Josh. 3, 10; דֵּעוֹת 1 Sam. 2, 3; כַּבִּיר Job 36, 5; שַׂגִּיא 36, 26; כָּבוֹד Ps. 29, 3; אֱמֶת 31, 6; גְּמֻלוֹת Jer. 51, 56 &c. By putting these together and uniting with them other expressions of ʾEl one might almost elicit a complete doctrine of God. The following should be especially remarked: a) the nationalising of the name, in addition to the above-mentioned emphasising or appending of the national names of God, by adding the word יִשְׂרָאֵל Gen. 33, 20, or the name of the people יְשֻׁרוּן Deut. 33, 26, or some national particular Gen. 31, 13. b) As אֵל once denotes even the god of the other Semites Is. 44, 10, there is added, for the sake of distinguishing him from ʾEl of Israel, אַחֵר Exod. 34, 14; or זָר Ps. 81, 10; or נֵכָר Deut. 32, 12. In this usage אֵל is sometimes interchanged with בַּעַל, e. g. אֵל בְּרִית Judges 9, 46, identical with בַּעַל בְּרִית 8, 33; 9, 4; as also in the Syrian name טָבְאַל Is. 7, 6 i. e. טָבְאֵל we may conjecture that אֵל should be taken for בֵּל. A rare periphrasis for the non-Hebrew ʾEl is לֹא־אֵל Deut. 32, 21 *Ungod.* c) אֵל is used as an adjective to nouns to denote the highest, most excellent, most distinguished, e. g. הַרְרֵי־אֵל Ps. 36, 7 *mountains of God* i. e. the highest mountains; אַרְזֵי־אֵל 80, 11 *cedars of God* i. e. the tallest cedars. Comp. the like use of יי Gen. 13, 10; Ps. 104, 16, יָהּ (which see) and אֱלֹהִים. d) The plural signifies only *Gods* Exod. 15, 11; Dan. 11, 36, and in this sense בְּנֵי אֵלִים Ps. 89, 7 *sons of Gods* i. e. angels, comp. בְּנֵי אֱלֹהִים. e) As a designation of the highest divine Being, as the name of Deity, אֵל is very often applied in the formation of proper names, partly as the last member (קְמוּאֵל, רְעוּאֵל, שְׁמוּאֵל, יְרוּאֵל, לְמוּאֵל, אוּאֵל, פְּנוּאֵל), partly as the first, where it either remains wholly unchanged (אֵלִיָּה) or is shortened into אֶל (אֶלְיָדָע, אֶלְחָנָן, אֶלְזָבָד, אֶלְדָּעָה, אֶלְדָּד, אֶלְנָתָן, אֶלְנַעַם, אֶלְיָקִים, אֶלְצָפָן, אֶלְפֶּלֶט, אֶלְקָנָה, אֶלְפַּעַל, אֶלְעָשָׂה, אֶלְעָזָר, אֶלְעָד), and in this abridged form is also appended as an epithet to the names of the deities, e. g. of תִּקְוֹן, תְּקֵא, תּוֹלַד. Usually, however, the אֵל shortened into אֶל is connected with the following member by means of the union-vowel ִי which is very common in proper names (אֱלִידָד, אֱלִיאָב &c.). But the abbreviations in אֱלִי־, אֶל־ prove nothing towards the derivation of the word, since the construct-forms in proper names have the frequent abridgments, e. g. חֲמוּ־, רְעוּ־, רֵעַ from קְמוּ־, שְׁמוּ־, פְּנוּ־, מְתוּ־, יְמוּ־, קָם, שֵׁם, פָּנֶה, מַת, יוֹם = יָם, חָם, and do not follow the usual grammatical analogy. In this usage it is to be noticed, moreover, that it is sometimes interchanged with בַּעַל (אֶלְיָדָע 2 Sam. 5, 16 and בְּעֶלְיָדָע 1 Chr. 14, 7), יְהוֹ־, הוּא, אָב, אָח, ־יָה &c. whence its signification as a name of deity is manifest. — 2. *strength, might,* hence the phrases הָיָה לְאֵל יָד Prov. 3, 27, יֶשׁ־לְאֵל יָד Gen. 31, 29; Mic. 2, 1, אֵין לְאֵל יָד Deut. 18, 32; Neh. 5, 5 *the hand is, is not to might* (= mighty) i. e. to possess or not to possess power. See יָד. Concrete: *hero, mighty one,* but in this sense only the *constr.* אֵיל, *pl.* אֵילִים, *constr.* אֵילֵי, and therefore to be referred to אַיִל as it is always written with Yod; only in Ezek. 31, 11 אֵל גּוֹיִם; in 32, 21 אֵלֵי likewise stands for אֵילֵי, which many mss. still read. Hence the signification *hero* does not belong to אֵל, but only to אַיִל, constr. אֵיל, plur. אֵילִים, constr. אֵילֵי; and in Is. 9, 5 even by virtue of the orthography אֵל is to be translated *God.* — 3. For Ezek. 31, 14 where אֵלֵיהֶם *their oaks* is the reading, we should either put אֵילֵיהֶם, since אֵילִים always stands in this sense; or we should punctuate אֱלֵיהֶם

after the Arabic. As a name of the station אֵלִם many mss. write instead אֵילִם; but according to the sense, only אֵילִם, אֵילִם is right. — 4. *ram* Job 42, 8; but אֵלִם stands here for אֵילִם from אַיִל and therefore does not belong to the present word. — 5. As an expression in architecture *pilaster*, אַיִל, constr. אֵיל, is always used, and where the mss. have the constr. אֵל, it is there written for אֵיל, as the Aramaean אֵל for אֵיל, also אֵילָא. See אַיִל.

Though the use of the divine name אֵל is frequent only in Hebrew with אֱלֹהִים, אֱלוֹהַּ, yet numerous traces of it are also found in the dialects. The Syriac translator has the form ܐܝܠ in Is.14,13; Ps. 22,2; Matth. 27,46; Mark 15, 33 for God; the Samar. often wavers between אֵל and אֱלָה; among the Zabians ܐܝܠ is a name of the sun, i. e. of the highest planetary God, as traces of a Moabite ʾEl-cultus under the name of אֵל־עָלֵא *highest ʾEl* are also found in the city called from this cultus or worship אֶלְעָלֵא (which see, and comp. Hebr. and Phenic. אֵל עֶלְיוֹן, Aram. אֱלָהּ עִלָּי). The Arabic dictionaries likewise enumerate as names of God إيل, إِلّ, إِلّ. The Phenicians being nearest to the Hebrews, have אל both in their doctrine of God and their sanctuaries, e. g. Ἠλ אל as Kronos κατ᾽ ἐξοχήν, Ἰλ in Ἶλος in Sanchoniathon, בֵּית־אֵל *house of God* as name of Betyls or pillars and stones dedicated to ʾEl; so also in their personal proper names, e. g. עִינְאֵל Ἔννλος, חַנְאֵל Hanelus, פַּסְאֵל Fasilus, גַּגְאֵל Gagilus, מְצִיתָאֵל Μεσότυλος, Mezetulus, Mustulus, מְדַדְאֵל Medadulus, עֻזְאֵל Uzulus, קַשְׁתָּאֵל Castulus &c., and עַבְדְּאֵלִים Ἀβδήλεμος formed out of the plural אֵלִים; and in their names of places e. g. קַנְתָּאֵל Καντήλη, -λία, גֻּאוּנְאֵל Gunela, קַרְתָּאֵל Cartilis &c. They also use it appellatively to denote other deities. — As to the derivation, it has been considered from the time of Saʿadja, who translates it by القادر *mighty*, as coming from אוּל I. *to be strong*, and so derived from a verb-conception; as indeed a considerable number of derivatives from אוּל, with the fundamental signification of *strength*, are found in the language. But even in this case אֵל, which may always have come from a verb-conception, should be accounted primitive; and from it are derived secondarily אֱלוּל, אֱלִיל, אֵלוֹן, אֵלָה, אֱלוֹהַּ, אֵלָה and the numerous proper names where אֵל appears entire or abbreviated; then אֵל (אֲלַל I.) and אַלָּה, אַלּוֹן and again the proper names from this stem.

אֵל I. (pronom. stem) as a collateral form of pronoun demonstr. אֵל see אֵל I.

אֶל II. (pronom. stem) as *constr.* of אֵל I. see אֶל I. prepos. The attempt to derive this אֶל from a root אָלָה = وَلِيَ to incline to one, وَلِيَ to be helpful, is opposed to the peculiarity of pronominal stems.

אֶל III. as an abbreviation of אֵל *God* in proper names, e. g. אֶלְזָבָד, אֶלְעָלֵא and others. See אֵל III. and the proper names in question.

אֵלָא (= *n. p.* אֵלָה, *oak; strong as oak*, comp. German Eckhart=Eichhart) *n. p. m.* 1 Kings 4, 18.

אֶלְגָּבִישׁ *m. stiffened, ice*, then metaphorically *crystal*, compounded of גָּבִישׁ, which appears thus Job 28, 18, and אֶל = אַל the article, adopted through the medium of the Arabic Ez. 13, 11 13; 38, 22, which was all the easier because the word itself is Ar. (ٱلْجَبْس congelatum). The Coptic ⲁⲗ *stone* has also been compared with the first member אֶל, but it is more natural to take it as the article. See גָּבִישׁ and מִגְבִּישׁ.

אַלְגּוּמִּים see אַלְמֻגִּים.

אֶלְדָּד (*ʾEl is a friend*) *n. p. m.* Num. 11, 26 27. Comp. *n. p.* אֱלִידָד of similar signification. On דָּד comp. the proper names דּוֹדָוָהוּ, דּוֹדַי, דּוֹדוֹ &c.

אֶלְדָּעָה 1. *n. p.* of a Midianitish-Arabic tribe Gen. 25, 4; 1 Chr. 1, 33. Here אֶל appears to be the article. —

2. *n. p.* of an Ephraimite 1 Chr. 7, 20 according to some mss., for which the textual reading is אֶלְעָדָה.

אֱלֹהַ see אֱלוֹהַּ.

אָלָה I. (from אֵל III.; or perhaps farther developed out of אֵל) 1. (not used) *intr. to be strong, powerful, stout,* spoken of men, trees &c.; אָלֹה Hos. 4, 2 stands perhaps by exception for infin. Hifil. Comp. אֵל (אול I.). Derivatives אֵלָה, אַלּוֹן (after the form הֵרָיוֹן) and the proper name אֵלָא. — 2. *tr. to strengthen, to swear, confirm by an oath* Judges 7, 2; Hos. 4, 2. Derivatives אָלָה, תַּאֲלָה. — 3. (not used) *to curse,* which signification arose from the curses, common at the taking of oaths, directed against the violation of the oath, comp. Sanskrit *çap to swear* and *curse.* — 4. More in an external sense: *to be fat,* as the German *feist* is allied in sense to *fest;* hence אַלְיָה.

Hif. הֶאֱלָה (*inf.* with *suff.* לְהַאֲלֹתוֹ, *fut. apoc.* וַיֹּאֶל from יַאֲלֶה = יֹאלֶה) *causative:* to make firm, powerful, *to confirm, swear to,* or *to cause to swear, to confirm by an oath,* 1 Kings 8, 31; 2 Chr. 6, 22; 1 Sam. 14, 24 with the accusative. — From this in Hos. 4, 2 the infinit. Kal אָלֹה is used for the infin. Hifil to make it like רָצֹחַ, גָּנֹב, נָאֹף in that place. Since therefore אָלָה properly expresses the idea of confirming, assuring, in Hos. 4, 2, where it is taken in a bad sense, it seems to have become so by nothing but its connexion with כַּחֵשׁ there, and so אָלֹה וְכַחֵשׁ means *to swear and lie* i. e. to swear falsely, to be perjured (comp. Barhebr. 405 ܝܡܐ ܘܟܕܒ to swear and lie). Hence false oaths which are meant to be broken are also expressed by the noun אָלוֹת שָׁוְא Hos. 10, 4. See the noun אָלָה.

The idea of *swearing* is obviously connected with *heavy,* firm, weighty, Lat. *jurare* properly to make fast by contract, comp. Sanskrit *ju,* Gr. *ὅρκος* oath, and *ὀρκάνη* enclosure. In Hebrew the original conception would be *to make oneself fast, to make binding,* or by comparing the Ar. مَتَنَ (*to make fast* and *to swear*) *to fasten,* from אָלָה *to be fast, firm,* and the corresponding Ar. root would be أَلَّ, whence إِلٌّ swearing.

אָלָה II. (*imperat. f.* אֱלִי) only a collateral from of אָלַל, יָלַל *to lament* Jo. 1, 8; comp. Syr. ܐܠܐ, Ar. أَلَّ.

אָלָה (with *a impure* in first syllable as in מְנָה; with *suff.* אָלָתוֹ, אָלָתִי; *pl.* אָלוֹת, -לֹת) *f.* 1. *an oath* Gen. 24, 41 (allied in sense is שְׁבֻעָה 24, 8) אָלָתִי *the oath sworn to me;* קוֹל אָ׳ Lev. 5, 1 *the loud oath;* נָשָׂא אָלָה בְ 1 Kings 8, 31 *to bring one to swear, to lay an oath upon one;* אָלוֹת שָׁוְא Hos. 10, 4 *false oaths;* מֵאָלָה וּמִכַּחַשׁ Ps. 59, 13 *from cursing and lying* i. e. perjury, comp. Hos. 4, 2; בָּא אָלָה 2 Chr. 6, 22 for בָּא אִישׁ אָ׳ *the swearer comes forward,* and therefore בָּא, not בָּאָה. — 2. *a covenant* confirmed by *an oath, sworn to,* Gen. 26, 28, or rather the oath taken at the time of the covenant. Thus the word is used as a supplement to בְּרִית and is put along with it Deut. 29, 11 13; Ez. 16, 59; 17, 18; but אָלוֹת הַבְּרִית Deut. 29, 20 are *the curses,* which were uttered with *the covenant* and so belongs to signification 3. More rarely does it stand like בְּרִית along with שְׁבוּעָה, so בָּא בְאָ׳ Neh. 10, 30 *to enter into a covenant,* comp. בָּא בִבְרִית Ez. 16, 8; causative הֵבִיא בְאָ׳ Ez. 17, 13, with the accusative of the person, the phrase being there distinguished from כָּרַת בְּרִית אֶת. — 3. *curse, imprecation,* connected with exclamations of swearing, as was wont in covenants to guard against perjury Job 31, 30; Prov. 29, 24; Zech. 5, 3; applied to the curse which devours the land because of the breaking of the covenant Is. 24, 6, or by means of which it mourns Jer. 23, 10. שְׁבֻעַת הָאָ׳ Numb. 5, 21 *oath of the curse* i. e. the solemn formula of cursing; spoken of the imprecatory section Deut. 29, 13 18 19; 30, 7; of the punishment following the curse Dan. 9, 11; figuratively the sub-

ject of the curse Jer. 29, 18, as שְׁבֻעָה is also applied, Numb. 5, 21.

אֵלָה (from אָלַל III.) *f. oak, terebinth,* Josh. 24, 26, Targ. אֵלְתָא, comp. אַלּוֹן. This אֵלָה appears to exist in the proper name אֱלִימֶלֶךְ.

אֵלָה (not used) *f. goddess,* only in the proper names יְדַאֲלָה, תַּרְאֲלָה, יוֹעֵאלָה.

אֵלָה (from אַל i. e. אוּל, hence in the mss. אֵילָה also) *f.* 1. *oak,* called so from its strength, Gen. 35, 4; Judges 6, 11 19; 2 Sam. 18, 14; 1 Chr. 10, 12; but distinguished from אַלּוֹן Hos. 4, 13; Is. 6, 13, though belonging to the same genus. The old translators and interpreters hesitate between *terebinth* and *oak*, as they do also in the case of אַיִל, אֵלָה, אַלּוֹן; sometimes they render it with reference to the Aram. אִילָן by *tree, bush,* very seldom by *valley, plain, meadow*, whence we see that nothing accurate was known about it at a very early period. — 2. עֵמֶק הָאֵ׳ (*terebinth-slope*) the name of a place not far from עֲזֵקָה and שׂוֹכֹה 1 Sam. 17, 2 19; 21, 10. — 3. (*strength*) *n. p. m.* 1 Kings 16, 6; 2 Kings 15, 30, and also the name of an Edomite tribe Gen. 36, 41, by whom perhaps the Edomite seaport אֵלֹת (see אֵילוֹת) or אֵילַת was built.

אֵלָה (rare) *m.* synonymous with אֵל III. *God,* enlarged at the end with an accentless *a*, as לַיְלָה; only in the proper names אֲשַׂרְאֵלָה, יְשַׂרְ־.

אֵלֶּה (pronominal stem) *demonstr. pronoun, these,* used as a plural to the singular זֶה, זֹאת, זוֹ, זוּ, זֹה. Sometimes it begins the sentence, serving to comprehend and enumerate Gen. 2, 4; 6, 9, sometimes it resumes at the end Num. 35, 29, i. e. it refers either to the preceding or following. Yet it is commonly placed after the noun Lev. 18, 26; Num. 1, 17; 1 Kings 7, 9, in numbers always Gen. 9, 19; 22, 23; Ex. 21, 11; 2 Sam. 21, 22; Is. 47, 9; Zech. 4, 10, and the language deviates from this but rarely. אֵלֶּה ... אֵלֶּה *these ... those* Josh. 8, 22. More comprehensive is כָּל־אֵלֶּה Gen. 10, 29; 14, 3; 15, 10. Like זֶה it is connected with a great variety of prepositions, e. g. אֶת־אֵלֶּה Gen. 46, 25; עַל־אֵלֶּה Lament. 1, 16; 5, 17 &c. The less frequent and shorter form of it is אֵל II. (which see).

This pronominal stem is perhaps compounded of אֵל and לֵה, both originally personal demonstrative vocables, which have however lost the personal; and therefore in the fusion the word is used as a plural. The first member אֵל *ʾêl* still exists as an independent pronominal stem in the Targ. אִלֵּין, Talm. אִלּוּ, Syr. ܗܳܠܶܝܢ &c., where the terminations ־ֵין, ־ܶܝܢ, ־וּ &c. are the remains of old plural endings; so in the Phenician אלם (Mass. 13, 16) like אֵלֶּן for אֵלֶּה; and accordingly אֵל must here be assumed as the organic root of אֵלֶּה. With respect to the second member, either the לֵ־ in הַלָּזֶה must be compared, or the reduplication of ל is taken as euphonic, and the ending ־ֶה shortened from ־ֵן, and therefore the remnant of an old plural termination. See אֵל II.

אֱלָהּ (with *prefix* לֶאֱלָהּ; *constr.* אֱלָהּ, *def.* אֱלָהָא; with *suff.* אֱלָהִי, אֱלָהֲהוֹן, אֱלָהָנָא, אֱלָהָךְ; along with *prefixes* בֵּאלָהֵהּ, לֵאלָהֲהוֹן; *pl.* אֱלָהִין, *constr.* ־הֵי, *def.* ־הַיָּא) *Aram. m.* like the Hebrew אֱלוֹהַּ *God,* not spoken specially of Jehovah, but of every God Dan. 3, 28; אֱלָהּ אָחֳרָן stands only in the sense of *another God* 3, 29. Jehovah was denoted by the appended terms אֱ׳ שְׁמַיָּא 2, 18 37 44; Ezr. 5, 11; אֱ׳ רַב Dan. 2, 45; אֱ׳ יִשְׂרָאֵל Ezr. 6, 14; 7, 15; אֱ׳ יְרוּשְׁלֶם 7, 19; אֱ׳ עִלָּי Dan. 3, 26 32; 5, 18; אֱ׳ חַי 6, 21 &c., and yet the def. אֱלָהָא is also used of Jehovah without any addition 2, 20. בֵּית אֱלָהָא 5, 3, Ezr. 4, 24 is *the temple,* and בַּר־אֱלָהִין Dan. 3, 25 means *an angel*, as in Hebrew בְּנֵי־אֱלֹהִים Gen. 6, 2. Here the singular is used more frequently than in Hebrew; yet the plur. also is not infrequent with a singular sense, applied both to Jehovah and other gods, Jer. 10, 11; Dan. 3, 12. See אֱלוֹהַּ.

אֱלֹהַּ see אֱלוֹהַּ.

אֱלֹהִים see אֱלוֹהַּ.

אֲלוּ (pronominal stem) *Aram. interject. behold! en, ecce*, DAN. 2, 31; 4, 7 10; 7, 8. It arose from the demonstrative אֵל with an old termination, just as הִנֵּה and the shorter הֵן (comp. Ar. إِنَّ) are likewise developed out of a demonstrative idea. The synonymous אֲרוּ in the Targ. has come from another group; and the assumption of the old interpreters that אֲלוּ arose out of אֲרוּ is unfounded.

אִלּוּ (pronominal stem) *conj. if, si*, in respect to time, as אִם usually is, joined to the *perfect*, ECCLES. 6, 6; ESTH. 7, 4. It is compounded of לוּ and אִם (which perhaps came through the medium of אִן, Ar. إِنْ, Syr. ܐܶܢ), and came late into use in Hebrew. In the Targ. and Mishna, however, it is more frequent, and is even compounded still more in אִלּוּלֵי; comp. Syr. ܐܶܠܘܼ if, ܐܶܠܘܼܠܐ if not.

אֱלוֹהַּ (also אֱלֹהַּ DAN. 11, 38; with *prefix* לְ: לֶאֱלֹהַּ and לֵאלֹהוֹ, as is frequent in the case of nouns whose initial sound is a vowelless א; only in poetry in the sing., in JOB, IS., HAB., PSALMS, or also in the later writings through the influence of Aramaean, as in DAN., NEH. and CHR.; but regularly in the *plur.* אֱלֹהִים, *constr.* אֱלֹהֵי, with *suff.* אֱלֹהֵינוּ &c.) *m. God*, synonymous with אֵל, of which it is obviously a farther development. In the application of the word, we must first separate the form of the singular from the plural. The former, construed with an adjective sing. or plur. is applied: a) to heathen *gods*, DAN. 11, 37 *and he has not regard for any god*, spoken of Antiochus Epiphanes, who robbed the temples (Polyb. 31,4) and wished to destroy the usual worship (1 MACC. 1, 43; Diod. 34, 1); אֱלֹהַּ מָעֻזִּים 11, 38 *god of the fortresses*, spoken of *Melkart* at Tyre; אֱלוֹהַּ נֵכָר 11, 39 *strange* i. e. heathen *god;* זוּ כֹחוֹ לֵאלֹהוֹ HAB. 1, 11 *this his power* (attributing) *to his god.* b) Applied to the most high and true God DEUT. 32, 15; PS. 50, 22; HAB. 3, 3 &c., for which also אֱ' יַעֲקֹב stands PS. 114, 7; and when the Psalmist says 18, 32: *who is* אֱלוֹהַּ *besides* יי״, the *true God* only can be meant. לַאֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ JOB 12, 6 *to whom God brings it with his own hand.* — But the very ancient use of the pl. אֱלֹהִים for *God* is most frequent, because the ancients conceived of the Deity as an aggregate of many infinite forces (comp. אֲדֹנִים, קְדֹשִׁים HOS. 12, 1). In this view אֱ' signifies 1. the true and most high God, *Jehovah*, and is used in the widest extent, even where a mere contrast to human nature is intended ZECH. 12, 8; PS. 8, 6; EZ. 28, 2. Like אֱלוֹהַּ it is sometimes construed with the singular GEN. 1, 3; 2 KINGS 19, 4 16; PS. 7, 10; 57, 3, sometimes with the plural GEN. 20, 13; 31, 53; JOSH. 24, 19. At a later period, however, the construction with the plural was avoided as polytheistic: hence it is said 1 CHR. 17, 21 הָלַךְ הָאֱ' for הָלְכוּ אֱ' 2 SAM. 7, 23; זֶה אֱלֹהֶיךָ NEH. 9, 18 for אֵלֶּה אֱ' EX. 32, 4, and the Samaritan Pentateuch on this account GEN. 20, 13; 31, 53; 35, 7; EX. 22, 8 changes the plural into the singular. — 2. *the national god*, the guardian deity of any people, GEN. 17, 7; JON. 1, 5; JUDGES 1, 16, and therefore applied to the national God of Israel i. e. Jehovah, usually אֱלֹהֵי יִשְׂרָאֵל EX. 5, 1; אֱ' יַעֲקֹב PS. 20, 2; אֱ' אַבְרָהָם 47, 10; or along with יי״ 18, 29; LEV. 18 and 19. As an epithet of Jehovah DEUT. 4, 35, 1 KINGS 18, 21 אֱ' oftener stands with the article, הָאֱלֹהִים GEN. 5, 22; 6, 9 11; 17, 18 &c., but also without the article GEN. 1, 1; and אֱ' both in prose and poetry is interchanged with יְהוָֹה without any distinction. Thus e. g. עֶבֶד אֱ' DAN. 9, 11; רוּחַ אֱ' GEN. 1, 2; 41, 38; בֵּית אֱ' in CHRON. and EZRA; יְרֵא אֱ' JOB 1, 1 8; מַלְאַךְ אֱ' GEN. 32, 2, besides its connexion with יי״. Yet though there is no historical distinction in the signification of both, one appears at least in their application, inasmuch as the one or the other was used at certain periods of the

living language and therefore by certain writers. The historical books (Josh., Judges, Samuel, Kings) have יי in predominant usage; in Job יי prevails in the prose parts, in the poetical אֵל and אֱלוֹהַּ; the Proverbs have יי, but Eccles., Daniel and Jonah almost exclusively 'אֱ; in the Psalms sometimes יי, sometimes 'אֱ prevails, just according to age; and in Genesis a twofold recension has been assumed according to this double use. — 3. Like אֵל, accompanied by adjectives or attributes in the genitive, which belong to the highest and universal God, it denotes the most high and the universal *God of humanity*, e. g. with הַשָּׁמַיִם וְהָאָרֶץ Gen. 24, 3; מָרוֹם Mic. 6, 6; הַשָּׁמַיִם Neh. 1, 4; הַצְּבָאוֹת Am. 3, 13; הָרוּחוֹת לְכָל־בָּשָׂר Num. 16, 22; אָמֵן Is. 65, 16; קֶדֶם Deut. 33, 27; צֶדֶק Ps. 4, 2; יֶשַׁע 18, 47; חֶסֶד 59, 18; מָעֹז 43, 2; תְּהִלָּה 109, 1, where 'אֱ stands in the construct state, and the latter seldom appear as a mere apposition 80, 5. It must be considered as a mere doctrinal thing, when the Targ., Sam., Saʿadia and sometimes also the LXX and Vulg. translate the name אֱלֹהִים, where a closer contact with humanity is expressed, as is done with יי also, by *angel* &c. — 4. Like אֵל, אֱלֹהִים is applied to the gods of the Semites and other peoples either with the addition הַנֵּכָר Gen. 35, 2; מַסֵּכָה Ex. 20, 23; מַסֵּכָה 34, 17; הַגּוֹיִם Deut. 29, 17; הָאָרֶץ 2 Kings 17, 27; הָעַמִּים Ps. 96, 5, or with the name of the people whose god is meant, e. g. הָאֱמֹרִי Josh. 24, 15; אֲרָם Judges 10, 6; מוֹאָב ibid.; צִדֹנִים 1 Kings 11, 5; עֶקְרוֹן 2 Kings 1, 2; חֲמָת 18, 34; or also אֱלֹהִים alone 17, 29, applied to Baʿal 1 Kings 18, 21, to a female deity 11, 5, to a made image Ex. 32, 1. From the Israelite point of view such a deity is called לֹא־אֱלֹהִים 2 Kings 19, 18. — 5. Like אֵל it is added to nouns to express what is highest &c. e. g. הַר הָאֱ' Ps. 68, 16 spoken of mount Bashan; פֶּלֶג אֱ' of rain 65, 10; חִתַּת אֱ' Gen. 35, 5; נַפְתּוּלֵי אֱ' 30, 8 &c. Here belongs also the adverbial לֵאלֹהִים Jon. 3, 3 *extraordinary*, comp. إِلٰهٌ, though no other example of it is found; and perhaps also the addition of 'אֱ to כִּסֵּא, interrupted by the suff., Ps. 45, 7 *thy elevated throne;* so too may 'אֱ in אֱלֹהֶיךָ 'אֱ 45, 8 be taken *thy exalted God;* but these cases stand isolated. — We may now give those modifications of the fundamental idea, according to which אֱלֹהִים is really applied to a plurality, consequently where the signification *God* is laid aside. Here belong: 1. where it is applied to heathen gods Ex. 12, 12; 2 Chr. 28, 23, a use that is very extensive, which is naturally adopted wherever polytheism is implied. — 2. A farther application of 'אֱ is its use to denote *judges* Ex. 21, 6; 22, 7 8, properly God's judgment, where the judgment is before God (comp. Deut. 19, 17), hence LXX correctly: *τὸ κριτήριον τοῦ θεοῦ*, and the Targ. according to the sense דַּיָּנַיָּא. — 3. *angels*, as also אֵלִים is used Ps. 97, 7; 138, 1, where LXX, Vulg., Targ., Pesh. and others translate *angels*, as also in Ps. 8, 6; 82, 1 6; Gen. 3, 5 the translators and ancient interpreters render 'אֱ by angels; but this explanation of 'אֱ in the places cited is not at all certain, because the old translators and interpreters manifestly wished to avoid anthropomorphisms, and in the passages in question 'אֱ can be taken otherwise. Only the periphrasis בְּנֵי אֱלֹהִים for *angels* Job 1, 6; 2, 1; 38, 7 is certain, after the analogy of בְּנֵי אֵלִים Ps. 29, 1 and קְדוֹשִׁים 89, 6. But אֱלֹהִים, if one will not take it as an abbreviation of אִישׁ־אֱ', by itself denotes *ghost*, *spirit* 1 Sam. 28, 13, that is to say, in the singular sense; LXX, Vulg., Syr., Ar. have *gods*, Targ. *angels*, Josephus *a godlike image*, but more or less by conjecture. — 4. *kings* i. e. much the same as earthly gods, like our *Majesty*, Ps. 82, 1 6; otherwise they are called *sons of God* 2, 7; 89, 27.

The noun אֱלוֹהַּ (elsewhere used by the Semites: Phenic. in Sanchoniathon p. 28 *Ἐλοεὶμ* i. e. אֱלֹהִים; Targ. אֱלָהּ, Sam. אֱלָהּ, Syr. ܐܠܗܐ; Arab. إِلَاهٌ, إِلٰهٌ, with the art.

(ألله) is a very old ulterior development of אֵל which is by all means to be taken as primitive, and the verbs أَلَّهَ to worship God, أَلِهَ to be afraid, astonished, seem to have been formed from the noun; on the latter verb comp. Aram. דְּחַלָּא, as also פַּחַד, אֵימִים, מִפְלֶצֶת.

אֱלוּל I. (from אָלַל which see) 1. (not used) name of a Phenician and Syrian deity as תַּמּוּז (EZEK. 8, 14), perhaps of Adonis, as a symbol of the fruit of the vine, whose death might therefore represent the cutting off of the grapes, the vintage, which happened in September, when in Syria the festival of Adonis was kept, and which month by the orientals is towards the end of the year (Jerome on Ezek. l. c.; Julian, orat. 4). From this name of a deity is to be explained the Phenician *n. p.* *Ἐλουλαῖος* (אֱלוּלַי; Jos. Ant. 9, 14, 2). — 2. name of the closing month of the eastern year, corresponding about to our September, NEH. 6, 15, the civil year had already begun with תִּשְׁרִי, because of the late adoption of the names of the months by the Jews, which they took from the names of gods (Rosh ha-Shana ch. 1). The name of this month runs in Syriac ܐܝܠܘܠ, Sam. Ilûl, Kurd. ايلون (Eilûn for Eilûl), Ar. أَيْلُول, Baalbek. *ιλουλ*, with little variation, as in Hebrew, whence we see the widespread use of the Aramaean appellation. The stem is probably אָלַל synonymous with עָלַל to glean (the vine), to cut the latest grapes off, generally to have the last gathering, as the death of Adonis is conceived of in *adulto flore sectarum frugum* (Amm. Marc. 19, 1; 22, 9).

אֱלוּל II. only in K'tib for אֱלִיל JER. 14, 14, see אֱלִיל.

אֵלוֹן (from אוּל I.; *plur.* ־נִים, *constr.* ־נֵי) *m. oak, terebinth*, properly a strong tree, spoken of the ever-green terebinth or the strong-leaved oak (see אַיִל, אֵילָה, אֵלָה), as also the LXX, Venet., Syr., Vulg., Symm. and others usually render the word; the versions translate it (but rarely) *plain*, *valley*, *meadow*, because these trees were planted by springs or in meadows. This א׳ appears 1. in its application to old Israelite sacred oaks and terebinths which had themselves a certain reverence paid to them, or beside which there was a sacred station. Thus a) אֵלוֹן מֻצָּב (*oak of the pillar;* מֻצָּב is a noun like מַצֵּבָה) at Sichem JUDGES 9, 6, perhaps the same at which in Joshua's time the sanctuary was JOSH. 24, 26, where Jacob buried the strange gods GEN. 35, 4, and where there was probably at one time a heathen cultus. b) א׳ מְעוֹנְנִים (*oak of the magicians*) the name of a place also in the neighbourhood of Sichem JUDGES 9, 37, where oracles were probably communicated in the earlier heathen time; comp. the oaks of the oracle at Dodona (Odyss. ξ, 327). c) א׳ תָּבוֹר (*oak of Tabôr*) name of a noted oak in the vicinity of Bethel 1 SAM. 10, 3. Mount Tabôr was a holy place, like its homonymous *Ἀταβύριον* (אַתָּבוֹר) in the island of Rhodes formerly inhabited by the Phenicians, where a temple of *Ζεὺς Ἀταβύριος* (App. 12, 27) existed; and perhaps the oak was dedicated to Tabor. d) אֵלֹנֵי מַמְרֵא (*oaks of Mamre*) a name of consecrated oaks belonging to the Emorite *Mamre*, in the neighbourhood of Hebron, where Abraham built and dedicated an altar to Jehovah, and where God appeared to him GEN. 13, 18; 14, 13; 18, 1. In the time of *Josephus* (Bell. Jud. 4, 9, 7; Ant. 1, 10, 4) an Ogyges-oak was there; and even in Constantine's time an altar stood under Abraham's oak which he converted into a church (Socrat. Hist. Eccl. 1, 14). e) אֵלוֹן מוֹרֶה or אֵלוֹנֵי מֹרֶה (*teacher's oak*) name of a consecrated oak in the neighbourhood of Sichem GEN. 12, 6; DEUT. 11, 30. מוֹרֶה seems an ancient epithet of a deity (see מוֹרֶה). f) אֵלוֹן בְּצַעֲנַנִּים (*oak of Zaanannim*) JOSH. 19, 33 or א׳ בְּצַעֲנִים K'tib JUDGES 4, 11 *n. p.* of a place in the vicinity of קֶדֶשׁ in the territory of Naphtali, as far as which the nomadic tribe of the Kenites pitched their tents; so called perhaps from an oak consecrated at צַעֲנַנִּים (which see),

or צַעֲנַנִּים (which see), where there may have been before a Phenician sanctuary. It should be remarked, however, that mss. and translators sometimes interchange אֵלוֹן and אַלּוֹן. — 2. (*strong, powerful*) *n. p. m.* GEN. 46, 14; NUMB. 26,26; hence the *patronym.* אֵלֹנִי in the latter place. Elsewhere the orthography is also אֵילוֹן.

אַלּוֹן (from אַל = אֵל; *plur.* אַלּוֹנִים, *constr.* אַלּוֹנֵי) *m.* 1. *oak*, stands distinguished from אֵלָה Is. 6, 13, and is coupled with לִבְנֶה (white poplar or storax plant) Hos. 4, 13 and תִּרְזָה (holm-oak) Is. 44, 14. We must assume a peculiar species of oaks when it is viewed along with אֵלוֹן, אֵלָה, אַלָּה &c. The oaks of Bashan (אַלּוֹנֵי הַבָּשָׁן or אַלּוֹנִים מִבָּשָׁן) were celebrated: they were used in ship-building EZEK. 27, 6 and are applied poetically as a figure of greatness and distinction Is. 2, 13; ZECH. 11, 2. — 2. (*strong*) *n. p. m.* 1 CHR. 4, 37.

אַלּוּף (and אַלֻּף, with *suff.* אַלּוּפִי; *pl.* אַלֻּפִים, *constr.* אַלּוּפֵי and אַלֻּפֵי) *adj. m.* prop. *hanging to, attaching to*, hence 1. *tame*, spoken of a lamb JER. 11, 19, as Jerome already understood it; but *Ibn Labrât* and *Ibn Koreish* have taken it in no. 4 signification as a noun; others derive it from אֶלֶף family, in the sense of *familiaris;* which explanations are less to the point. — Then as a noun 2. *friend*, from hanging to, attaching to (comp. חָבֵר, Ar. صاحب) PROV. 16, 28; 17, 9, having the same sense as רֵעַ (19, 4) and sometimes parallel to it MIC. 7, 5, or as מְיֻדָּע Ps. 55, 14. Here probably belongs the passage JER. 13, 20: *since thou thyself hast accustomed them to thee, as friends* (אַלֻּפִים) *at thy head* i. e. thou hast before chosen the Chaldeans as friends. — 3. *husband*, properly friend, JER. 3, 4; PROV. 2, 17, therefore also רֵעַ (JER. 3, 20; Hos. 3, 1) is put instead of it. — 4. A collateral form of אֶלֶף *bullock*, as *epicene* also applied to the female Ps. 144, 14, consequently it is not derived from the original idea of the adjective. — 5. Denominative from אֶלֶף (family, tribe): *head of a family* or *tribe*, applied to the heads of the Edomites in particular GEN. ch. 36; 1 CHR. 1, 51 - ch. 4. At a later period it was also spoken of Jewish chiefs ZECH. 12, 5 6, and accordingly some Jewish teachers have the title of אַלּוּף, as *Elasar* in Spain (850) and *Chefez* (1000). This sense too did not come from the adjective. — 6. Like אֶלֶף *n. p.* of a city ZECH. 9, 7, comp. אֶלֶף. See אֶלֶף.

אָלוּשׁ (perhaps *wild-place*, derived from לַיִשׁ, consequently not from אָלַשׁ) *n. p.* of an Israelite station in the wilderness NUMB. 33, 13.

אֶלְזָבָד (*'El is giver;* comp. *Θεόδωρος*) *n. p. m.* 1 CHR. 12, 12; 26, 7. See the proper names זָבָד, זַבְדִּי, זַבְדִּיאֵל, זְבַדְיָה, יְהוֹזָבָד, יוֹ־.

אלח (not used) *intr. to be muddy, dirty*, spoken of water, but figuratively for the most part like תָּעַב: *to be corrupt*, in a moral sense. *Nif.* נֶאֱלַח (3 pl. נֶאֱלָחוּ) *to be corrupt*, Ps. 14, 3; 53, 4 (ROM. 3, 13 &c.); JOB 15, 16, parallel to נִתְעָב. The organic root might be אַ־לַח, identical with that in דָּ־לַח, מָ־לַח II. &c., since no other suitable analogy is found in the dialects.

אֶלְחָנָן (*'El is kind*) 1. proper name of a Davidic hero, a son of *Ja'ari* (יַעְרִי) or *Ja'ïr* (יָעִיר), who smote the giant Lachmi 2 SAM. 21, 19; 1 CHR. 20, 5. — 2. proper name of another hero 2 SAM. 23, 24.

אֱלִי *stat. constr.* from אֵל with the vowel of union *î*, employed as the first member in numerous proper names compounded with אֵל, in order to express the highest divinity of the Semitic people, as is done by אָב (see אֲבִי־), יְהוֹ־, יוֹ־, ־יָה and others. As an epithet of this nature it is interchanged with בְּעֶל־ (Ba'al) 2 SAM. 5, 16, 1 CHRON. 14, 7 and with יְהוֹ־ 2 KINGS 23, 34, whether the change took place from free choice or for euphony. This construct-form is also sometimes exchanged for the abbreviation of אֵל into אַל (1 CHR. 3, 6; 14, 5 — Ex.

6, 22; Num. 3, 30), or disappears entirely, אֵל passing into the second member, e. g. עַמִּיאֵל 1 Chr. 3, 5 arises out of אֱלִיעָם 2 Sam. 11, 3. As happens in the case of אֲחִי־, אֲבִי־ &c., the member standing in the construct state is fused with the following, without subordination, into a single conception, so that it should not be interpreted as a genitive, but as an apposition (see אֲבִי־). Consequently they ought to be taken together as very ancient invocations of God and eulogies borrowed from an old popular liturgy used in the dedication of what was dearest, as also other antique nations, the Egyptians, Phenicians &c. invested what was dearest to them with the names and religious formulas of their deities and saints.

אֱלִיאָב (*'El is father*) *n. p. m.* Num. 1, 9; 16, 1; 1 Sam. 16, 6; 1 Chr. 16, 4; comp. אֲבִיאֵל, אֱלִיאֵל, and אָב in proper names.

אֱלִיאֵל (*'El is God*) *n. p. m.* 1 Chr. 11, 46. See אֲבִיאֵל.

אֱלִיאָתָה (*'El is*) *n. p. m.* 1 Chr. 25, 4. אָתָה is a participial noun from אות III. (see too אִיתַי) with an elongation by means of accentless *a*. In place of it stands 25, 27 אֱלִיָּתָה with the absorption of 'Alef.

אֱלִידָד (synonymous with אֶלְדָּד) *n. p. m.* Numb. 34, 21.

אֶלְיָדָע (*'El is knowing*) *n. p. m.* 2 Sam. 5, 16, for which 1 Chr. 14, 7 has בְּעֶלְיָדָע. See אֲבִידָע. The name appears to have been in use among the Syrians also, 1 Kings 11, 23.

אַלְיָה (from אָלָה I.) *fem. the fat tail* of oriental sheep, which was commonly consumed with the fat (חֵלֶב) as a sacrifice Exod. 29, 22; Lev. 7, 3; 8, 25 and is described as לְעֻמַּת הֶעָצֶה 3, 9. In the dialects (Arab. أَلْيَةٌ, Targ. אַלִּיְתָא, Syr. ܐܠܝܬܐ) the same word exists; and when the LXX once translate it by ὀσφύς, they follow later usage.

אֵלִיָּה (*'El is Jah*) 1. proper name of the prophet Elijah of Tishbeh (תִּשְׁבֶּה) 2 Kings 1, 3, who is also called אֵלִיָּהוּ 1 Kings 17, 1, Ἠλίας Matth. 11, 14, and who became at a later period the centre of a rich circle of traditions. — 2. proper name of other persons 1 Chr. 8, 27; Ezr. 10, 21 26.

אֱלִיהוּ (*Self-'El*, αὐτόθεος) *n. p. m.* 1 Chr. 26, 7; 27, 18. See אֲבִיהוּא.

אֱלִיהוּא (*Self-'El*) *n. p. m.* 1. Job ch. 32-35, but sometimes written אֱלִיהוּ. — 2. 1 Sam. 1, 1; 1 Chr. 6, 12 19 alternating with אֱלִיאֵל and אֱלִיאָב. — 3. 1 Chr. 12, 20.

אֶלְיְהוֹעֵינַי (i. e. אֶל־יְהוָֹה עֵינַי *to God are mine eyes* directed, as if it had arisen out of Ps. 123, 1 &c.) *n. p. m.* in the later period of the language Ezr. 8, 4; 1 Chr. 26, 3, for which, however, 3, 23; 4, 36; 7, 8 &c. אֶלְיוֹעֵינַי stands. In 1 Chr. 8, 20 אֱלִיעֵינַי occurs instead of it, which is merely abridged out of אֶלְיוֹעֵ. Hence the LXX have Ἐλιωναΐ.

אֶלְיוֹעֵינַי see אֶלְיְהוֹעֵינַי.

אֶלְיַחְבָּא (*'El is protector*) *n. p. m.* 2 Sam. 23, 32. See חָבָא.

אֱלִיחֹרֶף (*'El as sender of harvest-rain;* comp. the proper names יוֹרָה, חָרֵף) *n. p. m.* 1 Kings 4, 3.

אֱלִיל (also אֱלִל; *plur.* אֱלִילִים, ־לֵם) *m.* 1. *a small image of a god*, which among the Egyptians and Phenicians gave oracles, erecting itself (*Servius* on Aen. 6, 68; *Plin.* h. n. 37, 58). Hence it is put along with חֲזוֹן שֶׁקֶר and קֶסֶם Jer. 14, 14 K'ri. It is usually applied to little images of heathen deities or idols generally Lev. 19, 4; 26, 1; Is. 2, 8 18 20; 19, 3; 31, 7; to the images of the gods at Memphis, the central seat of Egyptian worship Ezek. 30, 13; with the additional idea of the greatest contempt, in opposition to אֱלֹהִים Ps. 96, 5; 97, 7; 1 Chr. 16, 26; Hab. 2, 18. The K'tib has once for it אֱלוּל Jer. 14, 14. — 2. Figuratively in the later time of the language: *lie, falsehood*, parallel to שֶׁקֶר Job 13, 4; *folly* Zech. 11, 17, proceeding from the

original signification *idol*. The Syr. ܐܠܝܠ low, ܐܠܝܠܘܬܐ idolatry, heresy, are connected with it.

The forms אֱלוּל and אֱלִיל are developed from אַל with the termination *îl* and *ûl* to express the idea of lessening and contempt. Other traces of a similar formation are found in Hebrew. A verb אָלַל "to be nothing" is neither found in Hebrew nor in the dialects. The Arab. أَلَّ to be weak, low, is connected with the Hebrew אֱל.

אֱלִימֶלֶךְ (*'El is king*) *n. p. m.* Ruth 1, 2. See אֲבִימֶלֶךְ.

אֵלִּין (pronominal stem; an old plural formation made from אֵל *these* by means of ־ִין as in דִּכֵּן, אִנּוּן, comp. אֵלֶּה, אֵלּוּ) *Aram. pron. demonstr. plur.: these,* Dan. 2, 44; 6, 3; 7, 17. אִלֵּךְ also stands in place of it 6, 7.

אֶלְיָסָף (*'El is gatherer* i. e. protector; from אֶלְיָאָסָף) *n. p. m.* Numb. 1, 14; 3, 24. See אֲבִיאָסָף.

אֱלִיעֶזֶר (*'El is help*) *n. p. m.* Gen. 15, 2; Exod. 18, 4; Ezr. 8, 16; 1 Chr. 7, 8; 15, 24; 27, 16; 2 Chr. 20, 37. See אֲבִיעֶזֶר, אִיעֶזֶר, יוֹעֶזֶר, אֲחִיעֶזֶר, הֲדַדְעֶזֶר.

אֱלִיעֵינַי see אֶלְיְהוֹעֵינַי.

אֱלִיעָם (*'El is gatherer* or *founder of families and communities*) *n. p. m.* 2 Sam. 11, 3; 23, 34; instead of which 1 Chr. 3, 5 has עַמִּיאֵל. עָם in personal proper names is often an epithet of God as the founder of kinsmen or of the state; and is therefore like the names of Deity אֵל, שַׁדַּי &c. applied to God (-*'Am*), קָם, רָם, זָבָד, נָדָב &c. Comp. for example עַמִּישַׁדַּי, עַמִּיאֵל, אֲבִינָעָם, עַמִּינָדָב, עַמִּיזָבָד, עַמִּיהוּד, עַמִּיחוּד, יָקְדְעָם, יָקְמְעָם, יָקְנְעָם, יָקְנְעָם, יָרָבְעָם, רְחַבְעָם, יָשָׁבְעָם, יִתְרְעָם, עַמְעָד, עַמְרָם, more rarely אָם in אַמְרָפֶל, חֵלָם, שְׁמָאם, אֲחִיאָם, and with the absorption of ע or א in עֲדָלָם out of עֲדֹל עָם; בִּלְעָם, יִבְלְעָם, יָרְקְעָם and perhaps also אֲחֻזָּם. See עָם 2.

אֱלִיפַז (*'El is dispenser of riches*) *n. p. m.* Idumaean Gen. 36, 4; 1 Chr. 1, 35; Job 2, 11. See פָּז.

אֱלִיפָל (*'El is judge*) *n. p. m.* 1 Chr. 11, 35. In sense this proper name coincides with שְׁפַטְיָה, אֱלִישָׁפָט, פְּלַלְיָה and other compounds of שָׁפַט and דָּן. Comp. moreover אֱפְלָל, פָּלָל.

אֱלִיפְלֵהוּ (*'El is distinction*) *n. p. m.* 1 Chr. 15, 18. The original proper name פְּלֵהוּ is fused together from פְּלִי־יָהוּ, as it stands in the above place beside proper names ending in ־יָהוּ; but יָהוּ was lost by contraction, and therefore another initiatory word was prefixed.

אֱלִיפֶלֶט (*'El is deliverance*) *n. p. m.* 2 Sam. 23, 34; 1 Chr. 3, 6, for which אֶלְפָּלֶט stands in 14, 5. Comp. פַּלְטִיאֵל, פְּלַטְיָה.

אֱלִיצוּר (*'El is a rock*) *n. p. m.* Num. 1, 5; 2, 10; comp. the proper names צוּר, פְּדָהצוּר, צוּרִישַׁדַּי, צוּרִיאֵל.

אֱלִיצָפָן (*'El is protector*) *n. p. m.* Num. 3, 30, instead of which אֶלְצָפָן also occurs Exod. 6, 22; comp. also the proper names צְפַנְיָה, צִפְיוֹן. צָפָן, like צָפוֹן and צִפְיוֹן, might signify the dark, wintry region, darkness, night (see אוֹר, אוּרִיאֵל); and it is possible that in the case of these compounds it may be taken in this sense.

אֱלִיקָא (*'El is rejecter* i. e. of a people) *n. p.* of a Davidic hero of חֲרֹד (עֵין) Judges 7, 1, hence הַחֲרֹדִי 2 Sam. 23, 25, which is wanting in the parallel passage 1 Chr. 11, 27, because the gentile noun was like that of the preceding proper name. קָא from קוֹא.

אֶלְיָקִים (*'El is setter up* or assister) *n. p. m.* 2 Kings 18, 18; transformed into יְהוֹיָקִים 2 Kings 23, 34; 1 Chr. 3, 15. In the New Testament (Matth. 1, 13; Luk. 3, 30) Ἐλιακείμ. Comp. the proper names יָקִים, יְקַמְעָם and those compounded with קָם, viz. אֲחִיקָם, אֲדֹנִיקָם, עַזְרִיקָם, קְמוּאֵל, where קָם or יָקִים is spoken of God.

אֱלִישׁ see אֱלִישָׁה.

אֱלִישֶׁבַע (*'El is founder of the covenant*) *n. p. f.* Exod. 6, 23; the Greek form *Ἐλισάβετ* Luke 1, 7 arose out of אֱלִישַׁבַעַת (comp. יְהוֹשַׁבְעַת 2 Chr. 22, 11, alternating with יְהוֹשֶׁבַע 2 Kings 11, 2) a collateral form of אֱלִישֶׁבַע. Comp. the proper names בְּאֵר שֶׁבַע, שִׁבְעַת, שֶׁבַע and the Greek *n. p. Βαρσαβᾶς* (Acts 15, 22), which is perhaps בַּר־שֶׁבַע (son of the covenant) formed after the analogy of בַּת־שֶׁבַע (daughter of the covenant).

אֱלִישָׁה (Samar. אֱלִישׁ) *n. p.* of a Greek tribe beside יָוָן, which the Mosaic ethnographical table adduces as the son of Javan, Gen. 10, 4; 1 Chr. 1, 7. Since Javan is the Ionic tribe, we have to explain אֱ' as the *Aeolic*, the *Ionians* and *Aeolians* being the two leading tribes of the Hellenists. In this manner *Josephus* (Ant. 1, 6, 1), *Jerome* (quaest. in Gen. 10, 2) and *Zonaras* (ann. 1, 5) have understood the word. This Greek race formerly dwelt in Thessaly, Euboea, Boeotia, Anatolia, Peloponnesus &c. (see *Knobel*, die Völkertafel p. 81-86), and at the time of Ezekiel (Ez. 27, 7) they also inhabited Aeolis in Asia Minor, stretching from the Cyzicus beyond Mysia and Troas as far as the river Hermus, as well as over the west coast of Asia Minor, and the opposite islands (אִיִּים) generally. In their great commercial trade the Phenicians brought from them red and blue purple (אַרְגָּמָן and תְּכֵלֶת). The Hebrew form is developed from the fundamental form *Αἰλεῖς*. See יָוָן.

אֱלִישׁוּעַ (*'El is good fortune*) *n. p. m.* 2 Sam. 5, 15, for which in 1 Chr. 3, 6 אֱלִישָׁמָע stands, written by mistake and proceeding from the 8. verse. See אֲבִישׁוּעַ, שׁוּעַ.

אֶלְיָשִׁיב (*'El is requiter*) *n. p. m.* 1 Chr. 3, 24; 24, 12; Neh. 3, 1; Ezr. 10, 24 27. See the proper name יָשִׁיב.

אֱלִישָׁמָע (*'El is hearer*) *n. p. m.* Nu. 1, 10; 2 Sam. 5, 16; 1 Chr. 2, 41; 3, 8; 2 Kings 25, 25; 2 Chr. 17, 8. But in 1 Chr. 3, 6 it stands for אֱלִישׁוּעַ, which the Chronicle-writer perhaps interpreted אֱלִישְׁמוּעַ. See שָׁמַע.

אֱלִישָׁע (*'El is salvation-dispenser*) proper name of the famous prophet and disciple of Elijah, 1 Kings 19, 16 &c.; in Luke 4, 27 *Ἐλισσαῖος*. See שׁוּעַ.

אֱלִישָׁפָט (*'El is judge*) *n. p. m.* 2 Chr. 23, 1. See אֲבִידָן, שָׁפַט.

אֱלִיָּתָה see אֱלִיאָתָה.

אֵלֶּךְ (pronominal stem) *Aram. pron. demonstr. pl.*, *these*, *hi*, placed after masculine nouns only, and so far distinguished from the term אִלֵּין which is cognate in sense Dan. 3, 12 &c.; 6, 6 &c.; Ezr. 4, 21; 5, 9; 6, 8. The addition ־ךְ to אֵל (אֵל־, see אֵלֶּה) which is also found in הֵנֶּיךָ, דָּךְ, כָּךְ, is an old pronominal stem that occurs in Arabic appended to demonstratives, and its use as a suffix of the second person has been developed therefrom. See דָּךְ.

אלל I. (not used) a stem assumed for אַל I. and אֱלִיל. But even if the stem were in use, it would be a secondary one from the pronominal stem אַל. See אַל I. אֱלִיל and אֱלוּל II. should be referred to אֵל III.

אלל II. (not used) *intr.* synonymous with יָלַל (which see) i. e. the stem אַל is = יַל, of which אָלָה is a farther development, *to complain*, *sigh for*, Ar. أَلَّ, comp. Gr. *ἀλαλάζειν*, *ὀλολύζειν*. See however אַלְלַי.

אלל III. (not used) *intr.* equivalent to אַל (אוּל) *to be strong*, *powerful*, *steadfast*. Derivatives אַלָּה, אַלּוֹן.

אלל IV. (not used) belonging to אֱלוּל I. See Aramaean אֲלַל.

אֲלַל (not used) *Aram. trans. to gather in*, *to collect into a barn*, spoken of the harvest, usually of the vintage, *to dress*, consequently equivalent to עָלַל (which see); whence אֱלוּל I.

אַלְלַי *interj. woe!* Job. 10, 15; Mic. 7, 1; with לְ of the person, as in other exclamations of grief. The termination ־ַי appears to be like that which is in many pronominal stems. It is usually

assumed that it is to be derived from the verb אָלַל II.; but it is more likely that the interjection has formed the basis of the verb, as the Greek ἀδονιάζειν, εὐάζειν, ὀλολύζειν were developed out of the exclamations אֲדֹנִי, חַיָּה = חַיָּה, הַלְלוּ in Phenician worship.

אלם (Kal unused) *tr.* 1. *to bind together*, *to tie* (kindred in sense with עָמַר, צָבַת I.), hence אֲלֻמָּה. — 2. like אָגַד, קָשַׁר, אָחַז *to bind*, *to fit into one another*, *intertwine*, *interweave*, *arch;* hence אֻלָם, אוּלָם (*pl.* אוּלַמִּים), אֵילָם (*pl.* ־לַמִּים, ־מּוֹת); then *to make firm* generally. Derivative אַלְמָנָה II. — 3. *to draw together* the mouth, or more correctly: *to be bound* i. e. *tongue-tied*, hence *to be dumb* (see אָמַר), *to be silent*, comp. δεσμὸς τῆς γλώσσης Mark 7, 35; Ar. عقد, Syr. ܐܬܥܩܠ. Derivatives אֵלֶם, אִלֵּם, אַלְמֹנִי. — 4. *to be dumb*, *silent*, therefore *to be solitary*, figuratively *to be isolated*, *widowed*, comp. Ar. بَكِمَ to be dumb, unmarried. Derivatives אַלְמָנוּת, אַלְמֹן, אַלְמָן I., אַלְמָנָה and the proper name אוּלָם. All these significations proceed from the objective fundamental notion of "binding, making fast," and even the Arab. أَلِمَ "to writhe with pain, doluit" comes from the same root, as is obvious from חבל I.

Nif. נֶאֱלַם (*fut.* יֵאָלֵם) *to be dumb*, *mute* Is. 53, 7; Ez. 3, 26; Dan. 10, 15, out of shyness, fear &c. or by command, opposite to דִּבֶּר Ez. 24, 27.

Pih. אִלֵּם *to bind together*, *make fast*, e. g. sheaves Gen. 37, 7.

The organic root is manifestly אַ־לַם, which is still perceptible in בָּ־לַם (which see), הָ־לַם, הָ־לַם, פָּ־לַם, גָּ־לַם (which see) &c. with a fundamental signification that is cognate. This fundamental notion has received a variety of modifications only in the process of its enlargement into stems.

אָלֻם see אֲלֻמָּה.

אֵלֶם (rare) *m.* 1. *dumbness*, *silence*, אֵ׳ צֶדֶק Ps. 58, 2 (do ye then really speak) *the silence of justice* i. e. justice which is otherwise silent? But the LXX and Vulg. read אֻלָם, ἄρα, *utique.* Others point אֵלִם *O judges!* without the sense becoming more facile. — 2. Ps. 56, 1 out of an old poem in which the words יוֹנַת אֵלֶם רְחֹקִים stood, and to the measure of which the psalm was sung. Among the many alterations of this phrase which have been made in order to get a suitable sense, perhaps my punctuation יוֹנַת אֵל מֵרָחֹק־יָם (dove of God from the remoteness of the sea) which may have been the commencement of an exile-song, is still the most appropriate. יוֹנָה like תּוֹר symbolises Israel.

אִלֵּם (*pl.* אִלְּמִים) *adj. m. dumb*, in the sense of having a permanent bodily defect, hence the intensive form, Is. 56, 10; Hab. 2, 18. Subst.: *a dumb person*, Ex. 4, 11; Is. 35, 6.

אֵלָם *m.* as a noun besides אוּלָם; but אֵלָם is the more original form, since the word has been abbreviated from מֵאֵלָם. The signification is the same as that of אוּלָם (which see).

אֻלָם *adv.* Job. 17, 10 is the same as the adversative adverb אוּלָם (which see).

אַלְמֻגִּים (compounded of מוּג and the article אַל) *m.* the name of a precious wood brought from ʾOphir, 1 Kings 10, 11 12; also written אַלְגּוּמִּים 2 Chr. 2, 7; 9, 10 11. While *Parchon* and others understand coral-like wood (according to the usage of the Talmud Kelim 13, 6 אַלְמוּג is coral), *Kimchi* translates it البقم, red-coloured wood; but it is more correct to take it as sandal-wood, which is called in Sanskrit *mocha*, *mochâta.* It was imported by the Arabians from India and Persia.

אֲלֻמָּה (from אָלַם; *pl.* אֲלֻמִּים and ־מּוֹת, with *suff.* אֲלֻמֹּתָיו) *f.* prop. the bound, hence *bundle* (of grain), *sheaf*, Gen. 37, 7; Ps. 126, 6; allied in sense to צֶבֶת, עֹמֶר. The stem is אָלַם.

אַלְמוּג see אַלְמֻגִּים.

אַלְמוֹדָד (some mss. אַלְמֹדָד) *n. p.*

of the first Arabian Joktanite race Gen. 10, 26; 1 Chr. 1, 20. According to the Arabic tradition, the race *G'orhom*, who dwell at first in Yemen, then in Heg'as and Tehama, is derived from Kachtan; the name of its kings *Modhadh* (مضاض) is compared with our מוֹדָד (אַל is the article). El-Modad would thus be equivalent to the progenitor of the of the G'orhomites. Others compare the Kachtanite tribe مُرَاد (Murâd) in Yemen, and therefore read אַלְמוֹדָד; others again compare *El-Mâtât*, brother of *Chimjar* and son of *Saba* (Ptolem. 6, 7, 23).

אַלַּמֶּלֶךְ (contracted from אֵלַת מֶלֶךְ, *king's oak*, and referring to the Phenician oak-worship, remains of which were preserved among the Hebrews also Josh. 24, 26; Judges 9, 6 37; מֶלֶךְ [which see] is then the name of the deity) *n. p.* of a Phenician city in the tribe of Asher Josh. 19, 26. The assimilation of ת is rare, and possible only in a proper name.

אַלְמָן (from אָלַם) *adj. m. forsaken, widowed*, with מִן of the person by whom one is forsaken Jer. 51, 5. The feminine אַלְמָנָה, however, is concrete. Comp. the Phenician אַלְמָן widower.

אַלְמֹן (formed from אַלְמָן; *a* changes into *ô* in abstract formations, as נֹעַר has arisen from נַעַר) *m. widowhood*, figuratively of a forsaken state Is. 47, 9, like אַלְמָנָה vs. 8.

אַלְמָנָה (prop. *adj. fem.* of אַלְמָן) *f.* 1. *widow*, prop. isolated, forsaken (see אָלַם 4), hence she is frequently adduced along with יָתוֹם Ex. 22, 21; Deut. 10, 18; Jer. 7, 6; Ez. 22, 7, גֵּר Deut. 27, 19; Ps. 94, 6 or עָנִי Zech. 7, 10 as protectionless and wanting help. Elsewhere it is spoken of widows as a peculiar class of women Gen. 38, 11, together with גְּרוּשָׁה and חֲלָלָה Lev. 21, 14; 22, 13; Num. 30, 10; Ez. 44, 22; or with reference to their forlorn state Deut. 24, 17; Job. 24, 3; 29, 13; Ps. 146, 9; as an addition to אִשָּׁה 2 Sam. 14, 5; 1 Kings 7, 14. — 2. Figuratively of *a widowed state* Is. 47, 8, where the image is continued (see אַלְמֹן). — 3. Only in the *pl.* אַלְמְנוֹת (perhaps from אַרְמוֹן = אַלְמוֹן) Is. 13, 22 (parallel הֵיכְלֵי עֹנֶג) Ez. 19, 7: *towers, palaces* (comp. אָלַם 2 and אוּלָם). In the former place the Targ. Vulg. Syr. and many interpreters take it as if it were a collateral form of אַרְמְנוֹת (comp. אַלְמָנָה, Targ. אַרְמְלָא, Syr. ܐܪܡܠܬܐ, Arab. أَرْمَلَة) or had originated from אַרְמְנוֹת by mistake, as some mss. still read it; but it is more correctly derived from אָלַם 2, and so the Targ. (and LXX) has taken it in the latter passage, translating וַיָּרַע (as Judges 8, 16 by תְּבַר) *lay waste*, without reading on that account וַיָּרַע (from רָעַע). See אַרְמוֹן.

אַלְמְנוּת (with *suff.* אַלְמְנוּתָהּ, *plural* ־מְנוּתִים) *f.* 1. *widowhood*, Gen. 38, 14 19; 2 Sam. 20, 3; — 2. *pl.* fig. *time of exile*, a condition of widowhood to the people Is. 54, 4.

אַלְמֹנִי *adj. m.* properly one concealed, not named, hence as a pronoun: *a certain one*, quidam, ὁ δεῖνα, connected with פְּלֹנִי (which see) Ruth 4, 1; 1 Sam. 21, 3; 2 Kings 6, 8; comp. Ar. أَرْيَم, أَرِم unus, ullus, aliquis, the interchange of ל with ר in words belonging to the stem אָלַם often appearing. See אָרַם.

אִלֵּן *Aram.* see אִלֵּין, אִלֵּךְ, אֵל and אֵלֶּה.

אֶלְנֹעַם (*'El is delight*) *n. p. m.* 1 Chr. 11, 46. See נֹעַם, אֲבִינֹעַם.

אֶלְנָתָן (*'El is giver*) *n. p. m.* 2 Kings 24, 8; Esr. 8, 16. See נָתַן.

אֶלָּסָר *n. p.* of an east-Asiatic or Babylonian-Assyrian country which can no longer be discovered, Gen. 14, 1 9. The Jerusalem Targum renders it by תְּלַאשָּׂר (comp. Is. 37, 12), and so understands by it an Assyrian province. If this be so, the words אֵל oak and תֵּל hill would only be additions to אַשָּׁר, אַסָּר.

אֶלְעָד (*'El is protector*) *n. p. m.* 1 Chr. 7, 21. But עַד may also be = עָדָה, and אֶלְעָד tantamount to עֲדִיאֵל.

אֶלְעָדָה (*'El is ornament*) *n. p. m.* 1 Chr. 7, 10. Comp. עֲדָיָה.

אֶלְעוּזַי (*'El is victorious*) *n. p. m.* 1 Chr. 12, 5. עוּזַי = עֻזַּי, see עֹז.

אֶלְעָזָר (*'El is helper*) *n. p. m.* Ex. 6, 23; 1 Sam. 7, 1; 2 Sam. 23, 9; Ezr. 8, 33; 10, 25; 1 Chr. 23, 21. Comp. אֱלִיעֶזֶר, אֲחִיעֶזֶר, אֲבִיעֶזֶר &c. The abbreviated form Λάζαρος Luke 16, 20 (Talm. לִעְזָר) has arisen out of 'Ελεάζαρος.

אֶלְעָלֵא (and ־לֵה; *the exalted 'El*) *n. p.* of a town on the other side of Jordan (so called from the Moabite worship of *'El*, Phenician אֵל עֶלְיוֹן) which belonged to Reuben, and where subsequently the Moabites dwelt Num. 32, 3 37; Is. 15, 4; 16, 9; Jer. 48, 34. According to *Eusebius* (s. v.) it was a mile from חֶשְׁבּוֹן. Ruins of it still exist, called العال el-Âl (*Burckhardt's* travels in Syria, p. 365).

אֶלְעָשָׂה (*'El is creator*) *n. p. m.* Jer. 29, 3; 1 Chr. 2, 39; 8, 37. Comp. עֲשָׂהאֵל, מַעֲשֵׂי, יַעֲשֵׂי, יַעֲשִׂיאֵל, עֲשָׂיָה, עֲשִׂיאֵל, מַעֲשֵׂיָה. The forms עָשָׂה and in the Aramaean manner עֲשָׂה, עֲשִׂי are participial nouns also, though originally like 3 perf. sing. See עָשָׂה.

אָלַף (*fut.* יֶאֱלַף) *intr.* prop. to bind, to unite with one, comp. Ar. إِيلَاف covenant, hence 1. (not used) *to associate* with one, *to unite* with one, *to hang* upon one, comp. Ar. أَلِفَ, hence אַלּוּף 1 (which see), Ar. أَلِيف, and perhaps too אַלּוּף 3 (prop. associate, friend) metaphorically *head of a tribe*, *Sheikh*, like the Arabic صاحب (companion, and prefect, prince) and وَال have proceeded from a similar point of view; if אָלַף in this sense be not a denomin. from אֶלֶף 3. — 2. *to learn*, i. e. to make oneself familiar with something, to bind intimately, Prov. 22, 25, as also לָמַד (which see) in addition to *learn* has also the meaning *to accustom oneself to something*, comp. Targ. אֲלַף and יְלַף, Syr. ܐܶܠܰܦ, ܝܺܠܦ, in Zabian ܝܠܦ only in this sense. — 3. (not used) *tr. to yoke in* e. g. animals, in order to cultivate the field, particularly oxen and heifers, which signification also comes from the original idea of *binding*, as *jugum* from *jungo*. Hence אֶלֶף 1 (which see) and אַלּוּף 4. — 4. (not used) *tr. to unite*, *bind together*, for example, many single things into one mass, hence אֶלֶף 2 and denom. הֶאֱלִיף; or *to be united*, *to form a union*, hence אֶלֶף 3 (which see). The idea of binding together in the stem אָלַף is also in the Arab. الف and Syr. ܐܠܦ, hence ܐܶܠܦܳܐ ship, i. e. the joining together of planks, but the organic root is אַ־לַף, since Ar. لف, Syr. ܠܦ, Aram. לְפַף mean *to bind together*.

Pih. אִלֵּף (*fut.* יְאַלֵּף, *part.* מְאַלֵּף contracted in the Aramaean way from מְאַלֵּף) *to teach*, with a double accusative of the person and thing, Job 15, 5; 33, 13; proceeding from the second signification of Kal, as לִמֵּד from לָמַד, comp. Targ. אַלֵּף, Syr. ܐܰܠܶܦ. מַלְּפֵנוּ Job 35, 11 *he who teaches us*, from מַלֵּף.

Hif. הֶאֱלִיף denom. from אֶלֶף 2, which see.

אֶלֶף (pause אָלֶף, with *suff.* אַלְפִּי; *pl.* אֲלָפִים, *constr.* אַלְפֵי, with *suff.* אֲלָפֶיךָ, אַלְפֵיהֶם; *dual* אַלְפַּיִם) *m.* 1. only in the plural, *oxen*, *heifers*, Ps. 8, 8, denoting together with צֹנֶה [צֹאן] *sheep and goats* tame house-animals, properly animals tamed to the yoke, *cattle for the yoke*, comp. jû-mentum (beasts of burden, of draught) from jungo. See אָלַף 3. Also like βοῦς and bos as epicene it is applied to *cows* Deut. 7, 13; 28, 4 18 51, since the derivation does not require the meaning of ox exclusively. In the Psalter the form אַלּוּף seems to have been selected for the feminine gender Ps. 144, 14, and as epicene is construed with the masculine form of the verb; but in the passage cited אַלּוּף may also be taken in the third signification. Also in the Phenician אֶלֶף is *steer* (Mass. 3) and therefore אֶלֶף is the name of the first letter of the alphabet in that language, as *Plutarch* says (quaest. symp. 9, 2, 3) διὰ τὸ Φοίνικας οὕτω καλεῖν τὸν βοῦν; and הַלָּשׁוֹן אֶלֶף according to *Dioscor.*

(IV, 126), *βούγλωσσον*, the name of a plant among the Carthaginians. — 2. As a numeral, *a thousand*, properly the union of many individuals, a mass (see אֶלֶף 1 and 4), then fixed to a definite number, as also מֵאָה properly denotes a number, then *a hundred;* hence אלף could signify a myriad in Aethiopic. Along with nouns 'אֶ usually stands *before* them, and the nouns כֶּסֶף Gen. 20, 16 or כִּכַּר־כֶּסֶף 2 Kings 15, 19, רַגְלִי Ex. 12, 37, רֶכֶב 1 Sam. 13, 5, בָּחוּר 1 Kings 12, 21, גִּבּוֹר חַיִל 2 Chr. 25, 6, אַמָּה Num. 35, 4, אִישׁ Judges 15, 15, כֹּר 1 Kings 5, 25, גֶּפֶן Is. 7, 23 and the like, follow in the singular as expressing collective ideas. This usage however is not constant, for it also follows the noun plural Deut. 1, 11; 1 Kings 3, 4; 5, 6; 2 Kings 3, 4; 1 Chr. 29, 7, though more in the later period of the language. But when 'אֶ does not stand in close connexion with the noun, but should only be expressed in the sentence, the noun comes *before* it Num. 31, 33 45; 1 Kings 8, 63; 2 Kings 24, 16; and this mode of speech, which is a favourite one in Aramaean, is also extended at a later period of the language so far as to be used where the numeral is closely connected with the noun 2 Chr. 30, 24; Ezra 1, 9. Elsewhere it is usual to place the distinction in the position of the numeral *before* or *after* the noun on the emphasis which the narrator intends by what is enumerated, or by the number itself. (See copious remarks on this point in Shoroshe Lebanon, pag. 191—195.) As a large round number אֶלֶף stands either alone, Is. 30, 17; 60, 22; Eccles. 7, 28; Job 1, 3; 33, 23; Ps. 84, 11, or put before the noun 90, 4; Is. 7, 23; Eccles. 6, 6; Song of Sol. 4, 4; Ps. 105, 8; seldom put after it 50, 10, where אֶלֶף is to be referred to הַרְרֵי. In the same way the plural אֲלָפִים is used, either alone Ex. 20, 6; 1 Sam. 18, 8; or put before the noun in the construct state Numb. 10, 36; Ps. 68, 18; Mic. 6, 7. The number which defines the thousands more closely stands *before* אֶלֶף or אֲלָפִים, and the one is regulated by the sex of 'אֶ, e. g. שְׁמֹנַת אֲלָפִים Num. 2, 24; אַרְבַּעַת אֶלֶף 1 Chr. 5, 18; שִׁבְעַת אֲלָפִים 18, 4; מֵאָה אֶלֶף 2 Chr. 25, 6; מְאַת אֶלֶף Num. 2, 9, where the defining number, therefore, stands sometimes in the abs. state, sometimes in the construct, and plurality is also expressed often by אֶלֶף. The dual is אַלְפַּיִם 2000, and is sometimes put before, sometimes after the noun, the latter being either in the singular or plural Judges 20, 45; Is. 36, 8; 1 Chr. 5, 21. Hence the denom. *Hiphil* הֶאֱלִיף *to bring forth thousands*, to cast forth in thousands, spoken of sheep Ps. 144, 13. — This signification of the noun appears also in the dialects, e. g. Ar. أَلْفٌ, Syr. ܐܠܦܐ, Maltese *elf* &c., and it is clear from the meaning of *myriads* in the Aethiopic that 'אֶ properly denotes, like מֵאָה, רִבּוֹ, a number bound together to make a united whole: from אָלַף 4. The use of 'אֶ for a large round number Gen. 24, 60, Mic. 6, 7 appears to confirm this derivation. — 3. properly a union of family members, therefore *association of the members of a family* or *tribe*, larger communities into which every race was divided, which communities again had their presidents or rulers (אַלּוּפִים, רָאשִׁים Zech. 9, 7; 12, 5). (Synonymous terms are מִשְׁפָּחָה, מַטֶּה, שֵׁבֶט.) Hence the word always denoted a smaller division of a tribe or race Is. 60, 22 (אֶלֶף), parallel גּוֹי; Judges 6, 15 (אַלְפִּי), parall. בֵּית אָב; Numb. 1, 16; 10, 4 36; Deut. 33, 17; Josh. 22, 21 30; 1 Sam. 10, 19; 23, 23. Metaphorically: the seat of such a community or family group, *civitas*, Mic. 5, 1. — 4. *n. p.* in the enumeration of the cities in Benjamin's territory: Josh. 18, 28 וְצֵלַע הָאֶלֶף וְהַיְבוּסִי. Since צֵלַע appears as a Benjaminite city 2 Sam. 21, 14, and עִיר־הַיְבוּסִי Judges 19, 11 or simply הַיְבוּסִי Josh. 15, 8, poetically יְבוּסִי Zech. 9, 7 (for Jerusalem) is tantamount to יְבוּס Judges 19, 10 11, הָאֶלֶף can only be a Benjaminite city that lay between צֵלַע and יְבוּס, and it suits the connection very well if אַלֻּף Zech. 9, 7

should be read as אֶלֶף and understood of the present city which belonged to Judah and Benjamin together, like יְבוּס. *Jefet* read Josh. 18, 28 צֵלַע הָאֶלֶף הַיְבוּסִי taking it for the name of a single city; he also states that in his time a quarter of Jerusalem with Zechariah's grave was still so named.

אֲלַף *Aram.* like the Hebrew אֶלֶף 2: *thousand* Dan. 5, 1, also written אֶלֶף 7, 10; *pl.* according to the K'ri אַלְפִין 7, 10, for which, however, the K'tib has אַלְפִים.

אַלֻּף see אַלּוּף.

אֶלְפֶּלֶט *n. p. m.* 1 Chr. 14, 5, see אֱלִיפֶלֶט.

אֶלְפַּעַל (*'El* effects *noble achievement*) *n. p. m.* 1 Chr. 8, 11, see פְּעֻלְּתַי, פָּעַל.

אלץ (Kal unused) *intr. to cleave fast to something*, Ar. أَلِزَ and أَلِصَ to hang together, only in *Pih.* אִלֵּץ *to press firmly upon something*, figuratively *to press*, *urge strongly* Judges 16, 16, where the לְ stands with a compound sheva after losing dagesh forte. Comp. Syr. ܐܠܨ and ܐܠܨ to constrain, and the Sam. אַרַץ, of the same meaning, with ל changed into ר. — The organic root is אַ־לַץ and is also found in חָ־לַץ, לָשׁ, Ar. لَصَّ to cohere firmly.

אֶלְצָפָן *n. p. m.* Ex. 6, 22, see אֱלִיצָפָן.

אַלְקוּם *m. no-withstanding*, Prov. 30, 31 *a king*, *whom there is no withstanding*, who marches along victorious, formed like אַל־מָוֶת 12, 28 with אַל *not.* Others compare the Ar. أَلْقَوْم *people*, and translate: *with whom is the people* (so LXX).

אֶלְקָנָה (*'El is possessing*) *n. p. m.* Ex. 6, 24, the father of Samuel 1 Sam. 1, 1, who because he dwelt in Ramah in the district of צוֹפִים or אֶרֶץ צוּף is also called אֶלְקָנָה צוֹפַי 1 Chr. 6, 11; 12, 6; 6, 8; 2 Chr. 28, 7. As to derivation, compare the proper names מִקְנֵיָהוּ Phenician אֲקְנִיבַעַל and קָנְתָאֵל (from קָנָה אֵל), the name of the Punic town *Κανθήλη* &c.

אֶלְקֹשׁ *n. p.* of the birth place of the prophet *Nahum;* according to *Jerome* (on Nahum) the little village *Elkesi* (אֶלְקֹשִׁי) in Galilee which he saw himself, and of which ruins still existed in his day; according to *Epiphanius* (de vita prophet. 17) *πέραν τοῦ Ἰορδάνου εἰς Βηγαβὰρ ἐκ φυλῆς Συμεών;* according to *Cyril. Alex.* (on Nah. 1, 1) *Elkese*, *κώμη δὲ αὕτη πάντως που τῆς Ἰουδαίων χώρας;* and according to *Assemani* (B. Or. I, 525) that القوش two miles north of Mosul on the east bank of the Tigris, where the tomb of the prophet is still shewn. But we must decide in favour of a place in Palestine. Hence the *gentile* אֶלְקֹשִׁי Nah. 1, 1. — With respect to the derivation, אֵל, as in the names of the towns אֶלְתּוֹלַד, אֶלְתְּקֵא, אֶלְתְּקוֹן, אֶלְעָלֵא, may be only a shorter form of אֵל (which see) *God*, and קֹשׁ, Ar. قَوْس, may be taken in the sense of *bow*, fig. *power*, *might*, like the Phen. proper name קַשְׁתְּאֵל, ־לִין (Castulus, -la, -linus: *Morcelli*, Afr. christ. II. 357), therefore both together *El's power*. Besides קֹשׁ a form קִישׁ, קֵשׁ may have existed, and so in Jerome, Epiphanius and others *Elkesi* (אֶלְקֵשִׁי). A form אֶלְקֵשָׁה may have appeared also. The קִישׁוֹן rising at the foot of Tabôr and flowing through the plain of Esdraelon may have been named from this word, as it is called in Ar. نهر حيفا, because its mouth is at Khaifa; and perhaps Elkosh might be looked for at this river.

אֶלְקֹשָׁה see אֶלְקֹשׁ.

אֶלְקֹשִׁי see אֶלְקֹשׁ.

אלשׁ (not used) see אֱלוּשׁ.

אֶלְתּוֹלַד *n. p.* of a town in the tribe of Simeon Josh. 19, 4, improperly 15, 30 counted to Judah, along with others; in 1 Chr. 4, 29 this name is simply תּוֹלָד. — According to *Berosus* (p. 50) *Μυλίττα* or *Μυλήτα* (Phenician מוֹלֶדֶת = מוֹלֶכֶת, Aram. מוֹלַדְתָּא), the well-known deity of the male and female physical principle of generation among the Babylonians, was also called *Θαλάτθ*,

better *Θωλάτϑ* (תּוֹלֶדֶת, תּוֹלָד), and the place was probably named after the Phenician deity, like בַּעֲלָה (בָּלָה), מוֹלָדָה in its vicinity. See מוֹלָדָה, תּוֹלָד.

אֶלְתְּקֵא (or ־קֵה) *n. p.* of a Levitical city in the tribe of Dan Josh. 19, 44; 21, 23. תְּקֵא (prop. תָּקָא) is a name of the primitive deity *Δάχη* in the Babylonian and Phenician cosmogony (*Damascius* ed. Kopp. Frankfurt a. M. 1826. p. 258), sprung from the union of *Tauthe* (תֹּהוּ = תְּהוּתָא) and *Moymis* (מַיִם = מוּיִן), denoting the placing and making firm of the wild chaos (from תָּקָה, תְּקָא, תָּכָה, Ar. تكأ VIII.). אֶל from אֵל is appended as an epithet, as in the case of תּוֹלָד and others.

אֶלְתְּקֵה see אֶלְתְּקֵא.

אֶלְתְּקֹן *n. p.* of a town in the tribe of Judah Josh. 15, 59. תְּקֹן is the cosmogony-deity *Δάχος* or *-ον* mentioned in *Damascius* (see אֶלְתְּקֵא) along with *Δάχη* (תְּקָא), signifying *firmness*, *establishment* (from תָּכַן, תָּקַן).

אָם (from אַם i. e. אוּם equivalent to אַם i. e. אָמַם) only in proper names, as שְׁמָאם, אֲחִיאָם, פִּרְאָם and perhaps in חֶלְאָם, אַחְזַם = אֲחִז־אָם, אֲבִי־אָם = אֲבִיָּם = חֵיל־אָם) *m. people*, *community*, comp. אֻמָּה, Ar. أُمَّة, especially עַם. Hence perhaps the proper names אָמִי, אָמוֹן. See אָמַם.

אַם see אָמַם.

אֵם I. (with *suff.*, אִמִּי, אִמְּךָ, אִמּוֹ, אִמְּכֶם; *pl.* אִמּוֹת) *f. mother*, a) first of all, the *corporeal* one Ex. 2, 8; 2 Kings 4, 30, hence the expression בֶּן־אִמִּי, בַּת־, spoken of uterine sisters on the mother's side Gen. 20, 12; Judges 8, 19, which stands poetically for corporeal generally Ps. 69, 9; Song of Sol. 1, 6. In the annals of reigns the *queen-mother* because of her influence on the reign as גְּבִירָה is called אֵם, like the Sultana Walida in the Turkish empire, 1 Kings 2, 19; 14, 21; 15, 2 13; 22, 42; in this respect the grandmother too is so called 15, 10. b) a *stepmother* Gen. 37, 10. c) *grandmother* 1 Kings 15, 10. d) the *ancestress* of a race and people generally, Ez. 16, 3 45; Is. 50, 1, or of all mankind Gen. 3, 20.

In its manifold figurative applications אֵם denotes 1. *princess*, i. e. a mother caring for the people Judges 5, 7. — 2. *female possessor* Job 17, 14; comp. אָב 4. — 3. *people*, *a collective people*, *a collective community*, Is. 50, 1; Jer. 50, 12; Ez. 19, 2; Hos. 4, 5, hence the Targ. כְּנִשְׁתָּא. — 4. *mother-earth*, the common mother of mankind, Job 1, 21, comp. Ben-Sira 40, 1. — 5. *mother-city*, *metropolis*, but only in the expression עִיר וְאֵם 2 Sam. 20, 19; elsewhere אַמָּה stands for it in that sense, 8, 1. The Hebrew appears to have understood by it a city to which the surrounding hamlets (בָּנוֹת) belonged; comp. Phenician אם, Ar. أُمّ, Malt. *am*, the same; also *μήτηρ*, *mater* are used in the same sense. — 6. with הַדֶּרֶךְ Ez. 21, 16 *point*, *head*, *commencement*, whence two or more ways go out, and therefore tantamount to רֹאשׁ דֶּרֶךְ (v. 25). It is translated by *cross-way*, comp. Ar. أُمّ; however it may also be taken like the Arabic أم الطريق main street.

Since *ʾém* (perhaps originally: holder together) is a primitive word like אָב, the verb-idea *to bind together*, with which it is manifestly connected, can only be derived from the noun in the first instance. With the noun the words for mother, nurse, in most languages may be compared. See אָמָה.

אֵם II. belonging to אֵמִים, see אֵים.

אִם (pronominal stem, almost always with Makkef following) prop. *conjunct. condit.*, in conditional clauses, at first exactly like the Ar. إِنْ, Syr. ܐܶܢ in form and signification. But from the frequent and very various use of this particle in conditional, demonstrative, interrogative and optative sentences, a separation and classifying of its meaning into the following summary is necessary: 1. אִם is *a conditional conjunction* in all sorts of conditional clauses, where a first po-

sition refers to a following one, and is our simple *if*, si, quodsi, Deut. 8, 19; Judges 4, 8; 1 Kings 9, 6; אִם לֹא *if not* Gen. 4, 7. With respect to time אִם is sometimes joined to the *perfect* Gen. 18, 3; 47, 29; Lev. 25, 28; Num. 5, 28; Esth. 5, 8, sometimes to the *imperfect* Gen. 4, 7; Ex. 4, 8; Am. 6, 9; but the perfect is also to be taken in the sense of the imperfect Gen. 43, 9; Ps. 7, 4; Job 11, 13; Is. 4, 4. It is but seldom a sign of the actual past 1 Sam. 21, 5; Job 8, 4; 9, 16. In any case the imperf. or perf. with Vau consec. stands in the second member, in the continuation of the sentence, except where an actual past is to be expressed in the apodosis, Ps. 127, 1. From this signification the following branch off: a) the use of אִם in putting forth prominently certain cases, e. g. as an apodosis Ps. 63, 7 .. , *when I think of thee;* in the protasis Job 7, 4 *when I lay me down*, *then* ... Ex. 1, 16; Jer. 14, 18, where the perfect always stands and אִם might be rendered *as often as*. Hence this אִם appears especially in describing permanent states and repeated acts, Gen. 38, 9; Num. 21, 9, and might even be translated *always when*. More rarely does כִּי stand in place of it, Judges 2, 18, or אֲשֶׁר Deut. 11, 27, or אִם is in the clause describing the case in such a way that no apodosis follows Job 17, 13, where it remains wholly untranslated. b) its use in presupposing almost impossible cases, where אִם with the *imperfect* following might be rendered *if ... should*, *so should*, or *would ... also*, Am. 9, 2-4; Ob. 4; Is. 10, 22; Ps. 50, 12; 139, 8; Job 34, 14. c) the connexion of אִם in this signification with the participle Judges 9, 15; 11, 9; and therefore it stands beside יֵשׁ or אֵין with a suffix, Gen. 24, 49; Ex. 8, 17; Judges 6, 36; 1 Sam. 19, 11, where the participle is to be taken as a futurum instans; more rarely with the infinitive and a suffix Job 9, 27, which may be resolved into the participle. d) In formulas of asseveration and swearing, where the second clause in which one binds himself is wanting as being obvious of itself, אִם appears not only to include the sense of *certainly*, *certe*, *omnino*, but also the idea of denial, e. g. Gen. 26, 29 *certainly thou wilt do us no hurt*, but properly: if thou wilt do us hurt, then ...; 1 Sam. 3, 14; 2 Sam. 11, 11; 1 Kings 1, 51; always joined to the imperfect, seldom to the perfect Jer. 15, 11. אִם לֹא may be translated in this case *certainly*, Numb. 14, 35: *certainly I will do this*, prop. if I don't do this, then ...; Josh. 14, 9; 1 Kings 20, 23; Job 1, 11. It is to be taken in the same way, when expressions of confirmation by oath, dissuasion &c. precede, Song of Sol. 2, 7; Neh. 13, 25; also where the connexion with an oath is less apparent Judges 5, 8; 2 Kings 3, 14; Is. 22, 14; Prov. 27, 24. In this sense הַאִם is equivalent to הֲלֹא *nonne?* Numb. 17, 28; Job 6, 13. e) The omission of the apodosis in other cases also when two conditional clauses follow one another, is quite intelligible, since the apodosis of the first may be easily supplied in idea Judges 9, 16-20. f) אִם is applied also where the one member of the sentence is assumed notwithstanding the other, i. e. where the second member appears in antithesis to the first; and it may be translated *although*, just like the Arabic إِنْ, Is. 1, 18; 10, 22; Jer. 5, 2; 14, 7; 15, 1; 22, 24; 51, 14; Eccles. 11, 8. g) From the same fundamental signification *if* arises the sense of *except only*, *but*, in its connexion with כִּי, when a negative clause precedes, prop. *but when*, *except when*, Gen. 32, 27 29; Lev. 22, 6; Is. 55, 10; Am. 3, 7; Prov. 25, 17; but כִּי אִם may be so translated even if no negation precedes, Gen. 40, 14 *only thou wilt remember me;* Job 42, 8; Numb. 24, 22; sometimes stronger בִּלְתִּי אִם *except only* Judges 7, 14. In asseverations and oaths, *only*, 2 Sam. 15, 21 K'tib. But where כִּי אִם is merely continuative, it denotes *yea if* Prov. 2, 3, or *although* Jer. 51, 14. Here belongs too h) the use of אִם in the mutual connection of different cases put forth as possible, which are as it were a repeated condi-

tion (*if* one wills this and *if* one wills that), in which instance either אִם ... וְאִם i. e. *sive ... sive, either ... or, whether ... or* stands 1 Kings 20, 18; Jer. 42, 6; Ez. 2, 5; Eccles. 12, 14, or אִם ... אִם Exod. 19, 13; Lev. 3, 1; Deut. 18, 3, or in interrogative clauses אִם or וְאִם, or simply אִם in the second member in the sense of *or* Gen. 27, 21; Am. 3, 3-6, where either הֲ Josh. 5, 13 or הַאַף Job 34, 17 is put in the first member; otherwise הֲ is repeated Num. 13, 18. Also in a question where the clause is solely dependent on a preceding one, אִם is put in the meaning *whether* 2 Kings 1, 2, for which הֲ stands elsewhere Gen. 8, 8; and in the formula מִי יוֹדֵעַ אִם Esth. 4, 14 it can even be resolved into a denial: *who knows if not* = perhaps. A frequent use of this sort, of the conj. אִם in the disjunctive question הַאַף ... אִם, הֲ ... אִם, אִם ... אִם with the meaning *whether ... or?* or in an indirect question in the second member after verbs of asking, searching, doubting, with the meaning *whether*, has obviously arisen out of its application in double conditional clauses, and therefore the interrogative element is sometimes very weak, and the antithesis is not at all perceptible Job 4, 17. i) In its connexion with other particles אִם may still be translated in various ways, e. g. וְגַם אִם *and even if* i. e. even suppose Eccles. 8, 17; אִם־לֹא Ezek. 3, 6 after a preceding denial: *but* (comp. Gen. 24, 28), and it is unnecessary to punctuate with the Targum and Peshito כִּי אִם; אִלּוּ = אִם לָא Jer. 51, 14 *although*, or *yea if* Prov. 2, 3, *only* Gen. 40, 14, *but* 32, 29; בִּלְתִּי אִם Judges 7, 14 *except only;* אַף אִם Job 36, 29 where an affirmative position precedes: *how much more* &c. — 2. As a particle of time: *when*, quando, *since*, quum, usually connected with the *perfect*, which must be translated partly as a pluperfect, partly as a future exact. So Is. 24, 13: *when the vintage will be over;* Am. 7, 2; Prov. 3, 24 &c. Here belong too: עַד אִם *till when, till that* Gen. 24, 19; Ruth 2, 21, for which עַד alone stands 2 Kings 7, 3; עַד אֲשֶׁר אִם Num. 32, 17; Is. 6, 11. The connexion is the same as in the German *wenn.* In many compounds the other vocable is so strongly prominent that the signification of אִם is wholly lost Gen. 47, 18. — 3. Like the conditional word לוּ, as a particle of wishing: *oh if! would that! oh that! utinam!* prop. containing a condition in spite of the feeling that it is impossible. Connected with the *imperf.* Exod. 32, 32; Ps. 81, 9; 139, 19; Prov. 24, 11; in 1 Chr. 4, 10, however, the particle of request נָא accompanies it; also with the *perfect* Gen. 30, 27; and strengthened by לוּ with the *imperative* Gen. 23, 13. — 4. Like הֵן, הִנֵּה as an exclamation: *behold! lo! en!* Hos. 12, 12; Job 17, 13; Jer. 31, 20, prop. like הֲ interrogative which may also be taken affirmatively, and therefore was originally *nonne, is not?* as הֲלֹא may be understood in like manner, and הַאִם is elsewhere equivalent to הֲלֹא Numb. 17, 28. This הַאִם is therefore but the remnant of an interrogative proposition where אִם is more frequent.

As to the derivation of אִם, since it is identical with the Arab. إِنْ, Syr. ܐܶܢ, Samar. אם and אן, Aethiopic *ema*, Hebrew הֵן which also appears as a conditional vocable Lev. 25, 20; Jer. 3, 1, perhaps it is of the same origin; yet we must regard *m* as original. In Arabic different forms are used for different significations (أَمْ, إِنَّ, إِنْ, أَنْ, أَنَّ) in which the later development is manifested. In the later, strong אִלּוּ from אִן לוּ *m* was already weakened into *n*. Even if it could be assumed that אִם is originally compounded of two pronominal stems, the opinion that it was pronounced אִים and אוּם, and is connected with the plural termination (*Benfey*), is entirely without warrant or meaning.

אֹם (only in *plur.* אֻמִּים) *m. people,* prop. a union, association, Ps. 117, 1. The masculine plural may also be formed from אֻמָּה after an Aramaean model where אֻמָּא has only אֻמִּין in the plural.

אַמָּא (*plur.* אַמִּין) *Aram. f.* synonymous with Hebrew אַמָּה, *an ell*, Dan. 3, 1;

Ezr. 6, 3 and frequently in the Targum.

אָמָה (not used) *trans.* an assumed stem to the noun אָמָה: *to bind*, *tie together*, spoken of family association; but in that case אָמ—ה would only be a farther development of אם (אָמַם), and would itself cohere with the original conception in אֵם. Since, however, the verb does not occur, the noun אָמָה may be regarded as original, together with אֵם.

אָמָה (with *suffixes* אֲמָתִי, אֲמָתְךָ; *plur.* אֲמָהוֹת, ־הֹת, *constr.* אַמְהוֹת, with *suffix* אַמְהֹתַי, with the retention of the third radical sound ה in the forms of the plural, which more frequently happens to the *â*-sound in the singular in Arabic, Aramaean and Talmudic) *f.* 1. *a maidservant*, *handmaid*, *female slave*, properly the one that belongs to, is connected with the family; hence put with עֶבֶד Ex. 20, 10; Lev. 25, 44 &c. or with גָּרֵי בַיִת Job 19, 15. בֶּן־אֲ׳ an honourable expression for *slave* Ps. 86, 16; 116, 16 serves as a sign of the deepest humility; but in prose it is spoken only of an actual son of the maid, Gen. 21, 10; Judges 9, 18. — 2. *secondary wife*, *concubine*, i. e. a maid espoused in addition to the wife, after the oriental custom, Gen. 21, 10; 30, 3; comp. from a cognate root the Coptic ϩιⲙⲉ and ϩιⲙⲓ wife. — 3. Figuratively as an expression of humility, spoken of women in addressing the more distinguished 1 Sam. 25, 25; 1 Kings 3, 20, and even of the mother to her son when he is a distinguished person 1, 13. In this sense the word also appears in the signification *reverencer*, *adorer*, as עֶבֶד is used of men in opposition to a deity 1 Sam. 1, 11, just as in the Phenician proper names אֲמַתְעַשְׁתֹּרֶת (Kit. 2, 3), אֲמַתִיגָרָא (Plaut. poen. 5, 2).

The word אָ׳, Arab. أَمَة, Targ. אַמְתָא and אַמְהוּ, Syr. ܐܡܬܐ &c. appears in the dialects in the plural sometimes as though it proceeded from a ground-form אֲמוּ, sometimes as if from one with firm He (yet the Samar. Pent. has occasionally אָמוֹת), similar examples being found elsewhere. As to derivation אָ׳ is quite like שִׁפְחָה from שָׁפַח, but in use it appears to have denoted a nobler state, 1 Sam. 25, 41.

אַמָּה (from אָמַם; *constr.* אַמַּת; *dual* אַמָּתַיִם; *plur.* אַמּוֹת) *f.* 1. tantamount to אֵם *mother-city*, *metropolis*, 2 Sam. 8, 1: *and David took the bridle of the metropolis* (מֶתֶג הָאַמָּה) *out of the hand of the Philistines*, i. e. he subdued it; a mode of speaking which the Arabs have also. Abandoning the rare expression the Chronist (1 Chr. 18, 1) has instead of אַמָּה specifically גַּת וּבְנֹתֶיהָ, and accordingly אַ׳ is used of the Gath-province. According to some מֶתֶג הָאַ׳ is the proper name of a city (*Le Clerc*) as גִּבְעַת אַמָּה 2 Sam. 2, 24; and the Syr. and Arab. appear to have read אֶת־רָמַת אַמָּה, the Vulgate מֶתֶג הַמִּנְחָה, the LXX תְּרוּמָה; but the explanation now given is the most suitable. — 2. *fore-arm*, prop. joint of the hand, where the upper and lower arm divide, and therefore quite like אַצִּיל, comp. אֵם 6; hence *elbow-joint*, then *arm*, and lastly more specially *the fore* or *lower arm*. From this comes: *ell*, *cubit*, properly a man's arm conceived as a measure, like the German *elle* in ellenbogen; very frequent in this sense in Hebrew Ex. 37, 25; 38, 13 &c. בְּאַמַּת אִישׁ Deut. 3, 11 *after the measure of a man's arm*, as we speak of *a man's height*, *a man's size*. With relation to measuring by ells or cubits אַמָּה in the singular is sometimes placed *after* the number, Gen. 6, 15; 7, 20, sometimes *before* it Ez. 40, 42; 42, 4 (אַמּוֹת in the same way Ex. 26, 16; 2 Chr. 3, 3 4 8), sometimes אַ׳ follows the number with בְּ, partly in order to give the measure by merely announcing the number it reaches to Ex. 26, 2; 36, 9 15, partly to express the contents of the cubits Ez. 47, 3. בָּאַמּוֹת אַמָּה אַמָּה Ez. 43, 13 *after cubits* (consisting) *of the* (usual) *cubit*. In this sense accordingly also in the figure אַמַּת בִּצְעֵךְ Jer. 51, 13 *the ell of thy being cut off* i. e. when thou shalt be cut off, like

what is woven or spun which is cut off according to cubits, as Jerome already understood it; comp. 38, 12. As in the case of other measures and weights they distinguished between a *common* and a *sacred* cubit: the former had five handbreaths, the latter six, being equivalent to twenty-four fingerbreaths. — 3. *door-rafter*, *door-basis*, *foundation* Is. 6, 4; Vulg. *superliminaris cardinum*, LXX *τὸ ὑπέρθυρον*, like מְזוּזוֹת and מַשְׁקוֹף, described approximatively; comp. Targ. אַמְּא on Ezek. 41, 24, Arab. أُمَّات root, beginning of a thing.—4. (*aqueduct* [after the Aramaean and Talmudic usage], as the Vulg., Jerome, Aq. and Targ. already translate) *n. p.* of a hill גִּבְעַת אַמָּה 2 Sam. 2, 24.

אַמָּה is perhaps *sing.* of אֵמִים see אֵים.

אִמָּה *f.* equivalent to אֵם *mother* Ez. 16, 44, like לִבָּה ibid. v. 30 besides לֵב.

אֻמָּה (from אָמַם, only *plur.* אֻמּוֹת) *f.* *a tribe*, *race*, spoken of smaller communities of people Gen. 25, 16; רָאשֵׁי אֻמּוֹת Num. 25, 15 *head of a people*. Comp. Ar. أُمَّة people, أُمِّي (epithet of Mohammed), out of the people, uneducated, إِمَام ruler. Perhaps אַמָּה 2 Sam. 8, 1 is the same.

אֻמָּה (otherwise אֻמָּא, *plur. def.* אֻמַּיָּא) *Aram. f.* tantamount to the Hebrew אֻמָּה Dan. 3, 4 7 31; 5, 19; 7, 14; Ezr. 4, 10. It is distinguished from עַם which means the whole people, and לִשָּׁן which expresses the idea of *one* language, denoting only that race among a people which is more closely connected within itself.

אָמוֹן I. *m.* 1. equivalent to אָמָן (which see) *a builder*, *architect;* with relation to a feminine noun *a female architect*, e. g. the hypostatic and personified wisdom of God in creating (חָכְמָה), whose architectural agency in the world began with creation Prov. 8, 30; as it is also called *τεχνῖτις* Wisdom 7, 21. Accordingly the LXX translate 'אָ *ἁρμόζουσα σοφία*, the Vulg. *cuncta componens*, the Syr. ܡܬܩܢܢܐ, paraphrasing in this the proper signification. Some explain 'אָ in the sense of אֹמֵן (Num. 11, 12) *παιδαγωγός* (פַּדְגּוֹג), *tutor*, *supporter*, *educator*, or of אָמוֹן (Lament. 4, 5) *son*. Many other explanations of the personified חָכְמָה appear in the Midrash (on Gen. 1, 1) in the farther development of the doctrine. But the interpretation now given is sufficient for the passage of Scripture in question. — 2. in the form of הָמוֹן for אָמוֹן as an epithet of בַּעַל in the Phenician theogony; hence בַּעַל הָמוֹן (LXX *Βαλαμών*) *proper name* of a city, Song of Sol. 8, 11, perhaps in Samaria, comp. Judith 8, 3 *Βελαμών*. In the word הָמוֹן (*constr.* הֲמוֹן), occurring in the phrases הֲמוֹן מִצְרַיִם and הֲמוֹן נֹא, *Ezekiel* (Ez. 30, 10 15) may have all the more readily alluded to the Egyptian אָמוֹן, because the name in full is נֹא אָמוֹן. See הָמוֹן. — 3. (*workmaster*, *maker*) *n. p. m.* 1 Kings 22, 26; 2 Kings 21, 18-26; Neh. 7, 59, for which occurs in Ezr. 2, 57 אָמִי (which see). The personal proper name was probably used after the epithet of Baʿal, if אָמוֹן and אָמִי were not formed from אָם. — 4. *n. p.* of an Egyptian (as also of an Aethiopic and Libyan) supreme deity, who was chiefly worshipped at Thebes, Jer. 46, 25, hence נֹא אָמוֹן Nah. 3, 8 stands for a name of Thebes (see נֹא). The Greeks and Romans compare this *ʾAmôn* (*Ἄμμουν*) with Zeus (Herod. 2, 42; Diod. 1, 13). As of Egyptian origin 'אָ is said by *Jablonsky* to be contracted from the Coptic ⲁⲙⲟⲩ-ⲟⲉⲓⲛ *light-giving* into ⲁⲙⲟⲩⲛ, which again in hieroglyphic inscriptions was written ⲁⲙⲛ, and that connected with ⲣⲏ means *Amûn-sun* i. e. sun-god. That *ʾAmôn* really represented this aspect of nature-power is apparent from the fact that the hieroglyphic designation is a sun-pillar, that he is figured with a ram's head and coincides with the Baʿal of the Phenicians. Others derive 'אָ from the Coptic ⲁⲙⲟⲛⲓ, ⲙⲟⲛⲓ *to nourish*, or from ⲙⲟⲩⲛ, ⲙⲏⲛ *to persevere*, remain firm &c. But all these and similar derivations, so far as the Semitic root can be referred thereto, shew that the name of the Egyptian deity may have been adopted from Semitism, especially

as the same word appears in Phenician also as an epithet of Baʿal.

The form אָמוֹן is only a North-Palestinian and Phenician orthography for אָמֵן, and as many mss. and interpreters read אָמֵן for the latter, the former seems likewise to have been pronounced ʾAmmon, especially if one compares the Phenician. The Phenician אמון appears as an epithet of בַּעַל־אֵיתָן (hence the name of a Phenician cape ʾAmmon-Baal-Iton, Strab. 17, 3) just as the word is here applied to the hypostatised and personified *σοφία*. Even the Egyptian אָמוֹן was considered to be without beginning (Plut. de Is. 31); according to *Manetho* (Plut. l. c. 9) he was *the concealed one;* according to *Jamblichus* (de myst. 8, 3; comp. Euseb. Pr. Ev. 11, 7) he was called the world-creating *δημιουργός* and artificer, and therefore there is said of him what in Prov. 8, 12 is spoken of חָכְמָה, with which the explanation of אָמוֹן in the Midrash (l. c.) by מְכֻסָּה, מֻצְנָע agrees. The meaning of pillar was also thought of, as is given under no. 4.

אָמוֹן II. only Jer. 52, 15 written for הָמוֹן.

אֱמוּנִים see אָמֵן.

אֱמוּנָה (with *suff.* אֱמוּנָתוֹ, אֱמוּנָתִי, *pl.* אֱמוּנוֹת; formed from אָמֵן) *f. firmness*, Ex. 17, 12 *and his hands were firmness* i. e. firm; *security*, Is. 33, 6 *and there shall be security of thy times* i. e. thy times will be secure; *fidelity*, opposed to שֶׁקֶר Prov. 12, 17 22; *calmness*, *tranquillity*, opposed to haste in order to get gain 28, 20 comp. 20, 6; *honesty*, *uprightness* Jer. 5, 1; Ps. 37, 3; 119, 30; *goodness* 119, 75 as an adverbial accusative i. e. *graciously; veracity* 89, 25; Deut. 32, 4; *favour* Ps. 36, 6; *fulfilment* of a given promise 89, 2; *confidence* 89, 3; *conscientiousness* 2 Kings 12, 16; 2 Chr. 34, 12; אֱ' אֹמֶן Is. 25, 1 *highly faithful*, prop. an adverbial accusat. All these significations proceed from the fundamental one in אָמֵן *to be firm*, *confident*. אֱ' in Scripture spoken of God Deut. 34, 4, of men Hab. 2, 4 *never* occurs in the sense of *faith*, *πίστις*, which it did not take till the latest period of the language.

אָמוֹץ (*valiant*, *strong*) *n. p. m.* father of the prophet Isaiah, Is. 1, 1; 2 Kings 19, 2 20; 20, 1. For the explanation of the name comp. אֲמַצְיָה, אַמְצִי.

אָמִי *n. p. m.* Ezr. 2, 57, for which אָמוֹן stands in Neh. 7, 59; probably it is a shorter form for אָמִין (= אָמוֹן), which also lies at the basis of אֲמִינוֹן; yet אָמוֹן and אָמִי may also be derived here from אֵם (which see).

אֵמִים see אֵים.

אֲמִינוֹן *n. p. m.* for אַמְנוֹן 2 Sam. 13, 20, which attested by the Targ. *Kimchi* declares to be a diminutive form, as it is also in the Arabic; but as this form is without example in Hebrew, and the Septuagint wants it, we may regard it as developed accidentally out of אָמִין = אָמֵן.

אַמִּיץ (also אַמִּץ; after the form צַדִּיק) *adj. m. firm*, spoken of a covenant 2 Sam. 15, 12; *strong* Job 9, 19; *powerful* Is. 28, 2; with כֹּחַ Nah. 2, 2; Job 9, 4; or לֵב Am. 2, 16 *strong in power* or *courage* i. e. powerful or bold.

אָמִיר *m.* prop. the extended, the projecting, hence 1. *summit*, *top* of a tree Is. 17, 6; — 2. *summit of a mountain*, and generally *a mountain-castle, tower*, 17, 9: *the desolation of the forest and of the mountain-top* i. e. of the forests and mountain-castles, *which they* (the mountaineers, אֱמֹרִי) *have left because of Israel;* a genuine historical allusion. See אֱמֹרִי and אָמַר.

אָמַל *intr. to fade*, *become loose*, *to languish*, especially spoken of plants; then like כָּלָה and נִכְסַף to long for a thing, *to hope*, Ar. أمل. In Kal only the *part. pass. fem.* Ez. 16, 30 in מָה אֲמֻלָה לִבָּתֵךְ *how has thine heart languished* (with lust)! But already the LXX read לִבְתֵּךְ *τὴν θυγατέρα σου*, and it might also be translated: *what hope is there of thy daughter!* i. e. what is there to expect from the immoral mother in relation to the daughter and young family? אֲמֻלָה would thus be a noun, after the form מְלוּכָה, גְּבוּרָה.

Pul. אֻמְלַל, *part.* אֻמְלָל, but in Ps. 6, 3 אֻמְלַל, for מְאֻ', only poetically 1. *to fade, languish, wither*, applied to plants and fields Is. 16, 8; 24, 7; Nah. 1, 4; Jo. 1, 12; *to pine, to be withered*, with sorrow, applied to men Ps. 6, 3 (אֻמְ' out of מְאֻמְ'). — 2. *to mourn, to be sorrowful, dejected*, spoken of persons 1 Sam. 2, 5; Jer. 15, 9; Hos. 4, 3; figuratively *to go to ruin*, applied to the earth &c. Is. 33, 9; Jer. 14, 2; Lament. 2, 8.

On the root comp. אָבַל, נָבֵל &c.; the organic root is here אָ־מַל, which is also found in קָ־מַל.

אֻמְלָה *f.* in Ez. 16, 30 see אָמַל.

אֻמְלָל (only *pl.* ־לִים) *adj. m. weak, decaying, poor* Neh. 3, 34. The form is one that has arisen from אָמַל reduplicated, and *ê* has continued firm from the original intransitive conception.

אָמַם (not used) *tr. to unite, bind together.* This idea of unitedness is implied in אֵם (stem- or family-uniting one, i. e. mother) which is probably primitive. Another formation from the stem אֵם is אָמָ־ה, expressing the idea of belonging together, being united, whence אָמָה, she belonging to the family and connected with it, as שִׁפְחָה from שָׁפַח. Then אֻם like עַם denotes to be united in one, from the fact of all the individual members of a people belonging together. Comp. moreover אֻם, לְאֹם and עַם. The Arab. أَمَّ has exactly the same meaning. See too אַמָּה, אֹם, אֻמָּה, אָמָה and the proper name אֲמָם.

אֲמָם (*gathering-place*) *n. p.* of a city in the tribe of Judah Josh. 15, 26, in the vicinity of מוֹלָדָה.

אָמַן I. *trans.* 1. (not used) *to fasten, to make fast* or *strong* (see Nif.), spoken of a house: *to build;* then: *to act the architect, to bring something together, to make;* hence אָמָן (which see) and אָמוֹן. From the signification *to make firm* follows that of *to support, prop;* hence אֹמֶנֶת 1. — 2. Figuratively *to maintain, foster, bring up*, properly to support, strengthen, whence the *participle* אֹמֵן Esth. 2, 7; substantively Num. 11, 12; 2 Kings 10, 1 5; Is. 49, 23 *bringer up, fosterer, guardian, παιδαγωγός*, and *fem.* אֹמֶנֶת 2 Sam. 4, 4; Ruth 4, 16; *part. pass.* אָמוּן Lament. 4, 5 *brought up,* עֲלֵי תוֹלָע *in scarlet robes.* In this signification that of nourishing may have been implied also, as is seen from the Ar. مَانَ which is identical with the root in אָ־מַן; but the meaning "to carry" is not perceptible; comp. סָמַךְ, סָעַד, כִּלְכֵּל. — 3. Figuratively: *to make something fast, firm, to hang faithfully upon something*, Ar. أَمِنَ; hence *part. pass. pl.* אֱמוּנִים Ps. 12, 2; 31, 24 *the faithful, firm, πιστοί*, prop. the supported, comp. סָמוּךְ Is. 26, 3. Derivatives אָמֵן, אָמְנָה, אֹמֶן, אָמֵן, אֱמוּנָה, (pl. אֱמוּנִים), אֹמְנָה 1, אֱמֶת, אֻמְנָם, אָמְנָם, and the proper names אַמְנוֹן, אֲמִינוֹן, אֲמִתַּי. — 4. (not used) *to flow continuous, constant*, applied to a river, also in אֵיתָן connected with *fast, firm.* Hence the proper name אֲמָנָה 2.

Nif. נֶאֱמַן (*fut.* יֵאָמֵן) 1. *to be fastened, supported*, or *to be firm;* applied to a house, בַּיִת נֶאֱמָן 1 Sam. 2, 35; 25, 28; 1 Kings 11, 38 *a firm house*, figuratively an unbroken line of posterity; מָקוֹם נֶאֱמָן Is. 22, 23 25 *firm place.* — 2. *to be supported, fostered* Is. 60, 4, where the dagesh is omitted in תֵּאָמַנָה as in תֵּעָגֵנָה (Ruth 1, 13). — 3. *to be true, reliable, faithful*, e. g. spoken of God Is. 49, 7, of men Gen. 42, 20; 1 Kings 8, 26; 2 Chr. 1, 9, of a messenger Prov. 25, 13, of a witness Jer. 42, 5, of a prophet or priest 1 Sam. 2, 35; 3, 20, particularly of fidelity and loyalty to God and his covenant, with אֶת (אֶת־) Psalm 78, 8 37; Is. 1, 21. נֶאֱמַן רוּחַ *one honest* or *faithful in spirit* Prov. 11, 13; 27, 6: *faithful* (i. e. well-meant) *are the wounds of a friend;* thence generally: *true* Psalm 111, 7. With a play upon the word and idea Is. 7, 9: *to prove oneself.* — 4. *to be durable, lasting*, e. g. spoken of the uninterrupted flowing of water Is. 33, 16; Jer. 15, 18, opposed to אַכְזָב; of lasting diseases Deut. 28, 59, of

durable promises Is. 55, 3, of abiding covenants Ps. 89, 29, just as many forms of this stem in Syriac have the same signification.

Pih. אִמֵּן only in the Sam. cod. of the Pentat. for *Hifil* Ex. 4, 1 5 8 9; 14, 31; 19, 9; Num. 14, 11; Deut. 1, 32; 28, 66 without altering the signification of the Hifil.

Hif. הֶאֱמִין (*fut.* יַאֲמִין, *ap.* יַאֲמֵן) 1. *to hold fast* by a thing, with בְּ, e. g. by God Is. 7, 9: *if ye do not hold fast;* 28, 16: *whoever holds fast* (by God), *shall not flee;* to support oneself upon something, hence *to trust*, with בְּ in any thing, like the Ar. آمَنَ with ب Gen. 15, 6; Job 4, 18; Deut. 28, 66: *and thou wilt have no trust in thy life* i. e. thou wilt be tired of thy life; *to give faith* (trust) to a person or thing, with לְ Gen. 45, 26; Prov. 14, 15; more rarely with כִּי following Ex. 4, 5, or with the infinitive and לְ Ps. 27, 13, or without לְ Job 15, 22, where one might translate it *hope.* Only once does הֶאֱ׳ stand with the accusat. in the sense *to count safe* Judges 11, 20: *he did not count it safe for Israel to pass through.* — 2. Only in Job 39, 24 in the sense *to make a pause*, *to stand still*, spoken of the horse (comp. Virg. Georg. 3, 83), going back to אָמַן in the signification *to stand firm*, as also the Targ. and Peshito employ אַ׳.

The stem אָמַן, whose first signification corresponds to the Ar. مَانَ, is also in the Ar. أَمَنَ and أَمُنَ and in some senses in the Syr. ܐܡܢ, Targ. אֲמַן; but the organic root is אַ־מַן, such as is still found in the Mediterranean.

אמן II. only in *Hif.* הֶאֱמִין for הֵימִין Is. 30, 21, denom. from יָמִין which see.

אֲמַן (*part. pass.* of *Af.* מְהֵימַן) *Aram.* tantamount to the Hebr. אָמַן I.; but in use only in *Af.* הֵימַן (Targ. הֵימִין, Syr. ܗܝܡܢ, Ar. هَيْمَنَ), like the Hebr. הֶאֱמִין construed with בְּ Dan. 2, 45; 6, 5 24. — The ה, in this very word in the dialects, also appears to have been partly regarded as belonging to the stem. See my system of the Aramaean idioms (Lehrgeb. der aram. Idiome I. 146 &c.).

אָמָן (after the form חָכָם) *m.* 1. *workman*, *artificer*, *opifex*, *artifex* Song of Sol. 7, 2; it may be derived from אָמַן I. very well. But this word is in Aramaean אוּמָּן and stands for חָרָשׁ and חֹשֵׁב, Syr. ܐܘܡܢܐ, so that *Kimchi* and *Ibn Koreish* read אֻמָּן (out of מְאֻמָּן = מְאָמָּן). It seems to be formed from *Pu.* denoting properly *practised*, *fit.* — 2. *Adj. masc.* as a basis for the following אֲמָנָה. — 3. Equivalent to אָמוֹן in the proper name אַמְנוֹן derived from it.

אָמֵן *adj. m.* 1. *sure*, *true*, *firm*, like the Ar. أَمِين, Syr. ܐܡܝܢܐ. Substantively: *fidelity*, אֱלֹהֵי אָמֵן Is. 65, 16 *the God of faithfulness* i. e. who keeps fidelity. Hence adverbially: *truly*, *certainly*, either at the beginning of a discourse Jer. 28, 6, or especially as a confirmation at the end of sayings and poems, single or double Num. 5, 22; Deut. 27, 15 &c.; Neh. 5, 13; Ps. 41, 14; 72, 19; 89, 53. From this אָמֵן the Hebrew אֱמֶת from אֲמֶנֶת = אֲמִנְתְּ is to be derived, Phenician אֲמֶנֶת, e. g. אֹת אֲמֶנֶת יְהִי *a sign of truth shall be* (Poen. 1, 9). — 2. As a ground-form to the proper name אֲמִינוֹן, in the sense of אָמָן 3.

אֹמֶן *m. confidence*, *faithfulness* Is. 25, 1; comp. Phenician אמן firmness (Kit. 1, 2). Derivatives אֲמָנָה, אָמְנָם, אֻמְנָם.

אֲמָנָה (see אָמָן 2) *f.* 1. the established, determined, therefore *covenant* Neh. 10, 1, Ar. أَمَانَة; *decree* or *statute* 11, 23, parallel מִצְוַת הַמֶּלֶךְ. — 2. *proper name* of a ridge of Antilibanus (Talm. אַמְנוֹן) Song of Sol. 4, 8, from which comes the proper name of a river that flows with פַּרְפַּר (now *Awağ*) through Damascus 2 Kings 5, 12 K'ri, but for which the K'tib has אֲבָנָה (which see); the Targ. understands also in Song of Sol. by אֲמָנָה the נְהַר אַ׳; and it has been conjecturally identified with the modern بَرَدَى. The name is to be taken from אָמַן in signi-

fication 4, if Antilibanus received its name from the river.

אָמְנָה 1. *f. bringing up, tutelage* Esth. 2, 20, from אָמַן 2. — 2. fem. from אֹמֶן *truth*, hence adverbially *truly*, *vere*, *re vera* Josh. 7, 20. Here it is only a dialectic variation of אָמְנָם, as the cod. Samar. at Gen. 20, 12 actually read the latter for אָמְנָה. In Hebrew, feminine forms are frequently converted into adverbs, e. g. רִאשֹׁנָה *at first*, אַחֲרֹנָה *at last*, קֽוֹמְמִיּוּת *uprightly; מַלְכוּת royally* Esth. 5, 1.

אֹמְנָה as a singular to אֹמְנוֹת see אֹמֶנֶת.

אַמְנוֹן (from אָמַן, as חַכְמוֹן from חָכָם, but אָמַן is here equivalent to אָמוֹן, hence: *adherent of ʾAmôn*, comp. proper name אָמוֹן) *n. p. m.* 2 Sam. 3, 2; 13, 1-39; 1 Chr. 4, 20. Once אֲמִינוֹן (which see) stands for it.

אָמְנָם (from אֹמֶן with the termination ־ָם) *adv. truly*, *certainly*, *verily*, *vere*, *profecto*, partly with the imperfect Job 34, 12, partly with the perfect 9, 2; so also with other particles, as אַף 19, 4; כִּי 12, 2; אִם 19, 5; Targ. בְּקוּשְׁטָא. On ־ָם in adverbs see the letter מ. Comp. אָמְנָה.

אֻמְנָם (from אֹמֶן) *adv.* equivalent to אָמְנָם Gen. 18, 13, elsewhere always with interrogative הֲ, Ps. 58, 2: *do ye speak in truth* &c.

אֹמֶנֶת *f.* 1. *a pillar*, *post*, *column*, only in *plural* אֹמְנוֹת, 2 Kings 18, 16, Targ. סְקוֹפַיָּא, Syr. ܐܣܛܘ̈ܢܐ, LXX *ἐστηριγμένα;* as a partic. feminine properly: the supporting. — 2. *a foster-mother*, *a nurse*, see אָמַן I, 2.

אָמַץ I. (*fut.* יֶאֱמַץ) *intr.* 1. (not used) *to be sharp*, especially applied to the sharp, clear, dazzling colour of deep red. See, however, אָמַץ II. for the derivative אָמֹץ. — 2. the idea of sharpness transferred and applied to the mind, *to be sharp*, *vigorous*, *bold*, *strong*, Deut. 31, 7; 2 Chr. 13, 18, usually connected with חָזַק and opposed to יָרֵא, חָתַת Josh. 1, 6 7; 10, 25; 2 Chr. 32, 7; construed with מִן: *to prevail over one*, *to be stronger than he* Gen. 25, 23. Derivatives מַאֲמָץ, אֹמֶץ, אַמְצָה and the proper names אָמוֹץ, ־יָהוּ, אֲמַצְיָה, אַמְצִי.

Pih. אִמֵּץ (*fut.* יְאַמֵּץ) *to make strong*, with לֵב *to make the heart hard*, *obstinate* Deut. 2, 30; 15, 7; 2 Chr. 36, 13; *to make fast*, *to strengthen*, the temple 24, 13; the heaven Prov. 8, 28; an idolatrous image Is. 44, 14; *to make courageous*, *bold*, by assistance given Deut. 3, 28; Is. 41, 10; *to strengthen*, e. g. the sinking knee Job 4, 4; the arm Ps. 89, 22; Prov. 31, 17; *to support* 2 Chr. 11, 17; *to harden*, the strength Prov. 24, 5; Am. 2, 14; *to plant*, *make firm*, Ps. 80, 16 18. In these and similar senses א׳ is often quite synonymous with חִזֵּק, and obviously proceeds from the fundamental signification already given, without the notion of *selecting* ever occurring, which some have assumed. Derivative אַמִּיץ.

Hif. הֶאֱמִיץ *to act courageously*, *valiantly*, *to put forth strength* Ps. 27, 14; 31, 25.

Hithp. הִתְאַמֵּץ *to collect all the strength*, *to shew oneself bold*, *rash*, *courageous*, *to take courage* 1 Kings 12, 18; 2 Chr. 13, 7; Ruth 1, 18.

The cognate in root, חָמֵץ, confirms the fundamental signification of the stem, as אָמֹץ is equivalent to חָמוֹץ and חָמִיץ.

אָמַץ II. (not used) *intr. to glisten*, *to shine*, Ar. ومض the same. Hence אָמֹץ.

אָמֹץ (only in *pl.* אֲמֻצִּים) *adj. m. deep red*, the colour of the horses Zech. 6, 3 7 (where in the second passage even the context demands אֲדֻמִּים), therefore the LXX have *πυῤῥοί*; comp. the German *fuchs*. The *one* translation of the LXX by *ψαροί*, Targ. קְטַמְנִין ash-coloured, that of Aquila *καρτεροί*, Vulg. *fortes* &c. have arisen solely from misapprehension of the true meaning.

אֹמֶץ (with suff. אָמְצִי) *m.* see אַמְצִי, אַמְצָה.

אֹמֶץ *m. valour*, *strength*, Job 17, 9.

אָמֹץ (*constr.* אֲמֹץ) *m.* see אֲמַצְיָה.

אַמְצָה (after the form אַשְׁמָה, from אֹמֶץ = אָמֵץ) *f. strength*, Zech. 12, 5: *the inhabitants of Jerusalem are strength* (i. e. strong) *to me*.

אַמְצִי (from אָמֵץ; *valiant*) *n. p. m.* Neh. 11, 12; 1 Chr. 6, 31. It is possible that it may be abridged from אֲמַצְיָה.

אֲמַצְיָה (*Jah is strong*) *n. p. m.*, in 2 Kings 14, 1 written אֲמַצְיָהוּ; 12, 22; Am. 7, 10; 1 Chr. 4, 34; 6, 30. Comp. חִזְקִיָּה.

אמר (אָמַרְתְּ 1 *pers. sg. perf.* Ps. 16, 2 = אָמַרְתִּי; *inf. abs.* אָמוֹר, *constr.* אֱמוֹר and אֱמֹר, with *prep.* בֶּאֱמֹר &c., but with לְ: לֵאמֹר, with הַ: הַאֹמֵר, with *suff.* אָמְרִי, אָמְרְךָ; 3 *sg. fut.* יֹאמַר, *in pause* with Vau cons. וַיֹּאמַר, elsewhere וַיֹּאמֶר; 3 *fem.* תֹּאמַר, *pause* תֹּאמַר, with Vau וַתֹּאמֶר *p.* ־מַר; 2 *sg. fut.* תֹּאמַר, *pause* תֹּאמַר, with Vau cons. וַתֹּאמֶר; 1 *sg. fut.* אֹמַר, with Vau cons. וָאֹמַר, more rarely וָאֹמַר; *pl.* also תֹּמְרוּ 2 Sam. 19, 14 and יֹמְרוּ Ps. 139, 20 with the omission of ʾAlef) *intr.* 1. (not used) *to stand prominently upwards*, *to project upwards*, *to reach high up*, hence *to be elevated*, *high*, comp. אָמִיר, אָמֵר 1, the proper names אִמְרִי, אִמֵּר, אוֹמָר and below Hithp. הִתְאַמֵּר. This fundamental signification is established not only by the derivatives mentioned, but also by comparison with the stems of similar words, as תְּ־מַר eminere, sursum elatum esse, יָ־מַר, סָ־מַר, אֲ־מַר &c. See also Aram. אֲמַר under אמר. — 2. From this external signification flows that which respects the mind: *to say*, prop. to press out sounds from within, to cause to sound forth, and therefore spoken of the unconnected sounds made by the horse Job 39, 25. It is already by root different from דִּבֵּר *to string words together*, presupposing the act of combining. Hence אָמַר as not completing a thing in itself and not satisfying, causes what is said always to follow it, which דִּבֵּר needs not do, e. g. Lev. 1, 2: *speak to the children of Israel and say to them* (*what follows*), where א׳ introduces what is to be said Num. 5, 12; 6, 2; 15, 2. This explains the use of the infin. with לְ i. e. לֵאמֹר *to say* i. e. *namely* (LXX λέγων, λέγοντες) as a formula of quotation, particularly after verbs of announcing 1 Kings 2, 39, of sending off an account 5, 16, of commanding Ruth 2, 15, of calling 1 Sam. 5, 10, of swearing 1 Kings 2, 23 &c. in which cases the direct words follow Ex. 6, 10. לֵאמֹר with the omission of דָּבָר also stands immediately before a direct address, and as it were pleonastically even after אָמַר Gen. 31, 29. In this much-used signification *to say* א׳ is construed a) with the accusative of what is said Gen. 41, 54; 44, 16; Jer. 5, 2; 14, 17; sometimes too with לְ of the person Gen. 22, 3; this accusative is also implied in כֹּה Gen. 32, 5; 1 Sam. 9, 9. b) more rarely with כִּי following Job 36, 10, where however א׳ is taken in the sense *command*. c) In the later Hebraism, seldom in the earlier, א׳ sometimes occurs absolutely as well as דִּבֵּר, where the thing said is not found Ex. 19, 25; 2 Chr. 2, 10; 32, 24, in which respect other verbs too of declaring, pointing out &c. omit the object Gen. 9, 22; but in all cases what is said can be easily supplied from the context, so that א׳ stands absolutely only in appearance. In Gen. 4, 8 alone *and Cain spoke to his brother Abel* the thing spoken is more difficult to supply (from verse 7). Hence the Samar. and LXX have added נֵלְכָה הַשָּׂדֶה, and old mss. have put a piska after אָחִיו; but it is merely a case of omitting what is said. In like manner the Samaritan has put דַּבֵּר for אֱמֹר in Levit. 20, 2, because it would not depart from the customary use of א׳. d) with אֶל or לְ of the person, to whom or of whom something is said Gen. 3, 16 17; 2 Kings 19, 32; Jer. 22, 18, more rarely with עַל 27, 19 or with the accusative itself Gen. 43, 27 29; Num. 14, 31, quite irrespective of the manner in which what is said is expressed. e) with עַל of the person, *to say* something *against* one, Ez. 35, 12; 2 Chr. 32, 17. — Besides the use of א׳ in this very frequent signification we meet with it in the following

modifications of the same sense: 3. *to name*, *call by name*, with לְ of the person or thing or also with an accusative Is. 5, 20; 8, 12; Eccles. 2, 2; הֶאָמוּר *O* (so) *named* (house of Jacob) Micah 2, 7, which the Targ. has paraphrased by "one may call with justice". — 4. *to admonish* Job 36, 10. — 5. *to promise*, 2 Chr. 32, 24. — 6. *to announce*, *declare* Ex. 19, 25. — 7. *to praise*, *laud*, or perhaps only *to declare*, opposite to לֹא כִחֵד Ps. 40, 11 (comp. 145, 6); 145, 11; Is. 3, 10; yet the meaning *to mention*, *to make mention of* may be more appropriately retained in these places, as in Gen. 43, 27, and that is properly *to say*. — 8. *to say to oneself*, prop. אָ׳ בְּלֵב *to say in the heart*, as the phrase in reality runs Gen. 17, 17; Is. 47, 8; Ps. 4, 5; 10, 6 11; 14, 1; Zeph. 2, 15, or לְלֵבָב occurs Hos. 7, 2. But לֵב is also omitted Gen. 26, 9; 44, 28; Ex. 2, 19; 1 Sam. 20, 3; 2 Sam. 21, 16; 1 Kings 5, 19; 8, 12. *What is mentioned* follows either in a succeeding clause, or in the accusative, or lastly it is wholly omitted. With the use of אָ׳ in this signification the Hebrew הָגָה and שׂוּחַ, Ar. قَالَ, Gr. φημί may be compared, which likewise pass occasionally into the meaning *to think*, *to suppose*. — 9. *to command* like the Ar. أَمَرَ, particularly in later Hebraism Ps. 33, 9; 105, 31 34; Job 9, 7, either with a following infinitive having לְ Esth. 1, 17, or with a clause following introduced by וְ Neh. 13, 9, or with the accusative of what is commanded 1 Kings 11, 18; Job 22, 29; 2 Chr. 29, 24, comp. the Latin *jubere legem;* or also with omission of the object, but with the addition of לְ of the person, 2 Sam. 16, 11. — All these senses proceed from the fundamental meaning *to say*. יֹמְרוּךָ לִמְזִמָּה Ps. 139, 20 should be taken in the sense of נָשׂוּא לַשָּׁוְא in the same place (נָשׂוּא for נָשְׂאוּ, see נָשָׂא) i. e. *they elevate* (thy name), *they call thee*. Derivatives אָמִיר, אֲמָר, אֹמֶר, אִמְרָה, אֱמֹר, מַאֲמָר; see also the proper names.

Nif. נֶאֱמַר (*fut.* יֵאָמֵר, *pause* ־מַר, before a monosyllabic word יֵאָמֶר) 1. *to be said*, *told*, Josh. 2, 2; Jer. 7, 32; *to be revealed*, *communicated* Dan. 8, 26; with לְ or אֶל of the person Numb. 23, 23; Ez. 13, 12. Often יֵאָמֵר stands impersonally: *it is said*, dicitur, dicunt, particularly in quoting popular sayings Gen. 10, 9; 22, 14; Num. 21, 14. — 2. *to be named*, with לְ of the person Is. 4, 3; 19, 18; 61, 6; 62, 4; Hos. 2, 1.

Hif. הֶאֱמִיר *to make say*, *to promise*, with the accusative of the person to whom one promises, Deut. 26, 17: *thou hast promised God this day* &c., and v. 18: *and God has promised thee this day* &c., as *Ibn ʿEsra* and *Jehuda ha-Lewi* have rightly explained. The interpretation of the *Hifil* by *to raise* (after meaning 1 of Kal) given by *Ibn Ganâch*, *Kimchi* and *Parchon*, or *to choose* used by the LXX and Vulg., is less suitable and not so well founded.

Hithp. הִתְאַמֵּר only in Ps. 94, 4: *to lift up oneself*, *to boast*, *brag* (so *Kimchi*, *Ibn ʿEsra* and others); but it may be taken in the signification *to conduct oneself in a commanding way* or imperiously, from אָמַר 9. Comp. Ar. تَأَمَّرَ.

Respecting the original meaning of the stem אָמַר and its organic root the most necessary information has been already given in adducing the numerous senses; and therefore I shall only mention in addition, that this verb occurs in all Semitic dialects. Comp. the Phenician אָמַר נַעַם בְּ (Poen. 2, 56) *to speak friendliness* (in a friendly way) *of one*. Comp. especially יָמַר II. with its numerous derivatives, and מָרָה IV. On another direction of the original conception see under Aram. אֲמַר.

אֲמַר (*pause* אֲמָר; 3 *fem.* אֲמֶרֶת from אַמְרַת; 1 *pers.* אַמְרֵת; *part.* אָמַר, *pl.* אָמְרִין; *inf.* מֵאמַר and מֵמַר Ezr. 5, 11; *fut.* יֵאמַר) *Aram.* 1. *to say*, with לְ of the person Dan. 2, 25 and accusative of the thing 7, 1, to communicate a thing orally or in writing 7, 1, used as in Hebrew by way of introducing what is said, 2, 8 26; 6, 13. *Part. pl.* אָמְרִין 3, 4 is used impersonally like the Hebr. Nif., Syr.

أَمَرَ. Hence מַאֲמַר. — 2. *to command*, DAN. 2, 46; 3, 13. See other meanings of the stem under אָמַר and Hebr. אָמַר.

אָמָר (*constr.* אֲמַר) see אֲמַרְיָה.

אָמִיר (with *suff.* אֲמִירוֹ; *pl.* אֲמָרִים, *c.* אִמְרֵי) *m.* 1. *top*, of a tree, only in GEN. 49, 21 אִמְרֵי־שָׁפֶר *tops of beauty* i. e. *beautiful tops*, as the LXX translates. — 2. *word*, *discourse*, *utterance* (allied in sense to דָּבָר), but only poetically, NUMB. 24, 4, usually connected with אֵל; יֹשֶׁר JOB 6, 25; פֶּה 8, 2; בִּינָה PROV. 1, 2; דַּעַת 23, 12; שֶׁקֶר IS. 32, 7; אֱמֶת PROV. 22, 21; נֹעַם 16, 24 &c.; only once in prose JOSH. 24, 27. In this sense 'אִ may be applied as variously as the verb, just according to the context, and even the meaning *poetry* may be adopted occasionally. — 3. *command*, JOB 20, 29. — In signification the word is equivalent to אֹמֶר, as שֵׁמַע equivalent to שֹׁמַע, and the forms taken from it in the first instance are אִמְרָה, אֶמְרָה and the proper name אִמְרִי.

אִמַּר (*def.* אִמְּרָא in the Targ.; *pl.* אִמְּרִין) *Aram. m. lamb*, *young sheep*, properly: wool-bearer, woolly, EZR. 6, 9 17; 7, 17, comp. Targ. אִמַּר=אִימַר and אִמְּרָא for Hebrew כֶּבֶשׂ, כִּבְשָׂה, Syr. ܐܶܡܪܳܐ, Ar. إِمَّر lamb, Phenician אמר (Mass. 9). It might be derived from אָמַר in the sense of *to jut out*, erigere, eminere, as all words denoting hairs, bristles, proceed from verbs signifying "to stick out". The Aram. עֲ־מַר, whence עֲמַר wool, has a similar meaning, and the Hebrew צֶמֶר might also be cognate in root. See עֲמַר and צֶמֶר. Considering, however, that אִמַּר denotes the young of sheep, a lamb, it seems more appropriate to derive it from אָמַר in the sense of *to spring forth*, *sprout*, then *to bear*, spoken of sheep, as the Ar. أَمِرَ means to bring forth numerous young; from which again the meaning *to speak* may be taken, since "sprechen" in the Germanic tongues properly means spriessen, sprossen, i. e. to sprout.

אִמֵּר (*projecting forth*, *prominent* i. e. high, viz. Jah is) 1. *n. p. m.* JER. 20, 1. — 2. (*hill-place*) *proper name* of a place, mentioned beside תֵּל מֶלַח &c. EZR. 2, 59.

אֹמֶר *m.* 1. equivalent to אֵמֶר (poet.) *word*, *discourse*, Ps. 19, 4, and then like דָּבָר *thing*, res, aliquid, JOB 22, 28; *promise* Ps. 77, 9, comp. דָּבָר 56, 5; *eulogy* 19, 3, comp. דְּבָרִים v. 4.; all proceeding from the original signification *word.* — 2. *song of victory*, *hymn*, Ps. 68, 12. The sense is uncertain in HAB. 3, 9, where interpreters have tried all the meanings now given; perhaps *threat.*

אָמֹר (not used) *m. mountain*, from אָמַר 1, hence the gentile noun אֱמֹרִי which see.

אִמְרָה (from אָמַר; *constr.* אִמְרַת; *pl.* אֲמָרוֹת, *constr.* אִמְרוֹת) *f.* like אֵמֶר in significations 2 and 3, and also used only poetically GEN. 4, 23; DEUT. 32, 2 &c. The use of אֵמֶר, however, is more frequent.

אֶמְרָה (from אֵמֶר, like עֶזְרָה from עֵזֶר) *f.* same as אִמְרָה LAMENT. 2, 17.

אִמְרִי (*projecting*, from אָמַר 1) *n. p. m.* NEH. 3, 2; 1 CHR. 9, 4; comp. אִמֵּר.

אֱמֹרִי (from אָמֹר) *noun gent. m. Amorite*, i. e. *mountaineer*, name of one of the greatest and most important of the races of the Canaanite or Phenician people, who dwelt almost wholly in the interior of Palestine at the time of the conquest of Canaan by the Israelites, and therefore standing for Canaan generally, GEN. 48, 22; DEUT. 1, 20. The Phenician Amorite race first settled on the other side of Jordan, which is hence called אֶרֶץ הָאֱמֹרִי JUDGES 10, 8, where they founded two kingdoms, a southern one with the metropolis חֶשְׁבּוֹן 11, 22, NUM. 21, 13 34, and a northern one with the metropolis אֶדְרֶעִי 21, 33. They afterwards became powerful on this side of Jordan also. The great importance of the tribe and its spreading over all Palestine led to the designation of the collective pre-Israelite inhabitants as Amorites GEN. 15, 16; 2 SAM. 21, 2; AM. 2, 9. See אוֹמָר.

אֲמַרְיָה (*Jah is promiser*) *n. p. m.*

1 Chr. 5, 33 37; Neh. 10, 4; 11, 4; Ezr. 10, 42; Zef. 1, 1. Sometimes אֲמַרְיָהוּ stands for it. The form אֲמַר is construct from אָמָר (promiser).

אֲמַרְיָהוּ (the same) *n. p. m.* 2 Chr. 19, 11; but in 31, 15 and 1 Chr. 24, 23 it stands for אֲמַרְיָה.

אַמְרָפֶל *n. p.* of a king of שִׁנְעָר at the time of Abraham, Gen. 14, 1 9. Since Semites dwelt in Shinʿar according to the ethnographical table, the etymology of the name must be sought in Semitism. We may regard it as compounded of אַם (like אָם) which is often met with in proper names (see אָם), and of רָפֶל the name of the Aramaean Saturn, Syr. ܪܦܢ, and so it is similar to the Hebrew עַמִּישַׁדַּי, עַמִּיאֵל; ־ֶל is only a termination like ـن.

אָמַשׁ (not used) *intr.* equivalent to מָשׁ (מוּשׁ) *to give way*, *to disappear*, *to cease*, *to recede;* hence אֶמֶשׁ.—Like many other stems in פ״א, אָמַשׁ is also a farther development of the organic root in אֲ־מַשׁ which is found in מָשׁ (מוּשׁ); the same stem seems to be in the Ar. أَمْسِ yesterday. Neither the root nor the stem appears in use in the other dialects as the idea of a verb.

אֶמֶשׁ *m.* prop. the disappeared, the past, from אָמַשׁ, hence 1. *yesterday*, Job 30, 3: אֶ׳ שׁוֹאָה *the yesterday of desolation* i. e. the long desolate places; but interpreters and versions take it here in the sense of *night*, comparing it with the Aramaean אֶמְשָׁא *darkness*. As an adverb *yesterday*, *already*, *long past*, 2 Kings 9, 26, as אֶתְמוֹל, comp. Is. 30, 33. — 2. specially: *the closed*, *vanished*, conseq. *the last*, *preceding night*, Gen. 19, 24; 31, 29 42. The Arab. أَمْسِ yesterday, and the verb مَسَا to make at even, as a derivative from أمس, presuppose the Hebr. signification.

אֱמֶת (contracted from אֲמֶנֶת = אֲמֶנְתְּ; with *suff.* אֲמִתְּךָ, אֲמִתּוֹ) *f.* prop. *firmness*, *stability*, from אָמַן I., hence 1. spoken of time: *continuance*, *duration*, שָׁלוֹם וֶאֱ׳ Is. 39, 8 like שְׁלוֹם אֱמֶת Jer. 14, 13 *enduring*, *steadfast peace*. — 2. *confidence*, *security*, *certainty*, *rightness*, Deut. 13, 15; Josh. 2, 12; 2 Sam. 7, 28; Neh. 9, 33; Jer. 42, 5. — 3. *fidelity* i. e. that quality which keeps the word or promise given Ps. 30, 10; 45, 5; 54, 7; 57, 11, and even fulfils words of threatening, represented as a peculiar virtue in God, kings, men, and usually joined with חֶסֶד Gen. 24, 49; Ps. 25, 10; Prov. 20, 28. Hence God is called אֵל אֱ׳ Ps. 31, 6, or אֱלֹהֵי אֱ׳ 2 Chr. 15, 3. — 4. *integrity*, *blamelessness*, *honesty*, opposite to רֶשַׁע Judges 9, 16; Neh. 7, 2; Ezek. 18, 9, hence *friendship* Esth. 9, 30; *unselfishness* Exod. 18, 21. — 5. *truth*, as opposed to lying Gen. 42, 16; *veracity* Prov. 22, 21, particularly in relation to religious truth and the true announcement of the future Ps. 25, 5; Dan. 8, 12; 9, 13. Hence it is frequently connected with the word of God Ps. 119, 142, with prophecies Jer. 26, 15 &c. See אֱמוּנָה.

אַמְתַּחַת (with *suff.* אַמְתַּחְתּוֹ, *pl. c.* ־תְּחוֹת) *f. corn-sack*, LXX μάρσιπος Gen. 42, 27; 43, 12. See מָתַח, comp. מִטְפַּחַת from טָפַח.

אֲמִתַּי (from אֱמֶת; *veracious*) *n. p. m.* 2 Kings 14, 25; Jon. 1, 1. The Arab. has the abridged form متّى; and the proper name *Ματθαῖος*, Syr. ܡܬܝ (Matth. 10, 3), is perhaps מִתַּי = מַתַּי, if it be not abbreviated from מַתִּתְיָה = מַתִּיָה.

אֵימְתָנִי (from מִתֶן = Hebr. מֹתֶן, with אֵ prosthetic) *Aram. adj. f. strong*, *powerful*, prop. well-hipped (comp. delumbis, delumbatus) Dan. 7, 7, of which the masc. is אֵמְתָן, comp. אָחֳרִי from the masc. אוּחֳר 2, 39, where the feminine is also formed merely by ־ִי = ־ִית. See מָתַן and Aramaean מִתַּן.

אָן (pronominal stem contracted from אַיִן) *adv. interrog.* prop. where? hence in the Targ. for אֵי, but in Hebr. *whither?* 1 Sam. 10, 14, in which signification it stands for אָנָה (אָן with ־ָה of motion). עַד־אָן *until when? how long?* quousque?

Job 8, 2; מֵאַן (K'tib) *whence?* 2 Kings 5, 25, for מֵאַיִן. The contraction of the vowels *ai* between two consonants into *â* is frequent in Hebrew, e. g. דּוּחָן from דּוּחַיִן, עֵשׂ from עֵישׂ. See אָנָה, אָנֵה.

אָן (pronominal stem) see אֲנִי־, אַתָּה &c.

אֹן *ability* see אוֹן.

אֹן *Heliopolis* see אוֹן.

אָנָּא (pronominal stem contracted from אָהּ־נָא, written also אָנָּה) *interjection: oh now! I pray, obsecro, quaeso,* standing at the beginning of the sentence where נָא cannot usually be put. It either follows the imperative Gen. 50, 17; Ps. 118, 25; אָנָּה 2 Kings 20, 3; Is. 38, 3; Ps. 116, 4, or the future apocopate Neh. 1, 5 11, or it stands entirely as an exclamation without reference Exod. 32, 31; Dan. 9, 4; אָנָּה Jon. 1, 14; 4, 2; Psalm 116, 16. In urgent entreaties it can even follow נָא. — The little word of entreaty נָא, which also appears by itself, and the exclamation אָהּ as a collateral form of הָהּ, make the composition and meaning clear; but the נָא is already somewhat obliterated by the orthography אָנָּה; and when נָא or נָה was uttered less enclitically נָא, אָנָּא and אָנָּה were accented; or two accents were given, אָנָּא.

אֲנָא (or אֲנָה; pronominal stem) *Aram. person. pronoun*, equivalent to Hebrew אֲנִי *I*, Dan. 2, 8 23; 3, 25; 4, 6; 7, 15. This pronominal stem is in Syr. ܐܢܐ, Zab. אֲנָא, Samar. אֲנָה and אֲנָא, Arab. أَنَا, Aethiopic ană, Amhar. enê, Malt. yn, ŷna, ŷnae &c. For its linguistic derivation see אֲנִי.

אֲנָא (not used) *Aram.* equivalent to אָנָה II. in Hebrew. Hence מָאן which see.

אֵנֶב (Aram.) belonging to אַנְבָּה see אֵב.

אָנָה (pronominal stem, once אָנָה; from אָן with ה־ of motion) *adv. interrog.* 1. *whither?* in pure double questions אֵי־מִזֶּה ... וְאָנָה *whence? ... and whither* Gen. 16, 8, or אָנָה ... וּמֵאַיִן *whither? ... and whence?* Judges 19, 17, or לְמִי ... וְאָנָה *to whom? ... and whither?* Gen. 32, 18. But also in the simple question *whither?* 2 Sam. 2, 1; 2 Kings 6, 6; Zech. 2, 6; 5, 10; Ezek. 21, 21; or אָנָה alone, repeated, Song of Sol. 6, 1, written in the second member אָנָה Psalm 139, 7. Agreeably to the nature of interrogative particles *whither?* sometimes including a negative may be resolved into *nowhere*, Gen. 37, 30; Deut. 1, 28; 2 Sam. 13, 13. — 2. With suppression of the interrogative-power, *thither, hither,* after לֹא יָדַע Josh. 2, 5; Neh. 2, 16, but without renouncing it entirely. Here belongs also the artificial compound which originated in the second period of the language אָנֶה וָאָנָה 1 Kings 2, 36 42; 2 Kings 5, 25 *hither and hither* i. e. any whither; in אָנֶה the *ĕ* at the end of the word has been resolved out of *a* in consequence of the coincidence of too many *a's*, comp. מֶה for מָה. — 3. With suppression of the idea of motion, *where?* Ruth 2, 19; Is. 10, 3. — 4. Of time: *when?* hence עַד־אָנָה *till when? how long?* Ex. 16, 25; Ps. 13, 2; Job 18, 2; but אָן also stands for it.

אָנָּה see אָנָּא and אָנָה.

אָנֶה see אָנָה 2.

אָנָה I. (only in 3 *plur.* וְאָנוּ, which, however, already *Ibn Koreish* reads וְאָנּוּ) *intr.* synonymous with אָן (אָנַן) *to complain, lament, mourn,* Is. 3, 26; 19, 8. Hence אֲנִיָּה, תַּאֲנִיָּה, and see the proper name אֲנִיעָם.

The organic root, if our textual reading be right, is אָנָ־ה as a farther development of אָן, with the fundamental signification "respirare". Hence it is connected with אָן I. (see אוֹן) and הֵן (which see) where the comparison also is given. But the Ar. أَنَّ to groan, sigh, can only be compared with אָנַח, Arab. أَخ.

אָנָה II. (not used) *intr.* properly equivalent to עָנָה II., חָנָה and כָּנַע, Aram.

אֲנָא: *to be bent*, hence *to be bellied*, spoken of vessels which are able to hold something on account of their bent or bellied shape (see כְּלִי). That the designation of *ship* proceedes from this idea may be seen from the choice of כְּלִי Is. 18, 2, from סְפִינָה, and the Greek γαῦλος and γαυλός &c. Hence אֳנִי, אֳנִיָּה and אוֹנִיָּה K'tib.

אָנָה III. (Kal unused) *intr. to be a convenient*, *suitable*, *proper time*, like the Ar. أنى, then: opportunum esse, *to come up exactly to*, *to suit exactly* (comp. عَنَّ accidit, obvenit); hence תֹּאֲנָה. Figuratively *to lie with*, prop. coïre, to fit to something; hence תַּאֲנָה, if this meaning is not rather to be referred to אָנָה I. in the original signification "respirare", so that the idea of the verb may be taken as prop. to pant, snort, to be hot.

Pih. אִנָּה (by accident or adaptation) *to cause to meet*, *to join* something, hence *to bring on*, *to cause* Ex. 21, 13, joined with לְיָד.

Puh. אֻנָּה *to be brought on*, which may also be paraphrased by *to happen*, *fall out*, *to befal* &c. with לְ of the person Prov. 12, 21 or אֶל Ps. 91, 10 and the accusative of the thing that is brought on.

Hithp. הִתְאַנָּה prop. to allow to happen to oneself, hence *to seek occasion* (comp. the noun תֹּאֲנָה occasion) 2 Kings 5, 7 with לְ of a person, in order to injure.

From this signification of אָנָה some have derived אֵת (אֶת־) as if it were contracted from אֱנֶת; but see אֵת (with suffix אִתּוֹ) and אֲנָת.

אֲנָה see אֲנָא.

אֲנוּ (pronominal stem) *person. pronoun: we*, only in Jer. 42, 6 K'tib (usual in the Mishna) for which the K'ri reads the usual אֲנַחְנוּ. The organic root may be אֲ־נוּ, the radically cognate Sanskrit *nau*, Greek νώ, Lat. *nô-s* corresponding to it, being found. Besides, this pronominal stem appears so in the *suffix* as also radical. But a more probable origin is אנ, Coptic ⲁⲛ or ⲛ̀ (see אֲנִי), to which is added the plural termination וּ (comp. אֵלֶּה, אֵלּוּ). See אֲנַחְנוּ.

אִנּוּן (pronominal stem) *Aram. pers. pron. m. they*, *ii*, *isti* Dan. 2, 44, elsewhere הִמּוֹ and in the Targ. הִנּוּן, Syr. ܗܢܘܢ, ܐܢܘܢ, Sam. אִנּוּן. It originated from הוּן (out of *hu-un*) plur. of הוּ, by prefixing the pronom. stem אנ־ (as occurs in אַנְ־כִּי, אֲנִ־י &c.) and the He is absorbed by the dagesh (see my Lebrgeb. der Aram. Idiome I. p. 238). The feminine form is אִנִּין *they*, *eae*, *istae* Dan. 7, 17, which arose out of אִנְ־הֵין. On the original forms הוּן, הֹון *m.*, הֵין, הִין *f.* (comp. כֵּין, כֵּן, כֵּן and כוֹן; תֵּין and תֵּין, תְּוּן) see הוּא. The Punic *ynnocho* (Poen. 1, 3 7) is הִנּוּ כֹה *here*, and is not connected with אִנּוּן.

אֱנוֹשׁ (from אֱנָשׁ, as the Aramaean still is; *plur.* אֲנָשִׁים, *constr.* אַנְשֵׁי, from אֱנָשׁ) *m.* 1. a poetical expression for *man*, collectively spoken of the human race Deut. 32, 26; Job 7, 17; 9, 2; Ps. 8, 5; Is. 56, 2. It is very seldom taken like אִישׁ for a single definite individual, Ps. 55, 14; Job 5, 17. Sometimes there is poetically בֶּן־אֱנוֹשׁ Ps. 144, 3, as is done in the case of אָדָם collective; the parallel is בֶּן־אָדָם Ps. 8, 5, and like אִישׁ, אֱ' is likewise contrasted with *God* Job 4, 17; 25, 4; 33, 12. Hence the word before us denotes *mortal*, *decaying* man 25, 6; Ps. 8, 5, particularly low-minded, corrupt man Ps. 9, 20 21; 56, 2; 66, 12, as אִישׁ also is so used, without this signification being necessarily involved in the fundamental conception, and without its being actually there, comp. Ps. 8, 6. Elsewhere אֱ' also appears in the sense of *common men*, *the people*, e. g. בְּחֶרֶט אֱנוֹשׁ Is. 8, 1 *with the people's stylus* i. e. in a character that all may read, comp. Hab. 2, 2 for the thing itself; and for the manner of expression, κατὰ ἄνθρωπον Galat. 3, 15. — The plural אֲנָשִׁים which arose out of אֲנוֹשִׁים (see אִישׁ) which the Samaritan actually has sometimes, belongs entirely to אִישׁ as far as usage is concerned; and therefore its mean-

ings should be looked for there. The connection between אֱנוֹשׁ and אֱנָשׁ, אֲנָשִׁים and אֲנוֹשִׁים is explicable by the well-known north-Palestinian (and Phenician) peculiarity of pronouncing ָ like ֹ i. e. *a* like *o*. See אֱנָשׁ. — 2. (*man*) *n. p.* of a grandson of Adam, a son of שֵׁת Gen. 4, 26; 5, 6 9. 'א in the antediluvian tradition was an original conception of the primitive man and parallel with אָדָם, but afterwards it became the name of a person, like *Manu* (man) among the Indians. In Phenician אֱנוֹשׁ (i. e. אֱנָשׁ) Ἄννσος (Herod. 7, 98) appears as the proper name of a Sidonian. See אֱנָשׁ II.

אֲנוּשָׁה *f.* only in Ps. 69, 21, taken as a substantive by the LXX and Vulgate; but according to our text it reads אָנוּשָׁה and can therefore be nothing but the imperfect of נוּשׁ (which see).

אָנַח (not used) *intr. to groan*, prop. *to be grieved* (a harder form is אָנַק, cognate חָנַק); only in *Nif.* נֶאֱנַח properly to feel oneself vexed, hence *to sigh, lament*, with עַל Ez. 9, 4; 21, 12 or with מִן of the thing on account of which one laments Ex. 2, 23, but also absolutely *to sigh, to mourn* Lament. 1, 4 8 11; spoken of animals Jo. 1, 18, parallel with אָבַל Is. 24, 7. By way of climax is added: *with breaking of the loins* Ez. 21, 11 i. e. so violently that the loins might almost burst, and בִּמְרִירוּת i. e. = בְּמַר נֶפֶשׁ *with sorrow* or mourning.

The stem אָנַח (Targ. אֲנַח, Syr. and Zab. ܐܢܚ, Samarit. *ʾanach*, Ar. أَنَّ) is of the same signification as אָנַק with the harder *k*-sound; and since אָנַק is obviously connected with חָנַק, Greek ἄγχειν, ang-ere &c., the original idea *to be grieved* plainly appears, and therefore אָנָה I. is another and farther carrying out of the idea. The organic root lies in אָ־נַח, as well as that of נָהַג Nah. 2, 8, נָהַק, Ar. نَهَجَ, نَهِجَ, נָה־ה, Syr. ܢܗܐ &c.; whilst of אָ־נָה the root is אנ. To this belongs

אֲנָחָה (with *suff.* אַנְחָתִי; *pl.* with *suff.* אַנְחֹתַי) *f.* prop. straitness, state of anxiety, and then *the complaint* which one utters Ps. 102, 6, parallel with יָגוֹן Is. 35, 10; *sigh* Ps. 31, 11. אַנְחָתָה Is. 21, 2 must be understood as put for ־תָהּ (comp. יִלְלָתָה 15, 8 = ־תָהּ; הוּסָדָה Ex. 9, 18 = ־דָהּ) i. e. *lament for it* (Babylon).

אֲנַחְנָא (pronominal stem) *Aram. pron. pers. pl.* like the Hebrew אֲנַחְנוּ, *we*, Dan. 3, 16 17; Ezr. 5, 11; and also אֲנַחְנָה 4, 16. After separating the pronominal stem אנ־, which is also found elsewhere (see אֲנִי), there only remains חְנָא, which is equivalent to חְנוּ, אֲנִי, and finds its explanation under אֲנַחְנוּ.

אֲנַחְנָה see אֲנַחְנָא.

אֲנַחְנוּ (pronominal stem; *paus.* אֲנָחְנוּ; abbreviated נַחְנוּ, *paus.* נָחְנוּ) *pron. pers. we*, in use exclusively as the plural of אֲנִי and אָנֹכִי Gen. 42, 13; 43, 8 &c., whilst אֲנוּ appears only in Jer. 42, 6 K'tib, and the abbreviated נַחְנוּ is only in Gen. 42, 11; Ex. 16, 7 8; Num. 32, 32; 2 Sam. 17, 12; Lament. 3, 42. It stands 1. often connected with a participle in order to denote a present transaction, either *before* it Gen. 37, 7, Deut. 1, 28, or *after* it Gen. 19, 13; 42, 21; 1 Chr. 29, 13, but with a fine distinction in the accentuation of the discourse. — 2. In the same manner with adjectives, which are seldom placed *after* it Neh. 5, 3, commonly *before* it Josh. 2, 17; 9, 22; 2 Kings 7, 12. — 3. As with all personal pronouns, 'אֲ is put before or after the verb with a personal suffix for the sake of greater emphasis on the personal Gen. 44, 9; 47, 19; Deut. 1, 41; Josh. 9, 19; this is particularly frequent in the later writings Lament. 5, 7; Ez. 33, 10; Ezr. 4, 3; 9, 7; 10, 2; Neh. 5, 8 &c. To this belongs also the repetition of 'אֲ with particles which are already connected with the suffix ־נוּ 2 Sam. 5, 1.

As to the derivation, it has been regarded (Gesenius) as arising from אָנֹכִי, like אֲנוּ out of אֲנִי, either by repetition of it (Ewald), or simply by adding the suffix נוּ (Gesen.) after changing the

כ into ח. Neither opinion is correct. The most appropriate explanation is to look upon אנ (as it is found in אֲנֹ־כִי, אֲנַ־וּ, אֲנַ־י &c.) as a very old pronominal stem, also occurring as an element in the Coptic pronominal formations (e. g. Theb. ⲁⲛ-ⲟⲕ, Bashm. ⲁⲛ-ⲁⲕ &c.), and חֲנוּ the proper word for *we*. In this חֲנוּ the ־וּ, whether abridged from ־וּן or ־וּם, is the plural designation, as is also the case in the synonymous אֲנַ־וּ (see אֵלֶּה, אֵלּוּ, אֲלוּ) and just as in אֲנַ־י the ־ִי is nothing but the inseparable pronoun of the first person singular; the remaining pronominal stem חנ is then merely the harder form of אנ. In Aramaean the plural ־וּ has passed into ־ָא (comp. אִנּוּן ,אִנְהוּ ,אִנּוּ for he אֲנָא), hence אֲנַ־חֲנוּ = אֲנַ־חְנָה, אֲנַ־חְנָא, and the Maltese and Mauritanian *achna* (אחנא) as well as the Aethiopic *gna* (and *hena*) *we* are explained by the same kind of transition. Besides ־וּ, Aram. ־ָא, there was, however, in Aramaean another plural ending ־ָן, which is still preserved in the Targ. אֲנַן, Samar. אֲנַן, Coptic ⲁⲛⲟⲛ, ⲁⲛⲁⲛ, abridged into ⲁⲛ-ⲛ̄ *we* (but where this ־ָן *an* may have been smoothed from ־וּן, and therefore coincides by mere accident with ־ָן of the feminine) = אֲנוּ, Syr. ܚܢܢ, Sam. אֲנַ־חֲנַן = חֲנוּ(אֲנַ־); and as the Palestinian נַן, Syr. ܢܢ appears for the former, so the Nasir. חֲנִין, אַחְנִין appears for the latter as a degenerate form. With the shorter נַחְנוּ coincides the Ar. نَحْنُ.

אֲנָחֲרָת (*hollow way* or *pass*) *n. p.* of a town in the tribe of Issachar Josh. 19, 19. The אֲ is prosthetic, and נַחֲרָת = נְחָרָת (hollow way or pass, comp. Ar. نَاحِرَةٌ res cava) is a feminine form of נָחָר.

אֲנִי (pronominal stem; *pause* אָנִי) *pron. pers. comm. I*, opposed to אַתָּה Gen. 31, 44, to הוּא 41, 11 &c. Its own plural is אֲנוּ Jer. 42, 6 K'tib, instead of which, however, אֲנַחְנוּ or abridged נַחְנוּ commonly appears. Like the other personal pronouns 'אֲ is joined 1. to the participle, in order to express a present transaction Gen. 9, 12; 27, 8; 41, 9. — 2. to the definite verb in the first person, to put emphasis on the personal 14, 23; 34, 30; Ex. 6, 5; 33, 19 (where אֲנִי also appears as an accusative Gen. 27, 34). This is particularly the case in the later Hebraism, as e. g. in Ecclesiastes, Daniel &c. In like manner for emphasis with the noun and the suffix ־ִי Gen. 17, 4; 40, 16. It is still more emphatic when אַף אֲנִי Lev. 26, 16 41, גַּם אֲנִי Eccles. 2, 15, Is. 66, 4 stand together. Sometimes, however, this 'אֲ is separated by particles from that which it is meant to emphasize, Eccles. 1, 16. — 3. אֲנִי is used for strengthening the suffix of the first person in particles, by which it expresses all cases Dan. 8, 1; Prov. 8, 14. — 4. Like all personal pronouns it includes the verb *to be*, so that it makes a complete clause with what is said Gen. 15, 7, particularly in the phrase אֲ' יְיָ Ex. 6, 6 &c. — 5. אֲנִי is repeated for the sake of greater emphasis Deut. 32, 39; Is. 48, 15. — 6. The pause-form אָנִי stands not merely at the close of a sentence Gen. 50, 19, but also with a discourse that does not conclude 27, 34, as well as in certain phrases e. g. in חַי אָנִי Num. 14, 21. See also the proper name אֲנִיעָם.

On the form אֲנִי rests the suffix of the first person ־ִנִי and ־ֵנִי of the verb (as on אָנוּ the suff. ־ָנוּ, ־ֵנוּ) and ־ִי of the noun, while sometimes א only, sometimes the pronominal stem אנ was obliterated. Hence we cannot get from this any thing that contributes to the explanation of the origin of אֲנִי. But on comparing the pronominal radical word אנ in the other pronouns it is easily seen that ־ִי in אֲנִי is the inseparable pronoun, since the Coptic ⲓ as a suffix, e. g. from ⲣⲟ face ⲣⲟ-ⲓ my face, is the same. אנ is also found again in Coptic in ⲁⲛ among the pronouns.

אֳנִי (without plur.) *m. fleet*, 1 Kings 9, 26 27; 10, 11, Vulg. *classis;* prop. collective word: a number of ships which are connected as a whole. Hence the

Chronist has for it in the parallel places 2 Chr. 8, 18; 9, 21 the plural אֳנִיּוֹת. But it also occurs as a feminine in the sense of *a single ship* in 1 Kings 10, 22; Is. 33, 21. — Since the similar Ar. إِنَاءٌ means *vessel*, and خَلِيّ and others also combine there the senses *ship* and *vessel*, it is to be derived from אָנָה II.

אֳנִיָּה (*pl.* אֳנִיּוֹת, 2 Chr. 8, 18 אוֹנִיּוֹת K'tib) *fem. ship*, Jon. 1, 3 4 5; Prov. 30, 19; but the plural is more frequent 1 Kings 22, 49; 2 Chr. 20, 36; גּוּר אֳ׳ Judges 5, 17 *to abide in ships* (as a guest or sailor); חוֹף אֳ׳ Gen. 49, 13 either equivalent to חוֹף יַמִּים, or it means *ship-tackle;* אַנְשֵׁי אֳ׳ 1 Kings 9, 27 *sea-faring people.* From the countries to which ships were wont to sail, they are called אֳ׳ תַרְשִׁישׁ 22, 49; Is. 2, 16; and perhaps אֳ׳ אֵבֶה Job 9, 26 should be so understood (see אֵבֶה and אֵיבָה); אֳ׳ סוֹחֵר Prov. 31, 14 *merchant-men*, which export manufactured wares. The K'tib אוֹנִיּוֹת, as the Samar. codex also writes in Deut. 28, 63, has changed ־ֳ into וֹ־; which was also done in other cases at an earlier period of the language, comp. הֳעָלָה = הָעֳלָה; פָּעֳלוֹ = פָּעֳלוֹ. See אָנָה II.

אֲנִיָּה *f. complaint*, *lamentation*, Is. 29, 2; Lament. 2, 5; from אָנָה I.

אֲנִיעָם (*lamentation* or *sorrow of the people*) *n. p. m.* 1 Chr. 7, 19. But אֲנִי like הוּא 3, may signify the Deity, as "*men*" I among the Persians and אֲנִי וָהוּא among the Cabbalists denote the absolute objectivity and subjectivity of God. As in the proper names אֲבִיהוּא, אֱלִיהוּא = אֲבִיאֵל and אֱלִיאֵל the הוּא is an epithet of God, so is the proper name אֲנִיעָם equivalent in signification to אֱלִיעָם.

אָנַךְ (not used) *intr. to be pointed*, *sharp*, or what is otherwise allied to this idea; the root would therefore be אָרַךְ, which is likewise found in חָרַךְ (perhaps belonging to חָכָה) and in חָנַךְ. Hence אֲנָךְ. Another explanation may be seen under אֲנָךְ.

אֲנָךְ *m.* prop. pointed, a point, hence as an instrument used in building *pointed hook*, *goad*, used for tearing or drawing, comp. שָׁמִיר; only in Am. 7, 7 8 spoken of the pointed and measuring hook of desolation; חוֹמַת אֲנָךְ 7, 7 *a pointed wall*, *pinnacle*, literally a wall pointed and rising up into a pinnacle. Hence the LXX, Symm. and the Syr. have rightly rendered ἀδάμας, pointed iron for the purpose of engraving. But *Aquila*, *Ibn Ganâch*, *Ibn Koreish*, *Tanchum*, *Kimchi* and others explain אֲנָךְ *lead* or *tin*, like the Ar. آنُكٌ, Syr. ܐܢܟܐ, Armen. *anak*, Sanskrit *nâga* (tin) &c. and thence *plummet*, *perpendicular line*, by which they judged of the uprightness of walls: thus חוֹמַת אֲ׳ *a wall of the plumb-line.* But the latter explanation has not a good foundation in the conception of the verb.

אָנֹכִי (pronominal stem; in *pause* אָנֹכִי) *person. pronoun I*, a fuller form for אֲנִי, appears especially in the older period of the language, and therefore it is not found in Ezek. (but in 36, 28), Eccles., Dan. (but in 10, 11), Ezr., Neh. (but in 1, 6) and Chr. (yet in 1 Chr. 17, 1). It is applied like אֲנִי (which see) in the cases there adduced, and therefore it is unnecessary to quote examples. — The Midrash has already compared with אָנֹכִי the Coptic ⲁⲛⲟⲕ (Thebaic with omission of the vowel ⲁⲛ̄ⲕ, with ⲅ for ⲕ on account of the preceding ⲛ: ⲁⲛ̄ⲅ; Memphitic ⲁⲛⲟⲕ; Bashmuric ⲁⲛⲁⲕ) and no doubt has ever been entertained of their mutual relationship. From their comparison it appears that ־ִי in אָנֹכִי is the same pronominal stem of the first person, which is also met with in אֲנִ־י and in the suffix, and that this personal sign of the first person ⲓ is omitted in Egyptian, according to the peculiarity of the Coptic. The *anoch* (אָנֹךְ), Phenician אנך (Ath. 4, 1; Kit. 2, 1; 3, 1; Poen. 1, 15 16; 2, 35), which remains after this, exactly corresponding to the Egyptian ⲁⲛⲟⲕ, ⲁⲛⲁⲕ, is easily recognised as a compound of ⲁⲛ and ⲟⲕ, Hebrew אנ and ־כ, especially since the אנ appears in

the latter in אֲנִ־י, אֲנַ־חְנוּ &c., and the ⲁⲛ is employed in the former in various ways to make pronominal stems. Thus there remains only *och*, Phenic. *ech*, Coptic ⲟⲕ, ⲁⲕ, which makes in essence the pronoun of the first person, and may be observed in the comparison of languages (Sanskrit *ah*-am, Greek ἐγώ, Latin *ego* &c.).

אָנַן (not used) i. e. אַן *intr.* equivalent to אָנָה I. and הָגַן, *to lament*, *mourn*, Ar. أَنَّ and هَنَّ, Targ. אֲנַן, distinguished in the Mishna from אָבַל. Only in *Hithp.* prop. to shew oneself sad, then *to complain*, *to murmur* NUMB. 11, 1; LAMENT. 3, 39; LXX γογγύζειν. Ibn ʿEsra derives it incorrectly from אוֹן.

אָנַס (only *participle* אֹנֵס) *to urge*, *press*, *compel*, ESTH. 1, 8: *not compelling;* Targ. אֲנַס, Syr. ܐܢܣ, whence it has been adopted in ESTHER. The root is אָ־נַס with the fundamental signification *to prick*, *goad*, still existing in שָׁ־נַס and נָעַץ; whether it be also connected with עָ־נַשׁ (which see), Ar. عَنَسَ, is problematical.

אֲנַס (only *part.* אָנֵס) *Aram.* equivalent to the Hebrew אָנַס, hence figuratively DAN. 4, 6 *to cause distress*, *trouble*, i. e. to be troublesome, grievous.

אָנַף (unused) *intrans. to be raised*, *arched*, *hilly*, then metaphorically from the projecting, elevated and raised side of the face (see אַף from אָנַף and Aram. אַנְפִּין) and specially from the standing out nose; just as the meaning of פָּנִים has been derived from a similar point of view. The root is אָ־נַף which is still found in נָף (נוּף) III. to be raised, arched, projecting (whence נוֹף), נָפָ־ה, whence the noun נָפָה, with some modification of the labial sound in נָב, from which is the proper name נֹב (hill), and in נָבָ־ה, Ar. نَبَا eminere, elatum esse, whence the proper name נְבוֹ (height, hill or heaven). The signification of this root is also in the Mediterranean (comp. Sanskrit *nabhi*, Pers. *nâf*, Lett. *nabha*, German *nab-el*, old high German *napalo* &c.). Comp. also Ar. نَافَ eminere, longum et elatum esse, and نَوْفٌ the projecting of the camel's hump. Hence אַף, and the denominative

אָנַף (probably no more than a denomin. from אַף, comp. חָמַם from חֹמֶם; *fut.* יֶאֱנַף) *intr. to be unwilling*, *provoked*, *angry*, Kal only in poetical discourse, with בְּ of the person with whom one is angry 1 KINGS 8, 46; 2 CHR. 6, 36; Ps. 85, 6; Is. 12, 1; EZR. 9, 14; seldom with לְ Ps. 60, 3, or absolutely Ps. 2, 12; 79, 5; comp. Ar. أَنِفَ to turn away from a thing, to be reluctant to, to be angry, also denomin. from أَنْفٌ. In prose there usually occurs instead

Hithp. הִתְאַנֵּף (*fut.* יִתְאַנַּף) *to be angry*, with בְּ of the person DEUT. 1, 37; 4, 21; 9, 8 20; 1 KINGS 11, 9; 2 KINGS 17, 18. Hence אֲנָפָה.

אֲנַף (not used) *Aram.* equivalent to Hebrew אָנַף I.; hence the noun אֲנַף.

אֲנַף (only *plural* אַנְפִּין, with *suff.* אַנְפּוֹהִי; from אֲנַף = Hebr. אָנַף) *Aram. m.* synonymous with the Hebr. אַפַּיִם *face*, properly the projecting, visible and prominent aspect of man DAN. 2, 46; 3, 19, as the Hebrew פָּנִים also derives its meaning from a similar view (which see). Comp. אַף.

אֲנָפָה *f. parrot*, LEV. 11, 19; DEUT. 14, 18, from denom. אָנַף, so called from its irascibility. So according to the Arabic version (comp. زُمَّجٌ a sort of eagle from زَمَجَ to be angry) and the Talm. דַּיָּה רַגְזָנִית, after the same etymology. The LXX have χαραδριός sandpiper, from אָנַף = נָף I. cursitare, which is also possible.

אָנַק (*fut.* יֶאֱנֹק) 1. (not used) *intr. to be narrow*, *strait*, *pressed*, the stem being connected with חָ־נַק, Aram. שְׁ־נַק (comp. ἄγχειν, angere, *eng* &c.), Arab. أَنِقَ; particularly spoken of the narrow, long,

stretched neck, as צַוָּאר neck from צוּר to be strait. Hence אֲנָקָה. — 2. Figuratively, *to groan*, *shriek*, of the wounded and dying Jer. 51, 52; Ez. 26, 15, i. e. to cry out with pain, comp. אָנַח. Hence אֲנָקָה.

Nif. נֶאֱנַק *to groan*, *sigh*, as נֶאֱנַח Ez. 9, 4; הֵאָנֵק דֹּם 24, 17 *mourn*, *be silent!* i. e. mourn in silence.

אֲנָקָה (*constr.* אֶנְקַת) *f.* 1. an infinitive noun: *sighing*, *complaining*, joined to בְּכִי Mal. 2, 13; *the mourning*, e. g. of captives Ps. 79, 11 or of the poor 12, 6, Syr. ܢܩܬܐ with apocopation of ʾOlaf. — 2. (only *abs.*) name of a species of lizard, generally of an unclean reptile Lev. 11, 30, which Onkelos has rendered יַלָּא hedgehog, the Jerus. Targ. פִּלְּית חִוְיָא, מִינְקַת חִוְיָא, and about which versions and interpreters in general have indulged in conjecture. It is the feminine form of אָנָק in the signification of אָנַק 1., consequently a reptile with a narrow, long neck.

אָנַשׁ I. (only in *part. pass.* אָנוּשׁ *m.*, אֲנוּשָׁה *f.*) *intr. to be sick*, *ill*, then figur. *to be painful*, *dangerous*, spoken of an arrow-wound Job 34, 6, of suffering Is. 17, 11; Jer. 30, 12 15; *to be melancholy*, *mournful*, of a day 17, 16; *to be sick* i. e. morally bad, spoken of the heart 17, 9, always proceeding from the fundamental signification "to be sickly", as one sees from Nifal, hence joined to חָלָה.

Nif. נֶאֱנַשׁ *to be sick* (incurable) 2 Sam. 12, 15.

The stem אָ' has for its organic root אַ־נַשׁ, as may be seen from the synonymous נַשׁ (נוּשׁ) Ps. 69, 21 and נָס (נָסַס) Is. 10, 18, Syr. ܢܫ and ܢܫܫ, Ar. نَشَّ (Abdallatif p. 118) and from the Mediterranean (Sanskrit *naç*, Gr. *νοσ-εῖν* &c.). As in Mediterranean so also in Semitism the sibilant afterwards passed into a *k*-sound. A connexion with אָנַשׁ II. for אֱנוֹשׁ is hardly imaginable.

אָנַשׁ II. (not used) an assumed stem for אֱנוֹשׁ man, as אֵשׁ (אָשַׁשׁ) is assumed for אִישׁ (which see). Some have made the fundamental signification *to be sociable*, *to enter into connexion with*, referring to the Arab. إِنْسٌ associate, friend &c.; but since this sense is not certain even in Arabic, it is better to compare the organic root in it אַ־נַשׁ with the Arabic نَشَا *to grow*, *sprout*, so that אֱנוֹשׁ properly means *sprout*, *shoot*, *plant;* as also the proper names שֵׁת (from שֵׁת = שָׁתַל), קַיִן (from קַן = קָנָ־ה to create), שֶׁלַח, קֵינָן (comp. Song of Sol. 4, 13), יוּבַל, תּוּבַל in primitive history only express this original conception differently. Derivatives אֱנוֹשׁ, אֲנָשִׁים, Aram. אֱנָשׁ.

אֱנֹשׁ see אֱנוֹשׁ.

אֱנָשׁ (Dan. 2, 10 אֲנָשׁ; *def.* אֲנָשָׁא and also אֲנָשָׁא K'ri 4, 13 14, where the K'tib has אֲנוֹשָׁא, comp. Phenician אֱנוֹשׁ; *pl.* אֲנָשִׁים the Hebrew form 4, 14, in the Targ. however נָשִׁין from אֱנָשִׁין on Ps. 62, 10) *Aram. m.* like the Hebrew אֱנוֹשׁ *man* or collectively *men* Dan. 2, 10; 3, 10 &c. בַּר אֱנָשׁ *son of man*, i. e. in the likeness of man 7, 13, is according to most interpreters the Messiah, the *υἱὸς τοῦ ἀνθρώπου* of the New Testament and in the usus loquendi of the book of Enoch. But inasmuch as the old Testament knows nothing of a divine nature belonging to the Messiah, and moreover that ascribed to the בַּר אֱ' is attributed *to the saints of the most high* in verses 18 22 27, it can only be assumed that by the expression is intended the קַדִּישֵׁי עֶלְיוֹנִין, the Jewish people.

אָנַת (not used) *intr. to incline to*, *to lean to* something, *to turn to* one side (cognate in sense צָלַע), hence the preposition אֵת (אֶת־, with a *suffix* אִת־), contracted from אֵנֶת, properly *side*, then *beside*, *with*. — With the stem אָנַת, which also exists in Aethiopic (*enta* there means *side* and as a preposition *with*), the Ar. عَنَتَ *to incline*, *bend*, from which comes عَنَدٌ, عُنْدٌ *side*, عِنْدَ *beside*, and the Hebrew עָמַד III. in עִמָּדִי are cognate (see אֵת, אֶת־); also the Ar. عَنَرَ to bend,

أَنِثَ to be flexible, belongs to the same.

אַנְתָּה (pronominal stem) *Aram. pron. pers. masc. thou* DAN. 2, 29 31 37 38; 3, 10; 5, 13 18 22 23; 6, 17 21, for which the K'ri punctuates אַנְתְּ i. e. אַנְתְּ (in the Targ. also אַתְּ), which is *gen. comm.* in Aramaean. — The initial sound אנ in this compound pronominal stem is already known from אֲנִ־י and אָנ־כִי and is preserved in the Ar. أَنْتَ, Maltese *ynt*, Aethiop. *an-εta*, Amhar. *an-εtε*, but it may have begun early to assimilate itself to the following stem, since *n* in the Syriac ܐܢܬ is only preserved orthographically and has likewise disappeared in the Hebrew אַתָּה and Zab. אַתָּא. On the other pronominal stem תָּה (תָּה) see אַתָּה.

אַנְתּוּן (pronominal stem), *Aram. pron. pers. m. ye*, DAN. 2, 8, *the plural* of אַנְתָּה or אַנְתְּ, also in the Targum אַתּוּן with the assimilation of *n*. The organic form for it is אַתּוּם, Arab. أَنْتُمْ. Hence the final *n* is merely a weakening of *m* in Aramaean (the closing *ν* in Greek arose out of *m* in Sanskrit). From this has originated the Hebrew אַתֶּם (which see). See the explanation of the plural sign ־וּן, Hebrew ־ֶם from ־וּם, below under אַתֶּם.

אָס see אָסְנַת.

אָסָא (not used) *trans. to heal*, like the Targ. אֲסָא, Syr. ܐܣܐ, Arab. أَسَا &c. in the same signification. Comp. אֲסָאֵי, Essene. Hence

אָסָא (*healing one, physician*) *n. p.* of a king of Judah 1 KINGS 15, 8, Ἀσά MATTH. 1, 7, and of another 1 CHR. 9, 16. Of the same meaning is the proper name רָפָה = רָפָא 8, 37, and since this is abridged from רְפָיָה = רְפָאיָה 9, 43 (comp. רְפָאֵל), so אָסָא is also to be regarded as an old abridgment of אֲסָאיָה whence at first אֲסָיָה (*Jah is healing*).

אָסָה (not used) *trans. to violate, injure*, hence אָסוֹן. Comp. Arab. وَتَا and أَذَى to injure, عَنَتَ to cause damage, هَسَّ, هَصَّ to break, which seem to be connected with the Hebrew stem.

אָסוּךְ *m. oil-vessel, oil-flask*, 2 KINGS 4, 2, according to *Kimchi* an ointment-vessel from סוּךְ (which see), in which case אָ would occupy the same place exactly as מְ in מְעוּף. But as אָ does not appear elsewhere as prosthetic in the formation of nouns, *Rashi* has assumed אָסַךְ (equivalent to סָךְ) as the stem, and the noun is to be taken as like עָרוּץ, חָרוּץ.

אָסוֹן (from אָסָה) *m. hurt, damage, mischance*, coupled with the verbs קָרָא, קָרָה GEN. 42, 4 38; 44, 29 or הָיָה EX. 21, 22 23.

אֵסוּר (after the form אֵטוּן, hence for אֵסוּר; *plur.* אֱסוּרִים) *m. band, fetter*, so בֵּית הָאֵ' JER. 37, 15 *house of the prisoners, prison*, allied in sense to בֵּית הַכֶּלֶא; *plur.* בֵּית הָאֲסוּרִים JUDGES 16, 21 25. אֱסוּרִים alone ECCLES. 7, 26; JUDGES 15, 14 *fetters*, spoken of the arms of the coquetting wife. To this is reckoned also the expression בֵּית הָסוּרִים ECCLES. 4, 14, viz. as being contracted from הָאֲסוּרִים, like הָרַמִּים 2 CHR. 22, 5 from הָאֲרַ' 2 KINGS 8, 28; according to the Targ. to be explained from סוּרִים JER. 17, 13 in the signification *degenerated, turned aside*, i. e. idolaters, or perhaps more correctly *fleeting* from סוּר (which see), and consequently הַסּוּרִים should be read. But the former explanation alone is suitable in our text.

אֱסוּר (*plur.* אֱסוּרִין) *Aram. m.* like the Hebrew אֵסוּר *fetter* DAN. 4, 12; EZR. 7, 26.

אָסוּר (*plur.* אֲסוּרִים) *m.* see אָסַר.

אָסִיף (or אָסִף) *m.* prop. the ingathering of fruit, wine, grain, hence: *ingathering time, harvest*, חַג הָאָ' EX. 23, 16; 34, 22 at the close of the year (צֵאת הַשָּׁנָה תְּקוּפַת הַשָּׁנָה) spoken of the feast of tabernacles, σκηνοπηγία, as a thanksgiving feast for the finished harvest of the fruits and vineyards, or of harvest

generally Lev. 23, 39; Deut. 16, 13 &c. Formed from אָסַף after the form חָרִיף, קָצִיר, בָּצִיר, אָבִיב.

אָסִיר (*plur.* אֲסִירִים) *m.* 1. *prisoner*, in the prison (בּוֹר) Zech. 9, 11; Lament. 3, 34; פָּתַח אָ׳ Is. 14, 17 *to set free the prisoner; fettered* Ps. 69, 34; *an exile* 68, 7; 79, 11; 102, 21; figuratively 107, 10; Zech. 9, 12. It is distinguished from אָסוּר only by this that it is constantly a noun, while the latter is merely a participle. Yet the K'tib Gen. 39, 20 22 also gives to אָסוּר the substantive sense. — 2. Synonymous with אֵסוּר *fetter* Judges 16, 21 25 in K'tib, for which the K'ri reads אֵסוּר.

אַסִּיר (an intensive form from אָסִיר, but almost with the same meaning, like אִסָּר and אֱסָר, אָבִיר and אַבִּיר) *masc.* 1. *captive* Is. 10, 4; 24, 22; 42, 7. — 2. (a secondary form of אֹסֶר, *Osir*, an epithet of Adonis, common in Phenician in proper names; see under אָסַר) *n. p. m.* Ex. 6, 24; 1 Chr. 6, 8 22. Comp. Phenician עַבְדְּאֹסֶר, מִלְכְּאֹסֶר as proper names.

אָסַם (not used) *trans. to heap together, to gather, to bring together* to a place, comp. Ar. حزم, عصم, in which is included the idea of bringing and carrying together, Aram. אֲסַן, Syr. ܐܣܢ, where the *m* is weakened into *n*. The organic root is אָ־סַם.

אָסָם (only *plur.* אֲסָמִים) *m. store house, granary* Deut. 28, 8; Prov. 3, 10, where the grain is heaped up together, from אָסַם.

אַסְנָה (after the form אַכְזָב from סְנֶה *dwelling in the thornbush*, spoken of God, comp. שֹׁכְנִי סְנֶה Deut. 33, 16) *n. p. m.* Ezr. 2, 50.

אָסְנַפַּר (Assyr.; in some mss. אָסְ׳, hence the LXX Ἀσσεναφάρ) *n. p.* of an Assyrian king, who led foreign people into Samaria and with whose name is joined the epithet רַבָּא וְיַקִּירָא Ezr. 4, 10. It is possible that it is a mere Assyrian title. According to *Philox. Luzzatto* (Le Sanscritisme de la langue Assyrienne p. 38-40) רַבָּא וְיַקִּירָא is a translation of אָסְ׳, so that this name is compounded of *uahina* (= asna, = ukehina, Sanskrit *ukehita*) *great, distinguished* (רַבָּא) and *par* (Sanskrit *para*) *principal, high, elevated* (יַקִּירָא) and therefore forms a title; but the first member of the word is *ôsnap* or *ʾasnap*, to which is joined the rightly explained *par* (*para*).

אָסְנַת (Egyptian) *n. p.* of a priest's daughter at Heliopolis, who became Joseph's wife Gen. 41, 45; 46, 20. The LXX read Ἀσενέθ and Ἀσεννέθ. In the last syllable נַת, *Νεθ*, we recognise the Coptic ⲚⲈⲒⲦ, name of the Egyptian Minerva or Pallas, written in Greek authors *Νηΐθ, Νίτ*, and אָס is the Coptic ⲁⲥ (*is*), consequently together: *dedicated to Neit;* comp. the Egyptian proper names compounded with *Nit* or Neit: *Νίτητις* (Herod. 3, 1), *Nit*ocris (2, 107), Psamme*nitus*, Pate*neit* &c. With נַת *Nat* i. e. Neit are connected the names *Ἀναΐτις, Ταναΐς, Ταναΐτης, Ταναΐτις*, Phenician תָּנַת &c.

אָסַף (*fut.* יֶאֱסֹף, before *suff.* or *plur.* יַאַסְ־; of which future there is also a second form like the Hifil of יָסַף: יֹאסֵף, יֹסֵף, אֹסֵף, וַיֹּסֶף 1 Sam. 15, 6; 2 Sam. 6, 1; Ps. 104, 29, so far as אָסַף in Hifil coincides with יָסַף *to cause to gather, to add*, written with א Ex. 5, 7; 1 Sam. 18, 29; with ־ָה of motion אֹסְפָה Mic. 4, 6; *inf. abs.* אָסֹף Jer. 8, 13, Zeph. 1, 2 stands in connexion with the 1st person of the future for סוֹף, comp. אָדוֹשׁ Is. 28, 28, but elsewhere regular Mic. 2, 12) *trans.* prop. to snatch together, to scrape together, to take or draw together, hence 1. *to gather, collect*, grain Ex. 23, 10, corn Deut. 11, 14, ears Ruth 2, 7, the corn standing in stalks Is. 17, 5; *to bring into the barn*, the fruits of the field Ex. 23, 16; Lev. 23, 39, wine Deut. 16, 13, dried fruits, oil &c. Jer. 40, 10; comp. the nouns אָסִיף, אֹסֶף, אָסֹף. Then metaphorically: *to collect*, gold 2 Kings 22, 4; Num. 21, 16; bones 2 Sam. 21, 13; *to gather* men Ex. 3, 16, *to gather together* Zeph. 3, 8, particularly applied to

the gathering of nations ZECH. 14, 2, armies DAN. 11, 10, exiles Is. 11, 12 &c., with אֶל־ of the place into which they are collected GEN. 42, 17; DEUT. 22, 2, seldom with עַל 2 KINGS 22, 20. — 2. *to gather* in the sense of *drawing together*, *snatching up together*, JER. 10, 17; figuratively PROV. 30, 4; *to draw in*, *withdraw*, אָ' נֹגַהּ *to withdraw their shining* JOEL 2, 10; 4, 15; אָ' אֶת־שָׁלוֹם *to withdraw peace* i. e. to take it away JER. 16, 5; אָ' יָד *to draw in the hand* i. e. to desist from something 1 SAM. 14, 19; אָ' רַגְלַיִם with אֶל of the place *to draw back the feet*, a figure of one dying GEN. 49, 33; to draw together i. e. *to take*, *catch* HAB. 1, 15; to draw in, in the sense of *to take to oneself*, *to take under the protection*, with אֶל of the place DEUT. 22, 2 or with the accusative JOSH. 20, 4; spoken of the glory of God which receives one, i. e. *to enter* into the glory of God Is. 58, 8; אָ' מִצָּרַעַת or הַמְּצוֹרָע *to receive from leprosy* or him *who is thrust out* by leprosy, i. e. *to heal* 2 KINGS 5, 6 11; אָ' עֶבְרָה *to withdraw anger* i. e. to pour forth anger no more Ps. 85, 4, like הֵשִׁיב אַף 78, 38. — 3. to gather in, in the sense of *to take away from somewhere*, reproach GEN. 30, 23; Is. 4, 1; אָ' נְשָׁמָה, חַיִּים, נֶפֶשׁ, רוּחַ *to gather in the soul* (applied to God or men) i. e. to cause to die JUDGES 18, 25; Ps. 26, 9; 104, 22, fully אָסַף אֵלָיו *to take to himself* JOB 34, 14; frequently with the omission of נֶפֶשׁ &c. in the simple sense of *allowing to die* = *to destroy*, *to snatch away* 1 SAM. 15, 6; אֲסֻפֵי רָעָב *dying of hunger* Ez. 34, 29; hence the expression אָ' אֶל־ (or עַל) אָבוֹת *to gather to the fathers* i. e. to cause to die, to cause to come to the fathers, 2 KINGS 22, 20; 2 CHR. 34, 28. — 4. *to hold together*, *to close*, a march Is. 58, 8. See Pihel. At 2 SAM. 6, 1 the LXX, Vulg., Syr. and Ar. read וַיֹּסֶף in the sense of וַיֶּאֱסֹף *and he gathered;* but it suits the context better to translate *and he enlarged*, from יָסַף. Derivatives אֹסֶף (אֲסֻפִּים), אֹסֶף, אֲסֵפָה, אָסִיף, אֲסֻפָּה, and the proper name אָסָף and אֶלְיָסָף, אֲבִיאָסָף.

Nif. נֶאֱסַף (once נֵאָ־ Ps. 47, 10 for (נֶאֱ') *refl.* of Kal 1. *to assemble* JUDGES 16, 23, with אֶל or לְ whither persons assemble or repair LEV. 26, 25; 2 CHR. 30, 3; with עַל *to gather together against one* GEN. 34, 30; Ps. 35, 15; MIC. 4, 11; ZECH. 12, 3, or also *whither*, if the place be a height AM. 3, 9. Then also *passive* of Kal: *to be heaped up* PROV. 27, 25; spoken of a herd *to be driven in* GEN. 29, 7. — 2. *pass.* of Kal in the 2[d] signification: *to be brought together* JER. 8, 2, *to be received* Ex. 9, 19, *to be withdrawn*, spoken of shining Is. 60, 20; particularly in the expression *to be healed*, of a leper NUMB. 12, 14; figuratively *to put up* a sword into the sheath JER. 47, 6. — 3. *pass.* of Kal 3: *to be gathered* i. e. *to die*, in the phrase *to be gathered to* (אֶל) *his forefathers* i. e. to be gathered to them into the region of shadows, with אֶל־עַם, אֶל־אָבוֹת, or also אֶל־קְבָרוֹת GEN. 25, 8; JUDGES 2, 10; 2 KINGS 22, 20, seldom נֶאֱסַף alone NUMB. 20, 26; JOB 27, 19. To this signification is annexed that of *dying*, *perishing* Hos. 4, 3; *ceasing*, *disappearing* Is. 16, 10; 60, 20; JER. 48, 33.

אִסֵּף *Pih. to gather with zeal*, *to collect vigorously*, Is. 62, 9; *to receive to oneself* JUDGES 19, 15; *to bring together*, *close*, a procession NUM. 10, 25; generally explicable by Kal.

אֻסַּף *Puh. to be gathered*, *taken together* Is. 33, 4; EZEK. 38, 12, with עַל *against* Hos. 10, 10; אֻסְּפוּ אֲסֵפָה *to be collected like heaps* Is. 24, 22, where אֲ' as a verbal noun strengthens the thing. In addition to this form there was also in the language an intensive one אֲסַפְסַף *to be collected here and there*, whence אֲסַפְסֻף.

Hif. הֹאסִף (*fut.* אֹסִף) adopted by some at 1 SAM. 15, 6; Ps. 104, 29, וַיֹּסֶף 2 SAM. 6, 1 &c.; but these forms are always better considered as belonging to Kal. Forms of יָסַף, as תֹּוסִ' = תְּאסִיפוּן Ex. 5, 7 &c., should be looked for under יָסַף, since they sometimes run into one another merely on account of the relationship of the stems.

הִתְאַסֵּף *Hithp. to gather themselves together* DEUT. 33, 5.

The stem אָסַף has for its organic root אָ־סַף and is connected with יָ־סַף, סָפ־ה not merely in form but also in original conception; even in the formation of the stem the one has arisen out of the other.

אָסָף (*collector* i. e. protector, spoken of God, comp. Ps. 27, 10, the same is also said of God in the proper names אֶלְיָסָף, אֶבְיָסָף, אֲבִיאָסָף) *n. p.* 1. of the father of Joah 2 Kings 18, 18 37; Is. 36,3.—2. of a singer and poet in David's time of the Levitical race of Gershom, called חֹזֶה 1 Chr. 6, 24; 15, 17; 16, 5; 2 Chr. 29, 30. In 12 psalms (50. 73-83), but which cannot have been composed *by Asaph* because of their contents, לְאָסָף stands either by itself, or joined to שִׁיר מִזְמוֹר, מַשְׂכִּיל, מִזְמוֹר. The posterity of Asaph (בְּנֵי אָסָף) in the time of Ezra and Nehemiah appear as singers and officers belonging to the temple Ezr. 2, 41; 3, 10; Neh. 2, 8; 7, 44. See אֲבִיאָסָף and אֶלְיָסָף.

אָסֻף (only *plur.* אֲסֻפִּים, *constr.* אֲסֻפֵּי) *adj. m.* prop. gathered in, heaped up, but *plur.* substantively *a gathered in store*, hence בֵּית הָאֲסֻפִּים 1 Chr. 26, 15 *store-house* in the temple, without בֵּית 26, 17; אֲסֻפֵּי הַשְּׁעָרִים *store-chambers of the gates* Neh. 12, 25.

אֹסֶף (*plur. constr.* אָסְפֵּי) *m. ingathering*, *fruit-gathering*, *harvest*, Is. 32, 10; figuratively אֹ׳ הֶחָסִיל 33, 4 *harvest of the locusts* as a figure of carrying off; אָסְפֵּי־קַיִץ Mic. 7, 1 *harvest of the summer fruits*. See אָסִיף.

אַסְפָּא a Zend. and generally Mediterranean expression for *horse* (Pers. *asp*, Zend. *açpa* &c.). Since the horse was regarded as holy, a gift of the pure primitive element water, as well as a symbol of Behram, many Persian and Assyrian proper names are compounded with it. See אַסְפָּתָא.

אֲסֻפָּה (only *plur.* אֲסֻפּוֹת) *adj. fem.* (from אָסֻף) prop. collected, but merely as a substantive, *assembly*, particularly in plural אֲסֻפּוֹת Eccles. 12, 11 in the verse designed for the close of the canon: *the words of the wise* (חֲכָמִים) *are as goads* (i. e. the divine Scriptures lead), *and like driven nails are the men of the assembly*, where בַּעֲלֵי אֲסֻפּוֹת corresponds to the חֲכָמִים in the first member of the verse, and generally to the post-canonical אַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה, to the Mishnaic וַעַד הַחֲכָמִים (Abot ch. 1), denoting the synod that conducted all the great religious and political affairs after the time of Nehemiah.

אֲסֵפָה (after the form הֲפֵכָה, פְּלֵטָה) *f. assembly*, *heap*, Is. 24, 22, LXX *συναγωγή*, strengthening the אֹסֶף.

אֲסַפְסֻף (with the article הָאסַ׳=הָאַס׳ in the Aramaean manner, from אָסַף, see Puhal) *m.* prop. a number of people gathered together from all quarters, but only with the article: *rabble* Numb. 11, 4, similar in signification to עֵרֶב רַב (a mixture of all sorts of people, LXX *ἐπίμικτος*, the *Πάμφυλοι* of the Greek colonies) Ex. 12, 38 (properly same as עֲרַבְרַב, as also the Targ. takes it), who joined the Israelites in their exodus from Egypt, for the purpose of colonising Canaan. The form is like that of שְׁחַרְחֹר, פְּתַלְתֹּל and others, consequently it is for אֲסַפְסֹף.

אָסְפַּרְנָא (Assyrian) *Aram. adv. diligently*, *carefully* Ezr. 5, 8; 6, 8 12 13; 7, 17 21 26; LXX *ἑτοίμως*, *ἐπιμελῶς*, *ἐπιδέξιον*; Vulg. *studiose*, *diligenter; Rashi* and *Ibn ʿEsra* מְהֵרָה. Like אֲדַרַזְדָּא, נִשְׁתְּוָן, פַּרְשֶׁגֶן and others this word passed out of old Persian into Aramaean. *Von Bohlen* compares از فرنان ez fernan, *wisely*, *Kosegarten* سپرى or اسپرى seperi, isperi, *completely*, *Haug* the old Pers. as-parna i. e. completed, quite, where parna is part. of the Zend. pĕrĕ to complete. These derivations, however, are very uncertain.

אַסְפָּתָא (Pers.) *n. p.* of a Persian Esth. 9, 7, from the Pers. asp, Zend. açpa (see אַסְפָּא) *horse*, and the syllable *tâ* usual in proper names, abridged from dâta *given*, hence *given by the horse* (i. e.

by the god Behram in the form of a horse); comp. Ἀσπαδάτης or Ἀσπάδης as a Persian proper name (Diod. Sic. 2, 33).

אָסַר (*fut.* יֶאְסֹר, יַאַסֹר, with *suff.* יַאַסְ־; *part. pass.* אָסוּר; *inf. c.* לֶאְ־ לֶאְסֹר) *tr.* 1. *to bind together, fetter, make fast,* with cords, chains &c. 2 SAM. 3, 34; Ez. 3, 25; JUDGES 16, 5; JOB 36, 8; אֲסוּר Ps. 146, 7 *fettered.* Then, *to put in prison* generally, even if not in fetters 2 KINGS 17, 4; 23, 33; hence אָסוּר *a prisoner* GEN. 40, 3 5; Is. 49, 9; figuratively of the fetters of love, SONG OF SOL. 7, 6. — 2. *to bind* e. g. the foal to (לְ) the vine GEN. 49, 11; Ps. 118, 27: *bind the sacrifice with thick-twisted twigs; to put* horses *to* Ex. 14, 6; 1 SAM. 6, 7; JER. 46, 4, generally *to yoke* or *harness,* a chariot GEN. 46, 29, and without mentioning the object that is harnessed 1 KINGS 18, 44; figur. אָ׳ מִלְחָמָה *to bind on a dispute, a quarrel,* to commence it 1 KINGS 20, 14; 2 CHR. 13, 3; *to gird,* exactly in the sense of אָזַר JOB 12, 18; NEH. 4, 12. — 3. *to bind* i. e. to put a binding on oneself, in the sense of *to vow not to do a thing,* in the votive formula אָסַר אִסָּר עַל־נַפְשׁוֹ *to bind a fetter upon oneself* i. e. to take upon oneself a vow of abstinence (opposed to נָדַר *to vow to do*) NUM. ch. 30; comp. Aram. אֲסַר, Syr. ܐܣܰܪ in this sense; the Ar. حجر "to interdict" is derived from the idea of binding. — 4. In the sense *to bind oneself, to unite oneself,* sexually, it is intimately related to the Ar. عَشَرَ, and accordingly the Phenician name of the deity אָסִר (pronounce Osir) is to be explained like the Ar. عَشِير conjux, *spouse,* as an epithet of Adonis (Steph. Byz. de urb.; Pausan. 9, 41, 2); hence אֲדֹנִי אָסִר and the Phenician proper names עַבְדְּאסִר, מַלְכְּאסִר, סַרְאָסִר, אֲסַרְשָׁמַר and others. Comp. the proper name אַסִּיר. Derivatives מוֹסֵר, מָסֹרֶת, אֱסָר, אֵסוּר, אָסִיר, אָסוּר, אִסּוּר.

Nif. נֶאְסַר *pass.* of Kal: *to be fettered* JUDGES 16, 6, *to be held in captivity* GEN. 42, 16.

Pih. אִסֵּר see אַסִּיר.

Puh. אֻסַּר *to be taken captive* Is. 22, 3, e. g. מִקֶּשֶׁת by the bow, where קֶ׳ stands for אִישׁ קֶ׳, as in 21, 17.

The stem אָסַר (Targ. אֲסַר, Syr. ܐܣܰܪ, Ar. أَسَرَ &c.) is intimately related to אָזַר (which see), אָצַר (which see), עָזַר and עָצַר &c.; but the organic root is אָ־סַר, as is seen from comparison.

אֲסַר (not used) *Aram.* equivalent to Hebrew אָסַר. Hence אֱסָר, אֱסוּר.

אֵסַר an Assyrian word, used in compound Assyrian proper names: at the end of them e. g. in פִּלְאֶסֶר (which see), שַׁלְמַנְאֶסֶר (which see) and others, and in the form אֵסַר־ as the first member of the compound in אֵסַר־חַדֹּן. It corresponds to çira in Sanskrit in the sense of *commander, leader, head,* the short ending *a* in Assyrian not being heard; the Greek κάρα also originated from the same word.

אִסָּר (*constr.* אִסַּר NUM. 30, 13, but before a suffix only the form אֱסָר־ appears) *m. a vow of renunciation, abstinence, a vow not to do a thing,* NUM. ch. 30; שְׁבֻעַת אִסָּר 30, 14 *oath of abstinence.* Comp. ܐܶܣܳܪܳܐ, ܐܶܣܳܪܳܐ the same; in the Mishna אִסּוּר, אָסוּר in this sense.

אֱסָר (only with *suff.; pl.* אֱסָרִים with a singular meaning) *m.* equivalent to אִסָּר NUM. 30, 5 6 8 15. As in אֲשׁוּר and אָשׁוּר, כְּתֹנֶת and כֻּתֹּנֶת, the intensive form here does not appear to alter the meaning.

אֱסָר (*constr.* אֱסָר, *def.* אֱסָרָא) *Aram. m. royal prohibition, interdict* DAN. 6, 8 9 13 14 16 (LXX ὁρισμός, δόγμα), from אֲסַר to forbid, Ithpe. אִתְּסַר in Targ.

אֵסַר־חַדֹּן (Assyr.) *n. p.* of the son of Sennacherib, king of Assyria after his father, about 696 B. C. 2 KINGS 19, 37; Is. 37, 38; EZR. 4, 2. אֵסַר־ is nothing but אֶסֶר (which see) in פִּלְאֶסֶר, שַׁלְמַנְאֶסֶר &c., and is here somewhat altered merely by the laws of euphony, because it is not at the end; חַדֹּן is,

according to *Ph. Luzzatto* (see אַסְנַפַּר), the Assyrian hadhuna *victorious*, from an Assyrian root חַד, Zend. hadh (Sanskrit sadh) *to conquer*, with the adjective suffix una. *ʾEsar-Haddon* signifies accordingly *the victorious commander.* The different forms in the LXX and Euseb. Ἀσοϱδάν, in Tobit 1,21 Σαχεϱδονός, cod. Alex. Σαχεϱδών, in Josephus Ἀσσαϱαχόδδας, Ναχοϱδάς, arise in a great degree out of the Biblical form.

אֶסְתֵּר (Persian) *n. p.* of the Jewish wife of אֲחַשְׁוֵרוֹשׁ, female hero of the book of *Esther*, who was previously called הֲדַסָּה (which see) Esth. 2, 7. According to the Talmud, Targ. II. (on Esth. 2, 7) and *Jalkut*, 'אֶ signifies *star*, *Venus-star* (נוּגְהָא, נֹגַהּ), with comparison of the Persian סתארה i. e. ستاره *sitareh*, אסתרא i. e. [illegible] in Zabian, אסתירא, i. e. Greek ἀστήϱ. And in reality the Zend. *çtara*, Sanskrit *stri* is of like signification, so that אֶ would only be prosthetic.

אָע (*def.* אָעָא) *Aram. m. wood* Dan. 5, 4; Ezr. 5, 8, usually looked upon as coming from עֵץ.

אַף (from אַנְף, אֶנֶף, from אָנַף; with *suff.* אַפִּי, אַפּוֹ, אַפָּם; *du.* אַפַּיִם, *constr.* אַפֵּי, with *suff.* אַפֶּיךָ, אַפֵּינוּ) *m.* prop. the projecting, the prominent (see אָנַף), hence the visible, projecting side of the face (comp. פָּנָה) and so 1. *the nose* as the prominent thing of the face, whether of men Num. 11, 20; Is. 3, 21; Ez. 23, 25; Prov. 30, 33; Ps. 115, 6; or of animals Prov. 11, 22; Job 40, 24. As a projecting thing it is poetically compared to a far-looking tower, Song of Sol. 7, 5; comp. Ar. أنف cape and mountain-summit. The *dual* according to this meaning is used of the *two nostrils*, *nares*, Gen. 2, 7; 7, 22, and since the breath is drawn in and given out through them, it is called רוּחַ אַפַּיִם Ex. 15, 8, Lament. 4, 20, רֵיחַ אַף Song of Sol. 7, 9 *scent of the nose* i. e. the smell of the breath. With this meaning is connected: 2. *anger*, *ira*, the nose as snorting, just as in the Mediterranean languages *anger* is conceived of as a snorting, glowing or smoking of the nose. Hence they said for *to be angry*, חָרָה אַף בְּ Gen. 30, 2; Ex. 4, 14; עָשַׁן אַף בְּ Deut. 29, 19; Ps. 74, 1; עָלָה אַף בְּ Ps. 78, 21; נִתַּךְ אַף עַל Jer. 42, 18; כִּלָּה אַף בְּ and כִּלָּה Ez. 5, 13; 7, 8; שִׁלַּח אַף בְּ 7, 3; בָּעַר אַף Is. 30, 27; Ps. 2, 12; הֶחֱזִיק אַף Mic. 7, 18 &c.; for *to cease be angry*, שׁוּב אַף מִן Gen. 27, 45; Num. 25, 4; הֶרֶף מֵאַף Ps. 37, 8; for *to keep anger*, הֵשִׂים אַף Job 36, 13. As a noun it is said of anger: חֳרִי־אַף Ex. 11, 8; 1 Sam. 20, 34; חֲרוֹן אַף Num. 32, 14; עֶבְרוֹת אַף Job 40, 11; עֹז אַף Ps. 90, 11; זַעַם אַף Lament. 2, 6; sometimes אַף alone and unconnected Prov. 21, 14. Besides we have the following: יוֹם אַף Zeph. 2, 3; עֵת אַף Jer. 18, 23; אִישׁ אַף Prov. 29, 22; בַּעַל אַף 22, 24; אַף יי Deut. 7, 4. אֶרֶךְ אַף is *putting off of wrath* i. e. *long-suffering* Jer. 15, 15, and in this sense occurs the verb הֶאֱרִיךְ אַף Is. 48, 9. But in גֹּבַהּ אַף Ps. 10, 4 אַף has the meaning *nose.* In the meaning of *wrath* אַפַּיִם is used in the phrases 'אֶרֶךְ אַ Ex. 34, 6, 'קְצַר אַ Prov. 14, 17; elsewhere merely in the formula וְלֹא בְאַפַּיִם Dan. 11, 20 *not by the wrath of a man* (and not in battle, but by snares), spoken of the death of Seleucus. — 3. *face*, *facies*, as that which projects in the appearance of men, only in dual אַפַּיִם, especially in the phrases: 'הִשְׁתַּחֲוָה אַ Gen. 19, 1; 'קָד אַ 1 Sam. 24, 9; 'כָּרַע אַ 2 Chr. 7, 3, where אַפַּיִם in the accusative describes the idea of the verb more closely; נָפַל עַל־אַפַּיִם 2 Sam. 14, 4; הִשְׁתַּחֲוָה or נָפַל לְאַפַּיִם Gen. 48, 12; 1 Sam. 20, 41. לְאַפֵּי occurs in the sense of לִפְנֵי only in 1 Sam. 25, 23, since it cannot be taken there in the sense of נָפַל לְאַפַּיִם on account of the following עַל־פָּנֶיהָ. זֵעַת אַפַּיִם *sweat of the face* Gen. 3, 19. אַנְפִּין and אַפִּין has a similar meaning in the Targ., and also the sing. אַפָּא Ez. 1, 6, and אַנְפָּא Jerus. Num. 12, 14, and therefore they have there all the senses of פָּנִים, also: way, fore-side &c., Syr. ܐܦܐ and

ٲُفٌّ. Hence it may also be explained why the Aethiopic אף signifies *mouth*, the mouth being here looked upon as a visible part of the face; in which sense אַף is to be taken perhaps in Ez. 8, 17, since the Barsom (זְמוֹרָה) was held before the *mouth* by the Persian sun-worshippers (*Hyde*, hist. rel. v. p. ed. II. p. 350). The dual in אַפַּיִם should then be explained like the plural in פָּנִים (which see). — 4. Like פָּנִים (which see) and πρόσωπον in the sense *person*, and therefore אַפַּיִם means *persons* 1 Sam. 1, 5 (the dual אַפַּיִם has here nothing but the force of a plural, and therefore does not denote exactly *two;* the LXX incorrectly read אֶפֶס). — 5. אַפַּיִם (*face* i. e. presence, viz. of God, comp. פְּנוּאֵל) *n. p. m.* 1 Chr. 2, 30 31. — The stem אָנַף appears to be only a denom. from אַף in the sense of anger; but אַף itself is derived from אָנַף, which exists also in the Ar. عَنَبَ.

אַף (pronominal stem, properly a preposition *with*, *at*, generally the expression as a preposition of rest and also of motion near: *at*, *to*, *before*, *toward*, both ideas flowing together in other languages also. From this has been developed the idea of a conjunction, so far as it denotes something in the neighbourhood or moved thither; it is then) *conj.* and signifies in general: *also*, e. g. אַף אַחֲרָיו 2 Sam. 20, 14 *also after him* i. e. near after him, and consequently different from גַּם, which merely increases; *likewise* Lev. 26, 16; Deut. 15, 17. In this sense אַף stands 1. to make pronouns emphatic, Deut. 2, 11 *even they;* Prov. 22, 19 *even thee;* so too Prov. 23, 28; Judges 5, 29. In the twofold sentence 2 Kings 2, 14 this emphasis of the pronoun (אַף הוּא) is a gradation of the personal idea in the verb וַיַּכֶּה and it must be translated: *and actually he smote the water* i. e. hardly did he smite it, till &c., in the same sense as כִּמְעַט שֶׁ־ Song of Sol. 3, 4. — 2. to make particles emphatic, e. g. אַף אָמְנָם Job 19, 4; 34, 12 *yea truly*; אַף עַל 6, 27; אַף מִן Ps. 18, 49; אַף בַּל Is. 40, 24; וְאַף גַּם זֹאת *and yet*, *but*, *and even* Lev. 26, 44; אַף כִּי Ez. 14, 21; אַף לֹא Esth. 5, 12; אַף אַיִן Is. 41, 26 &c. In all these cases אַ is taken for *even*, *yea even*, *imo*, *imo certe*, prop. nothing but a strong *and*, to which is added the idea of the following particle or pronoun. In אַף כִּי the emphatic אַף *and*, *actually*, *yea*, causes it a) to be equivalent to an exclamation, prop. *and is it really so that* Hab. 2, 5; 1 Sam. 21, 6; 14, 30, or to an interrogation *really?* Gen. 3, 1; b) an ascending gradation in certainty with respect to a preceding position, adding the chief particular which is still wanting, and to be translated if an affirmative clause precedes, *how much more* 2 Sam. 16, 11; Prov. 15, 11, if a negative, *how much less* 1 Kings 8, 27; Job 9, 14; (with the omission of כִּי) 4, 19. Sometimes אַף אִם is similar, 36, 29. — 3. More rarely in other cases for the sake of making clauses emphatic, to be translated by *even*, *notwithstanding*, *just so*, as an antithesis or gradation, Eccles. 2, 9; Song of Sol. 1, 16; 1 Sam. 2, 7; Is. 26, 9; Ps. 65, 14; 74, 16. — 4. The reduplication אַף... אַף Is. 46, 11, to denote different things as meeting in one respect, is only an emphatic expression, like וְ... וְ 38, 15, Ps. 76, 7, or גַּם... גַּם Ex. 10, 25 26, and may be translated *as well... as also*, *not only ... but also*, prop. nothing but *even... even*, *and... and.* גַּם appears too in all these cases, so that the two are interchanged. — Besides, the following cases should be noticed: a) when the interrogative particle appears in the member of a sentence where is also אַף, it prefers to join the latter, e. g. הַאַף Gen. 18, 13 24; הַאַף אֵין Amos 2, 11, comp. Ar. أَفَلَا, أَفَلَمْ; sometimes the interrogative particle is left out, אַף is therefore equivalent to הַאַף Gen. 3, 1. b) אַף is sometimes transposed, according as the emphasis is intended, e. g. עַל אַף Ps. 138, 7 for אַף עַל; אַף אִם Job 36, 29 for אִם אַף.

Etymologically, as אַךְ is abridged

from אַכִּי, so is אַף from אַפִּי, the original form appearing in the Jerusalem Targum on Gen. 27, 33 and perhaps in אַפִּילוּ; the abbreviated form אַף, Targ. אַף, Syr. اف is connected in the root *fi* with فَ and the copulative וְ *and.* Also פָּא, פוֹ in אֵיפֹא, אֵפוֹא, אֵפוֹ, is cognate with it.

אַף (pronominal stem) *Aram.* the same, Dan. 6, 23.

אפד (*fut.* יֶאְפֹּד) *tr. to bind, bind about, gird,* with לְ of the person and בְּ of the object, a girdle (חֵשֶׁב) Ex. 29, 5; Lev. 8, 7; from which fundamental signification the meanings *to veil, clothe, cover, draw on* have been developed, as is seen from the derivatives. Hence אֵפֹד, אֵפוֹד, אֲפֻדָּה and perhaps אַפֶּדֶן.

The stem אפד is not found, it is true, in Aramaean and Arabic in this signification, but yet traces of it are preserved. The organic root is אַ־פַד, also found in צְ־פַד, Ar. صَفَدَ (to bind, fetter), with change of the *p-* or *d-*sound in צְ־בַט, צְ־בַת, רְ־בַד &c.

אֵפֹד *adj. m.,* אֲפֻדָּה *f.* see אֲפֻדָּה.

אֵפֹד see אֵפוֹד.

אֲפֻדָּה (*constr.* אֲפֻדַּת, with *suff.* אֲפֻדָּתוֹ, from אָפַד) *f.* 1. *girding, binding about,* חֵשֶׁב אֲ׳ *girdle of binding* i. e. fastened girdle, Ex. 28, 8; 39, 5, from אָפַד, therefore the Syr., Samar. and Saʿadia look upon it as allied in sense to the latter. — 2. *coat, covering* (cognate in meaning צִפּוּי), Is. 30, 22 (where מַסֵּכַת זְהָב is opposed to פְּסִילֵי כַסְפֶּךָ) of the covering of idols. Others, however, understand it of the idol itself; a double view that is already contained in Jer. Sabbath ch. 9.

אַפֶּדֶן (with *suff.* אַפַּדְנוֹ) *m. palace-tent, great pavilion,* Dan. 11, 45, with נָטַע to pitch. According to the Ar. فَدَن (Ham. p. 712) high tower, tower-like tent, فَدَّنَ to build aloft, the א in this word (and in אַפַּדְנָא Targ. on Jer. 43, 10 for שַׁפְרִיר *tent,* Syr. اُفَدنا 1 Chr. 15, 1, Ben-Sira 21, 5 palaces, palace-tents, Talm. אַפַּדְנָא, plur. אַפַּדְנִין the same &c.) with dagesh following is only prosthetic as in אַפִּרְיוֹן, and the noun פֶּדֶן should then be derived from פָּדַן (which see). But the stem may also be אָפַד, Aram. אֲפַד, whence אַפֶּדֶן in the sense of אֲגֻדָּה, אוּלָם, after the model of צִפֹּרֶן from צָפַר. From this then a secondary verb פָּדַן may have arisen. The Syr. اُفدنا *tower* appears to confirm the idea.

אפה (*fut.* יֹאפֶה, תֹּפֵה 1 Sam. 28, 24; *imperat.* אֵפוּ in pause out of אֲפוּ Ex. 16, 23) *tr. to bake,* with the accusative of the object and the material Lev. 24, 5; spoken of לֶחֶם Is. 44, 15; מַצּוֹת Gen. 19, 3; מִנְחָה Ez. 46, 20; בָּצֵק Ex. 12, 39; &c. Lev. 24, 5. The baking was done upon coals Is. 44, 19. *Part.* אֹפֶה Gen. 40, 1 *baker,* Onkelos נַחְתּוֹמָא; שַׂר הָאֹפִים 40, 2 *chief baker,* a court-officer in Egypt, as among the orientals generally, Syr. رُبا لحمنا; *fem. pl.* אֹפוֹת 1 Sam. 8, 13. Derivative מַאֲפֶה, on the contrary for תֻּפִין see under תּוּף.

Nif. נֶאֱפָה *to be baked,* Lev. 6, 10; 23, 17; בַּתַּנּוּר *in the oven* 7, 9.

The stem אפה is written in the Targ. אֲפָא, Syr. افا, Ar. preserved only in وَفَى, by which however the fundamental signification *to make ready, to prepare,* is confirmed. But it is more probable that this verb in Arabic belongs to another group. Here on the contrary the organic root is אַ־פָה, which is found modified in בַּג, טָ־בַח; comp. the Sanskrit paç, Pers. bukh-hen, back-en &c.

אפה a rare form for אֵיפָה (which see), belonging to the stem אוּף (which see), for which some have incorrectly adopted a stem אָפָה with the meaning *to measure.*

אֵפוֹ (pronominal stem; only in Job) *adv. demonstr.* prop. *here, so there,* but mostly of time: *now then, ποτέ,* in lively discourse Job 9, 24; 24, 25: *if not, then who* &c.; אַיֵּה אֵפוֹ *where now then* 17, 15; דְּעוּ אֵפוֹ 19, 6 *know then;* מִי יִתֵּן אֵפוֹ

19, 23 *oh that then!* It is compounded of אֵ = אֵי (demonstr. pronom. stem) and פוֹ equivalent to פֹּה (which see), כֹּה (which see). It may, however, be also taken as interrogative, from the twofold character of אֵ, comp. Phenician מֶה פוֹ *what then?* (Poen. 2, 63) = מָה אֵפוֹ.

אֵפוֹא (pronominal stem) *adv. demonstr.* equivalent to אֵפוֹ, then: *so then* in lively discourse, in demanding or inferring, and in questions for the sake of emphasis: *tandem*, *ποτέ*, *therefore*, Gen. 27, 33 37; Ex. 33, 16; Is. 19, 12; Hos. 13, 10; 2 Kings 10, 10. From אֵיפֹה interrogative it is also different in orthography; but on the other hand אֵיפוֹא stands for it in Judges 9, 38; Prov. 6, 3, without distinction in meaning. See אֵי and פּוֹא.

אֵפוֹד (seldom אֵפֹד, after the form אֵזוֹר, אֵזוֹב, אֵמוּן, therefore for אִפּוֹד) *m.* prop. veiling, clothing, but especially 1. of *the upper priestly* or *kingly garment* or *shoulder-covering*, *ephod* (LXX *ἐπωμίς*, Aq. *ἐπίῤῥαμμα*, *ἐπένδυμα*, Vulg. *superhumerale*, Targ. אֵיפוֹדָא; the Syr. has retained the Hebrew word in ܦܘܕܐ, the Coptic in ⲉⲫⲟⲧⲧ), made of purple, blue, red and golden threads, and consisting of two halves like the mass-gowns of priests (*Jos.* Ant. 3, 7, 5), of which the girdle (חֵשֶׁב) that kept them together formed an essential part Ex. ch. 28; 29; 39; the lower mantle was called מְעִיל הָאֵפוֹד Ex. 28, 31. Such an *ephod* was worn by the high priest Ex. 28, 4, by David in priestly functions 2 Sam. 6, 14, 1 Chr. 15, 27 (hence אֵפוֹד בַּד), by the boy Samuel consigned to the priests 1 Sam. 2, 18 28, as also by other lower officiating priests 22, 18. — 2. as pertaining especially to the priests 14, 3, it was used for a sign of oracle-giving 23, 6 9; 30, 7, without a particular oracle-image being necessarily thought of. This priest's robe was put on or produced at the giving of oracles Judges 8, 27; 17, 5; 18, 14 17 18 20; Hos. 3, 4. As the *Urim* and *Thummim* were connected with it and the ephod was abused by those who had no right to it, it is named along with the תְּרָפִים. See אֲפֻדָּה. — 3. (*oracle-giving* i. e. oracle-giver) *n. p. m.* Numb. 34, 23.

אָפַז (not used) a stem assumed for אוּפָז (which see) and מוּפָז (which see) in the sense *to shine*, *to glitter;* see, however, these words.

אָפַח (not used) *intr.* tantamount to יָפַח *to snatch at* something, *to hunt*, *strive.* Verbs פא״ and פי״ are often interchanged with one another. Hence the proper name אֲפִיחַ.

אֲפִיחַ (equivalent to אָפַח; *striving*) *n. p.* of a Benjamite 1 Sam. 9, 1.

אָפִיל (for אָפֵל, from אפל 2.) *adj. m.*, אֲפִילָה (*pl.* ־וֹת) *f. weak* or *tender* in the stalk, *unripe*, Ex. 9, 32 spoken of the ears of wheat and rye, which being yet young were not smitten by the hail; hence not *ripening late*, *late-growing*, as some incorrectly translate, since this is merely secondary. Comp. Targ. אֲפַל *tender*, *young*, of sheep; then *late-born.* In the Mishna אָפִיל is the opposite of בַּכִּיר (Sh'bi'it 6, 4). The LXX (*ὄψιμα*) and Vulg. (*serotina*) have rather given the meaning than a literal version.

אַפַּיִם *n. p. m.* see אַף 5.

אָפִיק (*constr.* אֲפִיק; *pl.* אֲפִיקִים, *constr.* אֲפִיקֵי, with *suff.* אֲפִיקָיו) *m.* 1. = אָפֵק, properly *adject.: strong*, *powerful*, *firm*, therefore אֲפִיקֵי מָגִנִּים Job 41, 7 *the strong of shields* i. e. firm shields; then *substantively: a strong*, *powerful one*, *a hero*, 12, 21, parallel נְדִיב; figuratively *firm*, *condensed*, hence *bar*, אֲפִיקֵי נְחוּשָׁה 40, 18 *bars of brass.* Comp. on this signification the proper names אֲפֵק, אָפֵק, אֲפִיק and אֲפֵקָה, all from the verb אָפַק. — 2. prop. sunk, deep, hence *ground* (of a valley), *depth*, *bed*, *cleft*, אֲ׳ יָם 2 Sam. 22, 16; אֲ׳ מַיִם Ps. 18, 16; 42, 2; Song of Sol. 5, 12; Jo. 1, 20 *foundations of the sea*, *of the rivers; valley* (cognate in sense גַּיְא) Ez. 6, 3; 36, 4 6, particularly like נַחַל a valley watered by a torrent 35, 8; Ar. وادى. See אָפַק I. — 3. *torrent*, *a flowing wood-* or *valley-brook*, which is dried up by the summer heat Ps. 42, 2; 126, 4. The stem is אָפַק II.

The different senses of this word cannot be referred to one stem, as some have attempted to reduce them artificially, just as little as the manifold nouns in Arabic can be derived from one stem.

אֲפִיק (*fortress*) *n. p.* of a city in the tribe of Asher, where Phenicians dwelt JUDGES 1, 31; elsewhere it is called אֲפֵק JOSH. 19, 30, which see.

אֹפִיר see אוֹפִיר, אוֹפִר.

אפך (not used) a stem assumed only for the noun אֲפֵכָה appearing in the Samaritan codex, which is actually written in Arabic أَفَكَ, in Aram. אֲפַךְ.

אפכה in the Samaritan codex for הֲפֵכָה GEN. 19, 29, from אָפַךְ; on the other hand it has הֲפֵכוֹת DEUT. 32, 20 for תַּהְפֻּכוֹת.

אָפַל (not used) *intr.* 1. *to be dark*, *dusky*, *gloomy*, of the night, cognate in sense to חָשַׁךְ. That it is to be taken with the medial *e* may be perceived from the derivatives אָפֵל, אֲפֵלָה. Ar. أَفَلَ to conceal oneself, *to sink*, of the sun. The organic root is identical with that in שָׁ־פֵל, as also in Arabic the meaning "to be small, low, little, weak" is explicable from this fundamental signification. Another sensuous idea for it is *to be veiled*, Ar. عفل, then *to be dark;* but it is not necessary to assume it here. — 2. *to be low*, *tender*, *weak*, of stalks; Aram. *to be weak*, *young*, of sheep born late, prop. *to sink*, to bow down, applied to the tender stalks. Derivatives אָפִיל, אָפֵל, אֲפֵלָה, אֹפֶל, מַאְפֵּלְיָה.

אָפֵל *adj. m. dark*, *obscure*, *sunless*, spoken of days AM. 5, 20.

אֹפֶל *m. darkness*, *gloominess*, particularly thick JOB 3, 6; 10, 22, allied in sense to חֹשֶׁךְ Is. 29, 18, opposed to אוֹר JOB 30, 26; אֶבֶן אֹפֶל 28, 3 *the stone concealed in darkness* (in a deep pit); figur. *misfortune* 23, 17, *concealment* Ps. 91, 6.

אֲפֵלָה (after the form הֲפֵכָה; with *suff.* אֲפֵלָתְךָ; *pl.* אֲפֵלוֹת) *f.* equivalent to אֹפֶל *darkness*, *deep obscurity* DEUT. 28, 29; put with לַיְלָה PROV. 7, 9, חֹשֶׁךְ JO. 2, 2, ZEPH. 1, 15, sometimes without ו copulative Ex. 10, 22; opposed to צָהֳרַיִם Is. 58, 10. אֲפֵלָה מְנֻדָּח 8, 22 *thrust into deep darkness*, where 'אֲ is the accusative, while in JER. 23, 22 it is 'נִדַּח בָּא. בָּאֲפֵלָה PROV. 4, 19 is in many mss. 'בָּא; but it stands for 'כְּבָא. הָלַךְ בָּאֲפֵ' Is. 59, 9 *to wander in darkness*, opposite to נְגֹהוֹת.

אֶפְלָל (=אֶפְלַלְ, from פָּלַל; *judging*) *n. p. m.* 1 CHR. 2, 37; comp. the proper names אֱלִיפָל, פְּלַלְיָה, פָּלָל.

אפן (not used) a stem assumed for the nouns אוֹפָן (*pl.* אוֹפַנִּים) and אֹפֶן (with *suff.* אָפְנָיו) *intr. to revolve*, *roll*, *turn*, *to move* (in a circle); consequently it is = אֹבֶן II. (whence אָבְנַיִם, which see), כָּפַן to turn &c. Accordingly the organic root would be אַ־פַן, which has been developed farther in another manner in פָּנָ־ה (which see) *to turn*. From the idea of the verb *to turn*, *to revolve* &c. are derived the nouns for *wheel* (comp. גַּלְגַּל), *course* or *circle of time* (comp. تَارَ and تَارَةٌ &c.), *circle*, *winding*, then *turn*, modus, τρόπος &c., so that the Ar. إِفَّان *time* should be derived from أَفَنَ. Hence אוֹפָן, אֹפֶן.

אֹפָן (from אָפַן) see אוֹפָן.

אֹפֶן (with *suff.* אָפְנָיו) *m.* only in PROV. 25, 11: *like apples of gold* (or head-tops) *with silver carving is the word spoken* עַל־אָפְנָיו, where *Symm.* (ἐν καιρῷ αὐτοῦ), *Vulg.* (in tempore suo) and *Ibn G'anâch* explain it *time*, as the Ar. إِفَّان = إِبَّان, so that דָּבָר עַל־אָפְנָיו is tantamount to דָּבָר בְּעִתּוֹ 15, 23. Greek Venet. (ἐπὶ τῶν τροχῶν αὐτῆς), *Kimchi* and others take it as equivalent to אוֹפָן wheel, viz. *upon its wheels*, i. e. striking quickly. According to another explanation in Ibn G'anâch 'אָ would be tantamount to פָּנָיו *its ways*, from פָּנִים *turn*, modus, ratio, Ar. فَنّ, أُفْنُون, and in the Talmud אֹפֶן *mode*, *way*, *turn*, is actually taken in the sense

of *a different signification.* Most correctly therefore: *according to its manifoldness*, i. e. according to its different ways, which can also be justified etymologically.

אָפֵס *intr. to fail*, spoken of money Gen. 47, 15 16; *to disappear*, *cease*, of חֶסֶד Ps. 77, 9; *to be annihilated*, of מֵץ extortion Is. 16, 4; of a tyrant 29, 20. The stem אָ־פֵס is a farther development of פַּס i. e. פָּסַס (which see), and the Targ. אַפֵּס stands for הֵפִיר, חִלֵּל, Ar. فَشَّ.

אָפַס (not used) *intrans. to step*, comp. פָּסַס 2; hence figuratively *to spread*, *to be plentiful.* Derivative אֶפֶס 3.

אֶפֶס (once *dual* אַפְסַיִם, *constr. plur.* אַפְסֵי) *masc.* properly the disappearing, ceasing, coming to an end, hence 1. *end*, *close* of a thing, i. e. where it ceases, the extreme *limit:* אַפְסֵי אֶרֶץ *the ends of the earth = the distant lands* Deut. 33, 17; 1 Sam. 2, 10; Ps. 2, 8; Prov. 30, 4; Is. 45, 22; Mic. 5, 3; Zech. 9, 10, for which elsewhere קְצוֹת הָאָרֶץ (which see) occurs, comp. Hom. πείρατα γαίης &c. — 2. *the condition of vanishing*, *non-existence*, *want*, *nothingness*, but only as a negative *adverb: no more*, *no further*, *not*, a) connected with something else, like אֵין: הַאֶפֶס עוֹד 2 Sam. 9, 3 *is there not more?* equivalent to הַאֵין עוֹד, or absolutely אֶפֶס Am. 6, 10 *nobody*, *nothing* = אַיִן; b) in the sense of *without*, *none*, therefore = בְּלִי, בְּלֹא, before a noun, as אֶ' מָקוֹם Is. 5, 8 *no more room;* אֶ' עָצוּר Deut. 32, 36, 2 Kings 14, 26 *no more kept;* more frequent in this relation is בְּאֶפֶס, e. g. *without hope* Job 7, 6; *without wood* Prov. 26, 20; *without a man's hand* Dan. 8, 25; but בְּאֶ' Prov. 14, 28 is *by want*, Is. 52, 4 *by nothing* = *without cause;* c) *nothing*, *nihilum*, *nihil* (cognate in sense אַיִן, אָוֶן, אֶפַע, תֹּהוּ) Is. 34, 12; 40, 17; 41, 12 49, to which also 52, 4 belongs, a meaning that proceeds from that of ceasing, coming to an end; most frequently d) like בִּלְתִּי, זוּלָתִי in the sense *except*, or with a limitation, *only*, which usually proceeds from a negation in the language. It stands at the beginning of limiting propositions Numb. 13, 28; Deut. 15, 4; Judges 4, 9; 2 Sam. 12, 14 or in the middle of the proposition Is. 45, 14; 54, 15, in which sense the connected phrase אֶפֶס כִּי is to be taken: *except that*, *only that* i. e. *but however* Am. 9, 8. — 3. only in *dual* אַפְסַיִם Ez. 47, 3 *steps* i. e. as far as a step is reckoned, viz. *ankles*, equivalent to פַּס, as many versions and interpreters have understood it, not *soles of the feet*, the extremities of the feet, as *Ibn G'anâch* supposes. See פַּס. — 4. in the *proper name* of a city אֶפֶס דַּמִּים (*extension of the brooks*) in the tribe of Judah 1 Sam. 17, 1, for which פַּס דַּ' stands in 1 Chr. 11, 13, so that אֶ' must be explained here by the meaning no. 3. See פַּס־דַּמִּים.

אַפְסִי *adv. except*, *not*, *nothing farther*, in the formula וְאַפְסִי עוֹד Is. 47, 8 10, Zeph. 2, 15 *and nothing farther.* It is the אֶפֶס with the *i* of union, as in זוּלָתִי and בִּלְתִּי, which very old constructive form is then applied to an adverbial use. The LXX, Vulg., Targ., Syr. &c. have erroneously taken it for אֶפֶס with the suffix ־ִי in the sense of *except me*, which is contradicted by אֶפֶס עוֹד 2 Sam. 9, 3.

אָפַע (not used) *intrans. to breathe*, *blow*, from the organic root אָ־פַע, which also exists in פָּעָה and with the guttural sound softened in פָּאָה. Hence אֶפַע. — 2. *to breathe*, *to snort*, *to hiss*, spoken of the serpent, as פָּעָה is applied to the panting cries of a woman in labour; Syr. ܦܥܳܐ to bleat, Arab. فَاعَ to snort; פָּאַח to blow, of the wind; פָּה to send forth, of sounds &c. Deriv. אֶפְעֶה.

אֶפַע *m. breath*, figuratively *nothing*, *nothingness* Is. 41, 24, hence parallel to אֶפֶס, אַיִן.

אֶפְעֶה (for אֶפְעָה; comp. זוּרֶה, עֲלָפֶה for זוּרָה, עֲלָפָה; from אָפַע) *fem.* prop. the breathing, hissing, therefore *adder*, *viper* Is. 30, 6; Job 20, 16. Comp. Targ. אַפְעֲיָא, Talm. אֶפְאָ, Arab. أَفْعَى; so too the Coptic, in a similar sense.

אָפַף (not contracted in reduplicating the *p*-sound as other words in ע״ע) *intr.* prop. to turn, revolve, but used definitely *trans. to surround, to encircle*, in a figurative sense spoken of the חֶבְלֵי־, רָעוֹת, מִשְׁבְּרֵי־מָוֶת, with the accus. of the person 2 Sam. 22, 5 or עַל Ps. 40, 13.

The organic root אַף is identical with סַב (סָבַב) according to the laws of root-building, and the Ar. أفّ, whence إِفّان time, is the same. In Phenician is derived from אַפַּף i. e. אַף the name of the place אִפָּא (pronounce Ippo) *place protected round about* (comp. גָּדֵר &c.) i. e. Hippo. Ἵππων in Africa is called upon a Sidonian coin (לְצִדֹנִם אֵם כַּכַּב אִפָּא כַּת צֹר) אִפָּא; comp. also أفّ cover; and see אוֹף.

אָפַק I. (not used, only a collateral form of עָמַק) *intrans. to be sunk, bent, deep*, spoken of an inlet, ravine or valley; hence אָפִיק. The organic root is אַ־פַק (עַ־מַק).

אָפַק II. (not used) *intrans. to flow, to pour out;* hence אָפִיק 3. The organic root is אַ־פַק, which is found in סַ־פַק II. and in a modified state in סַ־פַח, פָּכָה־ II., שָׁ־פַךְ, שָׁ־פַח &c.

אָפַק (Kal not used) *intrans. to be stout, firm, strong*, prop. held fast together; only *Hithp.* הִתְאַפֵּק *to subdue oneself*, to apply force to oneself, *to compose* or *restrain oneself*, Gen. 43, 31; 45, 1; Esth. 5, 10; הֶחֱרַשְׁתִּי הִתְאַ' Is. 42, 14 *to be still and refrain oneself;* הִתְאַ' רַחֲמִים 63, 15 *to restrain compassion.* Comp. Ar. أُفُق. The fundamental signification may proceed from "to embrace firmly, to embrace, encompass" (comp. חָזַק and קָוָה), and perhaps the stem is to be put along with אָבַק II. (which see). Derivatives אָפִיק, the proper names אֲפִיק, אֲפֵק, אֲפֵקָה and

אֲפֵק (*fortress;* with *â* of motion אֲפֵקָה) 1. *n. p.* of a city in Asher Josh. 13, 4. It is the Ἄφακα (Phenician אֲפֵקָה) on the Adonis river (*Euseb.* Const. 3, 55; Sozom. 2, 5), the present village *ʾAfka* at the foot of Lebanon between Balbek and Byblus (*Burckh.* I. 70), which is called Judges 1, 31 אֲפִיק and Josh. 12, 18 אֲפֵק. — 2. *proper name* of a strong place on the east side of the sea of Galilee, near Hippo (אִפָּא), where *Eusebius* (Onom.) points out a fort Ἄφακα which still exists under the name أفيق (*Burckh.* I. 539) 1 Kings 20, 26 30. But others more correctly understand by it — 3. *proper name* of a city in the plain of יִזְרְעֶאל 1 Sam. 29, 1 in the tribe of Issachar, situated, according to the Onomasticon, near ʿEn-Dor (עֵין דּוֹר or עֵין). — 4. (written אֲפֵק) *proper name* of a place over against אֶבֶן הָעֵזֶר 1 Sam. 4, 1 and probably identical with אֲפֵקָה in the mountains of Judah Josh. 15, 53. — According to the natural derivation it is from the stem אָפַק; however the myth of Adonis has already combined the stem with אָבַק (חָבַק) *to embrace* (Etym. Magn. s. v.; *Bochart* Can. p. 748).

אֲפֵק (*fortress*) *n. p.* of a place, see אֲפֵק 4.

אֲפֵקָה (the same) *n. p.* of a city in the tribe of Judah Josh. 15, 53. See אֲפֵק 4.

אָפַר I. (not used) *intrans.* probably equivalent to פַּר (פָּרַר) *to be pounded, ground to powder*, cognate with עָ־פַר (which see). The organic root is אַ־פַר. Hence אֵפֶר.

אָפַר II. (not used) *trans. to wind round, bind about, cover*, by modification from עָפַר (which see), Syr. ܚܦܰܪ. Hence אֲפֵר.

אָפַר III. (not used) 1. *intrans. to bear fruit, to increase, to be fruitful* &c., a stem assumed for אֶפְרַיִם, אֶפְרָת, ־תָה, which should be referred to פָּרָה I. — 2. *to bear*, a stem assumed for אַפִּרְיוֹן, but see פָּרָה II.

אֵפֶר (from אָפַר I.) *masc.* prop. scattered, bruised, hence 1. *fine dust* (as the noun דַּק from דָּקַק), a figure of transitoriness, Gen. 18, 27; Job 30, 19, put along with עָפָר; metaphor. *nothingness*, Job

13,12 *dust-poems* i. e. worthless; רָעָה אֵ׳ Is. 44, 20 *to grasp at nothingness.* — 2. *ashes*, i. e. the dust that remains from things burnt, NUMB. 19, 9 10 (there = דֶּשֶׁן), comp. *cinis* with κόνις (dust); as the orientals mourned in ashes 2 SAM. 13, 19, Is. 58, 5, figuratively *mourning* Ps. 102, 10, and as an antithesis including a play upon the words to פְּאֵר Is. 61, 3. *To strew ashes* is a figure of multitude, Ps. 147, 16. נָתַן לְאֵ׳ Ez. 28, 18 *to burn to ashes.*

אֲפֵר (from אָפַר II.) *covering*, *head-covering*, *head-ornament*, *head-dress*, 1 KINGS 20, 38, comp. Syr. ܡܥܦܪܐ, Targ. מַעְפְּרָא, Talm. מַעְפֹּרֶת, Ar. مِغْفَرٌ, turban &c. The Syriac, Vulg. and others have incorrectly thought of אֵפֶר.

אֶפְרֹחַ (*plur.* ־חִים) *masc. young brood* (of birds), *chicken*, DEUT. 22, 6; Ps. 84, 4; JOB 39, 30; formed from פָּרַח (which see) with א prosthetic.

אַפִּרְיוֹן *masc. sedan*, *litter*, *ferculum*, SONG OF SOL. 3, 9. LXX φορεῖον, Kimchi מִטָּה שֶׁנּוֹשְׂאִים בָּהּ כַּלּוֹת. On the firm א prosthetic see above p. 2; פִּרְיוֹן (after the form רַעְיוֹן) is to be derived from פָּרָה II. *to bear* (which see). The Aram. פּוּרְיָא, Talm. אַפּוּרְיָא, Syr. ܦܘܪܝܐ &c. is more general, and in the SONG OF SOL. the word is merely adopted out of the north-Palestine dialect.

אֶפְרַיִם (formed as a plural from a singular noun פְּרִי=אֶפְרִי: *fruit*, *posterity*) 1. *n. p.* of the second son of Joseph. GEN. 41, 52, HOS. 13, 15 already point to the correct derivation from פָּרָה (so too HOS. 14, 9 and other places; 4, 16; and 10, 11 there appears to be even an allusion to the noun פָּרָה); consequently the אֶ is prosthetic and the plural is chosen on account of the collective idea, as in the proper names חוּשִׁים, נְבוֹת, מַחֲזִיאוֹת and others. Adopted as a son of Jacob GEN. 48, 13 seq. he became the head of a warlike, powerful and numerous Israelitic tribe NUM. 1, 33; JOSH. 17, 14; JUDGES 8, 1; 12, 1-6, which received the most fruitful territory at the division of Palestine JOSH. 16, 5; 17, 8; HOS. 9, 13. After the separation of the kingdom *Ephraim* formed the centre of Israel, which was then poetically termed by the prophets אֶפְרַיִם Is. 7, 2; HOS. 4, 17 &c. הַר אֶ׳ JOS. 17, 15; 19, 50; 24, 30 was called the *northerly* mountain of Palestine (ʿEbal, Gerizim &c.), as the southern was הַר יְהוּדָה 11, 21; and after Ephraim in its rivalry with Judah laid claim to the national name *Israel*, this phrase is interchanged with הַר יִשְׂרָאֵל (which see). יַעַר אֶ׳ 2 SAM. 18, 6 is the name of a forest district on the east bank of the Jordan in the vicinity of Gilead 17, 26, and is probably a continuation of the course of the woody mountains of Ephraim. Inasmuch as אֶ׳ in the prophets was a periphrasis for the kingdom of the ten tribes Is. 9, 8; 17, 3; 28, 3 (עַל־אֶפְרַיִם 7, 2 *in Ephraim* i. e. in the kingdom of the ten tribes) HOS. 4, 17, so שַׁעַר אֶ׳ 2 KINGS 14, 13 was the name of the gate on the north side of Jerusalem, elsewhere also called שַׁעַר בִּנְיָמִן JER. 37, 13; ZECH. 14, 10, about where the Damascus gate (*Robinson* II. 177) now is. — 2. *n. p.* of a city 2 SAM. 13, 23, identical with עֶפְרַיִן (which see) 2 CHR. 13, 19 K'ri, Ἐφραΐμ or Ἐφρέμ JOHN 11, 54 in the neighbourhood of the wilderness of Judah, and with Ἐφρών in Euseb. (under the word), 8 miles from Jerusalem, in the neighbourhood of Bethel (*Jos.* Jewish wars 4, 9, 9): originally it is not at all connected with our אֶפְרַיִם. The designation of a proper name by a derivative of פָּרָה is very suitable, since פְּרִי GEN. 30, 2, DEUT. 7, 13 is so used; comp. the proper name Κάρπος (אֶפְרַיִם) 2 TIM. 4, 13.

אֲפָרְסָי (*pl.* ־סָיֵא) *Aram. gent. masc.* name of the inhabitants of a state אֲפָרַס in Assyria, whence colonists were brought to Samaria EZR. 4, 9. According to Rashi: *Persians*, consequently it is equivalent to פַּרְסַי, pl. פַּרְסָיָא DAN. 6, 29 K'ri, with אֲ prosthetic. Others have sometimes thought of the *Parrhasii* in eastern Media, sometimes of the inhabitants of *Prusias* (Cellarius on Pliny

ep. 10, 85) or *Pyrisa*-bora (Amm. 1, 23) &c.; but the question cannot be decided according to the evidence that exists.

אֲפָרְסְכָי (and ־סַתְכָי) *Aram. gent. m.* name of an Assyrian tribe, probably the *Paratakenians* between Media and Persia (Herod. 1, 101) Ezr. 4, 9; 5, 6.

אֲפָרְסַתְכָי see אֲפָרְסְכָי.

אֶפְרָת (*fruit*, *posterity*) 1. *n. p. m.* equivalent to אֶפְרַיִם, with which it coincides in signification (from פָּרָה). Hence comes the *Gentile m.* אֶפְרָתִי 1 Sam. 1, 1 *belonging to the tribe of Ephraim* (in *Josephus* τῆς Ἐφραίμου κληρουχίας) Judges 12, 5; 1 Kings 11, 26. — 2. with *â* of motion אֶפְרָתָה (*to ʾEphrath*) *n. p.* of the Ephraimite district Ps. 132, 6; we should here understand especially שִׁלֹה, as by שְׂדֵה יַעַר is meant קִרְיַת יְעָרִים. — 3. (*fruitfulness*) *n. p.* of a wife of Caleb 1 Chron. 2, 19, pronounced also אֶפְרָתָה 2, 50; 4, 4; from her along with her husband Caleb a place was called כָּלֵב אֶפְרָתָה 2, 24, which is probably identical with אֶפְרָת 4. — 4. *n. p.* of a city in Judah which is elsewhere called בֵּית לֶחֶם Gen. 48, 7, with *â* of motion אֶפְרָתָה 35, 16 19; 48, 7; Ruth 4, 11; LXX in an appendix to Josh. 15, 59. Poetically the close union of בֵּית־לֶחֶם אֶפְרָתָה Mic. 5, 1 has become *one* name. Hence is derived the *Gentile* אֶפְרָתִי 1 Sam. 17, 12; *plur.* אֶפְרָתִים Ruth 1, 2 i. e. *belonging to ʾEphrâth* = Bethlehem. See פָּרָת 2.

אפת (not used) a stem assumed for מוֹפֵת (which see); but it comes from יָפַת (which see).

אַפְּתֹם (old Persian) *Aram. m.* only in Ezr. 4, 13, according to the context: *income*, *revenue*, as *Rashi*, *Ibn ʿEsra* and others take it; but without a certain derivation, since Pehlevi *afdom* i. e. *end* gives no suitable sense.

אָצַב (not used) *intr.* 1. transposed from אָבַץ *to shine*, *glitter*. Hence the proper name אֶצְבּוֹן. — 2. equivalent to קָשַׁב *to hear*, *to attend* to something. Hence the proper name אֶצְבֹּן.

אֶצְבּוֹן (*splendour* viz. of God, from אצב 1.) *n. p. m.* 1 Chr. 7, 7, for which, however, in 8, 3 אֲבִיהוּד occurs in a sense almost the same.

אֶצְבֹּן (*hearing* viz. of God, from אצב 2.) *n. p. m.* Gen. 46, 16, for which the nearly synonymous אָזְנִי Numb. 26, 16 occurs.

אֶצְבַּע (with *suff.* ־בָּעִי, *pl.* ־בָּעוֹת, from צָבַע with א prosthetic) *f. finger*, Lev. 4, 6; Song of Sol. 5, 5, particularly *the forefinger*, which one dips into anything Lev. 9, 9; Numb. 19, 4; שְׁלֹחַ אֶ׳ Is. 58, 9 *to stretch out the finger*, by way of mocking (comp. Persius 2, 33; Martial 2, 28, 2; Plaut. Pseudol. 4, 7, 45, and Ar. صَبَّعَ); הוֹרָה בְּאֶ׳ Prov. 6, 13 *to point at with the fingers*, i. e. to seek to injure by mysterious hints. אֶ׳, however, is transferred a) to the *hand* generally Is. 2, 8; Prov. 7, 3; Ps. 8, 4; אֶ׳ אֱלֹהִים Ex. 8, 15; 31, 18 *the hand of God* i. e. God's power, God Himself, comp. Deut. 9, 10; Luke 11, 20; b) *fingerbreadth*, as a measure, the fourth part of a טֹפַח Jer. 52, 21; c) with רַגְלַיִם 2 Sam. 21, 20 *toe*, comp. δάκτυλος. The stem is צָבַע I. (which see) to catch, take, as *finger* in German is from *fangen;* the noun in Arabic is أُصْبُع, إِصْبَع, Syr. ܨܒܥܐ.

אֶצְבַּע *Aram. f.* the same, Dan. 5, 5, and *toe* 2, 41; in the Mishna, the Hifil הִצְבִּיעַ to stretch out the finger, comes from it.

אצן (not used), *part.* אֹצְנִים, only a Samaritan orthography for אֹצִים Ex. 5, 13; perhaps for אֹצִים = אוֹצִים.

אָצִיל (*constr. pl.* אֲצִילֵי; from אָצַל) *m.* 1. prop. corner, end, where a thing is broken off, hence *the extremity*, אֲ׳ הָאָרֶץ Is. 41, 9, parallel קְצוֹת הָאָ׳, Symm. ἀγκών, as also קֵץ (from קָצַץ) actually appears in a similar metaphorical way. — 2. only in *pl.* Ex. 24, 11 (comp. v. 9) *separated*, *selected*, LXX ἐπίλεκτοι, *noble*,

comp. נְזִירִים in this signification from נָזַר, and at a later period in a religious sense פְּרוּשִׁים Pharisees; comp. Ar. أصيل. Perhaps also connected with signification 1, much like פִּנָּה &c. Phenician (Mass. 4 6 7 &c.) יְצִילוֹת = יְצִלֹת definite pieces of the sacrificial animal, from יָצַל = אָצַל.

אַצִּיל (*pl. constr.* אַצִּילֵי) *m.* 1. *joint*, of the arm Ez. 13, 18 i. e. the knuckles, elbows, and perhaps the shoulder-joints, hence it is there used according to the versions and interpreters like אַמָּה as a designation of measure, comp. Syr. ܐܨܝܠܐ. — 2. in architecture: *a wall of union* 41, 8, where we should probably read אַצִּילָה instead of ־לָה. — The derivation is from אָצַל, because signif. 1 originally denotes the joint or knot, which binds together the upper and lower part of the arm; as also אַמָּה has proceeded from the same point of view; comp. Targ. אַדְבַּק = Hebr. אַצִּיל.

אַצִּילָה (*pl.* אַצִּילוֹת) *f.* 1. equivalent to אַצִּיל 1: *arm-* or *shoulder-joint*, either where the upper and lower arm or where the arm and shoulder join, Jer. 38, 12, Targ. אַדְבְּקֵי. — 2. as a measure like אַמָּה Ez. 41, 8, or like אַצִּיל 2 an expression in architecture, if אַצִּילָה should not be the reading there.

אָצַל *to separate*, *divide*, *take away*, *take out*, וְאָצַלְתִּי מִן Num. 11, 17 *I will take out of* i. e. take away from, which the Sam. codex reads וְהִצַּלְתִּי (LXX ἀφελεῖν); *to refuse*, *withdraw*, *take away*, Eccles. 2, 10; with לְ of the person Gen. 27, 36 *to select for one*, i. e. to reserve, which again the Samar. codex gives הִצִּיל, cognate in sense to הִבְדִּיל. In Ez. 42, 5 some read as the 3 future of Kal יֹאצְלוּ = יוֹצְלוּ for יוֹכְלוּ *they take away*, which is not necessary. Derivatives אָצִיל, אֵצֶל in the proper name אֲצַלְיָהוּ, and the proper name אָצֵל 1.

Nif. נֶאֱצַל *to be separated*, spoken of space Ez. 42, 6.

Hif. הֶאֱצִיל (only in *fut.* וַיָּאצֶל = וַיַּאֲצֶל־) *to take away*, Numb. 11, 25, with מִן, but for which the Samar. codex reads וַיַּצֵּל.

The stem אָצַל "to tear away, tear loose, to take away" is connected in its organic root with the roots in נָ־צַל, בָּ־צַל, נָ־שַׁל &c. and has its analogies in the dialects.

אָצִיל (*constr.* אֲצַל) *m. distinguished*, see אֲצַלְיָהוּ.

אָצַל (not used) *to lean upon*, *attach oneself to*, *to incline to*, proceeding from the fundamental signification of binding, attaching, Ar. وَصَلَ *to bind together*, أَصْلٌ root, أَصَلَ to make firm. The org root is אָ־צַל, which is also found in עָ־צַל (which see), אָ־שַׁל &c.; Ar. عَطَلَ to incline to, وَثَلَ, أَثَلَ to hold fast together &c. Hence אֵצֶל and the proper name אָצֵל 2.

Pih. אִצֵּל only in the derivat. אַצִּיל, אַצִּילָה.

אָצֵל (*noble*, *choice*, from אָצַל) 1. *n. p. m.* 1 Chr. 8, 37; in pause אָצֵל 8, 38. — 2. (*slope*, *declivity*, from אָצַל) *proper name* of a place Zech. 14, 5, not far from גֵּי־הָרִים or גֵּיא־הָרֵי, both in the neighbourhood of Jerusalem; but it is uncertain, whether אָצֵל is here identical with בֵּית הָאֵצֶל Mic. 1, 11.

אֵצֶל (with *suff.* אֶצְלִי) *m.* 1. properly *slope*, *declivity*, then *side*, comp. Ar. قُطْر (mod. Hebrew קֹטֶר) side, district, from قَطَرَ to bind (קָשַׁר); particularly מֵאֵצֶל *at the side of* 1 Sam. 20, 41; 1 Kings 3, 20; Ez. 40, 7; but like מִלִּפְנֵי it can be taken here as a preposition *at the side of*, *near* (comp. the French *de chez*). — 2. *a prepos. beside*, *at*, *by*, Gen. 41, 3; Lev. 1, 16; 1 Sam. 5, 2 &c., as other prepositions of the same meaning have proceeded from the fundamental signification *side* in the noun. — 3. (*declivity*, *slope*) *n. p.* of a place in בֵּית הָאֵ' Mic. 1, 11, perhaps identical with אָצֵל Zech. 14, 5.

אֲצַלְיָהוּ (*distinguished is Jah*) *n. p. m.* 2 Chr. 34, 8.

אָצַם (not used) equivalent to עָצַם *to be strong*, *firm*, *powerful*, hence

אֹצֶם (*strength*, *power* viz. of God) *n. p. m.* 1 Chr. 2, 15 25.

אֶצְעָדָה *f.* equivalent to צְעָדָה *step-chain*, *ankle-chain* or *-ornament*, comp. Lat. pedica; then metaphorically *arm-band*, *arm-ornament*, *bracelet*, Numb. 31, 50, 2 Sam. 1,10, on account of similarity in shape. It is possible, however, that אֶ' should be derived from צעד = עָצַד (*arm*) in the signification of *arm-band*, like the Ar. عضْد, and the stem would be צָעַד (which see) = Ar. عَضَد.

אָצַר (not used) *tr. to bring together and shut up*, comp. Ar. أصَرَ to bind firmly together and to bring into a heap; by transference *to bind together*. Hence אוֹצָר and denom. אָצַר, Nif. נֶאֱצַר, Hif. הֶאֱצִיר, and the proper name אֵצֶר.

אֶצֶר *m. leader*, *prince*, either = Sanskrit *tschara* or the Zend. *çara;* only in the proper name שַׁרְאֶצֶר.

אַצַּר *m.* equivalent to אֶצֶר, only in the proper names בֵּלְשַׁאצַּר, שֶׁנְאַצַּר, נְבוּכַדְנֶאצַּר.

אֵצֶר (*union*) *n. p. m.* Gen. 36, 21; Ar. إصْر covenant.

אֶקְדָּח (rare) properly *adj. m. very glowing*, *sparkling*, *bright-coloured;* then as a *substant. carbuncle* Is. 54,12. From קָדַח (which see).

אַקּוֹ (rare) *epicene: roe*, *roe-buck* or *doe* Deut. 14, 5, according to the Targ., Ar., Syr. *wild goat* or *wild roe;* formed from אַקּוֹן = אַנְקוֹן from אָנַק 1 = עָנַק Ar. عنق (the Sam. codex reads עַקּוֹ), so called from its slender, narrow neck; comp. Ar. عَنَاق, Talm. אַקְּא, אקא stag, roe. Perhaps אַק (אָקַק) equivalent to أَقَّ, of similar signification, should be assumed as the stem.

אָקַק (not used) see אַקּוֹ.

אַר (c. אַר־, as יַד from יָד; from אָרָא 1; not used) *m. strong man*, *hero*, *giant*, particularly of the supreme Baʿal in the mythology of the Phenicians, Babylonians &c., hence in compound proper names of deities, persons, localities &c. e. g. אַרְבַּע = אַרְבַּעַל (which see), the Phenician Hercules, i. e. Baʿal as a wrestler and hero; *Arbel-us* (אַרְבֵּל), predecessor of Ninus among the Assyrians (Beros. p. 61), who is otherwise called *Arbyl-as* (Glycas p. 244), i. e. אַרְבַּעַל; Ἀρχαλεύς (Excerpt in Etym. magnum under Gades), i. e. *Archal* (אַרְכַל) or *Archol* (אַרְכֹל), as a Phenician name of Hercules, the vanquishing giant (comp. the Hebr. proper names יוּכַל, יְהוּכַל with יְכָלְיָה). See אֲרִי and אֲרִאֵל, אַרְאֵל, אַרְאֵל, אֲרָא.

אֹר see אוֹר.

אָרָא I. (not used, a stem assumed for the proper name אֲרָא, for אַר, אַרְאֵל, אַרְאֵל, the proper name אַרְאֵלִי) *intr. to be strong*, *powerful*, *courageous*. The organic root אר־א is also found in נ־אר (which see), אר־ה &c., comp. ἄρ-ειν to make strong, hence Ἄρης, the powerful one, Mars; ἄρειος valiant.

אָרָא II. (not used) *intr. to burn*, *glow;* the organic root is אר־א, which is found in אֹר (אוּר), ת־אר and with a stronger guttural sound in חר־ה, with which also יר־ה II. is cognate. Hence אֲרִיאֵל, אֲרִיאֵל, אַרְאֵל.

אֲרָא (= אֲרַאיָה *Jah is power*) *n. p. m.* 1 Chr. 7, 38.

אֲרִאֵיל *m. hearth*, Ez. 43, 15 K'tib, out of אָרָא (from ארא II.) with the termination ־יל, comp. Ar. إرَة hearth. The LXX read ἀριήλ (אֲרִיאֵל), which the K'ri also prefers, and in fact Isaiah 29, 1 has also the same for אֲרִאֵיל, perhaps to allude to *hero of God*. See הַרְאֵל.

אַרְאֵל (not used) a collateral form of אַרְאֵל, which is only in the proper name אַרְאֵלִי.

אֶרְאֵל *m.* only in *pl.* אֶרְאֵלִּים Is. 33, 7 according to some mss., in the sense of *hero*. This form is used in Talmudic in the meaning *angel*. But our text has אֶרְאֶלָּם.

אֶרְאֵל (with *suff.* אֶרְאֶלָּם) *m. strong, powerful, hero*, collect.: *heroism, distinguished* Is. 33, 7, formed from אֲרָא ,אֶרֶא (אַרְאָ) and the noun-ending ־ֵל (after the form כַּרְמֶל), which is attested besides by the doubling of the *l;* hence also Saʿadia نُبَلَاؤُهُم (their nobles). On account of the rareness of the word with such a suffix some mss. already read אֶרְאֶלִּים or אַרְאֵלִים; the Targ. Symm. Theod. Aq. resolve it into אֵרָאֶה לָהֶם, and others have taken it for אֲרִי אֵל. But if the former acceptation hardly merits consideration, the latter is liable to the objection that a shortening of אֲרִי into אַר, or a doubling of *l* in אֵל for אֵל, is without analogy. See אֲרִיאֵל.

It is an old explanation of this word to derive it from רָאַל, like the Ar. رَأَلَ *to go quickly*, so that מַלְאָךְ = אֶרְאֶל in the same verse, whence also אֶרְאֶל *angel* in the Talmud may be explained; but the assumption of such a Hebrew stem has no secure basis.

אֲרִאֵל see אֲרִיאֵל.

אַרְאֵלִי (*heroic, valiant*) *n. p. m.* Gen. 46, 16; Numb. 26, 17; *patronym.* אַרְאֵלִי for אַרְאֵלִיִּי in the latter place.

אָרַב I. (*fut.* יֶאֱרֹב) *tr.* 1. *to bind, attach, weave*, only in the figure: *to weave plots, κακὰ ῥάπτειν, to lurk*, with לְ Deut. 19, 11; Ps. 59, 4 or with עַל of the person Judges 9, 34; Job 31, 9; also with the accusative of that for which one lies in wait Prov. 12, 6; or absolutely *lurking to reconnoitre* Judges 9, 32; Prov. 7, 12; Job 31, 9. *Participle* אֹרֵב *a lier in wait*, Josh. 8, 2 12 14 &c., but also collect. *the liers in wait*, of an army, Judges 20, 33, if אֹרֵב be not here a collective form like אֹבֵד. Derivatives אֶרֶב ,אֹרֶב ,אֲרֻבָּה ,מַאֲרָב and perhaps אָרְבּ. — 2. (not used) *to join together in a row* (huts), hence the proper names אַרְבּוֹת ,אַרְבְּאֵל ,אֲרָב ,אֶרֶב. — 3. (unused) *to lattice, shut up;* hence אֲרֻבָּה.

Pih. אֵרֵב, only in *part.* מְאָרְבִים *lurkers, liers in wait*, with עַל Judges 9, 25.

Hif. (only וַיָּרֶב, according to *Kimchi* for וַיַּאֲרֵב or וַיַּאֲרֶב in Pihel after an usual manner of contraction) *to lay wait* 1 Sam. 15, 5. As the Hifil does not appear elsewhere, the LXX and Vulg. have read וַיֶּאֱרֹב, Targ. וַיַּעֲרֹךְ and some mss. (Kenn. 111; Rossi 715) וַיֵּרֶד. But we may abide by the textual reading.

The stem אָרַב is in Arab. أَرِبَ (to bind), for the figurat. sense أَرِبَ, Syr. ܐܪܒ (to bind), whence ܐܪܒܐ a bulrush, *juncus;* and as in פָּתַל ,זָם &c., in Ar. نسج and حاك, Gr. δόλον ῥάπτειν &c. the above ideas are connected; in addition to which أَرَقَ, whence أُرْقَة (twist), may be compared. The organic root is אָ־רַב, which is also found in רָקַם &c. In addition to this original signification the verb also meant, according to the derivatives: *to grate up, to enclose*, hence אֲרֻבָּה; it was used moreover of the closing of the hand- or finger-joints, hence אַרְבָּעָה, and of the binding or putting together of huts, hence אֲרָב ,אֶרֶב 3 and 4 (court) and אַרְבְּאֵל &c. But stems have been assumed for some of these derivatives (which see) that belong perhaps to other groups.

אָרַב II. (not used) *to browse*, see אַרְבֶּה.

אֶרֶב *m.* 1. *a lying-in-wait, lurking* or *ambush* Job 38, 40. — 2. place of lying-in-wait where animals lurk in ambush, *covert* 37, 8, parallel מְעוֹנָה; yet the latter may also be derived from signification 3. — 3. (not used) *courtyard, village*, prop. an union of huts or houses (comp. כָּפָר) from אָרַב I.; hence the proper name אַרְבְּאֵל. — 4. (*court*) *proper name* of a city where one of David's heroes was born, whence the *Gentile* אַרְבִּי 2 Sam. 23, 35; perhaps equivalent to אֲרָב.

אֹרֶב as a collect. see אָרַב I.

אֹרֶב (with *suff.* אָרְבּוֹ ,אָרְבָּם) *m.* 1. *cunning plots, laying wait for* Jer. 9, 7; Hos. 7, 6. — 2. ground-form of אַרְבָּעָה.

אֲרָב (*court*) *n. p.* of a city in the tribe of Judah Josh. 15, 52; comp. אֶרֶב 4.

אַרְבְּאֵל (*El's court*) 1. *proper name* of a hamlet in upper Galilee in the tribe of Naphtali, between Sepphoris (צִפּוֹרִי) and Tiberias (טְבֶרְיָא), nine Roman miles from Legio (*Euseb.* sub voce; 1 Macc. 9, 2; *Jos.* Antiq. 12, 11, 1; 14, 15, 4; Bell. Jud. 1, 16; Vit. 37 66), which is called in the Mishna אַרְבֵּל (hence the Gentile אַרְבֵּלִי Aboth 1, 10; בִּקְעַת אַרְבֵּל Jer. Taʿanit 69 b; comp. besides סְאָה אַרְבֵּלִית &c.). This is said to be the בֵּית אַ׳ Hos. 10, 14 which שַׁלְמַן or שַׁלְמַנְאֶסֶר is said to have laid waste when he first invaded Israel. — 2. *n. p.* of a city in Assyria in the neighbourhood of *Gaugamela* (גַּב־גָּמָל camel-hump), *τὰ Ἄρβηλα* in Strabo (16, 1, 3), إِرْبِل in Abulfeda, known from Alexander's victory there, to which Arbela some refer Hos. l. c. — אֵל was employed in forming the names of places by all Semites (see above p. 91); on אֶרֶב see the word.

אַרְבֶּה (after the form אַפְעֶה) *m. a locust*, especially that species which appears in swarms (gryllus gregarius) Ex. 10, 4 14 19; Judges 6, 5; Jo. 1, 4, mentioned with חָסִיל, חַרְגֹּל, חָגָב, סָלְעָם, גָּזָם, יֶלֶק as a peculiar kind, yet sometimes employed generally. According to *Ibn ʾEsra* and *Kimchi* א׳ is developed out of רָבָה, because they appear in numerous flights; but agreeably to the analogy of גָּזָם, חָסִיל, יֶלֶק &c. the stem may be אָרַב II. to browse upon, to tear off (comp. Ar. عَرَبَ to eat off), whose organic root אר־רב is also found in חָ־רַף, רַף &c.

אָרְבָּה (from אָרַב; only in *plur. constr.* אָרְבּוֹת) *f.* prop. noose, hence figuratively *plot*, Is. 25, 11: *and he causes his pride to sink together with the plots of his hands* (i. e. which his hands have formed). But *Kimchi* also adduces the signification *wrist*, Ar. إِرْب joint, from אָרַב I. to join to. *Jos. Kimchi* adopts for the present form the singular אֹרֶב, and the constr. pl. אָרְבּוֹת like גָּרְנוֹת from גֹּרֶן; but the singular is more probably אָרְבָּה.

אֲרֻבָּה (*pl.* ־בּוֹת, with *suff.* אֲרֻבֹּתֵיהֶם) *f.* prop. the latticed, enclosed, hence generally *window* e. g. of heaven, *floodgate*, from which the rain is said to flow down Gen. 7, 11; 8, 2; *dove-cote* Is. 60, 8; *chimney* or *hole for the smoke* Hos. 13, 3; all these senses from אָרַב I.

אֲרֻבּוֹת (from אָרַב; *court*) *n. p.* of a place in the tribe of Judah 1 Kings 4, 10, in the neighbourhood of שֹׂכֹה in the plain of Judah on the Philistine border. Comp. the proper names אֲרָב, אֶרֶב.

אַרְבַּע (abridged from אַרְבַּעַל; *giant-Baʿal* or *Baʿal-Hercules*) 1. *proper name* of the progenitor of the giants in Phenician and Babylonian mythology, also the founder of the oldest cities; hence — 2. *proper name* of the ancient city חֶבְרוֹן (comp. Num. 13, 23), the old Phenician קִרְיַת אַרְבַּע i. e. *city of Arbaʿal* Gen. 23, 2; Josh. 15, 54; 20, 7, on which account קִרְיַת הָאַרְבַּע might be used also (comp. קִרְיַת בַּעַל) Neh. 11, 25. — The stripping off of ־ַל or ־ֵל from בַּעַל or בֵּעַל exists in Phenician (comp. the proper name יְאוּבַעַל = יְאוּבַע *Ἰόβας*, Juba, i. e. Baʿal is loveliness, viz. יְאוּ = נָאוּ) and in Hebrew (comp. proper name אֶשְׁבַּעַל = אֶשְׁבַּע); and אַר as the first member of the compound is in any case to be regarded as the construct of אַר (= אֲרִי), since it appears as the name of a deity with אֲרִיאֵל (which see). See אַר.

אַרְבַּע (i. e. רְבַע with א prosthetic; *fem.* אַרְבָּעָה, *c.* אַרְבַּעַת, with *suff.* אַרְבַּעְתָּם; *pl.* taken as ten אַרְבָּעִים; *dual* expressing manifoldness אַרְבַּעְתַּיִם *fourfold;* other derivatives from רָבַע are רְבִיעִי, רֶבַע, רֹבַע) the cardinal number *four*, put *before* a noun in the plural Gen. 23, 16, Jer. 49, 36, or put *after* it Josh. 19, 7. Since the numbers from 3 to 10 are properly nouns of multitude, the fem. sing. was considered a collective, and stood accordingly even before masculine

nouns, both in the status constructus and as an adverb without the construct state. At a subsequent period the masculine was used as an adjective with a fem. noun, and the fem. with a masculine noun, GEN. 14, 9; JUDGES 9, 34. Seldom does the number stand alone, where the noun is to be supplied, PROV. 30, 24: *four* things. In the genitive placed after the noun it denotes in the enumeration of numbers: *fourth* ZECH. 7, 1. Joined to עָשָׂר *masc.*, עֶשְׂרֵה *fem.*, אַרְבָּעָה stands with the former GEN. 46, 22, אַרְבַּע with the latter 2 CHRON. 13, 21. The plural means *forty*, which is followed by the noun in the singular GEN. 5, 13; 7, 4, and which is often applied in Scripture as a round, symbolical number NUM. 14, 33 34; 32, 13; DEUT. 2, 7 and elsewhere, comp. MATTH. 4, 2. The Aegyptians, Arabians and Persians also take 40 for a round number (e. g. *tschil minâr* = 40 towers, spoken of the ruins of Persepolis). But in 1 KINGS 5, 6 אַרְבָּעִים stands for אַרְבַּעַת 2 CHR. 9, 25.

The stem רָבַע appears to be a primitive word for the number four; but neither has the connexion of it with a Mediterranean root nor its derivation from the Semitic been yet discovered. Various derivatives from אַרְבַּע may be seen under רָבַע. Hence the denumeral (verb derived from a numeral)

רָבַע *to make* or *be four-sided*, *four-cornered*, from which the *part. pass.* רָבוּעַ *m.*, רְבֻעָה *f.*, רְבֻעִים *pl. four-sided* or *cornered* Ex. 27, 1; 28, 16; 30, 2. Comp. the Ar. رَبَعَ to be foured, رَبَّعَ to form four. — *Puh.* רֻבַּע *to be fourfold; part.* מְרֻבָּע (*fem.* מְרֻבַּעַת, *plur.* מְרֻבָּעוֹת) *foursquare* 1 KINGS 7, 31, almost like רָבֻעַ.

אַרְבַּע (*f.*, אַרְבְּעָה *m.*) *Aram. four* DAN. 3, 25; 7, 2 3 6 17.

אָרַג (*fut.* יֶאֱרֹג, in the ulterior formation תַּאַרְגִי) *tr. to plait*, the hair in locks JUDGES 16, 13; *to weave*, of the spider Is. 59, 5, then *to weave* generally, hence אֹרֵג *a weaver* Ex. 28, 32; 35, 35, *fem.* אֹרְגָה 2 KINGS 23, 7; *plur. masc.* אֹרְגִים Is. 19, 9, מְנוֹר אוֹרְגִים (see מָנוֹר) 1 SAM. 17, 7; 2 SAM. 21, 19; 1 CHR. 20, 5 *a weaver's beam*, with which the shaft of a spear was usually compared. Derivatives אֶרֶג, אַרְגָּז and also, according to some, מוֹרַג from מארג.

The stem אָרַג is in Ar. أَرَجَ, only that it appears there in the signification "to weave cunning, to excite discord", Coptic ⲉⲣϫ, ⲱⲣϫ to shut up close together. The organic root is אָ־רַג, which is also found in שָׂ־רַג, modified חָ־רַךְ; with relation to the Mediterranean, *arcere*, *ἀράχ-νη*, Lat. *aranea* = aracnea (comp. *lumen* from lucmen) have been compared.

אֶרֶג *m.* 1. prop. *plait*, *texture*, יְתַד הָאֶ׳ *weaver's pin*, *reed*, JUDGES 16, 14; — 2. *shuttle*, prop. the weaving hither and thither, to this side and that side, JOB 7, 6.

אַרְגֹּב see אַרְגֹּב.

אַרְגֹּב 1. (רְגֹב with א prosthetic; *the very stony*, from רָגַב = רָגַם) *proper name* of a territory in Bashan on the other side of Jordan with 60 cities (חַוֹּת יָאִיר), over which עֹג reigned DEUT. 3, 4 13 14; 1 KINGS 4, 13. According to the Targum it is identical with the later province *Trachonitis* (טְרָכוֹנָא, *τραχωνῖτις* = the stony) — the name being merely a Greek translation of the Hebrew —, now called *Lega* (*Burckh.* I. 195), which suits the state of the ground well. But it may have also embraced at times *Gaulanitis* (Golan), *Auranitis* &c. The city and fortress *Ῥαγαβᾶ* beyond Jordan (רָגָב) in *Jos.* (Antiq. 13, 15, 5), the *κώμη Ἀργόβ*, 15 Roman miles west of Gerasa (Euseb. Onomast. under *Ἀργόβ*) and in Eusebius' time named *Ἐργαβά* (אַרְגָּב), the רָגָב of the Mishna and Talmud, are probably identical merely in derivation. — 2. (*heap*, *number*) *n. p.* of a man of distinction under Pekah 2 KINGS 15, 25.

אַרְגְּוָן *Hebr.* and *Aram. m.* equivalent to אַרְגָּמָן (which see), from which it originated, DAN. 5, 7 16 29; 2 CHR. 2, 6.

אַרְגָּז (אַרְגְּ with an old termination ־ָז) *m. chest, box*, only in 1 SAM. 6, 8 11 15, from אָרַג *to shut up*. On the final additions of sibilants see חַרְמֵ־שׁ, עַכְּבִ־ישׁ, חַלָּמִ־ישׁ &c.; for *arg-* comp. *arca*, ὀρκ-άνη (hedge), arx &c. אָרוֹן is formed agreeably to a similar view.

אַרְגָּמָן *m.* 1. *purple-muscle*, indigenous to the Phenician and Laconian coasts, πορφύρα, purpura, from which the red purple is prepared, distinguished from the muscle of the blue purple (תְּכֵלֶת). Elegant locks are compared to the form of the purple-muscle SONG OF SOL. 7, 6. — 2. Usually it appears only with relation to the colour of a material, as we have to understand in Ez. 27, 7 16 the purple-muscles brought from the Grecian coasts, beside תְּכֵלֶת; hence: *stuffs coloured with red purple*, which, fabricated by the Tyrians, were exported to all quarters Ex. 26, 1; 27, 16; 28, 6, fully with בֶּגֶד NUM. 4, 13 or בִּגְדֵי JUDGES 8, 26; generally it stands with כַּרְמִיל, שֵׁשׁ, נֹפֶךְ, בּוּץ, תְּכֵלֶת &c. as a precious cloth. In Aramaean arose out of this old Hebrew and Phenician form, אַרְגְּוָן, Syr. ܐܪܓܘܢ (with change of the מ into ו, comp. תְּמִיהָ, Aram. תְּוָה), which form passed over to the Arabs (أُرْجُوَان), Persians (ارغوان) and others. Hence every derivation leading up to אַרְגְּוָן (from אָרַג and ־וָן, from אֲרַם and ־גְּוָן, from אוֹר and גְּוָן or אָרַג and גְּוָן) should be rejected *a priori*, as also every derivation from a foreign language (Sanskrit *râgavat*, coloured, furnished with colour). As ־ָן is a usual noun-ending and א prosthetic appears elsewhere, the stem can only be רָגַם II. (which see) of the same meaning as רָקַם; comp. רִקְמָה and Arabic رُخَام variegated marble. See רָגַם II.

אָרַד (not used) *intr. to proceed from, be descended from*, a secondary form of יָרַד, as פ״י and פ״א frequently run into one another. Hence the proper names אֲרוֹד and

אַרְדְּ (i. e. אֶרֶד, equivalent to יֶרֶד *descent*, concrete *sprout*) *n. p. m.* GEN. 46, 21; NUM. 26, 40; *patronymic* אַרְדִּי NUM. 26, 40. The change into אַדָּר 1 CHR. 8, 3 appears to have arisen from confounding the last two similar letters.

אַרְדּוֹן (*descendant*, from אָרַד) *n. p. m.* 1 CHR. 2, 18.

אָרָה I. (not used) *intr.* equivalent to אָרָא I. *to be powerful, strong, courageous*; hence אֲרִי, אַרְיֵה, אֲרִיאֵל I. and perhaps also the noun אָר. The organic root אָ־ר־ה is also in Mediterranean.

אָרָה II. (not used) *intr.* equivalent to אָרָא II. *to burn, glow*, comp. אֹר (אוּר), הָרָא (in הַרְאֵל) and יָרָה (NUM. 21, 30), with a harder guttural חָרָה, Ar. أَرِيَ to glow, compared with أَرَّى to make hot, أَرَّ to kindle &c., and in Mediterranean *areo*, *ardeo*, *uro* &c. Hence אֲרִיאֵל 2.

אָרָה III. (poet.) *tr. to pluck, to pull*, in order to gather in, with the accusative SONG OF SOL. 5, 1; *to pluck off*, of the vinestock Ps. 80, 13; comp. Aethiop. ארי to pluck, ארר to reap, in Mediterranean *αἴρ-ειν*. The nouns אַרְוָה and אֻרְיָה, אֻרָה cannot, however, be derived from this word, since a connexion of the verb with *stall*, *hurdle*, *crib*, is not natural.

אָרָה IV. (not used) *tr. to knot, to plait, to fit together* &c. comp. Ar. أَرَى; hence אֻרְוָה, אֻרְיָה, אֲרֻוָה (אֻרָה) and אָרוֹן.

אֲרוּ (pronominal stem) *Aram. interj. see!* DAN. 7, 2 7 13. ־וּ is the old abridged plural form for ־ים, as in אֵלּוּ (which see), אֵלּוּ (see אֵלֶּה), and as in the Targ. אֲרוּם, which appears for אֲרוּ as a conjunction. Aramaean אַר is like the Hebrew אַל a pronominal stem of multifarious senses, of which also traces are found in אֲשֶׁ־ר and other words; and these stems are different only dia-

lectically; as the Coptic pronominal stem λⲁ is connected with ρο, єρ, and is also in use there as a pronominal stem.

אֲרוֹד (*posterity*, from אָרַד) *n. p. m.* Num. 26, 17; *Gentile* אֲרוֹדִי Gen. 46, 16.

אַרְוַד (רוּד with א prosthetic; *refuge* or *place of refugees*) 1. *n. p.* of the ninth son of Canaan, but only as a *Gentile* אַרְוָדִי Gen. 10, 18, i. e. the Phenician race of the Aradians on the mainland, and the state *Aradus* or *Antaradus*, now *Ruad* (رواد), sloping over against the island-state. The Jerusalem Targum, therefore, renders אַרְוָדִי by אַנְטַרוֹדִינָאֵי, to which Maratus, Mariamne, the roadstead Carnos &c. belonged; see אַרְפַּד. — 2) *proper name* of the Phenician island-state *Aradus* (Jer. Meg. ch. 1 אַר׳=רוֹדוּס), founded by Sidon through the instrumentality of refugees (Strabo 16, 2, 13), whose inhabitants were skilful seamen and valiant warriors Ez. 27, 8 11; 1 Chr. 1, 16. Aradus to the south of Carmel (Scylax peripl. 104), the island Aradus near Crete (Pliny h. n. 4, 20) and those in the Persian gulf (Strabo 16. p. 766. 784) were colonies of this tribe. In Arabic appear the forms رواد, ارواد, رُوَيْد; today the island is called *Ruad.* The stem is רוּד (which see, and where the Phenician forms are also to be found).

אֻרְוָה (=אֻרְיָה according to the Aramaean obscuration of the *o*-sound; *plur.* אֻרָוֹת=אֻרְיוֹת, only in *constr.* אֻרְוֹת, for which there is also אֻרְיוֹת) *fem.* prop. hedging, hurdlework, from אָרָה IV.; hence *manger*, *crib;* more definitely 1 Kings 5, 6; 2 Chr. 9, 25; 32, 28 *stall*, or more correctly *horse-stand*, each horse having his own crib and place; as also *praesepe* denotes stall. Aram. אֻרְיָא for אֵבוּס in the Targ. and for stall; *plur.* אֻרְוָן, *constr.* אֻרְוַת; Syr. ܐܘܪܘܐ, Ar. آري.

אֲרָוָה (only in the transposed form אֲוֵרָה) *fem. crib*, *trough*, 2 Chr. 32, 28: *and coves* (i. e. indentations or recesses) *to the cribs;* consequently = אֻרְוָה.

אָרוֹז see אָרַז.

אֲרֻכָה see אֲרֻכָה.

אֲרוּמָה (from רוּם; *height*) *n. p.* of a city in the territory of Sichem Judges 9, 41, and perhaps equivalent to רוּמָה (which see) or תְּרוּמָה (which see also).

אֲרוֹמִים K'tib, see אֱדֹם and אֲדֹמִי and אֲרַמִּי.

אָרוֹן (also אָרֹן, *constr.* אֲרוֹן) *fem.* (*m.* only in 2 Sam. 6, 6 seq. 2 Chr. 8, 11) *chest*, *box*, for keeping things in, hence 1. *mummy-case*, *sarcophagus*, Gen. 50, 26. The word is found in Coptic also; in the Jer. Targ. גְּלוּסְקוֹמָא γλωσσοκομεῖον. — 2. *money-chest* or trunk for money gathered into it 2 Kings 12, 10 11; comp. Talm. אַרְנְקָא money-chest. — 3. Most frequently: *the sacred ark* where the two tables of the law were kept Ex. 25, 14 15 &c., for which also sometimes occur אֲ׳ הָעֵדֻת Ex. 25, 22; אֲ׳ בְּרִית יי״ Deut. 10, 8; אֲ׳ הַבְּרִית Josh. 3, 6; אֲרוֹן יי״ 1 Sam. 5, 3; אֲ׳ אֱלֹהִים 2 Sam. 6, 2.

The Ar. إِرَان and أَرَان, explained by تَابُوت, Targ. אֲרוֹן, Syr. ܐܪܘܢܐ, are the same word, and that *n* is not radical is seen from the Talmudic אוּרְיָא money-chest, אֲרִיתָא fish-holder; we must therefore assume אָרָה IV. as the stem, in the same sense as for אֻרְוָה &c., hence אֲרוֹן is prop. *fitted into each other*, like *arca* from arcere *to enclose*, *to encompass.*

אֲרַוְנָה *n. p. m.* 2 Sam. 24, 20 seq., for which אֲוַרְנָה stands in 20, 16. See אֲרַנְיָה.

אָרַז (only *part. pass.* אָרֻז) *intrans.* *to be hard*, *firm*, *strong*, Ar. أَرَزَ to draw together, to be firm, عَرَزَ; it is therefore identical with אָרַץ, Ar. أَرَضَ in its fundamental signification. The organic root is אַ־רָז which is also found in אֶ־רֶץ, קָ־רַשׁ, חָ־רַז &c. Hence אֲרֻזִים Ez. 27, 24 *firmly turned*, *firmly bound*, spoken of the cords of thread (גִּנְזֵי בְרֹמִים), which the Tyrians bought up as raw material in order to use them in weaving; if אֲרֻזִים should not be taken there in the

sense of the cognate חֲרֻזִים (comp. אָמַץ and חָמַץ). Yet אֲרֻזִים may be taken with greater probability for a species of yarn, and so be explained as a noun, like חֲבָלִים, חֲבָשִׁים and גִּנְזֵי בְּרֹמִים. Derivatives, the proper name מְרוֹז and

אֶרֶז (*plur.* אֲרָזִים, *constr.* אַרְזֵי, with *suffix* אֲרָזָיו) *m. cedar*, so called from the firmness of its roots, whose tall (Is. 2, 13) and beautiful wood was used in temples 1 Kings 6, 9 &c., palaces 2 Sam. 7, 2, ships Ez. 27, 5, pillars Is. 44, 14, particularly in tables 1 Kings 6, 18; and was also employed as a figure on account of its tallness and beauty, Num. 24, 6; Ez. 17, 23; 31, 8; Ps. 80, 11. Derived from אָרַז this noun is found in all Semitic dialects, and in some is even applied to every slender and high tree. This is to be explained as in the case of אִילָן, which word also denoted originally a special tree.

אַרְזָה (from אֶרֶז) *fem. cedar-wainscoting*, *cedar-work;* Zeph. 2, 14: *he has loosened the wainscoting* (see עָרָה I.); comp. עֵצָה.

אֲרָזִים see אֶרֶז.

אָרַח 1. *intrans.* prop. to direct or turn towards a certain quarter, hence *to wander*, *to go*, with עִם Job 34, 8 *to walk with one; part.* אֹרֵחַ *a wayfarer*, *a guest* (prop. equivalent to סוֹבֵב one that turns himself, goes about) Judges 19, 17; 2 Sam. 12, 4; Jer. 14, 8; מְלוֹן אֹרְחִים 9, 1 *a lodge of wayfarers.* Derivatives אֹרַח, אֹרְחָה and the proper name אָרַח. — 2. (not used) *trans. to direct*, *to determine*, *to decree*, *appoint;* derivative אֲרֻחָה.

The fundamental signification of the stem א׳ to turn oneself, direct, is connected with that of אָרַךְ tendere, and the signification no. 2 is developed out of it. In Arabic أرخ is principally applied to the turning and direction of time, therefore أَرْخٌ, a section of time, a turn of time, تَارِيخ chronicle; the organic root, however, is אָ־רַח and is closely related to that in סָ־רַח, אָ־רַךְ, בָּ־רַח &c.

אָרַח (*wanderer* = אֹרֵחַ) *n. p. m.* Ezr. 2, 5; 1 Chr. 7, 39.

אֹרַח (with *suffix* אָרְחִי; *plur.* אֳרָחוֹת, *constr.* אָרְחוֹת, with *suffix* אָרְחֹתַי, but also retaining Cholem in the sing. אֹרְחֹתָם &c.) *fem.* prop. turning, direction, then 1. poet. *path*, *way*, literally Gen. 49, 17; Ps. 8, 9; 19, 6, or figuratively for *walk*, *manner of life* in all the senses of דֶּרֶךְ, e. g. א׳ רָע Ps. 119, 101; א׳ שֶׁקֶר 119, 104; א׳ חַיִּים Prov. 5, 6; א׳ מִשְׁפָּט Is. 26, 8 &c. — 2. *way*, *manner*, Gen. 18, 11 *the manner as of women* i. e. their fluxus menstruus; yet it may also be taken here in the signification no. 2 of אָרַח = חֹק i. e. *monthly.* — 3. comprehending the idea of time in אֹרַח as a noun: *course*, and then in the sense of *lot*, *fate*, *condition* Job 8, 13. — 4. poet.: *wayfarer*, as if for אִישׁ אֹרַח &c.; hence *Ibn Koreish:* ابنا السبيل (as קֶשֶׁת and other words are so used) Job 31, 32, and so likewise in the plur. אֳרָחוֹת 6, 19, so that it almost coincides with אֹרְחוֹת caravan.

אֹרַח (Targ. אוֹרַח; *plur.* אָרְחָן, *constr.* ־חָת, with *suffix* אֹרְחָתֵיהּ) *Aram. fem.* the same Dan. 4, 34; 5, 23. Elsewhere this word in Aramaean frequently occurs for the Hebrew דֶּרֶךְ.

אֹרְחָה (*plur.* ־חוֹת, prop. *part. fem.* as a noun) *fem.* prop. the wandering, more definitely: *company of travellers*, *caravan*, *troop* Gen. 37, 25; Is. 21, 13.

אֲרֻחָה (out of the *masc.* אָרֻחַ; from אָרַח 2; with *suff.* אֲרֻחָתוֹ) *fem. appointed*, *measured out*, *dimensum* (of food), hence like חֹק that which is allotted and set apart for nourishment, *supply of food*, *support* generally, Jer. 40, 5; א׳ תָּמִיד 2 Kings 25, 30, Jer. 52, 34 *a constant support;* specially *a dish* or *mess* Prov. 15, 17 i. e. a definite portion once for all.

אֲרִי (after the form טְלִי, לְבִי, from אָרָה I.; *plur.* אֲרָיוֹת, only for lions made from metal melted and gilded over by art אֲרָיִים 1 Kings 10, 20, comp. צְלָעִים 6, 34 doors of gates, distinguished from צְלָעוֹת ribs; yet אֲרָיוֹת also occurs in this meaning and for image-work in

the shape of lions, 1 Kings 7, 29 36; 10, 19; 2 Chr. 9, 18 19) *epicene, masc. a lion*, prop. the powerful, courageous, *ἄρει-ος*, Num. 24, 9, as a figure of the rulers of the people Ez. 22, 25; along with לָבִיא represented as a rending beast, sometimes fluctuating in form with אַרְיֵה 2 Sam. 23, 20; Lament. 3, 10. *The young lion* is called גּוּר אֲרָיוֹת Jer. 51, 38; כְּפִיר א׳ Judges 14, 5. — כָּאֲרִי Ps. 22, 17 may stand for כְּהָאֲרִי as in Is. 38, 13 and be brought into connexion with הִקִּיפוּנִי or סְבָבוּנִי, hence: (they surround me) *like a lion, in hands and feet;* but neither the versions nor the Masora have so understood it. See כָּאַר. — Only the Aramaean (Targ. אַרְיֵה, אַרְיָו, Syr. ܐܪܝܐ, comp. Hesych. *Ἀριώθ* [אַרְיוּת] *ἡ λέαινα ὑπὸ Σύρων*; Zab. *masc.* אַרְיָא, *fem.* אַרְיוּתָא) and Hebrew-Phenician dialects have preserved this word, from which, however, according to *Ibn Koreish* it has passed into the Berber (*arier*) and perhaps too into the Armenian (*arriudz*) dialects. See אָרָה.

אֲרִיאֵל (or defectively אֲרִאֵל) *masc.* 1. *hero* (from אָרָה I.) equivalent to אֶרְאֵל, אַרְאֵל, אַרְאִיל, only in 2 Sam. 23, 20 and 1 Chr. 11, 22, Targ. רַבְרְבָא, in which sense it may either be but a secondary form of those nouns, so that one has not to take אֵל־ for *God;* or it may be regarded as a compound of אֲרִי and אֵל and so translated *hero of God* i. e. great hero. More probably still אֲרִיאֵל in the above places may be explained as a Moabite proper name (*hero El*); as the Phenician אֲרִיבַעַל (*Arybas*) also appears as a proper name of a Sidonian prince; and so the passage should be rendered: *the two* (sons) *of ʾAriel in Moab*, as *Josephus* seems to have understood it. אֲרִיאֵל (like אֲרִיבַעַל in Sidon) being the name of the Moabite Hercules or Mars might very well become a proper name, especially since the land and metropolis of Moab (LXX on Is. 29, 1; Theodoret on Is. 15, 1; 29, 1) were called *ʾAriel* after this Moabite god, and the country about Areopolis (ʾAriel) *Ἀριηλῖτις*. — 2. (*Hero ʾEl*) *n. p. m.* Ezr. 8, 16, perhaps identical with אַרְאֵל in the proper name אַרְאֵלִי Gen. 46, 16, as elsewhere many names (comp. אַרְבֵּל) have arisen out of a very old name of deity. — 3. An epithet of Jerusalem Is. 29, 1 2 7, i. e. *the hero-city, the unconquerable*, Aq. and Symm. *λέων θεοῦ*; but the Targ., Saʿadia and almost all Jewish interpreters take it in signification 4 (which see), and considering the passage Is. 31, 9, where Jerusalem is celebrated as a sacred hearth of the everlasting fire, it is more advisable to choose this signification. — 4. *hearth, altar* (Targ. מַדְבְּחָא) Ez. 43, 15 16 K'ri, LXX *ἀριήλ*, where, however, the K'tib has more correctly אַרְאִיל (which see); according to the old interpreters also Is. 29, 1 2 7. But though the Talmud (see *Kimchi's* Lexicon under the word) and all the ancient expositors look upon it as a compound, it is still very doubtful whether it should be taken as compounded of אֲרִי and אֵל, and not rather as standing for אַרְאִיל, Arab. إِرَة focus. See הַרְאֵל. The sacred hearth at Jerusalem with the everlasting fire might well be termed אַרְאִיל or אֲרִיאֵל, and that again be used for Jerusalem generally.

אֲרִידַי (Persian) *n. p. m.* Esth. 9, 9, *Ἀριδαῖος*, arising perhaps from the Zend. *airja* (אֲרִי) and *dâo* (דַי) *giving what is worthy.* The abridgment of *dâo* into dai also exists in the proper name *Δαιφέρνης*. See

אֲרִידָתָא (Persian) *n. p. m.* Esth. 9, 8; formed from the Zend. *airja-data.* According to others from אֲרִי = *ahura* animating = Ormuzd, and *data*, or from *Hari-* (Vischnu-)*data.*

אַרְיֵה (ـֵה is equivalent to the termination ـָה, comp. עֶשְׂרֵה) 1. *epicene, masc.* identical with אֲרִי *lion*, 1 Kings 13, 24 &c., applied like the latter in manifold ways, without any distinction between them. — 2. (*lion* = *hero*) *n. p. m.* 2 Kings 15, 25; comp. שַׁחַץ, לַיִשׁ, עָתָן, לְבָאוֹת as proper names, the Phenician proper names אֲרִי (*Aris, Arin* Liv. 26,

49; Cic. pro Scauro 14, 18), אֲרִישְׁתֹּר = אֲרִיסְטַתְּרֵת (*Aristo* Liv. 34, 61; *Ἀρίστων* Diod. 3, 41), as well as the use of the Arabic أَسَد (lion), Pers. شير, Turk. ارسلان, and the names of the lion in western languages.

אַרְיֵה (*plur. def.* אַרְיָוָתָא) *Aram. epic. masc.* equivalent to Hebrew אַרְיֵה, Dan. 6, 8; 7, 4.

אריה see ארוה.

אַרְיוֹךְ (Assyr.) 1. *n. p.* of an Assyrian king of אֶלָּסָר Gen. 14, 1 9, according to Judith 1, 6 of a king of עֵילָם. — 2. *n. p.* of a captain of the royal guard at the court of Babylon Dan. 2, 14. It appears to be the Sanscrit arja *noble* and ak = ka as a suffix to adjectives, without the latter altering the meaning essentially; from *arja-ak* aryôk has been formed here, or the suffix is merely smoothed away into ךְ (comp. רַמָּךְ, גִּנְזַךְ, נִסְרֹךְ, בְּרַכַּךְ, מְרֹדַךְ, שַׁדְרַךְ, סָרַךְ, הַמְנִיךְ).

אֲרִיסַי (Persian) *n. p. m.* Esth. 9, 9.

אָרַךְ (*fut.* יֶאֱרַךְ, *plur.* יַאַרְכוּ) *intrans. to stretch, extend, prolong*, i. e. *to be long*, spoken of branches Ez. 31, 5; transferred to time, *to endure* 12, 22; Gen. 26, 8. Derivatives אֶרֶךְ, אָרֵךְ, אֹרֶךְ, אָרֹךְ, אֲרֻכָה.

Hif. הֶאֱרִיךְ (*fut.* יַאֲרִיךְ) *causative* of Kal, used in a great variety of ways: *to stretch out*, the tongue Is. 57, 4; *to make long, to lengthen*, days Deut. 22, 7; הֶאֱרִיךְ יָמִים Josh. 24, 31 &c. *to live long*, prop. to make the days long, generally *to last long*, applied to a reign Prov. 28, 2; with the omission of יָמִים Eccles. 7, 15; *to continue long* in the doing of evil 8, 12; *to extend, lengthen* Is. 54, 2; *to cause to stretch out*, i. e. to make long 1 Kings 8, 8; 2 Chron. 5, 9. Figuratively: *to abide, tarry* Num. 9, 19 22, Ar. أَرَك; *to put off, to delay*, e. g. אַף *anger* Prov. 19, 11; Is. 48, 9; נֶפֶשׁ *feeling* Job 6, 11.

The organic root in אָ־רַךְ is connected with that in אָ־רַח, עָ־רַךְ &c. With the stem comp. the Ar. أَرَك and the Aram. אֲרַךְ, Syr. ܐܪܟ &c.

אֲרַךְ *Aram.* equivalent to Hebr. אָרַךְ; whence אַרְכָה.

אָרַךְ (not used) *intr.* 1. *to be suited, adapted, prepared for*, Targ. אֲרַךְ, Ar. أَرِكَ in أَرَكَ. — 2. *tr. to make suitable, to restore, rectify, calm, heal*, Arab. أَرَّكَ, hence אֲרֻכָה, in which sense the root is also found in Mediterranean. The fundamental signification would thus proceed from "to set to rights, to prepare", and would be connected with אָרַח. But since רְפֻאָה and מָזוֹר proceed from the fundamental sense *to bind*, and אֲרֻכָה is spoken of the repairing of the breaches in walls (פֶּרֶץ, בֶּדֶק) = רָפָא, or of the restoration of the state, it seems more correct to find the original idea in *binding*, and so אָ־רַךְ is = אָרַג, Ar. أَرِي &c. See, however, אֲרֻכָה.

אֲרַךְ *Aram.* same as Hebr. אָרַךְ 1 *to be suited, adapted*, אֲרִיךְ (an extended form for אֲרַךְ) Ezr. 4, 14 with לְ.

אָרֵךְ *adj. m.*, אֲרֻכָּה *f. long* Job 11, 9; *enduring* 2 Sam. 3, 1.

אָרֹךְ (for which occurs in the absol. state אָרֹךְ, comp. קָטֹן and קָטָן; only in *constr.* אֶרֶךְ, like עֶשֶׁן Ex. 19, 18 from עָשָׁן, שֶׂכֶר Prov. 11, 18 from שָׂכָר) *adj. m. long:* hence the combinations אֶרֶךְ הָאֵבֶר Ez. 17, 3 *long of wings* i. e. long-winged; אֶרֶךְ אַפַּיִם Ex. 34, 6, Num. 14, 18, or אֶרֶךְ אַף Jer. 15, 15 *long in anger* i. e. patient (see אָרֹךְ); אֶרֶךְ רוּחַ Eccles. 7, 8 *enduring, patient.* But אֶרֶךְ may also be taken as a noun, which suits in part even better, or as the construct of אָרֹךְ.

אָרֹךְ see אָרֹךְ.

אֹרֶךְ *m.* 1. *length*, see אָרַךְ. — 2. *n. p.* of a city in the land of Shinʿar or the kingdom of Nimrod Gen. 10, 10 (LXX *Ὀρέχ* [אֶרֶךְ], Syr. ܐܘܪܟ Oroch) mentioned with בָּבֶל, אַכַּד and כַּלְנֵה, not belonging to Assyria, or Syria and Mesopotamia. According to the Jerusalem Targ. I. and II. (also Jerome and Ephrem) הֲדַס *Edessa*, whence the later Edessenes

are called ܐܘܪܗܝ; according to the Midrash (Ber. rab. ch. 37) it would be = חָרָן (which see). But both explanations leave the proper territory of Nimrod, and must therefore be decidedly rejected. According to the Talmud (Joma 10a) it is אוֹרִיכְוּת or אוֹרְכְוּת i. e. Ὀρχόη, south of Babylon in the neighbourhood of the Euphrates (Ptol. geogr. 5, 20, 7), from which city the race Ὀρχηνοί in south-western Babylonia (Ptol. l. l. 5, 19, 2; Strab. 16; Plin. h. n. 6, 30, 31) received their name (see אַרְכְּוִ); on the contrary the city Ἀράκκα, Aracha, Arecca on the Tigris (Ptol. l. l. 6, 3, 4; Amm. Marc. 23, 6, 26) on the border of Susiana and Babylonia is constantly called אֲרִיכָא in the Talmud, and cannot be meant here, since it lies near Susiana. בַּשְׁכַּר put by the Talmud (l. c.) for אַכַּד is to be looked for in the vicinity of אוֹרְכְוּת, *Orchoë*. On the ruins of אֶרֶךְ see the Journal of the German Oriental Society IX, 332; X, 726. — 3. *n. p.* of a city on the border of Ephraim, between לוּז and עֲטָרוֹת; but it appears not to have belonged to the Israelites. Hence the *gentile* אַרְכִּי Josh. 16, 2, 2 Sam. 15, 32, in the second of which passages the LXX translate הָאַרְכִּי by ὁ ἀρχιεταῖρος Δαυίδ = ὁ Ἀρχὶ ἑταῖρος Δ., and therefore they read הָאַרְכִּי רֵעֶה דָוִד.

אֹרֶךְ (with *suff.* אָרְכּוֹ) *m. length* Gen. 6, 15; Ex. 26, 2; but for the most part metaphorically e. g. אֹ׳ יָמִים Ps. 21, 5, Job 12, 12 *length of life*, *great age;* אֹ׳ אַפַּיִם Prov. 25, 15 *patience*. See אֶרֶךְ 2. On another אֹרֶךְ see אֶרֶךְ 2.

אַרְכָא (or ־כָה) *Aram. f.* Dan. 4, 24 *continuance*, *duration* (Pseudo-Saʿad.), *tarrying* (Rashi); *a longer season* 7, 12. From אֲרַךְ = Hebr. אָרַךְ.

אַרְכֻבָא (with *suff.* אַרְכֻּבָתֵהּ) *Aram. f.* prop. *commissura genu*, then *knee* Dan. 5, 6, from רְכַב (comp. רָכַב in the Mishna) *to bind*, Ar. رُكْبَة *elbow*, as also אַמָּה and אַצִּיל originate in a similar view.

אֲרֻכָה (twice אֲרוּכָה) *f. healing* (cognate in sense with רְפָאָה). אֲ׳ צְמִחָה Is. 58, 8 or אֲ׳ עָלְתָה Jer. 8, 22 *healing arises*, hence הֶעֱלָה אֲ׳ 30, 17; 33, 6 *to heal*, which is applied like רָפָא to the restoration of a state, the repairing of walls Neh. 4, 1, or generally to restoration 2 Chr. 24, 13. Comp. the Ar. أَرِيكَة and the stem אָרַךְ above. Since the healing of a wound consists in *the laying on of a plaster*, in *the scar* that rises above the wound (comp. תְּעָלָה, גֵּהָה), it has been translated *plaster*, *scar*, but without the necessity of assuming another fundamental signification for the verb.

אַרְכָה *Aram.* see אַרְכָא.

אַרְכּוֹ *Aram. n. p.* of the city Ὀρχόη, the old Hebrew אֶרֶךְ (which see), in Syriac ܐܘܪܗܝ, Talm. אוֹרְכְוּת i. e. אָרְכוּת. Hence the *gentile* אַרְכְּוָי, *pl.* אַרְכְּוָיֵא Ezr. 4, 9 *the inhabitants of Orchoë*, i. e. the Chaldean race of the Ὀρχηνοί (see אֶרֶךְ), who are named as colonists along with Persians, Susianians, Elymaeans &c.

אַרְכְּוָי see אַרְכּוֹ.

אַרְכִּי see אֶרֶךְ.

אָרַם (not used) *intr.* equivalent to רָם (which see), רָם (רָמַם I.), רָמָה II., רָאַם I. 1. *to be high*, Arab. وَرَمَ to be high, to rise up; hence the proper name אֲרָם (which see), gent. אֲרַמִּי and אֲרָמִי. From the cognate stem עָרַם of the same meaning comes עַרְמוֹן (see עָרַם III.). — 2. *to be strong*, *firm*, spoken of a building, prop. to be large and high, whence אַרְמוֹן and the proper name אַרְמֹנִי.

אֲרָם (*constr.* אֲרַם; *high region*, *height*, *mountain-land*) 1. *n. p.* of the land lying between Phenicia and the Euphrates, *Aramaea*, and then — 2. of the Semite race dwelling there about the Lebanon mountains 1 Kings 8, 5; 15, 18; 22, 3 31 &c., whose chief city is Damascus, for which reason their district is sometimes called אֲ׳ דַּמֶּשֶׂק 2 Sam. 8, 5; 1 Chr. 18, 5; these inhabitants are called especially *Aramaeans* 2 Kings 8, 28. But this race spread even to מַעֲכָה (which see) 1 Chr. 19, 6, גְּשׁוּר 2 Sam. 15, 8, which bordered on the land east of Jor-

dan Deut. 3, 14; Josh. 12, 5; 13, 11 13. Westward of the Damascene Aram they spread to בֵּית רְחוֹב (which see) 2 Sam. 10, 6 or רְחוֹב (which see); north-west to אָוֶן (אֹן) Baalbek, בֵּית עֶדֶן (*Παράδεισος* in Laodicea) Am. 1, 5; north-east from Damascus to צוֹבָה (which see) Ps. 60, 2; 1 Chr. 18, 5; 1 Sam. 14, 47, and also on the other side of the Euphrates, between it and the Tigris, to Mesopotamia, called פַּדַּן אֲרָם Gen. 25, 20; 28, 2, פַּדָּן Gen. 48, 7, שְׂדֵה אֲרָם Hos. 12, 13, אֲרַם נַהֲרַיִם Gen. 24, 10 &c. Like the name כְּנַעַן (which see) this too gradually acquired an extended meaning, since at first it merely denoted the inhabitants of the high region. At the time of the *Peshito* Mesopotamia was regarded as the proper Aramaean-land, and therefore it retains for it א׳, while it calls the remainder of the region, which was inhabited more by Romanised Aramaeans, אֱדוֹם (2 Sam. 8, 5 &c.). In the present Hebrew text אֲרָם already occurs for אֱדוֹם 2 Sam. 8, 13; Ps. 60, 2; 2 Chr. 20, 2; and vice versa we must read אֲרָם for אֱדוֹם in 1 Chr. 18, 11, comp. 2 Sam. 8, 12. This name א׳, which is applied sometimes to the race (Syrians, Aramaeans), sometimes to the land, sometimes in the singular (2 Sam. 10, 14 15), sometimes in the plural (10, 17 18), is given by the Scripture to the founder of a race, who is the son of שֵׁם Gen. 10, 22: but like all the names there it must be taken as ethnological rather than personal. — 3. *n. p.* of a grandson of Nahor Gen. 22, 21. — 4. *n. p.* of an Asherite 1 Chr. 7, 34.

אַרְמוֹן (*constr. pl.* אַרְמְנוֹת, where *o* disappears; with *suff.* אַרְמְנֹתָיו) *m. palace, fortress, citadel,* Is. 25, 2; Jer. 17, 27; Am. 1, 4 &c., usually comprehending many buildings, and therefore used with בֵּית 1 Kings 16, 18; 2 Kings 15, 25, where א׳ is the general word. The Targum has translated incorrectly אַדְרוֹן *hall.* Figuratively applied to the temple of God Jer. 30, 18. — It is formed from אָרַם with וֹן-, and the Arab. وَرَمَ to be high, is identical with the Hebrew אָרַם. Since أَرَمَ *to bind firmly together* is connected with the Hebrew אָלַם, so אַלְמוֹן (*c. pl.* אַלְמְנוֹת) is only a secondary form, a frequent interchange of ר and ל taking place in these very stems. See also הָרַם and הַרְמוֹן.

אֲרַמִּי (*pl.* אֲרַמִּים, once with the article הָאֲר׳ = הָרַמִּים 2 Chr. 22, 5) *gent.* (from אֲרָם) *m.,* אֲרַמִּיָּה *f. Aramaean,* male and female, either a western i. e. a Syrian 2 Kings 5, 20 or eastern i. e. a Mesopotamian Gen. 25, 20. The district may have been extended, as *Arim, Erem, Irem, Orem* in the classics are the names of different tribes all of whom belonged to the Aramaeans.

אֲרָמִי (secondary form for אֲרַמִּי) *gent. m.,* אֲרָמִית *f. Aramaean,* but in the *fem.* as an *adverb, in Aramaean,* in the Aramaean language Dan. 2, 4; Ezr. 4, 7. Owing to the Syro-Phenician pronunciation, אֲרוֹמִי, *pl.* אֲרוֹמִים, stands for it in 2 Kings 16, 6 K'tib.

אֲרַמִּיָּה 1 Chr. 7, 14 see אֲרַמִּי.

אֲרַמִּים 2 Kings 8, 29 see אֲרַמִּי.

אַרְמֹנִי (*palace-born,* Palatinus, from אַרְמוֹן) *n. p. m.* 2 Sam. 21, 8. Comp. *Tiberius* born at the Tiber &c.

אָרַן (not used) 1. *to be slender,* spoken of the chamois, Ar. أَرَنَ, Syr. ܐܪܢ. — 2. *to be thin,* of a tall-growing tree. The fundamental signification of this stem may be *to stretch, extend,* Arab. رَنَّ to stretch the ears, and the organic root אָ-רַן, which may also be found in תָּ-רַן. More suitable, however, is the root אָ-רַן with the signification of רַן (רוּן which see) *to be firm, hard,* comp. Ar. رَهَنَ to be lasting, firm, رَانَ to make fast, رُون hardness. Hence אֹרֶן, the proper names אֲרָן, אֲרַנְיָה, אֲרַוְנָה, אֹרְנָה, אֲרַוְנָה. The same root may also be assumed in תֹּרֶן, תָּרְנָה.

אֹרֶן (or אָרוֹן) see אֲרַוְנָה, אֲרַנְיָה.

אֹרֶן see אֲרָן.

אֹרֶן *m.* 1. prop. beam, pole (comp. תֹּרֶן) i. e. a firm and hard tree, cognate with אֶרֶז Is. 44, 14. Thus it is explained according to the Mishna, sometimes *cedar*, sometimes *pine* (Tanchûm Jerushalmi); it is also used there for the *mast* of a ship (אֹרֶן שֶׁל סְפִינָה), as תֹּרֶן (Aram. תּוּרְנִי) means *pine* and *mast.* The stem is אָרַן (which see) = תָּרַן (which see), comp. אָרַז and תָּרַז. — 2. (*strength, power*) *n. p. m.* 1 Chr. 2, 25. See אֲרָנָן.

אֲרָן (*power, strength*) *n. p.* of a Horite Gen. 36, 28; of the same signification as the proper name אֹרֶן (which see).

אַרְנֶבֶת *epicene f. a hare*, an unclean animal, Lev. 11, 6; Deut. 14, 7, Ar. أَرْنَب, Syr. ܐܪܢܒܐ, prop. *runner*, *rambler*, from רָנַב (which *Ibn G'anâch* has assumed as the stem). But it may be derived also from אָנַב (אַרְנֶבֶת from אֲנֶבֶת) *to go along quickly*, *to run along*, *to hasten*, (perhaps = אָנַף assumed for the root of אֲנָפָה, but comp. the Ar. أَنَقَ to accelerate, هَنَّقَ to hasten &c.), which makes no change in the fundamental signification.

אֹרְנָה (אוֹ־) *n. p. m.* 2 Sam. 24, 16 K'tib, LXX Ὀρνά, which might be a feminine form of אֹרֶן; but the usual reading is אֲרַוְנָה.

אַרְנוֹן (from רָנַן: *rushing stream*) 1. *n. p.* of a river and then of a valley (נַחַל), the boundary between the territory of Belka (i. e. the territory from *Arnon* to *Jabbok* Judges 11, 13) and Karrak, formerly the southern limit of Trans-jordanic Palestine towards Moab (Numb. 21, 13 26). Rising in the Arabian mountains (*Jos.* Ant. 4, 5, 1) it runs into the Dead Sea. It is now called موجب *Mug̃ab*. בָּמוֹת אַ' Numb. 21, 28 are the rocky series of hills along its banks as far as עָר, on which a town was built, also called בָּמוֹת בַּעַל Josh. 13, 17; perhaps in the above passage of Numb. בַּעֲלֵי בָּמוֹת is to be taken as equivalent to בָּמוֹת בַּעַל. — 2. *n. p.* of the Arnon-district, *Arnona* in the Onomasticon; parallel to מוֹאָב Numb. 21, 28; if בַּעֲלֵי בָּמוֹת be taken as the name of a town, parallel עָר.

אֲרַנְיָה (*Jah is strong*) *n. p.* of a Jebusite 2 Sam. 24, 18 K'tib, for which also אֲרַוְנְיָה (from אָרוֹן, אָרֹן = אֹרֶן) was written according to the Phenician pronunciation; which was then changed into אֲרַוְנָה (= אֲרַוְנְיָה) 2 Sam. 24, 20 &c., and then again by wiping out the יָה into אֲוַרְנָה 24, 16 K'tib.

אֲרַוְנְיָה see אֲרַנְיָה.

אַרְנָן (formed from אֹרֶן: *strong*) *n. p. m.* 1 Chr. 3, 21.

אָרְנָן (from אֹרֶן with the termination ־ָן: *strong one, hero*) *n. p.* of a Jebusite 1 Chr. 21, 15. Elsewhere אֲרַוְנָה stands for it.

אָרַע (not used) *intr. to flee hastily*, equivalent to חָרַע (which see) and cognate with עָרַק (which see also); Ar. هَرَعَ the same. Hence the proper name תַּאְרֵעַ = תַּחְרֵעַ (which see).

אֲרַע *Aram.* equivalent to Hebrew אֶרֶץ (which see).

אֲרַע (*def.* אַרְעָא) *Aram. f.* equivalent to the Hebrew אֶרֶץ *earth*, Dan. 2, 35; 3, 31 &c., by changing ץ into ע which is frequent in Aramaean. See the verb אָרַע.

אֲרַע *Aram. adj. m.*, אַרְעָא *f. low*, *deep*, with מִן Dan. 2, 39 *lower than*. The K'ri reads there אֲרַע for the K'tib אַרְעָא, because מַלְכוּ is compared with a person. In the Targ. it signifies *below*, *at the last*, e. g. מִלְאַרַע = מִלְּרַע, לְאַרַע = לְרַע, literally *from below* i. e. accented on the final syllable, ὀξύτονον, a grammatical term in Hebrew.

אַרְעִי (*constr.* אַרְעִית) *Aram. f. the bottom* (of a pit) Dan. 6, 25.

אָרַף (not used) *intr. to stretch*, *extend*, or to be stretched, extended, Ar. وَرَفَ, hence אֶרֶף *tract*, *extent of land*, in אַרְפַּכְשַׁד. More probably, however, the stem אָ' is identical with אָרַב I.;

comp. Ar. أَرَفَ to knot (cognate أَرَمَ), غَرَفَ (whence غُرْفَة plaited hair, cord), أَرِبَ in أُرْبَة knots &c. The transition to border is the same as in גָּבַל. For the root comp. רָפָא &c.

אַרְפָּ֑ךְ *m.* see אַרְפַּכְשַׁד.

אַרְפַּד (from רָפַד with א prosthetic, *belonging to the couch*, from רְפַד; Syr. ܪܦܕ *couch*) *n. p.* of a Syrian city in the vicinity of חֲמָת 2 Kings 18, 34; 19, 13; Is. 10, 9; 36, 19; 37, 13; Jer. 49, 23. In the Geographical Lexicon of Marâsid (ed. Juynbol I. 47), a hamlet أرفاد (Arfâd) north of Haleb is noticed. More probably, however, א' is only a dialectic variation of אַרְוַד, which stands already in the ethnographical table Gen. 10, 18 beside חֲמָת; and the Hamathaean territory actually bordered on that of the Aradians. It was probably the name of the metropolis of the Aradians on the mainland, and also the name of the independent mainland state.

אַרְפַּכְשַׁד 1. *proper name* of a son of Shem, then — 2. of a Semitic race Gen. 10, 22 24; 11, 10-13, that should be looked for on the east side of the Tigris beside עֵילָם and אַשּׁוּר. — Jewish tradition (*Jos.* Ant. 1, 6, 4; Judith 1, 1) as well as the fathers (Eusebius, Jerome &c.) and most ancient and modern interpreters understand by *ʾArpachshad* a tribe of the Chaldeans, especially that which inhabited Ἀῤῥαπαχῖτις (Ptol. geogr. 6, 1, 2), a district of northern Assyria, bordering eastward on Media, northward on Armenia. It has been thought that the word is compounded of אֶרֶף (אַרְף), Ar. أُرْفَة, and כֶּשֶׂד = כַּשְׂדּ i. e. *Chaldean-province*. But from its bordering upon Aryan lands and from other difficulties attending this derivation it is probable that it arose out of *Aryapakshata* i. e. *that lying at the side of Arya.*

אָרַץ (not used) *intr. to be hard, firm, dense*, Aram. אֲרַע, in opposition to *fluid;* hence אֶרֶץ firm land in antithesis to מַיִם. With א' is to be compared אָרַז to be firm, Ar. أَرَزَ, عَرَزَ to be hard, عَرُتَ to be hard, firm, &c. The organic root is אָרַץ. Derivatives אֶרֶץ and the proper name אַרְצָא.

אֶרֶץ (with the article הָאָרֶץ, with *a* of motion אַרְצָה, but which is equivalent to אֶרֶץ Job. 34, 13; 37, 12; Is. 8, 23; *pl.* אֲרָצוֹת) *f.* (*masc.* only in Gen. 13, 6; Is. 9, 18; 18, 2; 26, 18; 66, 8) *earth*, as firm land i. e. a dense firm mass, in opposition to the water Gen. 1, 10 28 &c., as in other languages also the appellation for earth originates in the idea of firm and hard; comp. the Sanskrit *dharâ* (earth) prop. firm land, from *dhri* to hold fast. In the very frequent use of this word it denotes: a) *the earth* in opposition to *the heaven*, hence the inhabited world near to us Gen. 1, 24, with שָׁמַיִם, *the universe* Gen. 2, 4; 14, 19 22; Ps. 69, 35, consequently including the sea; אֶרֶץ חַיִּים *land of life* means *this world* where we live Is. 38, 11; 53, 8; Ps. 27, 13; 52, 7; 116, 9; 142, 6; Job 28, 13, in opposition to שְׁאוֹל, קֶבֶר. Also *world* generally Ps. 2, 2, so far as our earth is understood by it. b) *earth* as an element, a material, לָא' Ps. 12, 7 *with respect to the earthy part.* c) *the ground*, hence the phrase הִשְׁתַּחֲוָה אַרְצָה Gen. 33, 3; 37, 10. In this sense אֶרֶץ occurs once, Job 12, 8, for רֶמֶשׂ הָא', antithetic parallel דְּגֵי הַיָּם. With this signification the Aramaean adjective אֲרַע and the noun אַרְעִי (which see) are associated; and in Ar. the denomin. أَرْض is derived from the same. d) *piece of land* Gen. 23, 15; *field* Ex. 23, 10, hence like *ager;* where the name of a city or mountain follows, the district belonging to it Josh. 8, 1. e) *land, territory* of a people Gen. 21, 32; Josh. 13, 25 &c., consequently *fatherland* Gen. 24, 4; *land of habitation* Deut. 19, 2; אֶ' אֲבוֹת Gen. 31, 3 *the land of the fathers*, i. e. where they have already dwelt. אֶרֶץ or הָא' is frequently used of Palestine, Ps. 37, 9 11 22 29;

Joel 1, 2; but also of Egypt Ex. 1, 7 10; 3, 8. In this sense אֲרָצוֹת frequently means *lands* Gen. 26, 3, or also *provinces* 1 Chr. 13, 2; הָאֲרָצוֹת is spoken of heathen lands 2 Chr. 13, 9; 17, 10.

To the word אֶ׳ correspond the Ar. أَرْض, Targ. אֲרַע, Syr. ܐܪܥܐ (ץ changed into ע, or into ק, as is sometimes the case in Aramaean, hence) also Aram. אַרְקָא (which see). The stem is אָרַץ (which see), though in usage אֶ׳ may be looked upon as primitive. The Armenian *ard* field, Gothic *airtha*, Anglo-Saxon *ëord*, German *erde*, Greek *ἔραζε* (humum) &c. may proceed in part from a like stem.

אַרְצָא (*firmness*, prop. firm, strong, viz. Jah is, softened from אַרְצָאִי, as אָ־ is often made out of אִי־) *n. p. m.* 1 Kings 16, 9.

אֲרַק (from אֲרַע, ע passing into ק; *def.* אַרְקָא) *Aram. f. earth*, Jer. 10, 11. An explanation of this word is already attempted in the Midrash rab. ch. 13.

אָרַר (1st person אָרוֹתִי; *part.* אֹרֵר; *imper.* אֹר, before Makkeph אָרָה־, *plur.* אֹרוּ; *fut.* יָאֹר) *tr. to curse*, *to devote to destruction*, Gen. 27, 29; Num. 24, 9. אָרוּר in particular is very frequent as a formula of cursing (the opposite is בָּרוּךְ) Gen. 3, 14 &c. אֹרְרֵי־יוֹם Job 3, 8 *cursers of the day*, *magicians;* וְאָרוֹתִי Mal. 2, 2 *and I will turn into a curse;* אֹרוּ and אוֹרוּ Judges 5, 23 used as אָרוּר in a formula of cursing and strengthened by the infin. absolute. See however מְאֵרָה.

Nif. נֵאַר (out of נִאַר, as נִצַּת, נִחַל Ez. 25, 3; נִחַר, נִחַת Mal. 2, 5; *part. pl.* נֵאָרִים) *to be cursed* Mal. 3, 9, with בְּ of the thing wherewith.

Pih. אֵרַר (3 *perf.* with *suff.* אֵרְרָהּ) *to curse much*, Gen. 5, 29; *to bring a curse*, spoken of the curse-bringing water Num. chap. 5, where מְאָרְרִים is in alliteration with מָרִים.

Hof. הוּאַר *to be cursed*, Num. 22, 6.

The stem is אַר, Ar. فَرَّ with the fundamental signification "to reject, to push aside, to abhor"; the organic root may therefore be also in נָ־אַר (which see), Ar. نَارَ from نَارَ, and consequently identical with نَكَرَ. The א in אַר, which is in Arabic ف and in farther developments ك, has also in Hebrew arisen from the harder guttural sound, and so the root in חָ־רָא to separate, to sever, whence חֶרְאָ and חֶרְיוֹן (which see), Aram. חֲ־רָא to wipe away, for which the Ar. هَرَّ stands, is identical with ours.

אֲרָרַט (pause אֲרָרָט; by way of explanation the Armenian ararats *creation* and the Zend. ârjavarta *holy land* have been compared) 1. *n. p.* of the highest mountain-cone in the high district of Armenia, twelve miles south west of Erivan Gen. 8, 4; hence all the high mountains on the plateau of the Araxes valley are called הָרֵי אֲרָרַט (Gen. 8, 4). It is especially the present *Aghri Dagh* or the great Ararat (Pers. *Kuhi Nuch* i. e. Noah's mountain, in the classics ὁ Ἄβος, Armen. *massis*) and *Kutshuk Dagh* or little Ararat. — 2. *n. p.* of the Armenian high land where the Ararat mountains were situated, consequently of that part of Armenia which is situate between the Araxes and lakes Van and Urmia; fully אֶרֶץ אֲרָרַט 2 Kings 19, 37; Is. 37, 38. — 3. *n. p.* of all Armenia, divided into many kingdoms. Hence מַמְלְכוֹת אֲרָרַט Jer. 51, 27, adduced together with מִנִּי (which see) and אַשְׁכְּנַז (which see), if indeed the plural itself be not used in relation to these. The Targ., Syr. and Ar. have קַרְדּוּ, קַרְדּוּן, قَرْدو i. e. the Gordish or Kurdish mountains, which rests, however, upon another tradition.

אֲרָרִי 2 Sam. 23, 33 stands for הֲרָרִי (which see) 1 Chron. 11, 35. The latter is the more correct.

אָרַשׁ (not used) *tr. to seek after* something, *to long after*, *to desire;* hence אֲרֶשֶׁת. The stem אָ׳ is connected with the Ar. وَرِشَ to desire, غَرِضَ to be seized with

a longing for; but the organic root אַ־רַשׁ is also in דָּ־רַשׁ, where the fundamental signification *to press into something* is easily recognised.

אָרַשׁ (Kal not used) prop. to take, seize, then: *to take* something *for oneself*, *to take possession of; to buy.*

Pih. אֵרַשׂ with אִשָּׁה *to take a wife to oneself* (cognate in sense with נָשָׂא) Deut. 20, 7; 28, 30; or with the omission of אִשָּׁה 2 Sam. 3, 14; Hos. 2, 21 22, prop. to take possession of, *to espouse.*

Puh. אֹרַשׂ (*part.* מְאֹרָשָׂה for 'מְא) *to be betrothed*, of a maiden Ex. 22, 15; Deut. chap. 22. The stem 'אָ, Ar. عرس (hence عرس spouse, عروس bride, bridegroom), Aram. אֲרַס (comp. أريس to farm, أريس farmer, of a garden, of land, Talm. אֲרִיס, Sam. אֲרִיס farm), is closely connected with יָרַשׁ (which see), Ar. وَرِث; the organic root, therefore, is אַ־רַשׁ.

אֲרֶשֶׁת *f. wish, desire, longing*, Ps. 21, 3, parallel with תַּאֲוַת לֵב; from אָרַשׁ. *Sentence* (Kimchi) or *detailed statement* (Targ. and Parchôn) are conjectural.

אַרְתַּחְשַׁשְׁתָּא (also ־תְּא Ezr. 4, 8 11 23; ־סְתָּא 7, 7; Persian) *n. p.* of the Persian king *Artaxerxes*, a name borne by Pseudo-Smerdis and Artaxerxes Longimanus, Ezr. 4, 7 8 11 23; 7, 1 7 11 12 21; 8, 1; Ezr. apocr. 8, 1; Neh. 2, 1; 5, 14; 13, 6. The orthography appears to be similar to that found on an inscription of Nakshi-Rustum and on several Pehlvi-medals, *Artha-Shetr* i. e. Arta-chshatar (אַרְתַּחְשָׁתָר) *mighty king* (the first part of the word is found in Arta-banus, -phernus, -bazus, comp. Hesych. Ἀρταῖοι, οἱ ἥρωες, παρὰ Πέρσαις; the last is the Zend. *khshetro* or *shetrao* king: hence the Hebrew form arose out of אַרְתַּחְשַׁרְתָּא), from which latter orthography the modern Persian اردشير *Ardeshir* is formed. But another derivation, viz. from *Arta-K'hasadeh* i. e. *son of the great king*, may be adopted for the sake of the Hebrew mode of writing the word. Several other etymologies have been attempted, which are not so satisfactory.

אשׁ I. the stem of אִישׁ (out of אִשׁ), אֵשֶׁת ,אִשָּׁה and of the denom. הִתְאֹשֵׁשׁ see אָשַׁשׁ I.

אשׁ II. the stem of אֵשׁ (which see), אִשָּׁה ,אִשֶּׁה, see אָשַׁשׁ II.

אשׁ III. stem of אֲשִׁישָׁה ,אָשִׁישׁ, see אָשַׁשׁ III.

אֶשׁ (only *constr.* in the compound proper names אֶשְׁבַּעַל ,אֶשְׁבָּעַל ,אַשְׁחוּר) *m. a man.* See these proper names and אִישׁ.

אֵשׁ 1. (from אָשַׁשׁ II., with *suff.* אִשִּׁי, אֶשְׁכֶם dropping the dagesh) *f.* (like אוֹר ,נֹגַהּ ,שֶׁמֶשׁ with a few exceptions; *masc.* only in Jer. 48, 45; Ps. 104, 4; Job. 20, 26) *fire* as an element, in the largest use Gen. 19, 24; 22, 6 &c.; connected with לַפִּיד 15, 17, לַבָּה Ex. 3, 2, עַמּוּד 13, 21, גַּחַל Lev. 16, 12, מִכְוָה 13, 24, תַּנּוּר Ps. 21, 10 &c.; שָׂרַף בָּאֵשׁ or נָתַן אֵשׁ בּ ,שִׁלַּח ,הִצִּית &c. means *to burn with fire.* Among the manifold applications of the word the following are to be observed: a) אֵשׁ יי Num. 11, 1 3, 1 Kings 18, 38, אֵשׁ מִן־הַשָּׁמַיִם 2 Kings 1, 10, אֵ' אֱלֹהִים 1, 12, Job 1, 16, אֵ' מֵאֵת יי Gen. 19, 24, more rarely אֵשׁ alone, *lightning*, because God was supposed to dwell in fire and to send lightning out of it Ex. 3, 2; 19, 19; 24, 17; Deut. 4, 15; 5, 4, just as the fire to consume sacrifices Num. 16, 35 and to destroy sinners Lev. 10, 2 proceeds from Him, for which reason one durst not approach Him with unholy fire (אֵשׁ זָרָה) Lev. 10, 1; Num. 3, 4; 17, 2; 26, 61. אַבְנֵי אֵשׁ Ez. 28, 14 16 are *fiery stones* thrown about as if from the (fire-vomiting) הַר אֱלֹהִים. b) אֵשׁ as an element of destruction Job 15, 34; 20, 26; hence the expression *to come into fire and water* Ps. 66, 12, i. e. into extreme danger; or also as an element of purification Mal. 3, 2. c) *flame* of wrath, in connexion with אַף Deut. 32, 22; Jer. 15, 14, and applied generally to violent feeling Jer. 20, 9; Ps. 39, 4. d) *war-fire*, *war-flame*

Is. 10, 16; 26, 11. e) *heat of the sun* Joel 1, 19 20. f) *shining, glitter* Nah. 2, 4 and perhaps also 2 Kings 2, 11; 6, 17. Derivatives אִשֶּׁה, אִשָּׁה. — אֵשׁ דָּת see אֵשְׁדָּת. — 2. The ground-form of אִישׁ (which see) *man*, only in Ez. 8, 2 LXX ὁμ. ἀνδρός = אָדָם 1, 26, from אָשַׁשׁ I. (which see). This form is still preserved in Phenician, e. g. אִשׁ כִּתִּי (Athen. 2) Κιτιεύς, אִשׁ שְׂסִיחַת (Mel. 3 and 4) a man of Sicca in Numidia.

אֵשׁ (*def.* אֶשָּׁא) *Aram. fem. fire*, Dan. 7, 11 = Hebrew אֵשׁ. A feminine form אֶשָּׁא (def. אֶשְׁתָּא, ܐܶܫܬܳܐ) is also Aramaean.

אֵשׁ I. (an abridged construct form of אִישׁ in the proper names אֶשְׁבַּעַל, אֶשְׁבָּן and as a basis for אֶשְׁוֹן) *masc. man.*

אֵשׁ II. an original form for the compound אֵשֶׁ־ר, only in Numb. 21, 30 in an old poem, according to the Masoretic orthography; but the LXX read אֵשׁ; Phenician אִשׁ = אֲשֶׁר (Mass. 5, 13 &c.), אִשׁ נָדַר (Melit. 1). See also 2 Sam. 21, 19 compared with 1 Chr. 11, 23.

אִשׁ (in many mss. אִישׁ; from אִשׁ *to be* = יֵשׁ) *masc.* tantamount to יֵשׁ *being, existence, essence*, and then used as יֵשׁ 2 Sam. 14, 19; Micah 6, 10; Aramaean אִיתַי, Ar. أَيْسَ. From it has arisen the proper name יִשַׁי = אִישַׁי. See אִישׁ II.

אֹשׁ (*plur.* אֻשִּׁין, *def.* אֻשַּׁיָּא, with *suffix* אֻשּׁוֹהִי) *Aram. masc. foundation*, Ezr. 4, 12; 5, 16; 6, 3; Ar. أُسّ. See אָשַׁשׁ I.

אַשְׁבֵּל (equivalent to אֶשְׁבַּעַל, אִשׁ as אִשׁ and בֵּל being merely abridged forms of אִישׁ and בַּעַל; not from שָׁבַל therefore) *n. p. m.* Gen. 46, 21; 1 Chr. 8, 1. (אֵל in proper names also becomes אָל and אֵל.) *Patron.* אַשְׁבֵּלִי Num. 26, 38, where the Samar. cod. has אַשְׁבְּאֵלִי = אַשְׁבְּעֵלִי.

אֶשְׁבָּן (from אִשׁ = אִישׁ, and בָּן from בִּין, *intelligent hero;* not from שָׁבַן therefore) *n. p. m.* Gen. 36, 26.

אַשְׁבֵּעַ (abridged from אַשְׁבְּעַל and therefore equivalent to אַשְׁבֵּל; consequently not from שָׁבַע) *n. p. m.* 1 Chr. 4, 21.

אֶשְׁבַּעַל (*Hero-Baal*) *n. p. m.* 1 Chr. 8, 33; 9, 39; elsewhere = אִישׁ־בֹּשֶׁת (which see).

אָשַׁר (not used) 1. *trans. to pour, to moisten, to wet*, Syr. ܐܶܫܰܕ cognate with ܐܶܫܰܕ. The organic root is אַ־שַׁד, which is also found in שְׁתָ־ה, לָ־שַׁד, שָׁדָ־ה (which see). — 2. *intrans. to pour out largely over* a thing, Arab. ثَدَا to water, to pour. Derivatives אַשְׁדָּה, אֶשֶׁד, אָשֵׁד, אֶשְׁדָּת and perhaps אַשְׁדּוֹד.

אָשֵׁד see אַשֵׁדָה.

אֶשֶׁד *masc. outpouring* (of brooks), hence metaphorically the place where brooks flow down, *a ravine*, Num. 21, 15, Targ. מְשַׁפַּךְ מְרָמְתָא, *Kimchi* מִדְרוֹן הָהָר.

אַשְׁדֹּד see אַשְׁדּוֹד.

אֲשֵׁדָה (formed from *masc.* אֶשֶׁד; *plur.* אֲשֵׁדוֹת, *constr.* אַשְׁדֹּת or ־דוֹת) *f.* equival. to אֶשֶׁד, a sloping place where torrents flow together: *the bed of a valley, a ravine*, then *foot of a mountain* (Ar. سَفْح radix montis, from pouring out, صَبَب ravine, from صَبَّ to pour out) Deut. 3, 17; 4, 49 and taken thence into Josh. 10, 40; 12, 3 8; 13, 20; usually applied to the ravines of פִּסְגָּה (which see) whose top was Nebo, and that too even where אֲשֵׁדוֹת alone stands (— the plural is used of many sloping plains), which ravines are described as תֵּימָן or the southern limit of Palestine 12, 3.

אַשְׁדּוֹד (*fortress, castle*) *n. p.* of a Philistine royal city, one of the most important among the five principal cities of the Philistines Josh. 11, 22; 15, 46; 1 Sam. 5, 1; Is. 20, 1, and a border fortress of Palestine towards Egypt; Greek Ἄζωτος, now a village, *Asdud. Gentile* אַשְׁדּוֹדִי, and *fem.* ־דִית applied to a dialect of Ashdod Neh. 13, 23. Since the Greek orthography presupposes an אָשׁוֹד, and שָׁדַד which is assumed as the stem, commonly occurs in a bad sense, and therefore ill suits an established city, it seems better to refer the word

to אֶשֶּׁד, with ד reduplicated, and so it would have an analogy in אַשֵּׁדוֹת.

אֵשְׁדָּת (one word according to the Masora) *fem.* only in DEUT. 33, 2. If we abide by the Masoretic orthography and the received pointing, אֵשְׁדָּת may be = אֶשְׁדַּת in the signification of אֲשֵׁדָה and identical with אַשְׁדּוֹת JOSH. 12, 8 or אַשְׁדּוֹת הַפִּסְגָּה 12, 3. As the theophany of DEUT. l. c. is described as proceeding from *four* sides and מִימִינוֹ is similar to מִתֵּימָן HAB. 3, 3, the verse should be translated: *God came from Sinai and appeared to them* (לָמוֹ) *from Se'ir*, *he appeared* (to them, לָמוֹ) *in brightness from Paran*, *and he came forth to them* (לָמוֹ) *out of* רִבְבֹת קֹדֶשׁ (which see), *having* אֵשְׁדָּת *in the south*, where סִינַי, שֵׂעִיר, רִבְבֹת קֹדֶשׁ, הַר פָּארָן are names of places whence God revealed himself to Israel; and in the case of the last he had אֵשְׁדָּת on the south (comp. Siphre on the place). See דָּת.

אָשָׁה (not used) *intrans. to be firm*, *close*, *to be firmly fitted together*, Arab. أسا to support, i. e. to make firm, consequently it is equivalent to אשׁ (אָשַׁשׁ), Arab. أسّ (whence أسّ base) and أصّ to be firm, hard, and אשׁ (אוּשׁ) III., from which come יְהוֹאָשׁ, יוֹאָשׁ. Derivatives אָשְׁיָה and אֲשׁוּיָה, besides the proper names יֹאשִׁיָּה, ־ָהוּ, יוֹשָׁה; on the contrary for אָשׁוּן see אִשֵׁן. Comp. יָשָׁה, to which belongs תּוּשִׁיָּה, firmness.

אֶשָּׁה (with *suffix* אֶשָּׁתָם) *fem. fire*, only in JER. 6, 29 K'tib, which the K'ri reads אֵשׁ תַּם; Aram. אֶשָּׁא *fem.* the same.

אִשָּׁה (אֵשֶׁת is taken for the *construct*, which is with the *suffix* אִשְׁתִּי, Ps. 128, 3 אֶשְׁתְּךָ; *plur.* נָשִׁים, *constr.* נְשֵׁי, once *plur.* אִשּׁוֹת Ez. 23, 44) *fem. a woman*, used in manifold ways like אִישׁ, thus a) *a married woman* GEN. 24, 3; 25, 1; Ex. 21, 4; hence בַּעַל אִשָּׁה *a husband* 21, 3, אֵשֶׁת אָב LEV. 18, 11 *stepmother*. The expressions הָיָה, לָקַח, נָתַן לְאִשָּׁה GEN. 4, 19; 20, 12; 1 SAM. 18, 17 are explicable only according to this sense. b) *concubine* GEN. 30, 4, comp. γυναῖκες Il. 24, 497. c) *bride* GEN. 29, 21. d) *woman*, without reference to condition 31, 35; 2 SAM. 1, 26; *maiden* GEN. 24, 5; SONG OF SOL. 1, 8; Is. 4, 1; with a genitive following to denote qualities, as אֵשֶׁת חֵן *a lovely woman* PROV. 11, 16, אֵשֶׁת חַיִל *a brave woman* RUTH 3, 11. e) with reference to the female sex, and therefore applied to animals also GEN. 7, 2; comp. γυνή, femina, after the same manner. f) with reference to the female character in its weakness, timidity, helplessness &c. Is. 3, 12; 19, 16; JER. 51, 30; NAH. 3, 13, to which transition there are analogies in the classics; with relation to moral weakness ECCLES. 7, 26 28. The phrase יְלוּד אִשָּׁה JOB 14, 1 as an appellation of sinful, feeble man has arisen out of this view. g) with אָחוֹת or רְעוּת following it denotes comparison: *the one . . . the other* (see אִישׁ). h) *every* (see אִישׁ) Ex. 3, 22; AM. 4, 3.

The word א' is derived, according to GEN. 2, 23, from אִישׁ i. e. in the first place from the original form of it (אִשׁ); but no construct state was formed from אִשָּׁה, because a secondary form אֵשֶׁת existed; and where such state was expected, they put אִשָּׁה as an apposition, e. g. אִשָּׁה זוֹנָה, אִשָּׁה אַלְמָנָה, א' פִּילֶגֶשׁ JOSH. 2, 1; JUDGES 19, 1; 1 KINGS 7, 14; but elsewhere אֵשֶׁת is used instead, PROV. 11, 16; HOS. 1, 2. See אֵשֶׁת. The usual plural נָשִׁים, constr. נְשֵׁי, is formed from אֲנָשִׁים, constr. אַנְשֵׁי, to distinguish it from the masculine, consequently from אֱנַשׁ II. (which see); yet the stem for it may be also נָשָׁה = אָנַשׁ II., especially as אָנַשׁ itself is connected with Arab. نشأ *to grow*, *sprout*. In the dialects also all the stems here (אָנַשׁ, אִשׁ, and נָשָׁה) are represented.

אִשֶּׁה (*constr.* אִשֵּׁה; *plur. constr.* אִשֵּׁי; from אֵשׁ fire) *m.* prop. sacrificial fire, altar-flame, a burning, spec. *sacrifice* LEV. 22, 22; NUM. 28, 3; in the most general sense LEV. 24, 7. Most frequently in the formula א' לַיי׳ Ex. 29, 18 or with the addition of רֵיחַ נִיחֹחַ; in the plural

אִשֵּׁי יי Lev. 2, 3; 7, 35; Phenician אַשׁ (Num. 6, 5) the same.

אָשׁוּיָה (with *suffix* אָשְׁוִיּוֹתֶיהָ) *fem. support, pillar*, Jer. 50, 15 Kt'ib, parallel חוֹמָה; from אָשָׁה, comp. אֹשׁ (which see), Arab. إِسْوَة. Perhaps we should read אָשְׁיוֹת, from the singular אָשְׁיָה.

אָשְׁיוֹת see אָשׁוּיָה and אָשְׁיָה.

אִשְׁוֹן (only *constr.* אֱשׁוֹן K'ri) *masc.* same as אִישׁוֹן (which see) K'tib *darkness* Prov. 20, 20, consequently from אֹשׁ or אַשׁ with the diminutive ending וֹן-. That אִישׁ may be considerably shortened has been already seen in אֵשׁ I.; but אָשָׁן II. (which see) may be assumed as the stem with greater probability.

אָשׁוּר (not אַשּׁוּר) see אָשָׁר.

אַשְׁוּר in the sense of אָשׁוּר see אָשַׁר.

אַשּׁוּר (from אָשַׁר I.; *hero*, *mighty*) 1. *proper name* of the second son of שֵׁם, who followed עֵילָם Gen. 10, 22; 2. of the ancestor of *the Assyrians*, and therefore a name of the Semitic people the Assyrians themselves (in old writers Ἄσσυρες, Ἀσσύριοι, Assyrii) who dwelt on the east side of the Tigris north west of ʾElam, and spread thence westwards. — 3. (*level*, *plain*) *n. p.* of the land *Assyria* on the east side of the Tigris Gen. 2, 14, so that when one crossed the Tigris from Mesopotamia, he came hither (Arrian Alex. 3, 7). Since it is specifically distinguished from Mesopotamia (Barhebr. chr. syr. p. 386), Babylonia (Is. 11, 11), and by the ancients from Susiana, Media and Armenia, it is the land between Mesopotamia and Media, along with the territories Adiabene, Arbelitis, Sittacene &c. according to Ptolemy (6, 1). In full form אֶרֶץ אַשּׁוּר Is. 7, 18. Of the cities or countries comprehended in Assyria there appear in Scripture (Gen. 10, 11 12 &c.) only רְחֹבֹת עִיר (which see), נִינְוֵה (which see), כֶּלַח (which see), רֶסֶן (which see), אֶלָּסָר (which see), תְּלַאשָּׂר (which see) and אַרְבְּאֵל (which see); in the classics besides *Charcha* (כַּרְכָּא = כּרְכָא), *Gaugamela* (גַּב־גָּמָל), *Mespela* (מִשְׁפֵּלָה) &c. When Assyria afterwards became a great kingdom, אַשּׁוּר also comprehended Mesopotamia, the Euphrates-district Is. 7, 20; 8, 7; 2 Kings 17, 6; 18, 11; 1 Chr. 5, 26, Babylonia (Arr. l. c. 7, 19, 21; Herod. 1, 178. 122) 2 Kings 23, 29; Jer. 2, 18; Lament. 5, 6; Ez. 16, 28 (comp. Judith 1, 1 7; 2, 1 4; 5, 1), Elymais, Syria and other territories (Strab. 16 p. 736), and even the kingdom of Persia Ps. 83, 9, Ezr. 6, 22, when the latter took the place of the Assyrian one. In particular it signifies also — 4. *Syria* Ps. 83, 9, especially the Syrian kingdom of the Seleucidae; and א' in Is. 19, 23 24 25 may also be understood of Syria. In this sense כְּתָב אַשּׁוּרִי in the Mishna is to be taken for our square character, which was developed out of the Syrian; and the fact that the Assyrians are called *Ssʿur*, *Ssʿura* in the Median cuneiform inscriptions, and that the Syrian inhabitants of Kurdistan call themselves *Surân*, as well as the origin of the name Syria, refer to some connexion with Syria. — 5. *n. p.* of a city and district in the south of Palestine and to the east of Egypt Gen. 25, 18; hence the *gentile plur.* אַשּׁוּרִם *proper name* of an Arabian race Gen. 25, 3 (mentioned with לְטוּשִׁם and לְאֻמִּים, as descended from דְּדָן) which inhabited this province. — 6. *n. p.* of a city of Assyria Gen. 2, 14, where at a later period *Seleucia* on the Tigris (סְלִיקָא) was built, according to the Talmud (K'tubot 10b).

אַשּׁוּר *n. p.* of a territory which belonged to that of Israel; hence an *adjective* with the article הָאַשּׁוּרִי as the designation of a tribe 2 Sam. 2, 9. This אַשּׁוּר was sometimes taken for a district of the city אָשֵׁר (which see) Josh. 17, 7, sometimes, according to the Targum, for a circuit of Asher, and as such it was distributed to Manasseh Josh. 17, 11; but since the Vulg., Syr. and Ar. read הַגְּשׁוּרִי i. e. that which is spoken of in Deut. 3, 14; Josh. 12, 5; 13, 13; 1 Chr. 2, 23, we may either write so, or take it in the same sense.

אַשּׁוּר or **אָשׁוּר** see **אֲשֻׁר**, **אֲשֻׁר**.

אַשְׁחוּר (*the hero* i. e. God *is free*) *n. p. m.* 1 Chr. 2, 24. See **אִישׁ**.

אָשְׁיָה (only *plur.* with *suff.* אָשְׁיוֹתֶיהָ K'ri) *fem. support*, *pillar*, Jer. 50, 15; from אָשָׁה.

אֲשִׁימָא (see אֲשִׁמָה) *n. p.* of a god of the Hamathaeans 2 Kings 17, 30, worshipped under the figure of a bare buck, like Mendes of the Egyptians. Comp. Zend. *eshem* a Dew, *açmano* heaven, Pers. *eshmani* devil, *asuman* heaven, which, however, does not explain 'אֲ more exactly. It seems preferable to assume the identity of the Hamathaean divinity אֲשִׁימָא with the Phenician god of medicine אֶשְׁמֻן, *Chamat* having possessed a Phenician settlement and being in general looked upon as a son of Canaan (Gen. 10, 18), see אֶשְׁמֻן.

אֲשֵׁירָה see **אֲשֵׁרָה**.

אָשִׁישׁ (only *constr. plur.* אֲשִׁישֵׁי) *m.* 1. *ruins* Is. 16, 7, properly piece of a foundation (as מוֹסָד 58, 12 is also a ruin, cognate in sense חָרְבָּה, comp. Ar. أُسّ *base* and *a remaining trace*), because the foundations remain as ruins after the destruction of buildings. But according to the parallel passage Jer. 48, 31 אַנְשֵׁי appears to be taken for אֲשִׁישֵׁי, as if it were the reduplicated form of אִישׁ (אִישִׁי); See אָשַׁשׁ I. — 2. *cake*, *pancake*, properly something spread out, flat, Hos. 3, 1 *raisin-cakes*, as an idol-offering, comp. צַפִּיחִית (from צָפַח to make flat, broad), *πλακοῦς*, placenta, from *πλακ*-flat, old high German *preiting*, cake, from preit = broad. See אָשַׁשׁ I, 2.

אֲשִׁישָׁה (*pl.* אֲשִׁישׁוֹת; from אָשַׁשׁ II.) *fem.* same as אָשִׁישׁ 2: *pancake*, *cake* for a journey, 2 Sam. 6, 19 and 1 Chr. 16, 3 put with אֶשְׁפָּר, חַלַּת לֶחֶם, כִּכַּר־לֶחֶם; or with תַּפּוּחַ as a means of animating and refreshing Song of Sol. 2, 5, in which sense the Jer. Targ. I. took it for צַפִּיחִית Ex. 16, 31; as also the LXX, Vulg. and Targ. understand it. The Talmudic explanation *leather bag for holding wine* rests on a comparison of אָשַׁשׁ with the Aram. צְצִיץ, whence צִצִּיץ; Arabic أَصَّ, whence اصيص pitcher.

אָשַׁךְ (not used) *tr. to bind*, *to bind together*, *to interlace*, like the Talmudic אָשַׁךְ (Bechorot 44b); hence אֶשֶׁךְ, אֶשְׁכֹּל. The stem 'אָ is cognate with the Ar. وَسَقَ to interweave, entwine, أَشَجَ and وَشَجَ whence إِشَاجٌ band, and also with عَسَكَ, عَسَقَ; while the organic root lies, more or less modified, in חָ־שַׁק, חָ־זַק, זָק I., זָח whence מֵזַח, שַׂךְ &c.

אֶשֶׁךְ (*pl.* אֲשָׁכִים according to the Mishna: the intertwisted testicles) *m. bond*, *cord*, particularly *the testicle-cord* Lev. 21, 20, from אָשַׁךְ (which see), hence the chorda spermatica; accordingly *Kimchi* has for it בֵּצִים, and the Talmud also אֶשְׁכֹּל, Ar. حسكل.

אֶשְׁכֹּל (*pl.* אֶשְׁכֹּלוֹת, *constr.* אַשְׁכְּלֹת, 'אַשְׁ) *m.* 1. *a bunch* or *cluster of grapes*, Numb. 13, 24, but also with the addition עֲנָבִים 13, 23, Gen. 40, 10, or גֶּפֶן Song of Sol. 7, 9, hence *grapes*, spoken of the date-clusters Song of Sol. 7, 8, Ar. *ʿitkâl;* of the cypress-blossom 1, 14. — It may have been formed from אָשַׁךְ with the termination *ôl* (comp. חַרְגֹּל, גִּבְעֹל, קַרְדֹּל), and the Aramaean סְגוּלָא سنبل may proceed in like manner from סָג = אָ־שַׁךְ. This explanation is confirmed by the Talmudic אֶשְׁכֹּל שֶׁל בֵּצִים ovary, אֶשְׁכּוֹלֹת disciples (Sota 47 a) i. e. an union of followers (comp. חָבֵר) &c. — 2. *n. p.* of a Canaanite Gen. 14, 13 24. — 3. *n. p.* of a valley in the neighbourhood of חֶבְרוֹן distinguished for grapes, Numb. 13, 23; 32, 9; Deut. 1, 24, so called from the Canaanite Eshcol, and retained as a name on account of the vine-branch which was cut off there Numb. 13, 24.

אַשְׁכְּנַז 1. *proper name* of a Japhetite, son of גֹּמֶר (Cimmerian) Gen. 10, 3. As his two brothers are רִיפַת and תֹּגַרְמָה, the ethnographical signification of the name can only be ex-

plained by constant reference to them. — 2. *n. p.* of a tribe that derived their descent from אַשְׁכְּנַז and that still dwelt at a later period together with the Armenians Jer. 51, 27; according to Greek and Roman accounts on the other side of Taurus. Agreeably to the latest ethnographical researches, as well as Jewish tradition, we understand by the word the race that forced their way at a very early period from Asia to Europe, partly across the Tanais, partly across the Hellespont, taking up their abode in Scandinavian and Germanic lands. See *Knobel*, die Völkertafel p. 33-43.

אֶשְׁכָּר (with *suff.* אֶשְׁכָּרְךָ) *m.* 1. only in Ez. 27, 15 and Ps. 72, 10, *gift*, *present*, established *price*, from שָׂכַר II. (which see). The assumption that it originated in אֶשְׁפָּר (in the sense of piece of money, Armen. *aspar*, a coin) must be rejected. — 2. (only in 2 Sam. 6, 19 read by the LXX for אֶשְׁפָּר in our present text) *a sweet drink*, as the Targ., Vulg., Syr. and others understand it, from שֵׁכָר I. (which see).

אשׁל (not used) *intr. to be firm*, *pressed close*, *pressed firmly together*, hence *to be strong*, *hard*, comp. Ar. وَثَلَ to make firm, أَثَّلَ to hold firmly together, أَثِيل firm, and the cognate وَصَلَ &c. The organic root is אָ־שַׁל, found with modification in אָ־צַל (which see). Hence

אֶשֶׁל (according to *Kimchi* אֵשֶׁל) *m.* like أَثْل *a tamarisk* Gen. 21, 33; but neither versions nor interpreters give this special meaning, translating sometimes a) *grove*, *wood*, *plantation* (Gr. Venet., Vulg., Samar., Jerus. Targ. I. and II.; Beresh. rab. ch. 51), hence the Samar. אַתְלָה, אַתְלוֹ for אֲשֵׁרָה; sometimes b) *tree*, *oak* (Onk., Symm., Syr., Arab.) or *terebinth* 1 Sam. 31, 13 = אֵלָה 1 Chr. 10, 12. But the meaning probably passed from the special to the general, as in אֵלָה, אַלָּה; the signification "tree" in the Mishna should therefore be explained as in the case of אֵ־לָן, both being named from the idea of strength. Like אֵלוֹן (*oak*, *terebinth*) אֶשֶׁל was also looked upon as a sacred, consecrated tree; and so the אֶשֶׁל in בְּאֵר שֶׁבַע Gen. 21, 33, in רָמָה 1 Sam. 22, 6, and in יָבֵשׁ 31, 13 should be taken.

אָשָׁם (with *suff.* אֲשָׁמוֹ; *pl.* with *suff.* אֲשָׁמָיו) *m.* 1. *fault*, *guilt*, *transgression* Jer. 51, 5; Prov. 14, 9: *guilt is an interpreter* or *index* (יָלִיץ) *of fools*, oppos. to רָצוֹן; הֵבִיא אָ׳ עַל Gen. 26, 10 to bring guilt upon one i. e. *to lead one into sin;* הִתְהַלֵּךְ בַּאֲשָׁמָיו *to go on in transgressions*, Ps. 68, 22. — 2. the thing through which guilt is contracted, *trespass* Num. 5, 7 8. Most frequently — 3. *a trespass-offering*, distinct from חַטָּאת sin-offering Lev. ch. 5; 14. The cases in which אָשָׁם was presented are given in 5, 15 17 21; 14, 12; 19, 21; Num. 6, 12. The LXX translate it *τὸ ὑπὲρ ἀγνοίας* (Ez. 40, 39 seq.), or *τὸ τῆς πλημμελείας* (Lev. 7, 7), or *ἡ πλημμέλεια* (Numb. 6, 12).

אשׁם (not used) *intrans.* 1. same as חָשַׁם, *to glisten*, *gleam*, *to shine*, of the sun. — 2. figuratively *to be bright*, *serene*, *friendly*, *gracious;* a similar metaphor to that found in שָׂמַח, צָהַל and נָהַר. Derivatives: the proper names אֶשְׁמָן, אֲשִׁימָא (Phenician), אַשְׁמָה 4. — The etymological correctness of this meaning has been fully established under חָשַׁם, a form whose initial sound is merely softened down into אָשַׁם. Compare a monograph by Aloïs *Müller:* Esmun, ein Beitrag zur Mythologie des orientalischen Alterthums (Wien 1864. 8) p. 14 et seq.

אָשַׁם (only Lev. 5, 19 and Num. 5, 7 אָשֵׁם; *fut.* יֶאְשַׁם) *intr.* 1. *to be desert*, *waste*, *isolated*, *devastated*, e. g. שֹׁמְרוֹן Hos. 14, 1; מִזְבַּח Ez. 6, 6. The organic root is אָ־שַׁם, identical with that in שָׁם (שָׁמַם), יָ־שַׁם &c.; comp. Syr. ܐܫܝܡܘܬܐ wasteness; Syr. ܐܶܫܰܡ to be dark, hence ܐܶܫܡܬܳܐ darkness. From this figuratively — 2. *to be condemned*, *to atone*, *to suffer* Ps. 34, 22 23; Jer. 2, 3; Hos. 5, 15;

10, 2; Zech. 11, 5; Prov. 30, 10, prop. *to be exterminated*, spoken of men or beasts, of the destruction of the land Is. 24, 6, as a punishment for sin; — 3. *to commit a fault*, *to transgress*, with לְ of the person whom one offends Lev. 5, 19, Numb. 5, 7, and with בְּ Hos. 13, 1 or לְ Lev. 5, 5 of the thing in which one commits a fault; also absol. *to be guilty*. — The going wrong is either a missing of the aim, a taking away and lessening (חָטָא), or a rebellion against some one, a violent invasion of something (פָּשַׁע), or a separation and departure from good (אָשַׁם). Comp. the Ar. أَثِمَ to commit a fault, prop. to hold back from a thing, hence in the derivatives: to remain behind, to tarry, to be lazy. Derivatives אָשֵׁם adj., אָשָׁם, אַשְׁמָה, אַשְׁמַן.

Nif. נֶאְשַׁם *to suffer for*, *be punished* Joel 1, 18, spoken of the destruction of flocks.

Hif. הֶאְשִׁים *to punish*, *to condemn*, Ps. 5, 11.

אָשֵׁם (*pl.* אֲשֵׁמִים) *adj. m. guilty* i. e. either burdened with guilt Gen. 42, 21, 2 Sam. 14, 13, or bound to atone for guilt Ezr. 10, 19. — 2. *subst. a guilty one*, Ezr. 10, 19: *and the guilty* (gave their hands, וַיִּתְּנוּ יָדָם, to bring) *a ram for their trespass*.

אַשְׁמָה (*constr.* ־מַת) *f.* prop. inf. Kal: *the being in fault*, and as such connected with לְ (as אַהֲבָה, יִרְאָה) Lev. 5, 26; but usually *a substantive: 1. fault* 1 Chr. 21, 3, לְאַשְׁמַת הָעָם Lev. 4, 3 *to the fault of the people* i. e. so that the people incur guilt; אַתֶּם עִמָּכֶם אֲשָׁמוֹת לְ 2 Chr. 28, 10 *you have faults with you against ...*; Ps. 69, 6. — 2. *guilt*, 2 Chr. 28, 13; Ezr. 9, 6 7 15; 10, 10; הַרְבֵּה אַשְׁמָה *to trespass much* 2 Chr. 33, 23; metaphor. *trespass-offering*, עֲוֹן אַ׳ Lev. 22, 16 *the sin of a trespass*, i. e. which considered as guilt must be expiated by אָשָׁם; יוֹם אַ׳ 5, 24 *day of the trespass-offering*, i. e. when it was presented. — 3. *condemnation*, punishment of sin, 2 Chr. 28, 13 אַשְׁמַת יי״ עָלֵינוּ *the condemnation of Jehovah upon us*. — 4. *idol*, properly the object of trespassing, comp. עָוֹן and חַטָּאת Hos. 4, 8, only in Am. 8, 14 אַ׳ שֹׁמְרוֹן to which they said חַי אֱלֹהִים; but here perhaps אַשְׁמָה should be understood as identical with אֲשִׁימָא, ־מָה, which was brought to Samaria as a god of the Hamathaeans 2 Kings 17, 30.

אַשְׁמוּרָה see אַשְׁמֻרָה.

אַשְׁמָן (*pl.* אַשְׁמַנִּים, after the form חַשְׁמַל, חַרְצַן, חַשְׁמַן) *m. solitude*, *wilderness*, then as a place of the dead (מֵתִים) equivalent to צַלְמָוֶת (צַלְמוּת) *kingdom of shadows*, בָּאַשְׁמַנִּים כַּמֵּתִים Is. 59, 10 *in desolate places like the dead* i. e. in the realm of shadows; the מֵתֵי עוֹלָם sit בְּמַחֲשַׁכִּים Lament. 3, 6. In this sense the versions and old interpreters have translated it. The stem is אָשַׁם to be desolate, and in the termination *án* the nasal sound is sometimes doubled; or אָשַׁם is here the same as غسم, غَسَم gloominess (see אָשׁוֹן). The Phenician אַשְׁמוֹן (Esmûn) belongs to שְׁמֹן in שְׁמֹנֶה, ־נָה, ־נִים.

אֶשְׁמֹן (not used; from אָשַׁם) *m.* properly anything gleaming, shining, warming, hence *sun;* and accordingly from the healing power and warmth of the sun, the Phenician god of medicine, *Esmun*, the healing power of the sun personified. It is the Phenician Aesculapius who like the sun also represents the generative and preserving power; and the surnames of Aesculapius ἀγλαόπης (Hesych.) &c. are in accordance with this derivation. אֲשִׁימָא and אַשְׁמָה 4 are only collateral forms of אֶשְׁמֹן; and in the Inscription of Eschmanazar in Sidon another reading אָשַׁם (אָשִׁים) is supposed to be the same.

אַשְׁמֻרָה (*plur.* אַשְׁמֻרוֹת) *f. a watch* (from שָׁמַר), connected with בַּלַּיְלָה (the genitive expressed by בְּ, comp. Ps. 137, 7; Is. 9, 3) *night-watch*, vigilia, φυλακή, as a portion of the night, but commonly without this addition Ps. 63, 7; Lament. 2, 19; yet in Ps. 119, 148 some explain it like שְׁמֻרוֹת 77, 5 eye-lids, see שְׁמֻרָה.

אַשְׁמֹרֶת (from שָׁמַר) *f.* same as אַשְׁמֻרָה *night-watch*, the night being divided into three of them. The first was called רֹאשׁ אַשְׁמֻרוֹת Lament. 2, 19; the intermediate one אַ׳ הַתִּיכוֹנָה Judges 7, 19; the last אַ׳ הַבֹּקֶר Ex. 14, 24; 1 Sam. 11, 11.

אָשַׁן I. (not used) *intr. to be hard, firm, strong*, Arab. اسن (hence أسِينَة hardness), أثن (hence أثين hard, strong), ܚܣܢ to be firm, protected, ܚܣܢ to be hard, Targ. עֲשַׁן, אֲשֵׁן the same, therefore אַשִּׁין, עַשִּׁין firm, hard. It is cognate with חָסֵן in the organic root. Derivative, the proper name אַשְׁנָה.

אָשַׁן II. (unused) *intr. to be dark, obscure*, Targ. אֲתַן (hence אֶתְוּן darkness), Zabian ܐܫܢ (ܐܫܘܢܐ darkness), and it is perhaps connected with עָשַׁן. Hence comes אֶשְׁוֹן and perhaps also אִישׁוֹן Prov. 7, 9 and 20, 20 after the form כִּידוֹר = כִּדּוֹר, קִימוֹשׁ. See אַשְׁמַן.

אֶשְׁנָב (with *suff.* אֶשְׁנַבִּי) *m. a lattice, a lattice-window* Judges 5, 28, Prov. 7, 6, properly a pinning into each other, and therefore equivalent to אֶשְׁלָב (see שְׁלַבִּים) from שָׁנַב = שָׁלַב. The nouns אֲרֻבָּה, שְׂבָךְ, חָרָךְ in their stems express similar ideas.

אַשְׁנָה (*fortification*) *n. p.* of two different cities in Judah, Josh. 15, 33 43; the *one* name, however, may stand for יְשָׁנָה.

אֶשְׁעָן (*declivity, slope*, from שָׁעַן, see אָצַל, אֶצֶל) *n. p.* of a city in Judah Josh. 15, 52, along with אֲרָב and דּוּמָה.

אָשַׁף (not used; a collateral form of כָּשַׁף) *intr. to speak softly, to murmur, to do a thing in a lurking, mysterious way*, therefore *to practise enchantment*, as far as enchantment consists in muttering magical forms, comp. Syr. ܐܫܦ to practise magic, which stands for the Hebrew חָבַר Deut. 18, 11. The organic root is אָ־שַׁף, which is found also in כָּ־שַׁף; Syr. ܠܚܫ, in Ithpe. *to pray*, prop. *to whisper*, like לָחַשׁ *to whisper* and *to swear to*, whence לַחַשׁ *whispering, sorcery* and (softly whispered) *prayer*; Ar. كشف the same, therefore مكاشف signifies a theosophist, مكاشفات theosophy; perhaps in a modified form in קָ־שַׁב *to listen, to hearken attentively*, whence קֶשֶׁב *oracle, sentence.* Comp. the middle high German *losen*, prop. = lauschen, Gothic *hlausjan*, originally to hear, to listen, derivative *loos* = oracle, revealed (prop. heard). The verbs נָחַשׁ and לָחַשׁ, cognate in sense, proceed from a similar view, and according to *Bar Bahlûl* ܐܫܦ is actually used in the sense of נִחֵשׁ. From another fundamental meaning קָסַם (which see) proceeds, and again from another לָאַט, לַט; but the three verbs, cognate in sense, have certainly had different shades of meaning imparted to them here.

אָשַׁף (prop. *part.; plur.* אָשְׁפִין, *def.* אָשְׁפַיָּא) *Aram. m. an enchanter*, Dan. 2, 27; 4, 4; 5, 7 11 15 along with חַכִּימִין, כַּשְׂדָּי and others. See אַשָּׁף.

אַשָּׁף (*pl.* ־פִים) *m. an enchanter, magician*, Dan. 1, 20; 2, 2; distinct from מְכַשֵּׁף.

אָשַׁף *Aram. m.* the same Dan. 2, 10.

אַשְׁפָּה (with *suff.* ־פָּתוֹ, from שָׁפָה I.) *f.* 1. *quiver* (prop. what takes, receives) which one fills with arrows Ps. 127, 5, and in which something may be collected and concealed Is. 49, 2; Jer. 5, 16; בְּנֵי אַ׳ *arrows* Lament. 3, 13; נָשָׂא אַ׳ *to bear the quiver* Is. 22, 6; אַ׳ for בְּנֵי אַ׳ Job 39, 23. — 2. (only in *pl.* אַשְׁפֹּת, rarely אַשְׁפּוֹת, once with the article הָאַשְׁפּוֹת = הַשְּׁפוֹת) *dunghill, dirt-heap, rubbish*, a) as an image of humiliation Ps. 113, 7; 1 Sam. 2, 8; b) as the name of a gate in Jerusalem, *dung-gate* Neh. 2, 13; 3, 13 14; 12, 31. — The singular form אַשְׁפָּה is preserved in the Mishna; but in Hebrew the plural is used, because אַ׳ expresses a collective idea. The stem is שָׁפָה II. (which see), comp. سَفًا *dust*; on the other hand, the plural

אַשְׁפַּתּוֹת has come from another form אַשְׁפָּת.

אַשְׁפְּנַז (Persian) *n. p. m.* Dan. 1, 3. Etymologically it is compared with the proper name אַשְׁפְּנַז, as אֶשְׁפָּר with אַשְׁפָּר, and if this be correct, אַשׁ must be the name of the Ases-race head (the LXX singularly enough translate it Ἀβιεσδρί, אֲבִי־עֶזְרִי), the original ancestor of the Germanic and Scandinavian peoples. פְּנַז or פַּנְז would be the second part of the word. But the derivation of it is still obscure.

אֶשְׁפָּר *masc.* only in 2 Sam. 6, 19 and 1 Chr. 16, 3, according to the Targ. (פְּלוּג) *portion*, from שָׁפַר = סָפַר to measure, determine. According to the LXX we should read אֶשְׁפָּר (which see); and probably it has exactly the meaning of אֶשְׁפָּר (which see). The Phenician proper name *Aspar* (Sall. Jug. 108 seq.), Ἄψαρ (App. fragm. Numid. 4) should be written אַסְפָּר, comp. Hebr. n. p. סֹפֶרֶת.

אַשְׁפֹּת (from שָׁפָה II.; *plur.* אַשְׁפַּתּוֹת) *fem.* same as אַשְׁפָּה 2. *rubbish* Lament. 4, 5, Targ. קִיקִלְתָּא, *Ibn Ganâch* مزابل, Tanchum مزبلة.

אַשְׁקְלוֹן (*holm-oak*) *n. p.* of a Philistine city between עַזָּה and יַבְנֶה on the Mediterranean sea Judges 1, 18; 14, 19; 1 Sam. 6, 17, where a village of the same name still exists, *Askalân.* Because the Ascalon district was rich in onions, they are called Ascaloniae, Escalots (Plin. 19, 32; Diosc. 1, 124). *Gentile* אַשְׁקְלוֹנִי. See שָׁקַל.

אָשַׁר I. (*imp. plur.* אִשְׁרוּ) *intrans.* equivalent to שׁוּר II., תּוּר (see שׁוּר, תּוּר) *to go about*, *run about;* then generally: *to go*, *to walk*, *to step along*, א׳ בְּדֶרֶךְ Prov. 9, 6 *to go along upon the way.* Comp. Ar. أَثَرَ to go, whence إِثْر foot-trace, Aram. אֲתַר the same, from which comes אֲתַר trace. The organic root is אַ־שַׁר, which is modified in תַּר, דַּר &c. Hence אֲשֻׁר, אַשֻּׁר.

Pih. אִשֵּׁר (*fut.* וַיְאַשֵּׁר) *to cause to go forwards*, with בְּ *in* a thing Prov. 4, 14, where לְבָבְךָ should be supplied; 23, 19 *to cause to go* in the sense of *to guide*, *lead*, Is. 3, 12; 9, 15, opposed to הִתְעָה to lead away from the path.

Puh. אֻשַּׁר *to be led*, *guided* Is. 9, 15.

אָשַׁר II. (not used) *intrans.* 1. *to be united*, by love, marriage &c. Hence אֲשֵׁרָה, אֲשֵׁרִים, אָשֵׁר I. Comp. אָשַׁר. — 2. *to be firm*, *strong*, *pressed together*, *steadfast*, cognate with חָ־שַׁר, קָ־שַׁר &c. The organic root is אַ־שַׁר, which is also found in שַׁר (שׁוּר) IV. &c.; and from this fundamental signification אִשֵּׁר means in the Mishna *to confirm.* Derivatives אָשֵׁר (name of a tree), תְּאַשּׁוּר, Aram. אֻשַּׁרְנָא, and the n. p. of a city אָשֵׁר.

אָשַׁר (not used) *intrans.* equivalent to אָסַר (which see) and also to אָשַׁר II. (in אֲשֵׁרָה, אָשֵׁר, אֲשֵׁרִים) *to be connected*, *united*, Ar. عشر, spoken especially of confidential or intimate union. Hence אָשֵׁר in the proper names אֲשַׂרְאֵל and אֲשַׂרִיאֵל.

אָשֵׁר *constr.* אֲשַׁר, see אֲשַׂרְאֵל.

אָשַׁר (not used) *intrans.* equivalent to כָּשֵׁר (which see): 1. *to be straight*, *even* (of a way); whence the proper name (of the land) אַשּׁוּר. — 2. in a moral sense: *to be right*, *honest*, *upright*, *righteous*, so far as this is represented in a plain, straightforward line of conduct. Derivative אָשֵׁר in אֲשַׂרְאֵלָה, which is interchanged with יְשַׂרְאֵלָה. — 3. *to be prosperous*, *happy*, metaphorically represented by the evenness of a situation, the same metaphor being found in כָּשֵׁר and יָשַׁר (Hab. 2, 4). Perhaps however from אָשַׁר II. Hence the proper name אָשֵׁר, אֹשֶׁר, אֶשֶׁר.

Pih. אִשֵּׁר denom. from אֶשֶׁר (which see).

Puh. אֻשַּׁר denom. from אֶשֶׁר (which see).

אָשֵׁר I. (*happy*, from אָשַׁר, as the name is interpreted in Gen. 30, 13; comp. the proper names Felix, Faustus, Fortunatus, Eudaemon, Callitychus, Eutychus, Macarius; see however אֲשֵׁרִים) 1. *n. p.* of a son of Jacob and then founder of the tribe of the same name Gen. 30, 13; 35, 26, thence *the territory*

of *Asher* Josh. 17, 7; 19, 24 &c. *Gentile* אָשֵׁרִי Judges 1, 32. — 2. only in *plur.* אֲשֵׁרִים (which see); comp. אֲשֵׁרָה. In the Phenician, a proper name אֲשֵׁרִם Ἀσέρυ-μος (*Jos.* contra Ap. 1, 18), abridged from עַבְדְּאֲשֵׁרִם, interchanges with עַשְׁתְּרִם Ἀστάρυμος, Ἀθα-, whence we may infer the Phenician identity of אֲשֵׁרָה with עַשְׁתֹּרֶת.

אָשֵׁר II. (out of אָשִׁיר; *fortress*, from אָשַׁר II.) *n. p.* of a city east of שְׁכֶם Josh. 17, 7, on the border of Manasseh, and on the road to Scythopolis (בֵּית־שְׁאָן) according to Eusebius (s. v.). But *Kimchi* thinks that א׳ is the name of the race, and that מֵאָשֵׁר הַמִּכְמְתָת means, from the border of Asher to Michmethath, as 17, 11 refers thereto.

אָשֻׁר *masc.* 1. (only *plur.* אֲשֻׁרִים, from אָשַׁר II.) equivalent to תְּאַשּׁוּר, the name of a tree, commonly *sherbin-cedar*, *larch*, as תְּאַשּׁוּר (which see) has been taken, or according to *Kimchi*, *box-tree* (אֶשְׁכְּרוֹעַ). בַּת־אֲשֻׁרִים Ez. 27, 6 is referred to שֵׁן ivory: *out of sherbin-cedar* i. e. inlaid with sherbin-cedar; *Kimchi* refers בַּת־אֲשׁ׳ to קַרְשֵׁ, which is here *fem.* as a collective meaning *plank-work*, and we must construe קַרְשֵׁךְ שֵׁן עָשׂוּ בַּת־אֲשֻׁרִים *thy deck, daughter of the sherbin-cedar* (i. e. made of sherbin-cedar), *they have overlaid with ivory.* Yet *Bochart* already reads בִּתְאַשֻּׁרִים, after the analogy of בִּרְקָמָה in that place. The tree is named from *firmness*, as אֶרֶז once bears the appellation תְּאַשּׁוּר, and therefore it is looked upon in Is. 60, 13 as אֶרֶז, along with תִּדְהָר from דָּהַר. — 2. (with *suff.* אֲשֻׁרוֹ, *plur.* with *suff.* אֲשֻׁרַי) *fem.* a) *step*, *walk* Job 23, 11, hence תָּמַךְ אָ׳ בְּ *to hold fast the step on something* Ps. 17, 5; כּוֹנֵן אֲ׳ *to make sure the step;* מָעֲדָה אָ׳ *the step totters* 37, 31; נָטְתָה אָ׳ מִן *the step glides away from something* 44, 19; שֻׁפְּכָה אָ׳ *the step has slipped* 73, 2. The use of the plural as a singular in construction occurs here more frequently Ps. 37, 31; 73, 2 K'tib. b) by a usual metaphor: *conduct* Prov. 14, 15. The stem is אָשַׁר I.

אַשּׁוּר *masc. step, walk* Ps. 17, 11; Job 31, 7, same as אָשֻׁר 2; comp. אִסֵּר = אֻסַּר.

אֶשֶׁר (only *constr. plur.* אַשְׁרֵי; with *suff.* אַשְׁרָיו, אַשְׁרֶיךָ besides אַשְׁרֵהוּ = ־ָיו, אַשְׁרֵיכֶם, ־ַיִךְ = אַשְׁרַיִךְ, where the form of the construct state is preserved even before the suff.) *masc. fortune, happiness*, hence as an interjection in the construct state: *hail! happy!* before the nouns אִישׁ or הָאִישׁ Ps. 1, 1; 112, 1; אָדָם 32, 2; 84, 6 13; Prov. 3, 13; גֶּבֶר Ps. 34, 9; 40, 5; אֱנוֹשׁ Is. 56, 2; Job 5, 17; גּוֹי Ps. 33, 12; עָם 89, 16; before the plural nouns אֲנָשִׁים 1 Kings 10, 8; עֲבָדִים 2 Chr. 9, 7; בָּנִים Prov. 20, 7; or before compounds and participles which have become nouns and express their ideas, e. g. before כָּל־ חוֹסֵי בוֹ Psalm 2, 12; נְשׂוּי־פֶּשַׁע 32, 1; מַשְׂכִּיל 41, 2; יוֹשְׁבֵי בֵיתֶךָ 84, 5. Yet the noun following is sometimes omitted and must be supplied, so that the relative שֶׁ־ follows Ps. 137, 8 9; 144, 15; 146, 5, or this too is often omitted after a construct state (see Ex. 4, 13; Ps. 81, 6) and אַשְׁרֵי attaches itself closely to the following word Ps. 65, 5. — The plural of this word is based upon the collective idea of an abstract, and the application of it as an interjection exists likewise in the Aram. טוּבֵי דְ, Arab. طُوبَاكَ &c. The reading אֶשֶׁר 2 Sam. 23, 21 Kt'ib see in אֲשֶׁר. Hence the denom.

Pih. אִשֵּׁר *to pronounce happy*, Gen. 30, 13; Mal. 3, 12 15; Job 29, 11.

Puh. אֻשַּׁר *to be made happy*, Ps. 41, 3; Prov. 3, 18.

אֹשֶׁר (with *suff.* אָשְׁרִי) *masc. prosperity* Gen. 30, 13.

אֲשֶׁר (a compound pronominal stem) *pron. relat.* (without distinction of number or gender) *who, which*, forming the relative in prose (like זֶה or זוּ in the poets), and explaining, at the head of a clause, a noun preceding. As a most important word in dependent sentences it stands: 1. where it is supplemented by the personal pronoun and stands at the head of the relative clause (since it is

a sort of particle), both together expressing what the relative in other languages does, e. g. אֲ' הוּא חַי *what lives* Gen. 9, 3, where הוּא completes the mere relative אֲשֶׁר. 'אֲ stands therefore, a) when it concerns the subject, in which case the pronoun should be taken as a nominative Deut. 20, 15; Ps. 16, 3; 2 Chr. 8, 7; b) when it relates to the object, e. g. אֲ' כְּלָאוֹ Jer. 32, 3 *whom he shut up*, where וֹ– merely imparts to אֲשֶׁר the idea of the object; c) when אֲשֶׁר is neither subject (nom.) nor object (accus.), but a subordinate idea is the thing it chiefly relates to, e. g. אֲ' קְצִירוֹ *whose harvest* Job 5, 5, where וֹ– goes along with אֲשֶׁר. This supplementing of the unpersonal אֲשֶׁר by the personal pronoun may be dispensed with: *α*) where 'אֲ already expresses the idea of the subject Deut. 23, 5, or in smaller clauses, or before each finite verb because the personal is already contained in it; *β*) where it may already stand as expressing the idea of the object alone, which is especially the case in smaller clauses, or where things are spoken of: but where *γ*) it relates to a subordinate idea, it must not be wanting either after the noun or preposition; and 'אֲ can stand without being supplemented only when it refers to nouns expressing *time*, *place*, *way*, *manner*, e. g. עַד־הַיּוֹם אֲשֶׁר־בָּא 2 Sam. 19, 25 *till the day he came;* בַּמָּקוֹם אֲשֶׁר־דִּבֶּר Gen. 35, 13 *in the place where he spoke;* זֶה הַדָּבָר אֲשֶׁר *this is the reason why* ... 1 Kings 11, 27. — The occasional want of the pronominal supplement converts 'אֲ also into a usual relative, and as such it stands 2. still farther descriptive of a noun already mentioned, e. g. הָאֲנָשִׁים אֲשֶׁר אִתּוֹ *the men that were with him.* But inasmuch as a descriptive clause of this sort may be supplied by a suitable adjective appended, 'אֲ is frequently dispensed with here, and that too in all cases mentioned in 1 under *α*, *β*, *γ*, e. g. Gen. 15, 13: *in a land* (which) *is not to them* &c. By this means the sentence is more contracted. — 3. It introduces a new noun not yet present in the preceding sentence. Thus used, 'אֲ may be partly the subject of the sentence e. g. אֲ' עַל־הַבַּיִת 1 Kings 16, 9 *who is* (set) *over the house*, partly the object connected with אֵת e. g. אֵת אֲשֶׁר יִקְרָא Gen. 49, 1 *that which will happen;* partly is dependent on a stat. constr. or a preposition e. g. לַאֲשֶׁר Am. 6, 10; עַל אֲשֶׁר Jer. 15, 4. It is true that 'אֲ does not at all cease in this case to express relation to the preceding noun, but it is also itself a noun by its reference to what follows, and upon it as such a clause of its own depends. — 4. 'אֲ in the accusative i. e. conceived of as subordinate, may express place, time and manner like any other noun, whether it refers, without prepositions, to a preceding noun that expresses such an accusative Gen. 35, 13; 40, 13; Deut. 9, 7; 2 Sam. 19, 25; 1 Kings 11, 27, or as in the last two places is the supporter of what follows, and has reference to what precedes only as an accusative of this nature. If in the former case אֲשֶׁר can denote with respect to time *then*, *when*, with respect to place *where*, with respect to manner *that*, *wherefore*, *as*, in the latter case עַל אֲשֶׁר 1 Kings 18, 12 may denote *whither*, בְּכֹל אֲשֶׁר 2 Sam. 7, 7 *wherever*, כִּי אֲשֶׁר *for as* Ex. 14, 13, אֲשֶׁר *as* Deut. 7, 19, 1 Kings 14, 19, Job 9, 5, כֹּל אֲשֶׁר *just as* Zeph. 3, 7, *where* 1 Chr. 13, 6 (comp. 2 Sam. 6, 2); and in this usage even אֵת may stand before it when it also depends on an active verb Deut. 9, 7; 29, 15; 1 Sam. 2, 22; 1 Kings 8, 31; 19, 1; 2 Kings 8, 5, where it means *where*, *as*, *when.* Hence אֲשֶׁר standing at the head of a sentence in the sense of *when* Lev. 4, 22, Num. 5, 29, 1 Kings 8, 33 38 can only be explained by this usage; yet one has always to think of a reference, which אֲשֶׁר follows as an accusative involving a general relation, just as elsewhere the construct state before 'אֲ in that accusative is frequently adopted in order to express the relations of place, time and manner Gen. 39, 20;

Lev. 4, 24 33; Deut. 4, 10; Jer. 22, 12. In this sense we have בַּאֲשֶׁר *where*, *wherever* Judges 1, 17, in full form בַּאֲשֶׁר־שָׁם Gen. 21, 17 or בִּמְקוֹם אֲשֶׁר־שָׁם 2 Sam. 15, 21; מֵאֲשֶׁר *from where* Ex. 5, 11; כַּאֲשֶׁר *as*, *just as*, ut 32, 19; 1 Sam. 8, 6 &c. — 5. Sometimes א׳ passes into a relative conjunction, for which כִּי stands elsewhere, so that א׳ also means occasionally: a) *that*, e. g. עוֹד אֲשֶׁר Zech. 8, 20 it shall be *yet that;* טוֹב אֲשֶׁר Eccles. 5, 4 it is *good that.* It is then interchanged with כִּי, e. g. עֵקֶב אֲשֶׁר *for this reason that* Gen. 26, 5, 2 Sam. 12, 6, besides עֵקֶב כִּי 12, 10; לְמַעַן אֲשֶׁר *in order that* Josh. 3, 4, besides כִּי לְמַעַן 11, 20 with a small alteration of the sense; יַעַן אֲשֶׁר *so that* Ez. 12, 12, besides יַעַן כִּי Is. 7, 5. b) As a relative conjunction with בְּ and כְּ (which can never be without the support of אֲשֶׁר) in בַּאֲשֶׁר *while;* of place, *where;* כַּאֲשֶׁר *as*, sicut, where א׳ corresponds to כִּי in signification. c) In order to introduce *a consequence* in sentences interrogative or implying admiration, א׳ is used in the sense of *so that*, *that*, Eccles. 7, 21; Deut. 28, 27; Mal. 3, 19 &c., for which כִּי stands elsewhere. d) In order to express *object* and *design* in a sentence: *that*, *in order that*, with the imperfect Gen. 11, 7; Josh. 3, 7; Deut. 4, 40. Here belong also אֲשֶׁר לָמָּה Dan. 1, 10 *that not* (see שַׁלָּמָה Song of Sol. 1, 7), בַּאֲשֶׁר לְ *on account of* Jon. 1, 8. e) In clauses relating to time אֲשֶׁר means *when*, *quum*, for which כִּי stands elsewhere, particularly in the sense *whenever* = *as often as*, with the imperfect 1 Kings 8, 33; כַּאֲשֶׁר *while*, *in sofar as*, *because* (passing to the cause) Gen. 39, 9 23; rarely does the simple אֲשֶׁר stand for this idea Deut. 11, 27, for which, however, as coinciding with אִם 11, 28, the meaning *when* has been claimed here also; מֵאֲשֶׁר *from that*, i. e. *on this account*, *because* Is. 43, 4. f) Like כַּאֲשֶׁר the simple א׳ also means *as* Is. 54, 9; Jer. 33, 22; 48, 8, as כִּי is used elsewhere Is. 62, 5. — 6. Some traces of אֲשֶׁר as a mere sign of the genitive are preserved, inasmuch as it expresses the idea of belonging to, which is characteristic of the genitive, e. g. לַמּוֹעֵד אֲשֶׁר שְׁמוּאֵל 1 Sam. 13, 8 *till the set time of Samuel;* וְאֶת־הָרָעָה אֲשֶׁר הֲדַד 1 Kings 11, 25 *and beside the mischief of Hadad* (yet the versions have already supplied אָמַר in the former, and עָשָׂה in the latter place); אִישׁ מִצְרִי אֲשֶׁר מַרְאֶה 2 Sam. 23, 21 K'tib, *an Egyptian of distinction* (i. e. of consideration, size), instead of which therefore 1 Chr. 11, 23 has אִישׁ מִדָּה (but the K'ri already reads in the former אִישׁ מַרְאֶה).

As to the origin of this pronoun, אֲשֶׁר must be looked upon as a dialectic collateral form of אֲשֶׁל, especially since the Aramaean אַר in אֲרוּ is only dialectically different from אַל (in אֲלוּ); Hebr. אֲבָל perhaps = אֲבָר; and in the Coptic too the same interchange is found. אֲשֶׁר or אֲשֶׁל is naturally therefore compounded of three different vocables which have a good foundation in the pronominal stems. This relative appears shortened in the Phenician into אֶשׁ (which see); in later Hebrew (for example in the Mishna) it is abridged as שֶׁל (which see), Aram. דִּיל, elsewhere in earlier as well as later Hebrew as ·שֶׁ or ·שַׁ, where the Resh is resolved into the following consonant, or is merely abridged into שְׁ (see ·שְׁ, ·שֶׁ, ·שַׁ).

אַשַׂרְאֵל (*'El is allied*) *n. p. m.* 1 Chr 4, 16. אָשַׂר constr. of אָשָׂר which is equivalent to the Phenician אָסָר (Osiris), an epithet of Ba'al, husband of אֲשֵׁרָה.

אֲשַׂרְאֵלָה (from אָשָׂר, and אֵלָה = אֵל, see אֵלָה) *n. p. m.* 1 Chr. 25, 2; for which יְשַׂרְאֵלָה (יְשַׂר׳ after another reading) stands in 25, 14.

אֲשֵׁרָה (אֲשֵׁירָה Deut. 7, 5, Micah 5, 13; *pl.* אֲשֵׁרוֹת; see אֲשֵׁרִים) *f.* name of a Phenician goddess, who is sometimes identified with the Sidonian Astarte Judges 2, 3 (compared with 3, 7) and stands beside בַּעַל, though again separated from him. In usage א׳ denotes

1. the idol of this female deity of the Phenicians consisting of a pillar Deut. 16, 21; Judges 6, 25 30. הָאֲשֵׁרָה 2 Kings 18, 4 is to be taken collectively, and is therefore identical with אֲשֵׁרִים 2 Chr. 31, 1, *image-pillars of Ashera.* So too אֲשֵׁרָה 2 Kings 21, 3 is identical with אֲשֵׁרוֹת 2 Chr. 33, 3 in this signification. — 2. the female deity of the Tyrians whom Jezebel introduced into Israel, different from the usual Phenician 'אֲ, 1 Kings 18, 19; 2 Kings 21, 7; 23, 4 7; 2 Chr. 15, 16, and to whom occasionally a מִפְלֶצֶת (which see) was erected 1 Kings 15, 13. She was then identified with עַשְׁתֹּרֶת, as the LXX, Symm., the Syr. and others translate. — 3. the image or image-pillar of this goddess, so far as it was only dedicated to the goddess without being the image of the idol in itself 1 Kings 16, 33; 2 Kings 13, 6; 17, 16; 21, 3; 23, 6 15. — The plural אֲשֵׁרוֹת denotes: a) like בְּעָלִים nothing more than the plurality of forces united in the goddess, and may therefore be always applied to a single image 2 Chr. 33, 3, and be identical with אֲשֵׁרָה 2 Kings 21, 3; b) *Ashera-worship*, *image-worship*, *idolatry* generally 2 Chr. 19, 3. The images of 'אֲ were upright wooden pillars or stems of trees, whose tops and boughs were cut off, and which were worshipped partly as symbols of the Phenician nature-god, partly as the *numen* itself. Hence the following are used with it: עָשָׂה 1 Kings 14, 15; הִצִּיב 2 Kings 17, 10; בָּנָה 1 Kings 14, 23; עָמַד 2 Kings 14, 6 or הֶעֱמִיד 2 Chr. 33, 19; נָטַע Deut. 16, 21; שִׁבַּר 2 Chr. 34, 4; נָתַץ 34, 7; גִּדַּע 14, 2; כָּרַת Ex. 24, 13. This is the reason why the LXX, Syr., Ar., Sam., Graeco Venet., Aquila and many interpreters have translated sometimes *tree*, sometimes *grove*.

The word is usually derived from אָשַׁר and explained, the fortune-bringing, *goddess of good fortune*, like the Phenician Venus or Astarte, and the Babylonian מוֹלַדְתָּא, *Mylitta*. But considering that 'אֲ denotes a pillar, אָשַׁר *to be straight*, *upright* has also been compared. It appears more correct, however, to explain אֲשֵׁרָה socia, conjux, viz. of בַּעַל, from אָשַׁר, as the cognate Phenician אֹסֵר (Osir) *husband* is an epithet of Baal. Perhaps the personal proper name אָשֵׁר was originally = the Phenician אֹסֵר or the masculine of אֲשֵׁרָה in the sense already given, because proper names are frequently names of a deity.

אַשְׂרִיאֵל (= אֲשַׂרְאֵל) *n. p. m.* Num. 26, 31; Josh. 17, 2; *patron.* -אֵלִי Num. l. c.

אֲשֵׁרִים (only in *pl.* with *suff.* אֲשֵׁרֶיךָ, אֲשֵׁרֵיהֶם &c.) *m.* male *images of Baʿal*, of wood, symbolising Baal as a generating power, and distinct from בָּמוֹת, חַמָּנִים, פְּסִילִים, מַצֵּבוֹת, 2 Kings 23, 14, 2 Chr. 14, 2 &c., without its being any where determined that it symbolises the female principle. The singular אָשֵׁר meant perhaps originally the same as عَشِير *husband* (i. e. of Astarte).

אֻשַּׁרְנָא *Aram. m. wall* Ezr. 5, 3, prop. a firm thing, formed from אֲשַׁר with the termination *na.* The Semitic derivation is questionable, however; since the same termination is in אָסְפַּרְנָא.

אָשַׁשׁ I. (not used) *intr.* 1. *to be powerful*, *strong*, spoken of men; cognate in sense with גָּבַר, comp. Ar. أَسَّ to be firm, hard. Derivatives אִישׁ (-אִשׁ, -אֶשׁ, אִשׁ), אִשָּׁה, אֵשֶׁת, אִישׁוֹן and the denom. הִתְאֹשֵׁשׁ (which see). — 2. *tr. to make strong*, *firm*, *to establish.* Hence אֲשִׁישָׁה, אָשִׁישׁ.

Hithp. הִתְאֹשֵׁשׁ see אִישׁ.

אָשַׁשׁ II. (not used) *intr. to glow*, *to burn*, comp. Aram. אַזָא-אֲזָא, אָח. Derivatives אֵשׁ, אִשָּׁה, אֶשָּׁה.

אֵשֶׁת (formed from אֵשׁ = אִישׁ with the addition of *eth* without an accent, the tone continuing upon the ground-form; with *suff.* אִשְׁתִּי, אִשְׁתְּךָ and אֵשֶׁתְךָ) *f. a woman*, same as אִשָּׁה, Deut. 21, 11, 1 Sam. 28, 7, Ps. 58, 9 in the absolute state; but it is usually applied in the construct state and before suffixes Gen. 11, 29; 12, 17. אֵשֶׁת is also in Phenician

(Kit. 4, 1) e. g. אֵשֶׁת בֵּרֹתת *a woman from Berytus* (*Movers*, Phön. Texte I. 112). In the Aramaean forms אִנְתְּתָא, אִתְּתָא, אִתְּתָא, ܐܢܬܬܐ &c. (the *nun* is inserted to resolve the hard *t*-sound) a form אִתְּת = אִשְׁת lies at the basis.

אֶשְׁתָּאֹל (*hollow-way*, from שָׁאַל) *n. p.* of a city in the plain of Judah, belonging to the Danites JOSH. 15, 33; 19, 41; JUDGES 13, 25, which Eusebius places incorrectly between Azotus and Ascalon. *Gentile* 1 CHR. 2, 53. — As to the derivation, the word is a noun-form which has arisen out of the conjugation of the verb constituted by אֶת־ (that may have been more frequent in the earlier period of the language, to judge by the Phenician) and which is only preserved in some proper names. On this conjugation of the verb constituted by אֶת־ comp. the Phenician אִסְתַּגַּר *to be shut up* (Kit. 29, 2), the futures אֶשְׁתְּמִים (estimim) *I am terrified* (Poen. 3, 23), אֶשְׁתְּאַל (ysthiyal) *I request* (ib. 1, 2) beside אֶשְׁאַל (ysyl) *I ask* (ib. 1, 10), אֶתְיַדַּע (ityida) *I am perceived* (ib. 1, 8), אֶתְעַלַּם (etalam) *I am grown up* (ib. 3, 23). אֶשְׁתָּאֹל, אֶשְׁתּוֹן, אֶשְׁתְּמֹה and אֶשְׁתְּמֹעַ should therefore be referred to שָׁאַל, שָׁוֹן, שְׁמֹה and שְׁמֹעַ.

אֶשְׁתַּדּוּר *Aram. m. rebellion* EZR. 4, 15 19, from שְׁדַר (which see).

אֶשְׁתּוֹן (*rest*) *n. p. m.* 1 CHR. 4, 11 12. See שׁוּן I. Comp. אֶשְׁתָּאֹל.

אֶשְׁתְּמֹה *n. p.* of a Levitical city in the mountains of Judah, for which אֶשְׁתְּמֹעַ also stands JOSH. 21, 14; 1 SAM. 30, 28; 1 CHR. 4, 17; 6, 42. See שְׁמֹה II. and שָׁמַע. Comp. אֶשְׁתָּאֹל. Perhaps, however, in the signification *to spread.*

אֶשְׁתְּמֹעַ *n. p.* same as אֶשְׁתְּמֹה (which see).

אָת (from אוֹת; *pl.* אָתִין, *def.* אָתַיָּא, with *suff.* אָתוֹהִי) *Aram. m.* equivalent to Hebrew אוֹת *wonder*, *sign*, DAN. 3, 32 33; 6, 28, cognate in sense with תְּמַהּ; comp. Phenician אֵת (et, yth) sign, token of recognition (Poen. 1, 8), spoken of the tally used at a league of hospitality (tessera hospitalis), and אֵת.

אַתְּ (pronominal stem) *pron. person.* (2[d] person sing.) *m. thou*, written thus five times without ה 1 SAM. 24, 19; Ps. 6, 4; ECCLES. 7, 22; JOB 1, 10; NEH. 9, 6, which the K'ri corrects into אַתָּה. See אַתָּה.

אַתְּ (pronominal stem) *pron. pers.* (2[d] person sing.) 1. *m. thou*, an abridged form of אַתָּה NUM. 11, 15; DEUT. 5, 24; Ez. 28, 14. The reason for this abbreviation has not always been discovered, and therefore the LXX and Syriac read in Ez. l. c. אֵת *with.* — 2. *f. thou*, GEN. 24, 23; JUDGES 9, 10; five times in pause אָתְּ GEN. 12, 13; RUTH 3, 9 11; 1 SAM. 25, 33; PROV. 7, 4. — For אַתְּ the original form אַתִּי also appears seven times in K'tib; but the K'ri reads אַתְּ, effacing the old form JUDGES 17, 2; 1 KINGS 14, 2; 2 KINGS 4, 16 23; 8, 1; Ez. 36, 13; JER. 4, 30. See אַתָּה.

אֵת I. (before Makkeph אֶת־; before *a grave suff.* אֶתְכֶם, but also אוֹתְכֶם JOSH. 23, 15; אֶתְהֶם besides אוֹתְהֶם; אֶתְהֶן Ez. 23, 46 besides אוֹתְהֶן) properly *subst. m.* same as אוֹת II. (which see) *existence*, *being*, *essence*, *body*, and therefore like עֶצֶם *self*, *essential.* It is used as the sign of an accusative, or to give prominence to a noun as subject &c. Comp. the Phenician אֵת (yth, et) nota accusativi (Poen. 1, 1 3 6 10 &c. Tripol. 2, 3), with suff. אֶתְהֶם (ib. 3, 23). The successive development of its significations is given under אוֹת II., and like that word it is to be derived from אוּת III.

אֵת II. (before Makkeph אֶת־; with *suff.* אִתִּי, אִתְּךָ, אִתְּכֶם, contracted from אִנְתְּ = אֶנֶת and to be derived from אָנַת to incline, lean upon, turn) prop. *m. side*, *support*, but only used as *a preposition: at* (comp. the Ar. عِنْدَ, Aethiopic *ent*), *with*, expressing fellowship or accompaniment. In this sense many verbs are connected with אֵת to modify their signification after this preposition, e. g. שָׁכַב אֶת־

to lie with Gen. 19, 33; עָמַד אֶת־ *to stand with*, *to help* Num. 1, 5; לִין אֶת־ *to spend the night with one* Lev. 19, 13; יָשַׁב אֶת־ *to sit beside* Judges 17, 11; עָרַךְ מִלְחָמָה, רִיב אֶת־ *to carry on war*, *to strive with;* כָּרַת בְּרִית, הִשְׁלִים אֶת־ *to enter into a covenant*, *to make peace with;* הִתְחַתֵּן אֶת־ *to make a matrimonial alliance with* &c. Where it is capable of being taken in the meaning *against* depends entirely on the verb Gen. 14, 9; Num. 20, 13; 1 Chr. 20, 5; Prov. 23, 11; Jer. 38, 5, which arises, however, only from the sense *with*. The same is the case with the meaning *at*, *close by* 1 Sam. 7, 16; *upon* 1 Kings 9, 25; *besides* Ex. 1, 14. Other modifications of the signification are: a) *at*, as an expression of particular care Gen. 30, 29; 39, 6 or close attachment to something 5, 24; אֶת־פָּנִים especially is so used in a subjective acceptation Ps. 16, 11; 140; 14. b) *with*, cum, as an expression of accompaniment, union, Gen. 15, 18; Judges 1, 16; 2 Kings 6, 16. c) *among* Gen. 43, 16; 2 Kings 9, 25. d) *at*, locally considered 1 Kings 9, 26. It is very often interchanged with עִם (which see) and may also be taken in other collateral senses, which are easily perceived from the context. — In connexion with other prepositions we have chiefly to notice the very frequent use of מֵאֵת meaning *on the part of*, *a parte alicujus*, then generally *from*, with which verbs and nouns of going forth, sending, requiring, receiving &c. are coupled Gen. 8, 8; 26, 31; 38, 1; Ex. 11, 2; 25, 2; Job 2, 10 &c.; often too it is = מֵעִם. מֵאִתִּי Is. 44, 24 K'ri stands in the sense of מִפָּנַי Hos. 8, 4. Sometimes אֵת is put for מֵאֵת Gen. 49, 25, when מִן has preceded. In Phenician את (את־) is the same, hence אתי (Kit. 2, 2; 29, 2), שֶׁאִתִּי (sitti) *which I have with me* (Poen. 1, 8). — On account of the similarity between אֵת I. and II. with or without Makkeph, great uncertainty exists in different books, interpreters and versions wavering between the two — a fluctuation that extends even to the form with a suffix, though they are externally distinct (see אוֹת II.) e. g. Jer. 5, 18, where LXX and Vulg. read אִתְּכֶם, the Targ. אִתְּכֶם.

אֵת·אֶת III. (with *suff.* אִתּוֹ; *pl.* אִתִּים) *m.* *mattock*, *coulter of a plough*, *hoe*, prop. anything cutting into, from אות I (which see) 1 Sam. 13, 20 21.

אֵת IV. (*pl.* אִתִּים, with *suff.* אִתֵּיכֶם) *m.* equivalent to אֵת III., of which it is merely a collateral form Is. 2, 4; Micah 4, 3; Joel 4, 10. The stem of it אֵת is = אֵת (אוּת I.) belonging to אֵת III.

אֶת (before Makkeph) from אֵת I. see אֵת I., אוֹת II.

אֶת (before Makkeph) from אֵת II. see אֵת II.

אִת (only before *suff.* אִתִּי, אִתְּךָ &c.) see אוֹת II.

אָתָא in Deut. 33, 2 only, according to many mss.; Is. 21, 12; 1 *plur.* אָתָנוּ Jer. 3, 22 = אָתָאנוּ. — אָתָה commonly stands for it (which see).

אֲתָא (only in Ezr. 5, 16; elsewhere in Biblical Aramaean אֲתָה; 3 *pl.* אֲתוֹ; *part.* אָתֵה; *inf.* מֵתֵא = מֶאֱתֵא; *imp. pl.* אֱתוֹ) *Aram. to come*, Dan. 7, 22; Ezr. 4, 12; 5, 3, with לְ or עַל *whither*. See Hebrew אָתָה.

Af. הַיְתִי (Dan. 5, 13; 3 *pl.* הַיְתִיו 5, 3; *inf.* הַיְתָיָה 5, 2) *to bring*, with the accusative or לְ of the object Dan. 5, 3 23.

Of. הֵיתָי (which passed over into הֵיתַי: thence the *fem. sing.* הֵיתָיִת Dan. 6, 18; 3 *pl.* הֵיתָיו 3, 13) *to be brought.*

אֶתְבַּעַל (*with-Baʿal*) *proper name* of a Sidonian king 1 Kings 16, 31. In *Joseph.* (Ant. 8, 13, 1; c. Ap. 1, 18) two kings are similarly called Ἰθόβαλος or Εἰθώβ. i. e. אִתּוֹבַעַל, comp. the Phenician proper name אִתְבַּעַל (Gerb. 1, 2). In this sense the proper name אִיתִיאֵל = אִתִּיאֵל has been taken; but see אִיתִיאֵל.

אָתָה I. (seldom אָתָא, whence the 1st *pers.* of *pl.* אָתָנוּ = אָתָאנוּ; *fut.* יֶאֱתֶה Job 37, 22; ֶ contracted into ֵ תֵּאתֶה = תֶּאֱתֶה Micah 4, 8, and shortened וַיֵּתֵא Deut. 33, 21 = וַיֶּאֱתָא; making the first guttural prominent וַיַּאת Is. 41, 25

from וַיֶּאֱתֶה; 3 *pl.* יֶאֱתָיוּ Ps. 68, 32, or with יֶאֱתָיוּן ן; *pl. imp.* אֵתָיוּ Is. 21, 12 with relation to the future that is formed so) *intr.* 1. *to come*, with לְ or עַד of the person, to whom one comes Mic. 4, 8; Jer. 3, 22. — 2. like בּוֹא: *to happen*, with acc. Job 3, 25. — 3. *to go, to pass away*, spoken of years, i. e. to flee 16, 22. *Part. fem. pl.* אֹתִיּוֹת *coming things, the future*, futura, τὰ μέλλοντα Is. 41, 23; 44, 7; 45, 11. Hence according to some, the noun אִיתוֹן for אֵתָיוֹן; see, however, אוֹת II.

Hif. הֵתָה (from הֶאֱתָה) *to bring; imp. pl.* הֵתָיוּ Is. 21, 14; Jer. 12, 9.

The stem אָתָה (אֲתָא, Targ. אֲתָא, אֲתָה, Syr. ܐܬܐ, Ar. أَتَى) is in all the Semitic dialects; but the organic root is אָת־ה, as the existing root אָת (אוּת II.) proves.

אָתָה II. (not used) should be assumed for the noun אָתוֹן (which see); but according to others אָתַן is the stem. See אָתוֹן.

אַתָּה (a pronominal stem compounded of אַנְ־תָּה; with a slight pause אַתָּה Ps. 2, 7; 5, 5; 25, 7, in a stronger one, אָתָּה Ps. 56, 9; elsewhere instead of אַתָּה appear also אַתְּ and אַתָּ which see) *pron. pers.* (2[d] person) *m. thou*, to which אֲנִי and הוּא (which see) are put in contrast Gen. 31, 44, whose plural was originally אַתּוּם (from אַנְתּוּם, comp. Aram. אַנְתּוּן, Ar. أَنْتُمْ) still perceptible from the verb-affix תּוּ־, but usually smoothed away into אַתֶּם *you.* Like אֲנִי it is connected 1. with the part. expressing the present of an action Ex. 7, 27.—2. with the verb of the second person, particularly with the future or imper. in order to make the personal prominent with emphasis Gen. 21, 26; 41, 40; Judges 8, 21, where also אַתָּה sometimes appears as an accusative, Gen. 49, 8. The same is the case with nouns and the suffix ךָ־ 1 Sam. 21, 2; Ps. 44, 3, though seldomer. Most frequently, however, the emphasis is given by joining it to אַתָּ or גַּם Numb. 27, 13; Eccles. 7, 22; Prov. 22, 19; or the idea of personality is strengthened by it. — 3. Like all pers. pronouns it implies in itself the verb *to be*, so that it forms a complete sentence with what is expressed Gen. 3, 19; 29, 15; 32, 18. In other respects the wide use of אַתָּה, אַתְּ, אַתֶּם, אַתֶּן may be easily seen from *Noldius* (Concord. partt. p. 106-118).

As to derivation, אַתָּה has arisen from אַנְתָּה, as a comparison with the same forms in the dialects clearly shews (Targ. אַנְתָּה, אַנְתְּ, Ar. أَنْتَ, Malt. *ynt*, Aethiopic *anεta*, Amharic anεtε). The assimilation of *n* is begun already in the Syriac (Syr. ܐܢܬ). אַנְ־ is a pronominal stem, which is also met with in אֲנִ־י (which see), אֲנַ־חְנוּ (which see), אָנֹ־כִי (which see), Coptic ⲁⲛ or 'ⲛ &c.: accordingly, only תָּה or תָּ remains as a characteristic designation of the second person, together with the fem. תִּי or abridged תְּ *tĕ*, with which the characteristic ⲧ in the Coptic forms ⲛⲧ-ⲕ, ⲛ̄ⲧⲟ-ⲕ, ⲛⲑⲟ-ⲕ, ⲛⲧⲁ-ⲕ coincides, when one strips off the concluding -ⲕ (a sign of the 2 pers. masc. e. g. ⲣⲱ-ⲕ thy face, Hebrew ךָ־). *Ta* is usually written in Hebrew תָּה, sometimes also תָּ, and in different Semitic dialects the vowel too is thrown away, consequently תְּ, of which there are traces in Hebrew also. In applying it as a verb-affix to the preterite it usually appears without the accent, תָּ־, once accented שַׁתָּ Ps. 90, 8; rarely does the fuller form תָּה occur; in the future, however, תְּ־ only appears.

אָתָה see אֲתָא.

אָתוֹן (the Samaritan text has אִיתַן; *pl.* אֲתֹנֹת) *f. she-ass* Gen. 32, 16; 45, 23 &c., while חֲמוֹר denotes *an ass m.;* poetically *an ass* is termed בֶּן־אָ׳ Gen. 49, 11. The word appears to be formed from a stem אָתָה with the formative syllable וֹן־; yet it has also been derived from אָתַן *to be slender, flexible*, cognate in sense with עָדַן, which also suits the Eastern ass. Better perhaps from אָתַן (which see) *to be strong.*

אַתּוּן (*def.* ־נָא) *Aram. m. an oven, furnace*, Dan. ch. 3. It is formed from

את (אַתְּת)=אֵשׁ to burn (like תַּנּוּר from נוּר) with the noun-ending ־וּן; Syr. ܐܰܬܽܘܢܳܐ, Ar. أَتُّون or أَتُون, Rabbin. תורנא *tûna* with א rejected, Pers. *tûn*, therefore not from תָּנַן.

אַתּוּק (*pl.* אַתּוּקִים, with *suff.* אַתּוּקֶיהָא, for which the LXX read הַגִּזְרָה) *m. a break*, in galleries and buildings, then *the gallery* itself Ez. 41, 15 K'tib. See אָתַק.

אַתִּי (a compound pronominal stem) *pron. pers.* (2[d] person) *f. thou*, only in seven places according to the K'tib JUDGES 17, 2; 1 KINGS 14, 2; 2 KINGS 4, 16 23; 8, 1; JER. 4, 30; Ez. 36, 13, for which, however, the K'ri already reads the usual אַתְּ. This pronoun which has arisen out of אַנְ־תִּי is to be explained as אַתָּה, so that the characteristic is תִּי, and *î* specially denotes the feminine. The ־תִּי is still preserved as a verb-affix to the perfect for the 2[d] person fem. at somewhat later period of Hebraism, viz. in SONG OF SOLOM., JEREM., EZEK. and RUTH, as also in the future, where, however, ־תִּין likewise appears; but the *n* should be regarded as a mere after-sound. The form אַתְּ abridged from it, which has become common, appears in use like אַתָּה, and sometimes stands, according to the Aramaean view, for the masculine also. See אַתְּ.

אִתַּי (same as אִיתַי) *n. p. m.* 2 SAM. 15, 19 22; 18, 2; 23, 29; for which there is in 1 CHR. 11, 31 אִיתַי.

אִתִּי see אֵת 2.

אַתִּין. The Samaritan text reads so in GEN. 31, 6.

אַתִּיק (־קִים, with *suff.* אַתִּיקֶיהָא K'ri) *m. terrace, gallery, stair*, from אָתַק, Ez. 41, 15 16; 42, 3 5; Targ. זִיז (elsewhere for יָצוּעַ 1 KINGS 6, 5), LXX στοά, περίστυλον.

אַתֶּם (a compound pronominal stem from אַנְ־תֶּם) *pron. pers.* (2[d] p. pl.) *m. ye*, applied like אַתָּה and אֲנִי, proofs of which see in *Noldius* (Concord. partt. p. 120—124). Once, however, Ez. 13, 20, it stands for אַתֵּן, occasioned by the *m* following. — The characteristic form תֶּם (אַנְ־ is prefix) arose from תּוּם, which after laying aside the *m* is still preserved in the affix to the verb (תּוּ), and which the dialects also confirm (Ar. أَنْتُمْ, Aram. אַתּוּן, אַנְתּוּן, ܐܰܢ̱ܬܽܘܢ). ־וּם is an original ending of *the pl. masc.*, afterwards smoothed off into *û;* comp. אֵלּוּ, אֲרוּ, ־וּ as a plural in the verb &c. Probably the Phenician too pronounced this pronoun אַתֻּם; therefore it occurs as a suffix, Poen. 1, 1 isthim malchy macom syth יָשְׁתֶּם מַלְכֵי מָקוֹם זאת *ye are the* πολιοῦχοι *of this place.*

אֵתָם (the LXX have אֵתָם Ὀθώμ) *n. p.* of an Egyptian locality on the border of the Arabian desert, after which this part of the wilderness was named, and the second place where the Israelites encamped after the exodus, Ex. 13, 20; NUMB. 33, 6 8. It has been explained by the Coptic ⲁⲧⲓⲟⲙ *boundary of the sea*, which is doubtful.

אֶתְמוֹל see מוֹל, מוּל, תְּמוֹל and תְּמֹל.

אֶתְמוּל see מוֹל, מוּל.

אִתְמוֹל see מוֹל, מוּל.

אַתֵּן (a compound pronominal stem from אַנְ־תֵּן) *pron. pers.* (2[d] pers. plur.) *fem. ye*, only in Ez. 34, 31; elsewhere אַתֵּנָה GEN. 31, 6 or אַתֵּנָּה Ez. 13, 20, doubling the nasal as in הֵמָּה, הֵנָּה. It arose out of אַתִּין = *attiin*.

אָתַן (not used) *intr. to be strong, powerful*, connected by root with עָתַן and יָתַן (which see), spoken especially of the strength of the Eastern asses. Derivative perhaps אָתוֹן.

אֵתָן see אֵיתָן.

אַתֵּנָה or ־תֵּנָּה see אַתֵּן.

אֶתְנָה (from תָּנָה) *f. gift, reward, harlot's reward*, Hos. 2, 14.

אֶתְנִי (out of אֶתְנִיָּה, *God bestows reward*) *n. p. m.* 1 CHR. 6, 26.

אֶתְנַן (with slight pause ־נָן, with *suff.* אֶתְנַנָּהּ, *pl.* אֶתְנַנִּים) *m.* 1. *gift, present*, particularly *a harlot's hire* Ez. 16, 31, with זוֹנָה MICAH 1, 7. Metaphorically

riches as a gift of the false gods Hos. 9, 1; Mic. 1, 7; *gotten by harlotry* Is. 23, 18. — 2. (same as אֶתְנִי) *n. p. m.* 1 Chr. 4, 7. See תָּנָן and תְּנָה.

אתק (not used) *tr. to remove, intermit* (spoken of a terrace-building), hence אַתִּיק, אַתּוּק. Accordingly the organic root אַ־תַק would be identical with that in נָ־תַק (which see).

אתר (not used) *intr. to spread out, to stretch wide;* hence אֲתָר in the proper names אֲתָרִים and יַאֲתְרַי (which see). The organic root אַ־תַר is also found in יָ־תַר (which see), Ar. وَتَرَ = أَتَرَ to bend the bow. More probably is תָּר = אַ־תַר I. (תּוּר) *to go* the stem for it (comp. אַ־שַׁר to go along, whence אָשֻׁר trace).

אתר see אֲתָרִים.

אֲתַר (not used) *Aram.* equivalent to Hebr. אָתַר (which see). Derivative

אֲתַר (*def.* אַתְרָא) *Aram. m. place*, prop. *step, walk, track* (of walking) Dan. 2, 35; Ezr. 5, 15; אֲ׳ דִּי *where* 6, 3 = Hebrew מְקוֹם אֲשֶׁר; from this the preposition בָּאתַר *after* Dan. 7, 6 7 from בַּאֲתַר, prop. after the track of, with *suff.* בַּתְרָךְ 2, 39 (excluding the ʾAlef) *after thee;* עַל־אַתְרֵיהּ Ezr. 5, 15 17 or לְאַתְרֵיהּ 6, 5 *in its place;* כָּל־אֲתַר לָא *no where* Dan. 2, 35.

אֲתָרִים (*places, districts;* sing. אֲתָר) *n. p.* of a place in the south of Palestine Numb. 21, 1; but the Targ., Syr. and Vulgate take it for תָּרִים (partic. of תּוּר) on account of the article.

אתת (not used) i. e. אֵת belonging to אֵת IV. (*pl.* אִתִּים) same as אוֹת I.

אֲתַת (not used) *Aram.* equivalent to the Hebrew אָשַׁשׁ II. *to burn, glow;* whence אַתּוּן.

ב

ב called בֵּית (= בַּיִת) *Bêth*, as a name signifies *house, tent*, the letter being said to have had in old writing the form of a tent, as it still has in Aethiopic; but as picture-writing was not the basis of the Semitic alphabet, the name has probably been selected merely for the sake of the initial sound. The βῆτα of the Greeks is the same name, since the figure of the Greek *B* came from Phenicia. As a numeral ב is *two*, ב̈ 2000. In compound proper names, where the most various abridgments are found, traces are preserved of the use of *Bêth* as an abbreviation-sign, thus 1. for בֶּן־, seldom for בַּר, e. g. בִּדְקַר from בֶּן־דָּקַר; perhaps בְּאֵרָא from בֶּן־אֵרָא; בִּמְהָל from בֶּן־מְהָל; בַּצְלוּת from בֶּן־צַ׳; בְּצַלְאֵל from בַּר־צְ׳; בְּרִיעָה from בֶּן־רָ׳; בְּרָאיָה from בֶּן־רְ׳; בִּרְשַׁע from בֶּן־רָ׳; בִּשְׁלָם from בֶּן־שְׁ׳; comp. in the Mishna בְּרַבִּי from בֶּן־רַבִּי. — 2. for בַּעַל, e. g. בְּעֹן from בְּ׳ מְעוֹן = בַּעַל עֹן; comp. Phenician בִּטַּם from בַּעַל טַעַם (Numid. 3, 3). — 3. local for בֵּית in names of places, e. g. בְּעֶשְׁתְּרָה from בֵּית עֶשְׁתְּרָה; in Phenician proper names בֵּית is shortened in a peculiar way even into תְּ.

The pronunciation of *Bêth* as a consonant is *b*, clearer and softer than the dull, labial *p* פ; and as in the three classes of consonants a transition appears from the sharp into the softer sound of the same organ, or vice versa, so there is a frequent interchange of ב and פ, more rarely of it and מ, either for the purpose of modifying the original idea of a word, or from yielding to Aramaean influence, e. g. גַּת and גַּב; פָּזַר and בָּזַר; בָּצַל and פָּצַל; בָּצַע and פָּצַע; בַּרְזֶל and פַּרְזֶל; שׁוֹבָךְ (2 Sam. 10, 16) and שׁוֹפָךְ (1 Chr. 19, 16); אֶבֶן and אֹפֶן; בְּאֵר and פְּאֵר; בַּד II. and the organic root in אַ־פַד; כָּבַשׁ and חָבַשׁ. More rarely does ב or פ interchange with מ, e. g. מְרֹאדַךְ and בְּרֹאדַךְ; מְרִיא and בָּרִיא; רָמָה (in רְמִיָּה) and מִכְתָּב; מִכְתָּם and כָּמַר; קָמַט and קָפַד; חָבַר and כָּבַר; חָמַק; רָפָה

and חָבַק; זְמַן זְמִיר Syr. ܙܒܢ; Ar. زبن &c. Sometimes this interchange took place in order to have an alliteration by means of the organic permutation, e. g. דִּימוֹן (for דִּיבוֹן) Is. 15, 9, to have an alliteration with דָּם. Hence the LXX often have μ for β, e. g. לִבְנָה *Λεμνά* Josh. 21, 13; יַבְנֵה *'Ιάμνεια* &c. Comp. also *Mekka* for *Bekka*, Greek βλίττω for μελίττω. Sometimes the permutation extends to all three letters, e. g. נָשַׁךְ, נָשַׁב and נָשַׁם, or also to ו, e. g. גָּבָא, גָּמָא, גּוּה and קָפָא, or definitely ב passes over into the still weaker sound *w*, e. g. דָּבָא into דָּוָה, גָּבָא into קָוָה &c., but seldom into the vowel *u*, e. g. בַּת־שׁוּעַ from בַּת־שֶׁבַע. The double or dageshed Bêth in passing into the western languages is converted into *mb*, e. g. Aram. אַבּוּב *ambuba*, יְרֻבַּעַל in Sanchon. *'Ιερομβάαλ*, חֲבַקּוּק *'Αμβακούμ* (the *m* in the dialects passes even into *n*, e. g. קִפֹּד Ar. قُنْفُذ, שִׁבֹּלֶת Ar. سُنْبُلَة) and in Semitic itself, e. g. סִפֹּנְיָא = סוּמְפֹּנְיָא. Comp. the Phenician proper name כַּבְּב *Κομβάβος* (*Movers*, Phön. I. 687), יִמְלָא *imbole* (Poen. 1, 2). Seldom is *m* put before a *b* not doubled, e. g. עָרָב (= עָרָב) *καράμβιος* (or the original *m* converted into β, e. g. נִמְרֹד LXX *Νεβρώδ*, *Jos. Νεβρώδης*); סַבְּכָא *σαμβύκη*; *λάμβδα* from לָמְדָא.

In the completer root- or stem-formation *Bêth* frequently appears with relation to the mother-form as *unorganic*, i. e. not belonging to the original state of the root; and it is used in such farther development: 1. as *an initial sound* to simple organic roots to make out of them enlarged stems of two syllables, e. g. בְּ־גַד (אַ־גַד), בְּ־חַר (זָרַע) בְּ־זַר, (זַק) בְּ־זַק, (דַּק) בְּ־דַק, (שְׁאַר) בְּ־סַר, I. בְּ־טַח (טַח), (חַר־ה, הַר), בְּ־שַׂם (סַם) &c., without our knowing anything more exact of the signification of such *Bêth*. — 2. as *a final adjunct* in the forming or derivation of new words (pluriliterals): in this manner וּב־ in עַכְשׁוּב from עָכַשׁ (which see); ב־ in שְׁעַלֵּב (which see); perhaps also אַרְנָב (whence אַרְנֶבֶת) from אָרַן; ב־ in כַּרְכֹּב (which see) from כָּרַךְ; comp. the Arab. زَرْنَب to strangle, from زنق noose; Aram. כַּרְזֵב locust, from כְּרַז = קָרַץ &c.

בְּ־ (pronominal stem; with *suff.* בִּי, בְּךָ and בְּכָה Ps. 141, 8, בָּךְ, בּוֹ, בָּהּ, בָּהֵמָּה, בָּם, בָּהֶם and בָּכֶם, בָּכֶן, בָּנוּ, בָּהֶן and בָּהֵן) *an inseparable preposition: in*, in the widest use of that word, nearly corresponding to the Latin *in* (with the accusative and ablative) or to the Sanskrit locative, and which is always dependent, on account of its single and abridged sound. It is the most general preposition for motion near, and the varieties which proceed from this primitive meaning are developed in the following order: 1. pure vicinity of rest, expressing, as it were, the immediate contact of rest, like Lat. *in* with the ablative, viz. a) in a *local* sense: *in*, *at*, *to* (answering to the question where?) e. g. בָּעַיִן *at the fountain* 1 Sam. 29, 1; בַּשָּׁמַיִם *in the heavens* Ex. 20, 4; בַּשַּׁעַר *at the gate* 2 Kings 7, 17; בַּמִּקְדָּשׁ *in the sanctuary* Lament. 2, 20; עַיִן בְּעַיִן *eye to eye* Num. 14, 14. b) in the sense of *time*, e. g. שָׁנָה בְשָׁנָה *year to year* Deut. 15, 20; חֹדֶשׁ בְּחֹדֶשׁ *month to month* 1 Chr. 27, 1. c) in an *adverbial* sense, e. g. בְּכֵן, בְּעֹד, בְּטֶרֶם, בְּפַעַם &c. (which see). With this is connected the use of בְּ d) before the infinitive, e. g. בִּשְׂחֹק *in laughing* Prov. 14, 13 &c., but which may be resolved by conjunctions in connexion with prepositions, according as one thinks of time, place or circumstance along with the action, so that בְּ may be translated by *while*, *after that*, *when*, *then*, *although*, *because*. e) Standing before certain nouns or particles it converts them into prepositions or particles, e. g. בְּעוֹד (see עוֹד), בְּאֵין (see אַיִן), בְּאֶפֶס (see אֶפֶס), בַּאֲשֶׁר or בְּשֶׁ־ in that, i. e. *while* (see אֲשֶׁר), בַּעֲבוּר (see עֲבוּר), בְּדֵי (see דַּי), בְּאָזְנֵי (see אֹזֶן), בִּפְנֵי (see פָּנִים), בִּדְבַר (see דָּבָר), בִּמְאֹד (see מְאֹד), בְּיַעַן (see יַעַן). It serves generally to form adjectives: בִּמְהֵרָה *quick* Eccles. 4, 12, בְּפִתְאֹם *sudden* 2 Chr. 29, 36, בְּיוֹמָם *daily* Neh. 9, 19 &c., where בְּ is indeed nothing more

than *at*, *in*, in a subjective sense. When resolved it may also denote *according to* (secundum), hunc in modum, *in the manner*, e. g. Job 34, 36, particularly in בִּדְבַר, and therefore it is capable of being translated like כְּ: בְּצַלְמֵנוּ *according to our image* Gen. 1, 26; בִּדְמוּתוֹ *according to his likeness* 5, 1; בְּדֶרֶךְ *after the manner* Am. 4, 10. f) It next passes over, in reality, into *as*, and is consequently still more like כְּ, = *in the manner of*, e. g. בְּבֵין *as between* Is. 44, 4, interchangeably with כְּ; בֶּעָשָׁן Ps. 37, 20 *like smoke;* בַּשַּׁחַר *like the morning-red* Hos. 10, 15. g) As connected with בֵּין (like the Latin in with inter) the original signification was *between*, and as בֵּינַת becomes בֵּית Prov. 8, 2, Ezek. 41, 9, Job 8, 17, so it might be entirely smoothed away into בְּ. This leading sense of בְּ explains how it is — 2. that many verbs are construed with בְּ, e. g. נָגַשׁ בְּ *to approach to* Is. 65, 5; שָׁלַח יָד בְּ *to put the hand to* 1 Sam. 24, 11; נָשָׂא בְּ *to bear in something* (in a burden) Job 7, 13. With בְּ are construed: a) verbs of hanging upon, holding fast by something, relating to outward and sensible objects, e. g. דָּבַק, אָחַז, הֶחֱזִיק, נָגַע, פָּגַע &c.; b) verbs of attachment to, holding by, trust, belief in a thing, relative to mental acts, e. g. הֶאֱמִין, בָּטַח, חָסָה, נִזְהַר &c.; c) verbs of withstanding, e. g. בָּגַד, מָעַל, מָרַד, כִּחֵשׁ, גָּעַר, חָטָא, פָּשַׁע &c.; d) verbs of asking oracles, or more correctly of inquiring, e. g. שָׁאַל, דָּרַשׁ, קָרָא &c.; e) verbs of being pleased with something, e. g. בָּחַר, רָצָה, עָלַז, שָׂמַח, or also those of the contrary, as מָאַס, גָּעַל, קוּט &c.; f) verbs of abiding *in* or dwelling *upon* a thing, relating to the senses, as רָאָה, חָזָה, שָׁמַע, הֵרִיחַ &c.; g) verbs of abiding *in* or dwelling *upon* what relates to the mind, as דִּבֵּר, קִלֵּל, הֵתֵל, צִחֵק, קִנֵּא, הִלֵּל, הוֹרָה, עָנָה, הֵעִיד, שִׂיחַ, יָדַע, הֵבִין &c.; and generally it is used thus in reference to an object whether the action be *for* or *against* it, so that בְּ may be translated *over*, *for*, *against*. — With this fundamental idea of the vicinity of rest, in which an occasional idea of motion is only apparent, is connected

3. בְּ as an expression of accompaniment, *with*, prop. *at* something, whether such vicinity of accompaniment be conceived of as helping or adjunct, serving as an instrument, or ruling and working, in which case it may be translated *through* or *by*. In such sense בְּ is used a) of *accompaniment* in the signification *with*, as בְּעַם כָּבֵד *with much people* Num. 20, 20; בְּלִמֻּדָי *with my disciples* Is. 8, 16; בְּלַחְמוֹ Jer. 11, 19 *with its fruit.* Here belong also the compound particles בְּלֹא, בְּאֵין, בִּבְלִי, בְּכָל־זֹאת &c., as well as the construction of the verbs בּוֹא, יָרַד, קִדֵּם, פָּקַד &c., which express the idea of approaching with something. b) as an expression of the *instrumentality* or *means* which accompany the action, as a subordinate matter, in which case it may be translated *by*, sometimes *with*, as בְּיַד מֹשֶׁה *by Moses* &c. In this sense בְּ *α*) joined to nouns forms numerous adverbs, as בְּכֹחַ *with* or *by strength* i. e. *strongly;* and so בְּשָׁלִי, בְּפֶרֶךְ, בִּקְרִי, בְּגֵאוּת, בִּתְבוּנָה, בְּתֹם, בַּלָּט &c. *β*) it stands with verbs which take, in order to supplement themselves, the cause, the author, the instrumentality and the means, e. g. עָטַף בְּ *to faint by* or *from* Lament. 2, 19; מוּת בְּ Ez. 7, 15 *to die by;* הִתְנַבֵּא בְּ *to prophesy by* Jer. 23, 13; נִשְׁבַּע בְּ *to swear by*, as the Latin per; הָרַג בְּ Josh. 10, 11; רָפַשׂ בְּ Ez. 34, 18; קָרָא בְּ Is. 58, 1; עָבַד בְּ *to do work by* Ex. 1, 14 i. e. to use one for work; נָשָׁה or הִשָּׁה בְּ *to take interest by one* i. e. to lend to one Deut. 15, 2; Neh. 5, 11. *γ*) בְּ denotes the material which is supposed to be the means, e. g. בְּמַרְאוֹת *out of looking-glasses* Ex. 38, 8; בַּנְּחֹשֶׁת *out of brass* 1 Kings 7, 14; בַּצֶּמֶר *out of wool* Lev. 13, 52 &c. According to this view בְּ is to be taken before numbers, when something is summed up by that means, in which case it may be translated *consisting in*, e. g. בְּשִׁבְעִים *consisting of seventy*, Deut. 10, 22. *δ*) בְּ announcing that *for which* a thing takes place, particularly in verbs of exchange, selling, taking, in denoting reward or price &c., e. g. בַּלֶּחֶם *for bread*

Neh. 5, 15; בְּנֶפֶשׁ Deut. 19, 21 *for the life;* בְּאֶלֶף Is. 7, 23 *for a thousand;* בְּרָחֵל *for Rachel* Gen. 29, 18; בְּנַפְשׁוֹ Prov. 7, 23 *for his life;* in the same sense also it means *on account of* Gen. 18, 28. — 4. With relation to objects בְּ denotes the being in a place *wherein*, where it may be translated *within*, *among*, inter, in &c. e. g. בָּהֶם *among them* Ps. 139, 16; בַּגּוֹיִם *among the peoples* Lament. 1, 1; בַּנָּשִׁים *among women* Song of Sol. 1, 8; בַּקֹּשְׁרִים *among the conspirators* 2 Sam. 15, 31. Hence it is used with verbs which direct their action upon objects in such a way as not to take in the whole but to affect a part only, e. g. נָשָׂא בְּ *to bear in* something Job 7, 13 i. e. a part of the burden; הִכָּה בְּ *to smite in* or *among* i. e. to smite a part of them 2 Sam. 23, 10; in like manner אָכַל בְּ *to eat of* something, שָׁתָה בְּ *to drink of* something, הָרַג בְּ &c. — 5. *at*, *toward*, always denoting decided vicinity, *thereat*, as it were; different from אֶל, which expresses motion toward without nearness. According to this signification it is construed with verbs implying such motion as is connected with the attainment of its object and remains within the limits of motion, not passing into rest or divergence from a straightforward course, e. g. נָתַן בְּיַד *to give into the hand*, שָׁלַח בָּם *he sends into them* i. e. into their midst, דָּרַךְ בְּ *to tread into* something; besides, verbs of ruling or of hostile invasion, e. g. רָדָה, עָצַר, נִלְחַם, רִיב, נָגַשׂ, מָשַׁל בְּ &c. When the motion is directed to something upward, בְּ should be translated *upon*, e. g. בְּרֹאשֶׁךָ *upon thy head* 1 Kings 2, 24. — 6. in the signification *unto*, *into*, in with the accusative, e. g. בַּשָּׁמַיִם *unto the heaven* (as far as heaven) Gen. 11, 4, for which אֶל is used in Jer. 51, 9; hence certain verbs with בְּ occur in this sense, e. g. הִשְׁתִּין בְּ 1 Kings 16, 11. — 7. This בְּ forms an ulterior development of the notion of in with the ablative, which exists in other languages also, *in*, *in regard of*, after a whole has been briefly put together, to classify it according to the contents, e. g. בָּעוֹף *in fowl* Gen. 7, 21 i. e. *in respect to fowl.* — 8. It shews the existence of a subject *in* a quality, so that the latter includes the subject of which only it consists. Here the preposition may be translated by *as*, e. g. Ex. 6, 3 *I appeared* בְּאֵל שַׁדָּי *as the mighty god* i. e. consisting in אֵל שַׁדַּי, comp. Ezr. 3, 3; 1 Chr. 7, 23; 9, 33; or it stands vice versa to give prominence to the predicate, e. g. הוּא בְאֶחָד *he is a single one* Job 23, 13 i. e. existing as one; Ex. 32, 22 *they are* בְּרָע *in evil* (see however רַע III.); בְּיָהּ שְׁמוֹ *in Jah* consists *his name* i. e. Jah is his name Ps. 68, 5; Is. 26, 4; בְּחָזָק יָבוֹא *he comes as strong* 40, 10. Poetically, a statement generally is introduced by it, but in Hebrew more rarely, in the dialects more frequently, particularly in Phenician and Arabic.

As to the derivation בְּ has been looked upon 1. as an abridgment of בַּיִת (*within*, *in*), especially as the meaning agrees pretty well, as בַּיִת in Aramaean is abbreviated into ܒܝ בֵּי, the Arabic بيت being also smoothed away into ب in geographical names, and as בְּ appears there also in Hebrew; comp. the Coptic ϩı *house* and *in*, the German *in* from *inn* a dwelling. — 2. It has been derived from בַּיא (from בּוֹא, like גַּיא from גּוֹא), out of which the Aramaean בְּ and afterwards בְּ, ب arose. According to this view it signifies *entrance.* It appears more suitable, however, to regard בְּ in its short form as a vocable belonging to language generally, and as cognate with וְ.

בְּ (pronominal stem) *Aram. prepos.: in*, *with*, *by* Dan. 2, 19 34; 5, 2, like the Hebrew בְּ.

בָּא see בּוֹא.

בָּאָה (for בִּיאָה, which is in 18 mss. of Kennicott; from בּוֹא, comp. קִימָה) *f. entrance*, Ez. 8, 5.

בָּאוּשָׁא (*def.* שְׁתָּא-, formed from בְּאֵשׁ) *Aram. adj. fem. wicked*, *evil-minded* Ezr. 4, 12.

בָּאַר (Kal unused) *tr.* same as בָּר, פָּאַר *for*-are, *to bore*, *to dig*, *to dig through.* For the organic root comp. בָּר–א and the Arab. بَأَرَ to dig, بَارَ to investigate. But בָּקַר (*to split*) is not a harder form, because it belongs to another group. Derivatives בְּאֵר, בְּאֵרוֹת, בֹּאר, בְּאֵרִי, בֵּרִי, בֵּרוֹתִי.

Pih. בֵּאֵר, *inf.* בַּאֵר, *imp.* בָּאֵר, *to grave* (letters), with עַל *upon* something Deut. 8,27; Hab. 2,2; so γράφειν means originally, to grave. — 2. Figurat. *to explain*, *to investigate*, prop. to dig out, eruere sensum, Deut. 1, 5; comp. infin. בּוֹר Eccles. 9, 1.

בְּאֵר (with *suff.* בְּאֵרְךָ; *plur.* בְּאֵרוֹת, *constr.* בְּאֵרֹת, once בְּאֵרוֹת Gen. 26, 18) *f.* 1. like בּוֹר *pit*, *vault*, Ps. 55, 24; 69, 16; also applied to a *loampit* Gen. 14, 10. — 2. *a well*, dug out to hold water 26, 21, usually with the addition of מַיִם Gen. 21, 19, or מַיִם חַיִּים 26, 19, though בְּ׳ stands alone 29, 2; מֵי בְ׳ Num. 20, 17 *well-water;* בְּ׳ צָרָה Prov. 23, 27 *narrow well* out of which one cannot come; metonym. *fountain* Gen. 16, 7 14; figur. of the spring of marriage-pleasure Prov. 5,15; but different from עַיִן. — 3. (with *â* of motion בְּאֵרָה) *n. p.* of a station of the Israelites in the wilderness, Num. 21, 16-18, identical perhaps with בְּאֵר אֵלִים Is. 15, 8. Another בְּאֵר is mentioned in Judges 9, 21, which is a place on the way to Jerusalem from Sichem. — The following names of places are compounded with בְּאֵר: a) בְּאֵר אֵלִים (*well of Elim*) *n. p.* of a locality on the border of Moab Is. 15, 8, perhaps the same as בְּאֵר Num. 21, 16-18. As the seventh station Ex. 15, 27 is also termed אֵלִים (according to some mss.) one might be tempted to translate *palms;* but the supreme deity was worshipped in Moab under the name אֵל (see אֲרִיאֵל, אֶלְעָלֵא), and it is better to take *Elim* for the name of a god. b) בְּאֵר לַחַי רֹאִי (according to the Bible etymology: *well of the living God*, *looking upon me*) *n. p.* of Hagar's well between Kadesh and Bered Gen. 16,14; 24,62; 25,11. But it should be translated perhaps with reference to לְחִי Judges 15,19 *the rock-well of vision.* c) בְּאֵר שֶׁבַע (*oath-* or *covenant-well*) *n. p.* of a city in Judah, on the southern border of Palestine, which afterwards belonged to Simeon and was notorious for idolatry, Gen. 21,31; 26,33; Josh. 15,28; 19,2; Am. 5,5. When one wished to mention the ancient boundaries of Palestine, he said מִדָּן וְעַד־בְּאֵר שֶׁבַע 2 Sam. 17,11; at the present day two wells are spoken of there بير السبع (*Robins.* Palest. I. 338). See שֶׁבַע. d) On בַּעֲלַת בְּאֵר Josh. 19,8 which is said to be identical with בְּאֵר Judges 9, 21 see בַּעֲלָה. — 4. Only in *the plural* בְּאֵרוֹת (*wells*, *fountains*) *n. p.* of a Gibeonite, then a Benjamite city Josh. 9,17; 18,25, inhabited even after the exile Ezr. 2,25, which, according to Eusebius (s. v. *Βηρώθ*), is said to have been seven miles from Jerusalem on the way to Nicopolis. *Gentile* בְּאֵרֹתִי 2 Sam. 4, 2 &c., also בֵּרֹתִי 1 Chr. 11, 39, comp. בֵּרִי from בְּאֵרִי; now *el-Bireh* (البيرة) *Robins.* New Biblical Researches p. 190. — 5. This בְּאֵרוֹת is added to בְּנֵי־יַעֲקָן (Num. 33, 31) Deut. 10, 6 as the *proper name* of a station of the Israelites in the wilderness, for which also בְּנֵי־יַעֲקָן alone stands; see therefore בְּנֵי־יַעֲקָן. Comp. the Phenician בְּאֵר אֹת (wonder-well) n. p. of the fountain of Arethusa at Syracuse; בְּאֵרֹת *Berytus* in Phenicia (Steph. Byz. sub voce: *ἐκλήθη διὰ τὸ ἔνυδρον· Βὴρ γὰρ τὸ φρέαρ παρ' αὐτοῖς*) which is called בֵּרוֹתָה Ez. 47,16.

בֹּאר (contracted out of בְּאֹר; *pl.* בֹּארוֹת) *f. reservoir of water*, *cistern* Jer. 2, 13 and K'tib 2 Sam. 23, 15 16 20.

בְּאֵרָא (*explainer;* perhaps from בֶּן־אֲרָא *protegé of heroism*, see אַר) *n. p. m.* 1 Chr. 7, 37.

בְּאֵרָה (the same) *n. p. m.* 1 Chr. 5, 6.

בְּאֵרִי (the same) *n. p. m.* Gen. 26, 34; Hos. 1, 1.

בָּאַשׁ (*fut.* יִבְאַשׁ) *intr.* 1. *to stink*, *to be loathsome* Ex. 7,18 21; 8,10; 16,20;

— figur. 2. (not used) *to be hated*, *notorious*, *bad*, *disagreeable;* comp. Syr. ܒܐܫ, Sam. בְּאַשׁ or בְּעַשׁ. The stem is closely connected with בּשׁ (בּוּשׁ) in the original idea *to change colour*, *to become opposed to*, *contrary to*, *bad*, except that in the one case what is said of the colour, is in the other spoken of the substance of a thing. The Ar. بَئِسَ to be unhappy, بَؤُسَ to be bold, wanton, in like manner بَهَسَ, بَهِتَ to shudder at, and Aram. בְּהַת to change colour &c. are only farther metaphorical applications. Comp. besides עָ־בַשׁ. Hence בְּאֹשׁ, בְּאֻשָׁה, בְּאֻשִׁים.

Nif. נִבְאַשׁ (reflexive) *to shew oneself bad*, *repugnant*, *to make oneself hated*, with אֶת (אֵת־) or בְּ of a person, *to one*, 1 Sam. 13, 4; 2 Sam. 10, 6; 16, 21.

Hif. הִבְאִישׁ (*fut.* יַבְאִישׁ) 1. *to cause to stink* e. g. ointment, Eccles. 10, 1; *to spread a stink* Ex. 16, 24; in full form ה׳ אֶת־רֵיחַ to make the odour bad, but only figuratively *to make loathsome*, *hated* 5, 21, then omitting אֶת־רֵיחַ and with בְּ of the person, *to bring into bad repute* Gen. 34, 30; 1 Sam. 27, 12. — 2. in the sense of הֵבִישׁ (בּוּשׁ) *to shame*, *to make ashamed*, e. g. יַבְאִישׁ Prov. 13, 5 = יוֹבִישׁ, beside מַחְפִּיר, comp. מֵבִישׁ 19, 26. הִבְאִישׁ Is. 30, 5 is pointed הִבְאִישׁ.

Hithp. הִתְבָּאֵשׁ *to make oneself odious*, to (עִם) one, 1 Chron. 19, 6.

בְּאֵשׁ *Aram.* the same, *impersonal* (like יֵרַע *to be sorry*) with עַל Dan. 6, 15 (opposed to בְּסַם "to be of good odour" and "to be good"; comp. טוֹב to be good, and طَابَ to have a good smell).

בְּאֹשׁ (with *suff.* בָּאְשׁוֹ, ־שָׁם; an older form for בְּאֹשׁ) *m.* 1. *stink*, with the verb עָלָה, which is also connected with the noun צַחֲנָה Is. 34, 3; Am. 4, 10; Jo. 2, 20; — 2. the ground-form of בָּאְשָׁה, בְּאֻשִׁים.

בָּאְשָׁה *f.* (from בְּאֹשׁ) *a stink-weed*, *bad* or *poisonous weed*, Job 31, 40.

בְּאֻשִׁים (from בְּאֹשׁ; only in *pl.*) *m. bad or uneatable grapes*, *late grapes* (German *Herlinge*, *Härtlinge*) Is. 5, 2 4; prop. an adject. to עֲנָבִים, Aq. σαπριαί, Symm. ἀτελῆ, Jerome *labruscae*.

בָּאתַר contracted בָּתַר, see אֲתַר.

בָּב (*gate*) see בָּבֶל and בָּבָה, בּוּב.

בָּבָה (*constr.* בָּבַת, from בּוּב i. e. בָּב) *f.* prop. opening, hence 1. (not used) *gate;* — 2. figurat. בָּבַת עַיִן Zech. 2, 12 *apple of the eye*, prop. entrance, gate of the eye, the apple being regarded as a sort of entrance or door to the eye, its centre-point (comp. Talm. בִּיב hollow, pit; بِيب canal; בָּאב, بَاب gate, see בּוּב); בָּבָא (בָּבְתָא, ܒܒܬܐ) Aram. the same. In the constr. state it appears shortened into (עַיִן) בַּת Ps. 17, 8, Lament. 2, 18, where the אִישׁוֹן sits, and whence the tears come. See בַּת.

בֵּבַי (*fatherly*, from *bab* Pehl. father, comp. n. p. בָּבָא in the Mishna) *n. p. m.* Ezr. 2, 11; Neh. 7, 16.

בָּבֶל (with *a* of motion בָּבֶלָה) *n. p.* of the celebrated metropolis of the Babylonian-Chaldean empire on the Euphrates, *Babylon*, so called according to Gen. 11, 9 from the confusion of tongues (בַּלְבֵּל, Aram. בַּלְבֵּל to confuse, Hebr. בָּלַל), the ruins of which are still found in the neighbourhood of Hella (حِلَّة, Rabbin. הָלְאלָא) Gen. 10, 10; 2 Kings 17, 24; 20, 12; 24, 15; Mic. 4, 10 &c. It was also used at the same time 1. as the name of the Babylonian-Chaldean empire, besides שִׁנְעָר, אֶ׳ כַּשְׂדִּים, אֶרֶץ שִׁנְעָר Is. 14, 4; — 2. as the name of the Assyrian empire, where Babylon was the capital of the province 2 Chr. 32, 31; 33, 11. Subsequently, at the time of the Persian dominion, it was also — 3. a name of *Persia* Ezr. 5, 13; Neh. 13, 6. — בָּבֶל as a celebrated capital Jer. 50, 12, surrounded by enormous walls 51, 12 58, with its iron gates Is. 45, 2, hanging gardens (in the form of terraces *Jos.* Ant. 10, 11, 1), with its boundless luxury and its love of pleasure Is. 14, 11; 47, 1; Jer. 51, 39; Dan. 5, 1, and with its remarkable fortunes &c., is described at length by Greek

writers, and especially by Berosus. In Jer. 25, 26 and 51, 41 it is also termed שֵׁשַׁךְ (which see). Subsequently, a city founded in Egypt, almost opposite to Memphis (see Literaturblatt d. Orient 1849 p. 358), by Babylonians who left their homes under Cambyses (Jos. Ant. 11, 5; Strabo, Geogr. 1, 17; Ptol. 4, 5), was called *Babylon*.

With regard to the derivation of בָּבֶל, that from בַּלְבֵּל is, indeed, grammatically correct (see Lehrg. der aram. Idiome p. 167); yet it is not impossible that the name was originally formed from בָּב בֵּל *court* (gate) *of Bel*, or from בַּר־בֵּל (= בִּיר) *Belus-town*, or the like.

בָּבֶל *Aram. f.* the same, used of the city or province Dan. 2, 12 48; 3, 1; 4, 26; sometimes with רַבְּתָא *great* as an adjective, like חֲמַת Am. 6, 2 and *Διόςπολις ἡ μεγάλη* in inscriptions.

בָּבְלִי (in the Targ. *def.* בַּבְלָאָה; only in *pl. def.* בָּבְלָיֵא) *Aram. gent. m. Babylonian*, i. e. belonging to the city of Babel Ezr. 4, 9; Hebrew בְּנֵי בָבֶל Ez. 23, 23.

בַּג *m. food* (comp. Ar. باج; Pers. پاله food, Sanskr. *bhag* = *φαγ-εῖν*; *Ibn Ganâch* and *Kimchi* מַאֲכָל), only in K'tib Ez. 25, 7: נָתַן לְבַג לַגּוֹיִם *to give for food* (i. e. to destruction). But as the K'ri and LXX read בַּז, as לְבַז לַגּוֹיִם appears in 26, 5, and as in 47, 13 גֵּה arose out of זֶה, it is advisable perhaps to retain בַּז. If, however, the K'tib reading be followed, it need not be regarded as foreign; but it may be derived from בּוּג (which see).

בָּגַד (*fut.* יִבְגֹּד, Mal. 2, 10 נִבְגַּד) *tr.* 1. (not used) *to cover*, *veil*, *clothe*, whence בֶּגֶד. — Figurat. 2. *to cover*, *to conceal*, then *to act covertly*, *to deceive*, *deal falsely*, absol. 1 Sam. 14, 33, Job 6, 15, or with בְּ of the person whom one deceives Jer. 3, 20; Is. 33, 1; Hos. 5, 7, rarely with מִן Jer. 3, 20. Out of this signification has been developed that of *to forsake faithlessly* e. g. *God*, Jer. 5, 11; a wife Ex. 21, 8; a husband Jer. 3, 20; a friend Lament. 1, 2 &c.; *to betray*, with the accusative Ps. 73, 15; like קָבַע *to spoil*, *rob* Is. 21, 2, hence the proverbial climax הַבּוֹגֵד בּוֹגֵד 21, 2, בֶּגֶד בָּגַד 24, 16, בָּגְדוּ בֹּגְדִים בָּגְדוּ Jer. 12, 1; אַף הַיַּיִן בּוֹגֵד Hab. 2, 5 *well!* (see אַף 2) *the drunken man* (equivalent to אִישׁ הַיַּיִן) *robs*; then generally *to sin*, *to commit injustice*, once even בֹּגְדֵי אָוֶן Ps. 59, 6; most frequently in this sense occurs the *part. plur.* בֹּגְדִים, opposed to צַדִּיקִים, יְשָׁרִים &c. (in Hab. 1, 5 the LXX and Syr. read בֹּגְדִים for בַּגּוֹיִם); Prov. 13, 15: *and the conduct of sinners is bold* (see אֵיתָן). Derivatives בֶּגֶד, בָּגוֹד, בֹּגְדוֹת.

The stem, it is true, is not in use in the dialects, but its fundamental signification is easily perceived from the organic root בְּ־גַד (comp. גַּד, אָ־גַד, עָ־קַד); and a like transference in מָעַל, Ar. لبس, ختل, دهن III. confirms it.

בֶּגֶד (with *suff.* בִּגְדִי without dagesh in ד; *pl.* בְּגָדִים, *constr.* בִּגְדֵי; once Ps. 45, 9 *pl.* בְּגָדוֹת) *m.* (*fem.* only in Lev. 6, 20, but the Samaritan copy has *masc.*) 1. *covering*, *clothing* in the proper and usual sense, *cloth* Gen. 28, 20; 1 Sam. 19, 13; 1 Kings 1, 1; a *tegument* over the sacred vessels Numb. 4, 6-13, comp. Ar. بجاد clothing, cover; in particular a kind of *upper-garment* Gen. 39, 12, beside מְעִיל Ezr. 9, 3 5. Figuratively, Is. 52, 1; 59, 17; 61, 10. — 2. *covering*, *deceit*, *faithlessness*, *treachery*, *robbery*, *sin* Jer. 12, 1; Is. 24, 16; comp. בָּגַד 2.

בֹּגְדוֹת (originating from בּוֹגְדוּת, comp. הוֹלֵלוֹת from הוֹלֵלוּת; here the form passes over as in חָכְמוֹת Prov. 1, 20 into the fem. pl.) *f. treachery*, *deceit* Zeph. 3, 4.

בָּגוֹד (only *fem.* בָּגוֹדָה with the *a* impure remaining in the first syllable) *adj. m. faithless* Jer. 3, 7 10 interchanged with בֹּגֵדָה.

בִּגְוַי (perhaps from גּוֹי = גְּוַי, בֶּן־גְּוַי, comp. גֵּוָה I., גְּוִיָּה; *belonging to the people*) *n. p. m.* Ezr. 2, 2; Neh. 7, 7 (perhaps from the Persian bhagavan happy).

בִּגְלַל see גָּלָל (constr. גְּלַל).

בִּגְתָא (Persian) *n. p. m.* Esth. 1, 10. בַּג־ appears to be the *Bay-* of Persian proper names, as *Βαγόραζος*, *Βαγαῖος*, *Βαγαπάτης*, and may be the בַּג־ in the proper name בִּגְתָן and perhaps also the אֲבַג־ in אֲבַגְתָא. With this בַּג־, אֲבַג have been compared sometimes the Zend. *baga* (the sacred word, then a name of Ized), sometimes the Sanskrit *bhaga* (felicitas). ־תָא or ־תָן, ־תָנָא (also in the Persian proper names *Ὀ-τάνης*, Ca-tanes, Petanes) has been compared sometimes with the Sanskrit *tanu*, Pers. *ten* (body), while it has sometimes been regarded as a termination (*ta*, *tana* = *dana*, given).

בִּגְתָן (Pers.) *n. p. m.* Esth. 2, 21. Instead of it

בִּגְתָנָא (Pers.) *n. p. m.* Esth. 6, 2. See אֲבַגְתָא and בִּגְתָא.

בַּד I. (from בָּדַד I.; *plur.* בַּדִּים, *constr.* בַּדֵּי, with *suff.* בַּדָּיו) *m.* 1. *dismembered*, *singled out*, *separated*, hence Ex. 30, 34 בַּד בְּבַד *separated upon separated* i. e. each apart, part by part. The connexion of two nouns with בְּ expresses their closest likeness. From this signification arose לְבַד (the state constr. of בַּד with לְ, as לְעֻמַּת *together with*, לְנֹכַח *before*, לִקְרַאת *to meet*, *opposite*, לִפְנֵי *before* &c.) prop. *to the being alone of*, subordinate to the following word, or even standing alone. It is in connexion with מִן (לְבַד מִן) a) *a preposition: besides*, *except* Num. 29, 39; Deut. 3, 5; also מִלְּבַד Gen. 26, 1; 46, 26, מִלְּבַד אֲשֶׁר *except what* Num. 6, 21; 1 Kings 10, 13; 2 Chr. 9, 12, with *suff.* מִלְּבַדּוֹ *except Him* Deut. 4, 35; לְבַד עַל Ezr. 1, 6. b) *an adv.: only*, *especially*, seorsum, solum Ezr. 1, 6; Eccles. 7, 29; Is. 16, 13, in which sense it is in pause לְבָד. It is often connected with a suffix, also as an adjective, solus, a, um, as לְבַדִּי *I alone* Num. 11, 14; Deut. 1, 9; לְבַדְּךָ Ps. 51, 6, in pause לְבַדֶּךָ Ex. 18, 14; לְבַדְּכֶם Deut. 29, 13; לְבַדּוֹ Gen. 2, 18; לְבַדָּהּ Ex. 22, 26; לְבַדָּם Gen. 43, 32; here the suffix fem. pl. is sometimes לְבַדְּנָה Gen. 21, 29, sometimes לְבַדְּהֶן 21, 28. — 2. *solitude*, *emptiness*, only *constr. pl.* בַּדֵּי, Job 17, 16: *into the solitude of the grave it* (i. e. hope) *descends* (תֵּרַד = תֵּרַדְנָה, like תִּשְׁלַחְנָה Judges 5, 26 = תִּשְׁלַח, תֵּרָמַסְנָה Is. 28, 3 = תֵּרָמַס); בַּדֵּי שְׁאֹל is only equivalent in meaning to שַׁעֲרֵי מָוֶת Job 38, 17 and to שַׁעֲרֵי שְׁאוֹל Is. 38, 10, and cannot be translated *bars*, which it never means.

בַּד II. (in pause בָּד, *pl.* בַּדִּים, from בָּדַד II.) *m.* 1. *yarn*, *thread*, *yarn-web*, prop. twisted into one another, metaphorically *linen*, particularly *white linen* belonging to the בֶּגֶד, מַד, מִכְנְסַיִם, כְּתֹנֶת, מִצְנֶפֶת, אֵפוֹד, אַבְנֵט of priests and distinguished persons Ex. 28, 42; 39, 28; Lev. 6, 3; 16, 4 23 32; 1 Sam. 2, 18; 2 Sam. 6, 14. בַּדִּים collectively *white-linen garments* Ez. 9, 2 3 11; 10, 2 6 7; Dan. 10, 5; 12, 6 7. — 2. *branches*, of a tree, so called from interweaving; only in *pl.* בַּדִּים: עָשָׂה ב׳ Ez. 17, 6 *to get branches;* מַטֵּה בַדִּים 19, 14 *staff of branches*, holding together the branches or twigs. Of this signification a farther development is: a) *a pole*, *bar*, *staff*, prop. wound together of branches, Ex. 25, 14; 27, 6 &c. Comp. German *Baum*, and the Greek *κῶλα*. It is possible that the idea of firmness and stiffness arose from that of being wound together, interwoven, hence *pole*, *beam*. See, however, בָּדַד II. b) only in the *pl. members*, Ar. بَدٌّ, prop. *branches* of the body, in full form בַּדֵּי עוֹר Job 18, 13 *branches* (members) *of the body* (עוֹר for body also in 19, 26); יֹאכַל בַּדָּיו ibid.: *it eats his members*. c) only in *pl.* Hos. 11, 6: *knots of human beings*, compact masses, consequently הֲמוֹנָיו = בַּדָּיו, which suits there.

בַּד III. (only *pl.* בַּדִּים, with *suff.* בַּדֶּיךָ; from בָּדַד III.) *m.* prop. *speech*, *talk*, *chatter*, hence *lies*, *brag* Job 11, 3; לֹא־כֵן בַּדָּיו Is. 16, 6, Jer. 48, 30 *his groundless lies* i. e. lying oracles; once *concr. liars* Jer. 50, 36 i. e. the astrologers (Is. 47, 13), who appear fools (44, 25) because of their predictions which do not take place.

בַּד see בַּד.

בַּד abridged from עֶבֶד, and still more בֵּד, in proper names compounded with it, e. g. בִּדְקַר (which see); so likewise עֹבֵד is abbreviated into בֵּד, e. g. בֵּדְיָה (which see). Comp. the Phenician proper names בֵּדְאֶשְׁמֹן (Kit. 3, 3), בֵּדְמֶלְקַרְתְּ (Karth. 5, 5), בֵּדְעַשְׁתֹּרֶת (ib. 2) &c.

בָּדָא (part. with suff. בֹּדָאם for בֹּדְאָם) prop. *to speak*, *to prattle*, *to brag*, *βαττολογεῖν*, hence *to lie*, with מִלֵּב *to invent of oneself*, i. e. *to fabricate* 1 Kings 12, 33 (where the K'tib has בָּ' מִלְּבַד *to invent alone*); Neh. 6, 8. For its organic root the stem has בַּד־א, which is also found in בַּד (בָּדַד) III., בָּט־א, בָּט־ה, Talm. פַּט (whence פַּטִּיט, פַּטֵּט, פַּטְפֵּט &c.), and it corresponds to the Syriac ܒܕܐ, Ar. بدع (I. IV.); but *to invent*, *to form* is transferred in Zabian (ܒܕܐ) to the potter's work, as in יָצַר II.

בָּדַד I. (*part.* בּוֹדֵד) *intr. to be separated*, *forsaken*, *solitary*, Ps. 102, 8; Is. 14, 31; Hos. 8, 9. Derivatives בַּד I., לְבַד and בָּדָד. The organic root בַּד is also found in אָ־בַד (which see), for which the Ar. has بَادَ, and somewhat modified in פָּד־ה, פָּד־ע &c. as well as in the corresponding Ar. بَدَّ to divide, separate.

בָּדַד II. (not used) *intr. to be interwoven*, *intertwined*, spoken of twigs, of ropes of yarn &c.; hence בַּד II. The fundamental signification proceeds from the idea of binding, twisting into one another, the same organic root being found also in צַ־בַת, רָ־בַד, צַ־פַד, אָ־פַד &c. The meaning *beam*, in Aram. בַּד, Ar. بَدّ, has perhaps come from that of crossing, twisting into one another, as in the Hebrew קוֹרָה, קוֹר, Ar. كَرّ &c.

בָּדַד III. (not used) same as בָּדָא (which see). Derivative בַּד III.

בָּדָד *m. solitariness*, *separation*, *wasteness*, only as *adverb* (noun in accusat.) *solitarily*, *desolately*, *alone*, coupled with the verbs יָשַׁב, שָׁכַן, הִנְחָה Lev. 13, 46; Deut. 32, 12; for which לְבָדָד is used in Numb. 23, 9; Ps. 4, 9.

בְּדַד (from בֶּן־אֲדַד *dedicated to Adad*, see אֲדַד) *n. p.* of an Edomite royal family, Gen. 36, 35.

בַּדַּי see דַּי.

בֵּדְיָה (abridged from עֹבַדְיָה *worshipping Jah*) *n. p. m.* Ezr. 10, 35. See בֵּד.

בְּדִיל (*pl.* ־לִים; from בָּדַל I.) *m.* 1. properly divided, separated, hence *lead-alloy* (plumbum nigrum, i. e. stannum, Plin. h. n. 24, 16; 33, 9), which is separated by smelting. בְּדִילִים, several kinds of lead-alloys Is. 1, 25. — 2. the name of a metal mentioned with gold, silver, iron, lead, brass, by which is understood a sort of tin (*κασσίτερος*, Aram. קַסְטִירָא) Numb. 31, 22; Ez. 22, 18 20; אֶבֶן הַבְּ' Zech. 4, 10 prop. tin-weight, then plummet, perhaps = אֶבֶן הָעֹפֶרֶת 5, 8.

בָּדַל I. (Kal unused) *tr. to divide*, *separate;* derivatives בְּדִיל, בָּדָל, מִבְדָּלָה. The organic root בַּ־דַל is also found in דָּל־ה &c.; but the Ar. بدل (to change, to exchange) should not be brought into connexion with it.

Nif. נִבְדַּל (*fut.* יִבָּדֵל) *to separate oneself*, *to be separated*, with מִן Numb. 16, 21; Ezr. 9, 1; 10, 11; *to be excluded* 10, 8; with the omission of מִן and with אֶל *to separate oneself from* a thing *and pass over to* another 1 Chr. 12, 8; *to be chosen as a committee*, with or without לְ 23, 13; Ezr. 10, 16.

Hif. הִבְדִּיל 1. *to separate*, *divide* (prop. *causat.* to cause a separation), with בֵּין ... וּבֵין Ex. 26, 33; בֵּין ... לְ Gen. 1, 6; Lev. 20, 25; Ez. 22, 26; 42, 20; בֵּין ... לְבֵין Is. 59, 2. — 2. *to part* i. e. to pull off, Lev. 1, 17; 5, 8. — 3. *to separate from others*, *to choose out*, *select*, with accusat. of the person and מִן *wherefrom* Numb. 8, 14; 16, 9; Deut. 10, 8; 1 Kings 8, 53; *to exclude*, with מִן Neh. 13, 3, מֵעַל Is. 56, 3.

Hof. הָבְדַּל see מִבְדָּלָה.

בָּדַל II. (not used) *intr. to drop*, *to flow out*, *flow down* (cognate in sense

with צְרִי נָטָף, צָרָה נָטָף belonging to נָטַף (צְרִי), particularly applied to a sweet-smelling resin or gum; whence בְּדֹלַח, nouns expressing kinds of resin being generally taken from dropping out. The stem בּ׳ in this signification has for organic root בּ־דל, which reappears modified in טַל, Ar. طَلَّ &c. Comp. the Greek *βδάλλ-ειν*.

בָּדָל (*constr.* בְּדַל) *m. a part, tip*, בּ׳ אֹזֶן *tip of the ear*, Am. 3, 12; prop. same as גֶּזֶר piece, different in purport and etymology from תְּנוּךְ.

בְּדֹלַח (modern Hebrew *pl.* ־לָחִים) *m.* 1. the sweet-smelling resin or aromatic gumdrops of an Indian (and afterwards of a Bactrian) tree (from בָּדַל II. which see), being the transparent, wax-like resin *bdellium*, *βδέλλιον*, which was an article of commerce. Aquila, Symm., Theod., Vulg., Josephus and others already understand the Biblical בּ׳ in this sense. Hence from the form of the drops — 2. *pearl*, with the shining of which the grains of manna were compared Num. 11, 7; which appears in Gen. 2, 12 along with שֹׁהַם (which see) and gold as an important and valuable product of India (חֲוִילָה is explained by the Targ. on 1 Chron. 1, 23 אֲתַר מַפְּקָנוּת מַרְגָּלִיתָא; hence בְּדֹלַח is translated מַרְגָּלִית in Talm. Joma 75[a], and so understood by Saʿadja, Kimchi, and others). This word appears in Aramaean in the forms בְּדֹלַח (Onk. def. בְּדֻלְחָא), בְּדוֹלַח (def. בְּדוֹלְחָא), בִּדְלַח (Jer. Targ. def. בִּדְלְחָא), passing in Greek into *βδολχ-όν*, *βδέλλ-ιον* (proceeding from בְּדֹלַח, בִּדְלַח), in Pliny h. n. 12, 19 into *maldacon* (בַּדְלַח = בַּלְדַח), all which are perceptible from the Hebrew form.

Coming from בָּדַל II. בְּדֹל (בְּדַל) is the ground-form, as *βδολ-*, *βδελλ-* in Greek arose out of the same, having passed to it from the Semitic; ־ַח is the remnant of an old derivative syllable, which also has been preserved in the Aramaean צַלֹּבַח, צַלֹּפַח eel, טְלֹפַח lentil &c. See בְּרֹלַח.

בָּדַן an incorrectly adopted stem for the proper name בְּדָן (which see).

בְּדָן (= בֶּן־דָּן i. e. *dedicated to Dan* = Eshmun; see דָּן) 1. *n. p.* of a Judge 1 Sam. 12, 11, for which the Syr., LXX and Ar. read בָּרָק, because they had for שְׁמוּאֵל there שִׁמְשׁוֹן; but the Targ., Kimchi and others understood it to be שִׁמְשׁוֹן, who was a Danite (בֶּן־דָּן). It is possible that בְּדָן = עַבְדָן = עַבְדּוֹן (see בַּד) Judges 12, 13. — 2. *n. p. m.* 1 Chr. 7, 17.

בָּדַק (*inf. constr.* בְּדוֹק) 1. (not used) *intr. to be rotten, chinky, tottering*, hence בֶּדֶק. — 2. *tr. to press into* something, *to break through* something; metaphor. *to examine, search into*, in order to mend 2 Chr. 34, 10, as חָקַר and בָּקַר proceed from a similar view (comp. Aram. בְּדַק, Syr. ܒܕܩ, ܒܰܕܶܩ); but בָּדַק cannot at all mean *to restore, to build up*, as the LXX and Vulg. understand it. With the stem בָּדַק is cognate בָּתַק (which see); and the organic root is בּ־דק, which reappears in דַּק, חָ־דַק, Aram. סְ־דַק.

בֶּדֶק (with *suff.* בִּדְקֵךְ) *m. the tottering, the rotten* (of a house), *a rent, breach* 2 Kings 12, 6; מָצָא בּ׳ ibid. *to find out a rent;* חִזֵּק בּ׳ 12, 8 9 13 *to repair; a leak* in a ship Ez. 27, 9 27. Comp. the Aramaean בִּדְקָא canal.

בִּדְקַר (from עֲבֶד־קַר = בִּדְקַר *worshipping Melkar;* קַר abridged from מֶלְקַר) *n. p. m.* 2 Kings 9, 25.

בְּדַר *Aram.* same as Hebrew בָּזַר; only in *Pa.* בַּדַּר Dan. 4, 11 *to scatter, throw about;* comp. Ar. بَذَرَ, Syr. ܒܰܕܰܪ, Sam. בדר.

בָּהָה (not used) *intr.* 1. *to be empty*, like بَهِيَ to be empty, uninhabited, waste, Aram. בְּהָא, Syr. ܒܗܳܐ, in the reduplicated form ܐܶܬܒܰܗܒܰܗ to be terrified (comp. Hebr. שָׁמַם); derivative בֹּהוּ. — Hence 2. *to be desolate, to be waste*, נָקָה also appearing in the same metaphorical use; spoken especially of the primitive chaos.

בֹּהוּ (= בְּהוּ after the form פְּרִי) *m. emptiness, wasteness*, spoken of primi-

tive chaos out of which the world arose GEN. 1, 2. In this primitive signification was בֹּהוּ taken in the Biblical cosmogony, and used in establishing the dogma (יֵשׁ מֵאַיִן) respecting creation. Hence Aquila translates οὐδέν, Vulg. *vacua*, Onkelos and Samarit. רֵיקָנִי. The Phenician cosmogony has converted בֹּהוּ βααῦ into a personified expression denoting the primitive substance, and as a deity, the mother of the races of the gods; the Aramaean name בְּהוּת, בָּהוּת, בְּהוּתָא, *Βαώϑ, Βυϑ-ός, Buto* for the mother of the gods, which passed over to the Gnostics, Babylonians and Egyptians, is identical therewith. *Môt*, prop. *Βώϑ* (בְּהוּת), originated in Phenician from an interchange of *b* and *m*, though it has a different conception in its application to a cosmogony. Metaphorically Is. 34, 11.

בָּהַט (not used) *intr. to shine, glisten*, Ar. بَهَتَ to be pure. It seems cognate with בָּץ (בּוּץ).

בַּהַט *m.* a kind of white marble (*Ibn Ganâch*), *alabaster* ESTH. 1, 6; the LXX incorrectly σμαραγδίτης. *Kimchi* has compared the Arab. بَلَنْط (marble-like stone).

בְּהִילוּ (*Aram.* from בְּהַל) *f. eagerness, haste.* בִּבְ׳ *adv. hastily, quickly*, EZR. 4, 23.

בָּהִיר *adj. m. shining, enlightening*, spoken of the sun, JOB 37, 21. See בָּהַר.

בָּהַל (Kal unused) *intr. to be terrified, surprised, to shudder*, Ar. بهل; metaphorically (like חָפַז) to move restlessly, very quickly or hastily, *to be restless, hasty*, as a sign of insecurity and terror.

Nif. נִבְהַל (*fut.* יִבָּהֵל) 1. *to be terrified, affrighted* 1 SAM. 28, 21; 2 SAM. 4, 1; Ps. 6, 3 4; 90, 7; *to be surprised, to shudder* JOB 21, 6; *to be in violent commotion* Ps. 6, 3, with מִן ECCLES. 8, 3; מִפְּנֵי GEN. 45, 3 *in presence of* or *because of* a thing. — 2. *to be hasty, quick*, ZEPH. 1, 18 *a destruction*, and *certainly a speedy one* (נִבְהָלָה in the sense of נֶחֱרָצָה Is. 10, 23 and בֶּהָלָה 65, 23); with לְ e. g. נ׳ לַהוֹן PROV. 28, 22 *to catch eagerly at gain*, comp. מְבֹהֶלֶת K'ri 20, 21; *to hasten forward in trepidation*, *to flee* Ps. 48, 6 (cognate in sense נֶחְפַּז), JER. 51, 32; with יָדַיִם Ez. 7, 27 *to wring the hands* (from terror).

Pih. בִּהֵל 1. *to terrify, to confound*, with the accus. of the person Ps. 2, 5; JOB 22, 10; 2 CHR. 32, 18; 35, 21. — 2. *to quicken into haste*, with accus. of the person: וּשְׁמֻעוֹת יְבַהֲלֻהוּ DAN. 11, 44 *and tidings put him to haste;* metaphor. with עַל or בְּ *to drive to haste* ECCLES. 5, 1; 7, 9; *to drive on* a thing *with haste* EZR. 4, 4 K'ri (see בָּלַה); *to accelerate* ESTH. 2, 9. Derivative בֶּהָלָה.

Puh. בֹּהַל (*part.* מְבֹהָל) *to be hasty, rash*, ESTH. 8, 14; מְבֹהֶלֶת PROV. 20, 21 K'ri, as the versions also read, spoken of נַחֲלָה: *an accelerated inheritance* i. e. gotten with unjust haste, for which the K'tib reads מְבֹחֶלֶת (from בָּחַל).

Hif. הִבְהִיל 1. *to terrify* JOB 23, 16. — 2. *to accelerate*, *to do hastily* ESTH. 6, 14. — 3. *to scare away hastily* 2 CHR. 26, 20.

The stem בָּהַל is identical with the Ar. بَهَر, ר standing for ל as elsewhere; but the organic root is בָּ־הַל (Aram. בְּהַל), which is also perhaps found in הַל II. (see הָלַל II.).

בְּהַל (*Pe.* unused) *Aram.* the same. In Phenician the stem appears with a harder pronounciation בָּגַל, hence בָּגִל (Athen. 4) = נִבְהַל, בָּהוּל, surprised. Derivative בְּהִילוּ.

Ithpe. הִתְבְּהֵל (=אִתְ׳; *inf. c.* הִתְבְּהָלָה =אִתְ׳) 1. *to be astonished*, DAN. 3, 24: *and he rose up with terror* (infin. as a noun). — 2. *to do hastily* 2, 25; *to hasten* 6, 20.

Pa. בַּהֵל (יְבַהֵל) *to terrify*, with the accus. of the object, DAN. 4, 2 16; 5, 6 10; 7, 15 28.

Ithpa. אִתְבָּהַל *to be terrified* DAN. 5, 9.

בֶּהָלָה (*pl.* בֶּהָלוֹת) *f. terror, surprise* LEV. 26, 16; Is. 65, 23; Ps. 78, 33. JER. 15, 8: *pain and terror* (צִיר = עִיר, like צַר = עָר).

בָּהַם (not used) *intr. to be dumb, mute*, Ar. بَكِمَ to be silent, بَكِمَ to be dumb. From بَهِيمَة (= בְּהֵמָה) one sees that there was there too a stem بهم, to which also أَبْهَم the dumb one, *barbarian* (Maltes. *ybhem*) points.

בְּהֵמָה (*constr.* בֶּהֱמַת, with *suff.* בְּהֶמְתּוֹ, ־תֵּנוּ ,־תְּךָ, retaining the *e*-sound, comp. שִׁכְנְתּוֹ ,חֶבְרְתְּךָ; *pl.* בְּהֵמוֹת, *constr.* בַּהֲמוֹת) *f.* prop. the dumb, speechless, irrational being, brutum, as Scripture characterises it Ps. 49, 13; 73, 22; Job 18, 3. Hence generally *beast*, *animal* as a collective, opposed to אָדָם, אִישׁ Ex. 11, 7; 12, 12; Ez. 14, 13 17 19 21; 29, 8; then in a more limited sense: 1. *a four-footed animal*, tame or wild, particularly in the plur. with הָאָרֶץ following Deut. 28, 26; Is. 18, 6; שָׂדַי or הַשָּׂדֶה 1 Sam. 17, 44; Jo. 1, 20, or יַעַר Micah 5, 7. As contrasted with birds and reptiles: *tame beasts* and *wild* Gen. 6, 7; Ex. 9, 25; Prov. 30, 30. — Usually 2. *four-footed tame beasts*, pecus, opposed to wild (חַיַּת הַשָּׂדֶה, חַיָּה) Gen. 1, 24; 2, 20; 7, 14, applied to sheep, goats, kine, hence מִקְנֵה הַבְּ׳ Gen. 47, 18 = מִקְנֵה הַצֹּאן וּמִקְנֵה הַבָּקָר 47, 17; applied to *draught-cattle*, as asses, camels Gen. 34, 23; 36, 6; 2 Kings 3, 17.

בְּהֵמוֹת (*sing.*) *m.*, only in Job 40, 15, *the Nile-horse*, as appears plainly from the description (Job 40, 15-24) and from its being put with the crocodile. Coptic π-εϩε-єммωоγ *water-ox*, as the Nile-horse is called (comp. Ital. *bomarino*, Ar. فرس البحر, ἱπποπόταμος), which the Hebrew has allowed to be faintly seen in the form בְּהֵמוֹת, perhaps belonging in the first instance to the plural of בְּהֵמָה. From Job l. c. Behemot becomes in legendary lore a fabulous gigantic animal generally.

בָּהַן (not used) *intr. to be pressed together*, *to be blunt*, *thick*, *stuffed;* hence בֹּהֶן (together with בֹּהֶן) and the proper name בֹּהַן. In Arab. the root is نهم, hence بهمة rock, whence בָּהַן appears to be smoothed away. The stem בָּהַם (בָּהַן) is a collateral form of פָּאַם, פָּם (hence פִּימָה) to be fat, stuffed, Ar. فَعِمَ to be thick, full; فَخُمَ the same &c.

בֹּהֶן (without a *pl.*) *f.* prop. a stump, a stopper, the stumpy, thick finger, hence *the thumb*, coupled with יָד in Ex. 29, 20; Lev. 8, 23; with רֶגֶל, *the great toe* Ex. 29, 20; Lev. 8, 23 24. From the same point of view the thumb is called in the Targ. and Samar. אַלְיוֹן the thick finger (see also אַלְיָה); comp. *pollex* from *pollere;* Ar. بُهْم and إِبْهَام the same.

בֹּהֶן (only in *pl.* בְּהֹנוֹת) *f.* the same Judges 1, 6 7. The Samar. codex has this word for בֹּהֶן.

בֹּהַן (*thickness*, *fatness*) *n. p. m.* more exactly designated as בֶּן־רְאוּבֵן Jos. 15, 6; 18, 17. From him a place אֶבֶן בֹּ׳ (which see) on the confines of Judah and Benjamin was named.

בָּהַק (not used) *intr. to shine*, *to be illuminated*, hence *to be white*, *pale;* comp. Targ. בְּהַק (בְּהִיק) enlightened, Af. אַבְהַק to make shining, Talm. מְבֻהָק celebrated, בַּקִּי = בְּהָקִי like בָּהִיק &c.); Syr. ܒܗܩ to be white &c.; Ar. بَهَقَ, بَهِجَ and مَهَقَ to be white, بَاحَ to appear; Mishna אֲ־בַק to enlighten (whence אֲבוּקָה a torch). One sees that the stem is a farther development of בָּק.

בֹּהַק *m. a whitish pale eruption on the skin* Lev. 13, 39. According to the etymology the LXX has ἄλφος, the Jerus. Targ. צַחַר; Ar. بَهَق the same.

בָּהַר (not used) *intr. to shine*, hence *to be white;* comp. Syr. ܒܗܪ, Arab. بَهَرَ &c. in the most various metaphorical meanings. The stem is a farther development of the organic root בָּר. Derivatives בָּהִיר and

בַּהֶרֶת (*plur.* בֶּהָרוֹת) *f. a white spot on the skin*, Lev. ch. 13, from whatever causes it may have arisen, and whatever

shade it may have had. The Syr. has for it ܡܥܡܘܪܐ, Targ. בַּהֲרָא.

בּוֹא (*perf.* בָּא; 2 *fem.* once בָּאתְ 2 Sam. 14, 3; 3 *pl.* בָּאוּ, once בָּאוּ Jer. 50, 5; on the other hand בֹּאוּ 27, 18 is either for the inf. בּוֹא by transposing the א, or for יָבֹאוּ after the Yod was absorbed by the preceding ־ִי, as vice versa in וְזִמְרָת יָהּ Ex. 15, 2; 1 *pers. pl.* בָּאנוּ, 1 Sam. 25, 8 בָּנוּ; *imp.* בֹּא ,בּוֹא, with *a* of motion בֹּאָה 1 Sam. 20, 21; *inf.* בֹּא ,בּוֹא, once בֹּאָה 1 Kings 14, 12, with *suff.* בֹּאִי, בֹּאֲךָ pause בֹּאֶךָ also בֹּאֲכָה ,בֹּאֲךָ and בֹּאֵנוּ ,בֹּאֲנָה; *fut.* יָבֹא ,יָבוֹא, once יָבוֹ 1 Kings 12, 12 K'tib; וַיָּבֹאוּ K'tib for וַיָּבוֹא 12, 3 21; 3 *fem.* once תָּבֹאתָה lengthened out of תָּבוֹאָה Deut. 33, 16, where the *h* has passed over into *t;* this form is with *suff.* תְּבוֹאָתְךָ Job 22, 22; 2 *fem.* rarely תָּבוֹא Ez. 22, 4, a shorter form for תָּבֹאִי, whence arose תָּבוֹאָה, and out of that again תָּבֹאת = תָּבֹאתְ 1 Sam. 25, 34 K'ri, and תָּבֹאתִי in the same place according to the K'tib) *intr.* 1. *to go*, *to wander*, like הָלַךְ, with which it is interchanged in this sense; usually with announcing the limit of one's going, in the accus. Gen. 37, 30; Is. 7, 24 25; Jon. 1, 3; with לֵךְ inserted 1 Sam. 22, 5; with אֶל Is. 22, 15 (strengthened by הָלַךְ); with לְ Num. 32, 6. According to this signification it means a) like הָלַךְ (הִתְהַלֵּךְ) metaphorically *to walk*, *to live*, with אֶת (אֶת־) or עִם of the person with whom one lives, Ps. 26, 4; Prov. 22, 24 (for which Job 31, 5 has הָלַךְ). b) in many figurative expressions, e. g. בָּא אֶל־אִשָּׁה (or עַל־א׳) *to go to a woman* i. e. *to cohabit* with her Gen. 16, 2; 19, 31; בָּא אֶל־אֲבֹתָיו *to go to his fathers* i. e. to die, 15, 15; poetically בָּא עַד־דּוֹר אֲבוֹת *to go to the habitation of the fathers* (cognate in sense נֶאֱסַף) Ps. 49, 20 &c. — 2. Distinguished from הָלַךְ in this that it expresses the limit of going, *to arrive*, *come at*, ἔρχομαι, ἥκω, הָלַךְ denoting the going as not yet ended and not having reached its limit, Eccles. 5, 15; with אֶל Judges 3, 20, עַל 2 Sam. 15, 4, עַד 16, 5 or לְ 1 Sam. 9, 12, with the accus. of the person or place to whom or which one comes, Is. 19, 23; Lament. 1, 4; the place whence, is coupled with מִן Gen. 16, 8. In this sense metaphorically: a) *to be born*, *to appear* Eccles. 1, 4; לְכָל־יָבוֹא Ps. 71, 18 *to every one who is born* i. e. to posterity. b) with עַד or אֶל *to reach to one*, i. e. to be equal to him, 2 Sam. 23, 19 23; 1 Chr. 11, 21; applied to inanimate things with the accusative, *to reach to something*, of ramparts Jer. 32, 24. c) *to reach*, with עַד or אֶל *whither* Ex. 22, 8, Num. 32, 19, particularly spoken of a report or an account Gen. 18, 21; 1 Kings 2, 28; in this sense too with בָּא לְפָנַי Esth. 9, 11; elsewhere לִפְנֵי Gen. 6, 13 *is come before me* i. e. has presented itself clearly to me. d) *to come upon*, *to fall upon* (suddenly), originally *to hit*, with עַל ,אֶל ,לְ, or with the accus., e. g. of an enemy, the sword, a destroyer, poverty &c. Gen. 34, 27; Job 15, 21; 20, 22; Ez. 32, 11; Prov. 28, 22; seldom in a good sense, with עַל Josh. 23, 15. e) *to come to pass*, evenire, *to be fulfilled*, in a subjective sense, spoken of wishes, promises &c. Deut. 13, 3; 1 Sam. 9, 6; Is. 42, 9; Jer. 17, 15; opposites נָפַל ,שׁוּב. In this sense it is also used: f) of inanimate things, *to come near*, as of the סוּפָה Job 37, 9; שֹׁד 41, 8; יָם 38, 11; אֲנָחָה 3, 24; רוּחַ 5, 21; אֵיד Prov. 6, 15. g) It is applied to time, e. g. יָמִים Jer. 7, 32; עֵת Ez. 7, 12; מוֹעֵד Ps. 102, 14 &c., to denote partly what happens, partly that which is to be in future, hence הַבָּאִים Is. 27, 6 *the future times*, comp. אֹתִיּוֹת 41, 23. h) It appears in a variety of modifications just according to the preposition with which it is connected, e. g. with בְּ: *to come with somewhat* i. e. to bring, בָּא בִּדְבַר יי׳ 1 Kings 13, 1 *he brought a word of God* (without בָּא 13, 2 5 9 17 18 32; 20, 35; in 1 Sam. 3, 21 it means *in the word of God*, overpowered by it); בָּא בְעוֹלוֹת Ps. 66, 13 *to bring whole burnt-offerings* = to sacrifice; Eccles. 5, 2 *for a dream brings* רֹב עִנְיָן &c.; בָּא בִּגְבֻרוֹת אֲדֹנָי יי׳ Ps. 71,

16 *to bring songs of victory* (גְּבֻרָה equivalent to עֹז) *of the Lord God;* hence the parallel is אַזְכִּיר, comp. أتى ب to bring. On the contrary בָּא בְשֵׁם 1 Chr. 4, 38 *to be adduced by name*, prop. to reach with the name, different from בָּא בְמִסְפַּר Job 3, 6 *to enter into the number* i. e. to be received among the number. From this signification may be understood still farther i) the use of לָבֹא (*to come*, infinitive with לְ), as a preposition, *towards*, versus, *unto*, with relation to place, Num. 13, 21; 34, 8; Ez. 47,15; for which also עַד־לָבֹא Judges 3,3, 1 Chr. 5,9 stands, and giving more prominence to the idea of the verb עַד־בֹּאֲךָ (*till thy coming*) Gen. 19, 22, Judges 6,4, or בֹּאֲכָה, בֹּאֲךָ Gen. 10,19; 13, 10; 1 Sam. 15, 7. מִלְּבֹא *from* developed itself out of לָבֹא and is followed by עַד 1 Kings 8, 65; 2 Kings 14, 25; Am. 6, 14. — 3. *to enter*, intrare, ingredi, *to press into*, an intensifying of signif. 2 (for which the Targ. has עֲלַל, Syr. ܥܠ, Ar. دخل); opposite יָצָא. The place into which one goes is construed with בְּ 1 Sam. 9, 12; Ez. 2, 2, hence בָּא בְכַף 2 Kings 18, 21 *to penetrate into the hand;* with אֶל Gen. 19, 3; Esth. 6, 4; with the *accus.* Ps. 100, 4. יָצָא וּבָא *to go out and in* Deut. 28, 6; Ps. 121, 8, rarely with יָשַׁב added 1 Sam. 29, 6, 2 Kings 19, 27, which denotes metaphorically *the whole actions and conduct* of a man, as אָרְחִי וְרִבְעִי poetically Ps. 139, 2. With לִפְנֵי or the accusative Num. 27, 17 *to stand before one*, *to conduct his cause.* Rarely in the sense *to go about freely* Jer. 37, 4 as an antithesis to *sit captive; to bear an office* 1 Chr. 27, 1; *to enter and retire*, with accusative of time הַשַּׁבָּת *on the sabbath* 2 Kings 11, 9, spoken of the Levites officiating. In this sense many phrases and expressions are formed by בָּא, in which it may be variously translated, as: *to enter* (into the house of the husband) Josh. 15, 18, with אֶל Dan. 11, 6; בָּא בְמִשְׁפָּט *to go into judgment* Is. 3, 14, Job 22, 4 i. e. to accuse; with בְּ *to associate with one* Josh. 23, 7; Is. 19, 23; *to treat in common*, *to enter into* a covenant Ez. 16, 8; Neh. 10, 30; *to press into* a circle of friends (בְּסוֹד) Gen. 49, 6; *to come into*, בְּקָהָל *into the congregation*, i. e. *to be received* into it Deut. 23, 2; *to participate in* (בְּ) *a thing* i. e. *to attain to* Ps. 69, 28; with בְּ *to fall into a thing*, e. g. into strife Prov. 18, 6, blood-guiltiness 1 Sam. 25, 26; with בְּ *to advance*, *to progress in*, e. g. בַּיָּמִים Gen. 24, 1 or בַּשָּׁנִים 1 Sam. 17, 12 (as the LXX, Vulg., Syr., Ar. read for בָּאֲנָשִׁים) i. e. *to become older;* בָּא בַּעֲדִי עֲדָיִים Ez. 16. 7 *to advance in the highest ornaments*; *to turn in*, spoken of the sun, i. e. *to go down* Gen. 15, 17, opposite יָצָא; *to be brought in*, corn, Lev. 25, 22 (comp. תְּבוּאָה); *to come in* as revenue 1 Kings 10, 14; בָּא בָאֵשׁ *to stand the fire* Num. 31, 23. Derivatives בִּאָה, מָבוֹא, תְּבוּאָה.

Hif. הֵבִיא (with *suff.* הֱבִיאַנִי &c.; 3 f. הֵבִיאָה; 2 pers. הֵבֵאתָ, הֵבֵיאתָ and הֲבִיאֹתָ, הֵבֵאתְ; 1 pers. הֵבֵאתִי and הֲבִיאֹתִי, and thus the flexion is still fluctuating in many forms) *causat.* of Kal in all the three principal meanings: 1. to cause something to go, i. e. *to guide*, e. g. the axe, Ps. 74, 5; with אֶל, *to lead to one* Deut. 33, 7. — 2. *to cause to come*, *to bring to*, *to offer*, with accus. of the object, also of inanimate things, and with אֶל or לְ of the person, Gen. 2, 19; 43, 9; Lev. 4, 5; 2 Chr. 9, 10; Is. 16, 3; 1 Sam. 9, 7; sometimes the object must be supplied. Metaph. *to call together* Est. 5, 10; with עַל *to bring something upon one* Gen. 6, 17, with לְ or אֶל Jer. 15, 8; 32, 42, also of good things Gen. 18, 19; *to fulfil* (prophecy, a word given &c.) Is. 37, 26; 46, 11; Jer. 39, 16. — 3. *to draw in*, *to cause to enter*, *to lead in*, *to bring in*, e. g. into the house Gen. 43, 17, into the fortress Ps. 66, 11; *to pull in* Gen. 19, 10; *to bring home* (a wife) Judges 12, 9; *to bring* (into judgment) Job 14, 3 i. e. to accuse before a tribunal; הוֹצִיא וְהֵבִיא Num. 27, 17, 1 Chr. 11, 2 *to lead to war and out of it; to cause to go down* (spoken of the sun) Am. 8, 9; *to store* i. e. to lay up grain 2 Sam. 9, 10; *to inter* 2 Chr. 28, 27; *to put into* Ex. 4, 6; 25, 14;

Lament. 3, 13. — The final א sometimes disappears, as הָבִי Ruth 3, 15 = הָבִיא; אָבִי 1 Kings 21, 29 = אָבִיא; comp. יָבוֹ 1 Kings 12, 12 = יָבֹא.

Hof. הוּבָא (3 *fem.* הוּבָאת after the Aramaean manner, 3 *pl.* הוּבְאוּ; *part.* מוּבָא; מוֹבָא on the contrary is a noun) *pass.* of Hifil, Gen. 33, 11; 43, 18; Ex. 27, 7; Lev. 10, 18; 13, 2 in the most diverse significations.

Derivatives מוּבָא, מוֹבָא.

Some remains of the stem בּוֹא are found in the dialects (Arab. بَآءَ to turn back, to turn in, بَآءَ and بَاهَ to sleep with &c.); but other verbs are commonly in use for it there; while בּוֹא is very often applied in Hebrew, and as it would seem, in Phenician also, e. g. יָבֹא (Sard. 5), כְּבֹאָה (Tug. 5). The organic root בָּא, compared with the Greek *βά-ω* (*βαί-νω*), Sanskrit *gâ*, German *ge*-hen &c. has the series of senses here given; but the reduplicated بَخْبَخَ *to press in* has also been compared.

בּוּב (a reduplicated stem, unused) *intr. to be hollow, open*, whence בָּבָה, בָּב; Aram. בָּב the same, from which comes אַבּוּב *flute*, ambuba, where an *m* was inserted before *b*; Ar. بَابَ, from which بَاب door, and others. Comp. the Coptic ⲃⲏⲃ hollow, hole.

בּוּג (unused) *tr.* either *to put into a right state, to prepare* (food), then *to cook, to bake*, whence the noun בָּג, with which compare the Sanskrit *pać*, Pers. *bak*-ten &c.; or the fundamental signification is *to eat, to take food*, comp. Sanskrit *bhag*, whence *bhakshja* food, Greek *φαγ-ειν*, Pers. and Ar. بَاج food, the latter from بَاهَ, بَاه. According to the former explanation the organic root would be בָּג, identical with that in אָ־פָה, Ar. وَ-فى, טָ־בַח II. &c.

בּוּד (belonging to בְּדְיָה?) see בֵּדְיָה.

בָּוַן belonging to the proper name בַּוַּי, which see.

בּוּז (perhaps בָּז Zech. 4, 10 is = בָּז, if it does not belong to בָּזַז; *fut.* יָבוּז) *tr.* prop. to tread down (בָּס = בָּז), hence *to despise* (by words), *to esteem little*, with accusat. of the object Prov. 1, 7, the object somewhat remote 23, 22, usually with לְ 11, 12; 30, 17; *to overlook*, 6, 30; 13, 13; 14, 21; 23, 9; elsewhere only in Song of Sol. Comp. בָּזַז and בָּזָה. The organic root בָּז which also exists in בָּס &c. is enlarged in بَهَرَ (to push away, to reject, to despise). Hence

בּוּז *m.* 1. *contempt, mockery* (along with גַּאֲוָה, חֶרְפָּה) Ps. 31, 19; 119, 22; 123, 4, which one shews to something or endures; שָׁפַךְ בּוּז עַל Job 12, 21, Ps. 107, 40 *to pour out contempt* (reproach) *upon;* שָׂבַע בּ׳ 123, 3 *to receive contempt abundantly;* בּ׳ מִשְׁפָּחוֹת Job 31, 34 *the contempt of families;* הָיָה לְבּ׳ Gen. 38, 23 *to be despised.* — 2. *proper name* of a Nahorite, and then of an Arabian tribe, which, like שׁוּחַ, עוּץ (which see) and others, inhabited a part of ʾEdom Gen. 22, 21; Jer. 25, 23. Hence the *Gentile* בּוּזִי Job 32, 2. — 3. *n. p. m.* 1 Chr. 5, 14.

בּוּזָה *f. an object of contempt* Neh. 3, 36.

בּוּזִי (from בּוּזִיָּה) *n. p. m.* Ez. 1, 3.

בּוֹטֶה see בֹּטֶה.

בַּוַּי (from בֶּן־אַוַּי: *striver, wisher*) *n. p. m.* Neh. 3, 18.

בּוּךְ (Kal unused) *intr. to be entangled, perplexed*, Arab. بَاكَ, properly to turn round about, identical with the organic root in סָ־בַךְ, נָ־בַךְ, אָ־בַךְ, and modified in הָ־פַךְ &c. The fundamental signification is connected with that of *to intertwine, to get entangled.* Derivative מְבוּכָה.

Nif. נָבוֹךְ (3 *p. pl.* נָבֹכוּ) 1. *to wander about*, with בְּ of the place where Ex. 14, 3. — 2. *to be perplexed* Esth. 3, 15; Jo. 1, 18.

בּוּל (not used) 1. *intr. to bubble, to flow, to stream forth copiously, to spring forth;* hence מַבּוּל, בּוּל 1. — 2. *to sprout*

forth, *to bring forth*, whence בּוּל 2. In this sense בַּל is perhaps cognate in sense with the enlarged Arabic stem بعل, from which comes بَعْل tree, بَعُلَ to be large, if the latter does not belong to another group.

The organic root בַּל is also found, according to the second signification, in אֶ־בֶל (which see; Ar. أَبَلَ, Syr. ܐܒܠ &c.), in general in יָ־בַל, שָׁ־בַל and in בַּל &c., Ar. وَبَل.

בּוּל *m.* 1. *rain*, hence יֶרַח בּוּל 1 Kings 6, 38 *rain-month*, afterwards called מַרְחֶשְׁוָן, the eighth in the Jewish year, from the new moon of November till that of December (*Kimchi*). In the Targ. בּ׳ is here taken in the sense of *fruit*, and therefore is translated יְרַח מֵיכַף אִבְבַיָּא (harvest-month); the Jerus. Talm. (Rosh ha-Shana ch. 1) has derived it from נָבַל *withering* (of the foliage), or from Aram. בּוּל *clod*, or from בָּלַל *to mix fodder*, all which is less suitable. Considering that the LXX write *Βαάλ*, that the extant remains of the names of months (אָבִיב, אֵיתָן, זִו) are the names or surnames of certain deities, we may look upon בּוּל as the name of a god, equivalent to בַּעַל; בּוּל also appearing in Palmyrene inscriptions as the name of a deity. ע in בַּעַל was early softened into the vowels *o*, *u*, so that it was sometimes pronounced and written Bol (בּוֹל), sometimes Bul (בּוּל), of which softening other traces exist in Hebrew. The softening in this very word occurs frequently in Palmyrene (e. g. n. p. עֲגַלְבּוֹל *Ἀγλίβωλος*, זְבַדְבּוֹל) and Phenician (בַּעֲלָא = בּוֹלָא in the names of cities; מַעְשְׁרֵ־בֹ׳ = מֹשִׁיבַעַל). — 2. *sprout*, *fruit*, metaphor. *fodder* Job 40, 20, where בּוּל is not abridged from יְבוּל. — 3. *block*, *log*, *stock*, only along with עֵץ Is. 44, 19. This meaning has been so combined with the 2d that one translates prop. *twig*, *shoot* (from בּוּל 2), or *image* i. e. made of wood (from בּוּל 2), its fruit as it were. But *block*, *stock*, *log*, is a more correct sense, either from בּוּל = בַּעַל, בָּקָל (מָקֵל), Ar. بَقْل, بَعْل rod, tree, which still exists in Æthiopic also; or the noun בּוּל is abridged from בְּעוּל, in this sense.

בּוּם (not used) *intr.* properly *to be bellied*, *thick*, then *to be high* (e. g. by heaping up), *firm*, whence בָּמָה and the proper name בָּמוֹת. — The organic root בַּם is cognate with the stems פָּאַם, Ar. فَعَم, فَخُمَ to be thick, to be large in circumference, בָּהַם (בָּהָן), Ar. بَهَم to be firm, thick, swollen; and the idea of height in בָּמָה is a farther development of this fundamental signification; comp. Greek *βωμός height*, *altar*, probably from the Phenic. בָּמָא (bomo), *βῆμα* from the Phenician בִּימָא; Syr. ܒܝܡܐ height (Peshito 1 Sam. 10, 23); Pers. بام (bam) top &c.

בִּין (only 2d *person* בַּנְתָּה Ps. 139, 2; *part. pl.* בָּנִים Jer. 49, 7, as the LXX and Syr. already understand it; *part. sing.* only in the proper names אַחְבָּן, אֶשְׁבָּן, abridged in בְּנָיָה) prop. *tr.* to split, divide, Ar. بَانَ, and therefore like *κρίνω*, cerno (see בֵּין), but only metaphorically, (by judgment and sagacity) *to perceive*, *to understand*, *to mark*, *to know*, with לְ of the object Ps. 139, 2; *absol.* Jer. 49, 7: *counsel has departed from the wise* (מִבָּנִים). Hence the proper names בּוּנָה, בָּנִי, בְּנִי, =בּוּנִי, בֵּן in בְּנָיָה and יָהוּ־, בֵּן, the nouns בִּינָה, תְּבוּנָה, תָּבוּן, מְבוּן K'tib, בַּיִן (בֵּין), בֵּינַיִם, בֵּינוֹת, בֵּית I. (from בֵּינַת).

Nif. נָבוֹן (1 *person* נְבֻנוֹתִי; *part.* נָבוֹן, *pl.* נְבֹנִים) *to shew oneself discreet*, *to be knowing*, *intelligent*, Is. 10, 13; coupled with חָכָם Gen. 41, 33 39, חָכְמָה being conceived as dwelling in the heart of the נָבוֹן; נְבוֹן דָּבָר 1 Sam. 16, 18 *knowing of speech*, *eloquent*, Jer. 4, 22; opposite סָכָל.

Pih. בּוֹנֵן *to give heed*, *to attend*, with the accus. *to* somewhat Deut. 32, 10.

Hif. I. הֵבִין (הֲבִינוֹתֶם, הֵבִינוּ; *part.* מֵבִין; *inf.* הָבִין, with *suff.* הֲבִינְךָ; *imp.* הָבֵן; *fut.* יָבִין) 1. *caus. to cause to understand*, *to teach*, *inform*, with לְ of the person and the accusative of the thing,

Dan. 8, 16, 2 Chr. 35, 3 K'ri, Job 6, 24, or אֶל of the thing Ps. 33, 15, or with the accusat. of the person Neh. 8, 9, then with a double accusat. Ps. 119, 27; *to make wise*, *intelligent* Job 32, 8; *to give insight*, merely with לְ of the person Dan. 11, 33. מֵבִין *teacher* 1 Chr. 25, 8; 27, 32; מְבִינִים Neh. 8, 3 *interpreters of Scripture.* — 2. Almost the same signification as Kal, because the latter was little used: *to distinguish something with intelligence*, *to know*, *to understand*, *to mark*, with בְּ *in a thing*, Dan. 1, 17; 9, 23; Neh. 8, 12; sometimes with בְּ *to have skill in a thing*, 2 Chron. 34, 12; with accusat. Micah 4, 12; Job 28, 23; also absolutely Is. 40, 21; or with infinit. following Neh. 8, 2.

Hif. II. בִּין (from הֵבִין, rejecting the formative *h*, which was done at a later period of the language; 3 *pers.* בִּין Dan. 9, 23; 1 *pers.* בִּינֹתִי Dan. 9, 2; *infin. absol.* בִּין Prov. 23, 1; *imp.* בִּין, בִּינָה, בִּינוּ) in the second meaning of Hif. I. *to mark*, with בְּ of the place where, Dan. 9, 2; with the accusat. Dan. 10, 1 *he marked the word* (Vulg.), where the LXX read יָבִין; on the other hand in וּבִינָה לוֹ בַּמַּרְאֶה ibid. (*and he gave heed to the vision*) the בִּינָה is a noun with the accent drawn back, as Ez. 19, 14. The *imper.* is בִּינָה Ps. 5, 2; בִּינוּ 50, 22, with accusat. generally in the senses of Hif. II, 2. Derivatives בִּינָה, בִּינָה (בִּין) and the proper name יָבִין.

Hithp. הִתְבּוֹנֵן (*pause* ־נָן; *imp.* הִתְבּוֹנֵן; *fut.* יִתְבּוֹנֵן, *pause* ־נָן) prop. *to consider with oneself*, hence *to mark*, *attend to something*, with עַל Ps. 37, 10; Job 31, 1; אֶל 1 Kings 3, 21; Is. 14, 16; בְּ Jer. 23, 20; 30, 24; עַד Job 32, 12; 38, 18; accusat. Is. 43, 18; 52, 15; Job 37, 14; Ps. 107, 43, according to which constructions the sense is modified; also *absolut. to shew oneself attentive* Is. 1, 3; *to look about*, with לְ of the thing Jer. 9, 16; *to mark*, 2, 10.

בִּין Aram. the same. Derivatives בִּינָה (בִּינָא), בֵּין.

בּוּנָה (from בּוּנָה־יָהּ *understanding is with Jah*) *n. p. m.* 1 Chr. 2, 25.

בּוּנִּי (together with בָּנִי; Jah is *understanding*, from בִּין) *n. p. m.* Neh. 11, 15. See בָּנִי.

בּוּס (*part. pl.* בּוֹסִים, north-Palestinian orthography = בָּסִים; comp. קוֹמִים 2 Kings 16, 7) *trans. to tread down*, *to stamp upon*, with בְּ *into something*, Zech. 10, 5 *into the mire* (heroes treading into the mire i. e. their conquered enemies); with accusat. *to crush with the feet = conquer*, *subdue*, Ps. 44, 6; 60, 14 (קָמִים, צָרִים); Is. 63, 6; with עַל of place 14, 25; metaphor. *to despise* Prov. 27, 7. Derivatives מְבוּסָה, תְּבוּסָה, the proper names בֵּסַי, יְבוּס.

Pih. בּוֹסֵס (*inf.* with *suff.* בּוֹשַׁסְכֶם Am. 5, 11, שׁ dialectically for ס, like שִׁרְיוֹן for סִרְיוֹן) *to destroy*, *to lay waste*, with accusat. Is. 63, 18; Jer. 12, 10; spoken of the sanctuary: *to desecrate*, comp. *καταπατέομαι τὰ ἅγια* 1 Macc. 3, 45 51, מִקְדָּשׁ Dan. 8, 13; rarely with עַל Am. 5, 11 *to plunder*, as the Targ., Vulg., LXX &c. have understood it without reading בַּשַּׁסְכֶם. See בּוּשׁ II.

Hof. הוּבַס *to be trodden*, Is. 14, 19.

Hithp. הִתְבּוֹסֵס *to stamp with the feet round about*, *to tread about*, with בְּ *in* something, Ez. 16, 6 22.

The organic root בַּס, Arab. بَاشَ, is closely connected with that in רַ־פַּס, רַ־פַּשׂ, רַ־מַס (which see), where מ or פ stand for ב.

בּוּעַ (not used) *intr. to spring forth*, *boil up*, *bubble up*, metaphor. *to swell up*, Targ. *Pa.* בַּעְבַּע; hence אֲבַעְבֻּעָה (which see). — The organic root בַּע also exists in בָּעָ־ה and נָ־בַע (which see); while the Arabic verbs بَغَّ (to rush up), بَغَا (to bubble forth), باع V. belong to the same.

בּוּץ (not used) 1. *intr. to shine*, *to be bright* (Aram. בּוּצִין light), metaphor. *to be high;* Ar. بَصَّ the same. — 2. *to*

be white. Derivatives בִּיצָה, בּוּץ, the proper names בּוֹצֵץ, בֵּצַי. See אֶ־בֶץ, בָּצַץ.

בּוּץ (in Ez. Chr. Esth.) *m. byssus*, a fine white cotton (different from בַּד *linen*) and the stuffs made from it, the dresses of kings, priests and rich men 1 Chr. 15, 27, 2 Chr. 5, 12, Esth. 1, 6, a product of Edom Ez. 27, 16 (as אֲדֹם should be taken there), different from the somewhat similar שֵׁשׁ of Egypt 27, 7, for which only by degrees it may have been put, 1 Chr. 4, 21, 2 Chr. 3, 14 compared with Ex. 26, 31. As a genuine Semitic word all the dialects have it (Targ. בּוּץ, Syr. ܒܘܨܐ, Ar. بَزّ); and from the Phenicians (בץ) it came into the Greek (βύσσος).

בּוֹצֵץ (*height*) *proper name* of a rock near Gibeah, 1 Sam. 14, 4.

בּוּק I. (not used) 1. *intr. to be waste, desert.* The organic root בַּק is hardened out of that in בָּה־ה (which see); the fundamental signification is *to be empty*, i. e. open, pierced, Ar. بَهِيَ. — 2. *tr. to make empty, to evacuate;* metaphor. *to plunder, depopulate.* Derivatives בּוּקָה, מְבוּקָה. The Arab. بَاقَ, بَائِقَ to happen, to befall &c. is connected with פָּגַע.

בּוּק II. (not used) *intr. to be hollow, deepened*, whence בַּקְבֻּק (which see) out of the reduplicated form; comp. Maltes. *buk* (hollow) reed; *bawwak*, to hollow out. Perhaps in this stem the organic root בַּק is cognate with that in אָ־פַק belonging to אָפִיק (tube).

בּוּק III. (not used) *intr. to speak*, prop. to utter sounds, as other verbs of speaking come from the same fundamental signification; hence the proper names בַּקְבֻּק, בַּקְבֻּקְיָה, בֻּקִּי, ־יָּהוּ; comp. Ar. بَقْبَاقٌ *mouth.*

בּוּקָה *f. depopulation*, Nah. 2, 11.

בּוֹקֵר see בָּקָר.

בּוּר I. (rare) same as בָּאַר 1. *to dig through*, only 2. metaphor. *to search out*, *inf. constr.* לָבוּר *to examine* Eccles. 9, 1; comp. Arab. بَارَ. Derivatives בּוֹר, בְּאֵר K'ri.

בּוּר II. see בִּירָה.

בּוֹר (with *a* of motion ־רָה, *pl.* בֹּרוֹת) *m.* same as בְּאֵר *a pit, a hole*, Ex. 21, 33; Ps. 7, 16; usually transferred to 1. *a cistern* 1 Sam. 19, 22, where rain-water was kept Lev. 11, 36, which was walled round with stones Deut. 6, 11, and when dry served for a prison Gen. 37, 24; Jer. 38, 6 seq.; Zech. 9, 11. — 2. *a prison, hole, dungeon* Is. 24, 22, in its full form in this sense בֵּית הַבּוֹר Ex. 12, 29; Jer. 37, 16. — 3. *grave, sepulchre*, נוּס עַד־בּוֹר Prov. 28, 17 *to hasten to the grave*, i. e. to meet death; יֹרְדֵי־בוֹר *the dead* Is. 38, 18, also יוֹרְדֵי אֶל־אַבְנֵי־בוֹר 14, 19 *the dead lying in graves of stone* (the dead of note); יַרְכְּתֵי ב׳ 14, 15 *the hinder parts* i. e. the depths *of the grave*, cognate in sense with שְׁאֹל, תַּחְתִּיּוֹת אֶרֶץ; *grave of the lowest parts*, i. e. the underworld Ps. 88, 7. — 4. *a well, a spring*, out of which water is drawn by a water-wheel, Eccles. 12, 6; sometimes with a fresh spring Jer. 6, 7 K'tib, hence ב׳ שָׁאוֹן Ps. 40, 3, נוֹזְלִים Prov. 5, 15. In this signification it is interchanged with בְּאֵר (which see) 2 Sam. 23, 15 K'tib, or with בַּיִר Jer. 6, 7 K'ri. — 5. *a pit, a hollow*, 1 Sam. 13, 6; בּוֹר הַסִּרָה (*kettle-hollow*) 2 Sam. 3, 26, the name of a place which was called, according to *Josephus* (Ant. 7, 1, 5), *Βησιρά* i. e. בֵּי־סִרָה (*kettle-place;* בֵּי = בֵּית), twenty stadia from Hebron. בֹּר בּוֹר Job 9, 30 see בֹּר.

בּוֹשׁ I. (בֹּשׁ; the forms with the intrans. *o*-pronunciation of the *perfect* are בֹּשְׁנוּ, בֹּשׁוּ, בֹּשְׁתִּי, בֹּשְׁתְּ, בּוֹשָׁה, בּוֹשׁ; *part. pl.* בּוֹשִׁים; *inf.* and *imp.* בּוֹשׁ; *fut.* יֵבוֹשׁ for יָבוֹשׁ, because the personal preformatives were pronounced as in verbs פ״י) *intr.* properly *to be pale, white, dun*, spoken of the appearance or colour; metaphor. *to change colour, to be ashamed*, i. e. to grow pale from shame; applied to the sun *to be obscured*, Is. 24, 23; Jer. 15, 9; spoken of the land *to be desolate* Jer. 51, 47; of a fountain *to be dried up* Hos. 13, 15; usually applied to man, either absolut. Jer. 48, 39; 50, 12; Ps. 22, 6,

or with מִן of the thing of which one is ashamed, Jer. 2, 36; 48, 13, i. e. which brings shame by disappointing; hence sometimes *to be disappointed, embarrassed*, Judges 3, 25 עַד בּוֹשׁ *even to embarrassment* (see בּוֹשׁ III.). Comp. Aramaean בְּהַת, ܒܗܬ. Derivatives בּוּשָׁה, בָּשְׁן, מְבוּשׁ, בֹּשֶׁת.

Hif. I. הֵבִישׁ (*perf.* only in Ps. 44, 8; 53, 6; but *part.* and *fut.* constantly), *to put to shame, to prepare shame*, hence *to mock, to disappoint*, with accus. of the person, Ps. 44, 8; 53, 6; *to bring shame* Prov. 29, 15; with מִן of the thing, which disappoints, Ps. 119, 116.

Hif. II. הוֹבִישׁ (הֹבִ־; only the *perf.*) 1. *to deceive*, with the accus. 2 Sam. 19, 6: *thou disappointest to day all thine own servants* (פָּנִים *persons*). — 2. to have shame, to shew disappointment, then, like many Hifil-forms, expressing the signification of the inchoative: *to become ashamed, to be ashamed*, Jer. 2, 26; 6, 15; 10, 14, distinguished from the intrans. Kal. As an inchoative verb it stands absolutely Jer. 48, 20; seldom with מִן of the thing by which one becomes ashamed, Jer. 10, 14. — 3. *to act shamefully*, Hos. 2, 7 [5]. — The interchange of the sounds ־ֵ and וֹ־ appears to have been deeply grounded in the language (comp. מוֹפֵעַת and מֵיפַעַת; הוֹלִיךְ and הֵילִיךְ, הוֹשִׁיר and הֵישִׁיר &c.) and it is unnecessary to assume a stem יָבֵשׁ for Hifil II. Hence the proper name יָבֵשׁ.

Hithp. הִתְבֹּשֵׁשׁ *to be ashamed* (mutually) Gen. 2, 25.

בּוּשׁ II. (Kal unused) *intr.* same as בָּאַשׁ in a subjective sense, *to be bad, hated;* the organic root בַּשׁ is radically connected with בָּאַשׁ.

Pih. בּוֹשֵׁס (=בּוֹשֵׁשׁ) *to act viciously;* with עַל of the person, *to bring evil upon one*, Am. 5, 11.

Hif. I. הֵבִישׁ *to act badly*, almost like an intrans. *to be bad.* The *part.* מֵבִישׁ occurs frequently Prov. 10, 5; 14, 35, opposite מַשְׂכִּיל; *fem.* מְבִישָׁה 12, 4.

Hif. II. הוֹבִישׁ (once הִבְאִישׁ Is. 30, 5, where the K'ri reads הִבְאִישׁ = הֹבִישׁ) *to become bad, corrupt*, Jo. 1, 10 12 17 &c.; metaphor. *to be ashamed of*, Is. 30, 5.

בּוּשׁ III. (*inf.* בּוֹשׁ) *intr. to extend*, spoken of time; hence עַד בּוֹשׁ *until the extension* i. e. very long, Judges 3, 25; 2 Kings 2, 17; 8, 11. Accordingly the Targ. has עַד סַגִּיא.

Pih. בּוֹשֵׁשׁ *to extend, to delay, to tarry*, Ex. 32, 1; Judges 5, 28.

The organic root בַּשׁ is here simply modified from פַּשׁ (see פּוּשׁ), פַּץ; and the fundamental signification is *to spread, extend;* transferred to time, *to lengthen unduly.* The Aram. סַגִּיא proceeds from a similar point of view.

בּוּשָׁה *f. shame*, Mic. 7, 10; Ez. 7, 18.

בּוּת (not used) *intr. to put up* (at an inn), *to pass the night, to remain, abide;* comp. Ar. بَاتَ, Targ. for לוּן, Syr. ܒܬ, Malt. *bejjet* to dwell, to nestle &c. This verb may, however, be derived from בַּיִת, בּוֹת (בָּתִּים), and the proper organic root בַּת to בַּיִת may signify: *to be deepened, opened*, comp. פַּת־ה, פּוֹת and בַּת (בַּתַּת). Derivatives בַּיִת and the words connected with it.

בּוּת (denom. from בַּיִת) *Aram. to pass the night*, Dan. 6, 19.

בַּז (with *suff.* בִּזָּהּ; from בָּזַז) *m.* 1. *robbery, prey*, cognate in sense with שָׁלָל, Is. 8, 1; usually accompanying the verbs נָתַן לְ, הָיָה לְ, הָיָה and בָּזַז Num. 31, 32, Deut. 1, 39; Jer. 15, 13. Spoken also of captives. Cognates in sense שְׁבִי, מַלְקוֹחַ. — Metaphor. 2. *riches*, Ez. 29, 19; in which meaning it is cognate with הָמוֹן. See בִּזָּה.

בָּזָא (only 3 *pers. plur.* בָּזְאוּ) *tr. to cut through, to tear in pieces;* Is. 18, 2: *whose land streams cut*, i. e. Aethiopia. — The organic root is בַּז־א; cognate Aram. בְּז־ע = Hebr. בָּצַ־ע, since verbs ל״א often coincide with ל״ע (comp. גָּמָא, Aram. גְּמַע). According to Jewish interpreters (see *Kimchi*) בָּזְאוּ is said to stand for בָּזְזוּ (comp. Aram. בַּזְבֵּז, in Mishna בִּזְבֵּז, Ar. بَذَّ to scatter about copiously) *to water abundantly.* See בִּזָּה.

בָּזָה (*part. act.* בּוֹזֶה, *part. pass.* בָּזוּי; *fut.* יִבְזֶה, *apoc.* יִבֶז) *tr.* 1. *to disperse, to scatter, to lavish;* hence metaphor. בֹּזֵה דְרָכָיו Prov. 19, 16 *to divide the* (religious) *ways*, i. e. not to apply himself to the one worship of God, opposite to שֹׁמֵר מִצְוָה, comp. פִּזֵּר אֶת־דְּרָכַיִךְ Jer. 3, 13; צַלְמָם תִּבְזֶה Ps. 73, 20 *thou makest their image disappear.* — 2. Figurat. *to despise, reject, esteem lightly*, with accus. of object Num. 15, 31; Ps. 69, 34; Ez. 17, 16 19; with לְ, *to mock, to laugh to scorn* (cognate in sense לָעַג, opposite כִּבֵּד) 2 Kings 19, 21; Is. 37, 22; 2 Sam. 6, 16; 1 Chr. 15, 29, for which also עַל Neh. 2, 19; בָּזָה בְעֵינָיו *to hold despicable in his eyes*, with inf. following Esth. 3, 6. Derivatives בִּזָּיוֹן, מִבְזָה, בְּזָה.

Nif. נִבְזָה (*part.* נִבְזֶה, *pl.* נִבְזִים) 1. *to be scattered about, to be thrown about*, Jer. 22, 28 (cognate in sense הוּטַל, הֻשְׁלַךְ), comp. Lament. 4, 2; figurat. *to be common, profane*, i. e. to be for all, Mal. 1, 7 12. — 2. *to be despised, rejected, pushed aside*, Is. 53, 3; Ps. 15, 4; Mal. 2, 9; Dan. 11, 21: *and in his place a rejected one* (Antiochus Epiphanes) *appears.*

Hif. הִבְזָה *to make contemptible*, Esth. 1, 17.

From the connection of the meanings here given it may be seen that the organic root in בָּז־ה is connected with the Aramaean בַּזְבֵּז to disperse, Ar. بَذَّ to scatter about; and also بَزَا in the sense of ὑβρίζειν belongs here.

בָּזֶה (only *constr.* בְּזֹה) *adj. m. despised, rejected;* בְּזֹה־נֶפֶשׁ *rejected by men* Is. 49, 7; parallel מְתָעֵב גּוֹי.

בִּזָּה (from בָּזַז) *f.* 1. *booty, prey*, Ezr. 9, 7; Esth. 9, 10; — 2. *possession, property*, Dan. 11, 24. See בַּז.

בּוּז (*perf.* usually in the resolved form, once בַּז Zech. 4, 10, בַּזּוֹנוּ Deut. 3, 7; but *fut.* יָבֹז, *inf.* בֹּז, בּוֹז) *trans.* 1. same as בָּזָה *to despise, esteem lightly*, with לְ of the object Zech. 4, 10, but where perhaps בַּז stands only dialectically for בָּז. — 2. equivalent to בַּד (בָּדַד) or בָּזָא, prop. to separate, divide, to withdraw; hence *to plunder, rob, carry off booty*, and *absol. to make a prey of*, Numb. 31, 52, 1 Sam. 14, 36, in full form בָּזַז בַּז, בָּזָה Is. 33, 23; 2 Chr. 25, 13; or with the accus. of the object Gen. 34, 29; Deut. 2, 35; or finally with the accusative of the place which is plundered, Gen. 34, 27; with בְּ *to plunder among*, נָבֹזָּה בָהֶם 1 Sam. 14, 36; generally *to pillage*, Ez. 39, 10. Hence בַּז, בִּזָּה.

Nif. נָבֹז (3 *p. pl.* נָבֹזּוּ; *inf.* הִבּוֹז; *fut.* יִבּוֹז) *to be plundered*, Jer. 24, 3; Am. 3, 11.

Puh. בֻּזַּז *to be pillaged*, Jer. 50, 37.

The organic root בַּז is in Ar. بَزَّ, Aram. בַּז (בְּזַז), בַּז, Syr. ܒܙ. Whether signif. 1 be connected with signif. 2, i. e. בַּז with בָּז־ה, is questionable.

בִּזָּיוֹן (a late word; from בָּזָה) *m. contempt*, Esth. 1, 18.

בִּזְיוֹתְיָה (same as בֵּית־זֵיתִיָּה: *place of excellent olives;* זֵיתוֹת, זֵיתִי a collateral form of זַיִת after the type אֵיל, עֵילָם, such exchange of ֵ and ָ often occurring; or זֵיתוֹת is here after the form קָדוֹשׁ, constr. זֵיתוֹת) *proper name* of a place in Judah, Josh. 15, 28.

בָּזַל (not used) *intr. to be hard, firm, thick.* Hence (by resolving the dagesh into *r*) בַּרְזֶל, n. p. בַּרְזִלַּי; figur. comp. بَسَلَ to be strict, hard; Phenician בַּזֶלֶת basalt, whence the Greek *βασάλτης iron-marble*, of which Pliny says: quem vocant basalten, ferrei coloris atque duritiei, unde et nomen ei dedit. Cognate is בָּשָׁן (which see), whence בָּשָׁן, so called from the hardness of the basalt-soil.

בָּזַק I. (not used) *intr.* 1. *to break forth* (spoken of the sun), *to shine forth, to flash;* comp. Ar. بَزَغَ to rise (of the sun), in like manner بَزَقَ. — 2. *to lighten round about, to scatter rays*, comp. Syr. ܒܙܩ, Targ. בְּזַק, Ar. to throw out, to sow. Derivative בָּזָק.

בָּזַק II. (not used) *tr.* same as בָּדַק (which see), *to divide, to tear*, comp.

Syr. ܒܙܩ, Aram. בְּזַק to break. Hence the proper name בֶּזֶק.

בָּזָק *m. lightning, the zigzag of the lightning's flash*, only in Ez. 1, 14; interchanged with בָּרָק 1, 13. It is possible that בָּזָק is merely a different orthographical form of בָּרָק, like חָזוֹן 7, 13 of חָרוֹן 7, 12 14. But ר and ז are seldom exchanged for one another.

בֶּזֶק (*breach, fissure*) *n. p.* of a city in the north of Issachar, not far from יָבֵשׁ on the west bank of the Jordan; according to Eusebius between Neapolis (שְׁכֶם) and Scythopolis (בֵּית־שְׁאָן) Judges 1, 4 seq.; 1 Sam. 11, 8. The king of it was called אֲדֹנִי־בֶזֶק (which see).

בָּזַר (*fut.* יִבְזוֹר) *tr.* only a collateral form of פָּזַר *to strew about, to scatter*, metaphor. *to divide* (abundantly) Dan. 11, 24. This form was adopted through Aramaean influence, where בְּזַר, ܒܙܰܪ (hence בִּזְרָא, ܒܶܙܪܳܐ seed-corn), בְּדַר appear; comp. Ar. بذر, بزر the same. The organic root is בְּ־זַר, as in זָר־ע.

Pih. בִּזַּר *to scatter, to put to flight*, Ps. 68, 31 (elsewhere פִּזַּר 53, 6; 89, 11); many read there the imp. בַּזֵּר.

בִּזְּתָא (Pers.) *n. p. m.* Esth. 1, 10. ־זָתָא is identical with ־זָתָא (in וַיְזָתָא) and formed from zâta *born* (*Bopp*, Compar. Grammar p. 37); the first syllable agrees either with וַיְ־ in that proper name (which see) or בִּזְ־ is adopted for it.

בָּחוֹן (from בָּחַן) *adj. m. a trier of metals;* Jer. 6, 27: *I have set thee for a trier of metal* (מִבְצָר same as בֶּצֶר, בְּצַר) *among my people;* yet מִבְצָר may be here equivalent to מִן־בְּצַר (*without metal*), since מִן just before ב is often smoothed away in this manner, comp. מִבְצִיר Judges 8, 2.

בַּחוֹן (*pl.* with *suff.* בַּחוּנָיו) *m. watch-tower, tower*, of besiegers Is. 23, 13 K'ri; hence the Targ. has חֲזוָא.

בָּחוּר (for בַּחוּר, after the form אַלּוּף; *pl.* בַּחוּרִים, with *suff.* בַּחוּרָיו) *m.* 1. prop. the ripened, from בָּחַר II. (which see); hence *a young man* in the prime of manhood, along with בְּתוּלָה Deut. 32, 25; Is. 62, 5; 2 Chr. 36, 17; metaphor. *a young warrior* Jer. 15, 8; בַּחוּרֵי אָוֶן Ez. 30, 17 *warriors of Heliopolis*, i. e. the garrison, spoken of the warlike caste of the Calasirians (Herod. 2, 166); סוֹר בַּחוּרִים *circle of the youths*, Jer. 6, 11; *a champion*, Jer. 49, 19; hence always *the nucleus* of the population Is. 23, 4; Jer. 9, 20; opposite זְקֵנִים 31, 13. — 2. *part. pass.* of בָּחַר I. *chosen*, 1 Sam. 9, 2. See בָּחַר I.

בַּחִין *m.* same as בַּחוֹן, Is. 23, 13 K'tib.

בָּחִיר (*constr.* בְּחִיר) *adj. m. chosen, select, choice; subst. a chosen one, a tried one*, 2 Sam. 21, 6; Is. 42, 1 &c.

בָּחַל 1. *intr. to feel loathing, abhorrence*, with בְּ *at* something Zech. 11, 8; Targ. קָץ בְּ־, Syr. ܒܚܠ; opposed to בָּחַר בְּ־; comp. Hebrew פִּגֵּל. — 2. *tr. to curse, abhor*, Ar. بهل.

Puh. בֹּחַל *to be cursed. Part.* מְבֹחֶלֶת K'tib Prov. 20, 21. Translators read with the K'ri מְבֹהֶלֶת.

בָּחַן (*fut.* יִבְחַן, *inf. constr.* בְּחֹן) 1. *tr. to prove* (metals in the fire), hence along with צָרַף Jer. 9, 6; Zech. 13, 9; prop. to cause to glow, the organic root of בְּ־חַן being identical with that in שְׁ־חַן. — Metaphor. 2. *to purify* (from dross), Job 23, 10: *he purifies me* (from dross), *I come forth as gold.* Figur. *to try* (*the heart*) Jer. 12, 3; Ps. 17, 3; 1 Chr. 29, 17; Ps. 7, 10, *the walk* דֶּרֶךְ Jer. 6, 27, *the reins* כְּלָיוֹת 11, 20, *the thoughts* שַׂרְעַף Ps. 139, 23; *to search out*, Ps. 26, 2; 66, 10, with בְּ of that with which one searches, Mal. 3, 10; *to examine*, Job 12, 11. Hence בֹּחַן. — 3. to divide, split, a farther formation of בַּן, hence a) *to penetrate* into something, *to punish, chastise* (Ar. بحن) Job 7, 18; cognate in sense פָּקַד, proceeding from a similar point of view; b) *to review*, for example the doings of God, i. e. to criticise, Ps. 81, 8; c) *to espy, to view* (see בַּן) 11, 4. — Derivatives בֹּחַן, בָּחוֹן, בַּחִין.

Nif. נִבְחַן *to be proved*, *examined* Gen. 42, 15 16; Job 34, 36.

The stem בָּחַן, as it is expressed in Hebrew in significations 1 and 3, has in the first for its organic root בַּ־חַן (cognate בַּ־חַר I.), and is for the 3ᵈ a fuller form of בַּן, in which signification only it is equivalent to the Ar. بَحَن "to separate" &c., the conversion of Hebrew *b* into Arabic *m* frequently appearing elsewhere. In no case are both senses to be combined.

בַּחַן (from בָּחַן 3) *m. watch-tower* Is. 32, 14; = מִגְדָּל Neh. 3, 25 27, beside עֹפֶל; comp. בַּחִין, בַּחוּן.

בֹּחַן (from בָּחַן 1) *m.* 1. *trial*, *proof*, hence אֶבֶן בֹּ׳ *stone of trial* i. e. tried stone Is. 28, 16. — 2. (from בָּחַן 3) *examination*, *reviewing* (which retards action by weighing a thing on all sides, and therefore) *procrastination*, only in Ez. 21, 18 [13]: *for a mustering hither and thither* (בֹּחַן) *and a delaying* (וּמַה, as is to be read for וּמָה, from the verb מָהַהּ, which see) — *since even the rod of correction is not heeded — will not take place.*

בָּחַר I. (*fut.* יִבְחַר) *tr.* same as בָּחַן: 1. *to prove* (metals by the fire), prop. to glow, hence *to purify*, Is. 48, 10: *I purified thee* (from dross) *in the furnace of distress* (parallel צְרַף), where one ms. has בְּחַן; *to try* Job 34, 4, parallel יָדַע; *to examine*, with accusative 2 Chr. 34, 6: *he examined their houses*, in which sense it is equivalent to פָּקַד Ps. 17, 3, בָּחַן (3, b) 81, 8, if it be not better there to take בָּחַר in the sense of *to kindle*, after its organic root (בַּ־חַר, comp. חַר), as *Cappellus* does (Crit. sacra III, 5). — 2. *to choose*, *to seek out*, prop. to put to the test, with the accus. 2 Sam. 16, 18; 1 Kings 14, 21; Ps. 33, 12; most frequently with בְּ of the object, Deut. 7, 6; 1 Sam. 10, 24; Is. 44, 1; בָּחַר עַל ... מִן Job 36, 21 *to choose the one before the other; בְּ׳ מִן to choose out of something* Gen. 6, 2; rarely with עַל, 2 Sam. 19, 39: *what thou wilt choose over* (i. e. *from*) *me;* with לְ of the obj. 1 Sam. 20, 30, where the LXX read חָבֵר. בְּ׳ is construed in the same way, when it has the secondary idea *to have pleasure in a thing*, *to love*, with accusative 2 Sam. 15, 15; with בְּ Is. 14, 1. *Part. pass.* בָּחוּר (*pl. constr.* בְּחוּרֵי) *select*, *distinguished among* Ps. 89, 20; metaphor. *beautiful* Song of Sol. 5, 15; particularly applied to *choice troops* Ex. 14, 7; Judges 20, 15; 1 Sam. 24, 3. בָּחוּר Jer. 49, 19 and 50, 44 is a noun. Derivatives מִבְחָר I., בָּחוּר 2, בָּחִיר, מִבְחֹר, the proper name יִבְחָר.

Nif. נִבְחַר *to be chosen*, *selected* Prov. 10, 20, with מִן *to be better than* 8, 10 19; Jer. 8, 3; with לְ *to be pleasing to one* Prov. 21, 3.

Puh. בֻּחַר *to be selected*, i. e. *to be excepted*, only in Eccles. 9, 4 K'tib: *for who is excepted?* The K'ri and translators read יְחֻבַּר, which however is against the accent.

To the stem בָּחַר corresponds the Ar. بَحَرَ, like בָּחַן to the Ar. بَحَنَ; but the organic root is בַּ־חַר, which exists also in חַר, חַר־הּ. No other signification of the stem appears to have any connexion with it, since the root here in Arabic is بَحَرَ, whence بَحْر fissure, division.

בָּחַר II. (not used) *intr.* 1. *to mature*, *ripen*, whence בָּחוּר 1 out of בָּחוּר (which see), בְּחֻרוֹת, בַּחֻרִים; cognate בָּכַר, Aram. בְּגַר &c. applied to human age. — 2. *to hasten forwards*, *to advance*, like the Ar. بَكَرَ. Hence perhaps *Puh.* בֻּחַר Eccles. 9, 4 K'tib: *for who among all the living marches on* i. e. among them continues to live, *has hope.* Derivative מִבְחָר 2.

בָּחַר III. (not used) *intr. to be deep*, *low*, prop. divided through, deepened; hence the proper names בַּחֻרִים and בַּחֻרֻם; comp. Ar. بَحْر division, rent, a great river, prop. like בִּקְעָה, بُحْرَة, low land, low country.

בָּחֻר *m.* same as בָּחוּר = בָּחוּר which see.

בַּחֻרִים (*low ground, low land*) *n. p.* of a Benjaminite city 2 SAM. 3, 16; 16, 5; 19, 17; 1 KINGS 2, 8; according to *Josephus* (Ant. 7, 9, 7) *Βαχουρής, Βαχχ.* in the vicinity of Jerusalem. But the Targ., Rashi, Kimchi and others identify it with עַלֶּמֶת 1 CHR. 6, 45 and with עַלְמוֹן JOSH. 21, 18, and therefore it is derived from בָּחַר II. See בַּחֲרֹם.

בְּחֻרִים *pl. m. youth* NUM. 11, 28. The *pl.* for the abstract also in:

בְּחֻרוֹת *pl. f.* the same ECCLES. 11, 9; 12, 1.

בַּחֲרֹם (*low ground*, from בָּחַר III.) *n. p.* of a city whence one of David's heroes sprang; hence the *Gentile* בַּחֲרוּמִי 1 CHR. 11, 33, for which בַּרְחֻמִי stands 2 SAM. 23, 31. Originating perhaps from בֵּית־חֲרֹם, חֲרֹם same as חֳרֵם JOSH. 19, 38; Syr. and Ar. have חורים.

בָּטָא (Kal unused) *intr.* same as בָּדָא, בַּד III. *to talk thoughtlessly, foolishly, rashly; to make a rash, ill-advised utterance;* hence מִבְטָא, comp. Ar. بَذَاءٌ bad discourse. Another formation appears in פָּטַר (which see) Ps. 22, 8, Ar. بَذْر.

Pih. בִּטֵּא (*fut.* יְבַטֵּא) *to pronounce*, in vows, oaths, particularly *to talk idly* LEV. 5, 4; with בִּשְׂפָתַיִם ibid.; Ps. 106, 33.

בָּטָה (not used) same as בָּטָא, whence the noun בֹּטֶה = בּוֹטֶה.

בֹּטֶה (our text has בּוֹ־) *m. talk, prattle* PROV. 12, 18; opposite לְשׁוֹן חֲכָמִים.

בָּטַח I. (*fut.* אֶבְטַח) *intr.* prop. to extend, therefore 1. (not used) *to be wide, spread out, extended*, then *to be thick, stuffed;* comp. Ar. بَطْخَة, بُطَاخِي thick, fat; whence אֲבַטִּיחַ a sort of gourd, a melon, a thick, puffed-out fruit; compare in a similar manner בָּטְנָה. — 2. *to be* or *live secure, careless, calm,* JUDGES 18, 7 27 (along with שֹׁקֵט), spoken of the unconcerned life which is passed in an unguarded, open country (רַחֲבַת יָדַיִם) 18, 10, or in אֶרֶץ שָׁלוֹם JER. 12, 5; cognate in sense רָוַח. Therefore it is either used *absolut.* PROV. 11, 15, or with בְּ of the place, AM. 6, 1, together with שַׁאֲנָן. — 3. With the additional idea of careless forgetfulness of God, *to be unconcerned* (about God's will) Is. 32, 9-11; PROV. 14, 16; sometimes with בְּלֵב 28, 26; the opposite פָּחַד 28, 14 *to live in awe, to be concerned about the will of God.* Derivatives מִבְטָח 1, בֶּטַח, בַּטֻּחוֹת, בִּטְחָה.

Hif. הִבְטִיחַ *to cause to abide secure, free from care*, with עַל of the place, Ps. 22, 10.

The stem בָּטַח is in Ar. بَطَحَ V. VII. and بطخ is a collateral form for the signification relating to physical objects; but the organic root is בָּ־טַח, which is also found in שָׁ־טַח, Ar. سـطح, سـدع, سـدح, دَحَّ, طَحَى &c.

בָּטַח II. (*fut.* יִבְטַח) *intr.* prop. to hang upon something, therefore figur. *to trust*, frequently with בְּ 2 KINGS 18, 5; JER. 39, 18; seldomer with עַל *to rely upon something* Ez. 33, 13; HAB. 2, 18; with the insertion of the dativus commodi (of advantage) 2 KINGS 18, 21; JER. 7, 8; with אֶל JUDGES 20, 36; 2 KINGS 18, 22; Is. 36, 7; Ps. 31, 7; 86, 2; PROV. 3, 5; or connected with the accusative בִּטָּחוֹן to complete the idea, 2 KINGS 18, 19; Is. 36, 4. At a later period there was used for it יֵשׁ בִּטָּחוֹן with אֶל i. e. *to hang upon something*, ECCLES. 9, 4: *for every one who becomes ripe* (comes into the world and falls off like ripe fruit), *trusts to life.*

Hif. הִבְטִיחַ *to cause to trust*, with accus. of the person and עַל of the thing JER. 28, 15; 29, 31.

The organic root is בָּ־טַח, which also exists in טָח, טָח־ה, and does not appear to be connected with בָּטַח I. Derivative בִּטָּחוֹן.

בֶּטַח (from בָּטַח I.) *m.* 1. *security, fearlessness, confidence*, usually in the accusative as an *adverb: without danger, securely, unconcernedly*, with the verbs

בּוֹא GEN. 34, 25, יָשַׁב 1 SAM. 12, 11, הָיָה JUDGES 8, 11, הָלַךְ PROV. 10, 9, שָׁכַן 1, 33, הַחֲרִיד EZ. 30, 9, עָבַר MIC. 2, 8, and very rarely alone IS. 32, 17, with הַשְׁקֵט. More frequent is לָבֶטַח, also with שָׁכַב JOB 11, 18, נִשְׁעַן 24, 23, הִנְחָה PS. 78, 53, רָבַץ IS. 14, 30 &c. — 2. *proper name* of a Syrian town situated in אֲרַם צוֹבָא 2 SAM. 8, 8, which David took and occupied with a garrison, along with בֵּרֹתַי (which see). The versions read טֶבַח, 1 CHR. 18, 8 טִבְחַת, which reading appears to be the safer one, inasmuch as the head of a Syrian tribe was called טֶבַח (GEN. 22, 24). See טֶבַח.

בִּטְחָה (from בָּטַח I.) *f. repose*, *security* IS. 30, 15, with הַשְׁקֵט.

בִּטָּחוֹן (from בָּטַח II.) *m. trust*, *confidence* IS. 36, 4; ECCLES. 9, 4.

בַּטֻּחוֹת (from בָּטַח I.) *pl. f. security*, *tranquil life* JOB 12, 6; the Jewish interpreters render מִשְׁכָּנוֹת. The plural implies a collective idea. On PS. 51, 8 and JOB 38, 36 see טֻחוֹת.

בָּטַל (prop. Aram.) *intr. to cease*, *to desist*, *to be at leisure*, *to rest from labour* ECCLES. 12, 3, Ar. بَطَلَ transferred to nothingness or vanity, Maltese *batal.* The organic root is בְּ־טַל with the fundamental signification *to rest*, *to leave off*, which is modified in חָ־דַל, Ar. هَمَل (to be lazy, stretched out).

בְּטֵל (3 *f.* בִּטְלַת; *part. f.* בָּטְלָא) *Aram. intr. to cease*, *to rest from labour*, EZR. 4, 24; Syr. ܒܛܠ, in Targ. for שָׁבַת.

Pah. בַּטֵּל (3 *p. pl.* בַּטִּלוּ; *inf.* בַּטָּלָא) *to forbid*, *to hinder* EZR. 4, 21 23; 5, 5; 6, 8.

בָּטַן (not used) *intr.* 1. *to be stretched out*, *extended*, cognate with פָּתַן and מָתַן (which see); hence — 2. *to be thick*, *extended*, applied to the belly &c. Derivatives בֶּטֶן, בָּטְנָה, the proper names בֶּטֶן, בְּטֹנִים. The organic root is בְּ־טַן which is also found in מָ־תַן, תַּן, יָ־תַן, פָּ־תַן, פָּ־דַן &c.

בֶּטֶן (with *suff.* בִּטְנִי) *f.* 1. *belly*, *body*, of men NUM. 5, 22; which is filled with meat EZ. 3, 3 (where the LXX have *στόμα* for *σῶμα*), PROV. 13, 25; 18, 20; that of a beautiful woman is compared to a wheat-sheaf SONG OF SOL. 7, 3. Seldom applied to animals JOB 40, 16. Always with the idea of compass and thickness, therefore metaphor. *the belly-shaped* (and rounded) upper half of the capital of a pillar 1 KINGS 7, 20. — 2. *the bearing body*, בֶּטֶן הַמְּלֵאָה *the body of the pregnant* ECCLES. 11, 5; generally *mother's body*, *uterus* JER. 1, 5; JOB 31, 15; HOS. 12, 4; מִן־הַבֶּ׳ JUDGES 13, 5, מִנִּי־בֶ׳ IS. 46, 3, מִבֶּ׳ 48, 8 *from birth;* in full form בֶּטֶן אֵם JUDGES 16, 17; JOB 31, 18; בִּטְנִי 3, 10 *the womb in which I was. The fruit of the body*, *a child* is therefore called פְּרִי בֶ׳ IS. 13, 18, בַּר־בֶּ׳ PROV. 31, 2, מַחְמַד בֶּ׳ HOS. 9, 16; plur. בְּנֵי בֶ׳ JOB 19, 17 *full sisters* i. e. which came forth from one בֶּ׳; figurat. JOB 38, 29 *bosom*, whence the ice came. — 3. Abstract. *pregnancy* HOS. 9, 11, as a state after הֵרָיוֹן and succeeded by לֵדָה; comp. Syr. ܒܛܢ as a denom. — 4. Figurat. *belly*, *body* of a thing, i. e. *the interior*, like بَطْن, e. g. of שְׁאֹל JON. 2, 3, then *the inmost part*, *the bosom* of man JOB 15, 35; HAB. 3, 16. — 5. (*hill*, *height*) *n. p.* of a city in Asher JOSH. 19, 25 (Euseb. *Βατναί*), 8 miles east of Ptolemais; it is said to have been called afterwards *Βεβετέν* (בֵּי־בֶטֶן). See בְּטֹנִים.

בָּטְנָה (formed from בֹּטֶן, in Mishna בָּטְנָא; only in *pl.* בָּטְנִים) *m. pistacia-nut*, with an almond-shaped kernel GEN. 43, 11, so called from its bellied form. The translators have put בוטמיא &c. (terebinth), because they understood it to be Pistacia terebinthus (Linnaeus); Ar. بُطْم = בָּטְנָה.

בְּטֹנִים (*hills*, *heights*) *proper name* of a city in Gad JOSH. 13, 26.

בֵּי a common pronounciation for בֵּית in names of places, as בֵּי־סְרָה (*Jos.* Ant. 7, 1, 5 *Βησιρά*), elsewhere בּוֹר־הַסִּרָה; בֵּי־צוּר 1 MACC. 6, 7, Vulg. *Bessur* &c.; בֵּית־שְׁאָן (בֵּיסָן) for בֵּי־שָׁן; בֵּי־בֶטֶן *Βεβετέν*,

elsewhere בֶּטֶן; probably also בֵּי־תָר *Betar*. It was only used, however, in the later period of the language.

בִּי *interj.* an exclamation of pressing entreaty, of wishing or of asking, *Oh that*, *I pray*, in addressing superiors with אֲדֹנִי Gen. 43, 20, 1 Kings 3, 17, or אֲדֹנָי Josh. 7, 8, Judges 6, 15, 1 Sam. 1, 26, to ask for a favourable hearing; the translators (LXX *δέομαι*, *δεόμεθα*, Vulg. *obsecro*, Targ. בְּבָעוּ &c.) render it more according to the sense than literally. On the other hand, in בִּי אֲנִי *upon me* 1 Sam. 25, 24 (comp. 2 Sam. 14, 9) בִּי belongs to בְּ with suff. (see בְּ). As אָבִי and אֲבוֹי (which see) appear as exclamations, בִּי obviously belongs to the same group, without בָּעָה or אָבָה having to be assumed as the stem.

בִּין see בּוּן Hif. II.

בַּיִן (only *constr.* בֵּין; with *suff.* בֵּינִי, בֵּינְךָ, pause בֵּינֶךָ, בֵּינוֹ; 1. *pl.* בֵּינִים, only with *suff.* בֵּינֵינוּ, בֵּנֵינוּ, בֵּינֵיהֶם, בֵּינֵיכֶם; 2. *pl.* בֵּינוֹת usual in Ezek., with *suff.* בֵּינוֹתֵינוּ, בֵּינֹתָם; *dual* בֵּינַיִם) *m.* prop. division, separation, and therefore concrete *interval* (space between two things), Arab. بَيْن. But in this sense only the *dual* בֵּינַיִם 1 Sam. 17, 4 23, *space between* two armies, *μεταίχμια* (*Eurip.* Phenic. v. 1285). Hence אִישׁ הַבֵּ׳ *one standing as a go-between for two armies*, a champion who decides between the two (*Joseph.*, *Kimchi*); the LXX sometimes Ἀμεσσαῖος i. e. ὁ *μεσαῖος*, sometimes with a free rendering *ἀνὴρ δυνατός*. But as a rule it occurs only in the construct בֵּין (with suff. and the double plural) *prepos. between*, *among*: בֵּין אַחִים Prov. 6, 19 *between brethren*; בֵּין־שִׂיחִים Job 30, 7 *between the bushes*; בֵּין עֵינַיִם Ex. 13, 9 *between the eyes*, i. e. on the forehead. It usually separates two nouns, denoting as it were the interval, duality being either expressly asserted Numb. 7, 89; Zech. 6, 1, or naturally implied Ex. 12, 6; 13, 16; Hos. 2, 4; Zech. 9, 7, or lastly being obvious from the context Gen. 1, 6 18; 16, 14; with the plural Prov. 26, 13; Job 24, 11; Is. 2, 4. When the nouns, between which a separation is intended to be made by בֵּין, are not placed together, there occur בֵּין . . . וּבֵין Gen. 1, 18; 13, 3; 16, 14; בֵּין . . . לְ Gen. 1, 6; 2 Sam. 19, 36; Ez. 41, 18; Mal. 3, 18; בֵּין . . . וּלְ Joel 2, 17; בֵּין . . . לְבֵין Is. 59, 2. Many verbs expressing the ideas of dividing, separating, judging, valuing, seeing into, sitting, stepping through &c. are thus connected with בֵּין in the ways just given, e. g. הִבְדִּיל Gen. 1, 6; הִפְלָה Ex. 11, 7; שִׁלַּח מְדָנִים, הָיָה רִיב Deut. 25, 1; Prov. 6, 19 &c. It has rarely the signification *as well . . . as also*, sive . . . sive, 2 Sam. 19, 36, 2 Chr. 14, 10, which is frequent in the Mishna. — The plural form is applied as that of other prepositions (אַחַר, תַּחַת), for the most part where the suffix also has a plural sense, e. g. בֵּינֵיכֶם Josh. 3, 4 (seldom with the singular sense); and on account of this plural sense the K'ri changes בֵּינוֹ Josh. 3, 4 &c. into בֵּינָיו. The construct plur. בֵּינוֹת (= Targ. בֵּינָת, Syr. ܒܝܢܳܬ = Targ. בֵּינֵי, Syr. ܒܝܢܰܝ, constr. pl. of the masc. form, comp. the abbreviation in בֵּית) is the feminine form, and is met with only in Ezek. without suffix, e. g. chap. 10. Compounds with other prepositions are: אֶל־בֵּין *between*, *among*, with accusat. Ez. 31, 10; עַל־בֵּין *high between* 19, 11; אֶל־בֵּינוֹת 10, 2; מִבֵּין *forth from between* Ps. 104, 12, hence מִבֵּין רַגְלַיִם Gen. 49, 10 i. e. ex utero (מֵעַיִם = רַגְלַיִם); מִבֵּינוֹת לְ Ez. ch. 10 = מִבֵּין לְ *away from between*; בְּתוֹךְ = בְּבֵין or like the simple בֵּין *among*, Is. 44, 4, where mss. read כְּבֵין and the LXX supply מַיִם. See בֵּית II.

בֵּין (*pl.* with *suff.* בֵּינֵיהֵן, ־הוֹן) *Aram. prepos.*, the same, Dan. 7, 5 8. In the sing. (בֵּין) as in the pl. (בֵּינֵי) it is the construct form; in the Targ. we have also the constr. fem. בֵּינַת and constr. pl. בֵּינָת.

בִּין as a noun Dan. 10, 1, see בִּינָה.

בִּינָה (*constr.* ־נַת, with *suff.* בִּינַתְכֶם; *pl.* בִּינוֹת) *f. understanding*, *insight*, *pru-*

dence, chiefly by *teaching*, *instruction*, PROV. 1, 2; *the intimate understanding of* חָכְמָה 4, 5; usually joined with the verbs קָנָה, יָדַע, הִתְבּוֹנֵן, בִּקֵּשׁ, הִשְׂכִּיל Is. 29, 24; PROV. 16, 16; DAN. 8, 15; 9, 22 &c.; also a stronger expression of חָכְמָה DAN. 1, 20; *understanding* (of a prediction) 8, 15; 9, 22; generally with שֵׂכֶל, מוּסָר, חָכְמָה. יֹדְעֵי בִינָה לָעִתִּים 1 CHR. 12, 32 *to have insight of the times*, i. e. to understand the times, spoken of the children of Issachar, comp. the יֹדְעֵי הָעִתִּים at the Persian court ESTH. 1, 31. In connexion with DEUT. 4, 6 it is applied in the Talmud to a knowledge of astronomy. The plural Is. 27, 11 is put as an abstract for the sing. In בִּינָה DAN. 10, 1 the accent is drawn back on account of the following לוֹ (comp. Ez. 19, 14), and it should neither be taken as an imper. nor as a noun בִּין.

בִּינָה (= בִּינָא) *Aram. fem.*, the same, DAN. 2, 21.

בֵּיצָה (only *pl.* בֵּיצִים; from בּוּץ) *f. an egg*, of birds DEUT. 22, 6, of the viper Is. 59, 5, of the ostrich JOB 39, 14; בֵּ' עֲזֻבוֹת *eggs forsaken* Is. 10, 14; Ar. بَيْضَة, Aram. בֵּיעָא.

בִּיר (from בָּר) *m.* same as בְּאֵר *a well*, only in JER. 6, 7 K'ri, for which K'tib has בּוֹר.

בִּירָא (*def.* בִּירְתָא) *Aram. f. a fortress*, at Ecbatana (אַחְמְתָא) in Media EZR. 6, 2, i. e. the acropolis there; elsewhere in Aramaean, fortress generally; Syr. ܒܺܝܪܬܳܐ. See בִּירָה.

בִּירָה (only DAN. CHR. NEH. ESTH.) *f. fortress*, *castle*, *palace*, hence 1. *the fortress Susa*, NEH. 1, 1; ESTH. 1, 2; 2, 3; different from the *city Susa* which was built adjoining the fortress (called in Herod. 5, 53 τὰ βασιλήϊα τὰ Μεμνόνια). As the seat of the Persian government whence commands issued, the *fortress* Susa is mentioned in ESTH. 3, 15; 8, 14; DAN. 8, 2; then transferred to the *city* Susa belonging to the fort, and so interchanged with עִיר שׁוּשַׁן ESTH. 8, 15; 9, 6. — 2. *temple-fortress*, *temple*, 1 CHR. 29, 1 19, specially of the fortress belonging to the temple (afterwards Antonia) NEH. 2, 8, whose head was called שַׂר הַבִּ' *prince of the palace* or *fortress* 7, 2.

The word is regularly formed in the Hebrew way from בַּר (בּוּר), Sanskrit *vri*, Zend. *vere* (to defend, to foster, to surround, to protect), and this organic root is also found in כְּ־בַר, גְּ־בַר, אַ־בַר &c.; בִּירָה is derived from בַּר, as the Zend. *vara* (fortress, prop. fence), Pers. *bâru* بارو (castle) are from a similar root. The frequency of this word (bora, bara, bar) in the compound names of Persian cities (Persa-bora, Pyrisa-bora, Ἐστό-βαρα, Κογκο-βαρ &c.) led the LXX and *Josephus* to write the Hebrew בִּירָה in Greek βάρις, since the latter was extensively current in the Greek world. Derivative בִּירָנִית.

בִּירָנִית (*pl.* ־נִיּוֹת) *f. fortress*, *castle*, *fort*, 2 CHR. 17, 12; 27, 4, frequent in the Targ. for the Hebrew אַרְמְנוֹת. The word is formed from בִּירָה; comp. by way of analogy the Persian name of a place Βαρήνη (Ctes. Pers. 4), Sanskrit *varana* (fencing in) from the same root.

בַּיִת (from בּוּת which see; pause בָּיִת, with *â* of motion בַּיְתָה, pause בָּיְתָה; *constr.* בֵּית, with *â* of motion בֵּיתָה; with *suff.* בֵּיתוֹ, בֵּיתְךָ; *plur.* בָּתִּים *bottim*, abridged from בּוֹתִים *bôtim*, and therefore doubling the following consonant as a compensation, *constr.* בָּתֵּי) *m.* (*f.* only in PROV. 2, 18) like אֹהֶל, מָקוֹם, *house* in the widest sense, consequently also tent, hut, tower, palace, temple, GEN. 33, 17 (where סֻכּוֹת is the opposite), 2 KINGS 23, 7 &c. which is clear from the context. In frequent use, the applications of בַּ' are to be classified as follows: 1. an actual habitation of men or gods with all different gradations: a) *tent*, GEN. 27, 15; *tabernacle*, Ps. 5, 8; in full form בֵּית הָאֱלֹהִים JUDGES 18, 31, בֵּית יְיָ 1 SAM. 1, 7; in like manner *the little tent-like temple* of Ashera (Astarte, Mylitta) woven by women, 2 KINGS 23, 7 (comp. EZEK. 16, 16): *tent* of the paramours (הַקְּדֵשִׁים i. e. of the consorts of Astarte),

which was set up in the court of the temple; *little temples on high places*, בָּתֵּי הַבָּמוֹת 1 Kings 13, 32; 2 Kings 23, 19, erected at the altars in such localities. b) *habitation* of men, Gen. 19, 2; Ex. 20, 17; Judges 18, 2; בַּיִת גָּדוֹל *a great*, i. e. palace-like, *house* 2 Kings 25, 9. c) *palace*, *castle*, Gen. 12, 15, also with the addition הַמֶּלֶךְ 2 Sam. 11, 9, therefore עַל־הַבַּיִת or אֲשֶׁר עַל־הַבַּ׳ *head of the palace*, *minister of the court*, 1 Kings 4, 6; 16, 9; 2 Kings 18, 18, cognate in sense סֹכֵן Is. 22, 15. d) *temple*, *sanctuary*, 2 Sam. 7, 5 27; 1 Kings 2, 36; the temple at Jerusalem, usually הַבַּיִת 8, 19; Ez. 43, 4 12, in full form בֵּית יי 1 Kings 3, 1, בֵּית זְבֻל 8, 13 *temple to dwell in*, *for a habitation* (see זְבֻל), בֵּית הָאֱלֹהִים 1 Chr. 9, 11, called by way of contrast to the movable tabernacle שֶׁבֶת עוֹלָמִים 1 Kings 8, 13, once מִקְדַּשׁ הַבַּיִת *temple-sanctuary*, same as מִקְדָּשׁ or הַבַּיִת alone, Ez. 48, 21; הַר הַבַּ׳ Micah 3, 12 *temple-mountain;* so also it is applied to *temples of the gods*, of דָּגוֹן 1 Sam. 5, 2, of בַּעַל 1 Kings 16, 32, רִמּוֹן 2 Kings 5, 18, נִסְרֹךְ 19, 37 &c. — In this most general signification we have to notice besides: בֵּית הַסֹּהַר Gen. 39, 20, בֵּ׳ הַכֶּלֶא 1 Kings 22, 27, בֵּ׳ הַמַּהְפֶּכֶת 2 Chr. 16, 10, בֵּ׳ הַכְּלִיא Jer. 37, 4, בֵּ׳ הָאֵסוּר 37, 15, הַבּוֹר 37, 16, בֵּ׳ מִשְׁמַר Gen. 42, 19 *prison*, *jail;* בֵּית־מוֹשָׁב *dwelling-house* Lev. 25, 29; בֵּית מִלּוֹא *castle*, *fortress* Judges 9, 6; בֵּ׳ יַעַר הַלְּבָנוֹן 1 Kings 7, 2, also בֵּית הַיַּעַר simply Is. 22, 8 *forest-house of Lebanon*, a part of Solomon's palace; בֵּ׳ הַגָּן *garden-house* 2 Kings 9, 27; בֵּ׳ נְכוֹת 20, 13 *treasury*, *treasure-chamber;* בֵּ׳ כֵּלִים *armoury* or *arsenal* ibid. &c. Here belong also the designations of certain parts of a house, as בֵּ׳ הָאֲסֻפִּים *store-house*, *store-chamber*, 1 Chr. 26, 15, a part of the temple; בֵּ׳ הַנָּשִׁים *Harem* Esth. 2, 3; בֵּ׳ מִשְׁתֵּה הַיַּיִן *drinking-hall*, 7, 8 &c. — 2. Metaphorically applied to a place where, or an object in which something is or dwells, e. g. to שְׁאוֹל Job 17, 13; the *grave* is therefore called בֵּית מוֹעֵד 30, 23, בֵּית עוֹלָם Eccles. 12, 5 (comp. Diod. Sic. 1, 57) or also בַּיִת alone Is. 14, 18; *the body*, a dwelling-place of the soul, is called בֵּית חֹמֶר Job 4, 19 (*clay-hut*); בַּיִת means *the dwelling-place* of animals in the wilderness 39, 6, *the web* of the spider 8, 14, *the nest* of the moth 27, 18, of the bird Ps. 84, 4 &c. In the case of inanimate things: *conservatory*, *case* Ex. 26, 29; poet. בֵּית־נֶפֶשׁ Is. 3, 20 *scent-case*, *smelling-bottle;* Ez. 1, 27 *which has a case round about* i. e. setting off the enclosed all the more brightly by its splendour; *place*, *space*, e. g. Neh. 2, 3 *the city*, *the place of the graves of my fathers;* בֵּית סָאתַיִם סְאָה 1 Kings 18, 32 *space of two* סְאָה; בֵּית הַיַּיִן Song of Sol. 2, 4 *wine-keep*, in the vineyard, where the vine-keepers indulge in wine. In this sense for the most part בֵּ׳ is to be taken in compound names of places. — 3. *the interior*, *inner part* (enclosed in a circle), opposed to חוּץ; only as *adverb* like חוּץ, e. g. מִבַּיִת מִבַּיִת לְ *from within* Gen. 6, 14; לְמִבַּיִת לְ 1 Kings 6, 16, Num. 18, 6 *within the;* אֶל־מִבַּיִת לְ 2 Kings 11, 15 *into;* בַּיְתָה Ex. 28, 26 *inward*, מִבַּיְתָה *from within* 1 Kings 6, 15. בַּיִת in the accusat. before nouns hence *at*, prop. within Gen. 24, 23. — 4. Metaphorically *family* (prop. inhabitants of a house, comp. أَهْل tent and family), *race* Gen. 7, 1; generally, what belongs to a family, *people*, *servants* &c. 50, 4, hence בֶּן־בַּיִת Gen. 50, 2 or יְלִיד בַּיִת Jer. 2, 14 *a slave*, *a maid;* or that in which the family is continued, *posterity*, *children* Ex. 2, 1; 1 Sam. 20, 16; 1 Kings 12, 16; בָּנָה בַיִת *to found a posterity* Deut. 25, 9, Ruth 4, 11, and so עָשָׂה בַיִת 2 Sam. 7, 11; farther *goods*, *possession*, Gen. 15, 2; Ex. 1, 21; Esth. 8, 1. בֵּית־אָב means either *paternal house*, *family of the father*, Gen. 24, 23; 46, 31, or *family house*, as the smallest division of the races; *pl.* בֵּית אָבוֹת Ex. 6, 14, Num. 1, 2, elliptically אָבוֹת alone 31, 26; Josh. 14, 1. By a farther metaphor: *people* Ez. 27, 14; interchanged with בְּנֵי 2 Chr. 35, 21; Ez. 2, 5; Is. 31, 2; Israel

is therefore called בֵּית יי Hos. 8, 1, comp. οἶκος θεοῦ Hebr. 3, 6. — 5. *proper name* of a Moabite city, only with the article הַבַּיִת Is. 15, 2, perhaps = בֵּית דִּבְלָתַיִם Jer. 48, 22.

The noun בַּיִת (from בּוּת) sounds like an old word from the same stem in the dialects also (Targ. בַּיִת, Syr. ܒܰܝܬܳܐ, ܒܰܝܬ, Ar. بيت &c. with the like manifold meanings), and even the plural formation has also there occasionally the irregular stamp (comp. Syr. ܒܳܬܶܐ); in Phenician the construct בת (בֵּית), with *suff.* בתי, appears in the same variety of senses, e. g. בת עלם *grave* (Malt. 2, 1), בת מלא (Tug. 5) *Hades;* comp. *πολυδέγμων* &c.

בַּיִת (*constr.* בֵּית, *def.* ־ָה, with *suff.* בַּיְתָהּ; *pl.* בָּתִּין) *Aram. m.* the same, Dan. 2, 5; hence בֵּ׳ מַלְכָּא Ezr. 6, 4 or בֵּית מַלְכוּ Dan. 4, 27 *king's house;* בֵּ׳ אֱלָהָא Ezr. 5, 2 *temple*, also בַּיְתָא alone 5, 3; בֵּ׳ גִּנְזַיָּא 5, 17 *treasury;* בֵּ׳ סִפְרַיָּא 6, 1 *house of the rolls;* בֵּ׳ מִשְׁתְּיָא Dan. 5, 10 *banquet-house.*

בֵּית I. *prepos. between*, abridged from בֵּינַת (comp. בֵּינוֹת in Ez., בֵּינַת and בֵּינַת in the Targum) e. g. בֵּית נְתִיבוֹת Prov. 8, 2 *between the ways;* בֵּית צְלָעוֹת Ez. 41, 9 *between the sides* (side-chambers); בֵּית אֲבָנִים Job 8, 17 *between stones.* The Syr. ܒܝܬ in this signification may have originated also in the same manner. The present natural abbreviation gave rise to the opposite, viz. that בֵּית was sometimes resolved into בֵּין, e. g. בֵּין סִיחֹן Jer. 48, 45 = בֵּית ס׳ (place of Sichem) i. e. חֶשְׁבּוֹן.

בֵּית II. a construct of בַּיִת, occurs in very many compound names of places as a first member, to express, according to signification 2, *place, locality*, examples of which are found in the other Semitic dialects also; comp. also the Latin *fanum* joined with the names of deities in compound names of cities (Fanum Fortunae, Fanum Herculis etc.). The most important names of places compounded with בֵּית are:

בֵּית אָוֶן (see אָוֶן I. 3 and 4) *proper name* of a city 1. in northern Benjamin; — 2. in the neighbourhood of בֵּית־חֹרוֹן and מִכְמָשׂ 1 Sam. 13, 5. — 3. poet. for *Bethel*, Hos. 4, 15. See בִּקְעַת אָוֶן.

בֵּית אֵל (*'El's place*) *n. p.* of an old royal city of the Canaanites Josh. 12, 16, originally denoting nothing but the mountain with the sanctuary, which was called by Abraham הַר בֵּית־אֵל Gen. 12, 8, Josh. 16, 1, while the city proper was called לוּז (which see); then the latter stood for the former also 16, 2; 18, 13, till at last לוּז was entirely supplanted, as soon as it was assigned to the territory of Benjamin 18, 22. A distinction was made between Abraham's הַר בֵּית־אֵל and the city בֵּית־אֵל as Jacob termed לוּז 28, 19. The altar there erected by Jacob with the name אֵל בֵּית־אֵל Gen. 35, 7 gave perhaps to this height with its sanctuary the name אֱלֹהִים בֵּית־אֵל 1 Sam. 10, 3. Bethel was situated twelve Roman miles north of Jerusalem on the way to שְׁכֶם in mount Ephraim, Judges 4, 5; 1 Sam. 13, 2. For a considerable time the tabernacle stood there 10, 3. When it became the chief seat of idolatry afterwards 1 Kings 12, 28 seq., it was also called בֵּית אָוֶן Hos. 10, 5. *Gentile* בֵּית הָאֱלִי 1 Kings 16, 34. — בֵּית אֵל בְּרִית Judges 9, 46 or בֵּית בַּעַל בְּרִית 9, 4 is not the name of a place, but means *temple of the covenant-Baal* or *covenant-El*, worshipped by the Shechemites.

בֵּית הָאֵצֶל see אֵצֶל, אָצֵל.

בֵּית אַרְבֵּאל see אַרְבֵּאל.

בֵּית אַשְׁבֵּעַ only in 1 Chr. 4, 21. According to some it is said to be identical, as the name of a place, with the proper name בְּאֵר שֶׁ׳, שֶׁבַע (Josh. 19, 2); but it is probably a mere personal proper name, בֵּית denoting here family.

בֵּית בַּעַל מְעוֹן see בַּעַל מְעוֹן and מְעוֹן.

בֵּית בִּרְאִי (*place of the cistern;* בִּרְאִי from בְּאֵרִי) *n. p.* of a city of Simeon 1 Chr. 4, 31, for which the pa-

rallel in Josh. 19, 6 has בֵּית לְבָאוֹת (which see). The LXX (*Βαιθμαριμώθ*) have read בֵּית מַרְמוֹת i. e. רָאמֹת or (נֶגֶב) רָמוֹת Josh. 19, 8; 1 Sam. 30, 27.

בֵּית בָּרָה (*place of the ford;* בָּרָה abridged from עֲבָרָה, comp. תִּפְסַח) *n. p.* of a city on the east bank of the Jordan Judges 7, 24, according to *Origen* identical with *Βηθαβαρά* (John 1, 28). On the aphaeresis of ע see בַּד.

בֵּית־גָּדֵר (*a place protected by walls round about*) *n. p.* of a city in Judah, 1 Chr. 2, 51; *Gentile* גְּדֵרִי 27, 28. Different from גֶּדֶר, גְּדֹר, גְּדֵרוֹת, גְּדֵרָה, גְּדֵרֹתַיִם.

בֵּית־הַגִּלְגָּל see גִּלְגָּל.

בֵּית גָּמוּל (*camel-place*) *n. p.* of a city in Moab Jer. 48, 23; comp. גַּמְלָא in Galilee (Erach. 32 a).

בֵּית דִּבְלָתַיִם see דִּבְלָתַיִם, דְּבֵלִים, בַּיִת.

בֵּית־דָּגוֹן (*Dagon-place*) *n. p.* of a city 1. in the territory of Judah, so called from the former worship of Dagon there Josh. 15, 41; — 2. on the borders of Asher 19, 27. A כְּפַר דָּגוֹן existed at the time of Eusebius between Jamnia and Diospolis. The בֵּית דָּגוֹן 1 Sam. 5, 2 is the Dagon-temple; and 1 Macc. 10, 83 is to be so understood.

בֵּית הַיְשִׁימוֹת (*place of desolations*) *n. p.* of a Moabite city east of Jordan towards the Dead Sea Numb. 33, 49, Josh. 12, 3, afterwards assigned to Reuben 13, 20; later it became Moabite again Ez. 25, 9.

בֵּית הַכָּרָה see בֵּית הַכֶּרֶם.

בֵּית הַכָּרִים see בֵּית הַכֶּרֶם.

בֵּית הַכֶּרֶם (*vineyard-place;* comp. *Gofna*, a city in Judea, from גֶּפֶן) *n. p.* of a city not far from תְּקֹעַ, between it and Jerusalem on a height (Jerome) Jer. 6, 1, Neh. 3, 14, which the LXX render sometimes *Βηθαχχαρίμ* (בֵּית הַכָּרִים), sometimes *Βαιθαχαρμά* (בֵּית הַכֶּרֶם), Vulg. *Bethacara* (בֵּית הַכָּרָה). As there was a famous valley there, the city was called also (Targ.) בֵּית בִּקְעַת כֶּרֶם, or (Nidda 19 [a]) בִּקְעַת בֵּית הַכֶּרֶם.

בֵּית הַמֶּרְחָק (*place of remoteness*) *n. p.* of a village in the neighbourhood of Jerusalem at the brook Kedron 2 Sam. 15, 17; perhaps the extremity of this city.

בֵּית הַמַּרְכָּבוֹת (*place of the sun-chariots*) *n. p.* of a city in Simeon, on the Philistine border, Josh. 19, 5; 1 Chr. 4, 31. The worship of the sun was practised in Canaan by the Phenicians; hence names of persons and places have a reference thereto (בֵּית שֶׁמֶשׁ, חֲצַר סוּסָה, חֲצַר סוּסִים, שִׁמְשׁוֹן, שִׁמְשַׁי &c.).

בֵּית הָעֵמֶק (*valley-place*) *n. p.* of a city in Asher Josh. 19, 27. In the Mishna simply עֵמֶק, in the Talm. (Taʿanit 21) כְּפַר עֵמֶק. See עֵמֶק.

בֵּית הָעֵקֶד (*place of the sheep-binding* i. e. for the purpose of shearing) *n. p.* of a city in the neighbourhood of Samaria, in full form בֵּ׳ עֵ׳ הָרֹעִים 2 Kings 10, 12 14, LXX *Βαιθακάθ*, according to Eusebius on the great plain 25 miles from Legion (Megiddo). According to the Targum, which Rashi follows, בֵּית כְּנִישַׁת רָעַיָּא (*place of the shepherds' union*).

בֵּית הָעֲרָבָה (*place of the desert*) *n. p.* 1. of the northern border-city of Judah Josh. 15, 61, which was also reckoned to Benjamin 18, 22. — 2. of a southern city of Judah near the Edomite border, 15, 6. See עֲרָבָה.

בֵּית הָרָם (*place of the height, mountain-place*) *n. p.* of a city of Gad at the Jordan, Josh. 13, 27, which is called in Numb. 32, 36 בֵּית הָרָן, at the modern *Nahr el-Râmah.* Subsequently it was called בֵּית רָמְתָא (by the Syrians and in the Talmud), the difficult word (הָרָם, הָרָן) being altered. In *Joseph.* (Ant. 18, 2, 1) it is *Βηθαραμφθᾶ.* Herod named it in honour of the wife of Augustus *Λιβίας* (Livias); in *Joseph.* (Ant. 18, 2, 1) *Ἰουλίας.*

בֵּית הָרָן see בֵּית הָרָם.

בֵּית הַשִּׁטָּה (*acacia-place*) *proper*

name of a city between בֵּית שְׁאָן and אָבֵל מְחוֹלָה Judges 7, 22, in Manasseh, on the way to צְרֵדָה.

בֵּית חָגְלָה (*magpie-place*) *n. p.* of a city in Benjamin Josh. 15, 6; 18, 19 21, three miles from Jericho and two from Jordan, now Hagla; *Jos.* (Ant. 13, 1, 5) has *Βηθαλαγά* i. e. *-αγαλά* (בֵּית חָגְלָה) for *Βαιθβασί* 1 Macc. 9, 62 64, which, however, does not suit the connexion well.

בֵּית חָנָן (*place of grace*) *proper name* of a place in Dan, 1 Kings 4, 9; but others take it as an addition to אֵילוֹן.

בֵּית חֹרוֹן (*place of hollows*) *n. p.* of two cities in Ephraim, twelve miles north west of Jerusalem, in the neighbourhood of Nicopolis, of which the one was called עֶלְיוֹן *the upper* (on the mountain) Josh. 16, 5; 21, 22 (therefore the ascent is מַעֲלֵה בֵּית חֹרוֹן 10, 11), the other תַּחְתּוֹן *the lower* 16, 3; 18, 13 on the border of the tribes of Ephraim and Benjamin in the valley at a pass between the hills (*Jos.* Jewish war 2, 19, 8) and where there was a narrow hollow way (1 Macc. 3, 16 24); therefore also it is called מוֹרַד בֵּ׳ ח׳ Josh. 10, 11. At the present day they are the upper and lower *Beit ʾUr* (*Robinson* Palestine III. 273). When without any thing appended 2 Chr. 25, 13 (in Judith, the two books of the Maccabees &c.) the Mishna and Talmud understood a *Bet Horon* situated in Judah. See חֹרֹנַיִם.

בֵּית יוֹאָב see עַטְרוֹת.

בֵּית יָשָׁן see בֵּית כַּר.

בֵּית כַּר (*pasture-place*) *n. p.* of a Philistine stronghold in Judah, not far from Mizpeh 1 Sam. 7, 11, which *Josephus* (Ant. 6, 2, 2) and the LXX read בֵּית כֹּר, the Syr. and Ar. בֵּית יָשָׁן (which they have also for הַשֵּׁן 7, 12) i. e. *old Mizpeh* (*August.* de civ. dei 17, 7).

בֵּית כֹּר see בֵּית כַּר.

בֵּית לְבָאוֹת see לְבָאוֹת.

בֵּית לֶחֶם (*battle-place*) *n. p.* 1. of a city in Zebulon, Josh. 19, 15. — 2. of a city in Judah Josh. 15, 60 LXX, 2 Sam. 23, 14 24, in full form בֵּ׳ לֶ׳ יְהוּדָה Judges 17, 7 8 9; 19, 1; 1 Sam. 17, 12, known as David's birth-place 16, 1, six Roman miles south of Jerusalem (Euseb., Jerome) situated on a rocky height, called also אֶפְרָת (which see) Gen. 48, 7. *Gentile* בֵּית הַלַּחְמִי 1 Sam. 16, 1, for which also occurs אֶפְרָתִי 17, 12, once לַחְמִי 1 Chr. 20, 5.

בֵּית לְעַפְרָה (*refuse-place;* לְ sign of the genitive) *n. p.* of a city otherwise unknown, in Judah or Benjamin, Mic. 1, 10; perhaps identical with עָפְרָה (which see).

בֵּית מִלּוֹא (*rampart-house*) *n. p.* 1. of a castle or (according to the Targ.) of a locality at Sichem Judges 9, 20, identical with מִגְדַּל שְׁכֶם 9, 46 49; in any case distinct from Sichem. — 2. of a castle or a fort with the quarter belonging to it, in Jerusalem on mount Zion 2 Kings 12, 21, which stretched down to סִלָּא (which see).

בֵּית מְעוֹן see מְעוֹן.

בֵּית מַעֲכָה (see מַעֲכָה) *n. p.* of a city at the foot of Hermon, in the extreme north of Palestine, near to דָּן &c. 2 Sam. 20, 14; it serves to designate אָבֵל more exactly 20, 15, in order to distinguish it from another of the same name. The part of Syria bordering on *Beth Maʿacha* was called אֲרַם בֵּ׳ מַ׳ or מַעֲכָה, מַעֲכַת 2 Sam. 10, 6; Josh. 13, 13 &c.

בֵּית נִמְרָה see נִמְרָה.

בֵּית עֵדֶן (*place of pleasantness*) *n. p.* of a Syrian royal city on Lebanon, Am. 1, 5, which was called by the Greeks (Ptolem. 5, 15) *Παράδεισος* and is still preserved there in the name of a hamlet.

בֵּית עַזְמָוֶת see עַזְמָוֶת.

בֵּית עֲנוֹת (*place of echo*) *n. p.* of a city in Judah, Josh. 15, 59. The *Βηθανίν* of Euseb., four Roman miles from Hebron, is עָנִים in Josh. 15, 50, and the same also is *Βετάνη* Judges 1, 9.

בֵּית עֲנָת (the same) *n. p.* of a city

in Naphtali Josh. 19, 38, which the Canaanites continued to inhabit Judges 1, 33, Euseb. *Βηθαναθά*, but identical according to him with *κώμη Βαταναία*, 15 miles from Diocaesarea.

בֵּית עַשְׁתָּרוֹת (*place of Astarte-worship*) *n. p.* of a priestly city in Manasseh not far from בֵּית שָׁן 1 Sam. 31, 10, for which appears elsewhere עַשְׁתָּרוֹת 1 Chr. 6, 56 or בֵּית עַ׳ = בְּעֶשְׁתְּרָה Josh. 21, 27.

בֵּית פֶּלֶט (*place of escape*) *n. p.* of a city in the south of Judah Josh. 15, 27; Neh. 11, 26. *Gent.* הַפַּלְטִי 2 Sam. 23, 26. See פַּלּוֹן.

בֵּית פְּעוֹר (*place of Ba'al-Pe'or*) *n. p.* of a Moabite city in the east of Jordan, over against Jericho, in the neighbourhood of mount פְּעוֹר, afterwards assigned to the Reubenites Deut. 4, 46; Josh. 13, 20. See פְּעוֹר.

בֵּית פַּצֵּץ (*place of destruction*) *n. p.* of a city in Issachar Josh. 19, 21.

בֵּית צוּר (*place of rock*) *n. p.* of a city in the mountains of Judah, the boundary towards Idumea Josh. 15, 58; 2 Chr. 11, 7; Neh. 3, 16. It is also known in Maccabean history (*Βαιθσούρα*) 1 Macc. 4, 29 61; 6, 7 26; 14, 33; 2 Macc. 13, 19. According to Eusebius it was 20 Roman miles from Jerusalem towards Hebron. LXX: *Βηθ-*, *Βαιθσούρ*. At present it is called *Beit-Sûr*.

בֵּית רְחוֹב see רְחוֹב.

בֵּית שְׁאָן (*place of security*) *n. p.* of a city in Manasseh Josh. 17, 11 16, which could not be conquered till late Judges 1, 27; 1 Sam. 31, 10 seq., comp. 1 Kings 4, 12; (according to 2 Macc. 12, 29) 600 stadia from Jerusalem. After the desolating march of the Scythians in Palestine (Jer. 4, 5 13; 5, 15 16; 6, 22 23; Herod. 1, 105), soon after 632 B. C. it was called, probably from being possessed by the Scythians (Sync. p. 214), *Σκυθῶν πόλις* (LXX on Judges 1, 27) or *Σκυθόπολις* (*Jos.* Ant. 5, 1, 22; 12, 8, 5; 13, 6, 1; 1 Macc. 5, 52; 2 Macc. 12, 29). It was the southern border-town of Galilee, and belonged to Decapolis. For בֵּית שְׁאָן (LXX *Βαιθσάν*, *-σάμ*; *Jos.* *Βήθσανα*, *Βεθσάνη*) occur in 1 Sam. 31, 10 12 בֵּ׳ שָׁן, 2 Sam. 21, 12 בֵּ׳ שַׁן; changed farther in the Ar. بيسان, Talm. בֵּיסָן.

בֵּית שֶׁמֶשׁ (*sun-place*, called so from the worship of the sun) *n. p.* of 1. a priestly city in Judah, on the south eastern border of Dan Josh. 15, 10; 21, 16; 1 Sam. 6, 12 15; 2 Kings 14, 11; 1 Chr. 6, 44; under Ahaz the Philistines took it 2 Chr. 28, 18. As a Danite town it is mentioned 1 Kings 4, 9, being identical as such with עִיר שֶׁמֶשׁ Josh. 19, 41. At the present day there are still ruins of it called عين شمس (*Robins.* Palestine III. 224 seq.). *Gentile* בֵּית־הַשִּׁמְשִׁי 1 Sam. 6, 14. הַר חֶרֶס Judges 1, 35 is different. — 2. a city in Naphtali Josh. 19, 38; Judges 1, 33. — 3. a city in Issachar Josh. 19, 22. — 4. the Egyptian city אֹן *Heliopolis* Jer. 43, 13, explanatory of the foreign word.

בֵּית תַּפּוּחַ (*fruit-tree-place*) *n. p.* of a city in Judah Josh. 15, 53; now *Taffûch* (*Rob.* Palest. II. 700).

The use of בֵּית in compound names of places in Palestine is also frequent in other respects, e. g. בֵּית גֶּרֶם ('Erubin 19 [a]); בֵּית הָר (Jer. Ta'anit c. ult.); בֵּית נָמֵר (Jer. Shebi'it 9, 2); בֵּית פַּגָּא *Βηθφαγή* (Matth. 21, 1); בֵּית הִינֵי; *Βηθανία* (בֵּית עַנְיָא; עַנְיָא = עֲנָיָא Targ. Jer. on Ex. 15 end) Matth. 21, 17; *Βηθαβαρά* (בֵּית עֲבָרָה) John 1, 28; (according to the Vulg.) *Bethkeziz* (בֵּית קְצִיץ) 1 Macc. 9, 62, elsewhere עֵמֶק קְ׳ Josh. 18, 21; *Βηθεσδά* (בֵּית חֶסְדָּא) John 5, 2; *Βηθσαϊδά* (בֵּית צֵידָא) John 1, 45 &c. Sometimes in the course of time it was changed into עֵמֶק (see קְצִיץ), כְּפַר (see שֶׁמֶשׁ), עִיר (see אָוֶן), בִּקְעָה (see דָּגוֹן), בַּעַל (see מְעוֹן), בּוֹר (see בֵּי), or was entirely omitted (see רְחוֹב, עֲרָבָה, פֶּלֶט, עֵמֶק, נִמְרָה, גִּלְגָּל, לְבָאוֹת &c.), or was abridged into בֵּי or בְּ (which see). Its use is manifold and frequent in the Phenician and other Semitic dialects.

בִּיתָן (*constr.* בִּיתַן; rare) *m. palace*,

as a genitive to גִּנַּת Esth. 1, 5; 7, 7. As no analogy to such a collateral formation of בַּיִת exists, it was taken perhaps from the old Persian.

בָּכָא (not used) *intr. to flow out, to trickle forth*, as in drops, Ar. بكا and بكى the same; comp. בָּכָה. Hence

בָּכָא (*pl.* בְּכָאִים) *m.* prop. resin-dropping, hence 1. the name of a tree like the balsam-shrub now growing about Mecca, *Bacha*, so called from the dropping of a resin when its leaves are cut 2 Sam. 5, 23 24; 1 Chr. 14, 13 14; Ar. بكا. The Targ. אִילָנִין or תּוּת (Ar. توت mulberry-tree) of the Jewish interpreters is a mere conjecture. — 2) עֵמֶק הַבָּכָא Ps. 84, 7 *Bacha-valley;* according to *Josephus* (Ant. 7, 4) the name of a vale in the neighbourhood of the Rephaïm-valley near Jerusalem, through which the pilgrims travelled to Jerusalem; but the Psalmist may have also alluded to the signification (*valley of weeping*, i. e. mournful, desolate valley), comp. גֵּיא צַלְמָוֶת Ps. 23, 4. See בֹּכִים.

בָּכָה (*fut.* יִבְכֶּה, *ap.* יֵבְךְּ, 3 *pl.* יִבְכָּיוּן; *part. fem. sing.* בּוֹכִיָּה after the form פֹּרִיָּה, הֹרִיָּה; *inf.* בְּכֹה, בָּכֹה, בָּכוֹ, *c.* בְּכוֹת) *intr.* prop. to flow, therefore *to weep* (to shed tears) Ex. 2, 6; Num. 11, 10; metaph. *to mourn, lament*, in cases of misfortune 2 Sam. 15, 23, with repentance and regret Ezr. 10, 1; Zech. 7, 3; *to bemoan*, with accus. of object Deut. 31, 13, with לְ Jer. 22, 10, Job 30, 25, עַל Judges 11, 37, אֶל 2 Sam. 1, 24. Yet in connexion with עַל it may mean *to make up to one with weeping, to press upon one* Num. 11, 13, or locally *to weep lying upon one* Gen. 45, 15. בָּ׳ בְּכִי 2 Sam. 13, 36 *to weep violently;* בָּ׳ מַר *to weep bitterly* Is. 33, 7. בָּכוֹ Mic. 1, 10 is rendered by the LXX (cod. Alex.) οἱ ἐν Ἀκείμ (Ἀκείμ same as Ἄκη, or we should read οἱ ἐν Ἄκει μή) i. e. בָּכוֹ = בְּעַכּוֹ *in Acco* (parallel גַּת), as the Arabic also explains, and as interpreters have maintained since *Reland* (Pal. p. 535); the punctuation of בָּכוֹ does not need to be altered into בַּכּוֹ, since, according to the Phenician, that name must have been pronounced עַכִּי, עַכּוֹ (Ἄκη, Ἄκει). Derivatives בֶּכֶה, בְּכִית, בְּכִי, בָּכִית, and the proper name בֹּכִים.

Pih. בִּכָּה *to weep violently*, with עַל *for one* Jer. 31, 15; with the accus. *to bemoan* Ez. 8, 14.

The organic root בְּכ־ה lies also in נָ־בַךְ, בְּכ־א &c., modified in פְּכ־ה, נָ־בַע, בַּק, בַּע &c., and the fundamental signification is *to flow out* &c., Ar. بكى (to weep), بقّ (to rain excessively); comp. plu-ere and plo-rare.

בֶּכֶה *m. a weeping* Ezr. 10, 1, = בְּכִי.

בִּכּוּר see בִּכֵּר.

בִּכּוּר (with *suff.* בִּכּוּרָה Is. 28, 4; elsewhere only the *plur.* בִּכּוּרִים, *constr.* ־רֵי) *m.* 1. *firstlings* (of fruits, grain) which were offered in the temple Lev. 2, 14; 23, 17. With the addition of רֵאשִׁית Ex. 23, 19 it means the first of the firstlings, לֶחֶם בִּ׳ 2 Kings 4, 42 i. e. bread baked from fresh corn; יוֹם הַבִּ׳ *day of the firstlings* Num. 28, 26 i. e. the festival of weeks, at which the firstlings were offered Ex. 23, 16; 34, 22; בִּכּוּרֵי עֲנָבִים Num. 13, 20 *the first ripe grapes.* — 2. Same as בִּכּוּרָה *the early fig*, which ripens at the beginning of summer (טֶרֶם קַיִץ) Is. 28, 4, and was relished as a dainty. — Hence denom.

Pih. בִּכֵּר, *to bear early fruit* Ez. 47, 12.

בְּכוֹר (and בְּכֹר, with *suff.* בְּכֹרִי; *plur.* בְּכוֹרִים, *constr.* בְּכוֹרֵי, applied to men, בְּכֹרוֹת applied to animals; only in Neh. 10, 37 is there an exception to both cases; for the fem. sing. usually בְּכִירָה) *m.* prop. abstract, the being matured (after the form חֲלוֹם, שְׁחוֹר, שְׁכוֹל), concrete *first birth* i. e. *the first born*, particularly the male, but in Scripture only with reference to the first begotten of the father (opposed to צָעִיר) Gen. 25, 13; 35, 23, applied to men 41, 51, and then to animals also Deut. 15, 19; but where a strict distinction is intended, בְּ׳ אָדָם Ex. 13, 13 expresses the former, בְּ׳ בְּהֵמָה 13, 15 the latter.

In the plural another form stands for the first-born of animals DEUT. 12, 6 17. Metaphor. בְּכוֹר שׁוֹר *a firstling ox* DEUT. 33, 17 i. e. *Ephraim*, as the head of a very powerful race, in whose name there is also an allusion to פָּרָה HOS. 13, 15. בְּ׳ מָוֶת JOB 18, 13 *the first-born of death* i. e. (according to *Jos. Kimchi*) the most terrible, incurable disease (elephantiasis), as diseases are thought to belong to the family of death; or (according to *Ibn Parchon*) the most fearful death. בְּכוֹרֵי דַלִּים IS. 14, 20 *the first-born of the poor* i. e. the first descendants of a poor family, or (according to *Kimchi*) the most wretched. Hence denom.

Pih. בִּכֵּר, *to make as first-born* (בְּכוֹר), *to give the birth-right* DEUT. 21, 16.

Puh. בֻּכַּר, *to be born as a* בְּכוֹר LEV. 27, 26.

Hif. הִבְכִּיר, *to bear a* בְּכוֹר, *to bear a first child* JER. 4, 31.

בַּכּוּרָה see בַּכֻּרָה.

בִּכּוּרָה (in the Mauritanian *bûkor*, *boccôre*, Spanish *albicora*) *f. the early fig*, which ripens in June and is a delicacy MIC. 7, 1. HOS. 9, 10: *as the first fig on the figtree at its early ripeness.*

בְּכוֹרָה see בְּכֹרָה.

בְּכוֹרַת (*first birth*) *n. p. m.* 1 SAM. 9, 1.

בָּכוּת *f.* = בְּכִי GEN. 35, 8. See also אַלּוֹן and בֹּכִים.

בְּכִי (in pause בֶּכִי, with *suff.* בִּכְיִי) *m.* 1. *weeping* DEUT. 34, 8; PS. 30, 6, along with אֵבֶל, אֲנָקָה, נְהִי &c.; with גָּדוֹל IS. 38, 3, תַּמְרוּרִים JER. 31, 15. Metaphor. *lamentation*, *mourning*, *complaint*, according to the context. Elsewhere with the verbs בָּכָה 2 SAM. 13, 36; נָשָׂא JER. 9, 9; עָלָה 48, 5; יָרַד IS. 15, 3; מָרַר 22, 4 &c. — 2. *the trickling* (of water in mines), JOB 28, 11: *he binds the streams from trickling;* so δάκρυον and *lacrimae* are also used.

בֹּכִים *n. p.* of a place on the way from גִּלְגָּל to Bethel JUDGES 2, 1 5, perhaps identical with אַלּוֹן בָּכוּת below בֵּית אֵל (LXX ἐπὶ τὸν κλαυθμῶνα καὶ ἐπὶ Βαιθήλ), where was the sanctuary, and where the assemblies of the people were held. The name was either originally בְּכָאִים = בְּכָאִים (*Bacha-plantation*), or בָּכוּת was changed on the occasion referred to, into בֹּכִים (abstract).

בְּכִיר cod. Samar. GEN. 43, 33 for בְּכוֹר.

בְּכִירָה *adj. f. first-born, oldest*, fem. to the masc. בְּכוֹר GEN. 19, 31; 29, 26. The opposite is צְעִירָה.

בְּכִית *f.* = בְּכִי GEN. 50, 4 *mourning-time.*

בָּכַר (not used) *intr. to break forth, to break through*, equivalent to בָּקַר, hence 1. to break through as a firstling, *to be early*, *to ripen early* (spoken of a fruit, of a child), *to appear first*, *to be born first* (comp. פָּטַר). Derivatives בְּכוֹר, בְּכֹרָה and denom. בִּכֵּר, בֻּכַּר, הִבְכִּיר; בְּכִיר, בַּכֻּר, בִּכּוּרָה, בֶּכֶר, בִּכּוּר, בְּכִירָה and the proper names בְּכוֹרַת, בִּכְרִי, בֹּכְרוּ. — 2. *to break through*, *to break forth* (of the day), comp. בָּקַר, Ar. بَكَرَ (to do early), بَكِرَ (to be early, to hasten), بُكْرَ (morning). — 3. *to be early*, metaphor. *to be young*, as *late* is = *old;* hence בֶּכֶר, בִּכְרָה and the proper names בֶּכֶר, בִּכְרִי; in Arabic the stem is interchanged with بقر. The organic root is בָּ־כַר, which is also found in בָּ־חַר II., בָּ־קַר &c., comp. Aram. בְּגַר.

בֵּכֶר (*pl. c.* בִּכְרֵי) *m. a young camel, the foal of a camel* (*Ibn Ganâch*) IS. 60, 6; Ar. بَكْر young camel, بِكْر virgin. The Targ. (הוּגִין, Ar. هجين dromedary) and Vulg. (*dromedarius*) may have understood in בִּכְרֵי the noun כַּר, as it lies at the basis of כִּרְכָּרָה, which was the opinion of Saʿadia, Ibn Esra and others. But the usual explanation should be preferred.

בֶּכֶר (*youth*) *n. p. m.* GEN. 46, 21; NUM. 26, 35, where is also the *Gentile* בַּכְרִי.

בַּכֻּר *adj. m.* (only *fem. pl.*) *early-ripe*, spoken of figs JER. 24, 2; the combi-

nation of the phrase תַּאֲנֵי הַבִּכֻּרוֹת is to be explained as מַלְאֲכֵי רָעִים (Ps. 78, 49).

בֵּכֶר see בְּכוֹר.

בִּכְרָה *f. a young she-camel* Jer. 2, 23, formed from בֵּכֶר and corresponding to עַלְמָה in human beings. Comp. Ar. بَكْر and بَكْرَةٌ (virgin), بِكْر (foal of the camel), بَقِير (a foal).

בְּכֹרָה (with *suff.* בְּכֹרָתוֹ) *f.* 1. *first-birth* i. e. the being born first; opposite צְעִירָה. — 2. *birth-right* Gen. 25, 31; 27, 36, in full form מִשְׁפַּט הַבְּ׳ Deut. 21, 17.

בֹּכְרוּ (= בְּכֹרוּת, *youth*) *n. p. m.* 1 Chr. 8, 38; 9, 44.

בִּכְרִי (*youth*) *n. p. m.* 2 Sam. 20, 1.

בַּל the original form of אֲבַל, where א is added. To this stem בַּל and בִּלְתִּי also belong (see בַּל II.).

בָּל (from בְּלָא) *Aram. m. thought, care;* שָׂם בָּל עַל *to take care of one* Dan. 6, 15; comp. Syr. ܒܶܠܐ heart, spirit, prop. consideration; Ar. بَالٌ (from بَلَى to have a care for) care, consideration. Hence the idea in this phrase has only an incidental accordance with לֵב.

בַּל I. only in the proper name בַּלְאֲדָן (which see), abridged from בַּעַל (which see), if the name be Semitic; or from בַּל, as אֵל in טָבְאַל from אֵל. This shortening is frequent in Phenician proper names, e. g. שִׁעְתְּבַל (Num. 4, 1), חַכְמִבַּל (ib. 2, 3), בַּל חַמֹּן (Karth. 12, 1) &c.

בַּל II. (pronominal stem; in compounds also ־בַּל) *a negative particle: not,* in poetical diction 1. for the simple word of negation לֹא in the sense of *not,* non, οὐκ (see לֹא), with the perf. Ps. 10, 11; 21, 3, or the imperf. 10, 4 6; 49, 13; Prov. 10, 30; Is. 26, 14, also, as in the case of לֹא, with an adjective Prov. 24, 23 or with a preposition 23, 7, as a simple term of denying, like אַיִן. — 2. for אַל in the sense of μή, *ne* (see אַל) with an imperf. following Ps. 10, 18; 78, 44; 93, 1; *that not, lest* Is. 14, 21, and directly interchanging with אַל Ps. 141, 4. In Hos. 9, 16 it is selected by the K'ri for בְּלִי, or interchanges with בְּלֹא Jer. 2, 11; Is. 44, 9. בַּל־תִּמְצָא Ps. 17, 3 *that thou mightest not find* (anything)! also belongs here. With אַף Is. 40, 24: *not yet, scarcely*, for which לֹא stands elsewhere 2 Kings 20, 4; also without אַף Is. 33, 23. Etymologically it is abridged from בְּלִי and is connected with בְּלֹא, בִּלְתִּי, perhaps too with בַּל in אֲבָל; as the Ar. بَلْ (quin immo, but), بَلَى (immo vero), Syr. ܒܠܳܐ (non) &c. belong to this group. Comp. also the Phenician בַּל *not,* with the imperf. e. g. בַּל יָכֵן לְכֹהֲנִם (Mass. 15) *it shall not be to the priests*, compounded with a strengthening אִי viz. אִי־בַל (ib. 18. 21) *not at all*, with the part. pass. (שַׂת) or imperf. (יָתֵן). The root must not be looked for in a stem which is a verb. The Coptic ⲃⲉⲗ except, ⲛ̄-ⲃⲟⲗ extra, praeter, ⲉ-ⲃⲟⲗ (אֲ־בַל) immo, should also be compared. בִּלְעֲדֵי, בִּלְעֲדֵ are compounded with בַּל.

בֵּל (abridged from בַּעַל, as בַּל I. from בַּעַל, with ע elided) *m. Bel, Belus*, the supreme deity of the Babylonians Is. 46, 1; Jer. 50, 2; 51, 44 (where there is an alliterative reference to it by means of בֶּלַע), Greek *Βῆλ.* In the astrological conception of the gods, the planet Jupiter was understood by בֵּל (Diod. S. 2, 30); among the Zabians ܒܠ. To Bel the Babylonian tower was dedicated. בֵּל is shortened in בָּבֶל into בַּל, and also in compound proper names into בַּל (see בַּלְאֲדָן); Zab. ܒܠ, Palmyr. בּוֹל. See בַּעַל. The signification is: *mighty, strong*, comp. the Phrygian royal name *Βαλλήν.*

בֶּל is the form of the name בֵּל, which is found in the local name בָּבֶל, i. e. *tower of Bel;* tradition (Amm. 23, 8) making *Bel* the builder of the fortress in Babel, whence the city was named, as well as the builder of the famous walls surrounding the city (Eus. praep. ev. 9, 41: *Βῆλον Βαβυλῶνα τείχει περιβαλεῖν*).

בַּל 1. abbreviated from the particle בַּל, see בַּל II. — 2. abbreviated from

בַּל (which see). See בִּלְדַּד and perhaps בִּלְעָם &c.

בָּלָא (not used) a stem adopted for the *constr. pl.* בְּלוֹאֵי Jer. 38, 12, so that the singular form בְּלוֹא would be after the form מְלוֹא; and the Aram. stem בְּלָא is really equivalent to בְּלִי, the same noun having there the plural בְּלָאִין; but see בְּלוֹי.

בְּלָא I. (Pe. unused) *Aram. intr. to be concerned about, to be considerate, to have a care for*, Ar. بَلَا to examine (carefully). Hence בַּל.

Pah. בַּלֵּא *to afflict, vex*, with accus. (by לְ) of the person, *to bring down*, Dan. 7, 25; comp. بلى IV. and VIII. for הָרַע in the Targ. The Hebrew בָּלָה has already a farther developed sense.

בְּלָא II. (*Aram.*) see בְּלִי.

בְּלֹא sometimes interchanges with בַּל, and is therefore coupled with the *imperf.* Jer. 2, 11 (Is. 44, 9 with בַּל), Lament. 4, 14; still oftener like בְּלִי it is joined to nouns in order to express their negation. It appears to belong to the group of the negative words (בִּלְתִּי, בְּלִי, בַּל). See לֹא and בְּלִי.

בַּלְאֲדָן 1. *n. p.* of a Babylonian king, father of מְרֹדַךְ.—2. surname of Merodach himself 2 Kings 20, 12; Is. 39, 1; in *Josephus ὁ Βαλάδας*. The latter is identical perhaps with *Μαρδακέμπαδος* of Ptolemy, 721 before B. C. If the name be Semitic, it signifies *Baal-'Adonis* (בַּל = בַּעַל and אֲדָן = אָדוֹן), as בעל אדן (Numid. 5, 1) appears in Phenician also; but since מְרֹדַךְ is not Semitic, it is better to explain *baladan* from the Sanskrit *bâla* (power) and *dhana* (riches) i. e. *having power and riches.*

בֵּלְאשַׁצַּר Dan. 7, 1 stands for בֵּלְשַׁאצַּר (which see).

בָּלַג (Kal not used) *intrans. to break forth* or *break in rashly and suddenly*, of a disaster; cognate בָּלַק to break in quickly with desolation, Arab. بلق (to tear away quickly), بلج to shine out, spoken of the breaking forth of the morning-red, to shine out, comp. בֹּקֶר. Derivatives מַבְלִיגִית and the proper names בִּלְגָּה, בִּלְגַּי.

Hif. הִבְלִיג 1. *to cause to break in, to break loose*, with accusat. of the object, e. g. שֹׁד *desolation*, with עַל of the person Amos 5, 9. The Targum renders according to the sense מְגַבֵּר, which all the ancient interpreters agree with; comp. a similar figure 5, 6 with צָלַח. In this sense is the derivative noun מַבְלִיגִית Jer. 8, 18 also to be taken; therefore it is construed (being a participial noun), like the verb, with עַל. — 2. *to have splendour*, i. e. *to be clear*, like הִצְהִיל (comp. Ar. conj. V. to be clear) Ps. 39, 14; Job 9, 27; 10, 20. The old commentators have rendered it according to the sense by הִתְחַזֵּק, the Targ. by אִתְגַּבַּר, נוּחַ.

The organic root בַּ־לַג lies also in בַּ־לַק, פַּ־לַח, פַּ־לַג &c., the idea of breaking forth, separating, dividing, being fundamental in them all; the signification of shining also lies in the root of the verb שַׁ־לַג.

בִּלְגָּה (*bursting forth*, i. e. *firstborn*; see פֶּטֶר) *n. p. m.* Neh. 12, 18; for which 10, 9 has בִּלְגַּי.

בִּלְגַּי (the same) *n. p. m.* Neh. 10, 9.

בִּלְדַּד (from בַּל־אֲדַד i. e. *Bel-'Adad*) *n. p.* of a friend of Job, Job 2, 11; 8, 1; 18, 1; 25, 1. אֲדַד (which see) was a national deity of the Edomites, and בַּל (Zab. ܒܠ) is a farther abbreviation of בֵּל or בַּל (comp. בַּלְעַד and בִּלְעֲדֵי), as perhaps in the proper names בִּלְעָם, בִּלְהָה for בַּעֲלָה.

בָּלָה (*fut.* יִבְלֶה; *inf.* with *suff.* בְּלֹתִי; *part. m.* בָּלֶה, *f.* בָּלָה) 1. *to fall to pieces, to be rubbed in pieces, to be rotten*, of clothes Deut. 29, 4; Josh. 9, 13; with מֵעַל Deut. 29, 4 *to fall off from* i. e. to be worn out on the body Josh. 9, 4 5; figurat. of the growing old, falling away of the heavens and the earth, which are said to fall in pieces like worn out garments, Is. 50, 9; 51, 6; Ps. 102, 27. — 2. *to consume away* Ps. 32, 3, *to grow old*

Gen. 18, 12, *substant.* בָּלָה *the withered, decrepid*, Ez. 23, 43; *vanished as dust, fallen to pieces* (by רָקָב) Job 13, 28. Derivatives בָּלֶה, בָּלָה, בְּלוֹי, תַּבְלִית.

Pih. בִּלָּה (*inf.* בַּלּוֹת) *to consume, wear out*, in a bad sense, prop. to make to fall in pieces, to rot, e. g. עוֹר, בָּשָׂר Lament. 3, 4, צוּר (form) Ps. 49, 15; *to destroy* 1 Chr. 17, 9; in a good sense: *to use = to enjoy* Is. 65, 22; applied to time: *to spend* (comp. τρίβειν βίον) Job 21, 13 K'tib, where the K'ri reads יְכַלּוּ, as vice versa 36, 11 69 mss. read יְבַלּוּ, and here בִּלָּה has incidentally the meaning of כִּלָּה (Jer. 20, 18; Job 36, 11).

The organic root בל־ה is connected with that in אָ־בַל, נָ־בַל, Arab. بَلِيَ (to be rotten, of clothes), Syr. ܒܠܐ, Targ. בְּלָא, בְּלֵי. See also בְּלָא I.

בָּלֶה *adj. m.*, בָּלָה *f.* see בָּלָה.

בָּלָה *f.* 1. *the withered, emaciated* Ezek. 23, 43. — 2. *n. p.* of a city Josh. 19, 3, called elsewhere בַּעֲלָה (which see).

בָּלַה I. (Kal unused) *intr. to be terrified, to be surprised*, Ar. بَلِقَ hardening the third radical sound. The verb בָּהַל (which see) belongs to this root, as קָהַל is connected with קָלָה. The fundamental signification is *to totter to and fro, to be fearful.*

Pih. בִּלַּהּ (*part. plur.* מְבַלְּהִים) 1. *to terrify, to put into fear*, Ezr. 4, 4 K'tib, where the K'ri has the usual מְבַהֲלִים; comp. Syr. ܒܠܗܒ (quadriliteral) to terrify. — 2. (not used) *to destroy suddenly, to overthrow hastily, to prepare a speedy downfall for*, as from בָּהַל. Derivative בַּלָּהָה.

בָּלַה II. (not used) *intr. to be weak, weakly, tender*, Arab. بَلِهَ. The organic root is בַּל־ה, identical with the root in אָ־פַל 2. Derivatives, the proper names בִּלְהָה, בִּלְהָן.

בַּלָּהָה (*pl.* בַּלָּהוֹת, *constr.* בַּלְּהוֹת) *f.* 1. *terror, death-terror*, Is. 17, 14; usually the *pl.* Job 18, 11; בַּ׳ צַלְמָוֶת 24, 17 *terrors of the darkness of the grave;* 27, 20; 30, 15; מֶלֶךְ בַּ׳ *king of terrors* 18, 14 is death personified, ὁ κράτος ἔχων θανάτου (Hebr. 2, 14), or king of the lower world, *Abaddon* (Apoc. 9, 11), as the Targum has understood it. — 2. *sudden death*, Ez. 26, 21, as בֶּהָלָה Is. 65, 23; מִן־בַּ׳ Psalm 73, 19 *by sudden death.*

בִּלְהָה (*tender;* from בָּלָה II.) 1. *n. p. f.* Gen. 30, 3; 35, 22. — 2. (*civitas*) *n. p.* of a place 1 Chr. 4, 29, prop. a farther form of בָּלָה Josh. 19, 3, identical with בַּעֲלָה (which see).

בִּלְהָן (*tender*) *n. p. m.* Gen. 36, 27; 1 Chr. 7, 10.

בְּלוֹ (a collateral form for בְּלוֹ) *Aram. f. consumption*, hence metaphor. *a tax on articles consumed, excise*, Ezr. 4, 13 20; 7, 24, like הֲלָךְ (prop. course) *toll.* The ancients conjectured *head-money* (כֶּסֶף הַגֻּלְגֹּלֶת).

בְּלוֹאֵי Jer. 38, 12 see בְּלוֹי.

בְּלוֹי (only *constr. pl.* בְּלוֹיֵ or בְּלוֹאֵי, comp. צְבוֹיִם and צְבָאִים; the vowel-sign Yod was omitted after the consonant Yod, as in נְוֹת Zeph. 2, 6) *m.* prop. the act of falling in pieces, of waxing old, but only *concrete: worn out clothes, rags*, Jer. 38, 11 12, coupled with מְלָחִים and סְחָבוֹת; Syr. ܒܠܘܝܐ.

בֵּלְטְשַׁאצַּר (also בֵּלְשַׁ־ Dan. 5, 1; 7, 1) surname of Daniel at the court of Nebuchadnezzar Dan. 1, 7; 2, 26; 4, 5 6 15 16; 10, 1. צַר is the *-tshara* of the Behistun inscription (צ corresponds to *tsh*), signifying *leader, lord* (see Le Sanscritisme etc. p. 65), then perhaps the name of a god, or equivalent to אֲסַר in Assyrian proper names, like the Sanskrit *çira* (commander, leader); טְשַׁא or שַׁא is the Zend. genitive-sign *tsha;* בֵּל (which see) is well known, or it also should be explained as the name of an Assyrian god; i. e. all together: *Bel* (or = Sanskrit *pâla, maintainer*) *of the lord.* But the name has not been satisfactorily explained as yet.

בְּלָה (or בְּלָא) *Aram.* same as Hebrew בָּלָה (which see), *to fall to pieces.* Derivative בְּלוֹ.

בְּלִי I. (from בָּלָה) *masc. perdition* (Arab. بَلِيَ), Is. 38, 17: חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי *thou securest my soul from the pit of perdition*, i. e. thou enclosest, protectest it; if it be not a poetical substitute for מִבְּלִי שַׁחַת *so that there is no pit.* See בְּלִי II.

בְּלִי II. (pronominal stem) *a negative particle: not* (comp. בַּל, בְּלָא), used 1. along with nouns like אַיִן to express denial of them, like the English *no*, *un-*, *in-*, *-less*, according as it is more or less closely connected with them, e. g. בְּלִי מַיִם *without water* Job 8, 11; בְּלִי־שֵׁם 30, 8 *without a name*, i. e. infamous; בְּלִי לְבוּשׁ *unclothed* 24, 10; בְּלִי־כֶסֶף *without money* 31, 39. Here belongs too its close combination with an adjective or participle, to express its negation, e. g. בְּלִי מָשִׁיחַ *unanointed* 2 Sam. 1, 21; בְּלִי נִשְׁמָע *unheard* Ps. 19, 4; בְּלִי הֲפוּכָה *unturned* Hos. 7, 8. More rarely — 2. before verbs, to deny the action, either before the *perfect*, as בְּלִי חָשָׂךְ Is. 14, 6 *he has not ceased* i. e. without intermission; or with the *imperfect*, as בְּלִי תָקוּם Job 41, 18 [26] *it does not hold.* In both cases בַּל and בְּלָא are also put; and once the K'tib has בְּלִי for בַּל Hos. 9, 16. Less closely joined to particles of place it appears thus: a) עַד־בְּלִי Mal. 3, 10 *till without*, Ps. 72, 7 *till none*, as עַד בִּלְתִּי is also used; b) עַל־בְּלִי *because* Gen. 31, 20. More closely joined to other prepositions and almost as independent particles appear the following: בִּבְלִי before a noun, properly nothing but an intensive בְּלִי Deut. 4, 42, Job 36, 12 *without*, where אֲשֶׁר should be supplied, elsewhere בְּלֹא also; לִבְלִי *without*, Is. 5, 14; Job 38, 41; 41, 25; מִבְּלִי *without*, before nouns, participles and infinitives Is. 5, 13; Lament. 1, 4; Deut. 9, 28, or also before verbs 28, 55, where one may paraphrase it by *so that not*, *because not*, *because none*, *so that nobody* (as בְּלִי also can sometimes be similarly rendered). The latter is interrogative in הֲמִבְּלִי 2 Kings 1, 3 *is it not because;* the negation being made stronger by the addition of אֵין Ex. 14, 11. מִבְּלִי אֲשֶׁר לֹא *without whom not* Eccles. 3, 11; comp. עִם אֲשֶׁר *with whomsoever* Gen. 31, 32. For other compounds, e. g. בְּלִיַּעַל, see these.

בְּלִיל (with *suff.* בְּלִילוֹ) *m.* usually farrago, *mixed provender* (from בָּלַל to mix); more correctly *corn for cattle*, which was tossed with the fan and winnowing shovel and was salt Is. 30, 24, called בְּלִיל even at the mowing Job 24, 6. The word is connected with בּוּל 2 and יְבוּל, originating from בַּל (בָּלַל) = בַּל (בּוּל) to sprout, grow. In Job 24, 6 many Jewish interpreters have taken it as בְּלִי לוֹ *not his = foreign*, which suits the context well. — Hence denominative

בָּלַל (*fut. apoc.* וַיָּבוֹל K'tib, for which the K'ri has וַיָּבָל) *to fodder*, with לְ Judges 19, 21.

בְּלִימָה (from בְּלִי־מָה) *m.* (according to Kimchi) *not what* i. e. *nothing*, nihilum Job 26, 7, comp. לֹא דָבָר. It is a word created merely by poetry. Targ. מִדְּלִית מִדַּעַם דְּסָמֵךְ לָהּ, LXX ἐπὶ οὐδενός. According to other Jewish interpreters it is a noun from בָּלַם signifying *cord*, *rope*, *band*.

בְּלִיַּעַל (contracted from בְּלִי־יַעַל; in pause בְּלִי־יָעַל) *m. not-height* (יַעַל *subst. m.* from עָלָה, like יַעַר, יַעַן, from עָרָה, עָנָה) i. e. *depth*, e. g. נַחֲלֵי ב׳ 2 Sam. 22, 5 and Ps. 18, 5 *streams of depth* i. e. deep streams, a personification of the dangers of death; metaphor. *worthlessness*, *lowness*, nequitia, with אִישׁ 1 Sam. 25, 25; 2 Sam. 16, 7; 20, 1; 1 Kings 21, 13, בֵּן Judges 20, 13; 1 Sam. 2, 12; 25, 17, בַּת 1, 16, or intensified with אִישׁ בֶּן־ Deut. 13, 14; Judges 19, 22, to denote some lowness or worthlessness in a person (e. g. rebellion, idolatry, inhospitality &c.); omitting אַנְשֵׁי 2 Sam. 23, 6, or אִישׁ Job 34, 18; a personification of Assyria Nah. 2, 1. Elsewhere connected with עֵד Prov. 19, 28, אָדָם 6, 12, יֹעֵץ

NAH. 1, 11. דְּבַר בְּ׳ Ps. 41, 9; 101, 3 *a worthless thing*, facinora, res improbae (comp. דִּבְרֵי עֲוֹנֹת Ps. 65, 4); separated DEUT. 15, 9. At a later period (N. Test., Sibylline books, Old Testament Pseudepigraphal works &c.) the abstract בְּלִיַּעַל became a name for *the prince of the lower world*, whence Βελίαρ (1 COR. 6, 15), Syr. ܒܠܝܪ.

בָּלַל (1 *pers. perf.* בַּלֹּתִי, 1 *pers. imperf. pl.* נָבְלָה = נָבֹלָּה, like יָזְמוּ from יָזַם, נָקֹמָּה = נָקֹטָּה &c.) *trans.* 1. *to mix, to mingle with one another, to confound*, e. g. שָׂפָה *language*, GEN. 11, 7 9. In this sense appear with a reduplication the Arab. بَلْبَلَ, Syr. ܒܠܒܠ, Targ. בַּלְבֵּל, Malt. *balbel* &c., applied especially to language. Hence the city בָּבֶל (which see) was named, according to GEN. 11, 9. Derivatives בְּלִיל (according to some) with the denom. בְּלַל. See תֶּבֶל. — 2. (not used) of prohibited intercourse, *to cohabit carnally in a prohibited manner*, like בַּלְבֵּל of the Jerus. Targ. on GEN. 49, 4, ܡܒܠܒܠܘܬܐ (incestuous intercourse) among the Zabians (cod. Nas. 2, 60). Hence תֶּבֶל. The form וַנָּבֶל Is. 64, 5 is to be regarded as a future apoc. Hif. from נָבֵל, standing for וַנַּבֵּל, for which by drawing back the accent arises וַנָּבֶל, as וַיָּשַׂר 1 CHR. 20, 3 for וַיָּשֵׂר. — שִׁבֹּלֶל belongs to the stem שָׁבַל.

Hithp. הִתְבּוֹלֵל (*fut.* יִתְבּוֹלָל) *to mix oneself, to be mixed* (according to *Kimchi*), with בְּ *among*, Hos. 7, 8 (comp. verse 11): *Ephraim mixes himself with the heathen* i. e. the heathen press into his possession. According to others it is from בָּל = נָבַל *to grow old, to fade*, which is neither well founded in the language, nor suitable to the sense.

בָּלַל II. 1. *intrans. to flow, to drop* (of the eye), then *to be moistened*, e. g. בַּלֹּתִי Ps. 92, 11 *I am moistened* i. e. anointed; comp., however, תֶּבֶל II. Deriv. תְּבַלֻּל. More frequently *trans.* 1. *to moisten, to wet over* (in particular the pass. part. with בְּ of the object *with which*), in sacrificial language Ex. 29, 40; LEV. 7, 10; NUM. 8, 8. — 2. as in יָבַל, בַּל metaphor.: *to shoot forth, sprout, grow*. Deriv. בְּלִיל.

The stem בַּל is in Ar. بَلَّ and is also found as an organic root in אֲ־בַל, שְׁ־בַל, יָ־בַל, בַּל &c. in modified senses. The same organic root appears in many stems of the dialects.

בָּלַם (*inf. constr.* בְּלֹם) *trans. to bind to, to shut fast*, by *a nose-band* (רֶסֶן), *a bridle* (מֶתֶג), generally *to bridle, to bind*, Ps. 32, 9. The Syriac ܒܠܡ has the same meaning; and the Targ. בְּלִים *dumb* proceeds from a like fundamental signification.

The organic root is בְּ־לַם, also found in אָ־לַם, גָּ־לַם &c.; and the Ar. بَلَّمَ (IV.) *to be silent* seems to be of the same fundamental meaning as the Aram. בְּלַם. Deriv. (according to some) בְּלִימָה.

בָּלַס (only *part.* בּוֹלֵס) *tr. to scrape into, to nip*, the mulberry fig or sycamore (שִׁקְמָה), to make it ripe the sooner (Plin. h. n. 13, 14; Theophr. h. pl. 4, 2), which was either an additional task of the shepherd's (בּוֹקֵר), or belonged to the preparation of his food. Then perhaps: *to cultivate mulberry figs, to gather figs* (Syr.) AM. 7, 14; LXX κνίζων, Vulg. *vellicans*, according to the original signification, with which the stems פָּרַס, פָּרַץ, פָּלַס &c. are said to be cognate. According to Aquila (ἐρευνῶν συκ.) the fundamental meaning is *to examine, seek out*, same as Targ. בְּלַשׁ, here to seek for figs as a means of life; according to Tanchum like the Talm. בְּלַס *to mix*, it means to mingle sycamore leaves for fodder, which is less suitable. It cannot be a denom. from בָּלָס (according to the Ar. and Aethiop. the fig), because שִׁקְמָה could not accompany it in that case.

בָּלַע (*fut.* יִבְלַע, *inf. constr.* בְּלֹעַ) *tr. to swallow, to devour*, of men Is. 28, 4, of beasts JON. 2, 1, JER. 51, 34, of the earth NUMB. 16, 30, hell PROV. 1, 12, the deep Ps. 69, 16, particularly of

greedy and total swallowing. Figur. *to have in possession* (acquired property) Job 20, 15 18; *to destroy entirely* Ps. 124, 3; *to bring into his power* Jer. 51, 34; proverbially (as similarly in Arab.) עַד־בִּלְעִי רֻקִּי Job 7, 19 *till I swallow my spittle* i. e. in a moment; comp. כְּבַלַּע Numb. 4, 20 (omitting רֹק), and בֶּלַע. Deriv. בֶּלַע and the proper names בֶּלַע, בִּלְעָם.

Nif. נִבְלַע figurat. *to be destroyed*, Hos. 8, 8; נ' מִן־הַיַּיִן Is. 28, 7 *to be overcome by wine;* comp. הֲלֻם 28, 1. עֲבָר &c. as also the Ar. بلغ.

Pih. בִּלַּע (*pause* בִּלֵּעוּ; *inf. constr.* בַּלַּע, *p.* בַּלַּע; *fut.* יְבַלַּע) 1. *to swallow up totally* (spittle), hence proverbially כְּבַלַּע (inf.) Numb. 4, 20 = כְּבַלַּע רֹק *like the swallowing* (of spittle) i. e. in a moment; LXX ἐξάπινα. See Kal. Figurat. בִּ' אָוֶן Prov. 19, 28 *to devour mischief* (what brings mischief) *greedily;* comp. Job 15, 16. — 2. Like Kal, *to destroy*, *to annihilate*, spoken of men Hab. 1, 13, of God Lament. 2, 2 8, cognate in sense with הִשְׁחִית, הֶאֱבִיד &c. and in the greatest variety of figurative uses Is. 25, 7 8, of the destruction of a country, a place, Lament. 2, 5; 2 Sam. 20, 19. מְבַלַּע Is. 49, 19 *destroyer*, *waster.*

Puh. בֻּלַּע *to be destroyed*, Job 37, 20: *does a man then speak, that he should be destroyed?* with לְ of the person: *destruction to be prepared for one* 2 Sam. 17, 16.

Hithp. הִתְבַּלַּע *to destroy oneself*, *to sweep away*, hence *to vanish*, spoken of wisdom Ps. 107, 27.

The stem בָּלַע (Ar. بَلَعَ, Targ. בְּלַע &c.) has for its fundamental meaning to swallow, to gulp down (eat), as is perceptible from the Aethiopic and from derivatives; the organic root is בָּ־לַע, which is also found in לוּעַ, סָ־לַע II. (in the Targ. quadrilit. בְּלַע = סַלְעַם) &c.

בֶּלַע (with *suff.* בִּלְעִי, ־עוֹ) *m.* prop. *swallow* (see בָּלַע), hence 1. (like כְּבַלַּע Numb. 4, 20 and בִּלְעִי Job 7, 19, see בָּלַע) Lev. 21, 4 (according to the LXX בֶּלַע for בַּעַל) *he shall not defile himself for a moment* (ἐξάπινα), *to profane himself;* accordingly it is an intensifying of 21, 2 3. — 2. *concrete: thing swallowed*, Jer. 51, 44 i. e. the robbed temple-vessels which were deposited in Belus's temple (comp. Is. 49, 24; Dan. 1, 2). — 3. *abstract: destruction*, Ps. 52, 6. — 4. (*cleft*, prop. swallow, comp. (بُلُوعَة) *n. p.* of a small town at the southern extremity of the Dead Sea, afterwards צֹעַר Gen. 14, 2; see Euseb. under Βαλά. — 5. (*consumption*, *destruction*) *n. p. m.* Gen. 36, 32; 46, 21; 1 Chr. 5, 8. *Patronym.* בַּלְעִי Numb. 26, 38.

בַּלְעֲד (a pronominal stem compounded of עַד and בַּל; only in *constr. pl.* בַּלְעֲדֵי, with *suff.* בַּלְעָדַי &c.) *prepos.* prop. *not* (בַּל) *till* (עַד), *nothing to*, *without to*, usually *except;* with מִן (as in מִבְּלִי, מֵאֵין) e. g. מִבַּלְעֲדֵי אִישׁ Numb. 5, 20 *besides the man*, מִבַּ' יְיָ 2 Sam. 22, 32 *except God*, מִבַּלְעָדַי Is. 43, 11 *beside me*, and so still farther compounded הֲמִבַּלְעֲדֵי 2 Kings 18, 25, וּמִבַּלְעָדַי Is. 44, 6. — This sort of firm junction of two particles is rare in Hebrew, and has perhaps an analogy in לְמוֹאֵל Neh. 12, 38; but the fundamental signification is easily seen from עַד and בַּל; comp. Syr. ܥܠܡ ܕܠܐ.

בִּלְעֲד (from עַד and בַּל = בַּל; only in *constr. pl.* בִּלְעֲדֵי, with *suff.* בִּלְעָדֶיךָ, בִּלְעָדַי, *p.* ־דָי) *prepos.* the same, *without*, *except*, Gen. 41, 44; Is. 45, 6. In Job 34, 32 the construct plur. בִּלְעֲדֵי also stands before an imperfect, the latter being conceived of as expressing the idea of a noun (= אֲשֶׁר אֶחֱזֶה what I see). בִּלְעָדַי Gen. 14, 24 and 41, 16 forms the clause of a sentence by itself according to the original meaning *not to me* i. e. it does not concern me. See בַּל.

בִּלְעָם 1. *n. p.* of a heathen Syrian prophet belonging to פְּתוֹר (which see) on the Euphrates, who was hired by the Moabites to curse Israel Num. 22, 6 seq.; Deut. 23, 5 6; Josh. 13, 22; Mic. 6, 5; LXX Βαλαάμ. As עָם (*people*, *race*, see אֱלִיעָם) appears very often in proper names, we may look upon בִּלְעָם as made up of עָם and בַּל

(= בַּל) *one not belonging to the people* i. e. a foreigner, or of יִבְלְעָם = יִבְלַע־עָם, abridged בִּלְעָם (*conqueror, corrupter of the people*, comp. Laonicus, Nicolaus, Nicodemus &c.), the abbreviated form בִּלְעָם 1 Chr. 6, 55 also appearing in the name of a place יִבְלְעָם Josh. 17, 11. Jewish mediaeval tradition has identified Balaam with the wise man *Locmân*, and therefore derived the name from בָּלַע and the formative syllable ־ָם, like *Locmân* from لقم (to swallow). — 2. (*conquering-place*) *n. p.* of a city of Manasseh in the neighbourhood of Megiddo 1 Chr. 6, 55, see יִבְלְעָם.

בָּלַק (in Kal only the *part.* with *suff.* בּוֹלְקָהּ) *tr. to waste, destroy*, Is. 24, 1, LXX ἐρημοῦν, *Rashi* הַחֲרִיב, and compared in sense by Scripture itself (Nah. 2, 11) with בַּק 1 (see בּוּק) or בַּק (see בָּקַק) Is. l. c. Metaphor. *to plunder*. The same signification is borne by the Ar. بَلَقَ (as is seen from بَلُوقَة wilderness, quadrilit. بَلْقَعَ to be waste &c.), Syr. ܒܠܩ (hence ܡܒܠܩܘܬܐ the being plundered, poverty), Ar. بَلِقَ to be destroyed, waste, depopulated. The fundamental signification of the organic root בַּ־לַק appears to be *to break off, to put away, remove, to separate;* and the root itself is identical with that in חָ־לַק, מָ־לַק &c. Deriv. the proper name בָּלָק.

Puh. בֻּלַּק is incorrectly assumed for Nah. 2, 11, since מְבֻלָּקָה (which see) is a noun.

בָּלָק (*waster, destroyer*) *n. p. m.* Numb. 22, 2 seq.; Judges 11, 25; Mic. 6, 5.

בִּלְשׁ see בִּלְשָׁן.

בֵּלְשַׁאצַּר (and בֵּלְאשַׁצַּר Dan. 7, 1) *n. p.* of the last king of the Chaldeans Dan. 5, 1; 7, 1, identical with *Nabonned*, *Nabonnedoch*, *Neboden* (in Berosus, Al. Polyhistor, Abydenus, Eusebius), *Λαβύνητος* (Herodot), *Ναβονάδιος* (canon of the kings), *Nabunita* (inscription at Bisutun). Etymologically the name agrees with בֵּלְטְשַׁאצַּר (which see), for שַׁא is only a modification of טְשַׁא.

בִּלְשָׁן (according to the Midrash בַּל־לָשׁוֹן i. e. בַּעַל לָשׁוֹן Eccles. 10, 11, or בֶּן־לָשׁוֹן) *n. p. m.* Ezr. 2, 2; Neh. 7, 7. Perhaps from בַּלָּשׁ (Aram.) *searcher*, with the ending ־ָן.

בֵּלֶת (prop. בַּלְתְּ, developed from the prepos. בַּל = בְּל into a feminine form [comp. בֵּין and בֵּינַת, בֵּינוֹת], only with *suff.* בִּלְתֶּךָ, בִּלְתִּי) *prepos. except, without*, 1 Sam. 2, 2 *except thee;* Hos. 13, 4 *except me.*

בִּלְתִּי (prop. an old construct form of בֵּלֶת, formed with *i* of union [comp. אַפְסִי, זוּלָתִי], which form was employed adverbially in the language; see אַפְסִי) *a negative particle* (like בְּלִי, בַּל &c.): 1. *except, only, without, but*, before an apodosis (זוּלָתִי more before one word) limiting the protasis, Gen. 43, 5: *only if your brother be with you*, where אִם is to be supplied to 'בִּ; *except* Ex. 22, 19; Numb. 11, 6; Josh. 11, 19; Dan. 11, 18: *but his reproach he will recompense to him;* hence בִּלְתִּי אִם Am. 3, 3 4 *unless if* i. e. unless it be that; *only* Gen. 47, 18; Judges 7, 14. — 2. Rarely connected with an adjective in order to deny what it expresses (as בְּלִי), e. g. בִּלְתִּי סָרָה Is. 14, 6 *incessant*, בִּלְתִּי טָהוֹר 1 Sam. 20, 26 *unclean*, or also with the verb, e. g. בִּלְתִּי כָרַע תַּחַת אַסִּיר Is. 10, 4 *they do not sink down under the prisoners* (כָּרַע תַּחַת is like נָפַל תַּחַת a single idea); so too עַד בִּלְתִּי before nouns or verbs Numb. 21, 35; Job 14, 12. — לְבִלְתִּי is often used before the infin. constr. (where לֹא never stands), in which case לְ, that would otherwise be prefixed to the infin., is put before בִּלְתִּי, meaning *not to, that not, in order not to*, Lev. 26, 15; Deut. 4, 21; Josh. 23, 6; Jer. 35, 8; Dan. 9, 11; rarely before the finite verb, Ez. 13, 3: *that which they have not seen.* מִבִּלְתִּי *from not, because not*, with the infin. Numbers 14, 16; Ez. 16, 28 (see מִן).

בָּמָה (after the form קָמָה from בּוּם, only in Ez. 20, 29 does it appear to be divided with the freedom of poetry into מָה בָּא = בָּא מָה *what comes?* with *â* of

motion בָּמָתָה; *pl.* בָּמוֹת, *constr.* בָּמוֹת NUMB. 22, 41 &c.; but because of the similarity of the construct and absolute states another construct plural was also formed in ־ֵי and attached to the plural feminine termination ־וֹת, as in מַרְאֲשׁוֹת and others, ־וֹת being regarded rather as an ending for the individualised collective idea, only on this occasion ô has been shortened into ŏ, i. e. ־וֹ into ־ָ; with *suff.* בָּמוֹתֵי, בָּמוֹתֶיךָ, בָּמוֹתָיו and Is. 53, 9 (בָּמוֹתֵימוֹ, בָּמוֹתָם, בָּמֹתָיו) *f.* 1. *a height*, *an elevation* (see בּוּם), *a hill*, in topographical statements, e. g. בָּמוֹת יָעַר JER. 26, 18 and MIC. 3, 12 *the heights of the forest*, i. e. wild, unbuilt heights; בָּמוֹת עוֹלָם Ez. 36, 2 *everlasting heights* i. e. הָרֵי יִשְׂרָאֵל 36, 1, opposed to הַר שֵׂעִיר ch. 35; בָּמוֹת poetically 2 SAM. 1, 19 25 i. e. הָרֵי בַגִּלְבֹּעַ 1, 21; בָּמוֹת אַרְנוֹן NUMB. 21, 28 *the rocky hill-ranges of the Arnon's banks*. — 2. It is applied to designations of places, as בָּמוֹת בַּעַל (*Baʿal's-heights*) *n. p.* of a Moabite city on the Arnon NUMB. 22, 41; JOSH. 13, 17; בָּמוֹת (*heights*) *n. p.* of a place in Moʿab NUMB. 21, 19, identical with בָּמוֹת בַּעַל. It appears to have been used in the Moabitish and perhaps too in the ʾEdomitish (see אָהֳלִיבָמָה) dialect for the usual גִּבְעָה and רָמָה. — 3. Figurat. בָּמֳתֵי אָרֶץ K'ri DEUT. 32, 13, Is. 58, 14, AM. 4, 13, MIC. 1, 3 *heights of the earth* i. e. *mountains;* בָּמֳתֵי עָב Is. 14, 14 *heights of the clouds*, i. e. *exceeding height;* בָּמֳתֵי יָם JOB 9, 8 *heights of the sea*, i. e. *high-rolling waves;* הִדְרִיךְ or הֶעֱמִיד עַל־בָּמוֹת 2 SAM. 22, 34, HAB. 3, 19 *to cause to tread on the mountain heights* (i. e. secure places of refuge); elsewhere in Kal also דָּרַךְ עַל־בָּ׳ DEUT. 33, 29; AMOS 4, 13; MIC. 1, 3. Here the K'tib sometimes reads בָּמוֹתֵי. — 4. Like *βωμός* in Greek: *grave-mound*, *tomb*, only in Ez. 43, 7, where בָּמוֹתָם may stand grammatically correct for בְּבָמוֹתָם, *in their tombs*, but which the Targ. reads בְּמוֹתָם (בְּמוֹתֵיהוֹן); and in Is. 53, 9, where we should either read with 3 mss. בְּמֹתָיו (parallel קֶבֶר, comp. גָּדִישׁ JOB 21, 32), or בְּמֹתָיו, as if the original derivation had disappeared, as the plural-usage in fact already indicates. — Most frequently 5. *height*, *hill*, a place of sacrifice and of the sanctuary, according to the practice of all ancient peoples of worshipping the deity on high places; and as long as the Israelite sanctuary was only a moveable tabernacle, the term signified also a high place used for the Israelite worship of God 1 SAM. 9, 12; 1 KINGS 3, 4; 2 KINGS 12, 2 4; Is. 36, 7; 1 CHR. 13, 29. But on the prospect of setting up a national sanctuary DEUT. 12, 13 seq. the worship on high places was prohibited as a heathen custom, and its extermination was enjoined upon rulers 1 KINGS 15, 14; 22, 44; 2 KINGS 12, 4; 14, 4; 2 CHR. 14, 2 &c. — a thing which the pious themselves did not always succeed in effecting. As worship was offered there and sacrifices performed with incense 1 KINGS 3, 2 3; 22, 44; as altars were erected 2 KINGS 18, 22; a temple there was called בֵּית בָּמוֹת temple of the heights 1 KINGS 12, 31; 13, 32 (oppos. to בֵּית יי׳), for which also בָּמוֹת frequently stands alone, 1 KINGS 11, 7; AM. 7, 9. בֵּית בָּמוֹת is also understood to mean *the little temple-tent* of Ashera, which was placed on heights 2 KINGS 17, 29 32 and was often made of variegated cloths or pieces of cloth Ez. 16, 16. The priests serving there were termed כֹּהֲנֵי בָמוֹת 13, 33; 2 KINGS 23, 9. בָּמוֹת אָוֶן HOS. 10, 8 *the heights of Beth-Aven.* בָּ׳ יִשְׂחָק AM. 7, 9 spoken of buildings exciting the anger of God. To erect a בָּ׳ as a place for worship is called בָּנָה JER. 7, 31; 19, 5; to go up to the worship is הֶעֱלָה 48, 35. Metaphor. בָּמָה is *a place of idolatry*, hence בָּ׳ הַבַּעַל *places of Baʿal-worship* JER. 19, 5; בָּ׳ הַתֹּפֶת 7, 31 *idolatry in Tophet* (in the valley of Hinnom); it is even an abstract, *apostacy* MIC. 1, 5.

בַּמֶּה, בַּמָּה, בָּמֶה see מָה.

בִּמְהָל (from בֶּן־מָ׳ *circumcised;* but perhaps according to the Ar. مَهَل, *follower of moderation*) *n. p. m.* 1 CHR. 7, 33.

בְּמוֹ see בְּמוֹ.

בָּמוֹת *n. p.* see בָּמָה.

בָּמוֹת בַּעַל see בָּמָה.

בָּמֹת a false form for בָּמֳתֵי, see בָּמָה.

בֵּן *masc.* 1. (*plur.* בָּנִים; from בּוּן) *part. intelligent*, *knowing*, only in *plur.* JER. 49, 7, elsewhere only in the compound proper names אֶשְׁבָּן, אַחְבָּן (which see), abbreviated in בְּנָיָה, בְּנָיָהוּ. — 2. ground-form to the plur. בָּנִים, for which בֵּן is usual in the sing. But ָ is not the base here, since it does not remain in the construct, but a sing. בַּר = בֵּן after the form of מֵת, זַן, שַׁד must be presupposed.

בֵּן (*constr.* בֶּן־, once בֵּן GEN. 49, 22, more rarely בִּן־, in compound proper names בֶּן־, בִּן־, or abridged בְּ־, בֶּ־, poetically בְּנוֹ NUMB. 23, 18; 24, 3, or בְּנִי GEN. 49, 11; with *suff.* בִּנְךָ, בְּנִי, בְּנוֹ, *pause* בְּנֶךָ, בִּנְךָ, בְּנֵנוּ &c.; the *pl. masc.* is בָּנִים, *constr.* בְּנֵי, *fem.* בָּנוֹת, *constr.* בְּנוֹת and so with suff., which therefore presupposes a sing. בֵּן = Aram. בַּר after the form שַׁד, מַת, זַן, whence the fem. בַּת i. e. בַּנְתְּ, as the Ar. بنت is connected with בֵּן) *m.* prop. begotten, born, therefore 1. *a child*, without distinction of sex, בֵּן זָכָר JER. 20, 15, Is. 49, 15 *a child*, *a male*, plur. frequently בָּנִים *children*, GEN. 3, 16; 21, 7; LXX τέκνα, παιδία; לֹא בָנִים 1 CHR. 2, 30 *childless.* — Definitely 2. *son*, i. e. a male child (opposite בַּת Ex. 1, 16 22, or along with בַּת to denote both genders) 21, 31; LEV. 12, 6; JUDGES 11, 34; Ex. 14, 20; 44, 25 &c., because the male only constitutes childrenship in the Hebrew view. In the frequent use of this word (see my Hebr. Concord. s. v.) we have to notice the following applications: a) *son* in the proper sense GEN. 4, 25; 16, 11 &c.; hence בֶּן־אֵם GEN. 27, 29; 43, 29, בֶּן־אָב 49, 8 *brother by the mother's side, and by the father's.* Besides, it is used as παῖς in the meaning of *boy*, *youth*, parallel with נַעַר PROV. 7, 7; SONG OF SOL. 2, 3. בֶּן־הַמֶּלֶךְ *king's son*, *prince*, *heir to the throne*, 2 SAM. 13, 4; 18, 12 20. Sometimes בֶּן־ expresses the true, genuine, and as it were the hereditary idea of the noun with which it is connected, e. g. בֶּן־מֶלֶךְ Ps. 72, 1 adding to the force of מֶלֶךְ, a case not uncommon among the orientals; so too בַּת־מֶלֶךְ 45, 14, בְּנוֹת מְלָכִים 45, 10 *queen*, *queens.* b) בֵּן is joined to the names of animals, to denote *the young*, but without distinction of sex, e. g. בֶּן־רְאֵמִים *foal of the* רְאֵם (which see) Ps. 29, 6, parallel בֶּן־עֵגֶל; בֶּן־בָּקָר *young heifer* LEV. 9, 2, a name for עֵגֶל; בֶּן־יוֹנָה LEV. 12, 6 *a young dove;* בְּנֵי אֲתֹנוֹ GEN. 49, 11 = עַיִר; בְּנֵי צֹאן *young sheep*, *lambs* Ps. 114, 4; בְּנֵי עֹרֵב 147, 9 *young ravens;* בְּנֵי־נֶשֶׁר PROV. 30, 17; בָּנִים the young of the sparrow (רְנָנִים) JOB 39, 16 (comp. בָּנוֹת); metaphorically applied to בָּנִים of עַיִשׁ (which see) 38, 32 in astrology. c) It is transferred to plants with the omission of the genitive גֶּפֶן, which, however, is supplied in idea; hence *fem.: shoot*, *young twig*, GEN. 49, 22, where פֹּרָת is an adj. fem. to it; Ps. 80, 16, where in verse 18 בֵּן is resolved into בֶּן־אָדָם, as כַּנָּה, which the right (יָמִין) hand planted, is resolved into אִישׁ יָמִין. — 3. בֵּן is connected with masculine or feminine nouns to express a virtuous or vicious personality, i. e. to denote more definitely and in a more intensive form mental sonship, to set forth inheritance of virtue or vice without respect to actual natural childship, as בֶּן־נַעֲוַת הַמַּרְדּוּת 1 SAM. 20, 30 *the son of a perverse of rebelliousness*, i. e. of a perverse and rebellious woman, where the LXX and Vulg. read נַעֲרַת for נַעֲוַת; בְּנֵי עֹנְנָה Is. 57, 3 *sons of the sorceress* (מְעֹנֵן = עֹנֵן); JOB 30, 8; ECCLES. 10, 17 &c. — 4. *a grandson* GEN. 29, 5, like בַּר EZR. 5, 1 (comp. ZECH. 1, 1), *pl.* בָּנִים GEN. 32, 1, though in the plural when a more exact statement is required בְּנֵי בָנִים stands Ex. 34, 7, particularly with בָּנִים DEUT. 6, 2; PROV. 17, 6; JER. 27, 7. This usage solves a number of apparent contradictions in the lists of names given by the Chronist, partly in relation to his own

narratives 1 Chr. 6, 28 (comp. 16, 5), partly in relation to those of other historical books in Scripture. To this head belongs the signification *posterity* in lists of names (comp. *υἱός* Matth. 1, 1 20), particularly as a constr. pl. along with the names of tribes and founders of races, e. g. בְּנֵי יִשְׂרָאֵל *Israelites* Ex. 1, 9 or בְּנֵי יַעֲקֹב Ps. 77, 16, בְּנֵי עֵבֶר *Hebrews* Gen. 10, 21, בְּנֵי עַמּוֹן *ʿAmmonites* 19, 38, בְּנֵי־חֵת *Hittites* 23, 3, בְּנֵי יִשְׁמָעֵאל *Ishmaelites*, בְּנֵי קֵדָר *Kedarenes* Is. 21, 17, בְּנֵי אַשּׁוּר Ezek. 16, 28, בְּנֵי יְהוּדָה *Jews* Jer. 32, 30 &c., for which בֵּית sometimes stands, e. g. בֵּית יַעֲקֹב Is. 2, 5, בֵּית יִשְׂרָאֵל 14, 2, בֵּית יְהוּדָה Jer. 3, 18, בֵּית יוֹסֵף Am. 5, 6, בֵּית דָּוִד 1 Kings 12, 19 &c. The sing. is expressed by אִישׁ מִבְּנֵי Lev. 17, 13, the plur. by מִבְּנֵי Num. 8, 16 or אֲנָשִׁים מִבְּנֵי 16, 2. In like manner בְּנֵי עֲנָק Num. 13, 33 or בְּנֵי עֲנָקִים Deut. 1, 28 *ʿAnak's children* i. e. the posterity of ʿAnak. In this sense בְּנֵי sometimes stands in poetic diction in connection with the Gentile plural, the name of the people alone being sufficient in other cases, e. g. בְּנֵי כֻשִׁיִּים Am. 9, 7 *the Cushites*, the posterity of Cush; בְּנֵי הַיְּוָנִים Jo. 4, 6 *the Javanites* &c., comp. *υἷες Ἀχαιῶν* in Homer; יַלְדֵי נָכְרִים Is. 2, 6 = נָכְרִים. After this analogy we should translate בְּנֵי אֱלֹהִים Job 1, 6; 2, 1; 38, 7, and בְּנֵי אֵלִים Ps. 29, 1; 89, 7 (elsewhere also אִישׁ אֱ׳ Judges 13, 6) *angels* (*ἄγγελοι*, messengers), who dwell in heaven 89, 7, i. e. who are descended from God in their higher, spiritual nature, and resemble Him; as the Targ. (מַלְאֲכַיָּא) and the LXX (*ἄγγελοι*) understand the phrase; comp. Aram. בַּר אֱלָהִין Dan. 3, 25. According to senses 3 and 4 of אֱלֹהִים the phrase בֶּן־אֱ׳ is to be understood (spoken of kings, heads of the people) to mean *a glorious and exalted scion of divine power and discipline*, hence morally *god-like* (comp. 2 Sam. 7, 14; Ps. 89, 27), from which Ps. 2, 7 is intelligible; such a representation being in fact extensive in the old world, as among the Greeks the predicates of kings were *διογενής*, *διοτρεφής*, *Διὸς υἱός*. Of the latter signification is also בְּנֵי עֶלְיוֹן Ps. 82, 6. See אֱלֹהִים and עֶלְיוֹן. — As an antithesis to בְּנֵי אֱלֹהִים, principally in the later period of the language, בֶּן־אָדָם appears, *pl.* בְּנֵי אָדָם or בְּנֵי הָאָ׳, which is also to be taken in this meaning. See אָדָם and Aram. בַּר. — 5. Sonship (comp. אָב, אָח) transferred to other relations, as to that of dependence of the vassal upon the lord, to the close relation of master and pupil, of protégé and patron &c., hence a) *subject*, *vassal* 2 Kings 16, 7, with עֶבֶד. b) *ward* Ex. 2, 10; *disciple*, *youth*, e. g. בֶּן־נָבִיא Am. 7, 14 *a disciple of the prophets*, belonging to the prophetic order, particularly in the plur. בְּנֵי נְבִיאִים 1 Kings 20, 35; 2 Kings 2, 3; 4, 1 &c., as the prophetic schools under Elijah and Elisha were called, whose relation to their masters was more intimate than that of the חֶבֶל הַנְּבִיאִים or לַהֲקַת to Samuel; comp. Greek *υἱός*, *παῖς*, Syr. ܒܪ, plur. constr. ܒܢܝ, Arab. ولد &c. in a similar sense. Vice versa the master is also called in Hebrew אָב (which see); the teacher-poet, therefore, addresses his reader as בְּנִי Prov. 2, 1; 3, 1 &c. c) *protégé*, *favourite*, hence applied to *Israel* as the *son of God* Ex. 4, 22; Hos. 11, 1; Ps. 80, 16; in the plur. Is. 1, 2; 30, 1 9. d) *one belonging to*, *a relative*, *companion.* So (according to the Targ., Symm. and Midrash) בְּנֵי אֱלֹהִים Gen. 6, 2 seq. is to be understood as meaning *companions of the distinguished ones* (see אֱלֹהִים) i. e. *persons of distinction;* בֶּן־אָדָם *man*, also plur. בְּנֵי אָ׳ i. e. belonging to the human species (see אָדָם); בְּנֵי אֶבְיוֹן Ps. 72, 4 *the poor;* בֶּן־חוֹרִים Eccles. 10, 17 *noble* (in the same sense יֶלֶד Is. 2, 6); בְּנֵי הָעָם Jer. 17, 19 *belonging to the people* i. e. the people themselves Ex. 33, 2; 37, 18. — 6. בֶּן־ often appears with impersonal nouns as a farther developed poetical combination, to denote the closest relation to such nouns, whether spiritual or figurative descent, relationship, attachment, subjection, or in what-

ever way it may be conceived. To this belongs: a) its union with names of places and countries, but only in plur. constr.: בְּנֵי־קֶדֶם Gen. 29, 1 *easterns* i. e. Arabians, בְּ׳ צִיּוֹן Ps. 149, 2, and so with קֵדָר Is. 21, 17, נֹף Jer. 2, 16, מִצְרַיִם Ez. 16, 26, אַשּׁוּר 23, 7, בָּבֶל 23, 15, אַרְוַד 27, 11 &c., to denote the *Kedarenes*, *Egyptians*, *Assyrians*, *Babylonians*, *Arvadites* &c. Other local references belong here, as בֶּן־נֵכָר Gen. 17, 12 or בְּנֵי נֵכָר Ps. 18, 45, elsewhere also אִישׁ; בֶּן־בַּיִת Gen. 15, 3, also יְלִיד 17, 12; בְּנֵי הַמְּדִינָה Ezr. 2, 1; of animals בְּנֵי־בָשָׁן Deut. 32, 14. b) Figurat. בֶּן־גָּרְנִי Is. 21, 10; בְּנֵי־בִטְנִי Job 19, 17; בְּנֵי אַשְׁפָּתוֹ Lament. 3, 13, for which occurs once אַשְׁפָּה alone Job 39, 23; בֶּן־קֶשֶׁת 41, 20. See אַשְׁפָּה, גֹּרֶן, בֶּטֶן, בַּיִת, נֵכָר, קֶשֶׁת. c) It is connected with abstract nouns to denote the possession of a quality, a virtue or a vice; or with other nouns to express dependence, descent, the fact of being ruled, similarity, comparison &c., in short to express a relation of the mind. So בֶּן־חַיִל 1 Sam. 14, 52 *strong;* בֶּן־מָוֶת 20, 31 *worthy of death* i. e. having incurred the penalty of death; בִּן־הַכּוֹת Deut. 25, 2 *worthy of being smitten;* בֶּן־בְּלִיַּעַל 1 Sam. 25, 17, בֶּן־שָׁמֶן Is. 5, 1, בֶּן־שַׁחַר 14, 12, בֶּן־מֶשֶׁק Gen. 15, 2, בֶּן־עַוְלָה Ps. 89, 23, בְּנֵי הַגּוֹלָה 2 Kings 14, 14, בְּנֵי הַתַּעֲרֻבוֹת Ezr. 4, 1, בְּנֵי־רֶשֶׁף Job 5, 7, בְּנֵי־שַׁחַץ 28, 8, בְּנֵי תְמוּתָה Ps. 79, 11, בְּנֵי־עֹנִי Prov. 31, 5, בְּנֵי חֲלוֹף 31, 8, בְּנֵי־שִׁכֻּלִים Is. 49, 20, בְּנֵי־שׁוֹמֵמָה 54, 1, בְּנֵי־זְנוּנִים Hos. 2, 6, בְּנֵי־הַיִּצְהָר Zech. 3, 14 &c. For the most part, poets go farther into such combinations. d) It is united to nouns of time, of age, to express any relation to them, e. g. בֶּן זְקֻנִים Gen. 37, 3 *born in old age;* בְּנֵי הַנְּעוּרִים Ps. 127, 4; בִּן־לַיְלָה Jon. 4, 10 *that arose in a night*, comp. Syr. ܒܪ ܠܠܝܐ, Talm. בַּר־יוֹמוֹ; בֶּן־שְׁנָתוֹ Lev. 12, 6 *one year old;* and with numerals appended to denote age Gen. 17, 17; Jer. 52, 1 &c. But where it appears in proper names compounded therewith, e. g. Phenician בנחדש (Athen. 2, 1), it signifies him that is born at the time in question, here *at the new moon*, like the Greek *Νουμήνιος* (1 Macc. 12, 16); comp. אֱלוּלַי (see אֱלוּל), שַׁבְּתַי (see שַׁבָּת) as proper names. — 7. The following peculiarities in the use of the word have still to be noticed: a) In parallelism there usually stands in the second member … בֶּן antithetic to the name Num. 23, 18; Judges 5, 12; Is. 7, 9; in prose also from disinclination to the name itself 1 Sam. 10, 11; 20, 27 31; 22, 7 8 9; 25, 10. b) It is applied like אִישׁ (which see) to compound proper names and not merely fused together with the other member (see בִּנְיָמִן), though also connected with it loosely, e. g. בֶּן־חַיִל 2 Chr. 17, 7 (see אִישׁ־חַיִל). But in the plural, e. g. בְּנֵי־בְרַק, בְּנֵי הַיָּם, בְּנֵי־יַעֲקָן &c., the case of the proper names is perceptible. — 8. (*intelligent*, *master* = מֵבִין 1 Chr. 15, 22) *n. p.* of one of the מִשְׁנִים among the Levitical chorus-singers 1 Chr. 15, 18, but who is omitted in 15, 20 and עֲזַזְיָהוּ put in his place 15, 21, probably because he died suddenly (perhaps like עֻזָּא 13, 11). His music-choir may have been called מוּת לַבֵּן (*death of Bên*, comp. פֶּרֶץ עֻזָּא 13, 11) Ps. 9, 1, as a choir of singers was also named after יְדוּתוּן 62, 1; לְ is a sign of the genit. (see לְ), and the article occurs in various ways elsewhere in proper names (see הַל). — Hence the denominative

Nif. נִבְנָה *to obtain children*, with מִן *by* Gen. 16, 2, because בֵּן was inflected after the analogy of ל״ה; but in Zabian the denominative is ܒܢܐ.

With reference to Gen. 16, 2 and Deut. 25, 9 בֵּן is derived by *Kimchi*, *Parchon* and others from בָּנָה (*to build up*, *to set up*, *establish*), *the builder* (of the house) as it were. But the ground-form is בֵּן with a vowel that hardly holds the consonants together, a dialectic offshoot of בַּר (comp. בָּחַן and בָּחַר, where *r* and *n* also interchange, probably through the medium of *l*), Syr. ܒܪ; and ַ passed sometimes into

ֵ‍, sometimes into ִ‍, a case of transformation not infrequent; then ֵ‍ for the absolute state arose out of ִ‍. This genealogy is be seen from the plural (בָּנִים), from the fem. sing. (בַּת) and plur. (בָּנוֹת) &c. The ground-form mentioned is probably a primitive word like אָב, אָח, without its being derived from a verb, and the construct forms בְּנֵי־ and בְּנוֹ, as אֲבִי־, אֲחִי־ and אֲבוּ־, אֲחוּ־, point to a cognate effort in the development of language. As a primitive word *băr*, *băn*, *bĕr*, has an assonance in language generally; comp. Pers. بچه, پور, Shah-pur = king's son; Latin *puer*, *por* in Marcipor &c.

בֵּן (only *constr. pl.* בְּנֵי, with *suff.* בְּנוֹהִי, בְּנֵיהוֹן) *Aram.* the same DAN. 2, 25; 6, 25; EZR. 6, 9; 7, 23. בַּר stands for the sing.

בֶּן־אֲבִינָדָב *n. p. m.* 1 KINGS, 4, 11. אֲבִינָדָב (which see) is to be regarded as nomen numinis.

בֶּן־אוֹנִי (*son of my hurt*, see אָוֶן II.) *n. p.* of Benjamin, given by Rachel GEN. 35, 18; and therefore only an incidental name.

בֶּן־גֶּבֶר (*dedicated to the hero* i. e. to God) *n. p. m.* 1 KINGS 4, 13. See גֶּבֶר, גַּבְרִיאֵל.

בֶּן־דֶּקֶר (*lance-bearer*) *n. p. m.* 1 KINGS 4, 9. See דֶּקֶר.

בֶּן־הֲדַד (*a dedicated one of Hadad's*) *n. p.* of a Syrian king 1 KINGS 15, 20; 20, 1; 2 KINGS ch. 8. הֲדַד (which see) was the supreme deity of the Syrians. The Edomites also worshipped this god under the name of אֲדַד, אֱלֹד (which see), and compounded their proper names with it (see אֲדַד, אֲדֹרָם, בִּלְדַּד); comp. הֲדַדְעֶזֶר (הֲדַרְעֶזֶר), הֲדַדְרִמּוֹן, חֲנָדָד.

בֶּן־הִנֹּם (*son of whimpering, the whimperer;* הִנֹּם = הִנּוֹן from הָנַן = אָנַן, Ar. هَنَّ *to whimper*) *n. p.* of a man JER. 7, 31 32; 19, 2 6; 32, 35 &c., who possessed a valley (גֵּי) in the neighbourhood of Jerusalem. In connexion with גֵּי stands also בְּנֵי־ה׳ 2 KINGS 23, 10. See הִנֹּם and גַּי.

בֶּן־חוּר (*free;* comp. אַשְׁחוּר) *n. p. m.* 1 KINGS 4, 8.

בֶּן־חַיִל (*valiant*) *n. p. m.* 2 CHR. 17, 7; comp. the proper names אִישׁ־חַיִל, אֲבִיחַיִל, אֲחַרְחֵל (חַיִל = חֵל).

בֶּן־חָנָן (*very gracious, very good;* חָנָן is an epithet of deity, as is apparent from חָנָן, אֶלְחָנָן, יְהוֹחָנָן, יוֹחָנָן, חַנִּיאֵל, חֲנַנְאֵל, חֲנַנְיָה, חֲנָדָד, בַּעַל־חָנָן &c.) *n. p. m.* 1 CHR. 4, 20.

בֶּן־חֶסֶד (*gracious;* see the proper names חֶסֶד, חֲסַדְיָה) *n. p. m.* 1 KINGS 4, 10.

בֶּן־יָמִין (*fortunate*) *n. p. m.* 1 SAM. 9, 1 K'tib for בִּנְיָמִן (which see) as the name of the tribe; elsewhere written in one word and defectively; separated only as a *Gentile* בֶּן־יְמִינִי 1 SAM. 9, 21, with the article for definiteness בֶּן־הַיְמִינִי JUDGES 3, 15; 2 SAM. 16, 11; *plur.* בְּנֵי יְמִינִי JUDGES 19, 16. Identical with בֶּן־יְמִינִי is אִישׁ־יְמִינִי 1 SAM. 9, 1, 2 SAM. 20, 1, ESTH. 2, 5, אִישׁ־יָמִין being probably = בֶּן־ר׳ (comp. בֶּן־חַיִל) or אִישׁ forms the gentile and יְמִינִי alone suffices for בֶּן־י׳ 1 SAM. 9, 4. יָמִין also appears by itself as a proper name; elsewhere it is the member of a word in מִיָּמִין, מִנְיָמִין (which see).

בֶּן־יְמִינִי see בֶּן־יָמִין.

בֶּן־עַמִּי (*dedicated to the confederation;* see עַם) *n. p. m.* GEN. 19, 38, afterwards עַמּוֹן.

בְּנָא (*infinitive* מִבְנֵא, also with לְ: לְבְּנֵא) *Aram.* the same as בָּנָה, with accus. of object EZR. 5, 2 3 13 17; 6, 8. *Itpe.* אִתְבְּנֵא pass. *to be built, rebuilt* EZR. 4, 13; 5, 8 16; 6, 3; with accus. of the material 5, 8. See בָּנָה.

בְּנָה and בְּנִי (3 *pers.* with *suff.* בְּנָהִי; 1 *pers.* with *suff.* בְּנַיְתַהּ, 3 *p. pl.* בְּנוֹ; *part. pl.* בָּנַיִן; *inf.* מִבְנְיָה; 3 *p. pl. fut.* יִבְנוֹן) *Aram.* the same DAN. 4, 27; EZR. ch. 5. Deriv. בִּנְיָן.

בָּנָה (2 *pers.* בָּנִיתָה 1 KINGS 9, 3; *fut.*

יִבְנֶה, *apoc.* וַיִּבֶן, 3 times וַיִּבְנֶה; *inf. abs.* בָּנֹה, *constr.* בְּנוֹת, with *suff.* בְּנוֹתְכֶם and according to Ezekiel's peculiar manner בְּנוֹתַיִךְ 16, 31 = ־תֵךְ) *tr.* prop. *to dispose, to set up, to place*, like the Ar. بَنَى, hence 1. *to build, to erect, establish, to raise*, with accus. of the object, as *a house* Deut. 20, 5; *a palace* 1 Kings 22, 39; *an altar* 9, 25; *a city* 22, 39; *a temple* 16, 32; *a tower* 2 Chr. 27, 4; *sanctuaries on heights* 2 Chr. 33, 19; *ships* Ez. 27, 5; also spoken of the parts of a great building 1 Kings 9, 24; 2 Kings 15, 35; Ez. 4, 2 &c.; even of the beginning of a building 1 Kings 6, 1 (comp. 2 Chr. 3, 1). The material *out of* which something is built is also put in the accus. Ex. 20, 22; Deut. 27, 6; 1 Kings 15, 22; 18, 32; Is. 9, 9; Ez. 27, 5, more rarely with בְּ 1 Kings 15, 22. Then: *to build upon* 16, 24; *to overlay* e. g. walls 6, 15, with בְּ of the material, in which case, however, the object governed by בָּנָה remains in the accusat. Also with בְּ: *to build upon along with, to participate in building* Zech. 6, 15; Neh. 4, 4; with עַל (like גָּדַר, הֵסַךְ) *to build over, to obstruct by building, to enclose.* That by which the building rises is also put with בְּ Micah 3, 10; Hab. 2, 12. More rarely *to build up* (what is destroyed), *to rebuild*, Josh. 6, 26; 1 Kings 16, 34; 2 Kings 14, 22; Am. 9, 14; יְרוּשָׁלַיִם הַבְּנוּיָה Ps. 122, 3 *Jerusalem rebuilt; to fortify* i. e. *to build up with fortifications* 1 Kings 15, 17; 2 Chr. 11, 6. Improperly it is applied to the creation of the woman Gen. 2, 22, where צֵלָע being the nearest object (being made into a woman, לְאִשָּׁה) stands in the accusative. — 2. Figurat. *to establish family happiness* i. e. posterity (בַּיִת), with לְ of the person 1 Sam. 2, 35; *to set up a throne* i. e. dominion (כִּסֵּא) Ps. 89, 5; of peoples, *to bestow prosperity* or *well-being*, with accus. of the person Jer. 24, 6; 42, 10; generally *to establish* 1, 10; 18, 9; 31, 4; Ps. 28, 5; Eccles. 3, 3; *to give a lasting place to* Zech. 5, 11 &c. — Derivatives תַּבְנִית, מִבְנֶה, בִּנְיָה, בִּנְיָן, and the proper names יַבְנְאֵל, יַבְנֶה, יִבְנְיָה, יְבַנְיָה, בָּנִי. See also בֵּן, בֵּן and בַּת.

Nif. נִבְנָה 1. *to be built, to be built up, set up*, in the wide sense of Kal, 1 Kings 3, 2; 6, 7; Jer. 30, 18; Neh. 7, 1; *to be built again*, e. g. חָרוּץ and רְחוֹב Dan. 9, 25; Ez. 36, 33. — 2. Figurat. *to be placed in prosperity* &c. Jer. 12, 16; 31, 4; Mal. 3, 15; Job 22, 23; *to be established*, with accus. of the thing *by* which Ps. 89, 3, or with בְּ Prov. 24, 3. — נִבְנָה Gen. 16, 2 and 30, 3 is a denom. from בֵּן (which see), which follows in general the method of ל״ה in inflection and in derivatives.

The stem בָּנָה is like the Targ. בְּנָא, Syr. ܒܢܐ, Ar. بنى, where also examples of the wider senses occur; but the organic root is בָּנ־ה, Ar. بَنَى, and the Hebrew בָּנַן is the same. The fundamental signification appears to be *to make firm*, identical with that in אֶ־בֶן I., אֶ־מֶן, הֶ־בֶן.

בִּנּוּי (*familyship*, from בָּנָה = בָּנַן) *n. p. m.* Neh. 3, 24; 7, 15, for which in Ezr. 2, 10 בָּנִי; Ezr. 8, 33; 10, 30.

בְּנוֹת see בַּת.

בָּנִי (= בָּנִית, *posterity*) *n. p. m.* 2 Sam. 23, 26; 1 Chr. 6, 31; 9, 4 K'ri, where the K'tib reads בְּנִיָמִן [בֶּן־]; Neh. 3, 17; 8, 7; Ezr. 10, 29. In Ezr. 2, 10 it stands for בִּנּוּי (which see).

בֻּנִּי (see בּוּנִּי; perhaps, however, from בָּנַן) *n. p. m.* Neh. 9, 4.

בְּנֵי־בְרַק *n. p.* of a city in Dan, in the neighbourhood of גַּת־רִמּוֹן, בַּעֲלָת &c. Josh. 19, 45, for which Euseb. has Βαρακαί, not far from Ἄζωτος (אַשְׁדּוֹד); but this appears to have been (כְּפַר) בַּרְקָאִי at a later period, while the former retained the name unchanged (Sanh. 32 b). בְּרַק appears to be an original local name, either like the Ar. بَرْقَة *stony land*, or with reference to בַּרְקָן (which see) *place of prickly plants;* בְּנֵי stands for בֵּית, the two being exchanged for one another elsewhere in Scripture (see בֵּן).

בְּנָיָה (*Jah is intelligent*, from בּוּן; more probably from בֵּן *Jah's devoted one*, since only the vowel is here lost) *n. p. m.* 2 Sam. 20, 23; 1 Chr. 4, 36; 11, 31; 2 Chr. 20, 14; Ezr. 10, 25. בְּנָיָהוּ also stands for it.

בִּנְיָה *f.* only Ez. 41, 13 *a building*, equivalent here to גִּזְרָה, for which it seems to be a periphrasis. It arose by means of the suff. ־יָהּ from בִּנְיָן, as 1 cod. and the versions have; and as בִּנְיָן may be understood in the same sense, it is not necessary to read בֵּינָה *partition-wall*.

בְּנָיָהוּ (=בְּנָיָה) *n. p. m.* 2 Sam. 8, 18; 23, 30; 1 Chr. 15, 18-24; 27, 34; 2 Chr. 31, 13; Ez. 11, 1.

בְּנֵי יַעֲקָן *proper name* of a station of the Israelites in the Sinai peninsula, between מֹסֵרוֹת and חֹר הַגִּדְגָּד or in their neighbourhood Num. 33, 31, where were cisterns (בְּאֵרֹת) Deut. 10, 6. If the name of the place is to be explained "*sons* of Jaʿakan", i. e. after a nomadic tribe Jaʿakan, we might compare the Edomite race עֲקָן Gen. 36, 27; but see יַעֲקָן.

בֵּנַיִם see בֵּין.

בִּנְיָמִן (*fortunate*, from בֶּן־יָ׳; according to *Ibn ʾEsra* from בֶּן־יָמִים, because he was born to Jacob in his old age, and the Sam. cod. actually has בִּנְיָמִים; but the use of יָמִין elsewhere contradicts this assumption) *n. p.* of Jacob's youngest son, whom his mother called בֶּן־אוֹנִי Gen. 35, 18, ancestor of the Israelite tribe named from him (מַטֵּה בְּנֵי בִּ׳ or בְּנֵי בִּ׳ or מַטֵּה בִּ׳) Num. 1, 36 37; 26, 41, who received their territory between Ephraim, Judah and Dan Josh. 18, 11 seq. שַׁעַר בִּ׳ Jer. 37, 13 and Zech. 14, 10 means the northern gate of Jerusalem, elsewhere שַׁעַר אֶפְרַיִם 2 Kings 14, 13, the present Damascus-gate. The district of Benjamin is called either אֶרֶץ בִּ׳ Jer. 1, 1; 17, 26, or אֶרֶץ יְמִינִי 1 Sam. 9, 4, if the latter be not rather a piece of the Benjamite territory stretching into another tribe. In the *Gentile* appellation the word always appears separated (see בֶּן־יָמִין), which the LXX (υἱοὶ Ἰεμινί) and Vulg. (*filii Jemini*) do not appear to have understood.

בִּנְיָן *m. a building*, generally in the language of architecture *the wall of a court*, *a partition-wall* Ez. 40, 5 (*Rashi* חוֹמָה, LXX sometimes τὸ διορίζον); both in 42, 1 and in 41, 12 *the additional structure* in the west consisting of לְשָׁכוֹת, generally a part of the building (like the Ar. بُنْيَان *building* and *wall*), without any necessity for ever reading בֵּינָה.

בִּנְיָן (def. ־יָנָא) *Aram. m. a wall* Ezr. 5, 4.

בְּנִינוּ (perhaps = בְּנִינוּת *posterity* from בֵּן [בְּנָן] = בָּנָה, as in Arab.) *n. p. m.* Neh. 10, 14. The drawing back of the accent may have arisen in pronunciation, after the disappearance of the abstract termination.

בָּנַט (not used) an assumed stem for אַבְנֵט (which see) in the sense of *tr. to bind*, *bind about*, *gird about*, either in consideration of *bandh* in Sanskrit (to bind), Pers. بند (bend), Goth. bindan &c. having the same idea in them; or perhaps אַבְנֵט (= אַבְּטֵ) is put for אַבֵּט, so that אֶבֶט is = אָפַד (which see), and cognate with עֲבֹת, עָבַט, עָוַת &c. But since the noun appears only in the Pentat. (once out of it in Is. 22, 21) as belonging to the priests' dress, and was already looked upon as a foreign expression by the *Targ.* and *Jos.;* since moreover the Semitic dialects present no explanation of the stem: it is better (with *Kimchi*, *Parchon* and others) to regard the word as adopted from old Egyptian, and therefore quadriliteral.

בָּנַן (i. e. בֵּן; not used) *tr.* same as בָּנָה, Ar. بَنَّ, *to restore*, *set up*. Hence the proper names בִּנְיָנוּ, בְּנִינוּ, מְבֻנַּי, בֻּנּוֹי, בֻּנִּי.

בְּנַס *Aram. intr. to be unwilling*, *to bear ill-will against*, along with קְצַף Dan. 2, 12, therefore the Targ. on Prov. 25, 23 takes נְזַעַם = בְּנִיס; at Job 16, 10 it has

בִּנְרְסָא *wrath;* and the Samar. has פַּנֵּס *to irritate* DEUT. 32, 16 for קִנֵּא. The Ar. بنس is not connected with it; but probably بلس IV. *to be provoked* at a thing, to be surprised. The fundamental signification appears to be *to snort* (as in אָנַף from the noun אַף); and the organic root might then be בְּ־נַס, cognate with the root of the Sanskrit *nâsa* (not from *snâ*), Latin *nas*-us, German *Nas*-e &c.

בִּנְעָא see בִּנְעָה.

בִּנְעָה (from בֶּן־נְעָה *given up to dispersion* or *wandering*, i. e. *one wandering;* נָעָה, Ar. نعى X. to be scattered; see בְּ) *n. p. m.* 1 CHR. 8, 37; בִּנְעָא 9, 43.

בְּסוֹדְיָה (*given to trust in Jah* = בֶּן־ס׳, see בְּ) *n. p. m.* NEH. 3, 6. Comp. n. p. סוֹדִי.

בֵּסַי (*conqueror, subduer*, from בּוּס which see) *n. p. m.* EZR. 2, 49. בֵּס is like שֵׂט, זֵד, גֵּר, לֵץ a participal noun, ־ַי being an adjective-termination. בֵּבַי, בֵּצַי and others may also be developed from verbs עו״.

בָּסַס s. בּוּס.

בָּסַר (not used) *intr.* prop. to begin to ripen, hence *to be unripe* (of grapes), Ar. بسر to begin to do, to begin, بسر beginning, بسر fresh, beginning, also an unripe date. The fundamental signification, however, is rather *to be sour*, of an unripe grape or date (comp. Targ. בּוּסְרָא on PROV. 10, 26 for חֹמֶץ); hence in Arab. partly *to look sour*, partly *to be unripe*, metaphor. *to begin* generally, comp. ὀμφακίζειν from ὄμφαξ; Targ. בְּסַר, Syr. ܒܣܪ *to look sour*, fretful, unwilling, to despise; the organic root might then be בְּ־סַר, also found in שְׂאֹר (which see).

בֹּסֶר (collect.) *m. sour, unripe grapes*, cognate in sense בְּאֻשִׁים Is. 18, 5; Ez. 18, 2; Syr. ܒܣܪܐ.

בֹּסֶר *m.* the same, JOB 15, 33.

בַּע abridged from בַּעַל in compound proper names when it forms the last member, e. g. n. p. אַרְבַּע (which see); comp. Phenician יאובע or יובע (Ἰούβας, Ἰόβας, Ἰώβας) = יוֹבַעַל; חַנִּיבַע (Annibas, Chanebo) = חַנִּבַעַל; חֲנַאשְׁבַּע (Chinisbo) = חֲנַאשְׁבַּעַל. In this very word בַּעַל, *l* at the end is stripped off; which is more rarely the case in the first member, e. g. בַּעֲמִלְקַרְתְּ Bomilcar = בַּעַלְמִ׳.

בַּע abridged from בַּעַל in the compound proper name אֶשְׁבַּע (which see) = אֶשְׁבַּעַל; comp. Phenician Βητάγων (Etym. magn. s. v.) from בַּעַל דָּגוֹן.

בְּעָא and בְּעָה (3 *pl.* בְּעוֹ, 1 *pl.* בְּעֵינָא; *part.* בָּעֵה, ־ֵא, *pl.* בָּעַיִן; *inf.* מִבְעֵא; *fut.* אֶבְעֵא) *Aram. tr. to desire, request*, with מִן from some one DAN. 2, 16 23 49; *to seek*, with accus. 2, 13; 6, 5; *to beg*, with אֶתְחַנַּן, construed with קֳדָם 6, 12 or מִן־קֳדָם 2, 18 or מִן 6, 8, sometimes also with the addition of the noun בָּעוּ 6, 8, בָּעוּתֵהּ 6, 14. Deriv. בָּעוּ.

Pah. בַּעִי (3 *pl. fut.* ־עוֹן = יְבַעוֹן) *to ask urgently*, with לְ of the person DAN. 4, 33.

בָּעַר (not used) an assumed stem for the particle בַּעַד, בְּעַד. For this purpose the Ar. بعد and بعد *to be separated, removed*, VI. *to remove oneself, to withdraw*, Syr. Ethpe. ܐܬܒܥܕ, Af. ܐܒܥܕ with a similar meaning, and ܡܒܥܕ *remote*, ܒܥܕܐ *removal*, Aethiop. intr. *to be otherwise*, tr. *to make otherwise, to alter* &c. have been compared. Accordingly the signification *to be back, to be behind* has been fixed upon for בַּעַד. But though many particles have arisen from the stems of verbs (comp. תַּחַת, אַחַר &c.), and a comparison of the Arabic (after *Danz*), the Syriac (see above), the Aethiopic (*Gesenius*) &c. is so near at hand, yet the old Lexicographers (*Kimchi, Parchon* &c.) have regarded בְּ as a preposition connected with עַד, and fixed the significations accordingly. The Arab., Syr. and Aethiop. verb would in that case be looked upon merely as a variation of בָּעַט. Others compare בָּגַד *to cover, to veil*, which, however, suits a few meanings only.

בְּעַד (a pronominal stem compounded of בְּ and עַד and regarded as a united whole; therefore before the suff. like a noun or an infin. of this form, e. g. מִעַט &c.; but where it is attached less closely to the following noun, לְ coming after, בַּעַד sometimes stands, both forms being also interchanged in a noun, e. g. גְּבַר and גֶּבֶר; with *noun-suffixes*, as prepositions elsewhere, viz. בַּעֲדִי, בַּעֲדָהּ, בַּעֲדוֹ, בַּעַדְךָ, בַּעֲדֵךְ *pause* בַּעֲדֶךָ, בַּעֲדֵנוּ, בַּעַדְכֶם, בַּעֲדָם; only in Ps. 139, 11 does בַּעֲדֵנִי appear with the suffix of a verb; the trace of a plural suff. is shewn only in בַּעֲדֵינוּ Am. 9, 10 [which many mss. however efface], while it is frequent in אַחַר, תַּחַת, (בֵּין) *prepos.* properly like apud (from ape ad) *at*, *near*. According to the sense of the single parts of the compound (see עַד and בְּ) and without denying the nature of these parts, the following significations adopt a gradual succession in place: 1. so far as עַד expresses direction, in answer to the question whither? but with the sense of בְּ predominant: a) *at*, *beside*, *near* (like the cognate *apud*), as 1 Sam. 4, 18 *he fell at the side of the gate*, since he had sat 4, 13 K'ri יַד דֶּרֶךְ מִצַפֶּה (LXX שַׁעַר; elsewhere אֶל־יַד stands); בְּעַד הַחוֹמָה 2 Sam. 20, 21 *beside the wall*, or also *through the* (holes for shooting of the) *wall*. The expression הִקְדִּים הָרָעָה בְּעַד Am. 9, 10 *to bring down misfortune upon one speedily* is indeed peculiar, but it is akin to this. b) *at ... toward*, meaning *thereat*, e. g. Is. 32, 14 עֹפֶל *and* בַּחַן *are at the holes* (of wild beasts), i. e. in the desert solitude holes will be formed beside the pleasure-towers. When it is governed by a verb which expresses motion *between* (through) something, it may also be translated *through*, e. g. Jo. 2, 8 *and they plunge through the spears* (i. e. between the spears, they run in among them) *and do not break off* (their march). So in the phrase בְּעַד הַחַלּוֹן *through the lattice-work of the window*, בְּעַד הַשְּׂבָכָה, בְּעַד אֶשְׁנָב &c. after הִשְׁקִיף Gen. 26, 8; הוֹרִיד Josh. 2, 15; נָפַל 2 Kings 1, 2; בּוֹא Jo. 2, 9; where, however, מִן Song of Sol. 2, 9 only expresses *from something.* — 2. *behind* i. e. *close upon something*, after verbs of *shutting*, *enclosing*, Judges 3, 22 *and the fat closed up thick behind the blade*, i. e. the blade which had penetrated with the haft was enclosed by the fat; וַיִּסְגֹּר בַּעֲדוֹ Judges 3, 23 *he shut the door behind him* ('Eglôn), the shutting one (Ehûd) being outside, i. e. he shut him in; וַיִּסְגְּרוּ בַּעֲדָם 9, 51 *they shut themselves in* (into the tower) i. e. they shut it behind them; וְסָגַרְתְּ ... בַּעֲדֵךְ 2 Kings 4, 4 *and shut the door behind thee*, i. e. and shut thyself in. The suff. has only an apparent reflexive force, when the shutter remains within and closes himself up. וַיִּסְגֹּר ... בַּעֲדוֹ Gen. 7, 16 *he closed it behind him*, where the shutter is different from the person shut in; on the contrary to close behind one who has been brought out, is expressed by סָגַר אַחַר פ׳ Gen. 19, 6, comp. 2 Sam. 13, 17. In this sense בְּעַד is to be taken after the verbs שׂוּךְ Job 1, 10, הֵסַךְ 3, 23, גָּדַר Lament. 3, 7, עָצַר Gen. 20, 18, חָתַם Job 9, 7, הֵגֵן Ps. 3, 4, Zech. 12, 8 &c. In all these passages the door or thing is closed behind one or a thing, while the closer is without; the additional idea of *around* or *about* lying either in מִסָּבִיב and such like words, or in the verb, being usually, however, unexpressed. Hence the meanings of *περί*, *ἀμφί* are not to be found here. Seldom is בְּעַד wanting in such a case as 1 Sam. 1, 5; or בְּ׳ is put and the verb of enclosing is to be supplied Jon. 2, 7. In this sense we are to understand מִבַּעַד לְ Song of Sol. 4, 1 *from behind ... forth* i. e. *behind ... forth.* — 3. Expressing direction to and striving after an object, giving prominence to the signification of עַד, many verbs which denote praying, interceding for, atoning, seeking God, asking, taking heart &c. *for* one, are construed with בְּעַד in the sense of *for*, direction towards an end being denoted. So after הִתְפַּלֵּל Gen. 20, 7, כִּפֵּר Ex. 32, 30, זָעַק אֶל־יי 1 Sam. 7, 9, הִתְחַזֵּק 2 Sam. 10, 12, נָשָׂא תְפִלָּה 2 Kings 19, 4, דָּרַשׁ

אֶת־יְיָ Jer. 21, 2, עָמַד בַּפֶּרֶץ Ez. 22, 30, הֶעְתִּיר Ez. 8, 24, בִּקֵּשׁ אֶת־הָאֱ׳ 2 Sam. 12,16, דָּרַשׁ אֶל־ Is. 8,19; then קָרָא אֶל־יְיָ Jer. 11,14 *to call to God* (for expiation) בְּעַד רָעָתָם *for their transgression*, but the LXX read here appropriately בְּעֵת; עָשָׂה פַּר Ez. 45, 22; חָבַל *to take a pledge for one*, for whom another is a surety, Prov. 20, 16; נָתַן בְּעַד נֶפֶשׁ Job 2, 4 *to give up for the life;* הֶעֱלָה עוֹלָה 42, 8; שִׁחַד מִן *to bring presents of something for one*, 6, 22; — *for* being always expressed by בְּעַד which is different from עַל, though the latter is also used sometimes, and from תַּחַת, inasmuch as it is never applied to place. Here belongs too עוֹר בְּעַד עוֹר sc. יִתֵּן אִישׁ Job 2, 4 *every one gives* עוֹר *for* עוֹר i. e. to receive עוֹר (see עוֹר); Prov. 6, 26 *for a whore* (thou givest all) *even to a piece of bread.* In both these instances נָתַן, more rarely הָיָה, as Ps. 139, 11 *and night will be light for me*, is to be supplied. This meaning *for* (in favorem) is only the figurative application of *at*, *near* &c. and is nothing but a modification of עַד in a cognate sense effected by בְּ, with which many verbs are construed. Hence it is interchanged with בְּ Jo. 2, 9. The Ar. بَعْدَ *behind* is to be explained in the same manner. The Samaritan translation supplies its place by בְּסַעַד (at), understanding it as a similar compound.

בָּעָה (*fut.* יִבְעֶה, resolving in Aram. manner the *ai* [*ê*] final sound into *ay* 2 *pl.* תִּבְעָיוּן, *imp. pl.* בְּעָיוּ Is. 21,12, comp. תִּדְמָיוּן 33,7, יִרְבְּיֻן Deut. 8,13, יִבְכָּיוּן Is. 40, 18) *intr.* same as בָּעַע (בּוּעַ) *to spring forth, bubble up*, hence applied to the boiling of water by fire: *to cook* Is. 64, 1; fig. *to desire ardently, to ask eagerly* or *pressingly* (comp. Aram. בְּעָא, בְּעֵי לְבָא, ܒܥܳܐ); after the Aramaean usage *to ask repeatedly* Is. 21, 12; Ar. بَغَا the same. Derivat. according to some בְּעִי, בִּי.

Nif. נִבְעָה 1. *to be shot forth, pressed out, to break forth*, Is. 30, 13 *like a breach threatening destruction, breaking out* (growing) *on a high projecting wall.* — 2. *to be searched thoroughly* Ob. 6. — On the stem see בּוּעַ and נָ־בַע, where is the organic root; on the connexion of ideas see בִּקֵּשׁ, רָחַשׁ &c.

בְּעָה (3 *p. pl.* בְּעוֹ, 1 *pl.* בְּעֵינָא; *part.* בָּעֵה) *Aram.* same as בְּעָא, which see. *Pah.* בַּעִי see בְּעָא.

בָּעוּ (*constr.* בָּעוּת, with *suff.* ־תֵהּ) *Aram. f.*, *petition, request*, Dan. 6, 8 14, from בְּעָה.

בְּעוֹן see בְּעֹן and בַּעַל.

בְּעוֹר (*shepherd*, from בְּעִיר) *n. p. m.* Numb. 22, 5; 1 Chr. 1, 43.

בִּעוּתִים (*constr.* ־תֵי, from בְּעֵת; the plur. is often a form of the abstract-formation) *pl. m. terrors*, Job 6, 4; Ps. 88, 17.

בָּעַז (not used) 1. *tr.* = מָעַז (which see) in the proper name מַעַזְיָה: *to split, divide, separate*, Ar. بغز (to split, divide), بعض II. (to divide), hence the noun بَعْض (part), comp. مَازَ (to separate), whence the proper name מַעַז=בֹּעַז (*part*, i. e. meted out by God), like the proper names חֵלֶק, חֶלְקִי &c. — 2. *intr.* (like the Ar. بَؤُسَ to be valiant, bold, courageous, whence بَأْس courage, بَيْهَس a strong man) *to be strong, courageous, firm.* See בָּעַשׁ.

בֹּעַז (a segolate form from בָּעַז, and not to be explained בּוֹ עַז) 1. (*a part* viz. of God, or *courage, valour, victory*) *n. p. m.* Ruth 2, 1. — 2. (*firmness*) a symbol. *proper name* of one of the two pillars before the temple, the first of which was called יָכִין, 1 Kings 7, 21.

בָּעַט (*fut.* יִבְעַט) *tr. to tread down, to beat out* (with the feet), transferred from the ox Deut. 32, 15; figurat. *to despise* 1 Sam. 2, 29. The stem is in the Targ. בְּעַט = Hebr. דָּרַךְ also *to tread the grapes*, Syr. ܒܥܛ or ܒܥܛ, for which בְּטַשׁ is likewise used in the Targ. and Talmud; in Arabic this idea lies in بغز and بعل (see בְּעַד); بعط IV. to despise.

בְּעִי Job 30, 24 has been taken by

some (Levi ben Gershom, Arnheim &c.) as = Aram. בְּעוֹ; but see עִי.

בְּעִיר (with *suff.* בְּעִירֹה) collect. *m. cattle*, pecus, κτήνη Ex. 22, 4, the Targ. בְּעִיר and Syr. ܒܥܝܪܐ being used for Hebr. בְּהֵמוֹת (Gen. 1, 24). It is certainly formed in the first instance from בָּעַר (which see), consequently *cattle in the fields*, like the Ar. بَعِير, to which the Aethiopic also points; then like the Aram. בּוֹר = בַּעַר (raw, wild, uncultivated, coarse, stupid) = *brutum*, applied to roughness and coarseness. Considering, however, that בְּעִיר does not occur again in Hebrew, and has here the suffix הֹ-, the LXX and Samar. (as the Sam. cod. shews) read וְשִׁלֵּם אֶת־בְּעִירָה *he shall pay for what has been fed upon*, and so paraphrase the text.

בָּעַל (not used) *intr.* 1. *to be big, mighty, strong, to vanquish*, cognate Aethiopic (to be rich), Ar. بَجُلَ (to be large); on the other hand بَعِلَ to be afraid, to despise, to terrify, بَعِلَ بِ to refuse &c. have their analogy only in the Hebrew בָּחַל בְּ Zech. 11, 8 (opposed to בָּחַר בְּ). — 2. metaphor. *to possess, to have.* Derivat. בַּעַל with the denom. בַּעַל, בְּעַל, בַּל (בֹּל, בַּל), בַּעֲלָה, בְּעָלוֹת, בְּעֶל־, בַּעַל־, בַּעֲלַת. See also בְּ.

The primitive stem בָּעַל, which, certain as it is in its meanings and derivatives, receives but little explanation in the Semitic dialects, appears rather to have its source in the Mediterranean (Sanskrit *bala*, strength, Lat. *val*-ere, prop. to be strong &c.).

בַּעַל (*p.* בָּעַל, *constr.* in proper names בַּעַל־, בְּעֶל־; with *suff.* בַּעְלִי, בַּעְלָהּ; *pl.* בְּעָלִים, *constr.* בַּעֲלֵי, with *suff.* בְּעָלָיו, בְּעָלֶיהָ, for the sing. according to a very ancient usage expressing the ideas of *lord, ruler*, but בַּעֲלֵיהֶן for the actual plural) *m.* 1. prop. *mighty, great, strong, rich, master*, therefore a) *lord*, in relation to subordinates, בַּעֲלֵי גוֹיִם Is. 16, 8 *lords of the heathen* i. e. their conquerors, subduers, spoken of the victorious Assyrian army; בַּעֲלֵי אֲסֻפּוֹת Eccles. 12, 11 *the masters* (wise men) *of assemblies* i. e. the great synod. בַּעֲלֵי הַפָּרָשִׁים 2 Sam. 1, 6 *horsemen* might be translated according to the usual signification of פָּרָשׁ either *the lords of the equestrian troops*, i. e. the principals of them; or it might be taken as pleonastic like the German "die Herren Reiter"; see, however, under פָּרָשׁ. b) *possessor, owner* of a thing, so far as he commands or rules it, in the widest application, e. g. with הַבּוֹר following Ex. 21, 34, הַבַּיִת 22, 7, הַשּׁוֹר 21, 28 i. e. *possessor of the pit, of the house, of the ox* &c. So in combination with the nouns נֶפֶשׁ, אַף, פִּיפִיּוֹת, דְּבָרִים, מִשְׁפָּט, שֵׂעָר, כָּנָף, מְזִמּוֹת, לָשׁוֹן &c. denoting the possession of these objects, the ruling or having them. Sometimes also it is applied to him who should possess something, to whom it belongs, though he has it not, Prov. 3, 27. In this sense it is sometimes separated from the object which one possesses, which can only be perceived from the context 17, 8; 16, 22; Eccles. 7, 12; 8, 8. c) בַּעַל אִשָּׁה Ex. 21, 3 *lord of a wife, husband*, oftener בַּעַל alone Deut. 22, 22; 24, 4; 2 Sam. 11, 26; Jo. 1, 8; Hos. 2, 18; Prov. 12, 4, like the Ar. بَعْل (husband). On בַּעַל Lev. 21, 4 see בֶּלַע. d) The *constr.* בַּעֲלֵי stands before the names of cities, denoting *the dwellers, citizens*, hence בַּעֲלֵי interchanges with בְּנֵי and אַנְשֵׁי (comp. 2 Sam. 21, 12 with 2, 4 5) Josh. 24, 11; Judges 9, 2 47; 20, 5; 1 Sam. 23, 11; 2 Sam. 21, 12, also before הָעִיר Judges 9, 51, which the LXX render incorrectly οἱ ἡγούμενοι. — 2. (*owner, lord* = אָדוֹן) *n. p.* of the supreme god common to all the Syro-Phenician peoples, whose worship the Israelites too frequently adopted Judges 2, 11 13; 3, 7; 8, 33; 10, 10, as they met with these Baal-sanctuaries when they immigrated Num. 22, 41; always with the article הַבַּעַל on account of its appellative signification, which is omitted only in the constr. state. In order to give different aspects in the interpretation of it, or other parti-

cular references, it appears with additions that fix it more precisely, thus a) בַּעַל בְּרִית Judges 8, 33; 9, 4 *covenant-Baal* i. e. with whom a covenant has been concluded (comp. Ex. 23, 32; 31, 12-16), to whom sacrificial gifts were vowed, by whose name men swore (Jer. 5, 7; 12, 16) and from whom protection and blessing were expected in return; alternating here with אֵל Judges 9,46. — b) *Baal-Gad*, a name of the fortune-bringing Baal, conceived of as the prosperity-dispensing Jupiter-star and such like, *n. p.* of a city Josh. 11, 17; 12, 7; 13, 5 at the foot of mount חֶרְמוֹן (G'ibl el-Sheik), in the neighbourhood of which was also the town בַּעַל חֶרְמוֹן 1 Chr. 5, 23. See גַּד, גַּד. — c) בַּ' הָמוֹן *Baal-Hamôn*, a name of the Phenician Baal, representing the nature-power of the Egyptian 'Amon (Sun-god), and thence the name of a city in Samaria, where the worship of this Baal may have been established Song of Sol. 8, 11. See אָמוֹן 1. 2 and הָמוֹן. — d) בַּ' זְבוּב *Baal* as *the keeper off of vermin* (see זְבוּב), a name of Baal at 'Ekron in Philistia 2 Kings 1, 2, similar to *Ζεὺς ἀπόμυιος* or *μυίαγρος* (Paus. 8, 26, 4; Plin. 10, 40) or the Myiagrus of the Romans (Solin. Polyh. ch. 1). In the East flies are a great plague (*Oedmann*, vermischte Sammlungen IV. p. 80 seq.); and that Baal was a tutelary deity against them, is conceivable. — e) בַּ' חָצוֹר a name of Baal as tutelary god of Hazôr (see חָצוֹר), then *n. p.* of a place in the vicinity of the city אֶפְרַיִם (which see) 2 Sam. 13, 23, or עֶפְרַיִן (which see) 2 Chr. 13, 19 K'ri. Frequently also בַּ in Phenician received surnames from the places of his worship, where he was adored as a special tutelary deity, e. g. בַּעַל צֹר (Malt. 1, 1), בַּ' תַּרְז (num. Tars.), בַּ' הַלְּבִי *Ζεὺς Λίβυς* (Numid. 4, 1) &c. — f) בַּ' חֶרְמוֹן *Baal* as *a tutelary deity of Hermon*, a name of Baal after the place of his worship, a protecting god of the snowy Hermon-mountain, which name was then transferred to a place 1 Chr. 5, 23, in the neighbourhood of בַּעַל גָּד. The part of Hermon at which this city stood, was called הַר בַּ' חֶ' Judges 3, 3. See חֶרְמוֹן. — g) בַּ' מְעוֹן *Baal of the heavenly dwelling*, referring to the tower of Baal or Saturn in the seventh heaven, מָעוֹן (Deut. 26, 15; Ps. 68, 6) being similarly used elsewhere; consequently identical with בַּעַל זְבוּל and the Phenician *Βεελσάμην* (בַּעַל שָׁמַיִם, in Sanchon. p. 14 explained *κύριος οὐρανοῦ*, in Augustine on Judges *dominus coeli*); hence the name of the place בֵּית בַּעַל מְעֹן (*place of Baal-Meon*) Josh. 13, 17, abridged by the omission of בֵּית Num. 32, 38; 1 Chr. 5, 8; and still farther abridged into בְּעֹן (which see). — h) בַּ' פְּעוֹר *Baal of the shame-uncovering* (comp. Jerome on Hos. 9, 10: Phegor in lingua hebraea Priapus appellatur) Num. 25, 3 5, Ps. 106, 28, in whose honour virgins yielded up their innocence, who was worshipped in Moab, and who gave his name to a mountain there (see פְּעוֹר) Num. 23, 28. — i) בַּ' פְּרָצִים *Baal of the P'ratzim-mountain* (see פְּרָצִים), a name of Baal who may have had his worship on פְּרָצִים, a mountain celebrated for ancient victories (see הַר־פְּ' Is. 28, 21); whence the name of a place which was interpreted on the occasion of a great victory 2 Sam. 5, 20; 1 Chr. 14, 11. פְּעוֹר, חֶרְמוֹן, פְּרָצִים and others belonged to the sacred mountains of antiquity, as at a later period לְבָנוֹן and others, which received their names partly from Baal representing some nature-power or other, partly from their local conditions. — k) בַּ' צְפוֹן *Baal-Tsephon* or *-Typhon*, a name of Baal as representative of the opposite of mundane order and harmony &c. (see צָפוֹן), or of the god ruling in winter. To this manifestation of Baal, the city בַּ' צְפוֹן (see צָפוֹן) in Egypt seems to have been dedicated Ex. 14, 2; in Palestine or the former Canaan, צְפַת, צָפוֹן &c. — l) בַּ' שָׁלִשָׁה the Baal worshipped at שָׁלִשָׁה as a tutelar deity and then the *proper name* of a city 2 Kings 4, 42 in the land of שָׁ' 1 Sam. 9, 4; according to Euseb. and Jerome 15 Roman miles north of Dios-

polis in the Thamnite district, consequently not far from Gilgal and Bethel. The LXX and Euseb. read בֵּית שֶׁ׳, i. e. בַּעַל is dropped, as in בֵּית מְעוֹן. See שָׁלִשָׁה. — m) בַּ׳ תָּמָר is Baʿal as Phallus of Dionysus, as Priapus in the cucumber field (Jer. 10, 5 and the explanation in the Letter of Jerem. v. 70), whence the *proper name* of a town not far from גִּבְעָה Judges 20, 33, which Euseb. and Jerome read בֵּית תָּמָר. See תָּמָר. — As the highest universal deity in Phenicia, Syria, Libya, Babylonia &c., as the male, the begetting principle of nature, as the sun-god and the king of heaven &c. he is always called in Scripture הַבַּעַל Judges 6, 25, 1 Kings 16, 31 &c. constituting with עַשְׁתָּרוֹת Judges 2, 13 or אֲשֵׁרָה 2 Kings 23, 4 the entire heathen worship of the Phenicians. In this sense appears בֵּית הַבַּ׳ 1 Kings 16, 32, נְבִיאֵי הַבַּ׳ 18, 22, עֹבְדֵי הַבַּ׳ 2 Kings 10, 19, נִשְׁבַּע בַּבַּ׳ Jer. 12, 16 &c. The *plur.* בְּעָלִים Judges 2, 11, 1 Sam. 7, 4, 1 Kings 18, 18 may either be understood as אֲשֵׁרוֹת 2 Chr. 19, 3 or אֲשֵׁרִים 14, 2, of the images of Baʿal, or of the manifold aspects of Baʿal, i. e. of the plurality of forces united in him. — 3. As a designation of the highest being among a great part of the Semites, as the nomen numinis like אֵל (which see) or יָהּ (which see), בַּעַל, is applied, like them, to the formation of proper names, partly as the last member (e. g. אֶתְבַּעַל, אַרְבַּע, יְרֻבַּעַל, אֶשְׁבַּעַל, מְרִי בַעַל), partly as the first, e. g. בְּעַלְיָה, בַּעַל חָנָן, and in many *n. p.* בַּעַל may have been changed into אֵל or יָהּ in order to efface the allusion to heathenism, as is seen from אֶלְיָדָע 2 Sam. 5, 16 = בְּעֶלְיָדָע 1 Chr. 14, 7. Much more frequent is the formation of proper names with it, in Phenician, e. g. אתבעל (Gerb. 1, 2); בתבעל (Karth. 8); חמבעל (Numid. 1, 2); חכבעל (2, 3); חכמשבעל (2, 2); יאובעל (Kit. 26); יעשרבעל (Numid. 7, 1); מלכבעל (Malt. 3, 1); מציתבעל (Numid. 1, 4); משיבעל (= מע 1, 3); מתנבעל (7, 1) &c. — 4) בַּעַל (probably with the omission of one member of the proper name) passes for a) a personal *n. p. m.* 1 Chr. 5, 5; 8, 30; b) the *proper name* of a city in Simeon 1 Chr. 4, 33, which may be identical with בַּעֲלַת בְּאֵר Josh. 19, 8. — 5. In applying the name בַּעַל to appellations of places, it is sometimes used with the modification that describes it more exactly (as בַּעַל גָּד, בַּעַל צְפוֹן); sometimes בֵּית is prefixed (see פְּעֹר, שָׁלִשָׁה, מְעֹן); it is seldom joined to קִרְיָה (*city*), as קִרְיַת בַּעַל Josh. 15, 60, or to בָּמוֹת (*heights*), as בָּמוֹת בַּעַל Num. 22, 41. On the abbreviations see בַּל, בַּ. Hence denom.

בָּעַל (*fut.* יִבְעַל) *to be lord*, *possessor*, *to rule*, with the accusat. Is. 26, 13, or לְ of the object 1 Chron. 4, 22; oftener *to take to wife*, *to marry* (prop. according to the oriental view to rule the woman, as the Ar. مَلَكَ) Deut. 21, 13; 24, 1; Is. 62, 3; בְּעֻלָה Gen. 20, 3 *the married one.*

Nif. נִבְעַל *to be taken to wife*, *to be married* Prov. 30, 23; figurat. *to be inhabited* Is. 62, 4.

Belonging to בַּעַל and compounded with it are the following proper names here adduced alphabetically to facilitate reference.

בַּעַל בְּרִית see בַּעַל and בְּרִית.

בַּעַל גָּד see בַּעַל and גָּד, גַּד.

בַּעַל הָמוֹן see בַּעַל and הָמוֹן.

בַּעַל זְבוּב see בַּעַל and זְבוּב.

בַּעַל חָנָן (*Baʿal is gracious*) *n. p.* of an Idumean king Gen. 36, 38, and also elsewhere 1 Chr. 27, 28. חֵן, חָנָן, masc. חַן, fem. חַנָּה, are very old epithets of the Deity, as appears from the proper names חֲנַמְאֵל, חַנָּה, חֲנִיאֵל, חֵנָדָד, חֵן, יְהוֹחָנָן, אֶלְחָנָן, חֲנָנִי, חֲנַנְיָה, חֲנַנְאֵל, יוֹחָנָן &c. In Phenician חנא was an epithet of Astarte or Coelestis, hence the proper name חנא there (= עבדחנא Karth. 5, 5); חן an epithet of ʾEl, ʾEshmûn, Baʿal, Melcar; hence the proper names חנאל (Kit. 3, 1), חנאאשמן (8, 1. 2), חנבעל (Malt. 2, 3. 4), חנמעל (= חנב׳, Numid. 1), חנמלקר (Hamilcar, Ἀμίλ-

κας); חֲן an epithet of Melcar &c. e. g. חֲנִמִלְקַר Himilco, חֲנִעֲזוֹ Chinisdo &c.

בַּעַל חָצוֹר see בַּעַל and חָצוֹר.

בַּעַל חֶרְמוֹן see בַּעַל and חֶרְמוֹן.

בַּעַל מְעוֹן see בַּעַל, בֵּית and מְעוֹן; comp. also בְּעֹן.

בַּעַל פְּעוֹר see בַּעַל and פְּעוֹר.

בַּעַל פְּרָצִים see בַּעַל and פְּרָצִים.

בַּעַל צְפוֹן see בַּעַל and צְפוֹן.

בַּעַל שָׁלִשָׁה see בַּעַל and שָׁלִשָׁה.

בַּעַל תָּמָר see בַּעַל and תָּמָר.

בְּעֵל (whence בֵּל, which see; it appears still more abridged as בְּעֶל־ in the proper name בְּעֶלְיָדָע, like בַּעַל as בְּעַל־ in the proper name בְּעַלְיָה, then as בַּל e. g. in בַּלְאֲדָן) *Aram. m.* same as Hebr. בַּעַל in the sense *lord*, *possessor*, therefore בְּעֵל טְעֵם Ezr. 4, 8 9 17 prop. lord of the (royal) decree i. e. either *stadtholder*, and so the parallel is פֶּחָה, comp. Ezr. 5, 3; 6, 6; or according to *Ezra Apocr.* 2, 25, *Jos.* (Arch. 11, 2) and *Kimchi* &c. = מַזְכִּיר, סֹפֵר *chancellor;* but the former is more probable. In Phenician בטם (Numid. 3, 3) is considered to be contracted from בעל טעם (see ב).

בַּעֲלָה (*constr.* בַּעֲלַת) *fem.* 1. *concr. mistress*, *possessor*, בַּ׳ אוֹב 1 Sam. 28, 7 *an enchantress* (see אוֹב), בַּ׳ כְּשָׁפִים Nah. 3, 4 *a female magician* i. e. who endeavours to work by secret intrigues; בַּ׳ הַבַּיִת 1 Kings 17, 17 *mistress of the house.* — 2. *abstr. dominion*, *possession*, *property* (of Baʿal), or *dwellership* from בַּעַל *dweller*, as the feminine form is often used for an abstract, hence a) (*Baʿal-city*) *n. p.* of a city on the northern border of Judah Josh. 15, 2 9 and on the western border of Benjamin, which is also called sometimes קִרְיַת־בַּעַל (*Baʿal-town*) 15, 60, sometimes קִרְיַת יְעָרִים 15, 9. But it is very doubtful whether בַּעֲלֵי יְהוּדָה 2 Sam. 6, 2, for which 1 Chr. 13, 6 has קִרְיַת יְעָרִים, should be taken as the name of a place the same as בַּעֲלָה, since according to Josh. 18, 14 it seems here to be a remnant of קִרְיַת יְעָרִים עִיר בַּעֲלֵי יְהוּדָה; or מִבַּעֲלֵי יְהוּדָה should be referred to הָעָם, with the LXX, Targ., Vulg. and others. — 3. With the article הַבַּעֲלָה (*dedicated to the worship of Baaltis*) *n. p.* of a mountain in Judah Josh. 15, 11, probably the part of the Judah-mountains at בַּעֲלָה. — 4. *n. p.* of a place in the south of Judah on the Edomite border Josh. 15, 29, which then belonged to Simeon; abridged or altered into בָּלָה 19, 3, or בִּלְהָה 1 Chr. 4, 29. — 5. The female deity corresponding to Baʿal, called in Phenician בַּעֲלָתִי (my lady), Βῆλτις, Βήλϑης, therefore בַּעֲלַת בְּאֵר, *n. p.* of a city on the southern border of Simeon Josh. 19, 8, for which 1 Chr. 4, 33 has merely בַּעַל, abridged from בַּ׳ בְּאֵר; comp. the Phenic. מַלְקַרְת בְּאֵר on a gem of Berytus. — 6. *pl.* בְּעָלוֹת to designate the Baaltis-worship in all forms, like בְּעָלִים for בַּעַל; whence בְּעָלוֹת *n. p.* of a place in the southern part of Judah Josh. 15, 24. In 1 Kings 4, 16 the very same city is meant, only the prep. בְּ is omitted before Beth, as is often the case.

בְּעָלוֹת see בַּעֲלָה.

בַּעֲלֵי בָמוֹת Numb. 21, 28 same as בָּמוֹת בַּעַל Josh. 13, 17 (see אַרְנוֹן). The plur. of בַּעַל denotes the multiplicity of forces conceived of in the one power, as is frequently the case in names of deities.

בַּעֲלֵי גוֹיִם see בַּעַל.

בַּעֲלֵי יְהוּדָה 2 Sam. 6, 2 perhaps equivalent to בַּעַל בִּיהוּדָה the city Baʿal in Judah, different from בַּעַל in Simeon 1 Chr. 4, 33; this then would be = קִרְיַת בַּעַל Josh. 18, 14. See בַּעֲלָה.

בְּעֶלְיָדָע (*Bel is knowing*) *n. p. m.* 1 Chr. 14, 7, for which 2 Sam. 5, 16 has אֶלְיָדָע. On יָדַע see אֲבִידָע.

בְּעַלְיָה (*Jah is ruler*) *n. p. m.* 1 Chr. 12, 5. On the composition of two names of the godhead making one proper name see אֲבִיאֵל.

בַּעֲלִיס (perhaps from בֶּן־עֲלִיס or בַּעַל עֲלִיס) *n. p. m.* Jer. 40, 14.

בַּעֲלַת (*dedicated to Baaltis*) 1. *n. p.* of a

city of Dan on the border of Judah Josh. 19, 44, comp. 15, 10, which was therefore also called בַּעֲלָה. This בּ׳ must be understood 1 Kings 9, 18 to lie in the neighbourhood of גֶּזֶר and בֵּית חֹרוֹן (which see), according to the Talmud and *Jos.* (Ant. 8, 6, 1); but l. c. it is put in the vicinity of תַּדְמֹר (which see). — 2. *n. p.* of a city beside תַּדְמֹר, built or fortified by Solomon, 1 Kings 9, 18, which 2 Chr. 8, 6 does not contradict. *Baʿalbek* (بعلبك) or Heliopolis, also called בַּעַל גָּד, has either been considered the same, or it should be looked for at least in that neighbourhood. The بعلبك put by the Arabic version at Josh. 12, 7 for בַּעַל גָּד, seems to be בַּעֲלַת.

בַּעֲלַת בְּאֵר see בַּעֲלָה.

בְּעֹן (perhaps from בַּ׳ מְעֹן = בַּעַל־עֹן which see; in Phenician names of places such an abbreviation of בַּעַל is frequent) *n. p.* of a place in Moab Num. 32, 3, which is called in 32, 38 בַּעַל מְעוֹן, in Jer. 48, 23 בֵּית מְעוֹן, and in Josh. 13, 17 בֵּית בַּעַל מְעוֹן. See מְעוֹן.

בַּעֲנָא (= בֶּן־עֲנָא *son of grief*, i. e. *patient*, *pious*) *n. p. m.* 1 Kings 4, 12; Neh. 3, 4.

בַּעֲנָה (the same) *n. p. m.* 2 Sam. 4, 2; 23, 29; Neh. 7, 7.

בָּעַר (*fut.* יִבְעַר; *part. f.* בֹּעֵרָה, בֹּעֲרָה, בֹּעֶרֶת, and in Hos. 7, 4 בֹּעֵרָה fluctuating between masc. and fem.) 1. *tr. to kindle*, *set fire to*, with בְּ of object Is. 30, 33; then *to burn*, *to consume* (cognate in sense אָכַל), with accus. of object Ps. 83, 15; or to reach on fire to something and to consume it, with בְּ Job 1, 16; but בְּ also expresses locally *in*, *among*, Jer. 44, 6, Ps. 106, 18, or *upon* (a whole) omitting the accus. of the part Is. 43, 2, Lament. 2, 3, or the means *by which*, Judges 15, 14. Metaph. spoken of anger Esth. 1, 12, of evil Is. 9, 17. — 2. *intr. to burn*, *to blaze*, Is. 1, 31; 4, 4; 9, 17; sometimes with the addition of בָּאֵשׁ Ex. 3, 2; *to glow* Mal. 3, 19; *to sparkle*, with מִן *whence* 2 Sam. 22, 9; figurat. of anger Is. 30, 27; of burning wrath 62, 1; בֹּעֵרָה מֵאֹפֶה Hos. 7, 4 *to be heated* i. e. glowing hot *by the baker*, consequently much the same as an *intr.* like מֵעִיר (ibid.) *tr. fire-maker* (perhaps 11, 9 עִיר *heat*). — For Jer. 10, 3, Ez. 21, 36, Ps. 94, 8 see the denom. of בַּעַר. — Deriv. בְּעֵרָה, proper name תַּבְעֵרָה; see בְּעִיר.

Pih. בִּעֵר (*inf.* בַּעֵר, with *suff.* בַּעֲרָם; *fut.* יְבַעֵר) 1. *to kindle*, *to put* אֵשׁ *to*, Ex. 22, 4; Jer. 7, 18; Ez. 39, 10 (cognate in sense הִשִּׂיק), with בְּ *to;* עֵצִים Lev. 6, 5; זִיקוֹת Is. 50, 11; נֵרוֹת 2 Chr. 13, 11, therefore with accus. of the object. Seldom intrans. like the Kal *to burn*, אֵין־דֵּי בָּעֵר Is. 40, 16 *is not sufficient to burn* (the sacrifices); 44, 15. — 2. to destroy by burning, hence metaphor. *to root out*, *to remove*, *to annihilate*, with מִן of the place and accus. of the object Deut. 13, 6; 17, 7; 26, 13 (cognates in sense הִשְׁמִיד, הִכְרִית); *to take away* גָּלָל (*a dung-heap*) 1 Kings 14, 10. Without giving the name of a place Num. 24, 22; Is. 6, 13 *and even that will be destroyed again;* 4, 4 וּבְרוּחַ בָּעֵר *and by the spirit of destruction.* With אַחֲרֵי *to cut off after one* 1 Kings 14, 14; 21, 21. — 3. From the preceding signification has arisen: *to feed upon*, e. g. כֶּרֶם Is. 3, 10; 5, 5; with בְּ of the whole, a part of which is consumed, Ex. 22, 4. Deriv. בָּעֵר.

Puh. בֹּעַר *to be kindled* Jer. 36, 22.

Hif. הִבְעִיר (*fut.* יַבְעִיר) *causat.* 1. *to cause to burn*, *to kindle*, with accus. of the object Ex. 22, 5; with אֵשׁ and בְּ׳ of the object Judges 15, 5 *to burn up;* בָּאֵשׁ 2 Chr. 28, 3, if וַיַּבְעֵר be not here = וַיַּעֲבֵר; comp. 1 Kings 16, 3. The means *by which:* בָּאוּר Ez. 5, 2; on the contrary בֶּעָשָׁן Nah. 2, 14 is the accus. with בְּ essentiae *into smoke.* — 2. with אַחֲרֵי 1 Kings 16, 3 *to root out thoroughly*, literally *after*, *behind.* — 3. *to feed upon* Ex. 22, 4.

The stem בּ׳ has its analogy in the fundamental and collateral meanings, in the dialects (Targ. בְּעַר to burn, Ar. بَعْرٌ wrath, Syr. ܒܥܰܪ to clear away &c.); but the organic root is בַּ־עַר, since a

cognate ground-sense is found in עָר (עִיר see Hos. 7, 4; 11, 9), בָּ־חַר &c.

בָּעַר (not used) *intr. to be wild, rough, not built upon*, spoken of land, a field, a district, comp. Targ. בַּר (בּוּר) to be waste (= שָׁם Hebr.), Ithpa. אִתְבַּיַּר, Ithpe. אִתְבִּיר, Af. אוֹבִיר. The Hebrew בַּר Job 39, 4 like the Targ. בַּר and בַּר (def. בָּרָא) should either be referred to this root בַּר, or to בַּר with the same meaning, after the Ar. بَرّ, whence بَرّ a field, a desert. Many verbs with the middle -ע have been developed out of monosyllabic stems (ע״ע; see ע); and the organic root בַּר has a Mediterranean analogy beside the Semitic, for this meaning. See בַּר, בַּר, בּר. Derivat. בַּעַר with the denom. בַּעַר; בְּעִיר, and perhaps the proper names בְּעוֹר, בַּעֲרָא.

בַּעַר *m.* 1. (not used) same as בַּר field, wood, generally what is not built upon, hence בְּעִיר. — 2. Metaphor. wildness, roughness, Aram. בּוּר, hence fig. *want of cultivation*, *silliness*, *stupidity*, with אִישׁ Ps. 92, 7 *a rough*, *uncultivated man*, and the same without אִישׁ 73, 22; with כְּסִיל 49, 11. Comp. the Talm. adject. בּוּר uncultivated, wild; בּוּרוֹת, בַּעַר = בּוּר, Targ. בּוּרְיָא stupidity; בַּיָּר not built upon. — Hence the denom.

בָּעַר (*fut.* יִבְעַר; *part.* בֹּעֵר) *intr. to be stupid*, *foolish*, metaphor. *to be bad* Jer. 10, 8; Ps. 94, 8.

Nif. נִבְעַר *to be infatuated* Is. 19, 11; Jer. 10, 14 21.

בָּעֵר *m. a taking away*, *a removing* Is. 4, 4. It is prop. infin. Pihel.

בַּעֲרָא (perhaps *a wood* from בַּעַר) *n. p. f.* 1 Chr. 8, 8, which is called חֹדֶשׁ (perhaps חֹרֶשׁ should be read) in 8, 9. Perhaps from בַּת־עֲרָא (*daughter of the fresh*) from עֲרָא = עָרָה III.

בְּעֵרָה (from בָּעַר) *f. a burning* Ex. 22, 5. See בְּעִיר.

בָּעַשׁ (not used) *intr. to be valiant*, *bold*, Ar. بَأَسَ, بَهَسَ. Hence

בַּעְשָׁא (*valour*, *boldness*) *n. p.* of a king of Israel 1 Kings 15, 16.

בַּעֲשֵׂיָה (from בֶּן־עֲשָׂיָה see עֲשָׂיָה) *n. p. m.* 1 Chr. 6, 25.

בְּעֶשְׁתְּרָה (from בֵּית־עַ׳; see בְּ) *n. p.* of a Levitical city in Manasseh Josh. 21, 27, for which עַשְׁתָּרוֹת (which see) stands in 1 Chr. 6, 56.

בָּעַת (Kal unused) *intr. to be terrified*, *to be afraid*, Ar. بَهَتَ attonitus fuit, Syr. ܒܥܬ timuit; on the contrary the Ar. بَغَتَ appears to correspond more nearly to פָּגַשׁ. Deriv. בְּעָתָה, בִּעוּתִים.

Nif. נִבְעַת (1 *pers.* נִבְעַתִּי) *to be terrified*, *afraid*, with מִפְּנֵי or מִלִּפְנֵי *of*, 1 Chr. 21, 30; Esth. 7, 6; Dan. 8, 17.

Pih. בִּעֵת (3 *fem. sing.* with *suff.* בִּעֲתַתְנִי; בִּעֲתַתּוּ for ־תַתְהוּ; *part. fem.* with *suff.* מְבַעִתֶּךָ from מְבַעֵת out of מְבַעֶתֶת, like מְשָׁרֵת 1 Kings 1, 15) *to put into terror*, *to alarm*, with accus. of the object Is. 21, 4, Job 7, 14, e. g. אֵימָה, פַּלָּצוּת, בַּלָּהוֹת &c. The accessory idea of suddenness is not found even in 1 Sam. 16, 14.

בְּעָתָה *f. terror*, *restlessness* Jer. 8, 15; 14, 19; opposed to מַרְפֵּה (rest).

בֹּץ (from בָּצַץ) *a swamp*, *a morass*, *mud* Jer. 38, 22.

בִּצָּה (from בָּצַץ, *plur.* in Ez. בִּצֹּאת after the Aramaean mode, which the Masora reads *oth*) *f. swamp*, *slough* Job 8, 11; 40, 21; Ez. 47, 11, coupled with גֶּבֶא, where קָנֶה and גֹּמֶא grow; Targ. בִּצָּא, pl. בִּצִּין, Ar. بَصَّة slough. See בָּצַץ.

בָּצוֹר (K'tib; from בָּצַר) *adj. m. high*, *inaccessible*, *steep*, יַעַר הַבָּ׳ Zech. 11, 2 *the high* (situated on the highest top of Lebanon) *wood.* The K'ri reads בָּצִיר.

בְּצוֹר (from בָּצַר) *m. ore of gold and silver*, same as בֶּצֶר, hence בְּצוּר נְחָלִים אוֹפִיר Job 22, 24 *the Ophir* (gold) *shall be ore of the mining-pits*.

בֵּצַי (*shining* or *high* from בּוּץ, see בֵּסַי) *n. p. m.* Ezr. 2, 17.

בָּצִיר (from בָּצַר; *constr.* בְּצִיר, with

suff. בְּצִירֵךְ) *m.* 1. time of cutting off the grapes, *vintage* (prop. cutting off of berries, like קָצִיר cutting of fruit) Lev. 26, 5; Is. 24, 13. As the gleaning was called עֹלֵלוֹת Micah 7, 1, the proverb arose: *better the gleaning of … than the vintage of …* (where in מִבְצִיר the Dagesh in Beth is omitted; comp. 1 Sam. 23, 28; Ez. 32, 30). It also stands for קָצִיר Jer. 48, 32. — 2. *adj. m.* K'ri in Zech. 11, 2 = בָּצוֹר (which see) *high, steep.* See בָּצַר 3.

בָּצַל (not used) *intr. to be furnished with a husk* (laminated), *to have a husk*, Ar. بَصَلَ, comp. פָּצַל to peel, Pih. to peel off. The organic root is בָּ־צַל, פָּ־צַל, also found in אָ־צַל to tear loose, נָ־צַל to separate &c.; comp. Greek σκῦλ-ον, σκυλ-εύω, German Schal-e, schäl-en &c., as also שָׁחַל, תָּכַל, שָׁל. Deriv. בֶּצֶל.

בֶּצֶל (only *pl.* בְּצָלִים) *m.* prop. husk-growth, hence *onion* Numb. 11, 5; comp. Syr. ܒܨܠܐ, Ar. بَصَلٌ.

בְּצַלְאֵל (from בְּן־צֵ׳ *El as protection;* later among the Jews בְּצַלְאֵל; the Talm. explains it = צֵל אֵל) *n. p. m.* Ex. 31, 2; Ezr. 10, 30. צַל for צֵל appears also in צַלְמֻנָּע, צַלְמָוֶת (according to some).

בַּצְלוּת (from בֶּן־צֵ׳ *asking*) *n. p. m.* Ezr. 2, 52; in Neh. 7, 54 בַּצְלִית (the same).

בַּצְלִית see בַּצְלוּת.

בָּצַע (*fut.* יִבְצַע; *inf. constr.* בְּצֹעַ; *imp.* בְּצַע, with an accentless *suff.* בִּצְעָם) *tr. to tear off, to tear in pieces, break off, separate, cut off*, hence 1. *to break in pieces, to beat* or *strike off*, e. g. הַסִּפִּים (*the projections of the temple-roof borne by the pillars*) *on the head of all of them* Am. 9, 1. — 2. Metaphor. *to break off*, i. e. to stop, the march (אֹרַח), spoken of the marching of locusts Jo. 2, 8. — 3. Usually *to get gain* (comp. נָשַׁךְ), i. e. to snatch unrighteously to self, to rob one, כִּי יִבְצָע Job 27, 8 *though he gains* (unjustly); בֹּצֵעַ Ps. 10, 3 = רָשָׁע, especially so the phrase בֹּצֵעַ בֶּצַע Jer. 6, 13, Prov. 1, 19; 15, 27, Ez. 22, 27 also in the meaning *to plunder;* once with the addition of רָע Hab. 2, 9, where Joakim is meant (see Jer. 22, 17). בִּצְעֵךְ Jer. 51, 13 is considered to be an infin. with the suff. *of thy being cut off* (see אַמָּה); but though possible as far as the form is concerned (comp. בִּלְעִי Job 7, 19, בִּקְעָם Am. 1, 13), yet the passive sense is unproved, and it is better referred to בֶּצַע.

Pih. בִּצַּע (*fut.* יְבַצַּע) 1. *to cut off* e. g. the thread from the thrum Is. 38, 12; metaphor. of the cutting of the thread of life: *to tear loose, to destroy* Job 6, 9. — 2. *to complete*, make an end of (comp. קֵץ from קָץ); metaphor. *to execute* Is. 10, 12; Zech. 4, 9; Lament. 2, 17. LXX συντελεῖν. — 3. *to get gain greedily*, hence *to overreach* Ez. 22, 12.

With the stem in question the Targumic בְּצַע, בְּזַע, Syr. ܒܨܥ, Ar. بضع and بصع (which properly belong together) are cognate; and to these also belong פָּצַע, פָּצַח &c. The organic root lies in בצ.

בֶּצַע (*pause* בָּ׳, with *suff.* בִּצְעוֹ, בִּצְעֵךְ, בִּצְעָם) *m.* prop. torn off, torn away, hence 1. *robbed*, properly snatched to oneself by violence, generally *unrighteous possession* or *gain* Prov. 1, 19; Hab. 2, 9; *corruption* Ex. 18, 21; Judges 5, 19; *extortion* 1 Sam. 8, 3; cognate in sense עֹשֶׁק, נֶשֶׁךְ, שֹׁחַד. Figur. *gain, profit* Gen. 37, 26; Job 22, 2. — 2. Perhaps same as קֵץ: *termination, ceasing, destruction* Jer. 51, 13.

בָּצַץ (not used) *intr. to swell up*, spoken of the fermenting of mud, comp. Ar. بَضَّ, بَصَّ (to bubble forth), Aram. בַּצְבֵּץ to press forward &c. Deriv. בֹּץ, בִּצָּה.

בָּצֵק *intr.* 1. (according to *Rashi*) *to swell*, of the feet, *to get callous spots* (comp. بثر V. to extend, swell out, then to get callous spots, boils) Deut. 8, 4; Neh. 9, 21; — 2. (not used) *to rise on high, to swell up*, whence בָּצֵק (which see); —

3. (not used) *to overtop*, of a place; whence the proper name בָּצְקַת (which see). — The stem is remotely connected with בָּטַח 1 (which see); the organic root is בַּ־צַק, which exists also in נָ־סַק &c. According to the opinion of *Kimchi* the fundamental signification is *to flow*, after the Ar. بصق (spuit) &c., which however is only a collateral form of بصع; according to the Sam., Vulg., Alex. = בָּזַע *to be cracked.* But all the above explanations suit the derivatives, and have their analogy in فسح &c.

בָּצֵק (with *suff.* בְּצֵקוֹ) *m. dough*, properly the swelling mass, named from its extension, Ex. 12, 34 39, 2 Sam. 13, 8, Hos. 7, 4, irrespective of fermentation.

בָּצְקַת (*height*, *hill;* comp. Ar. بُصْقَة) *n. p.* of a city in Judah Josh. 15, 39; 2 Kings 22, 1. From בָּצֵק.

בָּצַר (*fut.* יִבְצֹר) *tr.* 1. with accus. *to cut off*, grapes Lev. 25, 5; *to gather grapes* Judges 9, 27; Lev. 25, 11. Hence בּוֹצֵר *vintager*, a figure of the depopulating enemy Jer. 6, 9; 49, 9; Ob. 5. Deriv. בָּצִיר. — 2. *to lessen*, *to shorten*, metaphor. Ps. 76, 13: *he lessens* (i. e. restrains) *the defiance of the powerful*, the Targ. using בְּצַר for Hebr. גָּרַע and Syr. ܒܨܪ &c. in this sense, and a similar metaphorical application of verbs of cutting off taking place elsewhere. Deriv. בַּצֹּרֶת. — 3. Metaphor. *to cut off from something*, *to separate;* hence *to fortify* (of walls, cities &c.), so בְּצוּרָה Is. 2, 15 and בְּצֻרוֹת Is. 37, 26, the separated being conceived of as inaccessible; comp. Arab. مَنَعَ to refuse, and مَنَّعَ to enclose, כָּלָא &c. Of a forest: *to be steep* Zech. 11, 2. Figurat. בְּצֻרוֹת Jer. 33, 3 enclosed, i. e. *incomprehensible*, *inaccessible* to the understanding. Deriv. בָּצוֹר, בָּצִיר 2, בִּצָּרוֹן, מִבְצָר, n. p. בֶּצֶר. — 4. (unused) according to *Ibn Ganâch: to break*, of ore (in mining language), like the Ar. تبر (שָׁבַר), whence تِبْر, gold and silver ore. Deriv. בֶּצֶר, בְּצַר, בָּצוֹר, מִבְצָר, comp. רָצַץ, whence רַץ Ps. 68, 31.

Nif. נִבְצַר *to be restrained*, *to be made inaccessible*, only figurat. of מְזִמָּה (*plan*), with מִן of the person, Gen. 11, 6; Job 42, 2.

Pih. בִּצֵּר *to fortify* Is. 22, 10; Jer. 51, 53.

The signification of the stem now given is fully established in the Aram. (see meaning 1) and Ar. بصر II. (amputavit), and even the Ar. sense, *to see*, is to be explained, like the Hebr. בִּין, of cutting, separating. But for sign. 3 the stem בַּ־צַר has been compared with צַר to be firm, strong; and for the derivatives of 4, חֹסֶן, חַיִל, even בֶּצֶר 1 have been compared with צָבַר, considering *to gather grapes*, as synonymous with ingathering. The successive development, however, of all the significations rejects these explanations.

בֶּצֶר (*pl.* בְּצָרִים) *m.* 1. *piece of ore*, i. e. gold and silver ore, broken out of the mine, and mentioned as a costly thing along with (זָהָב) אוֹפִיר and כֶּסֶף תּוֹעָפוֹת Job 22, 24: *and laid* (שִׁית part. pass. of שׁוּת) *on* (thy) *soil is gold ore* i. e. such will lie before thee; the pl. (according to *Kimchi*) וְהָיָה שַׁדַּי בְּצָרֶיךָ 22, 25 *thy gold ores will be immense* (שַׁדַּי powerful). Comp. Talm. (K'tub. 67) דַּהֲבָא פְּרִיכָא or מְלָלָא, which Arûch explains: זָהָב הַנִּלְקָט מִן־הָאָרֶץ מִמּוֹצָאוֹ. — 2. (*strong place*) *n. p.* of a Levitical city in Reuben Deut. 4, 43; Josh. 20, 8; LXX *Βοσόρ*, and identical with *Βοσόρ* (בְּצֹר) in Gilead 1 Macc. 5, 26; the explanation of the Jerus. Targ. by כּוּתִירִין (?) is obscure. Another city in this district, north of Arnon was called בָּצְרָה Jer. 48, 24 (which see). — 3. (God is *a fortress*) *n. p. m.* 1 Chr. 7, 37, comp. n. p. מִבְצָר.

בְּצַר (after the form כְּתַב) *m.* same as בֶּצֶר *ore of gold*, figurat. לֹא בְצַר Job 36, 19: *not riches* (comp. לֹא בָנִים childless 1 Chr. 2, 30; לֹא פָנִים Eccles. 10, 10 without a face i. e. without edge); the negative לֹא here also refers to וְכֹל מַאֲמַצֵּי־כֹחַ *and* (not) *all the forces of strength*, i. e. he values (יַעֲרֹךְ) neither riches nor

strength; but most take בִּצָּר as צָר and בְּ. מִבְצָר JER. 6, 27 is said by some to be = מִן־בְּצָר (without money), מִן being abridged as in מִבְּצִיר JUDGES 8, 2; but it is more suitable there to take מִבְצָר as a noun equivalent to בֶּצֶר, which agrees with the context. See בְּהוֹן.

בָּצְרָה (formed from בְּצֶר) *f.* 1. *fold, pen*, MIC. 2, 12, consequently like מִכְלָא from כָּלָא, parallel דֹּבֶר; therefore the Targ. has חוֹטְרָא; but the LXX (ἐν θλίψει) and the Syr. read בַּצָּרָה; and others take it for the name of a city (comp. Is. 34, 6). — 2. (*fortification*, see בֶּצֶר 2) a) *n. p.* of the chief city of Edom, GEN. 36, 33; Is. 34, 6; 63, 1; JER. 49, 13; AM. 1, 12; LXX Βοσόρ, Ar. بُصْرَى, Greek Βόστρα. It is the present village بصيرة (Bozaire) in G'ebail, with large ruins, situated on a height. There is an allusion to the signification *to hold a vintage* (see בָּצַר) OB. 5. b) *n. p.* of the city *Bostra* (Amm. Marc. 14, 8), Βόστρα (Steph. Byz. s. v.) in Hauran (Abulfeda), 24 Roman miles from אֶדְרֶעִי (Euseb.); but not mentioned at all in the Bible. — 3. *n. p.* of a city in Moab on the Arnon JER. 48, 24, named in 1 MACC. 5, 26 Βόσσορα together with Βοσόρ (בֶּצֶר). — A בָּצְרָה on the Euphrates, is adduced in the Midrash on LAMENT. 3, 16.

בַּצָּרָה (*pl.* בַּצָּרוֹת) *f.* same as בַּצֹּרֶת (see *Kimchi; Schnurrer*, diss. p. 173) Ps. 9, 10; 10, 1, and so built up after the form קַלָּסָה, בַּקָּרָה; of this the pl. בַּצָּרוֹת JER. 14, 1 (denoting as a collect. continuance) would be explained of *drought*. Interchange of such forms as בַּצָּרָה and בַּצֹּרֶת, also exists in בַּקֹּרֶת, עַשְׁתֹּרֶת.

בִּצָּרוֹן *m. steep height, fortress*, ZECH. 9, 12, opposite בּוֹר 9, 11; comp. בָּמָה.

בַּצֹּרֶת *f. want of rain, drought*, hence שְׁנַת בַּ' JER. 17, 8, which is called in 14, 1 בַּצָּרוֹת; comp. the Targ. בְּצוֹרְתָא the same; and עָצַר below.

בַּקְבּוּק 1. *a bottle*, see בַּקְבֻּק. — 2. (*sentence, words*, sc. of God, from בּוּק III.) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

בַּקְבֻּק (a reduplicated form from בּוּק II., according to the analogy of שַׁעֲשַׁע from שׁוּעַ; yet Jerome pronounces *bokbok*, after the form קָדְקֹד) *m.* prop. hollowed out, deepened, hence *a bottle*, 1 KINGS 14, 3 for honey; a vessel easily broken as being of earth JER. 19, 1 10; in reference to which noun the verb בָּקַק (which see) was used 19, 7. The Syr. ܩܘܩܒܐ, Malt. *bakbyka* &c. are the same; as βῖκος of the LXX also belongs to it.

בַּקְבֻּקְיָה (*speech of Jah*, from בּוּק III.) *n. p. m.* NEH. 11, 17; 12, 9 25.

בַּקְבַּקַּר (reduplicated from בָּקַר, see בָּקַר) *n. p. m.* 1 CHR. 9, 15.

בֻּקִּי (i. e. בֻּקִּיָּהוּ = בּוּקִי *mouth of God;* see בַּקְבֻּקְיָה) *n. p. m.* NUMB. 34, 22; EZR. 7, 4.

בֻּקִּיָּהוּ (the same) *n. p. m.* 1 CHR. 25, 4 13.

בָּקִיעַ (only *pl.* בְּקִעִים, *constr.* בְּקִיעֵי) *m. cleft, fissure, breach* Is. 22, 9, *breach in a wall* AM. 6, 11. A stronger word than רְסִיס.

בָּקַל see מַקֵּל.

בָּקַע (*inf.* with *suff.* בִּקְעָם; *imp.* with *suff.* בְּקָעֵהוּ; *fut.* יִבְקַע) *tr. to cleave, to divide*, with accus. of the object, as the sea EX. 14, 16; Is. 63, 12; Ps. 78, 13; wood ECCLES. 10, 9; a rock Is. 48, 21, spoken of the miracle of Moses NUMB. 20, 8, which is termed poetically Ps. 74, 15, *to divide spring and brook* i. e. to cleave the rock in order to bring forth spring and brook; מַכְתֵּשׁ (name of a rock in לֶחִי) JUDGES 15, 19; with בְּ to cut into the earth, i. e. *to plough* Ps. 141, 7; *to rip up* e. g. the pregnant AM. 1, 13; the shoulder Ez. 29, 7, i. e. *to wound;* figurat. with בְּ *to break through*, a camp 2 SAM. 23, 16; *to break into*, a city, with accus. 2 CHR. 21, 17, i. e. to conquer it 32, 1; *to bear*, an act that takes place by the opening and splitting of the eggs; Nif. and Pih. occurring in this sense Is. 59, 5. According to the derivatives, this verb has also the meaning:

to make a breach, into a wall, *to divide into halves*, *to make cracks in the ground* &c., referring back to the fundamental sense. Deriv. בְּקִיעַ, בֶּקַע, בִּקְעָה.

Nif. נִבְקַע *to open itself*, *to burst asunder*, e. g. עָנָן Job 26, 8, הַר Zech. 14, 4, אֲדָמָה Num. 16, 31, אֶרֶץ 1 Kings 1, 40, אֹבוֹת Job 32, 19; pass. of Kal, *to be opened*, of מַעְיָן Gen. 7, 11, תְּהוֹמוֹת Prov. 3, 20, מַיִם Is. 35, 6; *to be conquered* Ez. 30, 16; Jer. 52, 7; *to be born* Is. 59, 5; of the breaking forth of light, Is. 58, 8 (comp. בֹּקֶר).

Pih. בִּקַּע (*fut.* יְבַקַּע) *intens.* of Kal: *to split*, wood Gen. 22, 3; spoken of streams Hab. 3, 9 with the accus. אֶרֶץ, so that the earth appears; a rock Ps. 78, 15, cliffs (צוּרוֹת) Job 28, 10; *to rip up* 2 Kings 8, 12; *to tear in pieces*, of animals Hos. 13, 8; 2 Kings 2, 24; *to divide* (eggs) i. e. *to hatch* Is. 59, 5. Seldom *causative: to cause to break forth* Ez. 13, 11 13.

Pu. בֻּקַּע *pass. to be conquered* (of a city) Ez. 26, 10; *to be ripped up* Hos. 14, 1 [13, 16]; *to be burst open* (of leathern bottles) Josh. 9, 4.

Hif. הִבְקִיעַ *to conquer* (a city) Is. 7, 6; *to break through to* (אֶל) one, 2 Kings 3, 26.

Hof. הָבְקַע *to be conquered*, Jer. 39, 2.

Hithp. הִתְבַּקַּע *to be cleft*, *to burst*, Josh. 9, 13; Mic. 1, 4.

The stem בָּקַע is in Targ. בְּקַע, פְּקַע, Syr. ܦܩܰܥ, Aethiop. to open; and in Arabic is only preserved in the noun بُقْعَة (בִּקְעָה) &c.; but بَكَعَ II. (to cut in pieces) is cognate; and the properly corresponding stems are فَقَأَ (to cut asunder), فَقَّ (to separate, divide). בָּקַע entirely coincides with بَعَقَ. Hence the organic root is בָּק־עַ = בַּק I., which latter is first changed into בָּעַק, and from the nature of ע into בָּק־ע.

בֶּקַע *m.* half, but only spec. *half-shekel*, Gen. 24, 22; LXX δραχμή, the half of a δίδραχμον.

בִּקְעָא *Aram. f.* same as Hebrew בִּקְעָה (which see) Dan. 3, 1.

בִּקְעָה (*constr.* בִּקְעַת; *pl.* בְּקָעוֹת) *f.* prop. cleft, broken ground, or a cut (between mountains), hence: *a sunken place*, *a low plain*, *a valley*, opposites הַר, רֶכֶס Deut. 8, 7; Is. 40, 4; Ps. 104, 8; a place enclosed by mountain sides, private and quiet, Ez. 3, 22; 37, 1; generally *a plain*, Gen. 11, 2. Hence בּ' stands in topographical descriptions and names of places, e. g. בּ' יְרֵחוֹ Deut. 34, 3, בּ' מִצְפֶּה Josh. 11, 8; בּ' אָוֶן Am. 1, 5 the plain lying about the Syrian Heliopolis; בּ' הַלְּבָנוֹן Josh. 11, 17; 12, 7 the valley lying at the foot of Hermon and Antilibanus, in the neighbourhood of the Jordan-springs; בּ' אוֹנוֹ Neh. 6, 2 a plain about *Ono*, near Lydda, where hamlets were built; בּ' דוּרָא Dan. 3, 1 the valley near the city *Dura* in Babylonia (see דוּרָא); בּ' מְגִדּוֹ or מְגִדּוֹן 2 Chr. 35, 22, see מְגִדּוֹ. At a later period of the language it is still more frequent, being exchanged with בֵּית (see אַרְבֵּאל) or joined to it (see בֵּית הַכֶּרֶם, בֵּית עֲרָבָה).

בָּקַק I. (1 *pers.* בַּקֹּתִי, 3 *pers. pl.* with *suff.* בְּקָקוּם; *part.* בּוֹקֵק) *tr.* 1. *to depopulate*, prop. to waste, to make desolate, Is. 24, 1, with בָּלַק; *to plunder*, Nah. 2, 3, Targ. בָּזַז. — 2. Figurat. *to make poor*, *empty*, עֵצָה (*counsel*) Jer. 19, 7, chosen for the purpose of having a verbal allusion to בַּקְבֻּק; comp. אָבַד 49, 7, בִּלַּע Is. 19, 3 said of עֵצָה. The LXX have understood it according to the sense = בָּקַע (σφάζω) and אַנְשֵׁי עֵ' = עֵצָה; which, however, must be rejected as regards Is. 19, 3.

Nif. נָבַק (3 *fem.* נָבְקָה for נָבֹקָּה, comp. נָסַבָּה, נָקַטָּה, נָפֹצָה, נָזֹלּוּ, נָבַלָּה; *inf.* הִבּוֹק; *fut.* יִבּוֹק) *to be wasted*, *empty*, *depopulated*, Is. 24, 3; parallel בַּז. Figurat. *to become empty*, *poor*, spoken of רוּחַ (i. e. intelligence, parallel עֵצָה) Is. 19, 3, and therefore coupled with בִּלַּע.

Po. בּוֹקֵק *to depopulate*, *lay waste*, parallel זֵרָה (to winnow, scatter the inhabitants) Jer. 51, 2.

The fundamental signification of the stem בַּק is *to make open*, *empty* i. e. to desolate; the similar בַּק I. being also

intrans.; this fundament. signification is usual in IV. Aethiop., but has nothing in common with בַּק, بَقَّ (to flow, to break forth, = בָּכָה), whence perhaps יַבֹּק.

בָּקַק II. (only *part.* בּוֹקֵק) *intr. to blossom*, of the vine Hos. 10, 1; comp. Ar. بَقَّ (to bloom out), prob. cognate with בָּקַע in the sense "to break out". The LXX, Symm., Aq. have (l. c.) the signification *to climb*, *to grow luxuriantly;* the Targ., Ibn Esra and others *to be empty*, from בָּקַק I.; but only that given above suits the context.

בָּקַר (Kal unused) *tr.* prop. to split, to cut through, to break through, like the Ar. بَقَرَ, hence 1. *to plough*, *to cleave* the soil, like בָּקַע, פָּלַח, חָרַשׁ, גָּד are transferred from a similar fund. meaning to ploughing. Deriv. בָּקָר, and denom. בִּקֵּר. — 2. Figurat. *to break out*, *to break forth*, of the early light, like בָּקַע and שָׁחַר from a like ground-sense. Deriv. בֹּקֶר. — 3. *to divide*, *separate*, like בִּין, hence

Pih. בִּקֵּר (*fut.* יְבַקֵּר) *to divide*, with בֵּין ... לְ *between ... and*, i. e. *to search into*, *to examine* Lev. 27, 33; with לְ of the object: *to judge of*, *consider* 13, 36; with accusat.: *to review*, *look after*, *to count again*, *to inspect*, the flock Ez. 34, 11 12, in order to protect or punish; with אַחַר *to search after*, *to look after*, i. e. to weigh Prov. 20, 25, but also without אַחַר in this sense, 2 Kings 16, 15: *it shall be for me to weigh* i. e. I shall have to weigh; with בְּ: *to fix attention on something*, *to consider with pleasure* Ps. 27, 4; parallel חָזָה בְ.

בָּקָר (*constr.* בְּקַר, with *suff.* בְּקָרֵנוּ) *common* (*m.* Ex. 21, 37; *f.* Job 1, 14) as a collective word prop. *cattle for the plough* (Am. 6, 12), armentum (according to Varro prop. aramentum), *a herd*, for the use of field-labour, to which the single word שׁוֹר is related as צֹאן to שֶׂה, עוֹף to צִפּוֹר, therefore only in the sing., the pl. not appearing till 2 Chr. 4, 3 (Neh. 10, 37 בְּקָרֵינוּ stands for בְּקָרֵנוּ, and Am. 6, 12 has been resolved into בַּבָּקָר יָם). In usage it denotes 1. coll. *oxen*, *heifers*, *black cattle*, LXX *βόες*, *βουκόλια*, put along with צֹאן, חֲמֹרִים, גְּמַלִּים Gen. 12,16; 26,14; Lev. 27, 32, without distinction of sex 3, 1; also *cows* Deut. 32, 14; 2 Sam. 17, 29; Job 1,14; בָּקָר עָלוֹת Gen. 33,13 *sucking kine*. To express a single animal, בֶּן־בָּקָר *a young heifer* is used besides שׁוֹר Gen. 18, 7; Numb. 8, 8 (pl. בְּנֵי בָקָר 28, 11), as an apposition to פַּר *young heifer*, *young cow* Ex. 29, 1, Lev. 4, 3, to עֵגֶל *young calf* Lev. 9, 2 &c., on which account it appears to denote rather the species to which these belong, עֶגְלַת בָּ׳ Deut. 21, 3, 1 Sam. 16, 2, Is. 7, 21 *young cow* (belonging to the class of בָּקָר); מִקְנֵה בָקָר *possession of oxen* Gen. 26, 14; עֶדְרֵי בָּ׳ Joel 1, 18 *herds of oxen*. Metaphor. artificial *images of oxen* 1 Kings 7, 29. But if בְּקָרִים 2 Chr. 4, 3 has this meaning, it is written for פְּקָעִים 1 Kings 7, 24, since the pl. does not appear elsewhere. — 2. Rarely: *a single ox*, so particularly in the case of numerals Ex. 21, 37 [22, 1]; Numb. 7, 3; with צֶמֶד 1 Sam. 11, 7. — 3. (not used) transferred to other flocks (comp. Targ. בַּקְרֵי חוּרִין on Is. 7, 25; the Syr. ܒܩܪܐ spoken also e. g. of swine Luke 8, 32; Ar. بَقِيرٌ the foal of a horse). Deriv. the denom.

בָּקַר (*part.* בּוֹקֵר) *to be a herd*, without distinguishing the kind of animals; spoken of one who herds sheep Am. 7, 14, as the Targ. and LXX rightly understand, without reading נוֹקֵד.

בֹּקֶר (*plur.* בְּקָרִים as if from another ground-form) *m.* prop. breaking forth (of the morning-red), hence *the dawn*, *the morning* Gen. 44, 3; 2 Sam. 23, 4: *morning without clouds*. The act of shining out orbreaking forth is expressed by אוֹר Judges 16, 2; 1 Sam. 14, 36; Mic. 2, 1; by אָתָה Is. 21, 12; by הָיָה Ex. 10, 13; but also by פָּנָה Ex. 14, 27 (as with עֶרֶב Deut. 23, 12); or by the noun מוֹצָא Ps. 65, 9; and בֹּקֶר stands opposed to עֶרֶב Gen. 1, 5, or also to צָהֳרַיִם Ps. 55, 18. Figuratively בֹּ׳ is a symbol of prosperity Job 11, 17. When בֹּקֶר is ap-

plied to a coming morning, the meaning is *to-morrow morning*, crastina lux Ex. 29, 34; Lev. 19, 13. In the former as well as the latter sense בֹּקֶר is frequently used as an adv. *in the morning* Ex. 16, 7; Ps. 5, 4; more frequently לַבֹּקֶר 30, 6; in prose בַּבֹּקֶר Gen. 19, 27; 1 Sam. 19, 2; less frequently does it bear the sense of *early*, *soon*, Ps. 49, 15. בַּבֹּקֶר בַּבֹּקֶר Ex. 16, 21, לִבְקָרִים Job 7, 18, or לַבְּקָרִים Ps. 73, 14, לַבֹּקֶר לַבֹּקֶר 1 Chr. 9, 27 express the distributive, i. e. *every morning*. Derivat. (according to Kimchi) the denom.

בִּקֵּר *to appear every morning*, Ps. 27, 4; but see בָּקַר.

In Arab. بكر and other forms with Kâf appear in this signification; both stems in that language generally running into one another; the versions frequently give the sense in paraphrase.

בַּקָּרָה (an infinitive-noun) *f. a looking after*, Ez. 34, 12. See בִּקֵּר.

בִּקֹּרֶת *fem. examination*, *inquisition*, gener. *punishment* (according to Saadia), *chastisement* (as in פָּקַד) Lev. 19, 20; perhaps from בָּקַר = Aethiop. בקל, Ar. بقر to strike.

בָּקַשׁ (Kal not used) *tr. to seek*, *to desire*, *to wish;* then: *to seek out*, *to choose.* The fundamental signification is as in the cognate פָּקַד, Ar. بقط, *to divide*, *to separate from each other* in order to judge of, disgregavit, *to examine*, figurat. to press into something (see בּוּן), to look after something, *to search*, to which the other senses are attached, hence not *to feel;* comp. שָׁאַל, דָּרַשׁ, חָפַשׂ with a cognate fundamental meaning. The stem is in the Targ. בְּחַשׁ, Syr. ܒܚܫ, Zab. ܒܚܫ, Ar. بحث. The organic root is בּ־קשׁ (בּ־חשׁ &c.), also found in קָשַׁ (which see), Ar. قسّ (to seek, seek out), قشّ (to tear off).

Pi. בִּקֵּשׁ (*fut.* יְבַקֵּשׁ) 1. *to seek* (perseveringly), opposite to מָצָא (Song of Sol. 3, 1), absol. 2 Kings 2, 17, or with accusat. of object (cognate in sense דָּרַשׁ) Ezr. 2, 62; Ps. 40, 17; with לְ *to seek after something*, *to search for*, Job 10, 6; with inf. constr. following and לְ *to seek*, *to will*, *to strive*, Deut. 13, 11; 1 Sam. 14, 4; Esth. 6, 2; Ps. 37, 32; with insertion of the dat. commodi: *to seek for self* Lament. 1, 19, *to seek out for self* Judges 18, 1; 1 Sam. 13, 14. Here should be noticed the peculiar phrases: בִּ׳ אֶת־פְּנֵי פ׳ *to seek the face of* one i. e. *to visit* one in order *to gain his favour;* of God, to seek his presence, i. e. *to pray* to him 1 Kings 10, 24; Hos. 5, 15; Ps. 24, 6; Prov. 29, 26; בִּ׳ אֶת־יְיָ *to seek God* i. e. to turn to him, to pray, to be penitent (a supplement is מָצָא אֶת־יְיָ Deut. 4, 29) Ps. 105, 3; Prov. 28, 5. — 2. *to strive after something*, *to endeavour*, with accusat. כְּהֻנָּה Numb. 16, 10, חִשְּׁבֹנוֹת Eccles. 7, 29, אֱמוּנָה Jer. 5, 1 &c.; seldom with לְ of the object Prov. 18, 1; usually in this sense with an infin. following and לְ, Ex. 2, 15 &c., also without לְ Jer. 26, 21, which, however, may also be taken in signification 1. Other phrases should be noticed: בִּ׳ רָעַת פ׳ *to strive after the hurt of one* Num. 35, 23, 1 Sam. 24, 10, for which בִּ׳ רָעָה אֶל־ is in 19, 2, opposite בִּ׳ טוֹבָה לְ Ps. 122, 9; בִּ׳ נֶפֶשׁ פ׳ *to seek the life of one*, i. e. to plot against the life 1 Sam. 20, 1, but also in a good sense, to preserve it Prov. 29, 10; comp. דֹּרֵשׁ לְנַפְשִׁי Ps. 142, 5. — 3. To seek = *to require*, *to demand*, with accusat. of the object Jer. 45, 5, but with מִן Neh. 5, 12, Ez. 7, 26, Dan. 1, 20 or מִיַּד of the pers. of whom something is required Gen. 31, 39; Is. 1, 12. To this head belongs the phrase בִּ׳ דַּם פ׳ מִיַּד פ׳ *to require the blood of any one from any one*, i. e. to take revenge upon one, 2 Sam. 4, 11; without דָּם 1 Sam. 20, 16. — 4. *to visit*, *to revenge*, *punish*, Josh. 22, 23; comp. בָּקַר. — 5. *to ask*, with מִן Ezr. 8, 21 or מִלִּפְנֵי of the person Esth. 4, 8 and עַל of the object for which one asks, Esth. 7, 7. Derivat. בַּקָּשָׁה.

Pu. בֻּקַּשׁ (*fut.* יְבֻקַּשׁ) *to be sought*, *to be sought out*, *to be examined* Ez. 26, 21, Jer. 50, 20; Esth. 2, 23.

בַּקָּשָׁה (with *suff.* בַּקָּשָׁתֵךְ; only late)

f. a request, desire, with שְׁאֵלָה Esth. 5, 8; Ezr. 7, 6.

בָּר (even without *pause*) and בַּר *m.* 1. *corn*, *grain*, either winnowed and cleansed Gen. 41, 35; 42, 25; or what is on the threshing floors Jo. 2, 24, or even on the stalk Ps. 65, 14; פָּתַח בָּר Am. 8, 5 *to open the corn* (-granaries), for the purpose of selling (comp. Jer. 50, 26); מַפַּל בַּר 8, 6 *what falls from grain* i. e. *chaff;* מַשְׂאַת־בַּר 5, 11 *presents* or *gifts of grain;* פִּסַּת בַּר Ps. 72, 16 *superabundance of corn;* צָבַר בָּר Gen. 41, 49 *to heap up grain;* שָׁבַר בָּר 42, 3 *to sell grain;* מָנַע בָּר Prov. 11, 26 *to withhold the sale of corn* &c. We have still to notice the proverbial saying: מַה־לַתֶּבֶן אֶת־הַבָּר Jer. 23, 28 *what has the chaff to do with the wheat* i. e. the unessential with the essential. — בָּר is usually (*Ibn Esra*, *Kimchi*) derived from בָּרַר, since the latter is used in Jer. 4, 11 of winnowing; but the fluctuating pronunciation (בָּר and בַּר), its application to corn on the stalk, the Ar. بُرّ (wheat) which *Saadia* puts for it, appear to shew that it is a primitive word, perhaps resembling the Lat. *far* (D. Halicar. 1, 2 τοῦ φαῤῥός, ὃ καλοῦμεν ἡμεῖς ζέαν). — 2. *a field*, Job 39, 4, like the Aram. בַּר and בָּר, Ar. بَرّ (see בָּעַר); but it is scarcely connected with signification 1.

בַּר I. *corn*, see בָּר 1.

בַּר II. *field*, see בָּר 2.

בַּר III. (*pl. constr.* בָּרֵי) *adj. m.*, בָּרָה *f.* 1. in a moral sense, *tried*, *approved*, *pure*, *clear*, Ar. بَرّ, with לֵבָב Ps. 24, 4; 73, 1; or without it 19, 9; Job 11, 4. In a physical sense, *beautiful* Song of Sol. 6, 10. — 2. *chosen*, *select*, consequently a favourite. In this sense many Jewish expositors (from polemical motives) take נַשְּׁקוּ־בַר Ps. 2, 12 *kiss* i. e. do homage to *the chosen* (king); בַּר like בָּחִיר elsewhere. See בָּרַר. — 3. *clean*, i. e. free from something, *empty* (*Kimchi*) Prov. 14, 4 = נָקִי; but here too בָּר is translated *corn*, and there is either to be supplied אֵין (*Jos. Kimchi*): *without* (אֵין) *oxen no* (אֵין) *granary has corn;* or (*Ibn Esra*) בָּר is opposite to רָב־תְּבוּאוֹת: *a granary is without oxen, but much* &c.

בַּר (poët.; with *suff.* בְּרִי) *m. son*, Prov. 31, 2, therefore (according to the Talm. and Midrash) נַשְּׁקוּ־בַר Ps. 2, 12 *kiss*, i. e. do homage to, *the son* (of God) i. e. the king (comp. verse 7). It is a primitive word (see בֵּן), out of which in the first instance בֵּן has come (see on בַּת, בָּנוֹת, בָּנִים), and thence בֵּן (which see). In Phenician, some proper names appear to be compounded with בַּר־, as in Hebrew with בֶּן־, thus בַּר־אֲמִינָה Vermina, Βεϱ-, Οὐεϱμινᾶς (Liv. 29, 33) &c.

בַּר (*def.* בָּרָא; from בְּרַר i. e. בַּר = בְּעַר) *Aram. m. the field*, *open country*, in opposition to the city, and therefore for the Hebrew שָׂדֶה in the sense *not built upon;* with חֵיוַת Dan. 2, 38, דִּתְאָה 4, 20; so also the Syr. ܒܪܳܐ, Arab. بَرّ &c. See בָּעַר. As an adverb it is used in various ways like the Hebrew חוּץ, e. g. לְבָרָא, מִן־בָּרָא &c.

בַּר (with *suff.* בְּרֵהּ) *Aram. m. son*, Dan. 3, 25; 7, 13; Ezr. 5, 1.

בֹּר (once בּוֹר Job 9, 30, with *suff.* בֹּרִי; from בָּרַר) *m.* 1. *cleanness*, *pureness*, with כַּפַּיִם Job 22, 30, or יָד 2 Sam. 22, 21, Ps. 18, 21 25, seldomer alone 2 Sam. 22, 25, fig. of purity in actions, *integrity*. — 2. same as בֹּרִית (*cleansing*) *salt of lye* or *alkali*, for washing Job 9, 30, or for smelting metals Is. 1, 25. Comp. Phenician בַּר (Tugg. 7) clean.

בָּרָא (*fut.* יִבְרָא, *inf. constr.* בְּרֹא, *imp.* בְּרָא) *trans.* 1. (not used) *to cut*, *form*, *fashion*, as בָּרָה I. (which see); comp. *Pih.* Hence — 2. *to create*, spoken of the divine creation of the world Gen. 1, 1; Is. 40, 28; of the wind Am. 4, 13; of man Gen. 1, 27; of light and darkness Is. 45, 7; as the Arab. بَرَا and بَرَأَ have this meaning, where one may always suppose the forming of given materials; joined with יָצַר and עָשָׂה as

cognate in sense, Is. 45, 12 18. The LXX render it by *ποιεῖν*, which (as *Procopius* of Gaza mentions) also signifies creating out of a shapeless primitive material. Subsequently, however, when the doctrine of creation from nothing (יֵשׁ מֵאַיִן, creatio ex nihilo) arose, *κτίζειν* was chosen (Aq. Symm. Theod. and the later LXX). Metaphorically, particularly in the second part of Isaiah (20 times): *to found*, *to produce*, *to make*, *to cause to arise*, Is. 40, 26; 65, 18; also in a moral sense *to cause something to arise* 45, 7; Ps. 51, 12. בָּרָא לַעֲשׂוֹת Gen. 2, 3 *he made in creating*, i. e. he created anew, comp. הִגְדִּיל לַעֲשׂוֹת. בּוֹרֵא Eccles. 12, 1 *creator*. Usually construed with accus. of the object Jer. 31, 22; but also with accus. of that into which Gen. 1, 27; Is. 45, 18; Ps. 89, 48. Derivat. בְּרִיאָה, and the proper name בְּרָאיָה.

Nif. נִבְרָא *pass. to be created*, Gen. 2, 4; *to arise*, עַם נִבְרָא Ps. 102, 19 *the people that arise; to be born*, Ez. 28, 13 *on the day of thy birth;* spoken of new occurrences, Is. 48, 7.

Pih. בֵּרֵא (*inf.* and *imp.* בָּרֵא) *to fell*, *to cut down* (a wood) Josh. 17, 15 18; בֵּ' בְּחֶרֶב Ez. 23, 47 *to cut in*, *to pierce*, Targ. בְּזַע; *to engrave*, like חָקַק Ez. 21, 24 i. e. *to draw*. The Targ., LXX, and other old interpreters have translated it sometimes as equivalent to בָּרַר to select, sometimes as תִּקֵּן, which is unnecessary.

בָּרָא (Kal not used) *intrans.* only a collateral form of מָרָא (which see) *to be filled*, *to be full*, then *to be fat*, *to be well-fed*, *to be strong*, *lusty*. In Ar. the stems مَرِئَ, مَرُؤَ, مَرَأَ and the cognate group وَرَى, وَرِىَ, وَرَأَ have a like meaning, so that *b*, *m* and *w* are obviously interchanged here in the first radical sound. מָלֵא (which see) is a remoter cognate. Deriv. בָּרִיא, and the proper name בִּרְאִי.

Hif. הִבְרִיא *to nourish*, *to give nutriment*, with accus. of the person and מִן of the object with which 1 Sam. 2, 29, where the LXX read לְהַבְרִיכֶם (from בָּרַךְ, hence *ἐνευλογεῖσθαι*) for לְהַבְרִיאֲכֶם.

בְּרֹאדַךְ (a collateral form of מְרֹאדַךְ Is. 39, 1) 2 Kings 20, 12, surname of a king of Babylon. See מְרֹאדַךְ.

בְּרָאיָה (abridged from יְבְרָאיָה *Jah is creator*) *n. p. m.* 1 Chr. 8, 21.

בִּרְאִי *n. p.* of a place, joined with בֵּית (which see), either transposed from בְּאֵרִי, or בִּרְאִי (from בָּרָא = מָרָא meaning *to be strong*) is *the strong*, an epithet of *the lion*, therefore בֵּית בִּ' 1 Chr. 4, 31 is interchanged with בֵּית לְבָאוֹת Josh. 19, 6.

בְּרֻבַּר see בַּרְבֻּר.

בַּרְבֻּר (after the form חַרְחֻר, בַּקְבֻּק, consequently from בַּר or בָּר; *pl.* ־רִים) *m. a bird* fattened for the table of Solomon 1 Kings 5, 3; in the pl. *fowls*, as the Targ. Syr. Ar. and Vulg. understand. But since in Hebrew צִפֳּרִים stands elsewhere for *fowls* (Neh. 5, 18), *Kimchi*, *Tanchum* and others understand *goose*, as a peculiar species (comp. Syr. ܒܪܘܒܐ swan), since they were highly prized by the ancients, when fattened. The stem is בַּרְבַּר *to screech*, i. e. to send forth sounds, Ar. بَرْبَرَ, therefore بَرْبَارٌ much screeching and also *goose*, prop. screecher (comp. Gans = *χήν*, Sanskrit hansa, Lat. anser i. e. the sound-uttering).

בָּרַד (not used) *intr.* **1.** *to be separated*, *divided*, *dismembered*, same as פָּרַד and פָּרַט; it is not connected with the Aram. בְּרַד, Syr. ܒܪܰܕ; the Ar. بَرَدَ (to hail) is a denom. from بَرَدٌ (hail). Hence בָּרָד with denom. בָּרַד, and בְּרֻדּוֹת. — 2. *to be scattered about, to be sprinkled*, therefore *to be sown*, like פָּרַד; deriv. the proper name בֶּרֶד. — 3. According to *Kimchi: to have hail-like spots*, and so a denom. from בָּרָד; more correctly it is metaphor. *to be many-coloured*, *variegated*, *spotted*, *sprinkled*, spoken of the skins of animals, as the Lat. *spargo* (Virg. Ecl. 2, 41; Aen. 7, 191) and Greek *πάσσω*, *διαπάσσω* being so used; in which sense the stem appears in Ar. transposed رَبْدٌ. Deriv. בָּרֹד.

בָּרָד *m.* prop. *ice-corn* (comp. פְּרָדָה seed-corn), then *hail* Ex. 9, 18 22; זֶרֶם בָּ׳ Is. 28, 2 the flowing down of hail i. e. *hail-storm;* אֶבֶן בָּ׳ 30, 30 *hailstone;* as a destroyer of the crops בָּ׳ is used figurat. for invading punishment Is. 28, 17; 30, 30. Ar. بَرَد, Syr. ܒܪܕܐ, the same. Hence the denom.

בָּרַד *to hail*, with the addition בָּרֶדֶת in the accusat. Is. 32, 19: *and he will only hail the forest*, i. e. (according to *Kimchi*) not the crops nor the city.

בֶּרֶד 1. (*seed-place*) *n. p.* of a place in the desert of שׁוּר Gen. 16, 14, which stands in verse 7 for שׁוּר itself; Targ. חַגְרָא. — 2. (*spottedness*) *n. p. m.* 1 Chr. 7, 20 (see בָּרֹד).

בָּרֹד (*pl.* בְּרֻדִּים) *adj. m. party-coloured, spotted, sprinkled* (see בָּרַד 3), spoken of the skins of goats Gen. 31, 10, of horses Zech. 6, 3; cognate in sense with טָלוּא, but different from נָקֹד. In Arabic the use is more extensive e. g. of party-coloured garments &c.; so too the Syr. ܒܪܘܕܐ. The name πάρδος, pardus, which is also in Syr., also originated in a like signification of בָּרַד 3.

בָּרֶדֶת (a verbal noun after the form דְּבֶלֶת) *f. hail*, (according to *Kimchi*) an apposition to בָּרָד Is. 32, 19.

בָּרָה I. (*imp. pl.* בְּרוּ) *tr.* 1. (not used) *to cut, to cut in pieces*, sacrificial animals, conseq. = the fundamental signification of בָּרָא (which see), Ar. بَرَى and فَرَى (to cut). Deriv. בְּרִית. — 2. Metaphor. *to separate, choose, select*, with accus. of the object 1 Sam. 17, 8; comp. בַּר (בָּרַר). — 3. (not used) *to be clear, serene, pure*, of the ether, comp. בַּר; coming from the fundamental meaning "divide". Deriv. בְּרִי.

בָּרָה II. (*fut.* יִבְרֶה) prop. *tr.* same as מָרָא, בָּרָא (which see) *to nourish;* but used *intrans. to nourish oneself, to eat* 2 Sam. 13, 6 10, sometimes with the addition of לֶחֶם 12, 17. The fundamental meaning does not come from *to cut*, but *to fill*.

Pih. An alleged *inf.* of בָּרוֹת, see בָּרוֹת.

Hif. הִבְרָה (*inf. constr.* הַבְרוֹת, *fut.* יַבְרֶה) *to give to eat*, with accus. of the person and thing 2 Sam. 3, 35; 13, 5; comp. Aram. אַבְרֵי also in the sense *to dung*. Deriv. בִּרְיָה, בָּרוֹת, בָּרוּת.

בָּרוּךְ (*blessed*, scil. of El, Benedict) *n. p. m.* Jer. 32, 12; Neh. 3, 20; 11, 5.

בְּרוֹם (*plur.* בְּרוֹמִים; assonant with גְּלוֹמִים) *m.* only in Ez. 27, 24, (according to *Kimchi*) a costly cloth of the Tyrians, woven out of threads of various colours, which was an article of commerce among them, = πολύμιτα of the Greeks, consequently a kind of *damask*. Kimchi compares the Ar. مُبْرَم (a cloth or stuff made of colours of different threads), بَرِيم (woven from two-coloured threads). The LXX (ἐκλεκτοί) and the Vulg. (pretiosae) read בְּרוּרִים. Since בָּרַם means to twist together firmly (into a cord) out of many threads, *to make fast*, such a specific cloth may be understood by בְּרוֹם, which was applied for the purpose of covers, curtains &c. (see גְּנָזִים).

בְּרוֹשׁ 1. (dialect. for בְּרוֹת; *pl.* בְּרוֹשִׁים) *m. a lance* (from בָּרַשׁ I.) Nah. 2, 4. — 2. (*pl.* ־ִים, with *suff.* בְּרוֹשָׁיו; from בָּרַשׁ II.) *m.* a tree of Lebanon Is. 14, 8; 37, 24; 60, 13, whose wood was used for various purposes, for floors and doors 1 Kings 5, 22 24; 6, 15 34, for ships Ez. 27, 5; put together with אֶרֶז, תְּאַשּׁוּר, תִּדְהָר as a noble, precious wood Is. 41, 19; 2 Chr. 2, 7. It is therefore employed as a figure of the great 2 Kings 19, 23; Is. 37, 24. In 2 Sam. 6, 5 the reading בְּכָל־עֲצֵי וּבְשִׁירִים has been substituted for בְּכָל־עֲצֵי בְרוֹשִׁים after 1 Chr. 13, 8, as the LXX also read in their second text (ἐν ἰσχύϊ καὶ ἐν ᾠδαῖς). The LXX understand by it in many places the *cypress*, or a tree like it, to which the Lat. *bratum* (Plin. h. n. 13, 17), Greek βραθύ &c. point; less often *cedar, oak* (Vulg.), *pine* &c.; the old interpreters understand a sort of cedar; in Phenic. it denoted *pine*, therefore אִי בְּשֹׁם i. e. אִי בְרֹשִׁים Πιτυοῦσα, pine-island, the name of one of the Balearic isles on an in-

scription; whence we may infer that several trees were designated by the term. See בְּרֹשׁ II., and בְּרוֹת.

בָּרוֹת (from בָּרָה II.) *f.* same as בָּרוּת, *food*, *nourishment*, Lament. 4, 10.

בָּרוּת *f.* the same, Ps. 69, 22. See בָּרָה II.

בְּרוֹת *m.* a north-Palestinian pronunciation of בְּרוֹשׁ Song of Sol. 1, 17; Syr. ܒܪܘܬܐ, adopted in Ar. as بَرُوتَا, and as in the Targ. *ôth*, *ûth* was sometimes looked upon as a feminine termination, a plural בְּרוֹן was employed there, without assuming the *th* not to be radical. For בְּרוֹת appears in the Targ. and Phenician the form בְּרָת (pl. בְּרָתִין, c. בְּרָאתֵי), according to the usual change of ô into â; from which form come the Greek βραθύ, Lat. bratum.

בֵּרוֹתָה *n. p.* of a city mentioned with חֲמָת, סִבְרַיִם, דַּמֶּשֶׂק Ez. 47, 16. One sees from the context that the Syrian חֲמָת which is too far to the north cannot be meant here, which the LXX read before צְדָד (Numb. 34, 8). It is better to understand the חַמַּת Josh. 19, 35, חַמּוֹן 1 Chr. 6, 61, which is also named חֲמָת (1 Chr. 18, 3; Meg. 6 a) and was identified with Tiberias (see חֲמָת). We may therefore identify בֵּרוֹתָה (= בְּאֵרוֹתָה) perhaps with *Berytus* (Βηρυτός in Steph. Byz. s. v., Βερόη in Nonnus, in Phenician בֵּרֹת, בֵּר, בְּאֵר), that very old Phenician city on the coast. See בֵּרֹתַי.

בָּרַז (not used) *tr. to cut into*, *to pierce*, *transfix*, cognate with פָּרַז II., פָּרַץ II. (which see); comp. Targumic בְּרַז the same; whence בִּרְזָא incision (of the skin) &c. Deriv. (according to some) the proper name בִּרְזוֹת or בִּרְזַיִת; comp. בְּרוֹז = בְּרוֹשׁ. The noun בַּרְזֶל and the proper name בַּרְזִלַּי are derived from בָּזַל (which see).

בִּרְזוֹת (*olive-well*) *n. p. f.* 1 Chr. 7, 31 K'tib, for which the K'ri has בִּרְזַיִת. זַיִת and the other form זוֹת (see בִּזְיוֹתְיָה) are clear in their meaning, and that בְּאֵר may be still farther abridged into בֵּר (see בֵּרוֹתָה, בֵּרִי) and this possibly into בִּר (see בִּל from בֵּל), can hardly be doubted by those who know the laws of the Hebrew language. See בָּרַז.

בִּרְזַיִת K'ri see בִּרְזוֹת.

בַּרְזֶל (out of בַּזֶּל from בָּזַל) *m. iron*, as a metal Numb. 35, 16, which is fetched out of the earth Job 28, 2, so called from its hardness and firmness; רֶכֶב בּ׳ Josh. 17, 16 *chariots covered with iron plates*; נִמְלָא בּ׳ 2 Sam. 23, 7 *to be fenced with iron* (comp. 2 Kings 9, 24) i. e. with iron armour; עֵט בּ׳ Job 19, 24 *an iron pencil*, with which letters are engraved; בּ׳ מִצָּפוֹן Jer. 15, 12 *iron from the north*, which was firmer; בּ׳ עָשׁוֹת Ez. 27, 19 *wrought iron* = steel. Metaphoric. a) *hard*, *pressing*, spoken of שֵׁבֶט, עֹל Deut. 28, 48; *stiff-neckedness* Is. 48, 4; b) made of iron: *axe*, *sword*, *fetter* &c. Deut. 27, 5; Ps. 105, 18.

בַּרְזִלַּי (from בַּרְזֶל, *man of iron*, *strong*) *n. p. m.* 2 Sam. 17, 27; Ezr. 2, 61.

בָּרַח (*inf. constr.* בְּרֹחַ; *imp.* בְּרַח; *fut.* יִבְרַח) *intr.* 1. *to run away*, *to go away* (in haste), *to flee*, either absol. Gen. 31, 22, Ex. 14, 5, or with מִן of the place *from whence* 2 Sam. 19, 10, or *from before* Job 20, 24; with מֵאֵת *from the neighbourhood of* 1 Kings 11, 23; with מִפְּנֵי Ps. 139, 7, 2 Chr. 10, 2 or מִלִּפְנֵי of the person *before* whom Jon. 1, 10, or with מִיַּד *out of the power of one* Job 27, 22, and with the accus. of the place *whither* Jon. 1, 3, or also with אֶל Numb. 24, 11, or לְ Neh. 13, 10; with אַחֲרֵי in the sense *to flee after*, *to pursue*, 1 Sam. 22, 20. In the *imp.* לְךָ is usually added as a dativus commodi Gen. 27, 43, Am. 7, 12, to express a sort of reflexive like "s'enfuir". בָּ׳ usually stands as a more exact expression of the idea of נוּס Judges 9, 21, נִמְלַט 1 Sam. 19, 18, יָצָא Jer. 39, 4, and principally of הָלַךְ 2 Sam. 13, 37. קִדַּם לִבְרֹחַ Jon. 4, 2 *to seek to anticipate by flight*; נֶחְבָּא לִבְרֹחַ Gen. 31, 27 *to flee secretly*, but בָּרַח בְּהֵחָבֵא *to flee in hiding oneself* Dan. 10, 7; מֵרָחוֹק (viz. עַד) בּ׳ *to flee far away* Is. 22, 3; sometimes ap-

plied to time Job 9, 25, or in a mental sense 14, 2. — 2. Figur. with בְּתוֹךְ, *to go through* Ex. 36, 33 i. e. to bolt through; comp. Targ. עַבּוּר bolt, from עֲבַר. Deriv. מִבְרָח, בְּרִיחַ, בָּרִיחַ.

Hif. הִבְרִיחַ 1. *causat. to make flee*, with accus. *to put to flight* Job 41, 20; 1 Chr. 8, 13; *to drive away*, with מֵעַל *from* a place Neh. 13, 28. — 2. *to reach across with a bar*, Ex. 26, 28 *from one end to the other.*

The stem בָּרַח, Targ. בְּרַח, Ar. بَرِحَ, cognate بَرَّحَ, has בָּ־רַח for its organic root, which is also found in אָ־רַח, אָ־רַךְ, סָ־רַח.

בָּרִחַ (many mss. have בָּרִיחַ; *plur.* בְּרִיחִים; formed from the intensive form בַּקְּיחַ) *adj. m.* 1. (LXX and Syr.) *fleet*, *hastening forward*, of the serpent Is. 27, 1, a symbol of Egypt; but others take it (see *Kimchi*) = עֲקַלָּתוֹן *ringed*, a designation of the crocodile, as the Vulg., Aq. and Symm. appear to have understood it, which is more suitable to Egypt. Metaphor. Job 26, 13 נָחָשׁ בָּרִחַ is *the northern* (fleet or twisted) *dragon*, a star near the north pole, to whose influence storms were ascribed. — 2. בָּרִיחִים Is. 43, 14 is difficult. According to the Targ. and ancient interpreters (see *Kimchi*) it is parallel to בָּאֳנִיּוֹת: *in ships* (see רִיחַ as a noun). *Ewald* reads בִּצְרִיחִים כִּנֹּרָם after Zeph. 1, 14. More correctly: *and I strike off all bolts* (comp. 45, 2; Lament. 2, 9), thus בָּרִיחַ is = בְּרִיחַ. — 3. (*fleeing*) *n. p. m.* 1 Chr. 3, 22.

בַּרְחֻמִי 2 Sam. 23, 31 from בַּרְחֹם, see בַּחֻרִים.

בְּאֵרִי (=בְּאֵרִי) *n. p. m.* 1 Chr. 7, 36.

בָּרִי I. *m.* for the *fem.* בְּרִיָּה which see.

בְּרִי II. *m.* only Job 37, 11 according to the Targ. *purity* (of the ether) from בַּר = בָּרָה (which see), then *the ether* itself; but according to *Kimchi*, the noun is רִי (which see) = רְוִי.

בָּרִיא (from בָּרָא, hence lengthened out of בָּרָא; *pl.* בְּרִיאִים, *constr.* ־אֵי) *adj. m.*, בְּרִיאָה (*pl.* בְּרִיאוֹת) *f. fat, thick,* Gen. 41, 5; 1 Kings 5, 3; Judges 3, 17; also with the addition בָּשָׂר Gen. 41, 18; *full*, of ears 41, 7; *nourishing* Hab. 1, 16 (of food), yet it is better to take בְּרָאָה here as a noun, since מַאֲכָל is masculine elsewhere; *vigorous*, of the body Ps. 73, 4. בְּרִיָּה Ez. 34, 20 stands for בְּרִיאָה, without having a masc. בָּרִי.

בְּרִיאָה *f. created, become*, Numb. 16, 30. — 2. בְּרָאָה Hab. 1, 16 is the adj. fem. which has become a noun. See בָּרִיא.

בִּרְיָה (after the form עֶרְוָה) *f. food*, 2 Sam. 13, 5 7 10, same as בָּרוּת and בָּרוֹת.

בְּרִיָּה see בָּרִיא.

בָּרִיחַ see בָּרַח.

בְּרִיחַ (*plur.* בְּרִיחִים, *constr.* ־חֵי) *m.* 1. *bar*, prop. the bar of wood that passes across to close doors, mentioned along with דֶּלֶת and חוֹמָה as a fastening Deut. 3, 5; 1 Sam. 23, 7; Jer. 49, 31; sometimes for the binding and fastening together of boards Ex. 26, 26. *To destroy the bars* Am. 1, 5, Nah. 3, 13, Lament. 2, 9, means figur. to destroy the strong parts of a city; the contrary being *to strengthen the bars* Ps. 147, 13. *The bars of the earth* Jon. 2, 7 i. e. which barricade an entrance into the interior. — 2. According to the *Targ.*, *Saʿad.*, *Kimchi* same as בָּרִיחַ *fugitive* Is. 15, 5.

בְּרִיעָה (equivalent to בֶּן־ = בֶּן־רִיעָה רָעָה *unfortunate*) *n. p. m.* Gen. 46, 17; 1 Chr. 7, 23; 8, 13; 23, 10. *Patronym.* בְּרִיעִי Num. 26, 44, as from בְּרִיעָה. See בָּרַע.

בֹּרִית (from בָּרַר) *f.* same as בֹּר a material for cleansing, mentioned with נֶתֶר (*νίτρ-ον*), the one denoting a mineral, the present word a vegetable kali Is. 2, 22; *salt of lye*, got from soap plants (Ar. أُشْنَان or قلى), used for fulling and cleansing garments; hence בֹּ׳ מְכַבְּסִים Mal. 3, 2.

בְּרִית (with *suff.* בְּרִיתִי) *f.* prop. cutting in pieces (of the sacrificial animal), hence metaphor. *covenant*, *league*, Gen. 21, 27, from the custom of going between the

parts of the cut animals; and therefore *to make a covenant* is כָּרַת בְּ׳ 26,28; 31, 44; Ex. 34,10; elsewhere also הֵקִים בְּ׳, עָבַר, הֶחֱזִיק, בּוֹא בִּבְ׳; שׂוּם, נָצַר, נָתַן בְּ׳ Ez. 16, 60; Deut. 29, 11; Gen. 17, 2. *To break a covenant* is called חִלֵּל, נֵאַר, שָׁכַח, הֵפֵר Deut. 4, 23, Mal. 2, 10, Ps. 89, 40, עָבַר Hos. 6, 7, שִׁחֵת Mal. 2, 8, עָזַב בְּ׳ 1 Kings 19, 10; שִׁקֵּר בִּבְ׳ Ps. 44, 18 &c. In the widest sense בְּ׳ denotes a contract between nations Josh. 9, 6, friends 1 Sam. 18, 3, married persons Mal. 2, 14; but especially does it denote the covenant of God with the fathers, which is named בְּ׳ אָבוֹת Deut. 4, 31, or בְּ׳ רִאשֹׁנִים Lev. 26, 45, or the covenant of God with Israel generally Josh. 7, 11; Ps. 132, 12; in which sense the things promised in the covenant, the things that are the media of what is promised, the objects that constitute the conditions of the covenant, and the signs themselves are called בְּרִית, e. g. אֶרֶץ הַבְּ׳ *covenant-land* Ex. 30, 5 i. e. Palestine (comp. Hebr. 11, 9 γῆ τῆς ἐπαγγελίας); מַלְאַךְ הַבְּ׳ Mal. 3, 1 *messenger of the covenant* i. e. Messiah. As designations of the law לוּחוֹת הַבְּ׳ Deut. 9, 9, אֲרוֹן הַבְּ׳ Josh. 3, 6, סֵפֶר הַבְּ׳ Ex. 24, 7, 2 Kings 23, 21, דִּבְרֵי הַבְּ׳ (the ten commandments) Ex. 34, 28 frequently occur. As a sign of the covenant בְּ׳ is *circumcision* Gen. 17, 10; and so in Dan. 11, 30 32 as peculiar to the later diction: *the religion of the fathers*, *the Hebrew theocracy;* Dan. 9, 27: *and he will make the covenant difficult to many for a week* i. e. the religion of the fathers will be very difficult to many because of suffering; נְגִיד בְּרִית 11, 22 *prince of the covenant* (Onias III.) i. e. the head of the theocracy. Sometimes בְּרִית is *people of the covenant* Dan. 11, 28, and so perhaps may also בְּרִית עָם Is. 42, 6 be taken.

בָּרַךְ I. (*fut.* יִבְרַךְ) *tr.* 1. *to bow*, *bend* (the knee), hence = *to kneel*, with the addition of עַל־בִּרְכָּיִם 2 Chr. 6, 13 and לִפְנֵי (*before*) the person before whom one kneels Ps. 95, 6, with כָּרַע. In this fundamental signification (therefore not denom. from בֶּרֶךְ) appears the Targumic בְּרַךְ, Syr. ܒܪܟ, Maltese *byrek*, *berrek* (in a metaphor. sense), Ar. بَرَكَ (of the camel) &c. Deriv. בֶּרֶךְ. — 2. *to bow the knee* (before God) = *to do homage to*, *to worship*, *invoke*, then *to pray*, *praise*, *utter blessing*, as the knee was bowed along with it, a metaphor. use which is found in the dialects also. Only the *pass. part.* בָּרוּךְ *praised*, *blessed* Gen. 9, 26; 14, 19, *constr.* בְּרוּךְ 24, 31; *pl.* בְּרוּכִים 1 Sam. 23, 21, *constr.* בְּרוּכֵי Is. 65, 23; *fem. sing.* בְּרוּכָה Ruth 3, 10; LXX εὐλογημένος, εὐλογητός. Elsewhere only Pih., to which belongs the inf. בָּרוֹךְ Josh. 24, 10 out of בַּרֵּךְ, and also 2 Sam. 8, 10; 1 Chr. 18, 10. It is used, in the most general signification *to bless*, of God and men Gen. 9, 26; 14, 19, of the fruit of the body and of food Deut. 28, 4 5, of the prosperity of the married state Prov. 5, 18 &c. Derivat. בְּרָכָה, the proper names בָּרוּךְ, בַּרַכְאֵל, בֶּרֶכְיָה, בֶּרֶכְיָהוּ, יְבֶרֶכְיָהוּ.

Nif. נִבְרַךְ *pass.* of signific. 2 of Kal: *to be blessed*, with בְּ of the person *by whom* Gen. 12, 3; 18, 18; 28, 14.

Pih. בֵּרֵךְ and בֵּרַךְ (*inf. abs.* בָּרוֹךְ instead of בָּרוֹךְ Josh. 24, 10, with *suff.* בָּרְכוֹ; *inf. c.* בָּרֵךְ; *imp.* בָּרֵךְ; *fut.* יְבָרֵךְ, *apoc.* וַיְבָרֶךְ) in the widest sense of Kal 2, viz. a) *to pray to*, *to call upon* (God), with accus. of the object Deut. 8, 10; 2 Chr. 20, 26; sometimes the object is בִּשְׁמוֹ Deut. 10, 8 or בְּשֵׁם יי 21, 5, denoting the worship of the divine name by invocation in prayer, and formed after the phrase קָרָא בְשֵׁם יי. Hence figurat. *to pray to* generally, Is. 66, 3 *he prays to idols.* b) *to bless*, spoken of God Gen. 24, 1; *to prosper* 24, 35, with a double accusat. Deut. 12, 7 or also with בְּ of the thing Ps. 29, 11; *to dedicate* Ex. 20, 11; *to bring to prosperity* 23, 25; or of men, *to utter blessings*, *to impart blessing* Deut. 28, 8, 1 Sam. 2, 20, always with accus. of object, and but seldom with לְ Neh. 11, 2. c) *to greet*, which consists in blessing, stronger therefore than שָׁאַל לְשָׁלוֹם לְ 2 Kings 4, 29; Prov. 27, 14; with accus. of object,

whether at coming Gen. 47, 7, 2 Sam. 6, 20, or departing Gen. 47, 10, 1 Kings 8, 66, or also at staying Gen. 24, 60; 1 Sam. 13, 10. To this latter signific. belongs d) *to give the parting salutation to one*, in a bad sense, i. e. *to wish away*, *to imprecate upon one*, *to curse*, *to revile*, with accus. 1 Kings 21, 10; Job 1, 5; 2, 5; on the contrary it means *to bless* Ps. 10, 3. The weak expression *to dismiss* might be used euphemistically for *to curse*, *to revile*, since it was specially applied to men against God, though analogy in the Semitic dialects admits of directly opposite meanings in a word as possible; in no case should we explain it as "to entreat destruction of God", since it is principally used of blaspheming God.

Puh. בֹּרַךְ *pass.* of Pih. Job 1, 21; Numb. 22, 6; Prov. 22, 9.

Hif. הִבְרִיךְ *caus.* of signif. 1 of Kal, *to cause to kneel down*, *to cause to encamp*, camels Gen. 24, 11.

Hithp. הִתְבָּרֵךְ partly as Niphal *to be blessed* Gen. 22, 18, partly *to regard oneself blessed*, with בְּ of the person *by whom* Jer. 4, 2; *to glory*, *praise*, *vaunt* Deut. 29, 18.

The stem בָּרַךְ, which appears in Phenician, in the Targ., Syr., Arab., Aethiop., Maltese, both in its fundamental and metaphorical sense, has been also compared with רָכַב, Aram. רְכַב, whence אַרְכֻּבָּא (which see) &c.; but it is more correct to compare פָּרַק with the ground-sense *to bend in*, *to fold over*.

בָּרַךְ II. (not used) an assumed stem for בְּרֵכָה: *to pour out strongly*, comp. Ar. برك (continuo pluit); but see בְּרֵכָה.

בָּרֵךְ (after the form חָכָם) *adj. m.;* only בְּרָכָה *f. blessing-dispensing*, *liberal* Prov. 11, 25.

בְּרַךְ *m. blessing*, see בְּרַכְאֵל.

בֶּרֶךְ (*dual* בִּרְכַּיִם) *f.* prop. bending, curve, hence *the knee* Is. 45, 23, elsewhere dual (because man has a pair of them) for plural Judges 7, 6; 1 Kings 8, 54. *Kneeling* is expressed by כָּרַע עַל בִּ׳ or בָּרַךְ עַל 2 Kings 1, 13; 2 Chr. 6, 13. יָלַד עַל־בִּרְכֵּי פ׳ *to be born on the knees of a person* i. e. to be born to a person, from the custom of placing the newborn child on the knees of the father or grandfather for solemn recognition (comp. Il. 9, 455; Odyss. 19, 401) Gen. 50, 23; קִדְּמוּנִי בִרְכַּיִם Job 3, 12 *the knees* (of the mother) *took up first*. Metaphor. *lap*, to which the child was accustomed and on which it was caressed, therefore שִׁעֲשַׁע עַל־בִּ׳ Is. 66, 12, or where one lays himself as a sign of tenderness, e. g. יָשַׁב עַל־בִּ׳, יָשֵׁן Judges 16, 19, 2 Kings 4, 20, consequently like the German "Busen", bosom, with a similar figure. *The tottering of the knees*, expressed by פִּיק בִּ׳ Nah. 2, 11, בִּ׳ כֹּרְעוֹת Job 4, 4, בִּ׳ כֹּשְׁלוֹת Is. 35, 3, is a figure of distress, and in בִּ׳ תֵּלַכְנָה מַיִם *the knees melt to water* Ez. 7, 17 it even stands for the לֵבָב of Josh. 7, 5, denoting despondency. מַיִם בִּרְכַּיִם Ez. 47, 4 *water reaching to the knees* (where מַיִם stands for מֵי, comp. 1 Kings 16, 24).

בְּרַךְ (*part.* בָּרֵךְ; *p. pass.* בְּרִיךְ) *Aram.* same as Hebrew בָּרַךְ I. Dan. 3, 28; 6, 11. — *Pah.* בָּרֵךְ (1 *pers.* בָּרְכֵת; *part.* מְבָרַךְ) same as Hebr. Pihel Dan. 2, 19 20; 4, 31; Syr. ܒܪܟ.

בְּרַךְ (*plur.* with *suff.* בִּרְכוֹהִי) *Aram.* *f.* equivalent to Hebr. בֶּרֶךְ Dan. 6, 11; comp. Syr. ܒܘܪܟܐ. Elsewhere too אַרְכֻּבָּא (which see), from a stem רְכַב.

בָּרַכְאֵל (an old form for בֶּרֶכְאֵל on the separating boundary between the Arabic, Aramaean and Hebrew; *El is blessing*) *n. p. m.* Job 32, 2 6; comp. בֶּרֶכְיָה.

בְּרָכָה (with *hă* interrog. הַבְרָכָה, *constr.* בִּרְכַּת, with *suff.* בִּרְכָתְךָ; *pl.* בְּרָכוֹת, *c.* בִּרְכוֹת, with *suff.* בִּרְכוֹתֵיכֶם) *f. blessing*, *benediction*, *salvation* (opp. קְלָלָה), 1. *the invocation of blessing* e. g. of a dying person Gen. 27, 12, of the unhappy Job 29, 13, of the pious Prov. 11, 11, or *for* the pious Deut. 11, 26; בִּרְכַּת־טוֹב 24, 25 *benediction of good*. — 2. *the consequence of blessing* i. e. *prosperity*, *the favour of God*,

with יי Gen. 39, 5, Deut. 33, 23 or alone Is. 19, 24, sometimes with the following genitive of him who is blessed i. e. prospered Gen. 28, 4; 49, 26. *God's blessing is with some one* is expressed: בִּרְכַּת יי בְּ' Gen. 39, 5, or also with עַל Is. 44, 3, or אֶל־ Ps. 129, 8. In the plur.: *gifts of fortune, favours of God, blessings* Gen. 49, 25; Ps. 84, 7 *God's gifts* Is. 65, 8; גִּשְׁמֵי בְ' *blessing-bringing showers* i. e. fructifying Ez. 34, 26; *wholesomeness, peace*, hence 2 Kings 18, 31 *deal peacefully with me.* — 3. Metaph. concr. *happy, highly blessed*, particularly in the phrases הָיָה בְּרָכָה Gen. 12, 2, Zech. 8, 13, הֵשִׁית בְּרָכוֹת Ps. 21, 7. — 4. (El is *blessing*) *n. p. m.* 1 Chr. 12, 3. — 5. (originally = בְּרֵכָה, but interpreted *blessing* by the Chronist) *proper name* of a valley in the neighbourhood of תְּקֹעַ 2 Chr. 20, 26.

בְּרֵכָה (*constr.* ־כַת, *pl.* בְּרֵכוֹת; from בָּרַךְ II.) *f. a pond*, for watering gardens Eccles. 2, 6, perhaps identical here with בְּ' הַמֶּלֶךְ Neh. 2, 14, the laying out of which was referred to Solomon according to *Josephus* (Bell. Jud. 5, 4, 2). So of the pool at Hebron 2 Sam. 4, 12, at Gibeon 2, 13, which is named מַיִם רַבִּים in Jer. 41, 12. From גִּיחוֹן (which see), a spring on the west side of mount Zion, were formed *two* pools: a) הַבְּרֵכָה הָעֶלְיוֹנָה *the upper pool* Is. 7, 3; 36, 2, identical with the upper Gihon-outflow 2 Chr. 32, 30 and perhaps also with עֵין הַתַּנִּין Neh. 2, 13, now called by the inhabitants *Birket el-Mamilla;* b) הַבְּרֵכָה הַתַּחְתּוֹנָה *the lower pool* Is. 22, 9 at the south-west point of Zion, in the valley, called in the New Testament the lower Gihon, now *Birket el-Sultan* (*Robinson* Bibl. Research. I. p. 483 &c.). Hezekiah stopped the water of the upper pool 2 Kings 20, 20, 2 Chr. 32, 20; and it was called afterwards בְּ' יְשָׁנָה Is. 22, 11 with reference to the reservoir between the two walls. בְּ' שֹׁמְרוֹן *pool* of the city *of Samaria* 1 Kings 22, 38; בְּ' הַשֶּׁלַח *pool of* שִׁלֹחַ Neh. 3, 15 at the south-east slope of Zion at the mouth of the Tyropoeon (*Robinson* I, pp. 493-498. 500 seq.), and therefore quite distinct from that of the גִּיחוֹן. The pools in חֶשְׁבּוֹן Song of Sol. 7, 5 were distinguished by the cleanness and clearness of the water. — The word has been derived from בָּרַךְ II. *to pour out;* and the Ar. بِرْكَة, which is put for it, belongs to the same; yet it has also been taken for incurvity, breach (from בָּרַךְ I.).

בֶּרֶכְיָה (*Jah is blesser;* בֶּרֶךְ is abridged from יְבָרֶכְ־, LXX Βαραχίας; comp. Is. 8, 2) *n. p. m.* 1 Chr. 3, 20; 9, 16; Neh. 3, 4, and in Zech. 1, 1 alternating with בֶּרֶכְיָהוּ 1, 7.

בֶּרֶכְיָהוּ (the same) *n. p. m.* Zech. 1, 7.

בְּרֻלָּה *f.* which the Samar. Pent. reads for בְּדֹלַח Gen. 2, 12 and the Samar. version puts for יָשְׁפֵה. It means *beryl*, adopted from the Aramaean vulgar dialect, in which בְּרוּלִיתָא also appeared.

בָּרַם (not used) *tr.* 1. *to make firm, to twist together firmly* (a rope), particularly out of different coloured threads, cognate in sense with פָּתַל, חָבַל, גָּלַם &c.; then *to weave together out of different threads and yarn;* comp. Ar. بَرَمَ to twist together (a rope), especially so II. and IV. أَبْرَمَ to make fast, بَرِيمٌ a rope, مُبْرَمٌ (woven out of many threads) a garment, also of the twisting together of threads of different colours, hence to be many-coloured. Derivat. בְּרוֹם. — 2. (not used) *intr. to struggle against, to resist* something, prop. to be hard, firm, whence the Aram. בְּרַם; comp. Ar. بَرِمَ to strive against, to have a disinclination, بَرَمٌ aversion, conseq. = sper-nere.

בְּרַם (see בָּרַם) *Aram. adv.* prop. *firmly, certainly*, same as אֲבָל, Syr. ܒܪܡ, therefore partly adversative: *however, yet*, partly assuring: *certainly, yea* Dan. 2, 28; 4, 12 20; 5, 17; Ezr. 5, 13. The derivation from the Sanskrit *param, paramam*, is baseless.

בָּרַן (not used) belonging to בַּרְנֵעַ, which see.

בַּרְנֵעַ *n. p.* of a place at קָדֵשׁ, with

which it is mentioned for easier recognition Numb. 32, 8; Deut. 1, 19 22. One may compare the Ar. مرتعة (green or blooming meadow), and look for it on the southern border of Palestine in ʿ*Ein Hasb* (south east of *Kurnub*, north of ʿ*Ein el-Weibeh*) *Robins.* Pal. III, 43. See קָדֵשׁ. ־ֵעַ as elsewhere ־ַע is an addition at the end, as for examp. in צְפַרְדֵּעַ, בִּרְשַׁע, (צַלְמוֹן comp.) צַלְמֻנָּע, תַּחְרֵעַ, תַּאְרֵעַ &c.; consequently the stem might be בָּרָן.

בָּרַע (not used) *tr. to present with a gift*, *to distinguish with gifts*, comp. Ar. برع V. (to give); hence בֶּרַע, בְּרָעָה, perhaps בְּרִיעָה.

בֶּרַע (*gift* viz. of 'El) *n. p. m.* Gen. 14, 2. Perhaps also the proper name בְּרִיעָה belongs here, which however the Scripture alters in sense; or we may take בְּרָעָה as = בֶּרַע.

בְּרָעָה (from בָּרַע) *f. gift*, 1 Chr. 7, 23: *for she was a gift to his house*, after he had lost his children. The explanation by רָעָה is less suitable.

בָּרַק (not used) *intr.* 1. *to shine*, *glitter*, *lighten*, then also perhaps *to flash with lightning*, like the Ar. بَرَقَ, Syr. ܒܪܰܩ; comp. Sanskr. *bʿrâǵ* with a similar meaning. Deriv. בָּרָק with the denom. בָּרַק, בָּרֶקֶת, בָּרְקַת, בַּרְקָן, and the n. p. בָּרָק, בַּרְקַס. — 2. *to burn*, cognate in sense with חַר, verbs of giving or containing light being frequently transferred to burning; derivatives, perhaps בַּרְקָן and the proper name בָּרָק. — The organic root is בְּ־רַק, which is also found in יָ־רַק, שָׁ־רַק, Aram. זְ־רַח, שְׁ־רַג &c.

בָּרָק (*constr.* בְּרַק; *pl.* בְּרָקִים, with *suff.* בְּרָקָיו) *m.* 1. *lightning* 2 Sam. 22, 15, where the LXX read the denom. בָּרַק. *To send lightning*, with שִׁלַּח Job 38, 35; *to hurl lightning*, with רָב Ps. 18, 15. עָשָׂה בְ׳ לַמָּטָר Jer. 10, 13 *to make the lightning for rain*, as messengers going before; בְ׳ רוֹצֵץ Nah. 2, 5 *the lightning runs* (zig-zag); in Ez. 1, 14 בָּזָק (which see) is written instead; comp. the Coptic ⲃⲣⲏϫ lightning. — 2. *splendour*, fulgor, spoken of חֶרֶב Deut. 32, 41, חֲנִית Hab. 3, 11, חֵץ Zech. 9, 14, פָּנִים Dan. 10, 6; לְמַעַן בָּ׳ Ez. 21, 33 *because of the lightning* i. e. that it may lighten; poët. בָּרָק *the glittering missile* Job. 20, 25, comp. Arab. بَارِق (sword). — 3. (*shining* or *lightning*) *n. p. m.* Judges 4, 6; comp. the Phenician n. p. m. Barca, Barcas i. e. בָּרָק, and the fem. בַּרְקָא (Virg. Aen. 4, 632).

בָּרַק see בְּנֵי־בְרַק and בַּרְקָן.

בַּרְקוֹס (from בֶּן־רֶ׳ *party-coloured*, see רָקַס) *n. p. m.* Ezr. 2, 53.

בַּרְקָן (*pl.* ־נִים) *m. a kind of thorn* or *nettle*, from burning (see בָּרַק 2) Judges 8, 7, as Aq. and Symm. understand it, comp. חָרֻל from חַר to burn. The LXX retain the word. Hesychius (*βαρακίνη*) explains it under *ἄκανθα*.

בָּרֶקֶת and בָּרְקַת *f. emerald*, as the LXX, Vulg. and *Josephus* understood it Ex. 28, 17, Ez. 28, 13, so called from its glittering (see בָּרַק); the Sanskrit *marakata*, Greek *σ-μάραγδος* are identical.

בָּרְקַת see בָּרֶקֶת.

בָּרַר (1 *person* וּבָרוֹתִי, *part. f.* בָּרָה, *part. pass.* בָּרוּר, *inf.* בַּר after the form רַד, שַׁד, with *suff.* לְבָרָם; on the contrary *inf.* בּוּר Eccles. 9, 1, see בּוּר) *tr.* 1. *to separate*, *to choose out*, *to sever*, Ez. 20, 38, with מִן *out of which*, selected on account of בְּרִית. In this sense particularly בְּרוּרִים 1 Chr. 7, 40 and 9, 22, בְּרֻרוֹת Neh. 5, 18 *chosen*, *select*, with לְ *to which*, like הִבְדִּיל לְ. Deriv. בַּר. — 2. *to cleanse* (see Hif.) grain, in Kal only figuratively, of speech and in a moral sense, Zeph. 3, 9; בָּרוּר Job 33, 3 *clean*, *pure;* metaphor. *to polish*, *to point*, arrows Is. 49, 2, comp. Hif. Also figurat., *to prove*, *to purify*, Eccles. 3, 18. Deriv. בֹּר, בֹּרִית, בַּר, בַּר. — 3. (not used) *to be clean* i. e. *empty*, like נָקָה (which see); hence בַּר (which see) Prov. 14, 4. The nouns בַּר, בַּר (corn) have been, it is true, derived from בָּבַר, but

see them. In the meaning *field*, *ground*, בָּרָר is formed from בָּעַר only secondarily; בַּר in the meaning *son* is a primitive word.

Nif. נָבַר (*part.* נָבָר; *imp. pl.* הִבָּרוּ) *to keep oneself* (morally) *pure* Is. 52, 11; coupled with Hithp. for the sake of assonance 2 SAM. 22, 27; Ps. 18, 27.

Pih. בֵּרֵר (*inf.* בָּרֵר) *to purify*, *to clear from sin*, DAN. 11, 35 along with צָרַף and הִלְבִּין.

Hif. הֵבַר (*inf.* הָבַר) *causat.* 1. *to make clean* (grain), by separating the chaff JER. 4, 11; 2. *to polish*, *to point* (arrows), properly to make them clean, 51, 11.

Hithp. הִתְבָּרֵר (*fut.* יִתְבָּרֵר) and הִתַּבָּר (=הִתְבַּר, chosen here after the manner of the Aram. Ittafal on account of תִּתַּמָּם and in order to have an assonance with נָבָר) 1. *to purge*, *to purify*, *to cleanse oneself* (morally) DAN. 12, 10, along with הִתְלַבֵּן, נִצְרַף. — 2. *to appear clean* (morally) i. e. good and gracious, spoken of God, i. e. to feel him as such 2 SAM. 22, 27; Ps. 18, 17.

The fundamental signification of the stem בַּר (Ar. بَرَّ and Aram. in many derivatives) is *to divide*, *separate*, whence all the meanings have been developed.

בָּרַשׁ I. (not used) *tr. to cut*, *pierce*, therefore same as בָּרַז (which see), Targ. בְּרַז; and cognate with פָּרַץ, פָּרַז, Ar. بَرَتَ. Deriv. בְּרוֹשׁ I. (*lance*) NAH. 2, 4 = בְּרוֹז, just as the sibilants are interchanged in north Palestinian authors; comp. נִפְשׁוּ = נִפְצוּ 3, 18.

בָּרַשׁ II. (not used) an assumed stem for בְּרוֹשׁ 2: *to spread*, *extend*, consequently same as פָּרַשׂ, פָּרַז. But the cypress is more distinguished for the firmness and the almost incorruptibility of its wood (Theophr. plant. 5, 3 and 8; Plin. H. N. 16,79), being like cedar-wood in durability; for which reason alone it is coupled with the cedar Is. 14, 8, or with תִּדְהָר and תְּאַשּׁוּר. It seems better, therefore, to assume as the fundamental signification *to be firm*, *strong*, *durable;* hence it is identical in its organic root with that in אָרַץ, אָרַז &c. Comp. the farther development of it in the proper name בִּרְשַׁע.

בִּרְשַׁע (*strong*, *thick*) *n. p. m.* GEN. 14, 2; formed from בָּרַשׁ II. by the addition of ־ַע (see בִּרְנֵעַ); comp. Ar. بِرْشَع (thick), enlarged from a similar root.

בָּרַת (not used) same as בָּרַשׁ II. Deriv. בְּרוֹת.

בֵּרֹתַי (from בְּרוֹת cypress: *the deity worshipped in the cypress*) *n. p.* of a city in Aram Zoba, mentioned with בֶּטַח (=טֶבַח, Syr. ܛܒܚ) or טִבְחַת, situated on the road to the Euphrates 2 SAM. 8, 8, which is not, however, to be identified with the seaport Berytus. Βραθὺ in Sanchoniathon (p. 18) was the name of a deity of Lebanon, who was called in Phenician Βηρούθ (p. 24) i. e. בְּרֹת, being the female principle of Jao-Adonis, among the Syrians of El-Adan (hence the proper name כִּיּוּן אֵל־אֲדָן Kyn-El-Adan, the name of a Babylonian king); and the Syrian town may have been so called from the worship of the god. In 1 CHR. 18, 8 כּוּן (which see) stands for it, which was another name of the town, denoting the male principle, El-Adan.

בְּשׂוֹר (*cool-brook*) *n. p.* of a brook (נַחַל) not far from Ziklag 1 SAM. 30, 9 10 21; it is considered to be the small stream which rises at *Debir*, and flows south of Gaza, under the modern name of *el-Sheria*, into the Mediterranean sea. From the constant use of the article with it we may infer that an appellative meaning was thought of. See בָּשַׂר II.

בְּשׂוֹרָה see בְּשֹׂרָה.

בָּשַׁל (perhaps transposed from שָׁבַל to bubble up) *intr. to rise*, *to seethe*, *to boil*, not spoken of water, but of what is cooked in it, consequently = *to be dressed* or *to be done* Ez. 24, 5; figurat. *to ripen*, spoken of ears Jo. 4, 13, i. e. to be cooked by the sun. Comp. Aram. שְׁלַק, Greek πέπτω, Lat. coqui &c. in a

like metaphorical sense. Derivat. בָּשֵׁל adject.

Pih. בִּשֵּׁל *to cook*, by water (trans.), with the accusat. of the object, e. g. flesh Ex. 29, 31, גְּדִי 23, 19, נָזִיד 2 Kings 4, 38, and with בְּ of the vessel Num. 11, 8; 2 Chr. 35, 13; also *to dress* or *prepare* by fire, *to roast*, *broil*, 2 Sam. 13, 8; בֵּית הַמְבַשְּׁלִים *house of the cooks* Ez. 26, 24. Deriv. מְבַשְּׁלֹת.

Puh. בֻּשַּׁל *to be cooked* Ex. 12, 9; Lev. 6, 21; opposite חַי (raw) 1 Sam. 2, 15.

Hif. הִבְשִׁיל *to make ripe*, *to ripen*, Gen. 40, 10, of אֶשְׁכֹּל.

בָּשֵׁל (abridged from בָּשִׁיל) *adj. m.*, בְּשֵׁלָה *f. cooked*, *done*, Num. 6, 19; *subst. the thing cooked* Ex. 12, 9.

בִּשְׁלָם *n. p.* of a Persian officer in Palestine Ezr. 4, 7. If the name be Hebrew, it may have been formed from בֶּן־שְׁלָם (peaceful); if Semitic, it may be from בָּשַׁל = بسل (*to be strong*, *severe*) with the formative syllable ־ָם; but it is probably to be explained from the old Persian.

בָּשַׂם (not used) *intr. to breathe out*, *to breathe forth*, of scent, hence *to have a sweet smell*, *to be fragrant* (Targ. בְּסַם, Syr. ܒܣܡ), metaphor. *to be agreeable*, in proper names. (Pa. בַּסֵּם, Syr. ܒܣܡ either to make pleasant or to season; the Ar. بشم signifies the same, whence بشام a sort of balsamic shrub.) The fundamental signification of the stem is easily perceived from the organic root בָּ־שַׂם, also found in שַׂם (which see) and סַם; and therefore the meaning *to flow out* cannot be adopted. Besides בְּסַם in Aramaean, a still harder form פְּסַם existed; and as a Pahel form בַּלְסַם came from the former, so from the latter came פַּרְסֵם, whence פַּרְסְמוֹן. Derivat. בָּשָׂם, בֹּשֶׂם, בֶּשֶׂם, and the proper names בָּשְׂמַת, מִבְשָׂם, יִבְשָׂם.

בָּשָׂם (with *suff.* בְּשָׂמִי) *m. balsam-plant*, Song of Sol. 5, 1.

בֶּשֶׂם (*pl.* בְּשָׂמִים) *m.* prop. *aromatic odour*, *fragrance*, but in use as a concrete: *what diffuses a sweet smell*, *spices*, קִנְּמָן־בֶּשֶׂם Ex. 30, 23 *cinnamon of spice* i. e. spicy or sweet-smelling cinnamon; particularly in plur. of spicery 25, 6, which was an article of commerce 2 Chr. 9, 1. רָאשֵׁי בְּ׳ Song of Sol. 4, 14 *the noblest spices. The scent* of them is called נָזַל 4, 16. The word is naturally transferred to all sorts of fragrant plants, also to ointments, and is applied to the balsam-shrub.

בֹּשֶׂם *m.* the same, Ex. 35, 28; קְנֵה־בֹ׳ 30, 23 *spicy reed;* עֲרוּגוֹת הַבֹּ׳ Song of Sol. 6, 2 *beds of balsam-plants.* The Greek βάλσαμος (בַּלְסָם) came into Greek through the medium of the Phenician.

בָּשְׂמַת (*lovely*) *n. p. f.* Gen. 26, 34; 36, 3; 1 Kings 4, 15. ־ַת is an old feminine termination.

בָּשַׁן (not used) *intr. to be hard*, *rocky*, spoken of basaltic ground, therefore cognate with בָּזַל (which see); and as the decay of basalt-stone effects fruitful and fat pastures, the verb may also have signified *to be fruitful.* Deriv. the proper names בָּשָׁן, יִבְשָׁן.

בָּשָׁן (in prose with the article; *Basalt-land*) 1) *n. p.* of a mountainous, fruitful country on the other side of Jordan, *Bashan*, celebrated for its oak-forests Is. 2, 13, Ez. 27, 6, and fat pastures, so that the heifers, goats and cows of Bashan were proverbial Deut. 32, 14; Am. 4, 1; Ez. 39, 18. The limits of Bashan are determined from Deut. 3, 10 13; Josh. 12, 4; 13, 11 12 30; 17, 1, 5; 1 Chr. 5, 23. LXX Βασάν, Βασανῖτις; in *Josephus* Βαταναία after the Aramaean (Targ. מַתְנַן, בּוּתְנַן, Syr. ܡܬܢܢ); now *el-Buttein.* The name has come from the fact of the soil consisting of weather-beaten basalt-stone, as one still identifies basanite-formation with basalt. אֶרֶץ often stands with it for better designation 1 Chr. 5, 11, particularly to distinguish the city בָּשָׁן 5, 16 23 from it. — 2. *n. p.* of a city in Bashan, see 1.

בֹּשֶׁן (only with the *áh*-addition, בָּשְׁנָה)

f. shame Hos. 10, 6, formed from בּוֹשׁ with the termination ־ֶן (comp. צִפֹּרֶן), whence the feminine arose. Yet as this form is always too abnormal, it is better perhaps to derive it from בֹּשֶׁן.

בָּשַׁם belonging to בּוֹשֵׁם, see בּוּס and בּוֹשׁ.

בָּשַׂר I. (Kal unused) *tr.* cognate either with פָּתַר (Ar. بثر) *to utter sounds, words;* or connected with פָּתַר (Aram. פְּשַׁר, Ar. فسر) *to show, to make manifest* (by words), allied to بشر (to open, to begin). The Ar. بشر (to be cheered by joyful intelligence) appears rather to be derived from the noun بشارة (=בְּשׂרָה) or secondarily from مشر. Metaphor. *to announce* (tidings, intelligence), good or bad, whence בְּשׂרָה; but for use as a verb we usually find

Pih. בִּשֵּׂר (*part.* מְבַשֵּׂר, *fut.* יְבַשֵּׂר) *to announce, to relate, to tell of*, with accusat. of the object, as צֶדֶק Ps. 40, 10, טוֹב Is. 52, 7, יְשׁוּעָה 1 Chr. 16, 23, תְּהִלָּה Is. 60, 6; with accusat. of the person to whom the announcement is made Jer. 20, 15; 1 Sam. 31, 9; 2 Sam. 18, 19; Ps. 68, 12: *the publishers* (of victory) *to the great army;* and with בְּ of the place *where*, Ps. 40, 10; 2 Sam. 1, 20. It was originally without the secondary idea of the good or joyful, and is therefore applied also to a defeat 1 Sam. 4, 17; on the contrary coupled with טוֹב 1 Kings 1, 42; generally, *to relate*, but frequently, *to announce good, glad tidings* &c. Hence in the part. *a messenger of good things, a bringer of good news* 2 Sam. 18, 26; Is. 40, 9.

Hithp. הִתְבַּשֵּׂר *to be announced, to receive good tidings* 2 Sam. 18, 31.

The fundamental signification of the stem is: to make manifest or to say publicly something unknown, cognate with פָּתַר, Aramaean פְּשַׁר, Ar. فسر.

בָּשַׂר II. (not used) belonging to the proper name בְּשׂוֹר, after the Ar. بسر *to be cool, fresh;* בְּשׂוֹר, however, may also be referred to בָּשַׂר I.

בָּשַׂר III. (not used) *intr. to swell up, to be full*, spoken of the body being full of flesh, Ar. بثر V. (to swell up). The organic root is בְּ־שַׁר, cognate with שָׁאַר in שְׁאֵר. Hence

בָּשָׂר (from בָּשַׂר III.; once Prov. 14, 30 *plur.* בְּשָׂרִים, chosen on account of the following עֲצָמוֹת) *collect. m.* prop. the full, thick, swelling (comp. Ar. شخص body, from "large, thick"), hence 1. *flesh* (as the German *Fleisch* is connected with *Fülle*, *πλέω*, *ple*-nus), of the body of beasts Gen. 41, 2 or of men 2, 21; the flesh of cattle which is eaten, or from which persons abstain when fasting Dan. 10, 3, whose properties are described by בָּרִיא Gen. 41, 2, רַק 41, 19, חַי Lev. 8, 17 &c. and which is put along with עוֹר Job 10, 11, עֶצֶם Ps. 102, 6, יַיִן Is. 22, 13. It is used for the principal part of a meal Job 31, 31; metaphor. Deut. 32, 42. — 2. Metaphor. *body* (like the German *Fleisch*) Ps. 16, 9; 84, 3, opposed to לֵב or כָּבוֹד; more rarely instead of it is עֶצֶם וּבָשָׂר Job 2, 5; once בְּשָׂרִים Prov. 14, 30; but always the living body, which has נֶפֶשׁ Lev. 17, 11 and רוּחַ Job 12, 10, though נֶפֶשׁ is also contrasted with it on account of its extended significations. Hence in a collective sense *living beings*, which have flesh Gen. 6, 13, particularly *men*, *the human race*, 6, 12, with the additional idea of transitoriness 6, 3, Job 10, 4, and so opposed to the Divine Being and to spirit (רוּחַ). Is. 31, 3 in the sense *transitoriness*, *frailty*, comp. *σάρξ* in the new Testam., בָּשָׂר וָדָם in the Talmud, ܒܣܪܐ ܘܕܡܐ among the Zabians, Ar. بشر. יְגִעַת בָּ׳ Eccles. 12, 12 *weariness of the body* i. e. of bodily effort; זְרוֹעַ בָּ׳ 2 Chr. 32, 8 *a human* i. e. weak *arm;* הַחֲטִיא אֶת־בָּ׳ Eccles. 5, 6 *to cause the body to sin.* In a good sense לֵב בָּ׳ Ez. 10, 19 *a human heart*, opposed to one of stone. — 3. Applied to single parts of the body, as: *the skin* Ps. 102, 6 (see Kimchi); 2 Kings 6, 30; euphemist. *pudenda viri* Gen. 17, 11, in full form בְּשַׂר עֶרְוָה Ex. 28, 42, *σῶμα* being

similarly used. — 4. Figurat. like שְׁאֵר: *relative*, supposed to be a part of the family-body, as may be seen from Gen. 2, 23. So Judges 9, 2; 2 Sam. 5, 1; 19, 13; Is. 58, 7.

בְּשַׂר (*def.* בִּשְׂרָא) *Aram. m.* the same, Dan. 2, 11; 4, 9; 7, 5.

בְּשֹׂרָה (also בְּשׂוֹ־) *f.* 1. *announcement*, *intelligence*, *message*, 2 Sam. 18, 22: *and the tidings are not profitable to thee* (מֹצֵאת prop. to obtain, find, viz. a reward), as the LXX here render (supplying ὠφέλεια); אִישׁ בְּ׳ 18, 20 *messenger*. Though usually *good tidings* are meant, we see from בְּ׳ טוֹבָה 18, 27, that this meaning is not contained in the word. — 2. *a reward for tidings*, 2 Sam. 4, 10: *which was* (הָיְתָה is to be supplied) *that I might give him a reward for his tidings*. See בָּשַׂר I.

בָּשַׁשׁ assumed by some to בּוֹשֵׁשׁ, see בּוּשׁ.

בֹּשֶׁת (with *suff.* בָּשְׁתִּי, בָּשְׁתָּם &c.; from בּוּשׁ I.) *f. shame*, as an affection of the mind Ps. 40, 16, Zeph. 3, 5, usually with פָּנִים, as it shews itself by redness of the face Jer. 7, 19; Dan. 9, 7 8; *disgrace*, *ignominy*, in their manifestations, conseq. = *shameful* Hab. 2, 10, joined to לָבַשׁ, עָטָה, כִּסָּה (see בּוּשָׁה) Ps. 44, 16; 109, 29, to express the idea of *covering with shame;* then *slavery* Zeph. 3, 19; *shame-bringing* Is. 30, 3. Figurat. a) *the pudenda*, in full form עֶרְיָה־בֹשֶׁת Mic. 1, 11 or בֹּשֶׁת עֶרְוָה 1 Sam. 20, 30; b) an expression of contempt, for בַּעַל Jer. 3, 24; 11, 13; Hos. 9, 10, and so in the proper names מְפִיבֹשֶׁת, אִישׁ־בֹּשֶׁת &c.

בֶּשֶׁת *f.* only a collateral form of בֹּשֶׁת in the proper name יְרֻבֶּשֶׁת (which see).

בַּת *Aram.* see בּוּת.

בַּת I. (out of בַּנְתְּ = בֶּנֶת from the masc. בַּר = בֵּן; with *suff.* בִּתִּי from בִּנְתִּי; *pl.* בָּנוֹת, *constr.* בְּנוֹת, like the pl. masc. בָּנִים, constr. בְּנֵי) *f. daughter*, opposite to בֵּן Ex. 21, 31, without distinction of age, as θυγάτηρ, therefore also *maiden*, *virgin*, *woman*, Gen. 30, 13; Judges 12, 9; Is. 32, 9, and so the LXX sometimes translate it by γυνή. Elsewhere: *foster-daughter* Esth. 2, 7; *maiden* Judges 12, 9; *female pupil*, *worshipper*, *disciple* Mal. 2, 11. By transference not merely is the idea of age disregarded, but generally that of descent alone is prominent, and so it is not applied to a proper daughter, e. g. בְּנוֹת הָאָדָם Gen. 6, 2 *the women descended from Adam*, opp. to בְּנֵי אֱלֹהִים; בַּת־נָדִיב Song of Sol. 7, 2 *born of a* נָדִיב, i. e. *nobly-born;* בְּנוֹת מְלָכִים Ps. 45, 10 14 *queens*, born as queens (see בֵּן), for which once even בַּת alone is used 45, 11. But in בַּת הַנָּשִׁים Dan. 11, 17 (speaking of the daughter of Antiochus, Cleopatra) the actual daughter is meant, and genealogised in apocalyptic language according to mother and grandmother. In its proper sense of *daughter* it is very often employed (see my Concordance s. v.) as well as בֵּן (which see). Metaph. a) along with nouns to describe some quality, where the *fem.* stands in relation to the nouns, of which it supplies the place, e. g. בְּנוֹת הַשִּׁיר Eccles. 12, 4 *the singers*, for צִפֳּרִים (which is fem.). — b) with the names of animals in order to express the feminine, e. g. בַּת הַיַּעֲנָה Lev. 11, 16; *pl.* בְּנוֹת יַעֲנָה Is. 13, 21 (see יַעֲנָה). — c) With names of cities or countries, to which also עִיר and אֶרֶץ belong, בַּת denotes the *female inhabitant* belonging to them by birth or abode, e. g. בְּנוֹת יְרוּשָׁלַיִם Song of Sol. 1, 5, comp. Luke 23, 28 θυγατέρες Ἰερουσαλήμ; בְּ׳ צִיּוֹן Is. 3, 16; בְּ׳ עִיר Lament. 3, 51; בְּ׳ הָאָרֶץ Gen. 34, 1. Yet בַּת in this connection is often taken collectively: *the inhabitants*, *the citizens*, hence *the people* conceived of as a whole, born in the land or city, the people generally appearing in the language of prophecy as a female (Is. 47, 1 seq.), interchanged with בְּנֵי, sometimes also with בַּיִת, e. g. בַּת־צֹר Ps. 45, 13, בַּת יְרוּשָׁלַיִם Is. 37, 22, בַּת־צִיּוֹן 16, 1, בַּת־אֱדוֹם Lament. 4, 22, בַּת־מִצְרַיִם Jer. 46, 11, בַּת־תַּרְשִׁישׁ Is. 23, 10, בַּת־יְהוּדָה Lament. 1, 15 &c. To this belongs עַם e. g. בַּת־עַמִּי Jer. 8, 19, seldom the *plur.* בְּנוֹת עַמְּךָ Ez. 13, 17, used interchangeably with בְּנֵי עַמְּךָ,

by which phrase prop. עַם is only strengthened, as poetically בַּת־גְּדוּד MICAH 4, 14 [5, 1] *belonging to troops* i. e. troops = בְּנֵי גְדוּד 2 CHR. 25, 13. But in this sense one may regard בַּת as abridged from בַּיִת, בֵּית. The image is still farther carried out by prefixing בְּתוּלָה Is. 23, 12; 47, 1; JER. 46, 11; LAMENT. 1, 15, also with עַם JER. 14, 17, to denote a population or citizens never conquered or never to be conquered. This mode of expression is then transferred to the place or country itself, if it be conceived of with its inhabitants, e. g. בַּת־צִיּוֹן Is. 1, 8, בַּת־בָּבֶל Ps. 137, 8, i. e. *Zion* and *Babylon*, in relation to which the inhabitants are denoted by the addition of יֹשֶׁבֶת JER. 46, 19, comp. 48, 18. — d) In connection with nouns of time or with numerals, it signifies age in the case of a female, as בֵּן does in the case of a male GEN. 17, 17. — e) In connection with cities or with עִיר, בַּת denotes *what belongs to a city: environs, farm-stead, village*, particularly in the *pl.* בָּנוֹת NUMB. 21, 25; JOSH. 15, 45; JUDGES 11, 26 &c. — f) In parallelism, in the second member it is set over against the name in the case of females, just as it is applied to proper names fem., like בֵּן to masc. — Besides, the following peculiarities should be observed: *a*) בַּת־עַיִן Ps. 17, 8, LAMENT. 2, 18, usually taken for *daughter of the eye*, i. e. what naturally belongs to the eye; but it seems more correct to take בַּת as an abbreviation of בָּבַת (see בָּבָה). *b*) בַּת־אֲשֻׁרִים Ez. 27, 6, which has been translated *daughter of the sherbin-cedar* i. e. made from sherbin; but it is more probable that we should read there בִּתְאַשֻּׁרִים (from תְּאַשּׁוּר). *c*) בָּנוֹת GEN. 49, 22 has been translated with *Saadia* and others *shoots* (see בֵּן), or collect. *branches*, and so construed with the sing. צָעֲדָה (comp. בָּנוֹת in the Mishna); but the entire passage, which the LXX already misunderstood and the Samar. reads בְּנֵי צְעִירִי עֲלֵי שׁוּר, is perhaps better translated with *Ilgen* (on the passage), reading בְּנוֹת: *mountain-deer in their lurking-place* (בְּנוֹת צְעָדָה same as Ar. بنات صعدة wild game). — Here belong both בְּתוּאֵל 1. and בְּתִיָּה, בְּתוּל, and the following compounds of *proper names:*

בַּת־רַבִּים *n. p.* of a place in the vicinity of חֶשְׁבּוֹן SONG OF SOL. 7, 5. רַבִּים perhaps = רַבָּה.

בַּת־שֶׁבַע (*belonging to the sworn covenant*, see שֶׁבַע) *n. p. f.* GEN. 26, 34; 1 KINGS 1, 15; it is possible, however, that it arose out of בַּת־שֶׁוַע (*daughter of prosperity*), whence 1 CHR. 3, 5.

בַּת־שׁוּעַ (see בַּת־שֶׁבַע) *n. p. f.* 1 CHR. 3, 5.

בַּת II. (*pl.* בַּתִּים) *m.* (*f.* only in Is. 5, 20) prop. the hollowed out, *receptaculum* (from בָּתַת [which see] i. e. בַּת = בָּת from בּוּת *to hollow out*), *the bath*, a measure of liquids, same as אֵיפָה of dry goods Ez. 45, 11 14, 2 CHR. 2, 9 &c.; according to *Josephus* (Ant. 8, 2, 9) = 72 sextarii, $8^1/_2$ gallons; comp. in Mishna בַּת *f. measure* generally, then an adv. *time*, בְּבַת אַחַת *at once.*

בַּת (*plur.* בַּתִּין) *Aram. m.* the same, EZR. 7, 22.

בַּת III. an abbreviation of בַּיִת see בַּת I.

בַּת IV. an abbreviation of בָּבַת see בַּת I.

בַּת V. = נִית see בְּתוּאֵל.

בַּת the original form of בָּתִּים see בַּיִת.

בָּתָה (not used) *tr. to cut off, to separate*, metaphor. *to lay waste*, same as בָּתַת II., comp. Ar. بَتَّ; whence בָּתָה. See גָּזַר.

בָּתָה (from בָּתָה = בָּתַת II.) *f. a cutting off*, metaphor. *desert* (comp. גְּזֵרָה) Is. 5, 6, or *end* = כָּלָה; yet the former is more correct, if we compare בַּתָּה.

בַּתָּה (from בָּתַת II.; *pl.* בַּתּוֹת) *f. desolation*, Is. 7, 19: *valleys of desolation* i. e. desolate valleys; perhaps, however, *cut off, cliff, reef*, so that the place may be translated *in the clefts of the crags.* בַּתָּה = בָּתָה, as אִתִּים = אֵתִים, גַּד = גָּד.

בְּתוּאֵל 1. (*inhabitants* or *people of El*,

from בַּת which see) *n. p.* of a city in Simeon 1 Chr. 4, 30, written in an abridged form בְּתוּל Josh. 19, 4. Another town with a similar name Βετυλούα, Bethulia, בְּתוּלִיָּה (from בְּתוּאֲלִיָּה), not far from דֹּתָיִם on a height, is mentioned in the apocryphal book of Judith only 4, 6; 6, 11 14; 7, 3. — 2. (*man of El*, changed out of מְתוּאֵל) *n. p. m.* Gen. 22, 22; 24, 15.

בְּתוֹךְ as an infin. from בָּתַק = בָּתַךְ is read by some for בְּתָוֶךְ Gen. 15, 10; see תָּוֶךְ.

בְּתוּל Josh. 19, 4 see בְּתוּאֵל 1.

בְּתוּלָה (from בָּתַל; *constr.* ־לַת, *pl.* ־לוֹת, with *suff.* בְּתוּלֹתֶיהָ) *f.* 1. properly separated from intercourse with a man, hence *a virgin*, who is not yet espoused Gen. 24, 16, Ex. 22, 15, 2 Sam. 13, 2, opposed to בָּחוּר Deut. 32, 25; Is. 62, 5; Jer. 51, 22; sometimes also as an addition to נַעַר Deut. 22, 28 or נַעֲרָה Judges 21, 12, to אָחוֹת Lev. 21, 3, בַּת Judges 19, 24. — 2. *a betrothed* or *newly-married woman* Jo. 1, 8, if בַּעַל do not rather signify (like *dominus* in Latin) *beloved*, Jer. 2, 32; comp. νύμφη of the LXX, *puella* and *virgo* in Virgil, and the Ar. بِكْر. — 3. an addition to בַּת before names of countries and cities (see בַּת) in order to express the state of not being conquered, e. g. applied to צִיּוֹן 2 Kings 19, 21, צִידוֹן Is. 23, 12, בָּבֶל 47, 1, מִצְרַיִם Jer. 46, 11, יְהוּדָה Lament. 1, 15, and also with בַּת־עַמִּי Jer. 14, 17; yet it supplies the place of בַּת with יִשְׂרָאֵל 18, 13. — The fundamental meaning of separation is perceptible from بَتُول (nun), Syr. ܒܬܘܠܐ &c., and therefore the assumption of the signif. *ripe* (from בָּשַׁל = בָּתַל) or of a diminut. from בַּת should be rejected.

בְּתוּלִיָּה see בְּתוּאֵל.

בְּתוּלִים (like זְקוּנִים, צַלּוּמִים, בְּחוּרִים to denote the state of the age by an abstract) *m. pl. virginity*, *maidenhood:* partly *signs of virginity* consisting of the blood-stained bed-clothes Deut. 22, 14, partly *the condition of a maid* Lev. 21, 13; Judges 11, 37; דַּדֵּי בְ׳ Ez. 23, 3 *virgin breasts.*

בִּתְיָה (*adherent of Jah*) *n. p. f.* 1 Chr. 4, 18; comp. בְּנָיָה and בְּתוּאֵל.

בָּתִּים see בַּיִת.

בָּתַךְ see בְּתוֹךְ.

בָּתַל (not used) *tr. to divide*, *separate* (Ar. بَتَلَ), cognate with בָּדַל; then: to be separated from fleshly intercourse. Deriv. בְּתוּלָה, בְּתוּלִים; on the contrary the proper names בְּתוּל and בְּתוּלִיָּה are abridged from בְּתוּאֵל.

בָּתַק (Kal unused) *trans. to cut asunder*, Arab. بَتَكَ (see בָּתַךְ) and بَتَعَ. The organic root is בָּ־תַק, also found in נָ־תַק, אָ־תַק &c.

Pih. בִּתֵּק *to cut in pieces*, with בְּ of the instrument Ez. 16, 40, Targ. בַּזַּע.

בָּתַר (Kal unused) *tr. to divide into pieces*, *to divide*, Gen. 15, 10; comp. Ar. بَتَرَ, مَتَرَ and بَطَرَ (בָּטַר, as the Samar. codex has in the derivative) with the same meaning. The organic root is בָּ־תַר. Hence בֶּתֶר and the proper name בִּתְרוֹן.

Pih. בִּתֵּר *to cut in pieces*, Gen. 15, 10.

בָּתַר *Aram. prep. after*, formed from בְּאַתַר = בָּאתַר *after the place*, Syr. ܒܳܬܰܪ; see אֲתַר.

בֶּתֶר (with *suff.* בִּתְרוֹ; *pl.* בְּתָרִים, *constr.* בִּתְרֵי) *m.* 1. *what is cut off*, *a piece*, of an animal cut up, Gen. 15, 10, where the Samar. has בֶּטֶר; Jer. 34, 18 19. — 2. *a place cut through*, *a place cleft*, hence according to the LXX הָרֵי בֶ׳ Song of Sol. 2, 17 *mountains cleft through;* comp. however בִּתְרוֹן.

בִּתְרוֹן *n. p.* of a place on the other side of Jordan, from which one came to מַחֲנַיִם 2 Sam. 2, 29. Aq. Βεθωρών, Vulg. *Bethoron;* hence they regarded it as a contraction of בֵּית חוֹרוֹן. But the latter place is unsuitable as lying on this side of Jordan; and it is better to compare it with בֵּית־הָרָן (afterwards *Livias* or *Julias*) on the Jordan.

בָּתַת I. (not used) *intr.* same as בַּת (בּוּת) *to be hollowed out*, for the reception of a thing; and as בַּיִת, a receptaculum, is derived from that; so here בַּת II. (which see) comes from this.

בָּתַת II. (not used) *tr.* same as בָּתַק *to lay waste*, prop. same as גָּזַר, according to a usual metaphor; comp. Ar. بَتَّ (to cut off), deriv. בַּתָּה.

ג

ג, called גִּימֶל (equivalent to גָּמָל i. e. גָּמָל = גִּמַל), as the name of a letter probably signifies *camel*, not because it is said to have the rude form of a camel's neck in old writing, e. g. on the Maccabean coins (1, ר), in the Aethiopic (ገ) and Phenician (/, ^) alphabets, but because the word begins with this sound. The *Γ* of the Greeks is the Phenician figure in a reverse form; and its name among them, *Γάμμα* = *Γάμλα* (as the Mishna also pronounces), is identical with ours, except that here ג, as a sound, is called *gi* from an unknown influence; and therefore גָּמָל was converted into the un-Hebrew גִּימֶל. It is pronounced *gh*, aspirated *ghh*, and only in Arabic did it become afterwards a sibilant, without ceasing on that account to be connected with the palatals. As a numeral ג is *three*, ג̈ 3000; in Phenician it may have passed for an abridgment of גָּדֹל (Cil. A).

From the close relationship of the palatals ג is interchanged with ח, כ, ק and ע (partly as belonging to them, see ע), partly according to dialectic diversities (see גְּבִיעַ, גּוּמָץ, גָּפְרִית &c.), partly within the language itself. So with ח in גָּדַר, חָצָה, גָּדָה; חָבַל, גָּבַל; חָרַךְ, גָּרַב; חָצַץ, גָּזַז; חוּל, גּוּל; חָדַר &c.; with כ in גָּבַן, כָּפַן; גָּבַל, כָּבַל; גָּבַע, כָּפַר, גָּפַר; כָּסַם, גָּזַם; כָּתַר, גָּדַר; כָּבַע &c.; with ק in גָּבַב, קָבַב; גָּבַע, קָבַע; גָּדַף, קָצַע; גָּדַע, קָצַר, גָּזַר; קָדַד, גָּדַד; קָצַף, גָּזַז; קָצַץ &c.; with ע in גָּדַר, עָנַךְ, גָּנַן; עָמַם, גָּמַם; עָמַל, גָּמַל; עָטַר &c.; finally with the Ar. غ, as גָּרָה Ar. غَرِيَ (to raise a dispute). On the contrary the LXX have often expressed the Hebrew ע by *Gimel*, e. g. עַזָּה *Γάζα*, רְעוּ *Ῥαγών*, עֹמֶר *γομόρ*, רַעְמָה *Ῥεγμᾶ* &c.

Besides, the relationship of ג to the following letters takes place, though in rare cases: a) to *Yod*, which may be a softened palatal sound, e. g. גָּדַע, יָדַע II.; גָּמַם, יָמַם; comp. خَفَّ and יָפָה; יָשַׁר and כָּשַׁר; יָשַׁשׁ and قَشَّ, Aram. קְשַׁשׁ; יָעוּר to-day, جيلور; — b) to *Beth*, since it is evident that a closer relation must have existed between the two letters, e. g. גָּעַל Jer. 3, 14 and בָּעַל, יָצַג and יָצַב, גָּא = Ar. بَا, as vice versa Ar. جاء = Hebr. בָּא, נְגוֹ Dan. 1, 7 = נְבוֹ; Aram. שְׁבַשׁ (*to be confused*) = Ar. شوش, and שְׁגַשׁ = Syr. ܫܓܫ, &c.; comp. גְּבַל, Phenician גבל (groundform *Gobl*), Greek *Βύβλος*. In Mediterranean, the *k*- and *p*-sounds more frequently interchange, e. g. quinque, Sanskrit panća; loqui, Sanskrit lap; *λαγώς*, *lepus* from *lek*, *lep*, to spring; *κέλλω* = pello; *ὀλίγος*, Sanskrit alpa &c.; — c) to *Lamed*, e. g. שָׁלָה and שָׁגָה; comp. *μόλις* and *μόγις*. — Quite irregular are גַּב Ez. 25, 7, גֵּה 47, 13 for בַּז and זֶה, לָעַג = לָעַז, צָחַק Aram. גְּחַךְ; a fact that can be explained partly by the old writing, partly by making the *g*-sound sibilant (comp. *Σεβελετ* = Gybeleth).

In complete stem-formations *Gimel* frequently appears in the initial sound as *unorganic*, i. e. as not belonging to to the original state, e. g. in גָּדַל, גָּבַל, גָּרַב &c.; in Arabic it is also used as an addition, at the end, in the making of new words, e. g. عَصَلَّجٌ (bandy-legged) from عصل crooked.

גָּא (not used and belonging to the smallest monosyllabic roots) 1. *intr. to*

be high, *elevated*, *to be above*, *to rise up*, cognate with the stem enlarged to גָּאָה (which see); hence the reduplicated form גָּאגָא (Pih. גִּאגֵּא) *to be above*, *over something* (cognate in sense עָלָה in עֲלִיָּה: ὑπερῷον), and from that the noun by contraction גַּג (which see). But though this organic root be undoubtedly right for the stems גָּאָ-ה, שָׂ-גָא &c. still we must rather assume as a fundamental meaning to the necessarily reduplicated form גַּג — 2. *tr. to cover*, *to cover over*, of a roof, of the surface of a thing; just as words in Mediterranean have proceeded from a like fundamental signification (tectum, τέγος, Dach &c.). To this belongs the Ar. reduplicated form جَّ (to spread out, over a surface). — The idea "to be bellied, arched, hollowed out" lies in גֵּה (which see), and גָּאָה II.

Pih. (redupl.) גִּאגֵּא see גֵּא.

גֵּא (abridged from גֵּאֶה) *adj. m. high-minded*, *proud* Is. 16, 6; comp. Phenician גא from גָּאָה, whence the proper name גְּאבַעַל Gabal (*Baal is elevated*). The K'ri Ps. 123, 4 supposed the *c. pl.* גְּאֵי, perhaps from גֵּא or גֵּאֶה. See גַּאֲיוֹן.

גָּאָה I. (*fut.* יִגְאֶה, *inf. abs.* גָּאֹה) *intr.* 1. *to shoot forth*, *to rise up* (of plants), *grow up* Job 8, 11 (comp. שְׂ-גָא, Aram. סְ-גָא); *to swell out* (of water); *to mount up* (of smoke), in גֵּאוּת Is. 9, 17; *to increase* Ez. 47, 5; *to stretch forth*, *lift up* (of the head) Job 10, 16, comp. גֵּאוּת. — 2. Figurat. *to be high*, *elevated*, *overtopping* (in a spiritual sense), i. e. (of God) *to be majestic*, *glorious* Ex. 15, 1 21, or otherwise *to be great*, *excellent*, comp. גֵּאוּת; but also in a bad sense, *to be proud*, *haughty* (in derivatives), also applied to proud conquerors and princes; opposites are (רוּחַ) שָׁפֵל, כָּנַע, עָנָה (whence עָנָו, עָנִי). Deriv. גֵּא, גָּאֶה, גֵּאָה, גָּאוֹן, גֵּאוּת, גַּאֲיוֹן, גַּאֲוָה, גֵּוָה (from גַּאֲוָה); n. p. גְּאוּאֵל.

The stem גָּ' has been retained especially in Aram. (גְּאָה, ܓܐܐ) and Phenician (see גָּאוֹן and גֵּא); in Arab. only غَبِيَ (to rise up, to set oneself on high) can be compared; but the organic root is גָּא, which still lies perhaps, at the basis of several forms.

גָּאָה II. (not used) *intr.* same as גָּה (which see; thence גַּי, גֵּה) and גָּיָא (whence גַּיְא, גֵּיא) *to be hollowed*, of bog or low land, where water has collected and remains. Perhaps the idea of being deep or hollow is connected with that of, the bellied or arched. Deriv. גַּאֲיָה.

גֵּאָה *f. pride*, *haughtiness* Prov. 8, 13.

גֵּאֶה (out of the intensive form; *pl.* גֵּאִים) *adj. m. high*, *lifted up*, *large* Is. 2, 12; Job 40, 11 12, cognate in sense with רָם; but also in a bad sense, *high-minded*, *proud*, *haughty* Jer. 48, 29, *subst. a sinner* Ps. 94, 2; Prov. 15, 25; opposite עֲנָוִים.

גְּאוּאֵל (*'El is elevation*) *n. p. m.* Num. 13, 15; comp. the Phenician גְּאבַעַל, a proper name. גְּאוּ- is an abstract form, from גָּאָה.

גַּאֲוָה (a frequent form of nouns from ל"ה; *constr.* גַּאֲוַת, with *suff.* גַּאֲוָתוֹ) 1. *majesty*, *elevation*, of God Deut. 33, 26; Ps. 68, 35: *his highness over Israel*, i. e. who, as the lofty one, protects Israel. — 2. In a bad sense, of men, *haughtiness*, *pride*, *arrogance*, *ostentation* Prov. 14, 3, cognate in sense גֹּדֶל לֵבָב, בּוּז &c. Ps. 31, 19; Is. 9, 8; עָשָׂה גַ' *to act proudly* Ps. 31, 24; עֲנָקַתְמוֹ גַ' *pride compasses about* 73, 6. Once for אִישׁ גַ' *a haughty man* 36, 12. *Arrogance* Is. 13, 11. Figurat. of the sea Ps. 46, 4: *the high swelling of the waves*. Of the scales of Leviathan Job 41, 7 *high-arching*, as an adverb: *with high arches*; but according to Aquila, Jerome and others = גֵּוָה *body*, *back*.

גְּאוּלִים (*pl.* after the form עֲשׁוּקִים) *m. pl.* (abstract) *redemption*, *deliverance*, Is. 63, 4; according to others a pass. part.

גָּאוֹן (after the form קָלוֹן, חָזוֹן; *constr.* גְּאוֹן, with *suff.* גְּאוֹנֵךְ Ez. 16, 56 = -נֵךְ according to Ezekiel's orthography) *m.*

used in as various ways as גַּאֲוָה and גֵּאוּת, 1. *highness*, *elevation*, *majesty*, of God Ex. 15, 7, MICAH 5, 3, Is. 2, 10 (cognate in sense עֹז); צָהֲלוּ בִּג׳ 24, 14 *to shout for joy for the majesty. God* is therefore termed ג׳ יִשְׂרָאֵל Hos. 5, 5, ג׳ יַעֲקֹב AM. 8, 7 (comp. נֵצַח יִשְׂרָאֵל 1 SAM. 15, 29). Metaphor. of thunder JOB 37, 4, of men (ironically) 40, 10 (cognate in sense גֹּבַהּ); or also as a designation of idols Ez. 7, 20, made of ornamented things. — 2. *splendour*, *excellency* Is. 60, 15; NAH. 2, 3; of Palestine as the glory of Israel Ps. 47, 5; figurat. *excellency of the banks* e. g. of Jordan ZECH. 11, 3, of Egypt i. e. of the Nile Ez. 32, 12. — 3. *pride*, *haughtiness* PROV. 8, 13; 16, 18; Is. 16, 6; AM. 6, 8; *arrogance* JOB 35, 12; *pride*, of the waves 38, 11; cognate in sense גֵּאָה, גַּאֲוָה &c. — This noun was in use in Phenician, as was generally the same kind of noun-forms from ל״ה (comp. בַּכּוֹן, Hesych. *βακχόν· κλαυθμόν*, from בָּכָה; עַלּוֹן Plaut. 1, 1 3 11, from עָלָה), particularly in proper names, e. g. גְּאֹנְאֵלָה *Gunela* (s. אֵלָה), גְּאֹנְאֵלְבַּעַל Gunelma (= Gun El Baal) proper name of a city; and in the Poenulus (2, 67) appears also גְּאֹנֵי בֵּל (Gune bel) *majesty of Baal.*

גֵּאוּת (an intensive form) *f.* same as גָּאוֹן *highness* Ps. 93, 1; *great*, *elevated* Is. 12, 5; *splendour*, *excellency* 26, 10; *pride*, *haughtiness* 28, 1; figurat. *swelling*, of the sea Ps. 89, 10; *mounting up*, *ascent*, of smoke Is. 9, 17.

גַּאֲיָה (after the form נָאֲצָה i. e. an intensive form from גָּאָה II.) *valley* Ez. 7, 16; 32, 5. Frequently the K'tib reads instead of it גֵּיאוֹת (from גַּיְא), or also גְּיָאוֹת (see גֵּיאָה).

גַּאֲיוֹן (from גָּאָה after the form אֶבְיוֹן, רַעְיוֹן, עֶלְיוֹן), only in *plural* גַּאֲיוֹנִים K'tib) *m. proud*, *haughty* Ps. 123, 4, where the K'ri reads גְּאֵי יוֹנִים (*the proud of the oppressors*).

גָּאַל (*fut.* יִגְאַל) *tr.* 1. *to loose*, *to set free* what was bound or fettered (cognate in sense פִּתַּח, הִתִּיר), hence a) *to loose* from an enemy, from force, from slavery or death, i. e. *to liberate*, *to redeem*, with accus. of the object and מִיַּד JER. 31, 11, Ps. 107, 2, or מִן of the person *from whom* GEN. 48, 16; Ps. 103, 4; Hos. 13, 14; *to deliver*, from slavery e. g. of Egypt Ex. 6, 6, of Babylon Is. 43, 1; from dangers LAMENT. 3, 58, which are conceived of as enchaining. Hence גֹּאֵל is often an epithet of God, as He is a deliverer from dangers Is. 59, 20, Ps. 19, 15, with יוֹצֵר, צוּר &c.; Israel is prophetically termed גְּאוּלִים Is. 35, 9, in full form גְּאוּלֵי יי׳ 62, 12. b) *to set free*, a slave, i. e. *to redeem him* LEV. 25, 48 49; *to deliver* something dedicated, vowed, i. e. from the bonds that prevent its use 27, 13, or *to repurchase what is sold*, i. e. to deliver it from its present possessor, *to ransom* 25, 25; hence (as Symm. Theod. LXX understand it) JOB 3, 5: *the darkness and the shade will redeem it* i. e. recover it as they once had possession (GEN. 1, 2); *to redeem* the blood of the slain, i. e. *to revenge*, in full form ג׳ הַדָּם, hence frequently גֹּאֵל הַדָּם NUMB. 35, 19, DEUT. 19, 6, 2 SAM. 14, 11, seldom גֹּאֵל merely NUM. 35, 12; and since only the nearest of kin had the duty of redemption and blood-avenging גֹּאֵל also means simply: *a blood-relative* RUTH 4, 1 8, 1 KINGS 16, 11, cogn. in sense with שְׁאֵר, קָרוֹב; comp. Ar. ثائر blood-avenger and blood-relative. מִגֹּאֲלֵנוּ RUTH 2, 20 (one) *of our kinsmen.* Connected with the duties of *Goël* was (*according to custom*) also that of marrying the childless widow of the deceased, which, according to DEUT. 25, 5-10, only *the Levir* had to do; and *Josephus* (Antiq. 5, 9, 4) has incorrectly explained *a Levir* at RUTH ch. 4. Hence גָּאַל (as it were a denom. of גֹּאֵל) RUTH 3, 13 means *to perform the marriage duty.* — 2. (unused) *intr. to be loose*, *unfettered*, i. e. free, unbound, hence figurat. *to be profane*, *rejected*, *desecrated*, *abandoned;* in which sense its usage is manifold (Nif. נִגְאַל; Pih. גֵּאֵל; Puh. גֹּאַל; Hif. הִגְאִיל; Hithp. הִתְגָּאֵל; Nif.-Puh. נְגֹאַל; like the noun גֹּאַל). The Hebrew thinks

of what is holy as inaccessible to an unconsecrated one, and for him it is locked up; this twofold signification is also found in חַל (חָלַל), which belongs here by root; comp. βεβηλόω. Deriv. גֹּאֵל, גְּאֻלָּה, גְּאוּלִים, and the proper name יִגְאָל.

Nif. נִגְאַל (*fut.* יִגָּאֵל) *pass.* of Kal: 1. *to be redeemed* e. g. what is sanctified Lev. 27, 33, what is sold 27, 27; *to be bought back*, of what has been sold Is. 52, 3; rarely reflexive *to redeem oneself* Lev. 25, 49. — 2. *to be polluted*, *profaned*, by blood or sin Zeph. 3, 1; perhaps in the farther developed Aramaean signification *to make oneself unclean*, *to pollute oneself*.

Pih. גֵּאֵל *to defile* (God) by offering polluted animal sacrifices Mal. 1, 17.

Puh. גֹּאַל (*part.* מְגֹאָל, *fut.* יְגֹאַל) 1. *to be polluted*, spoken of לֶחֶם sacrificial food Mal. 1, 7, שֻׁלְחַן יי 1, 12. — 2. According to the Aramaean meaning: *to be rejected*, with מִן *from* Ezr. 2, 62; Neh. 7, 64.

Nif. and Puh. נְגֹאַל (after an Aramaean sense) *to be soiled* Is. 59, 3; Lament. 4, 14. It is prop. a passive form of Nif.

Hif. אֶגְאִיל (אֶ for הִ in the Aramaean manner; comp. אַלְאָנוּ = הַרְאָנוּ Micah 7, 15, אַרְזָה = הַרְזָה according to some Zeph. 2, 14 from רָזָה 2, 11, אַשְׁפַּיִם = הַשְׁפַּיִם Jer. 25, 3) *to soil*, *to make unclean* Is. 63, 3.

Hithp. הִתְגָּאֵל *to defile oneself*, *to make oneself unclean*, by the food of idolaters Dan. 1, 8.

The fundamental signification of the stem is *to separate from something*, *to divide off*, whence *to untie;* the Arabic stems وَجَلَ (to separate), جَعَلَ (to open, to disjoin) belong thereto; in Hebrew גָּעַל, חַל, and more remotely also גָּלָה belong to the same group.

גֹּאֵל see גְּאֻלָּה.

גֹּאַל (*constr. pl.* גָּאֳלֵי) *m. desecration*, *profanation* Neh. 13, 29.

גְּאֻלָּה (from the *masc.* גֹּאֵל) *f.* 1. *redemption*, of a sold field, *repurchase* Lev. 25, 24; metaphor. *right of redemption*, which extends even to possessions which are to be sold for the first time Jer. 32, 8 (the LXX read גְּדֹלָה); *price of redemption* Lev. 25, 26; *a field to be redeemed* Ruth 4, 6. — 2. *relationship*, which has the right of redemption, hence אִישׁ גּ׳ Ez. 11, 15 *a relative*, which the LXX read גּוֹלָה. — On Maccabean coins (גְּאֻלַּת צִיּוֹן) also in the sense *deliverance*, *freedom;* Phenician גְּאֻלָּה (after the form נְדָבָה) the same; therefore as a proper name Gala (Liv. 29, 29). The masculine form גְּאוּל (pronounce *gul*, comp. גָּאוֹן gun) is found in the Phenician proper name Gul-alsa, Gul-ussa &c.

גֵּב (prop. *part.* of גּוּב I; *pl.* גֵּבִים) *m. husbandman*, *peasant*, 2 Kings 25, 12 K'tib, for which the K'ri reads יֹגְבִים in the same sense (from יָגַב), according to Jer. 52, 16.

גָּב in *pause* belonging to גַּב, see גֵּב.

גַּב (from גָּבַב; *pause* גָּב, with *suff.* גַּבִּי, גַּבֵּךְ; *constr. pl.* גַּבֵּי, with *suff.* גַּבֵּיכֶם, גַּבֵּיהֶם) *m.* prop. hill-like, arched, gibbous (connected by root with the Latin *gibbosus*), hence 1. *the back*, of men Ps. 129, 3, of the Cherubim Ez. 10, 12 if the text here be correct. — 2. *a hill*, as being arched and heightened, therefore hill of the altar i. e. *the upper part*, *the upper surface* Ez. 43, 13, for which the LXX read גֹּבַהּ מִזְבֵּחַ, comp. Greek νῶτος; hill of a shield i. e. *boss*, Ar. جَوْبٌ (shield), Job 15, 26 *with the thick bosses of his bucklers*, as one goes equipped to meet the enemy; of the arched hills of bulwarks, *bulwarks* 13, 12. — 3. *vault*, *booth* of harlots, fornix, LXX οἴκημα πορνικόν, τὸ πορνεῖον Ez. 16, 24, along with בָּמָה and רָמָה, where harlotry was practised by the קְדֵשׁוֹת in the service of nature-gods 16, 31 39; consequently cognate with קֻבָּה in origin and signification. — 4. *the rim* of a wheel, *felloe*, 1 Kings 7, 33, also according to the LXX Ez. 10, 12, or if one thinks of *the back*, the felloe is there *the back* for the spokes.

גַּב (with *suff.* גַּבָּהּ; but also *pl.* גַּבִּין, particularly the *constr.* גַּבֵּי, with *suff.*

גַּבַּיהּ; from גָּבַב I.) *Aram. m.* equivalent to Hebrew גַּב in the sense of *back*, therefore עַל־גַּבַּהּ K'ri DAN. 7, 6 *upon its back*, the fem. suff. referring to חֵיוָה; but according to the K'tib to נְמַר (panther) which is masc., and therefore the plural means the two sides enclosing the back (comp. the Greek τὰ νῶτα, also *sides*), and is to be explained like פָּנִים; hence the plural suffix גַּבַּיהּ. In the Targ. (and Talmud) עַל־גַּב or עַל־גַּבֵּי appears as a *preposition*, *upon*, super, supra = עַל־פְּנֵי in Hebrew, the hilly and arched back being regarded as the most visible part of the body; and therefore גַּב in one respect coincides with פָּנִים. The LXX and Vulg. have translated in this sense in the passage above; which, however, is unnecessary. With relation to the special meaning *side*, Syr. ܓܶܒܳܐ (side), and therefore the *prepos. at*, *near*, apud, prope, the stem גַּב is to be taken = גְּנַב, as may be seen from the Syr. ܠܘܳܬ ܓܶܢܒ *at*, Ar. جَنْب (side), and from the stems חָנָה, כָּנַף, גָּנַב, &c. Possibly גַּבַּיהּ DAN. 7, 6 may be so understood.

גֵּב (for the *part. pass.* גֵּיב from גּוּב I., ֵ often arising out of ִי־; *pl.* גֵּבִים) *m.* 1. prop. split off, cut off, hence *a board* 1 KINGS 6,9, of cedar-tables; comp. קֶרֶשׁ of similar derivation. — 2. Prop. hollowed out, deepened, *a hole* (from גּוּב II. = גָּבָא), hence *a pit*, *a cistern*, *a spring*, JER. 14, 3; comp. Aram. גֹּב, Ar. جُبّ and Hebr. גֶּבֶא. Such a cistern was commonly funnel-shaped (Diod. 19, 94), and the mouth proportionately small (Xen. Anab. 4, 5, 25); it did not always contain water, as is seen from the Aram. גֹּב for בּוֹר. — 3. *a locust*, properly what collects in swarms (comp. אַרְבֶּה) Is. 33, 4, a participial-form of גּוּב III. = גָּבָה to collect, to flock together; elsewhere גּוֹב stands for it (which see).

גֹּב (or גּוֹב) *n. p.* of a place where David inflicted slaughter on the Philistines 2 SAM. 21, 18, 19. In the parallel passage 1 CHR. 20, 4 6 it is sometimes given גֶּזֶר, sometimes גַּת, by the LXX and Syr. sometimes גַּת sometimes נֹב; a geographical trace which was early lost.

גֹּב (*def.* גֻּבָּא) *Aram. m. a pit*, caverna, a cistern, where lions were shut up, DAN. chap. 6, Targ. for בּוֹר; comp. Ar. جُبّ, جُوبَة, Syr. ܓܘܽܒܳܐ &c. If the stem be גָּבַב III., גֹּב is = גּוּב (גּוּב II.) which see; but גֻּבָּא may stand for גּוּבָא as the word is spelled in Syriac.

גָּבָא I. (not used) *trans.* same as גָּב (גּוּב) II., גָּב־ר &c. *to hollow out*, *deepen*, *to dig out;* Syr. ܓܒܳܐ, hence ܓܶܒܳܐ a grave; Ar. جَبَا the same, جَبْأٌ a ditch. Hence according to some גֶּבֶא.

גָּבָא II. (not used) *trans. to collect*, water in a reservoir, cognate with גָּבָה (belonging to the proper name גַּבַּי); *to gather in* (revenue); comp. Targ. גְּבָא (to collect tribute), Syr. ܓܒܳܐ, Ar. جَبَا and جَبَى in a wider signification, especially the Hebrew קָוָה and גּוּב III., and besides the Targ. גַּב, whence גַּבֵּב (to gather in). Derivat. גֶּבֶא.

גֶּבֶא (*pl.* with *suff.* גְּבָאָיו) *m. a collection* (of water), same as מִקְוֶה, then concrete *a cistern* Is. 30, 14, *a lake* Ez. 47, 11, formed by the water that remains after the spreading sea has returned. See, however, גֵּב 2 and גָּבָא I.

גָּבַב (not used) *intr. to be arched*, *gibbous*, then: *to be crooked*, *bent*. Deriv. גַּב, גַּבָּה, גַּבָּה, the proper names גֹּב (גּוֹב), גַּבְּתוֹן. The stem גַּב is cognate with כַּף, קַב, גַּר &c., and is also found as an organic root in גָּר־ה, גַּת, גִּבְ־ה, גָּב־ח, גָּב־ע &c.; in Arab. the stem is جَابَ, whence جُوب (hump).

גְּבַב I. (not used) *Aram. intr.* same as Hebrew גָּבַב, which see. Derivative Aram. גַּב.

גְּבַב II. (not used) *Aram.* formed from גְּנַב and connected with the Hebrew גָּנַב. See Aram. גַּב.

גְּבַב III. (not used) *Aram. tr.* same as

Hebrew גּוּב II. (which see), *to deepen*, *to hollow out*.

גַּבָּה (only *pl.* גַּבּוֹת) *f.* 1. *the arch* of the eye, *the black* Lev. 14, 9; Ar. جَبْهَة (the upper felloe, as it were, of the eye). — 2. same as גַּב 4. *felloe* Ez. 1, 18. — The fem. form had also the signification *hill* (same as גֶּבַע); hence the Aram. גַּבְּתָא *γαββαθᾶ* John 19, 13; comp. the proper name גִּבְּתוֹן (from גַּבָּה), and גֹּב (which see). See גַּב.

גַּבָּה a ground-form to גִּבְּתוֹן, which see.

גְּבַהּ the construct state of גָּבֹהַּ, which see.

גָּבַהּ (3 *p. fem.* גָּבְהָא, in the Aramaean orthography of Ez. 31, 5, comp. 27, 31; *inf.* גָּבְהָה; *fut.* יִגְבַּהּ; yet the 3d *fem. pl.* once תִּגְבְּהֶינָה Ez. 16, 50, where the guttural *h* was treated as in ל״ה for the sake of assonance) *intr.* 1. *to rise to a height*, from the ground (see יָגְבְּהָה), *to shoot up high*, of trees Ez. 19, 11; 31, 5 10, i. e. *to be high*, of an upright state, with the addition of בְּקוֹמָה 31, 14 or קוֹמָה 31, 5; *to overtop*, of men and trees, with מִן *over something* 1 Sam. 10, 23; Ez. 31, 5; cognate in sense with רוּם, נָשָׂא. In derivatives, it is applied to hills, towers, mountains, gates, walls, horns &c. — 2. *to be high* (in a horizontal sense) *over something*, with מִן Job 35, 5, or עַל Ps. 103, 11, of clouds, the heaven &c. — 3. Figurat. *to be elevated*, *renowed*, Is. 52, 13; 55, 9; *to be placed high* Job 36, 7; or in a bad sense, *to be high-minded*, *proud*, *haughty*, *arrogant* Is. 3, 16; Jer. 13, 15; Ez. 16, 50; Zeph. 3, 11; often with the addition of לֵב Ps. 131, 1; Ez. 28, 2; 2 Chr. 26, 16; Prov. 18, 12. Derivat. גָּבֹהַּ (and גְּבֹהָה), גֹּבַהּ, גַּבְהוּת, גָּבָה (according to some).

Hif. הִגְבִּיהַּ (*fut.* יַגְבִּיהַּ, *poet. part.* מַגְבִּיהִי) *causat. to cause to shoot up high*, a tree Ez. 17, 24; *to raise up*, the low 21, 31, the entrance Prov. 17, 19 i. e. a high house; *to build the nest in a high situation* (on the crags), spoken of the eagle, and then metaphorically of dwellings like these nests Jer. 49, 16, Ob. 4; of high flight Job 39, 27; with other infinitives, like הַשְׁפִּיל, as an *adverb* Ps. 113, 5; Job 5, 7.

Hof. הָגְבַּהּ (not used), whence the proper name יָגְבְּהָה.

The stem is intimately connected with גָּבַח, גָּבַע, Ar. جَبَا. The organic root is גַּב־הּ, out of which a great number of stems have been developed.

גָּבֹהַּ (or גָּבוֹהַּ, *constr.* גְּבֹהַּ 1 Sam. 16, 7, but more frequently גְּבַהּ, according to the well known interchange of *a* and *o*; *pl.* גְּבֹהִים) *adj. m.*, גְּבֹהָה (*pl.* גְּבוֹהוֹת) *fem.* 1. *high*, of stature 1 Sam. 9, 2; of a tower Is. 2, 15; a mountain 30, 25; a tree Ez. 17, 24; a gate Jer. 51, 58; a wall Deut. 3, 5; a horn Dan. 8, 3; a battlement Zeph. 1, 16; a hill 1 Kings 14, 23; the gallows Esth. 5, 14. As a *subst. abstract* גָּבֹהַּ Eccles. 12, 5 what is high, i. e. *a hill*, *a mountain*, of whose height old men are afraid; as *a concrete: a high*, *high-placed one*. The *pl.* גְּבֹהִים 5, 7 is to be explained of God, after the manner of קְדוֹשִׁים, אֱלֹהִים Hos. 12, 1, בּוֹרְאִים Eccles. 12, 1; in which sense גָּבוֹהַּ Ps. 138, 6 also occurs in the singular, according to some. — 2. *haughty*, *proud*, *arrogant*, with עֵינַיִם Ps. 101, 5, לֵב Prov. 16, 5, or רוּחַ Eccles. 7, 8; but גָּבְהָה is also a *subst. pride*, *arrogance* 1 Sam. 2, 3, or *concrete* גְּבֹהִים *the proud* Is. 5, 15.

גֹּבַהּ (with *suff.* גָּבְהוֹ, גָּבְהָם; *pl. constr.* גָּבְהֵי) *m.* 1. *height*, of cedars Am. 2, 9, of stature 1 Sam. 17, 4, of a tree Ez. 41, 8; the *upper side* (גֹּבַהּ) of felloes Ez. 1, 18; *pl.* גָּבְהֵי שָׁמַיִם *the heights of heaven* Job 11, 8, like גֹּבַהּ שָׁמַיִם 22, 12. — 2. Figurat. *height*, *elevation*, *majesty*, Job 40, 10; or in a bad sense *haughtiness*, *pride*, *arrogance*, with אַף Ps. 10, 4; לֵב 2 Chr. 32, 26; רוּחַ Prov. 16, 18; or alone Jer. 48, 29; Ez. 19, 11; 31, 10 14.

גָּבָה (not used) *tr.* same as גָּבָא *to collect*, *gather in*, applied to the collecting of tribute, comp. Targ. גָּבָא, Syr.

ܓܒܰܐ, Ar. جَبَا. Deriv. the proper name גַּבַּי.

גַּבְהוּת *f. haughtiness*, Is. 2, 11 17.

גְּבוּל (or גְּבֻל, with *suff.* גְּבוּלִי; *plur.* גְּבוּלִים, with *suff.* גְּבוּלֶיךָ) *m.* prop. the extremity, the last of a thing, where it is at the end or begins, and by which it is enclosed or encompassed. Hence 1. *the border*, *edge*, *surrounding margin*, e. g. of the altar &c. Ez. 43, 13 17, where the Vulgate has for it *margo*, *finis; the boundary* which divides one field from another Deut. 19, 14; 27, 17; Hos. 5, 10 (comp. גְּבֻלָה); hence metaphor. הִסִּיג גְּ׳ *to displace the boundary* Prov. 22, 28, i. e. figurat. to destroy firmly-established institutions; הִצִּיב גְּ׳ 15, 25 *to establish a definite possession;* then *the margin*, *shore* (of the sea) Jer. 5, 22; Ps. 104, 9. Most frequently — 2. *border* in the widest sense, *the border* of a province Gen. 47, 21; Num. 20, 23; Josh. 13, 10; Ob. 7; Josh. 13, 30; *the limit* on one side Num. 34, 6 7; Josh. 15, 2; then a district with its border round about, *district* generally Gen. 10, 10, Ex. 10, 14 &c., especially where the entire compass of a land or place is meant Mal. 1, 4; Am. 6, 2; הִרְחִיב גְּ׳ Am. 1, 13 *to enlarge the district*, by extending the borders, or הִגְדִּיל עַל־גְּ׳ Zeph. 2, 8; a definite *native land* Jer. 31, 17; *the territory* belonging to a place Judges 11, 18, and as several territories belonged to one city, in the plural 1 Sam. 5, 6; 2 Kings 15, 16; 18, 8. Comp. Lat. *fines*. In Phenician גבלם (*Gubulim* Poen. 1, 9) signifies specially, *quarter*. Hence the denom.

גָּבַל (*fut.* יִגְבּוֹל, before Makkeph יִגְבָּל־) *trans.* with accusat. *to draw out a boundary* Deut. 19, 14; *to form a boundary*, *to bound* Josh. 18, 20, where גְּבוּל is the object; without the object Num. 34, 6: הַיָּם הַגָּדוֹל יִגְבֹּל (according to the reading of the Samaritan cod. on account of the difficulty of וּגְבוּל, where it is better to read לִגְבוּל); with בְּ: *to border upon* Zech. 9, 2.

Hif. הִגְבִּיל *to set bounds around*, *to enclose* Ex. 19, 12 23.

The word גְּבוּל, formed like the abstract גְּמוּל, properly means at first *enclosing*, *surrounding*, then as a concrete *edge*, *margin*, *border* &c. and is therefore derived from גָּבַל.

גְּבֻל see גְּבוּל.

גְּבוּלָה (and גְּבֻלָה, from גָּבַל; with *suff.* גְּבֻלָתוֹ; *pl.* גְּבוּלוֹת, with *suff.* גְּבוּלֹתֶיהָ) *f.* 1. *enclosure*, of a field Is. 28, 25; *margin* of the earth by which it is secured against the sea, *shore* Ps. 74, 17. — 2. *boundary*, *limit*, Num. 34, 2, hence הֵסִיר, הִשִּׂיג גְּ׳ Is. 10, 13, Job 24, 2 *to remove the boundary* i. e. to rob; then like גְּבוּל *a bounded district* Deut. 32, 8.

גִּבּוֹר (rarely גִּבֹּר, with *suff.* גִּבּוֹרָם; *pl.* גִּבֹּרִים, גִּבּוֹרִים, *constr.* גִּבֹּרֵי, with *suff.* גִּבּוֹרֵיהֶם) *adj. m. strong*, *powerful*, Gen. 10, 9; *mighty*, *omnipotent*, Is. 9, 5; *valiant*, *heroic*, *warlike*, hence מֶלֶךְ גִּבּוֹר Dan. 11, 3 of Alexander the great; frequently as a *substant. a strong one*, *a warrior*, with חַיִל Judges 11, 1, or כֹּחַ Ps. 103, 20, or also without them Jer. 51, 30; Ps. 120, 4; *hero*, heros, Gen. 6, 4 (LXX γίγας); 2 Sam. 23, 8. Metaphorically *an active*, *a valiant*, *an able*, *an upright* man 2 Sam. 22, 26; 1 Kings 11, 28; Ruth 2, 1; *a leader*, of warriors Is. 3, 2, or of others 1 Chr. 9, 26; also in a bad sense: *a violent* man Ps. 52, 3, and in other places in the greatest variety of collateral senses. The Ar. جَبَّار and Syr. ܓܰܢܒܳܪܳܐ are identical with it; but they are limited to more special meanings.

גְּבוּרָא (*def.* ־רְתָא) *Aram. f. power*, *omnipotence*, Dan. 2, 20 23.

גְּבוּרָה (with *suff.* גְּבוּרָתִי; *pl.* גְּבוּרוֹת, with *suff.* גְּבוּרֹתָיו) *f.* 1. *power* (bodily), *strength*, Eccles. 9, 16, oppos. to חָכְמָה; *strengthening* 10, 17: *for strengthening and not for drunkenness* (שְׁתִי); *pl.* גְּבוּרוֹת collect. *strong power of life* Ps. 90, 20; *valour*, *courage*, *military spirit* Judges 8, 21, with לַמִּלְחָמָה Is. 36, 5, sometimes concrete for גִּבֹּרִים *heroes*, the most spirited warriors Is. 3, 25; Jer. 49, 35; or applied to the prophetic spirit Mic. 3, 8; *power*,

might, of the horse Job 39, 19; of the sun Judges 5, 31; unrighteous might Jer. 23, 10. — 2. Metaph. *noble achievement*, *mighty achievement*, of God Is. 33, 13, Ps. 145, 11, or of men 1 Kings 15, 23; 2 Kings 10, 34; *omnipotence*, of God Ps. 21, 14 (therefore in Syr., the Mishna and the New Test. for God Himself) or of men Is. 30, 15; *glorious achievement* Ps. 71, 16; רַעַם גְּ׳ Job 26, 14 *the thunder of his fame* i. e. far-sounding fame; *victory*, Ex. 32, 18; Syr. ܓܢܒܪܘܬܐ mighty achievement. See גָּבַר.

גָּבַח (not used) *intr. to be high*, of the forehead, a mark of baldness in the fore part of the head; consequently cognate with גָּבַהּ, the Ar. جَبِهَ having this meaning, أَجْبَهُ with a high forehead, Targ. גְּבַח of height in stature. Deriv. גִּבֵּחַ, גַּבַּחַת.

גִּבֵּחַ (after the form עִוֵּר, קֵרֵחַ &c. from Pihel) *adj. m. having a high forehead*, i. e. *bald* (on the fore part of the head) Lev. 13, 41, different from קֵרֵחַ bald at the back of the head (according to Sifra).

גַּבַּחַת (with *suff.* גַּבַּחְתּוֹ) *f. baldness* (in the fore part of the head), as a blemish Lev. 13, 42; metaphor. *a bare place* of a cloth, on the outer or right side 13, 55.

גַּבַּי (*ingatherer*, from גָּבָה) *n. p. m.* Neh. 11, 8; Talm. גַּבָּאֵי, Syr. ܓܒܝܐ.

גֵּבִים I. (*springs*, *cisterns*) *n. p.* of a place not far from Jerusalem, mentioned as being on the road which the Assyrians took thither Is. 10, 31; it is uncertain whether it be identical with גֵּב.

גֵּבִים II. see גֵּב.

גְּבִינָה see גְּבִנָה from גָּבַן.

גָּבִיעַ (from גָּבַע; *constr.* גְּבִיעַ, with *suff.* גְּבִיעִי; *pl.* גְּבִעִים, with *suff.* גְּבִעֶיהָ) *m.* 1. *a cup*, *crater*, of silver Gen. 44, 2, with which one divined 44, 5, and out of which liquid was poured into the goblet (כּוֹס) Jer. 35, 5; so called from its hollow, arched form (comp. כּוֹבַע, קוֹבַע). In Ex. ch. 25 the LXX take it in the sense of *oil-cup*, *lamp* (λαμπάδιον), which is possible, indeed, but not necessary. — 2. Metaphor. *the cup of flowers*, *calix*, Ex. 25, 31 32; cognate in sense קֻבַּעַת, Ar. قُبَعَةٌ.

גְּבִיר (prop. *adj. m.* (after the form חָסִין, אֱלִיל, אֱוִיל, כְּסִיל), גְּבִירָה (*constr.* גְּבֶרֶת, with *suff.* גְּבִרְתִּי) *f.*, prop. disposing, ruling, leading, powerful &c., but only as a *subst. master*, *lord*, Gen. 27, 29; *fem. the reigning queen* 1 Kings 11, 19 (comp. Greek δέσποινα); or *the queen-mother* 15, 13; 2 Chron. 15, 16; Jer. 13, 18. The form has arisen in the first instance from גְּבַר, and this abridged from גָּבַר; hence the fem. גְּבֶרֶת in the construct state and with suff. Gen. 16, 8 9, Is. 24, 2; 47, 5 once even in the absolute state.

גְּבִירָה see גְּבִיר.

גָּבִישׁ (from גָּבַשׁ) *m.* properly firmly drawn together, stiffened, frozen, hence *ice*, with אֶבֶן *hail* (see אֶלְגָּבִישׁ Ez. 13, 11, where the LXX strangely thought of אֶל־כָּפִים Hab. 2, 11); figurat. from its similarity: *crystal* Job 28, 18, as κρύσταλλος likewise denotes ice, and crystal was looked upon as ice (Plin. h. n. 37, 2); the Targ., therefore, has merely בְּרוֹל, whence by transposition Ar. بَلُّور, which means not only *beryl*, but also crystal.

גָּבַל (not used) *tr.* 1. *to bind firmly together*, *to twist together closely*, *to weave together*, *to bind about;* comp. כָּפַל, חָבַל, כָּבַל &c., Ar. جَبَلَ (to interweave, to bind together), جَبْل (= חֶבֶל, אֲגֻדָּה) a band, حَبْل a rope, Targ. כְּבַל, Syr. ܟܒܠ (to bind) &c. Deriv. גַּבְלוּת, מִגְבָּלָה. — 2. *to press firmly or thickly together*, *to draw closely together*, transferred to other objects, i. e. *to make dense*, *thick*, *firm*, *large*, to cause to become a thick, and therefore a bent, arched mass (comp. גָּבַן); Ar. جُبْل (a thick, firm mass), جَبِل (large, thick, dense), جِبَال belly, جَبَل a thick mass, جَبْلَة hump (of the camel). It is therefore applied to a mountain,

a hill, as a thing heaped together and bound into a solid mass. Deriv. the proper names גְּבַל (גִּבְלִי), גְּבָל, גֵּבָל (according to the LXX), the Hebrew and Phenician גְּבַל. — 3. Figurat. *to enclose, to encompass, to border*, spoken of an edge, the border of a field, enclosure, surrounding, bank, shore &c., prop. to bind about with a string; comp. *finis* and *funis*, English *boundary*, properly a thread. The surrounding, edge or border of a thing is conceived of as a sort of line which encloses it sometimes wholly, sometimes in part. Deriv. גְּבוּל (גְּבֻל) and גְּבוּלָה, with the denom. גָּבַל.

גְּבַל see גֵּבַל and גְּבָל.

גְּבַל (*mountain-district*), *n. p.* of the Phenician city *Byblus* (Βύβλος, see ג) situated on a height (Strab. 16, 2, 18 κεῖται δ' ἐφ' ὕψους τινὸς μικρὸν ἄπωθεν τῆς θαλάττης) not far from the Mediterranean Sea, celebrated as the oldest in the world (Steph. under Βύβλος; Eustath. on Dionys. v. 913), south of the parent-land Sidon; then of the whole ancient kingdom Byblus, including that of *Berytus*, both as the name of a land, as well as in an ethnographical respect, contrasted with the southern neighbours in כְּנַעַן (*low country*). Metaphorically applied to a race of the Byblians in זִקְנֵי גְבַל Ez. 27, 9 *the Byblian masters* (in the building of ships). Comp. the name עֵינֵאל מֶלֶךְ גְּבַל Enylus (Ἔνυλος is also mentioned elsewhere, Arrian 2, 20), in Alexander's time king of Byblos, on a Byblos-coin. Hence the *Gentile* גִּבְלִי *Gyblite* i. e. Byblian, e. g. הָאָרֶץ הַגִּ׳ Josh. 13, 5 *the land of the Gyblites*, as far as which the northern boundary of Palestine is announced as reaching; *pl.* גִּבְלִים 1 Kings 5, 32, who at the time of the construction of Solomon's temple were subject to the Tyrian king Hiram. — From the orthography גִּבַל has arisen the present Arab. name جِبْلَة (G'ibla) with its diminut. جُبَيْل, the rare βίβλ-ιος (LXX in Ezek. at the place mentioned; Zos. 1, 58); but there existed also a form גֹּבַל (comp. *Euseb.* Onom. p. 421: Βύβλος, πόλις Φοινίκης, ἐν Ἰεζεκιὴλ ἀνθ' οὗ τὸ Ἑβραϊκὸν ἔχει Γόβελ) or גֹּבַל (which see), and from this come Βύβλ-ος = Γύβλ-ος, *Alcobile* (i. e. El-Gobel אֶל־גֹּבַל) of the Peutinger tables, the Arab. dimin. جُبَيْل and the Targ. גּוֹבְלַיָא 1 Kings 5, 31; 2 Kings 12, 13 &c. The syllable אַר־ put before it in the Targ. is the same as that in אַרְבֵּל, אַרְבַּע &c.

גְּבָל (*mountain-land*) *n. p.* of a mountain-district inhabited by the Edomites, at the south of the Dead Sea, in Arabia Petraea, mentioned with ʿAmalek, ʿAmmon, P'leshet Ps. 83, 8. By it is meant a district of the Edomite mountains, which *Josephus* (Ant. 2, 1, 2; 3, 2, 1) calls Γοβολῖτις, but whose inhabitants he terms Γαβαλῖται (9, 9, 1); *Eus.* and *Steph. Byz.* have Γάβαλα, -ληνή, Γέβαλα, -ληνή, which territory they limit sometimes to a smaller, sometimes to a larger; now *G'bâl* (جبال) identical with *Syria Sobal* of Judith 3, 1 (Vulg.) and the crusaders. Here too as well as in גְּבַל, there existed a form גֹּבָל (hence Γοβολῖτις, Sobal). The Jerus. Targ. (on Gen. 33, 3—14 17; 36, 8—9) puts גַּבְלָא (Gentile גַּבְלָאֵי) for שֵׂעִיר generally, as does also the Samaritan. Out of גְּבָל has been formed the Phenician גַּבָלָא (Gabala) the proper name of a city in Phenicia; but out of גְּבַל has been formed ־גַּבַל (Mer-*gabl*-um, proper name of a city of Baetica in Spain). The גַּבְלָן in the Mishna along with Galilee (Sota 49[b]) arose out of גּוֹלָן, which was considered the eastern border of Galilee (*Jos.* Bell. Jud. 4, 1, 1).

גֶּבֶל *m.* is read by the LXX for גְּבוּל Judges 2, 9, Ps. 78, 54, Ez. 11, 10 11, is looked upon as = גֵּבָל (mountain), and is translated ὄρος. But גְּבוּל is more correct.

גְּבֻל see גְּבוּל.

גְּבֻלָה see גְּבוּלָה.

גַּבְלוֹת see גַּבְלֻת.

גִּבְלָן see גְּבַל.

גַּבְלֻת (an abstract form like עַבְדוּת) *f.* same as מִגְבָּלָה prop. twisted, woven,

or intertwined, then *concrete* (according to the LXX and *Ibn G'anâch*) *twisted work*, *lace-work*, *a broad chain like net-work twisted* (of gold threads) Ex. 28, 22; 39, 15, explained by מַעֲשֵׂה עֲבֹת. The Targ. and Saadia have *border*, i. e. of similar length; the Syr. and Samar.: *doubling* i. e. doubled (from גָּבַל = כָּפַל), which, however, is less suitable.

גָּבַן (not used) *intr.* 1. *to be bent*, *to be drawn together*, *to bow*, *to stoop* (cognate with כָּפַן which see), hence גִּבֵּן; comp. Ar. جَبَنَ and جَبُنَ (hence figurat. to be cowardly, fearful). — 2. *to curdle*, of milk, *to coagulate*, of a fluid, proceeding from signif. 1, whence גְּבִנָה; comp. the numerous similar forms of the stem in this sense in the Targ. גְּבַן, Syr. ܓܒܰܢ, Ar. جبن &c. — 3. Figuratively *to be heaped together*, *to be drawn together* (into a mass), spoken of a hill, hump, bunch, top; then: *to be arched*, *gibbous*, *topped*, of a mountain; *to be solid;* hence גַּבְנֹן. Derivatives of this signification are also preserved in the dialects: Ar. جُبْنَان table-land, hill; modern Hebrew גַּבְנוּנִית, גַּבְנוּן hill.

The organic root of this stem, in the signification given, is גַּב־ן; the stem belongs to those formed by *n* out of simple organic roots; and the roots in קָפָ־א, קָו־ה are cognate with it. Another sense is preserved by the Aram. גְּבַן (to be bent, arched), which is to be derived from the organic root גַּב; hence גְּבִין = גַּב, spoken of the arch of the eye.

גִּבֵּן *adj. m. gibbous*, *hump-backed*, Lev. 21, 20, prop. contracted in the spine (LXX, Vulg., Ibn G'anâch and others); according to the Jerus. Targ. (see Kimchi) *very dark* or *brown* (after the Aram. גְּבִין = Hebrew גַּב), which, however, is improbable.

גְּבִנָה *f. milk curdled*, *coagulated*, Job 10, 10, with which the embryo, formed of coagulated semen, is compared; hence *cheese* is incorrect.

גַּבְנֹן (after the form נַהֲלֹל; *pl.* גַּבְנֻנִּים) *m. mountain-summit* or *top*, hence Ps. 68, 16: *a mountain of summits*, i. e. a mountain abounding in summits, referring to the tops of Antilibanus (הַר בָּשָׁן), as Symm., Aq. and Jerome understood it; הָרִים גַּ׳ 68, 17: *hilly mountains* (the subst. appended in order to express an adject. corresponding to the idea, as נַעֲרָה בְתוּלָה 1 Kings 1, 2, הַיְּהוּדִים הַפְּלֵיטָה Neh. 1, 2).

גָּבַע (not used) *intr.* 1. same as גַּב I. *to be rounded*, *bent*, of a cup, or any thing round or bent; deriv. גָּבִיעַ, גִּבְעֹל. — 2. *to be high*, *arched*, *gibbous*, whence גִּבְעָה, מִגְבָּעָה, the proper names גֶּבַע, גִּבְעָה, גִּבְעוֹן, גִּבְעָא, גִּבְעַת. Both senses, as is evident from the connexion of גַּב with גָּוָה, גָּבַהּ, גָּבַח, flow into one another, the humped and gibbous shape being conceived as round, bent, and high-arched; comp. Ar. قبع.

גֶּבַע (*hill*, *top*) 1. *proper name* of a Levitical city in Benjamin (LXX Γαβαά) Josh. 18, 24; 21, 17; 1 Chr. 8, 6; 2 Chr. 16, 6 (along with Mizpeh); Ezr. 2, 26; Neh. 7, 30; 11, 31; 12, 29; 1 Chr. 6, 45, distinct from גִּבְעוֹן, forming the northern border of the kingdom of Judah 2 Kings 23, 8, Zech. 14, 10, as רִמּוֹן did the southern one. It is said (by *Euseb.* and *Jerome*) to have been 5 Roman miles from *Gofna* (גּוּפְנָה, now *G'ifna*) towards *Neapolis*. It is still preserved in the village *G'ibijja* at *Wadi el-G'ib* between *Sinǵl* (Bet-El) and *Gifna* (*Robins.* Pal. III. 298). — 2. another form of the proper name גִּבְעָה (which see) Judges 20, 33, 1 Sam. 13, 3, also גֶּ׳ בִּנְיָמִן Judges 20, 10, 1 Sam. 13, 16, 1 Kings 15, 22 (beside *Mizpeh*, now *Nabi Samwil*), but which, as well as 2 Chr. 16, 6, is probably = גִּבְעָה: consequently it is the present *Geba* between *el-Suweinit* and *Wadi Farah*, i. e. between Michmash (Muchmas) and Ramah (el-Ram). In the vicinity was perhaps the place מַעֲרֵה־גָבַע (*hill-wood*, see מַעֲרֶה) Judges 20, 33. — 3. *n. p.* of a city not far from גִּבְעָה, consequently like it situated near *Ramah* and *Michmash* Is. 10, 29, probably the same as גִּבְעָה בַשָּׂדֶה Judges 20, 31.

— 4. another orthography for גִּבְעוֹן 2 Sam. 5, 25, as may be seen from the parallel place 1 Chr. 14, 16.

גֶּבַע בִּנְיָמִן (*hilly place of Benjamin*) *n. p.* of a city in Benjamin, Judges 20, 10, 1 Sam. 13, 16, for which in 13, 3 גֶּבַע alone stands 1 Kings 15, 22, but which in any case is identical with גִּבְעָה, which the ancients put for it.

גִּבְעָא (= גִּבְעִי *hill-inhabitant*) *n. p. m.* 1 Chr. 2, 49.

גִּבְעָה (*constr.* גִּבְעַת, with *suff.* גִּבְעָתִי, ־תָהּ; *pl.* גְּבָעוֹת, *constr.* גִּבְעוֹת, with *suff.* גִּבְעוֹתֶיךָ) *f.* 1. *a hill*, Is. 40, 4, together with הַר; with the adjectives גְּבֹהָה 1 Kings 14, 23, Jer. 4, 24, נִשָּׂאָה Is. 30, 25, רָמָה Ez. 6, 13 (opposite גַּיְא 35, 8), which has רֹאשׁ 2 Sam. 2, 25, מָרוֹם Jer. 49, 16, particularly a place of view Num. 23, 9, and a high watch-tower whence announcements are made far and wide Mic. 6, 1; Zeph. 1, 10. Metaphor. a) *primitive hill* or *primeval mountain*, which sank into the earth at the creation of the world; hence fig. the first creation Job 15, 7; Prov. 8, 25; Hos. 4, 13; 2 Chr. 28, 4, in full form גִּבְעוֹת עוֹלָם *hills of primeval time* Gen. 49, 26; Deut. 33, 15; Hab. 3, 6. b) *hills of worship*, where the gods had their places of worship and their pillars Jer. 13, 27. In particular it is often used in descriptions of idolatry: מִגְּבָעוֹת הָמוֹן הָרִים 3, 23 *from the hills* of worship (the LXX, Vulg. and Syr. read מִגִּבְעָה = גִּבְעָה), *a noise from the mountains* (מִן of מִגְּ' referring to this noun also), which is all לַשָּׁקֶר. c) specially of Zion, Is. 31, 4; Ez. 34, 26. — 2. (*hill*, like *dunum* in German, Gallic, and British names of cities, comp. Lugdunum, Caesaro-, Augusto-) *n. p.* of a city in Benjamin Judges 19, 14, more exactly described by אֲשֶׁר לְבִנְיָמִן and therefore with the article 20, 5-43; according to *Josephus* (Ant. 5, 2, 8) 20 or 30 (Bell. Jud. 6, 2, 1) furlongs (stadia) from Jerusalem towards the north. Instead of it there is in 1 Sam. 13, 3 16; 14, 5 and elsewhere גֶּבַע (which see). In יְמֵי הַגִּ' Hos. 9, 9; 10, 9 there is an allusion to the shameful deed described in Judges ch. 20. This גִּ' is named in 1 Sam. 11, 4; 15, 34; 2 Sam. 21, 6; Is. 10, 29 גִּבְעַת שָׁאוּל (as the birth-place of Saul), or also גִּ' בִּנְיָמִן 1 Sam. 13, 2 15; 14, 16; 2 Sam. 23, 29; 1 Chr. 11, 31, and is said to be the modern *Tuleil el-Fûl* (تليل الفول) (*Robins.* Bibl. Res. II. 144. 317). *Gentile* גִּבְעָתִי 1 Chr. 12, 3. Besides, the following designations of places are compounded with גִּ': a) גִּ' אַמָּה (*hill of the waterfall*) *n. p.* of a hill 2 Sam. 2, 24 in the neighbourhood of גִּבְעוֹן at גִּיחַ. b) גִּבְעָה בַּשָּׂדֶה (*hill of the field*) *n. p.* of a place not far from גִּבְעָה Judges 20, 31, which is also called גֶּבַע Is. 10, 29. c) גִּ' גָרֵב (*hill of the leper*) *n. p.* of a hill in the north of Jerusalem, to which the lepers were probably obliged to withdraw Jer. 31, 39; in *Josephus* (B. J. 5, 4, 2) *Βεζεθά* (perhaps בֵּי־זֵיתָה). d) גִּ'הָאֱלֹהִים (*hill of God*) *n. p.* of a hill at the town of Gibeah, where a sanctuary may have existed 1 Sam. 10, 5; according to some it is identical with הַר יי 2 Sam. 21, 6 (as is read for בְּחִיר יי). e) גִּ' הַחֲכִילָה (*hill of beauty*) *n. p.* of a hill in the south of the wilderness of Ziph 1 Sam. 23, 19; 26, 1 3. f) גִּבְעַת הַמּוֹרֶה (*shooter's-hill*) *n. p.* of a hill in the neighbourhood of גִּלְגָּל in the plain מוֹרֶה Judges 7, 1. See מוֹרֶה. g) גִּ' הָעֲרָלוֹת (*hill of the foreskins*) *n. p.* of a hill in the neighbourhood of גִּלְגָּל Josh. 5, 3. h) גִּ' יְרוּשָׁלַםִ (*hill of Jerusalem*) *n. p.* of a hill of Jerusalem Is. 10, 32, mentioned with Zion. i) גִּ' פִּינְחָס (*hill of Phinehas*) *n. p.* of a hill in the mountains of Ephraim Josh. 24, 33, according to *Euseb.* (under *Γαβαάς*) the hamlet *Γαβαθά* (גַּבְּתָא), 12 miles from Eleutheropolis, having the grave of Habakkuk. — גִּ' הַלְּבוֹנָה *hill of frankincense* Song of Sol. 4, 6 is merely a figure, like הַר הַמֹּר in the same verse. — 3. *n. p.* of a city in Judah in the neighbourhood of Kirjat-Jeʿarim Josh. 15, 57; comp. 1 Sam. 7, 1; 2 Sam. 6, 3 4. — In Phenician גִּבְעָא (גִּבָּא, written Gippa, comp. גִּבְּתוֹן) is the proper name of a

city of Mauritania (Aug. ep. 65); still farther, גֹּבַע (Goba, itin. 18), גְּבָעַת (Chobat, Ptol.) occur as proper names of certain places.

גִּבְעוֹן (*hill-place*) *n. p.* of a hill-town four Roman miles from Bethel (*Euseb.*), and the leading place of the four confederate cities (Gibeon, Kephira, Be'erot, Kirjat-Je'arim) Josh. 9, 17. It was allotted to Benjamin 18, 25, given up to the priests 21, 17, and though strictly distinct from גֶּבַע and גִּבְעָה it was sometimes interchanged with them (see גֶּבַע); now called الجيب *el-Gîb* (*Robinson* Bibl. Res. II. 135). At an early period, there was in the place a legal sanctuary with the great בָּמָה 1 Kings 3, 4 seq., with the tabernacle and an altar for sacrifice 1 Chr. 21, 29; 2 Chr. 1, 3 13. There was also a large pond 2 Sam. 2, 13, Jer. 41, 12, as well as a desert belonging to it 2 Sam. 2, 24. *Gentile* גִּבְעֹנִי is applied to the inhabitants of the whole Gibeonite territory 2 Sam. 21, 1 seq., 1 Chr. 12, 4, who are elsewhere called נְתִינִים (which see).

גְּבָעוֹת see גִּבְעַת.

גִּבְעֹל *m.* prop. a small cup, hence figuratively (according to the Jerus. Targ. I. and II., the Samar., *Ibn Gánâch*, *Tanchum* in Murshid &c.) *the calix of flowers*, Ex. 9, 31 *and the flax had a calix* i. e. it flowered. In the Mishna: *flower*, *flower-cup* or *what is concealed and enclosed in it*, e. g. the calix of hyssop, origanum &c. on account of its cup-like form. — The word is formed from גֶּבַע (=גָּבִיעַ *cup*) with the diminutive termination ־ֹל, like קַרְסֹל (from קֶרֶס), אֶשְׁכֹּל (from אֶשֶׁךְ), for which also ־יל is found in פְּתִיגִיל, כַּרְמִיל, ־ַל in חַשְׁמַל, ־וֹל in חָרוּל &c. (see letter ל), and which is also met with in the dialects. When the LXX, Vulg. and the Sam. (נָאֵף) understand it to mean *seed-bud*, *seed-capsule* (though the appearance of it with that of the ears of barley is not possible), this may have arisen only from another view, without having a different derivation on that account, since the cognate Arab. قَبْعَلَ (to have buds), قُبْعُول (cup, goblet), ـلة &c. comprehends both.

גִּבְעַת (*hill*) *n. p.* of a city in Benjamin Josh. 18, 28. As it stands along with קִרְיַת i. e. קִ׳ יְעָרִים, it is probably identical with גִּבְעָה in Judah Josh. 15, 57. קִרְיַת יְעָרִים or קִ׳ עָרִים was ceded, like גִּבְעָה, by Judah to Benjamin. The LXX read Γαβαώθ (גְּבָעוֹת), Euseb. Γαβαθών (גִּבְעָתוֹן); and there may have been different ways of pronouncing the name.

גִּבְעַת in compound names of places, see גִּבְעָה.

גִּבְעָתוֹן see גִּבְעַת and גִּבְּתוֹן.

גָּבַר (from גָּבֵר, hence 3 *plur.* in *pause* גָּבֵרוּ; *fut.* יִגְבַּר) *intr. to be strong*, *powerful*, *capable of bearing arms*, either absolutely 1 Sam. 2, 9, with בְּ of the object *by which*, or with לְ *according to* Jer. 9, 2, or with בְּ 1 Chr. 5, 2, or עַל Ps. 117, 2, 2 Sam. 1, 23 of the object *over* which one is strong; with מִן *stronger than* Ps. 65, 4; 2 Sam. 1, 23. From this signification arose that of *to conquer* Ex. 17, 11; *to swell up*, of water Gen. 7, 18; with accusat. חַיִל *to get influence* Job 21, 7 &c., which can be all referred to this fundamental signification. Derivat. גֶּבֶר, גְּבַר, גְּבִיר, גְּבִירָה, גְּבֶרֶת, גְּבוּרָה, and the proper names גַּבְרִיאֵל, גֶּבֶר.

Pih. גִּבֵּר (*fut.* יְגַבֵּר) *to make strong*, *to help*, with accusat. of the object Zech. 10, 6 12; חֲיָלִים *to put to more strength* Eccles. 10, 10; opposite הַכְשֵׁיר חָכְמָה. Derivat. גִּבּוֹר.

Hif. הִגְבִּיר 1. *to procure ascendency*, *to exert strength*, with לְ of the dative Ps. 12, 5. — 2. in a bad sense, *to make difficult*, Dan. 9, 27: *and he will make the covenant difficult to many* i. e. they will hardly be able to bear it on account of enmities and suffering.

Hithp. הִתְגַּבֵּר (*fut.* יִתְגַּבֵּר) *to shew oneself strong*, *to defy*, with אֶל־ *against*, Job 15, 25; with עַל to *get the victory*

over one Is. 42, 13; absolutely *to increase, to grow* Job 36, 9.

The fundamental signification of the stem is *to be drawn together, to be pressed together*, as the Ar. جَبَرَ (to bind together, to make firm, whence الجَبْر Algebra i. e. a drawing together of the parts into a whole) still shews; comp. חָבַר. The development of the idea is as in חָזַק, קָשַׁר &c. The organic root is גַּ־בַר, which also exists in כַּ־בַר, אַ־בַר (which see), as well as in the Arab. هَبِرَ to be fleshy, fat, strong.

גֶּבֶר (*constr.* גְּבַר Ps. 18, 26, where תָּמִים stands substantively; *pl.* גְּבָרִים) *m.* 1. *a valiant soldier, a warrior*, Judges 5, 30, Jer. 41, 16, or generally *man*, with the additional idea of strength Job 40,7. But usually, like זָכָר, applied to the male sex in general Deut. 22, 5; thence metaphor. *a married man* Prov. 6, 34, or *a man* 30,19, Jer. 31, 22 (opposite נָשִׁים Jer. 43, 6, or טַף Ex. 12,37). Poetically *boy*, Job 3, 3 *a boy is conceived.* Then universally: *man*, Jer. 17, 7; Prov. 20, 24 (comp. Phenician גֶּבֶר Tug. 6), particularly in opposition to God, and therefore like אִישׁ in the sense of *one* Jer. 23, 9, *every one* Jo. 2, 8. — 2. (*strong*) *n. p. m.* 1 Kings 4, 19.

גֶּבֶר in the proper name עֶצְיוֹן גֶּבֶר, which see.

גְּבַר Ps. 18, 26, see גֶּבֶר.

גְּבַר *Aram. m.* same as Hebrew גֶּבֶר Dan. 2, 35; 5, 11.

גְּבַר (in Targ. גּוּבַר; only in *pl.* גֻּבְרִין, *def.* גֻּבְרַיָּא) *Aram. m.*, the same, Dan. 3, 8 12; 6, 6 &c.

גִּבֹּר see גִּבּוֹר.

גְּבֻרָה see גְּבוּרָה.

גְּבֶרֶת see גְּבִיר.

גִּבָּר (*pl. constr.* גִּבָּרֵי) *Aram. m.* same as גִּבּוֹר Dan. 3, 20.

גִּבָּר (*gigantic, high*, comp. Syr. ܓܢܒܪܐ) *n. p. m.* Ezr. 2, 20, for which in Neh. 7, 25 גִּבְעוֹן (*high*) stands as a masc. proper name. As names of cities follow in the passage, it might be the later city of Judea בֵּית־גַּבְרָא (Ptol. 16, 4 Baetogabra) or בֵּית־גַּבְרִין (Betogabri in the Peutinger tables, Beth-gebrim in William of Tyre) between Ascalon and Eleutheropolis, for which another list had גִּבְעוֹן.

גַּבְרִיאֵל (*El is a hero*) *n. p.* of an angel, who explains symbols and makes prophecy clear, Dan. 8, 16; 9, 21. It is the אִישׁ אֱלֹהִים become a proper name, as the prophets were called in the prophetic period, in whom the spirit of God was manifested.

גָּבַשׁ (not used) *intrans. to draw together, to condense, to become firm;* of ice: *to stiffen;* the Arab. جَبَسَ (whence جِبْس coagulated) and جَمَسَ, as also جَبُزَ (hard, thick) are connected with it; comp. Talm. גַּבְשׁוּשִׁית a hill. Derivatives גָּבִישׁ, אֶלְגָּבִישׁ, n. p. מַגְבִּישׁ.

גַּבַּת see גִּבְּתוֹן.

גַּבְּתָא see גִּבְּתוֹן.

גִּבְּתוֹן (either *height*, formed from גִּבָּה, or contracted from גִּבְעָתוֹן) *n. p.* of a city in Dan Josh. 19, 44; 21, 23; 1 Kings 15, 27. *Eusebius* read the name גַּבְּתוֹן (Γαβαθών), *Josephus* גַּבְּתָא (Γαβαθώ); and it was subsequently called גַּבַּת.

גַּג (with *â* of motion גַּגָּה, with *suff.* גַּגִּי; *pl.* גַּגּוֹת, with *suff.* גַּגֹּתֵיהֶם) *m.* prop. that which covers or is spread out over something; hence *roof*, the flat roof of Orientals (as *tectum* from *tegere*, στέγη from στέγειν, Ar. سَطْح roof, from سطح [שָׁטַח] to spread out) Josh. 2, 6 8; 1 Sam. 9, 25 &c.; metaphorically *roof* of a gate 2 Sam. 18, 24, of a tower Judges 9, 51, of an apartment Ez. 40, 13, of an altar Ex. 30, 3. — In Phenician גַּג is *a protecting roof, a protection;* hence there the proper name גַּגאל (protection of El), see *Morcelli*, Afr. christ. II. p. 322. The noun should be considered as originating in the reduplicated form גַּאגָא. See גָּא. Comp. besides טִיט, לוּל &c.

גַּד I. (from גּוּד I.) *m.* prop. decision = fortune, especially a favourable for-

tune; hence 1. *good fortune*, *τύχη*, Gen. 30, 11 according to the K'tib בְּגָד *adv. fortunately* (LXX *ἐν τύχῃ*, Vulg. *feliciter*, Jerus. Targ. I. מַזָּלָא טָבָא); but the K'ri has בָּא גָד *fortune comes* i. e. has turned, a reading which Onk. Syr. &c. follow. — 2. an epithet of the fortune-bringing deity in Phenician and Babylonian worship, *the god of fortune*, connected with בַּעַל (Babylonian בֵּל) the highest deity of fortune; hence בַּעַל גָד (*Baal as the bestower of good luck*) *n. p.* of a city at the foot of Hermon Josh. 11, 17; 12, 7; 13, 5, where the sanctuary of the god was. Some understand by it بعلبك, whose ruins still exist. See בַּעַל. In the astronomical explanation of mythology, one understands the planet Jupiter, the most lucky of all the stars (Ar. good fortune). Comp. the Phenician רשׁ גָד Rusgada (*promontory of Gad*) n. p. of the sea-port Cirta in Numidia. — 3. an epithet of Venus or Astarte, who was worshipped by feasts (lectisternia) Is. 65, 11 together with מְנִי (luna). In Phenician גָד or גָּד (גָד־) was an epithet of Astarte i. e. Venus; hence the proper name גַּדְעַשְׁתֹּרֶת (Karth. 3), or of נַעֲמָה (Venus); hence the proper name גִּדִּינַעֲמָה (Giddeneme, see Poen. 5, 3). — 4. *n. p.* of a son of Jacob Gen. 30, 11 (prop. dedicated to the deity *Gad*), head of a tribe named after him, and from whom also the territory allotted to it was called Deut. 3, 12 16; Josh. 13, 24-28; Ez. 48, 27 28. Hence אֶרֶץ גָד 1 Sam. 13, 7, בְּנֵי גָד Num. 32, 1, מַטֵּה גָד Josh. 20, 8; and the *Gentile* גָּדִי, usually הַגָּדִי, collect. *the Gadites* Deut. 3, 12, for which also גָד alone stands, Deut. 27, 13. — The following geographical names are compounded with גָד as a nomen numinis: a) נַחַל הַגָּד 2 Sam. 24, 5, commonly: *the river-valley which belongs to Gad* i. e. *the Jabbok;* but probably הַגָּד should be taken here as the name of a god, after whom the Jabbok was called. b) דִּיבֹן גָּד Num. 33, 45 46, commonly: *the Dibon belonging to the tribe of Gad;* but more probably *Dibon of Gad*, where his sanctuary was, and which was distinct from another דִּיבֹן. c) מִגְדַּל־גָּד (*tower of Gad*) *n. p.* of a city in Judah, Josh. 15, 37. Comp. גַּדָּה. — 5. *n. p. m.* 1 Sam. 22, 5 &c. — As a proper name it should be often taken for a nomen numinis only; comp. the proper names גָּדִי, גַּדִּי, גַּדִּיאֵל, גֻּדַּת, גַּת. See גַּד.

גָּד II. (only in גְּדָבַר; Persian) *Aram. m. place*, *city*, Zend. *gâta* place, old Pers. *gada* city. See גְּדָבַר.

גַּד I. (with *suff.* in the proper name גַּדִּי, from גָּדַד I.) *m.* same as גָּד *fortune*, then the name of the fortune-bringing deity of the Babylonians, of their planet Venus (עַשְׁתֹּרֶת, נַעֲמָה) or of Jupiter (צֶדֶק) favourable to the fortunes of individuals, to both of which the Israelites offered worship in exile Is. 65, 11. Comp. in Punic the proper name גַּדְעֶלְיוֹן (Gadalius i. e. Gadalyun, *Gad is Elyon*) *Harduin*, acta conc. II. 878; Syr. ܓܕܐ the same, ܒܝܬ ܓܕܐ temple of fortune, and pl. ܓܕܐ great and small fortune; Ar. جَدّ, the same.

גַּד II. (probably out of גֵּיד from גּוּד; comp. Targ. גִּידָא, Phenic. גַּיְד, *Γοίδ* in Diosc. 3, 54) *m. coriander*, perhaps so named from the serrated, indented leaves, or the furrowed corns Ex. 16, 31, Num. 11, 7; with whose white seed-corns the manna was compared. The Jer. Targ., Syr., Ar., Kimchi &c. translate it by כּוּסְבַּר, כּוּסְבַּרְתָּא i. e. كزبرة (coriander); Arab. جَدّ round grain.

גְּדָבַר (only *def. pl.* גְּדָבְרַיָּא) *Aram. m. a treasurer* Dan. 3, 2 3, from גָּד = גְּנַז *treasure* (perhaps from the Pers. گنج treasure) and בַּר (Pers. وار, an adjective termination from the Sanskrit *wri*, Zend. *vere* to defend, to protect) *holder.* But the perfectly analogous form is דְּתָבַר from דָּת and בַּר (see דְּתָבַר) where the ָ of the first word is thrown forward in the compound. But since the Aram. גִּזְבַּר (which see) stands for it in Ezr. 7, 21, it appears preferable to take it from גָּד = Zend. *gâtu* (place), old Pers. *gada* in *Pasar-gada* (Persian's city), hence *local*

guardian, which suits אֲחַשְׁדַּרְפַּן, סְגַן, פֶּחָה &c.

גִּדְגֹּד and גֻּדְגֹּד see גָּדַד I.

גֻּדְגֹּדָה (*incision*, *cleft*) *n. p.* of a station of the Israelites, coupled with חֹר NUMB. 33, 32, not far from עֶצְיוֹן גֶּבֶר; DEUT. 10, 7 גֻּדְגֹּד. The first form is from Pihel, the second from Pual.

גֻּדְגֹּד (with *a* of motion גֻּדְגֹּדָה) *n. p.* of a place DEUT. 10, 7, called elsewhere גִּדְגָּד.

גֻּדְגֹּדָה Sam. see גָּדַד I. Pih.

גָּדַד I. (i. e. גַּד; *fut.* יָגֹד, *pl.* יָגֹדּוּ) *tr.* 1. (not used) *to cut into*, the skin, a field &c., whence גְּדוּד II. and גְּדוּדָה; *to cut off*, *to cut* (cognate גָּזַר); hence — 2. metaphor. *to decide*, *determine*, with עַל *upon a thing*, Ps. 94, 21 *they decide upon* (יָגֹדּוּ after 53 mss., otherwise יָגוֹדּוּ) *the life of the righteous; to measure out to*, spoken of fortune. Deriv. the proper names גַּד, גַּדָּה, גַּדִּי, גַּדִּיאֵל. See מִגְדּוֹ and מְגִדּוֹן.

Pih. (redupl.) גִּדְגֵּד *to cut into*, spoken of a ravine or a cutting of the earth. Deriv. n. p. גִּדְגָּד, Samar. גֻּדְגֹּדָה.

Puh. (redupl.) גֻּדְגַּד pass. Hence the proper name גֻּדְגֹּד.

Hithp. הִתְגֹּדֵד *to cut oneself in the skin*, *to wound oneself*, belonging either to heathen worship or to the priests of Baal, and practised elsewhere by bands of the cinaedi who went about with the Syrian goddess, 1 KINGS 18, 28; or as a sign of mourning JER. 16, 6; 41, 5, which was interdicted by Mosaism, as a heathen practice DEUT. 14, 1.

The stem גַּד, connected with גַּז, קַד, is in Ar. جَدَّ and جَذَّ, Targ. גַּד &c. The accessory idea "to strive or hasten after a thing zealously, quickly" is found in Hebrew in the cognate חַד.

גָּדַד II. (not used) *intr. to come to one another*, *to collect together in crowds*, *to unite*, in a good as well as a bad sense; whence גְּדוּד I. — The fundamental signification of the stem is *to bind together*, like the organic root in גַּד, אַ־גַד, אַ־חַד, עָ־קַד &c., and out of that has arisen the conception of being together in a troop.

Hithp. הִתְגֹּדֵד *to crowd themselves together*, *to collect in a crowd*, with accus. of the place whither JER. 5, 7, where mss. and the LXX read הִתְגּוֹרָר (to dwell in repeatedly), but incorrectly; in MICAH 4, 14 there is an allusion to בַּת־גְּדוּד.

גְּדַד (*imper.* גֹּדּוּ) *Aram.* same as Hebr. גָּדַד I. DAN. 4, 11 20, spoken of cutting down trees.

גָּדָה I. (not used) *intr. to rise*, of earth, *to swell up on high;* whence גָּדָה, גִּדְיָה. The same meaning belongs to the Ar. جَدَا, applied to mounds of earth that rise up as banks; metaphor. of swelling flesh; hence جَدًا (bank), جَدًا (a good condition of the body or corpulence), جَدًى (fatness); figuratively applied to mental *highness*. The organic root גַּד־ה is therefore identical with that in נָ־גַד, Ar. نَجَدَ (comp. نَجْد high-land, breast).

גָּדָה II. (not used) *tr.* same as גָּדַד I. 1. *to cut off*, *to separate*, *to sever*, *to cast out*, especially of thrusting out the fruit of the body, Ar. جَدَى; hence גְּדִי 2 and גְּדִיָּה. — 2. *to measure out to*, *to determine*, like גָּדַד I.; deriv. גְּדִי 1 in the proper name עֵין־גֶּדִי, גַּת (out of גַּדְתְּ) and גַּדָּה = גָּדָה.

גָּדָה I. (*plur.* גְּדוֹת, with *suff.* גְּדוֹתָיו) *f.* prop. a heightening of the earth, to enclose water, therefore *bank* JOSH. 3, 15; 4, 18; Is. 8, 7; 1 CHR. 12, 15; comp. Ar. جَدًا, Syr. ܓܶܕܳܐ. Consequently עֵי.

גָּדָה II. same as גַּדָּה, see גְּדִי I.

גַּדָּה (a fem. form of the masc. גַּד I.) *f.* an epithet of Venus (עַשְׁתֹּרֶת or נַעֲמָה) as a fortune-bringing goddess, in the astrological conception an epithet of the planet Venus or little fortune (among the Zabian Arabians), for which the Phenician has also גַּד (גַּדִּי־). Hence חֲצַר גַּדָּה (*court*

of Gadda) *n. p.* of a city in Judah JOSH. 15, 27, so called perhaps originally from the Gadda-worship; סוּסִים, סוּסָה, אֲדָר, מָוֶת and others taken from the old heathen worship of the Phenicians being also joined to חֲצַר and made designations of places. In Phenician there was 1. a feminine form גַּדַּת (comp. לַת = לֶדֶת), contracted גַּת, as an epithet of תָּנִת (Tanaïs), and so together, like the Hebrew בַּעַל גָּד, the proper name of a city תָּנִתְגַּת (on a coin) i. e. Tingis, *Τίγγις*, in Mauritania. The numerous names of places גַּת in Palestine probably arose in like manner from גַּדָּה = גֶּדֶת. — 2. גִּדָּה, whence a proper name of the Mauritanian city *Gilda* = *Gidda* in Tingitania.

גְּדוּד I. (*pl.* גְּדוּדִים, *c.* גְּדוּדֵי) *m.* prop. the crowded together, therefore *troop*, *a collection of warriors*, and that a) *a wandering band*, greedy for booty, and predatory GEN. 49, 19; 1 SAM. 30, 8; 2 SAM. 3, 22; 2 KINGS 5, 2; אִישׁ גְּדוּדִים HOS. 6, 8 *a robber*, *plunderer;* figurat. of invading or pressing suffering JOB 19, 12; abstract *the excursion of a band* 2 SAM. 3, 22. b) *a troop of warriors*, to attack 1 CHR. 7, 4; 2 CHR. 26, 11; שָׂרֵי גְדוּדִים *leaders of warlike troops*, 2 SAM. 4, 2. Here belongs also בְּנֵי הַגְּדוּד 2 CHR. 25, 13 or poetic. בַּת־גְּדוּד MICAH 4, 14 [5, 1] *soldiers*, who surround the king JOB 29, 25; fig. *army of angels* JOB 25, 3. — In the same sense the Syr. ܓܕܘܕܐ, Ar. جُنْد (with *n* inserted).

גְּדוּד II. (from גָּדַד I.) *m. a furrow* Ps. 65, 11, prop. an incision.

גְּדוּדָה (only *pl.* ־דוֹת; from גָּדַד I.) *f. an incision*, *a cutting* (of the skin) JER. 48, 37.

גָּדוֹל (once גָּדֹל GEN. 1, 16; *constr.* גְּדוֹל, גְּדָל, before Makkeph גְּדָל־ K'ri, with *suff.* גְּדוֹלָם; *pl.* גְּדֹלִים, גְּדוֹלִים, *constr.* גְּדֹלֵי, with *suff.* גְּדֹלָיו) *adj. m.*, גְּדֹלָה (or גְּדוֹלָה; *pl.* גְּדֹלֹת, ־וֹת, ־וֹלוֹת) *f. great* (opposite קָטֹן) in length, extent GEN. 19, 11, of men with gigantic bodies DEUT. 9, 2; JOSH. 14, 15; of the sea NUMB. 34, 6 7, the Euphrates DEUT. 1, 7, the wilderness 2, 7 &c.; then of compass and mass, of כִּסֵּא, מִזְבֵּחַ, גַּל, גּוֹי, מִשְׁתֶּה, בַּיִת &c. GEN. 21, 8; DEUT. 4, 7; JOSH 7, 26; 22, 10; 1 KINGS 10, 18; 2 KINGS 25, 9 &c. whether it be in number and multitude, in importance and extent, or in weight, violence, power &c. It is applied to fear JON. 1, 10, to joy NEH. 8, 12, to sorrow GEN. 50, 10, to the penal judgment of God JO. 2, 11, and generally to the greatness and importance of a thing GEN. 39, 9, to יוֹם *high* 29, 7. With reference to age 'גָּ means *older*, *oldest* GEN. 10, 21; 27, 1; with reference to might, distinction, nobility, riches, strength, *distinguished*, *very powerful* EX. 11, 3, *influential* 2 KINGS 5, 1, *of note* 4, 8, *mighty* ECCLES. 9, 14 (of a warlike prince), JER. 27, 7, PROV. 18, 16, *in high office* 25, 6, *rich* NAH. 3, 10, *loud* (of the voice) PROV. 27, 14 &c. הַמֶּלֶךְ הַגָּ' 2 KINGS 18, 19 *the great king*, an appellation of the Assyrian kings, ruling over kings as vassals, like מֶלֶךְ מְלָכִים EZ. 26, 7, DAN. 2, 37, or הַנֶּשֶׁר הַגָּדוֹל EZ. 17, 3 of the Babylonian king. So also the old Persian and the Sassanides call themselves on their inscriptions. הַתַּנִּים הַגָּדוֹל *the crocodile*, a symbol of Egypt; הַר הַגָּ' ZECH. 4, 7 *the great mountain*, i. e. the great hindrance; הַכֹּהֵן הַגָּדוֹל *the high-priest* HAG. 1, 1; גְּדֹלִים *great men* PROV. 18, 16. גְּדֹלוֹת Ps. 12, 4 *great* i. e. proud, used as an abstract; comp. the Greek *μέγα* (Od. 16, 243) and *μεγάλα*.

גְּדוּלָה, גְּדֻלָּה see גְּדֻלָּה.

גִּדּוּף (only *pl.* גִּדּוּפִים, *constr.* גִּדֻּפֵי) *m. reviling*, *reproach*, *scorn* IS. 43, 28, ZEPH. 2, 8, particularly by actions.

גְּדוּפָה *f. reviling*, *reproach* EZ. 5, 15.

גְּדוּפָה see גְּדֻפָה.

גָּדוֹר see גָּדֹר.

גַּדִּי (from גָּדָה II.) *f.* 1. Venus or Astarte, same as גַּד, גָּד, hence *fortune;* then the nature-deity of fortune, hence עֵין־גֶּדִי (*fountain of Gad*) *n. p.* of a city in Southern Palestine at the Dead Sea, in Judah JOSH. 15, 62; 1 SAM. 24, 1 2;

Ez. 47, 10; Song of Sol. 1, 14; which seems to have been earlier called חַצְצֹן תָּמָר 2 Chron. 20, 2. The LXX write Ἐγγαδδί, -γαδδέ (עֵין־גַּדִּי) or Ἐγγαδί (עֵין־גֶּדִי). *Pliny* and *Solinus* heard עֵין־גַּדָּה or עֵין־גַּדָּה (Ἐγγάδα, Engadda), by which means the derivation given comes out still more clearly. See חַצְצֹן תָּמָר. — 2. (*plur.* גְּדָיִים, *constr.* גְּדָיֵי; from גָּדָה II.) *masc.* properly the pushed out, the cast out, spoken of the fruit of the body, foetus, then abiding by one kind of foetus spec. *the young of goats*, *a kid*, joined to עִזִּים Gen. 38, 17; Judges 6, 19; 13, 15 19, but also alone Ex. 23, 19; 34, 26; Deut. 14, 21; comp. the Phenician גְּדָא (Mass. 9), Ar. جَدْى (a kid), جَدَايَة (the young of a gazelle).

גָּדִי *patr.* from גָּד, which see.

גָּדִי (from גָּד; *Jovianus*) *n. p. m.* 2 Kings 15, 14.

גַּדִּי (from גָּד; the same) *n. p. m.* Num. 13, 11.

גַּדִּיאֵל (*El is Gad*, i. e. fortune-bringing) *n. p. m.* Num. 13, 10; comp. the Phenician גַּדְעַשְׁתֹּרֶת, גְּדִינֵעֲמָה, and the Hebr. בַּעַל־גָּד.

גִּדְיָה (after the form רִוְיָה; *pl.* with *suff.* גִּדְיֹתָיו K'tib) *f.* = גָּדָה 1 Chr. 12, 15 K'tib, *a bank.*

גְּדִיָּה (*pl.* גְּדִיֹּת, with *suff.* גְּדִיֹּתַיִךְ) *f.* *a kid* Song of Sol. 1, 8.

גָּדִיל see גָּדֵל.

גָּדִישׁ *m.* 1. *a heap*, *heap of sheaves* Ex. 22, 5, Judges 15, 5, opposite קָמָה; comp. Arab. جَدِيس, جُدْس for the Hebrew גַּל and חֹמֶר (heap), the former of which also signifies *a crowd of men* according to Kamus (p. 834); more frequently, however, the form there is with *k*, كُدْس, كَدِيس; Targum. גְּדִישׁ, Syr. ܓܕܝܫܐ. — 2. *a tomb*, tumulus, prop. a heap of stones over a grave Job 21, 32 (cognate in sense בָּמָה Is. 53, 9, גִּיל Job 3, 22 = גַּל &c.), for which the form جَدَث occurs in Arabic. See גָּדִשׁ.

גָּדַל (from גָּדַל, hence with *suff.* גְּדֵלַנִי Job 31, 18, and *part.* גֹּדֵל; *fut.* יִגְדַּל) *tr.* (not used) 1. *to twist*, *interweave*, into threads, strings &c., whence גְּדִל; comp. חָתַל (which see), Ar. جَدَلَ (to twist together), كَتَلَ (to bind together), Targ. גְּדַל, Syr. ܓܕܠ. — 2. *intr. to be dense*, *firm*, *stout*, *strong*, as verbs of binding elsewhere (קָשַׁר, גָּבַר, כָּבַר, חָבַל, חוּל, קָוָה), whence גָּדֵל (of phallic ability); comp. גָּדוֹל = רַב Num. 14, 12 with Joel 2, 2, גָּדֵל = עָצֵם, Ar. جَدْل (strength, power). Metaphor. *to grow* i. e. to become stronger Gen. 38, 14; *to grow up*, אֵת (אֶת־) *with one* 1 Kings 12, 8; *to become* or *be larger*, *older* Gen. 21, 8; Ex. 2, 11; *to become* or *be rich* Jer. 5, 27 (along with הֶעֱשִׁיר); *to grow* or *be violent* Job 2, 13 (of pain), *strong*, *extraordinary* Gen. 19, 13, *exalted*, *great* 2 Sam. 7, 22, Psalm 104, 1, *high*, *distinguished* Gen. 41, 40; *to grow* or *be dear* 1 Sam. 26, 24; *to be* or *become far-reaching* Dan. 8, 10. It is used generally in the widest significations relating both to body and mind, to denote powerful growth or advance. The transitive fundamental signification is still perceptible from Job 31, 18, *he honoured me as a father.* Deriv. גְּדוּלָּה, גָּדוֹל, גְּדֻלָּה, גֹּדֶל, מִגְדָּל, מִגְדֹּל and the proper names יִגְדַּלְיָה, גְּדַלְיָהוּ, גְּדַלְיָה.

Pih. גִּדֵּל (*pause* גִּדֵּל, גִּדְּלָה, *inf.* גַּדֵּל, *fut.* יְגַדֵּל) *to cause to become strong* or *great*, *to make great* or *strong;* hence 1. *to bring up* Dan. 1, 5, Hos. 9, 12, *to cause to grow* Numb. 6, 5, Is. 44, 14, *to make wanton* Ez. 31, 4. — 2. *to raise high* Esth. 5, 11; *to make distinguished* or *powerful* 2 Chron. 1, 1; Josh. 3, 7; *to praise*, *to extol* (God), with לְ Ps. 34, 4, or the accusat. 69, 31. Deriv. the proper names גִּדֵּל, גִּדַּלְתִּי.

Puh. גֻּדַּל *to be trained up* Ps. 144, 12.

Hif. הִגְדִּיל (*fut.* יַגְדִּיל) *caus.* 1. *to make great*, with accus. of the object, as תּוּשִׁיָּה Is. 28, 29, מַעֲשִׂים Eccles. 2, 4, יְשׁוּעוֹת 2 Sam. 22, 51, שֶׁקֶל Am. 8, 5, מְדוּרָה Ez. 24, 9; figurat. הִגְ׳ חֶסֶד עִמָּדִי Gen. 19, 19;

לְמַעְלָה הִגְ׳ תּוֹרָה Is. 42, 21; with adv. לְמַעְלָה 1 Chr. 22, 5 *to make exceedingly great.* To this belong the expressions: הִגְ׳ פֶּה Ob. 12 *to rejoice aloud*, from mischievous joy (elsewhere הִרְחִיב פֶּה Is. 57, 4, Psalm 35, 21); but for which הִגְ׳ בְּפֶה עַל Ez. 35, 13 also appears. With עַל *to boast over one* i. e. *to deride him*, *to set oneself above him* Ps. 35, 26; 55, 13; Jer. 48, 26 42; הִגְ׳ עַל־גְּבוּל Zeph. 2, 8 see גְּבוּל; הִגְ׳ עָקֵב עַל *to set the heel upon one* i. e. to attack him Ps. 41, 10. With עִם *to do what is great with one* 1 Sam. 12, 24, where we may supply the infin. לַעֲשׂוֹת, which often occurs Jo. 2, 20, Ps. 126, 2, as we must also supply other infinitives e. g. לִבְכּוֹת 1 Sam. 20, 41. — 2. *inchoative: to mount up*, *to grow*, *to become violent* Lament. 1, 9; Dan. 8, 4 8 11; or figurat. *to raise oneself*, *to increase* Eccles. 1, 16; הִגְ׳ בְּלֵבָב *to be great in heart* i. e. to be high-minded 8, 25, comp. גֹּדֶל לֵבָב Is. 9, 8.

Hithp. הִתְגַּדֵּל *to shew oneself great* or *powerful*, Ez. 38, 23, along with הִתְקַדֵּשׁ; with עַל in a bad sense: *to magnify oneself above*, *to act insolently*, Is. 10, 15; Dan. 11, 36 37.

גָּדֵל, *constr.* גְּדַל (comp. the Phenician גדל Cilic. F.), = גָּדוֹל; see גְּדַלְיָה.

גָּדֵל (*constr. pl.* גִּדְלֵי) *adj. m.* 1. as a usual participial adjective in the sense of *growing*, *mounting up*, *becoming great*, connected with the infin. absol. Gen. 26, 13; 1 Sam. 2, 26. — 2. *strong*, *able*, with reference to the phallus, coupled with בָּשָׂר Ez. 16, 26.

גָּדֹל see גָּדוֹל.

גִּדֵּל (*the very great*, *the gigantic*, or an epithet of a deity, after the form גִּבֵּחַ) *n. p. m.* Ezr. 2, 47 56.

גְּדִל (only *pl.* גְּדִלִים) *m.* prop. twisted, turned, of threads, hence 1. (extending over the border of the upper garment, fixed on the four ends) *tassels*, made of twisted threads, Deut. 22, 12 and = צִיצִת Num. 15, 38 39, standing also for *lock* like the Syr. ܓܕܘܠܐ (on Song of Sol. 1, 10 11; 1 Tim. 2, 9; 1 Pet. 3, 3) Ez. 8, 3; comp. Ar. جَدِيل (a rein or halter of braided thongs). In the LXX and Onk. the vulgar expression for the same, which came into use in the Grecian period, was כְּרַסְפְּדִין, κράσπεδα, -δον, which is prop. equivalent only to כָּנָף; and that was afterwards supplanted by צִיצִת (Jerus. Targ. I. and II., Syr. and Mishna) when it came into general religious use. — 2. *festoon*, an ornament on the capitals of pillars, though a chain-work (מַעֲשֵׂה שַׁרְשְׁרוֹת) not twisted, 1 Kings 7, 17.

גֹּדֶל (with *suff.* גָּדְלוֹ, once גָּדְלוֹ) *m.* *greatness*, *magnitude* Ez. 31, 7, but usually in a figurat. sense *fame* Deut. 32, 3, *exceedingness* Num. 14, 19, *might* Ps. 79, 11, *majesty* Deut. 5, 24 &c.; גֹּ׳ לֵבָב Is. 9, 8 *insolence*, *pride.*

גְּדֻלָּה (from גָּדֹל; as גְּדוּלָּה also was used, the usage fluctuating and גְּדוּלָּה being sometimes written) *f.* same as גֹּדֶל *greatness*, *majesty*, of God and men, 1 Chr. 29, 11, *fame* Ps. 145, 6; in the plural *mighty deeds; reputation*, *consequence*, Esth. 10, 2.

גְּדַלְיָה (*Jah is great;* גְּדַל *constr.* of a form גָּדֵל = גָּדוֹל, comp. קָטוֹן and קָטָן) *n. p. m.* 2 Kings 25, 22, for which גְּדַלְיָהוּ also stands in Jer. 39, 14; Zeph. 1, 1.

גְּדַלְיָהוּ (the same) *n. p. m.* Jer. 38, 1; 1 Chr. 25, 3.

גִּדַּלְתִּי *n. p.* of one of the five musical sons of Heman 1 Chr. 25, 4 29, probably forming along with the names of his four brothers (גִּדַּלְתִּי וְרֹמַמְתִּי עֶזֶר מַלּוֹתִי הוֹתִיר מַחֲזִיאוֹת i. e. *I have dealt out fame and victorious help; I have spoken oracles in fulness*) an old prophetic saying with which an oracle began, whose words were applied as names to the five; the tone itself pointing to this explanation.

גָּדַם (not used) *trans.* same as קָדַם (קָרַם), Ar. جذم, قطم &c. *to cut off*, *to fell*, *to destroy*, *annihilate.* With the insertion of ע (see ע) Pih. גִּדְעֵם *to*

overthrow, *to lay waste*, whence the proper name גִּדְעֹם. But see גָּדַע.

גָּרַן (not used) *tr.* same as גָּרַם; see גִּדְעֹם.

גֹּרֶן *n. p. m.*, see גִּדְעֹם.

גָּדַע (*fut.* יִגְדַּע) *tr. to cut off* (= גָּזַע, Arab. جدع, cognate יָדַע I.), *to fell*, a tree, Is. 10, 33; *to break asunder*, a staff Zech. 11, 10 14; *to destroy*, a city Lament. 2, 3; *to break*, the arm (זְרֹעַ) 1 Sam. 2, 31, i. e. the posterity, being the strength of a family, for which however the LXX read זֶרַע; *to shave off*, the beard Is. 15, 2, for which in the parallel passage Jer. 48, 37, stands גְּרֻעָה which is also critically correct. Comp. the Ar. أَجْدَعُ mutilated. Derivat. the proper names גִּדְעוֹן, ־נִי, and perhaps גִּדְעֹם.

Nif. נִגְדַּע (once נִגְדַּע Jer. 50, 23) *pass. to be cut off*, of the iron head of a hammer Jer. 50, 23; *to be broken*, of the horn i. e. of power, 48, 25, or of the horns of the altar i. e. its points Am. 3, 14; *to be overthrown*, *put in ruins*, of חַמָּנִים Ezek. 6, 6; *to be annihilated* Judges 21, 6; Is. 22, 25.

Pih. גִּדַּע (*pause* גִּדֵּעַ; *fut.* יְגַדַּע, *pause* יְגַדֵּעַ) *to cut asunder*, *to overthrow*, חַמָּנִים 2 Chr. 34, 4 7, פְּסִילִים Deut. 12, 3, אֲשֵׁרִים 7, 5; *to break in pieces*, the bars Is. 45, 2; *to break off*, the horns, i. e. to destroy the power, Ps. 75, 11.

Puh. גֻּדַּע *to be cut down*, Is. 9, 9.

גִּדְעוֹן (*feller* i. e. *warrior;* comp. Is. 10, 33) *n. p.* of a shophet or judge, Judges ch. 6-8, who was also named יְרֻבַּעַל (which see).

גִּדְעֹם (*desolation*, from גָּדַם) *n. p.* of a place at the entrance of the wilderness, on the way from מְנוּחָה Judges 20, 45. LXX Γεδάν (גֹּדֶן), consequently from גָּדַן = גָּדַם. But probably from גָּדַע.

גִּדְעֹנִי (= גִּדְעוֹן) *n. p. m.* Num. 1, 11.

גָּדַף (Kal unused) *tr.* prop. *to cut into*, *to hurt*, Ar. جدق, جدف, Syr. ܓܕܦ &c.; then *to reproach*, *mock*, *revile*. Derivative גְּדוּפָה.

Pih. גִּדֵּף (*part.* מְגַדֵּף) *to revile*, *to blaspheme*, particularly God Num. 15, 30; 2 Kings 19, 22; *to despise*, by deeds Ez. 20, 27; cognate in sense חֵרֵף. Deriv. גִּדּוּף, גְּדֻפָה.

The organic root of this stem is גָּ־דַף, which is also found in דָּ־פָה with a similar transference; comp. Sanskrit *tap*, Pers. *tâf*.

גִּדּוּף (*pl.* גִּדּוּפִים, *constr.* גִּדּוּפֵי) *m.* see גִּדּוּף.

גְּדֻפָה (*pl.* ־וֹת) *f.* see גְּדוּפָה.

גָּדַר (*fut.* יִגְדֹּר) *tr.* prop. *to enclose*, *to hedge around*, *to surround* (comp. חָדַר, כָּתַר, עָטַר, עָדַר), hence *to enclose round about*, e. g. אֹרַח Job 19, 8, דֶּרֶךְ Lament. 3, 9, so that one cannot go out; like all verbs of enclosing it is construed with בְּעַד 3, 7. גָּדַר גָ׳ *to build a wall around*, *to surround with a wall*, either to hinder the invasion of enemies, Ez. 13, 5; 22, 30; or to shut up Hos. 2, 8. Metaphorically *to wall up*, פֶּרֶץ *a breach in walls* Is. 58, 12; Am. 9, 11. The *Part. pl.* גֹּדְרִים 2 Kings 12, 13 *masons* is a denom. from גָּדֵר. — The stem is in Ar. حذر (to surround) and جدر I. II. IV., the idea of *shutting out* being secondary; the organic root is גָּ־דַר. Derivat. גָּדֵר, גֶּדֶר (belonging to גָּדֵר), גְּדֵרָה, גְּדֶרֶת; the proper names גָּדֵר (אֲגַדֵּר, בֵּית גָּדֵר), גֶּדֶר, גְּדֹר (גְּדוֹר), גְּדֵרָה, גְּדֵרוֹת, גְּדֵרֹתַיִם.

גָּדֵר (*constr.* גֶּדֶר, comp. עֶרֶל, כָּבֵד; with *suff.* גְּדֵרוֹ, *pl.* ־רַיִךְ, ־רֶיהָ) *comm.*, properly what hedges about, encloses around, hence 1. *a wall*, to keep off enemies Ez. 13, 5, or to shut up Hos. 2, 8; about a vineyard Num. 22, 24; Prov. 24, 31; about the חָצֵר of the temple Ez. 42, 10; בָּנָה גָ׳ *to build up a wall*, to protect a city Mic. 7, 11 (opposite פָּרַץ גָ׳ Is. 5, 5, Ps. 80, 13), and figurat. Eccles. 10, 8; *a fence* Ps. 62, 4. Here in all cases גָּדֵר is a noun, properly a part. activ. — 2. *a walled place* Ezr. 9, 9, where גָּדֵר stands for גָּדִיר; comp. Ar.

جَدِيرٌ (a place protected around by a wall). — 3. (*fortress*, from גָּדֵר = גָּדִיר) *n. p.* of a city in Judah, in full form בֵּית־גָּדֵר 1 Chr. 2, 51, but the *Gentile* גְּדֵרִי 27, 28 after the original form. The expression, in the second and third sense, was usually in Phenician equivalent to the Greek τεῖχος, therefore גָּדֵר (*Plin.* 4, 36: Poeni Gadir, ita Punica lingua septum significante; *Avien.* v. 268: Punicorum lingua *conseptum* locum gaddir vocabat; *Hesych.* Γάδειρα· τὰ περιφράγματα) or אֲגָדֵר (with Alef prefixed, in the Berber *wall*, borrowed from the Phenician) is still preserved in inscriptions as the name of many places. So a) *Aghader* (אֲגָדֵר) n. p. of a Phenician colonial town in the province of Susa in Africa, in full form אֲגָדֵר הַכָּרִים (Carian fortress) Καρικὸν τεῖχος (in the account of Hanno in Periplus), out of which arose afterwards *Agurem.* b) אֲגָדֵר (Gadir, Agadir, Gades) n. p. of the city *Gades* on the west coast of Spain. Deriv.

גָּדַר (only *part. pl.* גֹּדְרִים) *denom.* from גָּדֵר, *to make a wall; part. a mason*, 2 Kings 12, 13.

גֶּדֶר (*fortress*) *n. p.* of the metropolis of a small Canaanitish kingdom Josh. 12, 13, between דְּבִר and חָרְמָה. Perhaps it has been preserved in מגדל גֶּדֶר (Taʿanit. 20[a]), which is called in the New Test. and elsewhere מִגְדָּל merely (Μαγδαλά Matth. 15, 39). As the construct of גָּדֵר, consult the word.

גְּדֹר or גְּדוֹר 1. (*fortress; comp.* Ar. جِدَار wall) *n. p.* of a town in the mountains of Judah, in Jerome *Gedrus* (10 miles from Diospolis) Josh. 15, 58; 1 Chr. 4, 39; at the present day the ruins *Gedûr* are north of Hebron (*Robins.* Bibl. Res. II. 338). But this is not clear. Another גְּדוֹר, situated on a mountain on the other side of Jordan in Peraea is adduced in the Mishna (Sh'biʿit 9, 2) as being surrounded with a wall in ancient times; and the mountain on which it stood was called הַר גְּדוֹר (Jerush. there), in the neighbourhood of הַר מִכְוָר (mount Machaerus). — 2. (*enclosure, shutting up*) *n. p. m.* 1 Chr. 8, 31; 9, 37.

גְּדֵרָה (*pl.* גְּדֵרוֹת, גְּדֵרֹת, *constr.* גִּדְרֹת, with *suff.* גְּדֵרֹתָיו) *f.* 1. *a wall*, as a fortification, therefore figurat. *fence* Ps. 89, 41; *hedge* Nah. 3, 17 (which is made artificially); *hurdle*, caula, mandra, Jer. 49, 3, fully with צֹאן Num. 32, 16, Zeph. 2, 6, or לְצֹאן Num. 32, 24; Arab. جَدِيرَة pen. In Hos. 2, 8 גְּדֵרָה stands for גְּדֵירָה and belongs therefore to גָּדֵר. — 2. with the article 'הַגְּ (*the fortress*) *n. p.* of a city in Judah Josh. 15, 36, 1 Chr. 4, 23, different from גֶּדֶר, גְּדֵרֹתַיִם, גְּדֵרָה, in whose neighbourhood was a city named נְטָעִים. *Gentile* גְּדֵרָתִי 1 Chr. 12, 4.

גְּדֵרוֹת (*wall-work;* the plural should be taken collect.) *n. p.* of a city in Judah Josh. 15, 41; with the article 2 Chr. 28, 18.

גְּדֵרִי see גָּדֵר.

גְּדֶרֶת *f. court-enclosure* Ez. 42, 12, where 5 mss. read הַגְּדֵרוֹת. See הֲגִינָה.

גְּדֵרֹתַיִם (*double-fortress*) *n. p.* of a city in Judah, Josh. 15, 36.

גָּדַשׁ (not used) *tr.* 1. *to heap, heap up, to accumulate;* Targ. גְּדַשׁ (to measure in heaps), Syr. ܓܕܫܐ, ܓܕܫ heap, Ar. كدس II., to which also جدث &c. belongs. Derivat. גָּדִישׁ 1. — 2. *to press together into a hill and make firm*, comp. Ar. جَادِس (firm, strong); hence גָּדִישׁ 2. The organic root is גַּ־דַשׁ; also found in עָ־דַשׁ (which see).

גָּה I. (not used) *intr. to be deepened, hollowed out* (within), *to be bellied, arched*, of a lowland, a marsh; hence גֵּו, גֵּה and perhaps גֵּי in the proper name גֵּיחֲזִי. The same meaning is in 1. the stem גָּא, whence גֵּא, according to some mss. for גֵּה; 2. the stem גָּאָה II., enlarged from גָּא, whence גֵּאָיָה; 3. the stem גִּיא, whence גֵּיא, גַּיְא, גֵּיא. From the reduplicated form of this monosyl-

labic stem arose the Aram. גִּיגִית, גִּיג, butt, cask (comp. גָּא and גָּג); so in like manner there originated in a cognate stem ܓܳܐ, reduplicated ܓܰܐܓܶܐ, the noun ܓܳܓܽܘܬܳܐ drinking cup.

גָּה II. (not used) *tr.* is the organic root belonging to גָּהָה, which see.

גֵּה only in Ez. 47, 13, according to the LXX, Targ. Vulg. = זֶה, as 47, 15. Single mss. read גֵּיא, גֵּי, גֵּיה (= גֵּיא), גֵּא, understanding *plain*, *valley*, *district*, as the Syr. has ܢܶܫܳܐ; but this does not give a suitable sense.

גָּהָה (*fut.* יִגְהֶה) *tr. to thrust away*, *to withdraw*, *to remove*, e. g. מָזוֹר (a bandage) Hos. 5, 13; therefore the Syriac and ancient interpreters translate *to heal*, parallel רָפָא; comp. Syr. ܓܗܳܐ intr. to flee, to remove. The organic root is גָּה, Ar. جَهَّ (to scare), reduplicated جَهْجَهَ, and is also found in הָ־גָה II., יָ־גָה II.; Ar. وَجَى, Syr. ܓܶܗܳܐ. Hence

גֵּהָה (after the form גֵּאָה) *f.* prop. removal (of a bandage), hence *a healing* (*Kimchi*) Prov. 17, 22 (LXX). More correctly with Targ., Syr. &c. = גֵּוָה *body: a joyful heart does good to the body;* parallel גֶּרֶם (the bones). But it might also be written for כֵּהָה *mitigation*, or come from גָּהָה after the Ar. جَهَهَ, to brighten up.

גָּהַר (*fut.* יִגְהַר) *intr. to bow oneself down*, *to prostrate oneself*, e. g. אַרְצָה (to the earth), 1 Kings 18, 42, in prayer; with עַל 2 Kings 4, 34 35 *over* something. It is cognate with ܓܗܰܪ, Hebr. גָּחַן.

גֵּו (with *suff.* גֵּוְךָ, גֵּוֶךָ, גֵּוָם; from גֵּוֶר i. e. גֵּו = גֵּוָה) *m. the back*, particularly in the phrase הִשְׁלִיךְ אַחֲרֵי גֵו *to cast behind the back* i. e. intentionally not to regard 1 Kings 14, 9; Ez. 23, 35; Neh. 9, 26.

גַּו (*constr.* גּוֹ, with an *a*-after-sound גַּוָּא; with *suff.* גַּוַּהּ, גַּוֵּהּ, גַּוָּה) *Aram. m.* prop. *belly*, i. e. what is arched, but only metaph. *the middle*, *the midst*, internum, medium, therefore בְּגוֹ Dan. 3, 25 and 7, 15 or בְּגוֹא 4, 7 = Hebr. בְּתוֹךְ; לְגוֹא 3, 6 = לְתוֹךְ; מִן־גּוֹא 3, 26 = מִתּוֹךְ; with *suff.* בְּגַוַּהּ Ezr. 5, 7 = בְּתוֹכוֹ, בְּגַוַּהּ 4, 15 = בְּתוֹכָהּ, and also frequent elsewhere in Aram. and Ar. Comp. Syr. ܓܰܘ, Ar. جَوًّا within. The same metaphor is also in بَطْن (belly, the middle, the midst), بَاطِن (within); and גַּו has become constant in Aram. in this sense, after the language had adopted גַּב for the *back*.

גֵּו (= גֵּוָה; with *suff.* גֵּוִי, גֵּוְךָ, גֵּוֶךָ) *m.* 1. same as Hebr. גַּו *the back*, Prov. 10, 13; 19, 29, exposed to blows Is. 50, 6, on which enemies set the foot 51, 23. — 2. same as Aram. גַּו *the middle*, *the interior;* מִן־גֵּו Job 30, 5 *out of the midst* (of men). On the Phenician גו see גֵּוָה.

גּוֹא see Aram. גַּו.

גּוּב I. (only *part. pl.* גֹּבִים K'tib) *tr.* 1. same as יָגַב *to cut through*, *to dig through* (the earth), with the plough, whence גָּב 2 Kings 25, 12 *a husbandman*, for which the K'ri has יֹגֵב; comp. جَابَ (to cut), VIII. to dig. — 2. *to cut off*, *to cleave*, spoken of wood; hence גֵּב (out of גֵּיב). — The organic root also exists, in a modified form, in נָ־קַף &c.

גּוּב II. (not used) *tr. to deepen*, *to hollow out*, *to dig out;* so too in Aram. גּוּב (גְּבַב) III., whence גֹּב. The organic root is also in the Hebrew גָּבָ־א I. (which see), whence גֶּבֶא = בּוֹר. Deriv. גֵּב 2. (which see).

גּוּב III. (not used) *tr. to bring together*, *collect*, *crowd together*, or *intr. to troop together;* whence גּוֹב 1., גּוֹבַי, גֵּב 3. The stem גָּב in this sense is identical in its organic root with that in גָּבָ־א, גָּבָ־ה (Targ. גְּבָא, Syr. ܓܒܳܐ, Ar. جَبَا and جَبَى, Aram. גְּבַב), קָוָ־ה &c. and with the root in חָ־גַב.

גּוֹב (from גּוּב III.) *m.* 1. same as גֵּב 3. *a swarm of locusts*, Nah. 3, 17, Targ. גּוֹבַי, גּוֹבָא, גּוֹבְאָ the same, hence of the

appearance of the locust in swarms, gryllus gregarius. — 2. (= גֹּב 2 Sam. 21, 18; *hill-place*, from גַּב 1.) *n. p.* of a place 2 Sam. 21, 19, for which the LXX and Syr. have the synonymous גֹּב (hill), and the parallel passage 1 Chr. 20, 4 גֶּזֶר (sloping place). See גֹּב.

גּוֹבַי (or גֹּבַי; ־ַי is a very old adject. termination, as in חוֹרַי, חֲשׁוּפַי, חַלּוֹנַי) *collect. m.* prop. what collects in troops, hence *a swarm of locusts*, Nah. 3, 17: *as swarms of locusts upon swarms of locusts;* Am. 7, 1; comp. Targ. גּוֹבַי and גּוֹבָאֵי (pl. def. גּוֹבָאַי).

גּוֹג (see מָגוֹג, אֲגַג and אֲגַג) 1. *n. p.* of a mixed race dwelling in the extreme north, comprehended by the Greeks under the name of *the Scythians*, thence transferred — 2. to the centre and representative of the race, to their king, Ez. ch. 38. 39. *Gog* comes forth from the distant north (38, 15; 39, 2), the prince of רֹאשׁ, מֶשֶׁךְ, תּוּבַל (and probably also of תִּירָס) with his army of cavalry (38, 15) marching against the people of Israel, when he is miraculously encountered (38, 17-23) and annihilated (39, 1-8). In the later tradition which sprang from Ezekiel's description, גּוֹג along with מָגוֹג represents the mixed population of the north, the Scythians and Caucasians &c. — 3. *n. p.* of the country of the people Gog, i. e. of the Scythians, but only in the Apocalypse 20, 8, *Γώγ* together with *Μαγώγ*, as it has become a geographical name in Arabic also. — 4. According to the cod. Samar. and the LXX, by אֲגַג Num. 24, 7 is understood nothing more than גּוֹג, tradition (Sabb. 118) making the Messianic time to be distinguished by an antecedent struggle with *Gog*. — 5. *n. p. m.* of a Reubenite, 1 Chr. 5, 4.

As to the signification of גּוֹג it appears to mean *mountain* i. e. Caucasus (Pers. کوه *Koh*, Ossetic *ghogh* mountain, and even the classical name *Caucasus* originated in *Koh-Kâf*), since Caucasus was the chief seat of the Scythian peoples. The hardening of the last sound (*h*) into *g* (*gog* from *Koh*) seems to have taken place early; and when the name had already become that of a people, the other names מָגוֹג, אֲגַג (which see), Samar. אֲגוֹג, Gent. אֲגָגִי, אֲגַג, Phenic. אָגוֹג, also arose. Another explanation from the Pehlvi koka *moon* (see Grabschrift des Darius p. 64), because they prayed to the moon, is improbable. A Semitic etymology is also possible. From the reduplicated form גְּאַגְא (see גָּא I., whence גַּג) in the sense of *to be high, overtopping*, גּוֹג might signify *a mountain, a summit;* comp. Ar. جُوجُو (breast, of a ship, i. e. something heightened). Fig. this stem would mean *gigantic*, *great of stature*, *powerful*, *warlike* (cognate קַו־קָו Is. 18, 2); comp. Sanskr. kû *to be mighty*, kavi (in the Vêdas, Pers. كَى) *king*, modern Persian كو (kav) *warlike*, *valiant*, in which sense the Amalekite name אֲגַג, אֲגוֹג, אֲגַג, the Hebrew proper name גּוֹג, and the Phenician אגוג in the story of Ogyges may be taken. In Gen. 14, 1 Symm. has taken גּוֹי for גּוֹג, and translated it by "Scythians".

גּוּד I. (*fut.* יָגֻד, יָגוּד) *tr.* 1. same as גָּדַד I. and גָּדָה II. (which see) *to cut into something*, *to scratch*, *to wound*, figurat. of a warlike troop, e. g. עָקֵב Gen. 49, 19 *the rear*, i. e. *to inflict a complete defeat;* hence גַּד, the Phenic. גַּיד (see גַּד). — 2. Figurat. *to press*, with the accusat. *whereinto* Gen. 49, 19; *to drive on in haste* Hab. 3, 16; comp. Ar. جَدَّ. — 3. Metaphor. *to decide*, *determine*, *measure out to*, of fortune, fate &c. Deriv. גַּד, גָּדִי.

גּוּד II. (not used) *tr. to bind*, *to fetter;* comp. Ar. قَادَ (to fetter), كَادَ (to hinder), but especially the organic root in אָ־גַד, עָ־קַד &c. Deriv. גִּיד.

גָּוָה I. (not used) *intr.* properly *to be hilly*, *arched*, *gibbous*, consequently same as גַּב, Targ. גַּב I., Ar. جَابَ, cognate with גָּבַ־ע, גָּבַ־ה &c.; then metaphor. *to ascend and appear visible aloft*, e. g. of the back or belly &c. Deriv. גַּו (from גֵּוָה) and גֵּוָה, גּוֹי, גְּוִיָּה, the proper name גּוֹיִם.

גָּוָה II. (not used) *tr. to hollow out, to deepen*, like גָּבַב II., גָּבָא; deriv. גֵּו (Aram. גַּו). Comp. Ar. جَوَّة low country, جُوَّة deepening, recess.

גָּוָה III. (not used) *intr.* same as קָוָה *to gather together in troops, to collect*, Ar. جَوِي (to call together, to collect); deriv. גּוֹי 2.

גֵּוָה *f.* 1. *body*, prop. belly, Job 20, 29, = גֵּו 2., LXX σῶμα, *Kimchi* גּוּף, consequently from גָּוָה I. More correctly, after *Targ.* (תִּיק), *Rashi* (תַּעַר), *Ibn ʿEsra* (אַשְׁפָּה) and others *sheath, quiver*, from גָּוָה II. to deepen out, as נָדָן (which see) is similarly derived. — 2. *a lifting up*, Job 22, 29 *for when they are lowered, thou promisest lifting up* (*Rashi, Ibn ʿEsra*); in a bad sense: *pride, haughtiness*, 33, 17; figurat. *sin, iniquity*, Jer. 13, 17. It is usually taken as an Aramaeism for גַּאֲוָה, especially since גַּאֲוָה is in use; but גָּוָה I. may even of itself be connected with גָּאָה. In Phenician גָּוָן (Gawan) = גָּאוֹן (elevated) is the proper name of the old deity of the Byblians; גֵּו (majesty), hence the proper noun masculine גֵּוְעֶלְיוֹן (Givalius i. e. -iun, majesty of ʿElyon).

גֵּוָה *Aram. f. pride*, Dan. 4, 34.

גְּוִיָּה (only *pl.* גּוִים, with *suff.* גְּוִיֵּךְ K'tib) *m. a person, a being*, consequently = גּוֹי; but only in *pl. people*, Ez. 36, 13 14 15. See גּוֹי.

גָּוַן I. (not used) same as גָּוָה I. and גָּבַב (which see), Aram. גְּבַב I. Deriv. גֵּו.

גָּוַן II. (not used) same as גָּוָה II. and Aram. גְּבַב III. Derivat. Aram. (גֵּו) גַּו, which see.

גּוֹז (after the form קוֹל, גֵּחַ; with *suff.* גּוֹזִי) *m. refuge*, perfugium, Ps. 71, 6; i. e. place or person to which one flees.

גּוּז *intr.* 1. *to flee, to escape, to hasten away*, a collateral form of עוּז, חוּשׁ; hence כִּי גָז חִישׁ Ps. 90, 10: *for it* (רָהְבָּם their pride) *quickly hastens away*, referring to שָׁנָה according to the LXX and Targ.; comp. Ar. جَازَ (to flee away), جَاوَزَ (transfugit), Syr. ܓܙ to pass, to disappear. Deriv. גּוֹז. — 2. (unused) *to fly, to soar away;* cognate in sense עוּף, of birds. Deriv. גּוֹז in its diminutive גּוֹזָל. — 3. *to go over, to cross*, transire, water; cognate in sense עָבַר. Deriv. גּוֹזָן, גִּזָּה.

Nif. נָגוֹז (3 *pl.* נָגוֹזוּ for נְגוֹזוּ, as mss. still have it; the punctuators wavered between the stem גּוּז and גָּזַז) *to disappear, to hasten away, to flee, to be gone*, and therefore according to the Targ. Nah. 1, 12: *though they be numerous and yet ever so many, yet they shall disappear and pass away* (וְעָבָר).

Hif. הֵגִיז (only *fut. apoc.* וַיָּגָז for וַיָּגֶז, because the punctuators had in their mind the stem גָּזַז) *caus. to make to flee, to make to hasten, to drive on*, Numb. 11, 31: *and it* (the wind) *drove forward quails from the west.*

גּוֹזָל (*pl.* with *suff.* גּוֹזָלָיו) *m. a young bird*, formed from גּוֹז with the diminutive syllable ־ָל (comp. גּוֹרָל), particularly of the young dove Gen. 15, 9, Deut. 32, 11, and also of other birds; Ar. جَوْزَل, Syr. (transposed) ܙܘܓܠܐ, Phenician גּוֹזָל (gozol), whence the name of a plant חֲצִיר גּוֹזָל (Azir-gozol, Apul. herb. 65); the Ar. جزل (to coo like a dove) is denomin.

גּוֹזָן (*pass, ford*, properly a place of passage, from גּוּז with the formative syllable ־ָן) *n. p.* 1. of an Assyrian tract of land situated at a river of the same name (גּוֹזָן), where there may have been a ford; hence fully נְהַר גּ׳ 1 Chr. 5, 26, named with חֲלַח, חָבוֹר, הָרָא (which see), to which $2^1/_2$ of the ten tribes in an earlier deportation, and afterwards the ten tribes 2 Kings 17, 6 and 18, 11 (גּ׳ adduced here as a territory with עָרֵי מָדַי) were carried captive. This river *Gosan* is the Kisel-Osen rising in the north of the Zagros and falling into the Caspian sea (*Ritter*, Erdkunde VIII. 590. 615). From it — 2. a city in Media between the mountain *Chabor* (viz. the Assyrian *Khabûr el-ʿhasanijja* in Jakuti, to distinguish it from the Mesopotamian)

and the Caspian sea received the same name, *Γαυζανία* in Ptolem. (VI, 2); and the appellation may have been extended to a whole territory. It is a question whether in 2 Kings 17, 6 and 18, 11, עָרֵי ג׳ (along with עָרֵי מָדַי) should not be read for נְהַר, and whether this territory should not be understood; Jewish tradition supposes גַּנְזַק i. e. *Gazaca*, the summer residence of the Median kings. — 3. *n. p.* of a country in Mesopotamia, between the rivers כְּבָר (Ptol. *Χαβώρας*, Strab. *Ἀβόῤῥας*, Aboras, Plin. *Chabora*, Syr. *Kabûr* &c.) and Saccoras, *Γαυζανῖτις*, now *Kaushan*, Is. 37, 12, 2 Kings 19, 12, mentioned along with חָרָן (*Κάῤῥαι*, Carrae) in north-western Mesopotamia, and רֶצֶף (Ptol. 5, 15 *Ῥησάφα*) in Palmyrene &c.

גּוּחַ (*imp. fem.* גֹּחִי for גּוּחִי, as דּוּשִׁי = דּוֹשִׁי, אוֹרִי = אוּרִי) 1. *tr. to send forth*, *to push forth*, the fruit of the body, i. e. *to bear*, Mic. 4, 10, coupled with חוּל *to be in labour;* whence גֹּחַ. — 2. (unused) *intr. to spring forth*, *to bubble up*, of water; whence the proper names גִּיחַ, גִּיחוֹן. But usually in the

Hif. הֵגִיחַ (*fut.* יָגִיחַ, *apoc.* וַתָּגַח; *inf.* גִּיחַ abridged from הָגִיחַ) *to break forth* (of an army), with מִן of the place Judges 20, 33; *to break forth*, of the sea Job 38, 8, evidently adopted from the image of the bursting forth of the foetus; *to bubble up*, *to stream forth* (water), with בְּ *through* something, Ez. 32, 2: *and thou burstest forth* (with (water-jets) *through thy nostrils* (בְּנַחֲרֹתֶיךָ = בְּנַהֲרֹתֶיךָ from נַחֲרָה = נַהֲרָה Jer. 8, 16, sing. *the snorting*, pl. *the nostrils*), of the crocodile; with אֶל־ *into* something, Job 40, 23.

On the stem גַּח comp. the Ar. خَجَّ (to spout forth water-jets), جَاخَ (to drive or push forward), Targ. גַּח (to break forth, of wind), Syr. ܓܚ (as the Hebr.) &c. The organic root is also found in נָגַח.

גּוּחַ *Aram.* the same, whence *Afel* אַגַּח (*part. fem. pl.* מְגִיחָן) *to break through*, of wind, Dan. 7, 2.

גּוֹי (a shorter form of גֵּוִי, whence *f.* גְּוִיָּה, as the Aram. גּוֹ from גַּו, לִוְיָה = לוֹיָה out of לִוְיָה from לָוָה; with *suff.* גּוֹיִ omitting *one* Yod; *pl.* גּוֹיִם, *constr.* גּוֹיֵי, also גֹּיִם, as mss. read, with *suff.* גּוֹיֶךָ Ez. 36, 13 14 15 from a sing. גּוֹיָה (which see), and גֹּיִם Gen. 25, 23 K'tib, Ps. 79, 10 with the omission of Vau quiescent) *m.* 1. (from גָּוָה I.) *the body* (as the fem. גְּוִיָּה), prop. belly (cognate in sense בֶּטֶן), transferred to the whole body; figurat. *being*, *person*, even of individuals, Gen. 20, 4; 25, 23. See גּוּף. — 2. (from גָּוָה III.) prop. the connected, crowded together mass, hence *people*, *populace*, confluxus hominum, in the widest sense like עַם (which see), and so a) of *Israel* Gen. 12, 2; Deut. 32, 28; Josh. 3, 17; 4, 1; 10, 13; 2 Sam. 7, 23; Is. 1, 4; Zeph. 2, 9 &c., but גּוֹי יי״ is never used for עַם יי״; in the sense of *inhabitants*, *citizens* 2 Chr. 15, 6, Prov. 14, 34, and so also גּוֹיִם Ez. 36, 13 14 15. b) most frequently *a non-Israelite*, *but specific people* Deut. 28, 36 49 50, 1 Kings 18, 10, also of a colonist race 2 Kings 17, 29; or of single tribes Is. 14, 32 (the Philistines), 18, 2 (the Aethiopians), Zeph. 2, 5; Jer. 25, 12 &c. c) *heathen people* generally, hence with the accessory idea of *enemies*, *oppressors*, Ps. 2, 1 &c., in which sense it is opposed to עַם the Jewish people Deut. 32, 43; the pl. גּוֹיִם especially is used in this manner Ps. 2, 1; Is. 42, 6. This view of ג׳ became usual in later times, the LXX, Ar., Syr. and others having taken it so even where Israel is meant. d) *a troop*, *flock*, of animals, as of locusts Jo. 1, 6, of wild beasts Zeph. 2, 14, as עַם too sometimes denotes, Prov. 30, 25, Greek *ἔθνος* (Hom. Il. 2, 87), Latin *gens* (Virg. Ge. 4, 430), Ar. أُمَّة. For גּוֹיִם (in the *pl.*) as a proper name, see גֹּיִם.

גְּוִיָּה (from the *masc.* גּוֹי = גֵּוִי; *c.* גְּוִיַּת, with *suff.* גְּוִיָּתוֹ; *pl.* גְּוִיּוֹת, with *suff.* ־תֵיהֶם, ־תֵיהֶנָה) *f. body*, prop. belly (like the Syr. ܓܘܝܐ) and that sometimes living Gen. 47, 18, Neh. 9, 27, also supra-terrestrial Ez. 1, 11 23; Dan. 10, 6; sometimes dead, *a*

corpse (cognate in sense פֶּגֶר 1 Sam. 17, 46, נְבֵלָה) Nah. 3, 3; 1 Sam. 31, 10 12; Ps. 110, 6; also of beasts Judges 14, 8 9.

גּוֹיִם (*crowd of peoples, mixed people*) *n. p.* 1. of a tribe in גִּלְגָּל (which see), in the neighbourhood of Dor Josh. 12, 23, perhaps because a non-Phenician race had settled there. — 2. of a people in גָּלִיל (which see), whence the territory was named גְּלִיל הַגּוֹיִם (*boundary of the mixed peoples*) Is. 8, 23. In this Goyim-boundary was situated the city חֲרֹשֶׁת הַגּוֹיִם Judges 4, 2 13, so called to distinguish it from another חֲרֹשֶׁת. Perhaps גִּלְגָּל Josh. 12, 23 is identical with גָּלִיל, as גְּלִילוֹת 18, 17 is with גִּלְגָּל 15, 7. — 3. of an unknown tribe whose king תִּדְעָל is mentioned in Gen. 14, 1. Symm. understands by the word Scythian tribes (*Σκύθαι*), without perhaps reading on that account גּוֹגִים (see גּוֹג). — 4. of peoples in Asia minor and Europe whose lands are washed by seas and are therefore termed אִיִּים Gen. 10, 5; Zeph. 2, 11.

גּוּל (1 *pers.* גַּלְתִּי Is. 65, 19; *fut.* יָגוּל K'tib Prov. 23, 24; *inf.* גּוֹל ibid. K'tib) *intr.* 1. properly to turn oneself in a circle, to go in a whirling motion, hence figurat. *to exult* i. e. to move round in a circle for joy, *to rejoice* Prov. 23, 24 K'tib; with בְּ Is. 65, 19 *to rejoice over something;* אַל־גִּיל (so all versions read for אַל־, though elsewhere אַל does not occur in union with the imper.) Hos. 9, 1, *rejoice not*, as the nations; yet one may take גִּיל here rather as a noun, and the construction as in 2 Sam. 1, 21. Comp. חָגַג in a cognate fundamental meaning, whence חַג, Ar. جَالَ (med. Vau, to dance), Zab. ܓܠ in Ethpa. Deriv. גִּיל 1, גִּילָה, גִּילַת. — 2. *to turn, to writhe*, from fear, like חוּל which is radically cognate (which see), *to fear, to quake*, but only in Hifil; comp. Ar. وَجِلَ and the double meaning of פָּחַד. — 3. *to turn* or *move in a circle*, *to move forward in a definite circle*, of time (cognate in sense דּוּר); Ar. the same. Deriv. גִּיל 2, ־גַּל, ־גִּיל (= גִּיל) in proper names. — 4. *tr. to surround, to enclose*, a district, in which sense גַּל stands elsewhere (which see); comp. כִּרְכֵּר, whence כִּכָּר; Ar. جَوْل circumference. Deriv. גִּיל 3, גָּלוֹן, גּוֹלָן, גּוֹלָה (גָּלָה). The common form in use is

Hif. הֵגִיל (in the abridged form גִּיל; *fut.* יָגִיל, *apoc.* יָגֵל, וַיָּגֶל; *inf.* גִּיל K'ri out of הָגִיל) in the sense of Kal, as often in middle-vowelled stems (see בִּין, רִיב, שׂוּם, שׂוּת, גּוּחַ, נוּף &c.) a new Kal, as it were, is formed by this shortening: 1. *to rejoice* i. e. joyfully to move in a circle (hence it is stronger than שָׂמַח, שׂוּשׂ, רָנַן), either absolutely Ps. 32, 11; Zech. 9, 9; Is. 49, 13; 65, 18; or with בְּ of the object, in which one rejoices, e. g. בִּישׁוּעָה Ps. 9, 15, בְּחַסְדְּ 31, 8, בַּיי׳ Is. 41, 16, בְּמַלְכָּם Ps. 149, 2 &c.; very seldom with עַל Zeph. 3, 17. — 2. *to serve God in a solemn, religious dance* (comp. חָגַג), an intensive of עָבַד Ps. 2, 11, where, however, according to some, the 2 signification belongs. — 3. *to turn oneself*, with pain, *to mourn*, with עַל *over a thing* Hos. 10, 5, parallel אָבַל; גִּיל appears to stand there as = חִיל in order to have an assonance with גָּלָה.

גּוֹלָה (prop. *part. fem. Kal* of גָּלָה, to denote the collective idea or the abstract, hence without a pl.) *f.* 1. *a company of banished, exiles, captives* Ezr. 1, 11; 9, 4; Jer. 28, 6; Zech. 6, 10. — 2. *captivity, exile, banishment*, e. g. כְּלֵי הַגּ׳ Jer. 46, 19, בְּנֵי הַגּ׳ Ezr. 4, 1; Ez. 12, 4: *as the going forth into captivity;* 1 Chron. 5, 22 *until the exile;* Ezr. 2, 1 *the captivity of exile;* Nah. 3, 10 &c. Connected with verbs הֵבִיא ג׳ 2 Kings 24, 16 *to lead into exile;* יָצָא בַּגּ׳ Jer. 29, 16, הָלַךְ בַּגּ׳ 49, 3 *to go into exile;* שׁוּב מֵהַגּ׳ Ezr. 6, 21 *to return from exile;* קְהַל הַגּ׳ Ezr. 10, 8 *the congregation of exiles.* See גּוֹלָה, גָּלָה under גָּלָה.

גּוֹלָן (from גּוּל 4; *circle, region*) *n. p.* 1. of a Levitical free city in בָּשָׁן (which see), belonging to the territory of Ma-

nasseh Deut. 4, 43, 1 Chr. 5, 56, Josh. 20, 8 K'ri, for which the K'tib has in the two latter passages גָּלוֹן (which see); *Joseph.* (Bell. Jud. 1, 4, 4) *Γαυλάνη*; called by *Euseb.* *κώμη μεγίστη*, and situated, according to the Talmud (Menachot 9 b), over against קֶדֶשׁ. — 2. of the territory named after it, *Γαυλωνῖτις*, *-ανῖτις* (*Jos.* ib. 4, 1, 1), divided into upper and lower Gaulanitis, designated as the eastern border land of Galilee. The name is preserved till the present day in جولان (G'ûlân), the appellation of a Syrian mountain.

גּוּמָּץ (for מְגֻמָּץ, *part. Pu.* from גָּמַץ, rejecting the מְ) *m.* prop. the deep-made, hence *pit* Eccles. 10, 8; Targ. גּוּמָּץ, כּוּמָּץ, Syr. ܓܘܡܨܐ &c.

גּוּן (not used) *tr.* i. e. גַּן same as גָּן *to cover around*, *to protect*. Deriv. the proper name גּוּנִי.

גּוּנִי (*protected*, *screened*) *n. p. m.* Gen. 46, 24. *Patron.* 1 Chron. 5, 15.

גָּוַע (*fut.* יִגְוַע, *inf. constr.* גְּוֹעַ and גְּוַע) *intr. to breathe out* (the breath of life), God taking back the breath he gave (Gen. 2, 7), Ps. 104, 29; *to expire*, *to decease*, preceding מוּת Gen. 25, 8 17; 35, 29; but for the most part generally, *to die*, *to perish* Gen. 6, 17; 7, 21; Num. 20, 29; Lament. 1, 19; Job 3, 11, along with נִכְרַת Zech. 13, 8; figurat. גָּ' מִן *to vanish because of* i. e. to suffer much, to perish almost, Ps. 88, 16 *I am afflicted and vanish away from instability.* — The fundamental signification of the stem does not lie in *to draw oneself together*, *to collect* (= גָּוָה), not in *hungering*, according to the Arabic, but in *to breathe out;* and the stem is connected, in its organic root גָּ־וַע, with אָ־פַע, פַּח, אָ־פַח.

גּוּף I. (not used) *intr.* same as גַּב (גָּבַב), גַּב I. (גּוּב), גָּוָה I.: *to be gibbous*, *arched*, *thick*, whence גּוּפָה; comp. Ar. جَافَ, جَابَ to be thick, gross, in contrast with *to be fine.* — The fundamental signification of body, has always proceeded in the language from heightening, arching, thickness, with reference to the middle part of the animal body; this is the case in Hebrew גַּו, גּוֹ, גְּוִיָּה, בֶּטֶן, אוּל, Arab. بَدَن, جُطْبِى, جَبَال &c. where the names for belly, back, body, are borrowed from such fundamental meaning. It may be, therefore, that גָּוָה I. and II., גּוּב I. and II. &c. are connected.

גּוּף II. (Kal unused) *tr.* same as חָב, חָב־ה, כָּפ־ה &c. *to enclose*, *to conceal*, *to encompass;* comp. Syr. ܓܘܦܐ a net, i. e. what takes in, ܓܘܦ to fish, to hunt.

Hif. הֵגִיף *to shut* e. g. דְּלָתוֹת Neh. 7, 3; comp. the Talmudic הֲגִפָה, מְגוּפָה.

גּוּפָה *f.* prop. *a body*, like the Ar. جَوْف but only in use for *a corpse* 1 Chron. 10, 12 for גְּוִיָּה (1 Sam. 31, 12); also in Greek in the same manner *δέμας*, *σῶμα* &c.; Ar. جِيفَة a corpse.

גּוֹר a ground-form to גּוֹרָל, which see.

גּוֹר (*pl.* גּוֹרִים and גּוֹרוֹת; with *suff.* גּוֹרוֹתָיו; from גּוּר V) *m. a whelp* (of the lion) Jer. 51, 38; Nah. 2, 13. The noun גּוּר I. usually stands for it.

גּוּר I. (*fut.* יָגוּר) *intr. to gather themselves together*, *to crowd together*, with a hostile design Ps. 56, 7; with עַל *against* one 59, 4; hence fig. (like אָסַף) *to turn* (into a house), *to lodge* (as a stranger), peregrinari, *to dwell* Gen. 35, 27, Judges 17, 7, particularly of a גֵּר Ex. 12, 49, of individuals Ruth 1, 1, Is. 23, 7, of whole tribes Ps. 105, 23; also of animals Is. 11, 6. In this sense, it is construed either with בְּ of the place *where* Judges 19, 16, Ps. 105, 23, with עִם of the pers. *with whom* Gen. 32, 5, with the accusat. of the object Judges 5, 17 or of the person Ps. 120, 5, or with אֶת־ of the person Lev. 19, 34 and also בְּתוֹךְ 16, 29. גַּר בַּיִת Job. 19, 15 *a domestic*, *a slave*, coupled with אָמָה; according to the LXX, Jerome and others *a neighbour* (cognate in sense שָׁכֵן), as the fem. גָּרַת בַּיִת Ex. 3, 22. גּוּר בְּאֹהֶל יי׳ Ps. 15, 1 *to dwell in the tabernacle of God*,

i. e. with God; in the same manner שֹׁכֵן (Ps. 68, 7) is connected with the accusat. of the place *where*, Ps. 5, 5 *the evil man does not dwell with thee.* Deriv. מְגוּרָה, גֵּר, גֵּיר, גֵּרוּת, perhaps גּוּר, גֻּר (also in proper names), מַמְּגֻרָה, מָגוֹר, the proper name יָגוּר.

Hithp. הִתְגּוֹרֵר (*fut.* יִתְגּוֹרָר) *to sojourn, to lodge*, with עִם *with* 1 Kings 17, 20. Jer. 30, 23 and Hos. 7, 14; see גּוּר II.

The organic root of this stem is also found in אָ־גַר, Aram. זְ־גַר, יְ־גַר, &c.; the transition from the fundamental signification *to gather together* to that of *going into, turning in*, is also in אָסַף.

גּוּר II. (*fut.* יָגוּר) *intr.* prop. to turn oneself, to shrink back, but mostly in the definite sense *to be afraid*, with מִן Deut. 18, 22, מִפְּנֵי Deut. 1, 17, 1 Sam. 18, 15, Job 19, 29, or the accusat. *of*... Deut. 32, 27; *to be concerned, anxious*, with לְ *about* something Hos. 10, 5, parall. אָבַל. In a good sense, *to have reverence, awe:* מִן יי״ *of* God Ps. 22, 24; 33, 8; Job 41, 17. Deriv. מָגוֹר and מָגוֹר, מְגוּרָה. — A farther development of the stem is presented by יָ־גֹר (which see).

Hithp. הִתְגּוֹרֵר *to be anxious, to be afraid*, with עַל (after the Syr.) *of* or *on account of* a thing Hos. 7, 14, parallel יְיֵלִילוּ; but the LXX and mss. read הִתְגּוֹדֵד with reference to 1 Kings 18, 28; the old interpreters have taken it in the sense *to gather themselves together*, with relation to Deut. 14, 1, Jer. 16, 6 &c. But the explanation already given is preferable.

גּוּר III. (Kal unused) *tr.* same as גָּרַר (גָּרַר) = גָּל *to roll, to turn round*, of round, heavy things. Deriv. גּוּר in גּוֹרָל. יְגוּרֵם Prov. 21, 7 and יְגֹרֵהוּ Hab. 1, 15 see under גָּרַר.

Hithp. הִתְגּוֹרֵר *to whirl itself upward, to whirl*, of a whirlwind Jer. 30, 23, hence cognate with הִתְחוֹלֵל.

This meaning of the stem may possibly be combined with גּוּר II.; but the natural separation of the stems and a reduction to their sources is preferable to an union which is only too ingenious.

גּוּר IV. (*fut.* יָגוּר, *inf.* גּוּר) *intr.* 1. *to glow, to seethe, to boil up, to ferment* (comp. עוּר III., Ar. غار, of the boiling of wrath, the burning of hunger, thirst &c.); hence figurat. of the seething and boiling of unslacked lime (see גִּר). — 2. same as גָּרָה and the cognate עוּר: *to be angry, to be zealous, to be exasperated*, absolut. Is. 54, 15 *behold they are very zealous* (against thee), *but that does not come from me;* or with אֶת־ *against*, מִי־גָר אִתָּךְ *whoever is exasperated against thee* Is. ibid. erroneously taken by the Targ. and others in the sense of *to gather together.* — 3. *tr. to stir up, to incite, to kindle*, e. g. strife (according to the Targ.) Ps. 140, 3, if we should not rather read יְגָרוּ (from the Pihel גֵּרָה).

גּוּר V. (not used) *intr. to suck*, of young animals, properly to moisten, to draw in moisture; comp. עוּר IV. (whence עַיִר) and the organic root in כָּ־גַר (to flow out). Deriv. the noun גּוּר 1 and גֹּר.

גּוּר I. (from גּוּר V; *pl.* גּוּרִים, גֻּרִים, with *suff.* גּוּרֶיהָ) *m.* same as גֹּר, *a young animal*, that sucks, generally *a whelp*, catulus, particularly of the lion Ez. 19, 2 3 5, in full form גּוּר אַרְיֵה Gen. 49, 9, Deut. 33, 22, Nah. 2, 12, distinct from כְּפִיר, an animal which is somewhat grown; seldom that of the תַּן Lament. 4, 3. The same appears in different forms in Arabic (*G'urw*, *G'irw*, *G'arw*) and Syriac (*Gârjo*, *Gûrjo*, *Gûro*), and is also applied to other animals.

גּוּר II. (from גּוּר I.) *m. a dwelling, a hospice*, hence 1. גּוּר בַּעַל (*hospice of Ba'al*) *n. p.* of a city in Arabia 2 Chr. 26, 7; comp. Phenician גְּרְבַע (for גְּרְבַּעַל) proper name of the island *Girba* (in Libyan, Meniax), and at the same time the name of a city there (in the Peutinger table *Gerra*, in Ptol. IV, 3 Γέῤῥα). — 2. מַעֲלֵה־גוּר (*height of Gur-ba'al*) *n. p.* of a place not far from יִבְלְעָם (which see) 2 Kings 9, 27; גּוּר is here shortened

from גּוּר בַּעַל; comp. Phen. גּר (Gor), proper name of a city in Africa.

גּוֹרָל (*constr.* ־רַל, with *suff.* גּוֹרָלִי; *pl.* גּוֹרָלוֹת) *m.* prop. *a little stone*, small and round (from גּוֹר a round pebble [גּוּר III.) with the diminutive termination ־ָל) for casting lots, like ψῆφος (Rabbinic פסיפוס), 1. *lot*, in a general sense Lev. 16, 8; 1 Chr. 24, 7 &c.; in dividing an inheritance Josh. ch. 15-19, booty Ps. 22, 19 or otherwise Josh. 17, 14; 19, 1. *To cast lots* is expressed by הִשְׁלִיךְ ג׳ Josh. 18, 8, יָרָה 18, 6, הִפִּיל Is. 34, 17, הֵטִיל Prov. 16, 33, יַדָּה Jo. 4, 3, נָתַן Lev. 16, 8; with עַל of the thing *upon which* the lot is cast Ps. 22, 19. Passively, *the lot is cast* is expressed by נָפַל Jon. 1, 7; *the lot is drawn* by עָלָה ג׳ עַל Lev. 6, 9, יָצָא ג׳ לְ Josh. 19, 10; *to divide by lot* by חִלֵּק בְּג׳ 1 Chr. 24,5. — 2. *the portion that falls to one* (by lot) Judges 1, 3; figurat. *destiny*, *portion* Ps. 16, 5; Dan. 12, 13. See גֹּרָל.

גּוֹרָן (as if from גּוּר) *m.* K'tib Jer. 2, 25 for גָּרוֹן (which see).

גּוּשׁ (not used) *tr. to heap together*, *to curdle*, *to draw together into a lump*, of a clod; *to make firm;* hence גּוּשׁ, גִּישׁ, the proper name גֵּשָׁן. — The organic root in גַּשׁ is identical with that in ר־כַשׁ (which see), comp. Ar. حَاشَ (to collect, to put together); a farther development of the root is in גָּבַשׁ (which see), Ar. حبش &c., perhaps after גָּדַשׁ had preceded. The meaning *to search out* in the Syr. ܓܫ is connected with the Hebrew גַּשׁ (גָּשַׁשׁ). But see גָּשַׁשׁ.

גּוּשׁ *m.* prop. *clod*, *lump*, of earth (root גּוּשׁ), *crust of the earth;* figurat. *a small ball*, *a little lump*, i. e. a boil of the leprosy, which makes the skin ashy-gray and lumpy (comp. the expression: glebam in os injicere) Job 7, 5 K'ri.

גַּז (not used, in combinations גְּזַ; see גֶּנֶז = גְּנַז) *m. treasure.* This form of the noun, at the basis of the late Hebrew גִּנְזַךְ (which see), appears in forms in the Targ., Talm., Syrian. Zabian, Armenian, Persian, Pehlevi, Zend, Sanskrit &c.; and as the word is not found in Semitism till late and then comes through the medium of the Aramaean, it can only have been introduced out of the Aryan tongues. For that we have the Sanskrit *gandsha* (treasure-house), Zend. *ganza*, Persian *ǵindsh*, Pehl. *gandsh* &c., in all of which *n* is unorganic, and *ǵ* changed into *z* (see ג). This form of the noun then passed over into Aramaean, after a Persian transformation of the *a*-sound. The original form without *n* inserted, also penetrated in many ways into Aramaean, most of all into the classical languages (Lat. *gaza*, Greek γάζα); comp. *Hesych.* Γάζα παρὰ Πέρσαις βασίλειον, ἢ οἱ ἐκ τῶν πολλῶν φερόμενοι φόροι. *Curt.* 3, 13, 5.

גֵּז I. (*constr. pl.* גִּזֵּי) *m.* 1. *a shearing*, of צֹאן Deut. 18, 4, כֶּבֶשׂ Job 31, 20, i. e. the shorn wool, vellus. — 2. *meadow-shearing*, *mowing*, i. e. either the young shoots that remain after the mowing (*Kimchi*) Ps. 72, 6, or the mown grass itself; גֵּז הַמֶּלֶךְ *the king's mowing*, Am. 7, 1, i. e. *the early mown grass belonging to the king.*

גֵּז II. (*constr. pl.* גִּנְזֵי with *n* inserted) *m. treasure*, Esth. 3, 9; 4, 7; see Aram. גְּזַ.

גֵּז (in compounds; *def.* גִּזָּא; in Biblical Aramaeism only in *pl.* גִּנְזִין, *def.* גִּנְזַיָּא, with *n* inserted as a compensation for Dagesh) *Aram. m. treasures*, where the incomes of tribute and taxes were laid up, Ezr. 6, 1, which were also deposited in the archives. בֵּית גִּנְזַיָּא Ezr. 5,17; 7, 20 *treasury*, γαζοφυλάκιον. This form of the name is also found in the late Hebrew גִּנְזֵי (from גִּזֵּי), in the compound late Hebrew word גִּזְבָּר, with the total disappearance of the sharp sound in the Aram. גִּזְבַּר, in the Syriac ܓܙܒܪܐ, ܓܙܐ. But besides this form there was also another, גְּנַז (which see), in use, to which belong גִּנְזַךְ (which see), Targ. and Talm. גִּנְזָא, Syr. ܓܙܐ, ܓܙܐ (Barhebr. p. 425), ܓܢܙܒܪܐ &c.; and all forms may be traced back to these two.

גִּזְבָּר *m. a treasurer*, Ezr. 1, 8, comp. Syr. ܓܙܒܪܐ. It is compounded of גֵּז (shortened גִּז) and בַּר (see גְּדָבָר).

גְּזַבָּר (only *pl.* גְּזַבְרַיָּא) *Aram. m.* the same, Ezr. 7, 21, Syr. ܓܙܒܪܐ. The first part is from גִּזְא = גִּזָּא (see גֵּז); in Pers. as in Pehl. the same word occurs with *n* inserted.

גָּזָה (not used) *trans. to cut*, *to hew* (stones), whence גָּזִית; comp. Aram. גְּזַר, Syr. ܓܙ (to shear, cut), Ar. جزا (to cut in pieces, divide); consequently it is merely a farther development of גָּז (גָּזַז). גּוֹזִי Ps. 71, 6 and the proper name גּוֹזָן belong to גּוּז.

גִּזָּה (*constr.* גִּזַּת) *f.* = גֵּז *shearing*, Judges ch. 6; in full form גִּזַּת הַצֶּמֶר 6, 37.

גִּזֹה (= גִּיזוֹן from גּוּז, *a pass, a ford*) *n. p.* of a place, prob. in the neighbourhood of שַׁעַלְבוֹן; hence the *Gentile* גִּזוֹנִי 1 Chr. 11, 34, as הָשֵׁם or יָשֵׁן, one of David's heroes, is designated. Perhaps we should read גִּלוֹנִי. The etymology is as in גּוֹזָן; comp. Phenic. גוזא *Joza* (in Strab. III. p. 140. translated *Transfreta*) proper name of the city Julia.

גָּזַז (*part.* גֹּזֵז; *inf. constr.* גְּזֹז and גֹּז; *imp. f.* גֹּזִּי, *pause* גֹּזִּי; *fut. ap.* וַיָּגָז) *tr. to cut off* (wool), *to shear* (sheep), with accusat. of *what* is shorn 1 Sam. 25, 4, and לְ of the person *for whom*, 25, 7; 2 Sam. 13, 23; *to cut the hair of the head* (רֹאשׁ, or נֵזֶר hair on the crown) from off the forehead, as a sign of mourning Job 1, 20; Mic. 1, 16; Jer. 7, 29. Also according to the derivatives: *to cut hay*, *to mow meadows*, Arab. *to cut fruit.* וַיָּגָז Numb. 11, 31 and נָגוֹזוּ Nah. 1, 12 see under גּוּז. Derivat. גֵּז I., גִּזָּה and the proper name גָּזֵז. — The fundamental signification is "to cut off, to separate", identical with קָצַץ, גָּדַד &c.; Syr. ܓܙ, Targ. גְּזַז, Ar. جزّ.

גָּזֵז (*shearer*) *n. p. m.* 1 Chr. 2, 46.

גָּזִית (from גָּזָה after the form זָוִית, דָּלִית) *f. hewing* (of stones), caesio, caesura, hence with אֶבֶן 1 Kings 5, 31, Ez. 40, 42, 1 Chr. 22, 2 *hewn stone, squared stones;* also by itself concrete, *squared stone* Ex. 20, 25; Is. 9, 9; Lament. 3, 9; Am. 5, 11.

גָּזַל (*fut.* יִגְזֹל) *tr.* prop. to cut off, to separate, to tear away &c. like the cognate roots אָ־צַל, נָ־שַׁל, בָּ־צַל &c. The significations in use are these: 1. *to pluck away* (a spear), מִיַּד פ' *out of* the hand of a person 2 Sam. 23, 21; 1 Chr. 11, 23; *to take* (as a pledge from the orphan), מִן *away from* something Job 24, 9; *to rob*, *take possession of*, (by violence) e. g. בָּנוֹת Gen. 31, 31, בַּיִת Job 20, 19, בְּאֵר הַמַּיִם Gen. 21, 25, עֵדֶר Job 24, 2, שָׂדוֹת Mic. 2, 2, חֲמוֹר Deut. 28, 31; *to plunder*, with accus. of the object, דַּל Prov. 22, 22, אֶבְיוֹן Ps. 35, 10, אָב וָאֵם Prov. 28, 24 &c.; גָּ' גְּזֵלָה, גָּזֵל Lev. 5, 23, Ez. 18, 18 *to appropriate to self the thing seized upon.* Figurat. גָּ' מִשְׁפָּט Is. 10, 2 *to rob righteous judgment*, i. e. to refuse a righteous sentence; גָּ' מֵימֵי שֶׁלֶג Job 24, 19 *to consume snow-water*, of heat. — 2. *to strip off*, *to draw off*, to flay the skin, with מִן of the person Mic. 3, 2 figurat. meaning *to oppress;* comp. Ar. جزل. Deriv. גָּזֵל, גֵּזֶל, גְּזֵלָה; on the contrary גּוֹזָל belongs to גּוּז.

Nif. נִגְזַל *to be robbed*, of sleep, Prov. 4, 16.

גָּזֵל (abridged from גָּזִיל) *m. what is robbed*, *plunder*, Lev. 5, 21; Is. 61, 8.

גֵּזֶל (not *construct* of גָּזֵל) *m.* the same, Ez. 18, 18; or figur. Eccles. 5, 7.

גְּזֵלָה *f.* the same, Lev. 5, 23; Is. 3, 14.

גָּזַם (unused) *tr. to cut off*, *to divide*, hence to eat up (of locusts); cognate כָּסַם in כִּרְסֵם, קָדַם in קַרְדֹּם, גָּדַם, Aram. הֲדַם, Ar. جزم, جذم &c.; but the organic root is גָּ־זַם, which occurs elsewhere. Deriv. גָּזָם.

Pi. גִּזֵּם (not used) figurat. *to swagger*, *to exaggerate;* comp. Talmud. גּוּזְמָא hyperbole, גִּזּוּם exaggeration. Deriv. the proper name גַּזָּם.

גָּזָם *m. a devourer*, a kind of locust, mentioned along with חָסִיל and אַרְבֶּה Jo. 1, 4; 2, 25; Am. 4, 9; according to the Targ. זָחֵל (זַחְלָא), i. e. the creeping locust, without wings; according to the Syr. ܡܫܠܚܐ (the stripping off); according to the LXX *κάμπη*, caterpillar.

גַּזָּם (*swaggerer*) *n. p. m.* Ezr. 2, 48; Neh. 7, 51.

גִּזֹנִי from גָּזָה (which see), as שִׁילֹנִי from שִׁילֹה.

גָּזַע (not used) *tr.* prop. same as גָּדַע *to cut down*, *to fell* (trees), but also equivalent to גָּזָה *to hew; also to lop off the branches*, so that the trunk alone remains; comp. the Ar. جلع, جزع, حلع &c. Deriv. גֶּזַע.

גֶּזַע (with *suff.* גִּזְעוֹ, גִּזְעָם) *m.* prop. a lopping off of branches, concrete *a tree without its branches*, *a trunk*, *a stock*, Job 14, 8; then generally *a stem*, Is. 11, 1, even a newly-planted one 40, 24; Ar. جِذْع, but Syr. ܓܘܙܥܐ for Hebrew מַקֵּל; Ar. جُزْعَة a part torn off, جِزْع a stock.

גָּזַר (*fut.* יִגְזֹר, *imp.* גְּזֹר; *fut.* יִגְזַר only in signif. 2) *tr.* 1. *to cut down*, *to fell*, wood 2 Kings 6, 4; *to cut in pieces*, *to divide*, יֶלֶד 1 Kings 3, 25, יָם Ps. 136, 13; *to consume*, like אָכַל, with accus. of the object Hab. 3, 17; גָּ׳ עַל־יָמִין *to consume on the right hand* Is. 9, 19. According to Nifal and the derivatives it has also the meaning *to destroy*, *cut off*, מִן *from* something; *to be shelving*, of a territory; *to be burst*, *rent*, by heat; *to separate*, a hall &c. — 2. *to decide*, Job 22, 28. Deriv. גֶּזֶר, גִּזְרָה, גְּזֵרָה, גִּזְרָה, the proper names גֶּזֶר, גִּזְרִי (גְּזֵרָה, גִּזְרָה, גֶּזֶרָה).

Nif. נִגְזַר *pass.* 1. *to be cut off*, *separated*, i. e. to be excluded, מִן *from* a thing, Is. 53, 8; 2 Chr. 26, 21; נִגְזַר מִיַּד יי Ps. 88, 6 *to be excluded from the hand* (i. e. the guidance) *of God;* absolutely, and with the addition of the dativ. commodi Ez. 37, 11: *we are cut off* i. e. excluded (from the agency of God); *to be lost*, Lament. 3, 54. — 2. *to be decreed*, *determined*, Esth. 2, 1.

Hif. הִגְזִיר (not used), whence מַגְזֵרָה.

The stem גָּ׳, identical with קָצַר, Targ. גְּזַר, Syr. ܓܙܪ, Ar. جَزَرَ, and the transposed forms גָּרַז, קָרַץ, Ar. جَرَزَ &c., is clear in its fundamental signification, so that the collateral senses easily flow from it; and for that of *decree*, the analogy of the Aram. פְּסַק, ܦܣܩ, Ar. جَزَمَ &c. may be compared, where the idea proceeds from that of *cutting*. The organic root, however, which is also found in שׂוּר II. (to saw), צַר 2 &c., is גָּ־זַר, קָ־צַר.

גֶּזֶר (*plur.* גְּזָרִים) *m.* 1. *a piece*, *part*, of sacrificial animals Gen. 15, 17; figurat. *a division of the sea* Ps. 136, 13. — 2. (*precipice*, *a steep place*) *n. p.* of a Phenician royal city between Beth-Hôrôn, Lydda, and the Mediterranean Sea Josh. 10, 33; 12, 12; 16, 3; afterwards a western border-place of Ephraim, and assigned to the Levites 21, 21. Destroyed by the Egyptians, it was restored by Solomon, 1 Kings 9, 15-17; while in David's time it was in the hands of the Philistines 2 Sam. 5, 25 (in 21, 18 גֹּב stands instead), 1 Chr. 14, 16. *Eusebius* determines its distance north of Nicopolis to be 4 miles. Afterwards it was called with a fem. termination גְּזֵרָה (*Eus.*), גִּזְרָה (1 Chr. 14, 16, *Jos.*, *Strabo*), גְּזֵרָה *Γάζηρα* 1 Maccab. 7, 45.

גָּזֵר *adj. m.* see גְּזֵרָה.

גֶּזֶר see גִּזְרִי.

גְּזַר (*part.* גָּזַר, גָּזֵר, *pl.* גָּזְרִין, *def.* גָּזְרַיָּא) *Aram. tr.* = Hebrew גָּזַר 2., *to decide*, *determine* (the fate), hence גָּזֵר Dan. 2, 27; 4, 4; 5, 7 11 *determiner* (of fates), *astrologer*, with כַּשְׂדַּי, חַרְטֹם, אָשַׁף and חַכִּים. This גָּזֵר exists also in אֲדַרְגָּזַר, which see. Deriv. גְּזֵרָא.

Ithpe. אִתְגְּזַר (3 *fem.* אִתְגְּזֶרֶת for ־גְּזִרַת, comp. אֲמַרַת Dan. 5, 10) *pass. to be separated*, *torn away*, with מִן *from* something Dan. 2, 45, or *to tear oneself away* 2, 34.

גִּזְרָה see גֶּזֶר 2.

גִּזְרָה *f.* 1. properly cut off, divided, hence *a secluded place*, *separate place*, Ez. 41, 12-15; 41, 1 10 13; LXX *τὸ ἀπόλοιπον*, *what remains* (of the temple buildings). — 2. *cut* (of the body), *outline*, *figure*, *form*, metaphor. *body*, *breast*, *face*, forming the cut of a man, Lament. 4, 7, as the Targ., Syr. &c. understood it; comp. קֶצֶב. Ar. جَزْرٌ the same.

גְּזֵרָא (*constr.* גְּזֵרַת) *Aram. f. a decree*, *sentence*, *fatum*, Dan. 4, 14 21, parallel מֵאמַר; comp. גְּזְרִין the art of soothsaying.

גְּזֵרָה see גָּזַר 2.

גְּזֵרָה (26 mss. have גְּזִירָה) *f.* prop. *adj. fem.* to אֶרֶץ (from sing. גָּזֵר) Lev. 16, 22: *a land separated* (from cultivation), i. e. a desert (see גִּזְרָה), LXX *γῆ ἄβατος*, Vulg. *terra solitaria*, hence מִדְבָּר is used for it 16, 10 21 22; Ar. جَرَازٌ unfruitful land. Comp. Phenic. גְּזֵרָה (Gisira) n. p. of a city in Africa (Ptol.). Improbably *bare land*, even if גָּזַר, Ar. جَرَزَ, allows this meaning.

גִּזְרִי (prop. Gentile of גֶּזֶר) *n. p.* of a heathen race in the south of Palestine, mentioned with שׁוּר and Egypt 1 Sam. 27, 8. The *Gizrites* inhabited the land of טֶלֶם (LXX in the place) at the southern border of Palestine as far as שׁוּר (which see); and this district may have been called גֶּזֶר.

גֹּחַ (with *suff.* גֹּחִי) *m. a bursting through*, from the mother's body, *birth*, Ps. 22, 10: *for thou wast since my birth* (מִגֹּחִי = גֹּחִי; מִן is omitted on account of its repetition in מִבֶּ׳) *from my mother's womb.*

גָּחָה (not used) *intr. to bow oneself*, *to bend oneself;* whence perhaps גָּחוֹן, which see. Ar. جَخَا, جَاخَ the same.

גָּחוֹן (with *suff.* גְּחֹנְךָ) *m.* prop. the bent, bowed, therefore *the belly* (from bending) of creeping animals, Gen. 3, 14; Lev. 11, 42. This noun may be derived from גָּחָה, Ar. جَخَا (to bow oneself); consequently גָּ׳ would have the form of רָצוֹן, and the stem גָּחַן, Targ. גְּחַן, Syr. ܓܚܢ &c. might be looked upon as a denomin. See, however, גָּחַן.

גָּחַז (unused) see גֵּחֲזִי.

גֵּחֲזִי (*diminisher*, *denier*) *n. p. m.* 2 Kings 4, 31; 5, 25; 8, 4; elsewhere גֵּיחֲזִי stands for it. It is usually considered to be a compound of גֵּי־חָזִי (*valley of vision*); but it may be also an intensive form of גָּחַז = כָּחַשׁ.

גָּחַל (not used) *intr. to glow*, *to burn;* cognate, the transposed קָלָה. But here *ch* is only a hardening of *h*, and the Ar. جَهِلَ (to be heated, zealous, angry &c.) is cognate with גָּחַל (see גָּחַר); this *h* again is only a hardening of the interior *a*-sound, so that the organic root prop. is *gâl*, also found in קָלָ־ה, Ar. قَهِلَ. Deriv. גַּחַל, גַּחֶלֶת.

גַּחַל (for גָּחָל after the form פֶּחָם; *pl.* גֶּחָלִים, *constr.* גַּחֲלֵי, with *suff.* גֶּחָלָיו, גֶּחָלֶיהָ) *f. a burning coal* (of wood), which was employed for cooking, baking, or burning, Ez. 24, 11; Is. 44, 19; Prov. 6, 28; the relation to פֶּחָם (black coal) is clear from Prov. 26, 21; but גַּחֲלֵי אֵשׁ usually occurs Lev. 16, 12; Ez. 10, 2. Figurat. *lightning*, 2 Sam. 22, 13; Ez. 1, 13. חֹתֶה גֶ׳ עַל־רֹאשׁ פְּ׳ Prov. 25, 22 *to discharge coals on the head of one*, i. e. to make him ashamed.

גַּחֶלֶת (with *suff.* גַּחַלְתִּי) *f.* the same, Is. 47, 14; כִּבָּה אֶת־גַּ׳ *to quench coals* 2 Sam. 14, 7 is proverbial, i. e. *to destroy the last shoot.*

גָּחַם (not used) *intr. to glow*, *to burn*, then metaphor. like חַם &c. *to be heated*, *burned*, *blackened;* comp. Arab. جَحَمَ. Derivative

גַּחַם (*blackness*) *n. p.* of a son of Nahor's Gen. 22, 24, and thence of an Aramaean dark-coloured race.

גָּחַן (unused) *intr. to bend* or *bow oneself*, deriv. גָּחוֹן. The stem is written in Targ. גְּחַן, Syr. ܓܚܢ, and that it was also the Arab. جَحَنَ we see from the

pluriliterals formed from it (comp. جَعَنَ to be contracted); but the organic root is גָּ־חַן, also found in כְּנַ־ע, Aram. רְ־חַן. See also גָּחָה.

גָּחַר (not used) *intr.* same as גָּהַר *to bow down oneself*, or same as جَلَحَ to sink down, to conceal, whence جَلَحٌ a hollow. Derivative

גַּחַר (*prostration*, *concealment*) *n. p. m.* Ezr. 2, 47.

גַּי (*constr.* גֵּי; from גֵּה) *comm.* prop. a morass or lowland, therefore 1. *a valley*, *a low place*, into which the stones of houses are thrown by the swollen stream, Mic. 1, 6, at the foot of a city Josh. 8, 11, without being a ravine; different from נַחַל, עֵמֶק, בִּקְעָה, though cognate. — 2. with the article הַגַּי *n. p.* of a place in the plain of Moab (שְׂדֵה מוֹאָב), where Pisgah rises, and at which people arrived from בָּמוֹת or בָּמוֹת בַּעַל (which see), Deut. 34, 6. — 3. applied in designations of places, as also נַחַל, עֵמֶק, בִּקְעָה. The following are met with: a) גֵּי־הִנֹּם (*valley of whimpering*, Josh. 15, 8; 18, 16, in full form גֵּי בֶן־הִנֹּם Josh. 15, 8; 18, 16; 2 Chr. 33, 6 or גֵּי בְנֵי־הִנֹּם 2 Kings 23, 10 K'tib (see בֶּן־הִנֹּם) *n. p.* of a valley south east of Jerusalem, where children were sacrificed to Moloch, whose proper burning place was called תֹּפֶת (which see); this valley is also termed according to the LXX simply הַגַּיְא (*the valley*, with the article) Jer. 2, 23. Afterwards the name was contracted (N. T. γέεννα, Targ. גֵּהִנֹּם, Arab. جَهَنَّم &c.) and received a farther meaning. — b) גֵּי הַחֲרָשִׁים (*valley of craftsmanship*) *n. p.* of a place near לֹד and אוֹנוֹ in Benjamin, Nehem. 11, 35; also written גֵּיא חֲרָשִׁים 1 Chron. 4, 14, whence it is evident that it belonged to Judah earlier, whose inhabitants were actually craftsmen. To name colonies or places from crafts (in wood or stone) appears not unusual, as חֲרֹשֶׁת in the circle of heathenism (גְּלִיל הַגּוֹיִם). — c) גֵּי יִפְתַּח־אֵל (*valley of 'El-Phtah*; see פָּתַח, יִפְתָּח) *n. p.* of a valley in the north of Zebulon, Josh. 19, 14 27. — d) גֵּי הָעֲבָרִים (*valley of the 'Abarim-mountain*; see עֲבָרִים) *n. p.* of a valley of mount 'Abarim by which it is formed, running from west to east, over against the sea. This valley, which is called perhaps in Zech. 14, 5 גֵּי־הָרִים, is described by Ez. 39, 11 as גֵּי הָעֹבְרִים *valley of nomadic troops*, of the Scythians, whom he calls עֹבְרִים 39, 11 14. — e) גֵּי הַצְּבֹעִים (*valley of the wild*) *n. p.* of a valley at the Benjaminite city צְבֹעִים (Neh. 11, 34) 1 Sam. 13, 18; there was also there a place הַר צְבֹעִים (Mishna Challa 2, 10). — f) גֵּי־הַמֶּלַח (*valley of salt*) *n. p.* of the Ghor adjoining the great salt mountain two miles and a half long *Chasm Usdum* (حشم اسدم), at the south of the Dead Sea, dividing the territories of Judah and Edom, 2 Kings 14, 7; comp. *Robinson*, Palest. II. 483. — g) גֵּי־הָרִים (*valley of mountains*) a symbolic and prophetic name of a valley, formed by the cleaving of the mount of Olives (8 stadia from Jerusalem) into two parts, from east to west, and termed גֵּיא גְּדוֹלָה Zech. 14, 4; the two halves of the mountain arising from the formation of the valley, are to give way towards the north and south, through which great valley stretching to אָצַל (a pause form of אָצֵל) people will flee from the earthquake 14, 5. — h) גֵּי חִזָּיוֹן (*valley of the oracle*) a symbolic and prophetic name for the lower city of Jerusalem, where Isaiah and others before him announced oracles, Is. 22, 5.

גַּי (for גְּוֹר, and only in the *pl.* גַּיִים) see גְּוֹר.

גָּיָא (unused) *tr.* same as גָּוָה II. and גֵּה. Derivative גַּיְא.

גַּיְא (an abridged segolate form for גֶּיְא from גָּיָא = גֵּה = גָּוָה; *pause* גָּיְא, *constr.* גֵּיא, after the analogy of גַּי; *pl.* גֵּאָיוֹת K'tib 2 Kings 2, 16; Ez. 6, 3; 1 Sam. 17, 3; but גַּיְא 17, 52 is for גַּת, as may

be seen from the same verse) *f. a valley*, same as גַּי 1 Sam. 17, 3 &c. — הַגַּיְא is a) Num. 21, 20, Deut. 3, 29 and 4, 46 the name of a valley at Pisgah, over against בֵּית פְּעוֹר; b) 1 Chr. 4, 39 of a valley not far from גְּדֹר; c) Jer. 2, 23 of the valley of Hinnom. d) שַׁעַר הַגַּ׳ Neh. 2, 13 15; 3, 13; 2 Chr. 26, 9 is the name of a gate of Jerusalem in the west wall. — In compounds it appears in 1. גֵּיא הִנֹּם Neh. 11, 30, or גֵּיא בֶן־הִנֹּם Jer. 7, 32 &c., see גַּי. — 2. גֵּיא חֲרָשִׁים 1 Chr. 4, 14, see גַּי. — 3. גֵּיא חִזָּיוֹן Is. 22, 1, see גַּי. — 4. גֵּיא הַמֶּלַח 2 Chr. 25, 11 or גֵּיא מֶ׳ 2 Sam. 8, 13, Ps. 60, 2, see גַּי. — 5. גֵּיא צְפָתָה (*watch-valley*) *n. p.* of a valley in Judah not far from מָרֵשָׁה 2 Chr. 14, 9. — *Figurat.* גֵּיא־שְׁמָנִים (*valley of fatness*) Is. 28, 14 a designation of Samaria; גֵּיא הַהֲרֵגָה Jer. 7, 32 and 19, 6 Jerusalem is so named as a silent field of the dead; גֵּיא הֲמוֹן גּוֹג (*valley of the tumultuous multitude of Gog*) a symbolic and prophetic name of the valley where Gog's armies will perish Ez. 39, 11 15; גֵּיא צַלְמָוֶת *valley of darkness* i. e. fearful valley Ps. 23, 4.

גֵּיא (contracted from גַּיְא) *f.* same as גַּיְא and only in Zech. 14, 4; more frequently in plur. גֵּיאוֹת K'ri 2 Kings 2, 16; Ez. 6, 3; with *suff.* גֵּיאוֹתֶיךָ 35, 8.

גֶּיא (abridged from גַּיְא) *f.* same as גַּיְא Is. 40, 4. Elsewhere the form גֵּאָיָה appears, which see.

גִּיד (from גּוּד) *m. a band, sinew, vein*, Gen. 32, 33 of a sinew; of the veins of the body Ez. 37, 6 8; Job 10, 11; גִּ׳ פַּחַד Job 40, 17 *nerve of the testicle*. Figurat. גִּ׳ בַּרְזֶל *an iron band* (*of the neck*) i. e. an inflexible neck Is. 48, 4. Comp. Targ. גִּיד, Syr. ܓܺܝܕܳܐ sinew, tendril, denom. גַּיֵּד to divide the sinew by cutting; Ar. قَيْد (fetter), جَدِيلَة neck-rope.

גִּיזֹנִי see גָּזָה.

גִּיחַ see גּוּחַ.

גִּיחַ (*water-fall*) *n. p.* of a place not far from גִּבְעַת אַמָּה (which see), on the way to the wilderness of Gibeon 2 Sam. 2, 24, for which the LXX, Vulg., Symm., Theod. read גַּיְא.

גִּיחוֹן (*stream*; from גּוּחַ) *n. p.* 1. of the second of the four rivers of Paradise which flows about the entire land of כּוּשׁ and its source-land עֵדֶן Gen. 2, 13. עֵדֶן (which see) as the original seat of man (2, 15; 3, 23; 4, 16; Is. 51, 3; Ez. 28, 13; 31, 8; Jo. 2, 3) was a delightful locality in the east Gen. 2, 8, which may be determined more exactly by the geographical description of the four rivers. According to *Josephus* (Ant. 1, 1, 3), *Kimchi* and others, and as it appears also, from the LXX, Jer. 2, 18 Ben-Sira 24, 37, it means *the Nile*, which flows through all the southern lands (כּוּשׁ) that fall under the narrator's point of view. Hence the historian must have thought of the origin of the Nile in Asia, which is possible from the accounts in Strabo, Arrian and Pausanias. The Semitic use of *Gaihûn* for the *Oxus* or Araxes (*Jakut* in Golius), for *Pyramus* in lesser Armenia and Cilicia (*Abulf.* Ann. II, 44), and for the *Ganges* (see *Reland*, de parad. §. 17), has led interpreters to other explanations, without however enabling them to solve the paradise-riddle by to the relations of countries and peoples now well known. See *Bertheau:* die der Beschreibung der Lage des Paradieses zu Grunde liegenden geographischen Anschauungen, 1848. — 2. a name of *the Nile*, Jer. 2, 18 LXX, as the sense of the place requires; comp. Sir. 24, 37. — 3. name of a fountain on the western side of mount Zion 1 Kings 1, 33 38; 2 Chr. 32, 30; 33, 14; it formed two pools, the upper Gihon, identical with the upper pool in 2 Kings 18, 17, and the lower, Is. 22, 9. The upper Gihon is still called so (*Robinson* I. 512). Altogether different is the fountain שִׁלֹחַ at the south eastern declivity of Zion in the mouth of the Tyropoeon (*Robinson* I. 493 seq.), which the Targ. incorrectly puts for it.

גֵּיחֲזִי see גֵּחֲזִי.

גִּיל see גּוּל.

גִּיל (after the form חַיִל, צַיִד) *m. a revolution*, of time, *a generation*, hence = דּוֹר; only in the proper name fem. אֲבִיגַיִל 1 Sam. 25, 3, for which the contracted form גַּל (comp. עַיִשׁ, עָשׁ), shortened into גַּל, also appears.

גִּיל (with *suff.* גִּילְכֶם, גִּילִי) *m.* 1. *exultation*, *joy*, an apposition to שִׂמְחָה Jer. 48, 33; Jo. 1, 16; figurat. חָגַר גּ׳ Ps. 65, 13 of hills, *to get a joyful appearance;* שִׂמְחַת גִּילִי 43, 4 for שִׂמְחָתִי וְגִילִי Is. 16, 10. But גִּיל Hos. 9, 1 is an imper. — 2. *a revolution*, of time, *a generation*, *an age*, = דּוֹר; metaphor. *age*, Dan. 1, 10 *the boys*, *those of your age*, as Theod., the Vulg., Syr., Ibn G'anâch &c. understand it. Comp. Ar. جِيل, Sam. גיל (for Hebrew דּוֹר, Greek γενεά), גִּיל in the Mishna &c. — 3. *a tomb*, *tumulus*, lengthened out of גַּל = גַּל Job 3, 22.

גִּילָה *f.* same as גִּיל, *exultation*, Is. 65, 18.

גִּילֹה or גִּלֹה (*circle*, *region;* it stands for גִּילוֹן after the form חִיצוֹן, תִּיכוֹן) *n. p.* of a city in the mountains of Judah, in the neighbourhood of Hebron Josh. 15, 51; 2 Sam. 15, 12. Deriv. the *Gentile* גִּילֹנִי 2 Sam. 15, 12; 23, 34.

גִּילַת (ת‍ַ‍ an old feminine termination) *f.* same as גִּילָה Is. 35, 2.

גִּינַת (from גּוּן; *protection*) *n. p. m.*, 1 Kings 16, 21 22; comp. גּוּנִי.

גִּיר (from גּוּר IV.) *m.* see גֵּר.

גִּיר (*def.* גִּירָא) *Aram. m.* same as Hebrew גִּר Dan. 5, 5.

גִּישׁ *m.* only in Job 7, 5 K'tib, and equivalent to גּוּשׁ.

גֵּישָׁן (from גּוּשׁ; *firm*, *strong*) *n. p. m.* 1 Chr. 2, 47.

גָּל in the proper name אֲבִיגָל, see גִּיל.

גַּל (*pause* גָּל; *pl.* גַּלִּים, *constr.* גַּלֵּי, with *suff.* גַּלֶּיךָ, גַּלָּיו, גַּלֵּיהֶם; from גָּלַל) *m.* 1. *a heap of stones*, by way of honourable memorial Gen. 31, 46 48 (parallel מַצֵּבָה 31, 51) or ignominious one; in full form גַּל אֲבָנִים Josh. 7, 26; 2 Sam. 18, 17; *hill of stones* about which roots wind themselves Job 8, 17; which is prominent above the furrows of the field Hos. 12, 12. — 2. *a heap of ruins*, *ruins*, *a heap of ashes* (parall. מַפֵּלָה) Is. 25, 2; Jer. 9, 10; 51, 37; Job 15, 28; גַּלִּים נִצִּים 2 Kings 19, 25 and Is. 37, 26 *waste ruins.* It seems also to have the meaning *hill of the dead;* at least גַּל = גִּיל (גַּל) Job 3, 22 has this sense. For the proper name גַּלִּים see the word itself. — 3. *a spring* (parall. מַעְיָן) Song of Sol. 4, 12; *wave*, *billow*, Jon. 2, 4. To the roaring of such waves are applied שָׁאוֹן Job 38, 11, הָמוֹן Jer. 51, 42, גָּאוֹן Ps. 65, 8; comp. the Coptic ϫⲟⲗ (fluctus).

גַּל in the proper name אֲבִיגַל see גִּיל.

גֵּל (after the form צֵל, from גָּלַל, but only with *suff.* or in the *pl.* and in the resolved form גְּלָלִים, גְּלָלוֹ, *constr.* גֶּלְלֵי; comp. הֲרָרִם, שְׁרָרֵךְ, צְלָלוֹ from צֵל, שֹׁר, הַר, therefore without any reason for assuming a form גָּלָל) *m.* 1. prop. *a heap*, *what is heaped together* (see גַּל), hence *a dung-hill*, *a dung-heap*, Zeph. 1, 17, parall. עָפָר; with the addition צֵאת הָאָדָם *men's dung* Ez. 4, 12 15, which, like צְפִיעִים (cows' dung), was used for fuel in a country without wood (Plin. H. N. 36, 59; Liv. 38, 12); comp. גָּלָל, Ar. جُلَّة, Targ. גְּלָלָא, גְּלָל, Talm. אַשְׁפָּה = גֵּל. — 2. *a tomb*, in the lengthened form גִּיל Job 3, 22; see גַּל. — 3. same as גַּלְגַּל 2 *stubble*, *chaff*, Job 20, 7 *like his stubble he vanishes away for ever* (see Ps. 83, 14; Job 41, 20 21; comp. Targ. גְּלָלָא, Syr. ܓܠܐ in the sense *dust*, from a like fundamental signification); but *Nachmani* (followed by *Wolfson*) explains it *turning* (comp. גָּלַל 2) and translates: *scarcely does he turn*, comp. Prov. 12, 7. The explanation already given suits better.

גֹּל (only with the *suff.* גֻּלָּה *cruise for oil*, *oil-vessel*, Zech. 4, 2, from its round form. See גָּלַל.

גְּלָא (*part.* גָּלֵא, seldom גָּלֵה, *part. pass.* גְּלֵי, גְּלִי, where ג is treated as a guttural; *inf.* מִגְלָא) *Aram. tr.* same as Hebr. גָּלָה, prop. to bare, uncover, hence *to discover*, *to communicate*, *to reveal*, e. g. רָז Dan. 2, 19 28 29 30 47, עֲמִיקָתָא 2, 22.

Af. see גְּלִי.

גָּלַב (not used) *tr. to cut off*, *to shave off*, the hair; comp. Ar. جلف and جلم, Hebr. חָלַף, Syr. ܓܠܒ &c., but also Ar. جَلَبَ to draw off, hence جُلْب exuviae. The organic root is חָ־לַף, גָּ־לַב. The intrans. idea *to be bare*, *waste*, is only preserved in the proper name גִּלְבֹּעַ enlarged by ע. Deriv.

גַּלָּב (*pl.* גַּלָּבִים) *m. a hair-cutter* (in constant employment) Ez. 5, 1; Syr. ܓܠܒܐ (the same); Targ. גְּלָב shears.

גִּלְבֹּעַ *n. p.* of a mountainous tract in Issachar, where there was not only a mountain (6 miles from בֵּית־שְׁאָן), but also a place of the same name (Eus. Onom.), and where Saul fought his last battle with the Philistines and fell 1 Sam. 28, 4; 31, 1 8; 2 Sam. 1, 6 21; 21, 12; 1 Chr. 10, 1 8. At the foot of mount Gilboʿa lay the cities שׁוּנֵם and אֲפֵק (which see), not far from one another (1 Sam. 28, 4; 29, 1). At another point of the mountain rose a fountain (עַיִן), *Tubania*, now *Ên-Galûd*, reaching to the town of Jezreel, and it was here where the Israelites pitched their camp; this fountain was the *Dor-fountain* (עֵין־דּוֹר), at which, in the valley of Jezreel, stood the town En-Dor, put by the LXX for עַיִן. A village *Gelbôn* now lies at the back of the mountain (*Robins.* Pal. III. 157. 170). — As to the derivation, the word is sometimes considered as coming from גַּל־נְבוֹעַ (*fountain of ebullition*), on account of the fountain *Tubania* springing up at its foot (טוֹב־עַיִן), sometimes as = גִּבְעָ (*hill*) with *l* inserted. But it has probably arisen from גָּלַב (which see) with ע for the final sound (see בִּרְשַׁע, בִּרְנֵעַ &c.) in the sense of *bare mountain*, *bare mountain-land* (like גְּרָזִים from גָּרַז = גָּלַב). Comp. the Phenician גִּלְבַּע (Gilba, Gilva), proper name of a Numidian city, as well as גִּרְזָא proper name of a city in Africa (Polyb. 1, 74).

גַּלְגַּל (*pl.* גַּלְגַּלִּים, with *suff.* ־לָּיו) *m.* 1. prop. what turns itself, revolves, hence *a wheel*, particularly of a kind of war-chariot that rolls along rapidly, poet. = רֶכֶב Is. 5, 28; Jer. 47, 3; Ez. 23, 24; 26, 10; *a water wheel* Eccles. 12, 6, on which the rope of the bucket winds; *the wheel-work* of the heavenly chariot-throne Ez. 10, 13, yet more probably here *whirlwind* (as in Ps. 77, 19) in which the thunder resounds; *the whirling of wheels* Ez. 10, 2 6; *the whirling of dust* i. e. what is driven about by the whirlwind (chaff) Ps. 83, 14, Is. 17, 13, parallel מֹץ (comp. Ar. جل, Targ. גִּלָּא, Syr. ܓܠܐ). But it had also the signification *sphere*, as τροχὸς τῆς γενέσεως (James 3, 6), Syr. &c. the same; in which sense interpreters (Luther, Coccejus, Rosenm.) have taken it in Ps. 77, 19.

גַּלְגַּל (with *suff.* גַּלְגַּלּוֹהִי) *Aram. m.* the same Dan. 7, 9.

גִּלְגָּל (*constr.* גִּלְגַּל) *m.* 1. *a wheel*, of a threshing machine Is. 28, 28. — 2. (usually with the article; with *a* of motion הַגִּלְגָּלָה) *n. p.* of a city between יְרִיחוֹ and Jordan (50 stadia from Jordan, 10 from Jerusalem, according to *Josephus*) Jos. 4, 19 20; 5, 10; 9, 6; 10, 6; 14, 6; 15, 7, in whose neighbourhood was טְלָאִים 1 Sam. 15, 4, for which the LXX read גִּ׳; once בֵּית הַגִּ׳ Neh. 12, 29. Under Samuel there was there the tabernacle, the place of assembly, the legal worship and tribunal 1 Sam. 7, 16; 10, 8; 11, 14; 15, 21 33; afterwards prophets dwelt there 2 Kings 4, 38; and frequently there was also an organised heathen worship in the place Judges 3, 19, Hos. 4, 15; 9, 15, Am. 5, 5, occasioned perhaps by former heathen inhabitants. — 3. (according to Rosenm., Win., Maur. and others) *n. p.* of a Canaanite royal city between Dor and Thirza, where the dwellers consisted of a mixed heathen people

(גּוֹיִם) Josh. 12, 23; probably also the name of a district belonging to it. Another Canaanite district in the vicinity, where the chief population also consisted of גּוֹיִם (which see), was called גָּלִיל Is. 8, 23, where lay מֵי מֵרוֹם, קֶדֶשׁ, חָצוֹר, חֲרֹשֶׁת (which see) and other places; on which account the LXX have identified it with גָּלִיל, as they have also in 1 Maccab. 9, 2 both *Gilgal* and *Galil*. — 4. *n. p.* of a city, six Roman miles north of Antipatris Deut. 11, 30 (comp. Gen. 12, 6), still known to *Euseb.* under the name of *Galgule*, and accurately designated by him. — As an appellative it has been translated etymologically a) *place of a heap of stones, a monument of stones*, with reference to Josh. 4, 19-24, especially as the twelve memorial stones might be connected with the heathen worship of the aborigines, comp. גַּל עֵד Gen. 31, 47; perhaps also from the circular form in which the twelve stones were set up. b) *a wheel-shaped height*, conseq. = גַּלְגַּל, if the city was really built on a height; comp. the great and little *wheel* in the Riesengebirge. c) With reference to the etymology given in Josh. 5, 9, explaining the interrupted passover-feast, *Josephus* translates it (Ant. 5, 1, 11) ἐλευθέριον. But more probably it is *circle*, *district*, like the cognate in stem גָּלִיל (which see), גְּלִילוֹת Josh. 18, 17 also standing for הַגִּלְגָּל 15, 7, and גָּלִיל Josh. 12, 23 according to the LXX; subsequently גִּלְגָּל (see Euseb., Jerome, and the ancients) was pronounced גִּלְגָּל (Γολγώλ, Golgol). In Phenic. comp. אִי־גִּלְגָּל (*coast of the circle*) n. p. of the city *Igilgili* (Ἰγιλγίλει Ptol. 4, 2; littus Igilgilitanum in Amm. 29, 5, 5; now *Gigelli* in the neighbourhood of the river Ampsaga in Algiers); גֻּלְגֹּל (*Gulgol*) n. p. of a Phenician settlement in Cyprus.

גִּלְגָּל see גַּלְגַּל.

גַּלְגַּל see גִּלְגָּל.

גֻּלְגֹּלֶת (with *suff.* גֻּלְגָּלְתּוֹ, *pl.* with *suff.* גֻּלְגְּלֹתָם; from גָּלַל) *f. head*, *skull* (of a man), cranium, (so called from its round form) Judges 9, 53; 2 Kings 9, 35; then figurat. *a single person*, individuum, like the Latin *caput*, German *Kopf*, English *head*, and Hebrew רֹאשׁ (Judges 5, 30). לַגֻּ׳ *adv. by the head, for each head*, Ex. 16, 16; לְגֻלְגְּלֹתָם *for each person*, viritim Num. 1, 2. — On the noun comp. the Syr. ܓܓܘܠܬܐ, Arab. جُلْجُلَة, in the N. T. Γολγοθᾶ (κρανίου τόπος, calvaria), where sometimes the first, sometimes the second *l* is elided; and the reduplicated form of גָּלַל forms the basis.

גָּלַד (not used) *tr. to crust about*, *to cover around*, *to enclose*, whence גֶּלֶד. Comp. קָלַט, עָלַם in their original signification, and Latin *clad*, whence *claud*, &c.; חָלַד 1 especially is cognate with it.

גֶּלֶד (with *suff.* גִּלְדִּי) *m. skin*, prop. the covering of the body Job 16, 15; Ar. جِلْد, Targ. גְּלַד, גְּלִיד &c. the same, and the verbs there are borrowed from it; hence they are denominatives in the sense of "to draw off".

גָּלָה I. (*inf. abs.* גָּלֹה, *constr.* גְּלוֹת; *fut.* יִגְלֶה, *ap.* יִגֶל) *tr.* prop. to make bare, naked, bald, therefore in the fundamental signification = גָּלַח (to scratch off, to shave), hence 1. *to make bare*, *smooth*, *polished*, abradere, polire, of a writing table, a metal plate for a looking-glass &c., perhaps cognate with גַּל in Aram. גְּלַל; whence גִּלָּיוֹן. Comp. Ar. جَلَى, جَلَا and also جَلَعَ. — 2. *to make bare*, *uncover*, the shame, the face, (see Nif.), hence fig. *to lay open*, *to unveil*, סוֹד Am. 3, 7; Prov. 20, 19; *to communicate*, *to make known* Esth. 3, 14, with לְ of the person, or with the accusative אֹזֶן פ׳ (אֶת־) 2 Sam. 7, 27; *to reveal* (of God) 1 Sam. 9, 15; seldom גָּ׳ אֹזֶן לְ *to open the ear to one* i. e. to make him susceptible of something Job 36, 10, or *by* (בְּ) something 36, 15; *to open*, עֵינַיִם Num. 24, 4 in a spiritual sense = *to have intuition; to open*, סֵפֶר Jer. 32, 14 (oppos. חָתַם); sometimes also without סֵפֶר 32, 11.

Nif. נִגְלָה (*fut.* יִגָּלֶה) *pass. to be uncovered, unveiled,* יְסֹד Ez. 13, 14, מוֹסְדוֹת תֵּבֵל 2 Sam. 22, 16, שׁוּלַיִם Jer. 13, 22, עֶרְוָה Ez. 23, 29; figurat. *to be discovered,* of פִּשְׁעֵיכֶם Ez. 21, 29, צְדָקָה Is. 56, 1; *to become known* Job 38, 17, הַנִּגְלֹת Deut. 29, 28 *the known,* oppos. נִסְתָּרוֹת; *to be mentioned* Is. 23, 1; reflexive *to reveal oneself,* with אֶל 1 Sam. 3, 21, לְ Is. 23, 1, עַל of a person 53, 1; *to shew oneself, to appear* 1 Sam. 14, 8; *to bare oneself* 2 Sam. 6, 20.

Pih. גִּלָּה (1 *pers.* גִּלֵּיתִי, גִּלִּיתִי; *imp.* גַּל; *fut.* יְגַלֶּה, *ap.* יְגַל) *to uncover,* עֶרְוָה Lev. 20, 11, כָּנָף Deut. 27, 20, פְּנֵי לְבוּשׁ Job 41, 5, מַרְגְּלֹת Ruth 3, 4, שׁוּלַיִם Nah. 3, 5; *to open,* עֵינַיִם Ps. 119, 18; figurat. *to make manifest, to reveal, to communicate,* מְסֻתָּרִים Jer. 49, 10, עֲמֻקוֹת Job 12, 22; *to unveil* 20, 27. The object usually stands in the accusat., rarely with עַל Lament. 2, 14; 4, 22.

Puh. גֻּלָּה (*part.* מְגֻלָּה) *to become manifest, to be open* Prov. 27, 5; *to be discovered,* after she has concealed herself Nah. 2, 8.

Hithp. הִתְגַּלָּה (*fut. ap.* יִתְגַּל) *to uncover oneself* Gen. 9, 21; figurat. *to reveal oneself, to disclose oneself* Prov. 18, 2.

גָּלָה II. (*inf. abs.* גָּלֹה, *constr.* גְּלוֹת; *imp.* גְּלֵה; *fut.* יִגְלֶה, *ap.* יִגֶל) *intr.* prop. same as גַּל (גָּלַל) to roll forward, to drive forward, to turn forward; comp. Ar. جَلَى and جَلَا &c., therefore with an assonance to גִּלְגָּל in Amos 5, 5; hence 1. *to withdraw,* in the sense of *to disappear, to vanish,* חָצִיר Prov. 27, 25, יְבוּל Job 20, 28, כָּבוֹד 1 Sam. 4, 21, מָשׂוֹשׂ Is. 24, 11, with מִן of the person Hos. 10, 5 (having an assonance to יָגִילוּ). — 2. *to wander away* (into exile), of a people Is. 5, 13, Am. 1, 5, of Judah Lament. 1, 3, of Israel Amos 7, 11 or the house of Israel Ez. 39, 23, of Ezekiel 12, 3, sometimes with the addition of מֵעַל אַדְמָה *out of the native land* 2 Kings 17, 23, Jer. 52, 27, or otherwise with מִן of a place Ez. 12, 3, Mic. 1, 16; גָּ׳ בְּרֹאשׁ גֹּלִים *to wander at the head of the captives* (into exile) Am. 6, 7. גֹּלֶה *an emigrant* from home, i. e. *a stranger* (parallel נָכְרִי) 2 Sam. 15, 19, where for לִמְקוֹמֶךָ the LXX, Vulg., Syr., Ar. and mss. read מִמְּ׳; גֹּלִים *exiles* Am. 6, 7; *part. fem.* גּוֹלָה *the banished* Is. 49, 21. Very seldom does *the land* stand for its *inhabitants* Judges 18, 30, Am. 5, 5, Jer. 1, 3, yet often in the prophets, without one being able to give the fundamental signification a reference to the land. Deriv. גּוֹלָה, גָּלוּת.

Nif. נִגְלָה (*fut. ap.* יִגַּל) *reflex.* 1. *to turn itself down,* עַל *upon* something, Is. 53, 1: *and the arm of Jehovah, upon whom did it turn itself down?* i. e. who has felt its omnipotence? Am. 5, 24: *and let judgment roll itself down* (וְיִגַּל, as the Targ., Syr., Jerome read, but referring it to גָּלָה I.; the punctuators read וְיִגַּל and derive it from גָּלַל) *like water.* — 2. *to depart, to be removed,* with מִן of the person Is. 38, 12.

Pih. גִּלָּה (*imp. apoc.* גַּל, *fut. ap.* יְגַל) *to roll down upon, to hurl down upon,* with עַל of the object i. e. to punish Lament. 4, 22, parallel פָּקַד Lament. 2, 14; *to hurl forward, to roll forward,* with מֵאֵת־ *from one* Is. 57, 8, where the preceding זִכְרוֹן is the object; *to roll along,* like the billows of the sea in fulness so עֲתֶרֶת שָׁלוֹם Jer. 33, 6 (comp. Is. 48, 18; 66, 12; Am. 5, 24); *to roll away from,* with מֵעַל of the person Ps. 119, 22; *to draw away, to take away,* אֵת מָסַךְ Is. 22, 8; *to drive away,* נֹדֵד Is. 16, 3.

Puh. גֻּלָּה *to be driven* (into exile) Nah. 2, 8; but according to others from גָּלָה I.

Hif. הִגְלָה (or also הֶגְלָה, in all forms of the perfect; *inf.* הַגְלוֹת and with prefix בְּ with the absorption of He; *fut. ap.* יֶגֶל) *causat. to drive* (into exile), *to lead away,* particularly great masses 2 Kings 25, 11; Jer. 52, 28; with accusative of the object, and accusative or אֶל־ of the place *whither* 20, 4; Ez. 39, 28; with מִן of the place *from which* 29, 4.

Hof. הָגְלָה (3 *fem.* after the Aramaean manner הָגְלַת; *part. pl.* מָגְלִים = (מֻגְ׳)

pass. Jer. 13, 19; 40, 1. Deriv. the proper name יָגְלִי.

גֻּלָּה see גּוֹלָה from גּוּל.

גֻּלָּה (formed from גֹּל) *f.* 1. same as גֹּל *oil-cruet*, *oil-vessel* Zech. 4, 3 (perhaps also גֻּלָּהּ 4, 2 should be taken for גֻּלָּתָהּ, as תְּבוּנָם Hos. 13, 2, פִּנָּה Prov. 7, 8, פֶּחָם Neh. 5, 14, צוּרָם Ps. 49, 15, מְגוּרָם 55, 16); figurat. גֻּלַּת הַזָּהָב Eccles. 12, 6 *oil-vessel* (זָהָב as Zech. 4, 12 = יִצְהָר oil) i. e. giving to the body the nourishing flame of life; comp. Copt. κελωλ cruet. — 2. *cruet-shaped form of capitals* (כֹּתָרוֹת) 1 Kings ch. 7; 2 Chr. ch. 4, Targ. אַגָּנִין (basins), Syr. ܓܘܠܢ̈ܐ. — 3. same as גֻּל 2, only in pl. *water-springs*, in full גֻּלֹּת מַיִם Josh. 15, 19; Judges 1, 15. See גֻּלֹּת.

גֹּלָה see גּוֹלָה from גָּלָה II.

גְּלָה same as Aram. גְּלָא (which see).

גָּלוּ (*constr.* גָּלוּת, *def.* גָּלוּתָא; from גְּלִי) *Aram. f. carrying away, exile*, hence בְּנֵי גָ׳ *exiles* Dan. 2, 25; Ezr. 6, 16.

גִּלּוּל (only *pl.* ־לִים, *constr.* ־לֵי, with *suff.* ־לֶיךָ, ־לֵיכֶם, ־לָיו; frequent especially in Ezekiel) *m.* prop. *a heap of stones*, *a mass of stones* (in the same sense קִבּוּצִים Is. 57, 13), *statue* (comp. גָּלָל and גַּל; Talm. גְּלָל stone); and then, as an expression of contempt, concrete, *idols*, generally *idolatrous sanctuaries* and *symbols* Ez. 8, 10; 20, 8 24, mentioned with תְּרָפִים 2 Kings 23, 24, שִׁקּוּצִים Deut. 29, 16, שֶׁקֶץ Ez. 8, 10, תּוֹעֵבוֹת 16, 36, אֱלִילִים 30, 13, עֲצַבִּים Jer. 50, 2. *To serve them* is called עָשָׂה גָ׳ עַל Ez. 22, 3, נָשָׂא עֵינָיו אֶל־הַגִּ׳ 18, 12, נֹאֵף 6, 9, זָנָה אַחֲרֵי גִ׳ 20, 7, נִטְמָא בְגִ׳ 23, 37, עָשָׂה גִ׳ לְטָמְאָה 22, 3, אֶת־הַגִּ׳ עָבַד 2 Kings 17, 12, הָלַךְ אַחֲרֵי גִ׳ 1 Kings 21, 26 &c.; *to take them away* is expressed by הֶאֱבִיד Ez. 30, 13, הֵסִיר 1 Kings 15, 12, עָזַב Ez. 20, 8, שָׁבַת 6, 6 &c. LXX (ἐπιτήδευμα, διανόημα, ἐνθύμημα), Targ. (טַעֲוָתָא) and Syr. have for it designations of nothingness; others have thought of גַּל, גָּלָל and taken it for a word analogous to זְבוּל = זֶבֶל.

גְּלוֹם (*pl. constr.* גְּלוֹמֵי) *m. covering, mantle*, גְּ׳ תְּכֵלֶת *coverings of blue purple* Ex. 27, 24, as Aq., Symm., LXX, Targ., Syr. and others take it, confirmed by the Targumic גְּלִימָא, גּוּלְמָא, גְּלִים, גְּלָם &c. The explanation that גְּלוֹם is = גֹּלֶם *raw stuff* i. e. cloth merely woven but not yet coloured with תְּכֵלֶת, has no foundation in the old versions and interpreters.

גִּלּוֹן (from גּוּל after the form זָדוֹן, לָצוֹן) is twice in K'tib for גּוֹלָן, which see.

גָּלוּת (from גָּלָה II.; also גָּלֻת; with *suff.* גָּלוּתֵנוּ for גָּלוּתֵנוּ) *f. a carrying away, exile*, = גּוֹלָה Ez. 1, 2; 33, 21, but usually concrete, *exiles*, גָּ׳ שְׁלֵמָה Am. 1, 6 *the captives in full number*, referring to Jo. 4, 6; גָּ׳ יְהוּדָה *the exiles of Judah* Jer. 24, 5; גָּ׳ כּוּשׁ Is. 20, 4 *those carried away to Aethiopia;* גָּ׳ יי *the exiles of God* i. e. Israel 45, 13; Obad. 20 *and the exiles of this district* (הַחֵל = הַחֵלֶק which see) *of the sons of Israel* i. e. of the kingdom of the ten tribes (shall take possession of, יִרְשׁוּ) *what belongs to Phenicia as far as Zarfat; and the exiles of Jerusalem who are in Sefarad shall take the cities of the south;* comp. Aram. גָּלוּ.

גָּלַח (Kal unused) *intr. to be bare, smooth, naked*, cognate with גָּלָה I.; Ar. جَلَحَ (to be bare), جَلَّحَ tr., Pers. كَل, calvus, Germ. kahl; see the verb חָלַק.

Pih. גִּלַּח (*fut.* יְגַלַּח, *inf.* גַּלַּח) *to make bald*, *to shave off*, רֹאשׁ (the hair of the head) Deut. 21, 12, שֵׂעָר Lev. 14, 9, פְּאַת זָקָן 21, 5; with accus. of the person: *to shave the hair of the head* and *beard* 1 Chr. 19, 4; without the object שֵׂעָר Gen. 41, 14; figurat. *to cut off the hair of the head and the hair of the feet* i. e. to destroy the whole land, Is. 7, 20.

Puh. גֻּלַּח *pass.* Judges 16, 17 22; Jer. 41, 5.

Hithp. הִתְגַּלַּח *to shave oneself*, absol. Lev. 13, 33, or with the accusat. Num. 6, 19.

גְּלִי *Aram. tr.* same as גָּלָה II. Derivat. גָּלוּ.

Af. הַגְלִי *to drive into exile* Ezr. 4, 10; 5, 12.

גִּלָּיוֹן (*pl.* גִּלְיֹנִים; from גָּלָה I.) *m.* 1. *a smooth*, *polished table* (for writing), especially one of metal Is. 8, 1; Talm. גִּלָּיוֹן a smooth edge. — 2. (according to Targ., Vulg., Kimchi, Rashi) *a hand-mirror*, i. e. a polished plate of metal Is. 3, 23; more correctly (according to the LXX) *transparent*, *fine stuff* (Arab. جَلْوَةٌ), or *mantle*, *covering* (see גְּלֹם II.).

גָּלִיל (*constr.* גְּלִיל; *pl.* ־לִים, *constr.* ־לֵי) *m.* prop. capable of turning, hence 1. *the folds of a door*, the two boards of which may be turned and folded over upon each other 1 Kings 6, 34, for which Ez. 41, 24 has מוּסַבָּה; Talm. גַּל, אֲגַל door. — 2. *a cylinder*, i. e. what is turned, Song of Sol. 5, 14, Esth. 1, 6; parallel עַמּוּד. — 3. same as כִּכָּר, פֶּלֶךְ *circle*, *circuit*, *district*, whence גְּלִיל הַגּוֹיִם (*district of the nations*) *n. p.* of a district in the mountains of Naftali (G'ibl Szaffad) Is. 8, 23, where חֲרֹשֶׁת Judges 4, 2, קֶדֶשׁ Josh. 12, 22 and חָצוֹר lay, and which is also called simply הַגָּלִיל Josh. 20, 7; 1 Chr. 6, 61; (comp. 1 Macc. 11, 63; Tob. 1, 1). הַגָּלִילָה 2 Kings 15, 29 or אֶרֶץ הַגָּלִיל 1 Kings 9, 11 forms the north of Naftali, where was also a non-Israelite population. Solomon gave 20 cities in this district to Hiram, who called them אֶרֶץ כָּבוּל (which see) 1 Kings 9, 11-13. In after times all northern Palestine between Samaria and Sidon was comprehended under גָּלִיל, ἡ Γαλιλαία, which was divided into גָּ׳ הָעֶלְיוֹן, גָּ׳ הַתַּחְתּוֹן and עֵמֶק (Shebiʿit 9, 2).

גְּלִילָה (*pl.* גְּלִילוֹת) *f.* same as גָּלִיל 3 *circle*, *district*, *territory*, of Philistia Josh. 13, 2, Jo. 4, 4, of the Jordan Josh. 22, 10 11 = כִּכַּר הַיַּרְדֵּן. הַגְּ׳ הַקַּדְמוֹנָה Ezek. 47, 8 *the eastern boundary* in the description of the temple fountain, a designation of the district which slopes steeply west of the Dead Sea, by which the LXX incorrectly understand Galilee.

גְּלִילוֹת (*circles*, *circuits*) *n. p.* of a city in the north of Benjamin, over against Maʿaleh Adummim Josh. 18, 17, which is called גִּלְגָּל 15, 7 (which see).

גַּלִּים (*fountains*) *n. p.* of a place in Benjamin, north of Jerusalem, 1 Sam. 25, 44; Is. 10, 30.

גָּלְיָת (Philistian) *n. p.* of a Philistine giant, 1 Sam. 17, 4 seq.; 2 Sam. 21, 19. One of David's heroes smote a brother of his called לַחְמִי 1 Chr. 20, 5. — The derivation must be looked for in the Philistine idiom, as also that of אֲחֻזַּת (which see); and the termination *ath* for masculine proper names may be explicable only by this circumstance. According to *Hitzig* (Geschichte und Mythologie der Philist. p. 76), גָּלְיָת is = the proper name Γαυλεύτης, i. e. soothsayer, sorcerer. Yet a Semitic dialect was spoken in Philistia.

גָּלַל (i. e. גַּל, 1 *person* גַּלּוֹתִי, also *plur.* resolved גָּלֲלוּ; *inf.* and *imp.* גֹּל or גּוֹל, גֹּלּוּ; *part.* גֹּלֵל) *trans.* 1. like the cognate radical κέλλ-ειν, cell-ere, *to drive forward*, *to turn*, *to move forward*, *to roll away*, אֶבֶן Gen. 29, 3, with מֵעַל *from* a place; figurat. חֶרְפָּה Josh. 5, 9; Ps. 119, 22; with אֶל־ *to roll forward to* 1 Sam. 14, 33; *to roll upon* Prov. 16, 3; Ps. 22, 9 (where דַּרְכּוֹ should be supplied) *to roll his cause upon one*, comp. Aeschyl. Agam. v. 174 ἀπὸ φροντίδος ἄχθος βαλεῖν; *to roll down* Prov. 26, 17; *to drive* or *push out* (excrements), hence גָּלָל 1; *to roll about*, chaff, dust, hence גַּל 3, גַּלְגַּל. In this signification גַּל is connected with גָּלָה II., comp. Ar. جَلَّ (to wander forth). — 2. (not used) *intr.* *to turn*, *to move round*, *to move in a circle* (cognate in sense סָבַב), *to whirl*, *to circle*, hence גַּלְגַּל, גָּלִיל, גְּלִילָה, גֻּלְגֹּלֶת, גִּלְגָּל, גִּלּוּל; *to heap together*, *to roll together*, hence גַּל 1 and 2; *to roll*, *to float*, of the waves, hence גַּל 3 and גֻּלָּה 3, the proper name גִּלֹה; *to be circular*,

round, of a cruet, kettle, hence גָּלָל 2 (see גַּל 2).

Nif. נָגֹל (*fut.* יִגַּל) *to roll together*, of a book-roll, figurat. of the heavens Is. 34, 4; *to roll forward* Am. 5, 24 (according to the received orthography יִגַּל).

Pih. (redupl.) גִּלְגֵּל 1. *to roll down*, from (מִן) the points of rocks Jer. 51, 25. — 2. (in derivatives) *to turn*, *to move in a circle*, *to roll about*, e. g. of wheel-work, a whirlwind, whirling dust, balls &c.; and with the additional idea of rounding, *to encircle*, *to enclose*. Derivat. גַּלְגַּל, גִּלְגָּל.

Puh. I. גּוֹלָל *to be rolled* (in blood), of a garment, i. e. figurat. *to be dyed red* Is. 9, 4.

Puh. II. (redupl.) גֻּלְגַּל *to be rounded*, *arched*, hence גֻּלְגֹּלֶת.

Hif. הֵגַל (*fut. ap.* יָגֵל) *to roll away*, Gen. 29, 10. In derivat. also *to roll together*, hence מְגִלָּה.

Hithp. I. הִתְגֹּלֵל *to roll oneself*, בַּדָּם 2 Sam. 20, 12; *to roll oneself down upon* (עַל) *one*, i. e. to fall upon one Gen. 43, 18, along with הִתְנַפֵּל עַל.

Hithp. II. הִתְגַּלְגֵּל *to roll oneself upon*, of enemies, Job 30, 14.

גָּלָל (*constr.* גְּלַל, with *suff.* only for signification 2; see גְּלָל) *m.* 1. same as גַּל 1 *dunghill* 1 Kings 14, 10, Ar. جَلَّة. — 2. *turning* (see סִבָּה), *circumstance*, *opportunity*, *occasion*, Lat. circumstantia, only in constr. or with suff. and connected with בְּ as a prepos. *on account of*, *for the sake of* (see אוֹדוֹת) i. e. in the matter of the . . . So בִּגְלַל Gen. 39, 5 (cognate in sense בִּדְבַר), בִּגְלָלֶךָ 30, 27, בִּגְלַלְכֶם Deut. 1, 37, for which at a later time מִסִּבָּה שֶׁ· was used. Comp. Arab. جَلَل = סִבָּה and جَال, and as a prepos. with suff. جَلَال also.— 3. (*great*, *important*; see גָּלָל) *n. p. m.* Neh. 11, 17; 1 Chr. 9, 15.

גֵּלֶל see גַּל.

גְּלָל *Aram. m.* (according to *Ibn Esra*, *Kimchi*) prop. the revolving, rolling (of stones), hence *heaviness*, *weight*, אֶבֶן גְּ׳ Ezr. 5, 8 and 6, 4 *stone of heaviness*, i. e. a heavy, large stone, hewn; perhaps (as in Talm.) *stone*, whence גְּלוֹל (which see); comp. Ar. جَلِيل, جَلّ &c. According to the LXX, Ezra apocryph. and others prop. finely polished, well cut or polished stone, *marble*, from גְּלַל = גָּלָה, Ar. جَلَى to polish, to make smooth.

גִּלֲלַי (*weighty*; see גָּלָל 3) *n. p. m.* Neh. 12, 36.

גָּלַם I. (*fut.* יִגְלֹם) 1. *tr. to wrap together*, *to fold together*, אַדֶּרֶת 2 Kings 2, 8. In its organic root, גָּ־לַם is closely connected with that in אָ־לַם, חָ־לַם, בָּ־לַם &c., and from this fundamental signification has been developed *to be rolled together into a firm ball-shape mass*, *to be hard*, *firm* (see אַחְלָמָה, חַלָּמוּת and אֵלֶם). Deriv. גֹּלֶם. — 2. *intr. to be rough*, *unformed*, *undeveloped* (see גֹּלֶם); Talm. of an undeveloped, uncultivated, rough man; אִשָּׁה גְּלָם a woman not yet bearing, fruitfulness being considered as her development. Derivat. גַּלְמוּד.

גָּלַם II. (not used) *tr. to veil*, *to cover about*, Targ. גְּלֹם, whence גְּלִימָא, Ar. جَلَبَ in جِلْبَاب (cover); the same signification lies also in עָלַם, which see. Derivat. גְּלוֹם. — This stem is obviously a farther development of גַּל (to encircle, to enclose, surround) by means of *m*, or perhaps of גַּל־ה (in גִּלָּיוֹן *a cover* Is. 3, 23; comp. in another sense כָּל־א; the Talmudic גִּלָּיוֹן *margin* may be so named on account of its enclosing what is written); as the Syr. ܓܠܐ (veil, covering) and the stems in χλα-μύς, χλα-νίς, χλαῖ-να (upper covering), old high German *clei-t*, high German *Klei-d* &c. shew. The organic root is גַּל־ַם, not connected with גָּלַם I.

גֹּלֶם (with *suff.* גָּלְמִי) *m.* prop. the wrapped together, rolled together, lump, i. e. what is not yet formed and unfolded (τὸ ἐντὸς βρύον), therefore (according to LXX, Symm., Vulg. &c.) *the embryo*, Ps.

139, 16; comp. Talm. גֹּלֶם the undeveloped, unfolded.

גַּלְמֻד see גַּלְמוּד.

גַּלְמוּד *adj. m.*, גַּלְמוּדָה *f.* 1. *unfruitful*, of a wife Is. 49, 29; figuratively of night Job 3, 7, so far as no fruit of the body comes forth in it. גֹּלֶם lies at the foundation of the word; and the Syr. ܓܠܡܘܕܐ also makes the origin of it clear; and *ûd* is a very old derivation-syllable (see letter Daleth, beginning); comp. *ôd* in the proper names נִמְרֹד, רַפֹּד (which see), *ád* in פַּרְשַׁד (whence פַּרְשְׁדוֹן), סַרְפַּד (which see), the proper name עַמִּעַד, Aram. פַּרְקָד from פְּרַק, Syr. ܫܘܓܪܐ (line, series) from ܫܓܪ. — 2. Metaph.: *desolate*, *waste*, of עֲדַת חָנֵף Job 15, 34, i. e. without house and child; *forsaken*, *solitary*, 30, 3 *solitary from want and hunger.* In Arab. there are also the metaphors *hard*, of rocks, *stony*, of the ground, *severe*, of man &c., without this being the signification from which one sets out in tracing the rest; or without venturing to assume גָּמַד, جمد as the stem.

גָּלַע I. (Kal unused) *tr.* same as גַּל (farther developed by ע) *to roll*, *to roll forward*, *to drive* (incessantly), *to roll farther* (see Hithpahel); cognate in stem קָלַע (to hurl forward).

Hithp. הִתְגַּלַּע *to roll oneself forward*, *to move oneself violently forward*, Prov. 17, 14 *before it moves forward with violence* (i. e. before strife becomes irrepressible) *leave off strife;* 18, 1 *he rolls himself along* (i. e. breaking through all bounds) *against all counsel;* 20, 3 *and every fool moves forward* i. e. allows himself to go on, and so provokes strife.

This signification of the stem גָּ׳ floated before the minds of the translators in the Targ., LXX, Syr., Vulg. and the old interpreters generally, and is also the one etymologically established (comp. גַּל, קָלַע, κέλλ-ειν, cell-ere); while the Arab. جلع is only connected with גָּלָה, جلى.

גָּלַע II. (not used) *intr. to be firm, strong, hard, thick;* comp. Ar. عَكَل, عَقَل (in the derivatives), and the organic root in כֹּל, יָכֹל &c. Comp. besides the Ar. جلعد to be hard. Derivat. the proper names גִּלְעָד and גַּלְעֵד.

גַּלְעֵד see גִּלְעָד.

גִּלְעָד (*strong, powerful*, from גָּלַע II., with the deriv. syllable *ád;* see גַּלְמוּד) 1. (designation of a person) *n. p. m.* found especially in the tribes of Manasseh and Gad Num. 26, 29 30; Judges 11, 1 2; 1 Chr. 5, 14. *Patron.* גִּלְעָדִי Judges 11, 1; 12, 4. — 2. (designation of a place, *rocky mountain*), a) הַר הַגִּלְעָד (Gilead-mountain), the name of a limestone mountain on the other side of Jordan, intersected by many valleys and fissures, and forming many plateaus rich in pastures, Gen. 31, 21 23; Deut. 3, 12; Song of Sol. 4, 1; 6, 5; Jer. 50, 19; Ob. 19. This Gilead-mountain runs through the territories of Reuben and Gad as well as the northern province of Manasseh Deut. 3, 12 13 (comp. the description in *Euseb.* Onomasticon); and the present name of the mountain-pass south of יַבֹּק from east to west, جلعد or جلود, is still a remnant of it, without being altogether topographically identical on that account. Judges 7, 3 וְיִצְפֹּר מֵהַר הַגִּלְעָד *and shall go to their home from mount Gilead making a circuit* (i. e. forming an arch in order to surround the position of the enemy, since return by the direct route was cut off by the encamping of the Midianites in the plain of Jesreel). — b) אֶרֶץ הַגִּ׳ (*Gilead-land*) name of the land nearest mount Gilead (comp. Num. 32, 1, Deut. 2, 37), in which עָרֵי הָהָר, נַחַל יַבֹּק, אֶרֶץ יַעְזֵר &c., particularly בָּשָׁן, were not yet included Deut. 3, 10 13; Josh. 12, 5; 13, 11; 17, 1; Mic. 7, 14; 1 Chron. 5, 16; but then it comprehended all north of the east-Jordan land as far as Jabbok, while the south, now *Belka* and *Aglûn*, still remained excluded. Afterwards the name became wider, and embraced

both the district of the tribes Reuben, Gad and half Manasseh, and also Bashan; i. e. it reached south to the brook Arnon, north as far as mount Hermon (G'ibl el-Sheich) DEUT. 3, 8; 4, 38; 34, 1; JUDGES 20, 1; 2 KINGS 10, 33. Hence it happens, that Gilead as a territory stands sometimes for the province of Reuben merely 1 SAM. 13, 7; sometimes for Gad especially JUDGES 5, 17, or for Gad and Reuben together Ps. 60, 9; 108, 9; sometimes for the district of the $2^1/_2$ tribes NUM. 32, 26; DEUT. 3, 12-16; JOSH. 12, 2 5; 13, 11; AM. 1, 3 &c. To the cities which received the apposition בַּגִּלְעָד or גִּלְעָד belong רָאמוֹת DEUT. 4, 43, יָבֵשׁ JUDGES 21, 8, יַעְזֵר 1 CHR. 26, 31. The inhabitants were called אַנְשֵׁי גִ׳ JUDGES 12, 4, or simply גִּלְעָד 12, 5. Even after the exile Gilead is mentioned as a geographical name 1 MACC. ch. 5 and 13; *Josephus* (Ant. 13, 14, 2; Bell. Jud. 1, 4, 3) puts together *Γαλααδῖτις* or *Γαλαδηνή* and Moabitis; but the name *Perea* is more usual.

גַּלְעֵד *n. p.* same as גִּלְעָד, of which it may have been originally a collateral form; Scripture gives it a historical origin GEN. 31, 41 and puts גִּלְעָד.

גָּלַשׁ (3 *pers. pl.* גָּלְשׁוּ) *intr.* (according to my Concordance) *to stretch oneself, to lie down*, with מִן *at* something (see מִן) SONG OF SOL. 4, 1; 6, 5; Ar. جَلَسَ, cognate חָלַשׁ (which see). But this meaning hardly suits for a comparison of locks, and the LXX, Jerome, Syr. have taken the fundamental signification to be either, *to appear, to become visible*, or after the Aramaean (Targ. גַּלְשׁוּשֵׁי rising, a hill) *to ascend*. More correct seems to be the sense *to move forward, to roll forward, to move down;* comp. the organic root in פַּ־לַשׁ I. (which see), פַּ־לַס, or better in עָ־לַז, עָ־לַס, Ar. فلص *to leap down.*

גֻּלֹּת see גֻּלּוֹת.

גֻּלֹּת (*springs;* comp. גַּלִּים) *proper name* of two places in southern Judah. They were distinguished by עִלִּית and תַּחְתִּית in the singular JUDGES 1, 15, or עִלִּיּוֹת and תַּחְתִּיּוֹת in the plural JOSH. 15, 19; as Beth-Horon was by עֶלְיוֹן and תַּחְתּוֹן JOSH. 16, 3 5.

גַּם (from גָּמַם) 1. *a subst. m.* (not used) the ground-form to גַּמָּה in מְגַמָּה, Phenic. (Eryc. 2) גַּמַּת, *assembly, congregation;* hence the proper name גַּמְלִיאֵל (Gamalius i. e. Gamaliun, see *Morcelli*, Afr. chr.) i. e. congregation of Elyon; hence *heap*, Ar. جَمّ heap, adv. جَمًّا in heaps.— 2. *a conjunct.* (as a subst. *a putting together, annexation, addition,* therefore a particle of addition), whose senses may be arranged in the following manner: a) *also*, simply adding to something preceding, GEN. 3, 6; 7, 3; 19, 21, therefore גַּם כִּי *yea also* RUTH 2, 21 (see כִּי); in corresponding clauses גַּם ... גַּם *also ... also* i. e. *as well ... as also, not only ... but also* GEN. 24, 25; EX. 10, 25; 12, 31; 1 SAM. 17, 36; JER. 51, 12. Sometimes *even, even also*, i. e. the conjunction intensifying the idea in that part of the sentence where it stands, and consequently bearing a relation to something going before, which must frequently be supplied in thought, PROV. 19, 2; 20, 11. In this strengthening of the idea its favourite place is at the beginning of sentences in the signification *even*, PROV. 14, 20; 17, 26; ECCLES. 10, 20; with a negation or after one: *not even, not so much as*, 2 SAM. 17, 12 13; Ps. 14, 3; 53, 4; אַף גַּם *even also* is stronger LEV. 26, 44. b) גַּם increasing and adding stands, for the sake of emphasis, with personal pronouns repeated: *likewise, self*, GEN. 20, 5 *and even she herself said*, i. e. she said likewise, especially when the personal pronoun is the intensifying of the suffix GEN. 4, 26; 10, 21; 27, 34; 2 SAM. 17, 5; 1 KINGS 21, 19; PROV. 23, 15; more rarely in the case of repeated verbs, in order to give intensity to the action, in the signification *even, really, truly, yet*, GEN. 31, 15; 46, 4; also merely for emphasis and for laying stress upon a thing, before nouns, JUDGES 5, 4, JO. 1, 12, LAMENT. 4, 15, JOB 15, 10, very seldom put after

them Gen. 20, 4. c) comprehending, not simply adding: *together*, e. g. גַּם־שְׁנֵיכֶם *both together*, uterque, Gen. 27, 45; גַּם־שְׁנֵיהֶם Prov. 17, 15; 20, 10; גַּם כֹּל *even all together* Judges 9, 49; 2 Sam. 19, 31; Eccles. 7, 21; particularly before numbers. To this belongs also גַּם־עַתָּה *now also*, *yea now*, prop. *yet even now*, which suits in many passages Gen. 44, 10; 1 Sam. 12, 16; Jo. 2, 12; Job 16, 19; וּמָה גַּם־עָתָּה *and what now* (takes place) 1 Kings 14, 14. d) adversative: *even then*, *even so*, i. e. *yet*, Ez. 16, 28; Eccles. 8, 12; Ps. 129, 2, which is merely a consequence in the position of the clauses. e) confirmatory: *even*, *indeed*, *much*, Gen. 29, 30 *and he loved even;* Hos. 9, 12; Job 16, 19.

גָּמָא (Kal unused) *tr.* 1. *to draw together*, *to bind together*, *to collect*, consequently from the organic root גַּמ־א, which is also in אֵ־גַם, גַּם (גָּמִים), Ar. جمع &c. Deriv. גֹּמֶא. — 2. as an enlargement of the idea: *to draw in* (water), *to suck in*, *to sip in;* comp. Targ. גְּמַע, Talm. גָּאַם, גָּמָא.

Pih. גִּמֵּא *to sip up*, *to drink in*, hence figurat. (according to Symm., Jerome, Kimchi and others) Job 39, 24: *he drinks up the ground with vehemence and rage*, i. e. the war-horse runs over the ground quickly; the same figure being in the Arabic الْتهم.

Hif. הִגְמִיא *to cause to drink* or *sip up*, Gen. 24, 17, parallel הִשְׁקָה 24, 43.

גֹּמֶא *m. Egyptian papyrus-plant*, *the paper-reed*, *papyrus-rush*, Coptic кам the same, out of which boats were made, כְּלִי־גֹ׳, תֵּבַת גֹ׳ Ex. 2, 3, Is. 18, 2, which glide along easily (Plin. 13, 21—26). The papyrus-reed grows in the marshes of the Nile Job 8, 11, and is placed on a par with the reed Is. 35, 7. גֹ׳ is usually derived from גָּמָא 2, i. e. from sucking in the water, with appeal to the *bibula papyrus* (Lucan. Phars. 4, 136); more correctly from גָּמָא 1, hence prop. *rush*, like *juncus* from *jungere*, which אַגְמוֹן (which see) and the Talmudic גְּמִי (rush) confirm.

גָּמַד (not used) *intr.* 1. *to be drawn together*, *to be stout*, *to be firm*, *strong; to be packed together*, *to be put together*, of the fist, hand. Deriv. גֹּמֶד.

Pih. גִּמֵּד (not used) *to set firmly*, *to establish*, a post, a garrison. Deriv. גַּמָּד.

The stem גָ׳ is entirely identical, in its fundamental meaning, with the Ar. جَمُدَ, جَمَدَ (to be drawn together, firm, hard), which is used in many derivatives; consequently with קָמַץ, Arab. قَفَزَ.

גַּמָּד (only *pl.* ־דִים) *m.* prop. firmly set, established, hence (like מַצָּב, נְצִיב) *a post*, *a garrison*, Ez. 27, 11: *the sons of Arwad were with thy army round about upon thy walls*, *and as a garrison in thy towers;* LXX φύλακες (garrison), and so Syr., Aquila; but the Vulg., *Rashi*, *Kimchi* and others interpret it *dwarfs*, *pigmies*, thinking of גֹּמֶד (span, fist) *men as long as the fist*, i. e. Tom-thumbs; the Targ. has taken it as the name of a Phenician people, translating Cappadocians (קַפּוֹטְקָאֵי), because it has probably taken גַּמָּדִים = גְּמָרִים from גֹּמֶר (which was so understood by Armenian writers and Syncellus). Jerome has *valiant warriors* (bellatores), *daring* (comp. Syr. ܓܡܝܕܘܬܐ stubbornness, Arab. جَمَّاد hard, firm), without on that account reading גִּבֹּרִים.

גֹּמֶד *m. span*, *fist*, prop. what holds together, from קָמַץ = גָּמַד, hence a measure Judges 3, 16, as the LXX have σπιθαμή, span, Vulg. *palma manus*, Aq., Symm. γρόνθος παλαιστιαῖος. The Targ., misled by the Aramaean form ܓܘܡܕܐ which signifies *arm* or *ell*, renders it by גַּרְמִידָא (staff).

גָּמָה see גָּמַם.

גַּמָּה see מְגַמָּה.

גָּמוּל (prop. *part. pass.* from גָּמַל, but used as a *subst.*) *m.* 1. *a weaned child*, which wants the breast no more, *grown*, Is. 11, 8; 28, 9; Ps. 131, 2. — Besides: 2. (*matured*, *strong*) *n. p. m.* 1 Chr. 24, 17. — 3. in בֵּית־גְּ׳ (*place of camels*) *n. p.* of a city in Moab Jer. 48, 23 (see בֵּית); comp. גַּמְלָא in Galilee, *Gaugamela* (גַּב־גָּמָל) according to Strabo =

οἶκος καμήλου, a town in Assyria; consequently גָּמָל = גָּמוּל.

גְּמוּל (and גְּמֻל; with *suff.* גְּמֻלְךָ; *pl.* גְּמוּלִים) *m. an act*, good or bad, but only with reference to others, with יָדַיִם Judges 9, 16, Is. 3, 11, Prov. 12, 14, or without it Ob. 15, 2 Chr. 32, 25; pl. *benefits* (of God) Ps. 103, 2; הֵשִׁיב גְּ׳ לְ Lament. 3, 64, Prov. 12, 14, or with הֵשִׁיב גְּ׳ עַל of the person Ps. 94, 2, or בְּרֹאשׁ פ׳ Jo. 4, 4, Ob. 15, prop. *to give back to one his desert* i. e. *to recompense;* so too שִׁלֵּם גְּ׳, with לְ Is. 59, 18, Jer. 51, 6 or עַל of the person Jo. 4, 4. Seldom *punishment*, Is. 35, 4; parallel נָקָם.

גְּמוּלָה (*pl.* גְּמֻלוֹת) *f. benefit*, 2 Sam. 19, 37; Is. 59, 18; *recompense* Jer. 51, 56.

גָּמַז (not used) *intr. to be pressed*, *to be firm*, prop. to draw oneself together firmly, comp. קָמַץ, therefore applied to round, firm, pressed bodies; Arab. جَمَزَ the same.

גֶּמֶז (not used) *m. sycamore*, as a hard, unripe, and therefore unwholesome fruit (Diosc. 1, 182), then the *sycamore-tree*, so called from its hardness; like תִּדְהָר, אֶרֶז, תְּאַשּׁוּר. A more usual term was שִׁקְמָה, whose etymology is similar (which see).

גִּמְזוֹ (=־זוֹן, *sycamore-plantation;* from גֶּמֶז sycamore, Ar. جُمَّيْز, Talm. גמזוז) *n. p.* of a city in Judah 2 Chr. 28, 18, which was still standing at a later, even at the Talmudic, period. Comp. the name of a city *Sycomenon*, in the neighbourhood of Carmel (Onomast.), now *Gimzû* (גִּמְזוֹ), east of Lydda (*Robinson*, Palest. III. pp. 56. 57).

גָּמַל I. (*fut.* יִגְמֹל) *tr.* prop. to bring to an end, to make ready, to complete, hence 1. *to do completely*, *to deal with* one, *to do to*, what is good, with עַל Ps. 13, 6; 103, 10; 116, 7 or the accus. of the person Is. 63, 7; *to benefit* Prov. 11, 17, but also with the addition of טוֹב 31, 12 or טוֹבָה 1 Sam. 24, 18, and also with the accusative of the thing. So too the reverse: *to do evil*, *to shew evil*, with the addition of רַע Ps. 7, 7 or רָעָה Prov. 31, 30; very seldom with לְ of the person Deut. 32, 6; Is. 3, 9; Ps. 137, 8. Since it denotes, according to its original conception, completed, finished, free action towards one, it might also naturally mean *to requite* 2 Sam. 22, 21, Ps. 18, 21, as this concludes the action. Hence عمل *to do*, should not be compared. Deriv. גְּמוּל (גְּמֻל), גְּמוּלָה, תַּגְמוּל, and the proper name גַּמְלִיאֵל. — 2. *to make ready*, *to make ripe*, a child, to make it cease to suck, *to wean*, 1 Sam. 1, 24, hence with the added מֵחָלָב Is. 28, 9; deriv. גָּמוּל 1. (which see), and the proper name גָּמוּל 2. Weaning, which took place very late (2 Macc. 7, 27), was connected with an entertainment among the Hebrews (Gen. 21, 8) and Egyptians (1 Kings 11, 20). From this signification is perhaps derived that of גָּמָל applied to *the complete*, *mature*, *grown up camel*, in opposition to a young one, בֵּכֶר (which see), comp. גָּמוּל, גָּמָל and the proper name גְּמַלִּי; elsewhere perhaps *intr. to be ripened*, *mature*, *strong*, whence the proper name גָּמוּל. Figurat. *to make ripe*, *full*, of the grape, Is. 18, 5; *to bring to maturity* Numb. 17, 23.

Nif. נִגְמַל *pass.* of significat. 2. *to be weaned*, Gen. 21, 8; 1 Sam. 1, 22.

With גְּ׳ the Ar. جَمَلَ (X.) *to be full*, *ripe*, كَمَّلَ (II.) to complete, and جَمُلَ (to be perfected i. e. beautiful) are identical; and all the significations may be traced back to the fundamental one.

גָּמַל II. (not used) *intr.* same as חָמַל II. *to bear a burden*, *to labour*, comp. עָמַל, Ar. حَمَلَ to carry. Deriv. perhaps גָּמָל and גָּמוּל 3.

גָּמָל I. in the proper name גַּמְלִיאֵל which see.

גָּמָל II. (*pl.* גְּמַלִּים, *c.* גְּמַלֵּי) *m. camel*, the grown one (see גָּמוּל, גָּמַל 3), contrasted with בֵּכֶר (which see), the young one. It is the well-known strong animal belonging to Palestine Ezr. 2, 67, Arabia Judges 7, 12, Egypt Ex. 9, 3, Syria 2 Kings 8, 9, which serves the

inhabitants of the desert for travelling Gen. 24,10; 31,17, as well as for carrying burdens Is. 30, 6 and for warlike operations 21, 7; in which their riches consisted, Job 1, 3; 42, 21. Construed with the feminine it means *the female camel*, Gen. 37, 25. The name of a letter of the alphabet, is written גָּמֶל on account of the incipient sound. — The word passed from the Semitic (Hebr. גָּמָל, Syr. ܓܡܠܐ, Arab. جَمَل &c.), since the animal was indigenous especially in Arabia, to other peoples (Copt. ϫⲁⲙⲟⲩⲗ, ϭⲁⲙⲟⲩⲗ, Greek κάμηλος, Lat. camelus); and even the Sanskrit *kramêla*, more frequently *kramêlaka*, appears to be merely an etymological transformation of the foreign Semitic word (*an enduring, powerful animal;* comp. *krama* strength), since elsewhere *uschtra*, Pers. *uschtur* appears instead.

גְּמַלִּי (*camel-possessor*) *n. p. m.* Numb. 13, 12.

גַּמְלִיאֵל (*'El is a recompenser;* גַּמְלִי־ from גָּמַל after the form דָּבָר, same as גְּמוּל) *n. p. m.* Numb. 1, 10; 2, 20; LXX Γαμαλιήλ.

גָּמַם I. (unused) *tr.* 1. *to collect*, *to heap*, *to bind*, *to put together*, like the Ar. جَمّ; deriv. גַּם. Comp. עָמַם, אָמַם, כֵּם, אַף־גַּם &c. The noun מְגַמָּה is also derived from it; see גָּמַם II.

גָּמַם II. (not used) *intr. to strive*, *to desire*, *long for*, like the Ar. جَلَم, هَمّ, جَمّ &c., Hebr. כָּמַהּ, Gr. κάμ-ω, κάμ-νω &c.; perhaps the stem is גָּמָה. Deriv. according to some, מְגַמָּה.

גָּמַץ (not used) *tr. to make deep*, *low*, a pit, comp. Ar. غَمَصَ (to be low), غَمَسَ (to sink), غَمَصَ (to count as low, to despise), Targ. גּוּמָץ (to hollow out, a pit), Syr. Ethp. to dig out &c. Deriv. גּוּמָּץ.

גָּמַר (*fut.* יִגְמֹר, יִגְמַר־) *intr. to come to an end*, *to cease*, Ps. 12, 2; *to disappear* 7, 10; *to be gone* 77, 9; but *tr.* with עַל *to come to a valid determination respecting one's case* 57, 3; with בְּעַד *to perfect for one*, 138, 8. Deriv. the proper names גְּמַרְיָה, ־יָהוּ. — The stem 'גּ is organically connected with גָּמַל; and in the Psalms should be rather explained by the Aramaean idiom.

גְּמָרָה (*constr.* גְּמַר) see גְּמַרְיָה.

גְּמַר (*part. pass.* גְּמִיר) *Aram. tr. to complete*, *to despatch*, Ezr. 7, 12.

גֹּמֶר (*completion* or perhaps *heat*) *n. p. f.* Hos. 1, 3; according to Jerome *a vanishing away* from passion, which also suits גָּמַר.

גֹּמֶר 1. *n. p.* of the Japhetic founder of the people גֹּמֶר Gen. 10, 2, from whom אַשְׁכְּנַז, רִיפַת and תֹּגַרְמָה were derived 10, 3; then — 2. *n. p.* of a people descended from Gomer Ez. 38, 6, whose warriors serve with the Togarmites in the army of Gog. In Jerus. Targ. 1 and Midrash Gen. rabba ch. 37 'גּ is interpreted by אַפְרִיקִי, אַפְּרִיקָא (and thence in Juchasin ed. Krak. p. 135 [a]) i. e. *Phrygia* (not Africa), probably with reference to the derivation (גֹּמֶר = Aram. גּוּמַר a coal, hence prop. κατακεκαυμένην), with which also *Bochart* (Phal. III. 8) agrees. But the *Phrygians* formed only a small branch of the Togarmites (Jos. Ant. 1, 6, 1; Hieron. quaest. in Gen. 10, 3) and cannot exhaust the primitive people *Gomer*. The Talmud (Joma 10 [a]) interprets 'גּ by גֶּרְמַנְיָא *Germani* i. e. the Asen-race of the *Ashkenaz* who dwelt early in *Ascania* in Asia Minor along with the Phrygians, in the Trojan times, and inhabited generally, the north west of Asia Minor (אַסְיָא). But this race is only a branch of *Gomer* and can as little exhaust the primitive people as the interpretation of the Armenian writers (Euseb. Chron. Armen. II, 12; Syncellus pag. 91), viz. *the Cappadocians.* Doubtless 'גּ means the original race of the *Cimmerians* (Κιμμέριοι, Cimmerii &c. of which the ground-form is *Cymr*), who prevailed at an ancient period in Taurica (under the name قِرِم from قِرْم; hence the name *Krim*) and the Bosphorus, and afterwards migrated to the coun-

tries of Asia Minor, while the rest came under Scythian rule. In their farther expeditions they emerged under the appellation *Cymbrians* or *Cymmerians* (*Κίμβροι*, Cimbri).

גְּמַרְיָה (*Jah is requiter*) *n. p. m.* Jer. 29, 3.

גְּמַרְיָהוּ (the same) *n. p. m.* Jer. 36, 10.

גַּן (with *suff.* גַּנִּי, גַּנּוֹ; *pl.* גַּנִּים; from גָּנַן) *comm.*, prop. a place hedged or fenced about, marked out, hence *a garden*, *a park*, e. g. applied to the garden of the first human beings, Gen. ch. 2 and 3, which was in עֵדֶן and an image of the most beautiful garden Ez. 28, 13; 36, 35; Jo. 2, 3, whence also it was named גַּן אֱלֹהִים Ez. 31, 8 9, or גַּן יי׳ Gen. 13, 10, Is. 51, 3 &c.; *a garden of herbs* Deut. 11, 10; גַּן הַמֶּלֶךְ Is. 39, 4 and 52, 7 *a royal park.* Once it stands for גַּל Song of Sol. 4, 12. — גַּן (Targumic גַּן, אַגַּן, גַּנָּא, Ar. جَنَّة &c.) is identical, in its fundamental signification, with the Greek *χόρτος*, Lat. *hortus*, Zend. *vara*, *vare* &c., and even with פַּרְדֵּס (which see), *παράδεισος*, from the Zend. *pairi-daëza*, an enclosure.

גָּנַב (*fut.* יִגְנֹב; *part. pass. f. constr.* גְּנֻבְתִי = גְּנֻבַת) *tr.* to turn off, to bend aside, like the Ar. جَنَفَ and جَنَبَ, hence: *to purloin*, *to steal*, with accusat. of the object Gen. 31, 32, Ex. 21, 16, Deut. 24, 7, or also absolut., where nothing but the action is regarded Ex. 20, 15; Josh. 7, 11; Prov. 30, 9; metaphor. *to carry off*, of a whirlwind, Job 21, 18; גָּנוּב Gen. 30, 33, Prov. 9, 17 *what is stolen*, *unrighteously acquired;* גְּנֻבְתִי יוֹם *what is carried off in the day* Gen. 31, 39. Figur. *to deceive*, *κλέπτειν*, connected especially with לֵב Gen. 31, 20 26. Derivat. גְּנֵבָה, the proper name גְּנֻבַת (perhaps).

Nif. נִגְנַב *pass.* Ex. 22, 11.

Pih. גִּנֵּב *to steal industriously* or *often*, particularly used in a figurative sense *to purloin the revelations of others* Jer. 23, 30; with לֵב פ׳ 2 Sam. 15, 6 *to steal the mind of one*, i. e. to gain it for oneself. Derivat. גַּנָּב.

Puh. גֻּנַּב (*inf. abs.* גֻּנֹּב) *pass. to be stolen*, with מִן of the place *whence*, Gen. 40, 15; Ex. 22, 6; with אֶל Job 4, 12 *to steal secretly upon one.*

Hithp. הִתְגַּנֵּב *to withdraw by stealth* i. e. noiselessly and singly, prop. *to repair to a place by stealth* 2 Sam. 19, 4.

The stem גנ׳ (Targ. גְּנַב, Syr. ܓܢܒ &c.) is still perceptible in its fundamental signification in the Arabic جَنَبَ (to bend to a side), as also جَنْب (side) shews; it should therefore be compared with כָּנַף, חָנַף &c. But the organic root is *gab*, since the inserted *n* sometimes disappears in the Semitic branches of the stem.

גַּנָּב (*pl.* גַּנָּבִים) *m. a thief*, fur, Ex. 22, 1 6; Jer. 2, 26; Zech. 5, 4; חַבְרֵי גַנָּבִים *bands of thieves* Is. 1, 24.

גְּנֵבָה (after the form גְּזֵלָה) *f. what is stolen*, Ex. 22, 2 3.

גְּנֻבַת (Egyptian and connected with *Κνοῦφις*) *n. p. m.* 1 Kings 11, 20.

גַּנָּה (*pl.* גַּנּוֹת) *f. a garden* (= גַּן) Is. 1, 30; Job 8, 16; Am. 4, 9; comp. the Phenician גַּן (*Γάνος ὑπὸ Κυπρίων παράδεισος* Etym. M.).

גִּנָּה (in late writings) *f.* the same, Song of Sol. 6, 11; Esth. 1, 5.

גָּנַז (not used) *tr.* 1. *to bring together*, *to gather in*, like the cognate words כָּנַס, Targ. כְּנַשׁ, Ar. كَنَسَ, كَنَزَ; hence 2. *to conceal*, *to hide*, comp. Targ. גְּנַז, Syr. ܓܢܙ, Arab. جنز, whence Talm. (סְפָרִים) גְּנוּזִים, *ἀπόκρυφα*; 3. *to wrap up together*, *to inwrap*, *to form into a ball*, *to envelop*, the stem appearing in this sense in Ethiopic also. Derivat. גֶּנֶז.

גֶּנֶז (only *constr. pl.* גִּנְזֵי) *m. a covering*, *a cloak*, *a mantle* (from גָּנַז 3) Ez. 27, 24 (parallel גְּלוֹם), made from בְּרוֹמִים, in which the Tyrians traded. In Targ. Ez. 27, 24 and Targ. Esth. 1, 3 גִּנְזִין, גִּנְזֵי is used in the sense of *coverings;*

only the radical *n* is resolved into the doubled sibilant (גִּזְרִין ,גִּזַּר); while in גִּנְזַר from גַּז (which see) the reverse is the case.

גִּנְזֵי belonging to גִּנְזַר Esth. 3, 9; 4, 7, see גַּז.

גְּנַז (*constr.* גִּנְזַר, *pl.* גִּנְזִין, *def.* גִּנְזַיָּא) *Aram. m.* see גַּז.

גְּנָזִים from גֶּנֶז see גַּז.

גַּנְזַךְ (*plur.* גַּנְזַכִּים) *m. a treasure-chamber*, among the old interpreters = אוֹצָר 1 Chr. 28, 11. As ךְ- is the extra-Semitic suff. *ka*, גֶּנֶז is the usual גַּז (which see), the *gaza* of the classics. On the termination ךְ- see מִרְדָּךְ (in מִרְדְּכַי), חַרְדָּךְ, שַׁדְרָךְ, מֵישַׁךְ &c.

גָּנַן (1 person גַּנּוֹתִי, *inf. absol.* גָּנוֹן) *tr.* prop. to hedge about, to surround, to hedge in, hence גַּן, גַּנָּה, גִּנָּה; therefore *to protect*, *to screen*, with אֶל or עַל of the object Is. 31, 5; 37, 35; 38, 6; 2 Kings 19, 34. Derivat. the proper name גִּנְּתוֹן.

Pih. (not used), derivat. מְגִנָּה.

Hif. הֵגֵן (*fut.* יָגֵן) *to protect*, *to guard*, with עַל Zech. 9, 15, like Kal, or with בְּעַד of the object 12, 8, because proceeding from the fundamental signification *to cover protectingly;* comp. the Phenician proper name מְגִנְעַשְׁתֹּרֶת (protégé of Astarte) Corth. XI, 6 and 7; אֲגַן (tent, protection, house, hence sanctuary), from which comes the adject. אֲגַנָּן holy (Mass. 5). Derivat. מָגֵן.

Identical with גַּן (גָּנַן), جَنَّ، كَنَّ are גַּן (גּוּן), עַן (עָנַן) &c. in fundamental signification.

גְּנַף (not used) *Aram. tr. to bend off* (aside), *to turn aside*, like the Ar. جَنَبَ (to give way to the side), خَنَفَ، جَنَفَ (to turn aside), consequently cognate with the Hebrew כָּנַף and גָּנַב. So others. But such a sense of the verb may be derived perhaps from the noun גַּף (which see) side, wing, yet it is more correct to take as the organic root גּ־נַף *to cover*, as it exists in כְּ־נַף, צְ־נַף &c. Derivat.

Aram. גַּף; on the contrary the Hebrew גַּף should be referred to גַּפַּף.

גִּנְּתוֹן (= גִּנְּתוֹן; from a *masc.* גַּן arose גַּנָּה, from which גִּנְּתוֹן, *great protection*) *n. p. m.* Neh. 10, 7; 12, 16; out of which came גִּנְּתוֹי 12, 4.

גָּעָה (*inf. abs.* גָּעוֹ; *fut.* יִגְעֶה) *intr. to cry*, *to roar*, of oxen, cows 1 Sam. 6, 12, Job 6, 5, Targ. גְּעָא, Syr. ܓܥܐ = צָעַק generally; also *to sing* (comp. גְּעָיָא in the Masora); and *γοᾶν*, Sanskrit *gau*, Pers. *kau* and *gau* the ox, may be compared with it. Deriv. גֹּעָה. In addition to the organic root *gaʿah* or *gaʿa* there existed another, *kâw* or *kâ*, from which the verbs קָא (in קָאַת), قَاقَ، قَوَّ &c. come. See קָר.

גֹּעָה (*place of cows*) *n. p.* of a place at the east of Jerusalem Jer. 31, 39. The Targ. understands by it, with relation to the stem גָּעָה (mugire, boare), a place בְּרֵכַת עֶגְלָא (*cow-pool*); but the Syr. has ܓܒܥܬܐ (rock-hill), taking it as = גֵּאָה and appearing to understand the prominent rocky point on which the fortress of Antonia stood.

גָּעַל (*fut.* יִגְעַל) *tr.* prop. *to separate*, *to exclude*, same as גָּאַל (which see) and the Arab. جَعَلَ (to separate), hence *to thrust aside*, *to reject*, *to abhor*, with accusat. Lev. 26, 30 43 44 or בְּ of the object Jer. 14, 19; *to deny* Ez. 16, 45. The idea of profanation comes from that of rejection. Derivat. גֹּעַל and the proper name גַּעַל.

Nif. נִגְעַל *to be rejected*, *cast away*, of the shield of one fleeing, 2 Sam. 1, 21; comp. Phenic. נִגְעַל to be buried (Malt. 2, 1).

Hif. הִגְעִיל (*fut.* יַגְעִיל) *to let be cast out* (the seed), of a bull, Job 21, 10.

According to the fundamental signification given of גָּעַל, גָּאַל, the stem is identical with جَهَلَ (to reject), and חָל II. (which see) belongs to the same group; the meaning *to desecrate*, *to profane*, is

transferred from the other; so Aram. *to soil.*

גַּעַל (*rejection*) *n. p. m.* Judges 9, 26.

גֹּעַל *m. aversion*, *rejection*, Ez. 16, 5.

גָּעַר (*inf. constr.* גְּעֹר, גְּעָר־; *imp.* גְּעַר; *fut.* יִגְעַר) *intr.* prop. to cry, as the Syr. ܓܥܰܪ, Ar. جَأَرَ, and perhaps also جهر in numerous enlargements of the idea, this stem being found also in the Indo-Germanic tongues. Hence *to call at*, *to address harshly*, *to snort at*, with בְּ of the person Gen. 37, 10; Is. 17, 13; Jer. 29, 27; Ruth 2, 16; *to chide*, *to threaten*, *to curse*, with accusat. of the object Ps. 9, 6; 68, 31; Mal. 3, 11, or also with בְּ Nah. 1, 4; Ps. 106, 9; cognate in sense הֶחֱרִים Is. 11, 15. Deriv. גְּעָרָה, מִגְעֶרֶת.

גְּעָרָה (*constr.* גַּעֲרַת) *f. threatening*, *harsh address*, Is. 51, 20; *reproof* Prov. 13, 1; *rebuke* Is. 50, 2.

גָּעַשׁ (*fut.* יִגְעַשׁ) *intr. to be pushed* or *moved*, *to and fro*, 2 Sam. 22, 8; Ps. 18, 8; comp. Targ. עֲגַשׁ to push, hence עֲגִישׁ = Hebrew נַגָּח, Syr. ܓܥܳܫ, Arab. جهش. The organic root is also found in נָ־גַשׁ. Deriv. the proper name גַּעַשׁ.

Puh. גֹּעַשׁ *to be shaken* Job 34, 20.

Hithp. I. הִתְגֹּעֵשׁ *to totter to and fro*, of the drunken Jer. 25, 16; *to wave* 46, 8.

Hithp. II. הִתְגָּעֵשׁ the same, 2 Sam. 22, 8; Jer. 5, 22; 46, 7.

גַּעַשׁ (*quaking*, *shuddering*) *n. p.* of a part of the Ephraim-mountains, with הַר Josh. 24, 30; Judges 2, 9; hence נַחֲלֵי גָ׳ (*the valleys lying about Gaash*) the *proper name* of a locality 2 Sam. 23, 30; 1 Chr. 11, 30.

גַּעְתָּם (from גֵּי־עֲתָם *a valley burnt*, *dried up*) *n. p.* of an Edomite people Gen. 36, 11 16, perhaps called so from their dwelling-place.

גַּף (from גָּפַף; with *suff.* גַּפּוֹ; *constr. pl.* גַּפֵּי) *m.* same as גַּב, גֵּו *the back*, i. e. the high point, the summit; hence גַּפֵּי מְרוֹמִים *tops of the heights* Prov. 9, 3; comp. Phenic. גִּפָּא (Gippa, top) n. p. of a city in Africa (Aug. ep. 65). Figurat. (like גֵּו, גַּב) *body*, *person*, בְּגַפּוֹ Ex. 21, 3 4 *with his person* i. e. *alone*, *μόνος*.

גַּף (*plur.* גַּפִּין, with *suff.* גַּפַּיהּ; from גְּנַף) *Aram. m. a wing* (perhaps proceeding from the idea of *side*) Dan. 7, 4 6, but different from the Hebrew גַּף which is derived from גָּפַף. Yet the stem here may also be גָּפַף in the sense of *to cover*, Ar. جَفَّ &c.

גָּפָה (not used) *trans. to collect*, *to gather together*, therefore cognate with גָּבָה. The organic root also exists in אָ־גַף, Ar. جَفَّ.

Hif. הִגְפָּה (not used) *to collect;* hence the *part.* מַגְפִּי = מַגְפֶּה in the proper name מַגְפִּיעָשׁ.

גָּפַן (not used) *intr.* same as כָּפַן, גָּבַן *to be crooked*, *to be bent*, or *to bend.* The organic root is גָּב־ן, גָּפ־ן, enlarged by *n.* Arab. جفن the same; hence جفن eyelid, vine, from the bent form. Deriv.

גֶּפֶן (with *suff.* גַּפְנִי, גַּפְנוֹ, גַּפְנָם; *pl.* גְּפָנִים) *comm.* (*m.* only in Hos. 10, 1, 2 Kings 4, 39) *a vine*, *grape-vine*, Is. 7, 23; 24, 7, in full form גֶּפֶן הַיַּיִן Num. 6, 4; *the stock of the vine* Gen. 40, 9; גֶ׳ שָׂדֶה *a wild vine-stock* 2 Kings 4, 39, of wild cucumbers. Targ. גּוּפַן, Syr. ܓܘܦܢܳܐ the same. *To sit under the vine* Mic. 4, 4, *to invite under the vine* Zech. 3, 10, *to eat of his vine* 2 Kings 18, 31 i. e. to live in the profoundest peace. Elsewhere גֶ׳ is a figure of the Israelite people Ps. 80, 9, as also כֶּרֶם Is. ch. 5; called *the luxuriant vine* גֶ׳ בּוֹקֵק Hos. 10, 1 (see בָּקַק), or גֶ׳ סֹרַחַת Ez. 17, 6.

גָּפַף (not used) *intr.* same as גָּבַב *to be arched*, *hilly*, *hunch-backed*, Arab. جَفْجَف hilly land; or perhaps only equivalent to גּוּף (גַּף). Deriv. גַּף.

גְּפַף (unused) *Aram. tr. to cover*, *to shut*, whence *Af.* אַגֵּף *to shut up*, גְּפוּף = Hebrew מִסְגֶּרֶת, Talmudic גִּפָּא a wall

shutting in, גָּפַף to surround, Ar. جَفٌّ a covering of fruit or leaves, تَجْفَاف steel-covering (of a rider) &c. Deriv. Aram. גַּף.

גָּפַר (not used) *intr. to be strong, hard,* especially of a tree, hence cognate with כָּבַר, גָּבַר; the same meaning is borne by the stem כָּפַר to כֹּפֶר, and by the Aramaean stems גְּפַר, כְּפַר, כְּבַר in derivatives; in which signification the stem is also preserved in the Indo-Germanic tongues; whence *κυπαϱ,* cupressus, pine. The Targ., Greek-Venet. and old interpreters thought of this sense, when rendering גֹּפֶר by *cedar.* Deriv. גֹּפֶר and גָּפְרִית.

גֹּפֶר *m. a hard, strong tree,* whose wood was used for ships Gen. 6, 14, and from which also a kind of resin (see גָּפְרִית) flows; עֲצֵי ג׳ should therefore be taken as עֵץ אֶרֶז, i. e. גֹּפֶר determines the general עֵץ. About the kind of tree meant by ג׳ the greatest diversity of opinions prevails among the old translators and interpreters: the Targ. and Greek-Venet. have *cedar;* Bochart and Celsius *cypress;* an anonymous Greek version *box;* Syriac *juniper* or *willow;* the moderns *fir-tree;* in no case should it be translated *bitumen.*

גָּפְרִית (formed from גֹּפֶר with the termination ־ִית) *f. resin of the Gopher-tree,* then as a combustible, *brimstone* Gen. 19, 24; Is. 30, 33; 34, 9; mentioned with פַּחִים, אֵשׁ, מֶלַח as a material of destruction.

גָּר (*constr. pl.* גָּרֵי) *adj. m.,* גָּרָה (גָּרַת) *f.* 1. *dwelling, abiding,* of a גֵּר Ex. 12, 49; Lev. 16, 29; joined with בַּיִת, *slave, servant* Job 19, 15; or *neighbour* Ex. 3, 22. Poetically *inhabitant of the earth, a man,* hence מֵעִם גָּר (*far from men*) Job 28, 4, parall. מֵאֱנוֹשׁ; according to *Rashi, Gershuni* and others גָּר is here a subst. *dwelling-place, a bed.* — 2. subst. *a strange shepherd* Is. 5, 17, without reading גֵּר on this account.

גֵּר (once גֵּיר 2 Chr. 2, 16; with *suff.* גֵּרְךָ, גֵּרוֹ; *pl.* גֵּרִים) *m.* 1. *a stranger, a foreigner,* hospes, prop. *abiding* as a stranger in a foreign land Gen. 15, 13, Ex. 2, 22, along with תּוֹשָׁב *a settler* Gen. 23, 4, Num. 35, 15 (i. e. he who though not a native is yet naturalised as an inhabitant), opposite to אֶזְרָח Num. 9, 14; 15, 30, or אָח Deut. 1, 16; adduced in the charitable laws along with יָתוֹם, אַלְמָנָה, עָנִי Jer. 22, 3; Zech. 7, 10; also applied to whole tribes Ex. 22, 20. The LXX have *πάϱοικος, πϱοσήλυτος, ξένος,* and twice the very word itself *γειώϱας* (גִּיּוֹרָא); but the signification *proselyte* is only a later one. In Is. 5, 17 the LXX understand by גֵּרִים *the wandering herds,* i. e. sheep or goats, without reading גְּדָיִים on that account. — 2. Figurat. *a pilgrim* Ps. 39, 13, 1 Chr. 29, 15, comp. מְגוּרִים; *a protégé, one deserving protection* Ps. 146, 9; comp. in the compound Phenician proper names גֵּרעַשְׁתֹּרֶת (protégé of Astarte) *Γεϱάστϱατος,* עַתְגֵּרבַּעַל (= אֵת־) &c.

גִּר (from גּוּר IV.) *m. lime* Is. 27, 9, as the Targ., Syr. and Ar. render; comp. Ar. جَيَّار, جِيْر the same; Phenic. גִּרָא (Gira, Guira, lime-place) n. p. of a town in Numidia.

גֹּר (*pl.* גֹּרוֹת) *m.* same as גּוּר Jer. 51, 38; Nah. 2, 13.

גֵּרָא (*enmity;* see גָּרָה) *n. p. m.* Gen. 46, 21; Judges 3, 15.

גָּרַב (not used) *tr.* 1. *to tear off, to scratch, to scrape off,* cognate גָּרַף; but the Targ. גְּרַב, Syr. ܓܪܒ, Ar. جَرِبَ, may be derived from the noun. The organic root is גַּ־רַב, גַּ־רַף, also found in רַב (רוּב), רַף (רוּף). — 2. *to despise, to revile,* according to a usual metaphor (see חֵ־רֵף). Deriv.

גָּרָב *m. scab,* scabies, *scurf, scurvy* Lev. 21, 20; 22, 22.

גָּרֵב (*despiser, reviler*) 1. *n.p.m.* 2 Sam. 23, 38; 1 Chr. 11, 40. — 2. only in גִּבְעַת גָּרֵב (*hill of the leper*) *n. p.* of a hill at Jerusalem Jer. 31, 39.

גַּרְגַּר see גָּרַר.

גַּרְגַּר (*pl.* גַּרְגְּרִים; from גַּרְגַּר under גָּרַר II.) *m. a berry*, of the olive Is. 17, 6; in the Targ. and Mishna along with גַּרְגִּיר also in the sense granum, *a grain*, e. g. of wheat, of the grape, salt &c., whence the denom. גַּרְגַּר, Ar. جِرْجِر bean. One sees from this that the fundamental signification is properly what is insulated, separated (comp. פְּרֻדָּה) i. e. *a corn, kernel;* but that it is totally unconnected with *to be round.*

גַּרְגֶּרֶת (only *pl.* גַּרְגְּרֹת, *c.* ־גְּרֹת and to be explained like the *plurals* in פָּנִים, צַוָּארוֹת; from גָּרַר II.) *f.* prop. a fissure, a hole, *the wind-pipe, the oesophagus, the throat*; Arab. خَرّ (hole, a hollow); and also צַוָּאר (from צוּר) prop. means fissure, opening. Then generally *the neck* Prov. 1, 9; 3, 3 22; 6, 21. The Ar. جَرْجَرَ (to gurgle) is denom., as from the Latin *gurges* (depth, abyss) *gurgulio* (windpipe), the German *Gurgel* (whence the verb *gurgeln*), the English *gurgle;* comp. also the Phenician גִּגֶּרֶת (= גַּרְגֶּרֶת i. e. *Gigart*, depth, ravine) n. p. of a city in Phenicia, Greek γίγαρτον; גִּרְגִּר (Girgiris, a gap, a fissure) n. p. of a mountain in Libya.

גִּרְגֵּשׁ (not used) *intr. to be slimy, clayey*, from גָּרַשׁ (*to swell*, of slime, *to drive*, to push forth) formed by partial reduplication. Deriv. גִּרְגָּשִׁי, גִּרְגָּשׁ.

גִּרְגָּשׁ see גִּרְגָּשִׁי.

גִּרְגָּשִׁי (from גִּרְגָּשׁ) *n. p.* of a Phenician people who had come over from the territory of Manasseh on the other side of Jordan (*Euseb.* Onom.) Gen. 10, 16; 15,21, but who were omitted in the enumeration of the single tribes as too unimportant to be mentioned Ex. 3, 8 17; 13, 5; 23, 23; 33, 2; 34, 11; Num. 13, 29; Deut. 20, 17 &c. and who disappeared from the political theatre after Moses's time. Later tradition and popular history found them among the Phenician tribes in northern Africa, where also a city *Girgis* (גִּרְגָּשׁ) existed at the Syrtis Minor. Whether the Γεργεσηνοί Matth. 8, 28 were a remnant of the race in question, is still very uncertain.

גָּרַד (Kal not used) *tr.* prop. same as חָרַט, חָרַת to scratch into, then *to scratch, to shave* generally, as the Targ. גְּרַד, Syr. ܓܪܰܕ, Ar. جَرَدَ. The organic root is גָּ־רַד (חָ־רַט, חָ־רַת), comp. Italian *gratt*-are, French *gratt*-er, English to *grate, scratch*, German *kratz*-en, Lat. *rad*-ere &c.

Hithp. הִתְגָּרֵד *to scratch oneself*, with בְּ of the instrument Job 2, 8.

גָּרָה I. (Kal unused) *intr.* prop. same as חָרָה to glow, to burn, hence *to kindle, to be zealous*, Ar. غَرِيَ the same, and جَرُوَ (I. V. VIII.), Aram. גְּרָא, ܓܪܳܐ, Pa. (reduplicated) ܓܰܪܺܝ to provoke; the same signification also lies in the stem גַּר.

Pih. גֵּרָה (*fut.* יְגָרֶה) prop. to inflame, to cause to kindle, hence *to make jealous, to provoke, to stir up*, strife (מָדוֹן) Prov. 15, 18; 28, 25; 29, 22; so the Targ. גָּרֵי, Syr. ܓܰܪܺܝ &c. Deriv. the proper name גֵּרָא.

Hithp. הִתְגָּרָה (*fut. ap.* יִתְגָּר) *to excite oneself, to be stirred up, to be angry*, בְּ *with one* Jer. 50, 24; Prov. 28, 4; *to be stirred up to war* (לַמִּלְחָמָה) Dan. 11, 25, i. e. *to throw oneself into strife* Deut. 2, 5, with בְּ of the person *against one* 2, 19, or of the thing 2 Kings 14, 10, but also in the sense of *to excite war* Deut. 2, 9, or absolutely *to carry on war, to press on in combat;* עַד־מָעֻזֹּה *even to his fortress* i. e. Gaza Dan. 11, 10. Deriv. תִּגְרָה.

גָּרָה II. (not used) *tr. to split, to hollow, to hollow out*, conseq. = גַּרְגַּר from גַּר (whence גַּרְגֶּרֶת), and connected in its organic root with עָר (עוּר I. whence מְעָרָה), כָּ־קַר &c. יְגוֹרֵם Prov. 21, 7, and יְגֹרֵהוּ Hab. 1, 15 are to be referred to גָּרַר, and the meaning *to snatch, to collect*, should not be assumed. Deriv. גָּרוֹן;

on the contrary גֵּרָה comes from גֵּר (גָּרַר).

גֵּרָה (after the form סִבָּה; from גָּרַר) *f.* same as גַּרְגַּר prop. the separated, sundered, little, hence *a grain*, *a kernel*, but only metaphor. the 20th part of a שֶׁקֶל Lev. 27, 25; Num. 3, 47; comp. Gran and granum (corn); hence a small weight of brass or iron, used as a coin also. So were the ὀβολοί of the Greeks. Comp. too דַּנְקָא in the Mishna, the smallest weight of the Persians, from دانه a corn. אֲגוֹרָה is a secondary form. — 2. *bruised*, *made small*, *chewed* i. e. food already swallowed, in the phrase הֶעֱלָה גֵ׳ Lev. 11, 3 4, גָּרַר גֵ׳ 11, 7; comp. rumen (connected with rima).

גָּרוֹן (with *suff.* גְּרוֹנִי, ־וֹנְךָ) *m.* prop. swallow, wind-pipe, hence *throat*, as an organ of speech Is. 58, 1, Ps. 115, 7, and of swallowing 69, 4; Jer. 2, 25; metaphor. *neck* Is. 3, 16; Ez. 16, 11; cognate in sense צַוָּאר, which is of similar origin. Arab. جران the same. See גַּרְגֶּרֶת and גֹּרֶן.

גֵּרוּת (from גֵּר) *a shelter*, prop. an inn Jer. 41, 17.

גָּרַז (Kal unused) *tr. to divide*, *separate*, like the Ar. جَرَزَ (to separate). The organic root גָּ־רַז is also found in גָּ־רַם, עָ־רַם &c., and as the meaning coincides with גָּזַר, the two are interchanged. Hence according to some גַּרְזֶן, and the proper names גְּרִזִּים, גֵּרֶז.

Nif. נִגְרַז *to be separated* i. e. *destroyed* Ps. 31, 23, for which there stands elsewhere נִגְזַר 88, 6; and 14 mss. have it so in the first passage.

גֵּרֶז see גְּרִזִּים.

גֵּרֶז (*waste-land;* comp. Ar. جُرْز) *n. p.* of a territory in the south of Palestine, mentioned with גְּשׁוּר and עֲמָלֵק, שׁוּר and מִצְרַיִם; accordingly the inhabitants were called גִּרְזִי 1 Sam. 27, 8, which the K'ri reads גִּזְרִי (see גֶּזֶר). Comp. the Phenic. גַּרְזָא (*waste station*) n. p. of a Phenician town in Africa (Polyb. 1, 74). See גַּרְזֶן.

גִּרְזִי see גֵּרֶז.

גְּרִזִּים (formed from גֵּרֶז, as a collect. pl.: *desert mountain;* according to others *mountain of the Gerizite tribe*, see גֵּרֶז) *n. p.* of a part of the Ephraimite mountains (therefore always coupled with הַר), over against עֵיבָל, the city שְׁכֶם or *Naplus* being between the two, in a valley (Judges 9, 7), where the Samaritan worship was afterwards established Deut. 11, 29; 27, 12; Josh. 8, 33; *Jos.* Ant. 11, 7, 2; 11, 8, 2; in the LXX Γαριζίν.

גַּרְזֶן (from גֵּרֶז with the termination *ĕn*, comp. צִפֹּרֶן) *m. an axe* Deut. 19, 5, Is. 10, 15, to cut wood or stone; comp. the cognate מַגְזֵרָה, Zab. ﺑﺮﺯﻳﻦ, and the Ar. in many forms. It is by no means a quadriliteral from גָּזַן, as some make it; the Targ. חֲצִינָא is ἀξίνη.

גָּרַם (not used) *tr. to hollow out*, *to deepen*, in order to put something in; cognate חָרַט. Deriv. אֲגַרְטָל (which see).

גְּרִים *adj. m.* (in the cod. Samar. in Gen. 49, 14 for גֶּרֶם) *bony*, *strong*, which the Samar. translator, however, read גֵּרִים.

גָּרַל (not used) a stem adopted for גּוֹרָל (which see), but which should be derived from גּוּר; it is also assumed for גְּרָל־ Prov. 19, 19 K'tib, but all the ancient translators and the Masora read גְּדָל־. See גָּרֹל.

גָּרֹל (before Makkeph גְּרָל־) *adj. m.* only in Prov. 19, 19, but for which we should read with the K'ri גְּדָל־, as the Masora already prescribes (see *Norzi*), and for which there are analogies in 2 Kings 22, 13; Dan. 11, 14.

גָּרַם (not used) *intr. to be shielded around*, *to be covered around with skin*, hence only a collateral form of קָרַם cute obductum esse. Deriv. גֶּרֶם, denom. גָּרַם and the proper name גַּרְמִי; perhaps גְּרִים.

גֶּרֶם (*pl.* with *suff.* גְּרָמָיו) *m.* 1. (not used) properly a covering, a shield-

ing around, hence *skin* (cognate in sense עוֹר); comp. Sanskrit *ćarm-a*, Pers. *ḱerm*, Talm. קְרוּם (skin). Deriv. denom. גָּרַם. — 2. like עוֹר (Job 2, 4; 18, 13; 19, 26) *body* generally Prov. 17, 22, like the Ar. جِرْم (body) and جِسْم; figurat. *strength*, *power*, חֲמוֹר גֶּרֶם Gen. 49, 14 *ass of strength*, i. e. *a strong ass*, Vulg. *asinus fortis*, comp. Targ. אַגְרֵם (Prov. 8, 28) for אִמֵּץ, Ar. حمار جرم, the same. See גְּרָמִים. — 3. *a bone*, proceeding like עֶצֶם from the idea of strength Prov. 25, 15, Job 40, 18; in which sense the Targ. גְּרַם, Syr. ܓܪܡܐ &c. — 4. like עֶצֶם, לֵב, נֶפֶשׁ: *the essence* of a thing, i. e. *itself*, res ipsa, 2 Kings 9, 13 *on the steps themselves* (for which Aramaean presents an analogy), where Targ., LXX, Ar., Syr. have only guessed at the sense. Derivative

גָּרַם *denom. to draw off the skin*, *to flay*, of beasts of prey Zeph. 3, 3: *their judges are evening-wolves*, *they do not strip off the skin in the morning*, i. e. in their insatiableness they complete their nightly employment of robbing in the night; the LXX, Vulg., Targ., Syr. have translated correctly according to sense: *they let nothing remain.* The Targ. גְּרַם (on Ps. 27, 2), Syr. ܓܪܡ, Ar. جَرَمَ (to shave off, to abstract) are also denomin.

Pih. גֵּרֵם *to draw off* the skin (from the bones), an image of victory Num. 24, 8; metaphor. *to gnaw*, the sherds of a cup Ez. 23, 34.

גְּרַם (*pl.* with *suff.* גַּרְמֵיהוֹן) *Aram. m. a bone* Dan. 6, 25.

גַּרְמִי (*strong*) *n. p. m.* 1 Chr. 4, 19.

גָּרַן (not used) *tr. to plane*, *to make smooth;* comp. Ar. جَرَنَ to plane, to smooth. Deriv. גֹּרֶן.

גֹּרֶן (with *a* of motion גֹּרְנָה, with *suff.* גָּרְנִי; *pl.* גֳּרָנוֹת, *constr.* גָּרְנוֹת) *f.* prop. a level, open place, area, locus complanatus, like Ar. جُرْن, جَرِين, hence *a threshing-floor*, because it consisted of an open, level place Num. 15, 20; 18, 27. הַדְרִיךְ גּ׳ Jer. 51, 33 *to tread down a threshing-floor firmly*, i. e. *to make it level;* בֶּן־גּ׳ Is. 21, 10 *son of the threshing-floor*, i. e. the trodden grain, as an emblem of Israel; poët. גּ׳ of the grain itself Job 39, 12, perhaps omitting בֶּן־ (see אַשְׁפָּה). — Some names of places are also compounded with גּ׳, as גּ׳ הָאָטָד Gen. 50, 10 (see אָטָד); גּ׳ אָרְנָן 1 Chr. 21, 15 (see אָרְנָן); גּ׳ נָכוֹן (*a firmly established threshing-floor*) 2 Sam. 6, 6, for which in 1 Chr. 13, 9 stands גּ׳ כִּידוֹן (*threshing-floor of the spear*; see also כִּידוֹן, נָכוֹן).

גָּרַס *intr. to be broken to pieces*, *to be crushed to pieces*, therefore cognate with הָרַס, עָרַס (which see); figuratively of the soul, *to be dissolved*, *crushed*, with לְ *for a thing* Ps. 119, 20, i. e. *to be devoted to a thing with great desire;* comp. דָּרַשׁ properly to rub in pieces, then *to search after*, and so too Aram. גְּרַס *to inquire*, *to learn*, גִּרְסָא doctrine sought out. For the fundamental signification comp. Targumic גְּרַס, Syr. ܓܪܣ, Ar. جَرَش. See גֶּרֶשׂ.

Hif. הִגְרִיס (*fut.* יַגְרִיס) *to break in pieces*, *to crush*, e. g. the teeth by gravel, Lament. 3, 16.

גָּרַע I. (*fut.* יִגְרַע) *tr.* prop. *to cut off*, *to cut away*, *to remove*, hence מִגְרָעָה, and so 1. *to shave off*, זָקָן Jer. 48, 37 (for which in Is. 15, 2 גָּדַע), a meaning that the Syr. ܓܪܥ also has; figurat. to *take away*, *to scour off*, Ez. 5, 11, where the following וְלֹא תָחוֹס gives the mode, but where the LXX read אֶפְרַע (*ἀπώσομαι*, see on Prov. 15, 32) *I will indulge my inclinations* (opposite אֶתְאַפַּק), comp. Prov. 29, 18; *to purloin*, *deprive of*, *snatch away*, חָכְמָה Job 15, 8: *and hast thou purloined wisdom to thyself?* i. e. captured it as a booty; *to withdraw*, עֵינַיִם, with מִן of the person 36, 7. — 2. *to diminish*, *to abridge*, חֹק (the appointed portion) Ez. 16, 27; *to lessen*, *to withdraw*, דָּבָר (God's word) Jer. 26, 2, כְּסוּת וְעֹנָה Ex. 21, 10; *to weaken*, *to lessen*, שִׂיחָה (devotion) Job 15, 4, and with מִן of that

which is lessened Deut. 13, 1; Eccles. 3, 14.

Nif. נִגְרַע (*fut.* יִגָּרַע, *pause* ־רָעַ) *to be diminished* Ex. 5, 11, *to be abridged*, שֵׁם Numb. 27, 4, נַחֲלָה 36, 3; *to be less esteemed* 9, 7; *to be withdrawn*, *from* (מִן) *something* Lev. 27, 18.

The organic root of this stem lies in גַּר־עַ, which is also found in גַּר, גָּרָה; and the Sanskrit çri, κείρ-ω, *car*-ere, χῆρ-ος &c. appear to be connected with it; Ar. جرع to shave off.

גָּרַע II. (Kal not used) *tr. to swallow*, *to draw up*, *to drink violently*, in the organic root = Ar. جَرّ (to draw), Syr. ܓܪ, Ar. جَرْجَر, Talmudic גַּרְגֵּר; but only in

Pih. גֵּרַע (*fut.* יְגָרַע) *to sip up*, *draw up*, Job 36, 27: *for he swallows drops of water;* comp. Ar. جرع to draw in, sip, swallow (water).

גָּרַף *tr.* 1. (not used) *to snatch*, *to take together*, *to press together into a ball*, corripere; deriv. אֶגְרֹף. — 2. *to snatch away*, *to float away*, of a river Judges 5, 21, as the Syr. ܓܪܦ for Hebr. שָׁטַף; Ar. جرف II. and IV. the same. — 3. *to tear off*, clods of earth; deriv. מֶגְרָפָה; comp. جُرْف a piece of earth torn off, also جرف to sweep away, verrere. — The organic root is גָּר־ףְ, also found in חָ־רַף.

גָּרַר I. (i. e. גַּר; *fut.* יָגֹר, with *suff.* יְגוֹרֵם, יְגֹרֵהוּ and perhaps also יִגְרְךָ; but also *fut.* יִגַּר Lev. 11, 7 after the manner of an intrans.) *tr.* same as גַּל to turn about, to roll; the forms of which word in Semitic, belonging to the derivatives, being also interchanged with the latter; hence 1. *tr. to turn in a circle*, *to encompass*, *to enclose;* hence the proper name גְּרָר, like גָּלִיל. — 2. *tr. to roll along*, *to roll together* (see Hithp.), comp. غار (irruit), i. e. *to scrape together*, *to collect*, with the net, Hab. 1, 15 *he rakes it together with his net.* — 3. *to roll forward*, *to move forward*, i. e. *to snatch away*, Prov. 21, 7 יְגוֹרֵם *snatches them off;* comp. Ar. جَرّ. — 4. *intr.* figur. to move about any where, i. e. *to abide*, *to dwell* (see Hithp.), comp. Lat. versari, Hebrew גּוּר. — 5. *fut.* יִגַּר (which, however, may also be the fut. Nif.) *to roll up*, *to draw up*, the food already chewed (גֵּרָה) Lev. 11, 7, as the Syr. ܓܪ, Ar. جَرّ IV. and VIII.; but this meaning in Hebrew is still doubtful.

Nif. assumed for יִגַּר Lev. 11, 7 and for נִגָּרוֹת Job 20, 28; but the former is fut. Kal of גָּרַר, the latter the Nifal of נָגַר (which see).

Hithp. הִתְגּוֹרֵר assumed for 1 Kings 17, 20; Jer. 30, 23; Hos. 7, 14; which forms, however, may also be derived from גּוּר (which see).

In all the five meanings of this stem lies the fundamental signification *to turn*, *to roll*, so that גָּרַר appears to be merely a harder form of גָּלַל; comp. Ethiop. *angargara*, to roll.

גָּרַר II. (Kal not used) *tr. to separate*, *to divide*, *to take away*, coinciding therefore in its organic root with that in גַּר־עַ, hence גֵּרָה 1., גַּרְגַּר and מְגֵרָה; *to disunite*, *to crush* (see גֵּרָה), *to chew*, *to grind to pieces*, whence גֵּרָה 2.; *to split*, *to hollow*, whence גַּרְגֶּרֶת; *to saw*, i. e. to cut in pieces. All these meanings can only be perceived from the derivatives; Syr. and Ar. the same.

Puh. גֹּרַר *to be divided into pieces*, *to be sawed asunder* 1 Kings 7, 9.

גְּרָר (from גָּרַר I.; *circle*, *region*) *n. p.* of a place in Philistia, which formed a distinct kingdom Gen. 20, 1; 26, 1; נַחַל גּ׳ 26, 17 the valley lying beside it. At the present day, ruins three hours south of Gaza are still called *Gerâr.*

גָּרַשׁ (not used) same as גָּרַס, which see. Ar. جرش. Hence

גֶּרֶשׂ (with *suff.* גִּרְשָׂהּ) *m. rubbed into pieces*, *bruised*, *gravel*, Lev. 2, 14 16; comp. גְּרִיס, גְּרוֹסָא, גְּרִיצָא in the Mishna and Talmud, Hebr. עֲרִיסָה; Ar. جريش coarsely broken in pieces.

גָּרַשׁ I. (*fut.* יִגְרֹשׁ) *tr. to drive, to thrust, to expel,* a people from their father-land, with מִפְּנֵי of the person *before* whom Ex. 34, 11; *to put away,* a wife, from (מִן) one, hence גְּרוּשָׁה *divorced* Lev. 21, 7 14; Num. 30, 10; *to cast out, to drive about,* רֶפֶשׁ וָטִיט, said of waters Is. 57, 20. In the same sense יָרַשׁ I. (Deut. 2, 12; 9, 1) according to the interchange of ג and י (see ג), is used. Hence the org. root is יָ־רַשׁ, גָּ־רַשׁ. Deriv. the proper names גֵּרְשׁוֹן, גֵּרְשֹׁם.

Nif. נִגְרַשׁ 1. *to be driven forth, to be cast out,* Jon. 2, 5. — 2. only a transposed form of רָגַשׁ *to rage, to boil up stormily,* of the sea, Is. 57, 20; Am. 8, 8; see רָגַשׁ.

Pih. גֵּרֵשׁ (*inf. abs.* גָּרֵשׁ, *fut.* יְגָרֵשׁ) *to drive out, to expel,* with accus. of the person (Gen. 4, 14; 21, 10) and מִן of the place *out of which* (Ex. 11, 1; Num. 22, 6) and with מִפְּנֵי *from before one* Ex. 23, 29; *to divorce,* a wife, Mic. 2, 9.

Puh. גֹּרַשׁ *to be driven forth* Ex. 12, 39; Job 30, 5.

גָּרַשׁ II. (not used) *tr.* same as יָרַשׁ II. *to take hold of, seize upon, snatch away to oneself;* therefore also *to rob,* whence גְּרֻשָׁה, comp. Syr. ܓܪܫ; *to take possession of,* hence מִגְרָשׁ; figurat. of fruits: *to gain, to bring in,* whence גֶּרֶשׁ.

גֶּרֶשׁ *m. fruit gained, produce, what is brought in* (parallel תְּבוּאָה, comp. תִּירֹשׁ), Deut. 33, 14 גֶּ׳ יְרָחִים *fruit of the months* (cod. Sam. גְּרוּשֵׁי יֶרַח).

גְּרֻשָׁה (from גָּרַשׁ II.) *f. extortion, robbery,* Ez. 45, 9, as the LXX understand it.

גֵּרְשׁוֹן (*banishment, exile*) *n. p. m.* Gen. 46, 11, *Gentile* גֵּרְשֻׁנִּי Num. 3, 23; yet sometimes interchanging with גֵּרְשֹׁם 1 Chr. 6, 1.

גֵּרְשֹׁם (the same) *n. p. m.* Ex. 2, 22, but for which Scripture gives the etymology of גֵּר־שָׁם (שָׁם = ثَمَّ = שָׁם, hence the LXX have Γηρσάμ).

גְּשׁוּר (*bridge-land,* from גָּשַׁר; with *a* of motion גְּשׁוּרָה) 1. *n. p.* of the northern district belonging to Manasseh, on both sides of the Jordan, from mount חֶרְמוֹן (which see) to the Sea of Gennesaret (כִּנֶּרֶת), mentioned with אַרְגֹּב, בָּשָׁן, חֶרְמוֹן, סַלְכָה, with a foreign population Deut. 3, 14; Josh. 12, 5; 13, 13; so called perhaps on account of the bridges of passage across. Hence the *Gentile* גְּשׁוּרִי. In the same sense the Vulg., Syr. and Ar. have taken הָאֲשׁוּרִי (which see) 2 Sam. 2, 9. — 2. *n. p.* of a territory in Syria having its own kings, as תַּלְמַי and others, 2 Sam. 3, 3; 13, 37 38; 14, 23; called for distinction-sake גְּשׁוּר בַּאֲרָם 15, 8, and to be looked for perhaps at the Orontes, where at the present day is *G'isr Shaghr.* — 3. *n. p.* of a district in the south of Palestine Josh. 13, 2; 1 Sam. 27, 8.

גְּשׁוּרִי see גְּשׁוּר.

גָּשַׁם II. (not used) *intr. to pour out, to pour down,* diffundere, *to flow down,* hence גֶּשֶׁם I. and the denom. גָּשַׁם. The organic root appears to be גָּשׁ־ם, enlarged by *m* into a new stem, and is still found in רָ־חַץ, רָ־חַשׁ, without the root being discoverable in the dialects.

גָּשַׁם II. (not used) *tr. to touch, to feel,* like its organic root גָּשׁ which is also found by itself; then *to be palpable, firm, thick,* whence the proper names גֶּשֶׁם I. or II. and גַּשְׁמוּ; see Aram. גְּשֵׁם. Here also the organic root is גָּשׁ־ם, found besides in גָּשַׁשׁ, جَسَّ and جَاسَ, Syr. ܓܫ and ܓܫܫ &c.; comp. too جَسَا (to be hard), جَسَا (to be hard, cruel, stern).

גֶּשֶׁם I. (*pl.* גְּשָׁמִים, *constr.* גִּשְׁמֵי) *m. rain,* e. g. a strong rain 1 Kings 18, 41; Ez. 13, 11; a continuing one Ezr. 10, 9 13; like the regular (early or latter) rain Lev. 26, 4; Jer. 5, 24; Jo. 2, 23; accompanied with wind 2 Kings 3, 17; Prov. 25, 14; beneficent and reviving Hos. 6, 3; Ez. 34, 26; Zech. 14, 17; thunder-rain and other pouring rain. The more usual word for it is מָטָר (which see), from which it does not

differ 1 Kings 17, 7; Eccles. 11, 3; coupled with which in Zech. 10, 1 and Job 37, 6 it denotes *copious rain.* Hence the denom.

גָּשַׁם (Kal not used) *intr. to rain.*

Puh. גֻּשַּׁם (only 3 *fem.* once גֻּשָּׁמָה for גֻּשְּׁמָה) *to be fructified by rain* Ez. 22, 24, as Kimchi already takes it. In the first member of the verse the LXX read מְמֻטָּרָה for מְטֹהָרָה. But the assumption of a noun גֹּשֶׁם may also be linguistically right.

Hif. הִגְשִׁים *to cause to rain*, as a benefit, Jer. 14, 22.

גֶּשֶׁם II. (*corporealness*, *firmness*) *n. p. m.* Neh. 2, 19. In 6, 6 גַּשְׁמוּ stands for it.

גֹּשֶׁם same as גֶּשֶׁם; see גָּשַׁם.

גְּשֵׁם (with *suff.* גִּשְׁמֵהּ, ־מַהּ; *pl.* with *suff.* גֶּשְׁמֵיהוֹן) *Aram. m. body*, Dan. 3, 27 28 (where however the K'ri has the sing.); 4, 30; 7, 11; Syr. ܓܫܡܐ, ܓܘܫܡܐ, Ar. جِسْم, جُثْمَان body, modern Hebrew גַּשְׁמִיּוּת, גַּשְׁמִי &c.

גַּשְׁמוּ (same as גֶּשֶׁם II.) *n. p. m.* Neh. 6, 6.

גֹּשֶׁן 1. *n. p.* of the eastern boundary of Egypt, bordering on Palestine and Arabia, perhaps north or north-west of the gulf of Heroopolis, where Israel settled till their deliverance by Moses, Gen. 45, 10; 46, 28 29 34; 47, 1-4 27; 50, 8; Ex. 8, 18; 9, 26. The chief city of this boundary land was רַעְמְסֵס (which see) i. e. *Heró* (Ἡρῶ, after which the ancients named the western arm of the Red Sea), from which city the exodus set forward Numb. 33, 3 seq. Accordingly the LXX put for גֹּשֶׁן Heroopolis i. e. *Heró* or *Ramessa.* West of Rameses lay פִּתֹם (still at the present day *Thum*) Ex. 1, 11; and according to the LXX אֹן i. e. Heliopolis, not far from the Egyptian Babylon (now Kahira), belonged to the same. In addition to this, we know of Goshen, that it bordered on Philistia Ex. 13, 17, 1 Chr. 7, 21, and lay therefore higher than the rest of Egypt Gen. 46, 29; that on the other side it was not far distant from the seat of government (Memphis or Tanis) 45, 10, reached as far as the Pelusiac arm of the Nile (therefore in the Jerus. Targ. I. and II. פִּילוּסִיוֹן) and was reckoned to Arabia (Ptol. νομὸς Ἀραβίας, Geogr. 6, 8). It lay between the Nile and the Arabian gulf. On this account the LXX also call it Γεσὲν Ἀραβίας (Gen. 45, 10), as *Saadia* refers to the territory. — It has been explained as an old Egyptian word from the Coptic ϫⲱ-ϫⲟⲙ (*boundary of Hercules*), but without its being altogether certain. — 2. *n. p.* of a city and district in the mountains of Judah Josh. 10, 41; 11, 16; 15, 51, which was perhaps originally founded by an Egyptian colony from גֹּשֶׁן.

גָּשַׁף (not used) *intr. to listen*, *to hearken attentively*, and thence *to act in a mysterious*, *magical way.* The organic root גּ־שַׁף is cognate with that in אַ־שַׁף, כְּ־שַׁף &c., and the Syriac ܓܫܦ (to stroke softly) is also connected with it. Deriv.

גִּשְׁפָּא (*attentive listening*) *n. p. m.* Neh. 11, 21.

גָּשַׁר (not used) *tr. to attach together*, *to bind*, by beams, like קָשַׁר, חָשַׁר and others. This stem also existed in the dialects, as is seen from the derivatives جِسْر (beam and bridge), Targ. גְּשַׁר, Syr. ܓܫܪܐ (bridge), in the Mishna גֶּשֶׁר (bridge); جَسَّرَ, ܓܫܰܪ to make a bridge. In the Peshito ܓܫܪ stands in 2 Sam. 19, 17 for the Hebrew צָלַח to cross. Deriv. the proper names גְּשׁוּרִי, גְּשׁוּר.

גָּשַׁשׁ (Kal not used) *to touch*, *to feel*, *to grope*, *to seek*, Ar. جَسَّ and جَاسَ (also in the signification "to handle and feel all over, to perceive", cognate in sense מָשַׁשׁ), Targ. גַּשׁ, Syr. ܓܫ and ܓܫܫ, Zab. ܓܫܐ. In the farther developed stem גֶּשֶׁם II. (which see) the intrans. meaning *to be palpable*, *dense*, *hard*, *firm*, comes forth. The organic root גּשׁ (also in the meaning *to examine by touch*) is connected with קֹשׁ Zeph. 2, 1; on the contrary, the organic root

in בַּ־קֵּשׁ (which see) appears to be derived from another point of view.

Pih. גִּשֵּׁשׁ *to grope about, to feel around*, like a blind man, absolutely and with accus. Is. 59, 10.

גַּת I. (contracted from גֶּדֶת, as לַת from לֶדֶת, which form is then = גַּדָּה, with which Hebrew and Phenician names of places are formed) *fem.* an epithet of עַשְׁתֹּרֶת or נַעֲמָה, therefore exactly like גַּדָּה (which see), and then *n. p.* of a Philistine chief city, the principal of the five princely cities 1 Sam. 6, 17; 21, 11; 27, 2; 2 Sam. 1, 20; 15, 18, the birth place of Goliath 1 Sam. 17, 4, and known in battles with the Hebrews 1 Kings 2, 39; Am. 6, 2; Mic. 1, 10; 1 Chr. 18, 1; 2 Chr. 11, 8; 26, 6; according to Euseb. (Onom.) five miles distant from Eleutheropolis on the way to Diospolis. At times *Gath* disappeared from the Philistine pentarchy Zeph. 2, 4, Am. 1, 6-8, and only a tetrarchy remained. *Patronym.* גִּתִּי Josh. 13, 3; 2 Sam. 6, 10 11; 15, 18. In 1 Sam. 17, 52 גַּיְא stands for it. In the place 1 Sam. 7, 14 מֵעֶקְרוֹן וְעַד־גַּת the connection requires quite another locality, which perhaps was also called גַּת; but the LXX, as other versions, read מֵאַשְׁקְלוֹן וְעַד־אַכְזָב ἀπὸ Ἀσκάλωνος ἕως Ἀζόβ, where properly speaking אַכְזִיב is meant by אַכְזָב. Once גַּת stands for גַּת רִמּוֹן 1 Chr. 18, 1, for which in 2 Sam. 8, 1 מֶתֶג הָאַמָּה (which see) is put. With regard to its position, inasmuch as all traces of *Gath* afterwards disappeared, it has been identified with Βαιτογάβρα, Betogabris i. e. בֵּית גַּבְרִין, בֵּית גַּבְרָא (*place of giants;* see 1 Sam. 17, 51; 2 Sam. 21, 22), where is still the hamlet بيت جبرين (*Robins.* Palest. II. 613. 620), especially as one comes from *Beit-Gibrin* northward to the neighbourhood of *Beit Nûba* (נֹב), and David fled from Nob to *Gath* 1 Sam. 21, 2 10. *Gath*, written by *Josephus* Γίττα, -η (גִּתָּה), forms the first part of the compound in the following names of places: a) גַּת הַחֵפֶר (with *a* of motion גִּתָּה חֵפֶר, see חֵפֶר) *n. p.* of a locality in Zebulon Josh. 19, 13, the birth place of the prophet Jonah 2 Kings 14, 25; according to Jerome (prefat. to Jonah) 2 Roman miles from צִפּוֹרִי toward טְבֶרְיָא. The present village *el-Mishchad* (مشهد), where the grave of Nabi Junas is shewn, is looked upon as the same (*Robins.* Palest. III. p. 449). b) גַּת רִמּוֹן (see רִמּוֹן) *n. p.* of a city in Dan Josh. 19, 45, 10 Roman miles from Diospolis toward Eleutheropolis (Jerome). At a later time we meet with c) Γεθσημανῆ i. e. גַּת שְׁמָנִים *n. p.* of a farm tenement at the foot of the mount of Olives, on the other side of Cedron Matth. 26, 36. — With respect to the derivation, the explanation from the Sanskrit *Gati* refuge, or its identification with a city in Arcadia is to be rejected, since גַּת could not have been Philistine but old Phenician. But neither can the word be taken as Semitic in names of places, in the sense of *wine-press*, since all analogy is wanting; and it seems best to regard the localities as so named from the old Phenician worship of Gadda.

גַּת II. (from גָּנַת; *pl.* גִּתּוֹת) *f.* prop. tub, hole, case, hence *wine-press*, in which the grapes were trodden, Jo. 4, 13, Is. 63, 2, rarely a place where wheat was threshed out, Judges 6, 11.

גִּתָּה *f.* see גַּת I.

גִּתִּי see גַּת I.

גִּתַּיִם (same as גַּת I.; *dual*, because the city consisted of an upper and lower part) *n. p.* of a city in Benjamin, Neh. 11, 13.

גִּתִּית *n. p.* of a musical body of Levites Ps. 8, 1, who had their chief seat in the Levitical city גַּת רִמּוֹן. This explanation suits better than that of the Targum *of the city of Gath*, the word in the titles of psalms not being capable of an interpretation referring to instruments or airs.

גָּתַר (not used), hence

גֶּתֶר *n. p.* of an Aramaean people and district, mentioned along with

עוּץ, חוּל and מַשׁ in the ethnographical table Gen. 10, 23, called in Arab. tradition (*Abulf.*, Hist. anteisl. p. 16) غاثر, and designated as a head-progenitor of the races ثمود (Tamud) and جديس (Gadis). How *Josephus* (Ant. 1, 6, 4) comes to accept him as the progenitor of the Bactrians, is not clear.

נָחַת (not used) *tr. to deepen out*, in order to put something in; comp. Targumic חַט, Syr. ܢܚܬ, Greek κεῦθ-ος and the Hebrew כָּרָה. Deriv. נַחַת II.

ד

ד, called דָּלֶת (=דֶּלֶת), *Daleth*, as the name of a letter signifies *door*, not because its form in ancient writing was like the door of a tent, as is thought to be found still in the Phenician 𐤃 (out of which came the Greek Δέλτα by the omission of the tail) or in ◻ and different other forms whence the *d*-figure of the Tuscan and other alphabets is said to have arisen; but because the word represented this same sound in its initial letter. The following phenomena are to be explained by the fact that *Daleth* bore a close resemblance to *Beth* and *Resh*, both in the old writing and in the characters derived from it, as e. g. in preserved Phenician inscriptions, a) its interchange with *b*, e. g. חֶלֶד 1 Chr. 11, 30 = חֵלֶב 2 Sam. 23, 29; b) with *r*, e. g. דִּיפַת 1 Chr. 1, 6, רוֹדָנִים 1, 7, חַמְדָן 1, 41, הֲדַד 1, 50, רִמּוֹנוֹ 6, 62 = רִיפַת Gen. 10, 3, דֹּדָנִים 10, 4, חֶמְדָּן 36, 26, הֲדַר 36, 39, דִּמְנָה Josh. 21, 35; רָמָה (belonging to רָמוּת Ez. 32, 5) = דָּמָה (sanguine infectus est), like the Ar. رمى and دمى the same; דָּקַק; רַק = דַּק = רַךְ; Ar. حشر = حشد to collect; דִּבְלָה Ez. 6, 14 = רִבְלָה; דָּאָה Ps. 18, 11 = רָאָה 2 Sam. 22, 11; the noun רָאָה Deut. 14, 13 in the cod. Sam. דָּאָה; גָּדַע = גָּרַע; מַדְהֵבָה Is. 14, 4 = מַרְהֵבָה &c. From the Semitic name of the letter, by which the usual form דֶּלֶת was altered into דָּלֶת, one sees that the sound of it was *da*. As a numeral ד is *four*, ד̈ 4000.

The pronunciation of *Daleth* was usually *d*, for which reason it is interchanged, within the language itself and with relation to the Semitic dialects, with the harder consonants ת *t* (comp. כָּדַר and כָּתַר; דַּר and תַּר; דָּלָה and תָּלָה; דָּם and תָּם; בָּדַק and בָּתַק; דֶּשֶׁא Syr. ܬܕܐܐ; בָּדַל Ar. بتل) or ט *ṭ* (comp. דָּבַשׁ and טָפַשׁ; דִּבָּה, Aram. טִבָּא, Syr. ܛܒܐ; בֶּטֶן Ar. بدن). To this harder pronunciation of *Daleth* was sometimes added the more liquid sibilant *z*, so that it was properly sounded *ds*, for which the peculiar ذ stands in Arabic, a circumstance that explains its manifold interchanges with the pure soft *z*-sound or ז, or with ذ, e. g. דַּל and זַל, דָּבַל and זָבַל, דָּעַךְ and זָעַךְ, גָּדַע and גָּזַע, דָּרַב and ذرب, גָּד and جذ, נָדַר and نذر; more rarely with ز, as גָּדַע and جزع, קָדַם and كرم; also exceptionally with שׁ, e. g. דַּד and שַׁד; with שׂ e. g. דָּגָה and שָׂגָה &c.; comp. Phenic. ז = Aram. דְּ applied for the Genitive. The Aramaean, however, prefers the flat *d*-sound to the liquid *z*, not merely where the sound was originally a mixed one, but also where the liquid *z*-sound was native at an earlier period of Semitism. There was besides a cognate relationship between *d* (ד) and *l* (ל), as the verbs דּוּשׁ and לוּשׁ, רָעַד and רָעַל shew; comp. Aram. עַד for עַל Dan. 2, 30; 4, 14 22; Greek Ὀδυσσεύς, δαήρ, μελετάω, for which the Latin has Ulysses, levir, meditor &c.

In completed stem-forms, *Daleth* (and *Zain* cognate with it) often appears at the commencement as *unorganic*, with relation to the mother-form, i. e. not belonging to the original root, e. g. דְּ־בַל (see חָ־בַל), דְּ־בַק (see אָ־בַק) &c. — In

the ulterior development of nouns from simple stems *d* appears with the preceding vowel *á*, *ā*, *ô*, *û* &c. as a very old derivative syllable, e. g. *ád* in פַּרְשֵׁד (whence פַּרְשְׁדוֹן), Aram. פַּרְקֵד (from פְּרַק), *ād* in סַרְפַּד, the proper names גִּלְעָד, עַמְעָד; *ôd* in רַפְסֹד, hence רַפְסֹדֹת, and in the proper name נִמְרֹד; *ûd* in גַּלְמוּד; *ēd* in the proper name גִּלְעֵד, comp. Syr. ܣܘܪܕܐ line, series, from ܣܪܓ, and others. In this derivative syllable, *d* is sometimes interchanged with t and ṭ (ת, ט).

דָא I. (not used) as an organic root to דָּא־ה, דָּ־א which see.

דָא II. (not used) to be adopted as an organic root to the reduplication דְּאַדָא and דַּד (which see).

דָא (masc. דֵּן) *Aram. pron. demonstr. f. this*, Dan. 7, 8, used like the Hebrew זֹאת as a neuter, *this*, *that*, 4, 27; דָּא לְדָא *one to the other* i. e. to one another 5, 6; דָּא מִן־דָּא *one from another* 7, 3; comp. Syr. the same. In the Targumic הָדָא, Syr. ܗܳܕܶܐ, it forms the chief part of the compound. — From דָא is formed the Hebrew זָא (after changing *á* into *ô* זֹאת has arisen out of it). Originally it may have sounded harder, viz. תָּא (Greek τὸ, Lat. *tu* in *tum*).

דָּאַב (*part. fem.* דְּאֵבָה Jer. 31, 25 as if from דָּב = זָב, in the Aramaean manner, without one having to read דְּאֵבָה or דְּאָבָה; *inf. constr.* דְּאָבָה, like קִרְבָה Is. 58, 2) *intr.* same as אָדַב I. and דָּבָא, therefore 1. *to faint*, *to pine away*, *to languish*, of נֶפֶשׁ Jer. 31, 25, עַיִן Ps. 88, 10, or also of persons, Jer. 31, 12, with מִן *by the means;* also: *to hunger*. LXX ἀσθενεῖν, Vulg. *languere*. In its organic root דָּאַב (דָּבָ־א, אָ־דַב) cognate with Sanskrit *tap*, Persian *taf-ten*, Latin *tab*-escere, Greek ταφ-. Derivat. דְּאָבוֹן. — 2. *to have sorrow, fear, terror, to be distressed;* derivat. דְּאָב, דְּאָבָה. Comp. Ar. tr. ذَأَبَ (to frighten). — The related stem in Syr. ܕܳܒ, Arab. ذَابَ shews that the fundamental signification is *to melt*.

דְּאָב *adj. m.* see דְּאָבָה and דְּאָבוֹן.

דְּאָבָה (from masc. דְּאָב) *fem. fear, terror*, Job 41, 14, hence the Syr. ܕܶܐܒܬܳܐ.

דְּאָבוֹן (from דָּאַב, like רְעָבוֹן from רָעֵב; *constr.* דַּאֲבוֹן) *m.* prop. *tab*-es, *faintness*, Deut. 28, 65; Targumic דָּבוֹן, דָּוֺן from דָּאֵב = דָּב.

דָּאג see דָּג.

דָּאַג (*fut.* יִדְאַג) *intrans.* prop. to be beaten in pieces, to be struck down, to be crushed, cognate with the organic root in דָּכָ־א, דָּךְ, דָּק, therefore the Ethiopic is to be thin, lean. In use: *to fear, to be concerned, to be distressed*, with the accusat. Is. 57, 11, Jer. 38, 19, or לְ 1 Sam. 9, 5; 10, 2, or with מִן of that which one is anxious about Ps. 38, 19; seldom absolutely, Jer. 17, 8. The connexion, therefore, with the root in τήγ-ανον, τήκ-εσθαι is questionable. Deriv. דְּאָגָה, the proper name דֹּאֵג (דּוֹיֵג). Syr. ܕܘܓ the same, whence ܕܘܳܓܳܐ anxiety, sorrow.

דֹּאֵג (*fearful*) *n. p. m.* of an Edomite, 1 Sam. 21, 8; 22, 9; Ps. 52, 2, for which the K'tib 1 Sam. 22, 18 22 has דּוֹיֵג (which see).

דְּאָגָה *f. anxiety, sorrow, fear*, Jer. 49, 23; Ez. 12, 19; Prov. 12, 25; מִדְ׳ *for fear of* Josh. 22, 24.

דְּאַדָא *to moisten*, a reduplicated form of דָא II., and the basis of דַּד (which see); Sanskrit *dhê* to drink.

דָּאָה (*fut.* יִדְאֶה, *ap.* יֵדֶא) *intr. to drive along quickly*, *to hasten along*, *to flee speedily*, of the flight of the eagle Deut. 28, 49 (where the Sam. cod. reads יִרְאֶה) Jer. 48, 40, or of other birds of prey (see the noun דָּאָה). Figurat. of God Ps. 18, 11, *he did fly* (וַיֵּדֶא) *upon the wings of the wind*, for which there is in 2 Sam. 22, 11 וַיֵּרָא (see letter ד). It stands poetically for עוּף. Ar. دَادَا II. to hover, دَادَاةٌ a gentle rocking motion. Deriv. דַּיָּה, דָּאָה. —

The org. root is דָּא־ה, which lies also in בְּ־דָא 2 Kings 17, 21 K'tib, and this is closely related to דָּה in the reduplicated דְּדָה, to טָא in טֵאטֵא, סָא in סַאסְּאָה, זָע in זַעֲזֵעַ, then again to דָּה (דָּוָה), בְּ־דָה, דָּ־ה &c. Comp. Sanskrit *dî*, *da;* Greek *θέ-ειν*.

דָּאָה (formed out of דָּאָה from Pihel; therefore in another form דַּיָּה) *f. bird of prey*, so called from its rapid flight; then *a ravenous bird* Lev. 11, 14, according to the Sam. cod. Deut. 14, 13 for רָאָה (see that and the letter ר), which the LXX translate by *γύψ* (vulture), and the Vulgate by *milvus*. דַּיָּה Is. 34, 15 is the same, which form is adhered to especially in Aramaean (Targ. דַּיְתָא, Syr. ܕܝܬܐ, Sam. דָּאִיתָה &c.).

דָּאַל after the Arabic: to take short steps; an assumed stem for the *n. p.* יִדְאֲלָה (but see this).

דָּאַר an assumed stem for דֹּאר, see דּוֹר.

דֹּב (or דּוֹב; *pl.* דֻּבִּים) *epicene* (*m.* and *f.*) *a bear*, *a she-bear*, 1 Sam. 17, 34 36; 2 Kings 2, 24, which growls Is. 59, 11, roves about after booty Prov. 28, 15, lurks in secret Lament. 3, 10, and is associated with the lion Prov. 28, 15, 1 Sam. 17, 34 (Wisdom 11, 18); she passes for a more terrible animal than the panther Prov. 17, 12. דֹּ׳ שַׁכּוּל 2 Sam. 17, 8, Hos. 13, 8, Prov. 17, 12 *a bear bereaved of her whelps*. In the dialects the same. Ar. دُبّ, دُبَّة, bear, she-bear.—According to the derivation from דָּבַב (to sneak) it has been commonly assumed that דֹּב is so called from a sneaking, awkward gait. But as that is not sufficiently distinctive, *Bochart* already takes it from زَبَّ *to be hairy*, زَبَب *lanugo*, أَزَبّ *pilosus*, and דֹּב would be *shaggy*. See also דָּבַב.

דֹּב *Aram. epic.* the same, Dan. 7, 5, a symbol of the later Median empire.

דָּבָא (not used) *intr. to rest*, like the Ar. دَبَا, either of old age, death, or as a figure of prosperity; hence דֹּבֶא (according to the Vulg., Jerus. Targ. I. and II., Ibn G'anâch, Jos. Kimchi and others). But the meanings "rest, old age, death, prosperity" &c. do not suit דֹּבֶא in Deut. 33, 25. According to the LXX, Onk. Syr. Saʿad. and others *to be vigorous*, *quick*, *lively*, *powerful* (oppos. to relax), from דָּבָא = צָוָה *to be firm, powerful*, a meaning that suits better in all respects (see however דֹּבֶא). Deriv. דֹּבֶא and the n. p. מֵידְבָא.

דֹּבֶא (only with *suff.* דָּבְאֶךָ) *m.* (according to LXX, Onkelos, Syr. Saʿad.) *strength*, *firmness*, Deut. 33, 25: *and thy strength continues thy life long* (כְּ refers to time), conseq. from דָּבָא (= צָוָה and root יָ־צַב) tr. *to make firm;* intr. *to be firm.* But צ is seldom flattened into *d*. The Jerus. Targ. I. and II., Vulg., Ibn G'anâch, Kimchi understand *old age: and as thy (youthful) days will be thine old age* (conseq. from דָּבָא = דָּב, Ar. دَبَّ to creep along, of an old man). But since יָמֶיךָ signifies rather the days of life instead of those of youth, and the connexion with the preceding member requires it otherwise; since farther דְּבָא in the proper name מֵידְבָא does not well admit of this explanation: it seems more advisable to translate it *riches*, *affluence*, *fulness* (with *Midrash* wa-Jikr. rab. ch. 35, Jalk. p. 312, and *Musafia*), from דָּבָא = זָב *to flow to*, Targumic דְּוָא the same.

דְּבָא see מֵידְבָא n. p.

דָּבַב (i. e. דָּב; Kal not used) *intr. to speak*, which this stem means in the Talmud (see Pih. and Poh.); comp. Syr. ܕܒ (on 1 Sam. 20, 13) to communicate (by words). Metaphor. *to growl*, of bears, whence perhaps דֹּב.

Pih. דִּבֵּב (not used) *to spread by words;* then *to speak ill of*, *to slander*, *to defame*, *to bring before people;* hence דִּבָּה.

Poh. דּוֹבֵב *to make one speak*, *to make talkative*, of fiery wine Song of Sol. 7, 10: *making talkative the lips of those asleep*, i. e. wine is so fiery that the

intoxicated in their sleep speak aloud while dreaming.

The organic root דָּב is in Targumic טָב, Syr. ܢܒ݂, whence Af. to make known (by speech), ܡܢܒܝܐ (preacher), ܢܒܐ (report); which root probably lies in נְ־טַף II. also.

דָּבָה (not used) *tr. to cause to flow out, to empty*, the body; cognate in sense חָרָא (which see), חָרָה. Conseq. the organic root דָּב־ה is identical with the Aram. דָּב, ܕܒ, Hebr. זָב and others. Deriv. דִּבְיוֹן (which see).

דִּבָּה (with *suff.* דִּבָּתְךָ) *f.* 1. *what is spoken, talk*, of one, Jer. 20, 10, Ps. 31, 14 (parallel שְׂפָה Ez. 36, 3), not directly slanderous or hurtful, in which case רָעָה is added Gen. 37, 2. It is joined with הֵבִיא in this sense. — 2. *evil report, slander*, construed with הוֹצִיא עַל Num. 14, 36, or merely הוֹצִיא Prov. 10, 18; Ar. دَبُوب, دَيْبُوب a slanderer. — 3. *fame*, i. e. what is made known by talk Prov. 25, 10; comp. Targ. טִבָּא, Syr. ܛܒܐ.

דְּבוֹרָה see דְּבֹרָה.

דְּבַח (*part. pl.* דָּבְחִין) *Aram.* same as Hebrew זָבַח Ezr. 6, 3. Deriv. מַדְבַּח and

דְּבַח (*pl.* דִּבְחִין) *Aram. m. a sacrifice*, Ezr. 6, 3 = Hebr. זֶבַח.

דִּבְיוֹן (only *pl.* דִּבְיוֹנִים) *m. flux*, of the body, ῥεῦμα γαστρός, *dung*, 2 Kings 6, 25 (K'ri, consequently after the form אֶבְיוֹן, עֶלְיוֹן formed from a verb ל"ה). That people in a time of famine sought dung for food is testified by *Josephus* (B. Jud. 5, 13, 7) and *Celsus* (Hierob. II. pag. 233 seq.). According to the Targ., *Ibn Ganâch*, *Kimchi* and others, the word is compounded of דִּיב יוֹנִים (דִּבְיוֹן = דִּיב from זוּב = דּוּב) *dung of doves*, which others take for a periphrasis of any bad vegetable nourishment, as *Bochart* thinks *roasted chick-pea*, which is called in Ar. *doves' dung*. But Hebraism has no love for such compounds, and so these explanations fall away. The K'tib חֲרְיוֹן, which is reckoned indecent, has the same meaning.

דְּבִיר *m.* 1. *the hinder part*, of the temple, *the west hall*, the whole hinder part, where was the holy of holies 1 Kings ch. 6; 7, 49; 8, 8; 2 Chr. 3, 16; 4, 20; 5, 7 9; interchanged with קֹדֶשׁ הַקֳּדָשִׁים 1 Kings 8, 6; as the special seat of holiness used also of the western and holier part of the tabernacle under the appellation דְּבִיר קָדְשׁ, Ps. 28, 2. — The LXX have left it untranslated; *Jerome* (λαλητήριον) and the Vulg. (oraculum) thought of דִּבֵּר; but it certainly comes from דָּבַר III. *to be behind, to be after*, Ar. دَبَرَ (to be behind, to be after, figur. to waylay, to chase), cognate in sense with עָקַב; hence the Talm. דּוּבַר and דְּבַר back, Arab. دُبُر pars postica, دَابِر postremus &c. — 2. (perhaps *passage for cattle*) *n. p.* of a royal city of the Canaanites Josh. 12, 13, named דְּבִרָה 10, 39, in the later territory of Judah, in the neighbourhood of Hebron 15, 7, situated in a mountainous district 11, 21; 15, 49; inhabited by priests 21, 14, and said to have been called earlier קִרְיַת סֵפֶר 15, 15 or קִרְיַת סַנָּה. (דְּבַר) דֶּבֶר is Phenician = Hebr. סֵפֶר a stuff prepared from the skins of animals, like the Himyar. دَبْر a book written on palm leaves, دَبَرَ to write; from this arose after the insertion of the *t*-sound دَفْتَر, دِ- διφθέρα, the Phenician word having passed over generally to the Greeks (perhaps with the alphabet) and the Persians (Pers. دبير writer). דְּבִיר may therefore mean *book-town*, i. e. where the sacred writings of the Phenicians were kept, as those of the Chaldeans (Berosus) were in Σιπφάρα (Ptol. 5, 18), Hipparenum (Plin. 6, 30); and might be paraphrased by קִרְיַת סֵפֶר Judges 1, 11, or קִרְיַת סַנָּה Josh. 15, 49 (see סַנָּה). — 3. (*scribe*) *n. p.* of a Phenician king of עֶגְלוֹן Josh. 10, 3.

דְּבִירָה (and דְּבִרָה) *proper name* of a city, Josh. 15, 7, which is different perhaps from דְּבִיר.

דְּבַךְ (not used) *Aram. tr.* same as Hebr. דָּבַק *to string together*, *to bind;* comp. Sanskrit paç (to bind), Lat. pag, pig, pac in pangere, pax, pignus; the organic root, therefore, is דְּ־בַךְ. Deriv. נִדְבָּךְ (Talm. מִדְבָּךְ).

דָּבַל (not used) *tr.* 1. *to press together*, *to squeeze together* (into a firm mass), *to knead together*, *to bake* (of cakes). Hence דְּבֵלָה, דִּבְלָה. Figurat. *to heap together* (dirt), as the Targ. זְבַל, Talm. זָבַל, Syr. ܙܒܠ, Ar. دبل and ذبل. — 2. *to enclose*, *encircle* (of a round object); whence the proper names דִּבְלָה, דִּבְלָתַיִם. Metaphor.: *to embrace* (amorously), *to enclose;* whence the proper name דִּבְלַיִם (from דֶּבֶל). — The organic root is דְּ־בַל, also found in כְּ־בַל, חָ־בַל, גָּ־בַל &c.

דֶּבֶל (sing. unused) *m. amorous embracing*, *coition*, hence *dual* דִּבְלַיִם [בַּת־; בַּת expresses reference] (*of double copulation*) a symbolic-prophetic surname of a harlot גֹּמֶר Hos. 1, 3.

דִּבְלָה (*circle*, *roundness*, from דָּבַל 2; with *a* of motion דִּבְלָתָה) 1. *n. p.* of a city in the extreme northern border of Palestine, like מִדְבָּר (*wilderness*) in the south Ez. 6, 14. This *Diblah* is (according to Jerome, *Kimchi* and others) the *Riblah* (רִבְלָה) situated in חֲמָת Jer. 52, 9 27, where the LXX have *Δεβλαθά* (דִּבְלָת), since *r* and *d* are often interchanged (see ר), and also the Syr. ܪܒܠܐ (see Cast.) is put for *Riblah* or Daphne. — 2. Only *dual* דִּבְלָתַיִם (*double circle*) Num. 33, 46, or connected with בֵּית Jer. 48, 22, *proper name* of a city in the plain of Moab, where was also a city עַלְמוֹן; in Jerome's days it was still standing (see Onomast. under *Jassa*).

דְּבֵלָה (*constr.* דְּבֶלֶת, *pl.* דְּבֵלִים, from דָּבַל) *f.* prop. a mass pressed together, therefore *a cake of figs*, *a mass of dried figs*, *παλάθη* (which originated from דְּבֶלֶת, Athen. XI. p. 500 Casaub.), joined to תְּאֵנִים 1 Sam. 25, 18; 30, 12; applied also to heal 2 Kings 20, 7.

דְּבֵלִים see דְּבֵלָה.

דִּבְלַת see דִּבְלָה.

דְּבֶלֶת see דְּבֵלָה.

דִּבְלָתַיִם see דִּבְלָה.

דָּבַק (from דָּבֵק, *in pause* דָּבֵקָה Job 29, 10, דָּבֵקוּ 41, 15; *inf. constr.* דָּבְקָה Deut. 11, 22; *fut.* יִדְבַּק, 2 *f. pl.* תִּדְבָּקִין) *intr.* 1. *to be attached to something*, *to adhere to*, actually and mentally, with בְּ Gen. 2, 24; Ruth 1, 14; *to cleave to*, *to stick to*, with לְ Ps. 44, 26, אֶל 2 Sam. 23, 10, Lament. 4, 4, עִם of the person or thing, Ruth 2, 21. After this original signification we should explain the expressions: דָּבַק לְשׁוֹן פ׳ אֶל־חֵךְ or לְחֵךְ *the tongue of one cleaves to his palate*, by which is meant, sometimes *to languish* Lament. 4, 4, sometimes *to be dumb* Ps. 137, 6; Job 29, 10 (comp. Ez. 3, 26); דָּבַק לָאָרֶץ (לֶעָפָר) נֶפֶשׁ (בֶּטֶן) *the body cleaves to the dust* i. e. lies sorrowful in the dust, Ps. 44, 26; 119, 25. Seldom absolutely, Job 41, 15: *the dew-laps of his flesh adhere closely.* — 2. *to strive after*, in order to unite oneself with a thing, properly *to addict oneself to;* metaphorically *to hunt after*, *to pursue* and at the same time *to catch* (cognate in sense הִשִּׂיג, מָצָא) i. e. *to be close behind*, with אַחֲרֵי Ps. 63, 9, Jer. 42, 16, accus. Gen. 19, 19, or בְּ Deut. 28, 60; comp. Latin haerere in terga hostium. Deriv. דָּבָק, דֶּבֶק.

Puh. דֻּבַּק *to be firmly attached to one another*, absol. Job 38, 38, or with בְּ 41, 9.

Hif. הִדְבִּיק (*fut. pl.* יַדְבִּיקוּ, shorter יַדְבְּקוּ) *causat.* of Kal 1. *to cause to cleave*, *to make adhere*, with אֶל Jer. 13, 11, or בְּ *to the thing which* Ez. 3, 36; 29, 4. — 2. like Kal: *to be close behind*, *to hunt after*, *to chase and catch*, *to seize*, with accus. Gen. 31, 23, 2 Sam. 1, 6, אַחֲרֵי Judges 20, 45, 1 Sam. 14, 22, or with בְּ of the object Deut. 28, 21.

Hof. הָדְבַּק *to be made adhere*, with accus. *to a thing*, Ps. 22, 16.

The stem (Targ. דְּבַק, Syr. ܕܒܩ, Ar. دَبِقَ, طَبِقَ, طَفِقَ) is in its organic root דְּ־בַק, identical with that in אָ־בַק II.,

חָ־בַק, Aram. דְּ־בַק &c., and has its analogy also in the extra-Semitic tongues.

דָּבֵק (*pl.* דְּבֵקִים) *adj. m.*, דְּבֵקָה *f. cleaving*, *adhering to*, with בְּ Deut. 4, 4, 2 Kings 3, 3; with לְ 2 Chr. 3, 12 *faithful;* absol. *attached to* Prov. 18, 24.

דֶּבֶק (*pl.* דְּבָקִים) *the annexation*, *soldering*, *welding*, Is. 41, 7. — 2. Only in *pl. shoulder-joints*, so called from union 1 Kings 22, 34; Targ. מַדְבְּקִין (Jer. 38, 12) for אַצִּילוֹת; Samar. דְּבִיקָה for אֶבְרָה.

דְּבַק (*part. pl.* דָּבְקִין) *Aram.* same as Hebrew דָּבַק Dan. 2, 43.

דָּבַר I. (Kal only *part. m.* דֹּבֵר, *pl.* דֹּבְרִים, *f.* דֹּבְרוֹת, *part. pass.* דָּבֻר; once *inf.* with *suff.* בְּדָבְרֶךָ Ps. 51, 6; elsewhere usually in *Pihel*) *tr. to range*, *to put together in a row*, *to set in order*, *to bind together*, especially words, i. e. *to speak* (comp. *verba serere*, whence *sermo;* Gr. *εἴρειν* from *Fερ;* Sanskrit *bra*, *brû* after a like figure), consequently like עָרַךְ Job 37, 19 = עָרַךְ מִלִּים. In this customary meaning it stands with the accusative of the object Is. 45, 19, Ps. 101, 7, with אֶל Jer. 38, 20, Jon. 3, 2 or לְ of the person Esth. 10, 3, or with בְּאָזְנֵי פ׳ Deut. 5, 1; Jer. 28, 7. With עַל of the person, sometimes *to promise good respecting a person* Jer. 32, 42, sometimes *to speak evil*, Ps. 31, 19; 109, 20. With בְּ of the person only in Zech. ch. 1 and 4 *to reveal.* With עִם Ps. 28, 3 *to speak with one.* — Of many verbs, which usually appear only in *Pihel* (דִּבֵּר, מִלֵּל, חֵרֵף, חִכָּה, כִּסָּה, קִוָּה, גֵּרֵשׁ, כִּזֵּב) the participle in the Kal form occurs (חֹכֶה, כֹּסֶה, חֹרֵף, קֹוֶה, גּוֹרֵשׁ, כֹּזֵב, דֹּבֵר, מוֹלֵל), because this having the essence of a noun is not under the necessity of following the verb. In Phenician Kal was also in use, as אֱשׁ שֶׁדִּבְּרָם (the man of whom they spoke) or in another text וְדֹבֵר Plaut. 1, 6; דֹּבֶרֶת ib. 1, 7. Deriv. מִדְבָּר, דְּבָרָה, דָּבָר 2.

Nif. נִדְבַּר *to converse* Mal. 3, 16; with עַל *to speak one with another against one* 3, 13; with בְּ *to speak of one* Ez. 33, 30, Ps. 119, 23 (in a good and a bad sense).

Pih. דִּבֶּר (*pause* דִּבֵּר and so perhaps Jer. 5, 13; 2 *f.* דִּבַּרְתְּ Jer. 3, 5; *part. m.* מְדַבֵּר, *f.* מְדַבֶּרֶת; *inf.* דַּבֵּר, דַּבֶּר־; on the contrary דִּבֶּר Ex. 6, 28, Deut. 4, 15, Hos. 1, 2 is not the inf., but the perfect; *fut.* יְדַבֶּר־, יְדַבֵּר) *to speak*, in the widest usage, without what is spoken (as in the case of אָמַר) necessarily following, therefore it stands absolut. Is. 1, 2; Job 11, 5 &c.; sometimes with the accus. of what is said Gen. 21, 2, Ex. 6, 28, or what is said follows in direct discourse Gen. 41, 17; often אָמַר follows by way of supplement (see אָמַר). The person spoken to has אֶל Gen. 12, 4, אֶת־ 17, 22 for which even אֵת (אֹת) Numb. 26, 3, לְ Judges 14, 7, עִם Deut. 5, 4, עַל Jer. 6, 10 (as 11, 2), לִפְנֵי Ex. 6, 12, בְּאָזְנֵי פ׳ Gen. 50, 4; but the significations are distinguished according to these constructions, as: a) דִּ׳ בְּ Numb. 12, 8, Hab. 2, 1 *to reveal to one* (see דִּבֶּר בְּ Zech. ch. 1 and 4); *to speak on behalf of one* 1 Sam. 19, 3; *of one* Deut. 6, 7 or = *against one* Numb. 21, 7, Job 19, 18; *on account of one* 1 Sam. 25, 39, Song of Sol. 8, 8, sometimes = *in order to try to gain one*, to seek to gain one Jer. 31, 20; *by one* Numb. 12, 2; 2 Sam. 23, 2. b) דִּ׳ עַל *to pronounce to one*, *to promise* Gen. 18, 19, Is. 37, 22; *to threaten* Jer. 25, 13; generally *to declare*, with the addition of טוֹב or טוֹבָה Numb. 10, 29, 1 Sam. 25, 30 (which is sometimes equivalent to: *whereby good arises* Esth. 7, 9), or with רָעָה 1 Kings 22, 23. For it stands אֶל Jer. 36, 31. c) with אֶל of the person: *to command one* Ex. 1, 7, Job 42, 9 (LXX *προστάσσω*), more rarely with עַל 42, 7; דִּ׳ שָׁלוֹם אֶל *to promise peace to one*, Ps. 85, 9, on the other hand דִּ׳ שָׁלוֹם בְּ׳ or לְ 122, 8, Esth. 10, 3 *to wish prosperity to one*, and דִּ׳ שָׁלוֹם *to speak of peace* Ps. 35, 20; דִּ׳ טוֹבוֹת אֶל Jer. 12, 6 *to speak in a friendly manner with one*, elsewhere with אֶת־ 2 Kings 25, 28. d) with accus. of the person: *to speak with one* Gen. 37, 4 and perhaps also Numb. 26, 14; frequently with accus. of the object, as צֶדֶק Is. 45, 19, מֵישָׁרִים 33, 15, שֶׁקֶר

59, 3, נְבָלָה 32, 6, שָׁוְא 59, 4, seldom absol. 22, 25, as עַל of the person is also sometimes omitted Ruth 4, 1. e) with אֶת־ of the person and accus. of the object: *to speak something upon one*, e. g. שָׁלוֹם Jer. 9, 7, מִשְׁפָּטִים 39, 5, where however אֶת־ is sometimes interchanged with אֵת 12, 1. — Of peculiar expressions and meanings we have to note the following: a) *to speak eloquently* Ex. 4, 14; Jer. 1, 6; Ez. 3, 18. b) with לְ of the person: *to promise* Deut. 6, 3; 19, 8, with or without the accus. of the object 12, 20; Gen. 24, 7. c) דִּ׳ עַל־לֵב פּ׳ *to speak kindly to one*, *to speak heartily with one*, alloqui Gen. 34, 3; *to console* Is. 40, 2; when however the reference is to the speaker himself, *to speak with oneself* 1 Sam. 1, 13, Gen. 24, 45, sometimes = *to think*, *to reflect*, as דִּ׳ בְּלֵב or עִם־לֵב, Eccl. 1, 16; 2, 15. d) דִּ׳ שִׁיר *to sing a song*, Judges 5, 12, or *to glorify by song* Ps. 40, 6; comp. Ar. قال, Lat. dicere (Ov. Met. 1, 1). e) דִּ׳ דָּבָר Is. 58, 13, pl. דִּ׳ דְּבָרִים Hos. 10, 4 *to speak a lying word*, comp. Jer. 29, 23. f) דִּ׳ בְּ 1 Sam. 25, 39 or לְ Judges 14, 7 *to speak for one*, *to woo* (see Puhal). — In וַיְדַבְּרוּ Gen. 34, 13 דִּ׳ has no other sense, but it refers to the following וַיֹּאמְרוּ, after a parenthesis has been inserted with אֲשֶׁר. Deriv. דַּבֶּר, דַּבָּרָה.

Puh. דֻּבַּר 1. *to be promised*, with בְּ of the person of whom something is promised Ps. 87, 3. — 2. with בְּ of the person, *to be wooed*, *for one* Song of Sol. 8, 8.

Hithp. הִדַּבֵּר (prop. הִתְדַּבֵּר; only *part.* מִדַּבֵּר) prop. to talk with one another, therefore *to communicate one's thoughts by speech*, with אֶל of the person Ez. 43, 6; 2, 2, where according to the LXX אֵת is for אִתּוֹ; Num. 7, 89; = *to speak* generally, with accus. of the object 2 Sam. 14, 13, where Vulg., Syr., Targ. read וּמִדַּבֵּר. מִדַּבְּרֹתֶיךָ Deut. 33, 3 see דַּבָּרָה.

דָּבַר II. (Kal not used) 1. *trans.* *to drive*, *to lead* (cattle to pasture), *to drive in* (herds), *to guide*, *to drive along* (a boat), whence מִדְבָּר, דֹּבֶר, דָּבֶרֶת, perhaps מִדְבֶּרֶת, דְּבִיר 2, and the דְּבוֹרָה, proper names דְּבֵר, דִּבְרִי, דְּבֹרַת; the Phenician proper name דֹּבֵר. — 2. Figur. *to drive away*, *to snatch away*, *to destroy;* hence דֶּבֶר.

Pih. דִּבֵּר *to snatch away*, *to destroy*, with accus. of the object Ps. 127, 5, 2 Chr. 22, 10, LXX ἀπώλεσε, Vulg. *interfecit;* in the parallel passage אִבֵּד.

Hif. הִדְבִּיר (*fut. apoc.* יַדְבֵּר) *to drive*, *to lead*, with תַּחַת *to lead under the dominion of one* i. e. *to subjugate* Ps. 47, 4; 18, 48, for which 2 Sam. 22, 48 וּמוֹרִיד = וּמֵרִיד i. e. רָד = יָרַד (= רוֹדֵד) Ps. 144, 2, hence the LXX παιδεύων i. e. (וּמוֹסִיר) as a periphrasis; Targ. מְתַבַּר.

The stem דָּבַר is also in Ar. دَبْر (pasture), دَبَرَ (to lead, to guide) = נָהַג, נָחָה, دَبْر (march; comp. agmen out of agimen from *agere* to drive) &c., in Targ. דְּבַר, Syr. ܕܒܪ *to lead.* For the organic root ד־בר comp. Talm. אַפָּר pasture.

דָּבַר III. (not used) *intr.* *to be behind*, Ar. دَبَرَ to be behind, to follow, to pursue, أَدْبَرَ the same, دُبُرَ = אַחֲרֵי. Deriv. דְּבִיר 1. and perhaps דְּבֹרָה.

דָּבַר IV. (not used) *tr.* transposed from דָּרַב *to stick* (with a pointed sting), *to pierce;* cognate צָרַב. Deriv. probably דְּבֹרָה.

דָּבַר, in the *pl.* דָּבְרִין, see דַּבָּרָה.

דָּבָר (*constr.* דְּבַר, with *suff.* דְּבָרִי, דְּבָרוֹ; *pl.* דְּבָרִים, *constr.* דִּבְרֵי; comp. Phenic. דבר Mel. 3, 6) *m.* prop. a stringing together of words or syllables into one whole (see דָּבַר I.), and so 1. *a single word*, in the proper sense (*verbum*, LXX λόγος, ῥῆμα) 2 Kings 18, 36, Job 2, 13, and this equivalent to *a few words*, *a short speech* Gen. 44, 18; Job 4, 2; דְּ׳ סֵתֶר Judges 3, 19 *a secret word* (of message); דְּ׳ אֱלֹהִים *a word of God* i. e. a divine announcement 3, 20; *an entreaty* 2 Kings 9, 5; *a word of promise* Josh. 21, 45; דָּבָר דָּ׳ Prov. 25, 11 *a spoken word.* Hence *pl.* דְּבָרִים *single words*, of a language, דְּ׳ אֲחָדִים Gen. 11, 1 *one*

kind of words. — 2. *speech*, consisting of many words ranged together after the laws of language, *sermo* Job 15, 3, in which sense occur דְּ׳ טוֹב Ps. 45, 2 *beautiful discourse*, נְבוֹן דָּ׳ *skilled in discourse* 1 Sam. 18, 18; *a saying*, *maxim*, *sentence* Prov. 4, 4 20; *a wise saying* Eccles. 1, 1; *a thought* 8, 1; *a prophetic saying*, *oracle* Jer. 1, 1; דְּ׳ שְׂפָתַיִם Is. 36, 5 *word of the lips* i. e. without mind. Pl. דְּבָרִים *discourses* i. e. connected Gen. 29, 13; 34, 18; Ex. 4, 28; בַּעַל דְּ׳ possessor of discourses i. e. *a speaker* Ex. 4, 10; 24, 14. From this signification is to be derived fig. a) *promise*, prop. utterance, particularly in the expression הֵקִים דָּ׳ 1 Kings 2, 4 &c. or also alone; comp. ἔπος. b) *command*, *precept*, *law*, *regulation* (by words), also taken collect., e. g. of God 2 Sam. 12, 9, of a king 1 Sam. 21, 9, of Moses Josh. 1, 13, of other men Prov. 26, 6, Is. 8, 10, in which sense occurs the pl. עֲשֶׂרֶת הַדְּבָרִים Ex. 34, 28 *the ten commandments*, ὁ δεκάλογος. c) *an inquiry* 1 Sam. 17, 29; *an account*, *an answer* Ez. 9, 11; Prov. 18, 13; *smart repartee* 27, 11. d) *an utterance of God*, *a revelation*, vaticinium Is. 9, 7; 16, 13; *an oracle* Job 4, 12; especially in the compounds דְּבַר יי 2 Kings 7, 1; הָיָה דְבַר יי אֶל 1 Kings 13, 20, עַל ... 1 Chr. 22, 8, בְּיַד פּ׳ ... Hag. 2, 1; pl. דְּבָרִים different prophetic utterances Jer. 39, 16, Ez. 12, 28, for which the phrase דְּבַר כָּל־חָזוֹן 12, 23 is rare. e) *decree*, *plan*, *proposal* 2 Sam. 17, 6; 1 Kings 1, 7. f) *report*, *news* 1 Kings 10, 6. All these variations which refer back to signific. 2. may be easily apprehended from the context, and enlarged. — 3. Prop. what one speaks of, object of discourse, hence not the discourse itself, a) *a thing*, res (comp. *res* from ῥέω; *Sache* in German from *sagen*), *a matter* Eccles. 7, 8, 2 Sam. 3, 13, and this like פִּתְגָם (which see), Aram. מִלָּא, Greek ἔπος, ῥῆμα, λόγος = *somewhat* 1 Sam. 20, 2, particularly in the phrases הַדָּבָר הַזֶּה Gen. 20, 10, pl. הַדְּבָרִים הָאֵלֶּה, which may be resolved partly by accenting the demonstrative, partly in another way. So when דָּ׳ stands absol. or in constr. state: דָּ׳ טָמֵא *any thing unclean* Lev. 5, 2, דְּ׳ הַתּוֹעֵבָה Jer. 44, 4, דְּ׳ הַנְּבָלָה Judges 19, 24, or דָּבָר comes after, e. g. עֶרְוַת דָּבָר *any thing filthy* Deut. 23, 15; pl. דְּבָרִים טוֹבִים 2 Chr. 12, 12 *good*, עֲלִילֹת דְּבָרִים *filthinesses* Deut. 22, 14. In this sense it means: *any thing* Gen. 18, 14; אֵין דָּבָר Numb. 20, 19 *it is nothing* i. e. it is of no importance, which, however, may also mean *nothing at all* 1 Sam. 20, 21; כָּל־דָּבָר Numb. 31, 23 *every thing*. Here belongs the signification *belonging to a thing*, with the noun following e. g. דְּבַר יוֹם Ex. 5, 13, דְּבַר שָׁנָה 2 Chr. 9, 24 *daily*, *yearly;* or it remains untranslated, e. g. דִּבְרֵי הָאֲתוֹנוֹת 1 Sam. 10, 2, דִּבְרֵי עֲוֹנוֹת Ps. 65, 4. b) *occurrence*, *action*, *history*, or in the pl. res gestae 1 Kings 5, 7; 11, 41; 2 Chr. 33, 18; דְּ׳ הַיָּמִים *histories of the days* i. e. *chronicles;* דְּ׳ הַמִּלְחָמָה *affairs of war* 1 Sam. 11, 18. c) *relation*, *reference*, *way*, *condition*, Judges 18, 7 *they had relations with no one* i. e. they were isolated and without association with a neighbour; דְּבַר הַמִּזְבֵּחַ *relation of the altar* Numb. 18, 7; דְּ׳ הַמַּס 1 Kings 9, 15 *the relation of the levy;* דְּ׳ גְּבוּרוֹת Job 41, 4 [12] *the manner of his great deeds*. d) *cause*, *suit at law* Ex. 18, 16, in full form דְּבַר מִשְׁפָּט 2 Chr. 19, 6; in which signification are put with דָּבָר the verbs דָּרַשׁ Ezr. 10, 16, קִיֵּם Ruth 4, 7, קוּם Deut. 19, 15. So the pl. דְּבָרִים 2 Sam. 15, 3 (parall. רִיב 15, 2) and accordingly דִּבֶּר דְּ׳ *to conduct a cause* Josh. 20, 4; בַּעַל דְּבָרִים *one who has causes* Ex. 24, 14. e) *ground*, *cause*, causa, ratio Josh. 5, 4; hence עַל־דְּבַר Gen. 12, 17, עַל־דִּבְרֵי Deut. 4, 21 as a *preposition: because*, *on account of*, like causa; before verbs עַל־דְּבַר אֲשֶׁר 22, 24 (comp. דִּבְרָה).

The succession of senses in this very frequent word is developed in a great degree from the fundamental conception, as in the later Hebrew פִּתְגָם, Ar. أَمْر and خَطْب, Targ. מִלְּתָא, מִלָּא, Syr. ܡܶܠܬܳܐ, Pers. سخن &c.; it is therefore a

misconception of the LXX in translating דָּבָר Is. 9, 8 = דֶּבֶר.

דֶּבֶר from דָּבַר II.; *pl.* with *suff.* דְּבָרֶיךָ) *m.* prop. snatching away, hence *destruction*, *ruin*, *pestilence*, joined with כָּבֵד Ex. 9, 3, גָּדוֹל Jer. 21, 6. *The bringing of a plague* is called שִׁלַּח דֶּ׳ בְּ׳ Ex. 14, 18, נָתַן דֶּ׳ בְּ׳ 2 Sam. 24, 13, הִכָּה בַדֶּ׳ Ex. 5, 16. The plural Hos. 13, 14 denotes mille viae leti, the many sicknesses of which the most terrible is called בְּכוֹר מָוֶת Job 18, 13; but a later reading (1 Cor. 15, 55) appears to have been דָּרְבְנְךָ, *thy sting*. Comp. Arab. دَبْر death, دبار misfortune.

דַּבָּר (after the form פִּקֵּחַ) *m. the speaker* i. e. the spirit of God which speaks out of the prophets Jer. 5, 13; if = דָּבָר, then בְּפִיהֶם must have stood.

דֹּבֶר *m.* 1. (from דָּבַר II.; with *suff.* כְּדָבְרָם, דָּבְרוֹ) *pasture*, = מִדְבָּר 1; כְּדָבְרָם = כְּבַ׳ Is. 5, 17 *as on their pasture;* then *a flock* on the pasture Mic. 2, 12. — 2. (from דָּבַר III.) prop. *back* (see דְּבִיר), *turning of the back, progress;* בְּדָבְרוֹ Song of Sol. 5, 6 (to be read for בְּדַבְּרוֹ) *at his progress*, if we should not rather read בְּעָבְרוֹ (comp. בַּעֲבוּר 2 Sam. 12, 25 from בְּדָבָר ;עָבַר עֶרְכָּהּ Job 28, 13 from דַּרְכָּהּ). In old writing the interchange of ע and ד was possible. Perhaps כְּדָבְרָם in Is. 5, 17 is *according to their being behind.*

דְּבַר (not used) *m.* = מִדְבָּר *pasture*, hence לֹא דְבַר or לוֹ דְבַר (*pastureless*) *n. p.* of a place not far from מַחֲנַיִם on the other side of Jordan 2 Sam. 9, 4 5; 17, 27; identical perhaps with לִדְבִר (which see).

דְּבִר see proper name לִדְבִר.

דִּבְרָא (*constr.* דִּבְרַת) *Aram. f.* prop. *a cause* (= דָּבָר 3), connected with עַד and דִּי only as *a preposition*, conseq. עַד־דִּי דִּבְרַת דִּי *in order that* Dan. 2, 30; 4, 14. Here עַד stands = עַל (see ד).

דִּבְרָה *f.* only Ps. 110, 4 עַל דִּבְרָתִי *in consequence*, from דָּבַר III. Yet it is better to refer it to דִּבְרָה.

דַּבְּרָה (after the form קַלָּסָה; only *pl.* (דַּבְּרוֹת) *f. utterance, word*, hence נָשָׂא מִן דַּבְּרוֹת *to receive of the utterances* (of God) Deut. 33, 3; LXX ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ; so the Vulg. correctly.

דִּבְרָה (only *constr.* דִּבְרַת, in a very ancient form דִּבְרָתִי; with *suff.* also דִּבְרָתִי) *f.* (from דָּבַר) 1. *a cause* Job 5, 8, like דָּבָר 3. — 2. *relation, mode, manner* Ps. 110, 4 = דָּבָר, as the LXX and Syr. have already taken it; see דִּבְרָה. — 3. *ground, reason*, only as *a preposition* joined to עַל, viz. עַל־דִּבְרַת, and belonging to the following noun Eccles. 3, 18; 8, 2, or with ·שֶׁ following, prop. *from the ground that* . . . i. e. *in order that*, like Aram. דִּבְרָא.

דְּבֹרָה (דְּבוֹ־), *pl.* (דְּבֹרִים) *f.* 1. *a bee, a wasp*, usually in *pl.* Deut. 1, 44; Judges 14, 8; Ps. 118, 12; but the sing. also occurs fig. Is. 7, 18. — 2. (prop. *bee;* comp. Greek and Lat. Μέλισσα, *Melissa*, German *Emma*, i. e. Emme, Imme = bee, a proper name fem.) *n. p.* of a prophetess and singer Judges 4, 4; 5, 1 (as Velleda among the old Germans, Tacit. hist. 4, 61. 65), from whose abode there, a place was called תֹּמֶר דְּבוֹרָה 4, 5. It was also the name of another woman Gen. 35, 8. — דְּ׳ is usually derived from דָּבַר II., and is said prop. to denote *march* or *procession* (of bees), as the Ar. دَبْر; but it is possible that דָּבַר, Targ. and Syr. זְבַר, ܙܒܪ, Ar. زَبْر, belonging to this noun, has the sense of *to buzz;* or דָּרַב = דָּבַר *to pierce*, which suits the designation of the bee.

דִּבְרִי (from דֹּבֶר = דָּבָר: *born on the pasture*, or it stands for דִּבְרִיָּה *Jah distributes promise*) *n. p. m.* Lev. 24, 11. Comp. the Phenic. proper name דבר.

דָּבְרַת (in mss. also דַּבְרַת; a feminine form of דֹּבֶר: *pasture*) *n. p.* of a border-town of Issachar, apportioned to the Levites Josh. 21, 28; 1 Chr. 6, 57; instead of it there is in Josh. 19, 20 הָרַבִּית which has arisen out of הַדָּבְרַת. In Euseb. Δαβρὰθ in Issachar, different from Δαβειρά in the district of Diocaesarea, at the southern foot of Tabor; it is

still called at the present day دَبُّورَة.

דֹּבְרֹת (only *pl.* דֹּבְרוֹת; from דָּבַר II.) *f.* prop. the driving, hence *a raft*, put together from the trunks of trees 1 Kings 5, 23.

דָּבַשׁ (not used) *intr. to be slimed together, to be put together by grease*, as a thing which is slimy, sticky, fat, whence דְּבַשׁ; generally *to be pressed together* (into a mass or lump), whence דַּבֶּשֶׁת 1; metaphor. *to put a lump together* (of a hill), whence דַּבֶּשֶׁת 2; *to be strong, fleshy* (of the body), whence the proper name יִדְבָּשׁ. — The stem is closely connected with טָפַשׁ &c.; and the Ar. دَبْس (a mass of men), دَبِس (to be thick, close) belong to the same root.

דְּבַשׁ (*pause* דְּבָשׁ, with *suff.* דִּבְשִׁי) *m.* prop. a sticky mass, that hangs together; specially *honey*, of house- or forest-bees Ex. 16, 31; 2 Kings 18, 32; 1 Sam. 14, 26; Deut. 32, 13; Ps. 81, 17 (comp. μέλι ἄγριον Matth. 3, 4); of grapes, i. e. mead extracted from grapes boiled to the thickness of a syrup Gen. 43, 11, Ex. 27, 17, which was an article of commerce. Figurat. in connexion with חָלָב Ex. 3, 8, with שֶׁמֶן, זַיִת Deut. 8, 8 or יִצְהָר 2 Kings 18, 32 a sign of the fulness of nature; *honey and milk under thy tongue* Song of Sol. 4, 11 i. e. thou speakest very sweetly, like similar figures in Greek and Latin.

דַּבֶּשֶׁת *f.* 1. a lump of fat, a mass of fat, hence *a camel's hump*, Is. 30, 6, as the Targ., Syr. and Vulg. have also taken it. — 2. (*hill-place*) *n. p.* of a city in Zebulun Josh. 19, 11; comp. nouns of this stem in the Ethiopic and Amharic in the sense of "hill, mountain".

דָּג (after the form יָד, from דָּגָה, once דָּאג Neh. 13, 16; *pl.* דָּגִים, *constr.* דְּגֵי) *m.* prop. fruitful, manifold, self-increasing, like the Aram. נוּן (fish), therefore *a fish*, of the sea, frequently joined with הַיָּם Gen. 9, 2, Num. 11, 22, Ez. 38, 20, which was taken in nets Eccles. 9, 12 and then eaten Neh. 13, 16; a sea-fish, κῆτος, is called דָּג גָּדוֹל Jon. 2, 1; from the fish-market a gate of Jerusalem was called שַׁעַר הַדָּגִים Zeph. 1, 10; Neh. 3, 3. — In Aram. the usual word instead is נוּן, and so the Arab. نُون from a root-signification cognate in idea. Hence the denom.

דּוּג (Kal not used) *tr. to fish*, from which denominative the nouns דַּיָּג, דַּוָּג and דּוּגָה are formed; as a verb only in

Hif. דִּיג (for הֵדִיג) *to catch like fish*, with accus. of the object Jer. 16, 16.

דָּגָה (*fut.* יִדְגֶּה) *intr. to grow, to increase*, of animals Gen. 48, 16, in fundamental signification and root identical with שָׂגָה, which expresses the same of plants, since ד and שׂ are interchanged (see ד); comp. Ar. زكا (to grow). This growth may be taken with respect to quality = high, prominent, firm, fat &c. or with respect to quantity = to be much, manifold, fruitful; and from this the significations of the stem in Hebrew and Arabic are to be explained. The idea of the verb "to cover" in Ar. دجا, دَجَّ is only secondary, proceeding from *to increase*, as in طَبَّنَ, جَنَّ. Deriv. דָּג (דָּאג), to which belong the denom. דּוּג (and thence דַּוָּג, דַּיָּג, דּוּגָה), with the nouns דָּגָה and דָּגוֹן. The derivatives of the reduplicated stem נוּן are analogous.

דָּגָה (*constr.* דְּגַת, with *suff.* דְּגָתָם) *f. a fish*, either collect. Gen. 1, 26; Ex. 7, 18; Num. 11, 5; or as דָּג Deut. 4, 18; Jon. 2, 2.

דָּגוֹן (from דָּגָה formed after the form רָצוֹן) *n. p. m.* of a god of the Philistines who was worshipped at עַזָּה Judges 16, 21, אַשְׁדּוֹד 1 Sam. 5, 5 6, Zeph. 1, 9, and generally in all the five Philistine cities, and whose festival was solemnised there, 16, 23 seq. The Maccabees destroyed Dagon's temple at Ashdod 1 Macc. 10, 83 84. His image was the form of a fish, with the upper part of the body like a man 1 Sam. 5, 4. This idol-name is still preserved in the appellations of the places בֵּית דָּגוֹן Josh. 15, 41, after-

wards changed into כְּפַר דָּגוֹן. With regard to the fish-form 1 Sam. 5, 4 דָּגוֹן is derived from דָּג and is considered as the male counterpart of the female deity *Derkéto* i. e. דַּגְתָּא = דְּרְגְתָא (ܕܪܓܬܐ from ܕܓܬܐ with ר inserted) worshipped in Syria (according to Lucian de Syria Dea §. 14), whose image likewise terminated in a fish below, as it is well known that fish-worship prevailed among the Syrians (Athen. 13. p. 346), Ascalonites (Ctesias in Diod. 2, 4), in Aphaka, Hierapolis and other places. Yet Sanchoniathon (in Philo Byblius) explains *Δαγών, ὅς ἐστι σίτων* i. e. דָּגָן, whence he infers *Δαγὼν ἐπειδὴ εὗρε σῖτον καὶ ἄροτρον*; and he considers him *Ζεὺς Ἀρότριος* (Jerome: Jupiter ruralis). It is therefore possible to take דָּגוֹן in the sense of *procreation*, *growth*, then a name for the productive nature-god, as the stem also allows. The Phenic. *Βηтάγων*, as the Kronos of the Phenicians was called (*Βητάγων ὁ Κρόνος ὑπὸ Φοινίκων*, Etym. Magn.), is בֵּי־דָגוֹן (Dagon-sanctuary), confirming the latter meaning.

דָּגַל (*fut.* יִדְגֹּל, *part. pass.* דָּגוּל) *intr.* 1. *to shine*, *to glitter*, *to lighten afar*, of a flag, a military sign; hence דֶּגֶל. — 2. *to exalt*, *to praise*, by a metaphor like that in הָלַל (which see) Ps. 20, 6 *and in the name* (i. e. for the fame) *of our God will we praise*, where the LXX, Vulg. Syr. read נִגְדַּל, and Ibn Ganâch looks upon the stem itself as transposed from גָּדַל. דָּגוּל Song of Sol. 5, 11 *celebrated*, *distinguished*. The organic root is דַ־גל. The stem is not connected with the Ar. دَجَلَ to cover, to disappoint, deceive (= Hebr. בָּגַד).

Nif. נִדְגַּל denominative from דֶּגֶל, which see.

דֶּגֶל (with *suff.* דִּגְלוֹ; *pl.* דְּגָלִים, with *suff.* דִּגְלֵיהֶם) *m.* prop. the far-shining, the distant-appearing, as נֵס; hence *a flag*, *banner*, for every four tribes Num. ch. 2, more than אוֹת (a military sign) which every tribe had. Metaph. *cohort*, under one banner. חָנָה, נָסַע לְדִגְלֵיהֶם *to encamp*, *to march on after their banners*, Num. 2, 31 34; אִישׁ עַל־דִּגְלוֹ 1, 52 *every one with his troop;* comp. Latin *vexillum* (Tacit. hist. 1, 70), Ar. دِجَالة, Pers. بند, German *Fähnlein*, in a similar sense; therefore the Targ. טֶקֶס (*τάξις*), Vulg. *turma* &c. In Gen. 49, 10 the Sam. codex reads דִּגְלָיו for רַגְלָיו. Figurat. Song of Sol. 2, 4: *and his banner over me was love*, where the LXX and Syr. unnecessarily read דִּגְלוּ i. e. the imperative plural for דִּגְלוּ. Deriv. the denom.

Nif. נִדְגַּל *to provide oneself with banners*, *to banner oneself*, i. e. *to equip*, *part.* נִדְגָּלוֹת *the bannered*, *troops of warriors*, as the LXX, Symm. and others have taken it.

דָּגַן (not used) *intr. to grow*, *to put forth fruit*, particularly of the ears, identical with the Ar. دَخَنَ IV. (granis induruit seges), and consequently with דָּחַן. Yet it may be also a farther development of דָּגָה (which see). Deriv. (perhaps דָּגוֹן and)

דָּגָן (*constr.* דְּגַן, with *suff.* דְּגָנִי, דְּגָנֶךָ) *m.* prop. young shoot, sprout, more definitely *fruit of the ears*, *corn*, of wheat, rye, barley, Jo. 1, 10 17, Neh. 5, 2, joined to תִּירוֹשׁ, יִצְהָר &c. to denote fulness and fertility Gen. 27, 28; Deut. 7, 13; Is. 36, 17. Sometimes *bread*, prepared from דָּגָן Lament. 2, 12.

דָּגַר (3 *person* once דָּגָר for דָּגַר, for assonance with יָלָד) *tr.* (according to the Targ. [כַּנֵּשׁ], LXX and *Kimchi*) *to collect*, e. g. the young, to protect or warm them, of the arrow-snake Is. 34, 15; *to heap up*, *to bring together*, e. g. בֵּיצִים, Jer. 17, 11 *the crier* (i. e. the partridge) *which heaps up eggs*, *which she has not laid* (יָלָד), LXX *πέρδιξ συνήγαγεν ἃ οὐκ ἔτεκεν*; so too *Ibn Ganâch*. — On the stem דָּגַר comp. Ar. دَخَرَ, Targ. דְּגַר, hence דִּגּוּר a heap, Zab. ܕܓܪ; and the meaning also of דָּגַר *to cherish*, fovere (Job 39, 14), as the Vulg. and Saadia take it, proceeds from this fundamental signification.

דַּד (prop. *part.* of דּוּד) *m. a friend,* only in the proper names אֶלְדָּד (*El is a friend*) Num. 11, 26, אֱלִידָד 34, 21.

דַּד (*dual* דַּדַּיִם, *constr.* דַּדֵּי; with *suff.* דַּדַּיִךְ, דַּדֶּיהָ) *m. breast*, mamma, of the virgin Prov. 5, 19, Ez. 23, 3 8 21, prop. the teats under which the breasts (שָׁדַיִם, which is etymologically from a similar fundamental signific.) are arched, 16, 7. — The rare Hebrew word דַּד, Aram. תַּד, Ar. ثدى &c. appears in different forms in the Indo-Germanic (Greek τίτθη, τιτθός, τιτθίον; old high German *tutta* = teat; north German *Titte* &c.). There as here the noun has arisen from the reduplicated verb-stem; here from דַּאְדָּא *to moisten, to give drink, to suckle* (comp. Sanskrit *da-dhi* milk, *dhajâ* a sucking child, Gothic *daddjan*), from the simple stem דָּא, Sanskrit *dhê* to drink.

דֹּד see דּוֹד.

דָּדָה (not used) a stem incorrectly adopted for דִּדָּה, הִדַּדָּה, see דָּה and especially דִּהְדָּה.

דָּדָה and הִדַּדָּה see דָּה and דִּהְדָּה.

דְּדָן 1. *proper name* of a Cushite, of רַעְמָה, who, like his brother שְׁבָא (which see), was the founder of a Cushite tribe Gen. 10, 7; 1 Chr. 1, 9. As well as שְׁבָא, דְּדָן is also looked upon as the founder of an Abrahamic-Arabic race, Gen. 25, 3, a race that had intercourse with dealers of Tarshish, and delighted in Gog's lust for plunder and destruction Ez. 38, 13. This implies that a part of the Dedan-race had mixed themselves with the Abrahamic-Arabic tribes. — 2. *n. p.* of a Cushite tribe which became incorporated with the Joktanites, like that of the Sabeans, and settled in eastern Arabia, at the Persian gulf, yet more to the north than the Sabeans. Carriers of the intermediate commerce from the Persian gulf to Tyre Ez. 27, 15, their caravans went, sometimes plundering, sometimes trading, through eastern Arabia aud its steppes unto Tema (תֵּימָא) on the borders of the Syrian desert, where they found protection against attacks Is. 21, 13. Belonging to the great Arabian race of קֵדָר (as many other tribes belonged to it) they conducted a great business of exchange in cushions and housings Ez. 27, 20. They are therefore mentioned along with תֵּימָא Jer. 25, 23; while another Aramaean-Edomite group begins there with בּוּז. A part of this tribe settled in the neighbourhood of the Edomites, led perhaps by their intercourse with them in caravan-processions as far as Petra, and were therefore involved in Edom's misfortunes Jer. 49, 8; Ez. 25, 13 (where דְּדָנֶה stands instead). Another part of the tribe may have proceeded to Yemen, where under the name דָּן (for דְּדָן) together with מְאוּזָּל (= אוּזָל) and יָוָן (in Yemen) they traded in wrought iron or steel, i. e. sword-blades, with the Tyrians Ez. 27, 19. *Gentile* דְּדָנִים Is. 21, 13. — 3. *proper name* of the seat of this tribe a) at the Persian gulf, where an island ܕܝܪܝܢ (Dirin) is = *Dedan* among the Syrian writers (*d* and *r* being interchanged), as Syrian translators also put ܕܘܪܘܢ (Doron) for *Dodon;* b) in the neighbourhood of Edom, whose capital (according to Euseb.) is said to have lain in the vicinity of פּוּנֹן between סֶלַע and the Dead Sea.

The stem of the word, as it designates a Semitic people and land, is doubtless Semitic, and being so, it can only be reduplicated from the root דָּן and be then somewhat contracted as often happens; דָּן Arab. دان *to be deep, low,* therefore דְּדָן properly *low country.*

דֹּדָנִים *n. p.* of Javan's last son i. e. of one of the most important Greek races, named with *Elisha* i. e. the Aeolians and Dorians, with *Tarshish* i. e. the Tyrrhenes, Etruscans &c. Gen. 10, 5. But this name of a Greek race in the ethnographical table is called רוֹדָנִים in 1 Chron. 1, 7, which either arose by interchange of *d* and *r*, or should be considered an explanation of the name דֹּדָנִים. The Jer. Targ. 1 on Gen. 10, 4, and the Targ. on 1 Chr. 1, 7 &c. have re-

solved the name into דַּרְדָּנִים, perhaps for the sake of a different orthography (*ar* passes into *ô*, comp. יַעְרְעָר = יְעֹעֵר Is. 15, 5, see ר), understanding the Trojans, who were also called Dardanians, derived from one Dardanus. As the Dardanian or Trojan race formed the centre of the north Greeks (Mysians, Trojans, Teucrians &c.), they might be adduced along with the others. The LXX (in Gen. and Chr., even in Ez. 27, 15 Ῥόδιοι for דְּדָנִים), the cod. Sam. (on Gen. 10, 4), Jerome, Syncellus and others have incorrectly thought of the Rhodians, since they could not be adduced in the ethnographical table as a great Grecian race.

דָּה I. (not used) *intr. to hasten forward, to hunt after*, conseq. = דָּה, closely connected with the roots דָּא in דָּא־ה (which see), טָא in טְאטֵא, סָא in סַאסְּאָ; and as these appear only in reduplicated forms, so does the present. The reduplicated form דִּהְדָּה, abridged דַּדָּה, means in Talmudic (as *Ibn G'anâch* has compared it) *to drive, to make run*, Ar. دَأْدَأَ (to go quickly), and Hithp. הִדַּדָּה = הִתְדַּדָּה has arisen out of it; on the contrary the Ar. دَأْدَأَ (to go staggering, to shake, to rock), تَأْتَأَ (to totter, to rock) and similar reduplications proceed from another fundamental signification of the simple root. See דִּהְדָּה.

דָּה II. (not used) *intr. to reach to, to suffice, to satisfy*. Deriv. דַּי.

דֶּהִי *n. p.* of a district belonging to the Assyrian kingdom, mentioned between שׁוּשַׁנְךְ and עֵלָם, and from which colonists were brought to Samaria Ezr. 4, 9. It means the present Dahistan east of the Caspian Sea, whose inhabitants were called Δάοι (Herod. 1, 125), Dahae (Virg. Aen. 8, 4). Ptolemy (6, 1, 3 4) adduces also an Assyrian locality *Telde* i. e. תֵּל־דֶּה. The Dahians are mentioned by Livy (XXXV, 48; XXXII, 38) and Ammian. Marc. (XXII, 8) along with the Medes and Elymaeans. The modern province of *Daikh* is said to be the district of the Dahians. *Gentile* דֶּהָי, *pl.* דֶּהָיֵא, K'tib דֶּהָוְא.

דָּהַב (not used) a stem assumed for the noun מַדְהֵבָה Is. 14, 4, and if this reading be adhered to = Ar. دَأَبَ (to scare) or دَهَمَ (to surprise), consequently מַדְהֵבָה *a sudden attack*. But for a parallel to נֹגֵשׂ it is better to read מַרְהֵבָה, as also Is. 3, 5 רָהַב is parallel to נִגַּשׂ. See רָהַב.

דְּהַב (not used) *Aram.* same as Hebr. זָהַב, which see.

דְּהַב (*def.* דַּהֲבָה, דַּהֲבָא) *Aram. m. gold*, = Hebrew זָהָב Dan. 2, 32; Ezr. 7, 15; applied to צְלֵם Dan. 3, 1, מָאן 5, 2, הַמְנִיכָא 5, 7, אֱלָהּ 5, 23 &c.

דִּהְדָּה (not used; only in its contracted state דַּדָּה, and this reduplicated from דָּה I.) *to drive forward, to move forward, to make run*, which form and meaning are still usual in the Talmud. Comp. Ar. دَهْدَأَ II. to hasten, to run.

Hithp. הִדַּדָּה (= הִתְדַּדָּה; *fut.* יִדַּדָּה) *to move forward, to proceed*, therefore *to walk*, Is. 38, 15 *I will walk forward all my years* (כָּל־שְׁנוֹתַי stands as a designation of continuance in the accus.); Ps. 42, 5 *I walked with them to the house of God* (ם־ in אֶדַּדֵּם is accus., which verbs of going sometimes govern).

דָּהוּ see דֶּהָי.

דֶּהָי (*def. pl.* דֶּהָיֵא after the Syriac manner) *Gent.* from דֶּה Ezr. 4, 9, where K'tib has דֶּהָוְא = דֶּהָיֵא as if from דָּהוּ.

דָּהַם (Kal not used) *intr. to grow stiff, to be startled, to grow dumb, to shudder at, to be shocked*, when one cannot find words (cognate שָׁם, תְּמַ־הּ); Ar. دَهِمَ, دَهَمَ *tr. to surprise*, i. e. *to make one shudder, terrify*.

Nif. נִדְהַם (*part.* נִדְהָם), *to be terrified, to be perplexed, to be made to start* Jer. 14, 9; *Kimchi* מְבוֹהָל, asperduto; the LXX read נִרְדָּם unsuitably.

דָּהַר (only *part.* דֹּהֵר) *intr.* same as

דַּר, of which it is an enlargement, 1. *to turn quickly in a circle, to trot in a circle, to hunt*, of a horse in the hippodrome, Ar. دَارَ (to turn, to wind); metaphor. *to trot quickly, to run*, of a horse Nah. 3, 2; comp. דַּר (דָּרַר) and כִּרְכֵּר, where we have to proceed from a similar fundamental signification; Sanskrit *dru, dra*, Greek δρα-μ &c. Deriv. דַּהֲרָה. — 2. Figurat. *to run on, to continue*, like other verbs of circling also; deriv. תִּדְהָר. In Ar. *to run in a circle*, spoken of time, as the Hebrew דַּר (דּוֹר); hence دَهْر (time, century).

דַּהֲרָה (from the *masc.* דַּהַר; only *constr. pl.* דַּהֲרוֹת) *f. rapid course*, of horses, *gallop*, Judges 5, 22 *then the hoofs stamped* (the ground) *by the swift gallop of their war-horses.*

דַּו an unused organic root for the reduplication דּוּד which see.

דּוֹ see דּוּכִיפַת.

דּוֹב see דֹּב.

דּוּב (Kal unused) *intr.* 1. *to flow*, viz. דָּב=זָב (זוּב). Deriv. דִּיב, the proper name דִּיבוֹן. See below under דִּבְיוֹן a meaning *to flow out.* — 2. Metaphor. *to melt, to pine away, tab*-escere, like אָדַב, דָּאַב, דָּבָה, Ar. دَابَ, Syr. ܕܒ.

Hif. הֵדִיב *to cause to pine*, נֶפֶשׁ Lev. 26, 16; comp. דְּאָבוֹן נֶפֶשׁ Deut. 28, 65.

דּוּג see דָּג.

דַּוָּג *m. a fisher*, Jer. 16, 16 K'tib and Ez. 47, 10 for דַּיָּג; from the denom. דּוּג.

דּוּגָה (after the form דּוּמָה) *f. a fishing*, piscatus, or *fishery* Am. 4, 2; Talm. דּוּגִית a fishing boat.

דָּוִד (same as דָּוֵד from דּוּד; *loving*, or *joiner, uniter;* but according to the Ar. orthography دَاوُد (Dâwud) it must be considered equivalent to דָּווּד *beloved*) *n. p.* of the famous Israelite king, founder of a dynasty (1055-1015 B. C.) 1 Sam. ch. 16. 17. 18; 2 Sam. altogether, 1 Chr. ch. 12-30, and the chief composer of the Psalter, in which 74 psalms (in the LXX six besides) are attributed to him. He is designated *servant of God* Jer. 33, 21 22 26; Ez. 34, 23; 37, 24 25; comp. 1 Kings 11, 32 34 36 38; 2 Sam. 7, 25-29; Ps. 18, 1. After Ezekiel his resurrection and return were expected; like the return of Pashutan in the Zoroastrian doctrine (*de Sacy*, Mémoires sur div. antiquités de la Perse p. 94 seq.). Sometimes ד' stands for his posterity Hos. 3, 5. עִיר ד' is Zion 1 Kings 3, 1; בֵּית ד' either *tower of David* Is. 22, 9, or *David's posterity* 7, 2 13; Jer. 21, 11. The orthography דָּוִיד is constantly found in Chr., Ezr., Neh., Zech., elsewhere only in Hos. 3, 5; Amos 6, 5; 9, 11. The Phenician proper name fem. דִּידָא (Dido, Διδώ) is = נְדִידָא, therefore the Etym. Magn. πλανῆτις, διὰ τὸ πολλὰ πλανηθῆναι.

דּוֹד (and דֹּד; with *suff.* דּוֹדִי, דֹּדְךָ, דּוֹדֵךְ, דּוֹדוֹ; *pl.* דּוֹדִים, *constr.* דֹּדֵי, דֹּדַיִךְ, דֹּדֵיהֶן) *m.* 1. contracted from דָּווֹד, prop. one united, hence *a friend* Is. 5, 1, *pl. friends* Song of Sol. 5, 1 (yet perhaps more correctly here *cousin*); *one beloved* Song of Sol. 1, 13; 2, 3; 4, 16; 5, 2 &c. (parallel רֵעַ 5, 16); metaph. *uncle*, prop. relation Lev. 10, 4; Judges 10, 7; 1 Sam. 10, 14; 2 Sam. 23, 9. In Jer. 32, 12 דֹּדִי stands for בֶּן־דֹּדִי. Comp. Targ. חֲבִיבָא, Arab. وَلِيّ, خَائِل (friend and uncle), Syr. ܕܕܐ (family friend) &c. — 2. Only *pl.* as *an abstract: love* Song of Sol. 4, 4; עֵת דֹּדִים Ez. 16, 8 *love-time;* מִשְׁכַּב ד' 23, 17 *bed of love;* רָוָה דֹּדִים Prov. 7, 18 *to be intoxicated with love;* then *kiss of love* Song of Sol. 1, 2. Comp. Ar. حِبّ, حُبّ love and beloved, Hebr. מוֹדַעַת acquaintance and an acquaintance.

דּוּד (not used, an assumed stem for the nouns דּוֹד [דֹּד], דַּד, דּוּדָה, דּוּדַי, דּוּד and the proper names דָּוִד, דָּוִיד, דּוֹדָוָהוּ, דּוֹדַי; but as this sort of words in Hebrew should be looked upon as reduplicative, the stem must be referred to the simple root *daw*, דַּו) *tr.* 1. *to attach, to weave, to bind, to join together*, e. g. a basket, a

vessel. The organic root דַּו (daw) is connected with that in צָבָא, צוה, טוה, II. חשב, II. חצב, סוה, ספא &c. in which lies the fundamental signification *to bind*, *to attach*, *to put together*, *to annex*, *to fasten;* comp. Arab. زَرَّ (to bind). — 2. *intrans.* figuratively *to unite*, *to be closely bound together*, *to adhere*, hence *to love;* the stem יַד (יָדַד) and Arab. وَدَّ coming from the same fundamental signification.

דּוּד (*pl.* דּוּדִים and דְּוָדִים; see דַּו) *m.* *a basket*, prop. a thing woven, for figs Jer. 24, 2; to put the heads of enemies in 2 Kings 10, 7; generally the *burden-basket* which slaves carried Ps. 81, 7; *a trough*, for flesh 1 Sam. 2, 14, along with כִּיּוֹר, קַלַּחַת and פָּרוּר; *a kettle*, prop. fitted together, for boiling Job 41, 11, in which sense is the pl. דְּוָדִים 2 Chr. 35, 13. The Syr. and Zab. ܕܘܕܐ and ܕܘܕܐ, Targ. דּוּדוּ and דָּדוּ (*pl. def.* דּוּדְוָתָא), Sam. דּוּדַיָּה have a similar sense.

דּוֹדָה (from the masc. דּוֹד) *f. aunt*, amita (from amata) Lev. 18, 14; 20, 20.

דּוֹדוֹ (= דּוֹדָוָהוּ, *Jah is friend*) *n. p. m.* Judges 20, 1; 2 Sam. 23, 24; 1 Chr. 11, 12. In 2 Sam. 23, 9 the K'tib has instead דּוֹדַי, which is = דּוֹדִיָה.

דּוֹדָוָהוּ (= דּוֹדִיָהוּ, *Jah is friend*) *n. p. m.* 2 Chr. 20, 37.

דּוּדַי (only *pl.* דּוּדָאִים, *constr.* ־אֵי, as לוּלָאוֹת from לוּלִי, after the Aramaean manner; ־ַי is here a farther addition to דּוּד, in order to form a new noun-stem) *m.* 1. same as דּוּד *a basket* Jer. 24, 1, and there interchanged with the latter. — 2. *pl. love-apples*, which diffuse a strong, agreeable smell Song of Sol. 7, 14, are said to effect desire of venery and fruitfulness Gen. 30, 14 15 16, and have probably an intoxicating and stupefying influence (Ar. دَاذِي an intoxicating drink). Saadia understands لُفَّاح (*mandrake*), Targ. יַבְרוּחַ (يَبْرُوح Mandragora), which became ripe at the time of wheat-harvest (קְצִיר חִטִּים).

דּוֹדַי (= דּוֹדִיָהוּ) *n. p. m.* 1 Chr. 24, 4; 2 Sam. 23, 9 K'tib.

דָּוָה I. (*inf. constr.* דְּוֹת) *intr.* 1. *to be sick*, *to be ill*, of women at their monthly purification; hence נִדַּת דְּוֹתָהּ Lev. 12, 2 *the separation of her being sick*, = הַדָּוָה בְּנִדָּתָהּ 15, 33; comp. Ar. دَوِيَ, دَاءٌ = دَوًا *to be sick* generally. — 2. (not used) *to be anxious*, *sorrowful*, *unhappy*, comp. Syr. and Zab. ܕܘܐ. Deriv. דָּוֶה (fem. דָּוָה), דְּוַי 1, מַדְוֶה 1, דַּוָּי. — 3. figurat. (not used) *to dissolve*, *to become putrid*, of food; deriv. דְּוַי 2.

The organic root in דוה is connected with that in דִּיָה, דָּבָא, דָּאַב, אָדַב, דָּב (comp. Sanskrit dî, dêw, dû); and all meanings may be referred to, *to flow*, *to melt*.

דָּוָה II. (not used) *tr. to clothe*, *in-du-ere*, ἐν-δύ-ειν. Deriv. מַדְוֶה 2.

דָּוֶה *adj. m.*, דָּוָה *fem.* 1. *sick*, *ill*, *weak*, of a menstruating woman Lev. 20, 18; substantively 15, 33; or generally *unclean* Is. 30, 22. — 2. *mournful*, *sad*, of לֵב Lament. 1, 13.

דָּוָה *adj. f.* see דָּוֶה.

דּוּחַ (Kal unused) *tr. to drive forward*, *to push on*, *to press forward*, like the organic root in נָדַח, דָּחָה (Ar. دَاخَ figur. *to reject*, *to contemn*); also *intrans.*

Hif. הֵדִיחַ (*fut.* יָדִיחַ) 1. *to thrust away*, *to cast out*, Jer. 51, 34 *from our pleasant dwellings* (עֲדָנַיִם) *he has cast us out* (the K'tib has הֱדִיחָנִי). — 2. *to wash away*, blood-guiltiness Is. 4, 4; *to wash*, עוֹלָה (the flesh of the sacrifice) Ez. 40, 38; the altar 2 Chr. 4, 6.

דַּוָּי (an intensive form of דְּוַי) *adj. m. sick*, *ill*, at heart, i. e. *troubled* Is. 1, 5; Jer. 8, 18.

דְּוַי (after the form גְּדִי; *constr.* דְּוֵי) *m.* 1. *sickness*, *illness* Ps. 41, 4. — 2. *dissolved*, *putrid*, food, כִּדְוֵי לַחְמִי Job 6, 6 *as putridity in my food* i. e. repugnant to me, Targ. הֵיךְ דְּוּוּתָא לִסְעוּדָתִי (כִּדְוֵי is not be taken in the sense of כְּדֵי, *as* merely).

דּוֹיֵג see דֹּאֵג.

דָּוִיד see דָּוִד.

דּוּךְ *tr. to pound, to bruise, to beat,* in a mortar NUMB. 11, 8; deriv. מְדֹכָה. The organic root דַּךְ exists also in דָּכָה, דָּכָא, דָּכָה, Targ. redupl. דַּכְדֵּךְ, Talm. (Nithp.) נִדּוֹךְ, Ar. دَاكَ and also in دَهَكَ (to grind).

דּוּךְ as a noun, see דּוּכִיפַת.

דּוּכִיפַת *f.* the name of an unclean bird LEV. 11,19, DEUT. 14,18, by which the Targ. (נַגַּר טוּרָא mountain-artist) understands *mountain-cock* (תַּרְנְגוֹלָא בְרָא) from דּוּ (*master*) and כֵּיפַת (*rock*) i. e. rock-inhabitant, or from דּוּךְ Ar. دِيك *cock* and כֵּיפַת, hence *stone-cock;* the LXX and others: *the hoopoe.* But the word is not yet sufficiently explained; and the stem may also be דְּכַת.

דּוּם I. (not used) *intr. to flow slowly,* of water, identical in its organic root (דַּם) with that in דָּמָה 1 (whence דָּם blood), דָּמַע &c., and a collateral form of דָּב (which see). Deriv. the proper names דִּימוֹנָה, דִּימוֹן.

דּוּם II. (not used) *intr. to be silent, soundless, noiseless, to be quiet;* in its organic root דַּם identical with דָּם; Ar. دَامَ to rest, to remain. Deriv. דּוּמָה, דּוּמִיָּה, דּוּמָם.

דּוּמָה *f.* 1. (from דּוּם II.) *stillness, noiselessness,* hence figur. *grave, realm of death* Ps. 94, 17; 115, 17. — 2. *n. p.* of an Ishmaelite tribe, as קֵדָר GEN. 25, 14, on which the seer Isaiah 21, 11 pronounced a short oracle, after he had received the knowledge of their misfortune from שֵׂעִיר. The LXX have *Idumea;* the old interpreters incorrectly understood it symbolically. From this tribe the rocky-district *Dûma* on the borders of Syria and Arabia and others besides of like name (*Dûma el-Gandel, Dûma el-Shamijja, Dûma el ʿIrâki*) received their appellation. — 3. *proper name* of a city in Judah Josh. 15, 52.

דּוּמִי *adj. m.,* but only used in

דּוּמִיָּה *adj. f.* 1. *still, silent,* figurat. *devoted, trusting,* of נֶפֶשׁ Ps. 62, 2, with אֶל of the person whom one trusts. — 2. *subst.* (like nouns in ־ִית) *rest* Ps. 22, 3; *submission,* or *adv. submissively* 39, 3; *a silent hope,* 65, 2 *to thee* (belongs) *trust* (and) *praise;* comp. דָּמָם 37, 7.

דּוּמָם 1. (an adverbial formation after the form רֵיקָם, חִנָּם, יוֹמָם) *adv. still, silently,* Is. 47, 5; *submissively* LAMENT. 3, 26. — 2. (after the form סֻלָּם, רוֹמָם) *subst. quietness, silence, dumbness* HAB. 2, 19.

דּוּמֶּשֶׂק 2 KINGS 16, 10, from דּוּמֶּשֶׂק, and this, after the usual change of *ar* into *ô,* from דַּרְמֶשֶׂק 1 CHR. 18, 5; the punctuators wished the origin to be still perceived in דּוּמֶּ־. See דַּמֶּשֶׂק.

דּוּן (not דִּין; *perf.* דָּן, דָּנוּ, with *suff.* דָּנַנִּי; *part.* דָּן; *fut.* יָדוֹן for יָדוּן) *tr.* 1. *to subject, to subjugate* (cognate in sense כָּבַשׁ), prop. to oppress, to humiliate, Ar. دَانَ (intr. to be low, oppressed); metaphor. *to make subject, to rule, to govern a thing;* identical with the organic root in אָ־דָן belonging to אָדוֹן. In this sense GEN. 6, 3: *my spirit shall not rule over* (בְּ) *men* i. e. I will take back the divine spirit in men (GEN. 2, 7), which is of divine origin, and rules over men. The LXX, Vulg., Syr., Saad. and others have translated freely *to dwell, remain,* without reading יָדוּר or יָלוֹן. — 2. *to judge, to decide, to determine* (disputed causes, see אָדָן), which was connected with the ruler's office in the east: either with the accus. of the person for whom one decides GEN. 15, 14; 30, 6, or with accus. of the object דִּין (*a cause at law*) JER. 5, 28; 22, 16; 30, 13, in which sense Symm., Graeco-Venet. and others take יָדוֹן GEN. 6, 3. Deriv. דּוֹן, דִּין, the proper names דִּינָה, דָּנֵאל, דָּנִיֵּאל, דָּן, יָדוֹן. — The idea of *judging,* however, (besides the relationship with שָׁפַט, Ar. حكم) branches out into two ideas that arise from judging, namely a) *to protect,* i. e. to help to the right GEN. 30, 6; also with the appended דִּין JER.

22, 16; b) *to punish*, with accus. of the object GEN. 15, 14; hence in Ethiopic the stem denotes *to condemn to hell*, and the noun, *condemnation*, *the under-world.* Another enlargement of the idea of *judging* is c) *to quarrel*, *to dispute*, as the Ar. حكم (III. and IV.) to quarrel, prop. to attack one by judging or litigating; comp. נִשְׁפַּט, נָדוֹן. Deriv. דִּין, מָדוֹן (מְדָן), מִדְיָן.

Nif. נָדוֹן *to bring reproaches against one another*, *to contend with one another*, *to litigate*, 2 SAM. 19, 10; comp. נִשְׁפַּט.

Pih. דַּיֵּן (not used), deriv. דַּיָּן.

Hif. הֵדִין (only in the abridged form דִּין, which has become a new Kal, in the *inf.* and *imp.* דִּין, *fut.* יָדִין) same as Kal: 1. *to rule*, *to govern*, with accus. 1 SAM. 2, 10; ZECH. 3, 7. — 2. *to judge*, since *ruling* and *judging* coincide (as in שָׁפַט, Ar. دَان and حكم) GEN. 49, 16, JER. 21, 12, with the addition of דִּין or מִשְׁפָּט as accus.; particularly of God's judgment Is. 3, 13. As in Kal this meaning divides into a) *to punish*, with בְּ of the object Ps. 110, 6; b) *to protect*, DEUT. 32, 36. Deriv. מְדִינָה. — דִּין JOB 35, 14 is a noun.

דּוּן (*part. pl.* דָּאנִין K'tib, דָּיְנִין K'ri) *Aram.* the same, EZR. 7, 25. Deriv. דִּין, מְדִינָא, דַּיָּן.

דּוּן *m.* only in שַׁדּוּן K'ri JOB 19, 29, for which the K'tib reads שַׁדִּין. According to the Midrash, Kimchi, Ibn Esra &c. from ·שֶׁ· = אֲשֶׁר and דִּין or דּוּן judgment; according to Targ. דִּין or דּוּן *judge.* More correctly (see my Concord.) from שַׁד (which see), conseq. שַׁדּוּן or שַׁדַּי = שַׁדִּין, since ·שֶׁ· = אֲשֶׁר is not in use in the book of Job; on the contrary שַׁדַּי is quite usual.

דּוֹנַג (and דּוֹנָג, comp. כּוֹבַע and כּוֹבָע; *pause* דּוֹנָג; from דָּנַג which see) *m.* prop. weak, flexible, hence *wax* Ps. 22, 15; 68, 3; 97, 5; MIC. 1, 4, of which melting (מַס) is predicated.

דּוּץ (*fut.* יָדוּץ) *intr. to jump*, *to spring*, JOB 41, 14: *before him leaps terror;* LXX τρέχει, without their having read תָּרוּץ. I.

— דָּץ is the Ar. دَاصَ (to leap, to leap away), Syr. ܕܨ for σκιρτᾶν (LUKE 1, 41), Targ. דָּץ to rejoice, to leap for joy; דִּיצָא (Lac. δίζα) = Hebr. דִּישׁוֹן capra, Talm. דִּיצָה = שָׂשׂוֹן; the organic root, therefore, is = דָּשׁ II.

דּוּק I. (*fut.* וַיָּדָק cod. Samar.) 1. *intr. to look around*, *to see around*, *to spy around*, *to keep a look out*, whence דָּיֵק according to some; then *to inspect*, *to criticise*, GEN. 14, 14 cod. Sam.; comp. Sam. אָדִיק at GEN. 18, 16; 26, 8; Ex. 14, 25 for Hebrew נִשְׁקַף; Syr. ܐܕܩ the same, Targ. דַּיֵּק &c. But it does not suit דָּיֵק, and it is better to derive it from signif. 2. The modern Hebrew דּוּק = עִיֵּן to examine closely, דִּיּוּק thorough criticising, strictness, reduplic. דִּקְדֵּק and subst. דִּקְדּוּק &c. belong here. — 2. *to surround*, *to enclose*, of intrenchment, a line of circumvallation; comp. Ar. مَدَاق circus, طَوْق a ring. Deriv. דָּיֵק.

דּוּק II. (*part.* דָּק) *intr. to dissolve*, into dust, to be scattered as dust, DEUT. 9, 21; it is connected with דָּק *tr.* (which see).

Hif. הֵדִיק (*fut.* אָדִיק) *to pound*, *to bruise*, 2 SAM. 22, 43.

דּוּק (only 3 *pers. pl.* דָּקוּ) *Aram. intr.* prop. *to divide*, *to separate*, *to go asunder*, hence *to dissolve*, *to fall to pieces*, of the parts of a pillar DAN. 2, 35. Elsewhere instead of it *Af.* of the stem דָּק (which see). From the transitive idea of *dividing* arose in Aram. the signification "to discern, to distinguish, to examine, speculari", to which דַּיֵּק has been referred; and the Ar. ذَاقَ, ذَاق "to taste" belongs here likewise.

דּוֹר (or דֹּר; with *suff.* דּוֹרִי; *pl.* דֹּרוֹת, דּוֹרוֹת, three times דֹּרִים) *m.* 1. properly circle of time, period of time (from דּוּר I.), as the Ar. دَهْر (time, century), تَارَةٌ (time) from تَار (to turn in a circle, to revolve) &c., Greek περίοδος, hence *period of a man's age*, *of a generation*, LXX γενεά DEUT. 7, 9; 23, 3 4 9; ECCLES. 1, 4 &c.; דֹּר וָדֹר DEUT. 1, 35,

לְדוֹר דֹּר Ex. 3,15, or לְדֹר וָדֹר Ps. 77,9, or עַד־דּוֹר וָדֹר 10, 6 or דּוֹר דּוֹרִים 72, 5 *from generation to generation*, i. e. *for ever and ever*, *to eternity*, and therefore especially of future time; particularly so in the plural with suff., as דֹּרֹתֵיכֶם Lev. 23, 43 &c.; rarely *of past periods* Is. 58,12; 61, 4: *the ruins of many past periods*. The duration of a man's age was 100 years in the patriarchal time Gen. 15, 14 16, Ex. 12, 40 (comp. seculum among the Romans, originally *a generation*), afterwards from 30 to 40 years, Job 42,16. — 2. *men of a definite time*, as *race* is used in English, Numb. 32, 13, in a good sense Ps. 14, 5 as well as in a bad Deut. 32, 5; Jer. 7, 29. Hence with the genit. and suffix *a contemporary* i. e. one living at the same precise time, as דּוֹרוֹ Is. 53, 8: *his contemporaries*, or דֹּרֹתָיו the same, Gen. 6, 9. — 3. *a dwelling*, either from the circular form of the nomad-tent (see אֹהֶל), or from דּוּר 2; figurat. דּוֹר אֲבוֹת Ps. 49,20 *the dwelling of the forefathers*, i. e. the grave; דּוֹרִי Is. 38,12 *my habitation* i. e. my body, the abode of the soul. Comp. Ar. دَارٌ, Targ. דִּיר, דָּיַר. — 4. (*circle of houses together*, *city;* comp. Latin *urbs*, connected with *orbis* according to Varro, Greek πόλις from πολέω, Ar. دَارٌ city) *n. p.* of a Phenician royal city Josh. 12,23, apportioned to the tribe of Manasseh 17, 11, which could not be taken for a long time Judges 1, 27, and therefore not possessed by Manasseh till late 1 Chr. 7, 29; elsewhere written דֹּאר Josh. 17,11. The whole district about Dor, a hilly tract, was called נָפַת דּוֹר (*hill-district of Dor*) Josh. 12, 23, or נָפַת דֹּאר 1 Kings 4, 11; but as several hills (with hamlets) belonged to it, this mountain district was named נָפוֹת דּוֹר Josh. 11, 2 (דֹּאר וּבְנוֹתֶיהָ 17, 11). The districts עֵין־דֹּר, תַּעְנָךְ and מְגִדּוֹ in the neighbourhood of the Dor-district were called שְׁלֹשֶׁת הַנָּפֶת (i. e. prop. Tricollis, Trilophus) Josh. 17,11. *Dor* (Greek Δῶρος, -ρα) lay on the coast of the Mediterranean Sea, 9 Roman miles north of Caesarea (Jerome) on the way to Tyre, below cape כַּרְמֶל (*Joseph.* contra Ap. 2, 9) 1 Macc. 25, 11 seq.; now there is there a village *Tortura* (perhaps طور دورا mountain Dûra) with a harbour. In composition with this word is עֵין־דּוֹר (see עַיִן) Josh. 17, 11, 1 Sam. 28, 7, עֵין דֹּאר Ps. 83, 11, the proper name of a city and district in Manasseh.

דּוּר I. (not used) *intr.* 1. same as דָּהַר *to circle*, *to turn in a circle;* hence of the course of time or a section of it, as the Ar. دَارَ, derivat. דּוֹר 1; of the roundness of an object, deriv. דּוּר 1. a noun; of the border round about a place, deriv. מְדוּרָה and the proper names דּוֹר, דֹּאר, דּוּרָא; comp. besides the stem דַּר. — 2. After the Aram. manner: *to dwell*, prop. to move oneself about any where (circumire, se convertere, divertere, *versari*) Ps. 84, 11, deriv. דֹּר 3; but the verb in this sense may be a denomin. from the noun דּוֹר (prop. from the circular, ring-shaped tent of nomads, see אֹהֶל); see דּוֹר.

דּוּר II. (not used) *tr. to tear*, *to tear up*, *to tear in pieces*, *to cut asunder*, as the organic root in דָּר־א, עָ־דַר I.; cognate צַר. Hence דַּרְדַּר.

דּוּר III. (not used) *tr. to put in order*, *to arrange*, *to dispose in rows*, same as טוּר, תּוּר and the organic root in סָ־דַר. Deriv. דּוּר 2, מְדוּרָה.

דּוּר (*part. pl.* דָּאֲרִין, *constr.* דָּאֲרֵי, or דָּיְרִין, *constr.* דָּיְרֵי; *fut.* יְדוּר) *Aram.* 1. same as the Hebrew דּוּר I. in signif. 2. *to dwell*, Dan. 2, 38; 4, 9 18 32. Hence מְדוּר, מְדָר, in the Targ., also דַּיָּר dweller, דִּירָא dwelling. — 2. like Hebr. דּוּר I. in signif. 1. *to circle*, of time. Deriv. דָּר. — 3. *to run on*, *to continue*, comp. δηρός, durare; deriv. תְּדִירָא. See דָּהַר.

דּוּר *m.* 1. (from דּוּר I.) *a circle*, only in Is. 29, 3 כַּדּוּר, where *Kimchi* takes it = כְּכַדּוּר (see כָּדַר); *a ball* 22, 18, comp. Arab. دَوْرٌ, دَائِرَةٌ the same. — 2. (from דּוּר III.) *a pile of wood*, *a funeral pile*, properly arranged, piled in

rows, Ez. 24, 5, for which 24, 9 has מְדוּרָה.

דּוּרָא (same as דּוּר) *n. p.* of a city in Babylonia, where was a plain celebrated for the erection in it of a fiery oven Dan. 3, 1. Since the Dura elsewhere mentioned as on the Chaboras (חָבוֹר) in the neighbourhood of *Circesium* (כַּרְכְּמִישׁ) and (זִיתָא) *Zaitha* (Amm. 23, 5, 8; 24, 1, 5; Polyb. 5, 48) can hardly be meant, as Babylonia scarcely reached to the Chaboras (Xen. epp. Cyr. 1, 5, 1 comp. with 7, 1), there only remains *Dura* on the other side of the Tigris (Polyb. 5, 52; Amm. 25, 6, 9), not far from Apollonia. *Δοῦρα* Ptol. 5, 66 is דּוּר.

דּוּשׁ I. (*part. f.* דָּשָׁא Jer. 50, 11 for דָּשָׁה, where the LXX thought upon דֶּשֶׁא; *inf. absol.* אָדוֹשׁ Is. 28, 28 for דּוֹשׁ, as אָסֹף Jer. 8, 13, Zeph. 1, 2; *inf. constr.* דּוּשׁ; *imp. f.* דּוֹשִׁי instead of דּוּשִׁי Mic. 4, 13, not to allow the *u*-sound to return for the sake of euphony; *fut.* יָדוּשׁ) *tr.* 1. *to beat by treading*, *to crush by treading* Job 39, 15; *to beat to dust* Is. 41, 15; *to lacerate*, by drawing a threshing sledge over Judges 8, 7; Am. 1, 3; figur. *to annihilate*, enemies, Mic. 4, 13; cognate in sense דָּק. — 2. *to thresh*, corn, either by the treading out of oxen, or by חָרוּץ, מוֹרַג Hos. 10, 11; 1 Chr. 21, 20. Deriv. דַּיִשׁ, מְדֻשָּׁה = מְדוּשָׁה.

Nif. נָדוֹשׁ (*inf. constr.* הִדּוֹשׁ) *pass.* Is. 25, 10.

Hif. הֵדִישׁ, instead of which is only the short form דִּישׁ (*infin.* with *suff.* דִּישׁוֹ) same as Kal דּוּשׁ Deut. 25, 4.

Hof. הוּדַשׁ *pass.* Is. 28, 27.

Identical with דָּשׁ are the Ar. دَاسَ, Targ. דָּשׁ, Syr. ܕܳܫ &c.; and also دَهَسَ (trusit).

דּוּשׁ (*fut.* יְדוּשׁ) *Aram.* the same, Dan. 7, 23.

דּוּשׁ II. (not used) *intr.* same as דּוּץ; deriv. דִּישֹׁן, דִּישׁוֹן, דִּשׁוֹן, דִּישָׁן.

דּוּת (not used) a stem assumed for the proper names דָּתָן, דֹּתָן, דֹּתַיִם; see however דִּיָּה (= דָּאָה I.) and יָדָה.

דְּחָא (not used) *Aram.* (an assumed stem for דַּחֲוָא Dan. 6, 19) *tr. to press down*, metaphor. *subigere feminam*, as the Ar. دَحَا and دَحَى, Hebrew כָּבַשׁ. According to the Syr., Vulg., Graeco-Venet., Rashi and others, *to spread out*, same as טְחָא, hence דַּחֲוָא = שֻׁלְחָן (from שְׁלַח to extend), which is also favoured by the signification of the noun in Tosifta; according to Saʿadia, Nathan, Levi, Ibn Esra and others, *to strike the strings*, *to play*. See, however, דַּחֲוָא.

דָּחָה (*inf. abs.* דָּחֹה, *constr.* דְּחוֹת; but Kal only in the Psalms) *tr.* same as דָּח (דּוּחַ) *to push*, *to push down*, גָּדֵר Ps. 62, 4; a person, so that he falls 118, 13; *to thrust*, *to drive forward* 35, 5; elsewhere also *to drive away* (see Nif.), *to hurl* (see Puh.), *to overthrow* (see דְּחִי). Deriv. דְּחִי, מַדְחֶה.

Nif. נִדְחָה (*part. pl. constr.* נִדְחֵי; *fut.* יִדָּחֶה, on the other hand יִדַּחוּ Jer. 23, 12 should be referred to דָּח = דָּחָה, just as גְּלִּיתִי 11, 20 to גָּל) *pass.* of Kal Is. 11, 12; 56, 8; Prov. 14, 32.

Puh. דֹּחָה (3 *pl.* דֹּחוּ) *pass.* Ps. 36, 13, which *Ibn Koreish* incorrectly derives from דּוּחַ.

The organic root of דָּחָה (Targ. דְּחָא, Syr. ܕܚܳܐ, Ar. دَحَا) is also found in דָּח, דָּחַח.

דַּחֲוָא (only *pl.* דַּחֲוָן) *Aram. f.* usually *a maid*, *a lass*, *a concubine* (see דְּחָא) Dan. 6, 19. But the versions and old interpreters have not this explanation. According to *Saʿad.* it is probably identical with the Ar. لَهْوَة (see ד), *mulier cum qua luditur*, hence *Bayadere*; according to *Ibn Esra* and others *music*, from דְּחָא *to strike the instrument.* The best sense is that given by *Rashi* (שֻׁלְחָן), *Theod.* (*ἐδέσματα*) with the Graeco-Ven. (*τράπεζα*), Syr., Vulg. and others: *table* i. e. *food*, *a meal;* Talm. דַּחֲוָנוֹת tables.

דָּחַח (Kal unused) *tr.* same as דָּח, דָּחָה; Ar. دَحَّ the same.

Nif. (*fut.* יִדַּח) *pass.* = נִדְחָה Jer. 23, 12.

דְּחִי (*pause* דֶּחִי) *m. a thrust, a push*, figurat. *destruction* Ps. 56, 14; 116, 8.

דְּחִיל see דְּחַל.

דְּחַל (*part.* דָּחֵל; *part. pass.* דְּחִיל, *fem.* ־לָה) *Aram. intr. to slink*, from fear, *to slink away timidly, to go away*, Ar. دَحَلَ (to slink away from), identical with the Hebrew זָחַל (which see); therefore generally, *to be afraid, to tremble, to quake* Dan. 5, 19 (cognate in sense זוּעַ); with מִן־קֳדָם 6, 27, as the Hebrew יָרֵא with מִפְּנֵי; דְּחִיל *fearful, terrible, horrible* 2, 31; 7, 19; comp. Hebr. נוֹרָא.

Pah. דַּחֵל *to terrify* Dan. 4, 2.

דָּחַן (not used) *intr.* same as דָּגַן *to grow, to send out* (fruit), *to bear fruit*, Ar. دَخَنَ IV. *granis induruit seges;* derivative

דֹּחַן *m.* properly a little corn, hence *millet, grummel*, holcus, Ez. 4, 9; Ar. دُخْن, Syr. ܕܘܚܢܐ.

דָּחַף (only *part. pass.* דָּחוּף) *tr. to push, to strike*, figurat. *to drive on, to spur on*, דָּחוּף *impelled, in haste* Esth. 3, 15; 8, 14. — The organic root דְּ־חַף also lies in אָ־כַף, Syr. ܐܟܦ to impel; Ar. دحب.

Nif. נִדְחַף *to urge oneself, to hasten*, 2 Chr. 26, 20; *to go in haste*, with אֶל Esth. 6, 12.

Hif. הִדְחִיף (not used), deriv. מַדְחֵפָה.

דָּחַק (*part.* דֹּחֵק; *fut.* יִדְחַק) *tr.* prop. to cut into something, to pierce, figurat. *to press, to oppress*, Judges 2, 18; Jo. 2, 8; comp. Targ. דְּחַק, Ithp. אִדְּחַק, Syr. ܕܚܩ, Ar. دحق the same. The fundamental signification lies in the organic root דְּ־חַק, which exists also in חַק and חָקָ־ה.

דַּי (after the form מַי, גַּי, from דָּה II., as those are from מָה, גָּה; *pause* דָּי; *constr.* דֵּי like מֵי, גֵּי; but with *suff.* דַּיָּם, דַּיֶּךָ) *m.* 1. *sufficiency, the requisite*, בְּלִי־דָי Mal. 3, 10 (Jerome) *not merely for a sufficiency* i. e. above what is sufficient = *superabundance.* (בְּלִי negatives the idea of the noun, not merely limiting but also exceeding, comp. Is. 5, 14). כְּדַי *as sufficiency* i. e. *enough* there will be Esth. 1, 18; *the requisite*, therefore constr. state Lev. 25, 26; Deut. 25, 2; Judges 6, 5; מִדַּי = מַה־דַּי 2 Chr. 30, 3 prop. what is enough i. e. *for a sufficiency;* so too בְּדַי *for the requisite*, and therefore construct state Nah. 2, 13; Hab. 2, 13. — 2. *Adv. enough, sufficiently*, e. g. דֵּי שֶׂה Lev. 5, 7 *sufficient for a lamb;* דֵּי מַחְסֹר Deut. 15, 8 *enough for the need;* דֵּי חֲלֵב Prov. 27, 27 *enough of milk;* דֵּי עוֹלָה Is. 40, 16 *sufficient for the burnt-offering* &c. where the signification of a noun may still be perceived. — By appending דֵּי to the prepositions מִן, כְּ, בְּ and after such union putting it along with the following noun or infin. in the construct state, new relations of words arise to form relative clauses, as לְבַד, כֹּל are always subordinate to nouns. Thus a) בְּדֵי *always as soon* (as often) *as* Job 39, 25 i. e. *with, among;* on the contrary in Jer. 51, 58, Nah. 2, 13, Hab. 2, 13 בְּדֵי means *for a sufficiency* . . . i. e. *for.* b) כְּדֵי *according to the measure of, corresponding to*, Lev. 25, 26, Deut. 25, 2, i. e. sufficient for the following subject, כְּ expressing comparison; on the other hand in כְּדֵי־אַרְבֶּה Judges 6, 5 *as enough of locusts*, i. e. in such swarms as troops of locusts. c) מִדֵּי *as often as, every time when*, a designation of time, sometimes before the infin. 1 Sam. 1, 7; 18, 30; 2 Kings 4, 8; 2 Chr. 12, 11, sometimes before a finite Jer. 20, 8, sometimes in time-determining expressions, where it is intended to denote frequent return, e. g. מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ, וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ Is. 66, 23; מִדֵּי שָׁנָה בְשָׁנָה Zech. 14, 16. On the other hand מִדֵּי Ex. 36, 5 is *more than enough* (for the service of the work). — The fundamental signification of דַּי does not lie in superfluity and number, in which more than a sufficiency is desired, but in sufficiency for the need: *enough, what is requisite;* hence the idea of the stem דָּה is to be determined only according to this ascertained fundamental sense. The no-

tion of sufficiency is connected with that of copiousness or multiplicity (see הוֹן Prov. 30, 15 16); and since the latter in Hebrew is often associated with *to flow*, *to flow together*, דָּה might be identical with دَفَى, in which the idea of flowing is involved.

דִּי *constr.* of דַּי, see דַּי.

דִּי (originally = Hebrew *demonstr. pron.* זֶה, which is also used as a *relative* like the Phenician ז; comp. דֵּן, אֲדַיִן) *Aram. pron. relat.* (sing. and plur.) *who*, *which* (in the Targumic also merely דְ, Syr. ?, after rejecting *i*). It stands 1. as a relative, like the Hebr. אֲשֶׁר, at the head of the sentence Dan. 2, 23 25 28 35 &c.; but more frequently than in Hebrew also before the prepos. בְּ, מִן 5, 2; 6, 14; Ezr. 6, 2. — 2. as the designation of a genitive, like the late Hebrew אֲשֶׁר לְ, where the noun preceding is either in the absol. state, e. g. נְהַר דִּי נוּר *fire-stream* Dan. 7, 10, or in the definit. state 2, 15, or with suff. of the following noun, e. g. שְׁמֵהּ דִּי אֱלָהָא *the name of God*, prop. his name of God 2, 20. — 3. as a *relat. conjunct.* like the Hebr. אֲשֶׁר or more usually כִּי, *that*, quod, after incomplete clauses, e. g. after verbs of knowing Dan. 2, 8; 3, 18; 4, 6, of seeing 3, 27 &c.; after clauses like מִן־יַצִּיב 2, 8, מִן־קְשֹׁט 2, 47; seldom at the beginning of the sentence 4, 20, as אֲשֶׁר also stands, or as כִּי in the beginning of a direct address Dan. 2, 25 37; 5, 7; 6, 6 14. Often its expresses a) a temporal relation, e. g. מִן־דִּי 4, 23 (opposite עַד־דִּי 4, 22) *from the time at which;* b) a consequence, after the verbs בְּעָא 2, 16, שִׂים טְעֵם 3, 10 29, אִתְיָעַט 6, 8, or a purpose Ezr. 5, 10 *that*, *so that*, *in order to;* c) *because*, *for*, Dan. 2, 20; 4, 31; 6, 24, like the Hebr. כִּי; דִּי הֵן *for if* Dan. 2, 9 = Hebrew כִּי אִם, but which signifies in Ezr. 4, 16 *that if*. Joined to other particles it is found in כְּדִי Dan. 4, 5; Ezr. 7, 25 &c.; וְדִי = כַּאֲשֶׁר Dan. 3, 7; 5, 20; 6, 11 15; הָא־ כְּדִי 2, 43; דִּי־לָא 6, 6; כָּל־דִּי 6, 8; כָּל־ קֳבֵל דִּי 2, 10 40; 3, 29; 5, 22; 6, 5 23; לָקֳבֵל דִּי Ezr. 6, 13; מָה דִּי Dan. 2, 28; Ezr. 7, 18; מִן־דִּי Dan. 4, 14; 5, 21; מִן־ דִּי 4, 23; Ezr. 5, 12; עַד־דִּי Dan. 4, 30; 6, 25; 7, 11; עַל־דִּבְרַת דִּי 4, 14 &c. — The Arabic too has this pronominal stem, as is seen from الذى *who*, *which*, in the dialect of the Tagites ذى and ذو, the same. See Hebrew דֵּי.

דִּי, only as the first part of the name דִּי זָהָב *n. p.* of a place in the wilderness, over against סוּף, in the circle of פָּארָן, תֹּפֶל, לָבָן and חֲצֵרֹת Deut. 1, 1, without one being able to determine it more exactly, since the present *Dahab* east of Sinai, situated at the sea, does not suit the condition of the place described in the passage. דִּי = Ar. ذى, ذو prop. *who*, then *master*, *possessor* = Hebr. בַּעַל (comp. pl. اولو, اولى possessor, prop. = اولا, אֵלֶּה); the proper name, therefore, is the same as בַּעַל זָהָב *place of gold*, as the LXX have taken it (καταχρύσεα i. e. κατὰ τὰ χρυσέα).

דִּיב *m.* see דִּבְיוֹן.

דִּיבֹן (or דִּיבוֹן, *river-place;* from דּוּב) *n. p.* 1. of a Moabite border-city, which Israel took and destroyed on their march to Canaan, and the tribe of *Gad* rebuilt Num. 32, 34, hence דִּיבֹן גָּד 33, 45. At the distribution, Reuben got it Josh. 13, 9 17, but afterwards Moab retook it Is. 15, 2; Jer. 48, 18 22. For the sake of alliteration with דָּם it is called in Is. 15, 9 דִּימוֹן, especially as דָּמָה (belonging to דָּם) is of like fundamental meaning with דָּב. It lay on the northern bank of the Arnon, which part of it was called מֵי דִיבֹן. Somewhat farther in the plain, are still found ruins called ديبان. — 2. of a city in Judah Neh. 11, 25, which has come, however, from דִּימֹן (from דָּמַן), since it is termed דִּימוֹנָה Josh. 15, 22; and there too מַדְמַנָּה. — 3. In the cod. Sam. Deut. 28, 65 for דַּאֲבוֹן.

דַּיָּג (formed from the Pihel-form of דּוּג, like צַיָּד; *pl.* דַּיָּגִים) *m. a fisher*, Is.

19, 8., for which in the K'tib JER. 16, 16 דַּוָּג stands.

דִּיג see דּוּג.

דַּיָּג see דָּאַג.

דִּיָה (from דָּוָה; not used) 1. *trans.* prop. to moisten, to wet, hence *to dye*, the same fundamental signification being in צָבַע, Aram. צְבַע (cognate with שָׁבַע, שָׁפַע, סָבָא); deriv. דְּיוֹ. The organic root, therefore, in דִּי-ה can only be put with that in דָּה, דָּב-ה, דָּב (which see). — 2. *intr. to flow out*, *to spring forth*, *to bubble out*, of a cistern, where דִּיָה = דָּוָה is likewise cognate with סָבָא, שָׁבַע; comp. Arab. وَدَى (prop. to flow). Deriv. דָּת (Aram. דְּוֹת), the proper names דֹּתָן, דֹּתַיִם and דָּתָן. — דִּיָה belonging to the noun דַּיָּה, see the word.

דַּיָּה (stands for דַּאָה from דָּאָה) *fem.* name of a bird of prey inhabiting ruins, DEUT. 14, 13, Is. 34, 15, as דָּאָה. (א enclosed between vowels passes into י; comp. דַּיָּג from דָּאַג.)

דְּיוֹ (after the form צְלוֹ, בְּלוֹ, for דְּיָו, which has arisen out of דְּיוּ, as the Aram. form is pronounced) *f. a colour* for writing, which was used, according to *Josephus* (Ant. 12, 2, 10) in different kinds (comp. Ar. حبر colour, then ink; German *Tinte* from tincta i. e. coloured); *ink*, JER. 36, 18, which in N. Test. times was black 2 COR. 3, 3; 2 JOHN 12; 3 JOHN 13. The word has also passed into Persian (دويت) from the Semitic dialect (Targ. דְּיוּ, Syr. ܕܝܘܬܐ, Ar. دَوَاة ink-stand).

דִּימוֹן (from דּוּם I.; *river-place*) *n. p.* 1. of the city דִּיבֹן Is. 15, 9. See דִּיבֹן. — 2. of a city in Judah, for which there is in NEH. 11, 25 דִּיבֹן; on the contrary in JOSH. 15, 22 דִּימוֹנָה; but the latter name appears to come from דָּמַן.

דִּימוֹנָה see דִּיבֹן and the stem דָּמַן.

דִּין *Hebr.* as a verb-stem, see דּוּן.

דִּין *Aram.* as a verb-stem, see דּוּן.

דִּין (with *suff.* דִּינִי, דִּינֵךְ) *m. a cause*, *a judicial transaction*, to be settled by a decision in law DEUT. 17, 8. *To conduct the cause of a person*, *to bring it to a decision*, is called יָדַע דִּין PROV. 29, 7, עָשָׂה דִּין Ps. 9, 5; 140, 13, דָּן דִּין JER. 22, 16, which is sometimes = *to help*, *to assist*, to take one's cause in hand. שִׁנָּה דִּ׳ PROV. 31, 5, הִטָּה מִדִּין פ׳ Is. 10, 2 *to pervert the cause of a person*, *to turn it aside*. Figurat. *a cause in dispute*, *a dispute*, PROV. 22, 10. — 2. *right*, as law, with דָּת ESTH. 1, 13. — 3. *a sentence of a judge*, *a decision*, also *condemnation* Ps. 76, 9. — 4. *the sentencing*, *the judgment*, hence כִּסֵּא דִּין PROV. 20, 8 *the seat on which the judge sits.* In Ar. from the same stem دِيوَان (diwân) judgment. — 5. *n. p.* of a territory in the Assyrian empire, mentioned with the provinces אַרְכְּוִי, טַרְפְּלָ, אֲפַרְסַתְכָי, אֲפָרְסָ, עֵלְמָ, דֶּהָ, שׁוּשַׁנְכָ, בָּבְלָ, whence colonists came to Samaria. דִּין is now difficult to be determined. *Gentile* דִּינַי EZR. 4, 9.

דִּין (*defin.* דִּינָא) *Aram. m.* 1. *right*, DAN. 4, 34; 7, 22, conseq. = Hebr. מִשְׁפָּט Is. 1, 17; HAB. 1, 4, not *right* in a dispute. — 2. *judgment*, as an abstract, then judicium; concrete *a judicial person*, *a judge*, 7, 10 26. — 3. *sentence*, *decision*, metaph. *punishment*, EZR. 7, 26.

דַּיָּן (from Pihel) *m. a judge*, 1 SAM. 24, 16.

דַּיָּן *Aram. m.* the same EZR. 7, 25.

דִּינָה (*judged*, *avenged*) *n. p. f.* GEN. 30, 21.

דִּינַי (*def. pl.* דִּינָיֵא from דִּין 5) see דִּין.

דִּיפַת 1 CHR. 1, 6 see רִיפַת.

דָּיֵק (from דּוּק) *m. a watch-tower*, of besiegers 2 KINGS 25, 1; JER. 52, 4; EZ. 4, 2 (*the building up* is usually expressed by בָּנָה, or also by נָתַן EZ. 26, 8); therefore = בַּחַן, Syr. ܕܝܩܐ. So the usual assumption. But the constant use of the sing. and סָבִיב standing with it make it better be referred to signification 2 of דּוּק, and to be translated *in-*

trenchment, *surrounding wall*; LXX περίτειχος.

דִּישׁ see דּוּשׁ.

דַּיִשׁ *m.* prop. threshing, Aram. דְּיָשׁ; then *threshing-time* Lev. 26, 5.

דִּישׁ see דּוּשׁ I and II.

דִּישׁוֹן see דִּישֹׁן.

דִּישָׁן (= דִּישֹׁן 2) *n. p. m.* Gen. 36, 21 26 30.

דִּישֹׁן (or דִּישׁוֹן from דּוּשׁ II.) *masc.* 1. *mountain-goat* or *antelope* Deut. 14, 5, prop. leaper, Aram. דִּיצָא caprea, LXX πύγαργος (i. e. white-rump, from דֶּשֶׁן) a species living in Egypt and Africa. — 2. (also דִּשׁוֹן, דִּשֹׁן; *antelope*) *n. p. m.* of some Edomites Gen. 36, 25 30, probably a designation of mountaineers.

דָּךְ *Aram.* see דֵּךְ.

דַּךְ (*pause* דָּךְ; from דָּכַךְ) *m. oppressed*, *dejected*, *humbled*, *miserable* (prop. lean, slender = דַּק); figurat. *small*, *inconsiderable* (cognate in sense עָנִי) Ps. 9, 10; 74, 21; along with יָתוֹם 10, 18.

דֵּךְ (in the Targ. also דִּיכִי, דֵּיכִי, דֵּיךְ) *Aram. pron. demonstr. m.*, דָּךְ *f. this*, Ezr. ch. 4. 5. 6, formed from דִּי and דָּא and strengthened by the suffix *-k* from *ka*, which is also demonstrative. Another kind of enlargement is אִידָךְ and אִידֵךְ in the Targ.; comp. Arab. ذَاكَ from ذَا = Hebrew זֶה. The same *-k* is also in the Targ. הָנֵיךְ, אִלֵּיךְ.

דָּכָא (Kal unused) *intr. to be pressed together*, figurat. *to be bowed*, *oppressed*, *kept down*, *lessened;* identical in the organic root with דַּק, דָּךְ; while the same organic root in דָּךְ, Arab. دَكَّا, دَكَّ, is *transitive*. Deriv. דַּכָּא.

Nif. נִדְכָּא *to be cast down*, *dejected*, of the לֵב Is. 57, 15.

Pi. דִּכֵּא (*inf.* with *suff.* דַּכְּאוֹ Is. 53, 10; *fut.* יְדַכֵּא) *to tread down*, *to crush*, רָהַב (*pride*) Ps. 89, 11; *to humble*, עָנִי Prov. 22, 22; *to subject*, עַם Is. 3, 15; *to cause to suffer* 53, 10; *to destroy* Ps. 72, 4; Job 4, 19; 6, 9; *to grieve*, בְּמִלִּים 19, 2; ד׳ תַּחַת רֶגֶל פ׳ *to crush under the feet of one* Lament. 3, 34; ד׳ לָאָרֶץ *to tread to the ground*. Deriv. דַּכָּא, דַּכָּה.

Puh. דֻּכָּא *pass.* of *Pihel* Is. 19, 10; 53, 5; Jer. 44, 10; Job 22, 9.

Hithp. הִדַּכָּא (*fut.* יִדַּכָּא) *to be crushed*, *humbled*, *bruised*, Job 5, 4; 34, 25, conseq. passive, if we should not rather read יִדָּכְאוּ (Nif.).

דַּכָּא (*pl. constr.* דַּכְּאֵי) 1. *f.* from the *m.* דַּךְ, as a *subst.: a bruising*, *crushing*, of the testicles Deut. 23, 2 (after German mss.; see דַּכָּה); concrete, *dust* i. e. what is bruised, הֵשִׁיב עַד דַּכָּא *to bring back to dust* Ps. 90, 2. — 2. (after the form גַּנָּב, דַּוָּי) *m. bowed*, *discouraged*, רוּחַ *in spirit*, Is. 57, 15; Ps. 34, 19.

דָּכָא *m.* assumed by some for דַּכְּאוֹ Is. 53, 10; but see דִּכֵּא under דָּכָא.

דָּכָה I. (in Kal only וְדָכָה Ps. 10, 10 K'tib, *fut.* יִדְכֶּה ibid. K'ri) *intr.* same as דָּכָא, Ps. 10, 10 *he* (חֵלְכָה or חֵלְכָּאִים) *is cast down* (וְדָכָה or יִדְכֶּה) *and bowed* (יָשֹׁחַ); but one can read the K'tib וְדָכֶה (adj. from דָּכָה), the K'ri יִדָּכֶה (Nif.), without the sense being altered. Deriv. דֳּכִי.

Nif. נִדְכָּה (1 person נִדְכֵּיתִי; *part.* נִדְכֶּה), as נִדְכָּא from דָּכָא Ps. 38, 9; 51, 19 and perhaps Ps. 10, 10 K'ri (יִדְכֶּה).

Pih. דִּכָּה *to bruise*, עֲצָמוֹת Ps. 51, 10; *to destroy* 44, 20.

דָּכָה II. (not used) *intr.* same as זָכָה (which see) *to be clean*, *innocent*.

Pih. דִּכָּה (not used) *to be very guiltless*, *very clean;* deriv. דַּכְיוֹ.

דָּכֶה *adj. m.* see דָּכָה.

דַּכָּה (after Spanish mss. Deut. 23, 2; for which German mss. have דַּכָּא), see דַּכָּא.

דֳּכִי (from דָּכָה after the form חֳלִי) *m. dashing* (of the waves), *the breaking of waves* Ps. 93, 3.

דַּכְיוֹ (from דָּכָה II. in the intensive form, as עָנָיו from עָנָה Numb. 12, 3 in

the Kal form) *m.* (according to *Ibn Esra*, *Kimchi* and others) *bowed down*, *miserable*, then like עָנִי *pious*, Prov. 26, 28 *a lying tongue hates the pious.* According to the LXX and Vulg. from דָּכָה II. *to be innocent*, *pure*, therefore דַּכָּיו is = זַכַּי *innocent*, *clean*, and the abstract for concrete, *innocence*, LXX ἀλήθεια, Vulg. *veritas*, which certainly makes an antithesis to שֶׁקֶר.

דָּכַךְ (not used) 1. *tr. to bruise*, *to break in pieces*, *to crush*, Ar. دَكَّ, identical with the organic root in דַּךְ, דָּכָה, דָּכָא, Ar. دَكَا, دَاكَ, דָּחָה, דַּק &c., Greek δάκ-ω, δάκ-νω; metaphor. *to lessen*, *to press down*, *to despise.* — 2. *intr. to be bruised*, figur. *to be wretched*, *dejected*, *mean.* Deriv. דַּךְ, דַּכָּה; on the contrary דַּכָּיו comes from דָּכָה II.

דִּכֵּן *Aram. pron. demonstr. pl.*, *these* (formed from דֵּךְ with ןֵ appended, as *én* in אִלֵּין), but also connected as a neuter with the singular Dan. 2, 31; 7, 20 21.

דְּכַר (not used) *Aram. tr.* same as Hebrew זָכַר, namely 1. *to press into*, *to bore into*, of a spear, = דָּקַר infigere, hence metaphor of the membrum virile; derivative the noun דְּכַר. — 2. Figur. *to impress*, on the memory, *to remember*, *to retain*, whence דִּכְרוֹן and דָּכְרָן.

דְּכַר (*pl.* דִּכְרִין) *Aram. m.* same as Hebrew זָכָר, prop. male (see the verb דְּכַר 1); but only specially of the *male of sheep*, *a ram* Ezr. 6, 9 17; 7, 17; Syr. ܕܶܟܪܳܐ mas and aries; comp. Greek ἄῤῥην mas and ἄρην aries, Pers. كشن mas and aries.

דִּכְרוֹן (*def.* דִּכְרוֹנָה) *Aram. m. a record*, Ezr. 6, 2 *as a record*, i. e. as an original document. As commentarius properly signifies the same, ܣܦܪܳܐ ܕܽܘܟܪܳܢܶܐ in Zab. means liber commentariorum.

דָּכְרָן (*pl. def.* דָּכְרָנַיָּא) *Aram. m.* the same, Ezr. 4, 15 סְפַר דָּכְרָנַיָּא *book of documents.*

דַּל (*pause* דָּל; from דָּלַל) *adj. m.* (*pl.* דַּלִּים), *f.* דַּלָּה (*pl.* דַּלּוֹת) 1. *tottering* (to this side and that), *loose*, *staggering*, *shaking;* therefore *decaying*, *wretched* (of the appearance) 2 Sam. 13, 4, of kine Gen. 41, 19, with רָעוֹת; or *small* (in years or worth), *insignificant*, *little* Judges 6, 15, with צָעִיר; *weak* 2 Sam. 3, 1, opposite חָזָק. — 2. *Subst. m. poor*, opposed to שׁוֹעַ Job 34, 19, to עָשִׁיר Ex. 30, 15; *impoverished*, *wretched*, *unfortunate*, with אֶבְיוֹן Ps. 72, 13; 82, 4, יָתוֹם 82, 3, עָנִי Zeph. 3, 12, Is. 26, 6, רָשׁ Prov. 28, 3, whom law (Exod. 23, 3; Lev. 19, 15) and morality (Ps. 82, 3; 113, 7; Prov. 14, 31; 19, 17; 21, 13; 22, 22) were efficient in raising up and protecting; *a poor debtor* Am. 4, 1, who becomes a slave at last 8, 6. — 3. (from דָּלָה I.) *subst. m.* prop. same as דֶּלֶת (the fold of a door), but only metaphor. *door* of the lips (comp. פֶּתַח) Micah 7, 5. LXX θύρα.

דָּלָא cod. Samar. Ex. 2, 19 for דָּלָה, which see.

דָּלַג (*part.* דּוֹלֵג) *intr. to leap*, *to spring*, with עַל over something, in the expression *to leap over the threshold* Zeph. 1, 9 i. e. *to serve his lord with respect* (as in the East they were wont not to tread upon the threshold of the master's apartment, but to leap over it).

Pih. דִּלֵּג (*fut.* יְדַלֵּג) *to leap over*, with accus. of the object 2 Sam. 22, 30; Ps. 18, 30; with עַל *to leap over a thing* Song of Sol. 2, 8; seldom *to spring* absol. Is. 35, 6.

The stem, which is still found in Semitic only in the Targ. דְּלַג, is in its organic root דַּ־לַג, as it is preserved also in extra-Semitic tongues (Sanskrit *lagh*, *laugh*, transsilire, Gothic *laik-an* salire, Greek perhaps λαγ in λαγ-ώς prop. leaper &c.).

דָּלָה I. (*fut.* יִדְלֶה) *intr.* 1. *to wave*, *to rock to and fro*, *to move*, of twigs, of a water-bucket, *to hang down*, of the leg of the lame (according to *Ibn Chaggúg*, see however דָּלַל), *to hang*, of the door on its hinges, therefore identical with

דַּל, תַּל, תֵּל־הּ &c. Deriv. דַּל 3, דַּלִּית, דָּלָה, דַּלֶּת.

דָּלָה II. (*fut.* יִדְלֶה) *tr. to draw aloft*, water from a well, i. e. *to draw*, without an addition Ex. 2, 16 19; figurat. *to draw out*, i. e. *to get out*, a counsel in the heart Prov. 20, 5; elsewhere *to set free, deliver* (in proper names). Deriv. דְּלִי, דֳּלִי, the proper names דְּלָיָה, דְּלָיָהוּ.

Pih. דִּלָּה (*imp. pl.* דַּלּוּ = דַּלְיוּ) *to extricate, to draw up* (from the abyss of danger) Ps. 30, 2; *to take away* (*the legs from the lame*, which he could not otherwise use) Prov. 26, 7. The *Yod* in דַּלְיוּ has either arisen from the third radical sound, as is frequently the case in לה, or *ll* has been resolved into *ly*; comp. φύλλον and *folium*, ἄλλος and *alius*, the French pronunciation of *fille*.

Identical with this stem is the Ar. دَلَا, دَلَوَ, Syr. ܕܠܐ &c. (comp. τλάω, tollere). It is not connected with דָּלָה I.

דַּלָּה (only with *suff.* דַּלָּתֵךְ) Is. 26, 20 K'ri see דֶּלֶת.

דַּלָּה (*constr.* דַּלַּת; *pl.* דַּלּוֹת) *f.* 1. (from דַּל 1 which see) prop. *poverty, scantiness, smallness*; concrete *the small, the poor*, i. e. *the people* 2 Kings 24, 14, for which דַּלַּת (עַם־) הָאָרֶץ stands in 25, 12, Jer. 40, 7, and the pl. דַּלּוֹת Jer. 52, 15 16 is also used for it. — 2. *thread-work* (from the waving of the threads to and fro, see דָּלַל), *thrum*, licium, by which the web is fastened to the weaver's beam Is. 38, 12, comp. Targumic דְּלִיל thread-work; according to the ancients *decay, sickness*, see דַּל. — 3. *locks of hair, hair-braids* (comp. תַּלְתַּל) Song of Sol. 7, 6, which the versions render according to conjecture; comp. Arab. دَالِيَة (the tuft of the long palm-branch that hangs at the uppermost part). — For דַּלָּה as an adj. fem. see דַּל.

דָּלַח (*fut.* יִדְלַח) *tr. to trouble* (water), by treading it Ez. 32, 2 13; so too the Syr. ܕܠܚ; but the word had also an intrans. meaning, as may be seen from the Targ. דְּלַח. The organic root is דַ־לַח, which is also in אָ־לַח.

דְּלִי (with *suff.* דָּלְיָו = דָּלָיו as יַחְדָּו = יַחְדָּיו, without being a dual for that reason) *m. a bucket, a pail*; only figur. *seed-vessel*, therefore applied to posterity Numb. 24, 7. According to the Masoretic punctuation from דְּלָיִם the two buckets or seed-vessels, i. e. the testicles, which also suits.

דֳּלִי (from דָּלָה II.) *m.* the same Is. 40, 15.

דְּלָיָה (from דָּלָה out of דָּלָה II., and יָהּ; *Jah is deliverer*) *n. p. m.* Ezr. 2, 60; Neh. 6, 10; 1 Chr. 3, 14; comp. the Phenic. proper name דְּלַעַשְׁתֹּרֶת Δελαιάσταρτος (*Joseph.* contra Ap.).

דְּלָיָהוּ (the same) *n. p. m.* Jer. 36, 12; 1 Chr. 24, 18.

דְּלִילָה (*unfortunate, miserable*; yet perhaps like دليلة *languishing*) *n. p. f.* Judges 16, 4-18.

דָּלִית (*plur.* דָּלִיּוֹת, from דָּלָה I.) *f. branch, bough, tendril*, from waving to and fro Jer. 11, 16; Ez. 17, 6; vulgar Ar. دالية, Malt. *dylje* (vine), Syr. ܕܠܝܬܐ branch.

דָּלַל I. (3 *pers. pl.* דַּלּוּ, once דָּלְלוּ Is. 19, 6; 1 *pers. sing.* דַּלּוֹתִי, *pl.* דַּלּוֹנוּ) *intr.* 1. like דָּלָה I. *to wave, to totter* (to and fro), *to be insecure*, hence figurat. of men, *to be loose, poor, wretched, unfortunate, weak*, Ps. 79, 8; 116, 6; 142, 7; comp. ذَلَّ (to be low, miserable, bad); of rivers, *to be dried up, to be drained*, along with חָרֵב Is. 19, 6; Syr. ܕܠ *to fail*. Deriv. דַּל, דַּלָּה 1, the proper name דְּלִילָה. — 2. *to hang* (a swinging from side to side), spoken of miners letting themselves down Job 28, 4, *they hang, they swing far from men*. Deriv. דַּלָּה 2. Here the fundamental signification is not "to hang *down*", but "to swing to and fro"; hence the Arab. redupl. "to shake, to totter from side to side, to wave", Ethiop. of the waving of the hair, the tottering of old age. The organic root in דָּלָה־, דַּל, זַל, סַל, תַּל &c., Sanskrit *til* (moveri), Greek σαλ-εύω, -άσσω &c. points to this fundamental

meaning. — For דַּלְיוּ Prov. 26, 7 see דָּלָה II.

Nif. נָדַל (*fut.* יִדַּל) *to be unfortunate, wretched, to be reduced* Judges 6, 6; Is. 17, 4.

דָּלַל II. (i. e. דַּל; 3 *p. pl.* דַּלּוּ) *intr. to raise, to direct upwards, to turn up*, of the eyes Is. 38, 14, connected with דָּל־ה II. (which see).

דָּלַע (not used) *intr. to be thick, to be puffed*, of a gourd; hence the Targ. דְּלַעַת, in the Mishna דְּלַעַת, Ar. دُلَّعٌ a gourd, as אֲבַטִּיחַ from בָּטַח I.; whence

דִּלְעָן (*gourd-place*) *n. p.* of a city in Judah Jos. 15, 38.

דָּלַף (*fut.* יִדְלֹף) *intr.* prop. *to go to slowly, to slink along* (comp. אָלַף), hence *to drop*, i. e. to flow slowly, Eccles. 10, 18 *the house drops* (with rain); *to shed tears*, of the eyes Job 16, 20; *to melt away*, of נֶפֶשׁ Ps. 119, 28. — The stem also lies in the Targ. זְלַף, Arab. دلف to sneak, with which زلق is cognate; but the organic root is דְּ־לַף, also found in יְ־לַף, אָ־לַף; comp. λῖπα, λιπάω, ἀλείφ-ω, Lat. lib-are. Deriv. יִדְלָף (proper name) and

דֶּלֶף *m. a dropping* Prov. 19, 13; 27, 15.

דַּלְפוֹן (Pers.) *n. p. m.* Esth. 9, 7.

דָּלַק (*inf. constr.* דְּלֹק; *fut.* יִדְלַק) *intr.* 1. *to glow, to burn*, of the lips Prov. 26, 23 i. e. hot kisses; of arrows Ps. 7, 14: *he makes his arrows burning ones* i. e. arrows wrapped with combustible materials; figurat. *to be in anguish* Ps. 10, 2, violent anxiety or pain being compared to heat 39, 4. דָּלַק בְּ׳ Ob. 18 *to kindle, set fire to.* — 2. *tr. to pursue hotly*, prop. to burn after, with אַחֲרֵי Gen. 31, 36, 1 Sam. 17, 53; but also without it and with the accus. of the object, Lament. 4, 19.

Pih. דִּלֵּק (not used), deriv. דַּלֶּקֶת.

Hif. הִדְלִיק *to kindle*, אֵשׁ Ez. 24, 10; *to heat*, of wine Is. 5, 11.

The organic root דְּ־לַק is also in לָח I. (לוּחַ I.), שָׁ־לַג, Ar. لَهَقَ, comp. Latin *luc*-ere, German *lug*-en &c.

דְּלַק (*part.* דָּלֵק) *Aram.* the same Dan. 7, 9.

דַּלֶּקֶת (after the form שַׁלֶּכֶת, prop. inf. Pih.) *f. hot fever* Deut. 28, 22; Talm. אֶשָּׁתָא.

דֶּלֶת (after the form קֶרֶת, כֶּסֶת, conseq. from דָּלָה I., not the fem. of דַּל and belonging to דָּלַל; but the fem. ־ֶת is retained in dual and plur., before the suff., as in כֶּסֶת, i. e. דֶּלֶת is looked upon as a segolate form, hence with the *suff.* דְּלָתְךָ Is. 26, 20 K'ri, as if the sing. were דְּלָת, but which stands here for דְּלָתֶיךָ; *dual* דְּלָתַיִם, *constr.* דַּלְתֵי, with *suff.* דַּלְתֶיךָ; but also *pl.* דְּלָתוֹת after the form כְּסָתוֹת, *constr.* דַּלְתוֹת) *f.* 1. *a door*, hanging and turning on its hinges Prov. 26, 14, sometimes divided into two turning halves (מוּסַבּוֹת) or wings (also called דֶּלֶת), each wing or fold consisting of two planks (קְלָעִים or צְלָעִים) 1 Kings 6, 34, Ez. 41, 24 (in the Mishna, table or plank generally), distinguished from פֶּתַח (prop. *opening*), by supposing פֶּתַח to consist of דֶּלֶת or דְּלָתוֹת 1 Kings 6, 31. In the signification of *door* or *folding door*, דֶּלֶת expresses the door hanging upon hinges, to which were applied the verbs סָגַר Gen. 19, 6 or נָעַל 2 Sam. 13, 17, פָּתַח 2 Kings 9, 3, הֶעֱמִיד Neh. 3, 1, שָׁבַר Gen. 19, 9 &c. The dual is used of the two folding gates of cities, temples &c. Deut. 3, 5, 2 Chr. 4, 22, Is. 45, 1, more rarely of simple houses Josh. 2, 19; hence הִצִּיב דְּלָתַיִם *to establish a city with gates* 1 Kings 16, 34; figurat. of שָׁמַיִם Ps. 78, 23, for which elsewhere אֲרֻבּוֹת; of בֶּטֶן Job 3, 10 i. e. the maternal body consisting of two halves, labia pudendi; of פָּנִים 41, 6 i. e. the two sided mouth of the crocodile; of the sea 38, 8; of Lebanon Zech. 11, 1 &c. But the pl. is used still more frequently Judges 3, 23, 1 Sam. 3, 15, 1 Kings 6, 31, 2 Kings 18, 16, and in the applications already mentioned Neh. 7, 1 3; 13, 19; 2 Chr. 29, 7; Ps. 107, 16. דַּלְתוֹת הָעַמִּים

the doors of the nations Ez. 26, 2, is a paraphrase of Jerusalem as the centre of intercourse with foreigners (23, 40 sq.). דֶּלֶת *door* Song of Sol. 8, 9, i. e. *accessible to every one approaching.* — 2. *page* of a roll, columna, because it is like the wing of a door Jer. 36, 23; but according to others (= Rabbin. שַׁעַר, Ar. باب, Pers. در) *section.*

דָּם (abridged out of דָּמֶה from דָּמָה I.; *constr.* דַּם; with *suff.* דָּמִי, דָּמְךָ, once דִּמְכֶם Gen. 9, 5 and דִּמְךָ; *pl.* דָּמִים, *constr.* דְּמֵי, with *suff.* דְּמֵיהֶם, דָּמֶיהָ, דָּמָיו, דָּמַיִךְ) *m.* 1. *blood*, prop. *something viscous and flowing* (see דָּמָה I.) Ex. 7, 19; Lev. 3, 13 &c.; of animals Ez. 44, 15, or of men 2 Sam. 23, 17; or what flows from single members Prov. 30, 33. אָכַל (אֶל־הַדָּם) עַל הַדָּם (or *to eat with the blood* 1 Sam. 14, 32; Lev. 19, 26; דָּם נָקִי (or דַּם) *blood of the innocent* i. e. innocent blood 2 Kings 21, 16; Ps. 94, 21; Deut. 19, 10; *menstrual flux*, of women Lev. 12, 7; 15, 27; *life* Prov. 1, 18, because the blood was considered the proper life Deut. 12, 33; of the redness of water Ex. 7, 21; 2 Kings 3, 22; *blood* of circumcision Ex. 4, 25; *bloody robbery* Zech. 9, 7; metaphor. *blood-guiltiness*, *murder*, *a cause of murder* or *blood* Lev. 17, 4, Num. 35, 27, Deut. 17, 8, especially so the pl. דָּמִים Ex. 22, 1; 2 Sam. 21, 1; Ez. 22, 2; Ps. 5, 7; therefore with עַל Deut. 19, 10 or בְּ *guilt of blood* i. e. guilt of shedding the blood of one; elsewhere the pl. is applied to *blood shed* Gen. 4, 10. — The noun is the same in the other Semitic dialects (Targ. אֲדַם, def. אַדְמָא; Sam. דם and אֲדַם, Phenic. אֲדֹם pronounced *adom*, Syr. ܕܡܐ, Ar. دم &c.; comp. دم what flows from the nose, دميم dew), and by analogy of form its stem is דָּמָה I. (which see), not אָדַם (which see), which was developed from דָּם, as the Ar. دمي, whence دمي (see ד). — 2. (according to the Targ., Rashi, Kimchi) *likeness* (= דְּמוּת from דָּמָה II., as דָּם from דָּמָה I.), Ez. 19, 10 *like thee*, in similitudine tui. But this acceptation does not suit the connection and the LXX have therefore read בְּרִמּוֹן for בְּדָמְךָ: *as a vine climbing on the pomegranate*, i. e. not lying (as 17, 4). If we abide by the textual reading, it is better to take דָּם here in the sense of *juice*, *freshness*, which suits פֹּרִיָּה, עֲנֵפָה.

דְּמָא (not דְּמָה; *part. m.* דָּמֵה, *f.* דָּמְיָה) *Aram.* same as Hebr. דָּמָה II. Dan. 3, 25; 7, 5.

דָּמָה I. (not used) *intr. to flow viscous and slow*, particularly of blood, as in other cases nouns meaning *blood* are derived from verbs whose fundamental signification is *to moisten*, *to wet*, *to flow* (comp. ذرّ a gush of blood or rain, شخب blood and milk flowing out, طل blood, milk, طل dew; see *Dietrich*, Abh. für semit. Wortforschung pp. 110-12). In extra-Semitic tongues also the idea of *blood* comes from that of flowing; comp. דּוּם I., דֶּמַע. Deriv. דָּם (from דָּמֶה), and denom. אָדַם with its numerous derivatives.

דָּמָה II. (*fut.* יִדְמֶה, *imp.* דְּמֵה) *tr.* properly to place in relation to something else, to bring or to put together with something, hence 1. *to make like*, *to compare*, *to adjust together*, with לְ of the person with whom comparison is made, Song of Sol. 2, 17; 8, 14, where the reference to the subject lies in לְךָ. Pihel usually stands for this. From the same meaning comes: *to think*, *to imagine*, which is mental comparison, Jer. 6, 2: *as a comely and luxurious thing have I thought* (formerly) *of the daughter of Zion*, Jerome, Syr. and others taking it in the sense of *liken.* — 2. *intr. to be like*, *to resemble*, with לְ Ps. 89, 7; 144, 4, אֶל Ez. 31, 2 8 18; cognate in sense שָׁוָה, מָשַׁל. Derivat. דְּמוּת, דִּמְיוֹן; see דָּם 2.

Nif. נִדְמָה *to become like*, *to resemble*, with accus. Ez. 32, 2 (according to LXX, Vulg. Syr. and others); with כְּ Ps. 49, 13 (Kimchi). Referred by others to דָּמָה III.

Pih. דִּמָּה (*fut.* יְדַמֶּה) 1. *to compare*, with לְ Is. 46, 5, Song of Sol. 1, 9, or אֶל *with* somewhat Is. 40, 18; figur. *to*

speak in similitudes, of the prophets, same as מָשָׁל Hos. 12, 11, which the LXX and Jerome misunderstood. — 2. to unite ideas i. e. *to fancy*, *to imagine* Ps. 48, 10; *to mean*, *to think* Judges 20, 5; Is. 10, 7; Ps. 50, 21; *to destine*, with לְ for some one, 2 Sam. 21, 5.

Hithp. הִדַּמָּה (*fut.* יִדַּמֶּה) *to make oneself like*, *to place oneself on a par*, with לְ Is. 14, 14.

The stem דְּ׳ (Targ. דְּמָא, Syr. ܕܡܐ &c.) has for its organic root דְּמ־ה in the sense of "to bind together, to adjust together", which reappears with enlarged meaning in הָ־דָם, צָם, זַם &c.; comp. Sanskrit *sama* (agreeing, like).

דָּמָה III. (*fut.* יִדְמֶה) *tr.* (a farther development of דָּם, דַּם) 1. *to cut off*, *to conclude*, *to cause to end*, therefore *to cease*, of weeping Jer. 14, 17; Lament. 3, 49; for which also נָדַם (Nif. of דַּם) appears 2, 18; once *to destroy* Hos. 4, 5, which, however, the ancients took from דָּמָה II. — 2. *to be speechless*, *dumb*, *silent* (see Nif.); metaphor. *to rest*, *to be at rest*. Deriv. דֳּמִי, דְּמִי.

Nif. נִדְמָה *pass. to be destroyed*, of nations Zeph. 1, 11, cities Is. 15, 1, lands Hos. 10, 7. Rarely: *to be dumb*, of cattle Ps. 49, 13.

דֻּמָּה (from דָּמַם) *f. a hermitage*, *a place of death-like stillness* (see דּוּמָה) Ez. 27, 32, without any necessity for taking דֻּמָּה = מְדֻמָּה; many mss. read דֻּמָּה (from דּוּם).

דְּמָה *Aram.* see דְּמָא.

דְּמוּת *f. a likeness*, *a thing like*, Is. 40, 18: *what likeness will ye compare with him?* Usually concrete, *an image* Ez. 1, 5 26; Dan. 10, 16; *a copy* Gen. 1, 26; דְּ׳ בְקָרִים *images of oxen* i. e. like oxen in shape 2 Chr. 4, 3; *a model*, דְּמוּת אֶחָד Ez. 1, 16 *model of a single one;* then *a form*, a copy of the original image Ez. 1, 22. An adverb: *like*, *as*, instar Is. 13, 4, with it is sometimes כְּמַרְאֵה; elsewhere כִּדְמוּת Ps. 58, 5. Ar. دُمْيَة (image), Targ. דְּמוּ, Syr. ܕܡܘܬܐ, the same.

דֳּמִי (from דָּמָה III.) *m. rest*, *cessation*, Is. 62, 6 7; Ps. 83, 2.

דְּמִי (from דָּמָה III.) *m.* = דֳּמִי *rest*, *prosperity*, דְּמִי יָמַי Is. 38, 10 *prosperity of days*, i. e. the best days; according to the Targ. (דְּוָן), Aq., Symm. (ἀσθενεία) from דָּמָה III. (prop. to be bound) *sickness;* according to *Ibn Ganâch*, *Rashi*, *Kimchi* (כְּרִתוּת) and others in the sense of "to destroy"; according to the LXX and Vulg. *the standing still* (of the sun) i. e. *noon* (comp. ἐν τῇ μεσημβρίᾳ τοῦ βίου, Ar. دومت الشمس, נְכוֹן הַיּוֹם Prov. 4, 18), without מְדֻמֵּי being the reading. But the sense given is more natural, on account of דֳּמִי.

דִּמְיוֹן (after the form עֶלְיוֹן) *m.* same as דְּמוּת Ps. 17, 12 (Rabbinic: a representation).

דָּמַם (3 *p. pl.* דָּמּוּ, *pause* דָּמּוּ; *inf.* and *imp.* דֹּם, דּוֹם; *fut.* 1 יִדֹּם after the form יִתֹּם, יִקֹּד, יִסֹּב, where the reduplication moves forward, because the word concludes with the radical sound to be doubled; *fut.* 2 intrans. יִדַּם, like יֵמַק, יִתַּם, *pl.* יִדְּמוּ and יִדֹּמוּ; but יִדַּם may be regarded as a fut. Nif.) *intr.* 1. same as דָּמָה II., דַּם (דּוּם) *to be still*, *to be silent*, 1 Sam. 14, 9; Ez. 24, 17 (see אֲנַק); Ps. 4, 5; *to be struck dumb*, with terror Is. 23, 2; *to trust calmly*, with לְ of the person, or absol. Ps. 37, 7; 62, 6; *to look at in calmness*, *to be resigned* Jer. 47, 6; Lament. 3, 28; *to stand still*, of the sun Josh. 10, 12 13. — 2. *to cease*, Job 30, 27; Ps. 35, 15; Lament. 2, 18; *to be separated*, *isolated* (see דֻּמָּה); and in many other modifications, conseq. = דָּמָה III. Deriv. דְּמָמָה, דֻּמָּה. On the contrary דּוּמָם belongs to דּוּם.

Nif. נָדַם (3 *pl.* נָדַמּוּ; *fut.* יִדַּם, *pl.* תִּדַּמּוּ, יִדַּמּוּ, *pause* יִדֹּמּוּ, or also abridged יִדְּמוּ; 1 *person* נִדְמָה from נָדַם) as Kal: *to be dumb* Ex. 15, 16; Lament. 2, 10; *to be silent* Job 29, 21; *to dwell at rest* Jer. 8, 14; 49, 26; but also *to be destroyed* Jer. 25, 37, *to perish* 51, 6, בַּחֹשֶׁךְ *in darkness* 1 Sam. 2, 9; לִשְׁאוֹל *to go into the grave* Ps. 31, 18, like דָּמָה III.

Poh. דּוֹמֵם *to silence*, *to quiet*, נֶפֶשׁ Ps. 131, 1.

Hif. הֵדַם (with *suff.* הֲדִמָּנוּ) *to annihilate*, *to destroy*, JER. 8, 14.

דְּמָמָה *f. stillness*, of the wind Ps. 107, 29; קוֹל ד׳ 1 KINGS 19, 12 and poët. (Hendiadys) ד׳ וָקוֹל JOB 4, 16 *a gentle voice*.

דָּמַן (not used) *tr. to heap together*, *to heap up* (dung), obviously arising from דָּמַל in the first instance, Ar. دمل (hence دمال = دمان, דֹּמֶן dung-heap, and from it the Arab. denom. دمّل to dung); דָּמַל again is only a collateral form of דָּבַל II. (which see). Hence דֹּמֶן, דִּמְנָה מַדְמֵנָה and the proper names מַדְמַנָּה, מַדְמֵן; perhaps also דִּימוֹן, ־נָה.

דֹּמֶן *m. a dung-heap*, on the field, 2 KINGS 9, 37, JER. 9, 21, on the earth 8, 2; 16, 4 (in דֹּמֶן לַאֲדָמָה *dung of the earth*, there is an alliteration); comp. Ar. دِمْن (dung-heap), دمان and دمال (fimus), whence دمن stercoravit.

דִּמְנָה (*a dunged place*) *n. p.* of a city in Zebulon JOSH. 21, 35. Perhaps we should read instead רִמּוֹנָה, since רִמּוֹן suits better there. See דִּימוֹן, דִּימֹנָה.

דָּמַע (*fut.* יִדְמַע, *inf. abs.* דָּמֹעַ) *intr. to flow*, *to run*; metaphor. *to weep*, *to shed tears*, of the eye, JER. 13, 17, Ar. دمع the same; *to flow out*, of the juice of the vine, of the olive (see דֶּמַע); hence דֶּמַע, דִּמְעָה. The organic root is דמ־ע, identical with that in דָּם I. and דמ־ה I.

דֶּמַע (with *suff.* דִּמְעֲךָ) *m.* properly *a tear*, only figurat. (*Kimchi*, *Parchon*) *the trickling out*, *the juice*, of vines or olives, consequently wine, mead, Ex. 22, 29, like the Greek δάκρυον τῶν δένδρων, Latin *arborum lacrimae*, Sam. דמע extract, best issue, Malt. *demgha* a drop.

דִּמְעָה (with *suff.* דִּמְעָתִי; *pl.* דְּמָעוֹת) *f. a tear*, and *collect.* lacrimae ECCLES. 4, 1 (Ar. دمع), whose source is in the eye JER. 8, 23, that flow over the face Is. 25, 8, a sign of sorrow Ps. 80, 6; 126, 5, of repentance and regret MAL. 2, 13. בָּאָה ד׳ Ez. 24, 16, יָרְדוּ עֵינַיִם ד׳ JER. 9, 17 *to weep*.

דָּמַר (not used) *intr.* same as תָּמַר (which see), to overtop, to be prominent. Deriv. תַּדְמֹר (which see).

דָּמַשׁק (not used) *intr. to be industrious*, *active*, Arab. دمشق the same; conseq. the proper name דַּמֶּשֶׂק derived from it: *place of industry*. But industry could hardly be thought of in the first appellation of the city. Perhaps *place of weaving*, from דִּמְשֵׁק = Ar. دمصق *to weave*, which دمس also means, from which the forms דַּרְמֶשֶׂק and דּוּמֶּשֶׂק are explicable.

דִּמְשֵׁק (not used) *tr.* = דָּמַשְׁק, whence דַּמֶּשֶׂק.

דַּמֶּשֶׂק (arising from דַּרְמֶ׳ [as 1 CHR. 18, 5 6 and the Syr. ܕܪܡܣܘܩ still have it], which is fused together from דַּרְמֶשׂ and דַּמֶּשֶׂק; from דַּרְמֶ׳ not only has דַּמֶּ׳ originated, but also, with *ar* resolved into *ô*, דּוּמֶּ׳, written by the punctuators דּוּמֶּ׳ in 2 KINGS 16, 10) *n. p.* of an ancient city at the foot of Antilibanus, in a plain watered by the rivers אֲמָנָה and פַּרְפַּר (which see), GEN. 14, 15, sometimes belonging to the Jewish kingdom 2 SAM. 8, 5 6, but for the most part an independent kingdom having kings of its own (see הֲדַדְ, בֶּן־הֲדַד, הֲדַד, רְזוֹן, חֲזָאֵל) 1 KINGS 11, 24 &c., till it was removed 740 B. C. under רְצִין (which see) by the Assyrians, and its inhabitants carried away in exile to the Caspian Sea 2 KINGS 16, 9; Is. 7, 4; 8, 4; 10, 9; 17, 1; AM. 1, 3-5; 5, 27. Yet the city continued to flourish JER. 49, 23 24 27; Ez. 27, 18; 47, 16-18, and played a part also in the middle ages. In GEN. 15, 2 דַּמֶּשֶׂק stands for אִישׁ דַּ׳, with an alliteration to מֶשֶׁק. The name probably proceeds from the Semitic; and it might also be explained "habitation of possession" (מֶשֶׁק), or "possession of Adar" (אדר = דר = משק), comp. יְרוּשָׁלַיִם.

דַּמֶּשֶׂק (many mss. have דַּמֶּשֶׂק) *m.*

damask, a silk stuff, coming from דַּמֶּשֶׂק AM. 3, 12, and only altered in the pronunciation for distinction-sake. See דַּמֶּשֶׂק.

דָּן (judge, referred to him who bears the name, as we see from GEN. 49, 17, but according to GEN. 30, 6 to God, ϑεόκριτος, certainly an eulogy at first, as דָּנִיֵּאל) 1. n. p. of a son of Jacob GEN. 30, 3-6; 35, 25, founder of the tribe called after him 49, 16 17, which is written fully מַטֵּה דָן Ex. 31, 6, בְּנֵי דָן NUM. 1, 38. Gentile דָּנִי Danite, collect. the Danites, JUDGES 13, 2; 18, 1; comp. מְנַשִּׁי DEUT. 29, 7. Comp. also אֲבִידָן, בְּדָן. — 2. n. p. of the district of this tribe JOSH. 19, 41 seq., where 17 cities were allotted to them (צָרְעָה, אֶשְׁתָּאוֹל, עִיר שֶׁמֶשׁ, שַׁעֲלַבִּין &c.), most of which remained in possession of the heathen JUDGES 1, 34; 14, 1 seq.; 1 SAM. 5, 10; 1 KINGS 15, 27. At a later period the chief territory was concentrated about the Sidonian לַיִשׁ (JOSH. 19, 47 לֶשֶׁם), a city in the extreme north of Palestine, at a small distance from Paneas (Caesarea Philippi) JUDGES ch. 18; in enumerating the tribe-territories from south to north *Dan* takes the latter place JOSH. 19, 40; JUDGES 1, 34; 1 CHR. 12, 35. — 3. (judge, ruler; a Phenician name of *Eshmûn* or *Pan*, otherwise called [on the coins of בַּעַל יַעַן, i. e. *Paneas*] Bal-inas, i. e. *Baʿal Yaʿan*) n. p. of a Sidonian-Phenician city situated on one of the sources of Jordan, in the valley בֵּית־רְחוֹב, at a short distance from *Paneas*, called in Hebrew דָּן יַעַן, in Phenician בַּעַל יַעַן, as the deity worshipped there, GEN. 14, 14. At its conquest by the Danites this appellation is described as new JUDGES 18, 29, and לַיִשׁ or לֶשֶׁם is given as the older name JOSH. 19, 47. — 4. דָּן יַעַן (Dan playing the pipe, as בַּעַל יַעַן is designated, see עָנָה, and *Eckhel*, doctr. num. vet. T. III. p. 342; with *a* of motion דָּנָה־יַעַן) *proper name* of *Paneas*, where בַּעַל יַעַן i. e. Pan was worshipped in a grotto 2 SAM. 24, 6; the Vulg. read דָּן יַעַר. Comp. חַשְׁבַּדָּנָה. — 5. Abridged from וְדָן Ez. 27, 19, which see.

דֵּן (a pronominal stem, compounded of דִּי = זֶה, and ־ַן, as in אִלֵּין, דִּכֵּן, אִנּוּן) *pron. demonstr. m.* (*def.* דְּנָה), דְּנָה *f.* *this*, DAN. ch. 2-7, appended to both genders because the def. masc. has the same form as the fem., as to רָזָה, מִשְׁכְּבָה, חֶלְמָא, כְּתָבָא, בַּיְתָא &c.; rarely prefixed DAN. 4, 15; EZR. 5, 4. The fem. is used like the Hebrew זֹאת for *this*, as כָּל־דְּנָה *all this* DAN. 5, 22, particularly in connection with prepositions, as אַחֲרֵי דְנָה 2, 29 *after this;* בָּאתַר דְּנָה the same, 7, 6; עַל־דְּנָה *upon this, thereupon* 3, 16; כִּדְנָה *as this, therefore* 2, 10; מִן־קַדְמַת דְּנָה prop. of before this, i. e. *formerly* 6, 11; כָּל־קֳבֵל דְּנָה *all in consequence of this*, because of this very thing, 3, 22. — In the Targ. דֵּין, הָדֵין, הָדֵין are in use; see דָּא.

דָּנִאֵל see דָּנִיֵּאל.

דנב (not used) the ground-form to דִּנְהַב which see.

דנג (not used) *intr. to be pliant, squeezable, yielding*. The organic root is ד־נג, identical with that in פ־נג, פ־נק, ע־נג in their transitions. Deriv. דּוֹנַג.

דנה (not used) *intr. to be low*, of the ground, identical with דן (דון), אֶ־דֶן, Ar. دَانَ, دَنَا &c., in its organic root, and physical signification. Deriv. the proper name דַּנָּה.

דָּנָה in the proper name דָּנָה יַעַן, see דָּן 4.

דַּנָּה (*low ground*, from דָּנָה in the intensive form) *n. p.* of a city in Judah JOSH. 15, 49.

דְּנָה see דֵּן.

דנהב (not used) *intr. to bend aside, to abscond*, whence the proper name דִּנְהָבָה. The quadriliteral is a farther development of דָּנַב, Ar. ذَنَبَ (to bend aside), by means of *h;* comp. the Ar. كَهْمَل (to collect) from كَمَل.

דִּנְהָבָה (probably from the quadriliteral דִּנְהֵב [which see] *bending aside*,

concealment or *little place*) *n. p.* of an Edomite city Gen. 36, 32; 1 Chr. 1, 43.

דָּנִי *Gentile* from דָּן, which see.

דָּנִיֵּאל (דָּנִאֵל in Ezek.; *El is judge*, consequently from דָּן and אֵל, united by ־ִי) *n. p. m.* of different persons 1 Chr. 3, 1, Ezr. 8, 2, Neh. 10, 7, especially of the famous wise man and prophet, from whom the book of Daniel is called; all Daniel; and Ezek. 14, 14 20; 28, 3, where he is mentioned as a wise man and pattern of righteousness.

דָּנַן (not used) *intr.* same as דָּנָה *to be low*, assumed for the proper name דַּנָּה; Ar. دَنّ the same; see, however, דַּנָּה.

דָּע abridged from יָדַע *knowing*, in the proper names אֲבִידָע (which see), שְׁמִידָע; comp. Phenic. יְדַע־קַם=דַּעְקַם n. p. Deriv. perhaps the proper name דְּעוּאֵל.

דֵּעַ see דֵּרְדַּע.

דֵּעַ (from יָדַע, prop. *inf.; pl.* דֵּעִים) *m. what one knows*, *knowledge*, of a thing, Job 32, 6 10 17; 36, 3; *pl. wisdom*, consisting of a fulness of knowledge 37, 16.

דָּעָה (not used) *intr.* same as יָדַע, whence

דָּעָה (= דֹּעָה *part. m. knowing*) *n. p.* of a Midianite, only in אֶלְדָּעָה Gen. 25, 4, where אֵל is perhaps the Arabic article. See, however, אֶלְדָּעָה.

דֵּעָה (from דֵּעַ; *pl.* דֵּעוֹת) *f.* = דֵּעַ Ps. 73, 11 construed with the accus. like the verb, Is. 11, 9; *pl.* = דֵּעִים 1 Sam. 2, 3.

דְּעֶה (*imp.* of יָדַע = דְּעָה, since *a* of motion occasionally becomes elsewhere ־ֶה), see יָדַע.

דְּעוּאֵל (from דֵּעַ and אֵל, comp. קְמוּאֵל from קָם and אֵל; *El is knowing*) *n. p. m.* Num. 1, 14; for which רְעוּאֵל stands in 2, 14 (see ד). Perhaps the primitive form is דְּרְעוּאֵל (from דָּרַע); comp. מֹךְ.

דָּעַךְ (*fut.* יִדְעַךְ) *intr. to be pressed together*, *to be trodden down;* metaph. *to be extinguished*, of נֵר Prov. 20, 20; 24, 20; Job 18, 5; figurat. *to be destroyed* Is. 43, 17; of water, *to dry up* (see Nif.). The stem is connected with דָּךְ, דָּקַק, Syr. ܕܥܟ; it is also written זָעַךְ Job 17, 1.

Nif. נִדְעַךְ *to become extinct*, *to dry up*, of water, Job 6, 17; comp. Lat. extinguere aquam.

Puh. דֹּעַךְ *to be destroyed*, Ps. 118, 12; comp. Lat. exstingui.

דָּעַל (not used) *intr.* same as דָּגַל *to shine*, *to lighten*, metaph. *to be celebrated*, hence the proper name הִדְעָל. Comparison with Arab. دعل to disappoint, دغل to be concealed, is unsuitable.

דַּעַת (prop. *inf. fem.* of יָדַע after the form שֶׁבֶת, רֶדֶת, as דֵּעַ is *masc.*, therefore construed with the accusat. like דֵּעָה and the verb; with *suff.* דַּעְתִּי, דַּעְתְּכֶם) *fem. knowledge*, i. e. perception, Prov. 19, 2 *a soul too without perception* i. e. one not knowing duties; Eccles. 7, 12; *knowledge* i. e. *design* בִּבְלִי ד׳ *without design* i. e. unawares Deut. 4, 42; usually *cognition* Hos. 4, 1; Mal. 2, 7; *insight* Prov. 1, 4; *wisdom* 1, 7; 10, 14; בִּבְלִי ד׳ *imprudent* Job 35, 16 &c., generally in all shades of the verb's meaning, and therefore coupled with תְּבוּנָה, מְזִמָּה, בִּינָה, מוּסָר, חָכְמָה, תּוֹרָה &c.

דָּפָה (not used) *tr. to push against something*, *to scratch against something*, metaph. *to disdain*, *to revile*, *to vex*, *to grieve*, whence דֳּפִי. The organic root is דפ־ה, also found in הָדַף, נָדַף; Arab. دَفَّ, دَفَا, دفى, دفع with the same fundamental signification.

דֳּפִי (only *pause* דֹּפִי) *m. a stumbling block* (LXX, Vulg.), *scorn*, *reviling* Ps. 50, 20; Jewish interpreters translate דִּבָּה רָעָה.

דָּפַק (*part.* דּוֹפֵק) *tr. to strike upon something*, *to knock*, at a door, Song of Sol. 5, 2; figurat. *to press upon something*, *to drive something hard*, a flock, Gen. 33, 13, whence the proper name דָּפְקָה. — The stem is divided in Arab.

into دَفَعَ and دَفَقَ, the former for the physical, the latter for the figurative meaning; and the organic root דְּ־פַק is also in סְ־פַק I.

Hithp. הִתְדַּפֵּק *to press hard* (against a door), i. e. to take it by storm, JUDGES 19, 22.

דָּפְקָה (*cattle-driving*) *n. p.* of a station of the Israelites in the wilderness, NUM. 33, 12, now *el-Tobbacha.*

דָּק see דּוּק.

דַּק (from דָּקַק) *adj. m.*, דַּקָּה (*pl.* דַּקּוֹת) *f. beaten small*, *crushed*, hence *fine*, of dust Is. 29, 5, of spices LEV. 16, 12; *thin*, of hair 13, 30; figurat. *lean* GEN. 41, 3, interchanged with רַק; *consumptive* LEV. 21, 20, where, however, it is explained, sometimes *a hectic fever* (Arabs Erpen.), sometimes *little* (Syr.), *withered in the limbs* (Graeco-Venet.), *sore-eyed* (Onkel., Saad., Vulg., Kimchi = Talmud. דֹּק) &c.; *slender*, of ears of grain GEN. 41, 6; *slight*, of the voice 1 KINGS 19, 12; opposed to full, strong, fat &c.

דַּק *m. dust*, Ex. 16, 14; Is. 40, 15.

דֹּק *m. a fine*, *thin cloth*, *a fine carpet*, Is. 40, 22; Talmud. דֹּק a thin covering of the eye, cataract; comp. adj. דַּק.

דָּקַל (not used) *intr. to rock to and fro* (in the air), of a tree, *to wave*, therefore (in the Mishna) דֶּקֶל, Arab. دَقَل, Syr. ܕܩܠܐ palm-tree. Derivat.

דִּקְלָה (*place of palms*) *n. p.* of a Joktanite tribe and a district of Arabia GEN. 10, 27; 1 CHR. 1, 22.

דָּקַק (*perf.* דַּק; *fut.* יָדֹק, with *suff.* יְדֻקֶּנּוּ) same as דָּק (דּוּק), דַּךְ (דָּכַךְ), דָּכָ־ה, דָּחָ־ה, דְּכָ־א &c., dividing into two leading senses: 1. *to beat small*, *to beat into pieces*, *to crush*, *to reduce to ruins*, הָרִים Is. 41, 15; *to thresh in pieces* 28, 28, with דּוּשׁ. — 2. *intr. to be beaten small*, לְעָפָר DEUT. 9, 21; *to be fine*, whence the adj. דַּק, the noun דַּק, דֹּק. Ar. دَقَّ.

Hif. הֵדַק (2 *fem.* הֲדִקּוֹת; *inf.* 1 הָדֵק also as an *adverb*, *fine*, *inf.* 2 הָדֵק; *fut.* יָדֵק, *ap.* יָדֵק) like signification 1 of Kal, *to break in pieces*, פְּסִילִים, מַסֵּכוֹת 2 CHR. 34, 4 7; *to crush*, to dust 2 KINGS 23, 6 15; *to bruise*, spices Ex. 30, 36; *to destroy*, 2 SAM. 22, 43 (see דּוּק).

Hof. הוּדַק *pass.* Is. 28, 28.

דְּקַק (*Pe.* not used, see דּוּק) *Aram.* the same.

Af. הַדֵּק (3 *f.* הַדֶּקֶת, 3 *pl.* הַדִּקוּ; *part. m.* מְהַדֵּק, *f.* מַדְּקָה; *fut.* יַדֵּק, with *suff.* יַדִּקִנַּהּ) like the Hebrew Hifil *to chew* DAN. 7, 7; *to bruise* 7, 23; *to break in pieces* 2, 45; *to smite* 6, 25 &c.

דָּקַר (*fut.* יִדְקֹר) *tr. to bore through*, *to pierce*, with accusat. of the object JUDGES 9, 54; 1 SAM. 31, 4; figurat. *to revile*, *to calumniate*, ZECH. 12, 10; 13, 3; hence the proper names דֶּקֶר, בִּדְקַר. The organic root of the stem (Targ. דְּקַר, Syr. ܕܩܪ &c.) is דְּ־קַר; identical with that in זָ־כַר, נָ־קַר, חָ־קַר, בָּ־קַר &c.

Nif. נִדְקַר *pass.* Is. 13, 15.

Puh. דֻּקַּר the same, JER. 37, 10; figurat. of those perishing with hunger LAMENT. 4, 9, as also חָלָל, Ar. طَعَنَ.

Hif. הִדְקִיר (not used), whence מַדְקֵרָה.

דֶּקֶר (= בֶּן־דֶּקֶר; *lance-bearer*) *n. p. m.* 1 KINGS 4, 9; see בִּדְקַר.

דָּר (from דּוּר) *Aram. m.* same as Hebrew דּוֹר, *time of a race*, *a generation*, דָּר וְדָר *from generation to generation*, *for ever*, DAN. 3, 33; 4, 31.

דַּר (from דָּרַר I.) *m. a pearl*, like the Arab. دُرّ, دُرَّة, Aram. דּוּרָא (Targ. on Esth.), perhaps *pearl-stone* (LXX *πίννινος λίθος*) or *mother of pearl* ESTH. 1, 6, so called from the shine of it. With it is compounded according to some דַּרְדַּע, which see.

דֹּר see דּוֹר.

דָּרָא (not used) *tr. to push from oneself*, *to push back*, *to push away*, Arab. دَرَأَ, دَرَهَ &c., *to reject*, *to refuse*, = זָרָא (which see), Ar. زَرَا (IV.), hence along with חָרַף (in the noun DAN. 12, 2). Deriv.

דֵּרָאוֹן (from דִּרְאוֹן; *constr.* דִּרְאוֹן,

like זִכָּרוֹן from זָכַר) *aversion*, *an object of aversion* Is. 66, 24.

דָּרַב (not used) *tr. to pierce*, with a goad; *to tear up*, land; *to cut into;* cognate with צָרַב, טָרַף, Ar. ضَرَبَ, ذَرِبَ &c.; but not with ذَرَبَ. The organic root is דְּ־רַב, and a deriv. (perhaps also דְּבֹרָה) is

דָּרְבָן (pronounce darbôn) and **דָּרְבָן** (darban, like שִׁרְיֹן and שִׁרְיָן, presupposing a form דֹּרֶב or דָּרֶב; *pl.* דָּרְבֹנוֹת) *m. a goad*, *an ox-goad*, *a prick*, 1 Sam. 13, 21, Eccles. 12, 11, *βούκεντρον*, stimulus.

דָּרַג (not used) *intr. to advance*, *to step forth*, *to ascend* (cognate דָּרַךְ, Ar. دَرَجَ), whence מַדְרֵגָה (which see).

דַּרְדַּע (usually derived from דַּר and דַּע = דֵּעַ i. e. *pearl of knowledge;* better from דָּרַע II. to which דְּרַע that stands for it points, = דַּרְדְּרַע *bearer*, *holder*) *n. p.* of a wise man contemporary with Solomon 1 Kings 4, 31, for which in 1 Chr. 2, 6 דָּרַע.

דַּרְדַּר (from דּוּר II.; modern Hebrew *pl.* דַּרְדָּרִים) *m. a prick*, *a thorn*, spina, LXX *τρίβολος*, joined with עֵלָה and צֶמַח Gen. 3, 18; Hos. 10, 8 with קוֹץ; Syr. ܕܪܕܪܐ and Arab. دَرْدَار (names of a tree).

דָּרוֹם (from דָּרַם, Ar. ضَرِمَ to glow, to burn, as צָפוֹן from צָפַן) *m. the south*, *the meridian region*, as the region of light or the sun, Deut. 33, 23, Eccles. 11, 3 (cognate in sense יָמִין, תֵּימָן, נֶגֶב); *the south-wind* Job 37, 17. Comp. *πρὸς ἠῶ τ' ἠέλιόν τε* (Hom. Il. 12, 239) = *south.* (־וֹם is therefore not a termination.)

דְּרוֹר (from דָּרַר II. after the form שְׁכוֹל) prop. *running round about*, *roving about* (= דָּהַר, דּוּר), hence 1. *f. a bird that flies round about*, swiftly Prov. 26, 2, and whose nest was observable in the temple Ps. 84, 4; according to the ancients *a swallow* or *swift bird* (see סִיס); according to others *a wild dove*, Arab. سَاقُ حُرٍّ (free i. e. wild dove), which, however, does nòt suit so well. Parallel צִפּוֹר. — 2. *m. freedom*, *liberation*, of slaves, captives, Lev. 25, 10; Is. 61, 1; שְׁנַת הַדְּרוֹר Ez. 46, 16 *the jubilee-year*, the year of setting slaves free; figurat. *a spontaneous flow*, *a free efflux*, of מֹר Ex. 20, 23.

דָּרְיָוֶשׁ *n. p.* of three Perso-Median kings, *Δαρεῖος*, namely 1. ד׳ הַמָּדִי Dan. 11, 1 or מָדָאָה 6, 1, in full form ד׳ בֶּן־אֲחַשְׁוֵרוֹשׁ מִזֶּרַע מָדָי 9, 1, i. e. Cyaxares II. son of Astyages (569-536 B. C.). — 2. ד׳ הַפָּרְסִי Neh. 12, 27 i. e. Darius, son of Hystaspes. — 3. Ezr. 4, 5 24; 5, 5-7; 6, 1 12-15; Hag. 1, 1; 2, 10; Zech. 1, 1 7; 7, 1, i. e. Darius Nothus. Others still may have also borne the name. — In the cuneiform inscriptions of Persepolis, *Darjawes* has been sometimes found (*Lassen*, über die keilförmigen Inschriften p. 158), sometimes *Darheûs* (*Grotefend*); sometimes *Darajavash*, *Darjawus*, has been read (*Lassen*, die altpersischen Keilinschriften p. 41). ד׳ is derived from *darj*, Zend. *dere*, Sanskrit *dhri* conservare, with the formative sound *awu*, therefore *ἑρξείην*, as Herod. (6, 98) explains it; שׁ expresses the nominative sign *s*, as in כֹּרֶשׁ, זֶרֶשׁ. Comp. *Oppert*, Journal Asiat. 1851. p. 261.

דַּרְיֹוֶשׁ see דָּרְיָוֶשׁ.

דָּרַךְ (*fut.* יִדְרֹךְ) prop. *to go along*, *to advance*, *to ascend* (connected with דָּרַג, دَرَجَ, Aram. טְרַק, طَرَقَ, Greek *τρέχ-ειν* &c.), hence 1. *intr. to go*, *to wander*, *to walk*, with accusat. of the way Job 22, 15; with עַל *over something* 1 Sam. 5, 5; Am. 4, 13; with בְּ *to wander* or *go through something* Deut. 1, 36, Josh. 14, 9, i. e. *to tread upon* Is. 59, 9; *to go into*, *to come into* Mic. 5, 4 5; with מִן *to go forth*, *to step forth*, *to appear* Num. 24, 17. — 2. *tr. to tread*, *to tread down*, an enemy Is. 63, 3, hence the expressions: a) ד׳ יֶקֶב Job 24, 11, ד׳ גַּת Neh. 13, 15, ד׳ פּוּרָה Is. 63, 2, ד׳ בְּגַת 63, 3, ד׳ יַיִן בַּיְקָבִים Mic. 6, 15 or also דָּרַךְ alone

Judges 9, 27 *to tread out the grapes, to tread the wine-press;* b) דָּ׳ קֶשֶׁת Ps. 7, 13 *to stretch the bow*, by setting the foot upon it (Diod. Sic. 3, 8); seldom for it stands דָּ׳ חִצִּים Ps. 58, 8; 64, 4. Jer. 51, 3 K'tib אֶל־יִדְרֹךְ יִדְרֹךְ הַדֹּרֵךְ the interpreters have taken = אֶל־אֲשֶׁר יִדְרֹךְ וגו׳ *against him who bends* (the bow) *shall the bender bend his bow;* but אַל is to be taken for a negative, as may be seen from the 2 half of the verse, a sense which the Targ., Syr., Vulg. and others have given; the punctuators and versions not reading the second יִדְרֹךְ. — 3. Figurat. *to spur*, prop. to put the heel into a thing, *to drive, to urge on*, with בְּ *against something* Hab. 3, 15; *to spur on* Zech. 9, 13; or in a bad sense derived from *treading down: to despise*, e. g. עֹז *the strength* (of enemies) Judges 5, 21. Derivat. דֶּרֶךְ and מִדְרָךְ.

Hif. הִדְרִיךְ (*fut.* יַדְרִיךְ, 3 *plur. apoc.* יַדְרִכוּ) *caus.* 1. *to make to go, to cause to walk*, i. e. *to conduct, to lead*, with בְּ of the way Is. 48, 17, Prov. 4, 11, or in a figurat. sense Ps. 25, 5; but also *to make to advance*, Judges 20, 43 *they made them go as far as* מְנוּחָה — in order to entice the Benjamites by that means out of their strong position; for מְנוּחָה is the name of a place = מָנַחַת 1 Chr. 8, 6 and מְנֻחוֹת 2, 52. According to others it is equivalent to the Ar. أَدْرَكَ and Syr. Af. in the meaning *to reach.* — Absol. *to lead* Is. 11, 15, with עַל *over a thing* Hab. 3, 19. With accusat. of the way, *to tread* Job 28, 8. — 2. *to tread firmly* i. e. *to level*, גֹּרֶן Jer. 51, 33; figurat. *to bend* (the bow), transferred to the tongue, which is obvious in Jer. 9, 2; but there appears to have stood וַיִּדְרְכוּ (according to the consonants).

דֶּרֶךְ (with *suff.* דַּרְכִּי; *dual* דְּרָכַיִם Prov. 28, 6 18 of the double way of the perverse; *pl.* דְּרָכִים, *constr.* דַּרְכֵי) *comm.* (but *fem.* only in Deut. 1, 22; Ps. 1, 6; 119, 33; Ezr. 8, 2; the cod. Sam. also in Deut. 28, 7 25): 1. *a going = walking*, as an action: עָשָׂה דֶ׳ Judges 17, 8 (*ποιοῦμαι ὁδόν* Herod. 7, 40); הָלַךְ דֶ׳ Prov. 7, 19 *to go one's way, to journey;* דֶ׳ לְ *one has a going* i. e. he goes out 1 Kings 18, 27, used especially in cases of continuance, as דֶ׳ יוֹם 19, 4 *a day's journey*, which was about 15 English miles; דֶ׳ שְׁלֹשֶׁת יָמִים *three days' journey* Gen. 30, 36. — 2. Concrete: *a going = a way*, via, which one treads, conseq. = אֹרַח, e. g. עַל־הַדֶּ׳ Gen. 38, 21; poët. עֲלֵי דֶ׳ 49, 17 *on the way;* עַל דְּרָכִים *at the ways* i. e. *openly*, of the abode of the prostitute Jer. 3, 2; בַּדֶּ׳ Numb. 22, 22 *in the middle of the way.* In this concrete sense סָלַל Job 19, 12, פִּנָּה Is. 57, 14, נָתַן 43, 16, שׂוּם 43, 19 &c. are used with it, sometimes with בְּ Josh. 2, 7, after נָטָה and סוּר with מִן &c., or in the accus. after verbs of going, as after הָלַךְ Deut. 1, 31, עָלָה Num. 21, 24, פָּנָה Josh. 13, 18 &c., to denote direction to a thing, *in via ad;* or lastly with genit. of the place whither a way leads, and so almost *a preposition: towards, the way to*, e. g. דֶ׳ עֵץ Gen. 3, 24, דֶ׳ שׁוּר 16, 7, דַּרְכֵי צִיּוֹן Lament. 1, 4, דַּרְכֵי שְׁאֹל Prov. 7, 27, דַּ׳ מָוֶת 14, 12, most frequently to point out the direction to a country, as דֶ׳ יָם 1 Kings 18, 43, דֶ׳ הַצָּפוֹן Ez. 40, 20, דֶ׳ הַדָּרוֹם 40, 45, once the verb is inserted before the genitive Hos. 6, 9. Elsewhere the genit. following דֶ׳ denotes relation to and dependence upon, e. g. דֶ׳ הַנֶּשֶׁר *the way of the eagle* Prov. 30, 19, i. e. which he takes aloft; דֶ׳ הַמֶּלֶךְ Num. 20, 17 *the public high-way*, ἡ ὁδὸς ἡ βασιληΐη (Herod. 5, 53), i. e. that which the king takes. So in הָפַךְ לְדַרְכּוֹ 1 Sam. 25, 12; פָּנָה לְדַ׳ Is. 53, 6; הָלַךְ לְדַ׳ Gen. 19, 2; figur. דֶּרֶךְ כָּל־הָאָרֶץ Josh. 23, 14, i. e. the way to the grave. See רֹאשׁ, אֵם. — 3. Still concrete, but more metaphor. *an accessible, level road* Is. 49, 11; *an open, free path* 49, 9; *room to walk in* Num. 22, 26; Job 38, 19. — 4. Metaphor. mental *walking* and *doing* (like the German *Wandel = action*), in frequent use; hence *conduct, undertaking* Ps. 2, 12; 37, 7; *action* 1, 6; *way of acting*, Is. 40, 27; Jer. 32, 39; דֶ׳ רָעִים Prov. 4, 14, דֶ׳ טוֹבִים 2, 20, דֶ׳ צְדָקָה 16, 31 &c. in the sense of

manner of life, *walk*, *course of action*, in which signification, because it includes the collective plans and negotiations that enter into all undertakings, the plural often stands Is. 55,8; Jer.32,19. Besides the phrases שָׁמַר אֶת־דַּרְכּוֹ 1 Kings 2, 4 *to keep his walk*, נָתַן דַּרְכּוֹ בְּרֹאשׁוֹ Ez. 9, 10 or לְאִישׁ כִּדְרָכָו Jer. 17, 10, there is also the plural הֵכִין דְּ׳ 7,3, הֵיטִיב דְּרָכִים 2 Chr. 27,7, or sing. and pl. interchange in one phrase 1 Kings 15, 26; 2 Chr. 17, 3. In this sense we should also take דְּ׳ גֶּבֶר בְּ Prov. 30, 19: *the action*, *the intercourse of a man with* ... Joined to God דְּ׳ denotes either *the conduct of a man which pleases God*, *which God approves*, Job 23, 11; Ps. 5, 9; 27, 11, where דְּ׳ might also stand in the plural Is. 2, 3; Ps. 51, 15; or *the agency*, *mode of acting of God* i. e. how God acts (*ὁδὸς θεοῦ* Matth. 22,16, *ὁδοὶ θεοῦ* Acts 13,10), where again, sometimes the sing. Ps. 18, 31, sometimes the pl. Hos. 14, 10 stands; hence *creation-work*, *the operation and support of God* Prov. 8, 22; *pl. the works of God* Job 26, 14. Connected with this is a) *way*, *manner*, e. g. דְּ׳ כָּל־הָאָרֶץ Gen. 19, 31 *the way of all the world;* comp. *ὁδός*, Ar. طريق &c. in a similar use. b) *religion*, *worship*, the way of reverencing God or the gods, e. g. דְּ׳ עֹצֶב Ps. 139, 24 *the worship of the gods;* Am. 8, 14 *the worship at Beersheba;* דְּ׳ עוֹלָם Ps. 139, 24 *the religion of preceding times*, i. e. of David, Hezekiah &c., when idolatry was not mixed with the true religion. c) *affair*, *fate*, *lot*, *experience*, used in the sing. and pl., i. e. conceived as the way in which man walks Ps. 10, 5; 37, 5; 119, 26; Am. 2, 7; Job 3, 22; 8, 19; בְּדֶרֶךְ מִצְרַיִם Is. 10, 24 *after the fate of Egypt;* metaphor. a periphrasis of the state of a woman in her monthly courses Gen. 31, 35.

דְּרָכִים see דֶּרֶךְ.

דַּרְכְּמוֹן see אֲדַרְכּוֹן.

דרם (not used) *intr. to shine*, *to glitter*, *to lighten*, Ar. ضرم (to burn); deriv. דָּרוֹם.

דַּרְמֶשֶׂק see דַּמֶּשֶׂק.

דרע I. (not used) *tr.* same as זרע I. *to sow*, *to plant*, whence the proper name אֶדְרֶעִי.

דרע II. (not used) *tr.* same as Aram. דְּרַע, Hebrew זרע II. *to lift up*, *to bear*, *to hold;* deriv. the proper names דֶּרַע, דַּרְדַּע = דַּרְדַּע.

דְּרַע (not used) *Aram. tr.* same as Hebrew דרע II. (which see); deriv. דְּרָע, אֶדְרָע.

דְּרָע (*plur.* דְּרָעִין, with *suff.* דְּרָעוֹהִי) *Aram. f. arm*, Dan. 2, 32.

דָּרַע (see דַּרְדַּע) *n. p. m.* 1 Chr. 2, 6, contracted from דַּרְדַּע 1 Kings 4, 31.

דרק (not used) *tr.* same as זרע II., Aram. דְּרַע, as זרק = זרע I. Deriv.

דַּרְקוֹן (*bearer*) *n. p. m.* Ezr. 2, 56.

דרר I. (i. e. דַּר; not used) *intr.* 1. *to shine*, *to glitter*, *to lighten*, of precious stones, Ar. دَرَّ and دَرَأَ, Sanskrit *drî* (to shine), the organic root being still found in הַ־דַר, אַ־דַר &c.; derivat. דַּר. The noun דָּרוֹם should be referred to the stem דַּרְדַּר, דָּרַם to דַּר (דּוּר).

דרר II. (not used) *intr. to hunt round about*, *to rove about*, *to go about freely*, the same organic root lying in דַּר II. and דָּהַר. Comp. Ar. دَوَّارَة a spindle (from turning), دُرْدُور whirlpool. It is possible that the fundamental signification "to whiz, to chirp" belongs to דְּרוֹר as the name of a bird, as in دَرَّ; comp. دُرَّة a parrot (prop. the shrill-warbling) دَرْدَار a whizzing tone, دَرّ the murmuring noise of a multitude. Deriv. דְּרוֹר.

דָּרַשׁ (*fut.* יִדְרֹשׁ; *inf. constr.* once דַּרְיוֹשׁ Ezr. 10, 16 for דְּרֹשׁ) *tr.* prop. *to tread to pieces*, *triturate* (as the Targ. דְּרַס, Syr. ܕܪܣ, Ar. دَرَسَ &c. have this objective signification; or *to break through*, *to cut through*, *to cut into*, connected with the organic root in חָ־רַשׁ).

In use are the following: 1. *to penetrate* (into a thing or person) as חָקַר (which see) i. e. *to seek*, LXX ζητεῖν, what is lost Ez. 34, 6; *to seek out* Lev. 10, 16 with accus. of the object; especially דָּרַשׁ יי *to seek God* i. e. to turn to him with prayer and trust Jer. 10, 21, Zeph. 1, 6, Ps. 34, 5, Lament. 3, 25, 2 Chr. 16, 12, דֹּרְשֵׁי יי *worshippers of God* Ps. 9, 11, also with the addition of בְּכָל־לֵב 119, 2; in later diction with לְ 1 Chr. 22, 19 or אֶל Job 5, 8. The same phrase is applied to the worship of the gods Jer. 8, 2; 2 Chr. 25, 15 20. Sometimes with לְ of the object, Deut. 12, 30. Cognate in sense בִּקֵּשׁ. מָצָא אֶת־יי, i. e. *to be heard* Jer. 29, 13, should be considered as a supplement. דְּרוּשִׁים Ps. 111, 2 *the sought*, *wished for* (deeds of God), as elsewhere חֲמוּדִים. Elsewhere with לְ Job 10, 6, אַחַר 39, 8 *to seek or search after;* with בְּ *to seek* (help) *from one* 2 Chr. 16, 12. — 2. *to investigate*, *to fathom*, *to explore*, one, as חָקַר, either absolut. Deut. 13, 15, Judges 6, 29, along with חָקַר, בִּקֵּשׁ, שָׁאַל, or with the accus. 1 Chr. 28, 9, 2 Chr. 32, 31; לְ 2 Sam. 11, 3; or עַל of the person 2 Chr. 31, 9; עַל Eccles. 1, 13 or מֵעַל of the thing Is. 34, 16. Most frequently: *to ask* (God, the gods, the seer, the oracle, the physician, magicians &c.) i. e. either *to inquire*, *seek for* from one, with accus. Gen. 25, 22, Ex. 18, 15, אֶל Is. 8, 19, לְ Ez. 14, 7 and עַל of the person 2 Chr. 31, 9, בְּ 1 Sam. 28, 7; or also with the accus. 1 Kings 22, 7, עַל 2 Kings 22, 13, מֵעַל of the thing Is. 34, 16. The person *who* is asked as the medium is put with מֵעִם 1 Kings 14, 5; מֵאֵת 2 Kings 3, 11, rarely with בְּ Ez. 14, 7; and the person *for* whom one asks, either with אֶל 1 Kings 22, 7 or בְּעַד Jer. 21, 2. — 3. *to demand*, *desire*, with accus. of the thing Deut. 22, 2 or with מֵעִם 23, 22 or מִן of the person in addition Mic. 6, 8; once absolutely in the sense to *ask*, *beg* (bread) Ps. 109, 10, where, however, the LXX read וְגֹרְשׁוּ instead of וְדָרְשׁוּ. With מִיַּד of the person and the accus. of the thing: *to demand something back from one* Ez. 34, 10, hence the expression ד' דָּם (מֵעִם) מִיַּד פ' *to require of one shed blood*, i. e. to avenge the guilt of blood Gen. 9, 5; Ez. 33, 6; Ps. 9, 13; then *to revenge*, *punish*, either absol. Ps. 10, 4 or with מֵעִם of the person Deut. 18, 19. — 4. *to concern oneself with a thing*, *to endeavour*, with מִשְׁפָּט Is. 1, 17, טוֹב Am. 5, 14, רָעָה Prov. 11, 27, פִּקֻּדִים Ps. 119, 45, חֻקִּים 119, 156, מִצְוֹת 1 Chr. 28, 8, תּוֹרָה Ezr. 7, 10, and therefore the phrases ד' רָעַת, טוֹבַת, שְׁלוֹם פ' *to be concerned about the misfortune*, *the prosperity*, *the health of one* Deut. 23, 7, Ps. 38, 13, for which is also used the accus. of the thing and לְ of the person Esth. 10, 3 or also לְ of the thing Jer. 38, 4. Fig. *to care for*, with accus. Deut. 11, 12 or with לְ Ps. 112, 5, עַל of the object, which one cares for 2 Chr. 24, 6. According to the derivative also *to study* (see מִדְרָשׁ), Ar. درس. — From the objective fundamental signification arose that of *to set foot upon* (a place), *to visit*, with accus. Am. 5, 5 or אֶל of the object Deut. 12, 5, which, however, may also mean *to look for;* so too in Prov. 31, 13. Deriv. מִדְרָשׁ.

Nif. נִדְרַשׁ (*inf. abs.* הִדָּ' = אִדָּרֹשׁ Ez. 14, 3, to avoid the coming together of *hh*, whence one *h* is sometimes dropped 2 Sam. 19, 23; *fut.* יִדָּרֵשׁ, 1 *pers.* אִדָּרֵשׁ Ez. l. l., by the influence of אִדָּרֹשׁ) *to be explored*, *examined*, 1 Chr. 26, 31; *to be required* i. e. *revenged* Gen. 42, 22; but usually reflexive, *to allow oneself to be induced by entreaties* (to hear a prayer), with לְ of the person Is. 65, 1; Ez. 14, 3.

דָּשָׁא (3 *pers. plur.* דָּשְׁאוּ) *intr. to be fresh*, *young*, the organic root דַּשׁ־א lying also in חָ־דַשׁ (which see); metaphor.: *to sprout*, *to shoot* Joel 2, 20; comp. (according to the derivatives) Targ. דִּתְאָ, Syr. transposed ܬܕܐ, Zab. ܬܕܐ; the Ar. وَدَسَ (comp. דָּוָה to flow, Ar. وَدَى) has originated in a farther development of the root at its beginning. Deriv. דֶּשֶׁא.

Hif. הִדְשִׁיא *to cause to sprout, to bring forth* (cognate in sense הוֹצִיא) Gen.1,11.

דֶּשֶׁא *m. young herbage*, *χλόη*, springing out of the earth Gen. 1, 11, 2 Sam. 23, 4 and blooming Is. 66, 14, after it is watered by rain Deut. 32, 2; in full form יֶרֶק דֶ׳ 2 Kings 19, 26; Ps. 37, 2; Is. 37, 27. It is the best food of animals Job 6, 5, the dress of the meadows Ps. 23, 2, and its perishing is a misfortune Is. 15, 6; Jer. 14, 5. Different from חָצִיר Prov. 27, 25 and עֵשֶׂב Gen. 1, 12; 2 Kings 19, 26. Aram. דִּתְאָה, Syr. (transp.) ܬܕܐܐ, Zab. ܐܬܕܐ, Ar. دَرَسٌ, the same.

דָּשֵׁן (= דָּשֵׁם; Kal not in use) *intr.* 1. *to be fat, juicy, full of marrow*, Ar. دَسِمَ and transposed ثَدِمَ, ثَدَنَ the same; on the contrary دَسَمَ is transitive and of specific application. Deriv. דָּשֵׁן (adj.), דֶּשֶׁן. — 2. (not used) *to be strong, large, powerful*, according to the usual metaphor. Deriv. דֶּשֶׁן 2.

Pih. דִּשֵּׁן (3 *fut.* יְדַשְּׁנֶה for יְדַשֶּׁן, ־ָה instead of ־ֶה, see ־ָה) *to make fat, pithy, to strengthen*, עֶצֶם Prov. 15, 30; *to anoint*, רֹאשׁ, belonging to the luxury of a banquet (Am. 6, 6; comp. Luke 7, 46) Ps. 23, 5; figurat. (according to *Rashi*) *to regard as valuable, important, considerable*, Ps. 20, 4; according to *Ibn Esra* a denom. from דֶּשֶׁן which see.

Puh. דֻּשַּׁן *to be well fed*, of נֶפֶשׁ Prov. 11, 25; 13, 4; *to be made strong*, of persons 28, 25; *to become fat*, of the field Is. 34, 7.

Hothp. הֻדַּשַּׁן *to be sated*, of a sword Is. 34, 6.

The organic root ד־שׁן for ד־שׁם is identical with that in ח־שׁם, שָׁמֵן.

דָּשֵׁן (*pl.* דְּשֵׁנִים, *constr.* דִּשְׁנֵי) *adj. m.* 1. *fat*, with שָׁמֵן Is. 30, 23, *well fed* Deut. 31, 20; *sappy, juicy*, of the palm Ps. 92, 15. — 2. *rich* (comp. Greek *παχύς* Herod. 5, 77, Latin *pinguis* Hor. Od. 2, 12, 22), *great, mighty* Ps. 22, 30; comp. Ar. دَسِيمٌ, سَدِيمٌ (remarkable, famed).

דֶּשֶׁן (with *suff.* דִּשְׁנִי) *m.* 1. *fatness*, with חֵלֶב, of animals for sacrifice Jer. 31, 14; figurat. *a rich meal* Ps. 63, 6; *superabundance*, 36, 9; *fulness, blessing* 65, 12; Job 36, 16; *sap, oil* Judges 9, 9. — 2. *fat ashes*, of sacrificial animals Lev. 1, 16; 4, 12; 1 Kings 13, 3 5 (hence according to some the denom. דִּשֵּׁן Ps. 20, 4 *to make into* דֶּשֶׁן, but see דִּשֵּׁן); also *ashes* of burnt buildings Jer. 31, 40, comp. 52, 13, so called probably from their fattening the soil (Plin. 17, 9). Deriv. the denom.

דִּשֵּׁן *Pih. to cleanse from ashes, to remove ashes*, Ex. 27, 3, Numb. 4, 13.

דָּת (*constr.* only once דָּת Esth. 2, 12; with *suff.* דָּתוֹ; *pl.* דָּתִים, *constr.* דָּתֵי, with *suff.* דָּתֵיהֶם; a late Hebrew word, used only in Ezra and Esther, and taken from Aramaean) *f. command*, a royal one Ezr. 8, 36; Esth. 2, 8 (with דְּבַר הַמֶּלֶךְ); 4, 3 8; 8, 13 &c.; *a legal prescription, a law*, Esth. 1, 8 19; 2, 12; 3, 8; 4, 11 15; collect. *laws, rights* 1, 13 15, with דִּין. In אֵשְׁדָּת Deut. 33, 2, written as one word by the Masora, the Targ., Vulg., Saʿad., Ibn Esra &c. find, it is true, the present דָּת; but it is = אֵשְׁדָּת in the signification of אֲשֵׁדָה, see אֵשְׁדָּת. — We must reject at the outset every Hebrew derivation, since the word has come from Aramaeism, which is unknown in old pure Hebraism. Such Hebr. derivations are: דָּת contracted from דַּעַת (*Michaelis*), or דָּת from דוּת = שׁוּת and therefore = שָׁת fundamentum (*Kanne*), or דָּת = יְדָת after the form of מְנָת from יָדָה = יָרָה (*Simonis*), or דָּת contracted from דִּנַת and from דִּנָ־ה = דָּן, conseq. = דִּין (*Fürst* in Concord.). But in Aramaeism itself, where no etymology can be shewn for it, it is found only during the Persian dominion; and the later Syriac writing is also ignorant of it. Hence the derivation should be sought in Persian alone. דָּת *dât* is the *part. pass.* of dâten *to set* (Sanskr. *dhâ*, Greek *τίθ-ημι*, German *thu-n*, That), conseq. *what is settled, established*, hence *law*, statutum (from statuere), *θεσμός*, *edict*, comp. Persian دَاد jus; so too Pehl. *dadha*, Zend. *daetic* and Armen. *dat* (see דְּתָבַר).

דָּת (*constr.* once דָּת Ezr. 7, 14; *def.* דָּתָא, with *suff.* דָּתְכוֹן; *constr. pl.* דָּתֵי) *Aram. f.* the same, *a firman*, *command*, Dan. 2, 13 15; *an agreement*, *plan* 2, 9; *an edict*, *law* 6, 9 13; דָּת אֱלָהּ *religion* 6, 6, Ezr. 7, 14 21 26, consisting of דָּתַיִן 7, 25; *sacrificial prescriptions* Dan. 7, 25, with זִמְנִין sacrificial times.

דֹּת (not used; = דּוֹת and this = דְּוָת after the form מְנָת; contracted דָּת in דָּתָן, conseq. from דָּוָה or דָּיָה *to flow*, *to flow from*) *f. a spring;* whence the proper names דֹּתַיִן, דָּתָן and דֹּתָן. In Aram. the *t* is already looked upon as radical.

דֶּתֶא (only *def.* דִּתְאָא or ־אָה) *Aram. m.* same as the Hebrew דֶּשֶׁא Dan. 4, 12 20.

דְּתָבַר (Pers.; *pl. def.* דְּתָבְרַיָּא) *Aram. m. a judge*, *one skilled in the law* Dan. 3, 2 3, compounded of דָּת (which see) and בַּר (see גְּזָבַר); Pehl. *datubar* (judge), Armen. *datuvar.*

דֹּתַיִן (*double fountain;* see דֹּת) *n. p.* of a place in Samaria Gen. 37, 17; 2 Kings 6, 13 contracted into דֹּתָן. Later, it was called דֹּתָיִם, *Δωθαΐμ* (Judith 4, 6; 7, 18), abridged *Δωταία* (ib. 3, 9). At present the name *Dothân* is that of a hill with a fountain (*Robinson*, new Biblical Researches p. 158).

דָּתָן (Fontanus; see דֹּת) *n. p. m.* Num. 16, 1.

דֹּתָן *n. p.* of the place דֹּתַיִן 2 Kings 6, 13; ־ַיִן contracted into ־ָן, as עֵינָן out of עֵינַיִן.

ה

ה, called הֵי, as the name of a letter signifies *fence* (= הֵית), not because it presented the rude form of a fence in old writing (𐤄, 𐤄) as in the Phenician, but because of the initial sound. Not merely in name (הֵית = חֵית from הְוִת = חְוִת [which see], and then הֵית after the Aramaean method shortened into הֵי, like בֵּית into בֵּי), but also in form (comp. ה and ח), application and interchange, ה and ח originally constituted a single sound, and did not differ till later. This explains their frequent interchange in the language itself (for examp. הוּץ and חוּץ, הָיָה and חָיָה, הָלַךְ and חָלַךְ, הָלַם and חָלַם, הָמַס and חָמַס, הָסָה and חָשָׁה, הָנַע and חָנַע = כָּנַע, הֶרֶס and חֶרֶס, הָבַר and חָבַר, צָהַר and צָחַר, לָהַם and לָחַם, סָהַר and סָחַר, צָהָה and צָחָה, נָהַל and נָחַל) or in relation to other Semitic dialects (e. g. הָתַל Ar. ختل, הָדַם Ar. خدم, הָדַר Ar. حدر, הָכַר Ar. حكر, גָּהַן Syr. ܓܚܢ &c.); and many differences between the books of Chronicles and other historical ones (הַחֲרֹדִי 2 Sam. 23, 25 and הַהֲרוֹרִי 1 Chr. 11, 27) may be derived from this. As a numeral ה signifies 5, ה̈ 5000; as an abbreviation ה must have early denoted the name of God (יְהוָֹה; see *Movers*, kritische Untersuchungen über die biblische Chronik etc. p. 75); as a sound of the alphabet it is pronounced *He.*

Being a simple aspirate like א, it is interchanged with it, whether it be an initial sound of verbs, e. g. הָדַם and אָדַם, הָדַר and אָדַר, הָבַן and אָבַן, or a medial sound, e. g. לָהַט and לָאַט, or the article ·הַ, Phenician ·אַ, Arab. ال, or הִ of Hifil e. g. אֶגְאַלְתִּי = הִגְ׳ Is. 63, 3, אַרְאֶנּוּ = הַרְ׳ Mic. 7, 15, אַרְזָה = הַרְ׳ Zeph. 2, 14, אַשְׁכֵּים = הַשְׁ׳ Jer. 25, 3; but the latter seldom. — While it sometimes expresses a stronger aspiration and even increases to the strongest guttural, it is interchanged with ח (see before), and also with כ as an extension of this interchange, e. g. מַהֲמֹר and מַכְמֹר, מָהַר and מָכַר; with ג e. g. אָהַב and עָגַב; with ע e. g. עָגַן and הָגַן &c.; but the last is rare.

In addition to the intrinsic value of *He* as a consonant, since the whole Hebrew alphabet consists only of consonants, it forms the vowel letter in

certain final syllables of a word ending with a vowel, i. e. in words that terminate in vowels (which happens also with א, ו and י): a) *ā*, e. g. מַלְכָּה *malka*, אַתָּה *atta*. א stands for this, not till late and Aramaeising, e. g. חָגָּא Is. 19,17 *chogga;* on the contrary it is usually wanting in the second person of the perfect, e. g. כָּתַבְתָּ *katabta*, מַלְכְּךָ *malk'cha*. Exceptionally it stands b) for *ê*, *é*, e. g. כַּלְנֵה *Kalnê*, אַיֵּה *ayyê;* זֶה *zé*, מֶה *mé;* but for *e* Yod (י) is also written, e. g. מַלְכֵי *malkê;* comp. the change of ה into *ε* in Greek. c) for *ô* (which is often = *a*), e. g. שְׁלֹמֹה *Shlomô*, שִׁלֹה *Shilô*, כֹּה *kô;* but here it is interchanged with ו, e. g. פֹּה *pô*, שִׁלֹה = שִׁלוֹ *Shilô*, נְכֹה = נְכוֹ *n'kô*.

Besides these organic interchanges, arising from the harder or softer pronunciation of *He*, the following which are rarer, are worthy of notice: 1. with *Yod* (י), as הָלַךְ and יָלַךְ, הָגָה and יָגָה, הָדָה and יָדָה, הָכַל and יָכַל &c. The connection of the *y* and *k* sounds (comp. יוֹם = חוֹם) makes it probable that this took place in the first instance through the medium of the *k* sound. — 2. with the sibilants (צ, ס, ז, שׂ) e. g. הָלַךְ and סָלַךְ, הָדַר and שָׂדַר, הָלַל and צָלַל, the Shafel-form שַׁלְהֶבֶת from הַלְהַב (אַגַּר and Aram. זָגַר); comp. the interchange of the Greek *ἑ* with *s* in Latin, e. g. *ἕξ* sex, *ἑπτά* septem, *ἕρπω* serpo &c.; Sanskrit *Sindhu*, in the Hindu dialect &c. — 3) with *n*, e. g. הָכַר and נָכַר, הָמַל and נָמַל, הָרַג Aram. נְרַג &c.

In building stems out of organic roots, the following peculiarities relative to *He* present themselves: 1. ה as a middle sound of stems is frequently softened out of the harder *k* sounds, e. g. אָהַב out of אָחַב (which see), עָגַב (which see), therefore حَبَّ, Targ. חַב; or it is connected with *k* the interior sound of a word, e. g. בָּהַט Ar. بَحَثَ, בָּהַל Ar. بَجَلَ, בָּהַם Arab. بَجَمَ, بَكَمَ. — 2. Concave stems with two sounds, whose stem-vowel is *a*, falsely called עו, frequently enlarge this stem into one of three sounds by hardening the interior vowel-sound into *He* (ה), e. g. אָהַר = אַר (אוּר), עַד; אָהַל II. = אַל, חַל; אָהַר = אַר (אוֹר); בָּהַר = בַּר; בַּז Ar. بهز; בָּהַם (בָּהַן) = בַּם; דָּהַר = דַּר; קָהַל = קָל; בָּהַת Aram. בַּשׁ; נָהַר = נַר; מָהַל = מַל; דָּשׁ and دهش; מָהַר (מָהַר) and מַר &c. — Besides, *He* after *a* serves to build stems out of organic roots by putting it in front, e. g. הָדַךְ, הָדַס, הָדַף &c. — 3. It is inserted for the purpose of making pluriliterals, see דִּנְהָב.

הּ sounds as a consonant at the end of a word, when it is denoted by the point in it called מַפִּיק (i. e. causing to be pronounced). But the point also stands in mss. *under* He (*Michaelis* de codd. Erf. §. 19; *Lilienthal*, codd. Regiom. p. 27. 64), as also under ו and י when they are meant to be consonants, e. g. אֵלַי. Hence stems which terminate in הּ of which there are but six in Hebrew (בָּלַהּ, תָּמַהּ, קָלַהּ, נָגַהּ, לָהַהּ, יָקַהּ), are connected with those that end with the *k* sound, e. g. בָּלַהּ Ezr. 4, 4 K'tib, Ar. بَلَقَ &c.

ה֫ ָ and (without the accent) הָ *an enclitic particle* (*He local*), the most frequent and most usual one to denote direction towards a thing (see הָ). Its use is twofold: 1. with a noun in subjects not personal, where הָ is accentless, e. g. שֹׁמְרוֹנָה *towards Samaria*, גַּתָּה 1 Kings 2, 40 *to Gath*, הָהָרָה *to the mountain*, בָּבֶלָה, כַּרְמֶלָה &c. If the final vowel in the noun be already without an accent, it is lost when this accentless enclitic particle is annexed, e. g. אַרְצָה, מִוְתָה, בַּיְתָה, שַׂעְרָה from אֶרֶץ, קֵדְמָה קֶדֶם (where ֶ is lengthened by a stronger accentuation into ֵ, comp. קֵדְשָׁה from קֹדֶשׁ), בַּיִת, מָוֶת; the vowel of the noun-stem is seldom shortened e. g. הָרָה from הַר, or is thrown back to the front e. g. שִׁכְמָה from שְׁכֶם, but in pause שֶׁכְמָה Judges 9, 1. ה֫ ָ is accented when the ground-vowel in the segolate-form is *o*, e. g. אֹהֱלָה Gen. 18, 6, צֹעֲרָה 19, 23, גֹּרְנָה Mic. 4, 12, an exception to which occurs only in the construct state Gen. 24, 67, elsewhere but seldom e. g. גַּתָּה

Jos. 19, 13. This particle is appended in the way mentioned even where nouns are joined to prefixes (בְּ, מִן, לְ, הַ·) and direction to a thing is not obvious, e. g. בַּנֶּגְבָּה Josh. 15, 21, מִבָּבֶלָה Jer. 27, 16, לִשְׁאֹלָה Ps. 9, 18, הַחוּצָה 2 Sam. 13, 17. It is appended not merely to nouns in the absolute state, but also the construct e. g. מִדְבָּרָה 1 Kings 19, 15, פַּדֶּנָה Gen. 28, 2, בֵּיתָה ib., בְּאֵרָה 46, 1. So too it is put with feminine nouns in ־ָה after changing their termination into *t*, e. g. מִרְתָה from מָרָה. The enclitic particle is attached to nouns ending in *é* only after the final vowel has entirely disappeared, e. g. מַטָּה *downwards*, מַעְלָה *upwards*, from מַטֶּה and מַעֲלֶה. In rare cases local motion or direction to something appears more figurat. or obscure, e. g. בַּבְלָה Is. 29, 15, זְבֻלָה Hab. 3, 11, חָלָלָה, שְׁלִישָׁתָה Ez. 21, 19, or it is used in relation to *time*, denoting *duration*, e. g. יָמִימָה 1 Sam. 1, 3, לַיְלָה. — 2. Appended to verbs, ־ָה accented signifies the direction of the will to a definite object, and therefore it belongs to those moods which express the will and resolve of the speaker, i. e. to the *fut.* and *imperat.* where it is an external sign of the voluntative. This direction of will is either a free purpose Prov. 12, 19, or it is conditioned from without, and then ־ָה should be translated by *shall* Is. 38, 10, or *must* Ps. 42, 5; or with passives it expresses the internal wish 69, 15. It appears usually in the first person of the future, e. g. אֶכְתְּבָה, אֲזַמְּרָה, אֹמְרָה, נַעְבְּרָה, אַחְדְּלָה, very rarely in other persons, e. g. תָּבוֹאָה Is. 5, 19. More frequently it is with the imperat. e. g. הָבָה, שׁוּבָה, לְכָה, שְׁקָה, גְּשָׁה, סַפְּרָה. It is the province of grammar to teach the laws, according to which this ־ָה is accented or not, by which the vowels in the final syllable are altered or not, and the alterations generally which the verb experiences with respect to vowels, accentuation &c. But the particle, even where the forms of the verb have sometimes the so-called Vau conversive, which occurs ninety times in Scripture, has by no means an influence upon the relations of time, as grammarians suppose, since it is used with occurrences that happen in the future Ps. 90, 10, as well as with momentary Ezr. 9, 5 and enduring ones Ps. 119, 131. It is found in its usual sense of *to* or *towards* or *down* with the following groups of ideas: a) with verbs of motion to, e. g. שָׁלַח *to send to* Gen. 23, 6; יָצָא *to go to* Neh. 2, 13; עָבַר *to draw towards* Judges 12, 5; נָסַע Ezr. 8, 31; נָפַל *to fall down* Ez. 9, 8; כָּרַע *to sink down* Ezr. 9, 5; יָשַׁב *to sit down* 9, 3; עוּף *to fly to* Ps. 90, 10; b) with verbs of *striving after*, *reaching to*, *throwing down*, *driving to*, e. g. פֵּרַשׂ Ezr. 9, 5, שָׁאַף Ps. 119, 131, בִּקֵּשׁ Dan. 8, 15 and here too with צוּם, because it belongs to it; לָקַח *to hand over* Zech. 11, 13; אָחַז *to take hold of* 2 Sam. 4, 10; נָתַן Num. 8, 19; שָׁקַל *to weigh to* Ezr. 8, 25; שׂוּם 8, 17 &c.; c) with verbs of crying to, of speaking to, of disputing e. g. שִׁוַּע Ps. 119, 147, אָמַר Judges 6, 10, דִּבֵּר Dan. 10, 16, עוּד Neh. 13, 21; d) with verbs of attending to e. g. שָׁמַע Dan. 8, 13, בִּין Ezr. 8, 15, הִכִּיר Neh. 6, 12, יָדַע 13, 10; e) with verbs expressing a continuance of time, without interruption, e. g. יָשֵׁן *to sleep on* (without disturbance) Ps. 3, 6; חָלַם *to dream on* Gen. 41, 11; הִתְאַבֵּל *to continue mourning* Neh. 1, 4; פָּתַח *to keep opening* i. e. in succession Gen. 43, 21. On the other hand in וָאֹכְלָה Ez. 3, 3 ־ָה is suff. and only without mappik because of the distinctive accent (see Jer. 6, 6 after LXX, Vulg., Syr.; 44, 19 &c.); so too in וַנִּתְּנָה Deut. 29, 7. See ־ָה.

As to the derivation, this final *a*-sound with a noun is manifestly a very old accusative case, which has been preserved merely for the sake of expressing motion towards, and because of this sense it might also be attached to the imperfect of verbs. Such accusative *a* is closely connected with the accusative-sign *hâ* in Ethiopic (*Ludolf*, Gr. aeth. p. 112), which is confined merely to the union with proper names, as is the case with the Amharic inseparable

preposition *ha* i. e. *to* (*Ludolf*, Gr. Amh. p. 47). If we compare the Sanskrit and Arabic, it appears to have been pronounced in its full form *a-n;* but the *n* was lost, as the Greek accusative *α* arose out of *αν*, and as the *n* in Sanskrit becomes weak, losing itself in various instances and so dying away. Only in some adverbs, which are nouns in the accusative, the still older accusative case *am* has been preserved, viz. in חִנָּם, רֵיקָם &c.

הֶ — or (accentless) הֶ־ *an enclitic particle*, = הָ־, from which it is abridged, being also a designation of direction towards: 1. with a noun, as דְּדָנֶה Ez. 25, 13, נֹבֶה 1 Sam. 21, 2. — 2. with a verb, e. g. רַבֶּה Judges 9, 29, וָאֶקְרָאֶה 1 Sam. 28, 15, יְדַשְּׁנֶה Ps. 20, 4, דְּעֶה Prov. 24, 14.

הָ see under הֲ and הַל.

הֶ (pronominal stem) 1. shortened from הֵהּ (an exclamation of astonishment &c.) = הָהּ Ez. 30, 2, only in the compound הֶאָח (which see); but in הֶאָמוּר Micah 2, 7 (*oh the word*) הֶ is better taken as a question, like the second signification. — 2. an abridged prefix-sound, interrogative, preceding אָ and הָ, e. g. הֶאָמוּר Micah 2, 7, הֶאָמַר Job 34, 31, הֶאָמֹר Ez. 28, 9, הֶחָכָם Eccles. 2, 19, as always when short *a* is to be pronounced before a semivowel with long *a* (comp. ·הַ); see הֲ. — 3. the article shortened before ח with *â* or *ŏ*, and before ע and ה with *â*, e. g. הֶחָכָם, הֶחָדָשׁ, הֶחָזוֹן, הֶעָנָן, הֶעָפָר, הֶחֳדָשִׁים, הֶהָמוֹן, הֶהָרִים. The same is the case with the article where it is used as a relative pronoun, e. g. הֶהָלְכוּא Josh. 10, 24.

·הַ i. e. *ha* with Dagesh forte following. The weakened forms הַ, הָ, הֶ in certain cases, see under הַל and הָא.

הֲ־ (pronominal stem; inseparable) *pronoun interrogative*, a prefix-vocable smoothed off, put before the first word of an interrogative sentence. Like the Latin *an* and Greek *ἦ* it introduces a question, in order to obtain certainty, 2 Sam. 18, 32 *is it well with the boy?* 9, 2, and so in cases where one is not clear about the nature of the answer and either expects *a denial*, when the interrogative clause may be resolved into a simply negative one, Latin *num?* Gen. 4, 9, Job 14, 14, Prov. 24, 28 (Targ., Vulg.); לֹא instead of הֲ actually standing in parallel places (e. g. 2 Sam. 7, 5 הַאַתָּה, for which 1 Chr. 17, 4 has לֹא אַתָּה; sometimes the LXX render it by *μή* Gen. 30, 2); or an *affirmative*, so that the interrogative clause might be converted into one simply affirmative and assuring (Greek *ἦ γάρ*, *ἦ γὰρ οὔ*, Latin *nonne? -ne?*), 1 Sam. 2, 27 *did I not then reveal myself?* i. e. certainly I did reveal myself (hence the LXX, Targ., Syr. leave הֲ untranslated); 1 Kings 21, 19. הֲלֹא in particular is so used (which see). But הֲכִי is otherwise employed Gen. 27, 36; 2 Sam. 9, 1; 23, 19, where the כִּי (which see) receives an access to its meaning, according to its manifold acceptations, by means of הֲ, consisting of doubt (*is there indeed*); irony (*is it so that*); assurance (*is it not that*). In an indirect question depending on a preceding clause, הֲ stands in the sense of *whether*, Gen. 8, 8. In questions involving contrariety, i. e. which presuppose the opposite as possible, we have אִם ... הֲ Job 4, 7, הֲ ... אוֹ 16, 3, וְ ... הֲ 6, 26, הֲ ... הֲ Num. 13, 18 &c. With regard to its union with particles, see אִם, כִּי, לֹא &c.

Looking at its form, this interrogative particle has the short vowel *ă* (*ha*); but before gutturals it is pronounced fuller and with a weak duplication, like the article ·הַ, e. g. הַאֵלֵךְ *shall I go?* הֶחָזָק, הֶאָנֹכִי; הֶחָכָם if a wise man? an sapiens? Eccl. 2, 19; before א sometimes הָ, e. g. הָאַתֶּם is it you? an vos? Judges 16, 31; before י when the latter has its own vowel, even doubling it, e. g. הַיִּטַב? Lev. 10, 19. Before words whose first consonant has no full vowel, הֲ becomes הַ, e. g. הַיְדַעְתֶּם, הַמְּשֹׁל, הַלְּךָ; or Sheva moveable is drawn to הַ, e. g. הַלְּבֵן Gen. 17, 17, הַכְּתֹנֶת (*hak-k'tonet*) Gen. 37, 37, הַצְּרִי Jer. 8, 22; but usually

הַ merely, as הַבְרָכָה Gen. 27, 38; הַאֲשֶׁר 2 Kings 6, 22. The ֲ is changed into ַ after הַ, e. g. הַאֲמֹר Job 94, 18; ֱ is converted into ֶ, e. g. הַאַחֵיכֶם, elsewhere אֲחֵיכֶם. In the case of אַל, the interrogative הַ is wanting and is to be translated: *yet not? not indeed?* Ps. 121, 3; so too sometimes with words that begin with a guttural, e. g. הוּא יוֹרֶה *he will teach?* Hab. 2, 19; הַיּוֹם *to day?* 1 Sam. 22, 15. Etymologically, the interrogative *hă* arose, perhaps, out of *kă*, as is perceptible from comparative philology. Ar. أ is an interrogative particle.

הָא (pronominal stem) prop. *demonstr. this, that*, of all genders, and accordingly connected closely with the following word; also used for an article, as ὁ, ἡ, τὸ in Homer and Herodotus is a pronoun demonstr. and article. See, however, הַל.

הָא (pronominal stem) *Aram. interjection: see! behold!* Dan. 3, 25, prop. demonstr. (see הוּא); Ar. هَا, Syr. ܗܳܐ.

הֵא (pronominal stem) *interj. lo!* Gen. 47, 23, Ez. 16, 43, prop. *behold there!* like הֵן, הִנֵּה.

הֵא (pronominal stem) *Aram. interj.* the same, Dan. 2, 43 הֵא כְּדִי *lo as = as.*

הֶאָח (pronominal stem) *interj.* an exclamation of joy, of terror or mockery: *aha*, Ps. 35, 25; 40, 16; Job 39, 25; Ez. 25, 3; Is. 44, 16. The separate parts of it, אָח (which see) and הֶ from הָהּ, are cries of pain and lamentation, and were obviously of general signification at first.

הַב imperat. of יָהַב, which see.

הָבַב a stem erroneously assumed for הַבְהָב, which see.

הַבְהָב (from הוּב, after the form עַרְעָר, חַלְחָל to חַלְחָלָה, from עוּר, חוּל; *pl.* הַבְהָבִים, with *suff.* הַבְהָבַי) *m. a sacrifice*, which was consumed upon the altar, *a holocaust*, as *Rashi, Targum* and *Kimchi* (in his Dictionary) have taken it; comparing the הִבְהֵב (to roast, to burn, torrere) of the Mishna and Talmud (e. g. Men. 10, 4; Sabb. ch. 2) and the Arab. هبهبى. In full form it is only connected with זֶבַח, in the sense of *burnt-offering*, Hos. 8, 13 *my burnt-offerings* (i. e. those that should have been burnt for me) *they sacrificed only for flesh and eating* (i. e. to be able to eat flesh). The rare word is chosen for the sake of assonance with אֲהָבִים 8, 9 or אֲהַבְהֵבוּ 4, 18 (on which account the LXX have taken it here as = אֲהַבְהָבִים, ἠγαπημένα), a peculiarity which the prophet loves.

הָבַל (*fut.* יֶהְבַּל) *intr.* prop. to breathe, to breathe out, to inhale, to blow (comp. Talm. הֲבַל, הָבַל to steam, to evaporate, to smoke, to blow about, Sabb. 17 ᵇ 95 ᵃ; the Syr. ܗܒܰܠ, besides the Hebrew signification: *to wander about*, of herdsmen or flocks; the organic root appears to be הָ־בַל); but only fig. *to be vain, transitory* (as a breath), *empty, unreal* i. e. *sinful* 2 Kings 17, 15, Jer. 2, 4; *to be foolish*, Ps. 62, 11, comp. Rom. 1, 21; ה' הָבַל *to behave foolishly* Job 27, 12. Derivat. הֶבֶל, and the proper name הֶבֶל.

Hif. הֶהְבִּיל *to befool, to lead astray* Jer. 23, 16.

הֶבֶל (*constr.* הֲבֵל, as is sometimes the case in other segolate forms, e. g. זֶרַע, סֵתֶר, חֶדֶר, זֶרַע, נֶטַע from סֵתֶר, חֲדַר, נֶטַע; with *suff.* הֶבְלִי, הֶבְלְךָ, הֶבְלוֹ; *pl.* הֲבָלִים, *constr.* הַבְלֵי) *m.* 1. *a breath*, ἀθμίς, ἀθμός, aura, which passes away quickly, and to which are compared acquired treasures Prov. 21, 6, the life of man Ps. 144, 4, Job 7, 16 (therefore earthly life is called יְמֵי הֶ' Eccles. 7, 15; 9, 9, or יְמֵי חַיֵּי הֶ' 6, 12), human action and occupation, thinking and providing, Eccles. ch. 1. 2. 3. 4 &c.; מֵהֶבֶל Ps. 62, 10 *lighter than a breath.* — 2. Figurat. *a thing vain, fruitless*, Lament. 4, 17, Jer. 10, 3, whether it be worthless in itself Prov. 31, 30 and therefore applied to words, *nonsense, foolishness* Job 27, 12; 35, 16; Ps. 39, 7; Eccles. 5, 6; or *transitory, not continuing* Is. 30,

7, therefore *transitoriness*, Eccles. 11, 8 *all that enters* (into the world, comp. 6, 4) i. e. appears, *is transitoriness; nothingness*, 6, 4 *for he comes in nothingness* i. e. he is born nothing; metaph. *an idol*, Deut. 32, 21; 1 Kings 16, 13; Jer. 10, 8; with the addition of שָׁוְא Ps. 31, 7 or נֵכָר Jer. 8, 19; *unrighteousness* (of gain) Prov. 13, 11. As an adverb *in vain*, *vainly*, Job 9, 29; Zech. 10, 2; *senselessly* Job 35, 16; *uselessly* Is. 49, 4. — 3. (*transitoriness*) *n. p. m.* Gen. 4, 2.

הֲבֵל see הֶבֶל.

הבן (not used) *intr.* same as אָבַן I., Ar. عبن *to be firm, hard*, only of ebony. Hence

הֶבֶן see הֹבֶן.

הֹבֶן (with *suff.* הָבְנִי; or הוֹבֶן, with *suff.* הוֹבְנִי; not used) *m.* same as אֶבֶן *firm, hard, a stone;* specially *ebony*, i. e. *stone-wood* (Symm., Jerome), Phenic. הָבֶן, whence it came to the Greeks and Romans (ἔβεν-ος, *heben*-um, *eben*-us) &c. In its native land (India) it was named from its blackness (comp. Sanskrit kâlaskandha black stem &c.); and *Parchon* has claimed for the stem הָבַן the meaning "to be black and shining".

הָבְנִי (from הֹבֶן; *pl.* הָבְנִים) *adj. m.* prop. *ebon*, viz. stick, whence pl. Ez. 27, 15 K'ri *ebony-poles* (φάλαγγες), which the Tyrians purchased from the south and east coasts of Arabia; K'tib הוֹבְנִים.

הבר (3 *pl.* הָבְרוּ K'tib Is. 47, 13; *part.* הֹבֵר ibid. K'ri) *tr. to cut in pieces, to divide in pieces*, Ar. هبر, Hebr. חָבַר II., hence figurat. *to divide off, to determine*, the heavens, after the manner of astrologers Is. 47, 13, where the K'tib reads הָבְרוּ שָׁמַיִם (אֲשֶׁר), the K'ri (and LXX, Vulg.) הֹבְרֵי שָׁמַיִם. So *Kimchi*. According to *Parchon* it is equivalent to חָבַר I. *to conjure, to practise magic*, and therefore הֹבֵר is identical with חֹבֵר ibid. 47, 10 12, and with the Arab. خبر *to know*, *to understand* (modern Hebrew חָבֵר a learned man).

הֵגֵא and הֵגַי (Persian), *n. p.* of a eunuch at the court of Ahasuerus, who had charge of the harem Esth. 2 3 8 15, and is therefore described as סְרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים. The Sanskrit *âja* (*Wilson*, Sanskrit Dictionary, pref. p. 25 &c.) has the same meaning, which is *Aga* spread throughout all Asia, and may have sounded in old Persian *Hêgê* or *Hêgaj* (הֵגַי Esth. 2, 8 15).

הגג i. e. הַג (unused) *intr.* same as הָגָה I. (comp. רָבַב = רָבָה) *to speak softly*, *to whisper*, of a sighing complaint, the inner whispering and stirring of the heart; comp. Syr. ܗܓܐ *to think*, the gentle speech of the heart; Arab. reduplicated هجهج to utter soft sounds, to murmur; Syr. ܗܓܓܐ the whispering, the ghost; on the contrary, the Ar. هَجَّ (to glow) is only a collateral form of أَجَّ, Hebrew אַח which see. Deriv. הָגִיג.

הגה I. (*inf. absol.* הָגֹה, *fut.* יֶהְגֶּה) *intr.* 1. *to murmur*, *to utter deep tones*, of the muttering of the magician's lips (see Hifil), of the hollow tones of the harp (see הִגָּיוֹן), cognate in sense הָמָה; *to coo*, of the dove Is. 38, 14; 59, 11; *to growl*, of the lion Is. 31, 4; *to sigh*, *to complain*, *to moan*, Is. 16, 7; Jer. 48, 31; *to roar*, of thunder (see הֶגֶה) &c. — 2. *to utter low murmurs*, in the heart, i. e. *to meditate*, *to think*, *to consider*, with בְּ Ps. 63, 7; 77, 13 and the accus. of the object Is. 33, 18; *to weigh in silence*, Prov. 8, 7, or absolutely *to meditate upon* Prov. 15, 28. — 3. to express oneself in audible, intelligible tones, i. e. *to speak*, of לָשׁוֹן Ps. 35, 28, Is. 59, 3, or גָּרוֹן Ps. 115, 7.—For the fundamental signification compare הָגַג, which is identical with the organic root in הָג־ה I. On the connection of musing, thinking and speaking comp. שִׂיחַ; Ar. هجا, Syr. ܗܓܐ the same, and to read in syllables. Deriv. הֶגֶה, הָגוּת, הִגָּיוֹן.

Poh. הֹגָה (*inf.* הֹגוֹ) *to excogitate*, מִלֵּב from the heart, Is. 59, 13; but see הָגָה II.

Hif. הֶהְגָּה (only *part.* מַהְגִּים) *to murmur, to mutter*, of soothsayers Is. 8, 19; cognate in sense צִפְצֵף.

הָגָה II. (*inf. absol.* הָגוֹ) *tr.* (= יָגָה which see, as הָלַךְ = יָלַךְ) *to separate, to divide*, סִגִּים from (מִן) somewhat Prov. 25, 4; figurat. *to remove, to frighten away*, of the wind Is. 27, 8; רָשָׁע Prov. 25, 5, i. e. the bad servant from the company of the king. Ar. هَجَى to remove, هَجْهَجَ to scare away.

Poh. (only *infin.* הֹגוֹ) *to remove, to banish*, Is. 59, 13.

הֶגֶה (from הָגָה I.) *m.* 1. *a sighing*, Ez. 2, 10, with הִי and קִינִים. — 2. *a thought*, Ps. 90, 9 *we have finished our years as a thought* (*Theognis: αἶψα γὰρ ὥςτε νόημα παρέρχεται ἄγλαος ἥβη*), which the Targ. renders "breath", *Rashi* and *Ibn Esra* "sound", the LXX, Vulg. and Syr. "a spider's web", merely according to the general sense. — 3. *a dull noise, low thunder* Job 37, 2.

הָגוּת *f. meditation*, of לֵב Ps. 49, 4, = הִגָּיוֹן 19, 15.

הֶגִי see הֶגֶא.

הָגִיג (only with *suff.* הֲגִיגִי) *m. sighing, complaint*, Ps. 5, 2 (see הָגָה Is. 16, 7; Jer. 48, 31); *stirring of the heart* (see הָמָה Ps. 42, 6) Ps. 39, 4.

הִגָּיוֹן (*constr.* הֶגְיוֹן, with *suff.* הֶגְיוֹנָם) *m.* 1. *dull tone, gentle sound*, of the harp. Ps. 92, 4 *with the gentle sound of the harp* (עֲלֵי, comp. 50, 5); LXX *μετ' ᾠδῆς ἐν κιθάρᾳ*, cognate in sense הֶמְיָה; therefore (as the LXX, Symm., Aq., Vulg. appear to take it) an air, perhaps *muffled music* as a pause or a peculiar kind, 9, 17, LXX *ᾠδὴ διαψάλματος*. — 2. *meditation, effort* = הָגוּת Ps. 19, 15; *device, machination* of enemies Lament. 3, 62.

הָגִין *adj. m.*, הֲגִינָה *f.* (according to *Ibn Ganâch, Kimchi*, comparing the Targumic and Talmudic usus loquendi) *convenient, suitable, commodious*, spoken of גִּזְרָה (a court-enclosure) Ez. 42, 12; comp. Talmudic adj. הָגוּן, הֲגוּנָה, subst. הֹגֶן, part. הוֹגֵן, f. הוֹגֶנֶת; Targ. מְהוֹגַן (see Targ. on Num. 22, 32) &c. But as the mss. fluctuate between הֲגִנָה, הֲגוּנָה and הַפּוֹנָה, as the Syr. translates הַגַּר, the LXX הַקָּנָה, and the Vulg. הַגִּזְרָה, the reading in the text may have arisen from גִּזְרָה, which suits the context. See הָגַן.

הֲגִינָה see הָגִין.

הָגַן (not used) *tr.* same as עָגַן *to surround closely*, circumscripte complecti, hence figurat. *to suit exactly.* But neither the Talmudic הָגוּן, nor our הָגִין can be explained by this. Hence it is better to understand: *to bend to, to turn to, to direct to*, Ar. وَجَنَ, جَنَأَ, هَجَنَ in a cognate sense, whence הָגִין *bending to, directed*, versus, *towards*, Ez. 42, 12 *the way toward the wall*, if the word there is to be retained.

הָגַר (not used) *intr.* prop. same as גּוּר II. and יָגַר, *to turn, to turn away, to shrink back timidly*, therefore *to wander on, to emigrate, to flee*, Ar. هَجَرَ, whence هِجْرَة (Higra, flight); deriv.

הָגָר (*wandering*) 1. *n. p. f.* Gen. 16, 1; 25, 12, the mother of the nomadic Ishmaelites. — 2. (*wanderer*) *n. p.* of the ancestor of an Arab tribe, whence the Gentile הַגְרִי, which see.

הַגְרִאִים see הַגְרִי.

הַגְרִי (*pl.* הַגְרִים and הַגְרִיאִים, ־רְאִים) *n. Gent.* from הָגָר 2: *Hagarene*, name of an Arabian people mentioned along with אֱדוֹם, יִשְׁמְעֵאל, מוֹאָב, עַמּוֹן, גְּבָל, עֲמָלֵק, פְּלֶשֶׁת, צוֹר, אַשּׁוּר (Syria), who, ten in all, rose up against the Israelites at the time of the Maccabean wars (*Josephus*, Archaeol. 12, 8) and established an alliance for the purpose of destroying them Ps. 83, 7. They dwelt, with יְטוּר, נָפִישׁ, נוֹדָב (which see) 1 Chr. 5, 19, on the other side of Jordan in the east of Gilead; and David had warriors and officers out of them 9, 38; 27, 31. In

Saul's time they dwelt in the east of Gilead; and the $2^1/_2$ tribes beyond Jordan carried on war with and expelled them 5, 10 19 20. Besides this portion of the Hagarene people, whose habitation is well ascertained from Scripture, there was another with the name هَجَر (Abulf., Jakut), Ἀγραῖοι (Strabo XVI. p. 767), united with the Nabatheans (נְבָיוֹת) and Havilatheans (חֲוִילָה), Ἀγρέες (Dionysius Periegeta 956), or adjoining the Bataneans (Ptol. 5, 19), who sometimes dwelt near the Persian gulf, where they gave their name to a district; and sometimes elsewhere. هَجَر was the name of the province *Bahrein*, at the Persian gulf.

הֵד (after the form צֵל, from הָדַד) *m.* *a shout of joy*, *a cry of rejoicing*, same as הֵידָד (Is. 16, 9) Ez. 7, 7; comp. Ar. هَدّ (vox crassa), هَدَّة (sonus vehemens). *Kimchi*, *echo.*

הַדָּא (in הַדָּבַר; old Persian) *m. God*, Pers. خُدَا same as Sanskrit svadha, i. e. he who exists by himself; and also as خُدَا *lord*, *ruler*. Deriv.

הַדָּבַר (from הַדָּא with the Persian suffix בַּר, وَار, which is also in גְּזָבַר, דְּתָבַר, גְּזָבַר; on the compound comp. גְּזָבַר from גַּזָּא בַר; *pl. constr.* הַדָּבְרֵי, *def.* ־רַיָּא, with *suff.* ־רוֹהִי) *Aram. m.* according to the original signification *priest*, i. e. dedicated to God; better, according to others, *vice-king*, or the nearest to the ruler Dan. 3, 24 27; 4, 33; 6, 8 (see גְּדָבַר), with פֶּחָה, רַבְרְבִין &c.; comp. خُدَاوَنْد prince.

הָדַד I. (not used) *intr.* prop. *to sound aloud*, therefore *to cry*, *to shout for joy*. The organic root in הַד is to be identified with that in הַד (הוֹד), יָדָה; comp. Ar. هَدَّ to crow, to roar (of the camel), to bluster (of the waves), to crash (of thunder), to rush (of the multitude) &c. Deriv. הֵד, הֵידָד. The signification of هَدَّ to cut through, to break through, is connected with חַד, (which see).

הָדַד II. (not used) *intr. to be powerful*, *strong*, then *trans. to overpower*, *to conquer*, whence the proper names הֲדַד (also in בְּדַד, חֲנָדָד, ־רִמּוֹן, הֲדַדְעֶזֶר and הֲדַי). — The org. root הַד is = שַׁד, since many stems with the initial sound *h* are interchanged with such as begin with *s* (see ה); אַד (אָדַד) is the same.

הֲדַד (*powerful*, *mighty*, comp. שַׁדַּי, אֵל; *Macrobius* Sat. ch. 23 has singularly explained it by *unus*, i. e. חַד) *n. p.* 1. of the Syrian and Edomite tutelary god; the latter, however, אֲדַד (which see) was named by the Phenicians אֲדֹד, Ἄδωδος. *Hadad* in the Syrian mythology was king of the gods (Sanch. p. 34), the supreme god of the sun (*Macrob.* ib. I. 13), after whom were called *three* kings of Damascus בֶּן־הֲדַד (which see), and *ten* Syrian kings הֲדַד (Nic. Damasc. p. 293). — 2. of Edomite kings Gen. 36, 35, 1 Kings 11, 14, for whom אֲדַד is the usual word 11, 17. See הֲדַר. — 3. of an Ishmaelite race, along with יְטוּר, תֵּימָא &c. 1 Chr. 1, 30, who probably originated in a mixture of and incorporation with a Syrian tribe. Compounds with הֲדַד (see too בְּדַד, חֲנָדָד, בִּלְדַד) are:

הֲדַדְעֶזֶר (*Hadad is help; comp.* אֱלִיעֶזֶר, יוֹעֶזֶר) *n. p.* of a king of Syrian Zobah, David's contemporary 2 Sam. 8, 3-12, 1 Kings 11, 23, for which name there stands in 2 Sam. 10, 16 19, 1 Chr. 18, 5 seq. 19, 16 19 (LXX, Vulg., Syr., Arab., and Josephus also in the first passage) הֲדַרְעֶזֶר, without this reading being more correct on that account.

הֲדַדְרִמּוֹן (*Hadad-Rimmon*) *n. p.* of a deity of the Syrians compounded of two names (see הֲדַד and רִמּוֹן); for רִמּוֹן alone was also the name of a Syrian god 2 Kings 5, 18, representing a certain aspect of Adonis. From this god a city in בִּקְעַת מְגִדּוֹן was named, which lay not far from *Jezreel*, and was called Maximianopolis in Jerome's time. A celebrated lament took place there, according to some for יֹאשִׁיָּה (2 Kings 23, 29; 2 Chr. 35, 23); according to others, the dead lament in the worship

of *Hadad-Rimmon* to which ZECH. 12, 11 refers. According to the Targ. the word is the proper name of a Syrian king, son of טַבְרִמּוֹן.

הָדָה I. *tr. to stretch out, to stretch forth, to reach forth*, the hand Is. 11, 8. But this meaning seems to be only denom., while the primitive one seems to be *to take, to lay hold of*, identical with יָדָה (see ה) belonging to יַד (comp. Lat. *hed* in pre-*hend*-ere, Gothic *hand*-us, German *Hand* from *had* &c.). After a noun had been formed from it with the meaning *hand* (perhaps הָד = Ar. أَدّ), there arose a denom. verb with the signification: *to stretch out the* (taking) *hand*. It is not connected with هَدَى or הָדָה II.

הָדָה II. (not used) *intr. to lead* (cognate in sense נָהַג), *to point out* (the way), Ar. هَدَى, Syr. ܗܕܳܐ, whence the Ar. هَدْيَه = Hebrew מִנְהָג. Derivat. n. p. יֶהְדַּי.

הֹדּוּ (contracted from הִנְדּוּ, besides which there existed a form הִנְדּוּ, Ar. هِنْد, Syr. ܗܢܕܘ, Pehl. *hendo*, Zend. *heando* &c.) *n. p.* of the well-known country *India* in Asia ESTH. 1, 1; 8, 9; denoting originally the Indian river *Hind*-us (Sanskrit S i n d h u; see ה), then the land. A farther explanation of the name does not belong to the present place.

הֲדוֹם (only *constr.* הֲדֹם, הֲדוֹם; from הָדַם) *m.* prop. firmly trod, with רַגְלַיִם: *foot-stool*, Ps. 99, 5; Is. 66, 1; Talmudic כֶּבֶשׁ.

הֲדוֹר see הָדֹר, אֲדוֹר and הֲדוֹרָם.

הָדוּר (only *pl.* הֲדוּרִים; from הָדַר II.) *m. hill, mountain*, prop. rising up Is. 45, 2; so also the LXX.

הֲדוֹרָם *n. p.* of a Joktanite-Arabian tribe GEN. 10, 27, in southern Arabia, identical with the *Adramites* (Ptol. 6, 7, 10 25 26 Ἀδραμῖται), trading in frankincense (Theophr.), east of the Himyarites, with a commercial place *Kane* (קַנֶּה) on the sea, north of whom the *Chatramotitae* (חֲצַרְמָוֶת), with their capital *Sabata* (Plin. h. n. 6, 32), dwelt. הֲ' is contracted from הֲדוֹר רָם (*Ador is exalted;* הֲדוֹר = אֲדוֹר, as הֲדַד = אֲדַד). They were so called from the worship of *Hadôr* or *Ador* (see אֲדוֹר, אֲדוֹרַיִם, אֲדַר, אֲדוֹרָם), i. e. the fire-god. See הֲדֹרָם.

הֶדַּי (*mighty, chief;* from הָדַר II.) *n. p. m.* 2 SAM. 23, 30, for which the parallel 1 CHR. 11, 32 has חוּרַי (*free, noble, chief*).

הָדַךְ (*imper.* הֲדֹךְ) *tr. to tread down, to trample into ruins*, with תַּחַת *to trample under foot*, JOB 40, 12. The organic root הַ־דַךְ also exists in דָּךְ, דָּכָא &c.; Ar. هَدَكَ to destroy.

הָדַם (not used) *tr. to stamp firmly, to tread firmly down*, with the feet, *to dam; then to tread* generally (cognate in sense כָּבַשׁ); figurat. *to make fast, to fit to one another, to fit together* &c. The organic root is הַ־דַם, identical with that in אַ־דַם (see p. 24), Ar. أَدَمَ, and generally with those in דָּם, זָם, צָם. Deriv. הֲדֹם, הֲדוֹם.

הֲדֹם (*constr.* הֲדֹם) see הֲדוֹם.

הַדָּם (from the verb הַדֵּם; *def.* הַדָּמָא; *pl.* ־מִין) *m. a piece*, DAN. 2, 5; 3, 29; עֲבַד הַ' = μέλη ποιεῖν (2 MACC. 1, 16), *to cut in pieces;* Syr. *a member*, prop. a piece. Others take the Pers. هندام and اندام, *a member*, as the basis; and the Aram. הַדָּם, ܗܕܡܐ, is said to be denomin., as in other respects much that is Iranian has come into Aramaean.

הֲדַם (*Peh.* unused) *Aram. tr. to cut in pieces, to hew in pieces*, Ar. هَدَمَ (to lay in ruins), comp. τέμ-νειν, tem-no. The organic root הַ־דַם is also in דָּם, גְּ־דַם, גְּ־זַם &c.

Pah. הַדֵּם (not used) *to cut* or *hew in pieces;* Syr. ܗܕܡ, Ethpa. ܐܬܗܕܡ, Targumic Af. אַהְדֵּם. Deriv. הַדָּם.

הָדַס (not used) *intr. to be green, to sprout.* The organic root is הַ־דַס identical with that in דְּשָׁא, חַ־דַשׁ, Ar. وَدَسَ (to be green). Hence

הֲדַס (*pl.* הֲדַסִּים) *m. the myrtle*, Is. 41, 19; 55, 13; Zech. 1, 8; so called from its fresh green leaves; comp. Ar. هَدَس (the same). The shorter form אָס (Talmudic) is also in Arabic dialects (آس).

הֲדַסָּה (*myrtle*) *n. p. f.* Esth. 2, 7, perhaps identical with the name Ἄτοσσα (daughter of Cyrus), see Herod. 3,133; comp. the Greek proper names Myrto, Myrsine, Myrtoessa &c.

הָדַף (*inf. constr.* הֲדֹף, with *suff.* הֲדָפָהּ; *fut.* יֶהְדֹּף) *tr. to push, to thrust*, with accus. of the object Num. 35, 20, *with the shoulder* Ez. 34,21, as נָגַח with horns; with מִן of the place *away from which* and אֶל *whither* Job 18,18; Is. 22, 19; *to expel, thrust out, to drive away*, with the accus., מִפְּנֵי and מִלִּפְנֵי Deut. 6,19; 9, 4; Josh. 23, 9; *to repulse* Prov. 10,3. In the cod. Samar. Deut. 6,19 and 9,4 the *Hif.* of נָדַף stands for it, and the Hebrew הִנְדֹּף Ps. 68, 3 appears to be contracted from נְדֹף and הֲדֹף. — The organic root הַ־דַף lies also in גָּ־דַף, דָּפַ־ה, רָ־דַף, נָ־דַף.

הָדַר I. (not used) *intr.* 1. *to shine, glitter, lighten*, of fire, therefore only a collateral form of אָדַר, the organic root of which הַ־דַר lies in דַּר also (which see). Derivat. הֲדַד (in הֲדַדְעֶזֶר), הָדוֹר and הֲדֹר (in הֲדוֹרָם), the name of the fire-god. — 2. Figurat. *to be splendid, beautiful, magnificent, distinguished, elevated, great, majestic*, like verbs of shining elsewhere. Deriv. הָדָר, הֲדָרָה, הֶדֶר.

הָדַר II. (*fut.* יֶהְדַּר) *intr.* 1. *to be prominent, to outtop*, of hills, mountains; deriv. the noun הָדוּר. — 2. Figurat. *tr. to lift up* (cognate in sense נָשָׂא), hence with פָּנִים Lev. 19, 15 32 *to elevate, to draw forth, to adorn, to favour in preference*, once with the omission of פָּנִים Ex. 23, 3; in a bad sense: *to swell out*, הָדוּר *puffed up* Is. 63, 1 (see Hithp.); according to the LXX *acting foolishly*. Deriv. הָדָר.

Nif. נֶהְדַּר *to be highly esteemed, to be elevated, to be honoured*, Lament. 5, 12.

Hithp. הִתְהַדֵּר *to be proud, to puff oneself up*, Prov. 25, 6.

אָדַר (which see) is evidently = הָדַר I. and II. in the signification "to be wide, great"; an objective signification lying there also in אַדֶּרֶת, אֶדֶר, אָדַר; whence two fundamental senses are to be assumed in אָדַר likewise. The Arabic has instead either هَدَرَ, whence أَهْدَر tumidus, or خَدَرَ. The organic root אַ־דַר, הַ־דַר has either the fundamental signification *trans. to heap up, to accumulate, to make thick and large*, or the idea of *shining* has been transferred to *prominence* as in יָפַע.

הָדָר (*constr.* הֲדַר, with *suff.* הֲדָרִי; *constr. pl.* הַדְרֵי) *m.* 1. *height*, Ez. 16,14, *majesty*, with הוֹד, כָּבוֹד Ps. 8, 6; 21, 6; *fame*, with עֹז Prov. 31, 25; Ps. 149, 9; *pride*, Is. 35, 2, hence גָּאוֹן is cognate in sense (which see), but seldom coupled with it Is. 2, 10; *preference* Mic. 2, 9. — 2. *ornament, splendour*, Ps. 29, 4; *decoration of arms* 45, 4; *beauty* Is. 53, 2; *ornament of dress* Ps. 104, 1 &c.

הֶדֶר *m. ornament, splendour*, Dan. 11, 20 *ornament of the kingdom* i. e. Jerusalem, or the temple; for the land, צְבִי 11, 16 is used; comp. אֶדֶר.

הֲדַר (from הָדַר I., only in compound proper names) *m.* 1. same as אֲדַר and אֲדוֹר *fire*, like the Zend. *âtar*, Pers. آذر the same; comp. אֲדַר. — 2. Ized representing fire, the fire-god, as such also a deity of the Syrians, who had come from the Persians and Assyrians, interchanging with הֲדַד. Derivat. the proper name הֲדַרְעֶזֶר.

הֲדַר (*Peh.* unused) *Aram.* same as Hebrew הָדַר II.

Pah. הַדַּר *to esteem highly, to celebrate*, with לְ of the person Dan. 4, 31 34; 5, 23. Deriv.

הֲדַר (with *suff.* הַדְרִי) *Aram. m.* same as Hebrew הָדָר Dan. 4, 27.

הֲדֹר *m.* same as Hebrew הֲדַר, and existing only in הֲדֹרָם, which see.

הֲדָרָה (*constr.* הַדְרַת) *f.* same as הָדָר Ps. 29, 2; 96, 9; Prov. 14, 28.

הֲדֹרָם (*Hador is elevated*) *n. p. m.* 2 Chr. 10, 18, for which אֲדֹרָם stands in other places 1 Kings 12, 18 and אֲדֹנִירָם 4, 6. הֲדֹר, אֲדֹר and אָדוֹן are considered identical.

הֲדַרְעֶזֶר (*Hadar is help*) *n. p.* of a Syrian king 2 Sam. 10, 16 19; 1 Chr. 18, 3 seq.; 19, 16 19, elsewhere written הֲדַדְ־. The LXX and *Josephus* write הֲדַרְעֶזֶר after the analogy of אַדְרַמֶּלֶךְ, where הֲדַר = אֲדַר.

הָהּ (pronominal stem) *interject. oh, alas, ah!* an exclamation of grief, with לְ Ez. 30, 2, from which arose by אֲ prosthetic, אֲהָהּ (which see), and by blunting off, הֶ־ (see הֶ־ 1).

הוֹ (pronominal stem) *interj. woe*, Lat. heu, eheu, vae, Am. 5, 16; instead of it is usual הוֹי (which see) as a longer form, besides which אוֹי and אֲבוֹי (which see) also exist.

הוּ original form of הוא which see.

־הוּ, ־ֵהוּ see הוּא.

הָוָא (*imp.* הֱוָא, *fut.* יֶהֱוָא = יִהְוֶא; see הוּא out of *hawa*) *intr.* same as הָיָה *to be* Eccles. 11, 3; Job 37, 6: *he says to the snow, be thou on the earth* (as the Vulgate translates according to the sense). On the fundamental signification see under הָוָה and הָיָה I. where comparisons with the Arabic are also given. Deriv. the proper name יֵהוּא.

הֲוָא and הֲוָה (3 *fem.* הֲוַת and הֲוָת; 2 *perf.* הֲוַיְתָ and הֲוֵית &c.; 3 *fut.* לֶהֱוֵא for יֶהֱוֵא, 3 *pl. m.* לֶהֱוֹן, *f.* לֶהֶוְיָן, see לְ) *Aram. intrans.* same as הָיָה, הָוָא in Hebrew: *to be, to become*, Dan. 2, 35 &c.; connected with the part. it forms a narrative tense (aorist) 6, 11; 7, 19 &c.

הוּא (pronominal stem; the primitive form הוּ exists still in the proper name אֱלִיהוּ; in הִנֵּה הוּ Jer. 18, 3 out of which is made in K'tib הִנֵּהוּ and K'ri הִנֵּה הוּא; in הוּ יֹדֵעַ 29, 23 K'tib, and in the suffixes ־ָהוּ, ־ֵהוּ, ־וֹ &c.; *pl.* הֵם and הֵמָּה see under these themselves) *pron. pers.* (3 pers. sing.) *m.* (anciently for the fem. also, especially in the Pentat. where the punctuators have constantly written הִוא and read הִיא), *he.* It is contrasted with אַתָּה Deut. 28, 44 or אֲנִי 2 Sam. 7, 14, but is more frequently used than the other personal pronouns. The following classes of its manifold use may be distinguished: 1. it is applied as the usual designation of the 3 person of the personal pronoun: *he*, is, referring to something known, while זֶה points to what is coming Gen. 4, 20; 10, 8; sometimes with emphasis *he himself, the same*, ipse, iste 20, 5, which may proceed so far that it coincides with signification 2, Ps. 33, 9, and to such a degree that it stands even for the first person, Job 13, 28 *and the same one*, i. e. *and I*, 13, 27, comp. Lat. hic homo for ego. — 2. It is used to make the subject very prominent, like *αὐτός*, ipse, in order to refer back to it and distinguish it from other things; and so it may be rendered *self*, as also אַתֶּם (Jer. 2, 31; Hag. 1, 4) may be occasionally translated, Num. 18, 22 *and the Levite himself;* Is. 7, 14 *the Lord himself;* Ps. 50, 6; Prov. 3, 34; 28, 10; Esth. 9, 1. In composition this meaning is expressed very strongly, e. g. גַּם הוּא Gen. 4, 4 26 *himself also*, i. e. *likewise*, in which case the preposition of the preceding noun is not repeated 10, 21. The meaning appears somewhat stronger when it precedes the noun and הַזֶּה follows it, e. g. הוּא הַלַּיְלָה הַזֶּה *this same night*, Ex. 12, 42, or when the following noun repeats the preposition of our pronoun, e. g. 1 Chr. 4, 42 מֵהֶם מִבְּנֵי שִׁמְעוֹן *of the same sons of Simeon*, a peculiarity still more frequent in Aramaean. From this it happens, that הוּא may be joined to the first or second personal pronoun, e. g. אָנֹכִי הוּא Is. 43, 25 *I myself*, אַתָּה הוּא Jer. 49, 12 *thou thyself*, or with מִי Is. 50, 9, strengthening them all. It may also stand as a predicate quite irrespective of a noun, where, connected with pronouns, it forms a clause by itself, Ps. 102, 28 *and thou art*

thyself; Job 3, 19; Is. 41, 4. But if this הוּא be appended to a definite noun going before, without being put merely in a free position as adding to the definiteness of the idea of the noun though collaterally, הַהוּא stands in the sense of *the same*, Lat. idem, e. g. הַיּוֹם הַהוּא *the same day* Gen. 15, 18, which acceptation הוּא alone has but rarely Gen. 19, 33. Contrasted with הַזֶּה, הַהוּא receives the sense *that* Gen. 26, 32, 1 Sam. 27, 6; and הוּא alone sometimes bears the same meaning when put in antithesis to זֶה Judges 7, 4. — 3. From the meaning *he himself*, *self*, *the same*, has obviously arisen the designation for *God* in religious speech (as هو among the Persians, *αὐτός, ἐκεῖνος* among the Greeks, and therefore in the New Testament; see *Sim.* Onom. 549), e. g. Deut. 32, 39 *for I, I am God* (הוּא), *and besides me there is no God* (אֱלֹהִים); Is. 43, 13 *even from of old I am God* (הוּא); Jer. 5, 12 *they deny God and say, God* (הוּא) *is not*; and Ps. 102, 28 as well as Is. 48, 12 may be so taken. אֲנִי הוּא Is. 41, 4 stands, therefore, parallel to אֲנִי יי, and אֲדֹנָי הוּא 7, 14 appears = אֲדֹנָי אֱלֹהִים. This circumstance explains how the proper name אֲבִיהוּא is equivalent to אֱלִיהוּא, יוֹאָב, אֱלִיאָב, אֲבִיאֵל, אֲבִיָּה, and to אֱלִיאֵל. — 4. Like all personal pronouns הוּא includes in itself the verb *to be*, so that it makes a complete proposition with the predicate, e. g. Gen. 24, 65 הוּא אֲדֹנִי *he is my lord;* so too 20, 7 (see אֲנִי, אַתָּה). In this application הוּא is put sometimes *before* the predicate 24, 65, sometimes *after* it 25, 21, used to explain a preceding noun, = *that is*, 14, 7, and so applied that the pronominal conception disappears entirely, the verb *to be* alone remaining, Gen. 7, 2 *who are* (הוא) *not clean*, Ps. 50, 11, Gen. 41, 26, for which הָיָה stands in 41, 27. Its use for *to be*, comes forth clearly and particularly in union with the demonstrative pronouns, e. g. אֵלֶּה הֵם *these are* Gen. 25, 16, מָה הֵנָּה אֵלֶּה *what are these?* 21, 29, מִי הוּא זֶה *who is this?* Esth. 7, 5, or after other personal pronouns, e. g. אַתֶּם ... הֵמָּה Zeph. 2, 12 *ye are.* So too in Aram. Ezr. 5, 11.

With relation to the etymology the shorter form *hu* (הוּ) is the basis of the suffix of the third pers. masc.; which the Syr. ܗܘ, Sam. הוּ and the compound Talmudic forms אִיהוּ &c., the corresponding Greek ὁ, and in extra-Semitic languages *ho*, *hu* appear to confirm. But the usual orthography הוא was probably originally pronounced *hawa*, whence *hua* arose, after the analogy of the Ar. هُوَ *hu-wá*, modern Ar. *hué*, Malt. *hua*, Ethiop. *ue* with the aspiration rejected, Pers. وى; and we may assume that two pronominal roots in it were fused together, *ha* and *wa*. Hence the first did not sound *hu* but *ha*, which is connected with the demonstrative roots.

הוּא *Aram. pron. pers.* of the 3. person, *he*, as in Hebrew, Dan. 2, 21; 4, 19 &c.

הוּא according to some an abbreviation of יְהוָה (Eccles. 11, 3) and then a noun *the existing* = *God*, by which הוּא would be explained in some passages of Scripture and in the proper names אֲבִיהוּא, אֱלִיהוּא; but see הוּא 3.

הוּב (Kal not used) *intr. to roast* (in the fire), *to burn*, of sacrifice. The organic root in הָב is identical with that in אָפָה (to dry, to roast), Greek ὀπ-τάω (to roast), and certainly with the Syr. ܗܒ (to glow, to burn).

Pilp. הִבְהֵב (not used) *to burn*, a sacrifice; deriv. הַבְהָב. This reduplicated form exists also in the Mishna and the Arabic, Jewish interpreters (see *Parchon*) having already compared it.

הוֹבֶן see הָבֶן.

הוֹבְנִי Ez. 27, 15 K'tib see הָבְנִי.

הוֹד (after the form קוֹל, הוּב; with *suff.* הוֹדִי, הוֹדְךָ, הוֹדוֹ and הוֹדָהּ; from הוּד) *m.* 1. *clear neighing*, of the warhorse Zech. 10, 3; Job 39, 20; *the sound*, of thunder Is. 30, 30. — 2. *shining*, *fresh-*

ness, of health DAN. 10, 8; *the green*, *the glitter*, of the foliage Hos. 14, 7; figur. *height*, *majesty*, of dominion JER. 22, 18; ZECH. 6, 13; DAN. 11, 21; 1 CHR. 29, 25; *dignity* NUM. 27, 20; *exaltation*, *fame*, of God ZECH. 6, 13; HAB. 3, 3; joined with הָדָר Ps. 104, 1. The connection of the two meanings also exists in הָלַל, where their development is given. — 3. (*fame*, *majesty*) *n. p. m.* 1 CHR. 7, 37. Elsewhere in the same sense in the proper names הוֹדַוְיָהוּ, הוֹדַוְיָה, הוֹדְיָה, אִישְׁהוֹד, הוֹדִיָּה.

הוד (i. e. הַד; not used) *intr.* 1. same as הַד *to sound aloud*, *to shout*, of the spirited, far-sounding neighing of the war-horse, the loud tones of thunder &c. Deriv. הוֹד 1 and הֵידָד. — 2. Metaph. (comp. הָלַל) *to shine*, *to glitter*, *to lighten*, of the splendour or redness of fresh-coloured health, of the shining, green foliage; figurat. *to be celebrated*, *elevated*, *great*, *majestic*. Deriv. הוֹד 2. — The organic root הד has no connection with the Ar. نهد, which is merely a collateral form of נָגַד; but it has perhaps with יָד–ה (which see). Deriv. הוֹד and הוֹד in proper names.

הוֹד *m.* same as הוֹד 2 *freshness*, of health, or better in a figurative sense, *renown*, *majesty*, as an epithet of the divine names יָהּ, אֵל, with which it is interchanged, as כָּבֵד. Only in the proper names יְהוֹד, עַמִּיהוּד, אֲחִיהוּד, אֲבִיהוּד = הוֹד in אִישְׁהוֹד.

הוֹדַוְיָה (*Jah is renown*, originating from הוֹדוֹ־יָהּ; ־וֹ is a vowel of union, as elsewhere ־יְ) *n. p. m.* EZR. 2, 40, 1 CHR. 5, 24, and for הוֹדַוְיָה 9, 7.

הוֹדַוְיָהוּ (the same) *n. p. m.* 1 CHR. 3, 24.

הוֹדִיָּה (the same) *n. p. m.* NEH. 8, 7.

הוֹדְיָה (the same) *n. p. m.* NEH. 7, 43, for which is הוֹדַוְיָה in 1 CHR. 9, 7.

הָוָה (*part.* הֹוֶה; *imp. m.* הֱוֵה, *f.* הֱוִי) *intr.* same as הָיָה, prop. *to blow*, *breathe* (cognate in sense נָשַׁם), a representation of what moves, to which the idea of life attaches itself; hence 1. figurat. *to live*, *to be*, *to exist*, then *to arise*, *to become*, GEN. 27, 29; Is. 16, 4; ECCLES. 2, 22; NEH. 6, 6. The stem is therefore identical with חָוָה I. (which see), whence חַוָּה, and with חָיָה (which see); the fundamental signification lying in the Talmudic הֲבָא *to breathe*, Arab. هَوَى, whence هَوَاءٌ (a breath of air). Deriv. יְהוָה. In Arabic the meaning "to rush, storm, bluster" is derived from that of breathing, and admits of manifold applications. — 2. (not used) *to desire*, *to wish for*, coming perhaps from the idea of drawing into self (like *adspirare*), whence הַוָּה 1, according to some; but the noun may be a collateral form of אַוָּה, which see. — 3. (according to some) *to be thrown down*, *precipitated*, *to fall*, hence *to break in*, of misfortune; but the fundamental meaning is *to storm along* as an intensive of *to blow*, and with this sense only in *Pihel*, because the derivative הַוָּה 2 alone proceeds from it. Ar. هوى the same.

הַוָּה (a collateral form of אַוָּה; *constr.* הַוַּת; *pl.* הַוּוֹת) *f.* 1. *eagerness*, *lust*, in a good or bad sense, PROV. 10, 3; וּבְהַוַּת בֹּגְדִים 11, 6 *and by the eagerness of the faithless* (i. e. whom they lead into sin); Ps. 52, 9; MIC. 7, 3. Arab. هوى, Malt. *hevva*, the same. — 2. *overthrow*, *destruction*, *corruption*, JOB 6, 2; 30, 13, where the K'ri reads הַיָּה; figurat. in the pl. *crimes*, *injuries*, Ps. 57, 2; 91, 3; 94, 20; PROV. 17, 4 and elsewhere; Ar. هَوَى, هَوْى the same. See הָוָה 3.

הֹוָה *f.* same as הַוָּה 2, Is. 47, 11, Ez. 7, 26, with שֶׁבֶר.

הוֹהָם (= יְהוֹ־הָם *Y'hô* [*protects*] *the multitude*, see הוּם) *n. p. m.* JOSH. 10, 3.

הוֹי (pronominal stem) *interj.* same as אוֹי (which see), an exclamation of threatening, with the accusat. following Is. 1, 4, with אֶל JER. 48, 1, עַל 50, 27, לְ Ez. 13, 18; of grief 1 KINGS 13, 30; of exhortation ZECH. 2, 10.

הוּךְ (i. e. הָךְ; *fut.* יְהָךְ for יְהוּךְ, a

form found only in this verb; *inf.* מֵיהַךְ; אֲזַל is used for the perfect) *Aram.*, *intr.* *to go*, Ezr. 5, 5; 6, 5; 7, 13; so also in the Targum. The stem הַךְ is obviously connected with Arab. هاجَ (to hasten), هَيَّكَ (the same) &c., like הֲלַךְ with the Ar. هلق (to be quick), ولق (to hasten), وَلَجَ (to go in); and it is therefore questionable whether הַךְ has come from הֲלַךְ with *l* eliminated, since we should rather compare for the organic root the Sanskrit *ag*, Greek ἄγ-ειν, Lat. *ag*-ere, and with the digamma the Sanskrit *wag*, Lat. *vag*-o &c.

הוּל (not used) *intr.* *to be clear*, *to enlighten*, *to shine*, equivalent to הָלַל I. Deriv. הֵיל.

הוֹלֵלוּת (from הָלַל II.) *f.* *folly*, *senselessness*, Eccles. 1, 17; 2, 12; 9, 3. ־וּת is here a collateral form of ־וֹת; and therefore הוֹלֵלוֹת is sing., like עוֹלֵלוֹת, חַכְמוֹת.

הוֹלֵלוּת *f.*, the same, Eccles. 10, 13.

הוֹלֵם *m.* *stroke of a hammer*, on the anvil, Is. 41, 7 (*Kimchi*); but see הָלַם.

הוּם a ground-form to the personal pronoun הֵם, which see.

הוּם I. (3 *person* with *suff.* הֲמָם) *tr.* same as הָמַם *to entangle*, *to put into embarrassment* (motion), with tumult, with accusat. of the noun derived from it Deut. 7, 23. Deriv. מְהוּמָה.

Nif. נָהוֹם (*fut.* יֵהוֹם from יָהוֹם) *to fall into confusion*, *into tumult*, from astonishment, 1 Sam. 4, 5; 1 Kings 1, 45; Ruth 1, 19.

הוּם II. *intrans.* same as הָמָה, הָם *to rage*, *to make a noise*, of floods, of a multitude; hence Mic. 2, 12 תְּהִימֶנָה מֵאָדָם *they shall make a noise because of the multitude*, where it stands = תְּהוּמֶנָה, since it cannot stand for תְּהִימֶנָה, much less be referred to הָמָה. Figurat. = הָמָה of the fluctuation of the mind, *to sigh*, *to lament* (see Hif.). Ar. هام to rage, te roar, to be strongly moved. Derivat. תְּהוֹם, the proper names הָם, הוֹהָם.

Hif. הֵהִים (only *fut.* יָהִים) *to lament*, *to mourn*, *to sigh*, Ps. 55, 3, like הָמָה 42, 6; prop. to manifest commotion of spirit.

הוּמוֹ see הֵם *they*.

הוֹמָם (from הָם after the form תּוֹלָל; *raging*) *n. p.* of an Edomite 1 Chr. 1, 39, for which Gen. 36, 22 has הֵימָם.

הוֹן (with *suff.* הוֹנוֹ; הוֹנֵךְ Ez. 27, 33 is sing. = הוֹנֵךְ, as גְּאוֹנֵךְ 16, 56 = ־נֵךְ) *m.* same as אוֹן, אָוֶן: *wealth*, *riches*, prop. what has been earned, acquired, Prov. 3, 9; 11, 4 &c.; with עֹשֶׁר Ps. 102, 3 and with the adjectives יָקָר Prov. 1, 13, עָתֵק 8, 18, רָב 13, 7; הוֹן בַּיִת *all the possessions* 6, 31; לֹא־הוֹן Ps. 44, 13 *no wealth*, i. e. small, worthless (see לֹא). Adverb, *enough*, *sufficiently*, Lat. large, Prov. 30, 15 16.

הוּן (not used) *Aram. pron. pers.* of the 3 *pers. masc. pl. they*, formed from the sing. הוּ with the *pl.* ־וּן. It is the last part of the compound אִנּוּן for אִנְהוּן which see. The fem. form is הֵין, lying in אִנִּין (which see) = אִנְהֵין.

הוּן I. (Kal not used) *intr.* same as אוּן I. (which see) prop. to breathe, to blow (cognate in sense הָבַל), hence 1. figurat. *to be vain*, *empty*, i. e. *to vanish* (like a breath); see Hifil. Ar. هانَ (*to be light*) has the same fundamental signification; comp. Sanskrit *an* to breathe. — 2. (not used) prop. to fetch a breath, after a work, hence *to respire*, *to rest* (cognate in sense נָפַשׁ prop. to breathe), whence the Ar. أَنَّ to rest, to feel oneself easy, is explicable. — 3. prop. to pant, hence *to be weary*, *to gain by labour*, *to acquire*, *to get by effort;* deriv. הוֹן. See אוּן II. The stem הַן has been already explained in its two fundamental significations under אָן I. and II. of which it is merely a collateral form; and the organic root is also frequently met

with in extra-Semitic tongues (see אָוֶן, אֲנָה I.).

Hif. הֵהִין (*fut.* יָהִין) *to act foolishly, vainly* (comp. הֶהְבִּל) DEUT. 1, 41; corresponding to וַתָּזִידוּ 1, 43.

הוּן II. (not used) *intr.* prop. to be bent, hence *to be hollowed*, of vessels, which are able to hold a thing on account of their hollowed form, conseq. אָנָה = הֵן II. (which see), עָנָה &c. Deriv. הִין.

הוּץ (unused) an assumed stem for הֵצֶן, taken as = חוּץ *to cut in pieces, to divide into pieces*; but see הֹצֶן and הָצַן.

הוּצָּב see הָצָּב n. p.

הוֹצֵר at NEH. 13, 13 see אָצַר denom.

הוֹר *m.* 1. same as הַר *a mountain*, ὄρος GEN. 49, 26, where the LXX read הוֹרֵי עַד, the cod. Sam. הָרֵי עַד, parallel גִּבְעוֹת עוֹלָם; but according to the Masora and accent, according to Onk., Vulg., Syr., Saad. and all the other ancients, the reading was הוֹרַי, belonging therefore to הוֹרִים (from הָרָה). — 2. *n. p.* of certain mountains, see הֹר.

הוֹשְׁבוֹתִי ZECH. 10, 6, mixed up as it were of יָשַׁב and שׁוּב, but = הֲשִׁיבוֹתִי. See שׁוּב.

הוֹשָׁמָע (= יְהוֹ', *Y'hô is hearer*, comp. שְׁמַעְיָה, אֱלִישָׁמָע) *n. p. m.* 1 CHR. 3, 18.

הוֹשֵׁעַ (= יְהוֹ', *God is help;* יְהוֹ = הוֹ and שֵׁעַ = שׁוּעַ, יֵשַׁע, from שַׁע = יָשַׁע) *n. p. m.* NUM. 13, 8; 2 KINGS 15, 30; HOS. 1, 1.

הוֹשַׁעְיָה (*Jah is deliverer;* הוֹשַׁע is an infinitive noun) *n. p. m.* JER. 42, 1; NEH. 12, 32.

הוּת (Kal not used) *tr. to persecute, to hate*, prop. *to press injuriously upon one*, or *to storm against one*, Ar. هَاتَ (malum intulit), redupl. هَتْهَتَ (to push against something violently). The org. root הת appears also in Sanskrit *hêd*, Lat. *od*-i, Gothic *hat* (to hate). — Another stem הוּת is = חוּת *to surround, enclose*, of a hedge, and so is identical with חוּט, Ar. حَاطَ, Syr. ܚܳܛ (to bind about, to surround with a rim), whence the deriv. הֵית = חֵית *hedge;* out of which comes the name of the letter הֵי (see ה), as *Parchon* writes.

Pih. הוֹתֵת (*fut.* יְהוֹתֵת) *to persecute and assail*, with עַל Ps. 62, 4, as the Targ., LXX and Vulg. understand it.

הוֹתִיר *n. p. m.* 1 CHR. 25, 4 28; see גִּדַּלְתִּי, where is the explanation.

הָזָה (only *part. pl.* הֹזִים) *intr.* same as חָזָה *to see dreams, visions*, metaphor. *to dream, to see delusive images*, Is. 56, 10, as LXX, Aq., Symm., Vulg., Targ. appear to have taken it. According to others (see *Kimchi*) *to talk confusedly, to rave*, comparing it with the Ar. هَذَى, which may have come, however, from the preceding signification.

הִזַּכּוּ Is. 1, 16 see זָכָה.

הֵטִבֹתִי see טוֹב and יָטַב.

הֵי abridged from הֵית see הוּת and ה.

הִי (pronominal stem) 1. *interj.* same as הוֹ Ez. 2, 10, of which a weaker form is אִי II. (which see), and therefore not = נְהִי. — 2. first part of the compound הִיא, which see.

הִיא (pronom. stem; *pl.* הֵנָּה, הֵן) *pron. pers.* of the 3 *pers. f. pl., they* LEV. 21, 9 &c. In the Pentateuch הִוא constantly stands for it, which the K'ri reads הִיא and the cod. Sam. so writes, with the exception of eleven places (according to the Masora on GEN. 38, 25), where הִיא stands even in K'tib; elsewhere הִוא stands for הִיא but three times 1 KINGS 17, 15, Is. 30, 33, JOB 31, 11, and three times is the K'tib הִיא Ps. 73, 16, JOB 31, 11, ECCLES. 5, 8, which the K'ri rightly reads הוּא. The numerous applications of הִיא are in the three first leading senses the same as in הוּא. It should be added, that it is frequently used for the neuter *it;* passages to prove which may be found in *Noldius's* Concord. p. 255-60.

Etymologically הִיא should be considered as compounded of הִי (Syr. ܗܳܝ, Sam. הִי) and יָא, *ya*, Ethiopic *jεε* (an old pronoun for 3 pers. fem. whose masc.

is וָא wa), from which hiya arose the present form; y being attracted into i; Ar. هِيَ, hiya = هِيَا, y being attracted into i; vulg. Ar. and Malt. hie, hia &c.

הִיא *Aram.* the same DAN. 2, 9 20; 7, 7.

הֵידָד (from הָדַד I. after the form כִּילַף) *m.* same as הֵד *shout of joy, joyful acclamation*, of vintagers, men of the winepress JER. 25, 30; 48, 33, or warriors 51, 14.

הֻיְּדָה (only *pl.* ־דוֹת) *f. a choir, a choir of singers* NEH. 12, 8. In form it is to be derived from הָד (הוּד) = הָד I. (since this stem really existed), and is a noun developed from its *Pual*, after the form of סוּגַר, קֻבַּעַת. The connection with תּוֹדוֹת (which see) is natural, as הָד is cognate with יָדָה.

הֻיְּדוֹת *f.* collect. *choirs*, NEH. 12, 8 according to another reading.

הָיָה (2 *fem.* once הָיִית 2 SAM. 14, 2, הָיִיתִי Ez. 16, 31; *part. f.* הוֹיָה Ex. 9, 3; *imp.* הֱיֵה, with Wâw וֶהְיֵה, *f.* הֲיִי, *pl.* הֱיוּ, with Wâw וִהְיוּ; *inf. abs.* הָיֹה Ez. 1, 3 and הָיוֹ NUM. 30, 7; *inf. c.* הֱיוֹת and with *prefix* בִּהְיוֹת, but once after the Aramaean manner הֱיֵה Ez. 21, 15; *fut.* יִהְיֶה, *ap.* יְהִי) *intr.* same as הָוָה I., הֲוָא (Targ. הֲוָא, Syr. ܗܘܐ, and cognate חָיָה, חָוָה) prop. to breathe, hence 1. *to live, to exist* (comp. Greek εἰμί Od. 15, 432), animal life shewing itself in the breathing JOB 3, 16; DAN. 1, 21; ECCLES. 2, 7 18; 4, 3 16; 6, 12. Metaphor. *to be existent* Is. 23, 13, also of things GEN. 2, 5; 7, 12; Is. 11, 16; *to be* (*in a state* or *in a place*) GEN. 4, 8; 13, 7; ZECH. 14, 6; generally *to exist, to be*, in the greatest variety of applications. Comp. the modern Hebrew הַהֲוָיָה *existence*, i. e. God, hence שֵׁם הַ׳ the name of God. — 2. *to be*, in the widest sense, i. e. not merely as living and existing, or as having a *how* and a *where*, but also = εἰμί, esse, as a subst. verb to unite subject and predicate GEN. 1, 2; 3, 1; 15, 5; 16, 12; JOB 1, 21; 3, 4 &c. whether the predicate be a subst. or adj., a numeral, participle &c. הָיָה as a logical copula is frequently absent GEN. 1, 2, and should be supplied from the context. With this meaning of הָ׳ the following peculiarities are to be noticed: a) in late Hebrew, it is a periphrasis for the narrative tense, in connection with the participle of another verb, as is usual in Aramaean, e. g. וָאֱהִי עֹלֶה NEH. 1, 4; 2, 13 15 = וָאַעַל; JOB 1, 14; more rarely in earlier writings GEN. 4, 17; 15, 17; Is. 10, 14; 19, 18. b) With לְ of the person *to be to one* i. e. *to belong to one*, which may be translated *to have* GEN. 12, 16, therefore = יֵשׁ לְ, Greek ἔστι μοι. Also with לְ of the person or thing *to serve some one* or *something, to tend to*, like the Greek εἶναι or γίνεσθαι εἴς τι, GEN. 6, 21 *and it shall serve thee;* 9, 13 *and it shall serve for a sign of the covenant.* When the infin. with לְ follows: either, *it shall serve for* ... Is. 5, 5 (more rarely with the omission of הָיָה Is. 8, 18); or *to be about to, to intend to, to wish to* GEN. 15, 12; 2 CHR. 26, 5; or lastly, *it is to* ... i. e. *it must* ... JOSH. 2, 5, Ez. 30, 16, i. e. in other words, הָיָה with the infin. is equivalent to the imperfect. Still farther, with לְ of the person, *to behave as*, i. e. to be such an one, 1 SAM. 4, 9 *behave like men.* c) הָ׳ with עִם *to be with one*, i. e. to stand on his side 1 KINGS 1, 8; הָיָה עִם לֵב *to have in the mind* 11, 11; הָ׳ עִם אִשָּׁה *to have intercourse with a woman* GEN. 39, 10. d) הָ׳ בְּעֵינֵי פ׳ *to be in the eyes of one*, i. e. to appear; see עַיִן. e) הָ׳ עַל *to be over something*, i. e. *to protect*, prop. 1 SAM. 25, 16, or figurat. ZECH. 12, 2. See עַל. — 3. *to arise, to become*, i. e. to come into being, *to be born*, absol. GEN. 1, 3, or with מִן of the place whence 17, 16, ECCLES. 3, 20, or לְ of the person for *whom* Is. 19, 15. Hence arose the meaning: a) *to become somewhat*, with accus. GEN. 19, 26, or לְ 2, 7. b) with לְ of the person *to fall to one's lot* Is. 17, 2; JOB 30, 31; הָ׳ לְאִישׁ *to fall to the lot of a man* i. e. to marry him NUM. 30, 7; HOS. 3, 3. c) הָ׳ כְּ *to be as one* or *something* i. e. *to be like* Ps. 1, 3; Is. 14, 19; even in this sense הָיָה is omitted Is. 10, 9. — 4. To this is closely attached the signification

to take place, *to happen*, *to fall out* Ex. 32, 1; Is. 14, 24; Eccles. 3, 22; הָיָה שֶׁ· *it happens*, *that* ... 7, 10. Thus וַיְהִי or וְהָיָה often in narrative style: *it happened*, *it will happen*, of which it is hardly necessary to adduce examples; but in the phrases הָ׳ דְּבַר יי אֶל־ or הָ׳ הַמַּשָּׂא הַזֶּה the sense is *to come down*, *to come in*, *to arrive at* &c., which must be referred to this signification. Deriv. יְהוָֹה ,יְהוֹ־ ,הוֹ (= יָהוּ), יָהוּ־ ,יָה־ ,יָהּ.

In favour of the fundamental signification which has been given, the identity of הָוָה, חָוָה, חָיָה &c. appears to speak, and from this the sense *to fall into* a sickness, *to precipitate* = *to flee* has been developed (see Nif. and the noun הַיָּה). Comp. הָוָה.

Nif. נִהְיָה 1. *to become*, with לְ somewhat Deut. 27, 9, and מֵאֵת־ of the person *from whom* 1 Kings 12, 24; *to take place* i. e. to be fulfilled Prov. 13, 19; Zech. 8, 10; *to happen* Judges 19, 30. — 2. *to be weak*, *to be gone* (cognate נֶחֱלָה) Dan. 8, 27; *to be gone*, i. e. *to be over*, of sleep, with עַל of the person Dan. 2, 1.

הַיָּה (from Pihel of הָיָה = הָוָה) *f. snatching away*, *calamity* Job 6, 2; 30, 13 K'ri; see הַוָּה.

הָיוֹצָר see אוֹצָר.

הֵיךְ (pronominal stem) *conj.* same as אֵיךְ (which see), but only in the later scriptures 1 Chr. 13, 12, Dan. 10, 17 and in the cod. Samar. Gen. 34, 31 (usually הַךְ there); comp. אָכֵן, Syr. ܗܳܟ݂ܰܢ.

הֵיכָל (c. הֵיכַל; *pl.* הֵיכָלִים [הֵיכָלוֹת only Hos. 8, 14 in a peculiar meaning], *constr.* הֵיכְלֵי, with *suff.* הֵיכְלֵיכֶם; from הָכַל after the form הֵימָם, כִּילַף, הֵידָד) *m.* (*f.* only Is. 44, 28), properly a large dwelling, containing in it a number of inhabitants; definitely *a palace*, *a splendid house* Amos 8, 13; hence הֵיכַל שֵׁן *a palace inlaid with ivory* Ps. 45, 9; הֵ׳ עֹנֶג *a palace of luxury* Is. 13, 22; הֵ׳ מֶלֶךְ *citadel of the king* 1 Kings 21, 1; metaphor. *temple*, as the palace of God Is. 44, 28, better הַהֵיכָל *the sanctuary of Jehovah* Zech. 8, 9, Neh. 6, 10, in full form הֵיכַל יי (comp. בֵּית יי) 2 Kings 18, 16 or הֵיכַל קָדְשׁ יי Ps. 79, 1; seldom *an idol-temple* Hos. 8, 14. In the signification *temple* it is also applied to *the tabernacle* 1 Sam. 3, 3; to *the principal space* in the temple or its *nave*, without the porch and holy of holies Ez. 41, 1 4 15; 1 Kings 6, 3; or to the whole temple-building without the fore-courts Ps. 68, 30, Ez. 42, 8; figurat. spoken of heaven as the palace of the world Ps. 11, 4.

הֵיכַל (*def.* הֵיכְלָא, with *suff.* הֵיכְלֵהּ) *Aram. m.* same as Hebrew הֵיכָל Dan. 4, 1; 5, 2; Ezr. 4, 14; 5, 14, i. e. *palace* and *temple*.

הֵיכֵל *Pi.* see הָכַל.

הֵיל (from הָל = הֵל after the form זַיִת) *m. splendour*, *brightness*, *light*, only in the proper name אֲבִיהַיִל, which see.

הֵילֵל (a resolved form for הִלֵּל, from הָלַל I.) *m.* (according to *Kimchi*) *splendour*, *brilliancy of light*, prop. diffusing clearness, light, then concrete *brilliant star*, *morning star* Is. 14, 12, and so with the addition of בֶּן־שָׁחַר. It is thus explained by the Targ. (כּוֹכַב נָגְהָא), LXX (ἑωσφόρος), Vulg., *Kimchi* (כּוֹכַב הַבֹּקֶר) and others. The Ar. زُهَرَة is of similar derivation. Another הֵילֵל Ez. 21, 17, Zech. 11, 2 is imper. Hif. of יָלַל, which Aq., Syr. and Jerome have erroneously referred to this place.

הִים belonging to הֵימָם see הוּם Hif.

הֵימָם *n. p.* see הוֹמָם.

הֵימָן (from אָמַן = הָמַן I. after the form הֵיכָל ,הֵימָם ,כִּילַף ,עֵיבָל; *artificer*, *workmaster*, comp. אָמָּן) *n. p.* of a wise man of Solomon's time 1 Kings 5, 11, 1 Chr. 2, 6, and of a chief singer 6, 18. Perhaps abridged in the Aramaean way from מְהֵימָן (*faithful*).

הִין (pronominal stem) see הוּן and הֵן *they*.

הִין *m.* prop. deepened, containing (see הוּן II.), then *a hin*, name of a measure for liquids, containing $^1/_6{}^{th}$ of a בַּת

(which see) or 12 לֹ״ג (which see), according to *Josephus* (Arch. 3, 9, 4) 2 Attic χόας or 12 sextarii Ex. 30, 24 &c. i. e. five quarts English. חֲצִי Num. 15, 9, רְבִיעִית 28, 14, שְׁלִישִׁית Ex. 29, 40, שִׁשִּׁית Ez. 4, 11 were used of *a hin.*

הָיִת see הוּת.

הָכֹי Gen. 27, 36. Cod. Samar. has this for הֲכִי in our text, meaning *whether so?* then = *yea so!* כּוֹ = כֹּה *so*, as the Samaritan translates.

הכל (not used) *intr. to take, to receive, to hold*, therefore = כּוּל, יְכֵל, Aram. עֲכַל; figurat. like יָכֹל *to be strong, fat, thick, firm, abiding*, which meaning lies in عَكَلَ, عَقَلَ, whence عَقْل a fortress, a tower, مَعْقِل tower &c. Deriv. הֵיכָל. According to others (in Kimchi) the noun is derived from the quadriliteral הֵיכַל, Arab. هَيْكَل, which assumption, however, is unnecessary.

הַכְּסֵה Prov. 26, 26 see כסה.

הכר (Kal not used) *tr.* prop. same as עָכַר *to injure, to trouble* (comp. intr. Targumic כְּרָא, כְּרִי, Syr. ܟܪܐ), next: *to act unjustly to one*, Ar. حَكَرَ, which *Jos. Kimchi* has already compared. So the LXX and Jerome have taken it.

Hif. הֶהְכִּיר (only *fut.* 2 *pl.* תַּהְכְּרוּ = תַּהְכִּירוּ, as יַדְרְכוּ Jer. 9, 2 = יַדְרִיכוּ) *to cause trouble, to do an injury* (by words), with לְ of the person Job 19, 3 (parallel הִכְלִים), comp. וּתְדַכְּאוּנַנִי בְמִלִּים 19, 2; R. *Levi: to deride;* according to the Targ. *to mistake*, תַּהְכְּרוּ = תַּכְּרוּ (from נכר) same as תַּכִּירוּ, which means with לְ Ezr. 3, 13 "*to decide mistakenly upon one*", therefore: *ye are not ashamed to decide mistakenly upon me*, an explanation which admits of justification.

הַכָּרָה (from נכר) *f. a discerning, distinguishing*, e. g. פָּנִים *of the person*, Is. 3, 9 (Targ.), i. e. partiality in judging.

הַל inf. constr. of הָלַל I., whence הַלּוֹ, see הָלַל.

הַל (pronominal stem) prop. a very old particle, and the basis of הַלֹּם, הֲלָא and of the Nif. departiculative נַהֲלָא, connected with the particle אֵל I. and II., as also with the Latin *ille* &c. It signifies originally, *thither, further;* then it is closely attached to the noun after it; 1. *the article*, to point to something, or to make it prominent, to express it without gender or number, *l* being resolved into the initial letter of the noun, which is marked by Dagesh forte (הַ·) wherever it is possible, e. g. הַמִּדְבָּר, הַנַּעַר, from הַל מִ׳ &c. The alterations arising from vocalising the *He* or assimilating the *Lamed* are these: a) When the consonant to be doubled is without a vowel, the duplication is omitted, e. g. הַצְפַרְדֵּעַ Ex. 7, 29, הַמְעַשְּׂרִים Neh. 10, 38, הַיְאֹר Gen. 41, 1; but this is not constant. In like manner b) in the sharply expressed gutturals ה and ח, without the preceding vowel being changed, e. g. הַחַיִל, הַהִוא, הַחֹדֶשׁ, where only הַחַי Gen. 6, 19 (according to the Masora) and הַחַמָּנִים Is. 17, 8 are exceptions. c) But הַ· is changed into הֶ before חָ e. g. הֶחָכָם, הֶחָזֶה, הֶחָג, הֶחָזוֹן; seldomer before הָ, חָ and עָ in nouns of two syllables, e. g. הֶעָנָן, הֶעָוֹן, הֶהָמוֹן; but oftener in trisyllabic ones &c. e. g. הֶחֳדָשִׁים, הֶהָרוֹתֶיהָ. d) Before א, ע, ה, ר, הַ· is usually altered into הָ, e. g. הָעַיִט Gen. 15, 11, הָרָב ,הָהָר ,הָאָם &c. Sometimes the initial אַ-sound of the noun is amalgamated with this הַ·, e. g. הַשְּׁפוֹת from הָאַשְׁפֹּ׳. e) Some words lengthen the vowel with the accent, when the article is prefixed, e. g. הָעָם from עַם, הָאָרֶץ from אֶרֶץ, הַקָּאַת from קָאַת; as on the other hand the vowel at the beginning of the word is shortened, e. g. הָאֹהָלִים, elsewhere אֹהָלִים; הַקֳּדָשִׁים from קָדָשִׁים. f) The weak final vowel falls away when the article is put, e. g. הָאֵל from אֵלֶּה; הַלָּז for הַלָּזֶה. In connexion with the vowelless prepositions בְּ, כְּ and לְ, the ה disappears, and ַ with Dagesh forte following is put with them, as בַּ·, כַּ·, לַ·. On the application of the definite article see the grammars. — 2. *a pronoun*

demonstrative, i. e. still perceptible in its demonstrative character, where הַל, though properly the article, has the signification *hic*, *haec*, *hoc*, as ὁ ἡ τὸ in Homer and Herodotus, e. g. הַיּוֹם hodie, hoc die, הַפַּעַם *this time*, הַלַּיְלָה *this night*, הַשָּׁנָה *this year*. — 3. *a pronoun relative: who*, *which* (without distinction of number or gender), in order to introduce relative clauses = אֲשֶׁר, and therefore joined to verbs and particles, as הֶהָלְכוּא Josh. 10, 24, הֶעָלֶיהָ 1 Sam. 9, 24, הַהֻלָּלָה Ez. 26, 17, הֵהֵרִימוּ Ezr. 8, 25, הֵהֵשִׁיב 10, 14 17, הַהִקְדִּישׁ 1 Chr. 26, 28, הַנִּמְצְאוּ־ 29, 17, הֵהֵכִין 2 Chr. 29, 36, and also according to the Masora הַבָּאָה Gen. 18, 21; 46, 27; Job 2, 11, הַנּוֹלַד Gen. 21, 3, הַנִּלְוָה Is. 56, 3, הַשָּׁבָה Ruth 4, 3, הַנִּרְאָה Dan. 8, 1; and since ·הַ at one time existed in a relative signification, it may be so taken frequently before participles; comp. Ar. ال for الذى. In הָאֲשֶׁר שָׁבִיתָ 2 Kings 6, 22, where a relative meaning suits, there stood perhaps הַשָּׁבִיתָ *whom thou hast taken*, and a marginal gloss may have put by way of annotation אֲשֶׁר to ·הַ, i. e. shewing it has this meaning, which transcribers afterwards made into הָאֲשֶׁר. — 4. Very rarely הַל may have also been an independent interrogative particle, like the Ar. أَلْ, a reminiscence of which has been preserved only in הַל יְיָ תִּגְמְלוּ Deut. 32, 6 (according to the orthography of the high school at Nehardea), because גָּמַל is construed with the accusative. But with regard to the article see also הָא. Deriv. הָלָא departiculative, הָלְאָה (הָלְאָה), הֲלֹם.

הָלָא (departiculative [derived from a particle, viz. הַל]; not used) *tr. to remove*, comp. Ar. هَلَّ the same, Syr. (redupl.) ܗܠܗܠ, hence

Nif. נֶהֱלָא *to be dispersed to a distance*, Mic. 4, 7, parall. נִדָּח 4, 6.

הָלֵא (elsewhere the form is usual only in עו״) *m. distance*, *remoteness*, formed from הַל ille, only with *a* of motion

הָלְאָה 1. *an adverb of place: thither away*, *afar off*, *away*, illuc, ultra, ulterius, e. g. גֶּשׁ־הָ׳ Gen. 19, 9 *stand back* (to a distance); מִשָּׁם וָהָ׳ 1 Sam. 10, 3 *from thence and further;* מִמְּךָ וָהָ׳ 20, 22 *from thee and farther away*, i. e. beyond thee (opposite מִמְּךָ וָהֵנָּה 20, 37); מֵהָ׳ לְ Gen. 35, 21, Jer. 22, 19, Am. 5, 27 *far away from . . .* — 2. *an adverb of time:* מִן־הוּא וָהָ׳ Is. 18, 2 *since they were and onward*, i. e. till now; מֵהַיּוֹם הַהוּא וָהָ׳ *from that day and forward* 1 Sam. 18, 9 &c. Comp. ܗܠ, ܗܠܐ the same, ܠܗܠ *beyond*, and so too the Samar., Zabian &c., where the particle comes forth still better; in Targ. לְהַלָּא, לְהַלָּן (*afar off*) הַל is connected with other demonstratives besides.

הָלְאָה see הָלָא.

הלב according to the cod. Samar. in the noun הֶלְבְּנָה Ex. 30, 34, see חָלַב.

הִלּוּל (only *plur.* ־לִים) *m.* prop. an abstract, praise, rejoicing; concrete *a thanksgiving festival*, of the harvest-gatherers, Lev. 19, 24; Judges 9, 27. See הָלַל I. *Pihel.*

הַלָּז (from הַלָּזֶה which see) *pron. demonstr. comm. this*, *that*, with a noun masc. Judges 6, 20, 1 Sam. 17, 26, 2 Kings 23, 17, Zech. 2, 8 (the cod. Sam. also in Gen. 24, 65; 37, 19), or fem. 2 Kings 4, 25; seldom without a noun 1 Sam. 14, 1; Dan. 8, 16. The ground-form to it is:

הַלָּזֶה (from the article הַל, the demonstr. לְ *la*, and זֶה) *pron. demonstr. masc.* the same, Gen. 24, 65; 37, 19, where the cod. Samar. has the abridged form הַלָּז, which is the more usual. The Ar. أَلَّذِى is compounded in the same manner, and is abridged into أَلَّذْ.

הַלֵּזוּ (according to *Ben Asher*, but according to *Ben Naphthali* הַלָּזוּ) *pron. demonstr. f. that* Ez. 36, 35, in its composition like הַלָּזֶה, only that the middle demonstr. is not לָ but לֵ.

הָלִיךְ (only *pl.* הֲלִיכִים) *m. a step*, *a going*, Job 29, 6; from הָלַךְ. Elsewhere:

הֲלִיכָה (only *pl.* ־כוֹת) *f. a procession, a march*, of God Ps. 68, 25; *going*, of warriors Nah. 2, 6, but which the LXX have taken as = דֶּרֶךְ *way* Hab. 3, 6; figur. *way*, *manner*, *conduct*, Prov. 31, 27, as דֶּרֶךְ elsewhere; *march* of travellers, or *caravan* Job 6, 19. It is possible that הֲלִיכִים and ־כוֹת belong only to one singular form.

הָלַךְ (*part.* הֹלֵךְ; *inf. abs.* הָלוֹךְ, *constr.* הֲלֹךְ as מַהֲלַךְ, לַהֲלֹךְ, before Makkeph הֲלָךְ־; *imp. pl.* הִלְכוּ only Jer. 51, 50; *fut.* poet. and rare יַהֲלֹכוּ, אֶהֱלֹךְ, יְהַלֵּךְ, for which the forms of יָלַךְ usually appear, see the verb in question) *intr. to go*, *to walk*, *to move forward*, in the widest sense, 1 Sam. 17, 39, of animals Gen. 3, 14; Lev. 11, 27; *to go for one*, *to be active*, *to be a messenger*, Is. 6, 8; Job 38, 35; *to extend*, of a border Josh. 16, 8; *to spread*, of a report 2 Chr. 26, 8; *to sail*, of a ship Gen. 7, 18; *to roll forward*, of a wheel Ez. 1, 19; *to walk*, of the moon Job 31, 26; *to resound*, of the voice Jer. 46, 22; *to depart*, of letters Neh. 6, 17; *to flow*, 1 Kings 18, 35 &c.; and in general whatever expresses active motion, and is clearly seen as such from the context. As its constructions are very numerous (with accusat., with אֵת־, עַל, בְּ, עִם, עַד, אֶל, לְ, מֵאֵת, מֵעִם, מִן, לִפְנֵי, לִקְרַאת, אַחֲרֵי, מִפְּנֵי) and the fundamental signification is also varied in proportion, the following combinations deserve notice: a) with the accus., *to go to*, a place, where the place has sometimes *a* of motion Gen. 28, 2, sometimes not, Jer. 37, 12; or it has אֶת Judges 19, 18; *to walk through*, *to pass through*, peragrare locum Is. 50, 10; *to pour out*, *to overflow*, *to inundate*, where the object *with which* stands in the accus. (Lat. with the ablative) Joel 4, 18, hence the figure in Ez. 21, 12: *all knees overflowed with water*, as a description of fear; in a poetical figure: *to live through*, *to walk through*, e. g. צְדָקוֹת Is. 33, 15, רוּחַ (nothingness) Mic. 2, 11, נְכֹחַ Is. 57, 2, תָּמִים Ps. 15, 2, where we must supply דֶּרֶךְ, which is sometimes put. b) with אֶל of the person, *to go to*, *come to one*, Num. 22, 37, or also in a hostile sense: *to go against one* 1 Sam. 17, 33; with אֶל of the place *to which* one goes Gen. 22, 2; ... הָ׳ מִן ... אֶל־ ... *to proceed from ... to ...* Ps. 84, 8, comp. Jer. 9, 2. c) with לְ of the place 1 Sam. 10, 27; 14, 48, or of the person Gen. 24, 56 *to go to*, *towards*, seldom in a spiritual sense Is. 60, 3. Quite different from this is the appending of a pleonastic dative to הָלַךְ in confidential discourse, e. g. הָלַךְ לוֹ Song of Sol. 4, 6. d) with עַד, the same, when the object of going is stated, Gen. 22, 5. e) with עַל *to go together* (prop. *to*), i. e. *to attach oneself to* Jer. 3, 18; *to go somewhither* 2 Sam. 15, 20; *to go up*, to a place that lies higher Jer. 3, 6; *to go upon something* Judges 5, 10; *to be sent over* Neh. 6, 17. f) with בְּ *to go in something*, *to go about*, Josh. 5, 6; 1 Kings 18, 5; Lament. 4, 18; *to go through* Is. 43, 2; *to go into something* Is. 38, 10; 46, 2 and figurat. 45, 46; *to go with something* (in the sense of possessing or conveying a thing) Jer. 46, 22; Hos. 5, 6; most frequently in the figurat. sense *to live*, *to walk*, *to pursue a way of life*, where בְּ stands before nouns which supply the idea, as בְּדֶרֶךְ יְ״ Deut. 19, 9, בְּחֻקּוֹת יְ״ Ez. 5, 6 &c., or also in a bad sense בַּשֶּׁקֶר Jer. 23, 14; yet the accusative also stands for this. g) with עִם and אֵת־ (see עִם and אֵת־) *to go with one*, i. e. *to accompany one* Gen. 14, 24; 18, 16; 24, 58; Ex. 10, 24; Josh. 10, 24; 1 Sam. 30, 22; figurat. therefore with עִם of the person or thing, *to make common cause with one* or *with a thing*, Job 31, 5; 34, 8; Prov. 13, 20; הָ׳ מֵאֵת־ 1 Sam. 10, 2, הָ׳ מֵעִם Jer. 3, 1 should be looked upon as an antithesis. h) with לִפְנֵי *to go before* 2 Sam. 6, 4; Ex. 13, 21. הָ׳ מִפְּנֵי Eccles. 8, 3 or הָ׳ מֵעֵינֵי פ׳ Judges 6, 21 are regarded as its antithesis. i) with אַחֲרֵי (see אַחֲרֵי) *to go after*, *to follow*, ἔρχεσθαι ὀπίσω, Gen. 24, 5, in a good sense Jer. 2, 2 or in a bad sense Hos. 2, 15; *to strive after* Ez. 33, 31; *to hunt after* Jer. 3, 17. k) with לִקְרַאת see קָרָא. l) with מִן of a place or person, *to go away* (oppo-

site (בּוֹא) 1 Kings 2, 41. — Besides the fundamental signification of הָלַךְ with its manifold variations caused by different constructions, the following significations should be noticed: 1. *to disappear*, *to pass*, *to retire* (cognate in sense חָלַף) Song of Sol. 4, 6; 2 Kings 5, 26: *my heart did not go away*, i. e. I remarked. — 2. A kind of auxiliary verb, expressing the continuance, self-increasing state of the action involved in the verb following, in such a manner as this: וַיֵּלֶךְ הָלוֹךְ וְגָדֵל Gen. 26, 13, הָלְכוּ הָלֹךְ וְגָעוֹ 1 Sam. 6, 12, הָלוֹךְ הֹלְכִים הָלוֹךְ וְדַבֵּר 2 Kings 2, 11, וָשׁוֹב Gen. 8, 3, or הָיוּ הָלוֹךְ וְחָסוֹר 8, 5, or הֹלֵךְ וְקָרֵב 1 Sam. 17, 41. — 3. *to stalk through*, *to go along*, Ex. 9, 23; Ps. 73, 9; *to press forward with force*, of desire (נֶפֶשׁ) Eccles. 6, 8. — 4. the *imper.* with *a* of motion, לְכָה, has often the meaning of an interjection, besides that of the imperat. Num. 10, 29, *go to!* age! (Greek ἴθι for ἄγε) Gen. 31, 44; rarely instead of it לֵךְ Num. 23, 13, which also stands for the fem. לְכִי 19, 32, but not for the pl. לְכוּ 37, 20. — 5. Like a kind of auxiliary verb it has an adjective with it, e. g. ה׳ עֲרִירִי Gen. 15, 2; ה׳ תָּמִים Ps. 15, 2; ה׳ עָרוֹם Is. 20, 3; ה׳ קֹדֵר Ps. 42, 10. Deriv. הֲלִיכָה, הָלִיךְ, הֵלֶךְ, מַהֲלָךְ, comp. לְכָה.

Nif. נֶהֱלַךְ *to vanish*, *to be gone*, of a shadow Ps. 109, 23, or as Kal: *to die* Gen. 15, 2; Ps. 39, 14; Job 19, 10.

Pih. הִלֵּךְ (*fut.* יְהַלֵּךְ; usually only poet.) intensive of Kal: *to go along continually*, *to go about constantly* Ps. 38, 7; 131, 1; Job 24, 10; 30, 28; *to rove* Prov. 6, 11; *to march along majestically* Ps. 104, 3; *to sail along*, of ships Ps. 104, 26, of arrows Hab. 3, 11; *to walk*, *to live*, Eccles. 4, 15 &c.

Hif. הֶהְלִיךְ (only *part. pl.* מַהְלְכִים = מַ־לִיכִים; comp. מַחְלְמִים Jer. 29, 8, מַעְזְרִים 2 Chr. 28, 23) *to lead*, *to guide*, Zech. 3, 7, as the Masora understands; but as elsewhere only הוֹלִיךְ and הֵילִיךְ appear in Hifil, the versions take it = מְהַלְּכִים, and later authorities = מַהֲלָכִים. See יָלַךְ.

Hithp. הִתְהַלֵּךְ *to walk to and fro for oneself*, i. e. *to walk for pleasure* Gen. 3, 8; *to walk about* Ps. 35, 14; *to go about* Ex. 21, 19; *to march about* Job 1, 7, with בְּ 38, 16, with עַל of the place 18, 8. With לִפְנֵי פ׳ *to go before*, *to rule*, 1 Sam. 12, 2; with אֶת־ *to have intercourse with one* 25, 15; with מִן of the person *to go away from* Judges 21, 24. Figur. *to walk*, *to live*, *to lead one's life*, as Kal, with בְּ Ps. 26, 3, לִפְנֵי Gen. 17, 1, אֶת־ 5, 22. See Aram. הֲוַךְ, Hebr. לָאַךְ, שָׁ־לַח, שָׁ־לַךְ, חָ־לַךְ. Deriv. תַּהֲלוּכָה.

הֵלֶךְ *m. a way*, *a journey;* concrete *a wayfarer* 2 Sam. 12, 4; figur. *the flowing out*, of honey, 1 Sam. 14, 26, but in LXX, Vulg. and others as a verb.

הֲלָךְ (from הֲלַךְ) *Aram. m. a road-tax*, *a toll*, Ezr. 4, 13 20.

הֲלַךְ (Peal not used) *Aram.* same as Hebrew הָלַךְ. Instead of it elsewhere הֲוַךְ (הוּךְ), אֲזַל. Deriv. הֲלָךְ.

Pah. הַלֵּךְ *to go along*, with עַל *upon a thing*, Dan. 4, 26.

Af. אַהְלֵךְ (only *part.* מַהְלְכִין) *to walk about*, Dan. 3, 25; 4, 34. As *Af.* is not readily intransitive, it is better to take מְהַלְּכִין = מַהְלְכִין, where after omitting the duplication of לְ, as often happens, ַ is drawn back; comp. Hebr. יְחַנְּךָ.

הָלַל I. (*fut.* יָהֹל, *pl.* יָהֹלּוּ; *inf. constr.* הֵל after the form שַׁךְ Jer. 5, 26 [*Kimchi*], hence with *suff.* הִלּוֹ; *part.* הוֹלֵל, which may stand, however, for מְהוֹלֵל) *intr.* 1. *to be clear*, *to be bright*, *to shine*, בְּהִלּוֹ נֵרוֹ Job 29, 3 *while his light shone*, with עַל, where the suffix in בְּהִלּוֹ, referred to נֵר, is an Aramaeism; according to the Targ. it is the infin. Hif. = בְּהַהִלּוֹ, referring to God, which cannot well be justified. See Hif. — 2. Figur. *to be shining*, *splendid*, *to boast*, *to be proud*, Ps. 75, 5; הוֹלְלִים *boasters*, *the proud*, metaph. *the haughty*, *sinners*, 5, 6; 73, 3; 75, 5, parallel רְשָׁע. To this meaning might be attached *to be senseless*, *foolish*, *godless* (see *Pih.*, *Poh.*, *Puh.*, and *Hithpoh.*); but it is better to assume for it a peculiar stem proceeding from

another fundamental signification. See הָלַל II. — 3. *to resound*, *to sound* (= צָלַל II.), as often *to shine clearly* and *to give a sound* coincide in language; comp. "vox splendida" (see *Pihel*, *Puhal*, *Hithp.*). Deriv. מַהֲלָל, n. p. מַהֲלַלְאֵל.

Pih. הִלֵּל (3 *pl.* once הִלְּלוּ Is. 64, 10, the duplication being resolved, as in הַלְלוּ, מְהַלְלִים &c., where לְ has only Sheva) 1. prop. *to sing*, *to sing praises*, *to cause to resound*, songs 1 Chr. 29, 13, figurat. of heaven and earth Ps. 69, 35, of moon and stars 148, 3 4; espec. *to sing praises to*, ὑμνέω, *to praise*, *to celebrate*, God (in hymns), with accus. of object Is. 61, 9, Jer. 20, 31, Ps. 22, 27, for which לְ stands in later Hebrew 1 Chr. 16, 36, 2 Chr. 5, 13; or with בְּ Ps. 44, 9 (comp. בֵּרֵךְ, קָרָא בְּשֵׁם יי); seldom with the addition of בְּכֵלִים *with musical instruments* 1 Chr. 23, 5, or with announcement of the specific instruments Ps. 150, 3-5, or בְּדִבְרֵי דָוִד *with the songs of David* 2 Chr. 29, 30. In Deut. 32, 18 the cod. Sam. reads צוּר מְהַלְלֶךָ (hence the Samar. version has מְשַׁבְּחָךְ). — 2. *to diffuse clearness*, *brightness*, i. e. *to be celebrated*, whence הֵילֵל (= הֵלֵל) and the n. p. הִלֵּל; *to make shining*, *to put in brightness*, men, i. e. *to celebrate*, *to praise*, either with the accus. of the object, Prov. 28, 4, Song of Sol. 6, 9; or with אֶל of the person of whom one praises something Gen. 12, 15. It has also this meaning in Ps. 56, 5: *in God I praise his word.* In a bad sense: *to boast*, *to be proud of* (עַל) *a thing* Ps. 10, 3, as שָׂמַח with עַל is also construed. Deriv. הֵילֵל, הִלּוּל, the proper names יְהַלֶּלְאֵל, הִלֵּל.

Puh. הֻלַּל (3 *f.* in pause הֻלָּלָה; 3 *pl.* once הוּלָּלוּ; *part.* מְהֻלָּל; *fut.* יְהֻלַּל) *pass. to be famous*, *celebrated*, Ez. 26, 17, where הַ is the relative; Prov. 12, 8; *to be sung*, *to be praised*, only in part. מְהֻלָּל in the meaning *praise-worthy* Ps. 48, 2; *to be sung in* (festive) *songs*, Ps. 78, 63 *fire consumed his young men and* (in consequence of it) *his maidens were not celebrated in nuptial songs*, i. e. they could not marry; comp. Targ. הִלּוּלָא a marriage.

Hif. הֵהֵל (only *fut.* יָהֵל, תָּהֶל־, יָהֵלּוּ) *to make clear*, *to diffuse light*, *to lighten*, Is. 13, 10; Job 31, 36; 41, 10; comp. יַאֲהִיל 25, 5 from אָהַל = הָל, for which one ms. reads יָהֵל.

Hithp. הִתְהַלֵּל *to glory*, in a good sense, or *to boast oneself*, in a bad sense, with בְּ Ps. 52, 3; Prov. 25, 14; *to be proud* of something with עִם Ps. 106, 5, בְּ Is. 41, 16, or also absol. *to be celebrated*, *praised*, Prov. 31, 30. Hence תְּהִלָּה.

The organic root הַל, also found in אָ־הַל I. and הֵל, exists in its fundamental meaning in the dialects also (Ar. هَلَّ, Targ. הַל &c.).

הָלַל II. (Kal not used) *intr. to wander here and there*, without aim or object, cognate in sense with שָׁגָה II. and שָׁגַע, with which latter it is interchanged in 1 Sam. 21, 14 15 16, and therefore identical in its organic root with Ar. وَهَلَ (to err, hence وَهْل error) and that in בַּ־הַל. Wandering is an expression for *to rave*, *to indulge fancies*, *to be mad*, metaph. *to storm*, *to rage*, of an enemy; in which sense one might take הוֹלְלִים Ps. 5, 6; 73, 3; 75, 5 (parallel רְשָׁעִים), and the fut. תָּהֹלּוּ 75, 5. Then it is like כָּסַל, which is originally to waver hither and thither (= כָּשַׁל), both being transferred to *being foolish* (i. e. without steadiness). With הַל in this sense is connected שַׁל II. (שָׁלַל II. whence שֵׁילָל, שׁוֹלָל, אֶשְׁתּוֹלֵל) and תַּל II. (תָּלַל II. whence תּוֹלָל).

Poel הוֹלֵל (*fut.* יְהוֹלֵל) *to make unsteady or wavering*, *to mislead*, Eccles. 7, 7, comp. Exod. 23, 8; *to confound* Job 12, 17; Is. 44, 25; parallel הוֹלִיךְ, סִכֵּל, שׁוֹלָל. Deriv. הוֹלֵלוֹת.

Poal הוֹלַל (only *part.* מְהוֹלָל) *to be seized with raving*, *madness*, *raging*, מְהוֹלָלַי *an enemy* Ps. 102, 9, therefore more than הוֹלֵל 5, 6; Eccles. 2, 2.

Hithpo. הִתְהוֹלֵל *to be mad*, *to rage*, 1 Sam. 21, 14 *and he raged*, *while they tried to hold him with their hands;* then *to toss to and fro*, *to reel*, of the drunken,

Jer. 25, 16; 51, 7, along with הִתְגֹּעֵשׁ; *to roll quickly*, of chariots 46, 9; Nah. 2, 5; figur. *to be drunk, mad*, בְּ *with* something, Jer. 50,38 *and they are* (as if) *drunk with the terror-inspiring images* (*idols*). Deriv. (according to Saadia) תְּהִלָּה.

הִלֵּל (*rich in praise* viz. *is God*) *n. p. m.* Judges 12, 13.

הַלְלוּיָהּ an exclamation of praise to God, literally *praise ye Jah* Ps. 117, 1; 145, 2; hence it is frequent as a liturgical exclamation in later Hebrew (Chron., Ezra) and so in the New Testament.

הָלַם I. (not used) *intr. to be strong, firm*, whose organic root lies also in חָ־לַם, אָ־לַם &c. Deriv. יַהֲלֹם; comp. חָלַם to אַחְלָמָה and גָּ־לַם to גֹּלֶם.

הָלַם II. (*fut.* יַהֲלֹם, with *suff.* יֶהֶלְמֵנִי; *part. pass.* הָלוּם) *tr.* prop. to strike thin, metal plates, since the organic root הָ־לַם is cognate with that in כָּ־לַם *to strike down*, and the Lat. lam-ina. Hence the word means *to strike, to hammer*, not with a pointed but a flat instrument, e. g. כֵּילָף, כַּשִּׁיל Ps. 74, 6, הַלְמוּת Judges 5, 26, along with מָחַק, מָחַץ; *to stamp*, of horses' hoofs 5, 22; *to tread down*, vineyards, of an army Is. 16, 8. Figurat. *to chastise, to punish*, Ps. 141, 5, Prov. 23, 35, parallel הִכָּה, הוֹכִיחַ; *to conquer*, Is. 28, 1 *overcome by wine*, comp. Greek οἰνόπληκτος. In הוֹלֶם פָּעַם Is. 41, 7 הוֹלֶם is either a participle with the accent drawn back, which suits the parallelism, or (according to *Kimchi*) a noun (which see, under פַּעַם). הֲלֹם 1 Sam. 14, 16 is an adverb (which see), like the Ar. هلم. Deriv. הַלְמוּת, מַהֲלֻמָּה, הוֹלֶם (which see) and the proper name הֵלֶם.

הֵלֶם (*hammer*, of God, comp. Malleolus) *n. p. m.* 1 Chr. 7, 35.

הֲלֹם (הֲל with the adverbial termination ־ֹם, comp. פִּתְאֹם, שִׁלְשֹׁם, מוּתָם; see *Fürst*, Lehrgebäude p. 179) *adv.* 1. *hither*, after נָגַשׁ 1 Sam. 14, 38, בָּא 10, 22, קָרַב 14, 36, הֵבִיא 2 Sam. 7, 18, יָהַב Judges 20, 7, שׁוּב Ps. 73, 10, consequently answering to *whither?* הֲלֹם וַהֲלֹם *hither and thither*, as הֵנָּה וָהֵנָּה (2 Kings 2, 8), but only with the omission of the first הֲלֹם 1 Sam. 14, 16. — 2. *here*, Gen. 16, 13, answering the question *where?* On the termination see ־ֹם. Ar. هَلُمَّ *hither* is = هَلَا and similarly formed.

הַלְמוּת *f.* prop. striking, hammering; concrete, *a hammer* Judges 5, 26.

הָם (*multitude, people*, comp. the names of places Turba in Spain, Copia in Italy, and Hebrew הֲמוֹנָה Ez. 39, 16; abridged perhaps from יָהָם [*place* or *province of giants*], from יָהַם, Arab. وَهْم, especially as the זוזים were a gigantic people) *n. p.* of a district where the זוזים dwelt Gen. 14, 5. (Some mss., the cod. Sam., Jerome read הָם from הָמַם.)

הָם (pronominal stem) see הֵם (*pronoun*) *they*.

הָם as a proper name, see הָם.

הֵם (from הָמָה, after the form שֵׁם from שָׁמָה; abridged הֵם, as שֵׁם before Makkeph; *pl.* with *suff.* הֲמֵהֶם = מֵיהֶם־) *m. a bustle, a collection of people* (cognate in sense הָמוֹן), Ez. 7, 11 *nothing* (remains) *of the tumult* (הֵם) *and nothing of their multitude* (הֲמוֹנָם) *and nothing of their fulness* (הֲמֵהֶם). מֵהֶם, מֵהֲמוֹנָם and מֵהֲמֵהֶם form a play on words.

הֵם (pronominal stem; for which there often occurs the emphatic הֵמָּה, with the old נָה = ־ָה, which has become accentless, firmly attached as in שָׁמָּה, הֵנָּה, whence the cod. Samar. constantly puts it in the Pentat. for הֵם; מֵהֶם Ez. 8, 6 is contracted from מָה הֵם) *pronoun personal of the third pers. pl. m.* (fem. Zech. 5, 10, Ruth 1, 22) *they*, ii, the sing. of which is הוּא, like the fem. pl. הֵן, הֵנָּה, of which the sing. is הִיא. Like הוּא it stands sometimes without emphasis Gen. 37, 16, sometimes with it, somewhat in the sense of αὐτοί Ps. 37, 9; sometimes including the verb *to be* Gen. 34, 23, Exod. 15, 23; sometimes

dropping the pronominal idea entirely and expressing only the verb *to be* GEN. 25, 16. Hence it is used also for the fem. SONG OF SOL. 6, 8, or the second person ZEPH. 2, 12, as a copula between subject and predicate; as also הִוא Is. 37, 16, and Aram. הִמּוֹ EZR. 5, 11 are used for the first person. With the article it receives an emphasis *they themselves*, *those themselves*, GEN. 6, 4. For the rest, its applications are as various as they are in הִוא; and copious examples may be found in *Noldii* Conc. particul. Ebr. p. 266-74.

Etymologically, the abbreviated הֵם arose out of הוּם, as אַתֶּם out of אַתּוּם, and in order to distinguish it from the suffix ־הֶם it has lengthened somewhat into הֵם. The suffix identical with it is ־הֶם, e. g. פִּיהֶם, אֲבִיהֶם, Ez. 40, 16 ־הֵמָּה, also ־ם (from הֵם), ־מוֹ (from הֵמּוֹ), ־מוֹ (from הוּמוֹ), whence the development of the present pronoun is plain.

הֵם see הֵם.

הַמְּדָתָא (Persian, from הֹם *Ham* = *Hom*, Zend. *Haomo* [name of an Ized], and *data* given; see הָמָן) *n. p.* of Haman's father ESTH. 3, 1.

הָמָה (*part. fem.* הוֹמָה and הוֹמִיָּה, *pl.* הוֹמוֹת and הֹמִיּוֹת; *inf. constr.* הֲמוֹת; *fut.* אֶהֱמֶה and אֶהֱמָיֶה, *pl.* יֶהֱמָיוּן, where therefore Yod frequently appears as a third radical) *intr.* prop. *to hum* (onomatopoeic) whence the German *Hummel* (humble-bee); *to buzz*, *to utter certain sounds*. The org. root הם־ה is also found in הֵם, נְהַם, Ar. همهم of rushing. In actual application: *to growl*, of bears Is. 59, 11; *to snarl*, of the dog Ps. 59, 7; *to coo*, of the dove Ez. 7, 16; *to groan*, *to complain* JER. 4, 19; Ps. 55, 18; 77, 4; *to make a humming sound*, of the guitar Is. 16, 11; *to sound*, of the flute JER. 48, 36; *to roar*, of the waves 5, 22; *to splash*, of rain (see הָמוֹן 1 KINGS 18, 41); *to rage*, of floods Is. 17, 12; *to groan*, with pain JER. 31, 20; *to shout*, *to be excited with joy*, with עַל for a person SONG OF SOL. 5, 4; *to be noisy*, of the drunken, therefore applied figuratively to intoxicating drinks ZECH. 9, 15; PROV. 20, 1; *to be in an uproar*, of the noise of men 1 KINGS 1, 41, Is. 22, 2, hence הֹמִיָּה poet. *a street in commotion* PROV. 1, 21; *to wander about with clamour* 7, 41; 9, 13. Ar. هَمَى to rustle. Deriv. הֵם, הָמוֹן, הֶמְיָה, הֲמִית, and the proper names הֲמוֹנָה, הֵם.

הֵמָּה see הֵם.

הִמּוֹ see הֵם.

הִמּוֹן (pronominal stem) *Aram. pron. pers. of the 3 pers. pl. m.* same as Hebr. הֵם, used only in EZR. chs. 4. 5. 7; while elsewhere, in DANIEL, הִמּוֹן (which see) occurs, from which הִמּוֹ is abridged.

הָמוֹן (JER. 52, 15 for אָמוֹן *an architect*, but explained 39, 9 by עָם; *constr.* הֲמוֹן, with *suff.* once הֲמוֹנְכֶם, ô shortened into ŏ; *plur.* הֲמוֹנִים) *m.* (femin. only in JOB 31, 34) 1. *the splash*, of rain 1 KINGS 18, 41; *the noise*, of song AM. 5, 23; *moaning*, *internal commotion* Is. 63, 15; קוֹל ה׳ *thunder* Is. 33, 3; Jo. 4, 14; but especially *a tumultuous noise*, of a crowd JOB 39, 7, and metaph. *a crowd* Is. 13, 4, or *a number* 17, 12; *fulness*, *riches*, 60, 4; transferred to persons, generally *the rich* 5, 13. — 2. *n. p.* of the Egyptian supreme god, consequently for אָמוֹן (which see), hence הֲמוֹן נֹא הֲמוֹן מִצְרַיִם Ez. 30, 10; 32, 18; 30, 15 = נֹא אָמוֹן NAH. 3, 8; so too in בַּעַל הָמוֹן SONG OF SOL. 8, 11 הָמוֹן is = אָמוֹן (which see).

הִמּוֹן *Aram.* same as הִמּוֹ and Hebrew הֵם DAN. 2, 34 35; 3, 22. The form appears to be an intensive of הֵם by adding the 3 plur. הוֹן; consequently it is = הִמְהוֹן, such intensives being found elsewhere in the 3 pers. of the pronoun.

הֲמוֹנָה (*tumult of people*) *n. p.* of a city in the vicinity of גֵּי הֲמוֹן גּוֹג (Ez. 39, 11 15), so called in the symbolic language of prophecy Ez. 39, 16.

הֶמְיָה *f. the sound*, of a harp Is. 14, 11.

הָמִית (from הָמָה, after the form בְּכִית from בָּכָה) *f. crying, lamentation* (*Kimchi*) Prov. 19, 18.

הֲמִיתִיו 1 Sam. 17, 27 see מוּת.

הָמַל (not used) *intr. to rush, to roar,* of the wind, of troops. According to the usual explanation the stem is enlarged by *l* out of the organic root הם, הָמ־ה; on the contrary, the Ar. همل (to rain continually) is = همر, and has nothing in common with it. According to the Targ. (the LXX and Jewish interpreters in part) הָ־מַל = מַל *to speak, to chatter, to bustle,* which is not so well founded (see הֲמֻלָּה). Derivative

הָמֹל *adj. m.*, הֲמֻלָּה *f*, see הֲמֻלָּה.

הֲמֻלָּה (from the *masc.* הָמֹל, see הָמַל) *f. noise,* of the wind Jer. 11, 16; of an army Ez. 1, 24, as הָמוֹן (which see) is used elsewhere. Perhaps the fundamental signification of the organic root הָ־מַל as in נָ־מַל (which see) is: *to assemble, to collect, to heap together;* whence הֲמֻלָּה *a heaped mass, a multitude.*

הָמַם (*perf.* resolved הָמַם, הֲמָמַנִי, הֲמָמָם, once הֲמֹּתִי; *inf. c.* הֹם, with *suff.* הֻמָּם; *fut.* יָהֹם, *ap.* יָהֹם, with *suff.* יְהֻמֵּם 2 Sam. 22, 15) *tr.* prop. same as הוּם I. *to drive, to put into strong motion* or *haste* Is. 28, 28; then *to disturb, to terrify,* מַחֲנֶה Ex. 14, 24, עַם 23, 27, elsewhere enemies Josh. 10, 10; 2 Sam. 22, 15; Ps. 18, 15; *to storm,* in proper names; figurat. *to destroy, to carry off,* Jer. 51, 34; Deut. 2, 15; Esth. 9, 24; parallel אִבֵּד. Deriv. the proper names הוֹמָם, הֵימָם. — The connection of הם and הָם I. with הָמָה or הָם II. is doubtful, since here the fundamental signification is *to drive, to urge on,* which is transferred sometimes to *the scattering* (of enemies), *the discomfiting* of them, sometimes to *the urging on,* instigare, thus corresponding to the Ar. هَمَّ, حَمَّ (to impel), هَامَ (to scatter); while הָמָה is onomatopoeic and allied to the Ar. همهم (to make a humming noise).

Nif. נָהוֹם; on *fut.* יֵהוֹם see הוּם.

הָמַן I. (not used) *tr.* same as אָמַן I. *to perform the work of an architect, to bring together, to compose;* hence the proper name הֵימָן.

הָמַן II. an erroneously adopted stem for הֲמָנְכֶם Ez. 5, 7, see הָמוֹן.

הָמָן (Pers.; either = همام *celebrated,* or as the Sanskrit Heman, the planet *Mercury;* or perhaps *Ham* is = *Hom,* the name of an Ized, as in the proper name הַמְּדָתָא Zend. haômôdata i. e. given by Hom; see מְהוּמָן) *n. p.* of a Persian minister, an enemy of the Jews Esth. 3, 1.

הַמְנוּךְ see הַמְנִיךְ.

הַמְנִיךְ (K'tib הַמְנוּךְ; *def.* ־נִיכָא or ־נוּכָא) *Aram. m.* usually *a bracelet,* as the Greek μανιάκης Dan. 5, 7 16 29. In the Targum מְנִיכָא appears instead of it; and since *h* does not appear to be essential here, as in Greek and Latin, it is derived from the Zend. *mani* (a pearl), Sanskrit *maṅi*, and suff. *ka*: hence the Zend. manika *a necklace of pearls.* From this, through the medium of the Phenicians, the Greek has become μανιάκης in different forms, Lat. *monile.* In that case הַ would be regarded as a rare prefixed sound.

הָמַס (not used; only assumed for the noun הָמָס) *tr. to break* (twigs of wood), *to break in pieces,* consequently = the Arab. transposed هَشَمَ (to break), whence هَشِيم (a dry twig), هَزْم (the same). It is better perhaps to take הָ־מַס as identical with the root in מָצָ־ה, מָזָ־ה, מַץ, hence *to be sucked out, to be sapless,* of twigs, i. e. *to be dry, to be dried up.* Derivative

הָמָס (only *pl.* הֲמָסִים, which the Targ. and LXX have resolved into הֲמֵס יָם) *m. dried twigs, brush-wood* Is. 64, 1, as *Ibn G'anâch, Parchon* and others explain it.

הַמְּסִיו see מָסָה.

הָמַר (not used) *tr.* prob. same as כָּמַר *to plait*, a net; hence the noun מַהֲמֹרֹת = מִכְמֹרֶת Ps. 140, 11, which suits the context. According to *Parchon: to pour out*, *to flow rapidly*, as the Ar. هَمَرَ = هَمَلَ, whence هَمْرَةٌ imber; according to *Symm.*, *Jerome*, *Kimchi* and others: *to be sunk*, *to be deep*, of a fissure, a pit. But the analogy of the language is in favour of our explanation. See מַהֲמֹרֹת.

הִמְשֵׁל (prop. inf. Hif.) *m. power of rule*, *might* Job 25, 2.

הֲמִתָּם see מוּת.

הֵן I. (pronominal stem, enlarged into הֵנָּה by ־נָה) *pron. pers. of the* 3 *pers. pl. fem. they*, but only with prepositions: בָּהֵן Gen. 19, 29; Lev. 10, 1; כָּהֵן Ez. 18, 14; מֵהֵן 16, 17. For the first we have also בָּהֶן in mss. More frequent is הֵנָּה without a preposition Gen. 41, 19, either with the article in the signification *they themselves* 1 Sam. 17, 28, Gen. 33, 6, or including the verb *to be* Gen. 6, 2; 41, 20, and also like הֵן with prepositions, as בָּהֵנָּה Lev. 5, 22, מֵהֵנָּה 4, 2, לָהֵנָּה Ez. 1, 5; more as a particle כָּהֵנָּה Gen. 41, 19, כָּהֵנָּה וְכָהֵנָּה *as much*, prop. as this and as this 2 Sam. 12, 8. לָהֵן Ruth 1, 13 and לָהֵן Job 30, 24 is quite an Aramaeism in the sense of לָכֵן *therefore*, *on this account;* yet it probably belongs to הֵן II., since the intimation of an external cause lies only in לְ. — The fem. form הֵן has arisen in the same manner as the masculine הֵם, i. e. in the first instance from הוּן, as the Ar. هُنَّ and Ethiop. *honε* still shew; and we see from the masc. הֵם that ֵ may be easily be blunted out of *u* and *o*, which is all the more possible as the Hebrew sing. הוּא was also used for the fem. The plural sign *-n* was for the fem. as *-m* for the masc., and the previous sound to that was *a*. Hence the entire termination was *-an*. It is possible, however, that the basis here was *hi*, with the termination *an*, contracted *hên;* as the Targ. הִינִּין, Syr. ܗܶܢ̈ܝܢ out of ܗܳܝܶܢ, הָיִן, still shew.

הֵן II. (pronominal stem; before Makkeph הֶן־ Num. 23, 9 24 [see Masora]; Job 8, 19; 31, 35; 33, 12) *demonstr.* and *interj. lo there! see that!* like the Latin *en*, Greek *ἄν*, *ἥν*, *ἠνί*, prop. *hic*. It appears 1. as an exclamation, *ecce!* especially in Genesis, but also in Job 8, 19 &c.; more frequently הִנֵּה, which is formed from it, stands instead. — 2. It is a demonstrative basis for הֵנָּה *here*, referring to time and place: *this*, *that*, hence לָהֵן Ruth 1, 13 or לָהֵן Job 30, 24 *on this account* (see לְ). So too עֲדֶן Eccles. 4, 3 has arisen out of עַד־הֵן *till here;* as עֲדֶנָּה (which see) out of עַד הֵנָּה. Ar. هُنَّ *there*, also demonstrat. — 3. *A conjunction conditional* (i. e. referring to an action as simply possible, and so placing it in relation to a consequence), therefore a) *conjunct. interrog.: whether*, num, in indirect interrogation, an Jer. 2, 10; Job 12, 14; 23, 8, just as the Aram. הֵן has this meaning Ezr. 5, 17. This interrogative idea in הֵן has arisen out of the demonstrative one, the interrogative particles הֲ (which see), אִם (see meaning 4), Ar. إِنْ, Syr. ܗܳܢ shewing the same thing; and *Kimchi* is wrong in considering the interrog. power in הֵן as originating in an omitted interrog. הֲ. b) a mere *conditional conjunct. if*, *si* Ex. 8, 22; Lev. 25, 20; Is. 54, 15; Jer. 3, 1; Job 40, 23; cod. Samar. also Gen. 30, 38, Num. 22, 11 and 23, 20 (Hebrew הִנֵּה), Deut. 4, 32, and the LXX elsewhere; often interchanged with אִם 2 Chr. 7, 13. The same meaning is borne by הִנֵּה (see the word) which has arisen from it, by the Aram. הֵן (which see) and the Syr. ܐܶܢ; and there is a manifest connexion between הֵן and אִם, without one being able to shew whether this or that was the more original.

הֵן (pronominal stem) *Aram.* same as Hebrew הֵן II. in all the three leading meanings, viz. 1. as an exclamation: *lo!* ecce! Dan. 3, 17. In this sense it is prop. nothing but a demonstrative particle, *this*, *that there;* hence לָהֵן *on this*

account, propterea Dan. 2, 6; 4, 24 (see Hebr. הֵן II.); the meaning *but for his sake* 2, 30 is conditioned by the preceding negation. — 2. *Conjunct. interrog.: whether* Ezr. 5, 17. — 3. Like the Hebr. הֵן 3 or אִם, *a conjunct. condit. if* Dan. 2, 5 6; 3, 15 16 18; 4, 24; 5, 16; Ezr. 5, 26, hence לָהֵן after a negation preceding, *unless*, nisi Dan. 2, 11; 3, 28; 6, 8, and like אִם put twice: *be it so ... or so*, sive ... sive Ezr. 7, 26.

הִנְדְּף see נְדַף and הֲדַף.

הֵנָּה I. as a *pron. pers. 3 pl. f.*, see הֵן I.

הֵנָּה II. (pronominal stem, moulded together out of הֵן *here*, *there*, and ־נָה of motion, or הֵן with ־ָה of direction towards; see אָנָּא) an *adverb of place* and *time:* 1. *hither*, either after verbs of motion נָגַשׁ, הֵבִיא, בָּא, שָׁלַח, שׁוּב, or giving verbs the additional idea of motion, as in מָכַר &c. Gen. 15, 16; 45, 5; Josh. 2, 2; Judges 16, 2; הֵנָּה וָהֵנָּה *hither and thither* 2 Kings 2, 8; מִמְּךָ וָהֵנָּה *from thee hither* 1 Sam. 20, 21 (opposed to מִמְּךָ וָהָלְאָה); עַד הֵנָּה *thus far* Num. 14, 19 or of time *till now* Gen. 15, 16, in which latter sense it has also been moulded together with עַד, giving rise to עֲדֶנָּה (which see). — 2. Rejecting the idea of motion: *here*, *in this place* (comp. Ar. هُنَّا, Malt. hyn, hyñi &c.) Gen. 21, 23; הֵנָּה ... הֵנָּה *here ... there* Dan. 12, 5; הֵנָּה וָהֵנָּה *here and there* 1 Kings 20, 40.

הִנֵּה (pronominal stem moulded together out of הֵן II. and ־נֵה = נָה or ־נָה, as is still visible in הִנֶּה Gen. 19, 2; with *suff.* of the 1 *pers. sing.* and *pl.* הִנְנִי, הִנְנוּ Josh. 9, 25; *in pause* הִנֶּנִי, הִנֶּנּוּ Gen. 22, 1 11; Job 38, 35; *in* and *out of pause* with *-n* before the accent הִנֵּנִי, הִנֵּנוּ Gen. 22, 7; 27, 18; 44, 16; 50, 18; Num. 14, 40; 3 *pers.* הִנֵּהוּ Jer. 18, 3 K'tib, but usually הִנּוֹ, *pl.* הִנָּם; 2 *pers.* הִנְּךָ, *pause* הִנֶּךָ Ps. 139, 8, *fem.* הִנָּךְ, *pl.* הִנְּכֶם) prop. *a pronoun demonstr.* hardened into an adverb, hence 1. *there*, *see there*, as originally the Latin en, ecce. Connecting with itself the idea of the verb *to be* it points to a definite existence or presence, when a definite person is spoken of, hence *is there*, e. g. הִנֵּה בָאֹהֶל *is in the tent* Gen. 18, 9, where the personality (*he*, *she*, *they*) remains unexpressed; so too 1 Sam. 19, 22, 1 Kings 21, 18; when past is spoken of it means *was* or *were there* 2 Kings 6, 20. In the case of הֵן the reference is sometimes presupposed Gen. 11, 6. In poetical language it is put alone, without nearer notification, e. g. הִנֵּה *there is* (*he*) i. e. the well-known one Job 9, 19. — 2. Since the idea of a verb is in some way connected with הִנֵּה, the circumstance admits of explanation that the personality concerned in the action however feeble, is subordinated to the word as a sort of accusative, e. g. הִנֵּנּוּ en eum! which may be converted into the expression of a verb involving the notion of *being*, as *there he is*. הִנֵּה with the suffix is to be explained in this way, as is the case with יֵשׁ and אֵין but especially with the Ar. إِنَّ. — 3. Whether put immediately or not before participles, it gives to the tense involved in the participle a certain demonstrative liveliness, where we might take it simply for an interjection *behold!* This is particularly the case when the participle expresses the present (praesens relativum) Gen. 27, 42, Jer. 16, 12, more rarely when it expresses the future (fut. relat.) Gen. 6, 17 or the past (praet. relat.) Gen. 41, 17. Here הִנֵּה denotes merely existence, as in signification 1, without giving the person as the subject of the clause, since that is made known in what goes before, e. g. הִנֵּה יוֹצֵר Amos 7, 1 *behold* (he) *formed*. Seldom does the subject follow 7, 1; Ez. 37, 19. More commonly הִנֵּה has the subject in the suffix with itself, when it is joined to the perfect Is. 28, 16; Jer. 3, 22 (7, 11 is an exception). — 4. It is a mere exclamation, *lo!* like הֵן in lively discourse Gen. 20, 15, in exhortations Ps. 134, 1, as a peculiar part of a sentence Jer. 23, 30; after הֲלֹא Hab. 2, 13; 2 Chr. 25, 26. — 5. = הֵן with the meaning *if*, Lev. 13, 6.

הֲנָחָה (prop. inf. Hif. of נוּחַ) *f. permission of rest, ease* ESTH. 2, 18, by which the LXX and Targ. understand *remission of tribute.*

הֵנִיחַ see נוּחַ.

הֻנִּיחָה ZECH. 5, 11 see נוּחַ.

הִנֹּם (same as חִנֹּם gratiosus, from חָנַן; or equivalent to הִינֹּם *endowed with goods, rich,* from הוֹן) *proper name* of a man whose son or sons (בֶּן or בְּנֵי) possessed the valley on the south eastern side of Jerusalem JOSH. 15, 8, 2 KINGS 23, 10 K'tib, which perhaps had already belonged to *Hinnom* himself; therefore גֵּי־הִנֹּם JOSH. 15, 8; 18, 16. When this valley, whose western part was called חֲקֵל דְּמָא (field of blood), subsequently became the burning-place (תֹּפֶת) where children were sacrificed to Moloch (see גַּיְ), the signification of *to lament* or *whine* (from הָנַן which see) may have been thought of as lying in הִנֹּם.

הָנַן (not used) *intr. to lament, to whine,* = אָנַן, אֲנָה I., Ar. أَنَّ, هَنَّ. See הִנֹּם.

הָנַע (not used) *intr. to sink, to be low,* of ground, conseq. = כָּנַע, Arab. هَنَعَ. Derivative

הֵנַע (*low ground*) *n. p.* of a territory subdued by the Assyrians, mentioned along with סְפַרְוַיִם and עִוָּה 2 KINGS 18, 34; 19, 13; IS. 37, 13; and as סְפַרְוַיִם was the province of *Sipphara* (see Ptol. 5, 18, 7) situated in the most southerly part of Mesopotamia not far from Babylon, and עִוָּה is certainly identical with עַוָּא (2 KINGS 17, 24 31) whence colonists were transplanted to Samaria, and the place must also be looked for near כּוּתָה, הֵנַע appears to have been at the lower Euphrates. The people in *Hena'* may have been a Phenician race (הֵנַע from הֵנַע = כְּנַע *Χνᾶ*, a name of Phenicia and of the Phenician progenitor), as those of עִוָּה or עַוָּא with the עַוִּים, who dwelt in pastoral villages as far as Gaza (DEUT. 2, 23) and were mixed with the Philistines generally (JOSH. 13, 3), were perhaps *one* people; a fact which explains how it is that Ezekiel 16, 29 and 17, 4 calls Chaldea an אֶרֶץ כְּנַעַן; and how old accounts (Herod. 1, 1; 7, 89; Just. 18, 3) speak of Phenicians at the Persian gulf. In the city عانة (ʿAnah) at a ford of the Euphrates, the name may be still preserved.

הֲנָפָה (infin. Hif. of נוּף, then a noun, like הֲנָחָה, הֲפָרָה) *f. a shaking, shaking about, a sieve,* IS. 30, 28.

הֵנַפְתָּ EX. 20, 25 see נוּף.

הִנָּתֹן JER. 32, 4 see נָתַן.

הַס (*pause* הָס) *interj. hist! hush!* a call for reverential or any other kind of silence (according to *Parchon*), onomatopoeic (like the Ar. صه) JUDGES 3, 19, HAB. 2, 20, with מִפְּנֵי of a person, following ZEPH. 1, 7, ZECH. 2, 17; as an adverb *in silence, silently* AM. 8, 3. It was not till late that a plural of it הַסּוּ was formed, as if it belonged to an imperative NEH. 8, 11. In the same manner, from an Arabic word هَلُمَّ corresponding to הֲלֹם (which see) was formed a plural هَلُمُّوا. From this then the verb הָסָה would be developed. According to *Kimchi* הַס belongs to the *Pihel* of הָסָה (which see).

הָסָה (Kal unused) *intrans.* same as חָשָׁה *to rest, to be silent;* Ar. هَسَّ to speak softly, secretly; redupl. هَسْهَسَ. Hence according to *Kimchi:*

Pih. הִסָּה, only in *imper.* הַס, *pl.* הַסּוּ, with the accent drawn back, as an interjection, see הַס.

Hif. הֶהֱסָה (only *fut. apoc.* וַיַּהַס) *to hush, to still,* NUMB. 13, 30, which may also be derived from הַס.

הַסּוּ see הַס.

הַסּוּרִים see אָסוּר.

הֲסִית see סוּת.

הֲסִתָּה see סוּת.

הֲפֻגָה (from פּוּג) *f.* prop. numbness, hence *cessation, intermission,* LAMENT. 3, 49.

הָפַךְ (*part. constr.* once הֹפְכִי Ps. 114, 8; *infin. absol.* הָפוֹךְ, *constr.* הֲפֹךְ, with *suff.* הָפְכִי; on the other hand הַפְכְּכֶם Is. 29, 16 from הֹפֶךְ a noun; *fut.* יַהֲפֹךְ, but also אֶהְפֹּךְ Zeph. 3, 9) *tr.* same as אָפַךְ (which see), אָבַךְ (which see), 1. *to turn*, *to turn about*, e. g. עֹרֶף Josh. 7, 8, with לִפְנֵי of the person; *to change* מִשְׁכָּב (*a sick man's bed*) Ps. 41, 4 i. e. to restore to health; *to turn over*, עֻגָה Hos. 7, 8; *to invert*, יָד, as a sign of wheeling about 1 Kings 22, 34, but ה׳ יָד also in the sense of *always to turn the punishment*, i. e. to renew it Lament. 3, 3; *to direct*, רוּחַ Ex. 10, 19; also *intr. to turn oneself*, *to turn about*, when no object stands with the verb 2 Kings 5, 26. With regard to the construction, it should be remarked: it occurs with אֶל of the person and accusative of the thing, Zeph. 3, 9 *for then I turn to the people* (the language) *into a pure lip;* with מֵעַל *from whence* 2 Kings 5, 26; with לְ *to turn into* Ps. 66, 6, or with the accusative Lev. 13, 3; with the accusat. *to overturn*, a chariot Hag. 2, 22; ה׳ לְמָעְלָה Judges 7, 13 *to overthrow upwards*, *to tumble over*. — 2. *to destroy*, עָרִים Deut. 29, 22, 2 Sam. 20, 3, Jer. 20, 16, with בְּ partitive, הָפַכְתִּי בָכֶם Am. 4, 11 *I have destroyed among you* (i. e. among your cities); הָרִים Job 9, 5; אֶרֶץ 2 Sam. 10, 8; *to overthrow*, רְשָׁעִים Prov. 12, 7. — 3. *to pervert*, *to turn away*, words, i. e. to lie, Jer. 23, 36; *to act with moral perversity* (see הֹפֶךְ), *to act crookedly* i. e. foolishly, deceitfully (see תַּהְפֻּכָה). Deriv. הֹפֶךְ, הֵפֶךְ, הֶפֶךְ, הָפָךְ, הֲפֵכָה.

Nif. נֶהְפַּךְ (3 *fem.* נֶהֶפְכָה; 3 *pl.* נֶהֶפְכוּ and נֶהְפָּכוּ; *infin. abs.* נַהֲפוֹךְ; *fut.* יֵהָפֵךְ) 1. *to turn oneself*, with מִן ... אֶל *from* ... *to* Ez. 4, 8, or absolutely Ps. 78, 57, i. e. *to bend sidewards*, *to flee*, *to turn about*, with אֶל of the person Josh. 8, 20; but with בְּ of the person *to turn against one* Job 19, 19; with עַל or לְ *to turn to one* Is. 60, 5, Lament. 5, 2; of לֵב, *to writhe*, with pain, with בְּקֶרֶב פ׳ 1, 20, or עַל of the person Hos. 11, 8; *to turn themselves*, with עַל *upon one* 1 Sam. 4, 19; *to be changed* Job 20, 14, with לְ *into* something Ex. 7, 15, seldom with the accusative Lev. 13, 25, or with לְ ... מִן Esth. 9, 22, or also with לְ of the pers. in whom something is changed, Dan. 10, 8. — 2. *to be overturned* i. e. *destroyed* Jon. 3, 4; Job 28, 5. — 3. Figurat. *to lie*, fully *to be changed with the tongue*, Prov. 17, 20, as in Arabic.

Pih. (redupl.) הֲפַכְפַּךְ (not used) *to act very perversely*, *very crookedly*, whence the adj. הֲפַכְפַּךְ.

Hif. הֶהְפִּיךְ (not used) an intensive form of Kal, whence מַהְפֶּכָה; but also *to make crooked*, *to turn aside*, the body; *to cross*, i. e. to fetter crosswise by shutting up in a wooden frame. Deriv. מַהְפֶּכֶת.

Hof. הָהְפַּךְ *to be turned*, *to be precipitated*, with עַל *upon* Job 30, 15.

Hithp. הִתְהַפֵּךְ *to turn oneself* (of a brandishing, glittering sword) Gen. 3, 24; *to wind* (in circles), *to move about* (of a cloud) Job 37, 12; *to be turned*, *changed* 38, 14; *to turn* or *roll oneself about*, *to tumble*, צְלִיל Judges 7, 13; and also according to the derivative (תַּהְפֻּכָה) *to shew oneself perverse.*

The fundamental signification is more or less modified in the Ar. أَفَكَ and هَفَكَ (see אָפַךְ and הָפַךְ); and the two forms are also found in Aramaean. The Ar. أَبَقَ to turn oneself, to give way, to flee, وَبَقَ to perish, Hebrew אָבַךְ (which see), are connected with it. The organic root is הַ־פַךְ.

הֹפֵךְ *adj. m.* see הֲפַכְפַּךְ.

הֵפֶךְ *m. the reverse, the contrary*, Ez. 16, 34.

הֶפֶךְ *m.* the same, Ez. 16, 34.

הֹפֶךְ (with *suff.* הַפְכְּכֶם) *m. perverseness*, Is. 29, 16 *your perverseness!* comp. Ar. هَيْفَكٌ the same.

הֲפֵכָה (after the form גְּזֵלָה) *f. overthrow*, *destruction*, *desolation*, Gen. 19, 29; according to the Sam. cod. perverseness = תַּהְפֻּכָה, reading הֲפֵכוֹת in Deut.

32, 20, but it has אַפֵּכָה (which see) in the first signification Gen. 19, 29.

הֲפַכְפַּךְ (adj. redupl. from הָפַךְ) *adj. m. very crooked, perverse, turned*, Prov. 21, 8, opposite to יָשָׁר, cognate in sense with עֲקַלְקַל.

הֻצַּב (Assyrian) *n. p. f.* name of a queen of Assyria, as even *Samuel ha-Nagid* (in the 11th century) says: הֻצַּב שֵׁם הַמַּלְכָּה, and as *Kimchi* has understood the word (in his Dictionary). Nah. 2, 8 *and Huzzab is taken, is carried away.* The proper name is probably compounded of *Huzz* (Pers. خوش *beautiful*) and *ab* (Pers. آب *splendour*), signifying *beautifully beaming*, *chush* and *ab* being applied elsewhere in Aryan proper names.

הַצָּלָה (inf. Hif. of נָצַל) *f. deliverance*, Esth. 4, 14.

הָצַן (not used) *intrans. to be sharp, pointed*, of a cutting or sharp weapon, hence הֹצֶן. The organic root is הַ־צַן, which is also found in צַן (which see) belonging to צָנִין and צִנָּה I., and in שַׁן. In Arabic the stems خصن, حصن have the same meaning, as also the Targ. חַצַן, whence خصين, Targ. חֲצִינָא an axe, a battle-axe, حصن weapon of defence; even the Greek ἀξίνη may have come from the Phenician חֲצִינָא, since it has no suitable etymology in Greek. The inorganic ה may also at an early period have been sounded ח, since the noun is also read in mss. חֹצֶן.

הֹצֶן *m. a battle-axe*, Ez. 23, 24, as the Targ., Kimchi, and others understand it; see הָצַן.

הַר (from הָרַר; with the article הָהָר, with *a* of motion הָרָה, and with the addition of the article הָהָרָה; *constr.* הַר, but with *suff.* הַרְרִי and הֲרָרִי, הֲרָרָם in a resolved form; *pl.* הָרִים, with article הֶהָרִים, *constr.* הָרֵי, with *suff.* הָרָיו, הָרַי, and also resolved *constr.* הַרְרֵי, with *suff.* הֲרָרֶיהָ) 1. *m. a mountain, a hill*, in the widest usage Jer. 16, 16; described more exactly by adjectives: גְּבֹהַּ Is. 30, 25, נִשְׁפֶּה 13, 2, or by nouns: הַ׳ מִצְעָר Ps. 42, 7, הַ׳ גַּבְנֻן 68, 17. Applied to הַר are: קְצָה Josh. 18, 16, רֹאשׁ Judges 16, 3, צַד 1 Sam. 23, 26, סֵתֶר 25, 20, צֶלַע 2 Sam. 16, 13 &c.; and it is mentioned along with גִּבְעָה Is. 40, 4, שְׁפֵלָה Josh. 9, 1 &c. In connection with יי or אֱלֹהִים (*God's mountain*) it is *Sinai* or *Horeb* Ex. 3, 1; 4, 27; 18, 5; 1 Kings 19, 8; also הָהָר alone Ex. 19, 2. הַרְרֵי יי or הָרֵי are *the mountains of Judea* Is. 14, 25; 49, 11; Zech. 14, 9; הַר alone is *Zion* or *the temple-mountain* Deut. 33, 19, Ps. 78, 54, in full form הַר בֵּית יי Is. 2, 2, הַר הַבַּיִת Jer. 26, 18, הַ׳ קֹדֶשׁ אֱלֹהִים Ez. 28, 14; קֹדֶשׁ with a suffix accompanies the noun in Ps. 2, 6. Very often is the name of the mountain, or that of the country in which it is, or its plantation (see זֵיתִים) added, e. g. שֵׂעִיר, הָעֲבָרִים, סִינַי, הַגִּלְעָד, הָאֱמֹרִי, חֶרְמוֹן &c.; and הָהָר is appended only to the proper name הֹר. הַר עַד Hab. 3, 6, הַרְרֵי־קֶדֶם Deut. 33, 15 *mountains of past time*, i. e. belonging to the first creation, *primitive mountains;* הַרְרֵי אָלֶף *mountains of thousands* (of animals) Ps. 50, 10; הַ׳ טֶרֶף 76, 5 *mountains of prey* i. e. *heaps of booty;* הַר הַמּוֹר Song of Sol. 4, 6 *heap of myrrh*, a figure of enjoyment; הָרֵי בָתֶר 2, 17 *mountains cleft* i. e. *full of fissures;* הָרֵי בְשָׂמִים 8, 14 *spicy mountains;* הָרֵי נֶשֶׁף Jer. 13, 16 *night-mountains* i. e. which being covered by night are not accessible, and so the figure implies insurmountable obstacles; הַרְרֵי נְמֵרִים see נָמֵר. — 2. Figuratively *difficulty, hindrance*, i. e. *hostile power* Zech. 4, 7 (comp. Is. 40, 4; 49, 11), hence according to the Targ. *the Persian kingdom*, as הַר in Jer. 51, 25 means Babylon, a mighty kingdom, which, in its character as a desolator of countries, is called הַר הַמַּשְׁחִית, as elsewhere a *fire-vomiting mountain* is termed הַר שְׂרֵפָה 51, 25 *a burning mountain* i. e. a burnt volcano, which is called הַר הַמַּשְׁחִית as being still penetrated by fire. — 3. *mountain-district* Josh. 14, 12; 17, 16 18, hence הָהָר *the hill country*, of central Palestine Gen. 12, 8; Deut. 3, 25; of *the territory of Judah*, as that which

once belonged to the Amorites Num. 13, 29; of the mountainous district on the east of the Dead Sea Gen. 14, 10; particularly in association with the names of the territories אֱמֹרִי, שֵׂעִיר, יְהוּדָה, אֶפְרַיִם, עֵשָׂו &c. With regard to mountains, countries, cities or districts whose names are preceded by הַר or הָרֵי, see אֲמָנָה, אֱמֹרִי, אֶפְרַיִם, בֵּית־אֵל, בַּעֲלָה, (זַיִת) זֵיתִים, גְּרִזִּים, גַּעַשׁ, גִּלְעָד, גִּלְבֹּעַ, יְעָרִים, יְהוּדָה, חֶרֶס, חֶרְמוֹן, חֹרֵב, חָלָק, סִינַי, נַפְתָּלִי, נְבוֹ, מֹרִיָּה, כַּרְמֶל, יִשְׂרָאֵל, עֵשָׂו, עֶפְרוֹן, עֵמֶק, עֲמָלֵק, עֵיבָל, עֲבָרִים, שֹׁמְרוֹן, צְמָרַיִם, צַלְמוֹן, צִיּוֹן, פְּרָצִים, תָּבוֹר, שֵׂעִיר.

The noun, of which a form הֹר also existed, comes from a stem הָר *to be high*, *to be elevated*, *to project* (cognate הָר–ה); and the idea of the noun is therefore prop. *a height*, found also in *ὄρ-ος*, *οὐρ-ανός* (height, heaven) &c.

הֹר (an old form for הַר; on the contrary הוֹרַי Gen. 49, 26 is not, as the LXX and cod. Samar. [and so too *Samuel ben Me'îr* or Rashbam] take it, from הֹר = הַר, but from הוֹרִים belonging to הָרָה; *mountain*) *n. p.* 1. of a mountain in the south east of Palestine (where Aaron died Num. 20, 22; 33, 38 &c.), at whose base lies the city of סֶלַע i. e. Petra (*Ὢρ, ὄρος ἐν ᾧ τελευτᾷ Ἀαρών, πλησίον Πέτρας πόλεως*, Eus.), now called جبل نبى هارون (G'ibl Nabi Hârûn) (*Burckh.* II. p. 715-16) distant a day and half's journey from the southern point of the Dead Sea. — 2. of a northeastern branch of Lebanon, at the northern boundary of Palestine Num. 34, 7 8, by which the Talmud (Gittin 8) understands the mountain אֲמָנָה, *Isaac Parchi* the Ar. الهورى اده, which is directly over against חֲמָת. The cities עַמָּה Josh. 19, 30, now عيم, and רְחוֹב in Asher 19, 28, now رحب, lie at the north-east of this mountain, a short distance from it, which suits the context.

הָרָא (*mountain-land*) *n. p.* for northern Media the great, belonging to Assyria, which is a mountainous district (in Ar. called الجبل *el-Gibl*, in Pers. كوهستان *Kuhistan*, also عراق الاعجمى *Irâk el ʿAǵmi*) 1 Chr. 5, 26; in the parallel passage 2 Kings 17, 6 it is therefore more definitely described by עָרֵי מָדָי. The Talmud (Kidd. 72[a]; Jebam. 17[a]) understands by it *Hamadan* and the localities near (הַמְדָן וַחֲבֵרוֹתֶיהָ) or *Nehawand* (נְהַוַנְד). The original signification of הָרָא as an extra-Semitic word was *Arya*, as Media was anciently called (Herod. 7, 62); but the Hebrews thought of הַר. See אַרְיוֹךְ.

הָרָא (not used) *intr. to glow*, *to burn*, same as אָרָא (which see) and יָרָה II. (which see), Ar. أَرِىَ &c. Deriv. הַרְאֵל.

הָרֶא see הַרְאֵל.

הַרְאֵל (from הָרֶא with the termination *el*) *m. hearth*, *fire-place*, hence the name of an altar Ez. 43, 15, called elsewhere אֲרִאֵיל (which see) K'tib, and אֲרִאֵל (which see) K'ri.

הָרַג (*fut.* יַהֲרֹג) *tr. to kill*, *to murder*, prop. to invade one in a hostile manner, *to pierce*, in or out of war Gen. 4, 8; Is. 10, 4; by the sword Am. 9, 4; by other weapons 2 Sam. 23, 21 (cognate in sense רָצַח); by the bite of a serpent Job 20, 16; by grief 5, 2, pestilence Jer. 18, 21 &c.; but always by violence; הֵמִית stands instead of it but seldom. Sometimes generally, *to destroy*, Is. 14, 30, along with אִבַּד Esth. 9, 6. Usually construed with accusat. Judges 9, 24, seldom with לְ of the object 2 Sam. 3, 30; Job 5, 2; with בְּ, *to slaughter among* ... 2 Chr. 28, 9. Spoken of beasts Lev. 20, 15 it also means *to slaughter*, Is. 22, 13; of plants, *to destroy* Ps. 78, 47, like מוּת Job 14, 8; in a figurative sense Lament. 2, 4. Deriv. הֶרֶג, הֲרֵגָה.

Nif. נֶהֱרַג (*inf. constr.* with בְּ: בֵּהָרֵג = בְּהֵהָרֵג; *fut.* יֵהָרֵג, 3 *impf. fem. plur.* תֵּהָרַגְנָה) *pass. to be killed*, *slain* Ez. 26, 6; Lament. 2, 20.

Puh. הֹרַג *pass.* the same, Is. 27, 7.

The stem is = Ar. حَرَكَ (to pierce, to

violate), while هَرَجَ (murderously to rebel) has a special meaning, though it also has that of *to kill;* comp. the Gothic *vrik*-an (to push), Lat. *urg*-ere (to press). The org. root is הָ־רַג, being also in the Targ. נְ־רַג, whence נַרְגָּא *an axe*, Zab. ܢܝܪܝܓ *Mars*, Arab. مَرَخ, whence مِرِّيخ Mars.

הֶרֶג *m. a killing, slaughter, choking,* Is. 27, 7; Ez. 26, 15; Ar. هَرْج death-stroke.

הֲרֵגָה *f. slaughter, killing, strangulation,* Zech. 11, 4; Jer. 7, 34; 12, 3.

הרה (*inf.* הָרֹה, הָרוֹ; *fut. ap.* תַּהַר; *part. f.* הָרָה, *constr.* הָרַת, *pl.* הָרוֹת and הָרִיּוֹת, also *f.* הוֹרָה, with *suff.* הוֹרָתִי, ־תָם) *intr.* prop. same as בָּטַן to be bellied, ἐν γαστρὶ ἔχειν, identical with הַר (הָרַר) in its org. root. Then 1. *to conceive, to be pregnant,* Gen. 16, 4; Judges 13, 3; 1 Chr. 4, 17, where וַתֵּלֶד is omitted, and הָ' must not be taken in the sense of יָלַד; usually it occurs absolut., but also with לְ of the pers. *by whom* . . . Gen. 38, 25; הָ' לִזְנוּנִים *to be pregnant by whoredom* 38, 24. Fig. *to conceive in mind, to go full of a thing,* e. g. with עָמָל Ps. 7, 15, Job 15, 35, דִּבְרֵי שָׁקֶר Is. 59, 13 (see Puhal), חֲשַׁשׁ 33, 11. — 2. *to have increase* (in posterity), only part. plur. הוֹרִים Gen. 49, 26 *parents*, while הוֹרָה signifies *mother* Hos. 2, 7; Song of Sol. 3, 4. Derivat. הָרֶה, הָרָה, הֵרוֹן, הֵרָיוֹן, הֲרִיָּה.

Puh. הֹרָה (*inf. abs.* הֹרוֹ) *to be pregnant*, with accusat. גָּבֶר (*a male*) Job 3, 3; figurat. *to conceive in mind*, Is. 59, 13.

הָרֶה (prop. *part.* of הָרָה) *adj. m.* (which cannot appear), הָרִיָּה (*pl.* ־יּוֹת, comp. פֹּרִיָּה, בּוֹכִיָּה) or הָרָה (*constr.* הָרַת, *pl.* הָרוֹת) *f. pregnant*, Ex. 21, 22, then also as a *subst.* Am. 1, 13. הָרָה לָלֶת *with child*, *near to be delivered*, 1 Sam. 4, 19; הָרַת עוֹלָם *ever pregnant* i. e. never bearing Jer. 20, 17. The connection of it with a masc. Hos. 14, 1 is because of the reference to the inhabitants. But *Parchon*, *Kimchi*, *Levi* and others, and after them *Gusset*, explain הָרוֹת Am. 1, 13 and הָרִיּוֹת Hos. 14, 1 as *fortresses, fortifications*, by which means לְמַעַן הַרְחִיב אֶת־גְּבוּלָם in the former, the masc. יְבֻקָּעוּ in the latter are suitable; there must therefore be other plurals of הַר for another idea.

הִרְהֵר (*Pahel*-form, reduplicated; not used) *Aram.* prop. *to hear*, *to perceive* (by the sense of hearing), *percipere auribus*, while חָשַׁב is to perceive by the mind combining, *percipere ratiocinatione interna;* then generally *to receive into the mind* (through the senses), *to think*, of persons dreaming, fancying, *to imagine*, *to conceive*, whence הַרְהֹר. — The simple stem is הַר, whose organic root lies also in the Latin *aur*-is, German *hör*-en, and in *hear*, *hoor*.

הַרְהֹר (only *pl.* ־רִין) *Aram. m.* prop. *perception* (by the sense of hearing), auditus, then *perception of a dream* Dan. 4, 2; *creations of the mind* (comp. Syr. ܗܘܪܗܪܐ, a fancy, an imagination); רַעְיוֹן was used for it later, Dan. 2, 29 30; 4, 16. — The derivation (*Hitzig*) from the Armen. *chorhurd* (thought) hardly deserves notice.

הֵרוֹן see הֵרָיוֹן.

הָרִי belonging to הָרִיָּה, see הָרָה.

הֲרִיָּה see הָרָה.

הֵרָיוֹן (with *suff.* once הֵרֹנֵךְ for הֵרָיוֹ־) *m. conception*, then *the pain of conception*, Gen. 3, 16; Ruth 4, 3; Hos. 9, 11.

הֳרִים (K'tib) *Hofal* of רוּם Dan. 8, 11, like הֳקִים 7, 4, see רוּם.

הֲרִיסָה (*pl.* with *suff.* ־סֹתָיו) *f. torn down*, *a ruin*, Am. 9, 11, a figure of the fallen Davidic kingdom.

הֲרִיסוּת *f. destruction*, Is. 49, 19.

הָרִית perhaps the ground-form of הָרִיָּה, see הָרָה.

הָרַם (not used) *intr. to be high*, *to be elevated*, *to project upward*, of men and towers; figurat. *to be strong*, *firm*. Derivat. the proper names הֹרָם, הָרָם,

הָרָם; see הַרְמֹן. Besides the well-known Hebrew stems connected with it (אָ־רַם, רָם, רָם, יָ־רַם), we have also from the same organic root הָ־רַם the stems חָ־רַם (whence the proper name חֶרְמוֹן), עָ־רַם &c., as well as the Arab. هَرَمَ to arise (whence هَرَم a pyramid), وَرِمَ to be high, أَرَمَ (whence إِرَم a stone set up, a grave-stone), خَرَم (whence خَرْم a mountain-peak, a mountain-height), and the Egyptian *p-iram* (*p* is the article) pyramid.

הָרָם (*height*) see בֵּית הָרָם.

הָרֻם (*high*, *elevated*) *n. p. m.* 1 Chr. 4, 8.

הֹרָם (*elevated*, *great*) *n. p. m.* Josh. 10, 33.

הַרְמוֹן (with *a* of motion ־מוֹנָה) *m.* only in Am. 4, 3 in the difficult phrase וְהִשְׁלַכְתֶּנָה הַהַרְמוֹנָה, where for the former the LXX, Symm., Jerome, Syriac and one ms. read הָשְׁלַ־; for the latter several mss. read הַחֶרְמוֹנָה (from חֶרְמוֹן). If we take הָשְׁלַ־ as the reading, which is suitable, the verse should be translated: *and ye* (women of Samaria) *wander through the breaches* (פְּרָצִים) *each before the other*, *and are cast* (i. e. driven) *toward* הַרְמוֹן. הַרְמוֹן is taken by the Targ., Symm., Syr. in the sense of *Armenia*, so far as this is said to be compounded of הַר־מִנִּי; *Kimchi* takes it as = אַרְמוֹן *tower;* according to the reading mentioned it is *Hermon;* according to the LXX = הַר רִמּוֹן, which would be a place in the south of Palestine, identical perhaps with רִמּוֹן Josh. 15, 32, עֵין רִמּוֹן Neh. 11, 29. But agreeably to the latter acceptation פְּרָצִים in the first part of the verse may also be = הַר פְּרָצִים Is. 28, 21 or בַּעַל פְּ׳. In any case, the last solution is better than that of הֲדַד רִמּוֹן.

הָרַן (not used) *intr.* same as אָרַן *to be firm*, *strong*. Derivative

הָרָן (*strong*) 1. *n. p. m.* Gen. 11, 26; 1 Chr. 23, 9. — 2. with בֵּית (*place of height*) *n. p.* of a place in Gad Num. 32, 36, which was elsewhere called בֵּית הָרָם Josh. 13, 27.

הָרַס (*fut.* יֶהֱרֹס and יַהֲרֹס) *tr.* properly *to tear*, *ῥήσσειν*, *to tear in pieces* (e. g. of the lion, comp. هَرِس lion) in the widest extension, the same organic root being found in פָּ־רַס, גָּ־רַס, רַץ, חָ־רַשׁ, קָ־רַץ, חָ־רַץ, עָ־רַס, פָּ־רַץ &c. In its application: *to pull down*, with accus. of the object מִזְבֵּחַ Judges 6, 25, קִיר Ez. 13, 14, גַּב 16, 39, מִגְדָּל 26, 4, חוֹמָה 26, 12, מִבְצָר Mic. 5, 10, עִיר Is. 14, 17; or absol. Jer. 1, 10; 24, 6; 31, 28; 45, 4; Mal. 1, 4; Job 12, 14; coupled with הֶאֱבִיד, נָתַץ (נָתַשׁ), הֶחֱרִיב and in opposition to בָּנָה, חָמַל; sometimes *to destroy*, *to annihilate*, figurat. *to scatter:* הָ׳ אֶרֶץ *to destroy a kingdom* Prov. 29, 4; הָ׳ שִׁנַּיִם *to break the teeth* Ps. 58, 7; הָ׳ מִמַּעֲמָד *to tear away from a station* Is. 22, 19; הָ׳ אֶל *to break through to one*, i. e. to press forcibly toward one Ex. 19, 21 24. Deriv. הֲרִיסָה, ־סוּת. See הֶרֶס.

Nif. נֶהֱרַס (*fut.* יֵהָרֵס) *pass. to be torn down*, גָּדֵר Prov. 24, 31, חוֹמָה Jer. 50, 15, מַמְּגֻרָה Jo. 1, 17, יְסוֹד Ez. 30, 4; figurat. שָׁת Ps. 11, 3; נֶהֱרָסוֹת *destroyed places* Ez. 36, 35 36, cognate in sense נְשַׁמּוֹת.

Pih. הֵרַס a little stronger meaning than that of Kal Exod. 23, 24; Is. 49, 17.

הֶרֶס *m.* prop. a tearing in pieces (from הָרַס, see Kal), concrete *a lion*, עִיר הַהֶרֶס Is. 19, 18 *lion-city*, the name of Leontopolis in Egypt. The singular expression seems to be selected for its ambiguity, in order to have another meaning connected with it. The LXX render עִיר הַהֶ׳ by *πόλις* (הַצֶּדֶק) *ἀσεδέκ*, *city of salvation*, the *Peshito* abides by ܚܪܣ, which is explained ܦܘܪܩܢܐ (redemption, deliverance), and so agreeing with the LXX (from הָרַס to tear out, to deliver, comp. נָצַל). The Targ. has another collateral sense, viz. הָ׳ *destruction*, referring to Jer. 23, 13. There is

also a reading חֶרֶס, meaning *Heliopolis*.

הָרַר I. (i. e. הַר; not used) *intr. to be high, to be elevated*, se efferre, prop. to rise up, to project, to be prominent, Ar. هَرّ, hence "horruit"; deriv. הַר, הֹר, הָרֹר, הָרָר. Metaph. *to be firm, strong*, (see אָרָם, הָרָם); comp. הָרָה.

הָרַר II. (not used) *tr.* same as אָרַר *to curse, to imprecate;* comp. Arab. هَرّ (detestatus est). Deriv. הָרָר 1.

הָרָר (with *suff.* הֲרָרִי) *m.* 1. *mountain*, only Jer. 17, 3 *my mountain in the field*, a designation of Jerusalem (comp. 18, 14 rock of the plain). According to others *curse* (from הָרַר II. which see), and so the place is translated: *my curse is against the field* (comp. Lament. 3, 65), i. e. I curse their province. — 2. (*mountain*) *n. p.* of a place otherwise unknown, whence the *Gentile* הֲרָרִי 2 Sam. 23, 11 33, as a surname: a) of the Davidic hero שַׁמָּה (1 Chr. 11, 27 שַׁמּוֹת), written הַהֲרוֹרִי in 1 Chr. 11, 27, and חֲרֹדִי 2 Sam. 23, 25. b) of the Davidic hero יוֹנָתָן 1 Chr. 11, 34, the surname and the addition of בֶּן־שָׁגֵא being omitted in 2 Sam. 23, 32. c) of the Davidic hero אֲחִיאָם 1 Chr. 11, 35, אֲרָרִי being instead of it in 2 Sam. 23, 33 (see אֲרָרִי). — 3. (with *suff.* הַרְרָם Gen. 14, 6) see הַר.

הָרֹר (*mountain*) *n. p.* of a place, same as הָרָר 2, whence the *Gentile* הַהֲרוֹרִי 1 Chr. 11, 27.

הָרָר *m.* an assumed form for הֲרָרִי, see הַר.

הֲרָרַט cod. Sam. for אֲרָרַט, for the sake of alliteration to הַר, see אֲרָרַט.

הָשֵׁם (*shining*, = חָשֻׁם) *n. p.* of a man of גִּזֹה, whose two sons, not named particularly, are numbered among David's heroes 1 Chr. 11, 34. For הָשֵׁם 2 Sam. 23, 32 has יָשֵׁן (from יָשַׁן = חָשַׁן *to shine*).

הַשְׁמָעוּת (*inf. Hif.*) *f. announcement, a causing to hear*, Ez. 24, 26.

הַשְׁקֵט (prop. *inf. Hif.*) *m. a keeping quiet, rest.* See שָׁקַט Hif.

הִשְׁתַּחֲוָיָה (prop. *inf. Hithp.*) *f. the bowing of oneself, adoration* 2 Kings 5, 18.

הִתּוּךְ (*inf. Hif.*) *m. a melting*, Ez. 22, 22.

הִתְחַבְּרוּת (prop. *Aram. inf. Hithp.*) *f. a befriending, an attachment*, Dan. 11, 23.

הֵתָיוּ Is. 21, 14 see אָתָה.

הֲתָךְ (old Persian) *n. p.* of an officer in the court of Ahasuerus Esth. 4, 5. The meaning is to be looked for in הַת; ־ָךְ appearing to be a termination.

הָתַל (Kal not used) *intr. to laugh, to jest* (cognate in sense שָׂחַק, צָחַק), Ar. هَزَل (to jest, to make oneself merry); then like צָחַק *to mock*, whence the adject. הָתֹל (pl. הֲתֻלִּים subst.), the subst. מַהֲתַלָּה; خَتَل is the same, which has the secondary meaning *to deceive, to play false to.* Hence

Pih. I. הִתֵּל (*fut.* יְהַתֵּל) *to mock, to deride*, with בְּ of the person 1 Kings 18, 27; LXX μυκτηρίζειν, Vulg. *illudere.*

Pih. II. (according to *Kimchi* in his Dictionary) הֵתֵל (2 *person* הֵתַלְתָּ, *fut.* יְהָתֵל, תְּהָתֵל, *inf. constr.* הָתֵל; in all these forms the middle consonant has the character of a guttural, which cannot be doubled by Dagesh) 1. *to mock, to deride, to slight*, with בְּ of the person Judges 16, 10 13 15; Job 13, 9. — 2. *to deceive, to rally, to mislead*, with בְּ of the person Gen. 31, 7, or absol. Ex. 8, 25; comp. هَتّ to despise and deceive, to play false to.

The fundamental signification of the stem and its forms lose their obscurity, in the manner indicated; and יָתַל is then of like meaning (whose *Hof.* is הוּתַל), י and ה coinciding elsewhere as initial sounds; the doubling of the ל, the last radical sound, is as in חָדְלוּ Judges 5, 7, and is not even permanent; in

הָתֵל Gen. 31, 7 the accent is drawn back. — As to the organic root, it is הָ־תַל, יָ־תַל, found also in تَال to juggle, to deceive, طَلّ to cheat, خـتل to disappoint.

הָתֹל (*pl.* הֲתֻלִּים) *adject. m. mocked, derided;* see הֲתֻלִּים.

הֲתֻלִּים (the *adject.* הָתֹל become an abstract noun) *m. pl. mockings, derisions,* Job 17, 2. The doubling of the third radical sound is frequent in this formation.

הַתְלֹת see הָתַל.

הַתֵּם see תָּמַם.

הָתַת i. e. הַת belonging to Pihel הוֹתֵת, see הוּת.

ו

ו, called וָו (or וָיו, וָאו), *Vau*, as a letter signifies *a peg, nail, hook*, because, as is alleged, the sign of the letter is like that figure in ancient writing, as may still be seen from the Phenician. The same is the case even in the square character. But the choice of the name was not made on account of resemblance of the sign to the object, but because of the initial sound, which holds good in the case of the rest of the alphabet. In the Semitic alphabet *Vau* was the sixth letter; and as the sixth it came to the Greeks from the Phenicians under the name *Βαῦ* (*F*). The Greeks, however, excluded it afterwards from the list of letters, but retained it as *ἐπίσημον Βαῦ* in denoting the number 6; while it also continued as the Aeolic digamma (*F*). It came to the Latins as *F*. ו is 6 as a numeral; ו̈ is 6000; its sound was *vâ*.

With regard to the essential nature of the sound, it was originally a semivowel like Yod, whence it is connected with *u*. Before the introduction of the vowel signs ו constantly stands for the extended and longer *u* and *o*, 1. where two vowels come together, e. g. הוי *hôï*, גלוי *galûï*. — 2. after a short or long *a*, with which it forms a kind of diphthong, conseq. for *au*, e. g. חורן *chauran*, whence *chôran*. — 3. at a later period the short *u* also began to be expressed by it, e. g. כולם *kullam* Jer. 31, 34, הוכה *hukka* Ps. 102, 5, יכוניה *Jechonya* Jer. 27, 20, הובנים *hobnim* Ez. 27, 15, אוניה *oniyya* 2 Chr. 8, 18 &c., where, however, the K'ri endeavoured for the most part, to obliterate it. — 4. for the long *ō* in forms like גבור, גדול; in later writing still more elongated, e. g. כוח, תוך Ps. 72, 14. — 5. for *u* in an accented syllable at the end, for example שוט Job 1, 7, כתוב *katûb*, דגול *dagûl;* but this was often altered when it ceased to be a final syllable, or when the vowel-signs were afterwards introduced. — 6. at the close of a word for *û* or *ô*, i. e. כתבו, ממנו, נכו, מגדו, פו, but also interchanged with ה when it represents *ô*, e. g. שלמה, פרעה; rarely א is put after the ו as *ô* or *û*, e. g. יפוא Ezr. 3, 7, רבוא, עדוא Zech. 1, 1, הלכוא; but א precedes it distinctly when ו makes the beginning of the syllable, e. g. או, אור, seldom in the middle, as נאוד *nôd* Judges 4, 19, ויבאו *vayyabô* 2 Kings 14, 13 for ויבו, יאושיהו Jer. 27, 1, קראות *k'rôt*. ו as the prefixed conjunction *û* (*and*) continues to be written only by ו, e. g. ובית. — 7. Where ו was to be written as a consonant and a vowel in succession, the vowel only was written, e. g. וישתחו 1 Kings 9, 9 for וישתחוו. — After vowel-points were introduced, a point was put over ו for *ô* (וֹ); to denote *u*, the point was put into the middle of the vowel-letter ו (וּ); and the sign ֻ was placed only where a *Vau* did not stand for *u*, which sign, therefore, is interchanged with וּ, e. g. אֻלַי and אוּלַי Gen. 24, 5 39.

The following have still to be noted in connexion with the vowel וּ. 1. When *i* follows, it attracts the *i* into

itself, e. g. חוּנַק from *hûinak*, but *i* remains in an accented syllable, e. g. עָשׂוּי *'asûi.* — 2. with *a* preceding ($a + u$) it melts into וֹ, e. g. כְּתַבְתּוֹ from *k'tabtá-û.* There are only a few exceptions to this, as חַוְרָן. But ו becomes a consonant, when the mixed sound *ai* (ַי) precedes, which becomes *â*, e. g. in the suffix ָיו out of *aiu;* or in certain noun-forms, e. g. מָוֶת out of *ma-ut*, to distinguish them from the construct state (מוֹת), though the language gives the contracted forms more frequently, e. g. קוֹל, סוֹף, הוֹת and others; or when ו is the third radical sound, e. g. סָתַו, to which, however, there are exceptions, e. g. דְּיוֹ. — 3. After *i* preceding, ו passes into the consonant *v*, e. g. כְּתַבְתִּיו, אָבִיו, פִּיו, though the language rather avoids this change. The same happens with *â* following, e. g. חֲדָוָה; but not with *a*, e. g. כְּתָבוּם out of *k'tabu-ăm.*

As a middle sound, ו has a twofold nature. It is either a labial, and so softer than ב, פ; or it is a hardened vowel *u*. In the former case ו is interchanged a) with ב, e. g. גּוּר and גּוּב; אָוַל and אָבַל; אָוָה and אָבָה; Aram. נְוָל and Hebr. נְבָל; עָבַט Ar. عوض (to supply the place of); b) with פ, e. g. לָוָה and לָפָה; and consequently c) with מ, e. g. אַרְגְּוָן and אַרְגָּמָן, Aram. תְּמַהּ and תְּוַהּ.

The fact of the laws of ו and י as vowel letters being similar, both being alike weak and liquid, has given rise to their frequent interchange in the formation of roots and stems, e. g. הוה and היה, הָוָה and חָיָה; מִחְיָה *spot* LEV. 13, 10 24 from חָוָה *to declare;* n. p. מְחִיָּאֵל and מְחוּיָאֵל. Hence it comes to pass that roots or stems ending with the sounds *i* and *u*, which must have been originally different, are already fused into one another completely, i. e. the final *i*-sound prevailed in flexion; and ו has been preserved only in שָׁלֵו, עָנָו, in order to distinguish the stem from שָׁלָה *to draw out*, ענו *to point out.* The same is the case at the beginning of stems and roots, where the language had stems and roots with the primitive initial Vau, and distinguished them from those beginning with Yod; the Yod not becoming prevalent, instead of the ו, till a later period, e. g. יַיִן *wine*, וָאַל I. (נוֹאַל), וָאַל II. (הוֹאִיל), וָגָה (הוֹגָה), וָדָה (הוֹדָה), וָכַח (נוֹכַח), וָלַד (נוֹלַד), וָעַל (הוֹעִיל), which have interchanged their initial ו with Yod. ו at the beginning has continued only in some remains, viz. in וָלָד GEN. 11, 30, וָזָר PROV. 21, 8, וָו, and in some proper names וָהֵב, וְדָן, וַנְיָה, וַשְׁנִי, וָפְסִי &c. where much is still doubtful.

In the formation of stems, we have to distinguish, the beginning, middle, and end with respect to ו. 1. At the beginning of a stem the language, as has been mentioned, avoided Vau, and where ו was necessary as the first radical sound, it always passed over into י, appearing again in flexion where it has not to stand at the commencement. — 2. In the middle of stems, such only have ו in which the letter is wholly a consonant, e. g. גָּוַע, אָוַל, עָוַל, חָוַר, צָוַח, קָוָה, לָוָה, כָּוָה, חָוָה; on the other hand the so-called ע״ו are nothing but simple monosyllabic stems with the medial sound *a*, as follows from a strict historical and analytic examination, the fact being confirmed by flexion and comparative philology. ו medial as a consonant, like all labial sounds, may become so weak and liquid that nothing more remains of them than the *a*-sound connected with them, e. g. רָוַח and רָח, שָׁוַע and שָׁע; שָׁבַךְ and שָׁךְ, חָבַל and חָל, שָׁבַל and שָׁל, חָבַק and חָק; חָפַר and חָר, טָפַח and טָח, שָׁפַת and שָׁת. It has been preserved somewhat oftener in א, e. g. נָאָה and נָוָה, תָּאָה and תָּוָה &c. But the old custom of looking upon concave stems or such as have *a* for the middle sound as ע״ו, makes it necessary to put them in the dictionaries as ע״ו. — 3. At the end of stems, Vau has always the power of a consonant. — 4. When ו as a consonant forms the middle sound, the Arabic has the *v*-sound at the beginning; comp. לָוָה, צָוָה, חָוָה. See עַלְוָה.

וּ is the *conjunction* "*and*" before Sheva or labial sounds, and it only appears as אוּ in the word מְאוּמָה. See וְ.

וָ see וְ.

וַ· (וַ with Dagesh following) is properly the strongly uniting Vau with the fut. (imperf.); וְ on the contrary appearing with the perfect. A simple action is put by it into a certain state of dependence, i. e. it does not alter the time, but it develops it farther; hence the name Vau conversive (וָו הַהִפּוּךְ) is unsuitable. Etymologically, it is natural to seek no other origin for it than it is for the conjunction וְ. See the grammars.

וְ (before Sheva or a labial וּ; when the accented syllable follows immediately, וָ) *the conjunction "and"* uniting words and clauses. But it also signifies *with*, *and indeed*, *and yet*. Generally it has many meanings, according as it is explanatory, adversative &c., according to its position before clauses which involve the cause, the consequence, the aim &c. On its application and meanings see the Syntax. The conjunctive Vau was pronounced *u*, like the وَ in the vulgar Arabic. — As to the proper origin of וְ (*vĕ*), it is partly connected with אַף (אַפֵּי) and therefore with the Ar. فَ (see אַף), as אַף...אַף Is. 46, 11 is identical with וְ...וְ 38, 15; partly with אוֹ (אוּ), which still means "*and*" in מְאוּמָה (from מָה אוּ מָה), as אוֹ...אוֹ *whether ... or* Lev. 5, 21 is = וְ...וְ Prov. 29, 9, and like אוֹ generally is interchanged with וְ Num. 5, 14, being like וְ in its fundamental signification. It includes in itself, therefore, the Ar. وَ and فَ; and the numerous senses may be explained by the union of the significations of both. In no case should it be referred to a noun-stem (וָו which see), at most perhaps to the organic root וָא II. (which see); but the fundamental signification is to be sought partly in the pronominal stem אוֹ or אוּ (which see), partly in the pronominal stem אַף (which see), פּוֹ or פֹּא (in אֵיפֹא, אֵפוֹא, אֵפוֹ), as also in the Latin *ve*.

וָא I. (pronominal stem) see הוּא.

וָא II. (not used) is the simple organic root for the reduplicated stem וָו (from וָאוָא, whence the noun וָו), *to rivet together*, *to hook together;* comp. the Ar. وَأَى (prop. to bring together, to unite; conj. VI. to collect) and وَعَى, where the same fundamental signification should be adopted; Sanskrit *wê* (see *Pott*, etym. Forschungen I. 230. 259), Latin *vi*-ere, *vi*-men &c. In no case can one put it along with עָוָה (*Ewald*, ausführl. Lehrb. d. hebr. Sprache §. 117). Perhaps the connecting וְ may have arisen from this simple root, prop. *va* (= Lat. *que*, *ve;* Copt. ⲕⲉ) *union*, *addition.*

וָאַל I. belonging to *Nif.* נוֹאַל see יָאַל I.

וָאַל II. belonging to *Hif.* הוֹאִיל see יָאַל II.

וָבַל belonging to *Hif.* הוֹבִיל see יָבַל.

וָבֵשׁ belonging to *Hif.* הוֹבִישׁ see יָבֵשׁ.

וָגָה belonging to *Hif.* הֹגָה see יָגָה.

וְדָא *Aram.* belonging to *Af.* הוֹדָא see יְדָא.

וָדָה belonging to *Hif.* הוֹדָה, *Hithp.* הִתְוַדָּה, see יָדָה II.

וְדָן *n. p.* Ez. 27, 19 according to *Michaelis* same as وادان, i. e. واديان *two rivers*, and then the name of a city of Arabia, as *Góbla* in Arabia was also called city of the two rivers; but probably וְ in the passage referred to is the *conjunction* וְ and דָּן = דְּדָן, see דְּדָן; or it is abridged from עֵדֶן *ʿAden*, where commerce was carried on, according to *Edrisi.*

וָדַע belonging to *Nif.* נוֹדַע, *Hif.* הוֹדִיעַ, *Hof.* הוּדַע, *Hithp.* הִתְוַדַּע, see יָדַע.

וְדַע *Aram.* see יְדַע.

וָהֵב *n. p.* of a place on the border of the Amorite and Moabite territories, where Israel conquered in battle Num. 21, 14, as *Ibn Ganâch*, *Parchon*, *Ibn Esra*, *Kimchi* and others understand

it. This *Vaheb* was situated in סוּפָה which is as little known as the former, both being found in no other place than the fragment belonging to an old song of the lost סֵפֶר מִלְחֲמוֹת יי, which begins with accusatives. The reading of the Targ. אֲתִיהֵב (*to be given*, *delivered*) which *Kimchi* found in mss.; and the taking of סוּפָה as = יַם סוּף; the translation of *Rashi* אֶת־(אֲשֶׁר) יָהַב, and that of the Peshito אֶת־לַהַב; the opinion of others that it is a proper name = מַתָּנָה 21, 18: — are all adverse to sober criticism.

וָו (reduplicated from וָא II. which see) *tr. to unite*, *to rivet;* derivative

וָו (*plur.* וָוִים, *constr.* וָוֵי, with *suffix* וָוֵיהֶם) *m. a hook*, *nail*, which rivets or holds fast something, found only in Ex. ch. 22. 26. 27. 36. 38. It is a very old word that goes beyond the invention of the art of writing (see ו).

וִין belonging to יַיִן see יָיַן.

וָזַר (an adopted stem for וָזָר Prov. 21, 8; not used) *intr. to bear* (a burden), hence figurat. *to sin*, *to be laden with guilt* (comp. סָבַל עָוֹן Is. 53, 11, כָּבֵד עָ' Ps. 38, 4); Ar. وَزَرَ (to bear a burden), whence وَزِير (*vizier*, prop. bearer of a burden i. e. of an employment; comp. bajulus in the mediaeval period, out of which came *baillif*, Ital. *bailo*, French chargé d'affaires) and figur. وَزَرَ (to sin, to be laden with guilt), the noun وِزْر (burden and guilt, crime). Deriv. וָזָר. — The organic root וָ־זַר may be connected with that in זָרַע II. (whence זְרֹעַ).

וָזָר *m. guilt*, *crime*, hence אִישׁ וָזָר Prov. 21, 8 *man of guilt*, opposed to זַךְ *the pure;* like the adject. הֲפַכְפַּךְ and the opposite יָשָׁר in the same passage. But since the sense and context alone could justify this acceptation; since Hebrew *usus loquendi* and the absence of all reason for applying such an unhebrew word are repugnant; Jewish interpreters have classed it with זָר.

וָחַל belonging to *Nif.* נוֹחַל, *Hif.* הוֹחִיל, see יָחַל.

וַיְזָתָא (old Persian, either *worthy of reverence*, from the Persian ویژه, or *pure* from the Persian ویژه prop. *white;* more probably from the Zend. vahja *better*, *very good*, an epithet of Ized haoma, and from zata *born*, hence *born of Ized Haoma*) *n. p. m.* Esth. 9, 9. See *Stern* and *Benfey*, über die Monatsnamen &c. p. 199.

וָכַח belonging to *Nif.* נוֹכַח, *Hif.* הוֹכִיחַ, *Hof.* הוּכַח, *Hithp.* הִתְוַכַּח, see יָכַח.

וָלַד see יָלַד.

וָלָד *m. a child*, *offspring* Gen. 11, 30.

וֶלֶד *m.* the same, 2 Sam. 6, 23 K'ri.

וָלַךְ belonging to *Hif.* הוֹלִיךְ see יָלַךְ.

וָנָה I. belonging to *Hif.* הוֹנָה, see יָנָה I.

וָנָה II. (not used) *intr. to be weak*, *tame* (Ar. وَنَى), which has been assumed as a stem for יוֹנָה; but probably = יָנָה II. (whence יוֹנָה), prop. *to coo*, then *to sing*, *to praise*, generally identical with עָנָה II. as is יָנָה I. with עָנָה I. Deriv.

וַנְיָה (from וָנָה *Jah is praise*, comp the proper name עֲנָיָה) *n. p. m.* Ezr. 10, 36.

וָסַד belonging to *Nif.* נוֹסַד, *Hof.* הוּסַד, see יָסַד.

וָסַף belonging to *Nif.* נוֹסַף, *Hif.* הוֹסִיף, see יָסַף.

וָסַר belonging to the *Nifal-Hithp.* נִוַּסַּר, see יָסַר.

וָעַד belonging to *Nif.* נוֹעַד, *Hif.* הוֹעִיד, *Hof.* הוּעַד, see יָעַד.

וָעַז belonging to *Nif.* נוֹעַז, see יָעַז.

וָעַל belonging to *Hif.* הוֹעִיל, see יָעַל.

וָעַף belonging to *Hof.* הוּעַף and the noun תּוֹעָפֹת, see יָעַף.

וָעַץ belonging to *Nif.* נוֹעַץ, see יָעַץ.

וָפַס (not used) see וָפְסִי.

וָפְסִי (from וָפַס = פָּסָה; *rich*) *n. p. m.* Num. 13, 14.

וָפַע belonging to *Hif.* הוֹפִיעַ, see יָפַע.

וָצַר II. belonging to *Nif.* נוֹצַר, *Hof.* הוּצַר, see יָצַר.

וָצַת see יָצַת.

וָקַד see יָקַד.

וָקַע belonging to *Hif.* הוֹקִיעַ, *Hof.* הוּקַע, see יָקַע.

וָקַר belonging to *Hif.* הוֹקִיר, see יָקַר.

וָרֵא belonging to *Nif.* נוֹרָא, see יָרֵא.

וָרַד belonging to *Hif.* הוֹרִיד, see יָרַד.

וָרָה belonging to *Hif.* הוֹרָה, see יָרָה.

וָרַשׁ belonging to *Nif.* נוֹרַשׁ, *Hif.* הוֹרִישׁ, see יָרַשׁ.

וָשַׁב belonging to *Nif.* נוֹשַׁב, *Hif.* הוֹשִׁיב, see יָשַׁב.

וָשַׁט belonging to *Hif.* הוֹשִׁיט, see יָשַׁט.

וָשַׁן I. (not used) *intr.* same as אָשַׁן I. (which see) *to be strong, firm*, Ar. اسن (the same); derivat. perhaps וָשַׁן *strong*, as an epithet of Jah (comp. the proper name אַשְׁנָה fortification). Derivat. the proper name וַשְׁנִי.

וָשַׁן II. belonging to *Nif.* נוֹשַׁן, see יָשַׁן.

וַשְׁנִי (= וַשְׁנִיָּה *Jah is strong*) *n. p. m.* 1 Chr. 6, 13, for which יוֹאֵל stands in 1 Sam. 8, 2, which may have the same signification.

וָשַׁע belonging to *Hif.* הוֹשִׁיעַ, see יָשַׁע.

וָשַׁר belonging to *Hif.* הוֹשִׁיר, see יָשַׁר.

וַשְׁתִּי (old Persian وستى *beautiful woman*, Zend. *wahisti* optima) *n. p. f.* Esth. 1, 9-19; 2, 1-17.

וָתַח belonging to noun תּוֹתָח, see יָתַח.

ז

ז, called *Sayin* (זַיִן in the old language, from זון II. comp. Armen. zen *a weapon;* afterwards זוֹנָה was used for it 1 Kings 22, 38) signifies, as a letter of the alphabet, *a weapon*, because it has the form of a pointed weapon (sword, dagger, lance &c.) in old writing, and in the Phenician still, as well as in almost all alphabets derived from it. This assumption was made when inquirers started with the view that the earliest writing consisted of hieroglyphics; a view not confirmed by a closer examination. The name was chosen on account of the initial sound. In the Mishna (Sabb. 12, 5) it is true a shorter form זַי (whence the plur. זַיִן) appears instead of the name זַיִן, as the Arab. زا also occurs (from زاى), and the Ethiopic *zaï* &c.; but the Greek name ζῆτα cannot be at all explained by that circumstance, as it obviously proceeded from a Phenician name זַית that may have been used for it. As a numeral, ז stood for 7, ז̈ for 7000. Besides, only *sa* must have been uttered, before the appellation *Sayin*, other sounds also presupposing a simpler name.

The sound of the letter ז was originally a soft, liquid *s* (somewhat resembling the French *z*), to which the Ar. ز corresponds, e. g. אָזַל I. Ar. زَالَ, غزل, אָזַן I. Ar. وَزَنَ, אָזַר Ar. أَزَرَ, בַּז Ar. بَزّ, and so זָבַד, זָבַר, זָחַל, זָדָה &c. But there is also connected with *s* the dull sound *d*, with which it was fused into *one* sounds *ds*, and for which there is a peculiar character in Arabic ذ. In comparing the two languages this circumstance must be attended to, e. g. הָזָה, Ar. هَذَا, זָבַח Ar. ذَبَحَ &c. From this double

nature of the sound ז we can explain, 1. how it can change with other sibilants, or how they can mutually pass into one another in organic roots as well as stems, e. g. Aram. אֲזַ—אֵ. Hebr. אַזֵב, אֵשׁ and עֵשֶׂב; particularly a) with ס: as עָלַז and עָלַס; זוּר and סוּר; זָלַל and סָלַל; זָנָב and סְנַף; גָּנַז and כָּנַס; זָהַר and סָהַר; זַח and כֻּ־סַג; or, comparing Semitic dialects: נָזַע Ar. نزع; בָּזָה Syr. ܒܣܐ; זַם Ar. سَمّ; כָּזַר Ar. كَسَرَ; חָסַל Ar. حَزَلَ; חָסַם Ar. حَزَمَ &c. b) with צ: as זָעַק and צָעַק; זָעַר and צָעַר; גָּזַר and קָצַר; גַּז and קֵץ; זָרַב and צָרַף; זָנַח and צָנַח; זָם and צָם; זַק and צַק; זִיז Is. 66, 11 and צִיץ; זַר and צַר; זָהַר and צָהַר; and comparing Semitic dialects: Syr. ܙܰܝܢܳܐ Hebrew צֵידָה; Syr. ܙܕܺܝܩ Hebr. צָדַק &c. c) with שׂ: as זֶה 1 Sam. 17, 34 and שֶׂה; זָהַר and שָׂהַר; זַק and שַׂק; זָרַב and שָׁרַב; זָרַח and שָׁרַק; זָקַף and שָׂגַב; especially observable in a comparison of the dialects, e. g. שַׂק Ar. زِقّ &c. d) with שׁ: as גּוּז and חוּשׁ; חָזַק and חָשַׁק; חָזַר (אָזַר) and קָשַׁר &c. — 2. It is especially interchanged with *t*-sounds, among which the transition into ד stands foremost, as a) זָלַל and דָּלַל; זָכָה and דָּכָה II; זָכַר and דָּקַר; זָלַף and דָּלַף; זָעַךְ and דָּעַךְ and others (see ד). In particular, the Aramaean flattens ז into ד, as זָבַח Aram. דְּבַח, ܕܒܰܚ; זָהָב Aram. דְּהַב, ܕܗܒܳܐ; בָּזַר Aram. בְּדַר, ܒܰܕܰܪ &c.; the reverse seldom happening, as דָּלַף Targ. זְלַף, דְּבוֹרָה Targ. זִבּוּרְתָּא, where the Zabian dialect, especially, inclines to keep the sibilant sound. In Ar. ذ stands instead of it, though not constantly, as זְאֵב ذئب &c. Compare for this interchange the Greek ἀδαλέος (Doric) for ἀζαλέος, ἀδαμιᾶν for ἀζημιᾶν. b) It is interchanged with ט, as זָבַח and טָבַח, זָהַר and טָהַר, זָהַם and טָמֵא; in Ar. ظ stands for it, as נָזַם Ar. نظم &c. c) with ת, as זַלְזַל and תַּלְתַּל, זָא and תָּא, זָקַף and תָּקַף, מְזֵי and מְתֵי Is. 5, 13 perhaps = מְזֵי (Deut. 32, 24) &c. But in these interchanges sometimes one is more frequent than the other, sometimes the Hebrew varies from the dialects. In addition to what has been said, this should be remarked: 1. the occasional exchange of ז and ג, as זָמַר I. and גָּמַר; בַּג Ez. 25, 7 and בַּז; גֵּה 47, 13 and זֶה; very seldom of ק, as שָׁזַף and שָׁקַף. As this mutual relation of the other sibilants and the *k*-sounds is found in the formation of stems, as שָׁטַר and חָתַר, שָׁמַד and גָּמַד, שָׂרַט and גָּרַט, שָׂרַם and חָרַם, צָבַר and קָבַר &c. shew, it cannot have arisen from orthographical causes, but only from vocal ones, from an original sibilation of the *k*-sounds. — 2. The letter has a vocal relation to ר, which was generally reckoned, on account of its peculiar pronunciation, sometimes to the gutturals (*rh*, ῥ), sometimes to the rustling sounds. Thus e. g. בָּזָק = בָּרָק Ez. 1, 14, חָזוֹן and חָרוֹן 7, 13; comp. חָרַם and חָסַם. Besides ז and ר may also have been very like one another in shape, as in Arabic there is but *one* figure for both; hence in this language the interchange of ر and ز is very frequent, e. g. خَرَمَ and خَزَمَ, نَخِرَ and نَخِزَ; so too in Persian; comp. too the Latin Furius and Fusius, honor and honos, arbor and arbos, quaero and quaeso. — 3. The letter has a connection with ה (which see), as the Latins change the rough breathing of the Greeks ῾ into *s*, so e. g. זָמַם II. and הָמַם, comp. הָלַל and צָלַל; but this is rare. — 4. It has a connection with the liquid *n*, e. g. זָכַר and נָקַר, זוּף and נוּף II, זוּעַ and נוּעַ, זָכָה and נָקָה, זָהַר and נָהַר; the proper name זִיזָה 1 Chron. 23, 11 and זִינָא 23, 10, &c.

זָא I. (pronominal stem) an original form of the demonstrat. pronoun, which passed into זֶא (which see), according to the usual exchange of *a* and *o;* and then the feminine formation זֹאת (which see) arose out of זָא.

זָא II. (not used) *intr. to move to and fro*, *to stir*, identical with the organic

root זַע, סָא (in סוּס), כַּ־סַע, which also exists out of Semitic, in the Sanskrit *sû*, Greek σεύ-, σεί-, σαί-ειν &c. From this then came the reduplicated Kal זַז out of זָאזָא, as סַאסְאָ, זַעֲזַע out of סָא, זַע, which latter usually is derived as a verb ע״ו from זוּז. See זוּז I.

זוֹא, originating from זָא (which see), forms the basis of the feminine formation זֹאת (which see), זוֹ Hos. 7, 16 and זוּ Ps. 12, 8, Hab. 1, 11, which are originally the same, also standing dialectically for it. On the other hand זֹה is only זֹאת, after the ת is dropped.

זָאַב (not used) *intr.* perhaps same as זָעַף *to be furious*, hence the noun זְאֵב *a wolf.* But when we consider that זְאֵב is reckoned to the fox species in the East and the old Egyptian *sib* only signifies the *Jackal;* still farther, that this animal is named from the colour of its hair in other languages: it is better to take זָאַב = זָהַב, צָהַב, *to be shining like gold, to be gold-coloured.* The Ar. ذَأَبَ (to frighten) is connected with ذَأَبَ, زَأَمَ (to drive, to drive forward, to drive away, to scare), and has nothing in common with our זָאַב.

זְאֵב (*plur.* זְאֵבִים, *constr.* זְאֵבֵי) *m.* 1. *epicene: a wolf, a she-wolf* Gen. 49, 27; Is. 11, 6; 65, 25; Ez. 22, 20, named from the golden colour of its hair, like the Latin vulpes, Gothic wulfs, German Wolf. As the Ar. ذيب signifies also the fox, the old Egyptian sib the jackal, so here too the canis aureus, λύκος χρύσεος, *the jackal*, is chiefly meant. ז׳ עֲרָב Hab. 1, 8, Zeph. 3, 3 (*Targ., Parchon*) is *a wolf that goes forth in the night for prey*, comp. λύκος νυκτερινός (Oppian, Cyneg. 3, 266), νυκτιπόρος (ib. 1, 440); on the contrary ז׳ עֲרָבוֹת Jer. 5, 6 *a wolf of the forests*, since עֶרֶב has no plural עֲרָבוֹת. — 2. (*wolf*) *n. p. m.* Judges 7, 25. See also יֶקֶב זְאֵב.

זֹאת (formed from the *masc.* זוֹא = זָא and this = זֶה, by means of the feminine termination *-t;* with הָ appended זֹאתָה Jer. 26, 6 K'tib, without any greater emphasis; in later writers also with ת dropped, as זֹה 2 Kings 6, 19; Ez. 40, 45; Eccles. 2, 2 24; 5, 15 18; 7, 23; 9, 13, as femin. nouns in *ûth* and *îth* sometimes reject *th* in the same late time) *pron. demonstr. f.* 1. *this*, 2 Sam. 23, 17, 1 Kings 3, 23, לְזֹאת *to this* Gen. 2, 23, sometimes with a noun Ps. 80, 15, sometimes without one Is. 23, 7, where one easily perceives the reference to a feminine noun. In its usual junction with a noun ז׳ stands *after* it, like every adjective, e. g. הַבְּאֵר הַזֹּאת Gen. 21, 30; but where the verb *to be* is included, it precedes, i. e. the verb *to be* separates it from the noun, as זֹאת אוֹת הַבְּרִית Gen. 9, 12 *this is the sign of the covenant*; Ex. 12, 43; Lev. 6, 2; or where הָיָה stands with it 16, 34; Jo. 1, 2. It also precedes where the emphasis is laid upon the demonstrative pronoun (see זֶה), 2 Kings 6, 13. זֹאת ... זֹאת *the one ... the other* 1 Kings 3, 23. — 2. It is the neuter *this*, where it stands sometimes before, Gen. 45, 17, sometimes after, Ps. 7, 4, as זֶה also is used. — Besides, it may sometimes signify *being, self*, like the Arab. ذات, just as this meaning is found in הוּא and הִיא; but as it is not united with a suffix, such cases are susceptible of another explanation.

זָבַב (not used) *intr. to rove about hither and thither* (in the air); comp. Lat. musca from μύζω, *musso*, Ar. reduplic. ذبذب, Aram. דַּבְדֵּב. Deriv. זְבוּב; but as to the proper name זַבַּי, consult it.

זָבַד *tr. to present with* a thing, with accus. of the object and the person Gen. 30, 20, as the Targ., LXX, Vulg. and others have taken it, having an alliteration with זָבַל; prop. *to bind* in the sense of *making a present* to one (comp. the German *Angebinde*), identical with the stems צָבַט, צָפַד &c. The organic root is therefore זַ־בַד. Deriv. זֶבֶד, and the proper names זַבְדִּי, זָבָד, זָבוּד, זָבָד, זֶבֶד (belonging to זְבוּדָה), זְבִידָה, זַבְדִּי &c.

Pi. זִבֵּד (not used) *to make a present, to give;* deriv. the proper name זַבּוּד.

זָבָד (*an endower, a giver*, viz. Jah is) *n. p. m.* 1 Chr. 2, 36; 7, 21; 11, 41; 2 Chr. 24, 26, for which יוֹזָכָר (perhaps for יוֹזָבָד?) stands in 2 Kings 12, 22. Compounded with it in Hebrew are the proper names יוֹזָבָד, זְבַדְיָהוּ, זְבַדְיָה, אֶלְזָבָד, עַמִּיזָבָד; in Palmyrene זְבַדְלָא i. e. זְבַדְאֵל (Palmyr. inscript. 4, 1), זְבַדְבּוֹל (ibid. inscript. 2).

זָבֹד *adj. m.*, זְבֻדָּה *f.* see זְבוּדָה.

זֶבֶד (construct state in the proper name זַבְדִּי) *m. a present*, Gen. 30, 20. Out of it are formed the proper names זַבְדִּי (in the New Test. זַבְדִּי), זַבְדִּיאֵל.

זַבְדִּי (=זְבַדְיָה; *Jah is a gift*) *n.p.m.* Josh. 7, 1, for which זִמְרִי stands in 1 Chr. 2, 6; 8, 19; 27, 27; Neh. 11, 17; but זַבְדַּי *Ζεβεδαῖος* Matth. 4, 21 (Syr. ܙܒܕܝ) is an adjective.

זַבְדִּיאֵל (*El is gift* i. e. bestower) *n. p. m.* Neh. 11, 14; *Σαβδιήλ* 1 Macc. 11, 17.

זְבַדְיָה (from זָבַד; *Jah is giver*) *n. p. m.* 1 Chr. 8, 15 17; 12, 7; Ezr. 8, 8; 10, 20.

זְבַדְיָהוּ (the same) *n. p. m.* 1 Chr. 26, 2; 2 Chr. 17, 8; 19, 11.

זְבוּב (*pl. constr.* זְבוּבֵי) *m.* 1. prop. a little animal that roams about or flies hither and thither; spec. *a fly, a gadfly*, Is. 7, 18, a figure of the military multitude of Egypt; ז' מָוֶת *death-bringing* i. e. *poisonous fly* Eccles. 10, 1. — 2. *a flying, buzzing insect*, only in union with בַּעַל 1 Kings 1, 2, the name of Baʿal at ʿEkron, as the averter of the insect. Similarly *Ζεὺς ἀπόμυιος* (Paus. 8, 26, 4), the *deus Myiagrus* of the Romans (Solin. ch. 1). Comp. the epithets of Hercules *ἰποκτόνος* (vermin-killer), *κορνοπίων* (locust-killer). See בַּעַל. — In the dialects the same word is found with a like meaning, Ar. ذُبَاب, Syr. ܕܒܒܐ, ܕܶܒܳܐ, Targ. דְּבָבָא, דְּבוּבָא, Talm. דִּידְבָא, Malt. *dybbyn* &c., only that ז is there smoothed off into *ds* or *d*.

זָבוּד (*endowed, presented*, sc. by El) *n. p. m.* 1 Kings 4, 5.

זַבּוּד (from *Pihel; bestower, giver*) *n. p. m.* Ezr. 8, 14 K'tib.

זְבוּדָה (*presented, given*, by God) *n. p. f.* 2 Kings 23, 36 K'ri, for which the K'tib has זְבִידָה. By form it is an adject. fem. of masc. זָבֹד; but a form זְבוּדָה may have also existed.

זְבוּל (and זְבֻל; with *a* of motion זְבֻלָה) *m.* 1. prop. a place surrounded, enclosed, hence *a habitation*, Ps. 49, 15 *and their image* (their beautiful body) *is for corruption; the grave is that which is of their habitation*, i. e. what remains of their habitation, it forms their זְבוּל; *tower*, hence *temple* 1 Kings 8, 13, 2 Chr. 6, 2, in full form ז' קֹדֶשׁ Is. 63, 15; *the tower* or *habitation of heaven*, where the sun and moon were supposed to reside, Hab. 3, 11 *sun and moon enter into the tower of heaven* (זְבֻלָה); cognate in sense מָעוֹן. Hence בַּעַל, the Saturn of the Phenicians, was called בַּעַל זְבוּל i. e. *Baʿal of the heavenly tower*, referring to his fortress in the seventh heaven, as he is also called בַּעַל מְעוֹן (which see), בַּעַל שָׁמַיִם. — 2. (see זָבַל 2) *a gift*, only in the proper name זְבֻלוּן. — 3. (*a gift*, viz. from Jah) *n. p. m.* Judges 9, 28.

זְבוּלוּן see זְבֻלוּן.

זְבוּלֻן see זְבֻלוּן.

זָבַח (*inf. constr.* זְבֹחַ, *fut.* יִזְבַּח) *tr. to slaughter*, with accus. of the object, e. g. שֶׂה Is. 66, 3, בָּקָר, צֹאן Num. 22, 40, שׁוֹר 1 Kings 1, 19; also absolutely, *to kill for sacrifice, to sacrifice*, Eccles. 9, 2, with לְ or לִפְנֵי of the person *for whom* Ex. 8, 23 24; 22, 19; 1 Kings 8, 62; and in this sense also with the accus., e. g. פֶּסַח Deut. 16, 2, שְׁלָמִים 27, 7, תּוֹדָה, objectively Lev. 22, 27 or subjectively Ps. 50, 23; זֶבַח 1 Sam. 2, 13; of human sacrifice Ez. 16, 20; with בְּ of the place *where* Ps. 27, 6; with עַל *at* or *upon somewhat* Ex. 20, 24; 23, 18; 1 Kings 13, 2. Figurat. *to prepare a great meal* (of what is slaughtered) 1 Sam. 1, 4. Derivat. זֶבַח, זִבְחָה and מִזְבֵּחַ.

Pih. זִבַּח (*fut.* יְזַבֵּחַ) *intensive: to sacrifice frequently*, 1 Kings 3, 3, with בְּ, עַל or לִפְנֵי of the place Hos. 4, 13; 1 Kings 3, 2; 8, 5; and לְ of the person or thing Ps. 106, 38; Hab. 1, 16; construed generally like Kal. ז׳ עִם פְּ׳ Hos. 4, 14 *to sacrifice*, *supported by a person.*

The stem זָבַח is flattened in Aram. into דְּבַח, Syr. ܕܒܚ, but where we also find ܙܒܚ, Ar. ذبح; still stronger in the Hebrew טָבַח, and with an initial vowel-sound אָבַח. The organic root is זָ־בַח; comp. Greek σφαγ, the theme of σφάζω.

זֶבַח (*pl.* זְבָחִים) *m.* 1. *a victim*, Gen. 31, 54, with the addition of that which serves to make it, as שְׁלָמִים Lev. 3, 1, תּוֹדָה 22, 29, בָּקָר 2 Chr. 7, 5; usually employed generally in the sense of *a sacrifice*, of which one may partake Num. 15, 3; or generally *sacrifice* 1 Sam. 15, 22; hence *to sacrifice* is expressed by זָבַח, נָתַן, עָשָׂה זֶבַח 1 Sam. 1, 21; Jer. 33, 18; Eccles. 4, 17. — 2. Figurat. *a great slaughter* Is. 34, 6; with הֵכִין Zeph. 1, 7. — 3. *a banquet*, *a meal*, Prov. 17, 1; 1 Sam. 9, 12; hence ז׳ הַיָּמִים *a yearly* (sacrificial) *meal* 1 Sam. 1, 21; ז׳ מִשְׁפָּחָה *a family meal* 20, 29. — 4. (*sacrifice*) *n. p. m.* Judges 8, 5.

זְבָחָה (only in *pl.* with *suff.* זִבְחֹתָם) *f.* prop. sacrifice, only figurat. *idolatry*, *idolatrous worship*, Hos. 4, 19.

זַבַּי (if from זָבַב: *roving about*) *n. p. m.* Ezr. 10, 28; Neh. 3, 20 K'ri; but probably written by mistake for זַכַּי (see Ezr. 2, 9; Neh. 7, 14).

זְבִידָה (*bestowed*, *given*) *n. p. f.* 2 Kings 23, 36 K'tib.

זְבִינָא (*acquisition*, *gain*) *n. p. m.* Ezr. 10, 43.

זָבַל I. (*fut.* יִזְבֹּל) *tr. to surround*, *to encircle*, *to encompass*, *to limit round about*, identical in its org. root זָ־בַל with that in כָּ־בַל, חָ־בַל, דָּ־בַל, תָּ־בַל &c.; derivatives זְבוּל, and זֶבֶל in the proper name אִיזֶבֶל (which see). Figur. *to cover*, *to encompass*, *to shade*, in the sense of *to copulate*, *to lie with*, with accus. Gen. 30, 20. Some have wished to find another meaning of זָבַל with reference to זְבֻלָה Hab. 3, 11, comparing אָבַל I. and giving it the meaning of *to be pale*, *dun-coloured*, זְבֻלָה as a noun signifying *paleness* (so *Wahl*); but there is no sufficient reason for this.

זָבַל II. (not used) only a collateral form of זָבַד, arising from the interchange of ד (which see) and ל, whence זְבוּל in the proper name זְבֻלוּן.

זֶבֶל *m. the arch of heaven*, *a tower*, only in the proper name אִיזֶבֶל (which see).

זְבֻל see זְבוּל.

זְבֻלוּן (also ־לֻן, and זְבוּ־; *gifted*, viz. of God) *n. p.* of the tenth son of Jacob by Leah Gen. 35, 23; 46, 24, and then of the tribe descended from him Num. 1, 9, whose territory in Palestine is described in Josh. 19, 11 &c. *Gentile* זְבוּלֹנִי Num. 26, 27 from זְבוּלֹן, as the LXX and Vulg. pronounced the name.

זָבַן same as Aram. זְבַן, which see.

זְבַן (*part. pl.* זָבְנִין) *Aram. intr. to acquire*, *to purchase*, *to gain*, עִדָּנָא (time) Dan. 2, 8; comp. "emere tempus" (Cic. Verr. 1, 3); hence the proper name זְבִינָא. The stem is usual in Aram. (Syr. ܙܒܢ), but the organic root is זָ־בַן, existing also in the Sanskrit *pan*, *wan*, Lat. *ven*-do, Gothic *vinn*-an (to gain).

זָבַק see עַזְבּוּק.

זָג (from זוּג) *m. a shell*, *a husk*, Num. 6, 4.

זָגַג a stem incorrectly adopted for זָג, but see זָכַךְ.

זָגַד see עַזְגָּד.

זֵד (prop. *part.* of זוּד; *pl.* זֵדִים) *m. proud* Prov. 21, 24; *impudent* Is. 13, 11; *wanton* Mal. 3, 19, and therefore applied to the sectaries of a later time, Ps. 119, 21 51 69 78 &c.

זָדָה same as זֵד (זוּד), assumed for the construct זְדוֹן, such dropping of ָ

from ע״ו verbs being found only in compound proper names.

זָדוֹן (from זוּד; *constr.* זְדוֹן, as if from זֵד=זֵדָה, with *suff.* זְדֹנְךָ) *m. pride*, Prov. 11, 2, sometimes joined with לֵב Jer. 49, 16.

זֶה (a pronominal stem from זִי, which still exists in the compound אֱזַי Ps. 124, 3; but the final *á* or *é* often disappears in compounds, as in אָז from אֱזַי, לָז from לָזֶה; with the final *a* changed into *o* there is also זוֹ for זֶה Hos. 7, 16, or זֹא for the feminine זֹאת, or זוּ Ps. 12, 8, Hab. 1, 11, and in הַלָּזוּ) I. *pronoun demonstr. m.* (*fem.* only in Josh. 2, 17, Judges 16, 28) *this*, hic, *οὗτος*, referring to what is present, while הוּא (which see) refers to what is well known. So Judges 7, 4, where the distinction clearly appears. In its application it stands 1. including the idea of personality, *this*, hic; in which case it is either alone Job 1, 17, or put after the noun, where both have the article, as הַיּוֹם הַזֶּה Gen. 7, 11. When it precedes the noun in the signification just mentioned, it is either the predicate of a clause, i. e. it includes the verb *to be* Ex. 35, 4, Judges 4, 14, 2 Kings 6, 13, or it is an Aramaeism, as זֶה הַבַּיִת *this house* Ezr. 3, 12, זֶה הַיּוֹם 1 Kings 14, 14, זֶה דַרְכָּם Ps. 49, 14, and so Josh. 9, 12, Ps. 48, 15; comp. דְּנָה חֶלְמָא Dan. 4, 15, Syr. ܗܢܐ ܒܝܬܐ, Ar. هَذَا ٱلْكِتَاب, Greek *οὗτος ὁ οἶκος*. It also stands a) after the noun as a genitive, e. g. מְחִיר זֶה *the worth of it* 1 Kings 21, 2; b) in the signification of iste, with the additional idea of contempt, also like *οὗτος*, Ar. هَذَا 1 Sam. 10, 27; Ex. 32, 1; c) repeated זֶה ... זֶה *this ... that*, *the one ... the other* 1 Kings 22, 20; זֶה אֶל־זֶה Ex. 14, 20 *one to the other;* d) in connection with interrogative particles, where it makes the question more lively, e. g. מִי זֶה *who there?* Is. 63, 1; מִי הוּא זֶה *who is that there?* Jer. 30, 21; אֵי זֶה *who?* 1 Kings 13, 12 &c., though this is oftener applied locally (see אֵי). — 2. Dropping the idea of personality, not distinguishing gender and number, and so a) a demonstrative particle appended to interrogatives and words of exclamation to give emphasis, e. g. מַה־זֶּה *what then? τί ποτε* Gen. 27, 20; הִנֵּה זֶה *see there!* 1 Kings 19, 5; לָמָּה זֶּה *wherefore then?* (Ar. لِمَاذَا) Gen. 18, 13, or as a designation of the manner how, as כָּזֶה *talis;* b) in a local sense: *here*, e. g. בָּזֶה *here*, hîc, prop. in hoc loco Gen. 38, 21; זֶה *here* Num. 13, 17; *there* Ps. 104, 25; Judges 5, 5; c) relating to time, as עַתָּה זֶה *but now*, *just now*, 1 Kings 17, 24; 18, 24; Mic. 5, 4; Ruth 2, 7, especially so with numbers for years or days, equivalent to the German *schon*, e. g. זֶה פַעֲמַיִם *now twice* Gen. 27, 36, זֶה כַּמֶּה שָׁנִים Zech. 7, 3 (this) *so many years*, and so Gen. 31, 38; 43, 10 &c., where *Saadia* translates by قد *now*, German *schon.* — II. *A relative pron. who*, *that*, *which*, arising out of the demonstr. as is often the case (see הוּא, ־הַ), Ps. 104, 8 *to the place which thou hast founded;* 78, 54; Prov. 23, 22; Job 15, 17; comp. in German *der* for *welcher*, *damit* for *womit.* The relative meaning is commonly used in poetry, as also זוּ, and the article (see הַל).

This demonstrative is a general Semitic word, existing in the Ar. ذا (هَذَا), f. ذِي, ذهٔ (تِي, تهٔ), Aram. דִּי, f. דָא (הָדָא), Ethiop. *se*, f. sā, sāti &c. But the pronominal stem seems to exist also in the Latin *-ce*, Greek *-δε*, Attic *-δί*, in *ὅδε*, *τόδε*, German *da*.

זֶה *m.* only in 1 Sam. 17, 34, a collateral form of שֶׂה.

זוֹ (=זֹא) an abridged form of זֹאת, where see the passages.

זָהַב (not used) *intr. to shine*, *to glitter*, particularly of the colour of gold, identical with the stems צָהַב, זָאַב, Ar. ذهب, Targ. דְּהַב, זְהַב, ܕܗܒ &c.; but the organic root is זב, which lies also in עֶ־שֶׂב, אֶ־זָב, as it does besides in זו (whence זִו), זִו־ה, Sanskrit *śubh* &c. The verb-signification of the Ar. ذهب

"to turn oneself quickly" proceeds from that of shining, as in the Latin *micare*.

זָהָב (*constr.* זְהַב, with וְ: וּזֲהַב Gen. 2, 12) *m.* 1. *gold*, as metal Gen. 36, 39, Ex. 3, 22, metaphor. *a gold shekel*, when numerals stand before it Gen. 24, 22. In distinguishing kinds and ore appear ז' טָהוֹר Ex. 25, 11; ז' מוּפָז 1 Kings 10, 18; ז' מְזֻקָּק 1 Chr. 28, 18; ז' טוֹב 2 Chr. 3, 5; ז' סָגוּר 1 Kings 6, 20; ז' שָׁחוּט 10, 16; ז' פַּרְוָיִם 2 Chr. 3, 6; ז' שְׁבָא Ps. 72, 15; ז' אוֹפִיר 1 Chr. 29, 4. — 2. Figur. *oil*, so called from its shining colour Zech. 4, 12, comp. יִצְהָר; perhaps also *the sun* or *the golden brightness of the sky* Job 37, 22.

זָהָה (not used) a stem assumed for the nouns זִו, זִיו, זַיִת and the proper names זֵיתָן, זֵתָם; but for זַיִת and the proper names the stem is זוּת (which see); and זִיו may come from a verb ע"ו: זָו (זוּו) = the organic root זָהַב, צָהַב, אֶ־זַב &c. There may, however, have been a stem זָהָה = זָוָה, Ar. ذها, Syr. ܙܗܐ to glitter, Ar. زهى to shine, Syr. ܙܗܐ to be proud.

זָהַל. Only *part. pl. constr.* זֹהֲלֵי Deut. 32, 24 in the Samar. cod., where our text has זֹחֲלֵי.

זָהַם (Kal unused) *intr.* 1. *to be dirty, rancid, stinking*, as the essence of uncleanness, and therefore cognate with the organic root טָמֵ־א. — Figurat. *to be loathsome, odious, repugnant, contrary to.* Comp. Arab. زهم (to stink, to be rancid, putrid), Targ. זְהֵם, Syr. ܙܗܡ &c. — 2. *to be fat, thick*, Ar. زهم, Targ. דְּהֵן, Syr. ܕܗܢ, which appears to be connected with the organic root in שָׁמֵ־ן, חָ־שֵׁם &c. Deriv. the proper name זַהַם.

Pih. זִהֵם (3 *fem.* with *suff.* זִהֲמַתּוּ) *to make loathsome, repugnant*, with accus. of the person, to whom something is made repugnant, and accus. of the thing, Job 33, 20 *and his instinct* (or *hunger*, חַיָּתוֹ) *makes food* (לָחֶם) *loathsome to him* (זִהֲמַתּוּ).

זַהַם (*fatness;* from זָהַם 2) *n. p. m.* 2 Chr. 11, 19.

זָהַר (Kal unused) *intr. to be bright, to shine, to glitter*, same as צָהַר, סָהַר, טָהַר, and with the passing of the initial ז-sound into א same as אָהַר, with the initial נ-sound נָהַר (see ז); so too in the dialects (Arab. زهر, Targ. זְהַר, Syr. ܙܗܪ) with the secondary meanings *to bloom* (زَهْر blossom), *to boast* (see הָלַל), *to be bright-coloured* &c. Deriv. זֹהַר. — 2. *to be clear, enlightened, intelligent, convinced, instructed*, as is seen from Hif. and Nif., from the Aram. זְהַר and the Syr. ܙܗܪ.

Nif. נִזְהַר (*inf. constr.* הִזָּהֵר) pass. of Kal 2: *to be taught* (i. e. warned of evil), with בְּ of something Ps. 19, 12; also absolutely, *to be admonished, warned, to take warning, to take heed*, Eccles. 4, 13; 12, 12; Ez. 3, 21; 33, 4-6; Targ. אִזְדְּהַר, Syr. ܐܙܕܗܪ.

Hif. הִזְהִיר 1. *to spread brightness*, hence as if *intrans. to beam, to shine* Dan. 12, 3; — 2. *to enlighten, to teach*, with a double accusative Ex. 18, 20; *to instruct*, with accus. of the person 2 Chr. 19, 10; *to admonish* (to enlighten one respecting a thing), with accus. of the person and מִן of the thing Lev. 15, 31, or also with מִן of the person from whom the warning proceeds, Ez. 3, 17.

זֹהַר *m. brightness*, Ez. 8, 2; Dan. 12, 3.

זְהַר *Aram.* same as Hebrew זָהַר 2, hence *part. pass.* זְהִיר *instructed, admonished, warned*, Ezr. 4, 22. *Ithpe.* to beware.

זָו (not used) *intr. to project, to stick forth, to stand prominent*, prop. *to shine, to shine forth, to be prominent*, by a common metaphor. application (comp. קָרַן, נֵס, פִּנָּה); hence the deriv. זִיו, זִו, whence came again the reduplicated form זְוָזוּ, abridged זוּז. See זוּז III.

זִו (in many mss. זִיו; from the stem זָו as a ע"ו after the form כִּיס, רִיק, רִישׁ, דִּין) *m.* prop. brightness, shining, and therefore *blossom;* metaph. *flower-month*, name of the second month of the Jewish ecclesiastical year 1 Kings 6, 1 37; in

the Targ. fully יְרַח זִיו נִיצָנַיָּא, Arab. (Pococke) شهر الزهر. The later name אִיָּר has the same meaning, and is also in Ar. أَيَّار.

זוֹ (pronominal stem) a dialectic variation of זָא = זֶה, as *â* is often interchanged with *ô;* only in Hos. 7, 16. See זֶה and זֹאת.

זוּ (not used) *tr. to shoot forth, to bring forth* (in fulness), *to beget, gignere, progerminare*, especially spoken of the productions of the field; comp. Sanskrit *su, sû*. Then metaphor. *to overflow*, *to be abundant*. Thence comes the reduplicated זוּזוּ, abridged זוּז. See זִיז II.

זוּ (pronominal stem) 1. *pron. demonstr.* (without distinction of gender and number) a collateral form of זוּ *this*, which is = זֶה (see זוֹ) Ps. 12, 8, Hab. 1, 11, belonging to דֹּר and כֹּה. — 2. like זֶה *a pron. relat.*, either with reference to a masculine Ex. 15, 13 16; Is. 43, 21; Ps. 32, 8; 142, 4; 143, 8, or a feminine 9, 16; 31, 5, or to several nouns 10, 2; 17, 9, or connected with the relative like the neuter "this, that", *that which* Ps. 68, 29; or it expresses a general relation Is. 42, 24. This form is also found in הַלָּזוּ (which see), where it is likewise = זֶה. In Talmudic זוּ stands, particularly in compounds, for זֶה. In Ar. ذو stands in the dialect of the Tayy for the usual الذي.

זוֹב (after the form חוֹב; with *suff.* זוֹבָהּ, זוֹבוֹ) *m. flux* or *flow of semen*, in men Lev. 15, 2; *the monthly courses*, in women 15, 25.

זוּב (*part. m.* זָב, *f.* זָבָה, *constr.* זָבַת; *fut.* יָזוּב) *intr.* 1. *to flow, to stream*, with accus. of the thing (like verbs of fulness), מַיִם Ps. 78, 20; 105, 41; Is. 48, 21 (parall. שָׁטַף); *to overflow*, חָלָב, דְּבַשׁ Ex. 3, 8; metaphor. *to melt, to dissolve*, Jer. 49, 4 *thy valley melts*, i. e. its inhabitants go to ruin; *to pine away* Lament. 4, 9. This transition is also in דָּאַב, Ar. ذاب. Comp. too מָאַס Ps. 58, 8 and 2 Sam. 24, 14; the Ar. يذوب القلب is = יִמַּס לֵב. — 2. Specif. of the monthly courses in women Lev. 15, 25, with accus. דָּם, זוֹב, hence זָבָה *a woman suffering from an issue of blood* 15, 19; of the seminal flux or gonorrhea in men 15, 2; hence זָב 15, 4 also a noun. Deriv. זוֹב, זָב.

The stem זָב is closely connected with צָף, זָף, but also with אֲ־דַב I., דָּב, דָּאַב, דָּבָ־ה, Aram. דּוּב and ܕܳܒ, the same.

זוּג (not used) *tr. to enclose, to bind about, to surround with a rim*, of the shell or husk enclosing the fruit, hence זָג. The stem is connected in Hebrew with סוּג, in Aram. with זוּג *to bind*, Pa. זַוֵּג, Itpa. אִזְדַּוַּג, with the nouns זִוּוּג, זוּג, with the Sanskrit *juǵ*, Lat. *jug-*, Greek ζυγ-.

זוּד *intr.* 1. (Kal not used) *to cook, to seethe, to boil*, as is seen from *Nif.* and *Hif.* שׂוּד is originally identical with it (meaning "to boil up, to ferment"), whence שִׂיד; comp. the Sanskrit *svid* (the *i* was lost by the *v* becoming a vowel, therefore the Latin *sud-*, with which are also connected the Greek ζέω, σίζω [comp. ζύθος], German *sieden* [comp. Sud, Ab-sud], English *seethe*, Syr. ܙܳܢ to be hot, &c.). — 2. Figurat. (as in פָּחַז, Ar. بغى, Lat. ferveo) *to boil over, to boil up*, of anger, *to fly out in a passion, to act arrogantly*, with אֶל Jer. 50, 29 or עַל of the person *against* Ex. 18, 11; according to the derivatives *to swell, to overflow*, of water, Ar. زاد (comp. עָשַׁק, גָּאָה); *to be haughty, proud, arrogant, forgetful of God.* Deriv. זֵד, זָדוֹן, זֵידוֹן.

Nif. (not used) *to be cooked, seethed*, whence the noun נָזִיד for נָזוֹד (which see).

Hif. הֵזִיד (*fut.* יָזִיד, *apoc.* יָזֵד) 1. *to cause to boil, to cook a mess* (נָזִיד) Gen. 25, 29. — 2. Figurat. *to act haughtily, presumptuously, wickedly*, either absolut. Deut. 1, 43, or with the infin. following, which defines it more closely 18, 20, or with עַל of the person Ex. 21, 14; Neh. 9, 10.

זוּד (Peal not used) *Aram.* like Hebr. זוּד 2.

Af. (inf. הַזָדָה) like the Hebrew הֵזִיד DAN. 9, 10.

זוה (not used) *intr.* same as זַר (זוּר), from which it is derived, *to shine*, *to glitter*, *to appear afar off*, of a projecting corner, conseq. cognate in sense with פָּנָה, whence פִּנָּה. Deriv. זָוִית and מָזֶר. — The organic root זַר-ה lies also in זַר, which is reduplicated in זִוּז III.; and the Arabic verb corresponding to it is زَهَا (to shine), according to a usual change.

זוז I. (i. e. זָז, shortened in the first instance out of זָאזָא, which is reduplicated from the simple stem זָא [which see], like סָאסָא, זַעְזַע from זָע, סָא) *intr. to move to and fro*, *to stir*, of wild animals, and generally of their movements and life; in Aramaean generally *to move*, *to stir*, *to move forward*, Arab. to hasten, hence زِيزِيَة haste. Deriv. the noun זִיז 1.

זוז II. (not used; abridged from the reduplicated זוּזוּ from זוּ, which see) *tr. to push forth*, *to bring forth*, *to beget* (in fulness), principally of the productions of the field; deriv. זִיז 2.

זוז III. (not used; abridged from the reduplicated זַרְזַר, from זַר, which see) *intr. to be prominent*, prop. *to shine forth*, *to glitter forth*; whence מְזוּזָה and the proper names זוּזִים, יְזִיז, זִיזָה, זִיזָא, זָזָא. The fundamental signification *to shine*, *to sparkle*, is often transferred to that of *shining afar*, *to project forward* (comp. נֵס, פִּנָּה, קֶרֶן, זָוִית), as also to that of *fleeing quickly*, of *blossoming* (see נָץ, צוּץ &c.); and the likewise reduplicated stems סוּס (whence סִיס, סוּס a swallow), צוּץ (whence צִיץ *blossom* and *wing*) are identical with it.

זוּזִים *n. p. pl.* of a primitive people of ʿAmmon GEN. 14, 5 (prop. *the prominent ones*, *giants*, from זוּז III).

זוֹחֵת (from זָחַת; *corpulent*, *strong*) *n. p. m.* 1 CHR. 4, 20 (comp. Ar. شَخْص a body, Hebrew שַׁחַץ large, huge, spoken of beasts).

זָוִית (only *pl.* זָוִיּוֹת) *f. a projecting corner*, of an altar ZECH. 9, 15, i. e. the horn-like corner-pillar, κερατοειδεῖς γωνίαι (*Jos.* B. J. 5, 5, 6); *the corner column*, of a building Ps. 144, 12, from זָוָה, as נֵס, פִּנָּה, קֶרֶן have proceeded from a similar fundamental signification; Ar. زَاوِيَة, Syr. ܙܳܘܺܝܬܳܐ the same. The Hebrew noun מָזֶר (corner-tower, granary), Samar. מַזְבִּית, refers to the same fundamental sense.

זול *tr.* 1. same as זָלַל *to scatter to and fro*, *to lavish* Is. 46, 6; on the other hand תֵּזְלִי JER. 2, 36 comes from אָזַל; metaphor. *to esteem lightly*, as also ذَال (med. Ye). — 2. (not used) *to separate from*, *to go away*, *to remove*, Ar. زَال (med. Waw), identical with the organic root in אָ-זַל; deriv. זוּלָה, constr. זוּלַת, זוּלָתִי.

Hif. הִזִּיל (comp. הִפִּיחַ, הֵסִית) *to throw away*, *to despise* (opposed to כִּבֵּד) LAMENT. 1, 8.

זוּלָה *f. separation*, *removal*, only in the *construct state* זוּלַת (with *suff.* זוּלָתְךָ, *pause* ־תָהּ ;־תֶךָ) *a prepos. besides*, praeter, *except*, 2 KINGS 24, 14; for which, however, an old construct-form זוּלָתִי usually appears DEUT. 1, 36; 4, 12; 1 KINGS 3, 18; in the same sense with a suff. Is. 54, 5; 64, 4; without relation to a noun JOSH. 11, 13.

זוּלַת see זוּלָה.

זוּלָתִי see זוּלָה.

זון I. (Kal unused) *tr. to nourish*, *to feed*, *to support*, prop. to make full, thick (see *Hofal*), whence the Ar. زَوْن (solid, of the body); deriv. מָזוֹן and according to some זוֹנָה 3.

Hof. הוּזַן (*part. pl.* מוּזָנִים JER. 5, 8 K'tib, which the K'ri reads מְיֻזָּנִים, from יָזַן *to be weighty*, *heavy*) *to be well fed*, *to be strong* JER. 5, 8; see אָזַן.

זוּן (Peal not used) *Aram.* same as Hebrew זוּן I. In the Targ. it stands for כִּלְכֵּל.

Ithpe. אִתְּזִין (*fut.* יִתְּזִין) *to be well fed* DAN. 4, 9.

זוּן II. (not used) *tr.* 1. *to point*, *to sharpen*, identical with שָׁן, צָן in its organic root; comp. אָ־זַן, and see זון III. Deriv. זוֹנָה 2. — 2. *to bring to a point*, *to form*, *to shape*, if the noun זַן is to be referred to it; see זָנָה.

זוּן III. (not used) *tr. to adorn*, *to ornament*, *to set in order*, Ar. زَانَ, hence زِين dress. Deriv. אֵזֶן (with א prosthetic), זוֹנָה 2 and the proper name זִינָה. It is possible that זון II. and III. coincide in the signif. 1 of זון II.

זוֹנָה (and זֹנָה; *pl.* זוֹנוֹת) *f.* 1. (*part. fem.* of זָנָה) *a harlot*, *a prostitute*, πόρνη Lev. 21, 14, in its full form אִשָּׁה זוֹנָה 21, 7, who is described as wearing peculiar attire Prov. 7, 10, going about singing in the city Is. 23, 6 &c.; בֵּית ז' *a brothel* Jer. 5, 7; אֶתְנַן ז' *the hire of a whore* Deut. 23, 19; figurat. *infidelity* (by having to do with others) in a political respect Ez. 16, 35; *carrying on traffic with all the world* Is. 23, 16; *fallen away* 1, 21. — 2. (from זון II.) *a pointed weapon*, spiculum, telum, 1 Kings 22, 38, comp. Aram. זַיְן weapon. But perhaps from זון III. see אֵזֶן. — 3. (from זון I. after the form טוֹבָה) *a female who entertains* guests, *a hostess*, mulier cauponaria, πανδοχεύτρια (according to the Targ., *Josephus* and others) Josh. 2, 1; Judges 11, 1; 16, 1; 1 Kings 3, 16, a meaning which the Targ. extends also to Ez. 23, 44, and Ibn G'anâch to Jo. 4, 2. This explanation, however, is by no means safe; since the LXX already take ז' in the usual sense.

זוּעַ I. (*fut.* יָזֻעַ) *intr. to be moved*, *to shake to and fro*, hence *to move oneself*, with מִן before one Esth. 5, 9; *to quake* Eccles. 12, 3; *to be terrified*, *to tremble*, *to be afraid* (see זְוָעָה, זַעֲוָה). Deriv. the proper names זַעֲוָן, זִיעַ.

Pih. redupl. זַעְזַע (*part.* מְזַעְזְעָ) *to drive forth*, *to push forth*, *to scare away*, depriving of possession, like סַאסְּאָ (Is. 27, 8) Hab. 2, 7, which meaning is found also in the Mishna (Shebi'it 3, 7; 'Orla 1, 3).

The simple stem זָע is closely connected with זָא, סָא (which see) and with the organic root in נְ־סַע. It is also found in the Ar. زَاعَ, Targ. זָע, Syr. ܙܥ, redupl. زَعْزَعَ, ܙܥܙܥ, زَازَا, Syr. ܙܰܥܙܰܥ, as also in the Sanskrit *sû*, Greek σεύ-, σεί-, σαί-ειν; besides, נוּעַ is connected with זוּעַ.

זוּעַ (*part.* זָאעִין K'tib, זָיְעִין K'ri) *Aram. intr.* same as Hebr. זוּעַ I. *to quake*, *to tremble*, *to be afraid*, with מִן קֳדָם of the person Dan. 5, 19; 6, 17, coupled with דְּחַל; in the Targ. for נוּעַ, רְגַז, רָעַע, חָרַד.

זוּעַ II. (not used) *intr. to trickle*, *to perspire*, same as יָזַע; deriv. זֵעָה, if this does not stand for יְזֵעָה; see יָזַע.

זְוָעָה (after the form שְׁוָעָה from שׁוּעַ, רְוָחָה from רוּחַ) *f. terror*, *fear* Is. 28, 19; Jer. 15, 4; 24, 9, for which the K'ri has always זַעֲוָה, as עַוְלָה is transposed into עַלְוָה.

זוּף I. (not used) *intr.* same as זוּב *to melt*, *to flow*, *to flow out*, Ar. وَذَفَ, وَدَفَ, Sanskrit *tap*, Lat. *sap* (in sapo), German *saf* (in Saft) &c., Ar. زَافَ the same, belonging to زِفْت resin. Deriv. זֶפֶת and the proper name זִיף 1.

זוּף II. (not used) after the Aramaean *to lend*, *to borrow*, cognate in sense with שָׁאַל; deriv. the proper name זִיף 2.

זוּר I. (*part. m.* זָר, *f.* זָרָה) *intr.* same as סוּר, 1. *to turn aside*, *to turn away*, *to depart*, *to keep at a distance*, with מִן *from* a thing Ps. 78, 30; Job 19, 13. Its forms are interchanged in use with נָזַר. Figurat. *to be distant*, *foreign from.* Hence זָר *strange*, in opposition to native Prov. 5, 10; not belonging to blood-relationship Deut. 25, 5, to a certain class Lev. 22, 10, to fellow-citizenship Job 15, 19; also used of things which are not of the kind spoken of, as זְמֹרָה Is. 17, 10, מַיִם 2 Kings 19, 24, קְטֹרֶת Ex. 30, 9, אֵשׁ Lev. 10, 1, i. e. what is not right, lawful, holy, good &c.; generally *another* Prov. 27, 2, in opposition

to one's own Job 19, 27. Figurat. *a stranger* equivalent to an *enemy* Ps. 54, 5, as ξεῖνος (Herod. 9, 11), hostis, out of which comes Germ. *Gast;* אֵל זָר *a strange god* i. e. not Jewish, heathen, an *idol* Ps. 44, 21; sometimes זָר, זָרִים are without אֵל, אֱלֹהִים Is. 43, 12, Deut. 32, 16. With reference to family: *adulterous*, *whorish* Jer. 2, 25; Prov. 2, 16; hence זָרָה *an adulteress, prostitute* 5, 3. Elsewhere also *strange*, *unheard of*, Is. 28, 21. — 2. *to turn away from one* or *a thing*, with loathing, with לְ of the person Job 19, 16; prop. to step back from one; deriv. the noun זָרָא. In Ar. زَارَ stands for signific. 1, and therefore زَائِر (a stranger), زَوْر (enmity), and also the meaning *to lie* there is prop. *to fall away*, *to degenerate*, which סוּר means; for signific. 2 ذَارَ stands. In Syriac ܙܳܪ stands for signific. 1.

Nif. נָזוֹר *to turn aside*, *to turn away* Is. 1, 4; זֹרוּ in Ps. 58, 4 stands (according to Rashi) for נָזֹרוּ, which suits the context.

Hof. הוּזַר (*part.* מוּזָר) *to be estranged* Ps. 69, 9.

זוּר II. (Kal in the form זָר; *fut.* יָזוּר, but *apoc.* יָזַר for יָזָר; *part. pass.* זוּרֶה for זוּרָה) *tr.* same as צָר, צָרַר, *to bind about firmly*, *to fasten about*, *to gird about* (see מָזוֹר); hence *to press together firmly*, *to press together*, גִּזָּה Judges 6, 38, בֵּיצָה Job 39, 15, צָר also having this meaning; *intr. to be bound about*, of wounds Is. 1, 6; זוּרֶה (comp. לְנָה=לָנָה) Is. 59, 5 *the crushed* (egg) *divides itself into a viper*, i. e. produces a viper. On זֹרוּ Ps. 58, 4 see זוּר I. and Nif. under the same word.

Poh. זוֹרֵר see זָרַר.

זוּר III. see מָזוֹר I.

זוּרֶה *f.* see זוּר II.

זוּת (i. e. זָת, not used) *intr. to have a sweet, pleasant smell*, of olives, therefore like the Sanskrit *swâd*, Greek ἡδ-ύς &c.; or *to be juicy, fresh*, as an organic root זָת cognate with that in שַׁד and לְ-שַׁד; in every case זוּת should be assumed as a stem. Derivative זַיִת (as בַּיִת from בּוּת), the proper names זֵתָם, זֵיתָן, and זְוִית in the proper name בִּזְיוֹתְיָה.

זָזָא (*projection;* from זוּז III.) *n. p. m.* 1 Chr. 2, 33.

זָחַח I. (i. e. זַח; Kal not used) *tr. to move off*, *to move away*, *to shove*, from a place, *to remove* (the Targumic זָח and Syr. ܐܙܚ are intrans.; Arab. زَحَّ or reduplicated زَحْزَحَ are trans. without being originally different from זַח); the organic root in פָּ-סַח, נָ-סַח, נָ-סַג is cognate.

Nif. נִזַּח (*fut.* יִזַּח) *to be displaced*, *to be shoved*, *to be removed*, *from* (מֵעַל) somewhat Ex. 28, 28; 39, 21, as the Targum, LXX and others have already taken it.

Hif. הֵזַח (*part.* מֵזַח) *to remove*, *to carry away*, Is. 23, 10, according to the Syr., but see זָחַח II.

זָחַח II. (not used) *tr.* same as זָקַק, *to bind*, *to tie*, *to gird*, whence the noun מֵזַח (after the form מֵצַר, מֵמַר) and מְזִיחַ.

זָחַל (*part.* זֹחֵל) *intr.* 1. *to creep*, *to crawl*, of serpents, therefore זֹחֲלֵי עָפָר Deut. 32, 24 (cod. Sam. זֹחֲלֵי אֶרֶץ), Mic. 7, 17 *serpents*, comp. Targ. זְחִיל a worm, זַחֲלָא, Syr. ܙܚܠܐ caterpillar, זָחֵל serpent; Ar. زَحَل (to creep). Deriv. זֹחֶלֶת. — 2. (not used) *to flow slowly;* hence in the Mishna זוֹחֵל river (Mikv. ch. 5); comp. Zab. ܙܚܠ. — 3. *to creep along fearfully*, *to be afraid*, Job 32, 6, for which is in Aram. דְּחַל, Ar. دحل.

זֹחֶלֶת (*serpent*) *n. p.* of a stone (אֶבֶן) in the neighbourhood of עֵין רֹגֵל east of Jerusalem; then the name of a place 1 Kings 1, 9. See אֶבֶן.

זָחַת (not used) *intr.* same as שָׁחַץ *to be dense*, *firm*, *strong*, *full*, of the body;

Arab. شَخَصَ. Deriv. the proper name זוֹחֵת.

זִי (pronominal stem; not used) *pron. demonstr.* same as זֶה, forming with א prosthetic the time-particle אָזַי, which form also exists in the Aramaean אֱדַיִן.

זיד (an assumed stem for the adject. זֵידוֹן) see זוּד.

זֵידוֹן (from זוּד after the form עֵירֹם from עוּר) *adj. m. boiling, proudly swelling*, of waves Ps. 124, 5.

זִין *m.* Hebrew see זַך.

זִיו (with *suff.* זִיוֵהּ, זִיוָי; *plur.* with *suff.* זִיוֹהִי) *Aram. m. brightness*, Dan. 2, 31; 4, 33; *freshness*, of face 5, 6 9; Syr. ܙܺܝܘܳܐ splendour, Arab. زِيّ ornament. See זַך.

זִיז *m.* 1. (from זוּז II.) *overflow, fulness*, זִ׳ כְּבוֹד Is. 66, 11 *heavy, rich fulness* (parallel שֹׁד = שַׁד), for which in 66, 16 חָלָב stands. It is possible that זִיז is = צִיץ (from זוּז III.), or that, as mss. have it, זִיו should be the reading there, which suits the connexion. — 2. (from זוּז I.) *an animal, a wild beast*, Ps. 50, 11, i. e. what moves and lives, comp. חַיָּה animal.

זִיזָא (= זִיזָאֵר from זוּז III.; *shining*) *n. p. m.* 1 Chr. 4, 37; 2 Chr. 11, 20.

זִיזָה (*brightness, ornament, grace;* from זוּז III.) *n. p. m.* 1 Chr. 23, 11, for which 23, 10 has זִינָה, which see.

זִינָה (the same, from זוּן III.) *n. p. m.* 1 Chr. 23, 10, for which in 23, 11 is זִיזָה.

זִיעַ (*terrified*, from זוּעַ) *n. p. m.* 1 Chr. 5, 13.

זִיף 1. (*melting-place*, from זוּף I.) *n. p.* of a place in Judah Josh. 15, 55, 2 Chr. 11, 8, in the vicinity of which was a desert of like name 1 Sam. 23, 14; *Gentile* זִיפִי 23, 19. Ruins are still found at *Tell Zîf*, south of Hebron (*Robins.* Palest. II. p. 191). — 2. (*lent* viz. by God, comp. שָׁאוּל) *n. p. m.* 1 Chr. 4, 16.

זִיקוֹת Is. 50, 11 see זֵק.

זִיקִים Prov. 26, 18 according to many mss. See זֵק.

זִיר see זוּר.

זַיִת (*pl.* זֵיתִים, from זוּת, after the form בַּיִת from בּוּת) *m. an olive*, as fruit Is. 17, 6; 24, 13, hence דָּרַךְ זַ׳ Mic. 6, 15 *to tread olives*, עֵץ הַזַּ׳ *the olive-tree* Hag. 2, 19; for the latter זַיִת alone also stands Judges 9, 9; in full form זֵית שֶׁמֶן Deut. 8, 8, זֵית יִצְהָר 2 Kings 8, 32; *an olive plantation* is called כֶּרֶם זַיִת Judges 15, 5 or in the pl. זֵיתִים Zech. 14, 4. Besides, זַיִת also means *an olive branch* Zech. 4, 11; farther *olive-oil*, in full form שֶׁמֶן זַיִת Ex. 27, 20. — This noun is in Ar. زَيْت, whence the denomin. زَاتَ, Targ. and Syr. זֵיתָא, ܙܰܝܬܳܐ, Coptic ϫωιτ, and so in the Ethiop., Armen., Spanish (azeyte); Phenician זֵיתָא (Zetha, Ζεῖθα) proper name of a promontory.

זֵיתָן (*shining, beautiful;* comp. Hos. 14, 7) *n. p. m.* 1 Chr. 7, 10.

זַךְ see זַךְ.

זַךְ (already with a slight pause זָךְ Ex. 27, 20; Lev. 24, 2) *adj. m.*, זַכָּה *f. clear, transparent* (only from זָכַךְ which see), hence *pure*, of oil Ex. 27, 20, frankincense 30, 34; LXX διαφανής. Figurat., in a moral sense, *innocent, pious* (see זָכָה), along with יָשָׁר Prov. 20, 11; Job 8, 6; *good*, of לֶקַח 11, 4, פֹּעַל 21, 8; *pure*, of תְּפִלָּה Job 16, 17. Phenic. זַךְ (num. Cil. A) pure.

זְכָא (not used) *Aram.* same as Hebr. זָכָה: *to be pure, clean, pious,* also applied in the Targ. externally for Hebr. טָהֵר; Talm. זַכַּי (pious). Deriv. זָכוּ.

זָכָה (*fut.* יִזְכֶּה, once אֶזְכֶּה = אִזְ׳ same as יִזְ׳ Mic. 6, 11 according to the Aramaean pronunciation; see א) *intr.* same as דָּכָה II. *to shine, to be clear, transparent, to glitter*, cognate in sense with טָהֵר; but only used in a moral sense: *to be pure, innocent, sinless, righteous*, Mic. 6, 11; Job 15, 14; 25, 4; *to conquer* (as

the effect of moral purity; on the other hand רָשַׁע is applied to the victory of an unrighteous cause) Ps. 51, 6; LXX νικάω, Syr. ܙܟܳܐ (to conquer). The stem is Arab. زكا, Targ. דְּכָא, Syr. ܕܟܳܐ; and the organic root זַכ־ה is also in זַךְ, נְקָ־ה (see ז) &c.

Pih. זִכָּה (*fut.* יְזַכֶּה) *to cleanse*, *to purify*, לֵב Prov. 20, 9, אֹרַח Ps. 119, 9. Hence the proper name זַכַּי.

Hithp. הִזַּכָּה (from הִתְזַ׳) *to cleanse oneself* (morally) Is. 1, 16.

זָכוּ (in the Targ. *constr.* זָכוּת, *def.* זָכוּתָא) *Aram. f. purity*, *innocence* Dan. 6, 23; Targumic for נִקָּיוֹן, צְדָקָה.

זְכוּכִית (from זָכַךְ) *f.* prop. transparent, spec. *glass*, *drinking glass* Job 28, 17 (LXX, Vulg., Syr.), which was of great value in ancient times; according to others *crystal* (Symm.), the Arab. زجاج signifying both. In Ar. and Syr. the verbal stem for this noun ran in the form ܙܓ, زَجَّ, therefore Ar. زُجَاج, Syr. ܙܓܘܓܝܬܐ glass, the verb by a metaphor denoting also "to be thin, to be transparent".

זָכוּר (from זָכַר; with *suff.* זְכוּרְךָ, זְכוּרָהּ) *m. belonging to the male sex*, of men and beasts Ex. 23, 17; 34, 23; Deut. 16, 16; 20, 13; in the first instance from זָכָר.

זַכּוּר (*rich in fame* viz. Jah is; see זָכַר) *n. p. m.* Num. 13, 4; Neh. 3, 2; 1 Chr. 4, 26; but 25, 2 for זִכְרִי which see.

זַכַּי (*pure*, *innocent* viz. Jah is; from זָכָה) *n. p. m.* Ezr. 2, 9; Neh. 7, 14 (Ezr. 10, 28 and Neh. 3, 20 K'ri זַבַּי stands written for it); comp. Ζακχαῖος Luke 19, 2 5 8; Aram. זַכָּאי, זַכָּאר, where the א expresses the vowel Patach.

זָכַךְ (3 *pl.* זַכּוּ) *intr.* same as זָכָה *to shine through*, *to light through*, διαφαίνειν (LXX Ex. 30, 34), hence *to be clear*, *bright*, *pure*, of שָׁמַיִם Job 15, 15, כּוֹכָבִים 25, 5, שֶׁלֶג Lament. 4, 7; but also in a moral sense of נְזִירִים ibid. ibid.; comp. זָכָה. Deriv. זְכוּכִית, זַךְ (fem. זַכָּה) and perhaps the proper name זַכַּי.—The stem זַךְ, identical with זַכ־ה, צח, is the Targ. דַּךְ (hence the adj. דַּכִּיךְ), Ar. زَكَّ, Syr. ܕܟ (but the Ar. زَكَّ "to be lean" belongs to דַּק); in any case זַג cannot be referred to this stem.

Nif. assumed for הִזַּכּוּ, but which belongs to זָכָה.

Hif. הֲזִכּוֹתִי *to make clean*, *pure*, כַּפַּיִם Job 9, 30, by בֹּר.

זָכַר (2 *fem.* twice זָכַרְתִּי Ez. 16, 22 43; *fut.* יִזְכֹּר) *tr.* 1. (not used) *to press in*, *to bore into*, *to stick in*, infigere, of the membrum virile, whence זָכָר (which see), זָכוּר; compare the antithetic נְקֵבָה. This fundamental signification of the stem, which was first noticed in my Concord. p. 352, is also confirmed by the cognate stem דָּקַר (which see), by סָגַר belonging to סְגֹר Ps. 35, 3, by Syr. ܕܟܪܐ point (of a thing), Ar. أَذْكَر sharp sword, &c. — 2. Figurat. *to imprint* (on the memory), i. e. *to think*, *to remember* (opposite שָׁכַח), with the accus. Deut. 8, 2 18; Ez. 16, 22; seldomer with לְ Ex. 32, 13, Deut. 9, 27, or בְּ of the object Jer. 3, 16, with a meaning somewhat altered. From this figurative leading signification is developed: a) *to recollect*, a thing or person, in order to depend firmly upon him, Deut. 8, 18; Is. 17, 10; 57, 11, or to have him constantly before the eyes, Ps. 9, 13, and to act, to feel, or to live accordingly 103, 18; Am. 1, 9; b) *to keep in mind*, with לְ of the pers. and the accus. of the thing: either for good Jer. 2, 2, Ps. 132, 1, consequently = *to reward*, where at a later period לְטוֹבָה also stands along with it Neh. 5, 19; or for evil Ps. 137, 7, = *to punish*, *to revenge;* but also in the sense of *to mention* Gen. 40, 23; c) *to consider*, reputare, with כִּי following Ps. 103, 14; Job 7, 7; *to reflect upon* Lament. 1, 9; *to be mindful* Eccles. 11, 8, hence זָכוּר *mindful* Ps. 103, 14; d) *to remember again*, recordari Ps. 119, 55; e) *to meditate upon a thing* Job 40, 32; f) *to think of*, in the way of honouring, praising &c.

i. e. *to praise*, *to celebrate*, with accus. of the object Jer. 2, 2; 20, 9; Job 21, 6, comp. Arab. ذكر II. (to praise), and the Hebrew זִכָּרוֹן, זֵכֶר, הִזְכִּיר, נִזְכַּר &c.; and then according to some *to be noble*, *distinguished*, *faultless* (i. e. worthy of praise), comp. זָכָר Mal. 1, 14, opposite to מָשְׁחָת. Deriv. זָכָר, זֵכֶר, זֶכֶר, זכר in the proper names זְכַרְיָה, יוֹזָכָר; זִכְרִי.

Nif. נִזְכַּר (*fut.* יִזָּכֵר) *to be remembered*, with accusative of the person or thing Is. 23, 16; 65, 17; Ez. 21, 37, with לִפְנֵי Num. 10, 9, or אֶל of the person *before* or *with* whom there is remembrance Ps. 109, 14, or with לְ of the person, to whose hurt somewhat is remembered Ez. 18, 22; 33, 16; *to be brought to remembrance* Esth. 9, 28; *to be praised*, *to be worthy of remembrance* Job 28, 18. — נִזְכַּר Ex. 34, 19 see זָכָר.

Pih. זִכֵּר only in the noun זִכָּרוֹן and the proper name זַכּוּר.

Hif. הִזְכִּיר (*inf. constr.* הַזְכִּיר, with *suff.* also הַזְכִּרְכֶם Ez. 21, 29) 1. *to bring to remembrance*, *to mention*, with accus. of the object and אֶל of the person Gen. 40, 14; 41, 9; *to renew the remembrance of* 1 Kings 17, 18; *to bring to mind* 2 Sam. 18, 18; *to refresh*, *to renew* Ps. 45, 18; מַזְכִּיר *he who consigns a thing to remembrance*, i. e. *a historiographer*, *chancellor* (president of the royal chronicles, an office which still exists among eastern nations) 2 Sam. 20, 24; 2 Kings 18, 18; comp. סֵפֶר הַזִּכְרֹנוֹת. — 2. *to think of*, *to mention*, in language 1 Sam. 4, 18; *to express* Ex. 23, 13; *to announce*, Jer. 4, 16; *to name* Is. 49, 1, parallel קָרָא; *to mention with praise* Ps. 87, 4. — 3. *to name with praise*, i. e. *to praise*, Ps. 71, 16, Song of Sol. 1, 4, with כִּי in the conclusion Is. 12, 4; לְהַזְכִּיר Ps. 38, 1 and 70, 1 *to praise God*, by sacrifice; often joined with שֵׁם יי, בְּשֵׁם Ex. 20, 24, Josh. 23, 7 (cognate in sense קָרָא בְּשֵׁם יי); seldom *to cause to praise* Ex. 20, 24. — 4. *to sacrifice*, prop. to praise, to bring an offering of praise, and therefore in the language of sacrifice *to burn*, לְבוֹנָה Is. 66, 3. Deriv. אַזְכָּרָה.

The stem זָכַר is Ar. ذكر, Syr. ܕܟܪ, Aram. דְּכַר of like meaning; and there is a transition in the Arabic from it to "penetrating rain, to stormy anger" &c.

זָכָר (*pl.* זְכָרִים) *m.* 1. *a male*, spoken of men and animals, mas, masculus (prop. membrum virile, Ar. ذَكَر) Gen. 1. 27; 7, 3; Is. 66, 7; *a man*, joined with נְקֵבָה Lev. 15, 33, or אִשָּׁה Judges 21, 11, and metaphor. of male images Deut. 4, 16; Ez. 16, 17. לִזְכָרִים adv. *according to the males* Ezr. 8, 3; 2 Chr. 31, 16; see also זָכוּר. The male sex prevails in enumeration Ezr. ch. 8 and on other occasions (Lev. 6, 11 22; 12, 2; 22, 7 &c.) as the superior; even in animals in the sacrificial ritual it was regarded as the more complete Ex. 12, 5; Lev. 1, 3; Mal. 1, 14. Hence the denom. *Nif.* נִזְכַּר *to be born a male*, of cattle Ex. 34, 19, in the Arab. of men also; the cod. Sam. has הַזְכִּיר. — 2. (*memorable*, *glorious*) only as *a proper name* 2 Chr. 24, 26; elsewhere in the proper names זְכַרְיָה, זִכְרִי, יוֹזָכָר, זְכַרְיָהוּ.

זֵכֶר or זֶכֶר (with *suff.* זִכְרִי, ־רוֹ) *m.* 1. *remembrance*, Deut. 25, 19; Ps. 112, 6; *memory* Prov. 10, 7; *recollection* Ezr. 9, 28. — 2. *memorial*, *name* (LXX ὄνομα), by which the significance of being is made prominent (parallel שֵׁם) Ex. 3, 15; Ps. 40, 5; Hos. 12, 6, comp. Ex. 15, 3; Am. 9, 6; Ps. 83, 19; *fame*, *praise* Ps. 111, 4; 135, 13; 145, 7, זִכְרְךָ Is. 26, 8, Ps. 102, 13; Ar. ذِكْر; farther metaphor. *scent* Hos. 14, 8.

זֶכֶר (*pause* זָכֶר) *m.* 1. the same, Ex. 27, 14, Is. 26, 14, Prov. 10, 7, for which mss. have זֵכֶר; Phenic. זֵכֶר (Tugg. 5) the same. — 2. (*fame*) *n. p. m.* 1 Chr. 8, 31, for which זְכַרְיָה in 9, 37.

זִכָּרוֹן and זִכָּרֹן (*constr.* זִכְרוֹן, with *suff.* זִכְרוֹנְךָ; *pl.* זִכְרֹנִים, later ־נוֹת) *m.* 1. *the image of a man*, in idol-worship Is. 57, 8, consequently = צַלְמֵי זָכָר Ez. 16, 17. The imagery would be taken from the act of adultery, which suits the context. — 2. same as זֵכֶר *remembrance*, *recollection*, Ex. 12, 14; Josh. 4, 7;

memorial Ex. 13, 9; מִנְחַת ז׳ *a memorial sacrifice* Num. 5, 15; אַבְנֵי ז׳ *stones of remembrance* Ex. 28, 12; סֵפֶר ז׳ *a remembrance-book*, Mal. 3, 16, i. e. by which the names of the inscribed were recalled to memory; סֵפֶר זִכְרֹנוֹת *chronicles* Esth. 6, 1, written by the מַזְכִּיר; זִכְרֹנִים *memorable sayings* Job 13, 12. — 3. *a celebration*, for the remembrance of a thing Lev. 23, 24.

זִכְרִי (*renowned*, from זָכַר) *n. p. m.* Ex. 6, 21; Neh. 11, 9; 1 Chr. 8, 19 23 27; 26, 25; 27, 16; 2 Chr. 17, 16; 23, 1; 28, 7, and 1 Chr. 9, 15, but for which זַכּוּר stands in 25, 2.

זְכַרְיָה (*Jah is renowned*) *n. p. m.* 2 Kings 14, 29 &c.; Greek *Ζαχαρίας*.

זְכַרְיָהוּ (the same) *n. p. m.* 2 Kings 15, 8-11.

זָלָא (not used) *tr.* same as דָּלָה II. *to free*, *to deliver;* whence the proper name יִזְלִיאָה (=יִזְלְאֶיָה) same as דְּלָיָה.

זָלַג (not used) *intr. to drop down*, *to trickle down*, like the Targ. זְלַג, Syr. (Af.) ܐܙܠܓ (where it is cognate with דָּלַק in the sense of *to enlighten*), Ar. زَلِقَ, conseq. cognate with *σταλαγ* belonging to *σταλάζω* (to drop). Derivat. מִזְלֵג prop. peg (quasi the dropping), a tooth, as *stalagmium* (Plaut.) ear-pendants, *σταλαγμίας* icicle; it may come, however, from the signification *to glide*, *vehi*, like the Ar. زلج, consequently מִזְלֵג is a bolt, Ar. مِزْلاج, therefore like *vectis* from *vehi*.

זֻלּוּת (formed from the masc. זֹל after the form חֹק; from זָלַל) *f. badness*, *humiliation;* comp. the Targ. זְלִיל, זְלוּ, זְלְזוּל (Kimchi, Rashi). Ps. 12, 9: *as badness is exalted* (כְּרֻם) *among men*. But Kimchi takes כְּרֻם=כְּרְמֹם, referring it to רְשָׁעִים (comp. Prov. 28, 12; 29, 2), which suits the context. The LXX have read זַלּוּתָ. See כָּרַם.

זַלְזַל (only in *pl.* זַלְזַלִּים; from זָלַל) *m.* same as סַלְסִלָּה, תַּלְתַּל *shoot*, *twig*, of a vine Is. 18, 5.

זָלַל (only in *part.* זוֹלֵל) *intr.* 1. same as דָּלַל I. *to shake to and fro*, *to totter* (Ethiop. of old men), of shoots and branches (comp. זַלְזַל); *to shake*, *to tremble*, *to quake*, of mountains (see Nif.). — 2. Figurat. (comp. דָּלַל) *to be low*, *bad*, *contemptible* (this being conceived of as insecurity, wavering to and fro), therefore the part. זוֹלֵל (substantively as צוֹעֵר) Jer. 15, 19 *abject*, *mean*, i. e. man's word, opposed to יָקָר *God's word*, *τὸ ἅγιον* (Matth. 7, 6); but also and usually Prov. 28, 7: *he who associates with the abject*, *brings shame to his father*. (זֻלּוּתָ Ps. 12, 9 LXX for זֻלּוּת.) Deriv. זֻלּוּת. Farther figurat. *to be miserable*, *unhappy*, Lament. 1, 11. In Arabic ذَلَّ is used to express this sense, to be low, abject; hence ذُلَّال vile people. — 3. *to disperse*, *to squander*, with סֹבֵא, as a vice Deut. 21, 20; Prov. 23, 21; זוֹלֵל בָּשָׂר *a squanderer of the body*, i. e. *a debauchee* 23, 20; comp. Zab. ܙܠ.

Nif. נָזֹל (after the form נָבֹז Am. 3, 11; 3 *pers. pl.* נָזֹלּוּ, once נָזֹלוּ) *to tremble*, *to quake*, of הָרִים Is. 64, 2, as the Targ. and Syr. have taken it. נָזְלוּ Judges 5, 5 is formed after the form נָבְקָה, יִזַּמּוּ. LXX *ἐσαλεύθησαν*. Comp. Ar. زَلْزَلَ (to shake, the earth), زَلْزَلَة (earthquake).

Pih. (redupl.) זִלְזֵל (not used) *to shake violently hither and thither*, deriv. זַלְזַל.

Hif. הֵזִיל see זוּל.

זָלַעַף (not used) *intr. to glow*, *to cook* (to boil up), moulded together either from זָעַף II. and לָעַף (which see), or from זָעַף (which see) with *l* inserted; derivative

זַלְעָפָה and -זַלְ (*pl.* זַלְעָפוֹת, *constr.* זַלְעֲפוֹת) *f. glow*, *flame*, of wind Ps. 11, 6, i. e. of the hot wind called السموم; *heat of anger* 119, 53; ז׳ רָעָב *heat of hunger* Lament. 5, 10; comp. Ez. 5, 2; Greek *λιμὸς αἴθοψ* in Hesiod; Latin "ignea fames".

זָלַף (not used) *intr. to drip*, *to drop* (cognate in sense מָטַר), conseq. identical

with דָּלַף; also metaphor. of the dropping of myrrh. In another way זָרַף, זָרַב, Ar. زرب, ذرف &c. are connected with it; Syr. ܕܠܦ to pour out. Deriv.

זִלְפָּה (*myrrh-juice, myrrh-dropping*) *n. p.* of Leah's maid, Jacob's concubine, ancestress of the tribes of Gad and Asher Gen. 29, 24; 30, 9-12.

זִמָּה (from זָמַם after the form כִּפָּה; *constr.* זִמַּת, with *suff.* זִמָּתֵךְ, זִמָּתְכֶנָה; *pl.* with *suff.* זִמֹּתָי) *f.* 1. *thought, purpose*, prop. the spinning of thought, so the pl. Job 17, 11; especially *meditating, purposing* in a bad sense, Prov. 24, 9 *the thought of folly is sin;* then *cunning* 21, 27; *a cunning web*, i. e. a destructive plan 10, 23; Ps. 26, 10; comp. מְזִמָּה. — 2. *lewdness*, prop. Judges 20, 6; Ez. 22, 9; 16, 43; 23, 44, along with זְנוּתִים, נְבָלָה, תַּזְנוּת; or figurat. *apostasy* Hos. 6, 9. Next: *shame, a shameful deed*, of adultery or incest Lev. 18, 17; 19, 29; 20, 24; of carnal union, as the Ar. ذَمّ, ذمّة prove. — 3. (*counsel, consideration*) *n. p. m.* 1 Chr. 6, 5; 2 Chr. 29, 12.

זְמוֹרָה (*constr.* זְמֹרַת), *f.* properly the twig that moves to and fro, hence *shoot, twig, vine-twig* Num. 13, 23; *vine-branch* Is. 17, 10; *rod*, Ez. 8, 17 *see, they reach the rod* (*Barsom* of the Persians) *to their nose.* It was the custom of the old Persians, while praying to the sun, to hold the Barsom (Strabo XV. p. 733. ed. Casaub.). But the Talmud (Joma 77[a]), and after it the Jewish interpreters (Rashi and others) have understood by זְמוֹרָה in the passage of Ezek. *crepitus ventris*, with reference to v. 16.

זָמוּת (with *suff.* ־תִי) *f. thought, thinking*, Ps. 17, 13 *my thinking did not go beyond my mouth.* The form is like חַנּוֹת, חַלּוֹת Ps. 77, 10, שַׁמּוֹת; prop. an infin. with the termination *ôth*, which prevails in ל״ה; and as such *ôth* is not the plural-sign here.

זָמַזַם (not used) *intr.* according to some: *to rage, to riot*, of a multitude of people, or the tumult of peoples, therefore from הָם=זַם, redupl. זִמְזַם= הִמְהֵם, Ar. زَمْزَم=هَمْهَم; but better from זַם = צַם, Ar. زَمَّ, Syr. ܙܡ in the sense of *to bind firmly, to bind together*, hence *to be dense, tight, powerful*, a like transition taking place in קָוָה; deriv. זַמְזַם, Ar. صَمْصَم, *to be strong, vigorous, solid.*

Pih. זִמְזֵם the same; derivative

זַמְזֹם (*powerful, vigorous*, see זִמְזַם; *pl.* זַמְזֻמִּים) *n. p.* of a primitive gigantic race in the territory of the Ammonites, so called by the Ammonites; while they are otherwise named רְפָאִים, and are specially characterised as עַם גָּדוֹל וְרַב וָרָם Deut. 2, 20 21; comp. Ar. صِمْصِم (a strong man), زَمْزَم = Hebr. עֲנָק.

זָמִיר (after the form אָבִיב, אָסִיף, בָּצִיר, חָרִישׁ; *constr.* זְמִיר) *m.* 1. *a song, a song of triumph*, of victorious enemies Is. 25, 5, consequently same as זְמִירָה, זִמְרָת, זִמְרָה. — 2. *time of the spring-song* (*Rashi, Kimchi, Parchon*) Song of Sol. 2, 12, suitable to the parallelism; according to Targ., LXX, Vulg., Aqu., Symm., Syr. &c. *the time of the vine-cutting*, which, however, since the passage speaks only of spring (vs. 11 13), must be rejected.

זְמִירָה (*pl.* ־רוֹת) *f.* 1. *song, song of joy* Is. 24, 16; *poem, hymn* 2 Sam. 23, 1; Ps. 95, 2; *jubilee-song*, to comfort the suffering, by night Job 35, 10.

זמם (resolved forms זָמַם, זָמְמָה, זָמַמְתִּי, זָמְמוּ, contracted זַמּוֹת, זַמֹּתִי; *fut.* with loss of the duplication of the second radical יָזְמוּ Gen. 11, 6 for יָזֹמּוּ, as נָזֹלּוּ Judges 5, 5, נָבֹקָּה Is. 19, 3, נָסֹבָּה Ez. 41, 7 &c.) *tr.* 1. (not used) *to bind, to attach, to tie together*, in knots, *to embrace firmly*, identical with the Hebrew צַם, Ar. زَمَّ (to bind), whence زِمَام (rope), Syr. ܙܡ, Targ. זְמַם (to bridle, to tame), whence זְמָם (bridle); and the organic root is also in חָ־סַם, עָ־צַם II., in the Ar. أَزَم, حَزَم, خَزَم &c. The

Sanskrit *jam*, Greek *γαμ* may also belong to it. — 2. Figurat. *to meditate*, *to devise*, as a spinning of the thoughts together, *to think*, either in a good or indifferent sense, with the accus. of that which one thinks of, Prov. 31, 16 *she thinks of a field and acquires it;* with the supplement of עֲשׂוֹת Gen. 11, 6; or in a bad sense: *to meditate upon evil* (on chastisement, punishment) Deut. 19, 19; Jer. 51, 12; and in both senses Zech. 8, 14 15; with לְ of the person: *to devise plots* (מְזִמּוֹת) *against one*, Ps. 37, 12. Deriv. זִמָּה, זַמּוֹת, זָמָם. — In Ar. the verb سَمَّ, or حَزَمَ, خَزَمَ has this meaning; in Hebrew we find in אָרַב a cognate image.

Pih. (redupl.) זִמְזֵם, see above זמזם.

Hif. הֵזַם (not used) 1. *to think*, *to meditate;* — 2. *to devise plans*, *to lie in wait for*, *to intrigue*, hence also *to act criminally;* — 3. *to act prudently*, *considerately;* deriv. מְזִמָּה.

זָמָם (with *suff.* זְמָמוֹ) *m. plan*, *purpose;* הָפִיק ז׳ *to fulfil the purpose*, Ps. 140, 9.

זָמַן (*fut.* יִזְמֹן) *tr. to number*, *to measure out*, hence *to arrange*, *to determine;* in Kal only יִזְמְנוּ Gen. 11, 6 and זָמַן Deut. 19, 19 according to the Sam. cod., for which זָמַם stands in our text. — The organic root is זָ־מַן, which is also in מְנָ־ה. Deriv. זְמָן, זְמַן.

Puh. זֻמַּן (*part.* מְזֻמָּן) *to be appointed*, *arranged;* only in the latest Hebrew Ezr. 10, 14; Neh. 10, 35; 13, 31.

זְמָן (only *sing.*) *m. an appointed*, *determined time* Eccles. 3, 1; *respite* Neh. 2, 6; a later word for מוֹעֵד and עֵת; Ar. زَمَان, Malt. *zmyn* the same.

זְמָן *Aram. m.* the same, Dan. 2, 16.

זְמַן (Peal unused) *Aram. tr.* same as Hebrew זָמַן *to number*, *to apportion*, *to determine*, Ar. زَمَن.

Ithpa. I. הִזְדַּמַּן *to determine mutually*, *to agree together*, Dan. 2, 9 K'ri; the K'tib may, perhaps, have read הִזַּמַּן (like the Hebrew הִזַּכָּה); LXX *συνεθέσθε*, Theod. *συνέθεσθε*. In the Targ. and Samar. version for the Hebrew נוֹעַד. Besides, the Targ. has also the Pa. זַמֵּן.

Ithpa. II. הִזַּמַּן, see Ithpa. I.

Af. הַזְמִן *to determine*, *to agree* Dan. 2, 9 K'tib, where perhaps הִזַּמַּן must be read; more frequent in the Targ.

זְמַן (*def.* זִמְנָא; *pl.* זִמְנִין, *def.* זִמְנַיָּא) *Aram. m. an appointed time*, בַּהּ זִמְנָא *at that time* Dan. 3, 7 8; 4, 33; Ezr. 5, 3; joined with עִדָּן Dan. 2, 21 and 7, 12 *appointed limits of time;* then *festival times*, like מוֹעֵד 2, 21; in the plural also for -*time* (Hebr. פְּעָמִים) Dan. 6, 11, as Ar. and Ethiop. nouns of time are used for -*time* in the sense of the German *Mal.*

זְמַן (only with *suff.* in *sing.* and *pl.* ־נֵּיהֶם, זְמַנָּם) *m.* the same, Esth. 9, 27 31.

זָמַר I. (*fut.* יִזְמֹר) *tr.* 1. *to cut off*, *to prune*, the vine (a sign of nursing and care), generally *to put in order*, כֶּרֶם Lev. 25, 3 4; parallel זָרַע שָׂדֶה (*to sow the field*). — 2. (according to the Targ., LXX, Aq., Symm., Vulg. and Syr.) *to cut off*, grapes, i. e. *to gather the vintage;* deriv. זָמִיר (according to some). — The fundamental signification of the stem, which the noun זָמִיר (according to some), Nif. נִזְמַר, Pih. זִמֵּר belonging to the noun מְזַמֶּרֶת, Hif. הִזְמִיר to the noun מַזְמֵרָה completely establish, is confirmed by the identity of it with زَبَرَ (to prune the vine), *m* and *b* being interchanged, from which latter comes زُبْرَةٌ (cut off, piece, section, part), Malt. زَبَر or زَبَّار (cutter) &c. Hence it is connected with חָבַר (which see), Ar. حَبَرَ, Hebr. חָבַר II. The org. root is זָ־מַר, identical with that in בָּרָ־ה, חָ־בַר, הָ־בַר II., Ar. بَرَى, also the Aram. סְ־בַר &c. The other sense of زَبَرَ "to be strong, firm", is connected with the organic root in גָּ־בַר.

Nif. נִזְמַר (*fut.* יִזָּמֵר) *to be cut*, *pruned*, of the vine Is. 5, 6.

Pih. זִמֵּר (not used) *to cut off*, *to snuff*, a light; deriv. the noun מְזַמֶּרֶת (which

see), as the LXX on 2 Chr. 4, 22 have taken it.

Hif. הִזְמִיר (not used) same as Kal: *to prune the vine;* deriv. מַזְמֵרָה.

זָמַר II. (Kal not used) *intrans.* 1. *to buzz, to hum,* i. e. *to sing,* Ar. زمر and زَمَر, Targ. זְמַר, Syr. ܙܡܪ the same, Ethiopic of the humming or buzzing of bees; comp. Sanskrit *swar.* — 2. Fig. *to sing with the accompaniment of an instrument,* i. e. *to play;* then *to praise, to celebrate, to dance, to leap,* as far as song was the main thing in the act. Deriv. זָמִיר, מִזְמוֹר, זֶמֶר, זִמְרָת, זִמְרָה, זְמִירָה, זָמִיר (according to some), the proper names זִמְרִי, זִמְרָן.

Pih. זִמֵּר (*fut.* יְזַמֵּר) 1. *to sing,* used of the voice, along with (הֵ)שִׁיר Ps. 27, 6; 57, 8; 105, 2 and רִנֵּן 98, 4, with which it is identical; LXX ὑμνεῖν. Spec. *to celebrate,* i. e. to glorify one in song, *to praise, to extol,* particularly God, where the Targ. has שַׁבַּח; with לְ Ps. 9, 12; 47, 7; 147, 7, אֶל־ 59, 18 or the accus. of the object 47, 7; 57, 10; 108, 4. לְשֵׁם 92, 2 or שֵׁם 7, 18; 66, 4, or also כְּבוֹד שֵׁם is often put paraphrastically for the name of God. Sometimes also גְּבוּרָה 21, 14, עֹז 59, 18 stand as the accusative. זַמֵּר כָּבוֹד is *to celebrate in song gloriously* or *magnificently* 30, 13; but אֲזַמְּרָה אַף־כְּבוֹדִי 108, 2 denotes: *I altogether, I myself, will sing praise* (כָּבוֹד = נֶפֶשׁ *self,* a periphrasis for the pronoun); ז׳ עֶלְיוֹן 92, 2 *to sing praises with elevation;* ז׳ מַשְׂכִּיל 47, 8 *to sing a* מַשְׂכִּיל (which see). — 2. *to play,* with בְּ of the instrument, as בְּנֵבֶל Ps. 33, 2, בְּכִנּוֹר 98, 5, בְּתֹף 149, 3, prop. to accompany the song with instruments, as was customary in ancient times; LXX ψάλλειν (prop. to finger, to touch).

זַמָּר (*pl. def.* זַמָּרַיָּא) *Aram. m. a singer, a temple-singer,* Ezr. 7, 24, Ar. زَمَّار.

זֶמֶר (from זָמַר to hop, to spring, Ar. زَمَرَ) *m. a wild roebuck* or *goat* Deut. 14, 5, so named from its springing, Targ. דִּיצָא. The acceptation *giraffe* (LXX, Graeco-Ven. ζυράμφιος = زرافة, *Ibn G'anach, Kimchi*) is mere conjecture.

זְמַר (not used) *Aram.* = Hebr. זָמַר; deriv. זְמָר.

Paël. זַמֵּר, like the Hebrew זִמֵּר; derivative זַמָּר.

זְמָר (*def.* ־רָא) *Aram. m. a playing of instruments,* Dan. 3, 5 7 10.

זְמֹר (only *pl.* with *suff.* זְמֹרֵיהֶם) *m. branch of a vine,* only figuratively of the members of a family, which are included in גֶּפֶן Nah. 2, 3. See זְמוֹרָה.

זִמְרָה (*constr.* ־רַת) *f.* 1. *song, tones,* of נֵבֶל Am. 5, 23; *song,* Is. 51, 3. — 2. *the most celebrated fruit* (Kimchi) Gen. 43, 11, from זָמַר II.; according to *Parchon* either from זָמַר I. *the fruit cut off,* or = Ar. ثمرة *fruit* generally, from זָמַר = תָּמַר, ثمر.

זְמֹרָה see זְמוֹרָה.

זְמִרָה see זְמִירָה.

זִמְרִי (*renowned* viz. is Jah) 1. *n. p. m.* 1 Kings 16, 9, LXX Ζαμβρί; Num. 25, 14; 1 Chr. 2, 6; 8, 36. — 2) *n. p.* of a country between Arabia and Persia, i. e. between עֲרָב and עֵילָם Jer. 25, 25; perhaps identical with Zimiri, the regio arenosa in Ethiopia, apud Pliny (H. N. 36, 25).

זִמְרָן (the same) *n. p.* of a son of Abraham by Keturah and then the founder of an Aramaean-Arabian tribe Gen. 25, 2; 1 Chr. 1, 32.

זִמְרָת (a poetical form for זִמְרָה, see עֶזְרָת) *f. fame, praise,* Ex. 15, 2; Is. 12, 2.

זַן (from זָנַן, after the form שַׁד from שָׁדַד; *pause* זָן [not זַן]; *pl.* זְנִים) *m. sort, kind,* genus, Ps. 144, 13 (where the LXX have taken it = Aram. זַן = זֶה), 2 Chr. 16, 14; Targ. זַן, Syr. ܙܢ the same. As genus comes from the root γεν, *gen,* so is זַן from זָנַן (which see).

זַן (*pl. constr.* זְנֵי) *Aram. m.* the same, Dan. 3, 5.

זָנַב (not used) *tr.* same as סָנַב *to wag,*

to move to and fro, the tail. The organic root is זָ־נַב, סָ־נַף, which also exists in נָף (נוּף). A figurative sense is *to deviate*, *to swerve*, to turn off the way; hence ذنب (deviation, transgression).

זָנָב (with *suff.* זְנָבוֹ; *pl.* זְנָבוֹת, *constr.* זַנְבוֹת) *m. tail*, of animals Ex. 4, 4; JUDGES 15, 4; figurat. *end*, *stump*, of a fire-brand Is. 7, 4; *the crowd* (opposite to רֹאשׁ) DEUT. 28, 13, Is. 9, 13, i. e. *mean*, *contemptible;* then *the part that comes last*, *the rear*, of an army; whence the denominative

Pih. זִנֵּב (comp. גֵּרֵם) *to cut off the rear* (זָנָב), *to destroy the rear*, JOSH. 10, 19, which is explained in DEUT. 25, 18 by כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ.

זָנָה (*part. m.* זֹנֶה, *fem.* זֹנָה; *inf. absol.* זָנֹה, *constr.* זְנוֹת; *fut.* יִזְנֶה, *apoc.* יִזֶן) *intr.* prop. to shake out seed, s e m e n e m i t t e r e, therefore *to beget*, *to cohabit* (comp. *μοιχός*, prop. mejens), from the organic root זָנ־ה, cognate with Sanskrit ǵan, ǵna, Greek *γεν*, Lat. gen. In Hebrew only 1. *to play the whore*, *to commit fornication*, of men with אֶל of the female NUM. 25, 1; usually of a woman, whether married, i. e. *to commit adultery* Hos. 3, 3, Is. 57, 3, or unmarried GEN. 38, 24; Hos. 4, 13; with accusat. Ez. 16, 28, בְּ 16, 17, אֶל 16, 26 or אַחֲרֵי (prop. to run whorishly after one) of the paramour 16, 34, with slight modifications of the idea; with עַל of the man, JUDGES 19, 2 *to play the whore upon* (the man) i. e. *against* or *besides* him, hence it is unnecessary to read וַתִּבְזֶה (Dathe) or וַתִּזְנַח (Studer); on the other hand, in Ez. 16, 15 עַל is equivalent to בְּ in the first member, *to play the harlot upon the name*, i. e. trusting in the name to play the harlot madly. Seldom, *to play the harlot involuntarily* i. e. *to be dishonoured* AM. 7, 17. *Part. fem.* זוֹנָה *a harlot*, DEUT. 23, 19, in full form אִשָּׁה ז׳ Ez. 23, 44. — 2. Figur. a) *to apostatise*, from God, *to commit idolatry* (Israel being thought of as the spouse of Jehovah, God being the husband, and idols being adulterers), with accusat. JER. 3, 1, אַחֲרֵי Ex. 34, 15 of the paramours i. e. the idols; and also with מִן Ps. 73, 27, מֵאַחֲרֵי Hos. 1, 2, מִתַּחַת 4, 12, מֵעַל תַּחַת Ez. 23, 5, of the person from whom one apostatises whorishly Hos. 9, 1. b) with אַחֲרֵי *to run after whorishly*, e. g. אָבוֹת LEV. 20, 6, לֵב, עַיִן NUM. 15, 39; *to whore after* i. e. *to imitate* Ez. 23, 30. c) *to have intercourse* externally or with strangers Is. 23, 17; therefore perhaps זוֹנָה JOSH. 2, 1 (see MATTH. 1, 5; JAMES 2, 25; HEBR. 11, 31) JUDGES 11, 1; 16, 1; 1 KINGS 3, 16. See זוֹנָה. Deriv. זַן, תַּזְנוּת, זָנוּן, זְנוּת.

Puh. זוּנָּה *to commit whoredom*, with אַחֲרֵי, Ez. 16, 34 *and after thee whoredom was not committed*, i. e. none after thee will reach thee in that (Kimchi).

Hif. הִזְנָה (*fut. apoc.* יֶזֶן) *to cause to commit whoredom*, *to seduce to fornication* Ex. 34, 16; 2 CHR. 21, 11; or *to commit fornication*, *to carry on whoredoms*, Hos. 4, 10 18; 5, 3; 2 CHR. 21, 13; a stronger expression than that of Kal.

The fundamental signification is in the Arab. زَنَى, in the Syr. ܙܢܳܐ the same, from the emission of the semen &c., but then also *to depend upon*, *to cleave to*, as زَنَأَ. זַן may denote originally what hangs together.

זָנוֹחַ (or זָנֹחַ *broken district;* comp. אִזְנֹחַ) *n. p.* of two places in Judah, one in the plain JOSH. 15, 34, NEH. 3, 13 and 11, 30, the other in the mountainous part JOSH. 15, 56, 1 CHR. 4, 18; hence in the latter case it is accompanied by שׂוֹכוֹ (־כֹה) and גְּדֹר, in the former by לָכִישׁ, עֲדֻלָּם &c.

זְנוּנִים (after the form קִצִּין from קָצָה, comp. Aram. אַרְעוֹן, רִיקְנוּן, see *Fürst*, Lehrgeb. p. 202; only in *plur.* זְנוּנִים, *constr.* זְנוּנֵי, with *suff.* זְנוּנַיִךְ, זְנוּנֶיהָ) *m.* 1. *whoredom*, *fornication*, Ez. 23, 11, רוּחַ ז׳ Hos. 4, 12 *the spirit of impurity* i. e. of idolatry; הָסִיר ז׳ מִפָּנִים 2, 4 *to put away unchastity from the face* (JER. 3, 3, PROV. 7, 13); יַלְדֵי ז׳ Hos. 1, 2 *children of whoredoms*. — 2. Figurat. *idolatry*,

apostasy, *sorcery*, 2 Kings 9, 22, parallel כְּשָׁפִים, i. e. the arts of policy.

זְנוּת (after the form חֲנִית; *-uth* being like the *plur.* termination *-oth*, also with the *suff. pl.* Jer. 3, 2, comp. 3, 8 and שְׁבוּתֵיכֶם Zeph. 3, 20; *pl.* זְנוּתִים), *f. whoredom*, *fornication*, Jer. 13, 27; Hos. 4, 11; figurat. *apostasy*, *idolatry* Num. 14, 33; Ez. 23, 27.

זָנַח (*fut.* יִזְנַח) 1. *tr. to push forth*, *to push away*, *to cast away*, e. g. מִשָּׁלוֹם Lament. 3, 17; *to reject*, מִזְבֵּחַ 2, 7, טוֹב Hos. 8, 3; זָנַח עֶגְלֵךְ שֹׁמְרוֹן 8, 5 *he* (God) *rejects thy calf* (thy idol) *O Samaria*, as also 8, 3 it is so used (on account of the sudden change of person in the following hemistich [אַפִּי for אַפּוֹ] the LXX, Theod., Quinta, Ar. read זָנַח, the Targ., Syr. and Jerome take it passively *to be rejected*); with מָאַס Ps. 89, 39, הַכֵּלִים 44, 10 (where the object also stands for זָנַח); then in a milder sense, *to forsake*, *to leave in the lurch*, with accus. of the object Ps. 43, 2; 60, 3 12; 88, 15; 108, 12; Zech. 10, 6, and therefore with עָזַב (see Hif.) 1 Chr. 28, 9; seldom with the object omitted Ps. 44, 24, 74, 1; 77, 8; 89, 39; Lament. 3, 31, the object being understood from the context, without the verb being *intr.* on that account. — 2. (not used) *intr.* prop. to push self away, therefore *to lose itself* (of water), *to dry up*, *to flow off*, according to the LXX and Vulg.; deriv. אַזְנָח, the denom. הֶאֶזְנִיחַ, and the n. p. זָנֹחַ. — The fundamental signification of the stem is not = Ar. زنخ or سنخ to stink, to be rancid, for צָחַן corresponds to these; but, like the fundamental signification of צָנַח, זָנַק (which see), to press forwards or onward, to cast away, as also the Syr. ܙܢܩ.

Hif. הִזְנִיחַ (*fut.* יַזְנִיחַ) *to reject*, כֵּלִים (the holy vessels) i. e. *to desecrate* 2 Chr. 29, 19, *to cast off*, with מִן *from a thing* 11, 14; *to leave in the lurch* 1 Chr. 28, 9.

זָנַן a stem incorrectly adopted for זַן, see זָנָה and זַן.

זָנַק (Kal unused) *trans.* same as Syr. ܙܢܩ *to press forward*, *to shoot* (an arrow), *to reject* (therefore identical with זָנַח in its fundamental meaning), then *intr. to leap forth*, *to spring forward*, of a beast of prey. Arab. (transpos.) نزق. זִקִּים see זֵק.

Pi. זִנֵּק (*fut.* יְזַנֵּק) intensive: *to leap forth with violence*, *to break forth*, *to break out* (*Ibn Esra*, *Kimchi*), with מִן of the place Deut. 33, 22; comp. Talm. זִנֵּק (Nid. 59 [b]; Chul. 37 [a]) to shoot forth, to rush forth, of blood; זִנּוּק (Sebach. 25 [b]) the rushing out, of water, which has been already compared in part by Ibn Gánâch.

זָעָה (not used) *intr.* same as זוּעַ I. (זוּעַ) *to be terrified*, *to tremble*, from which the noun זַעֲוָה may be explained. See זַעֲוָה and זַעֲוָן.

זֵעָה (*constr.* זֵעַת, from זוּעַ II. as in Talmudic the Hif. is הֵזִיעַ, whence the enlarged stem יָזַע, Ar. وَزَعَ, has arisen) *f. sweat*, prop. what drops out, Gen. 3, 19; Syr. ܕܘܥܬܐ, Talm. זִיעָא. See יָזַע.

זַעֲוָה (usually considered to be from זְוָעָה [which see] transposed, like עַלְוָה out of עַוְלָה, from זוּעַ I.) *f. fear*, *terror*, Deut. 28, 25; Ex. 23, 46; elsewhere merely K'ri Jer. 15, 4; 24, 9; 29, 18; 34, 17; 2 Chr. 29, 8. It is possible that a stem זָעָה = זוּעַ I. should be assumed for the form זַעֲוָה, which the proper name זַעֲוָן seems to favour.

זַעֲוָן (*fear-maker*, see זַעֲוָה) *n. p. m.* Gen. 36, 27; 1 Chr. 1, 42.

זְעֵיר (a form more frequent in Aramaean) *m. a little*, Is. 28, 10 13 *there a little*, *here a little;* adv. *a little while*, *μικρόν*, parumper, paulisper Job 36, 2, of time, as it is also in the Targ. for Hebr. מְעַט.

זְעֵיר *Aram. adj. m.*, זְעֵירָה *f. little*, *small*, of a horn Dan. 7, 8, Hebrew צָעִיר.

זָעַךְ (Kal not used) *intr.* only another

orthography for דָּעַךְ (which see), *to extinguish;* hence

Nif. נִזְעַךְ figur. *to be extinct*, of יָמִים JOB 17, 1, where many mss. already read נִדְעָכוּ, and the Targ. and Syr. use the same.

זָעַם (*fut.* יִזְעֹם NUM. 23, 8 and יִזְעָם PROV. 24, 24; *imp.* זָעֲמָה NUM. 23, 7 for זַעֲמָה) *intr. to roar*, *to foam*, as the Ar. زغم (V.) and the cognate Mediterranean prove (see זַעַם); then *to be irritated*, *excited*, *enraged*, *to be angry*, *to rage;* spoken of God, *to perform judgment*, *to punish*, *to be ready to punish*, Ps. 7, 12; *to give vent to indignation* MAL. 1, 4; *to curse*, with accus. NUM. 23, 7 8, ZECH. 1, 12, seldom with עַל DAN. 11, 30; זְעוּם יי PROV. 22, 14 *one cursed* or *punished by God;* figur. of a measure: *to be cursed* i. e. *scant* MIC. 6, 10. Syr. ܐܬܚܒ the same.

Nif. נִזְעָם *to be angry*, *irritated*, *fretful*, פָּנִים נִזְעָמִים *a fretful countenance* PROV. 25, 23; cognate in sense זֹעֲפִים GEN. 40, 6.

זַעַם (with *suff.* זַעְמִי) *m. wrath*, *judicial anger*, Ps. 69, 25; ZEPH. 3, 8; כְּלֵי ז׳ Is. 13, 5 *instruments of punitive wrath*, comp. 10, 5 מַטֵּה ז׳; intensive ז׳ אַף LAMENT. 2, 6, for which זַעַף stands elsewhere, Is. 30, 30; *threatening* 30, 27, joined with שָׂפָה; *time of punishment*, *time of persecution*, Is. 10, 25; 26, 20; DAN. 8, 19; 11, 36, comp. 1 MACC. 1, 64; 2 MACC. 8, 5; BARUCH 2, 13; *excitement*, *ebullition*, *zeal* JER. 15, 17; *curse* HOS. 7, 16.

זָעַף I. (*fut.* יִזְעַף, *inf.* with *suff.* זַעְפּוֹ) *intr. to foam up* (of the sea), *to boil up* (of anger), *to be violently moved*, i. e. *to be angry*, 2 CHR. 26, 19, with עַל of the person; *to be provoked*, with עִם of the person, ibid.; *to be excited*, *ill-humoured*, *disturbed*, then *to be sorrowful*, *fallen*, of פָּנִים, either as the effect of sorrow GEN. 40, 6 or from bad nourishment DAN. 1, 10, = נִזְעָם PROV. 25, 23. Deriv. זָעֵף and זַעַף.

The fundamental signification of the stem lies in the being violently moved hither and thither, to which the Targ. זְעַף (Ps. 59, 9 for Hebr. נִשְׂעַר), whence זַעְפָּא a storm (for סַעַר or סוּפָה), and the Samar. זְעַף *to snort at* (GEN. 2, 7) refer; and it coincides only accidentally with זָעַם. In Ar. ذَأَبَ to frighten, to scare, i. e. to move violently, corresponds to it. The Hebrew סָעַף II. whence סוּפָה (which see) is wholly identical with it. The organic root lies also in נָשַׁב, נָשַׁף.

זָעַף II. (not used) *intr. to glow*, *to burn* (Syr. ܐܬܙܥܦ in Ethpe.), whence some derive the meanings of זָעַף I. also; cognate זְאֵב, זָהָב, צָהֹב &c. From this comes the quadriliteral זַלְעָף (which see), by the insertion of an *l*.

זָעֵף *adj. m. angry*, *irritated*, *excited*, 1 KINGS 20, 43; 21, 4; along with סַר.

זַעַף (with *suff.* זַעְפּוֹ) *m. anger*, PROV. 19, 12; 2 CHR. 16, 10; *rage*, *violence* 28, 9; *judicial anger* (of God) MIC. 7, 9; joined with אַף it strengthens the idea Is. 30, 30, as with זַעַם LAMENT. 2, 6; figurat. *violent roaring* (of the sea) JON. 1, 15, comp. "maris ira" (Ov. Met. 1, 330).

זָעַק (*fut.* יִזְעַק, *imp.* זְעַק, *inf. constr.* זְעֹק and זַעַק [according to some] Is. 30, 19; 57, 13) *intr.* a later form of the older צָעַק (which appears in the Pentateuch), *to cry*, *to lament*, with עַל JER. 30, 15 or בְּ *over* Is. 26, 17, with לְ *for one* 15, 5, JER. 48, 31, with מִלִּפְנֵי of the person, *on account of one* 1 SAM. 8, 18, with accus. of the object Is. 14, 31 or of the means 2 SAM. 19, 5, or also absolut. 13, 19; JER. 47, 2; along with הֵילִיל, הֵלִיל 48, 20; EZ. 21, 17. Usually in the sense *to cry to*, *to implore* God for help, with אֶל Ps. 22, 6 or לְ of the person 1 CHR. 5, 20; *to entreat*, with accus. of the person JUDGES 12, 2, NEH. 9, 28, or also with accus. of the thing *over* which HAB. 1, 2, or with accus. of the direction *whither* one supplicates 2 CHR. 32, 20; figurat. of lifeless things HAB. 2, 11; also *to call* EZ. 9, 8. Deriv. זַעַק, זְעָקָה.

Nif. נִזְעַק *to be called together*, *to assemble*, Josh. 8, 16; Judges 18, 22 23; 1 Sam. 14, 20; with אַחֲרֵי *to assemble after one*, i. e. to follow his party, Judges 6, 34 35.

Hif. הִזְעִיק 1. *to cry to*, *to call*, Jon. 3, 7, Job 35, 9, like Kal, after the manner of many intransitive verbs. — 2. *to call together* 2 Sam. 20, 4.

The stem ז׳ (Targ. זְעַק, Syr. ܙܥܩ, Ar. زعق and ذعق) together with its older form צָעַק, is = שָׁאַג, out of which the medial radical sound may be easily perceived as an elongation of the *â* of the organic root זַק, צַק, שַׁג; just as the Ar. صَقَّ (to sound), صَخَّ (to cry out), صَقَعَ (to crow), سقع (the same), زَقَا (to shriek), صَخَّ (to sound), صَاحَ (to shriek) refer to a simple organic root.

זַעַק (with *suff.* זַעֲקֵךְ, ־קֵךְ) *m. cry*, Is. 30, 19; but in 57, 19 it may be taken as an infin.

זְעַק (in the Targ. 3 p. pl. זְעִיקוּ) *Aram.* same as Hebrew זָעַק Dan. 6, 21.

זְעָקָה (*constr.* זַעֲקַת) *f. cry*, *complaint*, *lamentation*, Is. 15, 5; Ez. 27, 28; in the constr. objectively, Gen. 18, 20 *the cry of rejection over Sodom;* then *entreaty* Prov. 21, 13; *raging cry* Eccles. 9, 17.

זָעַר (not used) *intrans.* same as the older צָעַר (= צַר), to be pressed together, narrow, close; hence *to be small*, *little*, like the Targ. זְעַר for the Hebrew מְעַט, צָעַר, קָטֹן *to be little* in number or significance, and also of time; in the Targ. too it is *tr. to withhold* for חָשַׂךְ 2 Sam. 18, 16; comp. Syr. ܙܥܪ, Ar. زَعَرَ. Deriv. זְעֵיר, מִזְעָר and זֶרֶת (which see).

זְעַר (not used) *Aram.* same as Hebrew זָעַר.

זָפַר (not used) *intr. to be fragrant*, as the Ar. ذفر; or better the same as שָׁפַר, סָפַר *to shine*, *to glitter*, *to be beautiful;* metaphor. *to be pleasant*, *lovely;* derivative

זִפְרֹן (with *a* of motion זִפְרֹנָה, *beautiful top*, comp. שָׁפַר, Targ. קֶרֶן זַכּוּתָא) *n. p.* of a city in northern Palestine, Num. 34, 9.

זֶפֶת (from זוּף I., after the form נֹפֶת, קֶשֶׁת from נוּף, קוּשׁ) *f.* properly fluid, resinous, specially *pitch* Ex. 2, 3, Is. 34, 9, Ar. زِفْت, Targ. זִפְתָּא and זִפָּא (and thence the denom. זָפַת), Syr. ܙܦܬܐ; comp. Phenician זֶפֶת (sipet) in צְרִי ז׳ *Ζουοϱισίπετ* (Diosc. 1, 103) as a name of the *juniper;* adj. זִפְתִּי in חֲצִיר ז׳ *Ἀτιϱσίπτη* (Diosc. 2, 157).

זֵק I. (only *pl.* זִקִּים; from זָקַק I.) *m. fetters*, *chains*, hence אָסַר בַּז׳ *to bind with fetters* Ps. 149, 8, Job 36, 8 (opposite to פִּתַּח מִן ז׳ Jer. 40, 4); רֻתַּק בַּז׳ *to be bound in chains*, עָבַר בַּז׳ *to march in chains* Is. 45, 14. Jer. 40, 1 4 has אֲזִקִּים (which see) instead.

זֵק II. (from זָקַק II.; only in *pl.* זִיקוֹת with Dagesh resolved, once זִקִּים Prov. 26, 18, in mss. זִיקִים also) *m.* prop. a thing burning, glowing, spec. *a burning dart*, *a fiery arrow*, i. e. surrounded with combustible materials; יָרָה ז׳ Prov. 26, 18 *to cast firebrands;* בִּעֵר בַּז׳ *to kindle with firebrands* Is. 50, 11; אִזֵּר ז׳ *to prepare brands* ib.; Targ. זִיקוּקֵי אֶשָּׁא.

זָקַן (not used) *intr. to sprout*, *to bud*, of hairs, whence זָקָן. The organic root זַ־קַן is also found in דָּ־גָן (which see), though applied only to ears and fruits (see also דָּחָן); and therefore it has nothing in common with זָקֵן.

זָקֵן (*fut.* יִזְקַן) *intr. to be old*, of persons Gen. 18, 12; Prov. 23, 22; on the contrary יָשֵׁן of things; oppos. to נַעַר Ps. 37, 25 and along with שָׂב 1 Sam. 12, 2, שְׂבַע יָמִים 1 Chr. 23, 1 or בָּא בַּיָּמִים Josh. 23, 2. — The fundamental signification has been assumed to be *to be decaying*, *bowed*, *curved*, with an appeal to the Ar. ذَقَنَ (to be bent), ذَقِنَ (decaying); or linguists have gone back to זָקַן and the Arabic forms connected with it. But looking at the words cog-

nate in sense, viz. יָשַׁשׁ (Aram. קְשַׁשׁ) and שׂוּב, it is better to put the organic root זַ־קַן in juxta-position with the Lat. can (canus, can-ities), softer sen (sen-ex i. e. sen-ec-s). Derivat. זָקֵן (adj. and subst.), זְקֻנִים, זִקְנָה, זֹקֶן.

Hif. הִזְקִין (*fut.* יַזְקִין) *to grow old*, *to shew age* (see הִשְׁרִישׁ, הִלְבִּין), of men Prov. 22, 6, of plants Job 14, 8; comp. "senescunt prata" (Plin. 18, 28).

זָקָן (from זָקֵן; *constr.* זְקַן, with *suff.* זְקָנִי, זְקַנְכֶם) *m.* (*fem.* Is. 15, 2; Jer. 48, 37) properly the sprouting hair on the chin, hence *the beard*, *a bearded chin*, of men Lev. 14, 9, Ez. 5, 1, Ezr. 9, 3, along with שְׂעַר רֹאשׁ or רֹאשׁ; seldom of the hair of the lion 1 Sam. 17, 35. Ar. ذَقَن, Syr. ܕܩܢܐ. Applied to it are גִּלַּח 2 Sam. 10, 4, גָּרַע Jer. 48, 37, גְּדֻעָה Is. 15, 2, סָפַה 7, 20, צִמַּח 2 Sam. 10, 5. The Ar. is also applied to the hairy parts of the sexes, to the lower part of the body. The Greek γένειον, γένυς, κόννος, Lat. *gena*, German *Kinn*, have their origin in like manner from the idea of sprouting.

זָקֵן (*constr.* זְקַן Gen. 24, 2; *pl.* זְקֵנִים, *constr.* זִקְנֵי, with *suff.* זְקֵנַי, once זְקֵינֵינוּ) 1. *adj. m.*, זְקֵנָה (*pl.* זְקֵנוֹת Zech. 8, 4) *f. old*, *grey*, *with age*, Gen. 25, 8, with מְלֵא יָמִים, שְׂבַע יָמִים *aged* 35, 29, Jer. 6, 11; coupled with the nouns אִישׁ Judges 19, 16, נָבִיא 1 Kings 13, 25, בַּעַל הַבַּיִת Judges 19, 22 &c.; with מִן following, *older than* Job 32, 4. — 2. Substant. a) *an old man*, oppos. to the נַעַר Gen. 19, 4, Jer. 51, 22, עוּל יָמִים Is. 65, 20, בָּחוּר Jer. 31, 13, and joined with יָשֵׁשׁ 2 Chr. 36, 17, (אִישׁ) שֵׂיבָה Lev. 19, 32, whose ornament are grandchildren Prov. 17, 6, and gray hairs 20, 29 (comp. 16, 31). זְקַן בַּיִת Gen. 24, 2, pl. זִקְנֵי בַיִת 50, 7 *the oldest belonging to the house*, e. g. a servant, official. — b) Figurat. (dropping the idea of old age), *a ruler* (of the people), *a principal man*, *a grandee*, therefore joined with קֹסֵם Is. 3, 2 or נְשׂוּא־פָנִים 9, 14, explained as רֹאשׁ or נִכְבָּד; comp. Arab. شَيْخ, Greek γέροντες, πρέσβεις, Lat. senatus &c., where a similar metaphor occurs. In the Romanian languages *Signore*, *Seigneur*, *Señor*, *Sire*, *Sir* (from Senior) proceeded from the same view. This figurative sense is chiefly found in the plural, either absolutely, or with the article הַזְּקֵנִים 1 Kings 20, 8, or in connexion with הָעָם Num. 11, 16, הָעֵדָה Lev. 4, 13, הָאָרֶץ 1 Kings 20, 7, הָעִיר Deut. 19, 12, or lastly with the names of lands, tribes and peoples, e. g. ז׳ יִשְׂרָאֵל Ex. 3, 16, ז׳ יְהוּדָה 1 Sam. 30, 26, ז׳ מוֹאָב Num. 22, 7, ז׳ מִדְיָן 22, 4, ז׳ גִלְעָד Judges 11, 5, ז׳ גְּבָל Ez. 27, 9, and in this signification associated with שֹׁטְרִים Num. 11, 16, חֹרִים 1 Kings 21, 11, שָׂרִים Is. 3, 14, חֲכָמִים Ez. 27, 9, רָאשֵׁי הָאָבוֹת Ezr. 3, 12, שֹׁפְטִים 10, 14. Worthy of note is the college of the 70 (72) זְקֵנִים, introduced as early as Moses for the government of the people Num. 11, 16, an institution which continued till the latest time Jud. 10, 7; Sus. 5; 1 Macc. 12, 35, and whose members were known as the Sanhedrists in the New Testament time (Matth. 26, 3 47; 27, 1 &c.). In the sacrificial ritual they represented the whole people Lev. 4, 15; 9, 1; under the kings they were the vicars of the people 1 Kings 8, 1; 20, 7; 2 Kings 23, 1; and as understanding was looked to more than age, זְקֵנִים became a mere title, like γερουσία in the Greek states, the *senatores* in Rome.

זֹקֶן *m. old age*, Gen. 48, 10.

זִקְנָה *f. age*, Gen. 24, 36; figurat. of a people in their decay Is. 46, 4; comp. זָקֵן 47, 6.

זְקֻנִים (after the form נְעֻרִים) *m. pl. time of old age*, Gen. 21, 2, בֶּן־ז׳ *a son born in one's old age* Gen. 37, 3.

זָקַף (*part.* זֹקֵף) *tr.* same as שָׂגַב and תָּקַף, prop. *to fasten*, *to support*, then *to strengthen*, *to raise up* (one bowed down) Ps. 145, 14; 146, 8. The fundamental signification is *intr. to hold firmly by something*, like the Ar. وَقَفَ, and *tr. to make firm*, *durable*, then *to set up*, *to*

raise up, like the Syr. ܙܩܰܦ, in the Targ. for נָשָׂא, דָּלָה, whence *to hang up* (in Aram.). The organic root is also in the Sanskrit skab́, Greek σκηπ, σκαπ, Latin scap, scip &c.

זְקַף (*part. pass.* זְקִיף) *Aram.* the same, but also in the meaning *to raise up* (a cross), *to hang up* Ezr. 6, 11; Syr. ܙܩܰܦ.

זָקַק I. (not used) *tr. to bind, to attach*, Targ. זְקַק the same, hence זְקִיקִין *fettered* (Is. 60, 11); Talm. figurat. *to bind, to compel, to chain to;* comp. Sanskrit sagǵ, Lat. sequi. The Ar. زَنَقَ (to fetter), زِنَاق (bond, fetter) have been developed out of the organic root by *n* inserted. Deriv. זֵק I.

זָקַק II. (not used) *intr. to glow, to burn*, the organic root זַק being identical with that in צח (see צָחַח), and perhaps with that in בָּ־זָק; the Targ. זִק, whence זִקּוּק (spark) and זִיקָא (lightning), Syr. ܙܺܝܩܳܐ are the same. Deriv. זֵק II.

זָקַק III. (*fut.* יָזֹק) *intr. to drop through, to trickle through* (cognate in root with Germ. seihen, seigen, sickern), and the org. root זַק may be identical with that in נָ־סַךְ; prop. *to pour* (comp. the French *couler* from the Latin *colare*); hence יָזֹקּוּ מָטָר לְאֵדוֹ *they trickle* (or *drop*) *through as rain with its* (rising) *mist* (whence the rain arises) Job 36, 27. Figurat. *trans. to filter, to strain*, wine (see Puh.), i. e. to fine it; *to purify*, metals (figurat.) Job 28, 1, different in fundamental signification from צָרַף.

Pih. זִקֵּק *to purify*, gold, by smelting; then in a moral sense Mal. 3, 3.

Puh. זֻקַּק *to be purified*, e. g. wine from the dregs Is. 25, 6; of metals Ps. 12, 7; 1 Chr. 28, 18.

זָר (*part.* of זוּר) *m.* see זוּר; Phenic. זָר the same.

זַר. See the redupl. form זַרְזִיר.

זֵר (from זָרַר II., with *suff.* זֵרוֹ) *m. a border, ring*, hence *ledge, edge*, of a table, of a chest Ex. 25, 11; 30, 3 4; 37, 27; Ar. زِرّ (according to some), Syr. ܙܪܳܐ (collar), the stem of which is زَرَّ, Syr. ܙܰܪ.

זָרָא (from זוּר I. which see) *f.* same as זָרָה (as the Samar. cod. and some mss. read) *foreign, bad*, therefore הָיָה לְזָ׳ *to become loathsome* Num. 11, 20.

זַרְאֲדָן see נְבוּזַרְאֲדָן.

זָרַב I. (Kal not used) *intr.* same as זָרַם (*Kimchi, Levi*), *to flow, to run off* (of brooks, after the snow and ice are melted), therefore equivalent to זָרַף (in זַרְזִיף), Ar. زَرِبَ (to flow) = ذَرِفَ, زِرْب (water-channel), سَرَبَ, سَرِفَ (the same), Syr. transp. ܙܪܰܦ, Targ. זְרַב, whence מַרְזֵב (Arab. transp. مِيزَاب) a canal; Phenic. זָרָב (*current*) n. p. of a river (Serbes) in Numidia.

Puh. זֹרַב *to be flowing*, Job 6, 17 *at the time they flow* (i. e. as soon as they begin to pour themselves out in summer time, from the melting of the ice), *they are already dried up.*

זָרַב II. (not used) *intrans.* same as שָׁרַב II. ܫܪܰܒ *to sprout, to grow* (see יָחַשׂ). Deriv. probably זֶרֶב in the proper name זְרֻבָּבֶל.

זְרֻבָּבֶל (i. e. זְרוּעַ־בָּבֶל, *begotten in Babylon*, Sanh. 38[a] שֶׁנִּזְרַע בְּבָבֶל) *n. p.* of one of the descendants of David in Babylonia, who led back the first Jewish colony to Palestine Hag. 1, 1; Ezr. 3, 2; 4, 2. Perhaps better and more suitably from זֶרֶב בָּבֶל (*shoot of Babylon*); comp. שֵׁרֵבְיָה.

זָרַד (not used) *intr. to grow luxuriant, to be exuberant*, of plants, particularly of exuberant pastures; the Talm. noun זֶרֶד is luxuriance of branches (Sabb. 103[a]), willow-branches, whence the denom. זֵרֵד (Shebiʿit ch. 2) to cut off the superfluous boughs. The fundam. significat. is *to intertwine, to interweave, to entangle*, Syr. ܙܰܪܶܕ (to mix with one another), connected with שָׂרַד I. Derivative

זֶרֶד (*willow-bushes*) *n. p.* of a valley Num. 21, 12 and a brook Deut. 2, 13 in Moab, east of the Dead Sea, which the Jerus. Targ. I. on Numb. loc. cit. has already translated by *willow-brook;* it may be identical with נַחַל עֲרָבִים Is. 15, 7 and נַחַל הָעֲרָבָה Am. 6, 14, a boundary stream between Moab and Edom, which flows into the Dead Sea; comp. Phenic. זַרְדְּהַבַּעַל n. p. of a river, זֶרֶד אֵל n. p. of a city.

זָרָה I. (*part.* זֹרֶה, *inf. constr.* זְרוֹת; *fut.* יִזְרֶה, *ap.* יִזֶר) *tr. to strew, to scatter about, to disperse,* Num. 17, 2, with the addition of לָרוּחַ *to the wind* Ex. 5, 2, or עַל־פְּנֵי Ex. 32, 20; then *to winnow,* with accus. of the object Judges 3, 2; Jer. 4, 11; with בְּמִזְרֶה Is. 41, 16; figurat. *to cast away* Is. 30, 22. Deriv. מִזְרֶה.

Nif. נִזְרָה (*inf.* with *suff.* הִזָּרוֹתֵיכֶם = הִזָּרוֹתְכֶם, *ôth* being considered as plural; *fut.* יִזָּרֶה) *to be scattered,* of nations, with בְּ of the place Ez. 6, 8; 36, 19.

Pih. זֵרָה (*inf.* זָרוֹת out of זָרוֹת, *part.* מְזָרֶה, *fut.* יְזָרֶה) *to disperse, to scatter about,* עַצְמוֹת Ez. 6, 5; figurat. *to shake out,* פֶּרֶשׁ Mal. 2, 3; *to drive away, to banish,* peoples Ez. 12, 15, either with the addition of בָּאֲרָצוֹת 22, 15, בַּגּוֹיִם Ps. 44, 12, or לְכָל־רוּחַ Jer. 49, 32; figurat. דַּעַת Prov. 15, 7.

Puh. זֹרָה (*part. m.* זֹרֶה for מְזֹרֶה like מוֹרָט, אֻכַּל &c., *f.* זוֹרָה; *fut.* יְזֹרֶה) *to be spread out,* רֶשֶׁת Prov. 1, 17, *to be strewed* Job 18, 15, *to be winnowed* Is. 30, 24. — זֹרוּ Ps. 58, 4 see זוּר I. Nif.

The organic root of this stem appears with a like sense in זַר־ע, Targ. דְּרָא, Syr. ܕܪܐ, Ar. ذَرَا &c.; which it does also as the organic root in בִּ־זַר, פִּ־זַר, Aram. זְר־א &c. In the Indo-Germanic languages we may compare Sanskrit *sri* to scatter, Lat. *sero,* and with *st* and *sp* for *s* in the Sanskrit *stri,* *στορ-έω,* sterno, *σπείρω,* Germ. streuen &c.

זָרָה II. (Kal unused) *tr. to encircle, to gird about, to enclose,* same as זָר II., זֵר, צָר, צַר, hence

Pih. זֵרָה *to encircle, to surround, to hedge about,* אֹרַח, רֶבַע Ps. 139, 3, i. e. *to watch, to guard.*

זְרוֹעַ and זְרֹעַ (with *suff.* זְרֹעִי; *pl.* ־עִים, ־עוֹת; from זָרַע II.) *comm.* (*masc.* seldomer) prop. the member necessary for lifting and carrying burdens, therefore 1. *the arm, the lower arm,* brachium Deut. 33, 20; of animals, *the shoulder* Num. 6, 19; with א prosthetic אֶזְרֹעַ Job 31, 22. With relation to this objective meaning, the breaking, crushing, cutting off &c. of the arm is expressed by שָׁבַר Ps. 10, 15, גָּדַע 1 Sam. 2, 31 &c., and is also frequently applied in a figur. sense. The following phrases are also figurat.: זְרוֹעַ כֹּחַ *a powerful arm* Is. 44, 12, ז׳ לֹא עֹז *an impotent arm* Job 26, 2, ז׳ רָמָה *an arm lifted up,* i. e. threatening 38, 15; ז׳ נְטוּיָה *an outstretched arm,* i. e. one ready to manifest strength Deut. 4, 34 &c. — 2. Metaphor. *power, might,* זְרֹעֵי יָדָיו *the powers* (might) *of his hands* Gen. 49, 24; ז׳ בָּשָׂר *fleshly* i. e. human *might* 2 Chr. 32, 8; *exertion of power* Ez. 17, 9; pl. *fulness of power* Dan. 11, 15 22 31, like אֶדְרָע (which see), *βραχίων πεζῶν* (Jud. 9, 7). Farther: *violence, violent deed* Job 35, 9; אִישׁ ז׳ *a violent man* 22, 8; *helping power* i. e. *assistance, help* Ps. 83, 9; Jer. 17, 5; Is. 33, 2; hence *army* Ez. 30, 21, especially in the pl. 30, 22. On the other hand זְרֹעַ Is. 9, 19 is *arm,* which the LXX (*ἀδελφός*), Targ. (having in mind the phrase Jer. 19, 9) incorrectly translate *companion,* reading רֵעַ perhaps; and זְרֹעוֹ Ez. 31, 17, which the LXX and Syr. read זַרְעוֹ, may be read זֹרְעָיו (*his allied troops*) and be = זְרֹעוֹת 30, 25, if it should not be taken collectively in this passage. Ar. ذِرَاع, Aram. דְּרָעָא, ܕܪܥܐ the same.

זֵרוּעַ (only *pl.* זֵרֻעִים; from the *Pih.* of זָרַע I.) *m. seeds, garden herbs,* as poor food Dan. 1, 12, for which זֵרְעֹנִים is in 1, 16.

זֵרוּעַ (*pl.* זֵרוּעִים, from *Pih.* of זָרַע I.) *m. seeds, garden seeds* Is. 61, 11; זֶרַע ז׳ *seed of seeds* Lev. 11, 37.

זַרְזִיף *m.* (an abridged reduplication for זַרְזְרִיף from זָרַף which see) *m.* usually *an overflowing, a copious watering*, Ps. 72, 6 *as rain-gushes to the overflowing the earth* (LXX, Vulg., Syr., Rashi); we must therefore take זַ׳ = לִזְ׳, comp. Syr. ܙܪܙܦܐ (imber) for זֶרֶם (Job 24, 8), Ar. ذَرَافِ, Talm. זַרְזִיף (Jom. 87[a]) the same. But this sense does not suit the parallelism, where one expects the meaning of גֵּז in זַ׳; and therefore the Targ. and *Kimchi* have taken זַ׳ = גֵּז, reading the second hemistich כִּרְבִיבִים (עַל) זַרְזִיף אָרֶץ, understanding the stem זָרַף in the sense of גָּזַז to shave off, to cut off, Ar. صَرَبَ (to cut off), Talm. זְרַף. See זָרַף I. and II.

זַרְזִיר (formed from the reduplicated form זַרְזֵר [which see] into a noun) *m. girded, firm, equipped*, with מָתְנַיִם Prov. 30, 31 *one girded about the loins*, the designation of an animal swift in the loins, which goes along proud and bold, perhaps the *war-horse*. According to this fundamental signification the LXX, Aq., Theod., Vulg., Targ., Syr., Arab. &c. understand *a cock*, Ibn Esra *an eagle*, and in the Talm. (B. Kamma 92[b]) זַרְזִיר actually denotes something similar; Kimchi, Levi and others render *a greyhound;* according to the Talmud (J. Taʿanit ch. 1) זַרְזִיר means *a fighter*, *a combatant*, and so here *a wrestler*. But all these meanings are only conjectural; and as זַ׳ stands here beside תַּיִשׁ (as leader of the flock), it is probably a periphrasis for the swift-loined, fleet and active *stag*, whose proud and quick gait is praised elsewhere (Is. 35, 6; Song of Sol. 2, 9 17). The idea of *girded* is often = *vigorous*, *quick-moving*, as is already shewn by the verb זְרַז (Aram.) abridged from זַרְזֵר *to gird*, then *to be active*, *swift*, Arab. زَرِيز (agilis). See זַרְזִיר and זָרַר.

זַרְזֵר (not used) *tr. to gird*, the loins, hence *intr. to be active*, *quick*, *swift in the loins;* deriv. זַרְזִיר. From this reduplicated form has arisen the Aram. זְרַז in the widest sense, and out of it זְרִיז (girdle), זְרַז &c. The simple stem is זַר = צַר, זַר II., Ar. زَرَّ; since such a reduplication may be formed from each of these roots.

זרח (*inf. constr.* זְרֹחַ; *fut.* יִזְרַח) *intr. to break forth* (of a birth), *to arise* (see זֶרַח, אֶזְרָח), cognate in sense with פָּרַץ (Gen. 38, 29), *to bloom*, *to grow up*, *to rise up* (אֶזְרָח), of plants, comp. פָּרַח, Ar. طلع with the same metaphor; *to break out*, of leprosy 2 Chr. 26, 19, usually, however, *to break forth*, of אוֹר Ps. 112, 4; שֶׁמֶשׁ Eccles. 1, 5, Nah. 3, 17, חֶרֶס Job 9, 7; with לְ of the person on whom the sun rises, i. e. *to see the rising sun* Gen. 32, 32, with עַל of the person *over whom sun-rise appears* Ex. 22, 2; figurat. of כְּבוֹד יי׳ Is. 60, 1, יי׳ 60, 2; *to appear* (see יִזְרַחְיָה). Deriv. זֶרַח, אֶזְרָח, אֶזְרָחִי, מִזְרָח, and the proper names זֶרַח, זַרְחִי, יִזְרָח, יִזְרַחְיָה, זְרַחְיָה.

The fundamental signification of the stem now given is confirmed by the organic root זָ־רַח, which is also found in צָ־רַח (of the breaking forth of sound), פָּ־רַח (of a blossom) &c.; the Ar. شَرَقَ, Targ. שְׂ־רַג have the same root.

זֶרַח *m.* 1. *rising*, of the sun Is. 60, 3. — 2. (*origin, birth*, concr. *sprout*) *n. p. m.* Gen. 38, 30; Num. 26, 13; 1 Chr. 6, 6; 2 Chr. 14, 8. *Patronym.* זַרְחִי Num. 25, 13, elsewhere צֹחַר.

זַרְחִי (see זֶרַח) *n. p. m.* Num. 26, 20; see אֶזְרָחִי.

זְרַחְיָה (*Jah is appearing*) *n. p. m.* 1 Chr. 5, 32, for which is יִזְרַחְיָה 7, 3; Ezr. 8, 4.

זֵרִים (from זָרַם after the form עָתִיק, נָעִים *m.* (according to *Saʿadja*, *Ibn Esra*) same as זֶרֶם (comp. קֶדֶם and קָדִים) *a pouring rain*, *a violent rain*, *the bursting of a cloud* Is. 1, 7. But as זָרִים in the preceding hemistich belongs to זָר, and the context speaks of barbarians and enemies generally, it is better, with the Targ. to take it also as the pl. of זָר.

זרם I. (Kal not used) *intr.* same as זָרַב I., זָרַף I., *to flow*, *to pour*, *to gush forth* (with violence); deriv. זֶרֶם, זִרְמָה

and (according to some) זְרָמִים. — The stem is = זָרַף, ذرف, זָרַב, زرب, interchanging פ and ב with מ.

Poh. זֹרֵם (3 *pl.* זֹרְמוּ; comp. יֹדֵעַ, סֹעֵר as Pohel-forms) *to pour down*, with the accus. מַיִם, of the clouds Ps. 77, 18 (Targ., Syr.).

זָרַם II. (2 *pers.* with *suff.* זְרַמְתָּם) *tr. to cut away*, *to cut off*, *to snatch away*, Ps. 90, 5 *thou snatchest them away.* Ar. صرم (to cut off), زرم (to tear off).

זֶרֶם (especially used by Isaiah) *m. a pouring rain* (violent), *a storm*, with the addition of מַיִם Hab. 3, 10, Is. 28, 2, coming out of the clouds Hab. l. c. or down from the mountains Job 24, 8, which drives against the wall Is. 25, 4 or is also accompanied by hail 25, 2; 30, 30, from which people seek shelter 32, 2.

זִרְמָה (*constr.* זִרְמַת, with *suff.* ־מָתָם) *f.* prop. *a flowing* or *emission* (of seed), *an efflux*, concrete *seed-pouring tube*, *rod* Ez. 23, 20, parallel to בָּשָׂר (the virile membrum), and spoken of the lascivious horse; comp. Jer. 5, 8; 13, 27. From the same stem comes the Ar. زرب (water-reed).

זָרַע I. (*inf. constr.* זְרֹעַ, *imp.* זְרַע, *fut.* יִזְרַע) *tr.* 1. *to strew*, *to scatter*, *to disperse*, i. e. *to banish*, a people, with בְּ *among* ... Zech. 10, 9; figurat. *to disseminate*, *to spread*, e. g. אוֹר *prosperity* Ps. 97, 11; *to spread out*, *to supply copiously*, with a double accusat. Jer. 31, 27; Hos. 2, 25. — 2. *to scatter seed*, *to sow*, absol. Micah 6, 15; Job 31, 8; opposite קָצַר Ps. 126, 5. זֹרֵעַ *a sower* Jer. 50, 16. With accus. of the field, *to sow*, as אֲדָמָה Gen. 47, 23, אֶרֶץ Ex. 23, 10, שָׂדֶה Lev. 25, 4, Ps. 107, 37; also with accus. of what one sows, e. g. חִטִּים Jer. 12, 13, כִּלְאַיִם Lev. 19, 19, most frequently זֶרַע Deut. 22, 9; also מֶלַח Judges 9, 45; figur. רוּחַ Hos. 8, 7, עָמָל Job 4, 5, עַוְלָה i. e. *to practise* Prov. 22, 8, צְדָקָה 11, 18, where reward or punishment is looked upon as harvest, or where the seed is regarded as the resolve and the reaping as the action Jer. 4, 3; on the other hand לִצְדָקָה Hos. 10, 12 means *in conformity to* (according to) *righteousness*, comp. the following לְפִי; with עַל *to sow beside somewhat* Is. 32, 20; with אֶל *in ... into* Jer. 4, 3. From this signification then arose *to plant*, among men by posterity (see זֶרַע and Nif. נִזְרַע), *to fructify* &c. — 3. *to plant*, vines Is. 17, 10, comp. serere. Deriv. זֶרַע, מִזְרָע and the proper name יִזְרְעֶאל or ־עֵאל.

Nif. נִזְרַע (*fut.* יִזָּרַע) *pass.* of Kal, *to be dispersed* Ezr. 36, 9, *to be sown* Lev. 11, 37; of men, *to be propagated* Nah. 1, 14, *to be impregnated* (of a woman) Num. 5, 28.

Pih. זֵרַע (not used) *intensive* of Kal. Deriv. זֵרֹעַ, זֵרוּעַ and זֵרְעֹן.

Puh. זֹרַע *to be sown* Is. 40, 20.

Hif. הִזְרִיעַ *to bear seed*, with accus. זֶרַע Gen. 1, 4; *to conceive seed* (spoken of a woman) Lev. 12, 2, where the cod. Sam. has the Nifal.

The organic root of the stem lies also in זָר־ה, פָּ־זַר; and the Ar. زرع, Syr. ܙܪܥ, Phenic. זֶרַע &c. are identical with it; on the contrary Lat. sĕro (for seso; *sä*-en, sow) and the Arab. ذرع, to spread, do not belong here. See besides, דָּרַע I.

זָרַע II. (not used) *intr. to lift*, *to carry*, *to hold;* comp. Targ. דְּרַע and Talm. דְּרָא (to bear), Ar. ذرع (to contain, hold), and דָּרַע II. above, whence זְרֹעַ, דְּרֹעַ, דַּרְדַּע, Sanskrit dhṛi i. e. *dhar*, Pers. *dâr*, the same. Out of this fundamental signification arose the Ar. ذرع, Syr. ܙܘܥ *to help*, i. e. to support, to assist in bearing; farther *to desire* i. e. to ask for, *to intercede with*, i. e. to stand for one as a helper. Deriv. זְרֹעַ, אֶזְרֹעַ.

זֶרַע (*constr.* once זֶרַע Num. 11, 7 [see הֶבֶל], with *suff.* זַרְעִי; prop. without plur., but with *suff.* זַרְעֵיכֶם 1 Sam. 8, 15, which stands for זַרְעֲכֶם on account of כַּרְמֵיכֶם) *m.* prop. what is scattered, hence 1. concrete, *seed*, of herbs Gen. 1, 11, trees

1, 29, corn Lev. 26, 16, plants Eccles. 11, 6, even of the slip of the vine Ez. 17, 5, like the verb זָרַע; but especially *seed-corn*, *fruit* Gen. 47, 23, with the addition of the quantity and kind Lev. 27, 16; Is. 5, 10; figurat. *a grain*, of גַּד Ex. 16, 31. מֹשֵׁךְ ז׳ Am. 9, 13, זֶרַע ז׳ Jer. 35, 7 *to sow.* — 2. what springs from seed, *grain* Deut. 28, 38, 1 Sam. 3, 15, in full form תְּבוּאַת ז׳ Deut. 14, 22 or also ז׳ הָאָרֶץ Lev. 27, 30, oppos. to פְּרִי הָעֵץ; *fruit*, *produce* Is. 23, 3, also denoted by פְּרִי הַגֶּפֶן and יְבוּל הָאָרֶץ Zech. 8, 12, and in this extension of meaning figur. Jer. 2, 21, like semen; comp. Phenic. זֶרַע פִּשְׁ, ζεραφοῖς i. e. -φις (Diosc. 2, 124) product of the flax-plant. See פֵּשֶׁת. Seldom as an abstract, *the sowing* Gen. 47, 24, Is. 17, 12, or *sowing-time* Gen. 8, 22. — 3. *seed*, of men Lev. 15, 16, which is emitted in copulation 19, 20; and besides generally *children*, *posterity* Gen. 12, 7; נָתַן ז׳ 38, 9, הֵקִים ז׳ 38, 8 *to give a posterity;* seldom of *one* child Gen. 4, 25. ז׳ אֲנָשִׁים *male posterity* 1 Sam. 1, 11; ז׳ זַרְעֲ *children's children* Is. 59, 21. In connexion with names (דָּוִד, אַהֲרֹן, אַבְרָהָם &c.) immediate, near posterity are less thought of Jer. 33, 25; Lev. 21, 21; 2 Kings 11, 1; 17, 20. — Figurat. 4. *what stands in filial union* with a person or thing: with אֱלֹהִים Mal. 2, 15, צַדִּיקִים Prov. 11, 21, בְּרוּכֵי יי׳ Is. 65, 23, עֲבָדָיו יי׳ Ps. 69, 37, or שֶׁקֶר Is. 57, 4, קֹדֶשׁ Ezr. 9, 2 &c., which may be differently translated according to the context. — 5. *stock*, *family*, *race* 2 Kings 11, 1; Dan. 9, 1; comp. ܙܪܥܐ, semen, σπέρμα &c. used similarly.

זֵרֹעַ see זֵרוּעַ.

זְרַע (*def.* זַרְעָא) *Aram. m.* = Hebr. זֶרַע 3 Dan. 2, 43, for which זַרְעִית is in the Targ.

זֵרֻעַ see זֵרוּעַ.

זֵרְעֹן (Pihel-form; only *pl.* זֵרְעֹנִים) *m.* *greens*, *vegetables* Dan. 1, 16, identical with זֵרֹעִים 1, 12.

זָרַף I. (not used) *intr. to flow*, *to overflow*, *to flow forth;* comp. זָרַם, זָרַב, Ar. ذرف, Syr. ܙܪܦ &c.

Pih. (redupl.) זִרְזֵף *to flow strongly*, *to pour;* deriv. (usually) זַרְזִיף.

זָרַף II. (not used) *tr. to cut off*, *to mow*, a meadow; see זַרְזִיף.

זָרַק I. (*fut.* יִזְרֹק) *tr. to moisten*, *to wet*, *to sprinkle* (see מִזְרָק), Samar. זָרַק (Ex. 36, 36) for Hebr. יָצַק; hence 1. with עַל of the place and accus. of the object *to sprinkle*, *to squirt*, *to squirt up*, e. g. דָּם Ex. 24, 6, מֵי נִדָּה Num. 19, 13; Ar. زرق spoken of injections, clysters. — 2. Metaphor. and seldom (of dry things) *to scatter*, עָפָר Job 2, 12, פִּיחַ Ex. 9, 8, altars beaten into dust 2 Chr. 34, 4, גַּחֲלֵי־אֵשׁ Ez. 10, 2. Figur. perhaps Hos. 7, 9: *yea gray* (gray hair) *is sprinkled upon him;* but as זָרַק I. is never intrans. and the construction with בְּ does not appear, it is better to refer it to זָרַק II. Deriv. מִזְרָק.

Puh. זֹרַק *passive* Num. 19, 13 20.

The organic root of the stem זָ־רַק (Syr. ܙܪܩ, Ar. زرق) lies also in יָ־רַק I., רָק; and in Pers. *rikh*-ten, Lat. *rig*-are, Goth. *rig*-us the same root may also exist.

זָרַק II. (not used) *intr.* same as זָרַח *to shine forth*, *to shine*, *to be white*, of the grayness of hair Hos. 7, 9.

זָרַר I. (Kal not used) *tr.* prop. same as זָרַע, זָרָה (which see), *to strew*, *to scatter about*, Ar. ذَرَّ; whence

Poh. זוֹרֵר (*fut.* יְזוֹרֵר) *to scatter forth* (mucus from the nose), *to eject ray-like particles*, i. e. *to sneeze* 2 Kings 4, 35; the Lat. *stern*-uo, Greek πταρνύω proceeding from the same idea; comp. Targ. זְרִיר sneezing.

זָרַר II. (not used) *tr. to gird*, *to gird about*, *to encircle*, Arab. زَرَّ, deriv. זֵר; metaphor. *to be active*, *quick*, *speedy*, especially so the

Pih. (redupl.) זִרְזֵר, whence in Aram. the abridged form זְרִז. Deriv. זַרְזִיר.

זֶרֶשׁ (Persian) *n. p. f.* Esth. 5, 10; 6, 13. In explaining it some have compared the Zend. *zairi* (green, golden), hence *zairish* (golden), according to which the nominative sign *s* (*sh*) is expressed by שׁ (comp. דָּרְיָוֶשׁ, כֹּרֶשׁ).

זֶרֶת *f. the little finger*, auricularis, μύωψ, therefore contracted from זְעֶרֶת, as the large one is called גּוּדָל (Talm.); even *Nathan* (in ʿArŭch) has unconsciously adopted this meaning. But it is usually explained, the intervening space as far as the little finger, i. e. *a span*, σπιθαμή Is. 40, 12; extended to a larger measure Ex. 28, 16, 1 Sam. 17, 4, Ez. 43, 13, according to tradition half an ell. The derivation from זָרָה to spread out, after the form קֶרֶת, כֶּסֶת from קָרָה, כָּסָה, should not be regarded. Aram. ܙܪܬܐ, זַרְתָּא.

זָתָא (not used) *intr.* same as זָת (זוּת) prop. to have a fragrant smell, then generally *to be lovely*, *to be pleasant*.

Pih. זִתָּא (not used) *to be very lovely*, derivative

זַתּוּא (*lovely*, *pleasant*) *n. p. m.* Ezr. 2, 8; Neh. 7, 13.

זֵתָם (same as זֵיתָן) *n. p. m.* 1 Chr. 23, 8.

זֵתַר (Pers.) *n. p. m.* Esth. 1, 10. It is = Zend. zaôtar *sacrificer*.

ח

ח, called חֵית (= חֵית from חוּת [which see] = חוּט, Ar. حَاطَ, Syr. ܚܛ *to hedge about*, see also חוּת), as the name of a letter signifies *enclosing*, concrete *fence*, because in the old Hebrew writing (on coins ⊟, as also in the Phenician ⊟) and accordingly in the old Greek, Etruscan, Umbrian &c. it is said (as well as ה) to present the rude shape of a fence. But the name was not chosen from the form of the letter; it was rather selected on account of the initial sound. The name is originally identical with that of *He*, for the weaker form הֵית arose out of חֵית, and was then shortened after the Aramean manner into הֵי, as בַּיִת into בֵּי. The shape of the *He* also is like that of *Cheth* in certain forms in the old Phenician, in the square character &c. This similarity in name and shape with but slight deviation, points to the fact, that ח and ה formed at first only one sound; which is confirmed by the Greek *H*, a sign of the spiritus asper, that came from the Cheth-form (passing to the Romans as *h*), and by the Ethiopic *Haut* (חוֹת = חֵית) ሐ, which is properly *ch*. Thereby is explained a) the frequent interchange of ה and ח in the language itself, or in relation to the dialects (see ה); b) the gradual endeavour to make the harder *h*-sound in Cheth to be heard, in order to distinguish it from ה. As a numeral ח, the eighth letter of the alphabet, signifies 8, ח̈ 8000; as a sound it is pronounced *che* = *h he*.

With respect to the pronunciation, ח was a strong aspirate uttered from the throat, according to the early separation of it from ה. But this guttural was a) still so near the simple guttural *h* that in the formation of stems a frequent interchange could take place between ח and ה, as חָלַךְ and הָלַךְ, הָיָה and חָיָה &c. (see ה), so that the LXX (rarely the Latin) represent it by the spiritus lenis, in the absence of the guttural sound in Greek, e. g. חֶרְמוֹן Ἀερμών, חַוְרָן Αὐρανῖτις, חַוָּה Εὔα, חִוִּי Εὐαῖος, מָשִׁיחַ Μεσσίας (New Test.), חֲזָאֵל Azelus (Justin. 36, 2), לוּחִית Λουείθ, מַחְלִי Μοολεί, מְחוֹלָה Μεουλά, בַּחוּרִים *baurim* (Jerome), and others. The Phenicians also and the Carthaginians have often expressed by *Cheth* nothing but *h* or the softest breathing, whence the Latins and Greeks render it in like manner, e. g. חַנִּבַעַל Hannibal, Ἀννίβας; חַנּוֹן Hanno, Ἄννων; חַמִּלְקַר (= חַן־מְ׳)

Hamilcar, Ἀμίλκας; חִירֹם (1 Kings 7, 40) *Hiromus*, Εἴρωμος; חַנָּא *Anna;* חַגְבַּעַל Ἄγβαλος; בֶּן אָחִי *bin ui* (Plaut. Poen. 1, 2) &c.; this has been particularly the case with Cheth at the end, e. g. רוּחַ *rua* (Jerome Opp. II, 304), בְּרַח *bari* (III, 222), זֶרַח *zara* (II, 541), בֶּטַח *bete* (l. c. 537), שְׁלַח *sala* (III, 1319), Punic לִיחַ (=לוּחַ) *lia* (Plaut. Poen. 1,15). — b) more frequently as a guttural nearly corresponding to the *ch* in the Scotch *loch*, but as such it sometimes strengthened the *h*-sound = *hh*, Ar. ح; sometimes it was the aspirated *k*-sound = *kh*, Ar. خ; a fact which becomes sufficiently palpable from the division of the letter in Arabic and Ethiopic, from the different significations of stems in the language itself that are written alike, as in Semitism generally. In the case of this pronunciation of *Cheth* the LXX and the Greeks have rendered it sometimes by χ, sometimes by κ, e. g. חָם *Χάμ*, חָרָן *Χαῤῥάν*, Greek *Κάῤῥαι*, חֲלַח *Καλαχηνή*, חוֹבָה *Χωβά*, פֶּסַח *φασέκ*, טֶבַח *ταβέκ*, or the pronunciation fluctuates between that of *a*) and *b*), e. g. רְחֹב *Ῥαχάβ* and *Ῥαάβ*, חָבוֹר *Χαβόῤῥας* and *Ἀβόρας*, חַלְפַי *Ἀλφαῖος* (Matth. 10, 3) and *Κλεωπᾶς* (Joh. 19, 25).

From the very various pronunciation of *Cheth* consisting of the softest breath and reaching to the hardest guttural aspiration, we can explain how the ח-sound in stems may be interchanged 1. with א, e. g. as an initial sound in אָבַק II. and חָבַק, אוּז and חוּז, אוּל and חוּל, אָטַם and חָסַם, אָזַב and חָסַב, אוּף and חוּף, אָטַם and חָטַם, אָלַם and חָלַם, אָמַץ and חָמֵץ, אָרָא and חָרָה, אָרַג and חָרַךְ, אֲרָזִים Ez. 27,24 = חֲרָזִים &c.; as a medial sound, e. g. in דָּאָה and דָּחָה &c., but seldom; as a final sound, e. g. סָלָא and סָלַח, פָּרָא and פָּרַח, פָּלָא and פָּלַח &c., also rare; — 2. with ה, on which interchange see above pag. 342; yet it should be particularly remarked that the ח as a medial sound is often exchanged with ה, e. g. בָּחַל and בָּהַל, بهل; גָּחַל and جهل; גָּחַר and גָּהַר; גָּחַן Syr. ܓܗܢ; צָהַר and צָחַר. — As a stronger guttural *Cheth* is interchanged 3. with ג, e. g. in חָבַל I. and גָּבַל, חָדַד and גָּדַד, חָדַר and גָּדַר, חוּל and גּוּל, חוּשׁ and גּוּז, חָלַף II. and גָּלַב, חָלַשׁ and גָּלַשׁ, חָצָה and גָּזָה, חָצַץ and גָּזַז, חָרַט and גָּרַט, פָּלַח and פָּלַג; — 4. with כ, e. g. in חָפָה and כָּפָה, חָבַל I. and כָּבַל, חָבַשׁ and כָּפַשׁ, חוּר II. and כּוּר, חָמַשׁ and כָּתַשׁ, חָלַף III. and כָּלַב, חָמַר and כָּמַר, חָשַׁל and כָּשַׁל, חָשַׁם and כָּתַם; — 5. with ק, e. g. in חָטַף and קָטַף, חָשַׁשׁ and קָשַׁשׁ, חָשַׁר and קָשַׁר, חָצַב I. and קָצַב, חָפַר and קָבַר, חָדַד and קָדַד, חָדַשׁ and קָדַשׁ, חָטַב and קָטַב, חָצָה and קָצָה. — 6. As ע (*gh*) in the language also attaches itself to the guttural sounds, so *Cheth* is interchanged with ע, e. g. in חָגַב II. and עָגַב, חוּג and עוּג, חָגַל and עָגַל, צָוַח Phenic. צָוַע Sam. צָבַע, חוּשׁ and עוּשׁ, חוּר and עוּר I., חָלַל and עָלַל, חָמָה and עָמָה, חָמַל and עָמַל, חָמַר and עָמַר I., חָצַב and עָצַב, חָרַב and עָרַב III. &c. — Besides these normal changes of the *ch*-sound the following are noteworthy: a) its occasional interchange with the sibilants, e. g. שָׁזַר (to turn), Aram. חֲזַר; חַדְרָךְ and שַׁדְרָךְ; חִירוֹם and *Σίρωμος*; חָבַט and שָׁבַט; חֲוִילָה and زويلة (Saʿadja), חָגַר and סָגַר &c. — b) At the end of stems it corresponds to the Sanskrit Visarga, e. g. צָמַח Sanskrit *mah* (to sprout), פָּרַח Sanskrit *rah* (to grow) &c.

חָא see חָח and חוֹחַ.

חָאחָא see חוֹחַ.

חֹב (with *suff.* חֻבִּי; from חָבַב I.) *m.* prop. a hidden place, one guarded round about, hence *inlet*, *bosom* Job 31, 33, to cover a thing (טָמַן); Targ. עֲטַף, עֲטִיף of similar origin; elsewhere עִב there. Deriv. usually the denom.

חָבַב *to carry in the bosom*, Deut. 33, 3 *also he bare the tribes in his bosom*, which the parallelism appears to favour; see however חָבַב II.

חָבָא I. (Kal unused) *tr.* 1. *to conceal*, *to veil*, *to hide*, *to cover*, cognate with

חָפָה ,כָּפָה ,כָּפַף, Ar. خَبَأَ (also خبا = כָּפָה), خفا &c. Comp. חָבַב I. — 2. Figurat. *to protect*, prop. embrace; applied to the voice, *to make soft.*

Nif. נֶחְבָּא (2 *pers.* נַחְבֵּאתָ; 3 *pers. pl.* נֶחְבְּאוּ; *inf. constr.* הֵחָבֵא; *fut.* אֵחָבֵא) 1. *to hide oneself, to conceal oneself* JUDGES 9, 5, 1 SAM. 19, 2, with בְּ of the place *where* JOSH. 10, 17; 1 KINGS 22, 25; 2 CHR. 18, 24 *to be hid in a chamber which leads to another*, i. e. into the most secret one; אֶל־הַכֵּלִים *among the vessels* 1 SAM. 10, 22; usually with שָׁם JOSH. 10, 27 or שָׁמָּה 2, 16. — 2. *to be hidden, concealed*, hence in the adverbial construction with בָּרַח GEN. 31, 27 *to flee away secretly;* on the other hand בָּרַח בְּהֵחָבֵא DAN. 10, 7 *to flee while concealing oneself.* — 3. Figurat. *to be protected* JOB 5, 21; *to stop*, spoken of the voice 29, 10.

Puh. חֻבָּא *to be hidden, concealed* JOB 24, 4.

Hif. הֶחְבִּיא (3 *fem.* הֶחְבְּאַתָה, *pause* ־אָתָה JOSH. 6, 17, like נִפְלְאַתָה 2 SAM. 1, 26, arising from a mixture of the ל״ה and ל״א forms; *fut.* יַחְבִּא) 1. *to hide, to conceal*, with accus. of the object 2 KINGS 6, 29. — 2. (not used) *to protect.* Deriv. מַחֲבֵא, מַחֲבֹא, יַחְבָּא in the proper name אֶלְיַחְבָּא.

Hof. הָחְבָּא *to be hidden* IS. 42, 22.

Hithp. הִתְחַבֵּא (*partic.* מִתְחַבֵּא, *fut.* יִתְחַבֵּא) *to hide* or *conceal oneself*, with בְּ 1 SAM. 14, 22, שָׁם of the place 23, 23 and accusative of duration 2 KINGS 11, 3.

חָבָא II. (Kal not used) *intr.* same as קָפָא *to be drawn together, to be condensed, hardened.*

Hithp. הִתְחַבֵּא the same, JOB 38, 30 *the waters are congealed like a stone.*

חָבַב I. (not used) *tr.* same as חָבָא I. *to protect all round, to enclose, to encircle*, Ar. خَابَ (prohibitus, -clusus fuit), then *to conceal;* comp. חָפַף and חָפַף. Derivat. חֹב.

חָבַב II. (i. e. חַב, only *part.* חוֹבֵב) *intr. to desire, to long for, to long after*, a thing, for the organic root חַב is identical with that in אָוָה I., תָּאַב ,יָאַב, אָבָה, and with the harder initial sound in עָגַב ,אָהַב ,אָהֵב according to the original signification; so too the Ar. حَبَّ. Hence arises the meaning *to love* (cognate with lubere to desire), DEUT. 33, 3 *he loves the tribes also* (עַמִּים comp. 32, 8), as the versions and old interpreters have taken it. Deriv. the proper name חֹבָב.

The fundamental signification of the stem is not *to protect, surround*, but *to long after* a thing, *to desire*, to which the Arab. stem points; but the Syr. ܚܒ *to burn* is merely a collateral form of ܫܒ, according to the usual interchange.

חֹבָב (*beloved, befriended*) *n. p. m.* NUM. 10, 29; JUDGES 4, 11; elsewhere יִתְרוֹ.

חָבָה (*imp.* חֲבִי for חֲבֵה, as תִּזְנִי = תִּזְנֶה) *intr. to conceal oneself* IS. 26, 20; also *tr.* Deriv. חֶבְיוֹן, and the proper names חֲבַיָּה ,חוֹבָה. See חָבָא.

Nif. נֶחְבָּה (JER. 49, 10, but to be pointed נַחְבֹּה according to others; 2 *pers. pl.* נַחְבֵּתֶם; *inf. c.* הֵחָבֵה) the same as נֶחְבָּא JOSH. 2, 16; 1 KINGS 22, 25; 2 KINGS 7, 12; JER. 49, 10.

Puh. חֻבָּה (not used) same as חֻבָּא; deriv. n. p. יְחֻבָּה.

Hif. הֶחְבָּה (not used) same as הֶחְבִּיא; deriv. n. p. נַחְבִּי.

חֲבוּלָה (from חֲבַל) *Aram. f.* same as חֲבַל, *hurt, crime* DAN. 6, 23.

חִבּוּק or חִבֻּק *m. folding of the hands*, of the lazy PROV. 6, 10; 24, 33; with יָדַיִם.

חָבוֹר *n. p.* of a river in Assyria, Ar. خابور, which flows into the Tigris, according to *Jakut;* different from כְּבָר in Mesopotamia, which empties itself into the Euphrates 2 KINGS 17, 6; 18, 11. It gave the name to the mountain *Χαβώρας* (Ptol. 6, 1) between Media and Assyria. In order to distinguish it still better from כְּבָר, i. e. from *Ἀβόῤῥας* (Strab. 16. p. 738) or *Χαβώρας* (Ptol. 5,

18), which borders Chaldea Ez. 1, 3 and Babylon Jer. 24, 1 and falls into the Euphrates, it is described more exactly in 2 Kings l. c. by נְהַר גּוֹזָן. According to others it is a river discharging itself into the Euphrates, which is still termed *Kabur* (Assem. II. p. 222), but was probably called כְּבָר by the Hebrews Ez. 1, 3; 3, 10, by the Syrians ܟܒܪ. — The signification of חָבוֹר (if the name be Semitic and it be one of the two rivers of Mesopotamia which flows into the Euphrates at כַּרְכְּמִישׁ) is *the united* i. e. *additional river*, and so כְּבָר would be only a collateral form; but if the Gosan in Assyria be meant, the name appears to have arisen from khûbpâr i. e. *εὔχρημνος*, *with beautiful banks.*

חַבּוּרָה and חַבֻּרָה (*pl.* ־רוֹת; from חָבַר II.) *f.* prop. notch, hence *stripe*, *wound* Ex. 21, 25, whose suppuration is denoted by מַק Ps. 38, 6, parallel to פֶּצַע Is. 1, 6 and connected with it Prov. 20, 30 i. e. *wound-making stripes.*

חֲבוּרָה *f.* the same Is. 53, 5; Targ. חֲפוּרָא.

חָבַט (*fut.* יַחְבֹּט) *tr. to knock*, *to beat*, *to strike*, hence *to beat off*, זֵיתִים Deut. 24, 20, fruits Is. 27, 12 (where the object is omitted); *to beat out*, i. e. to take out the grain (with a stick, comp. Is. 28, 27), חִטִּים Judges 6, 11.

Nif. נֶחְבַּט (*fut.* ־יֵחָבֵט) *pass.* Is. 28, 27.

The stem חָ׳ (Ar. خَبَطَ, Targ. חֲבַט, whence the nouns חִבּוּט pulsatio, מַחְבְּטָא stick; Syr. ܚܒܛ) has for its organic root חָ־בַט (comp. Lat. bat-uere), which lies also in the Aram. שְׁ־בַט (to beat), Hebr. שֵׁבֶט; in Ethiopic a sibilant stands here for Cheth.

חֳבַיָּה (*Jah is a protection*) *n. p. m.* Neh. 7, 63; for which חֲבַיָּה Ezr. 2, 61.

חֲבַיָּה see חֳבַיָּה.

חֶבְיוֹן (from חָבָה after the form עֶלְיוֹן, only *constr.*, and therefore *Tanchum* assumes for it an absolute חִבָּיוֹן after the form חִזָּיוֹן) *m. a hut*, *a tent*, i. e. an enclosed place (*Tanchum*), Hab. 3, 4 of the tabernacle; the LXX, Aq. Symm. Syr. read וְשָׂם, and therefore render: *and he set up the tent of his power.*

חִבְיוֹן see חֶבְיוֹן.

חָבַל I. (*fut.* יַחֲבֹל Deut. 24, 6 and יַחְבֹּל 24, 17; 3 *pl.* יַחְבְּלוּ, *pause* ־בֹּלוּ; — חֲבֹל Neh. 1, 7 is a noun) *tr.* 1. *to wind together*, *to bind together*, of a rope, hence חֶבֶל 1-3. Consequently *to unite*, *to associate together*, of a league, (מַקֵּל) חֹבְלִים Zech. 11, 7 14 *a staff of uniting ones*, i. e. of the union of Judah and Israel; and the breaking of this staff is said to symbolise לְהָפֵר אֶת־הָאַחֲוָה 11, 14, which is conceived of as עֵץ אֶחָד Ez. 37, 19; comp. Ar. حَبْلٌ (covenant). The LXX, Symm., Vulg. and others have taken it incorrectly as synonymous with חֲבָלִים; *Rashi*, *Kimchi* and others as the opposite of נֹעַם in the sense of *destruction*, *woe*, which is inadmissible on account of the two sticks being represented alike and without antithesis, as also on account of the object stated Zech. 11, 14. — 2. Figur. *to pledge* (i. e. either to exchange a thing for what is lent, and by that means to bind the debtor to oneself or to place him under an obligation, *pignore obligare*, or as in the case of עֲבוֹט and עֵרָבוֹן *to mix*, *to have intercourse*, proceeding from the idea of *attaching to*), *to take a pledge*, with accus. of the person Job 22, 6; Prov. 20, 16; 27, 13, and the accus. of the thing, as שַׂלְמָה Ex. 22, 25, בֶּגֶד Deut. 24, 17, רֵחַיִם 24, 6, שׁוֹר Job 24, 3, חֲבֹל (*pledge*) Ez. 18, 16; figurat. נֶפֶשׁ Deut. 24, 6; בְּגָדִים חֲבֻלִים Am. 2, 8 *pledged garments*, which were to be given back at night, according to Ex. 22, 25. In Job 24, 9 וְעַל־עָנִי יַחְבֹּלוּ is read by some, on account of the parallelism, וְעֻל עָנִי *and they pledge the child of the poor*, which certainly suits the first hemistich; others take וְעַל for וַאֲשֶׁר עַל. Deriv. חֲבֹל 1. — 3. Fig. *to act perversely*, *corruptly*, connected with the noun חֲבָל for the sake of strengthening the idea Neh. 1, 7 (cognate in sense עָקַל, עִוָּה, עִקֵּשׁ, proceeding from a like fundamental signification); *to*

transgress, *to sin*, Job 34, 31 *I have repented of that wherein I have not transgressed.* Deriv. חֲבֹל 2. — 4. Figur. (not used) *to twist*, *to bend*, from pain, particularly of a woman bringing forth; cognate in sense חָל (חוּל), חִרְצֵב; deriv. חֵבֶל, חֲבָל. — 5. *to conceive*, properly to copulate, like the Ar. حَبِلَ (concepit) Ps.7,15, hence הָרָה and יָלַד follow here.

Nif. נֶחְבַּל (*fut.* -יֵחָבֶל) *pass.* of signif. 2 of Kal: *to be pledged*, Prov. 13, 13 *whoso despises a thing, will be pledged to it* (hereafter). So *Midrash Tillim*, *Rashi.* According to others from חָבַל II.

Pih. חִבֵּל Song of Sol. 8, 5 is a denomin. from חֵבֶל, which see.

The fundamental signification of the stem חָ׳ is that of twisting and binding in the widest sense, as in כָּפַל, גָּבַל, כָּבַל, Ar. جبل &c., and the Ar. حَبَلَ corresponds to חָ׳.

חָבַל II. (Kal not used) *tr. to wound*, *to injure*, Targ. חֲבַל, properly same as חָבַר II. to cut into, to make a notch in, hence *to damage*, *to corrupt*, *to destroy.* The Ar. stem خبل, whence خَبْلٌ usury (=נֶשֶׁךְ, Syr. ܚܘܒܠܐ, Targ. חֲבוּלְיָא, usury), also appears to belong here. Deriv. חֲבָל 1.

Nif. נֶחְבַּל (*fut.* -יֵחָבֶל) *to be wounded*, *violated*, *injured*, Prov. 13, 13 (Targ., Ibn Esra &c.).

Pih. חִבֵּל (*fut.* יְחַבֵּל) *to destroy*, of מַשְׁחִית Is.54,16, always with the accus. of the object, e.g. עֲנָוִים 32, 7, אֶרֶץ 13, 5, כְּרָמִים Song of Sol. 2, 15, מַעֲשֶׂה; *to cause corruption* Mic. 2,10. Comp. Targ. חַבָּלָא (Syr. ܚܒܠܐ), מְחַבְּלָא, -לָנָא waster, חִבּוּלָא injury.

Puh. חֻבַּל *to be broken*, עֹל Is. 10, 27; figurat. *to be destroyed*, spoken of the spirit Job 17, 1; Ar. خبل.

חָבַל III. (not used) *trans. to conduct*, *to lead*, *to manage*, e. g. people, war, concerns (see תַּחְבֻּלָה); *to steer*, a ship (see חֹבֵל). The stem is connected with יָבַל in הוֹבִיל, with the Ar. حبل (to lead, to drive towards an object), and the nouns חֹבֵל, תַּחְבֻּלָה, חֶבֶל can only be explained by it.

חֶבֶל (with *suff.* חַבְלוֹ; *plur.* חֲבָלִים, *constr.* חַבְלֵי, and חֶבְלֵי figur.) *m.* (*fem.* only in Zeph. 2, 6), 1. *a cord*, *rope*, (from חָבַל I.) Josh. 2, 15; Jer. 38, 6 11-13, *lace* Esth. 1, 6; *a tent-rope* Is. 33, 20, *a cable* 33, 23; *a little chain*, by which the lamp hangs down from the tent-cover Eccles. 12, 6; *a leash*, hence (*Targ.*, *Rashi*, *Kimchi*) Hos. 11, 4: *with the leashes of men will I lead them*, i. e. with a beneficent rein, to which the following עֲבֹתוֹת אַהֲבָה points (the LXX incorrectly derive it from חָבַל II.); *ropes about the head* 1 Kings 20, 31 32 were a sign of complete subjection. — 2. Fig. *a band*, *a loop*, *a net*, e. g. of sin Is. 5, 18, Prov. 5, 22, of misery Job 36, 8, of death Ps. 18, 5 and of שְׁאוֹל 2 Sam. 22, 6, where is the form חֶבְלֵי; of a bridle or gin Job 40, 25; of the surrounding of a city by a close blockade 2 Sam. 17, 13; comp. Ar. حَبْل, حِبَالَة, حُبَالَة, Syr. ܚܒܠܐ. — 3. *a rope for measuring*, in full form חֶ׳ מִדָּה Zech. 2, 5; *a measuring line* 2 Sam. 8, 2, Am. 7, 17, הִשְׁלִיךְ חֶ׳ Mic. 2, 5 *to throw out the measuring line*, i. e. to divide off a piece of ground. Figurat. *the inheritance measured* or *apportioned* (by the measuring line) Josh. 17, 14; 19, 9; *a portion* Ez. 47, 13, fully חֶ׳ נַחֲלָה Deut. 32, 9; Ps. 16, 6; 78, 55; 105, 11; *what is assigned by lot*, hence *lot* Job 21, 17, comp. Josh. 17, 14. — 4. *a district*, like גְּבוּל (which see), so far as extent is considered Deut. 3, 4 13; 1 Kings 4, 13; חֶ׳ הַיָּם *region of the sea* Zeph. 2, 5 6 i. e. *sea-coast.* — 5. *splendid ties*, *splendid laces* or *bindings*, an article of Tyrian commerce Ez. 27, 24, which is not described more exactly. — 6. *a band of men*, *a troop*, *a company*, 1 Sam. 10, 5 10; Ps. 119, 61; as אֲגֻדָּה is also used in the same metaphorical way. — 7. (from חָבַל II.) *destruction*, Mic. 2, 10 (Vulg. Syr.).

חֵבֶל (from חָבַל I.; *pl.* חֲבָלִים, *constr.* חֶבְלֵי, with *suff.* חֲבָלֶיהָ, חֶבְלֵיהֶם) *m.*

writhings, *twistings*, of one bringing forth, *the pains of birth*, ὠδῖνες, tormenta, and also figurat. Is. 13, 8, Jer. 49, 24, with צִיר, צָרָה; בָּא חֵ׳ לְ Is. 66, 7, Jer. 22, 23 *woe comes upon one;* חֵ׳ אָחַז פּ׳ Is. 13, 8, Jer. 13, 21 *woe seizes one;* חֶבְלֵיהֶם תְּשַׁלַּחְנָה Job 39, 3 *they cast forth their (after-) pains*, i. e. they work them off easily (in the preceding hemistich the breaking forth of the birth is already mentioned). חֲבָלִים Job 21, 17 belongs to חֶבֶל (lot). Hence the denominative

Pih. חִבֵּל *to bring forth*, with pain (חֵבֶל) Song of Sol. 8, 5.

חִבֵּל (after the form קִטֵּר, דִּבֵּר, שִׁלֵּם) *m. helm-work* (from חבל III.), prop. *a* (ship's) *steering*, *guiding*, gubernaculum, Prov. 23, 24, which רֹאשׁ suits. *Targ.*, *Levi* and others: *the sailing ship; Ibn Esra: tackling; Kimchi* and *Saadia: mast*, all merely conjectural.

חֹבֵל (*plur. constr.* חֹבְלֵי, with *suff.* חֹבְלַיִךְ) *m.* 1. *a steersman*, Ez. 27, 8 27-29, along with מַלָּח *a rower.* — 2. collect. *sailors* Jon. 1, 6, comp. הָאוֹרֵב; therefore with רַב in the sing. as in רַב סָרִיס, רַב מָג Jer. 39, 3.

חֲבַל (not used) *Aram. tr.* same as Hebr. חבל II. *to wound*, *to injure;* deriv. חֲבָל, חֲבוּלָה.

Pa. חַבֵּל (*inf.* חַבָּלָה) *to destroy*, a house Ezr. 6, 12; *to kill* Dan. 6, 23; *to fell*, אִילָנָא 4, 20.

Ithpa. אִתְחַבַּל *pass.* Dan. 2, 44; 7, 14.

חֲבָל (*def.* חֲבָלָא) *Aram. m. hurt* Dan. 3, 25; *damage* Ezr. 4, 22; Syr. ܚܒܠܐ.

חֲבֹל (after the form בִּזָּה, מְשֹׁל) *m.* 1. (in Ezek.) *a pledge*, as חֲבֹלָה; הֵשִׁיב חֲ׳ *to give back a pledge* Ez. 18, 12; חָבַל חֲ׳ *to take a pledge* Ez. 18, 16. — 2. *perverseness*, *sinning*, Neh. 1, 7, which *Gesenius* (Thesaurus p. 413) reads incorrectly חָבוֹל and takes as an infin.

חֲבֹלָה *f.* same as חֲבֹל, *a pledge.* Ez. 18, 7: *gives back his pledge* (הֵשִׁיב with accus.) *to the debtor* (חוֹב *debtor* part. like קוּם 2 Kings 16, 7).

חָבַץ (not used) *tr. to put together*, *to collect*, *to draw together*, *to mix*, Ar. خَبَصَ, Syr. ܚܒܨ, Targ. חֲבַץ; in its organic root it is closely connected with that in קְ־בַץ, קְ־מַץ, קְ־פַץ. Derivative חֲבַצָּן.

חָבַץ (not used) *intr.* same as חָמֵץ *to be sharp*, hence of smell: *to smell sweetly*, *to smell sharp;* of colour: *to be bright-coloured* (red); comp. Talm. חֲמַס (a kind of strong-scented aroma), חוּמָץ (a sort of onion), Ar. كَمُتَ (to be reddish). Deriv. חֲבַצֶּלֶת.

חָבָץ, *constr.* חֲבַץ, see חֲבַצֶּלֶת and חֲבַצָּן.

חֲבַצֶּל see חֲבַצֶּלֶת.

חֲבַצֶּלֶת (from חֲבַצֶּל with the termination ־ֶת; in חֲבַצֶּל ־ֶל is the well-known derivative-syllable, as in אֶרְאֵל, אֲרִאֵל, כַּרְמֶל, עֲרָפֶל, and the ground-form of the noun is חָבָץ, *constr.* חֲבַץ) *f.* prop. a reddish, bright flower, a sort of *lily* (besides the white), then *meadow saffron*, a figure of unpretending modesty, Song of Sol. 2, 1, Is. 35, 1, Syr. ܚܡܨܠܝܬܐ (from ܚܡܨ). Translators (Targ.: the narcissus) and interpreters (*Saʿad.*, *Ibn Ganach*, *Kimchi*, *Ibn Esra*) have conjectured the sense.

חֲבַצָּן (not used; from חָבַץ with the termination ־ָן as in בִּשָּׁן, צִפָּרְן) *m. a putting together*, *collection*, only in the compound:

חֲבַצִּנְיָה (*collection of Jah*) *n. p. m.* Jer. 35, 3; comp. קִבְצְאֵל.

חָבַק (*inf.* חֲבֹק) *intr. to fold*, *to shut together*, the hands Eccles. 4, 5 from laziness; *to embrace*, a child 2 Kings 4, 16, or otherwise from love Eccles. 3, 5. — The organic root of the stem חָ־בַק, which is also found with many modifications in אָ־בַק II., דְּ־בַק, Targ. דְּ־בַךְ, Hebr. בַּךְ (which see), lies also in חָ־מַק (*b* changed into *m*); and the Ar. حَبَكَ, حَجَّ is also connected with it; comp. with the organic root the Sanskrit *paç*,

Lat. *pac* (pang-ere), Greek πήγ-νυμι &c. Deriv. the proper name חֲבַקּוּק.

Pih. חִבֵּק (*inf. constr.* חַבֵּק Eccles. 3,5; *fut.* יְחַבֶּק־, יְחַבֵּק) *intens.* 1. *to clasp*, צוּר Job 24, 8, אַשְׁפַּתּ Lament. 4, 5 (comp. Talm. חֲבַק a girdle); *to embrace*, out of friendship Gen. 29, 13; 33, 4; 48, 10, from sensual lust Prov. 5, 20, or love Song of Sol. 2, 6. רָחֹק מֵחַבֵּק *to keep oneself far from the embrace of love* Eccles. 3, 5. — 2. (not used) *to fold the hands*, through laziness, whence חִבּוּק.

חֵבֶק see חִבּוּק.

חָבָק (*constr.* חֲבַק) see חֲבַקּוּק.

חֲבַקּוּק (*embrace of love*, from חָבָק, *constr.* חֲבַק, with repetition of the last sound, as תִּבְלּוּל from תֶּבֶל) *n. p.* of a prophet Hab. 1, 1; 3, 1; the LXX have read חֲבָקּוּק, and have therefore written Ἀμβακούκ, -μ; the Syr. and Arab. have חַבְקוּק.

חַבְקוּק see חֲבַקּוּק.

חֲבָקּוּק see חֲבַקּוּק.

חָבַר I. (*part.* חֹבֵר, *part. pass.* חָבוּר) 1. *intr. to be strung together, to be bound, to be associated*, of the allied Gen. 14, 3, with אֶל of the place; of the joining together of two things Ex. 26, 3, Ez. 1, 9, of partnerships, friends, unions, companies &c.; Ar. حبر, Aram. the same. — 2. *trans. to bind, to unite*, חֲבוּר עֲצַבִּים *associated with idols* Hos. 4, 17. Deriv. חֶבֶר, חָבֵר, חֶבְרָה, חֲבֶרֶת, חֹבֶרֶת, the proper names חֶבְרוֹן, חָבוֹר. — 3. Figur. *to conjure* (= binding by magic spells) i. e. to fetter or make fast a thing by magic, hence *to practise magic*, *to exorcise*, with the accus. חֶבֶר (sorcery) Deut. 18, 11; Ps. 58, 6. Comp. the Greek βασκαίνω, καταδέω, Lat. fascinare, ligare ligulam, German *Nesteln knüpfen*, where the idea of conjuring, practising magic also proceeds from that of binding.

Pih. חִבֵּר (*fut.* יְחַבֵּר, *inf. constr.* חַבֵּר) *to join together, to connect* (two things), with אֶל Ex. 26, 6; *to enter into a covenant*, with עִם of the person 2 Chr. 20, 36. יְחָבְרְךָ (Pihel-form as if ב were a guttural), Ps. 94, 20, is a denom. from חָבֵר, which see. Deriv. מְחַבֶּרֶת, חֹבֶר.

Puh. חֻבַּר *to be joined*, with אֶל Ex. 28, 7, or עַל 39, 4; with יַחְדָּו *to be bound along with something*, Ps. 122, 3 *as a city, which is bound together* (i. e. with the surrounding places), and has therefore become large; better *which is bound together* (in its houses), i. e. whose houses stand closely together; יְחֻבַּר אֶל־כָּל־הַחַיִּים Eccles. 9, 4 K'ri (as also Targ., LXX, Syr., Vulg.) *who is joined to all the living*.

Hif. הֶחְבִּיר *to make a union by words* (בְּמִלִּים) i. e. to make a speech against one, with עַל of the person Job 16, 4 (see however חָבַר II.); elsewhere too *to bind*, in architecture, whence מַחְבֶּרֶת.

Hithp. הִתְחַבֵּר (once אֶתְחַבַּר 2 Chr. 20, 35 after the Aramaean manner) *to join oneself, to unite oneself, to attach oneself to*, with עִם 2 Chr. 20, 35 37; Dan. 11, 6; whence the infin. noun הִתְחַבְּרוּת arose.

חָבַר II. (Kal not used) *tr. to cut into, to make an incision in*, hence *to wound*, metaph. *to make stripes, to stripe*, Ar. حَبَرَ, hence حِبَرَةٌ a striped garment, conseq. cognate in sense with חָפַר (which see), comp. חָבַל; deriv. חַבּוּרָה.

Pih. I. חִבֵּר (not used) *to make strong marks, to wound*, deriv. חַבּוּרָה.

Pih. II. (redupl.) חֲבַרְבַּר (not used) *to be striped, streaked*, of the panther; deriv. חֲבַרְבֻּרָה, חֲבַרְבַּר.

חַבָּר (*pl.* חַבָּרִים) *m. an associate in business* Job 40, 30, parallel כְּנַעֲנִי, hence *Kimchi* renders it by בְּנֵי הַחֲבוּרָה.

חָבֵר (*pl.* חֲבֵרִים) *adj. masc.*, חֲבֵרָה (*constr.* חֲבֶרֶת) *f.* (prop. *a part.*, then) *subst. an associate* male or female, a male or female *friend*, in a good sense Ps. 119, 63 or a bad Is. 1, 23, Prov. 28, 24 (cognate in sense רֵעַ, אֹהֵב); hence a denom. to Pi. Ps. 94, 20 חָבֵר (= חִבֵּר)

to be an associate, with accusat. of the person.

חָבָר (after the form חָכָם; *pl.* חֲבָרִים, with *suff.* חֲבָרֶיךָ) *m. a conjurer, an enchanter*, i. e. an idol-priest Is. 47, 9 12; Phenic. חַבַּר (a priest, a magician) n. p. m. (*Ἄββαρος*); see חֶבֶר 3.

חֶבֶר (after the form מֶלֶךְ, *pl.* חֲבָרִים) *m.* 1. *spell, enchantment*, usually as an accus. to חוֹבֵר Deut. 18, 11; Ps. 58, 6. — 2. *community*, בֵּית חֶ׳ *a common house* Prov. 21, 9; 25, 24; *society* Hos. 6, 9. — 3. (*sorcery, magic*) *n. p. m.* Gen. 46, 17, for which Num. 26, 45 has חֵבֶר; Judges 4, 11; 1 Chr. 4, 18; 8, 17. Deriv. the *patronym.* חֶבְרִי Num. 26, 45.

חֵבֶר see חֶבֶר.

חֲבַר (*pl.* with *suff.* חַבְרוֹהִי) *Aram. m.* same as Hebr. חָבֵר *a friend, associate* Dan. 2, 13 17 18.

חַבְרָא (*pl.* חַבְרָן, mit *suff.* חַבְרָתַהּ) *Aram. f. an associate, companion*, = Hebr. חֲבֵרָה, then *the other*, like רְעוּת Dan. 7, 20.

חֲבַרְבֻּר see חֲבַרְבֻּרָה.

חֲבַרְבֻּרָה (from *masc.* חֲבַרְבֻּר, from חָבַר II.) prop. *adj. f. streaked, striped*, but commonly *a subst.: stripe, streak, a streaky spot*, of the panther Jer. 13, 23; comp. Phenic. חֲבָרוֹת *stripes*, whence חֶבְרַת לְבֻשׁ *stripes of the coat*, the name of a kind of cake (*χεβροδλάψον* Athen. 3, 126 [a]).

חֶבְרָה *f. society, company* Job 34, 8.

חֶבְרוֹן (*village*) 1. *n. p.* of a very old Phenician city, which was before called קִרְיַת אַרְבַּע (see under אַרְבַּע) Gen. 23, 2; Josh. 15, 54; 20, 7, or קְ׳ הָאַרְבַּע Neh. 11, 25, a locality of the worship of אַרְבַּעַל, built seven years before צֹעַן in Egypt Num. 13, 22; it lay 22 Roman miles south of Jerusalem (Euseb. under *Ἀρκώ*) in a mountainous and rocky but fertile district (*Josephus*, Bell. Jud. 4, 9, 9). In Jewish history, from the time of the patriarchs (Gen. 13, 18; 23, 2 &c.) till its destruction by the Romans (*Josephus*, Bell. Jud. 4, 7) *Hebron* plays an important part. In the middle ages it was called *St. Abraham* by Christians, الخليل by Arabians (i. e. chapel of the friend of God), by Abulfeda بيت حبرون. — 2. (*association, union*, Phenic. חַבְרֹן the same) *n. p. m.* in the tribe of Levi and Judah Ex. 6, 18; 1 Chr. 2, 42; *patronym.* חֶבְרֹנִי Num. 3, 27.

חֶבְרִי see חֶבֶר.

חֹבֶרֶת *f. a joining*, i. e. where something is united, conseq. = מַחְבֶּרֶת Ex. 26, 4 10; 36, 17.

חֲבֶרֶת Mal. 2, 14 see חָבֵר.

חָבַשׁ (*fut.* 1. יַחְבֹשׁ and יַחְבֹּשׁ, *pl.* יַחְבְּשׁוּ, with *suff.* יַחְבְּשֵׁנוּ; *fut.* 2. יַחֲבֹשׁ) *tr.* 1. *to bind around, to wrap round, to envelop*, hence *to twist round* (about the head), פְּאֵר (*a turban*) Ez. 24, 17, מִגְבָּעָה Ex. 29, 9, Lev. 8, 13, figur. סוּף (*seaweed*) Jon. 2, 6; with accus. of the thing which is wrapped about, but with לְ Ex. 29, 9 or עַל of the pers. Ez. 24, 17; seldom with the accusat. of the person and בְּ of the thing, Ez. 16, 10 *and I wrapped thee in fine linen*, which the LXX, Vulg. and Syr. understand of the girdle, the Targ. of the head-band, the badge of the high priest (Ex. 28, 39). — 2. *to bind around, to twist about*, a ligature, with שׂוּם חִתּוּל Ez. 30, 21 *to bind up a breach*, with accus. Is. 30, 26, Hos. 6, 1, Ez. 30, 21, or לְ 34, 4 16; seldom absolut. Job 5, 18, or applied to the mind Is. 61, 1. — 3. *to saddle*, with accus. Gen. 22, 3, Num. 22, 21, an act which prop. consists in girding on, hence חֲמוֹרִים חֲבוּשִׁים *saddled asses* Judges 19, 10. — 4. After the Aramaean usus loquendi (Syr. ܚܒܫ) *to enclose, to shut up*, Job 40, 13 *shut up their face in secret* (טָמוּן); Ar. حَبَسَ and حَبْس (a prison). — 5. *to tame, to hold with a bridle;* hence *to rule* (cognate in sense עָצַר, of like signification), Job 34, 17 *shall even* (הַאַף as 40, 8) *the hater of right, govern?* (Ibn Esra, Kimchi and others); חֹבֵשׁ *a ruler* Is. 3, 7, LXX *ἀρχηγός*. Deriv. חֲבָשִׁים.

Pih. חִבֵּשׁ 1. *to bind fast*, wounds (עַצְּבוֹת), in a spiritual sense Ps. 147, 3. — 2. *to stop*, *to restrain*, Job 28, 11 *he restraineth the streams from trickling*, i. e. he conducts away the moistness that drips through into the mines.

Puh. חֻבַּשׁ *to be bound up*, of a wound Is. 1, 6; Ez. 30, 21.

The fundamental signification of the stem is obvious from a comparison of all the meanings; and the Syr. ܚܒܫ, Ar. حَبَسَ confirm it. The organic root חָ־בַשׁ is also found in כָּ־פַשׁ, לָ־בַשׁ with the fundamental signification *to veil*, *to cover*. The same root appears to lie in the Sanskrit was, paç, blash, Persian pûsh-iden, Latin ves-tis, vestire.

חֲבָשִׁים (Phenician, only in *pl.*) *m.* the name of a sort of yarn or cords, which the Tyrians sold at Carrae (חָרָן) on the Red Sea, at Ctesiphon (כַּנֵּה), Aden (in Yemen), Saba (שְׁבָא) &c. along with גְּלוֹמִים, גִּנְזֵי בְרוֹמִים, אֲרָזִים, חֲבָלִים (from תְּכֵלֶת and רִקְמָה) and מַכְלֻלִים, Ez. 27, 24.

חָבַת (not used) *tr.* usually *to bake*, *to cook*, Ar. خَبَزَ, Ethiop. with שׁ, so that ת, ז and שׁ are interchanged in this stem; prop. to prepare (food). The organic root is חָ־בַת (ח־בז, ח־בס), found likewise in the Sanskrit *paċ*, Pers. *bak-ten* &c. But as in the case of חָבַת and מַחֲבַת we can only think of a flat hollowed out vessel, like a pan or skillet, it is better (see *Parchon*) to assume for the fundamental signification *to hollow out*, conseq. = חָמַת (belonging to חֵמֶת) and = חָמַשׁ (belonging to חֹמֶשׁ belly); comp. Ar. خَبَتَ to be low, deep, of ground. Derivatives מַחֲבַת and

חָבֵת (*pl.* חֲבִתִּים) *m. anything roasted*, *cooked*, *baked* (LXX, Vulg.), in מַחֲבַת, *what is baked in a pan*, 1 Chr. 9, 31, comp. חֲבִתִּין in the Mishna (Men. 11, 3); but perhaps *flat cakes*.

חַג and also חָג with a slight pause (with the article הֶחָג, בֶּחָג in pause; with *suff.* חַגִּי, חַגֶּךָ; *pl.* חַגִּים) *m.* 1. *a festival*, so called from the processions (see חָגַג), *a feast*, dedicated to God Num. 29, 12, celebrated with dancing Judges 21, 19; that of the dedication of the temple 1 Kings 8, 2 65, or one arbitrarily instituted 12, 32 (comp. 12, 30). חַג is distinguished from חֹדֶשׁ and שַׁבָּת Hos. 2, 13, Ez. 45, 17, as also from מוֹעֵד Ez. 46, 11 which properly denotes one definitely returning; but it also stands sometimes for the sabbath and new moon Ez. 46, 11, as מוֹעֵד is also used occasionally for חַג 46, 9 11; 2 Chr. 8, 13. In general the three pilgrimage feasts are meant by חַגִּים Ex. 23, 15, 34, 25, Lev. 23, 34, Deut. 16, 10, or specially *the feast of harvest* Ex. 23, 16 (which is also meant in Hos. 9, 5), or the passover Is. 30, 29 (comp. ἡ ἑορτή Matth. 27, 15). — 2. *a festival sacrifice* Ex. 23, 18; Ps. 118, 27; Mal. 2, 3.

חָגָּא (*chogga*, from the masc. חֹג for חָגָּה = חָגָּא, which six mss. have; from חָגַג 2) *f. fear*, *terror*, *trembling* Is. 19, 17 (Targ., LXX, Vulg.), parallel יִפְחַד.

חָגַב I. (not used) *tr. to pluck off*, *to cut off*, of locusts, the same fundamental signification existing in חָסִיל, גָּזָם, and perhaps also in אַרְבֶּה from אָרַב II. (which see). The Ar. حجب *to cover*, *to conceal*, which has been brought into comparison, gives no suitable etymology for the derivative noun. Deriv. חָגָב 1.

חָגַב II. (not used) *tr. to pierce*, of thorn-trees, from the organic root חָ־גַב, Targ. כַּב, Syr. ܟܒ, whence כּוּב, Syr. ܟܘܒܐ thorn, Arab. كُبّ branch; comp. עָ־כַב, whence the Targ. עַכּוּבִי a prickly plant which is outwardly provided with prickles, but whose fruit is edible (*Kimchi* on Jer. 17, 6; Arab. عُنْقُب a thorn, which projects in thick prickles); specially, perhaps, applied to the solanum pomiferum spinosum, which bears love-apples (حدق). Deriv. חָגָב 2.

חָגַב III. (not used) *intr. to be hollow*, *bellied*, of a skin-tube; the organic root

is חָ־גַב, which lies also in קַב (קוּב), whence קֻבָּה, קֳבָה, in קַב, whence קַב and קֵבָה, and in the Ar. قَبْقَب (belly) &c. Deriv. חָגָב 3.

חָגָב (*pl.* חֲגָבִים) *m.* 1. (from חָגַב I.) *a locust*, edible and small Lev. 11, 22, Num. 13, 33, Is. 40, 22, as a consumer of fruits 2 Chr. 7, 13; that cannot now be accurately distinguished as a peculiar species from גָּזָם, אַרְבֶּה, יֶלֶק, חָסִיל, חַרְגֹּל, גֵּב, גּוֹב with which it is mentioned. The cod. Samar. at Lev. 11, 22 has instead of it חַרְגְּבָה from a form חָגַב, with ר inserted, which is the same; and the same cod. reads כַּהֲגֻבִים at Num. 13, 33, which points to a likeness with גֵּב in signification. — 2. (from חָגַב II.) the name of the thorn-tree bearing love-apples, solanum pomiferum spinosum, which is provided with prickles, and to which there is an allusion in Eccles. 12, 5 when describing the impotent skin (membrum virile); botanical life being copied here likewise in the case of שָׁקֵד and אֲבִיּוֹנָה, in יָנֵאץ = יָנֵץ, תָּפֵר = תִּפְרֶה. This rare word, chosen for the sake of alliteration with עָגַב, symbolises sensual love and its enjoyment, as do also אֲבִיּוֹנָה and שָׁקֵד. — 3. (from חָגַב III.) *skin-tube*, a designation of the membrum virile, Eccles. 12, 5 *and the skin is burdensome* (hence Rashi renders it by עֲגָבוֹת nates, Ar. عَجْب), an image from no. 2 signification, *and the tree of love is burdensome.* — 4. (*bent;* from חָגַב = חָקַף) *n. p. m.* Ezr. 2, 46.

חֲגָב see חָגָב.

חֲגָבָא (same as חָגָב 4) *n. p. m.* Neh. 7, 48.

חֲגָבָה (the same) *n. p. m.* Ezr. 2, 45.

חָגַג (2 *p. pl. m.* חַגֹּתֶם, *part.* חוֹגֵג, *inf. constr.* חֹג, *imp. f.* חָגִּי, *fut.* יָחֹג) *intr.* prop. *to turn in a circle*, same as חַג (חוּג) circulari, hence 1. *to move in a circle, to dance in a circle*, for joy 1 Sam. 30, 16, *to keep a festival* i. e. *to move in a procession*, particularly applied to the three pilgrimage feasts Ex. 12, 14, Ps. 42, 5, Nah. 2, 1 (حَجّ of the pilgrimages to Mecca); then generally *to celebrate* Ex. 5, 1. Deriv. חַג and the proper names חַגַּי, חַגִּי, חַגִּיָּה, חַגִּית. — 2. in a bad sense, *to reel, to be giddy*, of the drunken Ps. 107, 20; *to tremble, to quake*, comp. חוּל, גּוּל. Deriv. חָגָּא (=חָגָּה) from חֹג.

The stem חַג is = חָג and עָג I., Ar. حَاقَ (to encircle), عَاجَ; but it is also possible that the verb may have been derived from the noun חַג, and that the fundamental signification is = the Aram. חָךְ to move along, Ar. هَاجَ to hasten &c.; Ar. حَجّ, Syr. ܚܓ, the same.

חָגָה (not used) *tr. to cut in, to split, to bore into*, a rock; consequently cognate in sense with נָקַר, נָקַק, פָּרַץ &c. Deriv. חָגָר. The organic root חָג־ה is also in חָק־ה (which see), Ar. هَجّ (to be deep), whence هَجِيج (a ravine), حَجّ (to cut into), by transposition وَجّ, whence وَجّ (a hollow), Syr. ܚܓ (to pierce, of thorns), whence ܚܓ (a thorn) at Job 30, 7 for the Hebrew חָרוּל. Hence the word should not be compared with لَجَأ to take refuge, ܚܓܐ to be sloping; as this meaning (see חָגָר) is but secondary.

חָגָר (after the form מְדָו, קָצָר, סְתָר, which arose from forms with *-u; constr. pl.* חַגְוֵי) *m. ravine, cleft*, with סֶלַע *a cleft in the rock* Jer. 49, 16, Ob. 3, of the holes in the rocks where the Edomites dwelt, whose territory was rocky and mountainous (comp. the proper name סֶלַע and חוֹרִים), LXX ὀπαί, τρυμαλιαί, Vulg. scissurae, cavernae, foramina &c. (cognate in sense נָקִיק, נְקָרָה, סְעִיף Is. 2, 21; 7, 19); once with סֵתֶר in a figur. secondary meaning *asylum* Song of Sol. 2, 14; comp. Phenician חַג (from חָגָה) refuge (Kit. 15, 1).

חָגוֹר (after the form קָדוֹשׁ; *constr. pl.* חֲגוֹרֵי) *adj. m. begirt, girded about*

Ez. 23, 15, with accus. אֵזוֹר, a sign of the warrior (2 Kings 3, 21).

חֲגוֹר (after the form חֲלוֹם, מְלוֹא; with *suff.* חֲגוֹרוֹ) *m.* prop. a girding, concrete *girdle*, belonging to the warrior, like the bow and the sword 1 Sam. 18, 4; prepared by women for sale Prov. 31, 24; חֲגוֹר חֶרֶב 2 Sam. 20, 8 *girdle* (and) *sword*, put on over מַד (*military coat*); the LXX and Vulg. read incorrectly חָגוּר.

חֲגוֹרָה or חֲגֹרָה (with *suff.* חֲגֹרָתוֹ; *pl.* חֲגֹרֹת) *f.* 1. same as חֲגוֹר *a girdle*, of the loins 1 Kings 2, 5; Is. 32, 11. — 2. *apron*, *covering of the pudenda* Gen. 3, 7.

חַגַּי (*born at the feast of tabernacles*, חַג, *Festivus*, festive; comp. שַׁבְּתַי, אֱלוּלַי, פִּסְחַי Paschalis, from פֶּסַח, שַׁבָּת, אֱלוּל) *n. p.* of a prophet in the time of Zerubbabel Hag. 1, 1 3 13; Ezr. 5, 1; 6, 14.

חַגִּי (the same) *n. p. m.* Gen. 46, 16; Num. 26, 15; *patron.* חַגִּי (from חַגִּיִּי) ibid.

חַגִּיָּה (*Jah is moving along in procession*) *n. p. m.* 1 Chr. 6, 15; comp. Phenic. חַגְבַּעַל (Herod. 7, 98) *n. p. m.*, as a collateral name of אַרְבַּעַל; חַגִּיבַעַל (Aug. adv. Donat. 7, 29 Aggiva = Aggival) n. p. of a place.

חַגִּית (*born at the feast of tabernacles*) *n. p. f.* 2 Sam. 3, 4; 1 Kings 1, 5.

חָגַל (not used) *intr. to advance by hops*, Ar. حَجَلَ (to hop, of the magpie, to run quickly, with short leaps); the stem is identical in fundamental signification with עָגַל (belonging to עֵגֶל), Ar. عَجَلَ. The organic root is חָ־גַל, which is also in גַּל (גּוּל), חָל (חוּל) &c. Deriv. the proper name חָגְלָה.

Pih. חִרְגֵּל (not used) *intens. to spring*, *to hop*, arising out of חִגֵּל with *r* inserted, like the Targumic עַרְגֵּל *to roll* from עַגֵּל, Hebr. סַרְעַף; Ar. حَرْجَلَ. Deriv. חַרְגֹּל.

חָגְלָה (from the masc. חָגֹל; *partridge*, perdix, comp. Arab. حَجَل, Syr. ܚܓܠܐ for קֹרֵא or דָּגַר, also magpie) 1. *n. p. f.* Num. 26, 33; 27, 1; 36, 11; comp. יְמִימָה, צִפֹּרָה, דְּבוֹרָה as names of women. — 2. בֵּית חָ׳ (*magpie-place*) *n. p.* of a city in Benjamin Josh. 15, 6.

חָגַר (*fut.* יַחְגֹּר) *tr.* 1. *to bind firmly about*, *to enclose*, *to gird about*, *to wrap round*, *to bind about*, with accus. of the member 2 Kings 4, 29, Prov. 31, 17, of the person Ex. 29, 9, Lev. 8, 7 and of the dress, as אַבְנֵט Ex. 29, 9, שַׂק Is. 15, 3, חֲגוֹרָה 2 Kings 3, 21, חֶרֶב 1 Sam. 25, 13, אֵפוֹד 2, 18, מַד 2 Sam. 20, 8, כְּלֵי מִלְחָמָה Judges 18, 16 (like אָזַר and הִלְבִּישׁ); figurat. גִּיל Ps. 65, 13, חֵמוֹת Ps. 76, 11 (see חֵמָה); seldom with בְּ (Lev. 8, 7; 16, 4; Prov. 31, 17) or לְ of the garment Ps. 109, 19; or with בְּ 1 Kings 20, 32 or עַל Ps. 45, 4 of the member. It is used of the putting on of the military dress 2 Kings 3, 21, of sackcloth Lament. 2, 10, also with the omission of חֶרֶב 2 Sam. 21, 16 or שַׂקִּים Jo. 1, 13, particularly in the proverb 1 Kings 20, 11: *let not him that puts it on boast of his armour* (חֹגֵר חֲגֹרָה = חֹגֵר) *as he that puts off his accoutrements*, i. e. the issue alone procures renown. Deriv. מַחֲגֹרֶת, חֲגוֹרָה, חֲגוֹר, חָגוּר. — 2. By transposition from חָרַג *to tremble*, *to quake*, *to flee trembling*, *to haste away*, with מִן of the place 2 Sam. 22, 46; for which the parallel passage Ps. 18, 46 has חָרַג, Mic. 7, 17 רָגַז מִן, Hos. 11, 11 חָרַד מִן.

The organic root of the stem is חָ־גַר, which is also in גַּר, סָ־גַר (belonging to גָּרַר). The signification *to restrain*, *to hinder* (Arab. حَجَرَ) or *to be lame* (Targ. חֲגַר, Syr. ܚܓܰܪ) *to limp*, proceeds from *to bind*.

חֲגֹרָה see חֲגוֹרָה.

חַד (abridged from אֶחָד) *Aram. num. m.*, חֲדָא, חֲדָה *f.*, *one* Dan. 2, 31; 4, 16; 6, 18; 7, 1 (Syr. ܚܰܕ), always *after* the noun, and also without making the one person or thing prominent, an indef. article as it were (see אֶחָד). Before cardinal numbers it is the multiple of

them, *-fold*, e. g. חַד שִׁבְעָה prop. seven ones i. e. *sevenfold* DAN. 3, 19. The fem. חֲדָה is put *before* the noun as an adverb (like the Hebrew אַחַת), *one and the same* DAN. 2, 9; כַּחֲדָה 2, 35 *at once*, prop. as one, = Hebr. כְּאֶחָד. — The form has obviously sprung from the organic אַחַד, and this *achad* is = the Sanskr. *êka*, with *d* dropped; hence comparative *êkatera* (one of two), Greek ἑκάτερος (each of both). From the shorter form (אַ)חַד has come by *n* inserted the form *hend*, Greek ἕν, Lat. *un*-us, Amhar. *hend* &c.; the Coptic ⲟⲩⲱⲧ and ⲟⲩⲁⲧ *one*, Berber *ouan* for *ouand* also belong here; a Semitic verb is, therefore, hardly to be found for it; the Hebrew אָחַד, יָחַד, Ar. أحد, وحد &c. being certainly derived from the numeral.

חַד *Hebr.* the same, Ez. 33, 30, אַחַד for אֶחָד also standing here so early.

חַד *adj. m.*, חַדָּה *f.*, *sharp*, of חֶרֶב Ps. 57, 5; Is. 49, 2. On the proper name חַדָּה see the word.

חֲדָא see Aram. חַד.

חֲדָא I. (not used) *Aram. intr.* same as Hebr. חָדָה *to rejoice*, used in Targ. Deriv. חֶדְוָה.

חֲדָא II. (not used) *Aram. tr.* same as Hebr. חָצָה *to split*, *to cleave*, in two halves; hence חֲדִי.

חָדַד (3 *pl.* חַדּוּ; *fut.* יַחַד for יָחַד after the form יֵקַל, יֵמַר, but which is more correctly regarded as the fut. Nif.) *intr. to be sharp*, *pointed*, of a sword (see חַד), figuratively *to hasten sharply to* a thing, *to run* (JOB 39, 21 22; Virg. Aen. 2, 355) HAB. 1, 8, more than קַל. Sharpness, metaphor. applied to quickness, is also found in the Ar. خفّ, Syr. ܚܪܝܦ, ܚܪܝܦܐ, Greek ὀξύς, θοός, acer &c. Sharpness is also applied metaphor. to *pressing on*, *driving on*, Ar. حدا. Deriv. חַד, and the proper names חֲדַד, חָדִיד.

Nif. נָחַד (only *fut.* יֵחַד, *pause* יֵחָד with the accent drawn back on account of the following יַחַד from חָדָה) *to be sharpened*, *to be rubbed*, of iron, i. e. *to be polished*, *to be bright*, PROV. 27, 17; it is therefore unnecessary to read יָחַד.

Pih. חִדֵּד (not used) *to prick;* hence חִדּוּד.

Hif. הֵחַד (only in *fut.* יַחַד for יָחֵד) see Hif. of חָדָה.

Hof. הוּחַד *to be sharpened*, of חֶרֶב Ez. 21, 14-16.

חֲדַד (not used) *Aram. intr.* same as הֲדַד, אֲדַד, שַׁד *to be mighty*, *powerful*, of the deity. Derivative

חֲדַד (*powerful*, *mighty*) *n. p.* of an Ishmaelite race GEN. 25, 15; 1 CHR. 1, 30; perhaps we should read הֲדַד; and probably it is the name of the deity הֲדַד, אֲדַד, among the Edomites, Phenicians, Aramaeans &c.

חָדָה (*fut. apoc.* יִחַדְּ) *intr. to rejoice*, *to be cheerful*, with עַל of the thing Ex. 18, 9; or absol. JOB 3, 6, but here it may also be taken (according to Targ., *Ibn Esra*, *Parchon*) as the fut. of יָחַד (comp. GEN. 49, 6), suiting the parallelism. Deriv. the proper names חֶדְוָה, יְחְדִּיָהוּ.

Pih. חִדָּה (*fut.* יְחַדֵּה) *to rejoice greatly*, אֶת־פְּנֵי פ׳ Ps. 21, 7.

Hif. הֶחְדָּה (*fut.* יַחְדֶּה, *apoc.* יַחַד) *to rejoice*, *to make glad*, פְּנֵי רֵעַ PROV. 27, 17 (with allusion to יַחַד = יָחַד), which, however, the Talm., Targ., *Ibn Esra* and others derive from חָדַד (which see). Deriv. the proper name יַחְדִּיאֵל.

The verb חָדָה (Targ. חֲדָא, חֲדִי, حدي, &c.) has for its organic root חַד־ה; comp. γηθ-, γαθ-έω, Lat. *gad* in *gaud-eo*.

חַדָּה (a collateral form of גַּדָּה in names of places [חֲצַר גַּדָּה], comp. גַּת, גְּדִי, גַּדָּה, hence עֵין חַ׳; *Gadda-fountain*) *n. p.* of a city in Issachar JOSH. 19, 21.

חַדָּה see חַד.

חִדּוּד *m. a prick*, *a point*, חַ׳ חֶרֶשׂ *a potsherd-point* JOB 41, 22, where Symm. and Theod. read חִדּוּדֵי חָרָשׁ (pointed iron of the workman); comp. Phenic. חֲדַדְנִי (Οὐδήδονι Diosc. 4, 33) vervain, sideritis.

חֶדְוָה (out of חָדְו from חָדָה) *f. joy*, gaudium, in the nobler sense Neh. 8, 10; 1 Chr. 16, 27.

חֶדְוָה *Aram. f.* the same, Ezr. 6, 16.

חֲדִי (after the form גְּלֵה, טְלֵי; *defin.* Targ. חֲדְיָא; *pl.* חֲדִין, with *suff.* חֲדוֹהִי; from חֲדָא II.) *Aram. m. the breast*, of animals or images, prop. the middle, i. e. where the two halves divide; hence *the middle part*, of the upper body Dan. 2, 32; comp. חֲצִי (middle). But perhaps it comes from חֲדָא = Hebr. חָזָה, and so חֲדִי is = חָזֶה, which comes to the same etymology.

חָדִיד (*point*, *mountain-peak*) *n. p.* of a city in Benjamin, in the neighbourhood of לֹד and אֹנוֹ Ezr. 2, 33; Neh. 7, 37; 11, 34; identical with Ἀδιδά 1 Macc. 12, 38; 13, 13, Ἀδδιδά in *Joseph.* (Ant. 13, 6, 5; B. J. 4, 9, 1).

חָדַל and חָדֵל (3 *pl.* חָדֵלּוּ Judges 5, 7, with *l* doubled after the accented vowel, as in וַיִּחֵלּוּ Job 29, 21, נָתְנוּ Ez. 27, 19, מוֹרָטָּה 21, 15; *inf. c.* חֲדֹל; *imp.* חֲדַל, *pause* חֲדָל; *fut.* יֶחְדַּל, 1 *p.* אֶחְדַּל and אֶחְדְּלָה, 3 *pl.* יֶחְדְּלוּ) *intr. to disappear*, of a condition Gen. 18, 11; *to pass away* Job 16, 6; *to be desolate*, *forsaken* Judges 5, 6, of men, comp. Is. 53, 3; *to desist* Is. 1, 16, with מִן 2, 22, 1 Sam. 9, 5; *to refrain*, with accusative of the object Prov. 10, 19; Job 3, 17; *to cease* Ex. 9, 34; Jer. 51, 30; *to be wanting* Deut. 15, 11; Judges 5, 7; *to keep holiday*, as a sign of desirable rest 1 Sam. 2, 5; *to forbear*, absol. 1 Kings 22, 6, or with מִן Prov. 23, 4. In all its senses it is the opposite of business or occupation. The Targ. has for it פְּסַק. Deriv. חָדֵל, חֶדֶל, the proper name חַדְלָי.

Hif. הֶחְדִּיל *to cause to cease*, *to let go*, *to give up*, with accus. of the object. Conformably to this causal conception *Kimchi* explains הֶחֳדַלְתִּי in Judges 9, 11 13 by הַהֶחְדַּלְתִּי *have I given up?* where the coincidence of two ה occasions the rejection of one, and after the change of the interrogative *ha* into *he* the חָ is converted into חֳ, in order the better to distinguish interrogative *he* from it. It is more correct, however, to take it as the Kal-form with *he* interrogative, viz. for הֶחָדַלְתִּי, הַ passing into הֶ interrogative for the sake of avoiding the numerous *a* sounds, and חָ (*cha*) into חֳ (*cho*) to lessen the guttural pronunciation, as in הֶחֳרָבוֹת Ez. 36, 35 for הַחֲרֵבוֹת, where ֳ suits ֶ better.

The fundamental signification of the stem lies in a lax and lazy cessation of all labour; for which the Arabic has هَدَلَ (laxus dependit) and خَذَلَ (to be remiss); and the organic root חַ־דַל is also obvious in דַּל. Any comparison with خدل to be thick, fleshy, is wholly incorrect.

חָדֵל (*constr.* חֲדַל) *adj. m. forsaken*, Is. 53, 3 *forsaken by men; frail*, *dying*, Ps. 39, 5; *forbearing*, to do a thing, Ez. 3, 27.

חֶדֶל (*pause* חָדֶל) *m. abandonment*, *rest*, *the state of being idle;* figurat. *the grave* Is. 38, 11, comp. דוּמָה.

חַדְלָי (*remiss*, *indolent*) *n. p. m.* 2 Chr. 28, 12.

חָדַק (not used) *tr. to prick*, *to sting*, of thorns, cognate in sense with קוֹץ, אָטָד &c.; then *to split*, *to separate*, *to cut*, = חָתַךְ; comp. Talm. חָדַק, Aram. דַּק, Arab. حَذَقَ and حَدَقَ. The Arabic meaning "to be sharp-sighted" also proceeded from the same. Deriv. חֵדֶק, חִדֶּקֶל. — The organic root חַ־דַק, whose signification is clear and definite, lies also in דַּק, בָּ־תַק, בָּ־דַק, and in the Aram. סְ־דַק; the Sanskrit *tiģ*, Pers. *tîgh* also belong here.

Pih. חִדֵּק (not used) *to flow quick*, *rapid*, of a river; comp. Sanskrit and Zend. *tiģ*, from which comes *tig-ma* sharp-piercing; modern Persian *tîg* sharpened, *tig* a sword. Deriv. חִדֶּקֶל.

חֵדֶק *m. a prickly thorn*, *a sharp thorn* Mic. 7, 4; Targ. חֲדַק, def. חִדְקָא the same.

חָדֵק *m.* the same, Prov. 15, 19; comp. Ar. حَدَق melongena spinosa.

חִדֶּקֶל (from the noun חֵדֶק with the termination *ĕl; the rapid river, the river swift as an arrow;* the cod. Samar. has חִדֶּקֶל, like the Aram. ܕܶܩܠܰܬ) *n. p.* of the Tigris Gen. 2, 14, which is called הַנָּהָר הַגָּדוֹל like the Euphrates Dan. 10, 4, named so from its rapid and quick flow (Talmud). The Zend-form for it is tighra, tighri or also tigira (from the Sanskrit tiǵ *to sharpen, to point, to pierce*), as an *adj. quick, rapid,* as a noun *an arrow* (Plin. H. N. 6, 27), out of which came the Greek *Τίγρις*, Lat. *Tigris*, in the Bundehesh (KL. 3, 92) *Digr-ish*, transformed *Dedgueretsh.* The same root is therefore outside the Hebrew language, but with another termination (*ra, ri*). The other Semitic names also (Targ. דִּגְלַת, דִּיגְלָא, Syr. ܕܶܩܠܰܬ, in Pliny Dig-lito, Ar. دِجْلَة or دَجْلَة) proceed from a root *dig, deǵ, dek,* with the termination *la, lat* for *ra.*

חָדַר (*part. f.* חֹדֶרֶת) *tr. to enclose, to surround,* whence *to exclude,* of a chamber; figuratively *to circle, to swing round,* of the sword Ez. 21, 19, which the translators take as = חֹדֶרֶת in the sense of מְחַדֶּרֶת; while others again regard it as a denom. from חֶדֶר.

The stem חָדַר (Syr. ܚܕܰܪ, Targ. חֲזַר, Ar. حدر *to surround*, خدر *to veil*) is connected with עָצַר, חָצַר, פָּתַר, גָּדַר, עָטַר &c.; and the organic root is חַ-דַר, which also lies in דּוּר I. &c. See חֲזַר.

חֶדֶר (*constr.* חֲדַר, as זֶרַע ,נֶטַע from נְטַע ,זְרַע; with *a* of motion חַדְרָה, *pause* חֶדְרָה, with *suff.* חֶדְרוֹ; *pl.* חֲדָרִים, *constr.* חַדְרֵי, with *suff.* חֲדָרֶיךָ) *m.* prop. enclosed, hence 1. *an apartment, a chamber, a room,* e. g. חֲ' הַמִּשְׁכָּב *a sleeping-chamber* 2 Sam. 4, 7; חֲ' הַמִּטּוֹת 2 Kings 11, 2 *chamber of beds,* i. e. where couch-materials were kept; חֲ' הַמְּקֵרָה Judges 3, 24 *a summer-* or *cool-chamber;* חֲ' מַשְׂכִּית Ez. 8, 12 *image-chamber,* where images were worshipped; without an addition: *sick-chamber,* 2 Sam. 13, 10, *harem* Song of Sol. 3, 4, *bride-chamber* Judges 15, 1; Phenic. חֶדֶר the same; Ar. خِدْر store-chamber. — 2. *the inner apartment, the most private one* in a house Gen. 43, 30, Judges 16, 9, hence מֵחֲדָרִים Deut. 32, 25, opposite of מִחוּץ, derived from the meaning *to exclude, to conceal,* comp. خِذْلان latibulum; חֶ' בְּחֶדֶר *in the most concealed* (remotest) *chamber* 1 Kings 20, 30, 2 Kings 9, 2; hence in *Josephus εἰς ὑπόγαιον οἶκον ἐκρύβη.* — 3. Figurat. *the interior,* with בֶּטֶן Prov. 18, 8 *the innermost part of the body;* with מָוֶת 7, 27 *the innermost chamber of death,* i. e. orcus; *conservatory,* of תֵּימָן Job 9, 9, for which חֶדֶר alone stands once 37, 9.

חדר (not used) *Aram.* same as חֲזַר *to wind, to turn about, to return,* of the sun; hence the proper name חַדְרָךְ.

חַדְרָךְ (*periodical return,* of the sun) 1. (not used) *n. p.* of a Syrian god, who represents the seasons, from חֲדַר = חֲזַר, ܚܕܰܪ *to turn, to wind,* as a noun strengthened by the termination *ak* from *h* (Visarga); comp. the Syr. חֲזִירָן, the name of the month *Siwan,* from חֲזַר *to return,* because the sun returns there from its highest position. The LXX write *Σεδράχ*, combining it with שַׁדְרַךְ, which is also the name of a Syrian deity, agreeably to the interchange of *ch* with sibilants (comp. חֲזַר and شزر, שְׁזַר; חִירוֹם and *Σίρωμος*). See, however, שַׁדְרַךְ. Others compare the Syr. ܚܕܝܼ i. e. ܚܕܝܪ, the name of an idol at Mabug (*Cureton,* Spicilegium Syriacum p. 25), which is less probable. — 2. *n. p.* of a traditional king of Syria, so called from the name of the Syrian god. After him the prophet calls Syria אֶרֶץ חַדְרָךְ Zech. 9, 1; comp. אֶרֶץ נִמְרֹד Mic. 5, 5. In *Strabo* (16,738) is also found the name of a place *Σαδράκα.* There was also a city of this name in the neighbourhood of Damascus (Yalk. Shim. §.792), which did not originate in an interchange with אֶדְרֶעִי, اذرعات, but the adoption of

it is not necessary for ZECH. l. c. In relation to חֶדֶר JOB 9, 9 and 37, 9 the Targ. translates אַרְעָא דָרוֹמָא.

חָדַשׁ (Kal not used) 1. *intr. to be fresh, pure, new, young* (Aram. חֲדַת; Ar. حَدَثَ in a wider sense, to begin anew, to take place anew, II. to relate news); the organic root חָ־דַשׁ is also in דָּשָׁ־א and in קָ־דַשׁ. Deriv. חֹדֶשׁ, חָדָשׁ, the proper names חֲדָשָׁה, חָדְשִׁי. — 2. *to be sharp, bright, polished*, of a sword, and figurat. of the heart, like the Ar. حدث IV., prop. to be new. Derivat. חָדָשׁ 2, חֹדֶשׁ 3 and חֲדָשָׁה 2.

Pih. חִדֵּשׁ (*fut.* יְחַדֵּשׁ) *to renew, to set up anew*, הַמְּלוּכָה 1 SAM. 11, 14, מִזְבַּח 2 CHR. 15, 8, בֵּית יי 24, 4, עָרֵי חֹרֶב IS. 61, 4; *to bring anew* JOB 10, 17, figur. the life LAMENT. 5, 21, the spirit PSALM 51, 12.

Hithp. הִתְחַדֵּשׁ *to renew oneself, to make oneself young again*, Ps. 103, 5.

חָדָשׁ (*pl.* חֲדָשִׁים) *adj. m.*, חֲדָשָׁה (*pl.* ־שׁוֹת) *f.* 1. *new*, opposed to יָשָׁן SONG OF SOL. 7, 14; *unknown* EX. 1, 8, JUDGES 5, 8, and substant. DEUT. 32, 17 *unknown gods;* then *not worn out* JOSH. 9, 13; *newly erected* DEUT. 20, 5; JER. 26, 10; *not yet heard* Ps. 33, 3; *made young again* JOB 29, 20; *not yoked to*, of עֶגְלָה 1 SAM. 6, 7. חָדָשׁ ECCLES. 1, 9 10, חֲדָשָׁה JER. 31, 22 and חֲדָשׁוֹת IS. 42, 9 are used substantively for *a thing unusual, unheard of;* Phenic. חָדָשׁ *m.*, חֲדֶשֶׁת *f.* the same. — 2. according to the 2 signif. of the verb: *sharp, glittering*, of מוֹרַג IS. 41, 15, and figur. of לֵב EZ. 11, 19; 18, 31; 36, 26, i. e. divested of sin.

חֹדֶשׁ (with *suff.* חָדְשׁוֹ; *plur.* חֳדָשִׁים, *constr.* חָדְשֵׁי, with *suff.* חֳדָשָׁיו, חָדְשֵׁיכֶם) *m.* (also GEN. 38, 24, see מִשְׁלֹשׁ) 1. *the new moon, the time of the new moon*, the first day on which the moon is visible; *the day of the new moon*, which was a festival, as among the Greeks and Romans (Macrob. Sat. 1, 15) EX. 19, 1; NUM. 29, 6; 1 SAM. 20, 18 24 27; IS. 1, 14; AM. 8, 5; EZ. 45, 17; 46, 3; HOS. 2, 13; in full form רֹאשׁ חֹדֶשׁ NUM. 10, 10; 28, 11; עַתָּה יֹאכְלֵם ח׳ HOS. 5, 7 *now shall the* (next) *new moon consume them* (Targ., Symm., Theod., Aq.), i. e. the Assyrians will appear next month, where, however, the LXX, *Ibn Esra* and others take it in signif. 3. — 2. *a month*, which begins with the new moon, cognate in sense with יֶרַח, so placed at an earlier period of the language as that the ordinal number follows, e. g. ח׳ הָרִאשׁוֹן EX. 40, 2; or the cardinal number precedes DEUT. 1, 3. In mentioning the days of the month, the designation of the month either goes before fully NUM. 10, 11, or ח׳ is omitted and the number alone remains GEN. 8, 13. In the older time, the following more specific designations of months with חֹדֶשׁ are found: ח׳ הָאָבִיב EX. 34, 18, ח׳ זִו 1 KINGS 6, 1; in the later time, טֵבֵת ESTH. 2, 16, נִיסָן 3, 7, אֲדָר 3, 7, סִיוָן 8, 9, שְׁבָט ZECH. 1, 7, כִּסְלֵו NEH. 1, 1, and omitting חֹדֶשׁ, only אֱלוּל 6, 15. ח׳ יָמִים GEN. 29, 14 *a month of time*, i. e. a monthful of days; ח׳ בַּשָּׁנָה 1 KINGS 4, 7 *a month in the year;* ח׳ בְּחֹדֶשׁ 1 CHR. 27, 1 *month by month;* מֵח׳ לְחֹדֶשׁ ESTH. 3, 7 *from month to month;* ח׳ בְּחָדְשׁוֹ NUM. 28, 14 and מִדֵּי ח׳ בְּח׳ IS. 66, 23 *from new moon to new moon;* מִשְׁלֹשׁ חֳדָשִׁים GEN. 38, 24 *the space of three months;* בְּחָדְשָׁהּ JER. 2, 24 *in her* (rut-) *month.* — 3. *a sword*, like חֲדָשָׁה (which see), HOS. 5, 7 (*Ibn Esra* and others), from חָדַשׁ = Ar. حدث IV. to make bright, glittering, sharp; as سيف (*sword*), from ساف trivit, polivit. — 4. (=בַּת־ח׳ *born at the new moon*) *n. p. f.* 1 CHR. 8, 9; comp. Phenic. n. p. m. בֶּן־חֹדֶשׁ (Athen. 2, 1), Greek *Νουμήνιος* (1 MACC. 12, 16).

חֲדָשָׁה 1. (*newly-built*) *n. p.* of a city in Judah JOSH. 15, 37, identical with *Ἀδασά* 1 MACC. 7, 40 45, and according to *Josephus* (Ant. 12, 10, 5) 30 stadia from *Beth-Hôrôn;* according to Euseb. not far from *Gofna;* known in the Talmud (ʿErub. 59[a]; Rashi on Kidd. 15[a]) as a little town with 50 houses. — 2. *sword*, 2 SAM. 21, 16 (comp. חֹדֶשׁ 3); so LXX, Symm. and others.

חָדְשִׁי *n. p.* of a city in the north of

Palestine, named along with אֶרֶץ הַחִתִּים (see הַחִתִּים), דָּן יַעַן (which see) and צִידוֹן (which see) 2 Sam. 24, 6. As one expects the district of מֵי מֵרוֹם, when he follows Joab's march, the reading חֲרֹשֶׁת = חַרְשִׁי (Judges 4, 2) claims attention, if the passage should not rather be altered.

חֲדַת same as Aram. חֲדַת, assumed for חֲדַתָּה. See חֲדַת.

חֲדַת (not used) *Aram. intr.* same as Hebr. חָדַשׁ; derivative

חֲדַת (*def.* חֲדַתָּא, חֲדַתָּא) *Aram. adj. m. new, unused* Ezr. 6, 4, once in Hebr. Josh. 15, 25, in order to distinguish חָצוֹר.

חֲוָא (Peal not used) *Aram. intr. to say, to relate*, dicere, narrare, identical with Hebr. חָוָה I., Sanskrit kʻja (חו = kʻj), Lat. qua (in in-qua-m); in Ar. the *v* of the stem precedes, وَحَى (comp. צִוָּה Ar. وصى &c.).

Pa. חַוִּא (*fut.* יְחַוֵּא, with *suff.* יְחַוִּנַּנִי, -נַּהּ) same as Hebr. חִוָּה *to shew, to declare*, פִּשְׁרָא Dan. 2, 24; 5, 7; *to announce, to publish* 2, 11.

Af. הַחֲוִא (*fut.* יְהַחֲוֵה, *imp. pl.* הַחֲווֹ, *inf. constr.* הַחֲוָיָה) the same, Dan. 2, 10, with לְ 2, 16, or the accus. of the person 2, 6. Deriv. אַחֲוָיָא.

חוּב (only in *part.* חוֹב after the form קוֹם 2 Kings 16, 7) *intr. to be bound, obliged, indebted*, of a money-debt, goods-debt; hence חֲבֹלָתוֹ חוֹב יָשִׁיב Ez. 18, 7: *he restores his pledge to the debtor* (LXX), הֵשִׁיב with a double accus. Figurat. *to be indebted*, morally. — The stem חָב (Targ. חָב often for the Hebr. חָטָא, אָשַׁם, Syr. ܚܳܒ, Ar. حَابَ) is closely connected with עָב belonging to עֹב; and the fundamental signification is *to bind*.

Pih. חִיֵּב *to bring under penalty* Dan. 1, 10.

חוֹב *m.* usually *debt* (חוֹב in the Targums and elsewhere) Ez. 18, 7; but as *debtor* suits, it is better to take it as a partic. (see חוּב).

חוֹבָה (*lurking-hole*, latibulum, from חָבָה) *n. p.* of a place north of Damascus, Gen. 14, 15; Χωβά Judith 4, 4; 15, 4.

חוּג (3 *pers. sing.* חָג) *tr. to describe a circle, to turn in a circle, to enclose, to make a circle* (חֹק), with עַל of the object about which it is made, Job 26, 10 *he drew* (חָג) *a circle about the waters*, i. e. the ocean has its bounds. We see from the parallel place Prov. 8, 27 בְּחֻקוֹ חוּג עַל־, that חֹק is here taken in the same sense as חָג. Deriv. חוּג and מְחוּגָה. The stem חָג is connected with חָק, חַק belonging to חִיק, Ar. حَاقَ (cingere); but חָבַק belongs to another organic root. Syr. ܚܳܓ the same.

חוּג *m.* prop. *a circle, an arch*, hence *the vault of the heavens, the circuit of the earth* Is. 40, 22; Job 22, 14; *enclosure, circle, compass* Prov. 8, 27.

חוּד (*fut.* יָחוּד) *tr. to knot, to twist*, a riddle, i. e. as a knot Judges 14, 12 13 16; of intricate, parabolical speech Ez. 17, 2. Hence חִידָה and חַד in the proper name אֲחִיחֻד. The stem חַד (Targ. חַד, Syr. ܚܰܕ, Ar. حَادَ II.) is connected with חַט, and with the organic root in עָקַד, גָּד, אָגַד &c. The proper name מְחִידָא belongs to מְחַד.

חוּד *Aram.*, the same; deriv. אֲחִידָה.

חוּד as a noun, see אֲחִיחֻד.

חָוָה I. (not used) *intr.* same as חָיָה (ו being interchanged with י, see ו) *to live;* Phenic. חוה the same. The organic root *chvi* (חוי) exists also in the Sanskrit *ǵîv*, reduplicated and with the *k* sound sibilant in the Gothic *quiv*, Latin *vi*-vo, *gi*-gno, *vig*-eo, *vic*-tus, Greek ζάω &c.; the fundamental signification is either *to breathe, to respire*, therefore = חָיָה, הָוָה (which see), Aram. הֲבָא, Ar. هَوِى, or *to stir, to move*, comp. ζῶμεν explained by κινούμεθα. The idea of quick motion is then metaphorically applied to *quickness* (liveliness), *animation* &c.; comp. Arab. حَيَّ III. (to make burn), old high German quika *to live*,

queiking *to kindle*, quiklege *moveable* &c.

Pih. חִוָּה (not used) *to supply life, to create life, to animate.* Derivat. the proper names חַוָּה and יְחִיאֵל.

Hif. הֶחֱוָה (not used) *to animate;* deriv. the proper name מְחֻיָּה, which see.

חָוָה II. (Kal unused) same as Aram. חֲוָא *to say, to relate*, particularly so in the

Pih. חִוָּה (*fut.* יְחַוֶּה) *to announce, to shew, to declare,* Ps. 19, 3; Job 32, 6 10; 36, 2.

חָוָה III. (not used) *intr.* 1. *to move in a circle about a thing, to wind round a thing*, of a round tent, of a circle of tents, a village consisting of huts; comp. עָוָה, Ar. خبا (the same), whence خِبَاءٌ (wilderness-tent), حوى (the same); whence حواء (a serpent), Aram. חִוְיָא, from its circular windings; חַי in the nouns חַי, חַיָּה (which see) is the same. — 2. Metaphor. *to put together, to bind together, to collect*, connected by root with קָוָה; comp. Ar. حَيَّ (to make fast), حَيٌّ (race, tribe, heap, mass).

Pih. חִוָּה (not used) *to make a circle around, to set up in the form of a circle.* Deriv. חַוָּה.

חַוָּה (*pl.* חַוֹּת, with *suff.* חַוֹּתֵיהֶם) *f. a circular tent*, hence *a nomadic village, a hamlet*, i. e. a locality surrounded by circular tents Num. 32, 41, Deut. 3, 14, Josh. 13, 30, Judges 10, 4, 1 Kings 4, 13, applied to the Gileadite localities in Bashan. Yet perhaps it is properly heap, crowd, race, or *encampment* (comp. חַיָּה) from חָוָה III. in signification 2. — 2. (*giver of life*, from חָוָה I.) *n. p.* of the first woman, explained by אֵם כָּל־חָי Gen. 3, 20; 4, 1, and therefore interpreted ζωή by the LXX, *Josephus* and *Philo*.

חַוָּה *m. hamlet, nomadic village*, same as חַוָּה, whence the *Gentile* חִוִּי (*dweller in a hamlet, inhabitant of a nomadic village*) the name of a Canaanite tribe dwelling in hamlets on לְבָנוֹן and חֶרְמוֹן Josh. 11, 3, Judges 3, 3, at שְׁכֶם Gen. 34, 2 and גִּבְעוֹן Josh. 9, 1, still existing in David's time 2 Sam. 24, 7, elsewhere enumerated among other Canaanite races Ex. 3, 8; Josh. 3, 10.

חוז *tr.* 1. *to surround, to enclose*, a place, figurat. = גָּבַל *to circumscribe* Job 24, 1 (*Jos. Kimchi*), where, however, the accent points to the stem חָזָה. — 2. (not used) *to bind, to unite, to make a covenant;* whence (according to some) the proper name חוֹזַי 2 Chr. 33, 19, but which perhaps belongs to חֹזִים *seers.* The organic root חָז is thus cognate with חָט, חָץ, Syr. ܚܰܣ, ܚܳܛ, Ar. حَاصَ, حَاطَ &c., and quite identical with حَازَ in the fundam. signification; the same fundam. significat. may be also in חָזָה II. (whence the noun חֹזֶה). Comp. Targ. מְחוֹז province, tract of land = גְּבוּל of similar meaning radically, Arab. حَوْزٌ (bank, margin), Syr. and Talm. ܡܚܘܙܐ (city, town, hamlet) = עִיר of similar signification, Ar. حَوْزَةٌ = גְּבוּל &c. which *Kimchi, Parchon* and others have already compared. Deriv. מָחוֹז.

חוֹזַי (*a covenant-founder* viz. God is) *n. p. m.* 2 Chr. 33, 19, but referrible perhaps to חוֹזִים.

חוֹחַ (i. e. חַח, a reduplicated form, contracted from חַאחָא, consequently coming from the simple root חָא same as קָע whence the reduplicated קַעֲקַע, and also same as כָּה belonging to כִּי [a mark], and then = כִּו־ה) *trans. to pierce, to cut into*, cognate in sense with קוֹץ, spoken of a thorn, pointed hooks &c. In no case is it connected with עָג, Ar. عَاجَ, since the noun חוֹחַ (thorn) cannot be rightly explained by that. Deriv. חַח, חָח, חוֹחַ, and perhaps חָוָה. Another signification of the root חָא is *to live*, see יוֹחָא.

חוֹחַ (from חוּחַ which see; *pl.* חוֹחִים; on the contrary חֲוָחִים is from חָוָה which see) *m.* 1. *a thorn*, Job 31,40; opposed to grain (חִטָּה) or to the rose Song of Sol.

2, 2; *thorn-bush*, whose prickly points easily hurt PROV. 26, 9; *thorn-brushwood*, growing on a waste place Hos. 9, 6, Is. 34, 13, together with קִמּוֹשׂ, סִירִים; *the thistle*, which can easily be trodden down 2 KINGS 14, 9; 2 CHR. 25, 18. — 2. *a hook*, ὄγκος, uncus, for the purpose of catching fish with JOB 40, 26, or for leading prisoners 2 CHR. 33, 11; prisoners being generally compared to caught fish JER. 16, 16; NAH. 2, 9; comp. סִירוֹת, צִנּוֹת.

חָוָח (only *pl.* חֲוָחִים) *m. a fissure, a gap, a cleft*, along with מְעָרוֹת 1 SAM. 13, 6; Targ. generally מְצָדָא; none of the translators has referred it to חוֹחַ. Perhaps חֲוָחִים stands for חֲחָוִים = חֲגָוִים and does not belong at all to the stem חוּחַ; the LXX have taken it = סְבָכִים.

חוּט (not used) *trans. to bind, to encircle, to surround*, Ar. خَاطَ (to sew), Targumic Paël חַיֵּט for Hebrew תָּפַר, and thence the Syr. ܚܛ, Targ. חַטֵּט in a like sense. Deriv. חוּט. The organic root חט is closely connected with חת (whence חַיִת), הת (whence הַיִת, הָיִ); and with the organic root in גד, אָ־גַד, עָ־קַד &c.

חוּט (Peal not used) *Aram.* the same. *Af.* אַחֵט (*fut.* יְחֵט) *to strengthen anew, to repair*, a wall EZR. 4, 12; comp. אָגַד.

חוּט *m. a thread* JUDGES 16, 12; *a line* JOSH. 2, 18; SONG OF SOL. 4, 3; *a measuring-line* 1 KINGS 7, 15, along with תִּקְוָה JOSH. 2, 18; ח׳ הַמְשֻׁלָּשׁ *a threefold cord* ECCLES. 4, 12. The expression in GEN. 14, 23 *from a thread to a shoe-latchet*, is proverbial, to denote the least or most worthless thing; comp. Lat. neque hilum (Lucr. 3, 784), i. e. neque filum, hence nihil. Ar. خَيْط the same.

חוּי see חִוָּה.

חָוִיל (*a circle*) *n. p. m.* and of a region GEN. 10, 23 cod. Sam., where the Hebrew text reads חוּל. Perhaps the appellation ἡ κοίλη Συρία for lower Syria arose out of the Samaritan orthography, of which *Choil* may have been the pronunciation.

חֲוִילָה (*circle, district*) 1. *n. p.* of a district which is washed around by the Paradise-river פִּישׁוֹן, where gold, בְּדֹלַח and אֶבֶן הַשֹּׁהַם GEN. 2, 11 12 were found. If we understand by *Pishôn* the *Phasis* of Xenophon i. e. the Araxes, then ח׳ is the once insular-like Ural, the land of the *Chwalissi* dwelling in the west of Ural, from whom the Caspian sea is still called at the present day *Chwalinskoye More*. If on the other hand the *Pishôn* be the Ganges (according to *Jos.*, the fathers and the Byzantines), then ח׳ is an Indian territory, which is not known. — 2. *n. p.* of a Cushite and conseq. of a Cushite region, adduced with סְבָא, שְׁבָא, דְּדָן GEN. 10, 7; 1 CHR. 1, 9. Connected with it are the Αὐαλῖται or Ἀβαλῖται at the south end of the Arabian gulf (Ptol. 4, 7, 27), whose country was called Ἀβαλίτης, with an emporium of the same name. — 3. *n. p.* of a Joktanite, and then of the Arabian region خولان (Chaulân), which intersects the hollows and heights of Yemen GEN. 10, 29; 25, 18; 1 CHR. 1, 23. The Amalekites spread so far 1 SAM. 15, 7; where, however, חֲוִילָה stands perhaps for חוּל I. (GEN. 10, 23).

חוּל I. (*circle, district*) *n. p.* of an Aramaean, and of an Aramaean district GEN. 10, 23, mentioned along with גֶּתֶר, עוּץ and מַשׁ. It has been compared a) with the region حولة, Ḥûleh (*Edrisi*), between Lebanon and the Phenician Tripolis in the neighbourhood of the Jordan-springs; b) with حول (ib.) two days' journey from Damascus, between בָּשָׁן and גּוֹלָן, i. e. the Οὐλάτα of *Josephus* (Ant. 15, 10, 3) between Galilee and Trachonitis; c) with *Huleh* in the district of חֲמָת, at the sea of Merom (*Robinson*). In any case it is a district in the Lebanon-region.

חוֹל II. (according to Babylon. mss.; from חוּל 4) *m.* the name of a bird, by tradition (Talm., *Ezekiêlos*) *the phoenix*, which the myth makes to burn itself along with its nest after the age of 500 years, and to arise young again from the

ashes Job 29, 18. Yet we may also read חוֹל and understand *sand.*

חוּל (*fut.* יָחוּל, *ap.* יָחֹל; *inf. abs.* חוּל Ez. 30, 16 for חוֹל, *inf. c.* חוּל; *imp. f.* חוּלִי) *intr.* prop. same as גּוּל, אוּל I., hence 1. *to turn in a circle, to whirl round,* spoken of the dances (מְחֹלָה) of the maidens at feasts Judges 21, 21; comp. גּוּל I. Deriv. מָחוֹל, מְחֹלָה. — 2. *to twist, to writhe,* with pain, hence *to be in labour,* of a woman bearing, *to bring forth with pain* Is. 23, 4; 26, 8; 66, 8, followed by יָלַד Is. 54, 1 or גּוּחַ Mic. 4, 10. חוֹלָה Jer. 4, 31 *she in travail,* is the *part. f.;* comp. בּוֹסִים Zech. 10, 5, קוֹמִים 2 Kings 16, 7, חוֹב Ez. 18, 7, בּוֹשִׁים Ez. 32, 30. Still farther: *to be afraid, to be uneasy, to quake,* with pain Jer. 5, 3, with anguish and terror Ez. 30, 16; *to reel to and fro,* of the earth Jer. 51, 29, with מִפְּנֵי Deut. 2, 25 (along with רָגַז) or מִלִּפְנֵי Ps. 114, 7; comp. גּוּל 2. The idea proceeds from that of *turning, twisting, bending.* Deriv. חִיל, חִילָה. — 3. *to revolve, to roll along, to rage,* of the sword; with בְּ of the place Hos. 11, 6, figurat. חָלוּ יָדַיִם בְּ Lament. 4, 6 *the hands make an attempt upon something;* of the weather, as a precursor of the divine wrath, with עַל of the person Jer. 23, 19; 30, 23, figurat. 2 Sam. 3, 29; comp. חוּל in the Targ. and Talm. in this meaning with the widest application (חָל עַל to cleave to a thing, to press upon, to rest &c.), Ar. حَالَ (to swing, to leap upon a thing), see also הִתְחוֹלֵל. — 4. (not used), figurat. *to be firm, strong, powerful,* Ar. حَالَ, prop. to be strongly bent, to be closely or firmly wound or pressed, metaphor. applied to strength, as is done elsewhere; but always proceeding from the idea of winding or turning; comp. קָשַׁר, קָוָה, חָזַק, אוּל I. &c. Metaph. a) applied to number, like עָצַם, גָּבַר, *intr. to be many, numerous,* or *tr. to heap, to collect,* where חָל is = גָּל, whence חַיִל, חוֹל; b) to continuance: *to be lasting,* whence חוֹל. — 5. *to be in a state of mental stretch,* i. e. *to wait, to hold out, to hope,* with לְ *for something* Mic. 1, 12 (comp. קִוָּה לְ Jer. 14, 19). — 6. *tr. to encircle, to enclose, to wall around, to circumscribe;* deriv. חֵיל, חֵל, חוֹל, חֲוִילָה, proper names חָוִיל, חֲוִילָה, חִילֵם, חִילֵן, חֹלוֹן.

Pih. I. חוֹלֵל (*part. f. pl.* מְחֹלְלוֹת; *fut.* יְחוֹלֵל) 1. *to dance in a circle,* Judges 21, 23, like חוּל ib. 21. — 2. *to cause to be in labour* (from fear), *to cause to bring forth* Ps. 29, 9, or as Kal, *to bear* Is. 51, 2; Job 39, 1 *perceivest thou the bearing-time* (חֹלֵל viz. עֵת) *of the hinds?* hence applied to God, *to create, to cause to arise* Deut. 32, 18; Ps. 90, 2; of רוּחַ צָפוֹן, *to bring, to produce* Prov. 25, 23. On the other hand חוֹלֵל Prov. 26, 10, Job 26, 13, Is. 51, 9 belongs more correctly to חָלַל, though interpreters and translators waver in their opinions. Deriv. חֹלֵל. — 3. *to hope, to wait for, to endure* Job 35, 14. See Hithp. הִתְחוֹלֵל.

Pih. II. חִלְחֵל (not used) *to be terrified, to tremble;* hence חַלְחָלָה and Hithp. הִתְחַלְחֵל, perhaps the proper name חַלְחוּל.

Puh. חוֹלַל 1. *to be born, to be brought forth* Ps. 51, 7; Prov. 8, 24 25; Job 15, 7. — 2. *to be terrified, to tremble* Job 26, 5; on the other hand מְחוֹלָל Is. 53, 5 from חָלַל.

Hif. הֵחִיל, abridged חִיל (*fut.* יָחִיל, *ap.* יָחֵל, נַיָּחֶל; *imp.* חִיל) *to make to quake* or *tremble* Ps. 29, 8; but elsewhere like Kal in its most varied significations: 1. *to twist* (on account of pain), *to shake, to tremble* Ps. 55, 4; 77, 17; 96, 9; 97, 4; Jer. 5, 22; Ez. 30, 16 K'tib; joined to the inf. Kal Jo. 2, 6; Hab. 3, 10; Zech. 9, 5; so too in 1 Sam. 31, 3, 1 Chr. 10, 3, which the LXX, misled by similarity of form, have derived from חָלַל. Hence also *to writhe, to have pains,* of a woman bringing forth Is. 26, 17; 45, 10; 66, 7. — 2. *to wait for* Gen. 8, 10, Judges 3, 24, and in this sense the K'ri Jer. 4, 19 אוֹחִילָה (comp. Mic. 7, 7), but which should be taken more correctly with the versions as = אָחִילָה in signific. 1. (comp. Jer. 4, 31); especially as a Hifil-form of חוּל viz. הוֹחִיל is likewise possible. — 3. *to be continuing, firm* Ps. 10, 5; Job 20, 21.

Hof. הוּחַל *to be created, to arise* Is. 66, 8.

Hithp. I. הִתְחוֹלֵל (*part.* מִתְ־) 1. *to whirl oneself*, *to hurl oneself*, upon one, with עַל of the person Jer. 23, 19. — 2. *to writhe*, with pain Job 15, 20. — 3. *to hope*, *to wait for* Ps. 37, 7.

Hithp. II. הִתְחַלְחַל *to be terrified* Esth. 4, 4.

The organic root חָל is clear in its fundamental signification, partly from the closely related גַּל, אֵל I., יָ־חַל &c. in the language itself, partly from the Ar. حَالَ (to be turned, changed, whence the meaning "to stand off, to stand back, to turn away" proceeds) &c.; and verbs expressing cognate ideas are to be compared with respect to the significations.

חוֹל *m. sand* Ex. 2, 12, prop. the small round stones that roll about (comp. גַּל, גַּלְגַּל), a figure of what is weighty Prov. 27, 3, Job 6, 3, and multitude Is. 48, 19; Hab. 1, 9; Ps. 139, 18; usually joined to הַיָּם or יַמִּים: *sand upon the shore* Josh. 11, 4, Is. 10, 22, sand of the sea-bottom which is described as innumerable Jer. 33, 22; טְמוּנֵי חוֹל Deut. 33, 19 *the treasures of the sea-sand* i. e. of the coast where maritime commerce and conseq. riches dwell. The fundamental signification proceeds from that of turning in a circle, rolling (חִוּל). Syr. ܚܳܠܳܐ.

חוּם (not used) *intr.* 1. *to be heated*, *burnt*, *blackened*, of like signification in its organic root חָם with חַם, יָ־חַם, Ar. حَمَّ (to be hot and to be black), Syr. ܚܡ, old Egyptian *to be black*, *dark* (Champollion, Gr. Egypt. p. 319 sq.), Coptic ϫⲏⲙ, ⲕⲏⲙ, ⲕⲁⲙ, ϫⲁⲙ (to be black, hot, *Bunsen*, Aegyptens Stelle &c. I. 612 sq.); comp. Arab. أَحَمَّ, Targ. אֻכָּם &c. — 2. *to be dark*, *to be coloured*, of a spot; so too אוּם as a weaker form, whence מְאוּם, מוּם; but the latter may be better derived from מְאָם (which see). Derivatives חוּם and the proper name חָם.

חוּם *adj. m. black*, *brown*, *swarthy*, spoken of sheep Gen. 30, 32 33 35 40.

חוֹמָה (from חָמָה after the form גּוֹלָה; *constr.* חוֹמַת, with *suff.* חוֹמָתָהּ; *pl.* חוֹמוֹת, חֹמֹ־ ־מֹת; *dual* חֹמֹתַיִם) *f.* prop. enclosing, protecting round about, i. e. *a wall*, *circular wall*, Josh. 6, 20, to which are applied גְּבֹהָה Deut. 3, 5, בְּצוּרָה Is. 2, 15, פְּרוּצָה 2 Chr. 32, 5, רְחָבָה Neh. 3, 8, נִשְׂגָּבָה Is. 30, 13 &c.; usually spoken of the wall of a city Josh. 6, 5, 1 Kings 3, 1, 2 Chr. 26, 6, seldom of towers Neh. 3, 27, palaces Lament. 2, 7, of the borders of a pool Neh. 3, 15. Dual 2 Kings 25, 4 of the two walls of Jerusalem on the south side.

חוּן (not used) i. e. חַן same as חָנַן (which see); deriv. חַיִן.

חוּס (*perf.* חָסָה, חַסְתָּ; *imp.* חוּסָה; *fut.* יָחוּס and יָחוֹס, as often in verbs ע״וּ, *apoc.* יָחָס) *tr.* prop. to cover, to cover over, hence *to protect*, *to hide*, with עַל figur. *to look at a thing with a protecting*, *sparing feeling*, i. e. *to have compassion upon*, *to pity* (a thing) Jo. 2, 17; Jon. 4, 10; Neh. 13, 22; Ps. 72, 13; along with חָמַל Jer. 13, 14; usually חָסָה עַיִן עַל Deut. 7, 16, Is. 13, 18 (i. e. to direct the look toward a thing, protectingly) *to look upon with compassion*, seldom with the omission of עַיִן 1 Sam. 24, 11.

The organic root חָס is connected with that in כָּס־ה, חָס־ה, and the fundamental signification can only be determined by this comparison; the Targ. חַס, Syr. ܚܳܣ, Arab. حَسَّ have indeed only special meanings, but the Arab. حَاصَ (to cover or close the eyes) still points to the original sense.

חוּף I. (not used) *tr. to close about*, *to protect around*, *to conceal*, spoken of the enclosing, edging of the shore, of protection and safety &c. Deriv. the proper name חוּפָם, and according to some חוֹף. — The organic root חָף exists also in חָף I., חָפָ־ה, חָבָ־ה, חָב &c.

חוּף II. (not used) *tr.* same as חָף II. *to rub away*, *to wash away*; deriv. (according to some) חוֹף.

חוֹף (not חֹף) *m. coast, road-stead, bank, shore*, joined to הַיָּם Deut. 1, 7, Is. 9, 1, Jer. 47, 7, Ez. 25, 16 or יַמִּים Gen. 49, 13, Judges 5, 17, once to אֳנִיּוֹת Gen. 49, 13, probably named from enclosing, embracing, protecting (from חוּף I.), like the Ar. خَفَفَ (margin, coast), comp. חֹב. — According to *Kimchi* from חָף II. after the analogy of the Targ. סְפַר, Syr. ܣܦܪܐ from סְפַר rasit; Ar. سَاحِل (shore) from سَحَلَ (detersit).

חוּפָּם (*protected*, from חוּף I. with ־ָם) *n. p. m.* Num. 26, 39, for which in Gen. 46, 21 חֻפִּים; *patr.* חוּפָמִי Num. l. c.

חוּץ (not used) *tr. to cut off, to part off, to separate, to divide*, as the Pohel חוֹצֵץ (in the Talm.) formed from it and meaning *to divide* proves, as well as its organic root חָץ also existing in חַץ (which see), חָצָ־ה, and with a modified idea in חָזָ־ה II., חַז (which see), Ar. حَصَّ (III. IV.) &c. The Syr. ܚܨ, Ar. حَاصَ "to surround, to enclose" is only a collateral form of חוט (which see). Deriv. חִיצוֹן, חוּץ, חַיִץ.

חוּץ or חֻץ (with *a* of motion חוּצָה, חֻצָה; *pl.* חוּצוֹת, חֻצֹת, ־צֹת, with *suff.* חֻצוֹתָם) *m.* prop. same as חַיִץ *a wall of separation*, as still in the Talm.; usually however 1. *what is separated, divided* (from us i. e. from our house, our city), *what is cut off*, i. e. *a street* in the more confined sense Is. 51, 23, Jer. 37, 21, Prov. 7, 12, along with רְחוֹב, and so חֻצוֹת Is. 5, 25, opposed to בַּיִת 2 Sam. 13, 18, Neh. 13, 8, עִיר Hos. 7, 1 or מַחֲנֶה Deut. 23, 13; *a field, waste, steppe*, opposed to עִיר, קִרְיָה, Job 5, 10; 18, 17, parallel to אֶרֶץ, to which it is sometimes joined Prov. 8, 26; opposed to חֶדֶר Deut. 32, 25. Comp. Targ. בַּר ἔξω (Marc. 1, 45). — 2. Figurat. *pl. streets* for merchants, *bazaars* which occupy streets 1 Kings 20, 34 (*Kimchi*), as חוּץ Jer. 37, 21 is in another manner; hence once *adv.* חוּצוֹת Lament. 2, 21 *along whole streets*. — 3. *what is without*, i. e. lying outside our neighbourhood, cut off from our dwelling-place, hence a) *adv. without*, אֶל־הַחוּץ *abroad* Ez. 41, 9; מִן־הַח' *from without* Judges 12, 9; דֶּרֶךְ ח' *outwards* Ez. 47, 2; as the opposite of בַּיִת, e. g. מוֹלֶדֶת ח' *born outside* (i. e. out of the house) Lev. 18, 9; מִחוּץ *from without*, opposite to מִבַּיִת Gen. 6, 14; חוּצָה *forth abroad* Ex. 12, 46, explained by מִן־הַבַּיִת, and in the same sense הַחוּץ, הַחוּצָה Gen. 15, 5, Judges 19, 25, denoting direction outward. It is especially joined frequently to prepositions, in this sense, as בַּח' *without*, the opposite of city, house, tent Gen. 9, 22; Ex. 21, 19; לַחוּצָה, לַחוּץ *out of* Ps. 41, 7; 2 Chr. 32, 8; מִחוּץ *from without* Lament. 1, 20, opposed to מִבַּיִת; מֵהַחוּץ the same Ez. 41, 25; מִחוּץ לְ *outside to*, after verbs of rest Gen. 19, 16, Ex. 29, 14, 2 Kings 43, 4, seldom after verbs of motion 1 Kings 21, 13; Ez. 34, 20; אֶל־מִחוּץ לְ *out of, without* Lev. 4, 12. b) *a prepos. except, besides*, but only in the latest Hebrew Eccles. 2, 25, with מִן following; comp. Talm. חוּץ מִן, Targ. בַּר מִן (for Hebrew זוּלַת), Syr. ܒܪ ܡܢ.

חוּק (not used) *trans. to enclose, to embrace, to save, to protect around*, cognate in sense חָבַב I. (whence חֹב), Aram. עֲטַף (whence עֲטִיף bosom). Deriv. חוֹק K'tib, חֵק, חֵיק. — The organic root חָק is connected with the Ar. حَاقَ, Ethiop. א־חק, but not with חָבַק.

חוֹק (with *suff.* חוֹקְךָ K'tib) *m.* prop. inlet, then *bosom* Ps. 74, 11 K'tib; elsewhere חֵק, חֵיק.

חָוַר (*fut.* יֶחֱוַר) *intr. to be white, gray*, of פָּנִים *to grow pale*, with shame Is. 29, 22, cognate with כָּסַף (Zeph. 2, 1), as the Targ., LXX, *Sa'adja*, *Ibn G'anâch* have taken it; the last has already compared the Talm. חִוֵּר to shame, הִלְבִּין the same. — The stem חָוַר (Targ. חֲוַר, Syr. ܚܘܪ) is identical with עָפַר (belonging to עֹפֶרֶת), Aram. אֲבַר, Arab. حفر (to make white); but the contracted form

חַר (חוּר) is usual in derivatives (Arab. حار to be white).

חֲוַר *Aram. intr.*, the same

Paël חַוַּר *to be very white*, deriv. חִוָּר.

חֹר and חוֹר (*pl.* חוֹרִים, *constr.* חוֹרֵי, with *suff.* חֹרֵיהֶן, חֹרָיו) *m.* 1. (from חוּר II.) *a hole*, *a cavity*, of a door 2 Kings 12, 10, of a wall Ez. 8, 7; hence = *a window*, Song of Sol. 5, 4; *the socket of the eye* Zech. 14, 12; *a hole of the earth*, 1 Sam. 14, 11; Job 30, 6; *a den of wild beasts*, Nah. 2, 13; comp. the proper names חֹרִי, חֹרוֹן, חַוְרָן. — 2. (from חוּר I.) *white linen*, only in the ulterior formation חוֹרָי (after the form כִּילַי, דּוּדַי) Is. 19, 9; or *the white*, of bread, in חֹרִי, which see.

חוּר I. (not used) *intr.* 1. = חָוַר and arising out of it, *to be white.* — 2. Figur. *to be shining*, *splendid*, *noble;* comp. Phenic. חור the same, whence out of *Pihel* proceeds the noun חִיָּר (constr. חִיַּר) *noble*, hence the proper name חִיַּרְבַּעַל (*Baal is noble*) Virg. Aen. 4, 36. 196; Syr. ܚܐܪܐ (noble). Deriv. חֹרִי, חוֹר, חוּר, the proper names חוּרִי, חוּרַי, חוּר, חִירֹם, חִירָה, חִירָם, חוּרָם.

חוּר II. (not used) *tr. to hollow out*, *to dig out*, *to bore*, identical in its organic root חַר with that in כָּר, עָר, כָּרָה, נָקַר &c., Ar. خار; but חוּר I. from חָוַר, Ar. حار is entirely distinct. Comp. Ar. خُورَان the backside, خَوْر a bay, a deep valley, and then also خَرَّ to hollow out, to bore, whence خُرّ a hole. Deriv. חֹר, חוֹר, חַר, חוּר, and the proper names חֹרִי, חַוְרָן, חֹרוֹן, חֹרֹנַיִם.

חוּר or חֻר (*pl.* חוּרִים) *m.* 1. (from חוּר I.) *white linen*, along with בּוּץ and שֵׁשׁ Esth. 1, 6; 8, 15; according to *Saadia*, *white silk*, Ar. حرير (see Talm. Meg. 12 a). — 2. (from חוּר I. in signification 2, *immaculateness*, *nobility*) *n. p. m.* Ex. 17, 10; Num. 31, 8; 1 Kings 4, 8; Neh. 3, 9; 1 Chr. 2, 19; comp. the proper names חוּרִי, חוּרָם, חִירָה &c. — 3. (from חוּר II.) *a hole*, of פֶּתֶן Is. 11, 8, hence *a prison*, cognate in sense with בֵּית כֶּלֶא 42, 22.

חִוָּר *Aram. adj. m. white*, spoken of snow, of clothes Dan. 7, 9; see חֲוַר.

חוֹרָי (after the form כִּילַי) *m. white cloth*, *white linen clothes* (a farther development of חוּר 2) Is. 19, 9, LXX *βύσσος*.

חוּרַי (*free*, *noble*, from חוּר 2) *n. p. m.* 1 Chr. 11, 32, for which הִדַּי (which see) appears.

חוּרִי (*linen-weaver*, from חוּר 1) *n. p. m.* 1 Chr. 5, 14.

חוֹרִים see חֹרִים (from חָרַר).

חוּרָם (*noble*, *free;* from חוּר 2 with ־ָם) 1. *n. p.* of a Tyrian king 1 Chr. 14, 1; 2 Chr. 2, 2 11 12; 8, 2 18 21, for which חִירֹם, חִירָם (which see) stand elsewhere. He was the son and successor of אֲבִיבַעַל and reigned 33 years (*Joseph.* c. Ap. 1, 18; Ant. 8, 3, 1), seven years in David's time (*Jos.* l. c.); consequently 26 in Solomon's reign. — 2. *n. p.* of an artificer who was a Danite on the mother's side, a Tyrian on the father's, whom *Huram* the Tyrian king sent to Solomon 2 Chr. 4, 11; in 1 Kings 7, 13 40 he is also named חִירֹם, חִירָם. He was already the artificer of *Abibaal*, and was consequently called חוּרָם אָבִי 2 Chr. 2, 12 or חוּרָם אָבִיו 4, 16, abridged from חוּרָם אֲבִיבַעַל. — 3. *n. p. m.* of a Benjamite 1 Chr. 8, 5.

חוּרָם אָבִי see חוּרָם.

חַוְרָן (*cave-district*, consequently for חוֹרָן from חוּר II.) *n. p.* of an Aramaean region, south of Damascus, west of גּוֹלָן and בָּשָׁן, east of Trachonitis (now *Ledsha*), but which reaches as far as the Jordan, so that בָּשָׁן and גּוֹלָן are included Ez. 47, 16 18; Greek *Αὐρανῖτις*, *Ὠρ-*, Ar. حَوْرَان. With regard to the signification comp. חֹרוֹן and חֹרֹנַיִם.

חוּשׁ (*perf.* חָשׁ, חַשְׁתִּי; *part. pass.* חוּשִׁים = חֻשִׁים; *inf. constr.* חוּשׁ, *imp.* חוּשָׁה; *fut.* יָחוּשׁ, *apoc.* וַתָּחַשׁ instead of וַתָּחָשׁ on account of the middle gut-

tural, comp. וַיָּעַט 1 Sam. 15, 19, וַתַּעַט 14, 32 K'ri instead of וַתַּעַט) *intr.* 1. *to flee*, *to make haste*, *to haste away*, identical with עוּז, גּוּז, Ar. عَاذَ, جَاذَ, حَازَ, &c. Then *to haste to*, with לְ of the person Deut. 32, 35; Ps. 22, 20; 70, 6; *to go quickly*, *to hasten*, 1 Sam. 20, 38, the opposite of הִתְמַהְמַהּ (to delay) Ps. 119, 60; חֻשִׁים *hasting* Num. 32, 17. Of the eagle Hab. 1, 8. With עַל: *to hasten to a thing* Job 31, 5. — 2. Of the movement and raising of the spirit, *to feel*, sensit, as the Aram. and the Talmud use it (Targumic חוּשׁ on Ps. 73, 21, Syr. ܚܫ; the Ar. حَسَّ to feel, Talm. חָשׁ may likewise be compared with it), Job 20, 2 *and therefore I feel*, i. e. I am excited; Eccles. 2, 25 *and who enjoys?* opposed to אָכַל (LXX, Vulg., Syr.). Deriv. חִישׁ and the proper names חוּשָׁה, חוּשָׁם, חוּשִׁים, חוּשַׁי.

Hif. הֵחִישׁ (once abridged חִישׁ; *fut.* יָחִישׁ) like Kal: *to haste*, *to press on*, Judges 20, 37; once *tr. to hasten* Is. 5, 19; *to hasten to* Ps. 71, 12; אָחִישָׁה מִפְלָט 55, 9 *I hasten to a place of refuge.*

The organic root חָשׁ (Ar. حَاشَ) is closely connected with that in חָסָה; but whether it be related to the Pers. *gush*-iden (agitari), German *hasch*-en, *husch*-en, is questionable.

חוּשָׁה (*haste*) *n. p. m.* 1 Chr. 4, 4, for which by transposition שׁוּחָה 4, 11; *patronym.* חֻשָׁתִי 2 Sam. 21, 18.

חוּשַׁי (*quick*) *n. p. m.* 2 Sam. 15, 32.

חוּשִׁים (*the hasting;* the *pl.* as an abstract form) *n. p. m.* 1 Chr. 7, 12; 8, 8; once it is interchanged with שׁוּחָם Gen. 46, 23; Num. 26, 42.

חוּשָׁם (*hasting*) *n. p.* of an Edomite king 1 Chr. 1, 45; instead of it is חֻשָׁם Gen. 36, 34.

חוּת I. (Kal unused) *intr. to be afraid*, *to be terrified*, same as חַת (which see).

Pih. חִיֵּת *to destroy*, whence according to *Kimchi* the noun חַיַּת Ps. 74, 19 = שֶׁבֶר.

Hif. הֵחִית (*fut.* with *suff.* יְחִיתַךְ Hab. 2, 17, as the LXX read) *to terrify.*

חוּת II. (not used) *tr. to encircle*, *to enclose with a fence*, *to surround*, Arab. جَاتَ; hence the name of the letter חֵית = חַיִת *a fence*, see הוּת.

Hif. הֵחִית, from which perhaps Hab. 2, 17 יְחִיתֶךָ *will encircle thee*, *will lurk about thee.*

חוֹתָם *m.* 1. *a signet-ring*, = חֹתֶמֶת; ח' צַר Job 41, 7 *a firm seal;* חֹמֶר ח' 38, 14 *seal-clay.* Sometimes it was worn as a ring upon the finger Jer. 22, 24, sometimes on a string over the breast Gen. 38, 18, and it was looked upon generally as valuable, Song of Sol. 8, 6. — 2. (*fulfilment*, *determination*) *n. p. m.* 1 Chr. 7, 32; 11, 44.

חֲזָא or חֲזָה (2 *pers.* חֲזַיְתָ, חֲזֵיתָה; *part.* חָזֵה, *pl.* חָזַיִן; *part. pass.* חֲזֵה; *inf.* מֶחֱזֵא) *Aram.* same as the Hebrew חָזָה in signification 2: *to behold*, a dream Dan. 7, 1; *to see* 5, 5, usually for the Hebr. רָאָה. חֲזֵה 3, 19 = חֲזֵי, חֲזַי = Talm. רָאוּי in the sense of *suitable*, conveniens, i. e. *select*, *choice.* Deriv. חֵזוּ, חֲזוֹ.

חֲזָאֵל (from חֲזָה־אֵל: *El is seeing*) 1. *n. p.* of a Syrian king anointed by Elijah 1 Kings 19, 15 17, whose son was בֶּן־הֲדַד Am. 1, 4; therefore Damascus, his abode, is called בֵּית־חֲזָאֵל. — 2. *n. p.* of an officer of Ben-Hadad's 2 Kings 8, 8 (where חֲזָהאֵל is written as in 8, 13 15 29), who afterwards became king 8, 9 12 13 15 28 29; 9, 14.

חָזָה (*inf. constr.* חֲזוֹת; *imp.* חֲזֵה; *fut.* יֶחֱזֶה, *apoc.* יַחַז, 1 *pers. in pause* אֶחַז, 3 *pl.* יֶחֱזָיוּן) *tr.* 1. *to split*, *to divide in the middle* (see חָזֶה), *to separate* (see חוֹזֶה), בֵּית אֲבָנִים יֶחֱזֶה Job 8, 17 *it divides between the stones* (see בַּיִת p. 198), i. e. it presses through. — 2. Metaphor. *to point*, *to sharpen*, cognate in sense with חָזַז, חָצַץ, and accordingly יָד חָזִית Is. 57, 8 *thou pointest the pin*, a periphrasis for the penis erectus; comp. חָזוּת. — 3. *to resolve*, *to determine*, *to*

decide upon, like other verbs denoting separation; deriv. חָזוּת, חָזִי in the proper name חֲזִיאֵל, and perhaps חֹזֶה. — 4. Figurat. *to divide sharply with the eye*, *to direct the eye sharply towards a thing*, i. e. *to look sharply*, *to see* (comp. cernere, ἰδεῖν, videre and dividere, Idus), with accusat. of the object, of an observer Prov. 22, 29; 29, 20; of a perceiver Job 24, 1; *to observe attentively*, *to have an eye upon*, 15, 17; Phenic. חזת *fem.* a sharp-sighted kind of bird (Mass. 11). At a later period it became quite synonymous with רָאָה Ps. 56, 9 (Eccles. 6, 3), חָ' יָשָׁר 11, 7, מֵישָׁרִים 17, 2; with בְּ of the object, *to behold with pleasure* Ps. 27, 4; Song of Sol. 7, 1; Mic. 4, 11; absolutely *to see* Is. 26, 11; rarely *to select* Ex. 18, 21 &c. חָ' בַּכּוֹכָבִים Is. 47, 13 *to gaze upon the stars*, of astrologers. In all cases like רָאָה. Commonly *to see*, visions, i. e. to have intuitions, hence = *to prophesy*, *to announce oracles* or *divine visions*, with עַל respecting Is. 1, 1; 13, 1 &c.; with accus. מַשָּׂא Hab. 1, 1, חָזוֹן Ez. 12, 27, מַחֲזֵה Num. 24, 4, or also כָּזָב Ez. 13, 8, שָׁוְא 13, 6, שֶׁקֶר Zech. 10, 2, מַהֲתַלּוֹת Is. 30, 10 &c., with which רָאָה is not used elsewhere. Deriv. מַחֲזֶה, חָזוּת, חָזוּת, חִזָּיוֹן, חָזוֹן, חָזֶה, חֹזֶה, and the proper names חֲזוֹ, חֲזָאֵל, חָזַי in חֲזָיָה, חֲזִיאֵל.

Pih. חִזָּה (not used) only a stronger use of Kal in signification 4; deriv. חִזָּיוֹן, proper name חֶזְיוֹן.

Hif. הֶחֱזָה (not used) same as Kal; derivat. מֶחֱזָה, and the proper names מַחֲזִיאוֹת, יַחֲזִיָה, יַחֲזִיאֵל.

The original signification of the organic root חָז־ה is clear from a comparison with חַז, חָצָ־ה, חַץ; and we find the same transition in the Ar. حدق, and in the Latin cer-nere.

חָזֶה (*plur.* חָזוֹת) *m.* prop. division, separation, hence *the middle*, *the middle part*, between the fore-feet, i. e. *the breast of animals* Ex. 29, 26 27; Lev. 7, 30; comp. חֲצִי the middle. Targ. חֲדִין.

חֹזֶה *m.* 1. (a participial form, once *constr.* חֹזֵה 2 Sam. 24, 11 for חֹזֵה) *a seer*, *prophet* Is. 30, 10, Mic. 3, 7, for which רֹאֶה (which see) was used earlier. So of the prophets גָּד 1 Chr. 29, 29, יֶעְדִּי 2 Chr. 9, 29, עִדּוֹ 12, 15, יֵהוּא 19, 2, אָסָף 29, 30, יְדוּתוּן 35, 15, and sometimes interchanged with נָבִיא. Also of *false prophets* Is. 29, 10 (comp. Ez. 13, 9; 22, 28), *astrologers* Is. 47, 13; חוֹזָי 2 Chr. 33, 19 is not a proper name, but it comes from חוֹזִים. — 2. (an abstr. form, for חָזִי [which see], like רֹאֶה for רְאִי) *an oracle*, 2 Kings 17, 13 K'tib בְּיַד כָּל־ נְבִיאוֹ כָּל־חֹזֶה *every oracle by all his prophets*, רֹאֶה Is. 28, 7 especially having to be understood so; yet we may read with the K'ri כָּל נְבִיא וְכָל חֹזֶה and take it in signification 1. — 3. *a covenant* Is. 28, 15, like חָזוּת (according to some) 28, 18 (parallel בְּרִית), probably from the fundamental signification *to separate*, *divide*, as בְּרִית is from בָּרָה; or from חָזָה = חָז in the sense of *to bind*. — 4. Only with כָּל־, viz. כָּל־ חֹזֶה (*every kind of oracle*) *n. p.* of different men (Neh. 3, 15; 11, 5) in the later, post-exile period. It is possible that the passage 2 Kings 17, 13 should be translated, *and God warned Israel through his collective prophets by all kinds of oracles*, whence the expression may be taken in the giving of names. See כֹּל.

חֲזָה see חֲזָא.

חֲזָהאֵל see חֲזָאֵל.

חֲזוֹ *n. p.* of a Nahorite (נָחוֹר) Gen. 22, 22, then of the Aramaean-Chaldean tribe of which he was the founder, and which dwelt sometimes in the locality חֲזוֹ (Syr. ܚܙܐ, Arab. حزة), Χαζήνη, a region of Assyria (Strabo 16. p. 736); sometimes in Χαζήνη in Mesopotamia on the Euphrates, i. e. east and west of the Tigris.

חֲזוֹ (*constr.* חֲזוֹת, with *suff.* חֲזוֹתֵהּ) *Aram. f. look*, *visibility*, i. e. the state of being seen, Dan. 4, 8 17 (Vulg., Syr.); according to LXX and Theod. the opposite of רוּם *extent*, *breadth*, *average surface*,

like the Ar. حَوْز (border, edge); comp. the verb חוּז and מָחוֹז.

חֱזוּ (*def.* חֶזְוָא, with *suff.* חֶזְוֵהּ, חֶזְוִי; *constr. pl.* חֶזְוֵי) *Aram. m. phenomenon*, of a dream Dan. 4, 6, also connected with רֵאשׁ 2, 28 or לֵילְיָא 2, 19, *where* and *when* the vision appears; *form* 7, 20. The termination ־וּ is usually a feminine one, so that there is an exception here with respect to gender.

חָזוֹן (*constr.* חֲזוֹן) *m. a revelation, a prophecy, a divine communication*, with הִרְבָּה Hos. 12, 11, בִּקֵּשׁ Ez. 7, 26, מָצָא Lament. 2, 9, פָּרַץ 1 Sam. 3, 1, אָבַד Ez. 12, 22; particularly *a vision*, of prophets Is. 1, 1, Nah. 1, 1, perhaps same as סֵפֶר חָזוֹן, as תּוֹלְדוֹת Gen. 6, 9 = סֵפֶר ת׳; *vision* in an ecstatic condition, along with חֲלוֹם Dan. 1, 17, representing what is future 8, 1; חָזוֹן וְנָבִיא 9, 24 = חֲזוֹן נָבִיא, spoken of Jeremiah's revelation; rarely applied to lying visions, lying oracles Jer. 14, 14; 23, 16. חָזוֹן Ez. 7, 13 stands for חָרוֹן (which see).

חָזוֹת (*constr.* חֲזוֹת) *f. a vision, revelation* 2 Chr. 9, 29.

חָזוּת (with *suff.* חָזוּתְכֶם) *f.* 1. *an appearance* (prophetic), *vision, revelation*, Is. 21, 2; 29, 11. — 2. *a covenant*, perhaps from חָזָה = חָז Is. 18, 28; comp. חֹזֶה 28, 15; according to some *an oracle, a law*, then *compact*. — 3. *a point*, קֶרֶן ח׳ *a pointed horn* Dan. 8, 5; חָזוּת אַרְבַּע *four points* (חָזוּת = חָזוֹת) 8, 8; more correctly *conspicuousness*, since גְּדֹלָה stands for it in 8, 8, and in ח׳ אַרְבַּע ibid. ח׳ is an apposition shewing close union; comp. Dan. 9, 27 (שִׁקּוּצִים מְשֹׁמֵם).

חָזַז (not used) *tr. to separate, divide, cut asunder*, identical with the organic root in חָזָה, חָץ, חַד, Ar. حَزَّ, خَزَّ; hence *to cut in, to pierce, to bore*, of an arrow. Deriv. חֲזִיז.

חֲזִי (not used) *m. separation, decision, determination*, only in the proper name

חֲזִיאֵל (*El's determination*) *n. p. m.* 1 Chr. 23, 9; see יַחֲזִיאֵל.

חֲזָיָה (*Jah is deciding*) *n. p. m.* Neh. 11, 5; comp. יַחְזְיָה.

חֶזְיוֹן (*vision*) *n. p. m.* 1 Kings 15, 18.

חִזָּיוֹן (*constr.* חֶזְיוֹן, with *suff.* חֶזְיֹנִי; *pl.* חֶזְיוֹנוֹת) *m. intuition*, of the prophets, *vision, oracle, revelation* Jo. 3, 1, particularly a *dream-vision*, joined to לַיְלָה Job 4, 13; 20, 8; 33, 15, in the widest sense; sometimes without לַיְלָה 7, 14; also of a prophetic dream-vision 2 Sam. 7, 17, or of false, imaginary, prophetic intuition Zech. 13, 4. גֵּי ח׳ (גַּיְא) Is. 22, 1 5 *valley of the oracles*, a name of the lower part of Jerusalem, where Isaiah and other seers may have prophesied.

חָזִיז (lengthened out of חָזַז; *c.* חֲזִיז, *pl.* חֲזִיזִים) *m. arrow, bolt*, named from piercing or boring through; metaphor. *lightning*, i. e. *flash of lightning*, Zech. 10, 1 *Jehovah makes flashes of lightning* for the rain, which is an image of rich promises; חֲזִיז קֹלוֹת *lightning of thunders, thunder-flash* Job 28, 27; 38, 25.

חֵזִיר (from חָזַר I. after the form שְׂעִיר; *returning home*) *n. p. m.* Neh. 10, 21; 1 Chr. 24, 15.

חֲזִיר (from חָזַר II.) *m. a boar, a swine*, Lev. 11, 7; Deut. 14, 8; Prov. 11, 22; חֲזִיר מִיַּעַר *a forest-boar*, i. e. a wild boar Ps. 80, 14; with *n* inserted خِنْزِير, Syr. ܚܙܝܪܐ. The Latin *aper*, German *Eber* are of like etymology i. e. so called from strength.

חָזַק (*inf. c.* חֲזֹק and חֶזְקָה; *imp.* חֲזַק, *pl.* חִזְקוּ; *fut.* יֶחֱזַק, יֶחְזַק) *tr.* prop. *to bind firmly together, to fasten together, to twist together strongly*, hence 1. *intr. to hang fast by a thing*, with בְּ 2 Sam. 18, 9; 2 Chr. 31, 4; *to be stout, firm* Is. 28, 22, as all verbs of binding fast are applied metaphorically to strength (חָזַר II., חוּל, קָוָה, קָשַׁר, Ar. شَدَّ, رَبَطَ, وَثِقَ &c.). — 2. *tr. to make firm, to support, to prop up*, 2 Sam. 16, 21; *to preserve* Ez. 30, 21, and here also commonly *intrans. to be strong, sound* Is. 39, 1, opposite to חָלָה; *to become powerful* Josh. 17, 13; Judges 1, 28; 2 Chr. 26, 13; *to increase*, of רָעָב

Gen. 41, 57; *to be firm*, *strong*, for executing or maintaining a thing, absol. Deut. 31, 7; Josh. 1, 6; *to be courageous* 1 Kings 2, 2, with הָיָה לְאִישׁ, or with the inf. following Deut. 12, 23; Josh. 23, 6; *to be confirmed*, of sovereignty, with בְּיַד 2 Kings 14, 5, or with עַל of the person 2 Chr. 25, 3; *to remain firm*, with אֶל of the person *against one* 2 Sam. 24, 4, or עַל 1 Chr. 21, 4; ח׳ מִן 1 Kings 20, 23; 2 Kings 3, 26 *to be stronger than*, i. e. to conquer; in a bad sense, *to be hard* Mal. 3, 13, *to be obstinate* Ex. 7, 13. — 3. *to overpower*, *conquer*, with accus. 2 Chr. 28, 20 or עַל of the person 2 Chr. 8, 3; *intr.* with עַל, *to lie upon something with force* or *violence*, spoken of יַד יי׳ Ez. 3, 14. — 4. *to hold fast*, *to seize hold of* Jer. 20, 7. Deriv. חָזֶק, חָזָק, חֵזֶק, חֹזֶק, חֶזְקָה, חָזְקָה, and the proper names חִזְקִי, יְחִזְקִ־, ־יָּהוּ, חִזְקִיָּה.

Pih. חִזֵּק (*imp.* חַזֵּק; *fut.* יְחַזֵּק) 1. *to bind fast*, *to gird*, with a double accus. אַבְנֵט Is. 22, 21, מָתְנַיִם Nah. 2, 2. — 2. *to make firm*, בְּרִיחִים Ps. 147, 13, בֶּדֶק 2 Kings 12, 13, בַּיִת 22, 6; rarely with לְ of the object 1 Chr. 26, 27. With יַד פ׳ Judges 9, 24 or זְרֹעַ פ׳ Ez. 30, 24 *to strengthen the power of one*, i. e. to assist, to encourage; ח׳ בְּיַד Ezr. 1, 6 *to support*, *to strengthen* Ez. 34, 4; לֵב, *to harden* Ex. 14, 17; ח׳ דָּבָר רָע לְ׳ Ps. 64, 6 *to harden the bad cause of a person;* generally the causative of all the meanings of Kal. Deriv. יְחִזְקֵאל.

Hif. הֶחֱזִיק (*fut.* יַחֲזִיק, *ap.* יַחֲזֵק) 1. *intr. to fasten upon a thing*, *to hang to*, with בְּ 1 Kings 9, 9; Is. 64, 6; Prov. 3, 18; Job 2, 3; 27, 6; *to attach oneself firmly*, with עַל of the person Neh. 10, 36; hence *to lay hold of*, *to seize*, with בְּ of the person or thing Deut. 22, 5; Judges 19, 25 29; 2 Kings 2, 12; 4, 27; הֶ׳ בְּמָעֻזִּי Is. 27, 5 *to take hold of support.* Hence comes the expression הֶ׳ בְּיַד פ׳ *to lay hold of the hand of a person*, i. e. to guide, lead, hold one, Gen. 19, 16; Judges 16, 26. Farther *to take hold of one*, with לְ of the person 2 Sam. 15, 5; with עַל of the person, *to encompass* Job 18, 9. Figurat. with בְּ of the person, *to press upon* or *urge one*, i. e. to purpose a thing strongly Judges 19, 4. But the meaning *to embrace*, which arose out of the intransitive idea (*to follow*), is changed so as to receive a *transitive* idea and signifies — 2. *trans. to hold*, *to hold fast* Is. 41, 9; *to lay hold of* Jer. 6, 23; הֶחֱזִיק יַד פ׳ Zech. 14, 13 *to seize one's hand*, i. e. to meddle with him; also applied to the terror, pain, which one catches: חִיל Mic. 4, 9, שַׁמָּה Jer. 8, 21, צָרָה 6, 24; seldom vice versa which seize upon one Jer. 49, 24, comp. אָחַז. — 3. *to retain*, *to keep*, Judges 7, 8, i. e. to keep back, seldom with בְּ of the person Jer. 50, 33; *to overpower*, *to lay hold of*, Dan. 11, 21; *to maintain* 11, 6; figurat. *to support*, *to help* 11, 1; *to hold*, *to contain in itself* 2 Chr. 4, 5. מַחֲזִיק *helper* Dan. 11, 1. — 4. *to make firm*, i. e. to restore buildings destroyed Neh. 5, 16, Nah. 3, 14, and with the accus. omitted Neh. 3, 4; *to establish*, a kingdom 2 Kings 15, 19; *to make strong*, *to strengthen* 2 Sam. 11, 25; Ez. 30, 25; seldom *intrans. to be strong* 2 Chr. 26, 8.

Hithp. הִתְחַזֵּק (*inf.* ־זֵּק; *fut.* יִתְחַזֵּק, but already with a short pause ־חַזָּק) 1. *to take courage*, *to prove courageous* Num. 13, 20, 2 Chr. 15, 8, *to take good heart* 23, 1, *to withstand* 13, 7, *to shew oneself valiant*, בְּעַד *for* ... 2 Sam. 10, 12; with עִם Dan. 10, 21 or בְּ of the person 2 Sam. 3, 6 *to shew oneself courageous with* or *for one*, i. e. *to assist one; to get strength* i. e. *to become sound* Gen. 48, 2. — 2. *to be strengthened*, of a kingdom &c. 2 Chr. 1, 1; 12, 13; 13, 21.

The fundamental signification of the stem is clear from the form which is identical with it, חָשַׁק, Ar. حَزَقَ and حَزَكَ (to tie firmly together, to fetter), Syr. ܚܙܩ (to bind about), as the transition is also perceptible from the comparison given above. The organic root is חַ־זַק, found also in זַח II. (p. 390), זַק I. (p. 403), אָ־שַׁד (p. 159), חָ־שַׁק, נָ־שַׁק &c.; the Sanskrit sah (to support, to make firm), çak, Greek ἰ-σχύ-ω = ἰ-συχ. may have the same root.

חָזָק (*pl.* חֲזָקִים, *constr.* חִזְקֵי) *adj. m.*, חֲזָקָה *f. strong*, in health Josh. 17, 18; *powerful* Num. 13, 18 (opposite רָפֶה); *a subst. a strong one*, Is. 28, 2, Job 5, 15, parall. to אַמִּיץ כֹּחַ Am. 2, 14; חָ׳ מִן *more powerful, stronger than* Num. 13, 31; Jer. 31, 11; *violent*, of רוּחַ 1 Kings 19, 11, חֳלִי 17, 17; *loud*, of קוֹל שֹׁפָר Ex. 19, 16; *hard*, of מֵצַח Ez. 3, 8 i. e. *bold;* of לֵב 2, 4, i. e. *obstinate;* of פָּנִים 3, 8, i. e. *impudent; hard*, of שָׁמִיר Ez. 3, 9; *firm*, i. e. invincible 26, 17; frequently with יָד Ex. 3, 19 or זְרוֹעַ Jer. 21, 5, to denote power, in God 1 Kings 8, 42, or men; of military power Ez. 30, 22; בְּחָזָק Is. 40, 10 *as victorious* (see I. p. 175). All the meanings proceed from the idea of *strong*.

חָזֵק (same as חָזָק, comp. רָעֵב and רָעָב) *adj. m. strong, violent* Ex. 19, 19; *mighty* 2 Sam. 3, 1.

חֵזֶק (with *suff.* חִזְקִי) *m. might*, hence *help*, *protection* Ps. 18, 2; see חִזְקִי.

חֹזֶק (with *suff.* חָזְקֵנוּ) *m. strength*, *might* Hag. 2, 22, though it may be pretended Am. 6, 13; חֹ׳ יָד Ex. 13, 3 *the overpowering might of God.*

חֶזְקָה (prop. *inf.*, *constr.* חֶזְקַת, with *suff.* חֶזְקָתוֹ) *f. the being strong*, *strength* 2 Chr. 12, 1, of the rich Dan. 11, 2; with יָד *overcoming* Is. 8, 11.

חָזְקָה (prop. *inf.*) *f. severity* Ez. 34, 4; *force* 1 Sam. 2, 16; *violence* Judges 8, 1; with the prepos. בְּ *adv. forcibly*, *violently*, Ez. 34, 4; Judges 4, 3.

חִזְקִי (from חֵזֶק, out of חִזְקִיָּה *Jah is might*) *n. p. m.* 1 Chr. 8, 17; comp. Phenic. חזקן *Γέσκων* n. p. m. (Polyb. 1, 66).

חִזְקִיָּה (the same) *n. p.* of the well-known king of Judah 2 Kings ch. 18-20, or of other men Zeph. 1, 1; Neh. 7, 21; 1 Chr. 3, 23. For חִזְקִיָּה is also written חִזְקִיָּהוּ 2 Kings 16, 20 or יְחִזְקִיָּהוּ Is. 1, 1, יְחִזְקִיָּה Hos. 1, 1.

חָזַר I. (not used) *intr.* same as חָדַר (which see) and Targ. חֲזַר, Syr. ܚܙܪ, prop. *to turn*, *to wind about*, hence *to return home;* figur. *to surround*, *to protect;* Phenic. as סָבַב *to be round*, whence חֲזוֹר *a bowl* (Hesych. Et. Magn. sub voce *Ἀσοῦρ*). Deriv. the proper names חֵזִיר and יַחְזֵרָה.

חָזַר II. (not used) *intr. to be condensed*, *strong*, of the body, identical with the verbs קָשַׁר, חָשַׁר &c.; comp. Ar. خَثُرَ (to be thick). Deriv. חֲזִיר.

חָח (with *suff.* חַחִי; *pl.* חַחִים, *dual* חַחַיִים K'tib) *m.* same as חוֹחַ *a hook*, *ring*, put in the nose of prisoners 2 Kings 19, 28; Is. 37, 29; or in the לְחָיַיִם Ez. 19, 4; 38, 4, with סוּגַר 19, 9. *Dual* חַחַיִים Ez. 29, 4 K'tib is to be considered as the pl. 38, 4. The stem of it is חַח = חָח (חוֹחַ).

חָח (from חוֹחַ) *a bracelet*, *hook*, a female ornament Ex. 35, 22.

חָחַח i. e. חַח, see חָח and חָח (חוֹחַ).

חֵט in Dan. 4, 24, see חֲטָאָה.

חָטָא (3 *f.* חָטָאת; *part.* חוֹטֵא, 3 times חֹטֶא Is. 65, 20, Eccl. 8, 12 and 9, 18 as in verbs ל״ה, *part. f.* חֹטֵאת, *pl. m.* חֹטְאִים 1 Sam. 14, 33; *inf. c.* חֲטֹא, once חֲטוֹ Gen. 20, 6, with *suff.* חֲטֹאתוֹ; *fut.* יֶחֱטָא, 3 *pl.* before Makkeph יֶחֶטְאוּ־) 1. *tr. to take from*, *to remove*, *to take away*, *to diminish*, חָטָא מִן־הַקֹּדֶשׁ Lev. 5, 16 *to take away from the holy thing;* figurat. *to diminish*, the soul, i. e. to injure Prov. 20, 2, cognate in sense with הַשְׁחִית (6, 32), חָמַס נֶפֶשׁ (8, 36); Hab. 2, 10. The org. root חָט־א is thus identical with that in חָת־ה, Aram. פְּ־חַת, the Ethiop. verb also having the same meaning; accordingly the verb חָסַר is identical in sense. The Ar. خَطَّ "to stripe" must not be compared with it. — 2. *intr.* (opposed to תָּם to be entire) *to miss*, *to want*, with accus. of the object Prov. 8, 36, opposed to מָצָא (to hit, to find), or with omission of the object because it had already preceded Job 5, 24. — 3. *to miss*, the mark (see Hif.), the way Prov. 19, 2, where דְּרָכָיו is to be supplied from the following clause. — 4. *to err*, in a moral sense, i. e. *to sin*, with accusative חֵטְא,

חַטָּאָה, חַטָּאת Ex. 32, 31, Deut. 19, 15, Lev. 4, 3, in order to strengthen the action, and with לְ of the person *against whom* Gen. 20, 6 9; 43, 9, or בְּ of the pers. or thing *in* or *by which* one sins Gen. 42, 22; Neh. 9, 29; seldom with עַל of the thing Lev. 5, 5. Metaphor. *to be under the penalty of*, e. g. atonement for a crime, as אָשָׁם Lev. 5, 7, קָרְבָּן 5, 11. Deriv. חֵטְא, חֲטָאָה.

Pih. חִטֵּא (1 *fut.* with *suff.* אֲחַטֶּנָּה for אֲחַטְּאֶנָּה) 1. *to cause to want*, *to bear the loss of* (*Rashi*) Gen. 31, 39; the Targ. has similarly paraphrased it. — 2. (not used) *to fail strongly*, *to sin;* deriv. חַטָּאָה, חַטָּאת. — 3. (not used) *to punish*, *to cause to repent;* whence the same nouns. — The meaning *to expiate*, *to atone for*, *to take away sin*, *to sprinkle blood as an expiation*, is denomin. from חֵטְא (which see). Deriv. חִטֵּא.

Hif. הֶחֱטִיא (הֶחֱטִי 2 Kings 13, 6 K'tib; *inf. constr.* הַחֲטִיא and הַחֲטִי Jer. 32, 35, with the *h* after לְ elided in לַחֲטִיא Eccles. 5, 5; *fut.* יַחֲטִיא, ־טִא) 1. *to miss*, *not to hit the mark*, of shooters Judges 20, 16, like מַטָּרָה. — 2. *to lead to sin*, with accus. of the person 1 Kings 16, 13, 2 Kings 21, 16 and accus. of the sin into which one leads 1 Kings 15, 26, and with לְ of the person *against* whom it is committed Ex. 23, 33. — 3. *to repent* Eccles. 5, 5; *to cause to suffer* Deut. 24, 4; *to punish* Is. 29, 21.

Hithp. הִתְחַטָּא *to lose oneself*, *to disappear*, Job 41, 16 [25] *they disappear from terror*, i. e. they cannot hold out. In the sense of *to make atonement for*, *to expiate*, *to purify*, it is a denom. from חֵטְא, which see.

חַטָּא (*pl.* חַטָּאִים, with *suff.* חַטָּאֶיהָ) *m.* 1. *adj.* and *subst. a sinner*, *sinful* Num. 32, 14; Ps. 1, 1; with פֹּשְׁעִים Is. 1, 28 and רָעִים Gen. 13, 13. — 2. *one suffering*, *repenting*, 1 Kings 1, 21.

חֵטְא (from חָטָא; with *suff.* חֶטְאוֹ, חֶטְאָם; *pl.* חֲטָאִים, *constr.* חֶטְאֵי, with *suff.* חֲטָאַי) *m.* 1. *fault*, *transgression*, *sin*, Hos. 12, 9 *unrighteousness*, *which is sin;* Is. 53, 12; Ps. 51, 7; חֵטְא ח' Lament. 1, 8 *to commit sin;* ח' מָוֶת Deut. 22, 26 or ח' מִשְׁפַּט מָוֶת 21, 22 *a sin worthy of death;* נָשָׂא ח' *to suffer for sin* Lev. 20, 20; on the other hand with עַל of the person *to make atonement for one* 19, 17; הָיָה חֵטְא בְּ *a sin presses upon one as a burden* Deut. 15, 9. — 2. *the guilt* or *punishment of sin* (cognate in sense אָשָׁם) Lament. 3, 39. Deriv. the denominative

Pih. חִטֵּא (*fut.* יְחַטֵּא, *part.* מְחַטֵּא) 1. *to take away sin* (חֵטְא), *to atone for*, *to clear from sin*, with accus. of the person Ps. 51, 9, Ez. 43, 20, where כִּפֶּר follows; *to purify*, מִקְדָּשׁ 45, 18, מִזְבֵּחַ 43, 22, הַבַּיִת Lev. 14, 49. — 2. *to sacrifice*, an act which makes atonement Lev. 6, 19; 9, 15.

Hithp. הִתְחַטֵּא *to free oneself from sin*, *to absolve*, *purify oneself*, Num. 19, 12; seldom in a trans. sense *to purify*, with accus. of the object Num. 31, 20.

חַטָּאָה 1. *adj. f. sinful*, Am. 9, 8. — 2. *subst.* = חַטָּאת *sin*, Ex. 34, 7, with עָוֹן, פֶּשַׁע; *punishment*, *expiation* of sin Is. 5, 18.

חַטָּאָה *Aram. f.* same as Hebr. חַטָּאת *a sacrifice* Ezr. 6, 7 K'ri, for which K'tib has חַטָּיָה.

חֲטָאָה (formed from חֵטְא) *f.* same as חֵטְא *sin*, *transgression*, Gen. 20, 9; 2 Kings 17, 21; *sacrifice* Ps. 40, 7.

חֲטָאָה (with *suff.* חֲטָאָךְ, as if from חֵטְא) *Aram. f.* same as Hebr. חַטָּאָה Dan. 4, 24 K'ri, for which חֲטָיָה in K'tib.

חַטָּאת (formed out of חַטָּאָה from Pihel; once חַטָּת Num. 15, 24; *constr.* חַטַּאת for חַטָּאת, with *suff.* חַטָּאתִי, ־תוֹ, חַטַּאתְכֶם Ex. 32, 30; *pl.* חַטָּאוֹת as if from חַטָּאָה, *constr.* חַטֹּאות [for חַטְּאוֹת] and חַטֹּאת, with *suff.* חַטֹּאתֶיךָ, חַטֹּאתֵינוּ) *f.* (*masc.* only in Gen. 4, 7) 1. *sin*, 1 Sam. 20, 1, Ps. 59, 4, Job 13, 23, sometimes joined to עָוֹן Ps. 32, 5, פֶּשַׁע Gen. 31, 36, מַעַל 2 Chr. 33, 19, רֶשַׁע Deut. 9, 27. *Forgiveness* is expressed by it with כִּפֶּר Is. 6, 7, נָשָׂא 1 Sam. 15, 25, כִּסָּה Ps. 85, 3, מָחָה 109, 14, סָלַח 1 Kings 8, 34, הֶעֱבִיר 2 Sam. 12, 13, טִהַר מִן Ps. 51, 4, לֹא זָכַר

JER. 31,34, *not forgiving* and *not forgetting* by שָׁמַר עַל JOB 14, 16, דָּרַשׁ לְ 10, 6, צָפַן HOS. 13, 12 &c. — Metaphor. 2. *concrete: a sinner*, PROV. 13, 6; *the occasion of sin* HOS. 10, 8. — 3. *atonement, purification* from sin; hence מֵי חַ' *waters of purification* NUM. 8, 7; and usually in sacrificial language: *a sacrifice* for sin, EX. 29, 14, LEV. 4, 1, different from אָשָׁם (which see); elsewhere also *punishment, repentance* ZECH. 14, 19; LAMENT. 4, 6.

חָטַב (*fut.* יַחְטֹב) *tr.* 1. *to cut in pieces, to split*, עֵצִים DEUT. 19, 5; 29, 10; JOSH. 9, 21 23 27; along with כָּרַת 2 CHR. 2, 9, also with the addition מִן הַיַּעַר EZ. 39, 10. The stem is connected with חָצַב, קָצַב (which see) &c., Ar. حَطَبَ, hence حَطَب cut wood, Aram. חֲטַב, used there figurat. to select, to choose, whence חֲטִיבָא. — 2. (not used) *to put in stripes* or *streaks*, in stuffs made of yarn, i. e. *to stripe, to variegate;* the idea of *making stripes* proceeding from that of *indenting, cutting into* (comp. חָבַר II.). Deriv. חֲטֻבָה. The Ar. verb خَطَبَ is used in this sense.

Puh. חֻטַּב (*part. pl. f.* מְחֻטָּבוֹת) *to be hewn out, sculptured*, spoken of wooden angular pillars (זָוִיּוֹת) PS. 144, 12; חָצַב is used only of stones.

חֲטֻבָה (*pl.* ־בוֹת) *f. tapestry*, prop. what is party-coloured, PROV. 7, 16 *tapestry of Egyptian yarn;* Targ. קְטִיפָה the same; Syr. ܚܛܘܒܬܐ an embroidered garment.

חַטָּה see חֵטְא.

חִטָּה (in the *sing.* of wheat in the field, *pl.* חִטִּים of the grain, once חִטִּין EZ. 4, 9, *pl. constr.* חִטֵּי) *f. wheat*, DEUT. 8, 8, whose contents of flour and sugar are called חֵלֶב PS. 81, 17 or חֵלֶב כִּלְיוֹת DEUT. 32, 14; mentioned as a species of corn with כֻּסֶּמֶת EX. 9, 32, שְׂעֹרָה DEUT. 8, 8. The threshing of it is denoted by דּוּשׁ 1 CHR. 21, 20, הִכָּה 2 CHR. 2, 9 and חָבַט JUDGES 6, 11. חִטֵּי מִנִּית EZ. 27, 17 *wheat of the Ammonite city* מִנִּית (JUDGES 11, 33), where a peculiar kind grew, which was then cultivated in Palestine also. — From the fact of the Dagesh in חִטָּה manifestly representing an assimilated *n*, as is shewn by the Targ. חִנְטָא and Ar. حِنْطَة, the word has been derived from חָנַט II. *to be red, reddish, yellow*, Ar. حَنَطَ (hence حَانِط reddish brown); it would then be connected in fundamental signification with the Pers. gandum, Sanskrit gôdhuma or gôdhûma (wheat), prop. what is yellowish red; if it did not rather come to the Semites as a foreign word, and that they inserted *n*.

חַטּוּשׁ (*contender*, see חָטַשׁ) *n. p. m.* 1 CHR. 3, 22; NEH. 3, 10; 10, 5.

חָטַט (not used) *tr. to dig through*, figurat. *to search thoroughly*, like חָקַר; comp. Syr. ܚܛ, Ar. خَطَّ metaphor. *to write down, inscribe.* Deriv. the proper name חֲטִיטָא.

חַטָּיָה see חַטָּאָה *Aram.*

חֲטָיָה see חֲטָאָה *Aram.*

חֲטִיטָא (*exploration*) *n. p. m.* EZR. 2, 42; NEH. 7, 45.

חַטִּיל (*decaying*, from חָטַל) *n. p. m.* EZR. 2, 57; NEH. 7, 59.

חֲטִיפָא (=־פָה; *robbery, violence*) *n. p. m.* EZR. 2, 54.

חָטַל (not used) *intr.* same as חָשַׁל, כָּשַׁל, *to wave to and fro, to fluctuate*, hence to be weak, decaying; Ar. خَطَلَ to waver.

Pih. חִטֵּל *to be very frail;* hence the proper name חַטִּיל.

חָטַם (*fut.* יַחְטֹם) *trans.* usually *to close, to bar*, hence *to withhold*, anger, and figur. *to spare*, with לְ of the person IS. 48, 9, where וּתְהִלָּתִי is to be resolved into וּלְמַעַן תְּ'. Thus the stem חטם should be compared with אָטַם, עָצַם, חָסַם, חָתַם, Arab. حَزَمَ, كَتَمَ &c., where a cognate radical meaning is found. But the Targumic חוטם and חֹטֶם *nose*, Ar. خَطْم (point of the nose,

point of a horn, beak) and خُرْطُوم (trunk), خُرْطُم with the Talm. חַרְטֹם (nose) &c. formed from it with *r* inserted, clearly point to the circumstance that the fundamental signification of the stem חָטַם is, *to be prominent*, *to stand out* (comp. Ar. جَثَمَ, whence جُثْمَة a hill), *to be cartilaginous*, and the denom. خَزَمَ (to pierce the cartilage of the nose). It is therefore best to take חטם Is. 48, 9 with *Kimchi* as a denominative from חֹטֶם (nose), equivalent to הֶאֱרִיךְ אַף in the parallelism. The Arab. خَطَمَ to tame by خِطَام (a nose-ring), is denominative.

חָטַף (*fut.* יַחְטֹף) *tr. to snatch away*, *to rob*, JUDGES 21, 21, Ps. 10, 9, identical with חָתַף, קָטַף; comp. Targ. חֲטַף, Syr. ܚܛܦ, Ar. خَطَفَ and their numerous derivatives. Derivat. the proper name חֲטִיפָא.

חָטַר (not used) *intr. to be prominent*, *to stand out*, of a twig, branch, Ar. خَطَرَ and خَطَّرَ, whence خِطْر (branch). Derivative

חֹטֶר *m. a shoot*, *twig*, *sprout*, projecting from גֶּזַע Is. 11, 1; *a rod* PROV. 14, 3.

חָטַשׁ (not used) *tr.* prop. to push, to strike, hence *to combat;* comp. Targ. כְּתַשׁ, Syr. ܟܬܫ, Ar. كَتَشَ; accordingly it is merely a collateral form of כָּתַשׁ, which see.

Pih. חִטֵּשׁ *to combat*, *to conquer;* hence the proper name חַטּוּשׁ.

חַטַּת see חַטָּאת.

חַי I. (abridged from חַיָּה, and so after the form שַׁד, זַן; *pause* חָי; *constr.* חֵי, like constr. דֵּי of דַּי, as if the stem were חָה with the same signification as חָיָה) *m.* 1. *abstract: the power of life*, *life*, as אִישׁ חַי 2 SAM. 23, 20 K'tib *a man of vital energy*, where the K'ri has אִישׁ חַיִל; to this is referred לֶחָי 1 SAM. 25, 6: *health!* a form of salutation, ad salutem, i. e. salve, Targ. לְחַיָּךְ (to thy health), which is really suitable. — 2. *concrete: a living one*, *living thing*, *remaining*, *enduring*, GEN. 3, 20; 6, 19; 8, 21; of men Is. 38, 19; Ps. 143, 2; JOB 12, 10; 30, 23; ECCLES. 4, 2; seldom of beasts, and therefore different from חַיָּה (which see). בְּאֵר לַחַי רֹאִי GEN. 16, 14 *the well of the living One who sees me*, i. e. of God. In this sense חַי stands *before* the noun or personal pronoun as a formula of swearing in חַי־אָנִי NUM. 14, 21; JER. 22, 24; 46, 18; חַי אָנֹכִי DEUT. 32, 40; חַי־יְיָ JUDGES 8, 19; 1 SAM. 14, 39; חַי הָאֱלֹהִים 2 SAM. 2, 27; חַי־אֲדֹנָי JER. 44, 26; where one has to think of the noun as standing in apposition. Sometimes the construct form חֵי stands, 1 SAM. 20, 3; 2 KINGS 2, 2; חֵי אֱלֹהֶיךָ AM. 8, 14; חֵי נַפְשְׁךָ 1 SAM. 1, 26; 2 KINGS 4, 30; חֵי הָעוֹלָם DAN. 12, 7; חֵי דֶּרֶךְ AM. 8, 14 &c. — In 2 SAM. 22, 47 and Ps. 18, 47 חַי is the 3 person perf. (which see). — 3. *thorn-bush*, *thorn-copse*, so called from the luxuriant, ever-growing (i. e. living) nature of weeds, mentioned along with חָרוֹן *buck-thorn* (from חָרָה to sting, to pierce, comp. חָרוּל) Ps. 58, 10: *it* (the storm) *hurries away both the thorn-thicket and the buck-thorn* (with which they cook in the wilderness). Comp. the German *Quecke* (growing grass, thorns) prop. living. — for חַי LEV. 13, 14 and 1 SAM. 2, 15, see חַי II. (adj.) in the 3 signif. — 4. *race*, *tribe*, *people*, וּמִי חַיַּי 1 SAM. 18, 18 *and who are my family?* comp. حَيّ (family) and חַיָּה 3.

חַי II. (prop. *part.* of חָיַי; *pl.* חַיִּים) *adj. m.*, חַיָּה (*plur.* חַיּוֹת) *fem.* 1. *living*, LEV. 16, 10, JOSH. 8, 23, 2 SAM. 12, 18, opposite to מֵת 1 KINGS 21, 15; coupled with a noun which it follows Ex. 21, 35; LEV. 16, 20; 2 SAM. 12, 18 21; ECCLES. 9, 4; LAMENT. 3, 39; or as a predicate GEN. 9, 3; 46, 30; JOSH. 8, 23. The same is the case with the *fem.* חַיָּה LEV. 14, 6 53; *masc. pl.* חַיִּים DEUT. 4, 4; *f. pl.* חַיּוֹת LEV. 14, 4. — 2. *living again*, *reviving*, *becoming young again;* so in

the formula עֵת חַיָּה Gen. 18, 10 14 &c. *time reviving*, i. e. at the same time next year. — 3. Metaphor. *raw*, spoken of flesh, whether it be *uncooked* 1 Sam. 2, 15, or *suppurating*, of a wound Lev. 13, 14; *fresh*, *flowing*, of water Gen. 26, 19, as stagnant water is called in Ar. الما الميت. — 4. Subst.: a) חַי *a living person* or *thing*, e. g. כָּל־חַי Gen. 3, 20, כָּל־הַחַי 6, 19 *all living*, i. e. *all men*, transferred to the animal world also, consequently coinciding with חַי I. b) חַיָּה see the separate article חַיָּה. c) חַיִּים *living*, i. e. living men Num. 16, 30, omitting the verb הָיָה Deut. 4, 10; then generally *men* Eccles. 4, 2; 6, 8; 9, 4; 10, 19; hence אֶרֶץ חַיִּים Ps. 27, 13, אֶרֶץ הַחַ' 142, 6, אַרְצוֹת הַחַ' 116, 9 the earth inhabited by men, opposed to שְׁאוֹל. For its meaning as an abstract, see חַיִּים.

חַי (*def.* חַיָּא; *plur.* חַיִּין, *constr.* חַיֵּי, *def.* חַיַּיָּא) *Aram. adj.* and *subst. m. living*, Dan. 4, 31, אֱלָהָא חַיָּא *living God* 6, 21 27; *pl. the living* 2, 30; 4, 14; yet חַיִּין, *constr.* חַיֵּי, is also used as an abstract in the sense of the Hebr. חַיִּים, 6, 10; 7, 12.

חַי (abridged from חַיֶּה after the form קְצֵה) *m. life*, *state*, *existence*, Lev. 25, 36: *and let thy brother continue beside thee.* Another חֵי is the construct state of the subst. חַי.

חִי (not used) *m. life*, *animation*, only in the proper name חִיאֵל. The noun is formed after the model of צִי (from צִיָּה, Ar. ضوى to cry).

חֲיָא or חֲיָה (*imper.* חֱיִי and Targ. *inf.* מֵחָא for מִחְיָא) *Aram. intr.* same as Hebrew חָיָה *to live*, *to be in a good condition*, in the formula of salutation addressed to a king Dan. 2, 4; comp. Neh. 2, 3; Judith 12, 4; Syr. ܚܝܐ. Derivat. חֵיוָא.

Af. אַחֵא (for אַחְיָא; *part.* מַחֵא, Targ. מַחְיָא = מַחֵי) *to cause to live* Dan. 5, 19 (Syr., *Rashi* and others), where Theod. (ἔτυπτεν) and the Vulg. read מָחֵא incorrectly (from מְחָא).

חִיאֵל (*El is animation;* see חִי) *n. p. m.* 1 Kings 16, 34.

חִידָה (from חוּד; *pl.* ־דוֹת) *f.* entwined, hence a) *cunning*, *trickery*, Dan. 8, 23, i. e. *dissimulation.* b) *enigmas*, *riddles*, Judges 14, 12; the solution of them is called מָצָא ח' 14, 18 or הִגִּיד ח' 14, 12; comp. Greek περιπλοκὴ λόγων, στροφαὶ λόγων &c. c) *pointed*, *enigmatical speech that surprises*, *a proverb*, Prov. 1, 6; *a parable* Ez. 17, 2; *poesy* Ps. 49, 5; *oracle* Num. 12, 8.

חַיָּה (prop. *f.* of the *masc. adj.* חַי; *constr.* חַיַּת, with *suff.* חַיָּתִי, חַיָּתוֹ, חַיָּתְךָ, חַיָּתָם) *f.* 1. *concrete:* the *living* principle (in a being), *the vital force*, *life* (as a part of being), hence parallel with נֶפֶשׁ, conceived of as concrete (Ps. 78, 50; Job 33, 18 22 28; 36, 14) and like נֶפֶשׁ denoting the concrete animal impulse to which hunger, thirst, loathing &c. are attributed Job 30, 20; מִלֵּא חַיָּה 38, 39 = מִלֵּא נֶפֶשׁ Prov. 6, 30; הִתְחַזֵּק חַיָּה Ez. 7, 13 *to maintain life;* חַיַּת יָד Is. 57, 10 *the power* (*vital force*) *of thy hand*, i. e. the yet pulsating life, comp. מָצָא יָד Ps. 76, 6, אָזְלַת יָד Deut. 32, 36. — 2. (*constr.* חַיַּת, in the antique manner חַיְתוֹ) *collect. abstract: the living*, *the animal*, *world* (ζῶον) Gen. 1, 28; 7, 14; 8, 1; Lev. 11, 2; Zeph. 2, 14; Ps. 104, 25, particularly *a land-animal*, in contrast with birds and fishes Gen. 1, 30; 2, 19; 3, 1; 8, 19; 1 Sam. 17, 46; Hos. 2, 20, joined to הָאָרֶץ, שָׂדֶה, which are seldom omitted Is. 46, 1; Num. 35, 3. Here also probably belongs Ps. 74, 19: *give not over to the wild beast* (לְחַיַּת) *the life of thy turtle-dove*, where we should either supply הַשָּׂדֶה to לְחַיַּת, or חַיַּת is another form for חַיָּה. In general, the signification is *beast*, including the wild Lev. 25, 7, or wild beasts principally Is. 40, 16; Jer. 12, 9; Ez. 14, 15; Hos. 2, 14; never a domestic animal. נֶפֶשׁ חַיָּה *essence of the living*, i. e. *living being* Gen. 1, 20 24 &c., for חַיָּה cannot be here an adject. fem. to נֶפֶשׁ, since the latter is masc. in Ez. 47, 9; חַיַּת קָנֶה Ps. 68, 31 *beast of the reed*, i. e. *the crocodile*, an

image of Egypt, like תַּנִּים Ez. 29, 3, לִוְיָתָן Ps. 74, 14. — 3. figurat. *a living being*, in the angel-world (see APOC. 4, 6 ζῶα) Ez. ch.1. — 4. (from *Pih.* of חיה III. = חוה cognate with קָוָה) prop. a mass of men bound together, hence *a crowd, troop, host*, לַחַיָּה 2 SAM. 23, 11 *into an army*, where others read לֶחְיָה *to Lehi* (JUDGES 15, 9); 23, 13 *and the army of the Philistines encamped*, for which וּמַחֲנֵה is in 1 CHR. 11, 15, Targ. מַשִּׁרְיָא, Vulg. *castra*. Figur. חַיָּתְךָ Ps. 68, 11: *thy congregation* (*Rashi* עֲדָתְךָ, *Ibn Esra* קְהִלָּתְךָ) *dwells therein* (in נַחֲלָה); comp. Ar. حى (stem, race, family), and חַי as subst. 3 above.

חָיָה I. (2 *pl.* with Vau convers. וִחְיִיתֶם; *inf. abs.* חָיֹה, חָיוֹ, *constr.* with לְ prefixed לִחְיוֹת, with *suff.* חֲיוֹתָם; *imp. f.* חֲיִי, with Vau conjunctive וֶחְיֵה, וִחְיוּ; *fut.* יִחְיֶה, *apoc.* יְחִי, וַיְחִי; see חָיַי) *intr.* prop. *to breathe, to blow* (cognate in sense נָשַׁם, הָוָה), hence with שׁוּב רוּחַ JUDGES 15, 19; but usually 1. *to live*, in the widest sense, opposed to מוּת DEUT. 33, 6; *to continue to live* 2 KINGS 20, 1; Ps. 118, 17; *to live through*, with accus. of time GEN. 5, 3; ECCLES. 6, 6; *to revive, to live again*, from death, i. e. *to rise up anew* 1 KINGS 17, 22; from a sickness, i. e. *to recover, to be restored to health* 2 KINGS 8, 8; spoken of רוּחַ *to rise;* sometimes with the additional idea of *living well, happily, contentedly* DEUT. 8, 1; *to be well*, to which belongs the exclamation יְחִי הַמֶּלֶךְ 1 SAM. 10, 24; with בְּ of the place *where* LAMENT. 4, 20, or with בְּ of the thing, *to be well in something* HAB. 2, 4; with עַל *to live by something*, i. e. *to be maintained by it* GEN. 27, 40; DEUT. 8, 3; with מִן *to live beyond something, to survive it* NUM. 24, 23. In derivatives it means besides *to be lasting* (see חַי), *powerful, strong* (of men), *fresh* (of water), *to exist, to be imperishable* &c. Deriv. חַיָּה (fem. חָיָה), חַי (out of חָיָה), חַי (out of חָיָה), מִחְיָה I., חַי in the proper name חִיאֵל, the proper names יְחִיאֵל, יְחִיָּה.

Pih. חִיָּה (*part.* מְחַיֶּה; *inf. constr.* חַיּוֹת; *fut.* יְחַיֶּה) *to make to live, to preserve in life*, NUM. 31, 15, JUDGES 21, 14, 1 SAM. 27, 9, לֹא חִיָּה same as הֵמִית Ex. 22, 17; sometimes with the addition of the accus. נֶפֶשׁ *life* 1 KINGS 20, 31; Ez. 13, 19; Ps. 22, 30; *to animate* JOB 33, 4, זֶרַע *the* (human) *seed* GEN. 19, 32; *to preserve* 7, 3; *to make grow* HOS. 14, 8; *to perform*, an action, i. e. to cause it to arise, Jerome *vivifica* etc., parall. הוֹדִיעַ HAB. 3, 2; *to make prosper* ECCLES. 7, 12; *to bring to life again* 1 SAM. 2, 6; *to make recover* HOS. 6, 2; *to quicken* Ps. 71, 20; *to build again* 1 CHR. 11, 8; with accus. אֲבָנִים *to bind stones into a wall* NEH. 3, 34; *to maintain, to nourish* Is. 7, 21; Ps. 33, 19. Deriv. חַיָּה, חַיַּת, חַיּוּת.

Hif. הֶחֱיָה (*inf. constr.* הַחֲיוֹת) *to permit to live*, JOSH. 6, 25; *to preserve in life* NUM. 22, 33; *to restore to life* 2 KINGS 8, 1 &c.

The fundamental signification of the stem חָיָה (Syr. ܚܝܐ, Phenic. חָוָה in the noun חַוַּת, elsewhere as a verb חָוָה Plaut. Poen. 2, 34; 38, 41; 3, 22, compared with הָיָה = הָוָה, חָוָה) lies in breathing, the principle of animal life and existence; as נָשַׁם belonging to נְשָׁמָה, נָפַשׁ belonging to נֶפֶשׁ, proceed from a similar radical meaning; comp. Ar. هوى adspirare, هفا to be stormy; and the Greek γάω, ζάω, ζώω are identical with ἄω, ἄημι (to breathe, blow). In the idea of *living*, חָיָה, חָוָה, חַי in the organic root is cognate with words of the same tenor in extra-Semitic languages; see חָוָה I.

חָיָה II. (not used) *intr.* same as חָוָה II., whence

Pih. חִיָּה *to point out*, whence the noun מִחְיָה (which see) LEV. 13, 10 24, like מִצְוָה from צִוָּה.

חָיָה III. (not used) *intr.* same as חָוָה = קָוָה *to collect, to put together*, whence חַיָּה 3 (which see).

חָיֶה *adj. m.*, חָיָה (*pl.* חָיוֹת) *f. lively, sound*, of a woman bearing Ex. 1, 19; from this arises חַי, like שַׁד from שָׂדֶה.

חֵיָה see הֵיָא.

חַיוּא or חַיְוָה (developed farther out

of חֵיוּ; *constr.* חֵיוַת, *def.* חֵיוְתָא, Targ. חֵיוְתָא; *pl.* חֵיוָן, *def.* חֵיוָתָא) *Aram. f. an animal*, DAN. 4, 13 *and the feeling* (לְבַב) *of an animal;* connected with *adj.* אָחֳרִי (which see) 7, 5, רְבִיעָיְתָא 7, 7, רְבִיעָאָה 7, 19, חֵיוַת 7, 17; רַבְרְבָן 7, 3, רַבְרְבָתָא בָּרָא *beast of the field* 2, 38. In Daniel's symbolism empires are represented by animals ch. 7; as the crocodile is the emblem of Egypt in the prophets (Is. 27, 1; JER. 46, 7 8).

חֵיוָה see חֵיוָא.

חַיּוּת *f. life*, *time of life*, אַלְמְנוּת חַ' 2 SAM. 20, 3 *widowhood of their entire life*, where LXX, Vulg. read אַלְמְנוֹת חַיּוֹת.

חָיַי (only 3 *perf. sing. m.* חַי and once 3 *fem. in pause* וָחָיָה EXOD. 1, 16, the duplication disappearing; comp. הֵחַלּוּ 1 SAM. 3, 2, הֵנֵצוּ SONG OF SOL. 7, 13, הֵעֵזָה PROV. 7, 13, גַּתָּה 1 KINGS 2, 40, תְּעֻגֵנָה RUTH 1, 13, תֵּאָמַנָה Is. 60, 4) *intr.* same as חָיָה *to live*, especially in the Pentat. where חָיָה does not appear GEN. 3, 22; 5, 5; 11, 12 14; 25, 7; Ex. 1, 16; 33, 20; LEV. 18, 5 (cod. Sam. חָיָה); NUM. 21, 8; DEUT. 4, 42; 19, 4, elsewhere only in 1 SAM. 20, 31; JER. 38, 2; Ez. 18, 13 24; 20, 11 13 21; NEH. 6, 11. In other places חַי is an adject. — חַי appears not to have existed at all as a distinct verb, but to have been interchanged with חָיָה as a 3 pers. perf., just as the Ar. حَىَّ is but rare. It may be assumed as a stem for חַי, *pl.* חַיִּים, but nothing more; the nouns חַיָּה, חַיּוּת, חַיַּת can also be derived from חָיָה.

חַיִּים (once חַיִּין JOB 24, 22; *constr.* חַיֵּי, with *suff.* חַיַּי, חַיֵּינוּ, חַיֶּיךָ) *m. pl. abstr. life* as a condition GEN. 3, 14, oppos. to מָוֶת JER. 8, 3; חַיֵּי עוֹלָם DAN. 12, 2 *everlasting life.* In this sense is used נִשְׁמַת חַ' GEN. 2, 7, רוּחַ חַ' 6, 17 or נִשְׁמַת רוּחַ חַ' 7, 22 applied to the breath of life in man flowing from God, identical with נִשְׁמַת שַׁדַּי, רוּחַ אֵל JOB 33, 4. As = אֹרֶךְ יָמִים Ps. 21, 5 חַ' stands for *continuance of life* 63, 5, and also for *earthly* JOB 9, 21, *fleeting* (חַיֵּי הֶבֶל) ECCLES. 6, 12 or *prosperous life* Ps. 34, 13, for *sustenance* PROV. 27, 27, *refreshment* 3, 22, *corporeal life* 14, 30; in a spiritual sense PROV. 5, 6.

חַיִל (*pause* חָיִל, *constr.* חֵיל, with *suff.* חֵילִי, חֵילְךָ, *pause* חֵילֶךָ, חֵילָהּ, חֵילוֹ, חֵילָהּ, חֵילָם; *pl.* חֲיָלִים, with *suff.* חֵילֵיהֶם) 1. *strength*, *might*, of body (from חוּל 4) DEUT. 33, 11, Ps. 73, 12, PROV. 31, 3, figurat. HAB. 3, 19; *power*, along with כֹּחַ ZECH. 4, 6, opposite to רוּחַ, hence אֵזֶר חַ' Ps. 18, 33 and גֶּבֶר חַ' JOB 21, 7 *to increase in power;* עָשָׂה חַ' *to do a powerful deed* i. e. *to conquer* Ps. 60, 14; transferred to vegetable power, *fruit* Jo. 2, 22, like כֹּחַ JOB 31, 39; *pl. forces*, *strength* ECCLES. 10, 10, as גִּבֵּר חַ' *to exert the strength;* especially *valour*, hence אִישׁ חַ' JUDGES 3, 29 *a valiant warrior*, גִּבּוֹר חַ' 11, 1 *a hero*, בֶּן־חַ' 18, 2 &c. — 2. *crowd*, *train* (see חוּל 4) 1 KINGS 10, 2, *multitude* Ez. 37, 10, hence *army*, *host*, proceeding either from the idea of might (comp. כֹּחַ, זְרוֹעַ, Greek δύναμις, ἰσχύς, Lat. vis, vires), or from חַל = גַּל Ex. 14, 28; חַ' צָבָא *a host performing service* 2 CHR. 26, 13; שַׂר הַחַ' 2 SAM. 24, 2 *general*, *pl.* שָׂרֵי הַחַ' 24, 4 or שָׂרֵי חֲיָלִים 1 KINGS 15, 20; sometimes with סוּס, רֶכֶב 2 KINGS 6, 14; יוֹם חֵיל Ps. 110, 3 *day of the army*, i. e. when the army gathers together in order to march forth. — 3. Figurat. *integrity*, *ability*, *uprightness*, of women RUTH 3, 11, PROV. 12, 4, oppos. to מְבִישָׁה, or of men GEN. 47, 8; Ex. 18, 21; with אִישׁ or בֵּן *honest*, *industrious.* — 4. Metaph. *substance*, *riches*, *wealth* GEN. 34, 29; *goods* Ps. 49, 11; נוּב חַ' *property increases* Ps. 62, 11; עָשָׂה חַ' *to acquire wealth* DEUT. 8, 17 18; חַ' גּוֹיִם Is. 60, 5, חַ' עַמִּים 10, 14 *the wealth of the nations;* עָשָׂה חַ' *to procure wealth* PROV. 31, 29; *pl.* חֲיָלִים *riches* Is. 30, 6. Comp. δύναμις, German *Vermögen*, English *ability* &c. — חַיִל is also found as part of the proper name אֲבִיחַיִל (which see); the Phenician in use for it was the feminine form חַיְלָא (after the form of the Hebrew

אֵילָה) power, capacity; hence the epithet of חִכֵּם (Hercules) in the proper name חִכֵּם דִּי חֵילָא (Hikkem of competent ability) Kit. 8, 2. 3.

חֵיל (*constr.* חֵיל, with *suff.* חֵילֵהּ) *Aram. m.* the same, Dan. 3, 20; along with אִדְרָע Ezr. 4, 23; בְּחַיִל Dan. 3, 4; 4, 11 = בַּכֹּחַ Ps. 29, 4.

חֵיל *m.* 1. a collateral form for חַיִל *host* 2 Kings 18, 17; Is. 36, 2; comp. כֵּיל. — 2. *fortress*, *fort* Ps. 122, 7; Nah. 3, 8 *fortress of the sea*, conseq. = מָעֹז Is. 23, 4. But חֵילִי Hab. 3, 19 comes from חַיִל and is equivalent to חִזְקִי Ps. 18, 2, or מָעֻזִּי Jer. 16, 19. חֵילְכָה (*thy army*) Ps. 10, 8 and חֵיל־כָּאִים (*crowd of the miserable*) 10, 10, as the Masora will have it read, should be rather looked for under חֵלֶךְ and חֶלְכָּי. See חֵל and חֵילָה.

חִיל (from חוּל 2) *m. the pang*, of a woman bearing Ps. 48, 7; *earthquake*, cognate in sense with פַּחַד Ex. 15, 14. — See another meaning under חִילֵן.

חִיל as a verb, see חוּל.

חֵילָאם see חֵילָם.

חִילָה *fem.* same as חִיל *pain* Job 6, 10.

חֵילָה *f. wall*, *rampart*, *intrenchment*, Ps. 48, 14, or perhaps *fortification*, *fort*, identical with חֵיל or חֵל. It is better to read with the Targ., LXX, Vulg. and others חֵילָהּ (from חַיִל), as 18 mss. have it.

חֵילָם (חֵילָאם and חֵלָאם; with *a* of motion חֵלָאמָה, חֵלָמָה, חֵי־; *fortress*, from חֵל, חֵיל with termination ־ָם) *n. p.* of a place in Palestine beyond the Jordan, perhaps among the 60 towns of Bashan 2 Sam. 10, 16 17. As the place is unknown and the reading is also uncertain, it is entirely omitted in 1 Chr. 19, 16, or אֲלֵיהֶם is put for it 19, 17; and חֵילָם should probably be translated with Vulg., Aq., Symm., *their hosts*.

חִילֵן (perhaps *fortress*, from חֵיל = חַיִל, and the formative syllable ־ֵן = ־ָן in צִפֹּרֶן, גֹּרֶן) *n. p.* of a city in Judah 1 Chr. 6, 43 [58], for which חֹלֹן stands in Josh. 21, 15.

חִין (from חֵן = חַן) *m. grace*, *beauty*, Job 41, 4. It is possible that ־ִי is lengthened out of ־ֵ, without the necessity of assuming a stem חִן.

חַיִץ (from חוּץ) *m. a partition-wall*, *a wall*, Ez. 13, 10, whose place is supplied by קִיר in 13, 12; Ar. حَائِط, the same.

חִיצוֹן (from חוּץ, after the form תִּיכוֹן) *adj. m.*, חִיצוֹנָה *f. outer*, *exterior*, e. g. the fore-court, the hall Ez. 40, 17, i. e. intended for the people, joined to מְבוֹא (*entrance*) 2 Kings 16, 18, חוֹמָה 2 Chr. 33, 14, שַׁעַר Ez. 44, 1; opposite to פְּנִימִי 41, 17. מְלָאכָה חִיצוֹנָה Neh. 11, 16, 1 Chr. 26, 29 *outer* i. e. civil *business*, contrasted with sacred; comp. סְפָרִים חִיצוֹנִים (Mishna) writings not sacred. לַחִיצוֹן 1 Kings 6, 29 or חִיצוֹנָה 2 Kings 16, 18 *without*.

חֵיק or חֵק Prov. 17, 23 (with *suff.* חֵיקִי; from חוּק) *m.* 1. *bosom*, *lap* (Phenic. חִק the same, Eryc. 4), applied to a spouse, a nurse, a child, prop. inlet, Jer. 32, 18; Lament. 2, 12; אֵשֶׁת ח׳ Deut. 13, 7 *the wife lying on the bosom* (of her husband), i. e. the spouse, also named שֹׁכֶבֶת חֵיק Mic. 7, 5; on the contrary אִישׁ חֵיק Deut. 28, 56; hence חִבֵּק ח׳ Prov. 5, 20, שָׁכַב בְּח׳ 1 Kings 1, 2 are spoken of the embrace of love. Sometimes as a place where children, lambs &c. are carried Num. 11, 12; Is. 40, 11. Figurat. as the seat of feeling and determination, hence כַּלֵּה מִקֶּרֶב חֵיק Ps. 74, 11 K'ri *to destroy out of the midst of the bosom* (i. e. from the bottom of the heart); נָשָׂא חֶרְפָּה בְח׳ *to bear reproach in the bosom*, i. e. to feel deeply, hence Ps. 89, 51 *my bearing in the bosom* (חֶרְפַּת) כָּל־רַבִּים עַמִּים, where חֶרְפַּת is omitted, as being already in the preceding hemistich. To this belong the expressions שִׁלֵּם אֶל־ח׳ Jer. 32, 18, שִׁלֵּם עַל־ח׳ Is. 65, 6, הֵשִׁיב אֶל־ח׳ Ps. 79, 12, מָדַד עַל־ח׳ Is. 65, 7 in the signification

to recompense, prop. to pay into the bosom, to measure, to give back into the bosom, comp. הֵשִׁיב בְּרֹאשׁוֹ JUDGES 9, 57; more rarely as the seat of anger ECCLES. 7, 9. תְּפִלָּתִי עַל־חֵיקִי תָשׁוּב Ps. 35, 13 *my prayer turns to* (see שׁוּב עַל) *my bosom*, i. e. comes from the heart, hence = קֶרֶב JOB 19, 27. — 2. Metaph. *bosom* of a garment, sinus vestis, into which one puts גּוֹרָל PROV. 16, 33 or שֹׁחַד 21, 14. — 3. *the hollow part*, of a chariot, sinus currus, 1 KINGS 22, 35; *the support*, *cavity* of an altar, i. e. in which it rests Ez. 43, 13 17; חֵ׳ הָאָרֶץ *cavity in the ground* 43, 14.

חִירָה (*distinction*, *nobility*) *n. p. m.* GEN. 38, 1. Stem חור.

חִירוֹם (the same) *n. p. m.* 1 KINGS 7, 40, for which חִירָם (which see), חוּרָם (which see), חוּרָם אָבִי (which see), or חוּרָם אָבִיו, stand elsewhere. The termination *ôm* for *âm* is a Phenician pronunciation; comp. *Εἴρωμος* (JOSH. c. Ap. 1, 17, 18), which is חִירוֹם.

חִירָם (the same) 1. *n. p.* of a Tyrian king 1 KINGS 5, 1-18, elsewhere called חוּרָם (which see). — 2. of a Tyrian artificer 1 KINGS 7, 13, elsewhere called חוּרָם (which see) 2 CHR. 4, 11.

חִישׁ as a verb, see חוּשׁ.

חִישׁ *m.* prop. *haste*, *swiftness*, only as an adverb, *in haste*, Ps. 90, 10.

חִישָׁה Ps. 71, 12 K'tib see חוּשׁ.

חֵית see חוּת.

חַיַּת *f. a wild beast* Ps. 74, 19, = חַיָּה.

חִית see חוּת.

חֵךְ (*pl. constr.* חַכֵּי; from חָכַךְ after the form גַּל, צַר, בַּז) *m. a steel-trap*, with which the man-robber (אִישׁ גְּדוּד) catches wanderers, Hos. 6, 9: *as the steel-trap of robbers*, *so* (are the traps of) *the bands of priests*.

חֵךְ (after the form צֵל, חֵל, from חָכַךְ; with *suff.* חִכִּי, חִכְּךָ, חִכָּם; *pl. constr.* חַכֵּי according to Jerome and the Vulg. Hos. 6, 9) *m. the palate*, an organ of taste JOB 12, 11, of the fine perception of food tasted 34, 3 and of fruits SONG OF SOL. 2, 3; prop. either that which pierces, which feels, the keen sense of taste manifesting itself as a pricking, pressing thing, as **sentire** (to feel) is connected with **sentis** (thorn), comp. être piqué; or that which lays hold of, catches, like the cognate מַלְקוֹחַ, i. e. fauces; but in any case it comes from חָכַךְ (which see) and not from חָנַךְ. Figur. *the mouth*, to which are applied הָגָה אֱמֶת PROV. 8, 7, בִּין JOB 6, 30, חָטָא 31, 30, to which one puts a trumpet Hos. 8, 1; *the part of the mouth that kisses*, SONG OF SOL. 7, 11; *speech* PROV. 5, 3. — In Ar. حَنَك, Syr. ܚܢܟܐ, Targ. חִנְכִין *n* is inserted, without its having to be regarded as radical.

חָכָה (only *part. Kal* חוֹכֵה belonging to the *Pih.* חִכָּה) *intr. to hold on firmly*, to a thing, **affixum haerere**, therefore *to cling to*, *to trust*, with לְ of the person Is. 30, 18, stronger than בָּטַח (which see); comp. Talmud. חָכַךְ, and the collateral form Hebr. חָקָה *to stick into a thing*, *to fasten;* thus the organic root is חָכ־ה.

Pih. חִכָּה (*part.* מְחַכֶּה, *fut.* יְחַכֶּה) *to trust much*, i. e. *to wait for*, *to hope*, with לְ of the person or thing Is. 8, 17, JOB 3, 21, with עַד of the time *till* 2 KINGS 7, 9; חִ׳ בִּדְבָרִים אֶת־ JOB 32, 4 *to wait upon one with words;* elsewhere חִ׳ stands also absol. DAN. 12, 12 or in the sense *to tarry*, with infin. following Is. 30, 18.

חַכָּה (from חָכַךְ after the form שַׁמָּה) *f. a hook*, with which fish were drawn (הֶעֱלָה, מָשַׁךְ) out of the water Is. 19, 8; HAB. 1, 15; JOB 40, 25; comp. Targ. חַכֵּי denom. to angle, מְחַכֵּי a hook.

חֲכִילָה (*blackness*, *heat*, *drought*) *f.* only in גִּבְעַת הַחֲ׳ (*hill of drought*) *n. p.* of a hill in the south of the wilderness of Ziph 1 SAM. 23, 19; 26, 1 3.

חַכִּים (*plur.* חַכִּימִין, *constr.* ־מֵי, *def.* חַכִּימַיָּא; formed from Pahel) *Aram. m. wise*, i. e. *a magician*, *Chaldean* DAN. 2,

12 18 48, belonging to a peculiar cast (Diod. 2, 29) or corporation, mentioned with אַשָּׁף, חַרְטֹם 2, 27; but also applied to the truly wise, who receive their wisdom from God, 2, 21.

חָכַךְ i. e. חָךְ (not used) *tr. to prick, to pierce* (Targ. חֲכַךְ, Talm. חָכַךְ the same), connected with the org. root in חָק־הָ &c.; transferred from a fishing hook, a steel-trap &c. to the sharp sense of taste (see חֵךְ) or *to laying hold of, seizing* (cognate with the organic root in לָ־קַח). Figurat. *to hold firmly* by a thing, *to hang by*, as the farther developed חָכָה proves. Deriv. חָךְ, חֵךְ, חַכָּה.

חָכַל (not used) *intr.* 1. *to be dark, black, to be of a dark red*, e. g. of the obscuration of the eyes in a drunken person, consequently = כָּחַל (which see); then, according to some, *to be beautiful* (see גִּבְעָה), which, however, is improbable according to the Ar. حَكَلَ (to be obscure, referring to speech), حَلَكَ (to be dark, black), to which belongs also the Targ. חֲכַר (to be dark); see *Pihel*. — 2. like חוּם *to be black*, prop. *to be heated, burnt*, applied to a region; comp. Ar. قَحَلَ to dry, to burn up, and the Hebr. גָּחַל. Deriv. חֲכִילָה in the proper name גִּבְעַת הַחֲ׳. — 3. Figurat. *to be sorrowful, unfortunate*, used metaphor. as in the case of קָדַר (to be black, gloomy); *to be pious*, comp. חָלַךְ. Deriv. the proper name חֲכַלְיָה.

Pih. חִכְלֵל (repeating the last letter) *to be very dark*, spoken of the eyes of a drunken man. Deriv. חַכְלִיל, חַכְלִלוּת.

חָכָל (*constr.* חֲכַל), see חֲכַלְיָה.

חֲכַלְיָה (*Jah is one speaking obscurely*) *n. p. m.* Neh. 1, 1, if it be not = חֲכַמְיָה.

חַכְלִיל (after the form סַגְרִיר, *constr.* חַכְלִילִי with *i* appended after the old way) *m. a darkening*, of the eyes Gen. 49, 12, arising from wine-drinking; interpreters and versions have thought of כָּחַל.

חַכְלִלוּת (from חַכְלִיל) *f. darkening*, of the eyes, Prov. 23, 29, of drunkenness.

חָכַם (*imp.* חֲכַם, *fut.* יֶחְכַּם, 1 *pers. in pause* אֶחְכָּמָה) *intr.* according to the usual assumption *to fasten the attention* upon a thing (comp. חָכָה, חָךְ, חָקָה, so that the organic root would be חָכ־ם); more correctly *to divide, to separate*, cognate in sense בִּין (comp. חָקַר); then *to perceive, to know* (like the Targ. חֲכַם, Syr. ܚܟܡ, Ar. حَكَمَ), hence *to be discreet, acute, intelligent, clear-sighted, wise*, Prov. 9,12; 23,15; *to become wise* 9, 9; 13, 20; *to get insight* 6, 6. Figurat. *to be skilful*, e. g. in architecture (see Ex. 31, 6; 35, 10; Is. 40, 20), *to calculate*, in commerce (see Ez. 28, 4 5), *to be selfconceitedly prudent* Zech. 9, 2; *to excogitate*, trans. with accusat. of the object Eccles. 2,19. Deriv. חָכָם, חָכְמָה, חַכְמוֹת, חָכְמוֹת, the proper names חַכְמֹנִי, תַּחְכְּמֹנִי.

The fundamental signification of the verb is still shewn in Ar. by the meaning *to decide, to judge*, whence *to rule*, and by enlargement *to defend, to make firm, to make capable* &c.

Pih. חִכֵּם (*fut.* with *suff.* יְחַכְּמֵנוּ) 1. *to make wise*, with מִן *before*, i. e. more than Ps. 119, 98, or *by* a thing Job 35, 11; Phenician (as Aram.) *to be very wise*, whence the noun חִכֵּם a wise man, philosopher, guide, leader, an epithet of Hercules, from which comes the proper names חִכֵּמְבַּעַל Hiempsal, Ἰάμψας (Numid. 1, 2), חִכֵּמְבַּל (ib. 2, 3), חִכֵּמְשְׁבַּעַל (ib. 2, 2), חִכֵּם דִּי חַיְלָא (Kit. 8, 3), חִכֵּמְאָתָה = חִכֵּמִיתָה (Numid. 3, 2), like the Hebrew אֱלִיָּתָה, אֱלִיאָתָה (which see). — 2. *to bridle, to lead*, Ps. 105, 22, if it should not be taken here as a denomin. from חָכָם i. e. *to take away wisdom, to present as a fool, to make a fool of*.

Puh. חֻכַּם *to be discreet, cunning*, hence חָכָם מְחֻכָּם Prov. 30, 24 *a cunning prudent one;* of a magician Ps. 58, 6.

Hif. הַחְכִּים *to make wise*, Ps. 19, 8.

Hithp. הִתְחַכֵּם *to think oneself wise, clear-sighted* Eccles. 7, 16; *to shew oneself prudent*, with לְ of the person Ex. 1, 10.

חָכַם (not used) *Aram.* the same; derivat. חָכְמָה.

Pah. חַכֵּם (not used) same as Hebr. חִכֵּם. Deriv. חַכִּים.

חָכָם (*constr.* חֲכַם; *pl.* חֲכָמִים, *constr.* חַכְמֵי, with *suff.* חֲכָמָיו) *adj. m.*, חֲכָמָה (*constr.* חַכְמַת; *pl.* חֲכָמוֹת, *constr.* חַכְמוֹת) *f.* 1. *knowing*, *skilful*, *experienced*, as לַעֲשׂוֹת בַּזָּהָב בְּכָל־מְלָאכָה 1 Chr. 22, 15, 2 Chr. 2, 6 (also called חֲכַם לֵב Ex. 28, 3), of enchantment Is. 3, 3. As a subst. *a master*, *one who knows* Jer. 10, 9; חֲכָמוֹת 9, 16 = יֹדְעוֹת נֶהִי Am. 5, 16, i. e. *skilful in lamentation for death;* in a bad sense 4, 22. — 2. *wise*, *clear-sighted*, with נָבוֹן Gen. 41, 33, Deut. 4, 6, opposite to נָבָל 32, 6; *subst. a wise man*, *a clear-sighted one* Ps. 107, 43, to whom are applied the expressions יוֹדֵעַ שֶׂכֶל 2 Chr. 2, 11, שֹׁמֵעַ לְעֵצָה Prov. 12, 15, יָרֵא and סָר מֵרָע 14, 16 &c. חָ׳ is used of the sagacious Jer. 18, 18, of those experienced in human and divine things Gen. 41, 8, Eccles. 12, 11, of the cautious 2, 14, of magicians and enchanters Ex. 7, 11, of the cunning Job 5, 13, of the constant Is. 31, 2, of judges 1 Kings 2, 9, of the virtuous and pious Ps. 37, 30; Job 28, 28 &c.

חָכְמָה (*c.* חָכְמַת, with *suff.* חָכְמָתָם) *f. knowledge*, *experience* Ex. 28, 3, in full form חָכְמַת לֵב 35, 35; *wisdom*, *σοφία*, in the widest extent Job 11, 6; 12, 2; *skill*, *science* Dan. 1, 17; *resignation to the will of God* Job 28, 28 &c., standing with תְּבוּנָה Ex. 31, 3, בִּינָה Is. 11, 2, דַּעַת 33, 6, מַדָּע 2 Chr. 1, 10, and opposed to הוֹלֵלוֹת Eccles. 2, 12, סִכְלוּת ib. — חָכְמָה is ascribed to commanders Deut. 34, 9 and kings Is. 11, 2, embracing among the Hebrews the highest capacity of judging (1 Kings 3, 16; 10, 1), a knowledge of nature (5, 13), the gift of proverbs and poetry (5, 12) Prov. 1, 2, the right apprehension of human things Is. 19, 11, the art of prophesying, of interpreting dreams, of practising enchantments Ex. 7, 11; Dan. 5, 11 &c. חָ׳ as *divine wisdom* denotes the highest disposing intelligence (Prov. 10, 4), which reveals itself in creation 3, 19; 8, 22 (Ps. 104, 21) Job 28, 25 (see Sir. 1, 9; 24, 3; Bar. 3, 32), in the maintenance and government of the world Job 12, 15; 23, 24, and in the ruling of peoples 12, 17; that dwells from eternity only in God Sir. 1, 4, and is unsearchable by men Is. 55, 9; Job 23, 12 (Sir. 1, 5). Phenic. חָכְמַת the same, hence חָכְמַתְּבַעַל (=חָכְמַתבַּעַל) n. p. m. (Numid. 4, 7).

חָכְמָה (*constr.* חָכְמַת, *def.* חָכְמְתָא) *Aram. f.* the same, used of divine wisdom Dan. 2, 20; 5, 11; Ezr. 7, 25; and of human wisdom Dan. 2, 30; Targ. חָכְמָא, חוּכְמָא, Syr. ܚܶܟ݂ܡܬܳܐ.

חַכְמוֹנִי (*wise* viz. Jah is; comp. חִזְקִיָּה under חָזַק) *n. p.* of the father of one of David's heroes 1 Chr. 11, 11, who is called in 2 Sam. 23, 8 תַּחְכְּמֹנִי, which has the same meaning; the hero himself was styled יָשָׁבְעָם 1 Chr. 11, 11 or יֹשֵׁב בַּשֶּׁבֶת 2 Sam. l. c.; and his brother was יְחִיאֵל 1 Chr. 27, 32.

חָכְמוֹת (a singular form like הוֹלֵלוֹת, עֲלִלוֹת, *ôt* having arisen out of *a-ût*), *f. wisdom*, Prov. 9, 1; but it was early taken for a plural and construed as such 1, 20; 29, 7.

חַכְמוֹת (same as חָכְמוֹת) *f.* the same, Prov. 14, 1.

חָכַר belonging to Job 19, 3, see הָכַר.

חֵל (from חוּל 1 to move in a circle, after the form שֵׁשׁ, נֵר) *m.* 1. *the outermost fence of fortifications*, *the glacis*, *the* (outermost) *rampart around city-walls*, pomoerium, *προτείχισμα*, antemurale 2 Sam. 20, 15, coupled with חוֹמָה Is. 26, 1, Lament. 2, 8, explained in Aramaean by בַּר שׁוּרָא (ܒܰܪ ܫܽܘܪܳܐ) *son of the wall;* comp. Targumic חֵילָא, חֵיל. It is therefore different from חַיִל Ps. 48, 14; 122, 7; Nah. 3, 8. — 2. a shorter expression for חֵלֶק (*city-district*) 1 Kings 21, 23, which the parallel passages 2 Kings 9, 10 36 37 and the versions have; Ob. 20 *and the captives of the province* (הַחֵל) *of the sons of Israel*, i. e. of the ten tribes (see גָּלוּת).

חֹל (after the form חֹק, from חָלַל; *Aram. pl.* חֻלִּין) *m.* prop. exposed, accessible, made common, hence *unfettered, profane, unconsecrated*, Ez. 48, 15, opposed to קֹדֶשׁ 22, 26 what is divided off, separated, holy. לֶחֶם חֹל 1 Sam. 21, 5, opposite to לֶחֶם קֹדֶשׁ as the shew-bread was called. דֶּרֶךְ חֹל 21, 6 *unholy conduct.* Targ. חֹל the same, whence חִלּוֹנִי or חִלּוֹנַי (from חֹל = חִל) foreign, i. e. profane, חִלּוּל desecration.

חָלָא I. (not used) *intr. to be covered, overlaid, spread over*, e. g. with rust, *to rust;* comp. Talm. הֶחֱלִיא *to be rusted over*, of money, חָלָד *to cover* (cognate the Aram. חֲלַד), then *to rust*, Ar. خلأ to smear over. Deriv. חֶלְאָה 1.

חָלָא II. (*fut.* יֶחֱלָא) same as חָלָה (which see), 2 Chr. 16, 12; metaphor. *to be weakly, to be tender*. Deriv. תַּחֲלֻאִים, תַּחֲלֻא, and the proper name חֶלְאָה 2.

חֶלְאָה (after the form חֶמְאָה; with *suff.* חֶלְאָתָהּ, once without Mappik Ez. 24, 6) *f.* 1. *rust, a covering of rust*, on a kettle Ez. 24, 6 11 12. — 2. (*tenderness*) *n. p. f.* 1 Chr. 4, 5 7.

חֲלָאִים see חֲלִי.

חֵלָאם see חֵילָם.

חָלַב I. (not used) *intrans. to glide thickly along a thing, to spread or streak thickly upon a thing*, spoken of a fluid, slippery, fat and clammy substance; hence Ar. حَلَبَ to stripe the udder, to milk, mulgere, ἀμέλγειν, V. VII. to flow out. The org. root, therefore, is חַ־לַב, also found with the fundamental signification enlarged in לַב, לוּ־הַ, יָ־לַק, שָׂ־לַק, דָּ־לַק, as well as in the Sanskrit *lip*, Greek ἀ-λείφ-ω, λίπ-α, λιπάω, Lat. labi (to glide), lippus &c. Deriv. חֵלֶב, חֲלֵב, חֶלְבְּנָה (and perhaps also חָלָב, חֲלֵב), the proper names חֶלְבָּה, חֶלְבּוֹן, חֵלֶב, אַחְלָב.

חָלַב II. (not used) *intr. to be white*, identical in its organic root with that in עֲ־לַב (pallescere), לָבַ־ן (albescere); comp. Greek ἀλφ-ός, Lat. *alb*-us, *alp*-, &c. Deriv. חָלָב, חֵלֶב.

חָלָב (with the article הֶחָלָב, with *suff.* חֲלָבִי, חֲלָבְךָ) *m.* 1. *milk*, prop. the fatty, *cream*, therefore interchanged with חֶמְאָה Judges 5, 25; חֲרִיצֵי הֶחָ׳ 1 Sam. 17, 18 *cuts of soft cheese* (according to all the translators); hence it is also applied figur. to the slimy male semen Job 10, 10. But it usually means *sweet, fresh milk*, of the udder Song of Sol. 5, 12 or of the mother's breast Is. 28, 9; from which butter is made Prov. 30, 33, therefore different from חֶמְאָה Gen. 18, 8; with דְּבַשׁ it is a figure of superabundance in a land Ex. 3, 8; Lev. 20, 24; Num. 14, 8; Jo. 4, 18 *the hills overflow with milk*, i. e. the land runs abundantly with overfulness; elsewhere with יַיִן Is. 55, 1, Song of Sol. 5, 1 as a special drink; figurat. Song of Sol. 4, 11 *honey and milk under the tongue*, i. e. to speak in mild words. — 2. *what is best, most excellent*, as חֵלֶב Ez. 25, 4, along with פְּרִי. — If it be derived from חָלַב I., we can perceive the connexion with חֵלֶב, Ar. لبأ, colostrum, Talm. חֶלְבּוֹן, white of an egg, prop. slime, Phenic. חלב ἔλφος (Hesych.) butter &c. But as חָ׳ stands for a figure of whiteness Gen. 49, 12, Lament. 4, 7; as the Targ. חֶלְבּוֹן (white of an egg), חֶלְבִּיץ (a white blossom) also refer to the fundamental signification "to be white"; as the Greek γαλακ, Lat. lac, comp. γαλήνη, may point to *white:* it is better perhaps to derive it from חָלַב II.

חֲלֵב (only *constr.* חֲלֵב, hence after the form יְפֵה, עָקֵב; comp. לְבֶן־ Gen. 49, 12 from לָבָן = לְבֶן) *m.* 1. same as חָלָב *milk* Ex. 23, 19; 34, 36; Deut. 14, 21; Prov. 27, 27. — 2. Figur. *the best, the fruit* Is. 60, 16, parallel to שֹׁד, as חֵלֶב is also applied metaphorically in the same way.

חֵלֶב (with *suff.* חֶלְבּוֹ, חֶלְבָּם, *poet.* חֶלְבָּמוֹ, חֶלְבְּהֶן; *pl.* חֲלָבִים, *constr.* חֶלְבֵי, with *suff.* חֶלְבֵּהֶן) *m.* prop. sticky, hence 1. *fat*, of sacrificial animals Lev. 3, 16;

16, 25, along with דָּם as the most excellent thing for a sacrifice Ez. 44, 15; more rarely of the fat of man JUDGES 3, 22; *a fat meal* Ps. 63, 6, i. e. rich enjoyment; *a fat heart*, i. e. one without feeling, Ps. 17, 10 *they close their unfeeling heart*, fat among the Hebrews representing insensibility (Ps. 119, 70; Is. 6, 10); Ps. 73, 7 יָצָא מֵחֵלֶב עֵינֵמוֹ *their sin proceeds from their unfeeling heart* (עֲוֹן = עַיִן); *pl. pieces of fat* LEV. 8, 26 or *fat sheep* GEN. 4, 4. — 2. Figurat. *the best, the principal part*, i. e. *marrow*, e. g. חֵ׳ הָאָרֶץ GEN. 45, 18 *the marrow of the land*, i. e. its best fruits; חֵ׳ חִטָּה Ps. 81 17 or חֵ׳ חִטִּים 147, 14 *the marrow of the wheat*, i. e. the most nutritious wheat, or also חֵ׳ כִּלְיוֹת חִטָּה DEUT. 32, 14, comp. Greek *στέαρ πυροῦ*, Arab. لُبَابُ البُرِّ; חֵ׳ יִצְהָר חֵ׳ תִּירוֹשׁ NUM. 18, 12 *the best oil;* ibid. *the best must.* — 3. (*fatness, strength*) *n. p. m.* 2 SAM. 23, 29, for which חֶלְדַּי stands 1 CHR. 11, 30 and 27, 15.

חֶלֶב *m.* 1. the same Is. 34, 6. — 2. (*fatness, fruitfulness*) *n. p.* of a city, JOSH. 19, 29, where חֶבֶל stands.

חֶלְבָּה (*fatness, fertility*, from חָלַב I.) *n. p.* of a city in Asher JUDGES 1, 31, but which Asher could not get possession of. It is different from אַחְלָב (which see), and seems to have been called also חֶלֶב JOSH. 19, 29, where חֶבֶל stands, but where the cod. Vat. of LXX has already *Ἀπολέβ* i. e. *ἀπὸ Χελέβ*. At a later period it was called גּוּשׁ חָלָב (*clod of fatness*, i. e. *cloddy-fat*), celebrated for the richness of the olive plantations (Erach. 32[a]; Menach. 85[b]; Tosifta ib.; Pesach. 53[a]; J. Sheb. 9, 2), and mentioned with מֵרוֹן (Hebr. מֵרֹאון), בִּירִי, עַכְבְּרָא &c.; Josephus (B. J. 2, 20, 6; 4, 2; 1, 3; Vit. 10, 13) calls it *Giscala*.

חֶלְבּוֹן (*fruitful, fat*) *n. p.* of a Syrian city, celebrated for its wine Ez. 27, 18, which the Syrians exported, and which was also a table-wine with the Persian kings (Athen. 1, 22). It is *Χαλυβών*, Syr. ܚܠܒ, Arab. حَلَب, the present Aleppo; in the Greek period it was also called Beroea (2 MACC. 13, 4). There is also at the present day a village אֶלְבּוֹן, three hours north of Damascus at Antilibanus, which might be taken for חֵ׳ in EZEK. (*Robinson's* New Bibl. Res. 614).

חֶלְבְּנָה *f. galbanum*, *χαλβάνη*, i. e. a strong-smelling gum of Syria, applied in fumigations Ex. 30, 34, and which was also known to classical writers (Virg. Aen. 3, 415; 4, 764; Plin. 12, 25); formed from חָלָב resin, gum, Syr. ܚܠܒܐ; originally from the masc. חֶלְבָּן (after the form אַבְדָן).

חָלַד I. (not used) *tr. to veil, to cover*, hence *to conceal* (cognate in sense עָלַם which see); comp. Talm. חָלַד to conceal, to hide, הֶחֱלִיד to cover with rust (comp. חֶלְאָה), Targ. חֲלַז to veil. The organic root is חַ־לַד, which exists also in לָט (which see) &c. Deriv. חֶלֶד, and the proper names חֶלֶד, חֶלְדַּי.

חָלַד II. (not used) *tr.* prop. to break through (comp. יָ־לַד), then *to dig through, to root up*, the ground, Talm. הֶחֱלִיד to bore (the ground), Syr. ܚܠܕ to dig. Deriv. n. p. חֻלְדָּה.

חֶלֶד (*pause* חָלֶד, with *suff.* חֶלְדִּי) *m.* prop. the dark, veiled, unlimited time, therefore like עוֹלָם from עָלַם; hence 1. *the world*, as עוֹלָם (ECCLES. 3, 11) and *αἰών* in the N. Testament, Ar. الدُّنْيَا, conseq. מֵחֶלֶד Ps. 17, 14 *of the* (passing) *world*, i. e. *passing, temporary, finite* (comp. מֵאֶפֶס Is. 40, 17); יֹשְׁבֵי חֶ׳ Ps. 49, 2 *the inhabitants of this* (finite, temporary) *world*, comp. *κόσμος* (JOHN 15, 18 19); *the upper world*, in contrast with the lower Is. 38, 11, where חֶדֶל stands for חֶלֶד. — 2. *continuance, duration of life*, prop. eternity, like עוֹלָם Ps. 39, 6; JOB 11, 17; מֶה־חָלֶד Ps. 89, 48 *how* (short) *is life*, where אֲנִי seems to be abridged from אֲדֹנָי (comp. 89, 51); comp. Ar. خلود continuance.

The fundamental signification we have given adheres to the comparison of חֶ׳ with עוֹלָם, as the Arab. دار الخلد = בֵּית עוֹלָם (ECCLES. 12, 5); and there only

remains the choice between making the idea of *continuance* (Ar. خلد) proceed from that of *breaking* or *digging through* or from that of *veiling*, *covering* &c. as in עֶלֶם to עוֹלָם; the latter is preferable.

חֵלֶד (*continuance of life*, *strength*) *n. p. m.* 1 Chr. 11, 30, for which חֵלֶב occurs in 2 Sam. 23, 29, and חֶלְדַּי 1 Chr. 27, 15.

חֹלֶד *m.* (from חָלַד II.) prop. the digging, rooting up, concr. *a mole*, *weasel*, Lev. 11, 29, like the Syr. ܚܘܠܕܐ, Ar. خُلْد, hence the LXX γαλῆ, Vulg. *mustela;* on the other hand, the Targ. כַּרְכּוּשְׁתָּא, Syr. ܟܪܟܘܫܬܐ come from כַּרְכַּשׁ, Ar. كركس, to move quickly to and fro.

חֻלְדָּה (*weasel*) *n. p.* of a prophetess 2 Kings 22, 14.

חֶלְדַּי (*enduring*, *long-lived*) 1. *n. p.* of a Davidic hero 1 Chr. 27, 15, for which חֵלֶד or חֵלֶב stands elsewhere. — 2. *n. p. m.* Zech. 6, 10, for which is חֵלֶם 6, 14.

חָלָה I. (*fut.* once יֶחֱלָא, as if from חָלָא; *apoc.* וַיִּחַל 2 Kings 1, 2; *part. f.* חוֹלָה, *c.* חוֹלַת [see another חוֹלָה under חָוַל]; *inf. c.* חֲלוֹת, with *suff.* חֲלוֹתָם) *intr.* prop. to be pounded, soft, relaxed; therefore *to become weak* Judges 16, 7; *to feel oneself powerless* Is. 57, 10; *to be pained* Prov. 23, 35; *to feel pain* Jer. 5, 3; *to be grieved*, with עַל of the person 1 Sam. 22, 8 (Ethiop. the same); *to be incurable*, Eccles. 5, 12 *an incurable evil* (comp. מַכָּה נַחְלָה); *to be sick*, *to become sick*, *to suffer*, 1 Kings 14, 1, with לָמוּת following Is. 38, 1 *unto death*, opposite to חָזַק 39, 1; as the consequence of blows Jer. 5, 3; Prov. 23, 35. To complete the idea, sometimes ח׳ חֳלִי 2 Kings 13, 14 is used, like the Greek νοσεῖν νόσον, or the accusat. of the member in which one suffers is added 1 Kings 15, 23; figurat. with accus. אַהֲבָה Song of Sol. 2, 5. Deriv. חֳלִי. — Many assume as the fundamental signification of the organic root חל־ה *to be rubbed*, Ar. خَلَا (trivit), or as = Greek χαλ-άω to relax. More probable is the radical meaning *to be struck*, *pushed*, *to be shaken to and fro*, *thrown*, percelli (cognate in sense חָשַׁל), therefore *to totter backward and forward*, *to be weak*, *decaying*, conseq. identical with the organic root in בָּל־ע I., קָל־ע I., גַּל, and perhaps with that in the Sanskrit *kalaj*, Pers. *kâli*-den, Greek κέλλ-ειν, Latin cell-ere.

Nif. נֶחֱלָה (3 *pl.* נֶחְלוּ; *part. f.* נַחְלָה, *pl.* ־לוֹת) *to become sick*, from agitation Dan. 8, 27; *to be injured* Jer. 12, 13, where the Vulg. reads נֶחֱלוּ (*to gather*), as 16, 19; with עַל *to be grieved at* … Amos 6, 6; *to be incurable*, *deadly*, of מַכָּה Jer. 14, 17; Neh. 3, 19; נַחְלוֹת *the sick*, *weak* Ez. 34, 4 21; on the contrary in the case of יוֹם נַחְלָה Is. 17, 11 it is taken in the sense of *possession*, i. e. ingathering, as vice versa נַחֲלָתְךָ Ps. 68, 10 is said to mean *thy sick.*

Pih. חִלָּה *to make incurable*, of מַכּוֹת and תַּחֲלֻאִים, with בְּ of the place Deut. 29, 21. On the other hand, חַלּוֹת Ps. 77, 11 may be a form from חָלַל, like זַמּוֹת 17, 3, שַׁמּוֹת Ez. 36, 3, and should perhaps be taken as a noun.

Puh. חֻלָּה *to become weak*, *powerless* Is. 14, 10.

Hif. הֶחֱלָה prop. *to make sick* Prov. 13, 12, therefore ה׳ הַכּוֹת *to strike a deadly blow* Mic. 6, 13 (comp. Nah. 3, 19); but also *to shew sickness* Hos. 7, 5, where LXX, Targ. and Vulg. read הַחִלּוּ. הֶחֱלִי Is. 53, 10 is (according to the Masoretes) = הֶחֱלָה, in the Aramaean manner, or (according to Kimchi) = הֶחֱלִיא from חָלָא = חָלָה, and so *to make sick*, joined with דַּכְּאוֹ to express one idea. Others take it = הֶחֳלִי governed by דַּכָּא *to smite with sickness.* Derivat. מַחֲלָה, מַחֲלֶה, מַחֲלִי, תַּחֲלֻא; but the proper names מַחְלָה, מַחְלוֹן, מַחְלִי are to be derived perhaps from מָחַל.

Hof. הָחֳלָה *to become sick*, 1 Kings 22, 34.

Hithp. הִתְחַלָּה (*inf.* הִתְחַלּוֹת, *imp. ap.* הִתְחַל, *fut. ap.* יִתְחַל) *to make oneself sick*, 2 Sam. 13, 2, *to feign oneself sick* 13, 5 6.

חָלָה II. (Kal unused) *tr. to stroke*, *to flatter*, prop. to stroke something

smooth, Greek $\chi\eta\lambda$-έω (to stroke, to flatter), connected perhaps with חָלַק I., which also means *to flatter*, or better, with חָלָה, גָּלַח (which see) Ar. حَلَا III. and IV. the same. It is possible that it is connected with חָלָה I. in its fundamental signification; for the Syr. ܚܠܐ (to rub, to play the hypocrite) is of like application.

Pi. חִלָּה (*inf. c.* חַלּוֹת, *imp.* חַל, *fut. ap.* יְחַל) *to stroke*, with accus פְּנֵי פ׳ *the face of a person*, i. e. *to flatter one* (in order to get favour), comp. Arab. حُلْوَان (a bribe); *to appease*, by presents Ps. 45, 13 or otherwise PROV. 19, 6; JOB 11, 19; therefore *to pray to God* Ex. 32, 11; 1 SAM. 13, 12; JER. 26, 19.

Hif. הֶחֱלָה see יַחְלְאֵל.

חָלָה III. (not used) *intr. to be sweet, lovely*, figurat. of dress; Syr. ܚܠܐ (to be agreeable); *Pa.* to adorn. Perhaps no particular stem חָלָה should be assumed for מַחֲלַת, since it may have sprung from מְחֹלָה; on the proper name מַחֲלָה see מָחַל. Deriv. חֶלְיָה, חֲלִי.

חַלָּה (*constr.* חַלַּת, *pl.* חַלּוֹת) *f. a cake*, NUM. 15, 20; LEV. 8, 26; sometimes = כִּכָּר *loaf*, 2 SAM. 6, 19, with which it is interchanged, named from its *roundness* (see חָלַל II.).

חֲלוֹם (with *suff.* חֲלֹמִי; *pl.* חֲלֹמוֹת) *m.* prop. the state of being bound, the state of being closed, sleep, then (comp. German drom, troum, Traum, dream, connected with dorm-ire, comp. somnus and somnium) *a dream* GEN. 37, 5, ח׳ הַלַּיְלָה *a nocturnal dream* GEN. 31, 24; of that which looks into the future JOEL 3, 1, of a prophetic one containing a revelation 1 SAM. 28, 6; NUM. 12, 6. Figur. *quickly-passing* JOB 20, 8, *nugatory* ECCLES. 5, 6.

חַלּוֹן (1. *pl.* חַלּוֹנִים, *constr.* ־נֵי, with *suff.* חַלּוֹנֵינוּ; 2. *pl.* חַלּוֹנוֹת) *comm.* prop. *a hole, an air-hole, light-hole*, then *window*, of a בַּיִת PROV. 7, 6, תֵּבָה GEN. 8, 6 &c.; which could open 2 KINGS 13, 17 or be covered, shut, Ez. 40, 16; 41, 16 26, through which thieves broke JOEL 2, 9 and people looked out SONG OF SOL. 2, 2. From חָלַל I.

חֹלוֹן (from חֹל = חָל; *full of hollows*) 1. *n. p.* of a city in the flat land of Moab, not far from יַהְצָה and מֵיפַעַת JER. 48, 21, perhaps same as חֹרוֹן. — 2. same as חִילֵן (1 CHR. 6, 43) *n. p.* of a city in Judah JOSH. 15, 51; 21, 15.

חַלּוֹנִי (an adject. form in ־ִי) *m. window-work*, קָרַע ח׳ *to cut windows wide* JER. 22, 14, where, however, one ms. has חַלּוֹנָיו. The ancients looked upon it as a plural.

חֲלוֹף *m.* prop. abstract: a forsaking, disappearance, going away, death; but only concrete collect. *departed, deceased*, therefore בְּנֵי ח׳ PROV. 31, 8 *orphans*.

חֲלוּק see חַלֻּק.

חֲלוּשָׁה (from חָלַשׁ) *f. overthrow, defeat* Ex. 32, 18.

חֲלַח *n. p.* of a province of Assyria, to which the ten tribes were transported 2 KINGS 17, 6; 18, 11; 1 CHR. 5, 26. It is commonly understood to be the province *Kalachene* (Strabo XI, 530; Καλαχινή Ptol. 6, 1) on the borders of Armenia. The Talmud understands חֲלַח حُلْوَان *Holwân*, five days' journey from Bagdad; the LXX and Vulg. read in 2 KINGS 17, 6 and 1 CHR. 5, 26 נַהֲרֵי; and therefore, according to them, חֲלַח was also the name of a river (the Mygdonius), which runs into the Euphrates, along with חָבוֹר, below תִּפְסַח.

חַלְחוּל (out of חַלְחֵל, from חָלַל; *full of hollows*) *n. p.* of a city in Judah JOSH. 15, 58, beside בֵּית־צוּר and גְּדֹר (which see), consequently among the mountains of Judah; like חִילֵן, חֹלֹן of similar appellative meaning; now *Hulhûl*, north of Hebron.

חַלְחָלָה (formed from חַלְחֵל which is from חוּל) *f. pang*, of the loins, either figuratively borrowed from the pain of a woman in travail, or general Is. 21, 3; *pain, terror* Ez. 30, 4 9; NAH. 2, 11; comp. Hithp. הִתְחַלְחֵל.

חָלַט (Kal unused) *tr. to draw off, to draw away, to bare*, a collateral form of חָלַץ II. (Targ., LXX, Vulg., *Ibn Gánâch, Kimchi* &c.), hence figuratively *to make veilless, naked, open*, speech, Ar. خلط (to reveal, e. g. what is secret).

Hif. הֶחְלִיט (3 *fut. pl.* יַחְלְטוּ, comp. 1 Sam. 14, 22) *to make bare, open*, i. e. *to make definite, to explain;* with מִן of the person, *to receive a definite assurance from one* 1 Kings 20, 33, where the Targ. reads וַיַּחְלְטוּהָ taking the ה from הֲמִמֶּנּוּ; Talm. to present openly.

חֳלִי (*pause* חֹלִי, with *suff.* חָלְיוֹ; *pl.* חֳלָיִים; from חָלָה I.) *m.* 1. *sickness*, Deut. 28, 59; 1 Kings 17, 17; with לְאֵין מַרְפֵּא 2 Chr. 21, 18 *an incurable sickness;* חָלְיוֹ Eccles. 5, 16 = חֳלִי לוֹ; *a wound-sickness* Is. 1, 5; *suffering* 53, 3. — 2. *evil* (moral) Eccles. 6, 2.

חֲלִי (*pl.* חֲלָאִים; from חָלָה II. after the form צְבִי, פְּתִי) *m. trinkets, dress, ornament*, Song of Sol. 7, 2; joined to כֶּתֶם Prov. 25, 12.

חֶלְיָה (from the masc. חֲלִי) *f.* the same, Hos. 2, 15.

חָלִיל (*pl.* חֲלִלִים; from חָלַל I.; Ar. خليل hollowed out) *m.* prop. hollowed, perforated, comp. Aram. אַבּוּב; hence 1. *a flute*, tibia, along with תֹּף Is. 5, 12. חִלֵּל בַּחֲלִלִים *to flute with flutes* 1 Kings 1, 40; הָלַךְ בַּח׳ Is. 30, 29 *to walk with the sound of flutes;* הָמָה כַּח׳ Jer. 48, 36 *to mourn as flutes* (flutes having been used in laments for the dead). Hence the denom. *Pih.* חִלֵּל (*part. plur.* מְחַלְּלִים) *to flute* or *pipe* 1 Kings 1, 40. — 2. (from חָלַל I, 2) prop. fetterless, accessible, i. e. *unconsecrated, profane, desecrated*, only with *â* of motion חָלִילָה, חָלִלָה *to profanation*, used as an exclamation of aversion, *far be it!* absit! *keep off!* 1 Sam. 14, 45; 20, 2; usually with לְ of the person 1 Sam. 2, 30, Job 27, 5 and with מִן following before the infin. Gen. 18, 25; 44, 7; Josh. 24, 16, or with אִם and fut. Job 27, 5, or lastly with מִן and a noun following Job 34, 10 meaning *with respect to a thing* 1 Kings 21, 3. The course of the significations is made manifest by the analogous Aramaean חֲלִין הוּא לָךְ (far be it from thee) Gen. 18, 25 Targ.

חֲלִיפָה (with *suff.* חֲלִיפָתִי, *pl.* חֲלִיפוֹת; from חָלַף I.), *f. a change*, with שְׂמָלֹת Gen. 45, 22 or בְּגָדִים 2 Kings 5, 5 22 *change-raiment*, i. e. garments which were usually changed on festal occasions, conseq. = *festal-dress, state-garment*, opposed to every day garments, without a word appended Judges 14, 19. Then *alteration* in thinking and manners, i. e. amelioration Ps. 55, 20; *relieving*, in warfare Job 14, 14, in full form צָבָא חֲלִיפוֹת 10, 17 *an army relieving another*, for חֲלִיפוֹת וְצָבָא which occurs and which is figurat. applied. *Adv.* חֲלִיפוֹת *alternately, relieving one another*, spoken of bondmen 1 Kings 5, 28 [14].

חֲלִיצָה (with *suff.* חֲלִצָתוֹ; *pl.* חֲלִיצוֹת) *f.* prop. covering, clothing, from חָלַץ I, hence *equipment, armour* 2 Sam. 2, 11, *dress* Judges 14, 19, where the versions read חֲלִיפוֹתָם. In modern Hebrew the pulling off of the shoes, in the law of Levirate.

חָלַךְ (not used) *intr. to be black, dark* (Kimchi), Arab. حلك, by transp. חָכַל (which see); figurat. (as in Arab.) *to be unfortunate, miserable;* comp. קָדַר. Deriv. חֵלֶךְ, חֶלְכָּי.

חֵלֶךְ (with *â* of motion חֵלְכָה after the form קֵדְמָה, with the shifting of the accent to the last syllable, when the original derivation had been forgotten; *pause* חֵלְכָה) *m.* prop. an abstract: poverty, wretchedness, misfortune; then (comp. הֵלֶךְ) concrete: *unfortunate, wretched*, Ps. 10, 8 14, along with יָתוֹם, נָקִי (Targ., LXX, Vulg. &c.). According to the Masora, *Rashi* and others, it stands for חֵילְךָ, חֵילֶךָ, as 3 mss. also have it; but this is mere conjecture.

חֶלְכָּי (for חֶלְכִּי, formed out of חֵלֶךְ; *pl.* חֶלְכָּאִים) *adj. m. unfortunate, wretched; subst. a miserable person* Ps. 10, 4. The Masora separates the word חֵל־כָּאִים *host*

of the wretched (*Kimchi* עֲדַת הַנְּכָאִים), probably by conjecture.

חָלַל I. (i. e. חָל; *perf.* 3 *sing.* חָלַל) *intr. to be bored through, perforated, pierced*, e. g. applied to the window or light-hole in a wall, to a flute, a cavity &c. (see חַלּוֹנֵי, חַלּוֹן, מְחִלָּה, חָלִיל), conseq. = חָל belonging to the proper names חִילֵן, חֹלוֹן. But it is only used figurat. *to be pierced*, i. e. *wounded, injured*, Ps. 109, 22 *my heart is wounded;* comp. Arab. خَلَّ (I. V.). Deriv. חָלָל, חָלִיל. — 2. (Kal unused) metaph. *to be torn asunder, to be loosened, open, loose* (of what is fettered), *to be free, permitted, accessible, profane* (what is holy being regarded as bound [אָסוּר] with respect to us; and what is not holy being regarded as loosed [מֻתָּר]); therefore *to be common, unhallowed;* of a woman, *to be dishonoured;* comp. Ar. حَلَّ (X.) and a similar metaphor in the Targumic שְׁרָא (to loosen, to desecrate), Ar. هَتَكَ. Deriv. חֹל, חָלִילָה, חֲלָלָה. — 3. (Kal unused) figurat. *to loosen, to open*, i. e. *to begin*, like the Targ. שְׁרָא *to loose* and *begin;* see תְּחִלָּה.

Nif. נִחַל (after the form נִחַת, נִחַר, as is often the case in verbs of this class with guttural beginnings; 2 *fem.* נִחַלְתְּ; *fut.* יֵחַל) 1. *to be profaned*, מִקְדָּשׁ Ez. 7, 24; 25, 3, or of persons Is. 48, 11; נ׳ בְּתוֹךְ Ez. 22, 26 *to be defiled among* ...; *inf.* הֵחֵל (= הִמֵּס) Ez. 20, 9, with *suff.* הֵחַלּוֹ Lev. 21, 4 (see בֶּלַע); נִחַל בְּ *to be defiled by a thing* Ez. 22, 16. — 2. *to begin* Lev. 21, 9.

Pih. I. חִלֵּל (*inf. constr.* חַלֵּל, with *suff.* חַלְּלוֹ; *fut.* יְחַלֵּל; *part. pl.* with *suff.* מְחַלְלֶיךָ) 1. *to pierce*, Ez. 28, 9 (parallel הֹרֵג). — 2. *to loose, to dissolve*, בְּרִית Ps. 55, 21; *to profane*, prop. to make loose, free, abandon to common use, therefore *to violate*, קֹדֶשׁ יי Lev. 19, 8, Mal. 2, 11, מִקְדָּשִׁים Ez. 28, 18, שַׁבָּתוֹת 22, 8, שֵׁם אֱלֹהִים Lev. 19, 12. Hence ח׳ is applied to שָׂרֵי קֹדֶשׁ Is. 43, 28, אֶרֶץ Jer. 16, 18, נַחֲלָה Is. 47, 6, מַמְלָכָה Lament. 2, 2, חֻקּוֹת Ps. 89, 32 &c., because the priests, the priestly people, the holy land and kingdom, the laws of God &c. were looked upon as sacred things. With אֶל of the person and accusat. of the object, *to pollute one among* or *before* Ez. 13, 19; ח׳ לָאָרֶץ *to profane to the ground* i. e. *to overthrow* Psalm 74, 7; 89, 40, and with the omission of לָאָרֶץ Ez. 28, 16; *to defile*, a father's couch Gen. 49, 4; *to prostitute*, a daughter Lev. 19, 29; ח׳ כֶּרֶם *to profane a vineyard* (i. e. to make it easy of access or common) Deut. 20, 6, Jer. 31, 5, after it had not been intended for common use. חִלֵּל 1 Kings 1, 40 is a denom. from חָלִיל.

Pih. II. (redupl.) חִלְחֵל see חַלְחוּל.

Pih. III. חוֹלֵל (*part.* מְחוֹלֵל) *to pierce, to kill* Is. 51, 9; Job 26, 13; on the other hand חוֹלֵל belongs to מְחֹלְלוֹת Judges 21, 23, see חוּל.

Puh. I. חֻלַּל (*part.* מְחֻלָּל) *to be pierced*, with accusat. of the instrument Ez. 32, 26; *to be profaned* 36, 23.

Puh. II. חוֹלַל (*part.* מְחוֹלָל) *to be wounded* Is. 53, 5.

Hif. הֵחֵל (3 *f.* הֵחֵלָּה, 1 *pers.* הַחִלֹּתִי; *part.* מֵחֵל; *inf.* הָחֵל; *fut.* יָחֵל, *apoc.* יָחֵל, 3 *pl.* יָחֵלּוּ, *f.* תְּחִלֶּינָה, in the signification *to desecrate, to loose*, a word given, יַחֵל) 1. *to loose, to break*, e. g. דָּבָר Num. 30, 3. — 2. *to begin*, prop. to open, to loose (comp. Targ. שְׁרָא, Ar. فتح), where the infin. with לְ follows Gen. 10, 8, Judges 20, 39, or an infin. without לְ Deut. 2, 25 31, or it stands absol. with a noun following Gen. 9, 20, Num. 17, 11, or with an adject. 1 Sam. 3, 2, which denotes *to cause to begin;* or lastly, a finite verb follows Deut. 2, 24. הֵחֵל with בְּ Gen. 44, 12 or with מִן of the person Ez. 9, 6 is *to begin with one*, and with בְּ of the thing *to begin with something* 2 Chr. 20, 22.

Hof. הוּחַל *to be begun* Gen. 4, 26.

חָלַל II. (not used) *tr. to turn in a circle, to round*, conseq. = חָל, גָּל &c. Deriv. חַלָּה.

חָלָל (*constr.* חֲלַל; *pl.* חֲלָלִים, *constr.*

חָלָל, with *suff.* חֲלָלֶיךָ) *m.* 1. *killed*, *slain*, Deut. 21, 1; 32, 42; Ez. 11, 6, collect. Jer. 51, 52, especially in war Judges 9, 40, in its full form coupled with חֶרֶב Num. 19, 16; seldomer of a single person murdered Deut. 21, 1; figur. of those killed by hunger Lament. 4, 9, pestilence Is. 22, 2, whoredom Prov. 7, 26. The genitive denotes either the instrument Ez. 32, 20, or the person whereby Is. 66, 16, or the people to whom persons the slain belong 1 Sam. 17, 52. — 2. *profane*, *impure* Ez. 21, 30 (see חֲלָלָה).

חֹלֶל (from חוּל) *m. the bearing-time*, Job 39, 1; perhaps עֵת should be supplied.

חֲלָלָה (from *masc.* חָלָל) *f. one profaned*, *polluted*, Lev. 21, 7 14.

חָלַם I. (*fut.* יַחֲלֹם, 3 *pl.* יַחַלְמוּ or יַחְלְמוּ) *intr.* 1. prop. to be bound together, to be tied together, hence *to be condensed*, *firm*, *strong*, Job 39, 4, comp. אָלַם, Ar. حلم (I. V. &c. transferred to fatness), Targumic אֲלַם, עֲלַם (see עָלַם). Deriv. אַחְלָמָה, חַלָּמִישׁ, and the proper name חֵלֶם. — 2. prop. to be dumb, bound, and therefore figurat. *to sleep*, *to dream*, *to be inactive* Gen. 42, 9, Is. 29, 8, opposed to הֵקִיץ (which see); ח׳ חֲלוֹם *to dream*, spoken of prophets Deut. 13, 2 4. Dreaming is a state in which the senses are bound; Arab. حَلَمَ, the same. Deriv. חֲלוֹם.

Nif. (not used) נֶחְלַם *to grow strong;* deriv. n. p. נַחְלָם.

Hif. הֶחְלִים (*part. pl.* מַחְלְמִים after the Aramaean manner) 1. *to cause to dream* Jer. 29, 8. — 2. *to make sound* or *strong* Is. 38, 16.

חָלַם II. (not used) *intr. to be white*, same as חָלַב (which see), and with which it is identical. Deriv. חַלָּמוּת.

חַלָּם see חַלָּמִישׁ.

חֵלֶם (*strength*) *n. p. m.* Zech. 6, 14, for which חֶלְדַּי (which see) stands in 6, 10.

חֵלֶם (*def.* חֶלְמָא, חֶלְמָה, with *suff.* חֶלְמִי; *pl.* חֶלְמִין) *Aram. m. a dream* Dan. 2, 4; *a dream-vision* 2, 28.

חֲלַם *Aram.* same as Hebrew חָלַם I. Deriv. חֵלֶם.

חַלָּמוּת *f.* (according to Targ., *Saadja*, *Ibn Ganâch* &c.) *the firm*, *the rounded together into a mass*, of an egg (from חָלַם I. = גָּלַם belonging to גֹּלֶם), i. e. *the yolk*, like the Targumic and Talmudic חֶלְמוֹן (Chull. 64 [a]); then *the egg* itself Job 6, 6, conseq. ח׳ רִיר *the white of an egg*, comp. Ar. قَاوِيَة (the firm, an egg). It is better, however, to derive it from חָלַם II. = חָלַב (which see) and to understand *curdled milk;* comp. Ar. حَالُوم (lac coagulatum).

חַלָּמִישׁ (*constr.* חַלְּמִישׁ, formed out of חַלָּם with the termination ־ִישׁ) *m.* prop. what is hard, firm, therefore *flint* Is. 50, 7, Ps. 114, 8, Job 28, 9, sometimes coupled with צוּר in order to strengthen the meaning Deut. 8, 15; 32, 13. On the termination ־ִישׁ comp. עַכָּבִישׁ.

חֹלֹן see חוֹלוֹן.

חֵלֹן (*strong*, *powerful*) *n. p. m.* Num. 1, 9.

חָלַף I. (*inf. constr.* חֲלֹף, *fut.* יַחֲלֹף) *intr.* 1. *to slide past*, *to float past*, *to move past*, Job 9, 11; *to wander along* Is. 8, 8; 21, 1, parallel עָבַר; *to hasten*, *to glide along*, *to move by*, of רוּחַ Job 4, 15, גֶּשֶׁם Song of Sol. 2, 11, יָמִים, אֳנִיּוֹת Job 9, 26; *to hasten past* 11, 10, parall. בָּרַח, עָבַר, הָלַךְ; *to pass beyond*, *transgress*, חֹק Is. 24, 5, parall. הֵפֵר, עָבַר; *to exceed*, of רוּחַ Hab. 1, 11, i. e. *to be arrogant; to go forward*, *to proceed* 1 Sam. 10, 3. — 2. *to change*, *to exchange*, either in the sense of *passing away*, *perishing* Ps. 102, 27, or *being renewed*, *reviving*, hence (of plants) *to shoot forth*, *to grow up*, Ps. 90, 5 6, comp. Ar. نَابَ *to sprout*, then *to come after*, *to change;* or *to be renovated* (according to some) Hab. 1, 11; in the derivatives it denotes besides *to step into one's place*, *to loosen*, *to exchange* &c. Derivat. חֵלֶף, חֲלוֹף, חֲלִיפָה.

Pih. חִלֵּף (*fut.* יְחַלֵּף) *to change*, garments Gen. 41, 14.

Hif. הֶחֱלִיף *to change*, שִׂמְלֹה Gen. 35, 2, לְבוּשׁ Ps. 102, 27; *to alter*, מַשְׂכֹּרֶת Gen. 31, 7 41; *to exchange*, בְּהֵמָה Lev. 27, 10 (cognate in sense הֵמִיר); *to cause to sprout forth, to make grow*, Job 14, 7; *to put in the place of* Is. 9, 9; *to renew* Is. 40, 31; 41, 1; figurat. of קֶשֶׁת Job 29, 20.

The signification of the stem is for 1 cognate in sense with עָבַר in all its metaphor. applications, Arab. خَلَفَ (to overstep, to hasten forward, to flee); on the contrary for 2 it is cognate in sense with מוּר, שָׁנָה, and the combination of these two meanings leads to the fundamental one *to glide along, to glide past, to go away, to sprout* &c., connected in organic root with that in שָׁ־לַף to Ps. 129, 6.

חָלַף II. (not used) *tr. to plait*, the hair, prop. to be mutually entangled, to bind, comp. Ar. حَلِيف (convolutus), حَلْف (alliance); the Syr. ܚܠܦܐ rush, Talm. חִלְפָא, Ar. حلاق (reeds) &c. come from *binding*, like juncus from jungo. Derivat. מַחְלָפָה, and the proper name חֵלֶף. See כָּלַב I.

חָלַף III. *tr. to cut off, to separate, to divide*, therefore connected with גָּלַב, כָּלַף (which see), Targ. כְּלַב, Syr. ܟܠܒ, Arab. كَلَبَ (hence كَلَّاب a pointed instrument), قَلَبَ (to cut off). Then *to pierce* Judges 5, 26, along with מָחַץ; Job 20, 24. It is possible, however, that this meaning may proceed from חָלַף I, since the Targ. and Syr. עֲבַר, Ar. نفذ mean *to go through* and *to pierce.* Deriv. מַחֲלָף.

חֵלֶף *m. exchange*, as an *adv. instead of* Num. 18, 21 31; Targ. חֲלַף, חוּלַף, Syr. ܚܠܦ the same; comp. Ar. خليفة (Kalif) i. e. deputy.

חֵלֶף (*place of rushes*) *n. p.* of a border city in Naphtali Josh. 19, 33.

חֲלַף (*fut. pl.* יַחְלְפוּן) *Aram. to change*, spoken of times, Dan. 4, 13 20, i. e. to pass.

חָלַץ I. (*part. pass.* חָלוּץ; *fut.* יַחֲלֹץ) prop. *intr. to be firm, strong* (deriv. חָלָץ, the proper names חֶלֶץ, חֵלֶץ); *to hang firmly*, to a thing, *to belong to*, comp. Ar. أَلِزَ and Hebr. אָלַץ (which see); *to equip* or *gird oneself* (Ar. حَلَزَ V. the same), i. e. to put on equipment or clothing firmly. חָלוּץ *one equipped, a warrior, a soldier*, Num. 32, 21, Josh. 6, 7, in full form חֲלוּץ צָבָא Num. 32, 27, Josh. 4, 13, חֲלוּץ לַמִּלְחָמָה Num. 32, 29; *pl.* חֲלֻצִים Is. 15, 4 = גִּבֹּרִים Jer. 48, 41. Deriv. חֲלִיצָה.

Nif. נֶחֱלַץ (*fut.* יֵחָלֵץ) *to equip oneself* Num. 31, 3; 32, 17.

Pih. חִלֵּץ 1. *to make strong*, for bearing misery Job 36, 15. Versions and interpreters derive it from חָלַץ II. — 2. *to press firmly, to press* or *afflict*, Ps. 7, 5, Targ. דְּחַק.

Hif. הֶחֱלִיץ *to make alert, strong*, עַצְמוֹת Is. 58, 11; *to enwrap firmly*, belonging to the noun מַחֲלָצָה.

The verb ח' I. is connected with the Targ. חֲרַץ; and the Targ. חֲלַז, Syr. ܚܠܨ, Arab. حلز, confirm the meaning assigned.

חָלַץ II. (*fut.* יַחֲלֹץ) prop. *intr. to be loose, empty* (i. e. separated), with מִן of the person Hos. 5, 6; but commonly *tr. to draw off*, נַעַל Deut. 25, 9 10, with the addition of מֵעַל רֶגֶל Is. 20, 2; *to draw towards, to hold out*, שַׁד = שֹׁד Lament. 4, 3. — The stem is identical with the Ar. خَلَسَ (to tear away), خَلَعَ (to draw out), Syr. ܚܠܨ (to withdraw), and may be connected in its organic root with Germ. *los*, *lass*-en, Lat. *lax*-us, *lax*-are.

Nif. נֶחֱלַץ (*fut.* יֵחָלֵץ) *to be drawn out*, מִצָּרָה Prov. 11, 9, i. e. *to be freed, delivered*, Ps. 60, 7.

Pih. חִלֵּץ *to draw out, to tear out*, stones Lev. 14, 40 43; figurat. *to deliver*,

to set free, with accus. of the person Ps. 6, 5; 50, 15, and מִן of the danger 116, 8; 140, 2.

חָלָץ (only *dual* חֲלָצַיִם, with *suff.* חֲלָצָיו, חֲלָצֶיךָ) *f. loin*, *hip*, prop. vigorous, strong, conseq. after an etymology analogous to that of מָתְנַיִם (the vigorous, strong, see מֹתֶן), hence אָזַר חֲ׳ Job 38, 3 *to gird the loins*, i. e. *to equip one-self;* to the loins are ascribed אֵזוֹר Is. 5, 27 or חֲגֹרָה 32, 11; יָדַיִם עַל־חֲ׳ *the hands upon the loins*, a sign of pain Jer. 30, 6. Figurat. *lap* Job 31, 20, or *the place of generation*, Gen. 35, 11.

חֶלֶץ (*strength*) *n. p. m.* 1 Chr. 11, 27; but in 2 Sam. 23, 26 חֵלֶץ stands in its place.

חֵלֶץ (the same) *n. p. m.* 1 Chr. 2, 39, but in 2 Sam. 23, 26 for חֶלֶץ.

חֲלִצָה see חֲלִיצָה.

חֲלָצַיִם see חָלָץ.

חָלַק I. (*fut.* יַחֲלֹק, 3 *p. pl.* יַחֲלֹקוּ) *tr.* prop. to cut asunder, cognate in sense with בָּרָא, hence Ar. خَلَقَ to form, to create, a metaphor. application which is found in the case of בָּרָא also; but usually: 1. *to separate*, *divide*, therefore *to spoil*, with accus. of the object 2 Chr. 28, 21 (see 2 Kings 16, 8), where the LXX read לָקַח; comp. Arab. حَلَقَ to shave off. — 2. *to divide into parts*, *to distribute*, נַחֲלָה Josh. 18, 2, שָׂדֶה 2 Sam. 19, 30, הָאָרֶץ Josh. 14, 5, with יַחְדָּו *together*, i. e. into equal portions; with עִם of the person, *to divide with one*, Prov. 29, 24; with לְ of the person, *to divide out to;* with לְ of the person and בְּ of the thing, *to give one a share in a thing* Job 39, 17; חָלַק עַל 2 Chr. 23, 18 *to divide into classes.* Deriv. מַחֲלֹקֶת 1.

Nif. נֶחֱלַק (*fut.* יֵחָלֵק) *to be divided out*, *distributed*, of land Num. 26, 55 56; *to be split*, into parties 1 Kings 16, 21; *to divide itself*, *to go to all sides*, of lightning Job 38, 24; with עַל of the person: *to rise up against one with divided forces* Gen. 14, 15, more correctly with *Kimchi: to break in upon one at midnight.*

Pih. חִלֵּק (*fut.* יְחַלֵּק) *to divide*, Ez. 5, 1, *distribute*, land Jo. 4, 2, booty Ex. 15, 9; then *to distribute to* (new inhabitants), i. e. to conquer Ps. 60, 8; *to scatter*, with בְּ *among* Gen. 49, 7; *to distribute among*, with לְ of the person 2 Sam. 6, 19; *to apportion*, שָׂדֶה, with לְ of the person Mic. 2, 4; figurat. *to apportion the lot*, with בְּ *among* ... i. e. to make equal Is. 53, 12; חֲ׳ חֲבָלִים *to assign lots* Job 21, 17. In וַיֶּחָלְקֵם 1 Chr. 23, 6 and וַיֶּחָלְקֵם 24, 3 the reading may have fluctuated between וַיַּחְלְקֵם (fut. Kal) and וַיְחַלְּקֵם (fut. Pih.), out of which arose the mixed and uncertain punctuation; in every case nothing but the active form suits.

Puh. חֻלַּק (*fut.* יְחֻלַּק) *to be distributed*, שָׁלָל Is. 33, 23; אֲדָמָה Am. 7, 17.

Hif. הֶחֱלִיק (*inf.* with לְ, after eliding the *h* לַחְלִק) *to divide*, חֵלֶק Jer. 37, 12.

Hithp. הִתְחַלֵּק *to divide among themselves*, Josh. 18, 5.

The organic root of this stem is חַ־לַק which is also found in a modified form in בַּ־לַק, מַ־לַק, פַּ־לַג, פַּ־לַח &c.

חָלַק II. *intr. to be polished*, *smooth*, hence figurat. of flattery and hypocrisy in speech Ps. 55, 22, *to be hypocritical*, of לֵב Hos. 10, 2; in the derivatives, *to be bald*, *smooth*, spoken of men without hair; *to be bare*, applied to mountains, stones; *to be slippery*, of places, and figur. of a smooth tongue, i. e. flattery &c. The organic root is חַ־לַק, also found in לַק, יָ־לַק &c. Ar. خَلِقَ and خَلُقَ the same; on the other hand, خَلَقَ is like חָלַק I. Deriv. מַחֲלֹקֶת 2.

Hif. הֶחֱלִיק (*part.* מַחֲלִיק) *to make smooth*, a piece of work, with accus. of the instrument Is. 41, 7; figur. *to act the hypocrite*, with אֶל of the person Ps. 36, 3; *to flatter*, with עַל of the person Prov. 29, 5; in full form הֶ׳ אֲמָרִים 2, 16 *to make the words smooth*, i. e. to make smooth, hypocritical speeches; לָשׁוֹן is also used in the sense of אֲמָרִים 28, 23; Ps. 5, 10.

חָלָק (after the form דָּבָר) *adj. m.*,

חֲלָקָה (*plur.* ־קוֹת) *f.* 1. *smooth, without hair* Gen. 27, 11; *bare*, of a mountain, coupled with הָר and only as a proper name Josh. 11, 17; 12, 7; *pl.* חֲלָקוֹת viz. מְקֹמוֹת *slippery places* Ps. 73, 18. — 2. Figurat. *smooth*, i. e. *hypocritical*, of פֶּה Prov. 26, 28, חֵךְ 5, 3; *lying*, מִקְסַם Ez. 12, 24, for which stands כָּזָב 13, 7; *pl.* חֲלָקוֹת as an abstract, *flattery, hypocrisy, deception* Is. 30, 10, Ps. 12, 3 4, which may also, however, be the plural of חֶלְקָה.

חֵלֶק (with *suff.* חֶלְקִי, חֶלְקְךָ; *plur.* חֲלָקִים, with *suff.* חֶלְקֵיהֶם) *m.* 1. prop. cut off, separated, therefore a) *a part*, of a whole Josh. 18, 5; חֵ׳ כְּחֵלֶק Deut. 18, 8 *in like parts; a portion*, of sacrifices Lev. 6, 10, of booty Gen. 14, 24, hence the expressions, יֵשׁ חֵלֶק לִפ׳ עִם פּ׳ *one has a portion with one*, i. e. has participation with him; אֵין חֵ׳ לִפ׳ בְּ *one has no part in a thing*. In the same way נַחֲלָה is used 1 Kings 12, 16. Comp. خلاق portion. b) Figuratively prop. apportioned, i. e. *property*, Josh. 14, 4, along with נַחֲלָה Gen. 31, 14; *possession* Mic. 2, 4; *inheritance*, as a possession Num. 18, 20, particularly in a spiritual sense Jer. 10, 16; Ps. 16, 5; *lot*, *μοῖρα*, prop. what is imparted by lot, or in the sense of share, especially in a subjective sense Eccles. 2, 10; Job 20, 29; 31, 2. c) *a portion of ground, a piece of land*, as חֶלְקָה 2 Kings 9, 10 36 37, poetically the opposite of יָם Am. 7, 4; *a land* Mic. 2, 4, for which חֵל occurs once 1 Kings 21, 22; in Aram. is the transposed חֲקַל, Ar. حقل. — 2. *smoothness*, of שְׂפָתַיִם, i. e. *flattery* Prov. 7, 21. — 3. (*possession*) *n. p. m.* Num. 26, 30, abridged perhaps from חִלְקִיָּה; *patronym.* חֶלְקִי ibid.

חַלָּק (only *constr. pl.* חַלְּקֵי) *m. stone-monument*, prop. the smooth, inasmuch as אֲבָנִים is to be supplied (see חַלֻּק), Is. 57, 6 *in the* (smooth) *stone-monuments of the brook is thy divine portion* (חֶלְקֵךְ), i. e. thou prayest to them as fixed images. On stone-worship comp. Jer. 3, 9, Ez. 20, 32 and Clem. Alex. Strom. 7, 843. Ar. خَلَاةٌ stone.

חַלֻּק (only *constr. pl.* חַלֻּקֵי) *adj. m. smooth*, חַלֻּקֵי אֲבָנִים 1 Sam. 17, 40 *the smooth of stones*, i. e. smooth stones, for slinging, an idiom like אֶבְיוֹנֵי אָדָם Is. 29, 19.

חֲלָק (with *suff.* חֲלָקֵהּ) *Aram. m. part, lot*, Dan. 4, 20; Ezr. 4, 16.

חֶלְקָה (*constr.* ־קַת, with *suff.* חֶלְקָתָם; perhaps the *pl.* חֲלָקוֹת belongs here) *f.* 1. *portion, piece*, with הַשָּׂדֶה *a field* Gen. 33, 19, also with שָׂדֶה omitted 2 Kings 3, 25. — 2. *bareness*, of rocks, hence חֶלְקַת הַצֻּרִים (*bareness of rocks*) *n. p.* of a place of the Gibeonites 2 Sam. 2, 16; figur. *smoothness*, of the neck Gen. 27, 16, of the tongue Prov. 6, 24, i. e. *flattery;* and perhaps the *pl.* חֲלָקוֹת has this signification (*flatteries* or *smooth things*) Is. 30, 10.

חֲלָקָה (a farther developed form of the masc. חָלָק; *plur.* חֲלָקוֹת) *f. flattery*, Ps. 12, 3 4, Is. 30, 10, with מַהֲתַלּוֹת, לֵב וָלֵב, שָׁוְא.

חֲלַקְלַקּוֹת (a farther development of the masc. חָלָק, like קְטַנִּים, עֲצַבִּים, גְּמַלִּים from קָטָן, עָצָב; *plur.* חֲלַקּוֹת) *f. smooth speech, winning promise*, Dan. 11, 32; comp. 1 Macc. 2, 18.

חֲלֻקָּה (*constr.* ־קַּת) *f. partition, division*, 2 Chr. 35, 5.

חֶלְקַי (=חִלְקִיָּה) *n. p. m.* Neh. 12, 15.

חִלְקִיָּה (*Jah is possession*) *n. p.* of a high priest 2 Kings 22, 8, and of others Jer. 1, 1; 29, 3; Neh. 8, 4; 1 Chr. 6, 30; 26, 11; interchanging with חִלְקִיָּהוּ.

חִלְקִיָּהוּ see חִלְקִיָּה.

חֲלַקְלַק (not used, after the form הֲפַכְפַּךְ, עֲקַלְקַל, conseq. from חָלָק reduplicated) *adj. m.*, חֲלַקְלַקָּה (only *pl.* ־לַקּוֹת) *f.* 1. *smooth, slippery; pl. subst. slippery places* Ps. 35, 6; Jer. 23, 12. — 2. *flattering speech* or *action, cunning* Dan. 11, 21; *flattery* 11, 34.

חֶלְקַת (*field, acre*) *n. p.* of a Leviti-

cal city in Asher Josh. 21, 31, also written חֶלְקַת 19, 25. In 1 Chr. 6, 60 חוּקֹק (which see) Josh. 19, 34 stands instead of it.

הֶלְקַת see חֶלְקַת.

חָלַשׁ (*fut.* יַחֲלֹשׁ and *intr.* יֶחֱלַשׁ) 1. *tr. to stretch upon the ground, overthrow, conquer*, with accus. of the person Ex. 17, 13, therefore חוֹלֵשׁ is *tyrant, ruler*, with עַל of the person Is. 14, 12. According to *Sa'adja, Ibn Koreisch, Tanchum* and others חֹלֵשׁ should be taken in the latter place to mean *to cast lots*, comp. Talm. חֲלָשׁ *lot;* but in the Talmud it is either = כֵּקֶל stone (comp. גּוֹרָל, ψῆφος), or = קֶלֶס, corrupted from קְלֵרֹס, Greek κλῆρος, and does not at all belong to this stem. Ar. خَلَسَ the same; hence خِلْس what is spread out, a couch. Deriv. חֲלוּשָׁה. — 2. *intr. to be weak, powerless*, i. e. to be stretched down, Job 14, 10; comp. Ar. مُخْلِس poor.

Pih. חִלֵּשׁ (not used) *to be very weak*, whence

חַלָּשׁ *m. a weak person* Jo. 4, 10.

חָם I. (with *suff.* חָמִיהָ, חָמִיךְ; from חָמָה II.) *m.* prop. one related by marriage, therefore *a father-in-law*, Gen. 38, 13 25; 1 Sam. 4, 19; Ar. حَم the same.

חָם II. (from חוּם) *adj. m. warm*, Josh. 9, 12.

חָם III. (*dark-coloured, black*, from חָמַם = חוּם) 1. *n. p.* of the third and youngest son of Noah Gen. 9, 24, the ancestor of numerous peoples and races 10, 6 7 13-20, 1 Chr. 1, 8-16, written חוּם in Eupolemus (Eus. Praep. Ev. 9, 17). — 2. A general name for the dark peoples descended from Ham that inhabit the torrid zone, including כּוּשׁ (Ethiopians), מִצְרַיִם (Egyptians), פּוּט (Libyans) &c. Gen. 10, 6 7 13-20; therefore we find מִן־חָם 1 Chr. 4, 40 *those from Ham*, i. e. the Cushites or Egyptians. — 3. Specially *the Egyptians* Ps. 78, 51; 105, 23 27; 106, 22, because they were best known to the Hebrews as Hamites. In the old Egyptian language Egypt was called Khemi (*Bunsen*, Aegyptens Weltst. I. p. 598), in the Coptic ϫⲏⲙⲓ, ϫⲏⲙⲉ &c. (*Champollion*, l'Egypte &c. I. p. 101 sqq.), in Plutarch written *Χεμία* (de Iside §. 33), which means *black*, and is referred to the black ground (Plut. l. c.); for which reason Egypt is named μελάμβωλος *black-clodded* (Suidas s. v.).

חַם (from חָמַם; only in *pl.* חַמִּים) *adj. m. warm, warming*, applied to clothes Job 37, 17.

חֹם *m. warmth, heat*, Gen. 8, 22.

חָמָא (not used) *intr.* 1. *to go together, to heap together* (see חָמָה II.); derivat. חֵמָא. — 2. *to draw* or *run together*, hence *to coagulate*, of milk, *to curdle, to become thick*, cognate in sense with גִּבֵּן (see גְּבִנָּה), קָפָא; deriv. חֶמְאָה, מַחְמָאָה. The same stem is identical with חָמָה II., Arab. خَمَأ (to be thick) and خَثَرَ. More probably we should assume for the latter signification, that the stem חָמָא is transposed from מָחָא *to be fat, slimy, sticky*, of milk, i. e. to become thick or clotted by coagulation, cognate in sense with דָּבַשׁ (which see). Comp. besides מֶשַׁח and the Aram. מְשַׁח (oil); in this case also the organic root would exist in מַח (which see).

חֲמָא (not used) *Aram. intr.* = Hebr. חָמָה III. *to glow, to burn*, of anger, zeal, hence figurat. *to be excited;* deriv. חֲמָא, חֱמָא.

חֵמָא (after the form צֵלָע, חֵמֶר, עֵנָב, שֵׁכָר) *f. multitude, number of an army*, Dan. 11, 44, Vulg. *in multitudine magna.* Elsewhere חֵמָה 2. stands in this sense.

חֲמָא (from חֲמָא) *Aram. fem. wrath*, Dan. 3, 13, along with רְגַז.

חֱמָא *Aram. f.* the same, Dan. 3, 19.

חֶמְאָה (for which Job 29, 6 has חֵמָה; *pl.* according to the Targ. and *Ibn Esra* חֲמָאוֹת Ps. 55, 22) *f.* prop. the fatty, hence 1. *cream*, interchanged with חָלָב Judges 5, 25, or if the latter be fresh milked, ח' denotes *thick, curdled milk* Gen. 18, 8, Is. 7, 22; in every case mainly represented

as still fluid and like honey Is. 7, 15; Job 20, 17. — 2. *butter*, i. e. milk already thickened into a firmer mass Prov. 30, 33. For Ps. 55, 22 see מַחֲמָאָה.

חָמַד (*fut.* יַחְמֹד, with *suff.* אֶחְמְדֵם, נֶחְמְדֵהוּ) *trans. to desire*, *to wish*, with accus. of the object Ex. 20, 17; Deut. 5, 18; 7, 25; Prov. 6, 25, sometimes with the insertion of the dativus commodi 1, 22; *to like* (something), *to have pleasure* (in a thing) Is. 1, 29, i. e. to choose intentionally Ps. 68, 17. In its derivatives the idea of what is precious, lovely, charming, praiseworthy also lies. Arab. حَمَدَ the same, and also *to praise*. Deriv. מַחְמָד, חֲמֻדוֹת, חָמוּד, חֶמְדָּה, חֶמֶד, מַחֲמֹד, the proper name חֶמְדָּן.

Nif. נֶחְמָד (only *part.*) *to be desirable*, *lovely* Gen. 2, 9; Prov. 21, 20; *to be costly* Ps. 19, 11.

Pih. חִמַּד *to feel pleasure*, Song of Sol. 2, 3 *in his shade I have felt pleasure and sat*, i. e. I sat with delight.

חֶמֶד *m. desirableness*, *loveliness*, of שָׂדֶה Is. 32, 12, כֶּרֶם Am. 5, 11, בָּחוּר Ez. 23, 6. According to the LXX and Targ. it was also read in Is. 27, 2.

חֶמְדָּה (*constr.* חֶמְדַּת, with *suff.* חֶמְדָּתִי) *f.* 1. *desire*, *wish*, בְּלֹא חֶ' 2 Chr. 21, 20 *without being desired*. — 2. *pleasantness*, *deliciousness*, *beauty*, of כְּלִי Jer. 25, 34, אֶרֶץ 3, 19, חֶלְקָה 12, 10, בַּיִת Ez. 26, 12, שְׂכִיָּה Is. 2, 16; concrete *the best*, *noblest* (cognate in sense מִבְחָר Is. 22, 7), Hag. 2, 7 *the noblest of all peoples*; חֶמְדַּת יִשְׂרָאֵל 1 Sam. 9, 20 *the most precious of Israel*. — 3. (in full form חֶמְדַּת נָשִׁים *the best of women*) name of the Persian Artemis, *Ναναία* (i. e. *mother*), whose temple Antiochus Epiphanes endeavoured to rob Dan. 11, 37; see 2 Macc. 1, 13 &c. This nature-deity is elsewhere called מְלֶכֶת הַשָּׁמַיִם Jer. 7, 18, under which name, as well as under that of תָּנִת she was also worshipped by the Carthaginians and Phenicians (according to the Inscriptions of Carthage) along with בַּעַל חַמָּן; as תָּנִת she is the Asiatic, originally Egyptian, Artemis.

חֲמֻדוֹת (seldom חֲמוּדוֹת) *f. pl.* as an *abstract*: *preciousness*, *costliness*, Dan. 11, 38 43, *loveliness*, deliciae, of אִישׁ 10, 11 19, or with the omission of אִישׁ 9, 23; לֶחֶם חֲ' *precious bread* 10, 3, i. e. leavened, savoury; on the other hand מַצּוֹת is called לֶחֶם עֹנִי Deut. 16, 3. In Gen. 27, 15 and Ezr. 8, 27 חֲ' is part. fem. plural.

חֶמְדָּן (*pleasant one*) *n. p. m.* Gen. 36, 26, for which 1 Chr. 7, 41 has חַמְרָן (*compassionate*, *mild*) from חָמַר = חָמַל.

חָמָה I. (not used) *tr. to embrace*, *to enclose*, *to hedge about* (cognate in sense גָּדַר), therefore *to shelter*, *to include*, Ar. حَمَى (to shut out, to withhold, to bar, to protect); metaph. *to fasten*, *to strengthen round about*. Derivat. חוֹמָה, חֵמֶת, the proper names חֲמָת, יַחְמַי.

חָמָה II. (not used) *intr.* 1. *to unite*, *to thicken*, of curdled milk, conseq. identical with חָמָא (which see). — 2. *to flock together*, *to collect*, *to unite*, of an army, a mass. — 3. *to be allied*, *to be joined*, in affinity. — The organic root is closely connected with גַּם, עִם &c. Derivat. חָם, חָמוֹת, חֵמָה 2 and 3, and חֲמוּ, חֲמִי in the proper names חֲמוּטַל, חֲמִיטַל.

חָמָה III. (not used) *intr. to be warm*, *to glow*, *to burn*, figurat. *to be excited*, of zeal, wrath; identical in its organic root with that in יָחַם, חָם, חַם. Deriv. חֵמָה 1.

חַמָּה (formed from the masc. חַם; with *suff.* חַמָּתוֹ; from חָמַם) *f.* 1. *warmth*, *heat*, Ps. 19, 7; more correctly perhaps *light*, *clearness*, opposed to *shadow* (צֵל). — 2. poet. *the sun* Is. 24, 23 (with לְבָנָה), to which אוֹר 30, 26 is applied; בְּלֹא חַ' Job 30, 28 *without sun*, i. e. = בְּחֹשֶׁךְ.

חֵמָה (*constr.* חֲמַת, with *suff.* חֲמָתִי; *pl.* חֵמוֹת) *f.* 1. (from חָמָה III.) *heat* Hos. 7, 5 from wine; *anger*, Deut. 9, 19, with אַף 29, 27; Jer. 21, 5; אִישׁ חֵ' or בַּעַל *one angry* Prov. 15, 8; 29, 22; נִמְלָא חֵ' *to be filled with anger* Esth. 3, 5; הֵשִׁיב חֵ'

to turn away anger Prov. 15, 1; שָׁפַךְ ח׳ Is. 42, 25 *to pour out anger*, particularly *the judicial anger* of God Jer. 23, 19, Is. 51, 20; then *fury* 51, 13; *violence* Lev. 26, 28; Ez. 3, 14; *zeal* Zech. 8, 2; metaphor. *poison* Deut. 32, 24 33; Ps. 58, 5; 140, 4. — 2. (from חָמָה II.) *a multitude, a mass*, hence perhaps בְּחֵמָה Ez. 13, 13 *in mass;* תֹּכְחוֹת ח׳ *a number of chastisements* 5, 15; 25, 17; חֲמַת אָדָם Ps. 76, 11 *the multitude of men;* שְׁאֵרִית חֵמֹת *the rest of the masses* Ps. 76, 11, where the LXX and Vulg. appropriately read תְּחֻגֶּךָּ (parall. תּוֹדֶךָּ) for תַּחְגֹּר, and *Rashi* already found the usual meanings of חָגַר unsuitable; חֵמָה עֲוֹנוֹת חֶרֶב Job 19, 29 *numerous are the sins of the sword*, where some interpreters not attending to this meaning read הֵמָּה. — 3. (from חָמָה II.) same as חֶמְאָה Job 29, 6, parallel פַּלְגֵי־שָׁמֶן.

חַמּוּאֵל (*El is a sun*) *n. p. m.* 1 Chr. 4, 26.

חָמוּד (*pl.* with *suff.* חֲמוּדֵיהֶם) *m.* prop. *dearest, precious*, then concrete *strength, health*, Ps. 39, 12; *goods, riches* Job 20, 20; *an image, an idol*, the dearest thing of the heathen Is. 44, 9, comp. חֶמְדָּה 3.

חֲמוּטַל (*God is fresh life*) *n. p. f.* 2 Kings 23, 31; 24, 18; comp. אֲבִיטַל. חֲמִיטַל is in the K'tib.

חָמוּל (*pity*) *n. p. m.* Gen. 46, 12; *Gentile* חָמוּלִי Num. 26, 21.

חַמּוֹן (from חָמַם; *hot spring*, Thermae, comp. Thermae, a town in Sicily, and the earlier name of Thessalonica) *n. p.* of a city on the borders of Asher Josh. 19, 28 and Naphtali 1 Chr. 6, 61; see חַמַּת.

חָמוֹץ (after the form טָהוֹר, קָדוֹשׁ, and as a subst. comp. רָזוֹן, עָשׁוֹק) *m.* *a violent man, a robber* Is. 1, 17, where the LXX, Vulg. and *Rashi* read חָמוּץ (a pass. part.).

חַמּוּק (after the form שִׁכּוֹל, עַמּוּד; *pl. constr.* חַמּוּקֵי; from חָמַק which see) *m.* *circuit*, with יְרֵכַיִךְ Song of Sol. 7, 2 *the rounding of the hips.*

חֲמוֹר or חֲמֹר (with *suff.* חֲמֹרְךָ, חֲמֹרוֹ; *pl.* חֲמֹרִים, with *suff.* חֲמוֹרֵינוּ) *m.* (2 Sam. 19, 27 for fem. אָתוֹן) 1. *an ass*, Gen. 12, 16, Ex. 13, 13 &c., for carrying burdens Gen. 42, 26 and ploughing Is. 30, 24, being regarded as a patient (Gen. 49, 14) and contented animal for riding in time of peace 2 Sam. 19, 27, Zech. 9, 9; different from the proud (Eccles. 10, 7) and warlike horse (Is. 30, 16). As a beast of burden it was eaten only in times of famine 2 Kings 6, 25. ח׳ גֶּרֶם Gen. 49, 14 *ass of strength*, i. e. strong ass, to which Issachar is compared. קְבוּרַת ח׳ Jer. 22, 19 *the burial of an ass* i. e. the being dragged to the place of flaying, as the apodosis explains. — 2. equivalent to חֹמֶר, the name of a measure (about $11^1/_9$ bushels), 1 Sam. 16, 20 חֲמוֹר לֶחֶם *a homer of bread*, i. e. as many loaves as one can bake out of a homer; hence the LXX translate γομόρ, which they use elsewhere for עֹמֶר. — 3. same as חֹמֶר *a heap;* hence the play on the word (מָשָׁל) Judges 15, 16: *with the jaw-bone of an ass* (חֲמוֹר) *one heap* (חֲמוֹר), *two heaps* (חֲמֹרָתָיִם). — 4. (*ass;* comp. as proper names Asellus, Asinius) *n. p. m.* Gen. 33, 19; Josh. 24, 32; Judges 9, 28.

חֲמוֹרָה see חֲמֹרָה.

חָמוֹת (from the *masc.* חָם, after the form אָחוֹת; with *suff.* חֲמוֹתֵךְ) *f.* *mother-in-law* Mic. 7, 6; Ruth 1, 14.

חָמַט (not used) *intr.* 1. *to bow down, to wind, to bend, to cringe*, of an animal winding itself like a serpent; comp. Targ. חֲמַט for the Hebr. כָּרַע, Ar. خمص V. to be drawn together; deriv. חֹמֶט. — 2. *trans.* and metaph. *to enclose, to wind about, to strengthen around* (comp. חָזַק); deriv. the proper name חֻמְטָה.

חֹמֶט *m. a lizard*, Lev. 11, 30 (LXX, Vulg., Syr.); see חָמַט 1.

חֻמְטָה (*an enclosed place, a fortress*, comp. Syr. ܚܡܛܐ the same) *n. p.* of a city in Judah Josh. 15, 54.

חָמִיץ *m. salt provender* Is. 30, 24, where 'בְּלִיל וְחָ should be translated; Ar. حَمْض the same.

חָמַל I. (*fut.* יַחְמֹל, *inf.* חֶמְלָה) *intr. to be mild*, *meek*, Talm. to be tender, soft, mellow; comp. the Ar. transposed حَلُم, Greek ἁμαλός, Lat. molle, Germ. mild &c. The organic root therefore is חַ־מַל. Hence *to pity*, Job 6, 10; 16, 13; coupled with חוּס Jer. 13, 14 and רִחַם 21, 7; construed with עַל Jo. 2, 18 or אֶל of the pers. Is. 9, 18; *to be compassionate*, *to have compassion*, with עַל of the person Ex. 2, 6; *to have mercy*, עַל *upon* 1 Sam. 15, 15; with reference to things, *to spare*, with אֶל Jer. 50, 14; *to forbear*, with the inf. following and לְ 2 Sam. 12, 4. Deriv. חֶמְלָה and the proper name חָמוּל.

חָמַל II. (not used) *tr. to endeavour*, *to work*, same as עָמַל, גָּמַל, prop. *to carry*, *to bear;* cognate in sense נָשָׂא. Deriv. מַחְמָל.

חֶמְלָה (*constr.* חֶמְלַת) *f. pity*, Gen. 19, 16; Is. 63, 9.

חָמַם (1 *pers.* חַמּוֹתִי; *inf.* חֹם, with *suff.* חֻמּוֹ, once חֲמָם, but with לְ, לַחְמָם Is. 47, 14; *fut.* יֵחַם, *apoc.* יָחֹם, more *intr.* יֵחַם, *pl.* יֵחָמוּ, and יֵחַם 1 Kings 1, 1; 3 *fem. pl.* יֵחַמְנָה Gen. 30, 38) *intr. to be warm*, *hot*, *to glow*, of שֶׁמֶשׁ Ex. 16, 21; *to be very hot*, כַּתַּנּוּר Hos. 7, 7; *to warm oneself*, at the fire Is. 44, 16; by clothing Hagg. 1, 6, by imparting youthful vigour 1 Kings 1, 2; אֵין־גַּחֶלֶת לַחְמָם Is. 47, 14 *no coal is there, to warm oneself by.* Figurat. of the glow of feeling and excitement Ps. 39, 4, of mercy, anger, sexual desire, love &c. Deriv. חֹם, חַם, חֵמָה, חַמָּן, the proper names חַמּוֹן, חַמּוֹת, חַמַּת, חַמּוּאֵל.

Nif. נֵחַם *to burn*, with fire, zeal, lust, with בְּ of the place Is. 57, 5. The *fut.* יֵחַם in the sense of *to become warm* Deut. 19, 6, 1 Kings 1, 1, Eccles. 4, 11, Ez. 24, 11 may also be referred to this conjugation.

Pih. חִמֵּם (*fut.* יְחַמֵּם) *to make warm*, figurat. *to hatch* Job 39, 14.

Hithp. הִתְחַמֵּם *to warm oneself* Job 31, 20.

The stem חַם, whose organic root exists also in חָם, חֲמ־הָ III. and יָ־חַם, is in Ar. حَمَّ to warm, and حَمِىَ, Syr. ܚܡܐ, ܫܚܢ, Malt. חַמְחַם. Whether the fundamental signification be *to long after a thing*, *to love a thing*, *to desire*, comp. Sanskrit kam (to love), Arab. وَحَمَ (to strive after something) &c., remains a question.

חַמָּן (only *plur.* חַמָּנִים, with *suff.* חַמָּנֵיכֶם) *m. sun-pillar*, *sun-image*, standing on the altars of בַּעַל 2 Chr. 34, 4; hence coupled with אֲשֵׁרִים Is. 17, 8; 27, 9, בָּמוֹת 2 Chr. 14, 4. To these idols were applied the words גָּדַע Ez. 6, 6, שָׁבַר 6, 4, הִכְרִית Lev. 26, 30. The Targum (חֲנִסְנַס, *house for star-worship*, comp. خَنَّس [חַנָּס] Mercury or Venus), LXX (εἴδωλα) &c. have only conjectured. In the Phenician theology חַמָּן was an epithet of בַּעַל; hence we find so often in inscriptions, בַּעַל חַמָּן, בַּאַל חַמָּן. Palmyr. חַמָּנָא sun-pillar.

חָמַס (*fut.* יַחְמֹס) *tr. to do violence*, *to wrong*, נֶפֶשׁ Prov. 8, 36; *to violate*, תּוֹרָה Ez. 22, 26; *to overthrow with violence*, *to destroy*, שֹׂךְ Lament. 2, 6, בֹּסֶר Job 15, 33; *to rob* Jer. 22, 3; חָ' מְזִמּוֹת עַל Job 21, 27 *to devise plans against one*, considered as an act of oppression against a person. — The stem is closely connected with the *intr.* חָמֵץ, and the fundamental signification *to be sharp*, metaphor. *to be bold*, *violent*, is here *trans.* Ar. حمس in a good sense, *to be valiant*, *bold*, حماسة valour. Deriv. חָמָס, תַּחְמָס.

Nif. נֶחְמַס *to be disgraced*, עֲקֵבִים (the heels), by lifting up the train, Jer. 13, 22.

חָמָס (*constr.* חֲמַס, with *suff.* חֲמָסִי; *pl.* חֲמָסִים) *m. violence*, *oppression*, Gen.

6, 11, along with שֹׁד Jer. 6, 7, Hab. 1, 3, hence אִישׁ ח׳ Ps. 18, 49 or אִישׁ חֲמָסִים 2 Sam. 22, 49 *a violent man*, *a robber*, *an enemy*; נְאוֹת ח׳ *habitations of violence* Ps. 74, 20, i. e. where violence is committed, and כְּלֵי ח׳ *weapons of violence* Gen. 49, 5, with which one commits violence; חֲמַס יָדַיִם Ps. 58, 3 *the violence of the hands* i. e. which one does with the hands; sometimes the genitive stands in an objective sense, e. g. חֲמָסִי Gen. 16, 5 *the wrong done to me*, comp. Jo. 4, 19; concrete *unrighteous wealth* Am. 3, 10; עֵד ח׳ *a false witness* Ex. 23, 1.

חָמֵץ (*inf.* חֲמֹצָה, *fut.* יֶחְמַץ) *intr.* prop. *to be sharp*, therefore 1. of taste: *to be tart*, *sour* (applied to soured drink, vinegar), *to be salt* (applied to salted herbs), hence חָמִיץ, חֹמֶץ; *to be leavened*, of dough Ex. 12, 34 39; Hos. 7, 4; deriv. חָמֵץ. — 2. applied to colour: *to be bright*, *shining*, i. e. *to be a bright red*, חֲמוּץ בְּגָדִים Is. 63, 1 *bright red in apparel*, i. e. purple garments, or baptised in blood (Apoc. 19, 15); comp. Syr. ܐܬܚܡܥ (Ethp.) to redden, Greek ὀξύς with its derivatives; in שָׁנָה and זָהַר the idea of redness likewise proceeds from that of shining. — 3. of the mind: *to be sharp*, *eager*, *violent* (see Hithp.), hence חוֹמֵץ Ps. 71, 4 *a violent man*, along with מְעַוֵּל. Deriv. חָמוּץ.

Hif. הֶחְמִיץ (not used) *to sour*, *to ferment*; deriv. מַחְמֶצֶת.

Hithpa. הִתְחַמֵּץ *to become harsh*, *bitter*, *violent*, *excited*, of the heart Ps. 73, 21; comp. Targ. חַמֵּץ to cause pain (Prov. 10, 1), אַחְמֵץ to embitter (ib. 25, 8, Hebr. הִכְלִים).

The stem חָמֵץ is identical with אָמֵץ, חָמַס &c., Arab. حَمَضَ, حَمِضَ, حَمُضَ, Targ. חַמֵּץ and חֲמַע, Syr. ܚܡܥ &c.; but the organic root is חָ־מֵץ.

חָמֵץ (contracted from חָמִיץ) *m.* 1. *anything soured*, *leavened*, cognate in sense שְׂאֹר Ex. 13, 7; then *leavened bread* Lev. 6, 10, which was never to be set fire to in sacrifices 7, 12 13; opposite מַצָּה. — 2. *extorted*, *wrested*, i. e. ill-gotten wealth Am. 4, 5, Targ. אוֹנֵס (the LXX read מִחוּץ); comp. חָמָס 3, 10.

חֹמֶץ *m.* 1. *vinegar* (so called from its harsh and sour taste), spoken of שֵׁכָר or יַיִן Num. 6, 3; Ruth 2, 14; Ps. 69, 22. — 2. *sour* or *unripe grapes* Prov. 10, 26, like the Talm. חוּמְץ, hence the LXX have ὄμφαξ, Syr. ܚܘܡܨܐ.

חָמַק *tr. to enclose*, *to fold around*, *to surround*, identical with אָבַק and therefore cognate in sense with סָבַב (see חַמּוּק); then *intr.* same as סָבַב *to turn about* (in order to go away), prop. to make a turning, coupled with עָבַר Song of Sol. 5, 6.

Pih. חִמֵּק (not used) *to turn about*, *to make a round-about turn*, deriv. חַמּוּק.

Hithp. הִתְחַמֵּק (2 *f. fut.* תִּתְחַמָּקִין) *to go about*, prop. *to turn about oneself*, a sign of tormenting impatience Jer. 31, 22; LXX ἀποστρέψεις; comp. Terent. Eun. 5, 3.

חָמַר I. (*fut.* יֶחְמַר) *intr.* 1. same as כָּמַר *to glow*, *to seethe*, hence *to foam*, *to boil up*, of wine mixed with spices Ps. 75, 9; *to bubble*, *to swell*, of water 46, 4; Phenic. חָמַר the same, Ar. خمر (I. II. IV. to seethe, to foam, to ferment), Armen. *chmuër*, fermentum; Targ. חֲמַר for Hebr. רָתַח; Talm. חָמַר for שָׁרַף; deriv. חֶמֶר and according to some חֹמֶר 2. — 2. *to be dark red* (prop. to be heated), proceeding from the idea of glowing, burning, as the intensive *to be dark-coloured* lies in the word חָם; comp. Ar. حمر (to be red), خمر (to blush, with shame), like חָפֵר. Here belongs according to *Kimchi* חָמַר Ps. 75, 9, which, however, is better referred to signification 1. Deriv. חֲמָר, חֹמֶר and חֲמוֹר (according to some), יַחְמוּר. For the proper name חֶמְדָּן see under חֶמְדָּן.

Puh. (redupl.) חֳמַרְמַר *to boil violently*, *to bubble up*, of מֵעִים Lament. 1, 20; 2, 11; *to glow*, *to burn*, of פָּנִים Job 16, 16, where the K'ri reads חֳמַרְמְרוּ, but the K'tib חֳמַרְמְרָה, because פָּנִים is sometimes joined to a singular (2 Sam. 10, 9; Prov. 15, 14 K'tib); as are also מַיִם (Num. 19, 13 20) and שָׁמַיִם (Job 38, 33).

חָמַר II. (not used) *intr. to bear a burden*, of the ass, consequently connected with חָמַל; the fundamental signification may then have passed into that of *being powerful*, *continuing* or *enduring*, = כָּבַר; comp. Targ. חוּמַר *threshold* for the Hebr. אֶדֶן, prop. the firm; Talm. חֹמֶר *stuff*, prop. = יְסוֹד. But this meaning assumed for חֲמוֹר is very uncertain, because no sufficient analogies to it exist in the dialects.

חָמַר III. (not used) *tr. to collect*, *to heap*, *to heap together*, Ar. جَمَلَ (to collect); deriv. חֹמֶר 3, חֲמוֹר 2, חֲמֹרָה.

חֶמֶר *m. wine*, particularly foaming (see חָמַר I.) Deut. 32, 14, for which יַיִן is used in prose. In Is. 27, 2 the LXX, Targ. and mss. read חֶמֶד, with which Am. 5, 11 may be compared. Ar. خَمْر, Targ. חֲמַר, Syr. ܚܡܪܐ the same, Phenic. אֶמֶר (foaming) the name of *Himera* in Sicily, applied to two rivers.

חֵמָר (after the form שֵׁכָר, צֵלָע, עֵנָב) *m. bitumen*, *asphalt*, found in pits Gen. 14, 10, used as a mortar 11, 3, and for pitching Ex. 2, 3, on account of its tough, binding nature. As this sticky substance looks black or black-brown, חֵ׳ cannot be derived from חָמַר I.; rather does the fundamental signification appear to be *to bind* (comp. חָמַר, כָּמַר), applied in particular to a slimy, sticky mass; cognate in sense תָּפַל, Ar. تفل; as also ἄσφαλτος, which came to the Greeks through the Phenicians, is properly אַתְפֶּלֶת, from תָּפַל = טָפַל. Arab. حُمْر the same.

חֹמֶר (*pl.* חֳמָרִים) *m.* 1. prop. a tough mass of earth, same as חֵמָר, hence *clay*, *loam*, for potters Is. 45, 9, for walls Gen. 11, 3 and for sealing Job 38, 14; consequently a figure of nothingness (comp. Is. 44, 20), בָּתֵּי חֹ׳ Job 4, 19 *clay-house*, an image of the human body (see 2 Cor. 5, 1); גַּבֵּי־חֹ׳ 13, 12 *clay-entrenchments*, a figure for empty proofs, coupled with מִשְׁלֵי־אֵפֶר; then *earth*, *dust* generally. Here too belongs, according to the Vulgate, Hab. 3, 15, where it translates *lutum;* but see signific. 2. Hence the denom. חָמַר *to pitch over*, *to cover with resin* Ex. 2, 3. — 2. *a boiling*, *foaming* (from חָמַר I.) Hab. 3, 15, where the בְּ in בַּיָּם must be supplied to חֹ׳. — 3. (from חָמַר III.) *a heap*, *mass* Ex. 8, 10, Job 27, 16, whence it becomes the name of a measure for dry goods, containing 10 בַּת Lev. 27, 16, Is. 5, 10, Ez. 45, 14, according to *Josephus* (Ant. 9, 2, where metretes should be read for medimni) 12 Attic metretes. The half of חֹמֶר is called לֶתֶךְ. Elsewhere כֹּר stands instead of it.

חֲמַר (not used) *Aram.* same as Hebr. חָמַר I.; whence

חֲמַר (*def.* חַמְרָא) *Aram. m. wine* Dan. 5, 1; Ezr. 6, 9; Hebr. חֶמֶר.

חֲמֹר see חֲמוֹר.

חֲמֹרָה (only *dual* חֲמֹרָתַיִם) *f. heaps*, *packs* Judges 15, 16, identical with חֲמוֹר 3, used for the sake of alliteration (חֲמֹר) and poetical gradation (comp. Judges 5, 30).

חַמְרָן (prop. *red*, *beautiful*) *n. p. m.* 1 Chr. 1, 41, for which we have in Gen. 36, 26 חֶמְדָּן.

חָמַשׁ (not used) *tr.* a stem assumed for the numeral חָמֵשׁ (which see), in the sense of *to comprehend*, *to pack together*, a degenerate form of קָמַץ (which see). But see חָמֵשׁ as a numeral.

חָמֵשׁ (not used) *intr.* 1. *to be thick*, *fat*, of the paunch or abdomen; Arab. حمش, whence حَمِيش (fat), more frequently transposed شَحُم; Talm. חֲמֵץ the same, whence חַמְצָא paunch. Deriv. חֹמֶשׁ 2. — 2. Figur. *to be firm*, *strong*, *powerful*, *vigorous* (in a good sense), for which the Arab. حَمِسَ stands (cognate with חָמֵץ, חָמַס), which is used in a bad sense. Hence *part. pass. pl.* חֲמֻשִׁים (after Spanish mss.) *equipped*, *ready for battle*, *armed* Ex. 13, 18, Josh. 1, 14, Judges 7, 11, interchanged with חֲלֻצִים

Josh. 4, 13 and constantly used of the *march* of an army, comp. Ar. حَمِيس (valiant, warlike); LXX εὔζωνοι, Vulg. *armati*, Targ. מְזָרְזִין. — *Ibn Ganâch*, *Kimchi*, *Tanchum* and others suppose it to be a denomin. from חֹמֶשׁ, somewhat like חָלוּץ from חֲלָצַיִם; but this is an unnecessary assumption, since the verb exists in Arabic. The mss. that read חֲמֻשִׁים, suggest an adjective form חָמוּשׁ; which amounts to the same in sense.

חָמֵשׁ (*constr.* חֲמֵשׁ; *plur.* חֲמִשִּׁים, with *suff.* חֲמִשָּׁיו) *num. card. f.* (with a masc. form), חֲמִשָּׁה (*constr.* חֲמֵשֶׁת) *m. five*, in the absolute form (Gen. 5, 6; 11, 32; Ex. 21, 37; 38, 1) or in the construct, preceding a noun Ex. 36, 10, Num. 18, 16, seldom following it; though the latter happens sometimes in later Hebrew 1 Chr. 4, 32, 2 Chr. 3, 11, sometimes when an emphasis is laid on the number Num. 7, 17. In composition with the masc. עָשָׂר stands חֲמִשָּׁה Lev. 27, 7 and חֲמֵשֶׁת Judges 8, 10, 2 Sam. 19, 18; but the construct form is always with the fem. עֶשְׂרֵה Gen. 5, 10. The number *five* appears to have been occasionally a round or sacred number Gen. 43, 34; 45, 22; 47, 2; Is. 17, 6; 19, 18; 30, 17, as was actually the case in the old religions (Iren. adv. Haer. 1, 23). The pl. חֲמִשִּׁים is *fifty* Gen. 9, 28. Deriv. חֹמֶשׁ 1, חֲמִשִּׁי and the denom. חִמֵּשׁ. — As to the derivation, linguists have found no verb-root for its foundation, as is generally the case with the numerals 1-7; but have put it along with the Indo-Germanic; and therefore the ground-form *chamsh* is compared with the Sanskrit *panć*, Lat. *quinque*, Greek πέντε &c. But 'חָ may also denote prop. *the hand*, *fist* (see חֹפֶן), from חָמֵשׁ = קָמַץ *to take together*, whence קֹמֶץ, cognate with خُمْس pugnus; and then it would signify *five*, as in Lamaic rima, lima mean *hand* and *five*. Derivative

Pih. חִמֵּשׁ *to fifth*, i. e. to exact the fifth part as a tax Gen. 41, 34.

חֹמֶשׁ *m.* 1. (denom. from חָמֵשׁ, like רֹבַע from רָבַע = אַרְבַּע) *a fifth*, the fifth part of a thing Gen. 47, 26, as tribute. — 2. (from חָמַשׁ as a verb in the first signific.) *paunch*, *abdomen* 2 Sam. 2, 23; 3, 27; 4, 6; 20, 10; comp. Syr. ܚܘܡܫܐ, Talm. חֻמְצָא in a cognate sense.

חֲמִשִּׁי (or חֲמִישִׁי) *num. ord. m.*, חֲמִשִּׁית or חֲמִישִׁית (with *suff.* חֲמִישִׁיתוֹ, ־תָיו) *f. the fifth* Gen. 1, 23; Lev. 19, 25; the fem. is also a subst. *the fifth part* Gen. 47, 24, in which sense it also occurs in the plural Lev. 5, 25.

חֲמִשִּׁית see חֲמִשִּׁי.

חָמַת (not used) *intr.* according to some *to be dirty*, *to be rancid*, like the Ar. حَمِتَ; but it is improbable that this meaning lies at the basis of חֵמֶת or חֹמֶת, since the Arabic stem is only a secondary one of حَمِىَ; and the analogy of דֶּלֶת, קֶרֶת, כֶּסֶת rather favours a verb חָמָה. See חָמָה I.

חַמַּת (from חָמַם; Thermae) 1. *n. p.* of a city in Naphtali Josh. 19, 35, which *Josephus* (B. J. 4, 1) interprets by θερμά. It is the place where Tiberias afterwards stood, and was noted for its warm springs. As a Levitical city it was called חַמֹּת דֹּאר Josh. 21, 32, and 1 Chr. 6, 61 חַמּוֹן. *Josephus* (B. J. 4, 1, 3) calls this חַמַּת Ἀμμαοῦς, i. e. *Emmaus*, whence we may conclude that the important city in the plain of Judea, 22 Roman miles from Jerusalem (*Jos.* Ant. 14, 11, 2; 1 Maccab. 3, 40 57), and the village of the same name, 60 stadia from Jerusalem (*Jos.* B. J. 7, 6, 6), were also called חַמַּת. In 1 Chr. 18, 3 חֲמָת appears to stand in its stead. — 2. *n. p. m.* 1 Chr. 2, 55, where, however, the name of a place is more suitable.

חַמֹּת (*warm springs*) *n. p.* of a Levitical city Josh. 21, 32, occurring only in connection with דֹּאר, and used for the חַמַּת of other passages.

חֵמֶת (in many mss. חֶמֶת; *constr.* חֵמַת; another *constr.* חֲמַת Hos. 7, 5 is referred to this noun by *Kimchi*, *Ibn Esra* &c., but belongs to חֵמָה, as also חֲמַת Deut.

32, 33, Job 6, 4, which *Ibn Gânâch* incorrectly refers to this word; חֲמָתְךָ Hab. 2, 15, reckoned as belonging to חֵמֶת by *Kimchi*, *Ibn Esra* and others, see under חֵמָה) *f. a skin-bottle*, for water Gen. 21, 14 15 19, from חָמָה I. (Ar. حَمَا, Sanskr. jam) *to bar*, *to debar*, *to withhold*, *to secure*, *to shut in* (whence also חוֹמָה). Thus the noun is formed after the type of דֶּלֶת ,כֶּסֶת ,קֶרֶת. The Talmudic חֵמֶת is used of a bag-pipe which is protected round about, enclosed and bottle-shaped; of a shepherd's flask &c., which Tanchum compares. The Targ. רוּקְבָא, from נְקַב=רְקַב, refers to the derivation *to be hollow*, and even the Ar. حَمِيت (water-bag) comes only from حَمَا, though it is no longer written as a feminine.

חֲמָת (*fortress*, *citadel*, from חָמָה I.) 1. *n. p.* of a city of Syria on the Orontes, between Larissa and Arethusa, in the vicinity of north Lebanon, afterwards denoting the entire district belonging to it Judges 3, 3, Zech. 9, 2; brought into connexion with דַּמֶּשֶׂק &c. Jer. 49, 23, Ez. 47, 16, on which it bordered; the land is called in full אֶרֶץ חֲ׳ 2 Kings 25, 21, in which רִבְלָה lay 23, 33. The northern boundary of Palestine reached to the district of *Hamath* Num. 13, 21, and at a later time was to reach so far again Ez. 47, 16, but the Israelites seldom possessed it 2 Kings 14, 28, 2 Chr. 8, 4. During the Macedonian dominion it was called Ἐπιφάνεια (*Jos.* Ant. 1, 6, 2; *Plin.* 5, 19), hence in Midrash (Ber. rab. ch. 37) and in Aquila (see Theodoret. quaest. 22 on 2 Kings) it is interpreted by פִּיפָנִי, Ἐπιφ.; the Targ. (on Gen. 10, 18, Num. 13, 21) and Syr. (on 1 Chr. 18, 9) have substituted for it Antioch (אַנְטוֹכְיָא), the residence of the Seleucidae. In 1 Macc. 12, 25 the Hamath-district is called Ἀμαθῖτις χώρα; among the Orientals it is حَمَاةُ. *Gentile* חֲמָתִי Gen. 10, 18, as a Phenician colony there was termed. — 2. With the addition of רַבָּה Am. 6, 2, according to some written for אַחְמְתָא (Ezr. 6, 2), to denote *Ecbatana*, the metropolis of Media; but it is more advisable to adopt the usual meaning.

חַמַּת for חֲמָת 1 Chr. 18, 3, conseq. with *a* of motion חֲמָתָה. See חֲמָת.

חַן (after the form צַר ,עַם; not used) *m. kindness*, *grace*, χάρις, same as חֵן, but only as an epithet of אֵל i. e. the Phenician *El*, *Milcar*, *Baal* &c. in the proper name חַנִּיאֵל; comp. Phenic. חַנַּאל, חַנִּבַעַל ,חַנִּמִלְקַר &c., this noun also lying at the basis of חַנָּה.

חֵן (from חָנַן I. after the form צֵל, with *suff.* חִנּוֹ; whence come חִנָּם and חֵן in proper names) *m.* 1. *favour*, *inclination to*, *kindness*, *grace*, spoken of the divine favour Zech. 4, 7; 12, 10, or of that among men Eccles. 9, 11; 10, 12; seldom coupled with טוֹב Prov. 22, 1. Hence the expression מָצָא חֵן בְּעֵינֵי פ׳ *to find favour in the eyes of one* Gen. 39, 4, 2 Sam. 15, 25 &c., used especially of persons asking Judges 6, 17; נָשָׂא חֵן בְּעֵינֵי פ׳ or לִפְנֵי פ׳ in later Hebrew Esth. 2, 15 17; 5, 2; farther נָתַן חֵן בְּעֵינֵי פ׳ *to procure favour for one from another* Ex. 3, 21; 11, 3, or נָתַן חֵן לְ Prov. 3, 34. — 2. Prop. approval, hence *grace*, *loveliness* Ps. 45, 3, in which sense are the combinations אֵשֶׁת חֵן Prov. 11, 16, לִוְיַת חֵן 1, 9, יַעֲלַת חֵן 5, 19; *beauty* 31, 30, טוֹבַת חֵן *the beautiful* Nah. 3, 4; in like manner חֵן שְׂפָתַיִם Prov. 22, 11 *beautiful speech;* also *preciousness* 17, 8. — 3. (*grace*, *beauty*) *n. p. m.* Zech. 6, 14, as the proper names יְדַעְיָה ,טוֹבִיָּה and חֵלֶם immediately preceding shew; probably a double name of יֹאשִׁיָּה (6, 10), as חֵלֶם had the name חֶלְדַּי besides.

חַנָּא see חַנָּה.

חַנָּאֵל see חַנִּיאֵל.

חֵנָדָד (contracted from חֵן־הֲדַד, *Hadad is kindness;* see הֲדַד) *n. p. m.* Ezr. 3, 9; Neh. 3, 18. Comp. the proper names חֵן ,חָנוּן ,חַנִּיאֵל ,חַנָּה; Phenic. חַנַּאל Hanelus (on a tomb-inscription in *Creuzer*, Zur Römischen Geschichte p. 230).

חָנָה I. (*fut.* יַחֲנֶה, *ap.* יִחַן; *inf. constr.* חֲנוֹת) *intr.* 1. *to incline*, *to bend* (same

as כָּנַע, Ar. حَنَا the same, figurat. to be inclined, conseq. cognate in sense with חָנַן), hence *to incline*, *to sink*, of the sun (for which יוֹם stands metonym.), חֲנוֹת הַיּוֹם JUDGES 19, 9 *the inclining of the day*, i. e. the sun declining to his setting, identical with נְטוֹת הַיּוֹם 19, 8, רַד הַיּוֹם מְאֹד 19, 9, רָפָה הַיּוֹם לַעֲרוֹב 19, 11; compare κέκλικεν ἡ ἡμέρα (LUKE 24, 29). — 2. *to set oneself down*, *to encamp*, along with יָשַׁב EXOD. 14, 2, of armies 2 SAM. 23, 13, the march of locusts NAH. 3, 17, of wanderers NUM. 10, 31; *to dwell* Is. 29, 1; *to put up* (see חָנוּת) &c. with בְּ Ex. 13, 20, NUM. 33, 8, סָבִיב לְ Ex. 15, 27, אֶל־ JOSH. 11, 5, עַל JOB 19, 12, לִפְנֵי NUM. 33, 7, בֵּין ... לְ JOSH. 8, 11, בֵּין ... עַד of a place NEH. 11, 30, yet also with the accus. Is. 29, 1, or in answer to the question *whither* with *a* of motion of the place NUMB. 10, 6. Especially with עַל of the place, *to besiege* JOSH. 10, 5, 2 SAM. 11, 1, comp. خَيَّمَ عَلَى; more rarely with בְּ of the place JUDGES 9, 50, or with עַל in the meaning *to overcome* 6, 4, or with accus. of the person, Ps. 53, 6 *those who beleaguer thee* (חֹנָךְ = חֹנֶךָ from חָנָה); חָנָה לְ ... בֵּין *to encamp around* a thing *for* a thing, i. e. defending or protecting it ZECH. 9, 8; ח׳ הַמִּשְׁכָּן *the tent is encamped*, i. e. is struck NUM. 1, 51. — In this sense of the stem, the organic root חנ־ה is connected with that in כָּנַ־ע, עָנָ־ה III., חָן, חֵן, Ar. حَنَا, and perhaps also with that in אָנָ־ה II., though the fundamental signification be variously modified; in Phenic. חנה is the same; whence comes מַחֲנֶה (dwelling-place) in numerous names of places. Derivat. חָנוּת, מַחֲנֶה, תַּחֲנֹת, מַחֲנוֹת, the proper names מַחֲנַיִם, מַחֲנֵה־דָן, תַּחַן.

חָנָה II. (not used) *tr. to pierce*, of a weapon, the organic root of which חָנָ־ה also lies in קָן (קִין) belonging to קָיִן, Ar. قَانَ (to pierce), Aram. and Syr. קָן, ܩܢ (comp. Sanskrit khan fodere, Pers. ken-den, Greek κέν-τ-ειν to pierce) &c. Deriv. חֲנִית.

חַנָּה (*pl.* חַנּוֹת; from חָנַן I.) *f.* 1. *grace*, *compassion*, only in the pl. as a collective idea Ps. 77, 10, if it be not an infin. noun with the *oth*-termination, as שַׁמּוֹת Ez. 36, 3, זַמּוֹת Ps. 17, 3, conseq. a singular. To this belongs also חַנּוֹתִי JOB 19, 17 *my kindness*, where the sing. suffix presupposes a sing. noun. See חַנּוֹת. — 2. (*grace*, *beauty*, *favour;* a Phenician epithet of Astarte, and then a name of the goddess Harmonia and the Libyan Χάρις; the masc. is חֵן) *n.p.f.* 1 SAM. 1, 2; 2, 1; comp. Phen. חַנָּא, sister of דִּידָה (Didô), Greek Ἄννα (LUKE 2, 36).

חֲנוֹךְ (*instruction*, *tuition;* concrete *teacher;* according to *Philo* from חֵן with suff. ךְ = חֵנְךָ χάρις σοῦ) *n. p.* 1. of the son of Cain GEN. 4, 17, LXX Ἐνώχ, who also gave his name to a city, being the first builder of cities. — 2. of the father of Methuselah, who is distinguished for the manner of his life and death, GEN. 5, 18-24, and whom *Ben-Sira* (44, 16) celebrates as a pattern of repentance in his generation, and for his being translated (μετετέθη) into heaven (44, 16; comp. LUKE 3, 37; HEBR. 11, 5); as he is also looked upon as the inventor of letters and learning (Koran 19, 57 58) — hence the Arabic name إدريس (*Idris*, teacher). Philo finds the astronomical number of the solar year in the 365 years of Enoch's life; the name must therefore mean *beginner* (initiator), i. e. of the new year, which becomes new after 365 days; whence perhaps arose the legend that he was the first teacher of astronomy (*Hottinger*, Hist. Or. 1, 3; *Alex. Polyhistor* [80 B. C.] &c.). The Lycaonian tradition of Ἀννακός (Steph. of Byz., Suidas), who lived above 300 years, and announced the flood, arose out of the Bible and its old circle of traditions. — 3. of a son of Reuben GEN. 46, 9; *Patronym.* חֲנֹכִי NUM. 26, 5. — 4. of a son of Midian and therefore of a Midianite tribe GEN. 25, 4.

חָנוּן (*a bestowed one;* perhaps, however, = חָנוּן as אָבִיר = אַבִּיר and then an epithet of אֵל) *n. p.* of an Ammonite king 2 SAM. 10, 1, and elsewhere a proper name among the Hebrews NEH. 3, 13 30.

חַנּוּן *adj. m. gracious, merciful, good,* of God Ex. 22, 26, along with רַחוּם 34, 6. The Phenician proper name חנון (Hanno) in חנון מִתְנְבַּעְלִי (*Hannon of the family of Mutumbaal*) Plaut. Poen. 2, 35, is the same, taken as an epithet of Baal.

חָנוּת (only in *plur.* חֲנֻיוֹת) *f.* prop. *dwelling-place, encampment, lodging-place, tent, booth, cell,* like the Targ. חָנוּתָא and חָנוּ (shop, bazaar), whence חַנְוָנִי (def. חַנְוָנָאָה) or חַנְוָנִי shop-keeper; Syr. ܚܢܘܬܐ, Ar. حَانُوت, حَانَة. In Scripture usage, however, only *prison, cell, carcer* JER. 37, 16, along with בּוֹר. According to the Talm. (Rosh ha-Shana 31[a]; ʿAboda Sara 8[b]) and Midrash (Echa rab. on 4, 4) חֲנֻיוֹת was the name of a place on the temple-mountain, where a rich water-spring bubbled up for the benefit of the inhabitants.

חַנּוֹת *f. a groaning, sighing,* JOB 19, 17, from חָנַן II.

חנה (not used) a stem assumed for חַח, חוֹחַ, חָוָה, חַח, which, however, is incorrect.

חָנַט I. (*inf.* חֲנֹט; *fut.* יַחֲנֹט, *pl.* יַחַנְטוּ) *tr.* 1. *to spice, to season with spices, to make spicy,* hence of the figtree, which matures and ripens its פַּגִּים SONG OF SOL. 2, 13. — 2. Metaphor. *to embalm,* i. e. to spice a dead body to preserve it from corruption GEN. 50, 2 26; Ar. حَنَط. Deriv. חֲנֻטִים and according to some חִטָּה. — Another sense of the stem, *to put forth* (fruit), *to bring forth,* is found in the Targ. חֲנַט, Arab. جَنَش, but is not used in Hebrew.

חָנַט II. (not used) *to be red, reddish, yellow-red,* of the colour of wheat; Ar. حَنَط the same, whence حَانِط *reddish.* Deriv. חִטָּה (which see).

חֲנַט (not used) *Aram.* same as Hebrew חָנַט II.; hence חִנְטָא.

חִנְטָא (*pl.* חִנְטִין) *Aram. f. wheat* EZR. 6, 9; 7, 22; from חֲנַט.

חֲנֻטִים (only *pl. abstr.*) *m. the act of embalming, mummifying* GEN. 50, 3.

חִנְטִין see חִנְטָא.

חַנִּיאֵל (*El is kind;* from חַן, whose *fem.* חַנָּה; comp. אֶלְחָנָן, חֲנַנְיָה, חֲנַמְאֵל, חֲנַנְאֵל, יוֹחָנָן, חֲנָדָד, and the Phenic. חנמלקר Hamilcar, חנבעל Hannibal &c.) *n. p. m.* NUM. 34, 23, where the cod. Samar. has חנאל.

חָנִיךְ (*plur.* with *suff.* חֲנִיכָיו) *m. the initiated, trained* (in arms), *practised,* GEN. 14, 14 (Jer. Targ., *Saʿadia, Kimchi*); according to others *belonging to,* i. e. devoted to the Lord, as the LXX, Targ., Sam. and Syr. seem to take it, from חָנַךְ in its original meaning.

חֲנִינָה *f. mercy, favour, grace,* JER. 16, 13.

חֲנִית (from חָנָה II., with the fem. termination ־ִית, after the form שְׁבִית, בְּכִית; with *suff.* חֲנִיתוֹ, חֲנִיתְךָ; *pl.* חֲנִיתִים and ־ִתוֹת, retaining the sing. termination as is the case with שְׁחִית, כֶּסֶת, דֶּלֶת) *f. lance, spear,* a weapon for piercing 1 SAM. 26, 16, along with חֶרֶב 13, 19, כִּידוֹן JOB 39, 23, מַסָּע 41, 18, חִצִּים Ps. 57, 5, סְגֹר 35, 3, therefore chiefly the sticking, piercing point, cuspis Is. 2, 4; MIC. 4, 3; then used generally. The shaft is called עֵץ חֲנִית 2 SAM. 23, 7 or חֵץ ח׳ 1 SAM. 17, 7, the bright point לַהַב ח׳ JOB 39, 23, לֶהָבֶת ח׳ 1 SAM. 17, 7, poet. בְּרַק ח׳ NAH. 3, 3. חֲנִית is distinct from כִּידוֹן 1 SAM. 17, 45.

חָנַךְ (*imp.* חֲנוֹךְ; *fut.* יַחְנֹךְ, *pl.* יַחְנְכוּ) *tr.* prop. *to cut in, to pierce into, to press into, to imprint,* cognate in sense with חָךְ (whence the nouns חֵךְ, חַכָּה, חָךְ) and חָכָה; intimately connected in its organic root ח־נך with that in א־נך. Hence 1. *to hang firmly upon a thing,* of bondmen and slaves, who are comprehended as it were in the master, whence חָנִיךְ and perhaps the proper name חֲנוֹךְ. — 2. *to make firm, to imprint, to educate,* נַעַר PROV. 22, 6; *to instruct, to make wise, experienced, to teach;* deriv. חָנִיךְ and the proper name חֲנוֹךְ. — 3. Fig. *to dedicate,* a house DEUT. 20, 5, a temple 1 KINGS 8, 63, in the deriv. also used of חוֹמָה NEH. 12, 27, מִזְבֵּחַ NUM. 7, 10; prop. to

make firm, definite, to make ready or fit. Deriv. חֲנֻכָּה.

חָנֹךְ *masc.* see חֲנֻכָּה.

חֲנַךְ *Aram.* same as Hebr. חָנַךְ, whence חֲנֻכָּא.

חֲנֻכָּא (*constr.* ־כַּת) *Aram. f. dedication*, בֵּית אֱלָהָא Ezr. 6, 16, צַלְמָא Dan. 3, 2.

חֲנֻכָּה (*constr.* ־כַּת; formed from the masc. חָנֹךְ) *f. dedication*, of an altar Num. 7, 11, of the temple Ps. 30, 1, of walls Neh. 12, 27; LXX ἐγκαίνια, as in 1 Macc. 4, 59 and John 10, 22 the eight-day festival instituted by Judas Maccabeus (2 Macc. 10, 6 seq.) is called, named by *Josephus* (Ant. Jud. 12, 7, 7) φῶτα, i. e. the feast of light.

חָנַם (not used) *intr. to be hard, firm, pressed together, compact*, of stones, hailstones (comp. אֶבֶן). With this stem is identical צָנַם (which see), Ar. صَنَم (to be strong, firm), Aram. צוּנְמָא (stone); as כָּנַע is identical with צָנַע; besides, קָנַם (which see), whence קָנָם belonging to קִנָּמוֹן, and the Aram. קוּנָם = עֶצֶם (something firm, a substance). Deriv. חָנָם belonging to חֲנָמַל, and perhaps to the proper name חֲנַמְאֵל.

חֹנֶם (after the form עֹנֶק, בָּרָד; *constr.* חֲנַם; not used) *m. stone, rock*, so called from hardness and density; Aram. צוּנָם the same. Derivatives the proper names חֲנַמְאֵל and חֲנָמַל.

חִנָּם (formed from חֵן with the termination ־ָם as an old accusative, like מָחֳרָתָם, רֵיקָם, יוֹמָם, אָמְנָם, דּוּמָם, שִׁלְשֹׁם, comp. *Fürst's* Lehrgeb. pag. 179 note) *adverb*, prop. out of goodness, complaisance, therefore 1. *without reward* or *fee*, gratis, gratuito Gen. 29, 15; Ex. 21, 2; — 2. *to no purpose, in vain*, frustra, i. e. without attaining the end, Prov. 1, 17; more rarely אֶל־ח׳ i. e. *for in vain* Ez. 6, 10, comp. δωρεὰν in the N. Test. for gratis and frustra; — 3. *without cause* or *occasion* 1 Sam. 19, 5, put as a genitive to the noun, e. g. קִלְלַת חִנָּם Prov. 26, 2, דְּמֵי ח׳ 1 Kings 2, 31; *without cost* 2 Sam. 24, 24.

חֲנַמְאֵל (*El is a rock, safety*; comp. אֶבֶן יִשְׂרָאֵל Gen. 49, 24, צוּר י׳ 2 Sam. 23, 3) *n. p. m.* Jer. 32, 7 9 and LXX also 31, 38 (Ἀναμεήλ) for חֲנַנְאֵל, the builder of a tower in Jerusalem Zech. 14, 10; Neh. 3, 1. It is possible, however, that *m* arose here from *n*, as the LXX write Μαδιάμ for מִדְיָן, and the Mishna פַּמְיָס for Paneas.

חֲנָמַל (from חָנַם with the derivative syllable *ál*, as in גַּרְזֶל, חַשְׁמַל, Aram. in עַרְקַל, עַרְסַל; *pause* חֲנָמָל) *m. collect. hailstones, hail* (parallel בָּרָד) Ps. 78, 47, an explanation already given by *Ibn Esra* (חֲנָמַל הוּא אֶבֶן מִין מִמִּינֵי הַבָּרָד), and *Kimchi* (מִין מִמִּינֵי הַבָּרָד), and which *Ibn G'anâch* (الصقيع), *Saadia*, and before them the LXX and Vulg. intended. According to the Targ. and Rashi: *a sort of locusts*, a meaning which is merely derived by conjecture from its position after בָּרָד (in the ten plagues of Egypt).

חָנַן I. (*perf.* either in the resolved form חָנַן Gen. 33, 5, חֲנָנוּ Lament. 4, 16, or in the contracted חַן, hence חַנֹּנִי, חַנֹּתִי; *part.* חֹנֵן; *inf. absol.* חָנוֹן, *constr.* חֲנַן, therefore with *suff.* חֲנַנְכֶם, חֲנַנָּה, and perhaps also חַנּוֹת Ps. 77, 10; *imp.* חֹן, with *suff.* חָנֵּנִי, חָנֵּנוּ, ־נוּ; seldom חֲנַן, attaching itself to the fut. יְחָנַן, and so with *suff.* חַנְנֵנִי Ps. 9, 14, where חַנ׳ stands in our mss., comp. שָׁדְדוּ Jer. 49, 28 = שׁוֹדְדוּ; *fut.* יָחֹן, *ap.* יָחֵן, with *suff.* יְחָנְּךָ, יְחָנֵּנוּ, יְחֻנֵּם, יְחָנֵּנוּ, whence also יָחְנְךָ Gen. 43, 29, Is. 30, 19, arising out of יְחָנְךָ; יְחֻנַּן only in Am. 5, 15) *intr.* prop. *to incline to*, to bend to one, inclinare, conseq. identical in its organic root with that in חָנָ־ה, אָנָ־ה II. &c. (Ar. حَنَّ the same); כָּנַ־ע, with reference to the mind, *to be inclined, favourable, kind, gracious*, with accus. of the person Ex. 33, 19, 2 Sam. 12, 22, or absol. *to be kind, liberal* Ps. 37, 21 26, seldom with לְ of the person Ps. 109, 12; *to favour*, with accus. of the person 102, 14; *to spare* Lament. 4, 16; *to pity*, with accus. of the person 2 Kings 13, 23; Job 19, 21; *to permit*, therefore

to bestow, with a double accusat. Gen. 33, 5; Judges 21, 22; Ps. 119, 29. In most cases, therefore, חָ׳ is regarded as *trans.* and construed with the accusat. Derivat. חֵן, חִנָּם, חֲנִינָה, חַנָּה, the proper names חֲנַנְאֵל, חֲנָנִי, חָנוּן, חָנָן, חַנָּה, חֲנַנְיָה, ־יָהוּ, אֶלְחָנָן, יוֹחָנָן, חֵן in חֵנָדָד, חֵן in חַנִּיאֵל, חַנָּה in חַנָּתֹן.

Nif. נֵחַן (after the form נֵחַם, נִחַת, נֵאַר, 2 *pers. f.* נֵחַנְתִּי K'tib) only in Jer. 22, 23, but it stands either for נֶאֱנַחְתִּי, contracted from נֶאֱנַחְתִּי (*thou groanest, sighest*), consequently belonging to אָנַח, or it belongs to the Nif. of חָנַן II.

Pih. I. חוֹנֵן (*fut.* יְחֹנֵן) *to be kind to*, *to have pity upon*, with accus. of the person Prov. 14, 21; *to be disposed to love*, *to be affectionate*, also with accusat. of the person Ps. 102, 15.

Pih. II. חִנֵּן (*fut.* יְחַנֵּן) *to make graceful*, *lovely*, קוֹל Prov. 26, 25. Deriv. חַנּוּן.

Hof. הֻחַן (*fut.* יֻחַן) *to be compassionated*, *favoured*, Is. 26, 10; Prov. 21, 10.

Hithp. הִתְחַנֵּן (*fut.* יִתְחַנֵּן, before Makkeph ־נֶּן־, *in pause* ־נָּן) prop. to incline oneself, hence *to pray*, *to implore*, *to ask*, like the Aram. צַלָּא (*to bend oneself*, then *to pray*), with אֶל Gen. 42, 21, 1 Kings 8, 33, לְ Hos. 12, 5, Esth. 8, 3 or לִפְנֵי of the person 2 Chr. 6, 24; *to obtain by entreaty* or *asking*, with accus. of the object 1 Kings 8, 59; 9, 3. Deriv. תְּחִנָּה, תַּחֲנוּן.

חָנַן II. (Kal not used) *intr.* same as Arab. حَنَّ *to groan*, *to sigh*, consequently connected in its organic root with הֵן (which see), אָנָה I. &c. Deriv. חַנּוֹת (Job 19, 17).

Nif. נֵחַן (only 2 *pers. f.* נֵחַנְתְּ) *to mourn*, *to complain*, Jer. 22, 23 (LXX, Vulg., Syr.).

חָנָן (*merciful*, an epithet of El and Jah) 1. *n. p. m.* Jer. 35, 4; Ezr. 2, 46; Neh. 7, 49; 1 Chr. 8, 38; 11, 43. The proper name Ἄνανος, appearing in Greek orthography, in the New Test. Ἄννας, is the same; and the Ar. diminut. حُنَين ('Honain) is formed from it. This form also lies in חֲנַנְאֵל, חֲנָנִי, חֲנַנְיָה, חֲנַנְיָהוּ, אֶלְחָנָן, יוֹחָנָן. The name of the greatest deity of the Babylonians beside Βῆλος (בֵּל), viz. Ἄννος, i. e. חָנָן (*Julian*, orat. 5), Ὠάννης, i.e. Ἰωάννης, יוֹחָנָן (Syncell. p. 51), who gave laws and culture, is merely this word. — 2. (only in union with בֵּית) *n. p.* of a locality in Dan 1 Kings 4, 9; it is perhaps *Bet-Hûnun* in the neighbourhood of עַזָּה (*Robins.* II, 633).

חֲנַן (*inf.* מִחַן) *Aram.* = חָנַן I. *to have mercy*, *to be charitable*, with accusat. of the person Dan. 4, 24.

Ithp. אִתְחַנַּן *to entreat*, *to make supplication*, with קֳדָם of the person Dan. 6, 12.

חֲנַנְאֵל (*El is gracious*) *n. p. m.* of the builder of a tower in Jerusalem Jer. 31, 38; Zech. 14, 10; Neh. 3, 1; 12, 39. See חֲנַמְאֵל.

חֲנָנִי (*gracious*, *kind*, viz. Jah is) *n. p. m.* 1 Kings 16, 1; Ezr. 10, 20; Neh. 1, 2; 1 Chr. 25, 4.

חֲנַנְיָה (*Jah is kind*) *n. p. m.* Jer. 28, 1; Dan. 1, 6; 1 Chr. 3, 19; Ἀνανίας (Tob. 5, 12) is the same name.

חֲנַנְיָהוּ (the same) *n. p. m.* Jer. 36, 12; 1 Chr. 25, 23; 2 Chr. 26, 11.

חָנֵס *n. p.* of a city of middle Egypt, sometimes a royal residence, which gave its name to the whole nome, and is mentioned together with lower Egyptian (צֹעַן) in Is. 30, 4. Herodotus (2, 137) calls it Ἄνυσις; afterwards it was called Ahnâs (Ar. اهناس), Hnes, Coptic ϩⲛⲉⲥ, ϩⲛⲏⲥ, ⲉϩⲛⲏⲥ. In the Grecian period it was Heracleopolis (city of Hercules). Since the word is also the second member in תַּחְפַּנְחֵס (contracted from תַּחְפְּ חֲנֵס), the Targ. has translated it by the latter. The word appears to be an original name of an Egyptian deity corresponding to Hercules.

חָנֵף (*fut.* יֶחֱנַף) prop. *tr.* to veil, to cover, to conceal, velare, occulere, cognate in sense with בָּגַד, מָעַל; then *intr.* (according to *Kimchi*) *to flatter*, *to lie*, *to sin*, Jer. 23, 11; of the earth, *to be un-*

clean, *to be desecrated*, Is. 24, 5, Jer. 3, 1 (for which טָמֵא stands in Lev. 18, 25), Ps. 106, 38, by רָעָה, זְנוּת (Jer. 3, 2), דָּמִים (Ps. l. c.), עָבַר תּוֹרֹת (Is. 24, 5) &c.; yet the statement of what causes the desecration is sometimes wanting Mic. 4, 11. Only once does it stand entirely in the sense of טָנַף as *trans.* with the accus. of the object Jer. 3, 9, and therefore the Vulg., Syriac and *Parchon* identify it with that verb. Deriv. חָנֵף, חֹנֶף, חֲנֻפָּה.

Hif. הֶחֱנִיף (*fut.* יַחֲנִיף) *to seduce to hypocrisy* (i. e. to heathenism) Dan. 11, 32; *to make unholy*, *sinful*, *godless*, אֶרֶץ Num. 35, 33; Jer. 3, 2.

The fundamental signification of the verb חָנֵף *to flatter*, *play the hypocrite*, simulare, ὑποκρίνεσθαι, mentiri, proceeding from that of veiling, is already given by the Vulg. (Dan. 11, 32), the LXX (Job 34, 30; 36, 13), Aq., Symm. and all the Jewish interpreters, as *Ibn G'anâch*, *Ibn Esra*, *Kimchi* &c.; which is also confirmed by the usus loquendi of the Mishna and Talmud, by the Targ. חֲנַף and the Syr. ܚܢܦ (with its derivatives) having sometimes the meaning *to apostatise*, *to be rebellious*, sometimes that of *to be unclean.* The organic root חָ־נַף is also found in כָּ־נַף, צָ־נַף, Sanskrit *nûbh*, Pers. *nubh*, Lat. *nûb*, Greek *νυφ*, in which the conception of *veiling* lies. If the Targ. and Syr. render it sometimes by טְנַף, ܛܢܦ, followed by the Vulg. or LXX, it does not at all prove that they take חָנֵף and טָנֵף (perhaps like חָרַף and טָרַף) to be equivalent, but that they expressed the ulterior meaning *to be unholy*, *godless*, *impure.* The Arabic حَنَفَ is only a collateral form of جَنَفَ, Hebrew גָּנַב, to bend off, to turn aside; and does not belong here.

חָנֵף (*pl.* חֲנֵפִים, *constr.* חַנְפֵי) *masc.* (prop. a participial adj.) *a godless man*, *a flatterer*, *a hypocrite*, Is. 9, 16; Ps. 35, 16; Job 8, 13; Syr. ܚܰܢܦܳܐ a heathen.

חָנֵף *adj. m.* see חֲנֻפָּה.

חֹנֶף *m. dissimulation*, *deceit*, then *impiety*, Is. 32, 6.

חֲנֻפָּה (from the masc. חָנֹף) *f.* the same, Jer. 23, 15.

חָנַק (Kal not used) *trans.* prop. *to narrow*, *to enclose*, *to close about*, consequently identical with חָמַק (חָבַק) in its organic root, as also with the *intrans.* אָ־נַק, Aram. שְׁ־נַק; then there arose out of that the idea of *to choke*, strangulare, suffocare; comp. Greek *ἄγχειν*, Lat. *ango*, German *eng*. The Ar. خنق is intrans. *to be choked*, *to be suffocated* Deriv. מַחֲנָק; and according to some חֶנֶק.

Nif. נֶחֱנַק (*fut.* יֵחָנֵק) *to strangle oneself*, *to hang oneself*, Ar. خنق 2 Sam. 17, 23.

Pih. חִנֵּק *to strangle*, of lions Nah. 2, 13.

חֶנֶק (this form is also in the Mishna; *constr.* חֲנַק, like זְרַע, נְטַע from זֶרַע, נֶטַע) *m. suffocation*, *strangulation*, in which elephantiasis usually ends, Job 7, 15 *and thou choosest more than my strangling* (מֵחֶנֶק נַפְשִׁי, as Rashi and many mss. read), i. e. something worse; but others read מַחֲנָק as an absolute state, referring נַפְשִׁי to תִּבְחַר.

חַנָּתוֹן (formed from חַנָּה, i. e. *dedicated to the goddess Harmonia*) *n. p.* of a city in Zebulon Jos. 19, 14.

חָסַד I. (Kal unused) 1. *tr. to bend*, *to bow*, *to crook*, e. g. the neck, Arab. خَضَدَ (to bend the neck), عَصَدَ (to bow the neck); derivat. perhaps חֲסִידָה. — 2. *intr. to incline to*, *to turn to* (one), and figurat. *to be favourable*, *kind*, *gracious*, and with reference to God, *to be pious;* deriv. חֶסֶד 1, חָסִיד, the proper names חֶסֶד, חֶסֶד in חֲסַדְיָה.

Hithp. הִתְחַסֵּד *to shew oneself kind*, *gracious*, *benign*, 2 Sam. 22, 26; Ps. 18, 26.

חָסַד II. (Kal unused) *tr.* prop. to cut, e. g. grain, Aram. חֲצַד, Ar. حصد, hence figurat. *to cut with sharp words*, scindere, i. e. *to abuse*, *to insult;* comp.

Arab. أَسَلَ, Aram. חֲשַׁד, Arab. حَسَدَ to disgrace. Deriv. חֶסֶד 2.

Pih. חִסֵּד *to asperse, to disgrace* Prov. 25, 10; Syr. ܚܣܕ, Targ. חַסֵּד, Ar. حَسَّدَ.

חָסֵד (*constr.* חֲסַד) *m. kind, gracious,* only in the proper name חֲסַדְיָה.

חֶסֶד (*pause* חָסֶד, with *suff.* חַסְדִּי, חַסְדּוֹ; *pl.* חֲסָדִים, *constr.* חַסְדֵי, with *suff.* חֲסָדָיו) *m.* 1. (from חָסַד I.) prop. inclination to, hence *kindness, benevolence, complaisance, favour, love,* a) of men to men Josh. 2, 12, 1 Sam. 15, 6, along with אֱמֶת (fidelity), רַחֲמִים (mercy), חַיִּים (life), thus עָשָׂה ח׳ with עִם Josh. 2, 12, עַל 1 Sam. 20, 8 or לְ Ps. 18, 51 *to shew favour, love to one;* אִישׁ ח׳ Prov. 11, 17, מֶלֶךְ ח׳ 1 Kings 20, 31. In this sense ח׳ is also to be understood in Is. 40, 6 of human favour and grace, which the LXX translate freely by δόξα (comp. 1 Peter 1, 24), without its being properly = חֵן. b) of man with relation to God, *piety,* hence אַנְשֵׁי ח׳ Is. 57, 1 = חֲסִידִים, in which sense the *pl.* חֲסָדִים is to be taken, *pious deeds,* Neh. 13, 14; 2 Chr. 6, 42. c) of God towards men, *grace, favour, divine good-will,* Ps. 13, 6, Is. 54, 8, along with אֱמֶת (faithfulness) Ex. 34, 6, פְּדוּת (redemption) Ps. 130, 7, בְּרִית (covenant) Deut. 7, 9, אֱמוּנָה Ps. 98, 3; and thus it is sometimes used of God in a concrete sense for עֹשֵׂה חֶסֶד Ps. 144, 2; Jon. 2, 9 &c.; in the plur. חַסְדֵי יי׳ *God's gracious manifestations* 17, 7, or without יי׳ Is. 63, 7; חַסְדֵי דָוִד 55, 3 *the mercies shewn to David,* which may also be taken subjectively 2 Chr. 6, 42. It is therefore said of God as well as of man שֹׁמֵר ח׳ לְ Deut. 7, 9, עָשָׂה ח׳ לְ Ex. 20, 6, עָשָׂה ח׳ עִם 2 Sam. 2, 6, נָתַן ח׳ לְ Mic. 7, 20, נָטָה ח׳ אֶל Gen. 39, 21, and הֵפֵר ח׳ Ps. 89, 34 = הֵפֵר בְּרִית. — 2. (from חָסַד II.) *reproach, disgrace, shame,* Lev. 20, 17; Prov. 14, 34; Targ. חִסּוּדָא, חִסְדָּא for Hebrew חֶרְפָּה, Syr. ܚܣܕܐ. — 3. (*kindness* viz. El is) *n. p.* of an officer (נִצָּב) of Solomon's, fully בֶּן־ח׳ (which see) 1 Kings 4, 10. Moreover חֶסֶד forms the last part of the proper name יוּשַׁב חֶסֶד, which see.

חֲסַדְיָה (*Jah is gracious*) *n. p. m.* 1 Chr. 3, 20, whose brother is יוּשַׁב חֶסֶד.

חָסָה (3 *fem.* חָסָיָה, the original *aë* passing into *ay*, and still retaining the accent, 3 *pl.* חָסוּ, and חָסָיוּ after the same manner; *inf. constr.* חֲסוֹת; *fut.* יֶחְסֶה and יֶחֱסֶה, 3 *pl.* יֶחֱסָיוּן) *intr.* prop. *to flee,* towards something, conseq. *to seek protection, refuge,* with בְּ of the person or thing where one seeks protection Ps. 2, 12; 18, 3; 64, 11; Is. 14, 32; sometimes with the addition of בְּצֵל פ׳ Judges 9, 15, Is. 30, 2, or בְּצֵל כְּנַף פ׳ Ps. 57, 2, for which is also used תַּחַת כְּנַף פ׳ 91, 4 or בְּסֵתֶר כְּנַף פ׳ 61, 5; then generally and absolutely, *to trust* Ps. 17, 7; Prov. 14, 32. Deriv. מַחְסֶה, חָסוּת, and the proper names חֹסָה, מַחְסֵיָה. — The organic root in חָס־ה is closely connected with that in חָשׁ (which see).

חֹסָה (*a refuge, protection,* viz. El is) *n. p. m.* 1 Chr. 16, 38.

חָסוּת (after the form גָּלוּת) *fem. refuge-seeking,* as the verb, with בְּצֵל following Is. 30, 3.

חָסִיד (with *suff.* חֲסִידְךָ; *pl.* חֲסִידִים, with *suff.* חֲסִידָיו) 1. *adj. m. kind, pious, amiable, benevolent,* hence אִישׁ חָסִיד Deut. 33, 8 *a pious man,* לֹא־חָסִיד *not well-disposed,* i. e. *hostile* Ps. 43, 1; here perhaps the fem. חֲסִידָה Job 39, 13 *amiable, tender,* belongs, but see חֲסִידָה. — 2. *subst. a good, gracious, amiable person,* of God Jer. 3, 12, Ps. 145, 17, conseq. same as עֹשֵׂה חֶסֶד Jer. 32, 18, חָפֵץ חֶסֶד Mic. 7, 18, parall. צַדִּיק; or of men towards God, *a pious, God-worshipping one* 2 Sam. 22, 26 (parall. גְּבַר תָּמִים Ps. 18, 26) Ps. 12, 2; חָסִיד לוֹ 4, 4, = חֲסִידוֹ. It is therefore applied to the Levites and priests 2 Chr. 6, 41, and to the whole Jewish people Ps. 85, 9. In particular חָסִיד is used of the steadfast and persecuted worshippers of God in the Maccabaean period Ps. 79, 2; 97, 10; 132, 9 16; 149, 9 and in other Psalms of that

time; the same expression being preserved in Ἀσιδαῖοι 1 Macc. 2, 42; 7, 13; 2 Macc. 14, 6.

חֲסִידָה *f.* name of an unclean bird Lev. 11, 19, Deut. 14, 18, which nestles upon בְּרוֹשִׁים Ps. 104, 17, flies high towards the heavens, has a definite time of departing and coming like other birds of passage Jer. 8, 7, and whose wings are large and far outstretched Zech. 5, 9. According to the Targ. (חַוָּרִיתָא), Talm. (Chullin 63ᵃ דַּיָּה לְבָנָה), *Kimchi* and others it is *the white goshawk*, or *the white kite;* according to the Vulg. (on Jerem.), the LXX (Job 39, 13), *Rashi* and others *the stork*, noted for its affection to its young, among the ancients (*Arist.* hist. anim. 9, 3; *Ael.* hist. anim. 3, 23; *Plin.* 10, 23), which suits the name, and was an early interpretation. Better according to Aq., Symm., Theod., LXX and others *the heron*, ἐρωδιός, ardea, which is also celebrated for its affection to its young (*Ael.* hist. anim. 3, 23), from חָסַד to bend, to curve, because it is constantly bending its long neck. Here belongs, according to some, Job 39, 13: *is her wing* (אֶבְרָה) *that of the heron* (אֵבֶר חֲסִידָה) *and of the pelican* (נֵץ = נֹצָה)? But since אֶבְרָה does not stand there and נֹצָה always means *feather*, it is better to translate: *is it a pious wing and feather?*

חָסִיל *m.* name of a species of locust, mentioned with אַרְבֶּה and גָּזָם 1 Kings 8, 37, Joel 2, 25, which devours the fruits of the field Ps. 78, 26. According to Joel 1, 4 ח' appears to signify *the stripped* (of the last skin), from חָסַל, as βροῦχος from βρύκω to devour.

חָסִין (*constr.* חֲסִין) *m. powerful, strong*, חֲסִין יָהּ *the mighty of Jah*, i. e. *great in might* Ps. 89, 9; יָהּ in the genitive is put with nouns, to express the greatest degree.

חַסִּיר (from Pah. חַסַּר) *Aram. adj. m. wanting, deficient, light*, in weight Dan. 5, 27.

חָסַל (*fut.* יַחְסֹל) *to eat off, to tear off*, of locusts Deut. 28, 38, or *to strip off*, the skin, spoken of their sloughing; comp. Targ. חֲסַל, to make an end of, to destroy, Arab. خَصَلَ (to cut off), خَزَلَ (to cut away). It is identical with גָּזַל; and in the organic root חָ־סַל, with that in אָ־צַל, בָּ־צַל, נָ־צַל, פָּ־צַל. Deriv. חָסִיל.

חָסַם (*fut.* יַחְסֹם) *trans. to bar, to muzzle, to close*, the mouth of the ox treading corn Deut. 25, 4; figurat. *to hinder, to keep back*, עֹבְרִים Ez. 39, 11, i. e. by the number of corpses. Deriv. מַחְסוֹם. The verb is identical with חָטַם, חָתַם, אָטַם, עָצַם and the Ar. حَسَمَ (to cut off, to hold off), حَزَمَ (to bar). The organic root is חָ־סַם.

חָסַן (Kal unused) *trans. to bring together*, for preserving, *to gather in*, into a store-house, *to heap up*, Arab. خَزَنَ (to conceal, to keep), hence مَخْزَن a magazine; Targ. חֲסַן, hence the noun חֲסַן magazine. Deriv. חֹסֶן 2.

Nif. נֶחְסַן (*fut.* יֵחָסֵן) *to be heaped together* Is. 23, 18, parall. יֵאָצֵר.

חָסֵן (not used) *intr.* 1. *to be strong, mighty, powerful*, applied to oaks and men, Ar. حَصُنَ (to be firm, hard), Targ. חֲסַן, Syr. ܚܣܢ; and therefore closely connected with אֵשֶׁן I. (which see), Ar. أسن (whence اسينه hardness), أثن (whence اثين hard, strong), Targ. עֲשַׁן, אֲשַׁן (hence אֲשִׁין, עֲשִׁין firm, hard). Deriv. חָסֹן, חֹסֶן 1, חָסִין. — 2. Figur. *to be wealthy, rich*, ideas of strength being elsewhere transferred to riches or property. Deriv. חֹסֶן 1.

חָסֹן *adj. m. mighty, strong*, of an oak or of men; usually *a subst.* Is. 1, 31; Am. 2, 9.

חֲסַן (*def.* חִסְנָא, with *suff.* חִסְנִי) *Aram. m. might, strength* Dan. 2, 37; 4, 27.

חֹסֶן *m.* 1. *strength, might*, metaphor. *riches, wealth* Jer. 20, 5; Ez. 22, 25; Prov. 27, 24. — 2. *treasure*, where all is heaped together Is. 33, 6, parallel אוֹצָר.

חֲסֵן (Peal not used) *Aram. to be strong*,

powerful (in the Targ.), Syr. ܚܣܢܐ a fortress; deriv. חֹסֶן. Figurat. *to be rich, wealthy*.

Af. הַחְסֵן (3 *pl.* הֶחֱסִנוּ, 3 *pl. fut.* יַחְסְנוּן) *to give possession*, with a double accusat. Dan. 7, 18 22.

חָסַף (Kal not used) *trans. to peel off, to pull off, to unscale, to scrape off*, connected in its main idea with חָשַׂף (which see), transposed סָחַף, שָׁחַף and סָחַב, Targ. חֲסַף, Syr. ܚܣܦ, Ar. حَسَفَ (transp. سَحَفَ), خَرَفَ (whence خَرْفٌ a scale) خَشَفَ &c.; which fundamental signification is already adopted by the Targ., Syr. &c.

Pih. redupl. (unused) חִסְפֵּס (abridged from חִסְפְּסֵף) *to make a thing scaly*, as it were, i. e. *to make it in the form of scales*.

Puh. חֻסְפַּס (*part.* מְחֻסְפָּס) *to be made scaly*, Ex. 16, 14 *fine, scaly*, Targ. מְקַלַּף, Syr. ܡܩܠܦܦ.

חֲסַף (not used) *Aram. intr. to be held together, to be tough, sticky*, spoken of tough, binding, earth or clay; connected with the Hebrew חָשַׁב (to bind). Derivative

חֲסַף (*pause* חֲסָף, *def.* חַסְפָּא) *Aram. m. clay*, the material of the potter Dan. 2, 42, opposed to iron, copper, silver and gold 2, 33 34 45, which is supposed not to mix with the metals named 2, 42 43; חֲסַף טִינָא 2, 41 43 *clay of mire* i. e. miry clay, a strengthening of the simple word, like טִיט הַיָּוֵן Ps. 40, 3. In the Targ. and the dialects this word is also used of what is made from clay, of sherds &c., in the same sense as חֶרֶשׂ. Ar. خَزَفٌ sherd, earthen ware, Syr. ܚܨܦܐ the same.

חָסֵר (3 *pl. in pause* חָסֵרוּ; *inf. abs.* חָסוֹר; *fut.* יֶחְסַר) *intr.* prop. to be cut off, abridged, torn off, lessened, hence *to grow less, to decrease* Gen. 8, 3 5; 1 Kings 17, 14; *to want*, with accus. Deut. 8, 9; Jer. 44, 18; *to be without* Deut. 15, 8; Prov. 31, 11; *to be in want* Neh. 9, 21; *to suffer want* Ps. 23, 1. It is construed with לְ of the person Deut. 15, 8 and with the accus. of the thing, like all verbs of want Song of Sol. 7, 3, if it do not stand absol. in the sense of *to suffer want;* comp. Targ. חֲסַר, Syr. ܚܣܰܪ, Ar. خَسِرَ. The trans. form which does not occur, would be חָסַר, Ar. خَسَرَ (to lessen, to damage), prop. to cut off, to pluck off, identical with קָצַר, גָּזַר &c., and so used in the same metaphor. manner as גָּרַע, בָּצַר, פָּחַת. The organic root is חָ־סַר, also found in סַר II., סַר, שׂוּר II., צַר II., צַר &c.; comp. Phenic. חָסֵר to be shortened, little, hence מִחְסָר (Mass. 5) *littleness*, בְּמִחְסַר בָּאֻט וּמַטָּא *in the smallness of a berry* (בָּאֻט from בָּאַט, Talm. בִּיטִית Berach. 36[b] and בוּטִית Chull. 59[a], from בַּט, Ar. بَطٌّ; comp. גַּרְגַּר a measure) *and below it*. Deriv. חָסֵר, חֶסֶר, חֹסֶר, חֶסְרוֹן, מַחְסֹר.

Pih. חִסֵּר *to cause to be less*, with מִן *than* Ps. 8, 6; *to cause to want*, with מִן of the thing Eccles. 4, 8.

Hif. הֶחְסִיר *to cause to fail*, with a double accusat. Is. 32, 6; *to suffer want* Ex. 16, 18.

חָסֵר (*constr.* חֲסַר) *adj. m. wanting, lacking*, like the verb with the accus. of the thing 1 Kings 11, 22, therefore in close connection with nouns to express a privative, e. g. חֲסַר־לֵב *senseless* Prov. 6, 32, *without understanding* 7, 7; 9, 4, *foolish* 12, 11; חֲסַר תְּבוּנוֹת 28, 16 *without insight;* חֲסַר לָחֶם 2 Sam. 3, 29 *lacking bread;* חֲסַר מְשֻׁגָּע 1 Sam. 21, 16 *without a madman*. Seldom with מִן of the thing and לְ of the person Eccles. 6, 2.

חֶסֶר (*constr.* חֲסַר Prov. 10, 21) *m.* 1. *want, necessity, poverty* Prov. 28, 22; Job 30, 3. — 2. Coupled with לֵב Prov. 10, 21 *want of understanding*.

חֹסֶר *m. want*, with accus. Deut. 28, 48 57; Am. 4, 6.

חֲסַר (not used) *Aram. intr.* same as Hebr. חָסֵר.

Pa. חַסַּר (not used) same as Hebr. חִסֵּר. Deriv. חַסִּיר.

חַסְרָה *n. p. m.* 2 Chr. 34, 22, for which חַרְחַס stands in 2 Kings 22, 14. The proper name appears to be transposed from חַרְסָה (*splendour, glitter*), as חַרְחַס is reduplicated from חֶרֶס.

חֶסְרוֹן (after the form יִתְרוֹן) *m. deficiency, defect* Eccles. 1, 15, formed from חָסֵר.

חַף (after the form קַל) *adj. m.* polished, rubbed off, from חָפַף, Targ. שְׁזִיג (washed off), but usually *clean* (in a moral sense), *innocent* Job 33, 9.

חֹף masc. for the fem. חֻפָּה see חָפָה; in the signification of *bank, coast*, see חוֹף.

חָפָא (Kal not used) *tr. to cover, veil, conceal*, identical with חָבָא, חָפָה. The organic root lies also in חַב, חַף, כַּף—ה, עַף, גַּף, עָף.

Pih. חִפֵּא (3 *pl. fut.* וַיְחַפְּאוּ) *tr. to clothe, to adorn*, idols (דְּבָרִים אֲשֶׁר לֹא־כֵן), with עַל *at* or *beside* a person, about whom an action is prominent 2 Kings 17, 9, which suits what follows, the setting up of idolatrous high places, because idolatry was practised with external show. The LXX translate rightly ἠμφιέσαντο.

חָפָה *tr.* 1. *to cover, to veil*, רֹאשׁ 2 Sam. 15, 30, Jer. 14, 3 4, פָּנִים Esth. 7, 8, as a sign of mourning; hence חֲפוּי רֹאשׁ cognate in sense with אָבֵל 6, 12; or of humiliation 2 Sam. 15, 30; comp. Ar. خَفَى, Syr. ܚܦܐ. — 2. Figurat. (not used) *to protect, to screen;* see *Puhal.*

Nif. נֶחְפָּה *to be covered*, with בְּ (of the material) *wherewith* Ps. 68, 14.

Pih. חִפָּה (*fut. apoc.* יְחַף, with *suff.* וַיְחַפֵּהוּ) *to overlay, to cover*, with gold 2 Chr. 3, 5 8 9 or wood 3, 5, with a double accus. as such verbs are used elsewhere (in 1 Kings 6 צִפָּה stands for it); comp. Targ. חַפִּי, אַחְפֵּי in the same sense. As it is interchanged with צִפָּה, and as *ch* elsewhere passes into a sibilant (see pag. 409), צָפָה appears as a collateral form of חָפָה.

Puh. חֻפָּה *to be veiled, covered*, figur. *to be protected*, with עַל of the thing Is. 4, 5, i. e. all the glorious is protected, as the LXX appear to take it. See however

חֻפָּה (from חָפַף; with *suff.* חֻפָּתוֹ, ־ָה) *f.* prop. veiling, covering, hence 1. *a place of protection, a tent*, where one is concealed; *the protected bride-chamber* Joel 2, 16; Ps. 19, 6; *protection* generally Is. 4, 5 joined with עַל. Comp. Hebr. סִתְרָה Deut. 32, 38, for which אֲגַנּוֹ stands in the Samar.; Sam. אֲגַן, Syr. ܡܓܢܐ for Hebrew אֹהֶל; Phenic. אֲגַן house, tent, temple, whence אֲגַנְן holy (Mass. 5); Syr. ܡܓܢܐ (a heathen sanctuary): all proceeding from the idea of protecting. — 2. (*protection*) *n. p. m.* 1 Chr. 24, 13; comp. חֻפִּים.

חָפַז (*inf.* חֲפֹז, with *suff.* חָפְזִי; *fut.* יַחְפּוֹז) 1. *intr. to be moved to and fro uneasily, to be uneasy* Deut. 20, 3 (with יָרֵא), Ps. 31, 23; *to be afraid, to become anxious*, Job 40, 23 *if the river flows with violence, there is no fear to him;* חָפַז לָנוּס 2 Sam. 4, 4 *to be anxious to flee*, i. e. *to flee uneasily;* then *to flee* (from anxiety) 2 Kings 7, 15 K'ri, for which the K'tib has Nif. — 2. *tr. to wag*, i. e. to move to and fro, זָנָב Job 40, 17, for which חָפֵץ is used.

Nif. נֶחְפַּז (*fut.* יֵחָפֵז, *inf.* with *suff.* הֵחָפְזָם K'tib) *to tremble, to quake, to be afraid* Ps. 48, 6; with נִבְהַל, *to flee uneasily* 1 Sam. 23, 26; 2 Kings 7, 15 K'tib; Ps. 104, 7.

Pih. (not used) חִפֵּז *to hasten greatly, to go quickly.* Deriv. חִפָּזוֹן.

The fundamental signification of 'חָ is here only that of waving, trembling, terror, or of anxious and hasty flight, as a similar development of ideas lies in חָרַד, חָרַג; the Arab. حَفَزَ (to drive hither and thither, to push to and fro) has the same idea in a transit. sense. The organic root is חַ־פַּז, wich is also in פַּז (which see).

חִפָּזוֹן (from Pih.) *m. haste, hasty flight* Ex. 12, 11; Deut. 16, 3.

חֻפִּים (formed from חֹף out of חָפַף

and used in the plur. as an abstract; *protection*, *screen*) *n. p. m.* Gen. 46, 21, elsewhere written חוּפָּם 1 Chr. 7, 12.

חָפַן (not used) *intr.* 1. *to be bent*, *to be curved*, *to be put together in a ball*, spoken of the hand, hence חֹפֶן 1. Accordingly the stem is identical with גָּבַן, כָּפַן, גָּפַן, the only difference being, that the fundamental signification is modified farther. In the same manner we have from the roots pug, πυγ, which signify *to be put together as a ball*, *to be thick*, *firm*, *condensed*, the derivatives πυγμή, pugnus, πυκνός, pug-nare, packen &c. — 2. Figur. *to be close*, *dense*, therefore *to be strong*, *firm*, *powerful*, other verbs with a like fundamental signification being used metaphorically in the same manner. Deriv. חֹפֶן 2, whence the proper name חָפְנִי. — The organic root is חָפ־ן, as is seen from גָּפ־ן, גָּב־ן.

חֹפֶן (*dual* חָפְנַיִם, *constr.* חָפְנֵי, with *suff.* חָפְנֵיכֶם, חָפְנָיו) *m.* 1. prop. what is put in the shape of a ball, hence *the balled hand*, *the fist*, and dual *the two fists*, *the two hands*, in which one takes or seizes a thing Prov. 30, 4, Ez. 10, 2; מְלֹא חָפְנַיִם Ex. 9, 8, Lev. 16, 12, Eccles. 4, 6 *handful;* Targ. and Syr. חוּפְנָא, ܚܘܦܢܐ, Ar. حفنة the same, and Talm. denomin. deriv. חָפַן, whence the noun חֲפִינָה, and Pih. חִפֵּן. — 2. (not used) *density*, *strength*, hence

חָפְנִי (*a strong*, *powerful person*) *n. p. m.* 1 Sam. 1, 3; 2, 34.

חָפַף I. (only *part.* חֹפֵף) *tr.* same as חָפָה, חָפָא *to cover*, *to overlay*, *to protect*, *to screen*, with עַל of the person Deut. 33, 12, as the LXX and Targ. take it, and as כָּפָה is also construed with עַל; Ar. حَفَّ the same. Deriv. חֻפָּה and the proper name חֻפִּים. It is singular that Aq. and Vulg. should have taken it as a denom. from חֻפָּה.

חָפַף II. (not used) *tr. to rub off*, with a comb, *to cut off*, with a knife, *to purify*, *to rinse*, with water, *to wash off* &c., prop. *to make bare;* comp. Targ. חֲפַף (to rub off, to comb away), Syr. ܚܦ, elsewhere for שְׁטַף; Ar. خَفَّ. We recognise the organic root from the cognate stems שָׁ־חַף, סָ־חַף, יָ־חַף. Deriv. חַף. For חוֹף, on the contrary, see חוף.

חָפֵץ (only *fut.* יַחְפֹּץ) *trans.* same as חָפַז *to move to and fro*, *to wag*, זָנָב Job 40, 17.

חָפֵץ (3 *fem. in pause* חָפֵצָה; *inf. abs.* חָפֹץ; *fut.* יֶחְפַּץ and יַחְפֹּץ without distinction of meaning) *intr.* prop. *to incline*, to one, *to bend*, *to bow*, by way of pleasure in, to shew an inclination for a thing, as the Ar. حفص in a trans. and physical sense (to incline, to bend) proves. Hence *to have an affection for*, *a pleasure in*, with בְּ of the person or thing Gen. 34, 19; 2 Sam. 24, 3; *to love*, with accus. Mic. 7, 18; *to desire*, Ps. 40, 7; *to be disposed*, to do a thing, i. e. *to wish*, followed by the infin. with לְ Deut. 25, 8, Judges 13, 23, or without לְ Is. 53, 10, Job 13, 3, also absol. Ps. 115, 3; *to have an inclination* Song of Sol. 2, 7. Derivat. חֵפֶץ, חָפֵץ, the proper name חֶפְצִי־בָהּ.

חָפֵץ (*pl.* חֲפֵצִים, *constr.* חֲפֵצֵי, once with *suff.* חֶפְצֵיהֶם Ps. 111, 2 contracted from חֲפֵצֵיהֶם, as the Targ., Syr., Vulg., *Kimchi* have taken it) *adj. m.*, חֲפֵצָה *f.* *wishing*, *desiring*, with accus. of the object, צֶדֶק Ps. 35, 27, רָעָה 40, 15, רֶשַׁע 5, 5, or followed by the infin. with לְ Neh. 1, 11; coupled with the pers. pronoun it is a periphrasis for the verb 1 Kings 21, 6, Mal. 3, 1; *willing* 1 Chr. 28, 9, with שְׁלֵם.

חֵפֶץ (with *suff.* חֶפְצִי; *plur.* חֲפָצִים, with *suff.* חֲפָצֶיךָ) *m.* 1. *desire*, *wish* 2 Sam. 23, 5, 1 Kings 5, 22, conseq. with לְ of the person to describe the person wishing, desiring and longing for Job 22, 3, and with בְּ of the thing 1 Sam. 15, 22; 18, 25; *delight*, Ps. 16, 3 *all my delight is in them*, i. e. in the קְדשִׁים and אַדִּירִים (where אַדִּירֵי is for ־רֵי); אֵין חֵ׳ לְפ׳ בְּ *to have no delight in a thing* Eccles. 5, 3; 12, 1; Mal. 1, 10; *plea-*

sure Ps. 1, 2; *agreeableness*, כָּל־חֶפְצָהּ 1 Kings 10, 13 *all that was agreeable to her.* Metaphor. *joy*, Mal. 3, 12 *land of joy; preciousness*, אֶבֶן ח׳ *a precious stone* Is. 54, 12, particularly so in the pl. Prov. 3, 15; 8, 11; *valuable*, Eccles. 12, 10 *valuable things; longed-for*, Ps. 107, 30 *in their longed-for haven.* — 2. In later Hebrew: *a matter*, *thing*, *business* Eccles. 3, 1 17 (5, 7 *on this matter*); Is. 53, 10; 44, 28; 58, 3; Job 21, 21; hence LXX πρᾶγμα, properly that after which one strives, which he designs; comp. Syr. ܨܒܘ business, matter, from ܨܒܐ = חָפֵץ; שְׁאֵלָא Dan. 4, 14 &c.

חֶפְצִי־בָהּ (*my delight in her*) *n. p. f.* 2 Kings 21, 1, and symbolically Is. 62, 4 of Zion.

חָפַר (*fut.* יַחְפֹּר) *tr.* prop. same as חָבַר II. (which see), Ar. حبر; to cut into, to indent; therefore 1. *to cut into a thing*, *to bore into*, *to dig into*, of the horse's hoofs Job 39, 21: *they dig* (their hoofs) *into the plain*, paw in the plain, as a sign of the war-spirit; comp. in Virgil: *cavant tellurem* or *quatit ungula campum*, Ar. حافر *hoof.* But the word usually means: *to dig*, בְּאֵר Gen. 21, 30, גוּמָּץ Eccles. 10, 8; *to excavate*, בּוֹר Ps. 7, 16, stronger than כָּרָה Jer. 13, 7; *to dig for*, with the accus. Job 3, 21, with בְּ of the instrument Deut. 23, 14, of time Gen. 26, 18 and of place 26, 19; rarely with the omission of שַׁחַת Ps. 35, 7. Perhaps also absol. *to dig*, *to till the field*, and generally *to labour*, Job 11, 18 *and if thou hast digged* (i. e. cultivated the fields), *thou mayest lie down quietly;* comp. on this usus loquendi Aristoph. Av. 1432. Others take the passage in signif. 2 *to search out*, *explore*, or חָפַר = כָּפַר I., Ar. خفر *to protect*, which does not suit well. Deriv. חֲפֹר in לַחְפֹּר פֵּרוֹת Is. 2, 20 (according to some), חֵפֶר in the proper name חֲפָרַיִם, and the proper name חֵפֶר. — 2. Figur. *to dig for something*, i. e. *to search out*, *spy out*, with accus. of the object Job 39, 29; *to explore* Ex. 7, 24; Josh. 2, 2

3. — For this stem comp. the Ar. حفر (to dig the ground); as the connection with קָבַר becomes clear from حَفِير (grave); Syr. ܚܦܪ. The org. root is obviously חָ־פַר, which lies also not only in חָ־בַר II., קָ־בַר, שָׁ־פַר belonging to שׁוֹפָר, but also in פָּר II. whence פּוּרָה, בּר whence בְּאֵר, פָּאַר whence פָּארָן, בְּאֵר, בּוֹר, Talm. פַּר to dig, whence פִּירָא (a pit).

Pih. חִפַּרְפֵּר (redupl. form) *to dig repeatedly*, applied to animals that dig or burrow much, assumed for the noun חֲפַרְפֵּרֹת Is. 2, 20 (after Ibn Esra), which is probable. Deriv. חֲפַרְפֵּרֹת.

חָפֵר (*in pause* חָפֵרָה, חָפְרוּ; *fut.* יַחְפֵּר, *pl.* יַחְפְּרוּ, *pause* יֶחְפָּרוּ) *intr.* prop. *to become red*, with shame, different from בּוֹשׁ (to become pale, with shame), coupled with פָּנִים: *to be ashamed*, *to be put to shame*, Ps. 34, 6; because of a frustrated prophecy Mic. 3, 7, or other things Ps. 70, 3; 83, 18, placed in parallelism to בּוֹשׁ Jer. 15, 9; 50, 12; Ps. 71, 24; rarely with מִן of the thing Is. 1, 29; metaphor. 24, 23. Hence perhaps the proper name חֵפֶר 3.

Hif. הֶחְפִּיר (*fut.* יַחְפִּיר) *to bring to shame*, *to cause disgrace* Prov. 19, 26, with הֵבִישׁ; *to shew shame*, i. e. *to stand ashamed* Is. 33, 9; *to be ashamed* 54, 4.

The fundamental signification of the stem is sufficiently certified by כָּפַר (which see), whence כֹּפֶר; and the Ar. حمر (to redden) is identical with it; elsewhere we also meet with خَفِرَ to become red, to be ashamed. The org. root is חָ־פַר, כָּ־פַר, which is found also in סָ־פַר belonging to סַפִּיר, in שָׁ־פַר &c.; comp. the Greek πυρ, πυρρ.

חֵפֶר 1. (*a well*, prop. abstr. *the digging;* comp. בְּאֵר, בְּאֵרוֹת) *n. p.* of a city in the south of Palestine, coupled with תַּפּוּחַ, consequently in Judah, once the seat of a Canaanitish king Josh. 12, 17. At the time of Solomon a district belonging to this city was named אֶרֶץ ח׳, which, like שׂוֹכֹה, belonged to the governor בֶּן־חֶסֶד residing in אֲרֻבּוֹת, 1 Kings

4, 10. — 2. A more exact appellation of a city גַּת, which, being situated in the province of חֵפֶר, is named in full גַּת הַחֵפֶר to distinguish it from another city Gath 2 Kings 14, 25. With *a* of motion it is גִּתָּה חֵפֶר Josh. 19, 13. As this Hepher-Gath is described in Josh. l. c. and 2 Kings l. c. as belonging to Zebulun and the birth-place of Jonah, whom tradition likewise traces to the tribe of Zebulun (Beresh. rab. ch. 98), a חֵפֶר must also have been situated in the district of Zebulun. This חֵפֶר was still standing in later, christian times, and is specified as being very near the city of Sepphoris (wa-Yikra rab. ch. 20 §. 6; J. Gittin ch. 1, h. 2). See גַּת p. 304. — 3. (*beauty*) *n. p. m.* Num. 26, 32; 1 Chr. 4, 6; 11, 36. Deriv. *the patronym.* חֶפְרִי Numb. l. c.

חֵפֶר see חֲפָרַיִם.

חֲפֹר *m. a hollow*, *pit*, *slough;* only in לַחְפֹּר פֵּרוֹת Is. 2, 20 *into the hole of the mice* (פֵּרָה, Arab. فارة a mouse), as Rashi, Kimchi and others take it; see חֲפַרְפֵּרֶת.

חֲפָרַיִם (*double-well*) *n. p.* of a city in Issachar Josh. 19, 19.

חָפְרַע (after the Coptic ⲟⲩⲁϩ ⲫⲣⲏ *priest of the sun*) *n. p.* of an Egyptian king contemporary with Nebuchadnezzar Jer. 44, 30, who also bore the general name פַּרְעֹה Jer. 37, 5 7; Ez. 29, 3. The name 'חָ is in the LXX Οὐαφρῆ, in Manetho Οὐάφρις, elsewhere Ἀπρίης; his reign is said to have lasted 25 years (till 570 B. C.). Jeremiah l. c. announces misfortune and destruction to him; and we learn from other quarters (Herod. 2, 161-3; 169), that he warred with Cyrene, that his subjects rebelled against him, and that at last a rival king Amasis delivered him up a prisoner to the people, who put him to death.

חֲפַרְפֵּרֶת (*plur.* ־פֵּרוֹת) *f. an animal which digs strongly and repeatedly* Is. 2, 20 (consequently to be read as a single word according to Ibn Esra and 3 mss. of Kennicott), understood since Jerome to mean *a mole*, talpa, elsewhere called חֹלֶד, with which opinion Ibn Esra and others agree. Some, however, understand it to mean a sort of bird (in Kimchi), like the Ar. فُرْفُر, *a bat*, which suits beside עֲטַלֵּף; but there is not sufficient warrant for this.

חָפַשׁ (Kal unused) *intr. to flow along freely*, *to run along*, therefore *to be loose*, *unembarrassed*, *free;* cognate in sense דָּרַר, also applied metaphor. to *freedom.* Tropically *to be set free* (of slaves), *to be exempted* (from tax), *to run along unbound*, *untamed*, of פֶּרֶא, Ar. حفش (to pour out freely), and therefore the opposite of *to be taken*, *bound*, *fettered*, *hindered.* Derivat. חֹפֶשׁ (according to some), חָפְשִׁי, חֻפְשָׁה. — The organic root חָ־פַשׁ is also found in חָ־פַז (to start away, to flee), particularly in פּוּשׁ.

Puh. חֻפַּשׁ *to be set free*, Lev. 19, 20.

חִפָּשׂ *m. a beetle*, Hab. 2, 11 according to the reading of the LXX for כָּפִיס, as they have translated κάνθαρος (Jerome found σκώληξ here in 2 mss.), conseq. = חִפּוּשִׁית in the Mishna, Ar. خُنْفُس. See כָּפִיס.

חָפַשׁ (not used) *intr.* 1. *to be stretched out*, *to be laid*, *to be spread out*, e. g. of a horse-cover, of a couch, Ar. خفس II. in a trans. sense. Hence metaphor. *to be prostrate*, *to be weak*, *feeble*, *sick*, the same metaphor. application taking place in חָלַשׁ and in the Ar. خفش in most of their forms and derivatives. Deriv. חָפְשׁוּת, חָפְשִׁית and חֹפֶשׁ (according to some). The organic root is חָ־פֵשׁ.

חֵפֶשׂ (from חָפַשׂ I.) *m. a device*, *plan*, prop. devising, Ps. 64, 7, see מְזִמָּה.

חֹפֶשׁ (with *suff.* חָפְשִׁי; from חָפַשׁ) *m.* 1. *a spreading out*, *a couch*, Ps. 88, 6 *my couch is among the dead;* in Talmudic *the grave* (J. Ketub. 34[a]). — 2. *a cover*, *a cushion*, prop. a spreading out, Ez. 27, 20 *with outspread coverings* (i. e. which are spread upon horses) *for riding.* The

ancient interpreters have improperly assigned the meaning in both cases: *freedom* (from חָפַשׁ).

חָפַשׂ I. (*fut.* יַחְפֹּשׂ, 3 *plur.* יַחְפְּשׂוּ־) *tr.* properly *to dig*, *to dig through*, Targ. חֲפַס for the Hebr. חָפַר (Gen. 26, 21); hence figur. *to scrutinise*, *to devise*, עוֹלֹת Ps. 64, 7; *to search for*, *to seek out*, *to spy out* Prov. 2, 4; 20, 27; Lament. 3, 40, the same tropical application being found in חָפַר and חָקַר.

The stem is not connected with בָּקַשׁ (which see), Targ. בְּחַשׁ, the organic root there being בּ־קשׁ, which is also well attested and grounded in other ways; here the organic root is ח־פשׂ with the fundamental signification "to separate, to split asunder"; which root is also found in פַּז, פּצ־ה.

Nif. נֶחְפַּשׂ *to be searched out*, *investigated*, מַצְפֻּנִים Ob. 6, with נִבְעָה.

Pih. חִפֵּשׂ (*fut.* יְחַפֵּשׂ) *to seek out*, with accus. of the object and בְּ *among* 1 Sam. 23, 23, or with מִן *out of* a thing Am. 9, 3; *to search through*, to plunder 1 Kings 20, 6; *to examine* 2 Kings 10, 23; *to rummage*, בַּנֵּרוֹת Zeph. 1, 12; figur. *to make search*, *to meditate*, e. g. רוּחַ (the spirit) Ps. 77, 7.

Puh. (*part.* מְחֻפָּשׂ, *fut.* יְחֻפַּשׂ) *to be sought out* (i. e. investigated), Ps. 64, 7: *we have accomplished the plan* (חֵפֶשׂ) *devised* (מְחֻפָּשׂ).

חָפַשׂ II. (Kal not used) *tr. to veil*, *to envelop*, *to muffle*, *to clothe*, *to conceal*, *to hide*. The organic root ח־פשׂ is also found in this sense in ח־בשׁ, ל־בשׁ, כ־פשׂ &c.; and the traces may be followed in the extra-Semitic department.

Puh. חֻפַּשׂ prop. *to be concealed*, hence *to hide oneself* Prov. 28, 12 (in the parallel place 28, 28 נִסְתַּר occurs); in this sense Rashi takes Ps. 64, 7: *we have completed the concealed plan*.

Hithp. הִתְחַפֵּשׂ (*fut.* יִתְ־) *to disguise oneself*, *to mask*, 1 Sam. 28, 8; 1 Kings 22, 30; with בְּ of the thing *wherewith* 20, 38; הִתְחַ' וָבֹא (inf.) 22, 20 *to disguise and come*, i. e. *I will come disguised*. Here belongs also Job 30, 18: *by the power* (of disease) *my skin* (לְבוּשׁ 41, 5) *is disfigured*, i. e. my skin is covered with a leprous crust by elephantiasis.

חֻפְשָׁה (developed out of חֹפֶשׁ from חָפַשׁ) *f. freedom*, *release*, Lev. 19, 20.

חָפְשׁוּת (out of חֹפֶשׁ from חָפַשׁ) *f.* prop. lying down, prostration, hence *a sick-couch*, *κλίνη*, with בֵּית *a hospital* 2 Chr. 26, 21 K'tib.

חָפְשִׁי (out of חֹפֶשׁ from חָפַשׁ; *plur.* חָפְשִׁים) *adj. m. free*, of slaves Job 3, 19, hence the expressions יָצָא חָ' Ex. 21, 5, שִׁלַּח חָ' Deut. 15, 13; *unrestrained*, *wild*, of פֶּרֶא Job 39, 5; *exempt from taxes*, *without burdens*, 1 Sam. 17, 25; *redeemed*, *freed* Is. 58, 6.

חָפְשִׁית *f.* same as חָפְשׁוּת 2 Kings 15, 5.

חֵץ (with *suff.* חִצִּי, חִצְּךָ; *pl.* חִצִּים, *constr.* חִצֵּי; another plural חִצֵּי 1 Sam. 20, 38 K'tib has arisen from the shortening of *im* into *i*, but the K'ri reads חִצִּים, and perhaps the form חֵצִי 1 Sam. 20, 36 37 arose out of the fluctuation between חֵץ [sg.] and חִצֵּי [pl.], as it is actually interchanged with חִצִּים; in 2 Kings 9, 24 הֵחֵצִי stands for חֵץ; — once with *suff.* in a resolved form חֲצָצֶיךָ Ps. 77, 18 *thy lightnings*, comp. a similar resolution in צֵל, גַּל, הַר, שַׁר) *m.* prop. something cutting into or piercing (see חָצַץ), hence 1. *an arrow* (as *sagitta* from seco, *σχίζα* = *βέλος* from *σχίζω*) 1 Sam. 20, 20, *a missile*, mentioned with קֶשֶׁת Is. 7, 24, חֲנִית Ps. 57, 5, אֲבָנִים 1 Chr. 12, 2, מֵפִיץ and חֶרֶב Prov. 25, 18, the shooting of which is expressed by יָרָה 2 Kings 19, 32, דָּרַךְ Ps. 64, 4, כּוֹנֵן 11, 2, שָׁלַח 2 Sam. 22, 15 or עָרַךְ עַל with the omission of חֵץ Jer. 50, 9, יָדָה 50, 14, and the condition of which is described by בָּרוּר Is. 49, 2, שָׁנוּן Psalm 45, 6, שׁוֹחֵט or שָׁחוּט Jer. 9, 7. חָמַל אֶל־חֵץ Jer. 50, 14 is *to spare arrows*; הֵבַר חֵץ *to sharpen an arrow* 51, 11; קִלְקַל בַּחֵץ Ez. 21, 26, the same. פָּעַל חִצִּים לְדֹלְקִים *to make the arrows burning*, i. e. to wrap them about with combustible materials and to shoot them off on fire Ps. 7, 14

(elsewhere זִקִּים and זִיקוֹת are applied to such arrows). בַּעַל חִצִּים *an archer* Gen. 49, 23. חִצָּיו Numb. 24, 8 = בְּחִצָּיו. — 2. Tropically *suffering*, *punishment*, *sickness*, Deut. 32, 23; Ps. 7, 14; hence חִצֵּי שַׁדַּי Job 6, 4 *sufferings sent by God;* אָנוּשׁ חִצִּי 34, 6 *my disease is deadly*, in which sense חִצֵּי הָרָעָב Ez. 5, 16 &c. is also to be understood. — 3. *lightning*, God's arrow Hab. 3, 11, Ps. 18, 15, as the arrow is compared with it Zech. 9, 14; comp. חָצָץ, חָזִיז, Ar. حُسْبَان (arrows and lightnings). — 4. A collateral form of עֵץ *shaft* 1 Sam. 17, 7 K'tib, for which the K'ri and parallel places 2 Sam. 21, 19 and 1 Chr. 20, 5, as also the LXX and Vulg., read עֵץ. Deriv. the denominative

Pih. חִצֵּץ (*part.* מְחַצֵּץ) *to shoot arrows*, part. *an archer*, Judges 5, 11 *far from the noise of archers* (*Kimchi* and others); but see חָצַץ.

חצב I. (*fut.* יַחְצֹב) *tr.* prop. *to cut, to cut into* (identical with חָטַב, קָצַב), but definitely *to hew out*, stones, i. e. *to break out* (from quarries), with בְּ of the place 1 Kings 5, 29, 2 Chr. 2, 1, different from חָרַשׁ 1 Chr. 22, 15; *to hew*, spoken of stone-cutters 1 Chr. 22, 2, with skill, e. g. עַמּוּדִים Prov. 9, 1; seldom *to split, to cut*, wood Is. 10, 15; also *to dig out*, יֶקֶב 5, 2, בֹּר Deut. 6, 11, בְּאֵר Jer. 2, 13, קֶבֶר Is. 22, 6; *to fetch* נְחֹשֶׁת *out of the mine* (in the mountains) Deut. 8, 9; figurat. חֹצֵב לַהֲבוֹת אֵשׁ Ps. 29, 7 *the thunder of Jehovah cleaves* (i. e. throws out in a cleft or forked form) *flames of fire*, comp. trisulcos ignes (Ov. Met. 2, 848), Ar. حصب; *to smite, to kill* (prop. to cleave) men, Hos. 6, 5, parall. הָרַג. Deriv. מַחְצֵב, חָצָב.

Nif. נֶחְצַב *to be cut, to be graven*, בַּצּוּר Job 19, 24.

Puh. חֻצַּב *to be broken out, to be hewn out*, of the rock, figurat. Is. 51, 1.

Hif. הֶחֱצִיב *to slay, to destroy*, רַהַב Is. 51, 9, prop. to cut in pieces; see רַהַב.

חָצַב II. (Kal not used) *tr.* same as חָשַׁב) *to bind, to knot* (see חָשַׁב), prop. to draw firmly together, to twist together; Ar. حصف.

Pih. חִרְצֵב (with *r* inserted instead of a duplication, as in the case of כִּרְסֵם; not used) *to bind very firmly, to gird*, Ar. حَضْرَبَ, حَضْرَمَ, حَظْرَبَ the same. Deriv. חַרְצֻבָּה (which see).

חָצֵב (formed from חָצִיב) *adj. m. dug out, cut out* Is. 5, 2.

חָצָה (*fut.* יֶחֱצֶה, *ap.* יַחַץ) *tr.* prop. to separate, to split, like חַץ, hence *to divide*, into two Gen. 32, 8 or three parts Judges 9, 43, with בֵּין . . . וּבֵין Num. 31, 27, or merely בֵּין Job 40, 30; *to separate*, with מִן of the person or thing Num. 31, 42. The original signification *to cut in, to separate, to break through*, is still found in Is. 30, 28 *it divides even to the neck*, i. e. it reaches so far; Ps. 55, 24 *their days are not broken through*, i. e. they do not live out half their lives. Deriv. חֲצִי, חֲצוֹת, מֶחֱצָה, מַחֲצִית, the proper names יַחְצְאֵל, יַחְצִיאֵל.

Nif. נֶחֱצָה (*fut.* יֵחָצֶה, abridged יֵחָץ) *to separate oneself, to be divided* 2 Kings 2, 8 14; Ez. 37, 22; Dan. 11, 4.

חָצוֹר (*an enclosed place, a castle;* from חָצַר) 1. *n. p.* of a Canaanitish city in the north of Palestine, Josh. 11, 1, over מֵי מֵרוֹם i. e. upon the marshy sea or lake *Samochonitis*, now lake Huleh (*Jos.* Antiq. 9, 11, 1), Josh. 11, 5 7, then the name of a whole kingdom. In the neighbourhood of חָצוֹר, over which Canaanite princes ruled under the name of יָבִין Josh. 11, 1, and which was also the head of three kingdoms (מָרוֹן, אַכְשָׁף, שִׁמְרוֹן) 11, 10, lay קֶדֶשׁ נַפְתָּלִי Judges 4, 6, upon הַר נַפְתָּלִי (Josh. 20, 7), now הַר צְפַת (G'ibl Saffad); קֶדֶשׁ being named together with חָצוֹר 2 Kings 15, 29. חֲרֹשֶׁת הַגּוֹיִם was also situated there, Judges 4, 2. This kingdom of *Hazor* was allotted to the tribe of Naphtali Josh. 19, 36, after Joshua had burnt its capital 11, 19, and slain its king, 11, 10; 12, 19. At a later period Canaanites

had re-established it and acquired power over Israel, till Barak put an end to it, JUDGES chs. 4 and 5. As it belonged to the Israelite territory, Solomon fortified and made it a key towards the north, 1 KINGS 9, 15, till Tiglath-Pileser conquered it 2 KINGS 15, 29. — 2. *n. p.* of a city in Judah JOSH. 15, 23, a קֶדֶשׁ being there also. — 3. *n. p.* of another city in Judah, elsewhere called חֶצְרוֹן JOSH. 15, 25. — 4. *n. p.* of a city in Benjamin NEH. 11, 33. — 5. *n. p.* of a kingdom or territory of a Sheikh belonging to the nomad Arabs JER. 49, 28, perhaps named from חֲצֵרִים (Is. 42, 11), i. e. *wall-less villages.* It lay on the other side of the Euphrates, and is mentioned with קֵדָר. חָצוֹר, LXX Ἄσωρος, is also the Phenician name of places: e. g. חָצוֹר, Ἄσσουρος (Ptol. 5, 3), n. p. of a city in the district of Carthage; חָצוֹר, Asurae, in proconsular Africa; חָ׳, Ἄσσωρος between Agyrium and Enna in Sicily.

חָצוֹר חֲדַתָּה (*new Hazôr*) *n. p.* of a city of Judah JOSH. 15, 25, so called to distinguish it from חָצוֹר 15, 23, which was named *Hazôr* absolutely, or חָ׳ יְשָׁנָה (old Hazôr). חֲדַתָּה is an Aramaean adj. fem. of חֲדַת (which see), and was occasionally put for חֲדָשָׁה. On the point comp. the Phenic. חֲדָשָׁא (Chadaso, Adaso) or חָדָשׁ (Chadas, Adas) in names of places, e. g. מְקֹם חָדָשׁ Makom-Adas, i. e. Macomades (Plin. 5, 3), Μακοvάδα (Ptol. 4, 3), קֶרֶת חֲדָשָׁא Karthadaso, abridged Carthado, whence Καρθηδώ-ν.

חֲצוֹצְרָה see חֲצֹצְרָה.

חֲצוֹת (after the form חָמוֹת, אֲחוֹת; *constr.* חֲצוֹת) *f. the middle*, e. g. לַיְלָה Ex. 11, 4.

חֵצִי (see חֵץ) *m. pl.* for חִצִּים 1 SAM. 20, 36-38, like עַמִּי 2 SAM. 22, 44, Ps. 144, 2, רִמּוֹנִי SONG OF SOL. 8, 2, מִנִּי Ps. 45, 9 for מִנִּים, רִמּוֹנִים, עַמִּים.

חֲצִי (*in pause* חֵצִי, with *suff.* חֶצְיוֹ, חֶצְיֵנוּ) *m. the half*, *half part* (of a thing divided into two halves), applied to דָּם Ex. 24, 6, יְרִיעָה 26, 12, מִזְבֵּחַ 27, 5, בָּשָׂר NUM. 12, 12, = חֲצוֹת JUDGES 16, 3, particularly to measures NUM. 15, 9; 1 KINGS 7, 35. חָלַק לַחֲצִי 1 KINGS 16, 21 *to divide into two parts*, prop. to separate into halves. חֲצִי פֶּלֶךְ NEH. 3, 9 12 16-18 *a half district*, the district (פֶּלֶךְ) being divided into two that it might be managed more easily. Then *the middle* JOSH. 10, 13, Ps. 102, 25, מֶחֶצְיוֹ ZECH. 14, 4 *out of its midst*, i. e. in the midst. Probably too it means the *middle point* or *centre*, in the proper names חֲצִי הַמְּנֻחוֹת, חֲצִי הַמְּנֻחַת. On Maccabean coins חֲצִי is half a שֶׁקֶל.

חֵצִי *m.* merely an enlargement of חֵץ, which see.

חֲצִי הַמְּנֻחוֹת (*midst of resting-places*) *n. p.* of a locality in Judah, whose prefect (אָב) is called once הָרֹאֶה 1 CHR. 2, 52 (it must have been written הָרֹאֶה אֲבִי חֲ׳ הַמְּ׳). Its inhabitants were descendants of Salma son of Caleb 2, 54. See חֲצִי הַמְּנֻחַת.

חֲצִי הַמְּנֻחַת (*middle of resting-place*) *n. p.* 1. of a locality in Benjamin, whither the inhabitants of גֶּבַע (which see) were driven, and which place is called simply מָנַחַת in 1 CHR. 8, 6. Elsewhere it is mentioned as מְנוּחָה, as far as which the Israelite army retreating in feigned flight enticed the Benjamites JUDGES 20, 43, an act which is more exactly described as done at נֹכַח הַגִּבְעָה. — 2. of a city in Judah, elsewhere named חֲצִי הַמְּנֻחוֹת 1 CHR. 2, 52, with בֵּית לֶחֶם, צֹרְעָה (= צָרְעָה), עַטְרוֹת בֵּית יוֹאָב, נְטֹפָה, whose inhabitants were the posterity of שַׂלְמָא, a son of Caleb. Derivat. the *patron.* חֲצִי הַמְּנַחְתִּי 1 CHR. 2, 54, i. e. an inhabitant of *Hazi ha-Manâchath*, in Judah.

חָצִיר (lengthened from חָצֵר, comp. יָשִׁישׁ and יָשֵׁשׁ) *m.* 1. (from חָצַר) *an enclosed place, a court, a dwelling*, generally *home* Is. 34, 13; but חָ׳ in Is. 35, 7 belongs perhaps to signification 2; comp. Phenic. חצר in the proper name חֲצַר צַדְּא Hizirzada (hunting court), a place in Numidia. — 2. (*constr.* חֲצִיר from

חָצִר) *grass*, *grass-blade*, the provender of cattle Ps. 104, 14, Job 40, 15, which grows on heights Ps. 147, 8 and is often used as an image of decay on account of its quick and easy withering Ps. 37, 2; 90, 5; 103, 15; especially what springs up from the floor of the flat roofs and dries up hastily for want of nourishment; called חֲצִיר גַּגּוֹת 2 Kings 19, 26; Ps. 139, 6; comp. Phenic. חָצִר in the names of many herbs, e. g. חַ' גֹּזָל, חַ' תִּפַּח, חַ' רִישׁי &c. — 3. *a leek* Num. 11, 5.

חָצַן I. (not used) *tr. to surround*, *to fence about*, *to enclose*, a place, comp. Ar. حِضْن (a lurking-hole), hence applied to the bosom of garments which protects around and in which something may be concealed, or to the enclosed lap; Ar. حَضَنَ to embrace, to conceal (a child) in the arms; *to hatch*, i. e. to protect the eggs, to cover them, حَصُنَ to be protected around, i. e. to be firm; figuratively to be modest, chaste. The organic root is חָצ־ן, which is found in the same signification in חָז, חָזָה (see חָזֶה 3). Deriv. חֹצֶן, חֵצֶן 1.

חָצַן II. (not used) *tr. to cut into*, *to pierce*, of a pointed, cutting weapon, Ar. خَصَنَ the same, whence خَصِين (an axe, hatchet), Phenic. חָצַן, Targ. חֲצִין the same, whence חֲצִינָא (axe) &c. Deriv. חֹצֶן 2, as some mss. read for הֹצֶן.

חֵצֶן (with *suff.* חִצְנוֹ), *m. the lap*, in which one carries a thing, coupled with כַּף Ps. 129, 7 *and the binder of sheaves fills his bosom with ears of corn.*

חֹצֶן (with *suff.* חָצְנִי, from חָצַן I) *m.* 1. *the bosom* Is. 49, 22, either used for the arm upon which one protects and carries children, or for *the bosom of a garment*, sinus, Neh. 5, 13; usually applied to attendants male and female. For it חֵיק stands elsewhere Num. 11, 12; Ruth 4, 16. — 2. (from חָצַן II.) prop. axe, adze, then *battle-axe*, mentioned with רֶכֶב (war-chariot) and גַּלְגַּל (which see) as offensive weapons; Ez. 23, 24 *and they* (the Chaldeans and Assyrians) *come upon thee with* (בְּ is omitted here because it stands with וּבִקְהַל עַמִּים, comp. 26, 7) *battle-axe*, *chariots and wheeled waggons*, *and with hosts of people* (comp. רַעַשׁ, הֲמוֹן Jer. 47, 3). For the explanation of the word comp. the Phenic. and Targ. חֲצִינָא, axe, which passed from the Phenicians to the Greeks (ἀξίνη), Arab. خَصِين, and though the Masora reads הֹצֶן, it does not alter the meaning. See הֹצֶן.

חֲצַף (Peal not used) *Aram.* prop. to storm, to rush, like the Hebr. קָצַף, Ar. حصف (to rush along, of the horse), خصف IV. (to rush along, of a race,) غَضِبَ (to be kindled), hence *to rage*, *to be angry*, *to be severe;* in the Targ. for הֵעֵז, consequently also, *to be insolent.*

Af. אַחְצִף (*partic.* מְהַחְצְפָה and מְהַחְ') *to shew strictness*, *rage*, *severity*, applied to דָּתָא Dan. 2, 15, מִלַּת מַלְכָּא 3, 22.

חָצַץ (only in *part.* חֹצֵץ) *trans.* 1. *to divide*, *to partition*, into crowds, divisions, ranks; *line* or *rank* being conceived of as *a segment* (comp. Talm. שִׂרְטוּט a line, from שָׂרַט). Hence חֹצֵץ *forming ranks*, *lines* (i. e. arranged divisions), *in bands*, festival processions and the march of armies being so described elsewhere (see *Pih.*) Prov. 30, 27. Deriv. the proper name חֲצְצוֹן. — 2. (not used) *to cut in pieces*, *to divide into parts*, *to separate into pieces*, or *to break off in splinters*, *to disjoin* (from a larger piece), deriv. חָצָץ; *to cut to a point*, *to sharpen* (an arrow), deriv. חֵץ. — The fundamental signification of the stem is sufficiently clear from comparing it with חָצָה, חֵץ, and with גָּז, קֵץ, Arab. حَصَّ (to divide, to allot), Talm. חֲצַץ to cut in, whence חֲצִיצָא an incision, a cleft.

Pih. חִצֵּץ *to march along in rank and file*, *to go in ranks*, *in orderly bands*, Judges 5, 11, *louder than the cries of men marching in a festival procession well-arranged.*

Puh. חֻצַּץ *to be cut off, to be shortened*, of the days of one's life, hence *to be completed, at an end*, Job 21, 21; in Ethiopic to be lessened.

חָצָץ (but חֲצָצֶיךָ is from חֵץ) *m.* that which is broken off, separated (from a large piece), hence *a small stone, gravel*, whose points hurt; consequently different from חוֹל, Prov. 20, 17; Lament. 3, 16; Targ. חֲצָצָא (on Prov. 20, 17), Syr. ܚܨܨܐ.

חַצְצוֹן (from חָצַץ after the form רִעֲבוֹן from רָעֵב, *constr.* חַצְצֹן) *m. a row*, of trees, only used in union with תָּמָר, conseq. ח' תָּמָר (*palm-rows, palm-forest*) *n. p.* of a place between קָדֵשׁ and the south end of יָם הַמֶּלַח, as far as which point the Phenician race אֱמֹרִי dwelt Gen. 14, 17; comp. Judges 1, 36. At the same place is the present *Kurnub* still existing in ruins (*Robins.* III, 178 sq. 186 sq.). חַצְצֹן תָּמָר (see תָּמָר) is obviously identical with תָּמָר Ez. 47, 19; 48, 28, the southernmost boundary of Palestine; with *Θαμαρά* of Eusebius (Onom. s. v. Hazazon Thamar), which was distant a day's journey from חֶבְרוֹן on the way from the latter to אֵילַת, and where a garrison was still in his day; perhaps also with תָּמָר "in the wilderness, in the land" 1 Kings 9, 18 K'tib, which Solomon fortified. In 2 Chr. 20, 2 this place is identified with עֵין גֶּדִי the most southern town, according to Josh. 15, 62, on the western side of the Dead Sea, and inhabited by Israelites (1 Sam. 24, 1 2), belonging to Judah, whose situation has been ascertained in the present day (*Robins.* II, 445 sq.); עֵין עֶגְלַיִם Ez. 47, 10, now 'Ain el-Feshkah (*Robins.* l. c. p. 491), being situated in the same westerly direction, towards the north end of the יָם הַמֶּלַח. See עֵין גֶּדִי.

חַצְצֹן see חַצְצוֹן.

חִצֵּצַר Pihel-form of the stem חָצַר (which see).

חֲצֹצְרָה (*pl.* ־רוֹת, contracted out of חֲצַרְצְרָה) *f. a trumpet*, used when the people were being called together Hos. 5, 8, at public festivals of joy 2 Kings 11, 14, at sacrifices 1 Chr. 13, 8 &c., and whose different signs were more exactly denoted by הֵרִיעַ, תָּקַע. It is coupled with מְצִלְתַּיִם 1 Chr. 16, 42 and שׁוֹפָר Ps. 98, 6, without being identical with them.

חָצַר (not used) *tr. to enclose with a hedge, to enclose, to surround*, a fortress, a court, connected with חָדַר, עָצַר, עָזַר, קָשַׁר, חָשַׁר, אָזַר &c.; comp. حصر, whence حصار (a fence, a fort), حظر (to enclose, to lock, to bar). Deriv. חָצֵר, חָצִיר 1, the proper names חֲצֵרוֹת, חָצוֹר, חֲצֵרִים, חֶצְרוֹן.

חָצַר (Kal unused) *intr.* 1. *to sound shrill, to clang, to peal*, of the clear and bursting voice of man, of musical instruments; cognate in sense הָלַל, צָלַל. This idea proceeds from that of *shining, glittering, being clear;* the same metaphor happening in הָלַל and other words; accordingly the organic root is חַ־צַר, which is also found in זָהַר (which see), צָהַר with the initial sound enlarged. See Pihel. — 2. *to bloom, to be green, to sprout forth*, Ar. خضر, particularly applied to the first glistening green. The same metaphor is also in זָהַר (Ar. زهر flower), נָצַץ &c. Deriv. חָצִיר 2.

Pih. I. חִצֵּר (*part.* מְחַצְּרִים K'ri) *to sound*, with the trumpet, *to blow the trumpet*, 2 Chr. 5, 13 K'ri, where the K'tib has the Pihel-form חִצְצֵר (*part.* מְחַצְצְרִים).

Pih. II. חִצְצֵר (for חִצֵּר, with Dagesh resolved, hence *part.* מְחַצְצְרִים) *to blow the trumpet* 2 Chr. 5, 13 K'tib.

Pih. III. חִצְרֵר (with the last radical repeated, as in רַעֲנַן, שַׁאֲנַן, another mode of gradation or intensity; *part.* מְחַצְרְרִים K'tib) *to sound the trumpet* 2 Chr. 5, 12 K'tib, where the K'ri has the Hif. מַחְצְרִים.

Pih. IV. חִצֵּצַר (contracted from חֲצַרְצַר as עֲזָאזֵל from עֲזַלְזֵל, Aram. חַטּוֹטֵר from חֲטַרְטַר; *part.* מְחַצְּצַר) *to blow the trum-*

pet 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 28, 28 in K'tib, for which the K'ri reads מַחְצְרִים in all these places. Deriv. חֲצֹצְרָה.

Hif. הֶחְצִר (only *part.* מַחְצְרִים K'ri) *to sound the trumpet, to blow with the trumpet* 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 29, 28.

חָצֵר (*constr.* חֲצַר, with *suff.* חֲצֵרוֹ; *pl.* חֲצֵרִים with *c.* חַצְרֵי, and חֲצֵרוֹת with *constr.* חַצְרוֹת, from חָצַר) *common gend.* 1. *a court*, atrium, of a palace 1 Kings 7, 8, of a temple 2 Kings 21, 5, particularly of the fore-court, hind-court, or middle court of God's temple; prop. an uncovered space enclosed on every side, therefore *a court-yard* Ez. 40, 14, more exactly described by הַפְּנִימִי 40, 19 28, הַתִּיכוֹן 47, 16 or תִּיכֹנָה 2 Kings 20, 4, חִיצוֹנָה Ez. 40, 31, פְּנִימִית 1 Kings 6, 36. עִיר is put for it even in the K'tib 2 Kings 20, 4, because of its fundamental signification. חָצֵר was also a *guard-court* or prison belonging to the royal castle, denoted more precisely by הַמַּטָּרָה Jer. 32, 2, Neh. 3, 35, being also found in private houses Ex. 8, 9, 2 Sam. 17, 18, and in gardens Esth. 1, 5; sometimes also of the court of the holy tent Ex. 27, 12. חֲצֵרוֹת קְטֻרוֹת Ez. 46, 22 *courts bridged over* (see קָטַר). — 2. *a village*, *a hamlet*, villa, vicus, which though not enclosed by walls Lev. 25, 31, is still enclosed within itself, different from טִירָה *a moveable camp* (Ps. 69, 26) Gen. 25, 16, and usually belonging to city districts Josh. 13, 23; chs. 15. 18. 19; Neh. 12, 29; it is seldom *the encampment* of nomadic tribes, which commonly consisted of a circle of tents Is. 42, 11; Ps. 10, 8. — Many names of places are compounded with חָצֵר, like the German *Hof*, such as

חֲצַר־אַדָּר (*Addar-court*, see אַדָּר) *n. p.* of a city in the south of Judah near Edom Num. 34, 4, probably used for חֶצְרוֹן (because Hezron is omitted), and conseq. different from אַדָּר Josh. 15, 3. אַדָּר (Addar) appears to be identical with אֲדַר, the name of a God (see אַדְרַמֶּלֶךְ, אֲדַר, אֲדֹר, אֲדָר, (אַדְרְגָּזַר); comp. Malcander (Plut. de Isid. 13) = מֶלֶךְ אֲדַר, with *n* inserted; Adramytos (Xanthus apud Ath. 12. p. 515) = אֲדַר־מוּת; Amandra (the original name of the Greek Iconium, because the Assyrian Perseus planted the pillar of Adar) = חַמַּן אֲדַר &c.

חֲצַר גַּדָּה (*Gadda-court*, see גַּדָּה p. 263) *n. p.* of a city in Judah Josh. 15, 27, probably named from the Gadda-worship that took place there at one time.

חֲצַר סוּסָה (*horse-court*, i. e. court of the horses of the sun, in the sun-worship) *n. p.* of a place in Simeon Josh. 19, 5, but called in 1 Chr. 4, 31 חֲצַר סוּסִים; comp. as the designations of places בֵּית שֶׁמֶשׁ, בֵּית הַמַּרְכָּבוֹת. On the heathen worship of the sun with consecrated steeds and chariot see 2 Kings 23, 11. In Phenician the proper name כְּפַר־סָס *Cabarsus* in Byzacium and the proper name masc. עֲבַד־סָסָם (Kit. 2) are also to be derived from this worship.

חֲצַר סוּסִים see חֲצַר סוּסָה.

חֲצַר עֵינוֹן (*court of the holy fountain*) *n. p.* of a place in the north eastern point of the holy land, at the border of Damascus Ez. 47, 17, called elsewhere חֲצַר עֵינָן Num. 34, 9 10; Ez. 48, 1. עֵינוֹן is the Phenician pronunciation of עֵינָן; the worship of fountains is known from עֵין־רִמּוֹן, עֵין־שֶׁמֶשׁ &c.

חֲצַר עֵינָן see חֲצַר עֵינוֹן.

חֲצַר שׁוּעָל (*court of jackals*) *n. p.* of a city in Simeon Josh. 15, 28; 19, 3; Neh. 11, 27. Names of places and districts are sometimes denoted by שׁוּעָל, שַׁעַלְבִּ, שַׁעַל.

חָצֵר הַתִּיכוֹן (*the middle* חָצֵר, to distinguish it from two other neighbouring ones) *n. p.* of a locality towards the border of Hauran, the most easterly point of Palestine towards the north Ez. 47, 16.

חֶצְרוֹ see חֶצְרַי.

חֶצְרוֹן 1. (from חָצַר; *blooming, beautiful*) *n. p. m.* Gen. 46, 9 12, Greek Ἐσρώμ (Matth. 1, 3); *patr.* חֶצְרֹנִי Num. 26, 6. — 2. (from חָצֵר; *hamlet*) *n. p.* of a city in Judah Josh. 15, 25, elsewhere חָצוֹר 15, 23.

חֲצֵרוֹת (*hamlets*) *n. p.* of a station of the Israelites in the Arabian desert Num. 11, 35; 12, 16; Deut. 1, 1.

חֶצְרַי (same as חֶצְרוֹן 1) *n. p. m.* 2 Sam. 23, 35 K'tib, for which the K'ri and 1 Chr. 11, 37 have חֶצְרוֹ = חֶצְרוֹן.

חֲצַרְמָוֶת 1. *n. p.* of the third son of the Arabian progenitor יָקְטָן in the ethnographical table Gen. 10, 26, 1 Chr. 1, 20, prop. the name of an Arabian race which was a branch of the Joktanites, having their seat in the district *Chazarmavet* (Ar. حَضْرَمَوْت, ـرَمُوت, ـمُوت). — 2. (*court of Mut*, i. e. of the God of the lower world, Pluto, which מות signifies in Sanchon. p. 36; comp. אֲחִימוֹת) *n. p.* of a district east of Yemen on the Indian ocean (*Niebuhr*, Arabien p. 283-94), where there was abundance of frankincense, myrrh and aloes, which became articles of commerce. But it was very insalubrious and destructive to the inhabitants (Beresch. rab. ch. 37; Arr. Peripl. 9, 7; Agatharch. 10). It was originally an emporium of the Phenicians, who called it חֲצַרְמוּת (Samar. חֲצֵרִימוּת) on account of its injurious climate. The Hebrews changed מוּת into מָוֶת, which they did also in the case of צַלְמָוֶת for צַלְמוּת (from צֶלֶם), and of the proper name עַזְמָוֶת for עַזְמוּת. The Arabs retained it as a foreign word, wavering in the last syllable between *Mut* and *Maut;* and as another, foreign (Phenician) dialect was spoken there, they formed out of it a verb حَضْرَمَ *barbare loqui*, though this verb has not the remotest connection with the appellat. signification of the place.

חִצְרֵר Pihel-form of חָצַר which see.

חֹק I. *bosom*, *lap*, see חֵיק.

חֹק II. (only *constr. pl.* חִקְקֵי, in a resolved form like עִמְמֵי, צִלְלֵי; from חָקַק) *m. a regulation*, *decree*, חָקַק ח' Is. 10, 1 *to make a regulation;* ח' לֵב *decrees of the heart*, i. e. well grounded Judges 5, 15, for which חִקְרֵי (counsellings) is put in 5, 16 by way of irony.

חֹק (before Makkeph חָק־, with *suff.* חֻקִּי, חֻקְּךָ, also חוּקֶךָ; *pl.* חֻקִּים, *c.* חֻקֵּי, with *suff.* חֻקָּיו, חֻקֶּיךָ; from חָקַק) *m.* prop. marked in, engraved, hence 1. *a thing firmly established* or *determined*, *a statute* Gen. 47, 26, with מִשְׁפָּט 1 Sam. 30, 25; *custom*, *usage* Judges 11, 39; 2 Chr. 35, 25; particularly *a law* Is. 24, 5, or also collect. *laws* Ex. 15, 25; hence the phrases שָׂם חֹק ibid., נָתַן ח' Ps. 99, 7, לִמֵּד ח' Ezr. 6, 10, עָשָׂה ח' Deut. 6, 24, שָׁמַר ח' 1 Kings 3, 14, הָלַךְ בְּח' Ez. 11, 12; and in the plural also. It is distinguished from מִשְׁפָּט by this, that it appears as an absolute thing, without a motive, and therefore it means *decree*, חֻקִּי Job 23, 24 *what is decreed for me; a determination*, of God Zeph. 2, 2; fig. *a definite*, *appointed time*, e. g. of the regularly returning rain-season Job 28, 26. — 2. *what is determined*, *meted out*, *allotted*, and therefore *what is imparted* Gen. 47, 22; Prov. 30, 8; *a task*, *what is proposed* Lev. 10, 14; *an appointed inheritance* Ezek. 16, 27; *due*, *income* 45, 14; *allotted food* Prov. 31, 15. — 3. *bound*, *limit*, applied to space Micah 7, 11; Prov. 8, 29; Jer. 5, 22; *boundary*, *circle* Job 26, 10; *shore* 38, 10, hence שָׁבַר ח' *to break off the rocks of the shore*, probably from חֹק = חֵק (which see). Fig. *limit* Job 14, 5; לִבְלִי חֹק Is. 5, 14 *boundless*, *measureless*. — 4. *bosom*, *interior* = חֵק, Job 23, 12 *I kept the words of his mouth more than my interior;* so the LXX. אֶל־חֹק Ps. 2, 7 = אֶת־חֹק, אֶל standing for אֶת.

חָקָה (Kal unused) *tr.* same as חָקַק to cut in, to hew into, to engrave, hence *to carve*, images; *to draw*, *to paint;* comp. γράφειν.

Puh. חֻקָּה (*part.* מְחֻקֶּה) *to be engraved*, *carved*, *painted*, with עַל *in* or *upon* a thing 1 Kings 6, 35; Ez. 8, 10; 23, 14.

Hithp. הִתְחַקָּה (*fut.* יִתְחַקֶּה) *to put a circle or limit* (חֹק) *about* (עַל) a thing, Job 13, 27 *thou puttest thyself as a limit round about the roots of my feet.* Perhaps it is a denom. from חֹק.

חֻקָּה (*constr.* חֻקַּת; *pl.* חֻקּוֹת) *f. a law*,

determination, *ordinance*, proceeding from God Ex. 13, 10, of פֶּסַח 12, 43; the pl. in Lev. 18, 4; of heathen laws Jer. 10, 3, i. e. idolatry, Mic. 6, 16 *the idolatrous ordinances of Omri;* then *an established*, *appointed time*, of קָצִיר Jer. 5, 24, of the laws of nature 33, 25; *customs*, mores, 1 Kings 3, 3.

חֲקוּפָא (*urging on*, *incitement*, viz. Jah is) *n. p. m.* Ezr. 2, 51; Neh. 7, 53.

חָקַף (not used) *intr. to bend oneself*, *to be crooked*, Ar. حقف, identical with חָגַב belonging to חָגַב 4 and חֲגָבָא; more correctly perhaps = אָכַף (which see) *to urge on*, *to drive on;* deriv. the proper name חֲקוּפָא.

חָקַק (i. e. חַק; 2 *pers.* חַקּוֹתָ, with *suff.* חַקֹּתִיךָ; *part. act.* חֹקֵק, *part. pass.* חָקוּק; *inf. constr.* חֹק, with *suff.* חֻקּוֹ; *imp.* with *suff.* חֻקָּהּ) *trans.* same as חָק־ה: 1. *to cut into*, *hew into*, *to dig*, מִשְׁכָּן (a dwelling), with בְּ of the place Is. 22, 16; *to inscribe*, in סֵפֶר, with עַל 30, 8 (Greek γράφειν), in לְבֵנָה Ez. 4, 1, fig. עַל־כַּפַּיִם Is. 49, 16; *to trace*, *pourtray* Ez. 23, 14. — 2. Metaphor. *to establish*, *to lay the foundation of*, חוּג (the arch of heaven) = רָקִיעַ Prov. 8, 27; מוֹסְדֵי אֶרֶץ 8, 29. — 3. Figur. *to prescribe*, *to ordain*, *to give laws* Is. 10, 1, *part.* מְחֹקֵק = חוֹקֵק *lawgiver*, *leader*, *ruler* Judges 5, 9. Deriv. חֹק, חֻקָּה, חֵק II. (חֵקֶק).

Pih. חוֹקֵק (*part.* מְחוֹקֵק and חוֹקֵק; *fut.* יְחוֹקֵק) *to engrave*, *to inscribe*, laws, hence *to decree* Prov. 8, 15, where צֶדֶק is an adverb; *to lead*, *rule*, מְחֹקֵק *lawgiver* Judges 5, 14, *king*, *leader* Is. 33, 22, חֶלְקַת מְחֹקֵק Deut. 33, 21 *the portion appointed by the lawgiver;* מְחֹקֵק metaph. *a sceptre*, the instrument and badge of a ruler (Hom. Il. 2, 86. 101. 279; 3, 218; 14, 93) Num. 21, 18; Ps. 60, 9; 108, 9, therefore the parall. מָעוֹז רֹאשׁ (strength of the head = *helmet*) 60, 9 and שֵׁבֶט (sceptre) Gen. 49, 10, only poetically for *dominion*, *rule*.

Puh. חֻקַּק prop. to be cut, engraved, hence *to be established*, *determined*, as right, law; מְחֻקָּק *right* Prov. 31, 5. Derivat. the proper name חֻקֹּק.

Hof. הוּחַק (*fut.* יֻחַק) *to be inscribed*, *engraved*, בַּסֵּפֶר Job 19, 23.

חִקְקֵי a singular form for the *constr. pl.* חִקְקֵי, see חֵק II.

חֻקֹּק (with *a* of motion חֻקֹּקָה; *a ditch*) *n. p.* of a city in Asher 1 Chr. 6, 60 (where חוּקֹק is written), situated on the border of Naphtali Josh. 19, 34; but in 21, 31 the same city is named חֶלְקַת, and in 19, 25 חֶלְקַת; which seems, however, to have been a place in the vicinity of חֻקֹּק, with which it was confounded. This city still appears in the Talmudic period; and is perhaps the present Jakôk, four hours from Tabor (*Robins.* III. p. 133 App.).

חָקַר (*inf. constr.* חֲקֹר, *imp.* with *suff.* חָקְרֵנִי; *fut.* יַחְקֹר) *trans.* prop. to dig, to dig through, to break through, the organic root חַ־קַר being also in נָ־קַר, כָּרָ־ה, זָ־כַר, דָ־קַר, בָּ־קַר &c. Only figur. *to search out*, 1 Sam. 20, 12; Prov. 18, 17; 28, 11; *to explore* Job 5, 27; 28, 27; *to spy out*, *to reconnoitre* Judges 18, 2; 2 Sam. 10, 3; *to examine*, דָּבָר Prov. 25, 2, דֶּרֶךְ Lament. 3, 40, רִיב Job 29, 16. Deriv. חֵקֶר, מֶחְקָר.

Nif. נֶחְקַר *to be searched out*, *ascertained* 1 Kings 7, 47; *to be investigated* 31, 37; אֵין חֵקֶר = לֹא נֶחְקַר.

Pih. חִקֵּר *to find out*, *to exhibit fundamentally*, מְשָׁלִים Eccles. 12, 9.

חֵקֶר (*constr. plur.* חִקְרֵי) *m.* 1. *a searching out*, *examination*, of God and divine things, with אֵין (Is. 40, 28; Ps. 145, 3; Prov. 25, 3; Job 5, 9; 9, 10) or לֹא (34, 24; 36, 26) *unsearchable*, *unfathomable*, or *not to be explored*, *infinite* &c. — 2. *a finding out by minute and persevering investigation*, i. e. an investigation exceeding the appointed measure, Prov. 25, 27 *and their soul's minute investigation* (of divine things) *is a burden* (see כָּבוֹד), i. e. as the eating of much honey is not good, so also is the tedious examination of divine things burdensome (comp. Sir. 3, 21-25); or לֹא

should be supplied to the last כָּבוֹד, out of the first hemistich, with the meaning, *is not laudable* (Levi ben Gershom). — 3. the object or result of searching, what is to be searched out, i. e. *deep wisdom*, *philosophy*, Job 8, 8; 11, 7; *the deepest*, *innermost*, *most hidden*, 38, 16 = מֶחְקַר (Ps. 95, 4). — 4. same as חֹק II. *determination*, *decision* Judges 5, 16.

חֹר (only *pl.* חֹרִים, *constr.* חֹרֵי, with *suff.* חֹרֶיהָ; once חוֹרִים Eccles. 10, 17) *m.* 1. (from חָרַר) *noble*, *free* (comp. Aram. חֹר, חָרֵי, Syr. ܚܐܪܐ, Ar. حُرّ), of the Edomites Is. 34, 12 or the Jews Jer. 27, 20, who were near to royalty 1 Kings 21, 8 11, or out of whom kings were chosen at the election of a sovereign Is. l. c. — בֶּן־חוֹרִים Eccles. 10, 17 *a free one*, a periphrasis for the sing. — 2. (from חֹר II.) *a hole*, *a breach*, in a wall Ez. 8, 7, in a door 2 Kings 12, 10; *eye-hole* Zech. 14, 12; *hole in the earth* 1 Sam. 14, 11; Job 30, 6; *hole of prey* Nah. 2, 13; but for *window*, *opening* חוֹר (which see) stands, in Song of Sol. 5, 4. The proper names חֹרוֹן in חֹרֹנַיִם, בֵּית ח׳, the Gent. חֹרֹנִי, חֹר in חֹר הַגִּדְגָּד (see גִּדְגָּד), the name of the tribe חֹרִי (*pl.* חֹרִים), and the proper name masc. חֹרִי should be taken agreeably to this meaning. — 3. (from חֹר I.) a basis for the farther developed חֹרִי (which see); see moreover חוּרִי.

חֹר *m.* Is. 11, 8, see חוּר (in its three meanings) and as a proper name.

חָרָא I. and חָרָה in derivatives (not used) *tr. to clean from dross*, *to purify*, especially the body by excrements, comp. Talm. חֲרָא to scour away, to purify, Ar. خَرِئ (to separate dirt); and also خَرِي and خَرَا in the derivatives. Deriv. חֶרֶא, מַחֲרָאָה, חֲרִי, חֶרְיוֹן.

חָרָא II. (not used) and חָרָה *tr.* prop. to knot around, to twist round, cognate with אָרָה IV., Arab. أَرِي, therefore *to embrace firmly*, of a coat of mail, harness. Deriv. תַּחְרָא, and the proper name חַרְהֲיָה.

חֶרֶא (from חָרָא I.; *pl.* חֲרָאִים, *constr.* חַרְאֵי, with *suff.* חַרְאֵיהֶם) *m. offscouring*, *excrement*, *dung* Is. 36, 12 K'tib, for which חֲרֵיהֶם from חֲרִי (which see) stands in the original passage 2 Kings 18, 27. The K'ri has always in its stead euphemistically the word צוֹאָה, whose vowels are put to the noun before us, in the text.

חָרַב I. (*imp.* חֲרֹב, *pl.* חִרְבוּ) *trans.* 1. (not used) same as חָרַף, חָרַם I., גָּרַב *to cut*, *to divide*, *to tear asunder*, comp. Aram. חוּרְפָּא knife. Deriv. חֶרֶב 1 and 2. — 2. *to fight*, *contend*, Syr. ܚܪܒ, Ar. حَرَبَ, prop. to tear in pieces, to lacerate; comp. Ar. حَرْب war. Hence *to kill* Jer. 50, 21, with הַחֲרִים; *to slaughter*, פָּרִים ib. 50, 27 (a figure of destroying the adult male population 48, 15). Deriv. חֶרֶב 3.

Nif. נֶחֱרַב *to contend with one another*, *to extirpate*, 2 Kings 3, 23 according to the LXX. Comp. Syr. ܐܬܚܪܒ.

Hof. הָחֳרַב (*inf. absol.* הָחֳרֵב) *to be subdued* 2 Kings 3, 23.

חָרַב II. (not used) *intr.* same as הָרַם, אָרַם, חָרַם II. *to be high*, *firm*, comp. besides אַרְמוֹן and הַרְמוֹן the Ar. إِرَم (a stone pillar, a grave-stone), هَرَم (pyramid); and even *pyramis* has come from p' (the Egyptian article) and إِرَم (iram). Deriv. חָרָבָה 2, חֶרֶב 5.

חָרֵב (*fut.* יֶחֱרַב, sometimes יִחְרַב in mss.; *imperat. f.* חָרְבִי) *intrans.* prop. *to burn up*, *to dry up* (in consequence of heat), therefore 1. *to become dry*, of מַיִם Gen. 8, 13, יָם Ps. 106, 9, of נָהָר Is. 19, 5, Job 14, 11, מַעְיָן Hos. 13, 15, יְאֹר Is. 19, 6; *to be dry*, of צוּלָה 44, 27, פְּנֵי הָאֲדָמָה Gen. 8, 13. — 2. Figur. *to be stiff*, *motionless* (what is fluid being conceived of as movable), hence of the heavens Jer. 2, 12, comp. יָבֵשׁ 1 Kings 13, 4 with a like metaphor. application.

In the same manner the Ar. حار *emaciatus fuit* and *obstupuit;* comp. *torpere* with *torrere.* — 3. *to be desolate, laid waste,* or *to become so,* of עִיר Jer. 26, 9, בָּמוֹת Ez. 6, 6, מִקְדָּשִׁים Am. 7, 9; transferred to persons, *to be destroyed,* Is. 60, 12. Comp. Ar. خَرِبَ. The transition from signif. 1. is observable from Is. 42, 15; 48, 21 &c. Deriv. חָרֵב, חֹרֶב, חָרֶב 4, חֲרָבוֹן, חָרְבָּה, חֳרָבָה, חֲרָבָה, the adj. חָרֵב, and the proper name חֹרֵב.

Nif. נֶחֱרַב *to be laid waste,* of עִיר Ez. 26, 19; 30, 7.

Puh. חֹרַב *to be dried* Judges 16, 7 8.

Hif. הֶחֱרִיב 1. *to dry up,* יָם Is. 50, 2; 51, 10; יְאֹר 37, 35. — 2. *to lay waste, to destroy,* עִיר Ez. 19, 7, חוּצוֹת Zeph. 3, 7, אֶרֶץ Judges 16, 24; referring to persons 2 Kings 19, 17.

Hof. הָחֳרַב *pass.,* of עִיר Ez. 29, 12. On the other hand, in אִמָּלְאָה הָחֳרָבָה 26, 2 *I will be filled with the desolated* (Tyre), as Rashi, Kimchi and others understand it, the word is a noun, with the accent irregular. The ancients have translated: *I fill myself,* (*if*) *it be wasted.*

חָרֵב *adj. m.,* חֲרֵבָה *f.* 1. *dry,* oppos. to בְּלוּלָה Lev. 7, 10; of פַּת Prov. 17, 1, i. e. without the addition of fat. — 2. *deserted, desolated,* of מָקוֹם Jer. 33, 10, בַּיִת Hag. 1, 9, עִיר Ez. 36, 38, with נָשַׁם 36, 35 (see חֹרֵב adj.).

חֶרֶב (with *suff.* חַרְבִּי, חַרְבְּךָ, חַרְבּוֹ; *plur.* חֲרָבוֹת, *constr.* חַרְבוֹת, with *suff.* חַרְבוֹתָיו) *f.* 1. (from חָרַב I.) *a sword* (prop. edge, sharpness) Ez. 5, 2, to which are applied חַדָּה Ps. 57, 5, מֹרָטָה Ez. 21, 16, מְרוּטָה 21, 33, פְּתוּחָה, שְׁלוּפָה Num. 22, 23, קָשָׁה, גְּדוֹלָה Is. 27, 1; and which as a weapon is coupled with חֲנִית 1 Sam. 13, 22, מָגֵן 1 Chr. 5, 18, חֵץ שָׁנוּן Prov. 25, 18, קֶשֶׁת Hos. 2, 20, כִּידוֹן 1 Sam. 17, 45. The expression לְפִי חֶ׳ *at the edge of the sword* Judges 1, 8, i. e. with the edge of the sword, for which also הִכָּה בַחֶ׳ 2 Sam. 12, 9, הָרַג בַּחֶ׳ Josh. 13, 22 are used, is frequent; נָפַל לְפִי חֶ׳ Is. 8, 24 and נָפַל בַּחֶ׳ Num. 14, 3 being also said. עֲוֹן חֶ׳ Job 19, 29 is *sin of the sword,* i. e. by which one incurs the punishment of the sword or death, comp. עֲוֹן קֵץ Ez. 21, 34, ἁμαρτία πρὸς θάνατον 1 John 5, 16. — 2. *a sharp instrument, a knife,* for circumcising Josh. 5, 2; *a razor* Ez. 5, 1; *axe, hatchet,* 26, 9; *a chisel* Ex. 20, 22; *teeth,* of the Nile-horse or hippopotamus Job 40, 19, on account of its two large tusks. — 3. *war* (Ar. حَرْب war), represented as a calamity along with דֶּבֶר 1 Chr. 21, 12, שְׁפוֹט 2 Chr. 20, 9, הֶרֶג Esth. 9, 5, רָעָב Ez. 14, 21 &c. Coupled with מְנֻסָה *flight* Lev. 26, 36, שְׁבִיּוֹת *captives* Gen. 31, 21, חָלָל *slain* Num. 19, 16 &c. where the genitive is to be translated *by, from, before* &c. — 4. (from חָרֵב) *m. dryness, consumption,* as a disease of men Deut. 28, 22. — 5. (from חָרַב II.; *pl.* with *suff.* חַרְבֹתֵיהֶם) *grave, mausoleum, palace of the dead* 2 Chr. 34, 6 K'ri, where the verse is connected with the two preceding ones and should be translated: *and in the cities of Manasseh and Ephraim and Simeon as far as Naphtali he has burnt* (the priests' bones) *in their palatial resting-places round about.* On the K'tib see בָּחַר I.

חֹרֶב (*pl.* חֳרָבוֹת) *m.* 1. (from חָרֵב) *heat, glow,* Gen. 31, 40, either external Is. 25, 5, extinguished by the shadows of the clouds 25, 5, or internal Job 30, 30; *dryness, drought,* Judges 6, 37; *the drying up,* of water Jer. 50, 38; and coupled with חֶרֶב being an image of the drying up of the sea of peoples. — 2. *desolation, wasting,* עָרֵי חֹ׳ Is. 61, 4 *cities of desolation,* i. e. desolated cities, and therefore associated with שַׁמָּה Jer. 49, 13, or חֶרְפָּה; as לְחָרָבוֹת 25, 9 stands similarly; in an intensive way ח׳ שְׁמָמָה Ez. 29, 10; *destruction* Hag. 1, 11, without any necessity for reading חֶרֶב with the LXX. The Aram. and modern Hebrew חוּרְבָּן and חָרְבָּן are developed out of it. — 3. Prop. a wilderness-bird, concrete *bustard* Zeph. 2, 14, i. e. a bird of the desert which continues on the

ground, named along with the ostrich (Xenoph. Exp. Cyr. 1, 5, 2), Ar. خَرَب. In the parallel passage Is. 34, 11 עֹרֵב stands for it; which the LXX and Vulg. have here.

חֹרֵב (not used) 1. *adj. m.*, חֲרֵבוֹת *adj. f. pl.* equivalent to חָרֵב Ez. 36, 35 38. This form has arisen out of the low and somewhat Phenician pronunciation of the ָ. — 2. חֹרֵב or חוֹרֵב (*the waste, desert*, viz. mountain) *n. p.* of a top of Sinai, on which the Mosaic law was announced Ex. 3, 1; 17, 6; Deut. 1, 2; 1 Kings 8, 9, now *G'ibl Mûsa* (جبل موسى). Formerly חֹרֵב was the general name, and סִינַי the more restricted. Compare on G'ibl Mûsa *Robinson*, Bibl. Res. I. p. 177, 551 &c.

חֲרַב (Peal not used) *Aram.* = Hebr. חָרֵב.

Hof. הָחְרְבַת *to be laid waste, destroyed*, Ezr. 4, 15.

חָרְבָּה (formed from חָרֵב and only sing.) *f. wasteness, desolation*, of עִיר Jer. 27, 17, בַּיִת 22, 5, אֶרֶץ 7, 34, מַחֲמַדִּים (desirable pleasure-grounds) Is. 64, 10; coupled with שַׁמָּה Jer. 25, 11 and שְׁמָמָה 44, 6; *a desert* Ez. 25, 13; figur. *calumniated, despised* Ez. 5, 14, with חֶרְפָּה. Ar. خَراب the same.

חָרָבָה (from חָרְבָּה) *f. dryness*, oppos. to יָם Ex. 14, 21, Hagg. 2, 6, יְאֹר Ez. 30, 12; *dry ground* Josh. 4, 18 (cognate יַבָּשָׁה). חֲרָבוֹת Is. 48, 21 is = חֲרָבָה.

חָרְבָה (*pl.* חֳרָבוֹת, *constr.* חָרְבוֹת) *f.* 1. *a wilderness, a desert district*, Ps. 102, 7; *desert cities and places* which have become so by the inhabitants being carried into exile, and may cease to be so again Ez. 33, 24; 36, 33; in opposition to which *primitive deserts* 26, 20 are called חֳרָבוֹת מֵעוֹלָם; elsewhere *cities lying in ruins for generations past* are also termed חָרְבוֹת עוֹלָם Is. 58, 12; 61, 4. Farther *ruins* Is. 51, 4; *destroyed buildings* Mal. 1, 4; Ez. 13, 4. — 2. (only *plur.*; from חָרֵב II.) *palace of the dead, mausoleum, pyramid*, Job 3, 14, for which in 3, 15 בָּתִּים stands with the meaning of בַּיִת Is. 14, 18, i. e. house of the dead. The vain kings of Egypt built pyramids for their sepulchres and filled them with their treasures (*Jahn*, Biblische Archäologie I. 2. p. 439 seq.).

חֲרָבוֹן (*pl. constr.* חַרְבֹנֵי) *m. heat, glow*, Ps. 32, 4.

חַרְבוֹנָא or ־נָה (Persian) *n. p. m.* Esth. 1, 10; 7, 9; comp. Pers. خربان (ass-driver).

חַרְבוֹנָה see חַרְבוֹנָא.

חָרַג (*fut. pl.* יַחְרְגוּ) *intr.* 1. (not used) *to leap forth, to spring forward, to break forth*, out of a place, comp. Ar. خَرَجَ (to break forth, to go out), in which sense the Targ. even takes the passage Ps. 18, 46, therefore *to hop, to spring*, of the locust. Deriv. חַרְגֹּל. — 2. *to quake, to tremble, to be moved with fear, to hasten with trepidation*, therefore חָרַג מִן Ps. 18, 46 *to flee trembling out of* (*Rashi*), for which Mic. 7, 17 has רָגַז מִן; comp. חָרַד מִן Hos. 11, 10 *to flutter with trepidation*, and the Ar. حَرِجَ (to be fearful), هَرِعَ (to hasten with trepidation); Targ. חֲרַג the same, whence אֵימָה = חַרְגָּא (*Rashi*). חָגַר (which see) standing for חָרַג 2 Sam. 22, 46 is transposed.

חַרְגֹּל (from חָרַג with the formative syllable ־ֹל after the type of קַרְסֹל from קֶרֶס, אֶשְׁכֹּל from אֶשֶׁךְ, שְׂמֹאל = שְׂמֹאל from שֵׂם, Aram. נַחְשֹׁל from נָחַשׁ; see *Fürst*, Lehrgeb. p. 203, and the חֲרוּזִי פְּנִינִים p. 103) *m. an edible, winged species of locust* Lev. 11, 22, Ar. حرجول (as one may read in Casiri Bibl. 1, 300) a kind of locust, حَرْجلة (march of locusts); and from it the denomin. there حرجل (to leap, to spring, of locusts or horses).

חָרַד (*fut.* יֶחֱרַד, *pl.* יֶחֶרְדוּ) *intr. to be afraid, to quake, to tremble*, absol. Is. 19, 16; 32, 11, along with רָגַז, פָּחַד; sometimes joined with לֵב, as the seat of terror 1 Sam. 28, 5; with לְ of the

thing of which one is afraid Job 37, 1. חָ׳ אֶל 2 Kings 4, 13 *to be uneasy for one;* חָ׳ אִישׁ אֶל־אָחִיו Gen. 42, 28 *one turns to the other trembling;* חָ׳ לִקְרָאת 1 Sam. 21, 2 *to meet one fluttering with trepidation;* חָ׳ מִן Hos. 11, 11 *to flutter with fear;* so that the fundamental signification is *to be moved with trepidation*, as in פָּחַד Hos. 3, 5, חָרַג &c., Ar. خرد (to be afraid). Derivatives חֲרָדָה, חָרֵד, and the proper name חֲרֹד.

Hif. הֶחֱרִיד (*part.* מַחֲרִיד) *to terrify*, Lev. 26, 6; Judges 8, 12; *to put into fear* Ez. 30, 9, where the LXX read לְהַחֲרִיב. The organic root חָ־רַד is closely connected with the root in רָעַד, רַט, רַת.

חָרֵד (*pl.* חֲרֵדִים) *adj. m.* 1. *trembling, fearful*, Judges 7, 3, with עַל *of* that for which one trembles 1 Sam. 4, 13. — 2. Figurat. *filled with reverence*, *with holy awe*, with אֶל־ Is. 66, 5, עַל 66, 2, בְּ of the thing for which one is so filled Ezr. 9, 4.

חֲרֹד (*place of terror*, comp. חֲרָדָה 2) *n. p.* of a place in the plain of יִזְרְעֶאל at גִּלְבֹּעַ, whence were two of David's heroes; *Gent.* חֲרֹדִי 2 Sam. 23, 25. In the vicinity of this place at the foot of Gilboa is עֵין חֲרֹד (*fountain of Harod*), i. e. a fountain bubbling up beneath a hole in a wall of conglomerate rock, which was called in the Middle ages *Tubania*, and is now *En Galûd.* Above it Gideon encamped Judges 7, 1. In Judges 7, 4 it is simply named מַיִם and in 1 Sam. 29, 1 עַיִן in Jezreel.

חֲרָדָה (*constr.* חֶרְדַּת, *pl.* חֲרָדוֹת) *f.* 1. *terror*, *fear*, 1 Sam. 14, 15; *consternation* Jer. 30, 5; *disquiet* 2 Kings 4, 13; *fearfulness* Is. 21, 4; חֶ׳ אֱלֹהִים 1 Sam. 14,15 *frightful trepidation;* חֶ׳ אָדָם Prov. 29, 25 *the fear of man.* — 2. (*place of terror*) *n. p.* of a station of the Israelites in the desert Num. 33, 24.

חָרָה I. same as חָרָא I.; deriv. חֲרִי, חֶרְיוֹן.

חָרָה II. (*inf. abs.* חָרֹה, *constr.* חֲרוֹת; *fut.* יֶחֱרֶה, *ap.* יִחַר) *intr. to glow*, *to burn*, particularly of anger, hence 1. *to be kindled*, with אַף Ex. 22, 23, Deut. 7, 4, seldom without אַף 2 Sam. 22, 8; with בְּ Num. 11, 33, or עַל Zech. 10, 3, or אֶל of the person at whom one is angry Num. 24, 10; omitting אַף and with לְ of the person who is angry Gen. 18, 30, or with the addition of בְּעֵינָיו 31, 35; with עַל of the cause 2 Sam. 19, 43. — 2. Figurat. *to be fretful*, *vexatious*, *excited*, *moved*, *sad* (cognate in sense with עָצַב, זָעַם) Gen. 4, 5; 34, 7; Jon. 4, 4; *to be zealous*, with בְּ *against* something Hab. 3, 8, and, as one may see from Pih. *to oppose*, from Hithp. *to be jealous*, *envious*, and according to some also from Nif., *to rage.* Deriv. חֲרִי, חָרוֹן 1. — 3. *to prick*, *to sting*, of thorns &c., like חָרַר. Deriv. חָרוֹן 2.

Nif. נִחֲרָה in Song of Sol. 1, 6 and Is. 41, 17, see חָרַר.

Pih. תִּחְרָה (*fut.* יְתַחֲרֶה) *to strive*, *to carry on war*, with אֶת or בְּ *with* one Jer. 12, 5; 22, 15, where for בָּאֶרֶז, which yields no suitable meaning, the LXX read בְּאָחָז, an allusion to Ahaz's fondness for building (2 Kings 16, 10); the cod. Alex. and the Ar. read בְּאַחְאָב. This singular, quadriliteral Pihel-form, with the Hithpahel too perhaps, seems to have arisen from a noun תַּחֲרוּת (*opposition*, *combat*), which is still preserved in the popular dialect; especially as the letter *Tau* has established itself in the Syr.

Hif. הֶחֱרָה (*fut. ap.* יַחַר) *to stir up anger* (אַף) Job 19, 11, with עַל of the person; figur. *to act with ardour* or *zeal* Neh. 3, 20.

Hithp. הִתְחָרָה (*fut. ap.* יִתְחַר) *to be incensed*, *to be indignant*, with בְּ of the person or thing against one or a thing, Prov. 24, 19; Ps. 37, 1 7; seldom absolutely Ps. 37, 8. See Pihel.

The stem חָרָה is the Syr. ܚܪܳܐ, ܚܪܝ, and the Arab. حرى (hence حَرْوَة heat), as the derivatives shew. Instead of it the usual Syr. and Ar. are ܚܡܰܐ, Ar. حَمِيَ; as in Hebrew the organic root חַר־ה is interchanged with חַם in this sense.

חָרָה III. (not used) *tr.* same as חָרָא II. (belonging to תַּחְרָא), hence *to screen, to protect round about.* Deriv.

חַרְהַיָה (out of חָרָה־יָהּ, *Jah is protecting;* from חָרָה=חָרָא II.) *n. p. m.* NEH. 3, 8; for which mss. have חַרְחֲיָה (which see).

חָרוּז (*pl.* חֲרוּזִים) *m.* prop. strung together, joined together, therefore *a string of pearls, a neck-lace,* SONG OF SOL. 1, 10; Ar. خَرَزٌ, خَرَزَةٌ.

חָרוּל see חָרֻל.

חֲרוּמַף (i. e. חֲרוּם אַף, *snub-nosed*) *n. p. m.* NEH. 3, 10.

חָרוֹן (*constr.* חֲרוֹן, with *suff.* חֲרוֹנִי; *pl.* with *suff.* חֲרוֹנֶיךָ) *m.* 1. = חֳרִי *anger, wrath, the glow of anger,* usually coupled with אַף, seldom without it Ex. 15, 7. In חֲרוֹן הַיּוֹנָה JER. 25, 38 חֲרוֹן obviously stands for חֶרֶב, as the LXX and mss. read, especially as the same phrase appears correctly in 46, 16 and 50, 16; because in the 25 chapter v. 16 and 27 חֶרֶב stands in the phrase; and finally because חָרוֹן is not femin., and consequently יוֹנָה cannot by any means refer to it. חָרוֹן has only been introduced because it stands before and after. Figurat. *divine wrath, punishment,* NEH. 13, 18, pl. *chastisements* Ps. 88, 17. — 2. *a withered, sharp-pointed sort of brushwood* (from חָרָה *to sting, to pierce,* comp. חָרֻל), applied for culinary purposes in the wilderness, Ps. 58, 10, with חַי (see חַי I. in signif. 3. and the organic root to חוּחַ) *thorn-bushes,* which were likewise used for the same end; comp. חָרִית (in the Mishna) *the pointed birch,* Syr. ܚܪܘܬܐ. — 3. written instead of חָזוֹן Ez. 7, 12 14, as בָּרָק and בָּזָק are interchanged in that place.

חֹרֹן (see בֵּית חֹרֹן) *n. p.* of a place in the vicinity of תִּמְנַת סֶרַח, afterwards כְּפַר חֶרֶס, now the village *Chawara,* perhaps identical with Upper-Beth-Horon. Deriv. the *Gentile* חֹרֹנִי (חֹרֹן the place from which Sanballat came) NEH. 2, 10 19 *the Horonite.*

חָרִיף (*the early-born,* i. e. strong; see חָרַף II.) *n. p. m.,* but only in the *patronym.* חֲרוּפִי 1 CHR. 12, 5 K'tib. See חָרִיף.

חָרוּץ (significations 1—5 and 7 from חָרַץ I.) 1. *decision, judgment,* כִּלָּיוֹן ח' Is. 10, 22 *destruction of decision,* i. e. a decided, determinate destruction; עֵמֶק הֶח' Jo. 4, 14 *valley of decision,* i. e. of judgment (LXX, Theod.), probably an earlier name of the עֵמֶק יְהוֹשָׁפָט 4, 2 12, because judgment was held there. — 2. *the marked-out quarter* DAN. 9, 25, coupled with רְחוֹב constituting the entire extent of the city. — 3. *a rent, an incision,* in the eye-lid LEV. 22, 22 (J. Targ. I.; Talm. Bechor. 39; Ibn G'anâch, Tanchum), hence the Talmudic חָרוּץ (Gittin 56) or חָרִיץ (Bechor. 39) the eye-lid itself, as if like a split in the eye. — 4. *a pointed instrument,* for threshing, figurat. JOB 41, 22, *pl.* חֲרוּצוֹת AM. 1, 3; an adjective to מוֹרַג Is. 41, 15, or alone 28, 27, identical with חָרִיץ 2 SAM. 12, 31 and 1 CHR. 30, 3. — 5. (out of חַרוּץ, therefore the *plural* חָרוּצִים) *a diligent one,* oppos. to עָצֵל PROV. 10, 1; 12, 24; 13, 4; 21, 5. See חָרַץ I, 4. — 6. (from חָרַץ III.) *gold,* the finest and best PROV. 3, 14; 16, 16; ZECH. 9, 3, mentioned with פָּז PROV. 8, 10 19, whose colour is יְרַקְרַק glittering. — 7. (*industrious, zealous*) *n. p. m.* 2 KINGS 21, 19.

חָרַז (not used) *tr. to arrange, to put together in a row, to string,* on a cord or lace, Ar. خَرَزَ, Syr. ܚܪܙ, Talm. חָרַז, חֲרַז, with the numerous derivatives. The organic root is closely connected with that in גָּרַשׁ II., יָרַשׁ II. &c. Deriv. חָרוּז.

חָרַח (not used) *tr. to veil, to protect round about,* same as כָּרַךְ, and like it arising from reduplication of the simple organic root. Derivative

חֶרַח (not used) *m. protection, defence,* only in the proper name חַרְחֲיָה.

חַרְחוּר (*nobility, distinction;* from the Pihel of חָרַר) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

חַרְחֲיָה (*Jah is a protection;* from חֶרֶח which see, conseq. out of חַרְחֲיָה) *n. p. m.* Neh. 3, 8, but only according to some mss., the usual reading being חַרְהֲיָה.

חַרְחַס (*splendour, glitter;* from חֶרֶס reduplicated) *n. p. m.* 2 Kings 22, 14, for which 2 Chr. 34, 22 has חַסְרָה = חַרְסָה.

חַרְחֻר (see Pihel of חָרַר) *m. inflammation*, Deut. 28, 22, which the Syr. has well rendered by ܫܚܘܚܘܬܐ.

חָרַט (not used) *tr.* 1. *to engrave, inscribe*, a writing, prop. to cut in; connected with חָרַץ, חָרַת, חָרַשׁ, קָרַד belonging to קַרְדֹּם, Talm. קָרַט, Greek *χαράσσω, χαράττω,* Pers. خريدن, and in the modern languages with *grattare, gratter, to grate* &c. Derivat. חֶרֶט 1, חַרְטֹם. — 2. *to sculpture, to cut out, to hollow out, to deepen.* Deriv. חָרִיט and חֶרֶט 2.

The fundamental signification of the stem is sufficiently certified by the Syr. ܚܪܛ (to cut in, to pierce), ܚܘܪܛܐ (an incision, puncture), Ar. خرط (like the Hebrew בָּרָא metaphor. applied to *forming, creating*); the Talm. חֲרַט (to repent) is figurative, prop. pungi conscientia. The organic root appears to be חָ־רַט, as is seen from גָּרַד.

חֶרֶט *m.* 1. *a style* or *stylus*, for inscribing letters, therefore metaphor. (like stylus) *a character*, Is. 8, 1 *with a man's style*, i. e. with the common, usual characters so as to be easily read. — 2. *a graving-tool*, Ex. 32, 4 *and he formed it with the graving-tool* (LXX, Onk., Sam., *Kimchi*, after the Ar. خرط). But this meaning does not suit either the signification of וַיָּצַר, or the context. Others, therefore, understand *form, pattern, type* (Saad., Ibn Esra); but this signification for חֶ׳ is by no means proved. Better with reference to the same phrase in 2 Kings 5, 23: *bag*, and so the passage is to be translated: *and he rolled it* (the gold) *up in a bag* (Targ.), conseq. = חָרִיט.

חַרְטֹם (*pl.* חַרְטֻמִּים, *constr.* ־מֵּי; developed out of חֶרֶט 1 with the noun-ending ־ֹם, like קַרְדֹּם) *m. a writer, a writer of hieroglyphics, ἱερογραμματεύς,* and at the same time *an interpreter of the sacred writings and customs, as well as of dreams*, Gen. 41, 8 24; Ex. ch. 8 and 9. The LXX render חַרְטֻמִּים by *ἐξηγηταί* (Gen. 41, 8), *σοφισταί* Ex. 7, 11; Dan. 1, 20. Hence the word embraces the priestly class of Egypt, and is then transferred to the Magi, Dan. 1, 20; 2, 2. חַכִּים, כַּשְׂדִּי, מְכַשֵּׁף, אַשָּׁף (Aram.) appear to have formed distinct classes besides. The hypotheses that חַ׳, denoting what is specifically Egyptian, is the Coptic ⲉⲣϫⲱⲙ (Jablonski) *thaumaturgus*, or ⲥⲁⲣⲉⲥⲧⲱⲙ (de Rossi) *guardian of mysteries*, or the Persian خِرَدْمَنْد *a wise man*, Zend. *Khratumat* (*Hyde*, de rel. vett. Persarum p. 379), or that it proceeds from חָטַם = Ar. حتم (to decide), are without foundation.

חַרְטֹם (*pl.* חַרְטֻמִּין, *def.* ־מַּיָּא) *Aram. m.* the same, Dan. 2, 10 27; 4, 4; 5, 11.

חֳרִי (from חָרָה) *m. anger, glow of anger*, usually coupled with אַף Ex. 11, 8; Deut. 29, 23.

חֹרִי see חוֹרִי.

חֹרִי (formed out of חֹר, with the adjective termination ־ִי) *m.* 1. (from חֹר I. = חָוַר) *white* i. e. *fine bread* (LXX, Aq., Syr., Vulg., Gr. Ven., Saad.) Gen. 40, 16; and so also Onk. and Jonath. (Jer. Targ. I.) appear to understand it; Ar. حُوَّارَى the same. Symm. has derived it from חֹר II. referring it to סַל, which, however, is less appropriate. — 2. (from חֹר II.; *inhabitant of the caves, troglodyte; pl.* חֹרִים) *n. p.* of the original people in Edom, who were afterwards conquered and destroyed by the Edomites Gen. 36, 20-30, Deut. 2, 12 22, probably named from their dwelling in the rocky holes of mount Seïr. At an earlier period, however, they had also heads of tribes (Gen. 36, 20) among the Edomites. — 3. (from חֹר I. in signif. 2. *noble, free;* comp. the Phenic. חר noble,

n. p. m. Kit. 2, 1; 15, 1) *n. p. m.* Gen. 36, 22; Num. 13, 5; 1 Chr. 1, 39; comp. the proper names חוּרָם, חוּרַי, חוּרִי, חוּר, חִירָם, חִירֹם, חִירָה &c.

חֲרֵי (*constr. pl.* חֲרֵי) *m.* same as חֶרֶא *dung.* חֲרֵי יוֹנִים 2 Kings 6, 25 (according to another reading of the K'tib) *doves' dung*, which was eaten in a great famine (v. 28. 29), as is also said of חֶרֶא 18, 27; comp. *Joseph.* Jewish war 5, 13, 7; *Celsii* Hierobot. II. p. 30.

חֶרְיוֹן (after the form דִּבְיוֹן [which the K'ri has], עֶלְיוֹן, אֶבְיוֹן; *pl.* חֶרְיוֹנִים) *m. dung* 2 Kings 6, 25 K'tib (after another reading); perhaps a kind of roasted sweet vetches which look like doves' dung (see *Boch.* Hieroz. II. 44).

חָרִיט (*pl.* חֲרִיטִים) *m.* prop. hollowed out, therefore *pocket*, *bag*, which was either carried by itself or fastened to the dress 2 Kings 5, 23; Is. 3, 22. See חֶרֶט 2.

חָרִים see חָרֹם.

חֹרִים see חֹר and חֹרִי.

חָרִיף (*one early-born*, strong, the early-born being thought strong; from חָרַף II.) *n. p. m.* Neh. 7, 24; 10, 20; in Ezr. 2, 18 יוֹרָה stands for it. — Aram. חוּרְפָא, Ar. خروف lamb, is so named from juiciness and freshness. *Patron.* חֲרִיפִי 1 Chr. 12, 5 K'ri: *belonging to a family Hariph* (otherwise unknown). See חָרוּף. Ar. خريف autumnal rain.

חָרִיץ (*pl. constr.* חֲרִיצֵי or חֲרִצֵי; from חָרַץ I, 3) *m.* 1. *a pointed instrument*, a threshing roller, with the addition of בַּרְזֶל 2 Sam. 12, 31, 1 Chr. 20, 3, same as חָרוּץ 4. Another meaning of ח׳ was *ditch*, which is still preserved in the Mishna; comp. Phenic. חָרִץ *grave*, Hesych. s. v. ἀρίζος. — 2. *a piece*, *a slice*, of cheese or curds 1 Sam. 17, 18 (LXX, Vulg., Targ.); Greek τμῆμα, Ar. كريص the same.

חָרִישׁ (with *suff.* חֲרִישׁוֹ) *m.* 1. *a field*, that is ploughed 1 Sam. 8, 12. — 2. *time of ploughing* Gen. 45, 6, Ex. 34, 21, just like the forms אָבִיב, זָמִיר, קָצִיר, אָסִיף.

חֲרִישִׁי *adj. m.*, -שִׁית, *f. silent*, *still*, of the east wind (Targ.), therefore *sultry*, *not cooling* Jon. 4, 8; LXX and Vulg. according to the sense, *burning*. The derivation from חָרַשׁ = חָרַץ *to be sharp*, and עַזָּה = חֲרִישִׁית (Ex. 14, 21) cannot be proved.

חָרַךְ I. (*fut.* יַחֲרֹךְ) *tr. to roast*, צַיִד, Prov. 12, 27 *laziness* (i. e. the lazy man) *does not roast his game* (either because he is lazy and takes nothing in hunting or leaves unroasted what he has caught; so *Ibn Ganâch*, *Ibn Koreish*, *Kimchi* and others); Ar. حرق. רְמִיָּה (from רָמָה = רָפָה *to be slack*) stands for אִישׁ ר׳. The explanation of the LXX, Trg., Syr., Vulg. from חָרַךְ II. (which see) is less suitable, partly because not hunting is no sign of idleness, partly because what is acquired by hunting is conceived of as already existing.

The stem is identical with the Targ. חֲרַךְ, Syr. ܚܪܟ, Ar. حرق, and therefore the signification is completely guaranteed; the fundamental signification is "to glow, to burn, to singe, to illumine"; and the organic root appears to be חָ־רַךְ, like that in בָּ־רַק, זָ־רַח &c.

חָרַךְ II. (not used) *intr. to catch in one another*, of lattice-work; identical in its organic root חָ־רַךְ with that in אָ־רַג, שָׂ־רַךְ, שָׂ־רַג &c. Hence

חָרָךְ (*pl.* חֲרַכִּים, like the *pl.* קְטַנִּים, גְּמַלִּים from קָטָן, גָּמָל) *m. trellis-work*, *lattice*, Song of Sol. 2, 9; Targ. חֲרַכָּא the same.

חֲרַךְ (Peal not used) *Aram. tr.* same as Hebr. חָרַךְ I., *to singe*, *to burn*.

Ithpa. הִתְחָרַךְ *to be singed*, *burnt*, of the hair Dan. 3, 27.

חָרַל a stem assumed for

חָרֻל (for חַרְלֹל, from חָרַר with the formative syllable ־ל as in קַרְסֹל, אֶשְׁכֹּל; yet חָרוּל stands for it in the sing.; *pl.* חֲרֻלִּים; the *l* being frequently doubled

in the case of this ending) *m. a thorn, a buck-thorn, thorny bushes* Zeph. 2, 9; Job 30, 7; כִּסָּה חֲרֻלִּים *to be covered with thorn bushes* Prov. 24, 31; comp. Phenic. חַרְדַּן (*χερδάν* Diosc. 3, 21), a sort of thistle, from חָרַד *to prick, to burn,* a farther developed form of חַר; hence in the vulgar Hebrew חַרְדָּל *mustard,* from חָרַד *to prick.*

חָרַם I. (*part. pass.* חָרֻם) *tr.* 1. *to cut off, to blunt, to abridge,* the nose; hence חָרֻם Lev. 21, 18 (Targ., LXX) *snub-nosed;* generally *to cut away, to cut off,* spoken of the sword, *to mow,* of the scythe. Deriv. חֶרְמֵשׁ, חֵרֶם 1, the proper names חָרִם, חֲרוּמַף. The same meaning belongs to the Ar. خَرَمَ, Targ. and Talm. חֲרַם, therefore the Talm. חָרֵם *a robber, plunderer.* Our stem appears to be closely connected with חָרַב I. — 2. (not used) figurat. *to shut out, to separate,* from general use, therefore *to devote,* to God, or to a curse, ban, destruction, perdition, i. e. *to ban, to curse, to destroy;* comp. Arab. حرم the same; Phenic. חָרַם *to curse,* metaph. applied as in the case of לָעַן, *to be sharp, harsh, bitter,* whence the Phenic. חַרְמֵל (*χουρμά* Diosc. 3, 46; Ar. حَرْمَل Avic. 174) a sort of bitter herb, ruta, חַרְמֵל שְׁמַקֶד (*χουρμα σεμμακεδ* Diosc. 3, 47) *a Macedonian bitter herb,* applied to the ruta silvestris, as indigenous to Macedonia. That *χουρμα*=*χουρμαλ* is only חַרְמֵל, may be seen from the fact that *ἄρμαλα* is also used for it. Deriv. חֵרֶם 2 and חֹרֶם.

Hif. הֶחֱרִים (2 *pl. perf.* הֶחֱרַמְתֶּם and הַחֲרַמְתֶּם; *fut.* יַחֲרִים) *to cut in pieces, to split up, to divide* (see Kal signific. 1), Is. 11, 15 *and Jehovah divided the tongue of the sea of Egypt,* i. e. the gulf of Heroopolis, in order that the Hebrews might pass through; where the Targ., LXX, Syr. incorrectly read הֶחֱרִיב. — 2. *to devote,* to the sword, לְפִי חָרֶב Josh. 11, 11, 1 Sam. 15, 18, to punishment Is. 34, 2, to extermination 2 Kings 19, 11, Jer. 51, 3, or to God (לַיי״) Lev. 27, 28; Mic. 4, 13; then *to destroy utterly,* with הִשְׁמִיד Dan. 11, 44, and therefore it is also applied to God Is. 34, 2, to the extermination of persons Josh. 10, 39, or things Num. 21, 3. הַחֲרִים אַחֲרֵי *to destroy after* Jer. 50, 21 is to be taken like בִּעֵר אַחֲרֵי 1 Kings 14, 10, standing with חָרֶב (*to murder*).

Hof. הָחֳרַם (*fut.* יָחֳרַם) *to be devoted, exterminated* Ex. 22, 19; Lev. 27, 29; Ezr. 10, 8.

חָרַם II. (not used) *tr.* prop. transposed from חָמַר (see p. 460) *to bind, to bind into each other,* and therefore connected with כָּמַר. Deriv. חֵרֶם 3.

חָרַם III. (not used) *intr.* same as הָרַם *to be high, to be prominent,* of the peaks of a mountain-chain &c., Ar. هَرَمَ, وَرَمَ, أَرَمَ and خَرَمَ the same; metaph. *to be firm.* Deriv. the proper names חֶרְמוֹן, חֳרֵם, חָרְמָה.

חֳרֵם (*fortress, fort;* from חָרַם III.) *n. p.* of a city in Naphtali Josh. 19, 38.

חָרִם (i. e. חָרִים = חָרוּם *snub-nosed;* comp. Lat. Simus, Silus as proper names, and for the meaning comp. חֲרוּמַף) *n. p. m.* Ezr. 2, 32; Neh. 7, 42; but in 12, 3 רְחֻם stands for it.

חֵרֶם (with *suff.* חֶרְמִי; *pl.* חֲרָמִים) *m.* 1. (from חָרַם I.) *a sword, weapon,* Hab. 1, 16 *therefore he sacrifices to his sword* (חֵרֶם), alluding to חֵרֶם *net,* the Scythians having sacrificed to the sword as a symbol of Mars (Herod. 4, 59 62). — 2. *curse, extermination* Josh. 6, 18. הָיָה חֵ׳ Deut. 7, 26, הָיָה לְחֵ׳ Josh. 7, 12, נָתַן לַחֵ׳ *to be devoted to a curse, to extermination;* אִישׁ חֵ׳ 1 Kings 20, 42 *a man devoted to destruction;* עַם חֵ׳ *the people devoted to punishment* Is. 34, 5. Metaphor. *property cursed, devoted* Deut. 13, 18. — 3. (from חָרַם II.) *a net* Ez. 26, 5; 32, 3; Hab. 1, 15 17.

חֵרֶם (from חָרַם I.) *m. curse, extermination,* Zech. 14, 11.

חָרְמָה (*fortress, mountain-fastness;* from חָרַם III.) *n. p.* of a royal city of the Canaanites at the border of the

Edomites towards the south, where the Jews made a vain attempt to penetrate from קָדֵשׁ into Palestine, probably at the pass el-Sufat Num. 14, 45; 21, 3. After the occupation of Palestine it lay in the territory of Judah Josh. 15, 30, but was subsequently assigned to the tribe of Simeon 19, 4; 1 Chr. 4, 36; comp. 1 Sam. 30, 30. Anciently it is said to have been called צְפַת (which see) Judges 1, 17, at which passage the name *Hormah* is accounted for.

חֶרְמוֹן (from חָרַם III.; *prominent, rugged mountain*) *n. p.* of the highest peak of a mountain range in the north-east of Palestine, a part of לְבָנוֹן (Josh. 11, 17; 13, 5) and the extreme boundary of Israel east of Jordan Deut. 3, 8; 4, 48; Josh. 12, 1. At its northern foot lay the old בַּעַל גָּד Josh. 11, 17; 13, 5. Hermon is a part of the modern G'ibl el-Sheikh (جبل الشيخ), i. e. of Anti-libanus, and its highest peaks are covered with perpetual snow (hence טוּר תַּלְגָּא stands for it in Onk., the Jer. Targ. I. on Deut. 3, 9, Targ. on Song of Sol. 4, 8, Samar. Targ. on Deut. 4, 48). As there were several such ridges, the plur. of it חֶרְמוֹנִים also appears, to which a הַר מִצְעָר seems to have belonged Ps. 42, 7; comp. the Alps, the Appennines. This chain of tops was also called שִׂיאֹן (which see) Deut. 4, 48, by the Amorites שְׂנִיר 3, 9, by the Sidonians שִׂרְיֹן ibid.; but probably these were merely names of single parts, which are sometimes distinguished from one another 1 Chr. 5, 23; Song of Sol. 4, 8.

חֶרְמֵשׁ (for חֶרְמִישׁ, from חָרַם with the noun-ending ־ִישׁ, as in חַלָּמִישׁ, עַכָּבִישׁ) *m. a sickle* Deut. 16, 9. The noun is incorrectly taken as a compound of חָרַם and חָרַשׁ or of חָרַם (Ar. خَرَمَ resecuit) and חָמַשׁ (Ar. خمش rasit), or from חֲמֵשׁ = חֶרְמֵשׁ.

חָרָן (for חָרְרָן, from חָרַר) 1. (*a noble, freeman*) *n. p. m.* Gen. 11, 26-31, where he appears as an Aramaean, and consequently ancestor of an Aramaean race; 1 Chr. 2, 46. — 2. (*parched place, steppe*; with *a* of motion חָרָנָה) *n. p.* of a north-western Mesopotamian city in the oldest patriarchal time Gen. 11, 31; 12, 5; 27, 43; 28, 10; 29, 4, which must be touched at on the way from Ur (of the Chaldees) to Canaan. It was probably founded by Haranites; as the relations of Haran, viz. פֶּלֶג and שְׂרוּג, gave names to certain places and territories there, e. g. פֶּלֶג to the Mesopotamian city פַּלְגָּא in the district where the Chaboras falls into the Euphrates (see Steph. Byz. s. v. *Φάλγα*); שְׂרוּג to the district in the north west of Mesopotamia where חָרָן also lies (see Barhebr. Chron. Syr. p. 142). In the classics it is called *Κάῤῥαι*, Carrae, among the Syrians and Arabians ܚܪܢ, حَرَّان, and was formerly a flourishing city. At the time of its conquest by the Assyrians 2 Kings 19, 12, Is. 37,12, it had given its name to a district belonging to it. — 3. *n. p.* of a place on the Arabian gulf, 12 stations south of Mecca (Assemani, Bibl. Orient. III, 2. p. 563; Steph. Byz. s. v. *Κάῤῥαι*), beside the purely Arabian places, viz. כַּנֵּה on the south coast of Arabia (called among the Greeks *Κάνη* Ptol. 6, 7, 10), עֵדֶן the Arabia Felix of the ancients; described as an emporium together with שְׁבָא, and a medium for Tyrian traffic Ez. 27, 23.

חֹרֹנִי see חֹרוֹן.

חֹרֹנַיִם (*district of caves*, see חוּרָן) *n. p.* of a Moabite city situated on a declivity, not far from לוּחִית Is. 15, 5; Jer. 48, 3 5 34. Perhaps the dual originated in the fact of there being an upper and lower town; *Joseph.* Ὀρῶναι. The *Gentile* חֹרֹנִי Neh. 2, 10 may also be derived from it.

חַרְנֶפֶר *n. p. m.* 1 Chr. 7, 36. According to Simonis from נְחַר (constr. of נַחַר) *snorting*, and נֶפֶר *panting* (Syr. ܢܦܪ anhelavit); but this explanation gives no suitable sense. Perhaps the proper name has arisen from the combination of חָרָה and חָנַף, or from חָנַף alone with ר inserted; according to which ־ַר at

the end would be a mere formative syllable.

חָרַס I. (not used) *intr.* prop. to be held together, to be bound together, then *to be tough, clammy*, spoken of viscous, binding earth or clay (cognate in sense Aram. חֲסַף which see); comp. Talm. חַרְסִית loam, חֲרֹסֶת loam-like food. Deriv. חַרְסִית, חֶרֶס 3, חַרְסוּת. — The organic root חָ־רַס is closely connected with that in חָ־רַז, אָ־רַז, אֶ־רֶץ, קָ־רַס &c.; the fundamental signification of hanging closely together lying in all these words.

חָרַס II. (not used) *intr.* 1. same as חָרַשׁ *to become* or *be rough*, of the skin; *to be scabby*, i. e. not to be smooth, Ar. حَرِشَ, Syr. ܚܪܫ the same; comp. Syr. ܚܘܪܫܐ the upper, rough wind-pipe, Ar. II. and III. to irritate, embitter, حرشون a kind of thorn, Syr. ܐܬܚܪܫ to be hard and rough. — 2. *to be full of blisters*, of the skin, Ar. IV. the same. Deriv. חֶרֶס 2.

חָרֵס (not used) *intr. to shine, to glitter, to vary colours, to illuminate*, of the sun, conseq. same as חָרַץ (which see) belonging to חָרוּץ 6, and not connected with חָצַר (which see), as the organic root here is חָ־רַס, Sanskr. rûsh, Pers. rûsh-en. According to others, the fundamental signification is *to cut off*, therefore חֶרֶס is properly the disk of the sun, or has the same meaning with חָרַס, חָרַשׁ; which, however, is forced. Deriv. חֶרֶס 1, חַרְסָה, the proper name חַסְרָה = חַרְסָה.

Pih. (redupl.; not used) חַרְחַס *to shine strongly, to glitter*, derivat. the proper name חַרְחַס.

חֶרֶס (from חָרֵס) *m.* 1. *the sun*, prop. glitter, splendour, therefore זָרַח is used of its rising Job 9, 7, and בָּא of its going down Judges 14, 18. In this sense 16 mss., many editions, the Talm. (Menachot 110[a]), Symm., Vulg., Saad. and others in Is. 19, 18 read חֶרֶס, understanding by it coupled with עִיר *Heliopolis*, but see חֶרֶס. — 2. (from חָרַס II.) *the itch, scab*, prop. blisters, by which the skin gets a rough appearance Deut. 28, 27, with גָּרָב. — 3. (*place of clay, of loam*, from חָרַס I.) in the *proper name* תִּמְנַת חֶרֶס (*possession of the clay-place*) Judges 2, 9, for which תִּ׳ סֶרַח occurs in Josh. 19, 50 and 24, 30, by transposing the letters. It is the name of the city built by Joshua in the Ephraimite mountains Josh. 19, 50, where he lies buried 24, 30; Judges 2, 9. In Eusebius's time his grave was still pointed out in the city *Θαμνασταρά* (i. e. *Θαμνατσαρά*, Onom. s. v.) on the northern part of the mountain גַּעַשׁ (ibid. s. v.), which was also seen by the pilgrim *Paula* (Jerome in Epitaphio Paulae). At a later period the place dwindled down to a village called כְּפַר חֶרֶס, where the graves of Joshua and Caleb existed furnished with monuments (*Schwarz*, das heilige Land, p. 115. 119). — 4. (the same) *n. p.* of a place in the territory east of Jordan beyond סֻכּוֹת. Being situated on a mountain a steep road led to it, called מַעֲלֵה הֶחָרֶס, whither (לְמַעֲלֵה הֶחָרֶס) Gideon pursued the Midianites, so that he did not turn about till he arrived there (מִלְמַעֲלֵה הֶחָרֶס) Judges 8, 13. The LXX and Peshito considered חֶרֶס here to be the proper name of a place; and even Aquila and Symm. did not read הָרִים but selected the mountain merely because of its situation.

חַרְסָה *m.* same as חֶרֶס 1, Judges 14, 18.

חַרְסוּת (K'tib) *f. the place of pot-sherds* or *potters* Jer. 19, 2, the name of a gate leading to תֹּפֶת near which they threw broken pottery; on which account the Targ., Talm. (Jer. Erub. 5) and *Rashi* understand by it *the dung gate*, which is not correct. As the name does not appear in the lists of the city-gates (Neh. chs. 3. 12); and the Harsûth-gate, since it led to Tophet, must have been in the south where the city-walls had no gates whatever, a gate of the עֲזָרָה appears to be meant (see *Kimchi*).

חַרְסִית *f.* K'ri for חַרְסוּת Jer. 19, 2.

חרע (not used) *intr.* same as אָרַע *to flee with flutter and haste*, Arab. فرع. The organic root is אָ־רַע, חָ־רַע, which is also in עָ־רַק, Ar. عرق. Deriv. the proper name תַּחְרֵעַ, as תַּאְרֵעַ is to be derived from אָרַע.

חרף I. (*fut.* יֶחֱרַף, *part.* חֹרֵף, *inf. constr.* חֲרֹף) *tr.* 1. (not used) *to pull off*, *to pluck off*, leaves, fruit, prop. *to separate*, *to tear off*, *to snatch away.* The organic root חָ־רַף is therefore identical with that in טָ־רַף, גָּ־רַף; Ar. خرف the same, whence خريف; as *herbst* from *herp* = carp-o. Deriv. חֹרֶף (according to some), the proper names חָרֵף, חָרִיף, חָרוּף (according to some). — 2. Figur. *to reproach*, *upbraid*, *scorn* (comp. proscindere, *to rebuke*), with accus. of the object Ps. 69, 10; 119, 42; Prov. 27, 11, i. e. to injure, to tear with words (comp. קָרַץ, אָכַל, Ar. جنا *carpsit* and *laesit*), Job 27, 6 *my heart reproaches not one of my days*, i. e. I can never reproach myself. Deriv. חֶרְפָּה 2. For בְּחָרְפָם 2 Sam. 23, 9 we should either read with 1 Chr. 11, 13 בַּפַּס דַּמִּים the name of a place which Josephus also has; or take it as construed with בְּ of the object in signification 2. *to cut in*, which should be reckoned to Pihel. — 3. (not used) same as חָרַב I. *to cut*, *to cut asunder*, with an instrument for dividing, then *to point*, *to sharpen;* comp. Targ. חֲרִיף sharp, cutting, חורף edge; figurat. of the incision in the female pudenda. Deriv. חֶרְפָּה 1. — 4. (not used) *to bare*, *to make naked* (proceeding from the fundamental signification "to pluck off, to tear off"), hence applied to a woman: *to be exposed*, *delivered over*, i. e. betrothed, comp. Talm. חֲרוּפָה for אֲרוּשָׂה (Kidd. 6 a); or generally *to give up*, life; of buildings, *to destroy*, *to lay waste*. Deriv. חֶרְפָּה 3.

Nif. נֶחֱרַף *to be delivered over*, *betrothed* (to a man), spoken of a woman Lev. 19, 20.

Pih. חֵרֵף (*fut.* יְחָרֵף) 1. *to upbraid*, *to reproach*, *to scorn*, with accus. of the object 1 Sam. 17, 26, Ps. 74, 18, along with גִּדֵּף 2 Kings 19, 22, or with the accus. חֶרְפָּה Ps. 79, 12; seldom with לְ 2 Chr. 32, 17. — 2. *to cut into*, with בְּ of the object 2 Sam. 23, 9 (if the reading be right). — 3. *to expose*, *to deliver up*, נֶפֶשׁ the life, Judges 5, 18, like הֶעֱרָה (from עָרָה) Is. 53, 12.

חרף II. (not used) *intr.* 1. *to inundate*, *overflow*, of rain, connected with עָרַף I. Deriv. חֹרֶף. — 2. Figurat. *to be juicy*, *fresh*, prop. to have moisture, life-juice, life-marrow, and then metaph. applied to *vigour*, *youthful strength*, as in the case of כֹּחַ and לֵחַ. Deriv. the proper names חָרֵף, חָרִיף, חָרוּף.

חֹרֶף (with *suff.* חָרְפִּי) *m.* 1. *harvest*, *harvest-time*, opposed to קַיִץ, with which it constitutes the whole year Ps. 74, 17; the Hebrews dividing the year only into these two halves. As the time of cold it is the same as קֹר Gen. 8, 22, denoting the cold rainy season generally Prov. 20, 4, in which rooms were warmed through by fire-pots; for which purpose the kings of Israel and Judah had peculiar divisions in the royal palace Jer. 36, 22; Am. 3, 15. Hence ח' cannot be derived from חָרַף I. "to pluck off" (as *Herbst* from *herp*) and then understood to mean the time of gathering fruit, because the language has אָסַף, אָסִיף for the latter, and ח' is never described as such a season; but from חָרַף II., which perhaps the proper names חָרִיף, חָרוּף and חָרֵף confirm. — 2. Prop. moisture, figurat. *the sap and marrow of life*, *the juice*, *freshness*, therefore *the freshness of youth*, *the time of youthful freshness*, Job 29, 4, like לֵחַ vigor aetatis Deut. 34, 7, כֹּחַ (which see) from כָּחַח. Thus signification 2. is closely related to signification 1. From signification 1. comes

חָרַף (*fut.* יֶחֱרַף) denom. *to pass the winter*, with עַל of the place Is. 18, 6.

חָרֵף (prop. *a powerful*, *strong one*, hence of fresh age, or *early-born* = Aram.

בַּכִּיר, in which language חָרַף has the same signification, and is opposed to אָפִיל) *n. p. m.* 1 Chr. 2, 51. See חָרִיף.

חֶרְפָּה (*constr.* חֶרְפַּת; *plur.* חֲרָפוֹת, *c.* חֶרְפּוֹת) *f.* 1. prop. fissure, split, therefore *vagina, female pudenda* Is. 47, 3, cognate in sense with פֹּת, parall. to עֶרְוָה, as there could be no euphemistic paraphrase in this place. — 2. *reproach*, Gen. 34, 14; 1 Sam. 11, 2; *reviling* Lament. 3, 61; *a shame* Is. 30, 5, with בֹּשֶׁת Ps. 69, 20, בּוּז 119, 22, קָלוֹן Prov. 18, 3, גְּדוּפָה Ez. 5, 15, מָשָׁל Jer. 24, 9, שַׁמָּה 49, 13 &c. Hence the expressions and phrases: הָיָה חֶ׳ Neh. 2, 17 *to be a reproach*, or with לְ of the person to whom one is so Ps. 74, 4; הָיָה לְחֶ׳ *to be an object of scorn* Jer. 6, 10; שִׂים חֶ׳ לְ Ps. 44, 14 *to make one a shame among;* נָשָׂא חֶ׳ עַל 15, 3 *to put* or *bring one to shame*, or without עַל Mic. 6, 16; הֵסִיר חֶ׳ מֵעַל, גָּלַל 1 Sam. 17, 26, Ps. 119, 22, or אָסַף חֶרְפַּת פּ׳ Is. 4, 1 *to take away the shame.* — 3. (from חָרַף I. signif. 4) *desolation*, Jer. 49, 13, along with שַׁמָּה, חֹרֶב (signif. 2); on the other hand, חָרְבָּה coupled with חֶרְפָּה Ez. 5, 14, gets the meaning of *calumny*.

חָרַץ I. (*fut.* יֶחֱרַץ) *tr.* 1. *to split, to separate, to divide*, cognate in sense with חָתַךְ, גָּזַר, then according to a usual metaphor, *to decide*, מִשְׁפָּט (*a sentence*) 1 Kings 20, 40; deriv. חָרוּץ 1. — 2. (not used) *to separate, mark off, to mark out*, a quarter, as גָּזַר referring to גִּזְרָה; deriv. חָרוּץ 2. Figurat. *to limit, determine*, of the days of life Job 14, 5. — 3. Proceeding from the idea of *cutting in pieces, splitting, dividing into parts*, then by a usual metaphor *to make an incision, a fissure, a puncture in*, spoken of the fissures or incisions of the eyelids, lips &c., Arab. حَرَصَ (to cut into the skin, to puncture, to wound), deriv. חָרוּץ 3, חָרִיץ 1; *to cut off, to separate*, deriv. חָרִיץ 2; *to point, sharpen*, figurat. of the pointing of the tongue (for offending) Ex. 11, 7; Josh. 10, 21; comp. Jud. 11, 13. Here belongs the signification *to make incisions, to dig*, still preserved in the Phenic. and Talm., whence in the Mishna חָרִיץ a ditch, Phenic. חָרִץ a grave. Deriv. חָרוּץ 4 and חָרִיץ 1. — 4. *to be zealous, to be sharply at one's heels* (Ar. حَرَصَ) 2 Sam. 5, 24, for which we have in the parallel place 1 Chr. 14, 15 אָז תֵּצֵא בַמִּלְחָמָה (see however חָרַץ II.); *to be industrious*, deriv. חָרוּץ 5; of taste, *to be sharp, sour*, Ar. the same; whence حُرْض a salt, sharp herb, Kali. Deriv. חַרְצַן (according to some).

Nif. נֶחֱרַץ (only *part. fem.* as a *subst.* נֶחֱרָצָה, *constr.* נֶחֱרֶצֶת) *to be decided, determined*, part. fem. Dan. 11, 36 as a subst. *decree;* כָּלָה וְנֶחֱרָצָה *extermination and decree*, i. e. the decreed destruction Is. 10, 23; 28, 22; Dan. 9, 27; נֶחֱרֶצֶת שֹׁמֵמוֹת Dan. 9, 26 *decree of desolation*, i. e. by which desolation is effected.

חָרַץ II. (*fut.* יֶחֱרַץ) *intr. to equip* or *gird oneself;* therefore *to be nimble, warlike* 2 Sam. 5, 24 (Targumic תְּקַף), which suits the parallel place 1 Chr. 14, 15; Hebrew חָלַץ and Targumic חֲרַץ the same. Hence generally *to be strong, firm*, deriv. חַרְצַן; comp. Phenic. חָלַץ a warrior, whence the proper name חֲלִצְבַּעַל Mass. 1.

חָרַץ (not used) *intr.* same as חָרַס *to glitter, shine*, of gold colour; Phenic. חָרֵץ the same, hence חַרְצַת (Diosc. 4, 58 χουρζῆτα i. e. χρυσάνθεμον) a sort of golden flower. Deriv. חָרוּץ 6.

חֲרַץ (not used) *Aram. intr.* same as Hebrew חָרַץ II.

חֲרַץ (*def.* חַרְצָא, with *suff.* חַרְצֵהּ; *pl.* חַרְצִין) *Aram. m. loin*, Dan. 5, 6, like Hebr. חָלָץ, so called from strength and firmness; more frequent in the Targ.; Syr. ܚܨܳܐ with Resh elided.

חַרְצֻבָּה (*pl.* חַרְצֻבּוֹת, from חֲצֻבָּה with ר instead of the resolved Dagesh, from חָצַב II.) *f. the firmly knotted, a fetter* Is. 58, 6; figurat. *torture, pain* Ps. 73, 4. What is drawn tightly and fetters, represents the idea of pain, of writhing,

of convulsion, as in חֲבַל. The Arab. has also Resh in the verb حَصْرَبَ.

חֲרֻצוֹת see חָרוּץ 4.

חֲרֻצִים see חָרוּץ 5.

חַרְצָן (from חָרַץ I, 4; *pl.* חַרְצַנִּים) *m.* (according to the Arab. and Samar.) *sour grapes* Num. 6, 4, so called from their sharp taste; but according to the Targ., Onk., Talm., ʿArûch, Tanchum and others *kernel of berries*, which suits זָג, whence the word is to be derived from חָרַץ II.

חָרַק (*fut.* יַחֲרֹק) *tr. to rub violently against one another, to grate, grind*, Ar. خَرَقَ to rub by filing, عَرَقَ to gnaw, عَرَكَ to rub; hence *to rub together, to grind*, the teeth, *to gnash*, with the accusat. Ps. 112, 10 or בְּ Job 16, 9 and עַל of the person 37, 12; comp. the name of the vowel חִירֶק (=חִרֶק), explained by שֶׁבֶר.

חָרַר (3 *p. fem.* חָרָה for חָרְרָה; on the contrary חָרוּ Is. 24, 6 belongs to חָרָה) *intr.* 1. *to glow, to burn*, of fire; metaphor. *to be hot* (spoken of the bones), of the heat of fever Job 30, 30; *to glow*, of metal Ez. 24, 11; from other conjugations and from derivatives it means also *to be parched, overheated*, spoken of the throat or lungs, with too much crying (Ps. 69, 4), compared to a bellows-bag which has become hot (Jer. 6, 29); *to be consumed*, of wood (by fire), *to be arid, burnt up by the sun*, of land &c. Deriv. חָרֵר, and the proper name חָרָן. Figur. *to sting, to burn*, of thorns. Deriv. חָרוֹן (according to some) and חָרֻל. — 2. same as חָר I. and חוּר *to be white*, figurat. *to be shining, distinguished, noble;* derivat. perhaps חֹרִים (see חֹר, חֹרִי); see also חַרְחוּר.

Nif. נָחַר after the form נָמַס, together with נִחַר after the form נִחַל, נִחַת (3 *pl.* נִחֲרוּ the duplication entirely abandoned, as תְּעֻלּוּ Ez. 36, 3 from עָלַל to bring in, go in; hence the *part.* נִחָרִים; *fut.* יֵחַר) *to be heated, to glow*, of מַפֻּחַ Jer. 6, 29, גָּרוֹן Ps. 69, 4; *to be burned* Ez. 15, 4; *to be dried up* 24, 10. Figurat. *to burn*, with hatred and rage, with בְּ of the person Is. 41, 11; 45, 24; Song of Sol. 1, 6.

Pih. חִרְחַר (redupl.; *inf. constr.* חַרְחַר) 1. *to kindle, to make burn*, רִיב Prov. 26, 21; *to glow strongly, to burn*, spoken of fever. Derivat. חַרְחֻר. — 2. *to be very distinguished, noble;* derivat. the proper name חַרְחוּר.

In Arabic the verb حَرَّ besides the meaning "to be hot, to glow" has also that of חוּר, חָרַר, i. e. to be noble, free; and it is possible that both senses belong together in Hebrew also.

חָרֵר (only *pl.* חֲרֵרִים) *m. a sun-parched land, a waste, a desert* Jer. 17, 6.

חָרַשׁ (*fut.* יַחֲרֹשׁ) *tr. to cut in* (wood, metal or stone), *to grave*, upon (עַל) a table (for which חָרַת I. occurs in Ex. 32, 16), and figurat. Jer. 17, 1; prop. to divide, to split, coinciding with פָּרַת, חָרַת, חָרַץ, גָּרַז and others. Deriv. חֶרֶשׁ 1 and 2, and the proper name חַרְשָׁא. — 2. *to plough*, Deut. 22, 10; Is. 28, 24; 1 Kings 19, 19; Job 1, 14. Am. 9, 13 *the plowman will approach the reaper*, i. e. these two employments will constantly succeed one another closely by reason of prosperous increase; ח' חָרִישׁ 1 Sam. 8, 12 *to cultivate the field* (comp. Ar. أَرَسَ to carry on husbandry; usually حَرَثَ); figurat. ח' עַל־גַּב פ' Ps. 129, 3 *to plough upon one's back*, i. e. to maltreat one; figur. *to work* Judges 14, 18. Deriv. חָרִישׁ. — 3. *to fabricate with skill, to fashion*, out of wood, metal, stone Gen. 4, 22, 1 Kings 7, 14, prop. to cut, בָּרָא and other verbs of cutting being metaphorically applied in the same way; Ar. حَرَاث the notch of a bow. Figurat. *to devise, to machinate*, רֶשַׁע Hos. 10, 13, רָעָה Prov. 3, 29 with עַל of the person, אָוֶן Job 4, 8, prop. *to form*. Derivat. חֶרֶשׁ, חֹרֶשׁ, חָרָשׁ 1, חָרָשׁ II., חֲרֹשֶׁת 1 and 2, the proper name חַרְשָׁא 1. From the fundamental signification "to divide, to cut in pieces, to make inci-

sions, to grave" has arisen, according to some, the meaning *to be sharp*, *zealous*, *violent*, *powerful*, as in the case of חָרַץ I., and by it they explain חֲרִישִׁי; but see חֲרִישִׁי.

Nif. נֶחֱרַשׁ (*fut.* יֵחָרֵשׁ) *to be ploughed*, JER. 26, 18; MIC. 3, 12.

Pih. חֵרֵשׁ (not used) *to form with skill*, *to fashion*, in wood, stone, or metal. Deriv. חָרָשׁ I.

Hif. הֶחֱרִישׁ (*part.* מַחֲרִישׁ) 1. *to plough*; deriv. מַחֲרֶשֶׁת and מַחֲרֵשָׁה. — 2. *to work*, רָעָה 1 SAM. 23, 9, agreeably to the metaphor. application of signif. 2 of Kal.

חָרַשׁ I. (not used) *intr.* prop. same as חָרַס, חָרַץ, *to shine*, *to glitter*, therefore according to the usual metaphor, *to be green*, *to grow*, *to shine in green*, spoken of a wood; comp. יַעַר (*thicket*, *forest*) from עָרָה III. (*to sprout*, *to grow*), Targ. אִבָּא (*forest*) from אֵבַב. Derivat. חֹרֶשׁ, adj. חָרוֹשׁ, the proper names חֲרֶת (for חֹרֶשׁ = חֶרֶשׁ), חֹרֶשׁ and חֲרֹשֶׁת 2. (according to some). Others compare the Ar. خَرِش to be rough, of the skin, thence transferred to the bushy ground like *aspretum*; but this is the Hebr. חָרַשׁ II.; and the analogy of יַעַר and Aram. אִבָּא is against the supposition.

חָרַשׁ II. (*fut.* יֶחֱרַשׁ) *intr.* 1. (not used) *to speak softly*, *in a whispering*, *murmuring manner*, spoken of magicians and soothsayers, who lisp forth their formulas or sentences slowly and mysteriously (see צִפְצֵף, הֶהְגָּה, Is. 8, 19; 29, 4), therefore *to practise magic* (comp. Targ. חֲרַשׁ to act the magician, חָרָשׁ, fem. חָרָשָׁא an enchanter male and female). Deriv. חֶרֶשׁ 3 (pl.) and the proper name חַרְשָׁא 2. — 2. *to be silent*, *quiet*, *still*, *inactive*, proceeding from the idea of whispering and soft murmuring, the opposite of noisy and lively. Hence a) *to be inactive*, spoken of the still, inactive rest of God, when He will not regard man's supplications, Ps. 35, 22 and 109, 1 *be not silent*, i. e. be not inactive, but help, hear, along with שָׁקַט 83, 2 (so also are חָשָׁה and דָּמִי used, עָנָה being the opposite); with מִן of the person, *to turn from a person in silence* (i. e. not hearing and bringing help) 28, 1; with אֶל of the thing, *to be inactive at* or *in something* 39, 13; b) *to march along without noise and bustle*, of God Ps. 50, 3, since he is elsewhere represented as coming with thunder (Ex. 19, 16); c) *to be silent*, of the ears, i. e. *to be deaf* MIC. 7, 16, hearing in the verb שָׁמַע (= שָׁמַץ in Ethiop. to rustle, to make a noise) being named from the opposite; d) *to be quiet*, *sultry*, of the east wind (according to some), *to act secretly*, *covertly*, *with all quietness* &c. Deriv. adj. חֲרִישִׁי (according to some), and חֵרֵשׁ 2. Ar. خَرِس to be deaf, Syr. ܚܪܫ.

Pih. חֵרֵשׁ (not used) *to be deaf*, of men, as an organic disease; or figurat. of the serpent, which does not listen to the charmer. Deriv. חֵרֵשׁ.

Hif. הֶחֱרִישׁ or הֶחֱרַשׁ (*fut.* יַחֲרִישׁ or יַחֲ-) *to practise silence*, i. e. *to be silent*, PROV. 17, 28, opposite to דִּבֵּר JOB 33, 31 or עָנָה 2 KINGS 18, 36; *to keep quiet* 2 SAM. 13, 20; 19, 11; *not to beseech*, *to repent* Ps. 32, 3; with לְ of the person, *to observe silence towards one*, *not to gainsay* or *reply* NUM. 30, 5 8; with אֶל *to be silent towards one*, *to listen to one in silence*, Is. 41, 1, and opposite to הֶחֱרִישׁ מִן JOB 13, 13 *to be silent from one*, i. e. quietly to let him alone; with accus. of the person, *to bring a person to silence* 11, 3; JER. 38, 27; *to pass over in silence* JOB 41, 4; JER. 4, 19. But it is also used like Kal, of God, when he does not help HAB. 1, 13, or with מִן of the person *to turn from one in silence* 1 SAM. 7, 8. Phenic. חָרַשׁ the same, Hif. הֶחְרִשׁ to bring to silence, אַחְרִשֶׁן for אַחְרִשֶׁנּוּ (Poenul. of Plaut. 2, 7).

Hithp. הִתְחָרֵשׁ *to keep oneself still*, *inactive*, *quiet*, JUDGES 16, 2; הֶחֱרִישׁ also having this meaning Ex. 14, 14.

חָרַשׁ I. (not used) *intrans.* same as חָרַס I. *to be soft*, *viscous*, of plaster, clay. Deriv. חֶרֶשׂ 1 and 3; the proper names חֶרֶשׂ and חֲרֶשֶׂת coupled with קִיר.

חָרַשׁ II. (not used) *intrans.* same as חָרַס II. *to become* or *be rough*, of potsherds; comp. Ar. حرش scabit, or intr. asper fuit; خرش scaber fuit. Derivat. חֶרֶשׂ 2.

חָרָשׁ I. (for חַרָּשׁ, wherefore the first Kametz remains; *constr.* חָרַשׁ, *pl.* חָרָשִׁים, *constr.* חָרָשֵׁי) *m. a cutter in wood*, *metal* or *stone*, *one cutting*, *graving* or *fabricating*, therefore חָרַשׁ אֶבֶן Ex. 28, 11 *stone-cutter*, ח׳ בַּרְזֶל Is. 44, 12 *blacksmith*, ח׳ עֵצִים 44, 13 *joiner;* always applied to one who fabricates his material with edged tools. Without appendage it is applied to all sorts of workers using tools that cut, along with חֹשֵׁב (*a weaver*) and רֹקֵם (*embroiderer*) Ex. 35, 35; 38, 23. Consequently it denotes *workers in metal* 1 Chr. 29, 5; Is. 40, 19; 44, 12, *in wood* 2 Kings 22, 6, Is. 40, 20, *in stone;* also *a maker of arms* Is. 44, 11, *a lock-smith* 1 Sam. 13, 19, *an architect* Zech. 2, 3. Figurat. Is. 45, 16 *workmen of sorrows*, i. e. who prepare sorrows; Ez. 21, 36 *workmen of destruction*, i. e. who produce destruction. In הֶחָרָשׁ וְהַמַּסְגֵּר 2 Kings 24, 14 16, Jer. 24, 1 and 29, 2 they are *workmen*, *artificers*, who, as belonging to the staple of the nation, were transported into exile by the enemy (see, however, מַסְגֵּר), like the חָרָשִׁים 2 Chr. 24, 12. Phenic. חָרָשׁ the same (Kit. 4, 3).

חָרָשׁ II. (only *pl.* חֲרָשִׁים) *m. a workman*, *artificer* 1 Chr. 4, 14, therefore גֵּיא חֲרָשִׁים (*workmen's-valley*) 4, 14, or גֵּי הַח׳ Neh. 11, 35, the proper name of a place (see גַּי p. 280).

חֹרֵשׁ (*constr.* חֹרֵשׁ; from חָרַשׁ I.) *adj. m.* (according to some) *wooded*, *dense*, an adjective to מֵצַל (after the form מֵסַב, מֵצַר) *foliage*, by which shade is caused Ez. 31, 3, which suits גְּבַהּ, יְפֵה עָנָף, קוֹמָה, where the adject. always precedes in the construct state.

חֶרֶשׁ *m.* 1. only the *pl.* חֲרָשִׁים *artificial work*, therefore חֲכַם ח׳ Is. 3, 3 *skilled in arts*, skilful artificers having occupied the highest social place. But as the phrase stands beside נְבוֹן לַחַשׁ, signification 3 (*skilled in magic arts*) seems to be more suitable. — 2. (from חָרַשׁ II.) *stillness*, *silence*; hence Josh. 2, 2 adv., *in stillness*, *silently*. — 3. *pl. enchantment* Is. 3, 3, properly the whispering of enchanters.

חֶרֶשׂ (*pl.* חֲרָשִׂים, *constr.* חַרְשֵׂי) *m.* 1. (from חָרַשׁ I.) *loam*, *clay*, a material for earthen ware, hence כְּלִי חֶ׳ Lev. 6, 21 and often; יוֹצֵר חֶ׳ Jer. 19, 4 *a potter;* נִבְלֵי חֶ׳ Lament. 4, 2 *earthen pitchers;* then alone, *what is made of clay*, Prov. 26, 23. — 2. (from חָרַשׁ II.) *potsherds* Ps. 22, 16, or *vessels* broken into sherds Is. 45, 9, from their rough, scabbed and scratchy nature Job 2, 8; 41, 22. חֲרָשֶׂיהָ Ez. 23, 34 has been taken as חֲרָשֶׂיהָ = שְׁמָרֶיהָ (Ps. 75, 9), since the Ar. حرس (to keep, to guard) is = שָׁמַר. But it is better here to understand the fragments of a cup. In Phenic. חֶרֶשׂ is the same, therefore חֶרֶשׂ הַהֲלָכֹת is the sherd, which was the token of hospitality, tessera hospitalis (Plaut. Poen. 1, 8). — 3. (*pottery*) only in union with קִיר *n. p.* of the chief city of Moab Is. 16, 11, also called קִיר מוֹאָב 15, 1 or קִיר חֲרֶשֶׂת 16, 7; 2 Kings 3, 25. It is the later כְּרַכָּא (so Targ.), *Kerakka*, *Charaka* 2 Macc. 12, 17, now *Kerak*, *Kerek*, three hours south east of עָר (Num. 21, 15) i. e. עָר מוֹאָב (Is. 15, 1). It is still inhabited, and provided with a fort (*Robins.* Bibl. Res. II, 569).

חֹרֶשׁ (with *a* of motion חֹרְשָׁה, *pl.* חֳרָשִׁים; from חָרַשׁ I.) *m.* 1. *thicket*, *forest*, 1 Sam. 23, 16 18, Targ. חוּרְשָׁא, Sam. אַרְשָׁא (the ח softened into א) the same, Talm. חֲרִישׁוּ, חֲרִישָׁא forest, Targ. denomin. חֲרַשׁ to grow into one another as in a thicket. Hence the phraseological allusion כַּעֲזוּבַת הַחֹרֶשׁ וְהָאָמִיר Is. 17, 9 *like the abandonment* (desolation) *of the forest and of the mountain-top* (mountain-fort, see אָמִיר), i. e. like as the Amorites and other Canaanite tribes abandon their last places of refuge before the victoriously-pressing Israelites. Hence it is

unnecessary to read, with the LXX, כַּעֲזוּבַת הַחֹרֶשׁ וְהָאָמִיר; or with Aq., Symm., Theod., Syr., Saad. and others, to take the word in signif. 2 as a proper name. To this head has also been referred Ez. 31, 3 (see חֹרֶשׁ); perhaps only 2 Chr. 27, 4 rightly. — 2. (*forest*) *n. p.* of a wooded mountain in מִדְבַּר זִיף of Judah 1 Sam. 23, 15, interchanged with הַר 23, 14. There were מְצָדוֹת (*strongholds*) 23, 14 19; besides, there was in the same place a hill חֲכִילָה (which see) 23, 19.

חֵרֵשׁ (for חִרֵּשׁ) *m. deaf*, whose ears are silent, as it were, Is. 35, 5; 43, 8; also in a metaphor. sense 42, 19; of the serpent Ps. 58, 5, i. e. which is deaf to enchantment. From חָרַשׁ II.

חֹרֵשׁ *m.* 1. (a participial form) *a worker*, in brass 1 Kings 7, 14. — 2. (an abstract form like אֹבֵד, יֹתֵר) *a cutting-instrument* Gen. 4, 22.

חַרְשָׁא 1. (Aram. defin. from חַרָשׁ = Hebr. חָרָשׁ, *worker*) *n. p. m.* Ezr. 2, 52; Neh. 7, 54. Many explain it *one born at the time of ploughing*, like the proper name Sertor among the Romans, one born at seed-time, or in the signification *Silens*, conseq. = Tacitus. — 2. in תֵּל חַרְשָׁא (*hill of magician*, comp. אַכְשָׁף, מְעֹנְנִים) *n. p.* of a locality along the river כְּבָר, where was a colony of Jewish exiles Ezr. 2, 59, Neh. 7, 61; as there were in the same direction the exile-places תֵּל מֶלַח ib. ib., תֵּל אָבִיב Ez. 3, 15, תְּלַאשָּׂר 2 Kings 19, 12, תְּלַשָּׂר Is. 37, 12 from תֵּל אַשָּׁר. With these compounds of תֵּל may be compared besides *Thiluta*, *Thilsaphata* (Amm. Marc. 24, 2; 25, 8).

חֲרֹשֶׁת *f.* 1. *artificial work*, with אֶבֶן Ex. 31, 5 *stone-masonry*, with עֵץ 35, 33 *joinery*. — 2. (*city of crafts*, *place of artificial work*; according to others *forest*) *n. p.* of a city in northern Palestine, situated in אֶרֶץ הַגָּלִיל (1 Kings 9, 11), which was also called on account of its Phenician and heathen population גְּלִיל הַגּוֹיִם (Is. 8, 23), and therefore it is named חֲ׳ הַגּוֹיִם Judges 4, 2 13 16. In the vicinity of this locality, upon הַר נַפְתָּלִי (Josh. 20, 7), now G'ibl Safad (הַר צְפַת), lies קֶדֶשׁ נַפְתָּלִי Josh. 21, 32, also called קֶ׳ בַּגָּלִיל (1 Macc. 11, 63), where there is still at the present day a village *Kedes* (*Robins.* III, 622). From the appendage it may be inferred that there was still חֲרֹשֶׁת.

חֲרֶשֶׁת see חֶרֶשׁ 3.

חָרַת (*part. pass.* חָרוּת) *tr.* same as חָרַשׁ *to engrave*, with עַל of the thing *in which*, Ex. 32, 16; Targ. חֲרַת, Syr. ܚܪܬ, Ar. خَرَتَ the same.

חֵרֵת (not used) *intr.* same as חָרֵשׁ I., חָרַם I. and חָרַץ. Derivative

חֶרֶת (*thicket*, from חָרֵת, see חָרַשׁ, חֹרֶשׁ, חֲרֹשֶׁת 2) *n. p.* of a forest in the western part of the Judah-mountains 1 Sam. 22, 5, not far from קְעִילָה 23, 1.

חָשַׁב (*inf. constr.* חֲשֹׁב, after לְ also חְשֹׁב; *fut.* יַחְשֹׁב, before Makkeph יַחֲשָׁב־) *tr.* 1. *to bind*, *to bind together*, *to knot*, viz. a) *to knot* threads, spoken of a weaver, *part.* חֹשֵׁב *a weaver* (Ex. 26, 1 31; 28, 6), with חֹרֵשׁ (35, 35; 38, 23) denoting the artificial work necessary for the tabernacle; Phenic. חשב the same (Kit. 7, 4). b) *to unite artificially*, musical instruments Amos 6, 5, artificial works Ex. 31, 4, hence חֹשֵׁב 2 Chr. 26, 15 *an artificer;* of the inventors of warlike implements see Pih. c) *to bind about*, *to gird about*, a girdle. Derivat. חֵשֶׁב. d) *to fence*, *to encircle*, *to fortify around*, a place, or *to make firm*, proceeding from the idea of uniting, chaining together; comp. קָשַׁר Neh. 3, 38, אֲגֻדָּה Am. 9, 6, the proper name אֵפֶד, Ar. رباطة, firm building, prop. ligatio; hence perhaps חוֹשֵׁב 2 Chr. 26, 15 *a fortification-architect*, *one who builds a stronghold*, if this word does not belong to signif. b. Derivat. מַחֲשָׁבָה 1, מַחֲשֶׁבֶת 1, the proper name חֶשְׁבּוֹן. — 2. Metaphor. *to meditate*, *to devise*, a spinning together as it were of ideas (a similar metaphor occurring in כָּזַב, אָרַב, זָמַם); commonly in a bad sense, with accus. of the object, מְזִמָּה

Ps. 21, 12, רָעָה 35, 4, אָוֶן Mic. 2, 1, תַּהְפֻּכוֹת Prov. 16, 30, לֹא־כֵן (*unrighteous*) Is. 10, 7, also with מַחֲשָׁבָה 2 Sam. 14, 14, Jer. 49, 20, or followed by infin. with לְ 1 Sam. 18, 25, Lament. 2, 8, Jer. 18, 8, Neh. 6, 6, Ps. 140, 5, and with עַל of the person Jer. 11, 19; 49, 30; Gen. 50, 20. To this figurative signification belongs *to think* 1 Sam. 18, 25; *to meditate* 2 Sam. 14, 13; *to purpose* Ps. 140, 5; *to account*, i. e. *to value*, *to esteem highly* Is. 13, 17, Mal. 3, 16, *to count as*, לְזוֹנָה Gen. 38, 15, לְשִׁכֹּרָה 1 Sam. 1, 13, *to count to* Gen. 15, 6, Ps. 32, 2, *to esteem*, *to regard*, Is. 33, 8; 53, 3; *to reckon*, i. e. *to judge*, *to weigh*, *to reflect upon*. Deriv. חֶשְׁבּוֹן. — 3. (not used) *intr. to be allied, to be befriended, to be attached to.* Deriv. חָשָׁב (in the proper name חֲשַׁבְיָה), חָשָׁבָן (in חֲשַׁבְנָה, חֲשַׁבְנְיָה), חֵשֶׁב, חֲשֻׁבָה (in חַשְׁבַּדָּנָה).

Nif. נֶחְשַׁב (*fut.* יֵחָשֵׁב) *to be counted as* Deut. 2, 11, Prov. 17, 28, with לְ Lament. 4, 2, כְּ Job 18, 3, בְּ Is. 2, 22, עִם Ps. 88, 5, כְּמוֹ Hos. 8, 12, or with the accus. of the person or thing *for which* a thing is taken, and therefore in this case it has the meaning *to be like to;* then *to be esteemed* 1 Kings 10, 21; *to be reckoned* 2 Kings 22, 7; *to be imputed* Lev. 7, 18; *to be counted to*, with לְ Josh. 13, 3 or עַל 2 Sam. 4, 2; *to be considered*, with לְ of the person Num. 18, 27.

Pih. חִשֵּׁב (*fut.* יְחַשֵּׁב) 1. (not used) *to make artificially*, *to put together*, of warlike machines; figur. *to devise plans*, *intrigues.* Deriv. חִשָּׁבוֹן. — 2. *to meditate* (with exertion), *to think* Ps. 73, 16, דַּרְכּוֹ Prov. 16, 9; *to devise*, with accus. רַע Hos. 7, 15 or לְהָרַע Prov. 24, 8 and אֶל of the person, ח' עַל־מִבְצָרִים Dan. 11, 24 *to plan against strongholds* (in order to take possession of them); absol. *to form hostile designs* Nah. 1, 9; *to think over* (examining) Ps. 119, 59; *to review* 77, 6; *to make account of* Ps. 144, 3; *to reckon* 2 Kings 12, 16; of inanimate things *to be about* to do or suffer Jon. 1, 4. — 3. *to be very friendly to*, *allied with.* Deriv. the proper name חַשּׁוּב.

Hithp. הִתְחַשֵּׁב *to reckon oneself*, *to count oneself*, with בְּ *among* Num. 23, 9.

The stem 'חָ is closely connected with חָצַב II. belonging to חַרְצֻבָּה, כָּזַב, Ar. خصف (to draw firmly together), كَتَفَ (to fetter), خَشَبَ and أَشَبَ &c.; but the organic root is חָ־שַׁב, חָ־צַב, comp. Talm. צָב to bind, צִיב bundle &c.

חָשָׁב (*constr.* חֲשַׁב) see חֲשַׁבְיָה.

חֵשֶׁב *m. girdle*, *belt* Ex. 28, 28, Lev. 8, 7, applied to the girdle of the ephod.

חֵשֶׁב (in compounds חַשְׁבְּ) see חַשְׁבַּדָּנָה.

חֲשַׁב (*part. pass.* חֲשִׁיב) *Aram. tr. to regard*, *to count*, כְּלָא = כְּלָה Dan. 4, 32 *as nothing* (see לָה).

חַשְׁבַּדָּנָה (compounded of חַשְׁבְּ from חָשַׁב *befriended*, and הַדָּנָה from דָּן 3 with ה ָ wanting the accent, i. e. *Eshmûn* or Pan, therefore it means *Eshmûn is a friend;* see דָּנָה יַעַן) *n. p. m.* Neh. 8, 4. חָשָׁב (after the form מֶלֶךְ) has in proper names especially the meaning *befriended*, *associated*, *servant* (of a deity), proceeding from the fundamental signification. דָּן is a Phenician name of *Eshmûn* (אֶשְׁמוֹן), a Phenician God, called by the Greeks *Pan*, as the proper names דָּן יַעַן, דָּן prove.

חֲשֻׁבָה (*friendship*, *association*) *n. p. m.* 1 Chr. 3, 20.

חֶשְׁבּוֹן *m.* 1. *power of combining*, *excogitation*, *computation*, therefore *judgment*, *understanding* Eccles. 7, 27, with חָכְמָה 7, 25; *reason* 9, 10 with מַעֲשֶׂה *action*, making up the sum of what is to be done in life. — 2. (*stronghold*) *n. p.* of the residence of the Amorite king Sihon, who took it and the whole territory north of the Arnon from the Moabites Num. 21, 26-30; Deut. 1, 4; 2, 24 26 30; 3, 2; Josh. 9, 10. When the Israelites conquered it, it was allotted to the tribe of Reuben Num. 32, 37, Josh. 13, 17, then to that of Gad Josh. 21, 39, was made a Levitical city, and was celebrated for its fish-ponds Song of Sol. 7, 5. The Ammonites preferred an unjust claim to it Judges 11,

19 26. When Moab afterwards became free, after Ahab's death, it retook Heshbon; but it was wrested from it anew Is. 15, 4; Jer. 48, 2. *Joseph.* (Ant. 12, 4, 11) calls it Ἐσσεβών and the district belonging to it Ἐσσεβωνῖτις; Euseb. and Ptolemy name it Ἐσβοῦς; and so the ruins still existing are called on coins.

חִשָּׁבוֹן (*pl.* חִשְּׁבֹנוֹת with Dagesh retained irregularly) *m.* 1. *surrounding*, *enclosing*, *strong works* 2 Chr. 26, 15. — 2. *inventions*, malae artes Eccles. 7, 29.

חֲשַׁבְיָה (*Jah is associated*, from חָשַׁב) *n. p. m.* 1 Chr. 6, 30.

חֲשַׁבְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 3.

חֲשַׁבְן (not used) *m. befriending*, *attachment*, used only in proper names. It is an Aramaean form for חֶשְׁבּוֹן, as חֶשְׁבּוֹן and חָשְׁבּוֹן occur also from the same stem; in the construct state it is חֲשַׁבְנְ־.

חֲשַׁבְנָה (contracted from חֲשַׁבְנְ־יָהּ; *Jah is a friend*) *n. p. m.* Neh. 10, 26.

חֲשַׁבְנְיָה (the same) *n. p. m.* Neh. 3, 10; 9, 5.

חָשָׁה (*inf.* חֲשׁוֹת, *fut.* יֶחֱשֶׁה) *intr. to be quiet*, *inactive*, *still*, of waves Ps. 107, 29, opposite of הָמָה; *to be silent*, *speechless* Eccles. 3, 7, opposite of דִּבֵּר; therefore with שָׁקַט Is. 62, 1 *not to press with words; to keep close* 65, 6, i. e. not to think of; applied to God, *to do nothing* 64, 11; to men, *not to pray.* חָ׳ מִן Ps. 28, 1 = הֶחֱרִישׁ מִן, *to turn away in silence from one.*

Hif. הֶחֱשָׁה (*part. pl.* מַחְשִׁים; *imp. pl.* הַחְשׁוּ preserving ַ from the perfect, as הֶעֱמִיקוּ Jer. 49, 8 30) 1. *to observe silence*, i. e. to be silent (see הֶחֱרִישׁ), of God, *not to help* Is. 42, 14; *to be still* 57, 11; 2 Kings 2, 3 5; with מִן of the object *to remove oneself in silence from* Ps. 39, 3; *to be inactive* Judges 18, 9; 1 Kings 22, 3; 2 Kings 7, 9. — 2. *to reduce to silence*, with לְ of the person Neh. 8, 11. — וַתַּחַשׁ Job 31, 5 see חוּשׁ.

The stem is connected with הָסָה (p. 369)

חַשּׁוּב (*associate*, *friend*, viz. of Jah) *n. p. m.* Neh. 3, 23; 10, 24.

חֲשׁוֹךְ (*def.* חֲשׁוֹכָא) *Aram. m. darkness*, *obscurity* Dan. 2, 22.

חֲשׂוּפָא (*uncovering*, *nakedness*) *n. p. m.* Ezr. 2, 43; Neh. 7, 46.

חָשׁוּק see חָשַׁק.

חִשּׁוּק see חָשַׁק.

חִשּׁוּר see חָשַׁר.

חֲשַׁח (*part. pl. m.* חַשְׁחִין, *f.* חַשְׁחָן with ַ for ְ, after a guttural) *Aram. intr.* prop. to be binding, compelling, therefore *to have need*, *to want*, *to make use of*, Dan. 3, 16 *we do not want*, i. e. we do not think it necessary; Ezr. 6, 9 *and what is necessary*, i. e. and all necessary things. Deriv. חַשְׁחוּ.

The stem חָ׳ is thus used in the Syr. in the Peal- and Ethpael-form, in the signification *to be suitable*, *useful*, *convenient*, *necessary;* and as the old interpreters translate it by צְרַךְ (aram. צְרַךְ), חוּשַׁשׁ (from חוּשׁ), there can be no farther doubt about the meaning. The form is obviously abridged from the reduplicated חַשְׁחַשׁ (comp. טִיט, לוּל, רִיר, זִיז, סִיס, סוּס); and the simple root חַשׁ has the meaning *to bind*, *to draw together firmly*, *to attach firmly;* hence the redupl. denotes partly *to be compelling*, *binding*, *necessary*, partly *to be suitable*, *convenient*, its organic root being connected with that in אָחַז.

חַשְׁחוּ (*c.* ־חוּת) *f. need* Ezr. 7, 20.

חֲשֵׁיכָה see חֲשֵׁכָה.

חָשִׂיף see חָשַׂף.

חָשַׁךְ (*fut.* יֶחְשַׁךְ) *intr. to be dark*, הַשֶּׁמֶשׁ הַיּוֹם Ez. 30, 18, *to be obscured*, Is. 13, 10, אוֹר 5, 30, כּוֹכְבֵי נִשְׁפּוֹ Job 3, 9, of the light of a tent 18, 6, *to be extinguished*, of the light of the eye Ps. 69, 24, Lament. 5, 17; Eccles. 12, 3 *and the lookers out of the windows are quenched*, i. e. the eyes; of a land covered with locusts Exod. 10, 15, of the darkening of the visage Lament. 4, 8. Figurat. of mental or political obscuration, of misfortune or a low con-

dition, hence *to be unfortunate*, *low*, *fallen*, *unknown*, *helpless*. Deriv. חָשֵׁךְ ,חֲשֵׁכָה, מַחְשָׁךְ ,חֹשֶׁךְ ,חֲשֵׁכָה. — The fundamental signification seems to be *to veil*, *to cover* (see עָלַט ,עוּף), since darkness is usually regarded as a veiling of light; accordingly the organic root חַ־שַׁךְ is cognate with that in נָ־שַׁק ,חַ־שַׁק ,זַק &c.

Hif. הֶחְשִׁיךְ (1 *p.* הַחֲשַׁכְתִּי; *fut.* יַחֲשִׁיךְ, יַחְשִׁיךְ) 1. *to make dark*, *to darken*, with accus. (יוֹם) Am. 5, 8, or with לְ 8, 9, of the darkening of the earth by a total eclipse of the sun in the year of Jeroboam's death; or absol. and figurat. Jer. 13, 16, i. e. helplessness breaks in; *to spread darkness* Ps. 105, 28; 139, 12. — 2. Figurat. *to darken*, *to confuse*, עֵצָה Job 38, 2.

חָשַׂךְ (*part.* חוֹשֵׂךְ; *fut.* יַחְשֹׂךְ, אֶחְשֹׂךְ or אֶחֱשֹׂךְ) *tr. to hold*, *to hold back*, *to keep off*, with מִן of the person *to withhold*, *to detain*, *to refuse* Gen. 22, 12; 39, 9, *to keep from*, *to deliver* 1 Sam. 25, 39; with the simple accus. of the object *to save* 2 Sam. 18, 16, *to keep far from* 2 Kings 5, 20; *to spare* Prov. 13, 24; 17, 27; ח׳ רֹק Job 30, 10 *to keep back the spittle*, i. e. not to spit out before one; *to reserve* 38, 23; *to give a check to* Jer. 14, 10; *to put a stop to* Job 16, 5; Is. 58, 1; *to snatch*, נֶפֶשׁ, from the pit Job 33, 18, Ps. 78, 50, for which חָשַׁק stands once Is. 38, 17; נָתַן וְלֹא ח׳ *to give and not withhold*, i. e. to give abundantly Prov. 21, 26; *to deliver* 24, 11, Ps. 19, 14; without stating the object Ezr. 9, 13 *thou hast delivered* (us) *below our iniquity*, i. e. undervaluing our iniquity; *to limit* Is. 54, 2; *to moderate*, i. e. to hold 14, 6. In Ez. 30, 18 mss. and interpreters (*Rashi*, *Kimchi*) have read חָשַׂךְ הַיּוֹם and translated: *the day has denied* (its light); perhaps the more correct reading is חָשַׁךְ.

Nif. נֶחְשַׂךְ (*fut.* יֵחָשֵׂךְ) *to be held in*, *moderated* Job 16, 6, *to be delivered* 21, 30.

The fundamental signification of the organic root חַ־שַׂךְ (Targ. חֲסַךְ to lessen, to draw off, Syr. ܚܣܟ to withhold, to keep back) appears to be *to cut off*, like בָּצַר, and therefore it is connected with the organic root in שְׂכִ־ה (belonging to שַׂכִּין), Lat. sec-are, Targ. חֲסוֹךְ a little piece.

חָשֵׁךְ (only *pl.* חֲשֵׁכִים) *adj. m. dark*, *low*, *poor*, *mean*, therefore חֲשֵׁכִים Prov. 22, 29 *obscure*, *low people*; Targ. חֲשׁוֹכָא, דַּל for חֲשִׁיכָא.

חֹשֶׁךְ (with *suff.* חָשְׁכִּי) *m.* 1. *darkness*, opposed to אוֹר Gen. 1, 4 18; Eccles. 2, 13, conceived of as an independent material Is. 45, 7; Job 38, 19; *duskishness* Josh. 2, 5; *a dark night* Job 3, 4, with צַלְמָוֶת (*dark shadow*), עֲנָנָה (*dark cloud*) 3, 5; 10, 21; 34, 22, or with עֲרָפֶל and עָנָן Deut. 4, 11; אֲפֵלָה Zeph. 1, 15, closely connected with the latter to intensify the meaning Ex. 10, 22, parall. לַיְלָה Job 5, 14. — 2. Figurat. *helplessness* 5, 14; 12, 25, opposed to יוֹם and צָהֳרַיִם; *horrid*, *dark sheol* 10, 21; *the grave* 17, 13, אוֹצְרוֹת ח׳ Is. 45, 3 *treasures of the grave* (because great treasures were concealed in a Babylonian sepulchre, Herod. I, 187); *a prison* Is. 42, 7; *danger* Job 15, 22, *misfortune*, *misery* 15, 23 30; 20, 26, *threatening danger* 22, 11; 29, 3; *death* 18, 18; *wretchedness* 23, 17, ח׳ צַר Is. 5, 30 = צָרָה וַחֲשֵׁכָה 8, 22 as a climax. Then *darkness of the understanding*, i. e. *ignorance*, *short-sightedness* Job 37, 19; Eccles. 2, 14; *falsehood*, *injustice* Is. 5, 20; Prov. 2, 13; Eccles. 2, 13; *sadness* Eccles. 5, 16.

חֲשׁוֹךְ *Aram.* same as Hebr. חֹשֶׁךְ. Deriv. חֲשׁוֹךְ.

חֲשֵׁכָה (fem. of חֹשֶׁךְ, like עֲזֻבָה *abandonment* Jer. 49, 11 from עָזַב, עֲשֻׁקָה *pressure* Is. 38, 14 from עָשַׁק; the Dagesh lene expected at the beginning of the second syllable is omitted, because a sibilant [שׂ, ז] precedes, as is also the case with ר, e. g. עַרְבֵי ,שַׁרְבִיט ,יַרְכָה, דָּרְבָן ,קָרְבָן, though the rule has not been carried out) *f. darkness* (parallel לַיְלָה), Mic. 3, 6 *and darkness shall be to you*, *that you may not receive an answer*.

חֲשֵׁכָה or חֲשֵׁיכָה (*c.* חֶשְׁכַת after the form בֶּהֱמַת from בְּהֵמָה; on the omission

of Dagesh lene see חֲשֵׁכָה) *f.* same as חֹשֶׁךְ Gen. 15, 12; Is. 8, 22; Ps. 82, 5; 139, 12.

חֲשֵׁכָה see חֲשֵׁכָה.

חֲשֵׁכִים (pl.) *m. darkness*, figur. *misery, misfortune* Is. 50, 10.

חָשַׁל (Kal unused) *intr. to reel to and fro, to totter;* hence *to be weak, decaying, feeble, exhausted*, a collateral form of כָּשַׁל (which see); comp. Arab. حسل, حشل, خسل, خشل (to be weak, slack, then to be bad, mean, worthless), حتل (to be lean, weak), كسل (to be inert, flabby) &c.

Nif. נֶחֱשַׁל *to be enfeebled, exhausted, decaying*, whence נֶחֱשָׁלִים Deut. 25, 18 *enfeebled.*

חֲשַׁל (*part.* חָשֵׁל) *Aram. tr. to rub* or *beat fine, to crush,* cognate in sense with דָּק (a verb) Dan. 2, 40; Syr. ܚܫܠ to beat out thin, of tin, Talm. חוּשְׁלָא what is pounded, bruised, gravel, like גֶּרֶשׂ of similar derivation; figurat. Syr. ܚܫܠ to analyse closely, finely, subtly, to think, as דַּקְדֵּק. The fundamental signification is unconnected with the Hebr. חָשַׁל.

חָשַׁם (not used) *intr. to shine, to glitter, to be luminous*, spoken of shining brass, connected with כָּתַם, חָשַׁן, Aram. חֲשַׁם. Metaphor. (like other verbs having the same fundamental signific., e. g. חָר, חַר), *to be shining, distinguished, rich, noble*, or physically, *to be large, strong, corpulent*, like the Ar. حشم, جسم; of places, *to be fruitful, fat.* Deriv. חָשַׁם belonging to the ulterior developments חַשְׁמַן, חַשְׁמַל, the proper names חָשֻׁם (perhaps also חֻשִׁם), חֶשְׁמוֹן, חַשְׁמֹנָה.

חָשֻׁם (*noble, distinguished, rich*, or *shining*, viz. Jah is) *n. p. m.* Ezr. 2, 19; Neh. 7, 22.

חֻשָׁם see חוּשָׁם.

חֶשְׁמוֹן (*fruitfulness, fulness*) *n. p.* of a place in Judah Josh. 15, 27, whence in the later period of the language *the Gentile* חַשְׁמוֹנִי or ־נַי or ־נָאִי *Hashmonaean*, i. e. proceeding from Hashmon; in *Josephus* (Ant. 12, 6, 1) Ἀσαμωναῖος, a surname borne by the Maccabean family from their ancestor downwards.

חַשְׁמַל (from חָשַׁם *splendour, glitter*, with the derivative ending ־ַל, as in חֲנָמַל, אֲגַרְטַל; with *a* of motion חַשְׁמַלָה) *m. shining* or *burnished brass, polished gold*, Ez. 1, 4 27; 8, 2, obviously identical with נְחֹשֶׁת קָלָל (according to the LXX *shining brass*, elsewhere *smelted* or *burnished brass*) 1, 7 or נְחֹשֶׁת מֻצְהָב (Ezr. 8, 27); Revelation 1, 15 and 2, 18 χαλκολίβανος. It is possible, however, that the word is foreign, i. e. Assyrian, and might be known as such in Mesopotamia, where Ezekiel lived. The *electrum*, as the LXX and Vulg. render it, is a mixture of silver and gold, a clear, shining metal; comp. *Pliny* 33, 4.

חַשְׁמַן (from חָשַׁם with the derivative syllable ־ַן, as in אַשְׁמַן, חַרְצַן; *plur.* חַשְׁמַנִּים) *m.* 1. properly shining, hence *noble, distinguished, a magnate*, Ps. 68, 32 (Kimchi), confirmed by the Arabic; the family name חַשְׁמֹנָאִים has also been understood in conformity with this signification, but improperly. — 2. *n. p.* of Hermopolis in Egypt, Coptic ϣⲙⲟⲩⲛ, Ar. اشمونين, in which sense *Ibn Sarûk* takes חַשְׁמַנִּים Ps. 68, 32 i. e. the inhabitants of Hashman in Egypt; which, however, is very problematical.

חַשְׁמֹנָה (*fruitfulness*) *n. p.* of a station of the Israelites in the desert Num. 33, 29.

חָשַׁן (not used) *intr.* same as חָשַׁם *to shine, to glitter, to be beautiful*, of dress, conseq. connected with the Ar. حَسُنَ, whence the proper names حسن (חסן) &c. Deriv. חֹשֶׁן. But as the signification of the verb is too indefinite for the derived noun, it is better to compare the former with חָצַן I.: *to surround, to hedge about, to enclose, to conceal*, of a magazine, comp. חֹצֶן and חֹצֶן 1.

חֹשֶׁן *m.* properly *bag*, therefore *the four-cornered gorget worn by the high-priest on the breast*, which was set with

12 precious stones in gold, arranged in four rows, the hollow part of it having the אוּרִים and תֻּמִּים Ex. ch. 25. 28. 29. 39; Lev. 8, 8. As it gave decisions in difficult questions, it was called 'חֹ הַמִּשְׁפָּט Ex. 28, 29 30. The version of Symmachus *δόχιον* refers to the fundamental signification; and that of *λόγιον* (Philo) and *λογεῖον* (LXX) to the operation. See Ben-Sira 45, 10.

חָשַׂף I. (*part. pass. pl. constr.* חֲשׂוּפֵי a Syriac form for ־פֵי Is. 20, 4, as שָׂרֵי Judges 5, 15 = שָׂרֵי; *inf. absol.* חָשֹׂף, *constr.* with ל לַחְשֹׂף; *imp. f. sing.* ־חֶשְׂפִּי; *fut.* יֶחֱשֹׂף) *tr.* 1. *to separate, to divide, to strip off*, like חָסַף (which see); whence חָשִׂף (a noun). — 2. Metaphor. *to make bare, to uncover*, Ar. كسف. So e. g. שֵׁת Is. 20, 4, שֹׁבֶל 47, 2, שׁוּלַיִם Jer. 13, 26, a sign of contemptibleness and meanness; 'חָ זְרוֹעַ *to make bare the arm* Is. 52,10, Ez. 4, 7, i. e. to go courageously into the fight, heroes having been accustomed to bare the right arm in battle, in ancient times (Arr. Alex. 5, 18; Silius Ital. 12, 715; Stat. Theb. 1, 413; Lucan. 2, 543); *to discover*, e. g. the hiding-places of the enemy Jer. 49, 10; of יְעָר Ps. 29, 9, גֶּפֶן Jo. 1, 7 *to strip off the bark* (of a tree), *to strip it of leaves*, which is tantamount to its uncovering. Deriv. מַחְשֹׂף, the proper name חֲשׂוּפָא.

חָשַׂף II. *tr. to draw*, מַיִם (with מִן *out of*) Is. 30, 14; פּוּרָה Hag. 2, 16. The organic root appears to be connected with חָ־שַׂף and with שָׁאַב.

חָשִׂף (*pl. constr.* חֲשִׂפֵי) *m. a division, a little flock*, of goats 1 Kings 20, 27 (Targ., LXX, Vulg.).

חָשַׁק I. *intr. to cleave* or *tie* or *bind oneself to something*, deriv. חֵשֶׁק or חִשּׁוּק; *to be attached to, united to, firmly bound to a thing;* fig. with בְּ of the pers. *to have pleasure, delight in one*, Gen. 34, 8; *to love* Deut. 21, 11; *to adhere to* 7, 7; Ps. 91, 14; or absolutely with an infin. following, *to have an inclination, desire, pleasure*, in or for doing a thing 1 Kings 9, 19; 2 Chr. 8, 6. Deriv. חֵשֶׁק.

Pih. חִשֵּׁק *to fasten together, to knot together, to bind* (by cross-poles) Ex. 38, 28. Deriv. חִשּׁוּק.

Puh. חֻשַּׁק (*part.* מְחֻשָּׁק) *to be united* Ex. 27, 17; 38, 17.

The stem is sufficiently ascertained by means of חָזַק (which see), Ar. عَسِقَ (to adhere to), عَشِقَ (to love), حَزَقَ (to bind), Targ. חֲשַׁק for Hebrew חָבַשׁ &c. The organic root is חָ־שַׁק, also found in זַק, נָ־שַׁק, Ar. حَزَكَ &c.

חָשַׁק II. *tr.* same as חָשַׂךְ Is. 38, 17, as the latter stands in a similar phrase in Ps. 78, 50 and Job 33, 18.

חִשֻּׁק or חִשּׁוּק (*pl.* חִשֻּׁקִים) *m. what is fastened* (to two opposite points), *a junction-rod, a cross-pole*, Ex. chs. 27. 36. 38.

חִשֻּׁק (*pl.* ־קִים) *m. a spoke*, connecting the rim with the nave 1 Kings 7, 33.

חֵשֶׁק (with *suff.* חִשְׁקִי) *m. desire, what is pleasing*, opposed to what is useful or necessary; *ease*, Is. 21, 4; metaphor. *pleasant-building*, 1 Kings 9, 1 19; 2 Chr. 8, 6.

חָשַׁר (not used) *tr.* same as קָשַׁר *to knot around, to bind about, to bind, to unite*, hence like the Ar. حشر *to assemble, to bind together;* spoken of water, *to run together* (into thick clouds); from which fundamental signification it meant even at an early period *to arrange, to bring together in harmony;* Phenician חָשַׁר the same, and therefore in the Phenician cosmogony חשׁר (Chusor, like Ulom = עֹלָם) was the principle of order, *τάξις*, hence the name of the world-arranger, *χουσωρός* in Damascius (in his Phenician cosmogony); and חָשָׁר, *Ἄσσωρος*, arrangement, the eighth principle of power in the primitive cosmogony of the Babylonians; with קִשְׁרָא *Κισσάρη* (union), חשׁרת, *Χουσάρθις* (Sanch. p. 42), a name of Harmonia, by which is meant personified law *Θαυρώ* (תּוֹרָא), so far as harmony and order are the consequence of law. The organic root is קָ־שַׁר, חָ־שַׁר,

also existing in קִיטֵר II., Aram. קְטַר, and in שָׁר. From the fundamental signification may naturally result the meaning *to be firmly wound together*, *to be strong*, *firm;* which the Targ. assumes for חַשְׁרָה.

חַשְׁרָה (*constr.* חַשְׁרַת) *f. a gathering*, *denseness*, with מַיִם as a poetical periphrasis for *thick cloud* 2 Sam. 22, 12, rendered by *Ibn G'anâch fulness of rain.* The LXX and Syr. read חֶשְׁכַת after Ps. 18, 12.

חִשֻּׁר (*plur.* ־רִים) *m. the nave*, of a wheel, modiolus, in which the spokes unite 1 Kings 7, 33.

חָשַׁשׁ (not used) *intr.* same as קָשַׁשׁ (belonging to קַשׁ) *to be parched*, *sapless*, *withered*, *hard*, of grassblades. Arab. حَشَّ IV. dried up.

חֲשַׁשׁ (after the form חֲתַת, a collateral form of חֶשֶׁשׁ) *m. dry grass*, *hay*, which the fire easily catches Is. 5, 24. It seems to be interchanged with קַשׁ 33, 11. Ar. حَشِيش the same.

חַת (after the form זַךְ, רַב, דַּל; *pl.* חַתִּים) 1. *adj. m. dismayed*, *terrified*, *fearful*, 1 Sam. 2, 4, where קֶשֶׁת גִּבֹּרִים stands poet. for גִּבֹּרֵי קֶשֶׁת; as elsewhere the verb חַת is applied to גִּבֹּרִים (Ob. 9), oppos. to אָזַר חַיִל; Jer. 46, 5. — 2. (*pause* חָת; with *suff.* חִתְּכֶם) *subst. fear*, *dread*, Job 41, 25; חִתְּכֶם *the terror of you* Gen. 9, 2, where the suff. is in an objective sense. From this noun is developed חִתָּה, חִתִּית.

חֵת (*giant*, prop. terror, the same metaphor as in אֵמִים, see אֵים) 1. *n. p.* of a son of Canaan, mentioned as the second after צִידֹן Gen. 10, 15; *Gent. pl. m.* בְּנֵי חֵת 23, 3, *fem.* בְּנוֹת חֵת 27, 46, or *sing. masc.* חִתִּי, *fem.* חִתִּית Ez. 16, 3, *fem. plur.* חִתִּיֹּת 1 Kings 10, 1. — 2. Collect. designation of a race Exod. 3, 8, also *pl.* חִתִּים Josh. 1, 4. In the patriarchal time this tribe had their centre (Gen. ch. 23) at Hebron, the oldest city in the world according to the Israelite view (Numb. 13, 22); and became related to the Edomites 26, 34; 27, 46; 36, 2. The tribe חִוִּי only is mentioned as dwelling in the midst of the Hittites at that time, 34, 2. Hence the Hittites occupy the first place in the enumeration of the Phenician tribes inland Ex. 3, 8 17; 13, 5; Josh. 3, 10; Judges 3, 5; Ezr. 9, 1; Neh. 9, 8; and in archaic phraseology all the interior was even named אֶרֶץ הַחִתִּים Josh. 1, 4. At the time of Moses they had entirely disappeared, at least as the leading tribe, and dwelt as a scattered remnant among the Jebusites and Amorites Num. 13, 29, Josh. 11, 3; the latter having stepped into their place. — 3. In consequence of violent commotions in Palestine before the conquest of it by the Israelites, the Hittites were driven out of the land, in their collective capacity, and peopled the opposite island of Cyprus, which must have been called not merely *the island of the* כִּתִּים, but also that of the חִתִּים. At the time of Solomon, when all the remains of the Hittites in Palestine were doomed to eternal servitude 1 Kings 9, 20 21, there were still מַלְכֵי הַחִתִּים with מַלְכֵי אֲרָם 10, 28, which can refer only to the numerous kings of Cyprus (where were nine kingdoms Diod. 16, 42; Mel. 2, 7; Plin. H. N. 5, 35); and the חִתִּיֹּת, whom Solomon married 1 Kings 11, 1, the fear of the Syrians for the מַלְכֵי הַחִתִּים with the מַלְכֵי מִצְרַיִם 2 Kings 7, 6, as also Judges 1, 26 can also refer to nothing but Cyprus, as Josephus (Ant. 9, 4, 5), Eusebius and Jerome (s. v. Χεττιείμ) have understood the point. But as Greece had attained to an ascendancy there at an early period, the ethnographical table (Gen. 10, 4) reckons the כִּתִּים to יָוָן, a double derivation of a similar kind occurring in the case of other tribes also (10, 7 28 29). In Phenician sources כַּת is the proper name of the city Citium in Cyprus (on a Sidonian coin with the inscription לְצִדֹנִם אֵם כַּכְּב אִפָּא כַּת צֹר), the oldest town of the Phenicians on this island; then the name of the whole territory; written elsewhere כַּיִת (in Chittite inscriptions). In addition to these forms there occurs on Tyrian and Chittite

coins חֵת. An inhabitant of this city is called כִּתִּי, *Κιττεύς* (Athen. inscript. 2, 1), for which חִתִּי also appears (33. inscript. of Citium); pl. כִּתִּן (Kit. 1, 1).

חָתָה (*infin. constr.* with לְ: לַחְתּוֹת; *fut.* יַחְתֶּה, with *suff.* יַחְתְּךָ) *tr. to take, lay hold of, seize* (*Kimchi*), with נָסַח Ps. 52, 7 *to take and pluck;* ח׳ אֵשׁ Prov. 6, 27 *to take up fire*, with מִן of the place *whence* Is. 30, 14; with עַל of the person and accus. of the object. In Prov. 25, 22 it is a praegnans expression for, *to take up and lay upon one*, or חָתָה has also the meaning of נָחַת. תֵּחַת Prov. 17, 10 can only be the fut. apoc. of חָתָה according to the Milel-accent, like תֵּתַע from תָּעָה (*Kimchi*), and with בְּ of the person = אָחַז בְּ *to lay hold of, to seize*; and the meaning of the phrase is, *reproof lays hold of the wise man more* &c. Ar. خَتَّ the same. Deriv. מַחְתָּה; on the contrary the proper name מַחַת comes from מַח = מֵחַ, like נַחַת from נַח; see אֲחִימוֹת.

The organic root of the stem חת-ה is closely connected with that in אַ־חַר, אָ־חַז.

חִתָּה (from חָתַת after the form סִבָּה) *f. terror, fear* Gen. 35, 5.

חִתּוּל *m. a bandage*, שׂוּם ח׳ Ez. 30, 21 *to put a bandage* = חָבַשׁ in the same place; Talm. חוּתָל *basket*, made of twigs or rods plaited into one another.

חַתְחַת (from the redupl. Pihel חִתְחֵת after the form גַּלְגַּל; only *pl.* חַתְחַתִּים) *m. terrors, dangers*, Eccles. 12, 5, incorrectly taken by Jerome and the Vulg. for a *part. pl. terrified, fearful.*

חִתִּי (*patronym.* from the proper name חֵת; *pl.* חִתִּים) *m.*, חִתִּית (*pl.* חִתִּיּוֹת) *f.* see the proper name חֵת.

חֹתָם *m.* same as חוֹתָם Gen. 38, 18 25 in the Samar. text.

חִתִּית (with *suff.* חִתִּיתָם) *f.* 1. same as חַת, חִתָּה, חַתְחַת, *terror*, cognate in sense with בַּהָלָה; Ez. 32, 27 *for the heroes were a terror* (or to read with vss. 29 30 גְּבוּרָתָם *their heroship*); the LXX read כִּי חִתִּיתוֹ כֻּלָּם. Ez. 32, 30 בְּחִתִּיתָם מִגְּבוּרָתָם *with their terror of their might*, i. e. that proceeded from their might. נָתַן ח׳ 32, 24 32 *to cause terror.* — 2. *respect, awe*, 26, 17. — Another חִתִּית see under חֵת.

חָתַךְ (Kal unused) *tr.* 1. *to cut, to divide* (cognate in sense גָּזַר), Targ. חֲתַךְ, closely connected in its organic root with that in בָּ־תַק, נָ־תַח, about which fundamental meaning the numerous derivatives in the Targ. and Mishna hardly leave a doubt. — 2. *to establish, to determine, to decree*, as חָרַץ, גָּזַר.

Nif. נֶחְתַּךְ *to be determined, decreed, upon* (עַל) one, Dan. 9, 24.

חָתַל (Kal unused) *tr.* 1. *to enwrap, to swathe*, a new-born child; *to wrap up, to bind*, a wound (cognate in sense חָבַשׁ), proceeding from the fundamental signification "to wind, to bind", and identical in its organic root חָ־תַל with that in פָּ־תַל, גָּ־דַל, Aram. גְּ־דַל, ܓܕܠ, Arab. كَتَلَ &c. Deriv. חִתּוּל, חֲתֻלָּה. — 2. Figurat. either *trans. to cover, to conceal, to hide*, or *intrans.* e. g. of a lurking-hole; better, however, after another metaphor, *to be strait, firm, dense, strong.* Deriv. the proper name חֶתְלֹן.

Pih. חִתֵּל (not used) *to bind about strongly* or *firmly*, a wound, *to put on a bandage.* Deriv. חִתּוּל.

Puh. חֻתַּל *to be swaddled*, Ez. 16, 4.

Hoph. הָחְתַּל the same, Ez. 16, 4.

חָתֻל (not used) *adj. m.*, only *fem.* as *the substantive*

חֲתֻלָּה (with *suff.* חֲתֻלָּתוֹ) *f. a swaddling-cloth, cover*, in a fig. sense Job 38, 9.

חֶתְלֹן (*lurking-hole* or *stronghold*) *n. p.* of a place in Damascene Syria Ez. 47, 15; 48, 1; Ar. خَتْل latibulum.

חָתַם (*fut.* יַחְתֹּם) *tr.* 1. same as חָטַם *to shut up*, ח׳ בְּעַד Job 9, 7, *to enclose, to close, to veil*, like סָגַר בְּעַד; *to seal*, with בְּ of the instrument, בְּחֹתָם 1 Kings 21, 8, בְּטַבַּעַת Esth. 8, 8 10, as the close or

subscription, חֲתוּמִים the undersigned NEH. 10, 2; *to seal up*, i. e. to close, JER. 32, 10 44, opposite to גָּלוּי vss. 11 and 14; Is. 29, 11; *to seal*, with בְּ of the thing, *to press the seal upon a thing*, i. e. *to seal it up*, JOB 33, 16; 37, 7; comp. Greek σφραγίς (seal) from φράσσω (to close). — 2. Figur. *to seal, to close*, = סָתַם DAN. 12, 4 9, i. e. not to publish a book or a prophecy; *to close* מַעְיָן SONG OF SOL. 4, 12, the image of an untouched maiden; *to confirm* DAN. 9, 24, like σφραγίζειν, conseq. = *to justify*, *to recognise; to fill* חַטָּאוֹת (the measure of sin) DAN. ibid.; *to keep* Is. 8, 16, with צַר (*to bind up*), of a judge's sentence of punishment JOB 14, 17 which is in a צְרוֹר or אוֹצָר DEUT. 32, 34. *Part.* חוֹתָם EZ. 28, 12 *a sealer*, i. e. *last*, viz. *highest*, *supreme*. Deriv. חוֹתָם, חֹתֶמֶת, חֲתִים.

Nif. נֶחְתַּם (*inf. absol.* נַחְתּוֹם) *to be sealed* ESTH. 3, 12; 8, 8.

Pih. חִתֵּם *to close*, *to shut up*, JOB 24, 16, with לָמוֹ as a dat. commodi.

Hif. הֶחְתִּים *to close*, *to stop*, from (מִן) a thing LEV. 15, 3.

The stem has its analogy in חָטַם, חָסַם, אָטַם, עָצַם, Ar. كتم, ختم &c., but the organic root is manifestly חָ־תַם; Arab. also, to bolt.

חֹתָם see חוֹתָם.

חֲתַם (with *suff.* חַתְמַהּ) *Aram. tr. to seal*, *to close up*, DAN. 6, 18.

חֹתֶמֶת *fem.* same as חוֹתָם GEN. 38, 25.

חָתַן (in Kal only the *part. m.* חֹתֵן, with *suff.* חֹתְנוֹ; *fem.* חֹתֶנֶת, with *suff.* חֹתַנְתּוֹ) *trans.* prop. to bind, to wind, to tie, connected in its organic root חָ־תַן with that in כָּ־תַן, יָ־תַן, טְנָ־א, אָ־טַן (which see) &c. But in use it is only metaphorical, a) *to effect a union*, *an affinity*, spoken of the father of a maiden, hence חֹתֵן *a father-in-law*, Ex. 18, 1; NUM. 10, 29; JUDGES 4, 11; 19, 9, prop. one who makes an alliance; חֹתֶנֶת *a mother-in-law*, DEUT. 27, 23, i. e. the mother of the wife. For the father and mother of the husband the language has חָם, חָמוֹת of like derivation. Deriv. חָתָן. b) *to marry*, i. e. to enter into an alliance. Deriv. חֲתֻנָּה. c) *intr. to be related*, *made a friend of*. Deriv. חָתָן 4.

Hithp. הִתְחַתֵּן *to contract affinity by marriage*, with אֶת־ (accus.) GEN. 34, 9, 1 KINGS 3, 1, בְּ 1 SAM. 18, 21 and לְ of the person 2 CHR. 18, 1, only applied to that which arises on the woman's side.

In explanation of the fundamental signification comp. Arab. خَتَنَ III. to contract affinity by marriage, II. and IV. to marry, خَتَنَ to bind, out of which has arisen a) the meaning *to circumcise*, i. e. to devote by vow to a god, to unite in marriage with a god, as it were, circumcision expressing ideal union with God; b) to keep a feast at a wedding or a circumcision.

חָתָן (*constr.* חֲתַן, with *suff.* חֲתָנוֹ; *pl.* חֲתָנִים, with *suff.* חֲתָנָיו) *m.* prop. one allied, married, hence 1. at a marriage-feast, *a bridegroom*, who rejoices in conducting home the bride Is. 62, 5, and like the latter exults in that day (see כַּלָּה) JER. 7, 34; 16, 9; 25, 10, who wears a chaplet SONG OF SOL. 3, 11, and encircles his head like a priest Is. 61, 10; who with joyful spirit and full of life's enjoyment goes forth from the bride-chamber (חֻפָּה, חֶדֶר) with the feeling of vigour, Jo. 2, 16, Ps. 19, 6, after he has become in the wedding-night by the offering of the maiden's blood a חֲתַן דָּמִים, i. e. one allied by the maiden's blood (Ex. 4, 25 26), an idea which was subsequently transferred to circumcision. — 2. *a bridegroom of circumcision*, i. e. who is allied to God by the dedication of the blood of circumcision (*Kimchi*, *Ibn Gânâch*, *Ibn Esra*), called from the consummation of marriage חֲתַן דָּמִים Ex. 4, 25 26; hence Ar. ختن to circumcise, ختين circumcised, ختان circumcision &c. — 3. *a son-in-law*, GEN. 19, 14, 1 SAM. 22, 14, sometimes with לְ instead of the genitive 1 SAM. 18, 18, NEH. 13, 28; as אָדוֹן, עֶבֶד, אֹהֵב, שֹׂנֵא, רֵעַ לְ are also used. — 4. Generally *a relative* by marriage 2 KINGS 8, 27.

חֲתֻנָּה (from the masc. חָתָן) *fem. espousals, nuptials*, Song of Sol. 3, 11.

חָתַף (*fut.* יַחְתֹּף) *tr. to tear away, to rob*, = קָטַף, חָטַף, Ar. خطف (of death's seizure), hence *to catch, seize*, Job 9, 12, where the LXX read חָלַף. Deriv.

חֶתֶף (after the form מֶלֶךְ) *masc. a robber*, Prov. 23, 28, not the abstract *robbery;* Ar. خُطَّف (robber, death).

חָתַר (*fut.* יַחְתֹּר, *pl.* יַחְתְּרוּ) *tr. to break through*, with בְּ of the object, e. g. a wall Ez. 8, 8; 12, 5 12, seldom with the accus., e. g. בָּתִּים Job 24, 16; *to break through into, to press into*, with בְּ of the limit to which, Am. 9, 2; figurat. as הִבְקִיעַ (2 Kings 3, 26), פָּרַץ (2 Sam. 13, 25 27), *to make an exertion*, of sailors Jon. 1, 13; where the Targ. and Vulg. translate according to the sense "to row". The Ar. خَتَر "to deceive" is not connected with the word.

Hif. הֶחְתִּיר (not used) *to break in*, of a thief, deriv. מַחְתֶּרֶת.

חָתַת (i. e. חַת, *fem.* חַתָּה, *pl.* חַתּוּ, *in pause* חָתָּה, חָתּוּ; *imp. pl.* חֹתּוּ; *part.* חַת, *pl.* חַתִּים; *fut.* יֵחַת, תֵּחַת, אֵחַת, as in other intrans. verbs of this class, e. g. יֵקַל, יֵמַר, יֵרַךְ, יֵחַם; 1 *pers.* with *a* of motion אֵחַתָּה; *pl.* יֵחַתּוּ, תֵּחַתּוּ. Another יֵחַת, e. g. Jer. 21, 13, belongs to נָחַת, and here belongs also יֵחַתּוּ Job 21, 13 for יְחָתּוּ) *intrans.* 1. *to be overthrown, brought to shame, to be disgraced, disappointed*, with הֹבִישׁ or בֹּשׁ Is. 20, 5; 37, 27; Jer. 8, 9; 17, 18; 48, 1 20; 50, 2, of which it is a stronger expression; *to be confounded, sad*, Jer. 14, 4; *to be in despair* 48, 1; *to be dismayed* 48, 39; *to be terrified* Job 32, 15; with יָרֵא *to be alarmed* Deut. 1, 11, Josh. 10, 25, with מִן Is. 30, 31 or מִפְּנֵי of the person Jer. 1, 17 or also מִן of the thing Is. 31, 9; *to be dispirited, helpless* Jer. 50, 36 (parallel נוֹאַל); Ob. 9; Is. 8, 9. — 2. *to be crushed, bruised, broken in pieces*, objectively and subjectively Is. 7, 8; 51, 6 and perhaps in other places. The connection of the two senses is seen from שֶׁבֶר (Job 41, 17), and from the Arab. verbs فرق, فَلّ, كسر, where both exist likewise. But see Pihel. Deriv. חַת (adj. and subst.), חִתַּת, חִתָּה, חִתִּית, the proper name חֵת.

Nif. נִחַת *to be afraid*, construed with מִפְּנֵי Mal. 2, 5. But as Kal has this meaning, the form may perhaps be better referred to נָחַת after the form נִחַם.

Pih. I. חִתַּת (3 *fem.* חִתָּתָה) 1. *to terrify, to put into fear*, with בְּ of the thing by which, Job 7, 14, in which sense Hifil (31, 34) and the noun (6, 21) are used. In חִתְּתָה קַשְּׁתוֹתָם Jer. 51, 56 it is usual to read either קַשְּׁתָם or חִתְּתוּ to bring out agreement in gender and number, and to take the sense intransitively (like פִּתַּח Is. 60, 11, פִּחֵד 51, 13) "*to be broken to pieces*", translating *their bows are broken;* 1 Sam. 2, 4 being rendered in the same manner. But though חִתַּת (perhaps = כִּתַּת, כִּתֵּשׁ, Ar. فَلّ) has the signification *to be broken in pieces*, we have seen under חַת (above) that there is no need to depart from the usual meaning even when the word is coupled with קֶשֶׁת (1 Sam. 2, 4). קֶשֶׁת stands for אִישׁ קֶ' *an archer*, and חִתְּתָה refers to בָּבֶל, the leading subject in this verse and the next, so that we should translate: *she puts their archers* (the reading should be קַשְּׁתוֹתֶיהָ) *in fear*, חַת being parallel to לָכַד (as in Jer. 8, 9) and to גִּבּוֹרִים קַשְּׁתוֹת.

Pih. II. (not used) חִתְחַת the same. Deriv. חַתְחַת.

Hif. הֵחַת (2 *pers.* הַחִתֹּתָ for הֵחַ', as is sometimes the case before gutturals, comp. e. g. הַעִירֹתָה from עוּר; 1 *pers.* הַחִתֹּתִי, with ו convers. וַהֲחִתֹּתִי, abridged from וַהַחִתּוֹתִי, as הֵמַתִּי out of הֲמִיתֹתִי from מוּת, the vowel between the last radical and the personal suffix often falling away, e. g. וְצַרְתִּי Ex. 23, 22 from צוּר, וּנְמַלְתֶּם Gen. 17, 11 Nif. of מוּל; *fut.* יָחֵת, אָחֵת, with *suff.* יְחִתֵּנִי, אֲחִתְּךָ. — יְחִיתַן Hab. 2, 17 stands, according to some, for יְחִתַּן, instead of

which the LXX and Jerome read יְחִתֶּךָּ) *to put in fear*, *to scare*, Jer. 1, 17; 49, 37; *to scare with anguish* Is. 9, 3; *to terrify* Job 31, 34. In Hab. 2, 17 if we are to read יְחִיתַן, the suff. should be referred to בְּהֵמוֹת; but if יְחִתֶּךָּ, it is to be taken as a parallel to יְכַסֶּךָּ. Deriv. מְחִתָּה.

חֲתַת *fearful*, *a fearful state*, Job 6, 21. In Gen. 9, 2 the cod. Samar. uses it for the subst. חַת.

ט

ט, called טֵית (i. e. טֵית from טוּת, טַת, *to knot*, *to knot together*, *to twist into each other*) or טֵיט (i. e. טֵיט from טוּט, טַט), as the name of a letter signifies *twisted together*, *united into one another*, *wound together*, concrete *a basket* (see דּוּד), apparently because in old Hebrew and Phenician writing (U, [ʊ̇], θ), and therefore in old Greek &c., as also in Palmyrene, the sign so used represents the outline-form of a household basket. The orthography טֵית, whence the Greek *Θῆτα*, is the older; and the meaning *serpent*, after the Arab. طَيْط, or after another Arabic word *skin*, rests in part on a misconception of the true form, and in part on a misinterpretation of the word. See טוּט, טוּת. But the ancient Semitic term was not chosen on account of the form of the letter, but for the sake of the initial sound, as is the case with all the names of the letters of the alphabet. As a sound of the alphabet it was uttered *te*, like *be*, gi, de, he &c. in primitive fashion; and the name טֵית must have adapted itself to the original sound in this instance, as in the case of the other letters. As a numeral it denotes 9, ט״ו 15, ט̈ 9000, ט being the ninth letter of the alphabet.

With reference to the pronunciation, ט stands in the same relation to the other *t*-sounds as ק does to the *k*-sounds, i. e. it is a sort of guttural, an aspirated *t*, which the Greeks represent by *Θ*, e. g. טֵית *Θῆτα*, מֶלֶט *μάλθα*, טָרַף Greek *θρύπτω*, the Germans by *t* or *th*, the English by *t*; whilst ת is only a *t*-sound. Some have wished to find the application of an aspiration to it, orthographically, in מְטֹהָרָה Ez. 22, 24, aptly read by the LXX מְטֹהָרָה = מְטָרָה (from מָטָר); but this is not proved. So early as the LXX the relation was the reverse. So e. g. שָׁפָט *Σαφάτ*, יָקְטָן *Ἰεκτάν*, טֶבַח *Ταβέκ*, מַטְרֵד *Ματραίθ*, ת being represented vice versa by *θ* (see ת). There are but few departures from this mutual normal condition in which ט is set forth by *θ* or even *δ*, e. g. פּוּט *Φούδ*, אֱלִיפֶלֶט *Ἐλιφαλάθ*. The same holds good in the rendering of the Punic in Plautus's Poenulus, e. g. מִטְרָא (= Hebr. מַטָּרָה in the sense of "duty, obligation", Poen. 1, 13 *mutro*), and in other Phenician words scattered through Greek and Latin writers, e. g. אֲטָדִם *Ἀταδίν* (Diosc. 1, 119). Here, as in the LXX, nothing more than the later period of the pronunciation is shewn, which is also followed by the Syriac orthography. Besides the original, guttural, dull-aspirated ט, there was also a sibilated i. e. one mixed with a sibilant, sound, denoted in Arabic by a diacritic point (ظ). This division of the letter appears clearly from the different significations of stems written alike.

From the diverse nature of the ט-sound just given we can explain 1. its interchange with the other *t*-sounds, when the *t*-power prevails, a) with ד, as טָפַשׁ and דָּבַשׁ, טָבַל II. and דָּבַל, טוּחַ and דָּוָה II., טוּר and דּוּר; comp. דִּבָּה Aram. טִבָּא Syr. ܒܛܢܐ, בֶּטֶן Arab. بَدَن; b) with ת, as תָּעָה and טָעָה, חָטַף and חָתַף, פְּסַנְתֵּרִין (Dan. 3, 5 and 10, 15) and פְּסַנְטֵרִין (10, 7), רָטַט and רָתַת, עָטַר and כָּתַר, טָבַר and תָּבַר; comp. קָטַל Arab. قَتَلَ, קֹשֶׁט Syr. ܩܘܫܛܐ, קָטַר Arab.

ـــ. — 2. with ח, when the dull guttural power prevails, e. g. טָבַל II. and חָבַל, טָרַף and חָרַף; comp. חָרַשׁ Zab. ـــ, ـــ and ـــ &c. — 3. with the sibilant צ, as טָבַב and חָצַב, טָבַע and צָבַע, טָפַח and צָפַח, נָטַר and נָצַר, טָהַר and צָהַר and צָפַח; and sometimes also with the other sibilants, e. g. טָא and סָא and זָע, טָבַח and זָבַח, טָבַל I. and שָׁבַל, טָוָה and צָוָה, טוּר and שׁוּר &c. Besides these normal changes caused by the peculiarity of the ט-sound there are other rarer ones, viz. 1. with ר on account of the similarity of ט and ר in the old writing, e. g. בּוֹטְחָה Jer. 12, 5 for בּוֹרְחָה; 2. with ל, e. g. עָטַף for עָלַף; פּוּל Is. 66, 19 for פּוּט, hence the LXX Φοὺδ, through the medium of ר perhaps. — Moreover ט was sometimes assimilated before מ in old language, e. g. Targ. מָמוֹן, Syr. ـــ, in the New Test. μαμμωνᾶς (Matth. 6, 24; Luke 16, 9 11 13), Phenic. מַמֹן (*Augustine* on the Sermon on the Mount lib. 2), from מַטְמֹן, מַטְמוֹן.

In a completed stem-formation, Teth appears at the beginning, with reference to the mother-form, as often inorganic, i. e. not belonging to the organic root, e. g. טְ־רַד, טָ־רַף, טְ־חַר, טְ־בַל, טָ־בַח &c.

טָא (Kal unused) *trans. to drive, to drive forward, to push, to push forward,* cogn. with סָא (whence סַאסְאָה), זָא belonging to the redupl. form זַאזָא, from which the verb זוּז I. and perhaps also II., זָע (whence זַעֲזַע) and סַע in the org. root of נָ־סַע, שָׁא belonging to שָׁאשָׁא=שִׁשָּׁא; sharpened in its last sound and connected with דַּח, נָ־דַח, דַּח־ה, דָּחָה; in intrans. signific. with דַּח (to hasten forward, to hunt after quickly) belonging to the redupl. form דַּהֲדַה (which see); with דָּא the organic root of דָּא־ה, and נָ־דָא (which see). This root-theme is also represented very frequently in the other Semitic dialects.

Pih. (redupl.) טֵאטֵא (1 *p.* טֵאטֵאתִי) *to drive forcibly, to drive forward,* hence *to sweep, to sweep away,* i. e. to destroy Is. 14, 23, comp. בִּעֵר אַחֲרֵי 1 Kings 14, 10 and 21, 21, מָחָה 2 Kings 21, 13 in a similar sense. For the form comp. ـــ in a like sense, in Talmudic (Rosh ha-Shana 26[b]) the abridged טְאֵט (to sweep out), whence the noun טֵאוּט (scouring out, cleansing), Aram. טַאטֵא (to sweep out) and the noun טַאטֵי (def. טַאטִיתָא) *a besom* (in the Talmudic place mentioned), cognate with סַאסְּאָה Is. 27, 8 from סָא *to push.* Deriv. מַטְאֲטֵא (for מַטְאֲטָא).

טְאֵב *Aram.* same as Hebr. טוֹב (טוּב) prop. to shine, to glitter, therefore metaphor. *to be joyful,* with עַל *over* a thing Dan. 6, 24, referring here to the person rejoicing, conseq. = *to rejoice in oneself;* Syr. ـــ the same. See טוּב.

טַאטֵא see טָא.

טָב (from טוּב) *Aram. adj. m. good,* like Hebr. טוֹב Dan. 2, 32; *agreeable, pleasing* Ezr. 5, 17. In compound Aramaean proper names טָב occurs besides טָב (see טַבְרִמּוֹן, טָבְאֵל).

טָב see טָב.

טָבְאֵל (*El is good;* in pause טָבְאַל, as ـַ often arises in pause out of ـֵ, e. g. הֶחַז Is. 18, 5, קִמַּל 38, 9, הָשַׁב 42, 22, שָׁשַׁר Ez. 23, 14) *n. p.* of a Syrian, a vassal of Rezin Is. 7, 6, as also the name of a Persian prefect in Samaria Ezr. 4, 7, who was probably a Syrian. On טָב comp. the Hebrew form טוֹב in the proper names טוֹבִיָּה, טוֹבִיָּהוּ &c., the Aramaean form being afterwards indigenous among the Jews, e. g. טָבִיאֵל (Tob. 1, 1), Ταβιήλ. אֵל is also used among the heathen Semites for a designation of the supreme Being (see אֵל p. 89-91).

טָבַב (not used) a stem assumed for טֵבֵת; but see טֵבֵת.

טְבוּל (only *pl.* טְבוּלִים, from טָבַל II.) *m. a turban, a tiara, mitre* Ez. 23, 15, i. e. that part of it which surrounds the head, as one still meets with it on Babylonian monuments (Herod. 1, 195;

Münter, Relig. d. Babyl. p. 97), the overhanging part being called סְרוּחָה (after the form לְבוּשׁ), hence Ezek. ibid. סְרוּחֵי טְבוּלִים *overhanging high turbans*, out of סְרוּחִים וּטְ׳. According to the LXX, Vulg. and the old interpreters from טָבַל I. which is less suitable.

טַבּוּר (from טָבַר) *m. a high point*, *a height* (*navel* according to the LXX, Vulg. and others; Talmudic the same), with הָאָרֶץ *projecting point of the earth* Judges 9, 37, *mountain-summit*, identical with רָאשֵׁי הֶהָרִים 9, 36, and also as running out in a slope on all sides, *a high land*, *land of the middle*, spoken of Palestine Ez. 38, 12. תָּבוֹר as a proper name occurs in a similar original sense. In Phenic. טְבֹר, *c.* טֻבֶר (Thubur, Tubur) is the same, in the metaphor. sense *hill*, *mountain*, *height;* conseq. in names of places e. g. טְבֻרְנִיקָא (Thuburnica, *hill of moistening;* יָנַ׳ = נִיקָא) n. p. of a hill in Numidia; טְבֻרְשִׁיקָא (Thubursica, *hill of overflowing*) n. p. of a city there.

טָבַח I. (*inf. constr.* טְבֹחַ, *imp.* טְבֹחַ Gen. 43, 16 for טְבַח) *tr.* 1. *to slaughter*, cattle Ex. 21, 37, Deut. 28, 31, particularly for eating Gen. 43, 16, 1 Sam. 25, 11, Prov. 9, 2, slaughtering for the altar being expressed by זָבַח. Generally *to cook*, prop. to prepare the principal meal, which consisted for the most part of what had been slaughtered. Ar. طبخ to cook, to roast; Greek *μάγειρος* a cook and a slaughterer or butcher. — 2. Metaph. *to kill*, *to murder*, *to massacre*, men Jer. 25, 34; Ez. 21, 15; Lament. 2, 21; Ps. 37, 14. Deriv. טֶבַח, טִבְחָה.

Pih. טִבַּח (not used) *to slaughter repeatedly* or *to cook repeatedly*, spoken of a cook; metaphor. *to massacre repeatedly*, of an executioner. Deriv. טַבָּח, טַבָּחָה.

Hif. הִטְבִּיחַ (not used) same as Kal. Deriv. מַטְבֵּחַ.

The stem (Ar. طبخ, Syr. ܛܒܰܚ) is connected in its organic root טְ־בַח with that in אָ־בַח, זָ־בַח, Aram. דְּ־בַח.

טָבַח II. (not used) *intr.* same as טָפַח, צָפַח, prop. to extend, to spread, hence *to be wide*, *extended*, *thick*, *fat;* the organic root being טָ־בַח. Deriv. the proper names טֶבַח, טִבְחַת, perhaps also טַבַּת.

טְבַח *Aram.* same as Hebr. טָבַח I.

Pah. טַבַּח same as Hebr. טִבַּח. Deriv. טַבָּח.

טֶבַח (with *suff.* טִבְחָהּ, from טָבַח I.) *m.* 1. *slaughter*, of cattle Is. 53, 7, Prov. 7, 22, hence *banquet* Gen. 43, 16, prop. the copious slaughter for the guests invited Prov. 9, 2. Metaphor. *massacre*, *murder*, *destruction* Is. 34, 6; 65, 12; נָתַן לַטֶּ׳ *to give up to the massacre* 34, 2; יָרַד לַטֶּ׳ *to meet destruction* Jer. 48, 15. — 2. (from טָבַח II.; *thick*, *strong*) *n. p.* of a son of נָחוֹר Gen. 22, 24, then of a Nahorite Aramaean tribe, mentioned along with the Nahorites גַּחַם, תַּחַשׁ and מַעֲכָה (which see). — 3. (*extension*, *level*) *n. p.* of a Mesopotamian locality, where this Nahorite branch had their seat, belonging to אֲרַם צוֹבָא, which David wrested from Hadadeser the contemporary king of Aram Zoba, along with בֵּרֹתַי (which see) 2 Sam. 8, 8 (Syr. ܛܶܒܰܚ, a reading that the Ar. and LXX [*Μετεβάκ*] have also had, while we have in our text the transposed form בֶּטַח). In 1 Chr. 18, 8 טִבְחַת stands for it. A trace of the city has been found in a city *Taibeh* situated on the caravan route from Aleppo to the Euphrates, as בֵּרֹתַי has been found in *Berah*, south east of Damascus; but there may have been other places, derived from the tribe Thebach, which bore this or a kindred name. See טִבְחַת.

טַבָּח (from Pih.; *pl.* טַבָּחִים) *m.* 1. *a cook* 1 Sam. 9, 23 24, i. e. he who slaughters for the principal meal. — 2. *a slaughterer*, *slayer*, *executioner*, in the royal body-guard, *pl. the body-guard*, *the life-guardsmen*, whose chief was called שַׂר הַטַּ׳ (Gen. 37, 36; 39, 1), or רַב טַ׳ (Jer. 39, 9), and who as head of the pretorians was at the same time head of the army 2 Kings 25, 8. Hence the Vulg. translates *princeps exercitus*. The שַׂר הַטַּבָּחִים or רַב טַ׳ had chiefly to ex-

ecute sentences of death, as he was commander of the royal palace-guard; corresponding to the Persian *Nasakshi Bashi* (*Morier's* Journey I. p. 5), to the Turkish *Capi Agassi* (*Lüdke*, Beschreibung des türk. Reiches p. 290) or *Kapidshi Bashi;* under whose inspection the state-prison was put Gen. 40, 3; 41, 10; the same that conducted transportations of the people 2 Kings 25, 8; Jer. 39, 9 &c.

טַבָּח (*def. pl.* טַבָּחַיָּא) *Aram. m.* the same Dan. 2, 14.

טַבָּחָה (*pl.* ־חוֹת) *f. a female cook* 1 Sam. 8, 13, with אֹפָה and רַקָּחָה.

טֶבַח (from טָבַח II.; *extension, level*) *n. p.* of a city in Aram Zobah 1 Chr. 18, 8, together with כּוּן, for which in 2 Sam. 8, 8 טֶבַח (בֶּטַח) with בֵּרֹתַי (which see) stands. The city Thaebata (from טִבְחַתָא = טִבְחַת) in the north-west of Mesopotamia (Pliny, N. H. 6, 30), or the place Θεβηθά (טִבְחַתָא = טִבְחַת) of Arrian (in Steph. Byz.) which lay according to the Peutinger tables (XI, e) south of Nisibis, may refer to this name. See טֶבַח.

טָבַל I. (*part.* טֹבֵל; *fut.* יִטְבֹּל) *tr. to moisten*, *to sprinkle*, rigare, tingere; therefore *to dip*, *to immerse*, in anything fluid, with accus. of the object (רֶגֶל, אֶצְבַּע, כְּתֹנֶת, פַּת &c.) and בְּ of the liquid (בַּדָּם, בַּשֶּׁמֶן, בַּחֹמֶץ, בַּמַּיִם) Lev. 14, 51; 1 Sam. 14, 27; to dip in שַׁחַת (*a slimy pit*) Job 9, 31 where one is dirtied, hence *to defile* generally (Syr. only in this sense); omitting the accus. Ex. 12, 22; also *to bathe* Deut. 33, 24, seldom intrans. 2 Kings 5, 14. — The fundamental signification of the stem is *to moisten*, *to besprinkle*, connected in its organic root טְ־בַל with that in בַּל II., יְ־בַל, שְׁ־בַל &c. and accidentally coinciding with טָבַע, which originally denotes to press into, to sink in, only in the ulterior application of the meanings. Comp. Ar. طفل *to dye*, prop. to dip in colours, where *b* has passed into *m*. The noun טָבוּל has been improperly referred to this signification.

Nif. נִטְבַּל *to be moistened* Josh. 3, 15.

טָבַל II. (not used) *tr.* 1. *to wind*, *to wind about*, *to cover*, connected in the organic root טְ־בַל with that in דְּ־בַל 2, כְּ־בַל, גְּ־בַל, חְ־בַל; in Ethiopic the same. Deriv. טְבוּל. — 2. Figur. *to cover around*, *to protect;* hence טָבַל in the proper name טְבַלְיָהוּ.

טְבַל (*constr.* טְבַל) see טְבַלְיָהוּ.

טְבַלְיָהוּ (*Jah is protector*) *n. p. m.* 1 Chr. 26, 11.

טָבַע (*fut.* יִטְבַּע) 1. (not used) *tr. to press in*, *to impress*, into a thing, of a seal, particul. in Pih. (deriv. טַבַּעַת); comp. Talm. טְבַע to impress, in metal, hence מַטְבֵּעַ a stamp, a coin, Ar. طبع to impress a seal, to seal, Syr. the same; *to sink in*, *to fasten in*, of mountains, that are fastened into the earth, of thresholds sunk into the ground &c. — 2. *intr. to sink*, *to sink into* (בְּ), טִיט Jer. 38, 6, שַׁחַת Ps. 9, 16, יְוֵן מְצוּלָה 69, 3, אֶרֶץ Lament. 2, 9; *to press into* (בְּ), מֵצַח; absol. *to sink down* Ps. 69, 15.

Pih. טִבַּע (not used) 1. *to impress*, a seal, hence *to seal*, like the Syr. and Ar.; deriv. טַבַּעַת, which see. — 2. *to dip abundantly*, *to sink in*, hence *to dye*, conseq. = Talm. צָבַע, as the idea implied in טָבַע passes elsewhere into צָבַע. Deriv. the proper name טַבָּעוֹת.

Puh. טֻבַּע *to be sunk down in*, *to be immersed* Ex. 15, 4.

Hof. הָטְבַּע *to be sunk*, *stuck into*, *to be put into* Jer. 38, 22; Prov. 8, 25; Job 38, 6.

The stem טָ׳ is connected with צָבַע I., as is seen from the dialects; and the organic root is טְבַ־ע. For the proper name טַבָּעוֹת we may compare perhaps טָבַע with צָבַע II.

טַבָּעוֹת (*pl. subst. variegatedness, spottedness*) *n. p. m.* Ezr. 2, 43; perhaps from טָבַע = צָבַע II., צִבְעוֹן also appearing as a proper name.

טַבַּעַת (with *suff.* טַבַּעְתּוֹ; *pl.* טַבָּעוֹת, *constr.* טַבְּעוֹת, with *suff.* טַבְּעֹתָם) *f.* prop. what presses into, hence 1. *a signet-ring*,

Ar. طَابِع, a sign of the highest dignity, with which the king's writing was marked below Esth. 3, 12; 8, 8 10, worn by the prime minister among the Persians 3, 10; 8, 2, as also among the Egyptians Gen. 41, 42 (in the Grecian period the state-seal was in the hands of the regent 1 Macc. 6, 15; Curt. Alex. 10, 5; Justin. 12, 15; among the Turks it is in the hands of the grand-vizier). It was also worn by private men but rarely, and named חוֹתָם Jer. 22, 24; Ben-Sira 49, 13. — 2. A female ornament, named along with חָח, נֶזֶם, כּוּמָז, עָגִיל, צָמִיד, אֶצְעָדָה Ex. 35, 22; Num. 31, 50; Is. 3, 21. — 3. *a ring* generally Ex. 25, 12; 28, 23; 36, 34; 37, 3, whether it was for holding together the boards of the tabernacle, or for the אָרוֹן, חֹשֶׁן &c. — According to signific. 3, which occurs oftenest, the fundamental meaning of טַ' appears to be *roundness*, so that the third would be the first sense; the stem would be טָבַע = טָבַר, צָפַר, *to turn in a circle*, ־ר having passed into ע (ô); and in all similar cases this syllable was pronounced perhaps nothing but ô, inasmuch as ־וֹ stands instead of it. The same has happened in בָּקַע = בָּצַע, בָּצַר = צָר, קַרְקַע = קַרְקַר, קָצַר = קָצַע, בָּקַר = צַע, see עוֹר, דַּרְדַּר (belonging to יַעַר), חֲצוֹצֵר; comp. Phenic. בֹּעְמִלְקַר Bomilcar (= בַּרְמִלְ׳) &c.

טָבַר (not used) *intr. to be heightened, formed into a hill, to project*, spoken of a mountain, of a peak; metaphor. applied to the projection of the belly, the navel. The stem טַ' is also found in the Hebrew תָּבַר I. to the proper name תָּבוֹר (which see); Sam. טְבַר, hence the noun טַבְרָה *a mountain;* Aram. טוּר, טְבַר the same, and so טוּר from טְוַר (= טְבַר after the form שׁוּלָם) *mountain, height;* Phenic. טָבַר the same, from which טֻבֹּר (Tubur, Thubur) in the names of many places; as also from the Phenic. תָּבַר comes the noun אֲתָבֹר the name of a mountain in Rhodes, Sicily &c. The organic root seems to be טַ־בַר, with the fundamental signification "to heap together, to accumulate", as in צַ־בַר; or with that of projecting, as in אָ־מַר, תָּ־מַר &c.

Pih. טִבֵּר (not used) *to project strongly*, deriv. טַבּוּר.

טְבַר Aram. see טוּר.

טַבְרִמֹּן (*Rimmon is good*) *n. p.* of a Syrian, father of Benhadad 1 Kings 15, 18. טַב is abridged from טוֹב, and רִמּוֹן (which see) is the proper name of a Syrian deity, who had a temple in Damascus 2 Kings 5, 18. See הֲדַדְרִמּוֹן. Comp. the Phenic. proper name טַבְאָרָם (*Aram is good*, Tugg. 2; see *Gesenius*, Mon. p. 456), אָרָם being = רָם the name of the Libyan Baal, Ῥάμας in Hesychius, Ὑψουράνιος in Sanchoniathon.

טַבַּת (probably contracted from טַבַּחַת, with elision of ח, as in טַבַּחַת of the Classics) *n. p.* of a city lying somewhat south of Abel-Mehola, consequently a little farther from בֵּית שְׁאָן than אָבֵל מְחוֹלָה Judges 7, 22; it belonged to Issachar, like Abel-Mehola itself.

טֵבֵת *m.* the name of the tenth Hebrew month Esth. 2, 16, written by Josephus (Ant. XI, 5, 4) Τεβεθός, Τεβέθ. According to *C. B. Michaelis* it is abridged from טִבְעַת, signifying *dirt-month* (from טָבַע = Ar. طَبِعَ *to be very dirty*). But as the names of the months are foreign, according to tradition (Rosh ha-Sh. ch. 1), i. e. non-Semitic, it is better to explain the word out of the old Persian, where the Jewish calendar originated; and that again agrees with the Indian. Among the different series of the Indian months occurs one (Asiat. Res. III. p. 258), where that of *Tapas* corresponds to *Thebet*, the former denoting *winter, the cold time of the year* (*Wilson*, Sanscr. Dict. s. v. tapas). The name may have come out of India into the territories of Persia. From the word *Tapas* has arisen the Hebrew טֵבֵת, Samar. טֵבִית, Palmyrene טֵבֵת, Coptic τωβι, Ar. طوبة, Greek τύβι and τῆβι.

טָה I. (not used) *intrans. to be soft, kneadable, sticky*, spoken of tough, clam-

my and binding earth; cognate in sense חֲסַף, חָרָס I., Aram. טָפַשׁ, דָּבַשׁ, דָּנַג, though different in their application. In this simple organic root, it is identical with the fundamental signification in טַח (טוּחַ), טָח (טָחַח), where the *h* is hardened into *ch;* the idea of *plastering over* (τέγγω) also in תָּפַל proceeding properly from that of *being slimy*, *sticky*, and the same idea being perceptible likewise in דָּבַשׁ, טָפַשׁ. Arab. طَاءَ the same, whence طَاءَةٌ loam. In Hebr. the noun (טִיט) is developed out of the reduplicated form. The identification of the stem with טָא (which see), and the acceptation of the noun טִיט as *offscouring* are incorrect, because טִיט is represented as a soft mass into which one sinks (Jer. 38, 6), and that is worked up as material by the potter (Is. 41, 25).

Pih. (redupl.; not used) טִיטֵּחַ (out of טַחְטַח) *to plaster with clay*, or *to be very sticky*, *kneadable*. Deriv. טִיט.

The organic root טָח, as has been already mentioned, is hardened perhaps into טָח, where it has received a transitive collateral sense; in Arab. besides طَاءَ (to be viscous, clammy), شَاىَ, whence شَاوٌ (slime, dirt), also belongs to the stem.

טָח II. (not used) 1. *trans. to knot to*, *to knot together*, *to join together*, *to twist together*, spoken of basket-work (cogn. סָא in אֲ־סָא, Syr. ܐܣܐ, see p. 126), prop. *to bind*, *to bind about* (same as חָבַשׁ), *to put on a bandage*, hence *to heal;* the idea of *healing* in רָפָא being derived from the same point of view. On the contrary, the organic root in טָ־וָה, Arab. طَوَى and طَوِيَ, identical with that in חָ־צַב II., כָּ־זַב, חָ־שַׁב &c., does not belong here. — 2. *intr. to twist*, of the serpent.

Pih. (redupl.) טִחְטַח or טִיטַּח (not used) *to twist* or *interweave into one another strongly*, of a basket, *to twist its folds into one another*, of the serpent. This reduplicated form is then abbreviated into a simple verb, into טִיט or טוּט (which latter is afterwards changed into טוּת), whence the noun טִיט, the name of the letter טֵית (i. e. טִיט), טֵית (i. e. טֵית) *a basket*, طَيْطٌ, طَوْطٌ *a serpent*, can be explained. In Phenic. טָוֻט (*Taaut*) is a name for the principle of κόσμος and οὐρανός; heaven and the world being described as a twisted serpent (*Sanch.* p. 6 and 22; *Varro*, de ling. lat. V, 10; *Macrob.* Saturn. 1, 9); and from this is also to be derived the Egyptian name טוֹט (Thot, Thoyt, comp. Μωυσῆς = מֹשֶׁה), Alexandr. טוֹט (Θώθ) and טָט, an Egyptian name of Esculapius, whose worship came from Phenicia.

טָהוֹר or **טָהֹר** (*constr.* טְהוֹר, before Makkeph טְהָר־; *pl.* טְהוֹרִים, טְהֹרִים) *adj. m.*, טְהוֹרָה or טְהֹרָה (*pl.* טְהֹרוֹת) *f. clean*, in the widest sense, therefore *purified*, spoken of זָהָב Ex. 25, 11, כֶּתֶם Job 28, 19, *white*, *shining*, *pure*, of צָנִיף Zech. 3, 5, of vessels Lev. 24, 4, Is. 66, 20, of a place Lev. 4, 12, of water Ez. 36, 25, but especially in the Levitical sense, of men and things Lev. 7, 19, Num. 9, 13, 1 Sam. 20, 26; of animals permitted by the law for food Gen. 7, 2; מִנְחָה טְהֹרָה Mal. 1, 12 *a pure meat-offering;* in a moral sense, *innocent*, *pious*, *pleasing to God*, *true* &c. Ps. 51, 12; Job 14, 4.

טָהֵר (*imp.* טְהַר, *fut.* יִטְהַר) *intrans.* 1. (not used) *to shine*, *to glitter*, *to be illuminated*, spoken of the sun, same as צָהַר; Targ. טְהַר, Syr. the same, whence טִיהַר splendour, טְהִירוּ the same, ܛܗܪܐ noon, Ar. ظَهَرَ, whence ظُهْرٌ mid-day; but طَهُرَ to be pure. Derivat. טֹהַר 1, and perhaps מְטָהַר. — 2. Metaphor. *to be clean*, oppos. to טָמֵא, spoken of a menstruous woman Lev. 12, 7; 15, 28, of a man affected with an issue 15, 13, or leprosy 2 Kings 5, 10 12, of Levitical purity Lev. 11, 32; 12, 8; in a moral sense, *to be innocent*, *sinless*, *righteous*, Ps. 51, 9; Jer. 13, 27; commonly with מִן of the thing from which one is clean Prov. 20, 9; only in Job 4, 17 is טָ׳ with מִן (*beside*) construed in another sense. Deriv. טָהוֹר (טָהֹר), טֹהַר 2, טָהֳרָה.

Pih. טִהַר (*fut.* יְטַהֵר) 1. *to make clear*,

bright, *shining*, the heavens Job 37, 21, hence *to make clean*, *to purify*, silver, Mal. 3, 3. — 2. Metaphor. *to cleanse*, from leprosy Lev. 13, 13, in a Levitical sense e. g. a house 14, 48, a country 2 Chr. 34, 8, things Neh. 13, 9, men Mal. 3, 3 &c.; *to dedicate*, *consecrate*, Num. 8, 6, Ez. 43, 26, and also in an ethical sense Jer. 33, 8; Ez. 24, 13.

Puh. טֹהַר (*part.* מְטֹהָר) *to be cleansed* Ez. 22, 24, as the ancients mostly understood it. But the LXX read מֻטְרָה (from מָטָר), parall. to גֻּשְׁמָהּ (from גֶּשֶׁם); on the contrary, they have in 39, 16 טִהֲרוּ for טִהֲרָה.

Hithp. הִטַּהֵר (*part.* מִטַּהֵר, *fut.* יִטַּהֵר) *to purify oneself*, in a Levitical sense Lev. 14, 4, in a moral sense Josh. 22, 17; *to consecrate oneself* Is. 66, 17.

טָהֹר see טָהוֹר.

טֹהַר (with *suff.* טָהֳרָהּ) *m.* 1. *splendor*, *shining*, then *pureness* Ex. 24, 10. In הִשְׁבַּתָּ מִטְּהָרוֹ the noun is either to be looked for in טְהָר, or it should be read מִטְהָר (after the form מִקְדָּשׁ), which latter is the more probable. — 2. *purification*, spoken of a menstruating woman Lev. 12, 4 6.

טְהָר see מִטְהָר.

טָהֳרָה (*constr.* ־רַת, with *suff.* טָהֳרָתוֹ) *f. purification* (= טֹהַר 2), דְּמֵי ט׳ Lev. 12, 4 5 *blood of purification*, i. e. from which one is to be purified; (*Levit.*) *cleansing*, Neh. 12, 45 *and the ward of the purification;* Lev. 13, 7 35; 14, 32. 1 Chr. 23, 28 *and in the purifying of all holy things*, i. e. if they be unclean. Figur. and ethically 2 Chr. 30, 19 *the purification of holiness*, i. e. the purification pertaining to the holy.

טוֹא (i. e. טָא) assumed for טֵאטֵא; see טָא.

טָוָא (not used) *Aram. intrans. to be strung together*, *to be laced* or *intertwined*, of the entrails, hence *to fast*, the Arab. طَوِى plainly pointing out this transition of significations; the verbs قوى, نكط signifying to be laced together, then to be hungry, to fast; and the Hebr. צָם = צוּם proceeding from the same point of view. Accordingly it is identical with the Hebr. טָוָה (which see). Deriv. טְוָת.

טוֹב (a half-passive formation with ô, after the form אוֹר, like ô in some regular verbs, such as in יָגֹר, יָכֹל, קָטֹן, שָׁכֹל; 3 *pl.* טֹבוּ; *fut.* יִיטַב or יִטַב, passing entirely into פ״י, without our having to assume a separate stem יָטַב on that account, comp. יִישַׁם Ez. 6, 6 from שָׁם = שָׁמֵם, and with a passive sense יִישַׂם Gen. 24, 33 K'tib from שָׂם, יִיסַךְ Ex. 30, 32 from סָךְ = נָ־סַךְ; תֵּיטְבִי 2 *pers. sing. fem.* Nah. 3, 8 stands for תֵּיטְבִי after the form תִּירְאִי for the sake of euphony) *intr.* prop. to shine, to glitter, cognate in sense with שָׁפַר, conseq. connected with צָהַב in the organic root טַב; metaphorically a) of the aspect, *to be shining*, *beautiful*, *lovely*, *pleasing*, Num. 24, 5; Ps. 69, 32; Esth. 2, 9; b) of taste: *to be lovely*, *agreeable*, Song of Sol. 4, 10, comp. 7, 10; c) of smell: *to be fragrant*, Jer. 6, 20; d) of the frame of mind: *to be cheerful*, *joyful*, spoken of לֵב 1 Sam. 25, 36, 2 Sam. 13, 28, Esth. 1, 10, with עַל of the person, and בְּ of the thing whereby; hence *to be consenting*, *comfortable* Eccles. 7, 3; Judges 19, 9; *to be pleasant*, with בְּעֵינֵי פ׳ Num. 24, 1; in later language with עַל of the person Esth. 1, 19, Neh. 2, 5, seldom with לְ Job 10, 3; e) of the state of a person: *to be well*, *in health*, 1 Sam. 16, 16; *to thrive* Deut. 4, 40, with אֶל of the person 1 Sam. 20, 12; *to go well with*, with לְ of the person Gen. 12, 13, and so in a great variety of applications. Deriv. טוֹב, טוּב, טוֹבָה, the proper name טוֹב alone and in compounds (e. g. in אֲחִיטוּב, טוֹבִיָּה, טוֹב אֲדֹנִיָּהוּ, אֲבִיטוּב), יָטְבָה, יָטְבָתָה and perhaps also יוּטָּה.

Hif. הֵטִיב (like הֵקִים from קוּם; 2 *pers.* הֲטִיבֹתָ 1 Kings 8, 18, 1 *pers.* וְהֵטִבֹתִי Ez. 36, 11, where the form fluctuates between ע״ו and פ״י; elsewhere are the usual forms of פ״י, as occurs in other ע״ו also, e. g. בּוֹשׁ, conseq. הֵיטִיב, הֵיטַבְתָּ, הֵטַבְנוּ, *part.*

הֵיטִיב, הֵיטֵב, מֵטִיב, מֵיטִיב, *inf. absol.* הֵיטֵב, הֵיטִיב, *constr.* הֵיטִיבוּ, הֵיטִיבָה, *imp.* הֵיטִיב, הֵי־, *fut.* יֵיטִיב, יֵיטִיב, אֵיטִיב for which stands יְיַטִּיב Job 24, 21, *apoc.* יֵיטֵב, תֵּיטֵב) *to do well*, *to do good*, with לְ of the person Gen. 12, 16; *to show goodness*, *benevolence* Numb. 10, 29, with the inf. following having the force of an adverb 1 Sam. 16, 17; Ez. 33, 32; elsewhere the causative of all the meanings of Kal: *to make beautiful*, or *shining*, *to adorn*, Hos. 10, 1, *to amend* Jer. 7, 3, *to cheer* Eccles. 11, 9, *to provide* 1 Sam. 16, 17, *to rejoice* Judges 19, 22, *to settle*, *prepare*, i. e. *to trim* Ex. 30, 7, *to do good to*, with לְ 1 Sam. 25, 31, accus. Deut. 8, 16, עִם Num. 10, 32; seldom *intrans.* like Kal *to be good*, with עִם of the person Mic. 2, 7, with אֶל־ *to please* 1 Sam. 20, 13. The inf. absol. is commonly used as an adverb for *well*, *accurately*, *carefully* &c. (see הַרְבֵּה) Deut. 9, 21; 13, 15.

The stem טֹב (an intrans. form for טָב) is the Targ. טָב, Syr. ܛܳܒ (whence many forms), Ar. طاب &c., along with the Targ. טְאַב, Syr. ܛܐܶܒ i. e. טֵב (which is another intrans. form). In some forms, e. g. in the fut. of Kal and in Hiphil, the stem is enlarged into יָ־טַב, without our needing to look for the forms in question under that; since the usage varies in many ways, as we have seen. The organic root טָב, יָ־טַב, טֵב (טְאַב) is obviously connected, and that closely, with the organic root in צָהַב, and we must set out with the idea *to be bright*, *shining*, *beautiful*, *cheerful*, *joyful*, in putting together so many meanings; the Aram. שְׁפַר also corresponding to the word before us. In Ar. طاب with the meaning *to be pleasant*, *lovely*, *good*, *fragrant*, *cheering* (which حسن also signifies) is related to ظرب *to be firm*, *enduring*, *to be copious*, inasmuch as the idea in *right*, *correct*, *good*, *fit*, *suitable*, may be easily enlarged into the other. The assumption that יָטַב is connected with יָסַד (Meier) or טֹב and יָ־טַב with צָבָה (Böttcher), will hardly be approved by any one.

טוֹב I. (with *suff.* טוּבָם; *pl.* טוֹבִים, *constr.* טוֹבֵי) *adj. m.*, טוֹבָה (*constr.* טוֹבַת, *pl.* טוֹבוֹת, טֹבוֹת) *f.* 1. suiting and agreeable to the senses, *beautiful*, spoken of the appearance, *καλός*, pulcher Gen. 6, 2; usually with מַרְאֶה 24, 16, תֹּאַר 1 Kings 1, 6, רֳאִי 1 Sam. 16, 12; but also without an addition, spoken of אַדֶּרֶת Josh. 7, 21, בַּיִת Is. 5, 9, מַחֲמַדִּים Jo. 4, 5; *fragrant*, of שֶׁמֶן Is. 39, 2, קָנֶה Jer. 6, 20; *well-tasted* Gen. 2, 9, of דְּבַשׁ Prov. 24, 13, יַיִן Song of Sol. 7, 10. טוֹב as a subst. *comfortableness*, *convenience*, *ease*, *pleasure* Gen. 49, 15, Ps. 73, 28, and therefore coupled with fem. nouns. In a similar way as a neuter also: *pleasant*, *agreeable*, *corresponding to*, to be so explained when connected with לִפְנֵי, בְּעֵינֵי פ׳ or לְ of the person Num. 24, 1; Eccles. 7, 26; Deut. 23, 17. — 2. *good*, spoken of internal, valuable ability, like *ἀγαθός*, therefore *fruitful*, *fruit-bearing*, *luxuriant*, of the אֶרֶץ Ex. 3, 8, שָׂדֶה Ez. 17, 8, מִרְעֶה 34, 14, עֵץ 2 Kings 3, 19; *healthy*, *fat*, of בְּהֵמָה Lev. 27, 10, opposite to רַע Gen. 41, 27; *solid*, of זָהָב Gen. 2, 12; הַטּוֹבִים *the principal*, optimi, by internal goodness 1 Sam. 8, 14; 1 Kings 20, 3; *able*, *select*, of persons Ex. 2, 2; 1 Sam. 9, 2; *eloquent*, i. e. agreeable, of דָּבָר Ps. 45, 2. — 3. *good* with regard to usefulness and advantageousness, hence *salutary*, *useful* Ex. 14, 12, or with בְּ of the person Eccles. 2, 24; *suitable* Gen. 29, 19; *beneficent*, *profitable* Gen. 1, 4; 2 Sam. 17, 7. — 4. *good* with respect to extent, like bonus transferred to multitude, hence *rich*, *copious*, of שָׂכָר Eccles. 4, 9, זֶבֶד Gen. 30, 20, סַחַר Prov. 31, 18, figurat. of שֵׂיבָה Gen. 15, 15, i. e. far-advanced, of חֶסֶד Ps. 69, 17 i. e. rich. — 5. in a metaphor. sense, of the disposition: *joyful*, *cheerful*, coupled with לֵב 1 Kings 8, 66, Eccles. 9, 7; *festive*, of יוֹם Eccles. 7, 14, Esth. 8, 17, Lat. bonus dies (Ov. Fast. 1, 72), מוֹעֵד Zech. 8, 19; *prosperous*, *happy*, of persons Is. 3, 10, Ps. 112, 5, or things Am. 6, 2, and therefore with יוֹם 1 Sam. 25, 8, שְׁמֻעָה

2, 24, בְּשֹׂרָה 2 Sam. 18, 27, דָּבָר Josh. 21, 45 in this sense. — 6. in an ethical sense, with relation to piety, morals, goodness of feeling, hence *honest*, *of good morals* 1 Sam. 2, 26; *good-intentioned* Prov. 2, 20; *kind*, *benevolent*, with לְ of the person 1 Sam. 25, 15; *gracious* Ps. 25, 8, הַטּוֹב of God 2 Chr. 30, 18; *friendly*, *liberal*, with עַיִן Prov. 22, 9, opposite to רַע עַיִן *(evil-eyed)*; *mitigating* Prov. 12, 28; *right*, *true*, *righteous*, with נְכֹחַ 2 Sam. 15, 3; *pious*, *good*, of דֶּרֶךְ 1 Sam. 12, 23, Jer. 6, 16, מַעְגָּל Prov. 2, 9 &c. — In most of the significations adduced the masc. טוֹב as well as the fem. טוֹבָה appear at the same time as nouns; but these are here given separately as such.

טוֹב II. *m.* 1. *pleasantness*, *delight*, Gen. 49, 15; Ps. 73, 28; *prosperity* Hos. 8, 3; *a good* Prov. 18, 22; *comfort*, *peace* Ps. 34, 11; *beneficence* Prov. 3, 27; *good* 12, 14; *fortune's goods*, *riches* Job 22, 18; *reputation*, *might*, 1 Kings 10, 7; *a prosperous condition* Ps. 23, 6; hence the expressions כִּלָּה יָמִים, לִין or כִּלָּה, רָאָה בְטוֹב Ps. 25, 13; Job 21, 13; 36, 11; Eccles. 2, 1, or in the accus. מָצָא, פָּתַר טוֹב, בִּשֵּׂר, אָכַל, נָחַל &c. — 2. in an ethical sense: *the good*, *the right*, *τὸ καλόν*, hence the combinations עָשָׂה ט׳ Ps. 14, 1, רָדַף ט׳ 38, 21, אָהַב ט׳ Am. 5, 15, חָרַשׁ ט׳ 5, 14, שָׂנֵא ט׳ Mic. 3, 2, דָּרַשׁ ט׳ Prov. 14, 22. — 3. as an adverb: *well*, *καλῶς* 1 Sam. 20, 7; Ruth 3, 13. — 4. (*fruitful district*) *n. p.* of a land lying north east of Palestine, in Syria, to which Jephthah fled from Gilead Judges 11, 3, and from which the Ammonites hired troops as well as from other Syrian districts 2 Sam. 10, 6. 1 Macc. 5, 13 and 2 Macc. 12, 17 *Τώβιον* or *Τούβιον*. — In the proper name טוֹב אֲדֹנִיָּהוּ (*Adon-Jah is good*) 2 Chr. 17, 8 טוֹב is an adjective as in טוֹבִיָּה, and טָב in טָבְאֵל.

טוּב *Aram. intr.* same as the Hebrew verb טוֹב. Deriv. טָב, טַב.

טוּב *m.* 1. *beauty*, of the beautiful neck of the heifer Hos. 10, 11; *majesty*, *excellency* Ex. 33, 19; *excellence*, i. e. corporeal faultlessness and vigour, of youths Zech. 9, 17, like יֳפִי of maidens in the same place. — 2. *cheerfulness*, *joyfulness*, *well-being*, coupled with לֵב Deut. 28, 47, Is. 65, 14, oppos. to שֵׁבֶר רוּחַ; metaphor. *good luck*, *prosperity*, *external welfare* Job 20, 21; 21, 16 (like טוּב 21, 13). In Prov. 11, 10 it is better to take בְּטוּב as an infin. — 3. *the good*, i. e. the chief, the best productions, cognate in sense with דֶּשֶׁן (Ps. 65, 12) Gen. 45, 13 18, Is. 1, 19, Jer. 2, 7, along with פְּרִי, also called טוּב יי *the blessing of God* Jer. 31, 12 14, Hos. 3, 5, and taken generally Ps. 27, 13; *riches* 65, 5; Deut. 6, 11; 2 Kings 8, 9; *the right*, *rectitude*, of טַעַם Ps. 119, 66; *goodness*, *benevolence*, of God 25, 7; 31, 20. — 4. in the proper names אֲבִיטוּב, אֲחִיטוּב, which see.

טוֹב אֲדֹנִיָּהוּ (*good is Adon-Jah*) *n. p. m.* 2 Chr. 17, 8.

טוֹבָה *f.* prop. an adject., with מַרְאָה Gen. 24, 16, שֶׂכֶל 1 Sam. 25, 3, חֵן Nah. 3, 4 taking them in a higher degree, and generally used in the very various senses of טוֹב. As *a subst.*, however, 1. *goodness*, *well-being*, as action Neh. 5, 19; 13, 31, oppos. to רָעָה; *beneficence*, *kindness*, beneficium, in the expressions עָשָׂה ט׳ Ex. 18, 9, שִׁלֵּם ט׳ Gen. 44, 4, הֵשִׁיב ט׳ 1 Sam. 25, 21, of gratitude; הֵכִין בְּט׳ לְ *to be in readiness with beneficence* (i. e. to give help) *for one* Ps. 68, 11, הֵכִין בְּ׳ expressing the procuring of help with something, as also in נָתַן בְּ Ps. 46, 7, הֵעֵז בְּ Prov. 7, 13 the means *by which* are expressed by בְּ. — 2. *goodness*, as a thing received, hence *prosperity*, *welfare* Job 9, 25, *enjoyment* Eccles. 5, 17, אָכַל בַּט׳ Job 21, 25 prop. to bite prosperity, i. e. to taste, *to enjoy prosperity;* then *fulness*, *fulness of blessing*, *fruitfulness*, Ps. 65, 12 *the year of thy full blessing*, i. e. *the year with thy fulness of blessing*, the object in the accusat. united with the *wherewith* into one idea, as in Ps. 74, 19; 90, 12; Hagg. 1, 9; *good*, Ps. 16, 2 *my good* or *happiness* (goes) *not be-*

yond thee. — 3. *goodness*, *good quality*, in the plur. Neh. 6, 19.

טוֹבִיָּה (*Jah is good*) *n. p. m.* (in the later period of the language) Ezr. 2, 60, Neh. 2, 10, Τωβίας.

טוֹבִיָּהוּ (the same) *n. p. m.* Zech. 6, 10.

טָוָה (3 *p. pl.* טָווּ) *trans. to twist together*, *to knot together*, *to weave together*, hence *to spin*, *to weave*, Ex. 35, 25 26; deriv. מַטְוֶה. — The stem טוה (Targ. טְוָא, hence מַטְוָאָה spider, Syr. ܛܘܐ, Ar. طوى the same) has for its organic root טָו־ה with the fundamental signification *to twist firmly* or *compactly together*, connected with that in חָ־צַב II., חָ־שַׁב, כָּ־זַב, טַף (טוּף), דָּו־ה &c.; Phenician טָוָא the same, whence the proper name מָטְוָא (spinning) *Motye*, the name of a Phenician colonial city in the northwest-of Sicily.

טוּחַ (טָח, טָחוּ, טַחְתֶּם; *part.* טָחִים; *inf. constr.* טוֹחַ) *tr. to smear*, *to paste*, *to paste over*, *to coat over*, *to plaster over*, קִיר 1 Chr. 29, 4, בַּיִת Lev. 14, 42, sometimes, moreover, with the accus. of the material טִיחַ or טָפֵל. Fig. *to make deceptive*, *to make hypocritical*, Ez. 13, 12 14, where *white-wash* is a figure of deceit (see Matth. 23, 27; Acts 23, 3), and טָחִים (*white-washers*) Ez. 13, 15 are the deceiving prophets. Deriv. טִיחַ.

Nif. נִטּוֹחַ (*inf. constr.* הִטּוֹחַ) *passive* Lev. 14, 43 48.

The organic root טָח, together with טַח, Ar. طلخ (to besmear, to bedaub, to overlay with fat), is also found in בָּ־טַח II. and perhaps in טָח־ה; and is connected with the root in τέγγ-ω, ting-o, German *tünchen*.

טוֹטָ as a noun, see טָה II. Pih.

טוֹט as a noun, see טָה II. in Pih.

טוּט (not used) 1. *intr. to be viscous*, *soft*, a stem assumed for the noun טִיט, though the latter originated in the redupl. form טִיטָה (= טְהָטָה) from טָה I. and should be referred to it. — 2. *trans. to twist* or *weave strongly into one another* (of a twisted basket), *to fold up within itself* (of a serpent), arising from טְהָטָה, טִיטָה from טָה II. a shorter stem. Deriv. the name of the letter טֵית (for טֵיט), for which there is also טֵית, as if from טוּת = טוּט.

טוֹטֶפֶת (contracted from טְפַטֶּפֶת, like כּוֹכָב from כַּבְכָּב; only in *pl.* טוֹטָפֹת; the stem is טוּף) *f. a band*, *a fillet*, about the forehead Ex. 13, 16, Deut. 6, 8 and 11, 18, to be put בֵּין עֵינַיִם i. e. *before* or *above* the eyes (Megilla 24; Mechilta on the passage), and not *between* the eyes (Menachot 37), viz. for remembrance or for a memorial (לְזִכָּרוֹן) Ex. 13, 9; Targ. (טוֹטֶפָא, *def.* טוֹטַפְתָּא, *pl.* טוֹטָפָן) also *a band for the arm* (2 Sam. 1, 10), *an ornament for the head* (Ez. 24, 17 23), *a crown* (Esth. 8, 15), for the Hebrew words עֲטֶרֶת, פְּאֵר, אֶצְעָדָה; talm. (טוטפת Sabb. 57[a] and [b]) *an ornament for the forehead*, whose knot on the high point of the forehead was called חוּמַרְתָּא דִקְטַפְתָּא; it reached from ear to ear (מֵאֹזֶן לְאֹזֶן, Sabb. ibid.) and was commonly worn by women. We see from this the universality of its original signification. The LXX translate it ἀσάλευτον (*the immovable*, *firmly sitting*), Aquila ἀτινακτά (nearly the same), which was in use perhaps at that period for this forehead-ornament; like the later תְּפִלִּין because worn at prayer (תְּפִלָּה), and the φυλακτήρια because applied as an amulet; which, however, do not really correspond to the true sense of the word before us.

טוּל I. (not used) *intr. to totter*, *to reel*, *to move*, *to stir*, *to move forward*, of persons walking; cognate in its organic root טָל with that in אָ־זַל I., זַל &c. Targ. the same; and therefore there we have the *Pael* טַיֵּל ambulare, whence טִיּוּל ambulacrum.

Pih. (redupl.) טִלְטֵל (*part.* מְטַלְטֵל) *to fling forward*, *to throw about*, *to cast about* Is. 22, 17, assuming the accus. טַלְטֵלָה by way of strengthening the idea, where the adverb to it is גָּבֶר

(*mightily*). Targ. טַלְטֵל the same, whence the noun טִלְטוּל a wandering about, Talm. מְטַלְטְלִים moveable goods, oppos. to מְקַרְקְעִים; Samar. for הֵנִיעַ and Zab. טַרְטֵל (out of טַלְטֵל) in a like sense. Deriv. טַלְטֵלָה.

Hif. הֵטִיל (*fut.* יָטִיל, *apoc.* יָטֵל) *to cast*, with accus. of the object, מֵעַל *out of* and עַל *to* Jer. 16, 13; 22, 26; *to throw about* Ez. 32, 4, with אֶל Jon. 1, 12 15; *to throw* 1 Sam. 18, 11, with עַל *to* or *at* 20, 33; figurat. ה׳ רוּחַ אֶל Jon. 1, 4 *to cast forth a storm upon a thing*, i. e. to set in motion by a storm (of the *μελαμβόρειος* in the country about the Mediterranean Sea).

Hof. הוּטַל (*fut.* יוּטַל, once יֻטַל) *to be tossed about*, with עַל whither Jer. 22, 28, with הָשְׁלַךְ; of a lot, *to be cast*, with בְּ Prov. 16, 33; of men, *to be prostrated* Ps. 37, 24; Job 41, 1 [9] *will he not be cast down even at* (אֶל) *the sight of him?*

טוּל II. (not used) *tr.* 1. *to heave* (on high), *to lift up*, *to remove*, *to bear*, cognate in sense with נָשָׂא, and conseq. identical in its organic root טַל with that in נָ־טַל (which see). — 2. Metaph. *to rock*, the same metaphor being in שָׁקַל, סָלָה, סָלָא; *to be weighty*, *heavy*, as also in נָטַל, שָׁקַל. Deriv. מָטִיל.

טוּן i. e. טַן (not used) *Aram. intr.* same as טָה I. (out of which it is enlarged by the addition of *n;* as זוּן III., i. e. זַן to adorn, Ar. زان, is enlarged from זָה) *to be soft*, *kneadable*, *viscous*, like the Hebr. and Aram. סוּן (which see), from סָא. Deriv. טִין.

טוּף (not used) *tr. to bind about*, *to cover around*, *to fold about*, identical in its organic root טַף with that in עָ־טַף, דּוּ־הָ II.; Ar. طاف the same. Deriv. the proper name fem. טָפַת (ornament); comp. עֲטָרָה as a proper name fem.

Pih. (redupl.; not used) טִפְטֵף *to wind strongly about.*

Puh. טָפְטַף (not used) *passiv.* Deriv. טוֹטֶפֶת.

טוּר I. (not used) *intrans. to wait*, *to wait for*, *to hope*, *to hope for*, identical in its organic root טַר with that in נָ־טַר (Targ. נְ־טַר, Syr. ܢܛܪ, Ar. نطر), נָ־צַר &c. Deriv. perhaps טֶרֶם (*expectation*, *hope*), which, however, probably comes from the stem טַרַם enlarged out of טַר, as כַּרַם (belonging to כֶּרֶם), צָלַם (belonging to צֶלֶם), תָּלַם (belonging to תֶּלֶם), לָחַם (belonging to לֶחֶם) are to be referred to כַּר, צַל, תַּל, לַח. See טֶרֶם, טָרוֹם.

טוּר II. (not used) *tr. to surround*, *to turn around*, *to enclose around*, spoken of a fence, a wall, and so the noun developed out of the part. pass. is used of circular tents, enclosed courts, folds &c. The organic root טַר is identical with that in דַּר I. (דָּהַר), תַּר, גָּ־דַר, חָ־דַר &c., Arab. طار, where the fundamental signification is *to surround*, *to enclose;* besides, *to fly in a circle*, *to make a circular flight*, spoken of birds. Deriv. the noun טוּר 1, טִירָה, the proper name יְטוּר.

טוּר III. (not used) *trans.* same as דּוּר III. *to arrange*, *to put in a row*, *to dispose*, identical in the organic root טַר with that in סָ־דַר. Deriv. טוּר 2.

טוּר *m.* 1. (from טוּר II.) *a circle*, *a round thing*, for holding kettles, belonging generally to the kitchen-department of the priests Ez. 46, 23; Ar. طَوْر, limes. — 2. (from טוּר III.) *a row*, *series*, of precious stones Ex. 28, 17, or applied to a row of גָּזִית in a building 1 Kings 6, 36, of שְׁקֻפִים 7, 4, עַמּוּדִים 7, 2 &c.

טוּר (*def.* טוּרָא) *Aram. m. a mountain*, *a height*, Dan. 2, 35 45, Ar. طُور of Sinai, taken from the Aramaean. The stem is טְבַר = Hebr. טָבַר, and טוּר has arisen out of טְוַר = טְבַר (Hebr. טָבוּר); טַוָּר (= Hebr. טַבּוּר) also occurring in the Targ.

טוּשׂ (*fut.* יָטוּשׂ) *intr. to fly*, *to fly forward*, prop. *to push*, *to push down*, spoken of the eagle's pushing flight

Job 9, 26; comp. Syr. ܛܐܣ for the Hebr. דָּאָה, Targ. טוּס the same, whence טַיָּסָא for עַיִט, Arab. طاس (Kamûs p. 773). The organic root טַשׁ lies not only in רְ־טַשׁ, נְ־טַשׁ, but also in תַּשׁ (whence תַּיִשׁ, prop. pusher).

טות see טוט.

טְוָת (from טְוָא, like קְצָת, מְנָת, כְּנָת from קְצָא, מְנָא, כְּנָא) *Aram. f. fasting*, and in the accus. as an adverb *fasting* Dan. 6, 19, interpreted by the ancients as ܒܛܢܘܬܐ (Ephrem), תַּעֲנִית (Saadja, Ibn Esra); the noun being also found in a saying preserved in the Talmud.

טָחָה I. (Kal unused) *tr. to draw*, *to draw up*, *to extend*, the bow (קֶשֶׁת), i. e. *to stretch* (cognate in sense מָשַׁךְ, which is also used of stretching the bow); Ar. طحا (to stretch out), طاح (to extend) with the same fundamental signification; comp. دحا, دحي and طخّ. The organic root טַח־ה is therefore connected with that in בָּ־טַח I., שָׁ־טַח.

Pih. טִחֲוָה (arising from a duplication of the last original radical and changing one into ו, as in הִשְׁתַּחֲוָה, נָאוָה) *to stretch*, a bow, hence מְטַחֲוֵי קֶשֶׁת Gen. 21, 16 *bowmen*, who stand at a certain distance from the mark.

טָחָה II. see טָחָה.

טֻחָה (only *pl.* טֻחוֹת) *f.* usually *the reins* (Targ., *Kimchi* and others, Vulg. and LXX in part) i. e. what is overspread with fat, consequently *the fat of the reins* (from טוּחַ) Ps. 51, 8, Job 38, 36, the reins also being elsewhere brought into combination with fat Deut. 32, 14; like חֵלֶב and לֵב (in Arabic usus loquendi) to be explained agreeably to the same view. But the reins are not the seat of חָכְמָה, but of the feelings (Psalm 16, 7; Prov. 23, 16; Job 19, 27), and the context (Job 38, 33-38) requires another noun. We should assume, therefore, that the word signifies 1. *the concealed*, *the closed*, *the hidden* Ps. 51, 8, i. e. the heart (*Ibn Esra*), parall. to סָתֻם, LXX τὰ ἄδηλα, comp. Romans 2, 29, conseq. from טָחָה II. = Ar. طخا to be darkened, veiled, whence طخاء (a cloud). — 2. *a dark cloud* Job 38, 36, parall. to שֶׂכְוִי (meteor, phenomenon).

טְחוֹן *m.* prop. *a mill*, then *a millstone* Lament. 5, 13.

טְחוֹר see טְחֹר.

טְחוֹת see טֻחָה.

טַחּ (3 *p. perf.* טַח) *intr.* same as טַח (טוּחַ) Is. 44, 18.

טָחַן (*part.* טוֹחֵן, *inf. abs.* טָחוֹן, *fut.* יִטְחַן) *tr. to crush*, *to beat small* (with a hand-mill), with בְּ of the place Judges 16, 21 and *by which* Num. 11, 8; טֹחֲנוֹת Eccles. 12, 3 *the grinders*, i. e. the teeth. Grinding was the employment of slaves Is. 47, 2, Ex. 11, 3 (Job 31, 10), comp. Matth. 24, 41; Hom. Od. 20, 105-8; fig. *to allow to be a concubine*, *to be given up to that* Job 31, 10; and *to crush*, *bruise* = דִּכָּא, i. e. *to maltreat* Is. 3, 15. Ar. طحن, Aram. טְחַן, ܛܚܢ the same. Deriv. טְחוֹן, טַחֲנָה.

טַחֲנָה *f. a mill*, only metaph. Eccles. 12, 4 of the internal work of the mouth.

טָחַר (not used) *intr. to glow*, *to burn*, *to kindle*, of sores and inflammations, from the organic root טְ־חַר, coinciding in its original signification with חַר, שְׁ־חַר I. &c. and in part also with צָ־חַר. Deriv. טְחֹר. The Syr. ܛܚܪ, Ar. طحر (to snort, to pant) have nothing in common with our stem.

טְחֹר (only *pl.* טְחֹרִים) *m. carbuncle of a disease*, *a diseased ulcer* Deut. 28, 27, named with שְׁחִין מִצְרַיִם; הִכָּה בַּטְ׳ 1 Sam. 5, 6 12 *to smite with ulcers*, *buboes* or *boils*, spoken of God doing so, הִכָּה בְּ׳ being so used (Gen. 19, 11; Num. 14, 12; Deut. 28, 22 27 28), and conseq. טְחֹר can only be the name of a disease and not of the member; נִשְׂתְּרוּ טְ׳ לְ 1 Sam. 5, 9 *the boils broke out in one*. The disease of טְחֹרִים was infectious 5, 9; but if the disease broke out in boils, it was

less dangerous 5,12; described in general as מַגֵּפָה 6, 4. The K'tib has for it commonly עֳפָלִים (from עֹפֶל) *heights, blisters, boils.* In his τὸ τῆς φαγεδαίνης ἕλκος Aquila understood sores eating about themselves. By way of expiation the Philistines made golden images in the shape of hemorrhoids for the temple 1 Sam. 6, 4 5 11 17. In addition to these infectious sores the plague of the field-mice also entered 1 Sam. 6,1 (where after חֳדָשִׁים in the LXX stood וַתִּשְׁרֹץ אַרְצָם עַכְבָּרִים), as often happened, probably; and so the figure of a mouse symbolised a pestilence (Herod. 2, 241, also in the hieroglyphics).

טָמ see טָחָה II. in Pih.

טִיחַ *m. plaster* Ez. 13, 12, from טוּחַ.

טִיט (from טָחָה I.) *m. loam, clay,* potter's material Is. 41, 25; Nah. 3, 14; *slime* Is. 57, 20, Jer. 38, 6, Ps. 18, 43, always applied to the soft, kneadable mass into which one sinks, or which can be worked at pleasure. The Ar. ضويطة (mire) may be connected with it. See טוּט.

טִין (*def.* טִינָא) *Aram. m. loam, clay,* Dan. 2, 41 43, Syr. ܛܺܝܢܳܐ, Ar. طين the same. From the latter comes the denominative طَانَ to form out of clay, to bespread with clay, طينة (swamp) n. p. for *Pelusium* (a city in marshes Strab. 17. p. 802). The Hebrew סִין (a proper name, which see), Targ. סְיָן, Syr. ܣܝܢ is just the same.

טִירָה (*constr.* טִירַת, with *suff.* טִירָתָם; *pl.* טִירוֹת, with *suff.* טִירֹתָם, טִירוֹתֵיהֶם) *f. a habitation, hut, tent,* of shepherds, יָשַׁב טִ' Ez. 25, 4 *to pitch a tent,* parall. to מִשְׁכָּן; *an encampment, a hamlet,* which was commonly circular Gen. 25, 16, Num. 31, 10, 1 Chr. 6, 39, Ar. دُوَّار (see *Burckhardt* on the Beduins, p. 26); generally *a dwelling* Ps. 69, 26, parall. to אֹהֶל; *a rustic village* with all belonging to it, Song of Sol. 8, 9. — 2. same as טוּר 1, Ez. 46, 23.

טַל (with *suff.* טַלָּם, טַלְּךָ; from טָלַל I.) *m.* 1. *dew,* prop. moisture, supposed to drop from the heavens (שָׁמַיִם), the clouds (שְׁחָקִים) or (מֵעַל) from above Gen. 27, 28 39, Deut. 33, 28, Prov. 3, 20, Zech. 8, 12, coming only from God, who begets its drops (אֶגְלֵי) Job 38, 28. טַל is an image of the blessings of heaven and called מֶגֶד שָׁמַיִם Deut. 33, 13. As a sign of little fertility the expression כָּלְאוּ שָׁמַיִם מִטָּל Hag. 1, 10 *the heavens are stayed from dew,* i. e. they give none, is used; and sometimes טַל is combined with מָטָר 2 Sam. 1, 21; 1 Kings 17, 1. Dew quickens the branches which it moistens Job 29, 19, the dew-cloud refreshes the vines Is. 18, 4, causes the plants to sprout forth with new life, and animates generally 26, 19. It is, therefore, an image of quickening Hos. 14, 6, Mic. 5, 6, and refreshing Prov. 19, 12, or of freshness and vigour; coupled with יַלְדֻת Ps. 110, 3. On the contrary the early disappearing dew (טַל מַשְׁכִּים הוֹלֵךְ) is a figure of prosperity that vanishes quickly Hos. 6, 4; 13, 3. Elsewhere it is applied to quickening speech Deut. 32, 2. Ar. طَلّ fine rain. — 2. (from טָלַל II.) *a protection, screen;* only in the proper names אֲבִיטַל, חֲמִיטַל, חֲמוּטַל.

טַל *Aram. m.* the same, Dan. 4, 12 20 22 30; 5, 21; = Hebr. טַל 1.

טָלָא prop. *intr. to be rent in pieces, to hang down in tatters,* spoken of clothes, probably connected in the organic root with דַּל I. and זַל; then *tr.* 1. *to put into tatters, to stitch on* or *together torn pieces, to furnish with shreds* (the remains of garments, pieces of stuff), בָּמוֹת טְלֻאוֹת Ez. 16, 16 i. e. בָּמוֹת *covered with pieces of tapestry* or *garments;* generally *to patch.* — 2. *to shew spots,* i. e. *to be variegated, spotted,* spoken with relation to colour; cognate in sense with נָקֹד, and therefore applied to the colour of sheep and lambs Gen. ch. 30. In the Talmud טָלָא and טָלָה is to patch, whence the nouns טוּלָא, טְלָאִי, טְלִי, מַטְלִית tatters.

Puh. טֻלָּא *to be clouted, patched*, of נְעָלוֹת Josh. 9, 4.

טְלָאִים see טְלִי.

טָלָה (not used) *intr.* same as טָרָה *to be fresh, blooming, young*, Greek *θάλλ-ω*, particularly applied to young and tender cattle, Arab. طلا generally to the young of other animals; Syr. and Targ. ܛܠܐ, טְלָא applied also to men. Deriv. טְלִי, טָלֶה, and the proper names טְלָאִים, טֶלֶם.

טָלֶה (*constr.* טְלֵה; prop. *part.* of טָלָה) *m.* prop. the young, the tender, hence *a lamb* Is. 65, 25; טְ' חָלָב *a sucking lamb* 1 Sam. 7, 9. Comp. Targ. טְלֵי, טַלְיָא, טְלִי, (def. טַלְיָא) a boy, טַלְיְתָא a maiden &c., Ar. طلا a young gazelle.

טַלְטֵל see טוּל.

טַלְטֵלָה *f. a casting about, a throwing about, a casting* Is. 22, 17, where גֶּבֶר is an adv. (*forcibly*).

טְלִי (only *pl.* טְלָאִים for טְלָיִים; comp. צְבִי, *pl.* צְבָאִים) *m.* 1. same as טָלֶה Is. 40, 11. The Rabbins have also taken טְלָאִים 1 Sam. 15, 4 for the same, which is incorrect. — 2. (for בֵּית טְלָאִים *place of lambs*) *n. p.* of a place in Judah near the Edomite border 1 Sam. 15, 4, for which the LXX have גִּלְגָּל; but whether it be identical with טֶלֶם Josh. 15, 24 (*Kimchi*), is still questionable.

טָלַל I. (not used) *intr. to drop, to leak, to pour gently*, cognate in its organic root טל with טָלָה, טָרָה *to be juicy, moist*, as also with the organic root in נָזַל; Ar. طلّ the same, Aram. טַל, ܛܠ. Deriv. טַל 1.

• **טָלַל** II. (Kal unused) *tr. to shade, to cover, to conceal*, metaphor. *to protect, to screen* (like other verbs of covering). The organic root טל is a collateral form of צל; and the Ar. ظلّ, Targ. טְלַל, Syr. ܛܠܠ express the same thing; comp. Greek *θόλ-ος*. Deriv. טַל 2.

Pih. טִלֵּל (*fut.* יְטַלֵּל only in the later, Aramaeising language) *to cover, to put the beams* or *rafters upon*, cognate in sense with קָרָה Neh. 3, 15; comp. Gen. 19, 8 צֵל קוֹרָתִי. Targ. טַלֵּל and אַטֵּל the same, hence טַלָּל *a roof*, מְטַלָּא, מְטַלְּלָא *a sheltering tent, a cover*, טְלִית *a covering*.

• **טְלַל** (Peal not used) *Aram. tr.* same as טָלַל II. *to overshade, to give a shade*.

Af. אַטְלֵל *to find shade, to enjoy shade* Dan. 4, 9; comp. הַצֵּלֶל (with Dagesh) in the proper name הַצְלֶלְפּוֹנִי; comp. Targ. טוּל, טְלָל, טַלָּל shade, טַלָּן shadowy spirit.

טָלַם (not used) *tr. to do violence, to oppress*, Targ. טְלַם, Syr. ܛܠܡ, Arab. ظلم the same; comp. הָלַם II. in an intrans. sense *to be bold, stout-hearted, courageous*. Deriv. the proper name טַלְמוֹן.

טֶלֶם (formed from טָל־ה with the termination ־ֶם, comp. צֶלֶם, כֶּרֶם; *place of lambs*) *n. p.* of a city in Judah Josh. 15, 24, perhaps identical with טְלָאִים 1 Sam. 15, 4.

טַלְמוֹן (*oppressor, violent*) *n. p. m.* Ezr. 2, 42; Neh. 7, 45; comp. the n. p. תַּלְמַי.

טָמֵא (*fut.* יִטְמָא; *inf. constr.* טְמֵאָה, on the contrary Mic. 2, 10 = טֻמְאָה as a noun) *intr.* prop. *to be muddy, dark, obscure, black*, oppos. to טָהֵר to shine; Ar. the same, hence ظلمة (a dark, black colour), أظمى (dark, black); comp. Sanskr. *tam*, prop. to be dark (also to mourn), *tamas* darkness; Pers. *tem*. Metaphor. *to be dirty, rancid, stinking, sordidum esse*, identical with the organic root in זָהַם (which see), and then, because it constitutes the essence of uncleanness, *to be unclean*, in a Levitical sense, spoken of men Lev. 11, 1-31, animals 22, 5 or things 11, 24-30; 15, 4-26. Figurat. *to be desecrated, to be spiritually unclean* Ez. 43, 8, Ps. 79, 1 &c., in particular Ps. 106, 39, Ez. 22, 4 with בְּ of the thing *by which*. Deriv. טָמֵא, טֻמְאָה, טִמְאָה.

Nif. נִטְמָא (2 *p.* נִטְמֵתֶם omitting the א; *part. pl.* נִטְמָאִים) *to defile oneself*, with בְּ Lev. 11, 43 or לְ of the thing

Ez. 20, 31 *by which;* especially in a spiritual sense, *to be profaned*, *defiled* Hos. 5, 3, Ez. 23, 7, of the pollution of a woman by adultery Num. 5, 29. יִטַּמָּא from Hithp. stands for the future.

Pih. טִמֵּא (2 *p. f.* טִמֵּאת; *inf. c.* טַמֵּא, with *suff.* טַמַּאֲכֶם; *fut.* יְטַמֵּא) in the widest sense: *to desecrate*, *profane*, *to make unclean* (spiritually or Levitically) what before was holy, הֵיכַל קָדְשׁ Ps. 79, 1, מִקְדָּשׁ Ez. 5, 11, מִשְׁכַּן יי׳ Num. 19, 13, אַדְמַת מִקְדָּשׁ = שֵׁם קָדְשׁ Ez. 43, 8, בֵּית יי׳ 36, 18, הַבַּיִת 9, 7, יי׳ 2 Chr. 36, 14, either by Levitical uncleanness; or by idolatry and wickedness as פְּסִילִים Is. 30, 22, בָּמוֹת 2 Kings 23, 13, תֹּפֶת 23, 10 i. e. *to repudiate*, to treat as an abomination (שִׁקּוּצִים), conseq. = *to bedaub*, *to tear off*, *to destroy*. Farther, *to deflour*, a woman Gen. 34, 5 13; Ez. 18, 6 11; 33, 26; *to pronounce unclean*, spoken of the priest Lev. ch. 13, רֹאשׁ נֵזֶר Num. 6, 9, which was otherwise holy; Ez. 20, 26 *and I declare them unclean by their own gifts*, inasmuch as they are offered in a heathen manner.

Puh. טֻמָּא *pass.* Ez. 4, 14, of נֶפֶשׁ.

Hithp. הִטַּמָּא (only the *fut.* יִטַּמָּא, supplying the place of Nifal) *to make oneself unclean*, by touching a dead body Lev. ch. 21, Num. 6, 7, by idolatrous worship Ez. 20, 7 18, by the bread of mourners Hos. 9, 4, with בְּ or לְ of the object by which one is defiled, or absol.

Hothp. הֻטַּמָּא (in a purely passive sense) *to be defiled* Deut. 24, 4; comp. הֻדַּשַּׁן, הֻכַּבֵּס.

טָמֵא (*constr.* טְמֵא, *pl.* טְמֵאִים) *adj. m.*, טְמֵאָה (*constr.* טְמֵאַת) *f. unclean*, in a Levitical sense, spoken of men Lev. 13, 44, of animals 5, 2; 7, 21, or of things 5, 2; 14, 40; 27, 11, whether by seminal flux, contact with the heathen Ez. 4, 13, or other things which were regarded unclean, as נִדָּה 22, 10, animals Lev. 5, 2, meats Judges 13, 4; opposed to טָהוֹר. טָמֵא לָנֶפֶשׁ Num. 5, 2 or טְמֵא נֶפֶשׁ Lev. 22, 4 *unclean by touching a corpse* (נֶפֶשׁ = נֶ׳ מֵת Num. 6, 6, oppos. to נֶ׳ חַי Job 12, 10). Figurat. as a subst. *an uncircumcised one*, along with עָרֵל Is. 52, 1, because circumcision was a symbol of purity; *a heathen* 35, 8; 64, 5; טְמֵאַת הַשֵּׁם Ez. 22, 5 *of an unclean* i. e. heathen, *name* or calling; and therefore a heathen land (Am. 7, 17) and the food of a strange country (Hos. 9, 3) were reckoned *unclean.* טְמֵא שְׂפָתַיִם Is. 6, 5 *unclean of lips*, i. e. sinning with them. In a moral sense, *guilty*, *sinful*, Job 14, 4.

טֻמְאָה (after the form עָצְמָה) *f. uncleanness*, Mic. 2, 10.

טֻמְאָה (*pl.* טֻמְאֹת) *f. impurity*, in a Levitical sense Lev. 5, 3, of a menstruating woman Ez. 36, 17, of idolatry Ezr. 6, 21, of whoredom Ez. 24, 13, of adultery Num. 5, 19, of sinfulness Ez. 39, 24; רוּחַ הַטֻּמְאָה Zech. 13, 2 *a lying spirit*, i. e. a strange, godless spirit (Is. 52, 11; Ezr. 6, 21), proceeding from unclean gods (Jer. 23, 13), comp. *πνεῦμα ἀκάθαρτον* (Luke 11, 24; Revel. 16, 24).

טָמָה a weak form of טָמַע, which see.

טָמוֹן (*pl.* טְמוּנִים) *m.* 1. *a hiding-place*, *a prison*, figurat. darkness, Job 40, 13 *enclose their face in darkness.* — 2. Only *plur. goods*, *treasures*, cognate in sense with שְׂפֻנִים, Deut. 33, 19 *and treasures*, (precious) *goods of the sand*, i. e. *glass*.

טָמַן (*inf. constr.* טְמוֹן, *fut.* יִטְמֹן) *tr. to conceal*, *to hide*, יָד Prov. 19, 24, חֶבֶל Job 18, 10; *to conceal*, אֵזוֹר Jer. 13, 7, אֶבֶן 43, 10, עָוֹן (guilt) i. e. to dissemble Job 31, 33, with בְּ of the object; with accus. of the object Josh. 7, 21 and בְּ of the place Jer. 13, 4; *to make invisible*, *to cause not to come forth into sight*, hence נֵפֶל טָמוּן Job 3, 16 *an abortion which has not come forth;* then *to keep*, *to preserve*, חֹשֶׁךְ (*calamity*) Job 20, 26; *to enclose* 40, 13 בֶּעָפָר, i. e. to withdraw from the light of the world; *to sink*, בַּמֶּלֶט Jer. 43, 9. טָ׳ פַּח Ps. 140, 6 or plur. טָ׳ פַּחִים Jer. 18, 22 *to lay a snare;* טָ׳ רֶשֶׁת Psalm 9, 16 and 31, 5 *to set a net;* טָ׳ שַׁחַת 35, 7 *to make a pit*, being

concealed, prepared, and laid for one. Deriv. מַטְמֹן, טָמוּן.

Nif. נִטְמַן *to hide oneself*, *to conceal oneself*, with בְּ of the object Is. 2, 10.

Hif. הִטְמִין *to keep*, *to preserve* 2 Kings 7, 8.

According to the usual interchange of consonants the stem טָמַן is closely connected with צָפַן, and then with סָפַן (at Deut. 33, 21), שָׂפַן (Deut. 33, 19); and by an interchange of ן and ר the Targumic טְמַר = טְמַן (Syr. and Sam. in the same manner), Ar. طمر; Phenic. טמן the same, and therefore מַטְמֹן comes out of מַטְמֹן = מַטְמֹן (which see); but the organic root is טַ־מַן with the fundamental signification *to hold firmly together*, *to keep together*, related to the Persian *mân*-den, Lat. man-ere, Greek *μέν-ειν*.

טָמַע (Kal not used) *intrans.* prop. *to be gloomy*, *obscure*, *dark;* metaphor. *to be dirty*, figur. *sinful;* conseq. = טָמֵא in its fundamental signification, as is also the Targumic טְמַע, ܛܡܰܥ, Arab. طمع; also like חָשַׁךְ *to be poor*, *low*, *helpless* (see חָשַׁךְ).

Nif. נִטְמַע (only 1 *person pl.* נִטְמִינוּ for נִטְמֵעְנוּ, after טָמַע has been softened into טָמָה) *to become helpless*, *to become poor* Job 18, 3, which suits the parallelism; in Targumic it is represented by טְמַע.

טָנָא (not used) *tr. to knot*, *to twist*, *to twist together*, e. g. willows, twigs (for a basket), whose organic root טַנָ־א is also found in חָ־תַן, אָ־טַן (which see), צַן (belonging to צָנָה, צִנְצֶנֶת), רָ־תַן (to fetter), שָׂ־טַן (to weave cunning), Aram. צְנָ־א, Ar. وَضَنَ (to twist), طَنَّ (to bind) &c. In Phenic. טנא (fut. יִטְנָא) denotes *to set*, *to erect*, a memorial, *to place*, *to set up* (Kit. 2, 2; 3, 1; 8, 1; 23; Athen. 4), and is closely connected with תָּנָה I. and the organic roots in נָ־תַן, נָ־תַן II.; consequently it belongs to quite another stock of roots. Derivative

טֶנֶא (with *suff.* טַנְאֲךָ) *m. a basket* (of *twisted* work) Deut. 26, 2 4; 28, 5 17; Targ. צַנָּא, Talm. טְנִי, Ar. مِيضَنة, the same.

טָנַף (Kal unused) *intr. to be dirty*, *soiled*, after the Aram. טְנַף, ܛܢܰܦ; prop. to be enveloped with dirt, to be covered with it; identical with the organic root in נָף, חָ־נַף, צָ־נַף, גָּ־נַב in its original meaning. It is possible, however, that it has in Hebrew only the signification *to be enveloped*, *covered*, since לָבַשׁ is a parallel to its use in Pihel.

Pih. טִנֵּף (*fut.* יְטַנֵּף) *to soil*, *to defile*, Song of Sol. 5, 3 (LXX, Vulg.), perhaps better *to wind about*, *to envelop*, parallel לָבַשׁ.

טָעָה (Kal unused) *intrans.* = תָּעָה *to wander about*, *to wander hither and thither*, *to go astray*, Targ. טְעָא, Syr. ܛܥܳܐ, Ar. طغا and طغى the same. The organic root טָ־עָה, which is also in תַּע, תָּ־עָה, has for its fundamental signification *to reel to and fro*, *to waver*, in walk, discourse, or actions. See תָּעָה.

Hif. הִטְעָה *to conduct* or *lead astray* Ez. 13, 10. Adopted from the Aramaean.

טָעַם (*inf. abs.* טָעֹם; *fut.* יִטְעַם) *intr. to take food*, *to taste*, לֶחֶם 1 Sam. 14, 24, 2 Sam. 3, 35, אֹכֶל Job 12, 11, i. e. to perceive by the gums (חֵךְ) or the sense of taste, *to try* food by the latter, Job 34, 3, therefore *to taste* 1 Sam. 14, 29 43; Jon. 3, 7; different from אָכַל and לָחַם, which express the biting and consumption of food. — 2. in a metaphor. sense, *to feel*, *to perceive*, *to understand* Ps. 34, 9; Prov. 31, 18. Derivat. טַעַם, מַטְעָם.

The stem is more frequently used in the Semitic dialects (Targ. טְעַם, Syr. and Zab. ܛܥܶܡ, Ar. طعم, Ethiop. the same) both in a physical and mental acceptation; but the fundamental meaning appears to be *to sting*, *to prick*, *to press*,

spoken of the sharp feeling connected with food tasted, of the strong irritation of the feeling of taste, as sentire (to feel) is connected with sentis a thorn (comp. חֵךְ); and so the word in its first conception is essentially related to טָעַן I. (to prick).

טַעַם (with *suff.* טַעְמוֹ, טַעְמֵךְ) *masc.* 1. *taste*, of food Ex. 16, 31; Num. 11, 8; Jer. 48, 11; *flavour* Job 6, 6 (comp. מַטְעַם). — 2. Metaphor. *feeling*, *perception*, *understanding*, 1 Sam. 25, 33; Job 12, 20; *discreet judgment* Prov. 11, 22; 26, 16; *knowledge* Ps. 119, 66; *a judicial decree*, *a public sentence* Jon. 3, 7.

טַעַם *Aram. m. decree*, *determination*, spoken of God Ezr. 6, 14; 7, 23; מִן טַ׳ *according to the decree*, *command* = מִטְּעֵם 6, 14.

טְעֵם (Peal unused) *Aram. intr.* same as Hebrew טָעַם, appearing frequently in Targumic.

Pah. טַעֵם (*fut.* יְטַעֲם) *to give to taste*, *to give to eat*, Dan. 4, 22; 5, 21.

טְעֵם (*def.* טַעֲמָא) *Aram. m.* 1. *taste*, *flavour*, sapor, בִּטְעֵם חַמְרָא Dan. 5, 2 *at the flavour of the wine*, i. e. in a proud wine-freak. — 2. *an intellectual decree*, hence *a royal sentence*, *command*, שָׂם טְ׳ *to command*, *to order* Dan. 3, 10; Ezr. 5, 3; 6, 12; pass. שִׂים טְ׳ עַל 7, 21, with מִן Dan. 3, 29 or מִן־קֳדָם of the person *who commands* 6, 27, and עַל 6, 14 or לְ of the person *who* is commanded Ezr. 5, 3. Rarely, *a reason*, *an account*, שָׂם טְ׳ *to make account of* Dan. 3, 12; יְהַב טְ׳ 6, 3 *to render an account; discretion*, הֲתִיב טְ׳ 2, 14 *to speak discreetly*, like the Hebr. הֵשִׁיב טַעַם Prov. 26, 16; בְּעֵל טְ׳ Ezr. 4, 8 9 17 *lord of counsel*, *of decree*, i. e. *counsellor*, *royal prefect*, rendered by Jewish interpreters מַזְכִּיר or סֹפֵר, but more correctly = פֶּחָה Ezr. 5, 3; 6, 6; Phenician בַּ׳ טַם (Numid. 3, 3) the same.

טָעַן I. (Kal unused) *tr. to bore through*, *to pierce*, Arab. طَعَنَ the same, Targ. טְעַן for Hebrew הִכָּה, הֵמִית, דָּקַר; connected in its organic root partly with טָעַם, partly with צֵן, שֵׁן, and modifying in various ways the original meaning.

Puh. טֹעַן (*part.* מְטֹעָן) *to be pierced*, *thrust through*, by a חֶרֶב Is. 14, 19.

טָעַן II. (only Kal) *to load*, *to put on luggage*, *to burden*, with accus. of the object Gen. 45, 17, consequently same as צָעַן; Targ. טְעַן, Syr. ܛܥܰܢ in an intransitive sense: to bear. In Ar. ظعن has also had this meaning, hence ظَعُون a loaded camel.

טַף (with *suff.* טַפִּי, טַפְּכֶם; only sing., for טַפֵּינוּ Gen. 43, 8 stands for טַפֵּנוּ) *m.* collect. prop. a heap, a crowd, hence *a troop of children*, *children*, Gen. 34, 29; 43, 8; 45, 19; 46, 5; Ex. 12, 37, coupled with women Jer. 40, 7, Esth. 3, 13, different from youths and maidens Ez. 9, 6, seldom embracing a whole family Gen. 47, 12; Ex. 10, 10; Num. 32, 16; 2 Chr. 20, 13. In itself it does not denote *the quick and tripping* (in gait), but *the heaped together*, *a multitude*, *mass*, *heap;* and therefore the LXX put for it λαός, ὄχλος (אוכלסא), οἰκία, συγγένεια; conseq. it is from טָפַף II. = Arab. صَفَّ to heap together, to collect, and so صَفَّة a mass of men, صَفيف coetus &c.

טָפַח (Kal unused) *tr. to spread out*, *to stretch out*, expandere, of the hand, of a mantle &c.; cognate in sense צָפַח. The organic root טָ־פַח is also found in פָּחַח (פַּח) II.; Arab. طفح to be full to redundance, therefore to overstep the limit, to rise, to swell, to overflow &c. Deriv. טֶפַח, טֹפַח, טְפָחָה, מִטְפַּחַת.

Pih. טִפַּח *to stretch out*, *to spread out*, שָׁמַיִם (as a tent) Is. 48, 13; figurat. *to extend* = *to grow*, *to cause to thrive*, i. e. *to bring up*, *to educate*, *to nurse* (spoken of children) Lament. 2, 22, parallel רִבָּה. It is unsuitable to take it as a denomin. from טֶפַח (Kimchi). Deriv. טִפֻּחַ.

טֶפַח (only *sing.*) *m.* prop. the flat, spread hand, as a measure *a hand-*

breadth (expansio manus), palmus, *παλαιστή* 1 Kings 7, 26; 2 Chr. 4, 5. A 'טֶ is equivalent to four fingers'-breadth = 1/6 of an אַמָּה; elsewhere טֹפַח stands for it.

טִפֻּחַ (only *pl.* טִפֻּחִים) *m.* abstract, *bringing up*, *education* Lament. 2, 20.

טֹפַח *m.* same as טֶפַח a measure Ez. 40, 5 43; 43, 13.

טְפָחָה (only *pl.* טְפָחוֹת) *f.* 1. *a hand-breadth*, but only figur. *measured out* Ps. 39, 6. — 2. In architecture, *the pinnacle-like fence* (of flat roofs), *a roof-enclosure* (in the form of fingerless palms) or *corbel*, 1 Kings 7, 9.

טָפַל (*fut.* יִטְפֹּל) *tr.* prop. *to fasten*, *to fix to*, *to paste upon*, *to spread over* (plaster), therefore in part equivalent to תָּפַל *to overspread*, *to smear over*, in part to תָּפֵר (which see). The Ar. طفل, which is the same word, is applied to artificial arrangement of a discourse. 'טָ is only used figurat. *to impute*, *to fasten upon*, *to charge with*, שֶׁקֶר, with עַל of the person Ps. 119, 69; טֹפְלֵי שֶׁקֶר Job 13, 4 *liars*, *imputers of falsehood*, *devisers of falsehood;* טָ' עַל עֲוֹן 14, 17 *to stitch upon an iniquity others besides*, i. e. to fabricate iniquity against one. Comp. the Aramaean טְפַל to spread over, to besmear, Syr. to soil, to spot, Talm. טָפִיל plaster, clay, to which meaning is akin that of entering upon or joining in a thing, to take part in it (Arab. طفل), to belong to &c. See תָּפֵל.

טפס the stem perhaps of טִפְסָר.

טִפְסָר (*pause* טִפְסָר, *pl.* טַפְסְרִים) *m.* *a commander*, *leader*, Jer. 51, 27, Nah. 3, 17 (Targ., *Rashi*, *Kimchi*), in which sense it has been taken sometimes like the Persian تاوسر dux bellicus, or the Persian تابسر princeps altus, sometimes as transposed from the Persian سترب *satrap.* In both passages, however, the meaning *heap*, *troop*, *army* suits better. The LXX have correctly *συμμικτός* (a mixed company or army). The word seems to come either from טפס = תָּפַשׂ *to put together*, *to bring together*, with the rare noun-formative syllable ־ַר, or to be Assyrian.

טָפַף I. (*inf. absol.* טָפוֹף) *tr.* *to turn hither and thither* (the hinder parts, the hips), spoken of the dishonourable movement and gait of coquettish females Is. 3, 16, and therefore the Targ. has at the place בְּפִתְחֵיהֶן מְקַפְּן, Saad. *they waddle*, Luther *sie schwänzen* (i. e. wag the tails), which is tantamount to turning their hips about; the Ar. طقّ, دقّ has originally the same meaning.

טָפַף II. (not used) see טַף.

טְפַר (not used) *Aram. tr.* same as Hebr. צָפַר (belonging to צִפֹּרֶן) *to point*, *to cut in*, *to scratch into*, identical in the organic root טְ־פַר with that in פַּר, סָ־פַר, חָ־פַר &c. The Arab. ظفر proceeds from the same sense. Derivative

טְפַר (with *suff.* טִפְרַהּ, טִפְרֵיהּ; *plur.* טִפְרִין, with *suff.* טִפְרוֹהִי) *m.* properly a point, a prick, hence *a nail* (of men), *a claw* (of animals) Dan. 4, 30; 7, 19; Syr. ܛܦܪܐ, ܛܦܪܐ, Ar. ظفر the same.

טָפַשׁ (only Kal) *intr.* properly *to be slimy*, *viscous*, *fat*, applied to a mass of fat, metaphor. *to be without feeling*, *obdurate*, Ps. 119, 70; שָׁמֵן (Is. 6, 10), Greek *παχύς*, Lat. pinguis, being metaphor. used in the same manner. Targ. טְפַשׁ, Syr. ܛܦܫ the same, hence טַפֵּשׁ *to be very foolish*, *to be dull*, טַפְּשָׁא a fool, טִפְּשׁוּ folly &c. The stem is closely connected with דְּבַשׁ.

טָפַת (from טוּף; *ornament*) *n. p. f.* 1 Kings 4, 11; comp. עֲטָרָה.

טָרַד (*part.* טֹרֵד) *trans. to drive*, *to press*, *to thrust*, דֶּלֶף טֹרֵד *a pressing*, *driving drop*, i. e. one drop thrusting the other forward Prov. 19, 13; 27, 15; Ar. طرد the same, Targ. טְרַד, Syr. ܛܪܕ for גָּרַשׁ to drive forward; perhaps the same stem may be in *trud*-ere. Talm. טָרַד or טָרַד to press, טָרִיד pressed, i. e. employed in various ways.

Hif. הִטְרִיד (not used) *to drive forward, to push forward.* Deriv. the proper name מַטְרֵד.

טְרַד (*part. pl. m.* טָרְדִין; *pass.* טְרִיד) *Aram. tr. to thrust forth, drive forth,* with מִן *from* Dan. 4, 22 29 30; 5, 21.

טָרָה (not used) *intr.* prop. same as טָלָה *to be fresh, tender, young, blooming, juicy,* but here only *to be fresh, juicy* of לְחִי; *to suppurate, to be fresh,* of מַכָּה; Ar. طَرِىَ, طَرُوَ the same; on the contrary טָרָף is not connected with it. Derivat. טָרִי.

טָרוֹם (from טוּר I.) *m.* prop. *expectation, hope;* hence בִּטְרוֹם as an adv. *in expectation* (that something will take place), *before,* coupled with the future Ruth 3, 14 K'tib; in K'ri the usual בְּטֶרֶם stands for it. The noun comes from טַר (טוּר) I. with the termination ־וֹם, the same ending as the usual ־ָון appearing also in words from verbs ע״ע and ל״ה, e. g. דָּרוֹם from דַּר, פִּדְיוֹם from פָּדָה.

טָרַח (Kal not used) *intr. to exert, to tire oneself,* with work, Targ. טְרַח, Ethiop. שרח (interchanging ט and ש) the same; comp. the modern Hebr. טָרַח with its derivatives. The signification "to throw, to press, to drive" in the Ar. طرح lies in its connection with طَرَّ, as may be seen from the derivatives. Derivat. טֹרַח.

Hif. הִטְרִיחַ (*fut.* יַטְרִיחַ) *to load, to burden,* e. g. the clouds *with moisture* (רְוִי = רִי), i. e. with rain-water, Job 37, 11; Symm. ἐπιβρίσει. See רִי.

טֹרַח (with *suff.* טָרְחֲכֶם) *m. a burden, charge, trouble,* Deut. 1, 12; Is. 1, 14.

טָרִי (after the form עָנִי) *adj. m.,* טְרִיָּה *f. moist, suppurating,* of מַכָּה Is. 1, 6; *fresh,* of לְחִי Judges 15, 15; comp. Syr. ܛܪܝܐ wet, fresh.

טָרַם a stem assumed for טֶרֶם, according to some, in the signification to interrupt, to stop, like the Ar. طَرَمَ; but see טֶרֶם.

טֶרֶם (from טוּר I. or טַר = טָרַם) *m.* prop. *expectation, hope,* same as טָרוֹם, consequently like עֶלֶם from עַל (עוּל), כֶּרֶם from כַּר = כֵּר, צֶלֶם, צֵל, תֶּלֶם, תֵּל, out of טַר with the termination ־ֶם; but merely as an adverb, *in expectation,* expectanter, hence *before, not yet,* coupled with the fut. as the sign of what is unfinished, either in a clause expressing state, with the subject preceding Gen. 2, 5, 1 Sam. 3, 3, Josh. 2, 8, or without a subject before it, e. g. Ex. 10,7 *dost thou not yet know?* or subordinated to a preceding statement, and translated *before* Ex. 12, 34, Josh. 3, 1, but for which בְּטֶרֶם stands usually 2 Kings 2, 9, Jer. 1, 5; seldom strengthened by a subordinate negative (לֹא) Zeph. 2, 2. It is rarely coupled with the perfect, as עַד לֹא (Prov. 8, 26) or קַדְמַת (Ps. 129, 6), and used of the past with the meaning *while not yet,* Gen. 24, 15; 1 Sam. 3, 7; Ps. 90, 2; Prov. 8, 25. מִטֶּרֶם Hagg. 2, 15 *from not yet,* i. e. *before,* coupled with the infinit., and compounded like מִנֶּגֶד.

טָרַף (*part.* טֹרֵף; *inf. abs.* טָרֹף, *constr.* טְרֹף, before Makkeph טְרָף־; *fut.* יִטְרֹף, once יִטְרַף Gen. 49, 27) *tr.* 1. *to pull in pieces, to tear in pieces,* spoken of wild beasts (זְאֵב, אַרְיֵה) Ps. 7, 3; 17, 12; 22, 11; metaphor. *to strike, to inflict disastrous strokes* Hos. 6, 1, parallel to הִכָּה; *to be greedy of booty, to be fond of war,* Gen. 49, 27; figurat. of destroying, lacerating anger (אַף) Am. 1, 11; Job 16, 9; 18, 4. — 2. *to tear off, to pluck off,* from a tree. טָרָף Gen. 8, 11 stands for מְטֹרָף = מְטֹרָף and belongs to Puhal; but see also טָרָף adject. Deriv. טֶרֶף, טְרֵפָה, טָרָף 1.

Nif. נִטְרַף *to be torn in pieces, lacerated* Ex. 22, 12; Jer. 5, 6.

Puh. טֹרַף the same Gen. 37, 33; 44, 28; *to be plucked off, torn off,* Gen. 8, 11, where טָרָף stands for טֹרַף out of מְטֹרָף; see, however, the adject. טָרָף.

The stem is manifestly connected with צָרַב, דָּרַב (in the meaning "to tear up, to cut up"), and in Arab. the stem طَرَفَ must also have had the meaning "to cut off" (= קָצַץ); hence the noun طَرْف

margin, extremity (=קֵץ), Greek *θρύπτω;* but the organic root is טָ־רַף, existing also in חָ־רַף, גָּ־רַף.

טָרָף (from טָרֵף I.) *adj. m. fresh-sprouting, green*, Gen. 8, 11, and so relating to עָלֶה. See also טָרַף in *Puhal.*

טָרֵף I. (not used) *to shoot forth*, spoken of the leaves of a plant, like עָלָה belonging to עָלֶה, generally *to sprout forth, to germinate, to break forth*, of fresh plants; metaphor. *to be fresh, new*, Ar. طَرُفَ. Deriv. טֶרֶף 2, טָרָף.

טָרֵף II. (Kal unused) *intr. to be satiated, nourished*, connected with the Sanskrit trip, Greek *τρέφ-ειν*. Deriv. טֶרֶף 3.

Hif. הִטְרִיף *to feed, to nourish*, with accus. of the person Prov. 30, 8.

טֶרֶף (with *suff.* טַרְפּוֹ, טַרְפֵּךְ) *m.* 1. *prey, booty*, prop. the lacerated, Job 4, 11; 38, 39, the torn away Gen. 49, 9; הַרְרֵי ט׳ Ps. 76, 5 *mountains of prey*, i. e. the strongholds out of which incursions are made; comp. 1 Macc. 5, 5. — 2. (only *pl. constr.* טַרְפֵּי) *a leaf*, Ez. 17, 9 *all its leaves will wither.* — 3. *food, nourishment*, Ps. 111, 5; Prov. 31, 15; Mal. 3, 10.

טְרֵפָה *f. what is torn*, by wild beasts Gen. 31, 39; forbidden for food like נְבֵלָה Lev. 17, 15; *booty*, of wild beasts Neh. 2, 13, in a figurat. sense.

טַרְפֵּל *n. p.* of an Assyrian land, mentioned with the Assyrian provinces דִּין (which see), אֲפָרָס (which see), דֶּהָ (which see), אֲפַרְסַתְכָ, אַרְכְּוִ, בָּבֶל, שׁוּשַׁנְכ, עֵלָם, out of which together the great and powerful ruler *Osnapar* had transplanted colonists to Samaria. These colonists were called טַרְפְּלָיֵא (a Gentile pl. from a sing. טַרְפְּלַי) from their former Assyrian country Ezr. 4, 9; and being imported, foreign, and heathen inhabitants who had adopted Judaism in part, they endeavoured to calumniate the Jews in the eyes of the Persian king אַרְתַּחְשַׁשְׂתָּא. The territory *Tarpel* has been supposed to be found in *Tapur* of Ptolemy (p. 148), east of *Elam*, with which it is mentioned; more correctly perhaps, the territory *Tarpet* is at the Maeotic swamp, whose inhabitants *Ταρπῆτες* are mentioned in Strabo (I. p. 757). In no case can it be the Phenician *Tripolis.*

טַרְפְּלַי see טַרְפֵּל.

י

י, called יֹד (a Phenician pronunciation for יָד, comp. עֵילוֹם 2 Chr. 33, 7 =עֵילָם, עוֹלָם; חִירוֹם=חִירָם), *Yôd*, as a letter signifies *the hand*, because it is alleged that in old writing its figure presented the rude image of a hand spread out, with its fingers; comp. the Phenician ꟽ, ꟽ, ꟽ, ꟽ &c., whence *Yod* in the old Hebrew, Samaritan, Aramaean-Egyptian and Palmyrene writing originated. It is more correct, however, to assume, that the name was selected merely on account of the initial sound, as in the case of the other names of alphabetical letters. In the Greek name *Ἰῶτα* (יוֹתָא), ד has been changed into ת, because of its similarity of sound to *Ἦτα, Θῆτα* &c. The Ethiopic name *Yaman* (=יָמִין) leads to the same initial sound. As a numeral י being the tenth letter of the alphabet denotes 10, ̈י 10,000; it is pronounced *yô.*

With respect to the pronunciation of *Yôd*, a threefold course may be distinguished in it: 1. as a final development of the *k*-sound, arising as it were out of *ǵ* (*dsh*), *Yod* is connected in part with the *k*-sounds. Hence a) its interchange with ג, e. g. יָדַע II. with גָּדַע; גָּאָה with יָאָה; גָּרַשׁ I. with יָרַשׁ I., גָּרַשׁ II. with יָרַשׁ II.; יָבַם perhaps with גָּבַם, out of the root גב, expressing the idea of relationship; comp. Talm. יוּהַר Ar. جواهر (precious stone), Arab. يهود Pers. جـ (Judah), יְטוּר Ar. جيدور (Ituraea), יָוָן Armen.

gini &c. b) with ח, e. g. יוֹם (יָם) with יָאֵב; חָנָה with יָנָה, חָמַם with יָמַם, חוּם with חָב II. &c. c) with כ, e. g. יָשַׁר with כָּשֵׁר. d) with ק, e. g. יָשַׁשׁ and קָשַׁשׁ; יָתַר and קָטַר II. e) with ע, e. g. יָצַר I. and עָצַר, יָבֵשׁ and עָבֵשׁ; yet this interchange with ע is capable of another explanation. In the present direction *Yod* may have been developed out of *ǵ* (*dsh*), as vice versa a *ǵ* comes out of *y*, e. g. Sanskrit *yuvan* (juvenis), Pers. جوان (ǵuvân). — 2. as a soft, liquid sound, so that it may either be formed out of *n* or *l*, or may be interchanged with them, both in Hebrew itself, or in relation to other dialects, hence a) it is interchanged with נ, e. g. יָאָה and נָאָה, יָב Ar. نَبَّ (to roar), cogn. to Hebr. נָב; יָקַע (Ar. وَقَعَ) and נָקַע; יָצָא cognate with נָסַע Ar. نصا, نزع; יָצַק and נָצַק = יָזַע; יָצַב and נָצַב; יָסַךְ and נָסַךְ; Ar. نشغ, نذع; יָקַב and נָקַב; יָעָה and Ar. نعى; יָגָה and Ar. نجا, نجه; יָאַר and נָהַר. Whether מוֹגַיִךְ Is. 51, 23 can be explained in this way for מוֹנַיִךְ 49, 26 remains doubtful. b) with ל, though seldom, e. g. יָעַז Is. 33,19 and לָעַז; יָקַע and Ar. لقع &c. — 3. as a semivowel, i. e. standing in the closest connection with the vowel *i*, this vowel being hardened into the consonant *y*. As such, though it is still a consonant, *Yod* appears a) in the place of Vau, when the latter was originally the first radical, e. g. in יָאַל, יָבֵשׁ, יָדַע, יָגָה, יָסַד &c., which were originally פו״; rarely in primitive words, e. g. יַיִן *wine*, from וַיִן, or in the middle of a word, e. g. מִחְיָה Lev. 13, 10 from חָוָה, comp. p. 377. b) when the vowel *i* or *e* is added to the consonant *y*, the softer pronunciation by א sometimes appears, e. g. אִישַׁי 1 Chr. 2,13 out of יִשַׁי, אִשׁ 2 Sam. 14,19 and Mic. 6,10 out of יֵשׁ, אִזְכֶּה (for which the Masora has אֶזְכֶּה) 6,11 out of יִזְכֶּה; or out of *yi* arises merely *i*, when a vowelless consonant precedes, e. g. וִילְלַת Jer. 25, 36, בִּיקְרוֹתֶיךָ Ps. 45,10, לִיקְהַת Prov. 30,17, כִּיתְרוֹן Eccles. 2,13 out of כְּיִתְרוֹן, לְיִקְּהַת, בְּיִקְּרוֹתֶיךָ, וְיִלְלַת. On the contrary, the separated *i-a* or *i-ya* in the middle of compound proper names pass into *one* syllable *ya*, e. g. אֶלְיָקִים, אֶלְיָדָע, אֶלְיָסָף, אֶבְיָסָף, אֶבְיָתָר, אֶלְיָשִׁיב, אֶלְיָתָה out of אֲבִיאָתָר, אֲבִיאָסָף, אֱלִיָשִׁיב, אֱלִיָקִים, אֱלִידָע, אֱלִיאָסָף, אֱלִיאָתָה. c) *Yod* as a consonant at the beginning of words often appears to be pronounced like *i*, hence יְהוּדָה LXX Ἰουδά, יְטוּר Ἰτουραία &c.; and in Syriac all פ״י sound as if written with *i*, e. g. ܝܺܬܶܒ.

In addition to these organic modifications and changes in the nature of the *Yod*-sound, it is frequently interchanged with א, ה and ע, which may lead to the conclusion that it has a connexion with the gutturals, so e. g. a) with א in אָבַל and יָבַל; אָבַץ and יָבַץ; אָגַר Aram. יְגַר; יוֹצָר Zech. 11,13 and אוֹצָר; אוּת III. and יוּשׁ; אָזַן I. and יָזַן; אָחַר and יָחַר; אָחַר and יָחַד; אָטַד and יָתַד; Targ. אֲלַף and יְלַף; Hebr. אָמַן II. and יָמַן &c. b) with ה, e. g. הָלַךְ and יָלַךְ; הָדָה and יָדָה III.; הָגָה and יָגָה. c) with ע, e. g. עָבֵשׁ and יָבֵשׁ.

יָאַב (1 *pers. sing.* יָאַבְתִּי) *intr. to long for, to desire*, with לְ *for a thing* Ps. 119, 131; Syr. ܐܶܒ the same. In this stem *Yod* should be looked upon as a softened k-sound, and therefore יָאַב is identical with חָב II., Ar. حَبَّ, with the organic root in אָ־הַב, עָ־גַב; the Sanskrit *ap* = Latin *ap* in ad-*ip*-isci, German *happ*-en, Lat. *cup*-ere &c. belong to this root. Out of the softened root אַב have afterwards grown the stems אָבָ־ה, תָּ־אַב, אָרָ־ה &c.

Hof. הוּאַב (not used) *to be wished for, longed for*, hence probably the proper name מוֹאָב for מוּאָב.

יָאָה (3 *fem.* יָאֲתָה) *intr. to agree*, convenire, *to suit, to be adapted, to beseem*, Jer. 10,7; Targ. יְאָא, Syr. ܝܐܳ the same. Hence the *part. m.* יָאֶה, יָאֵי, *fem.* יָאיָא contracted יָיָא and many nouns besides. It is a collateral form of נָאָה II. (which

see), where the fundamental idea may also be seen.

יְאוֹר see יְאֹר.

יַאֲזַנְיָה (*Jah is hearer;* יַאֲזַן is originally an old part. fut. of Hifil from the stem אָזַן and became a noun in the formation of proper names) *n. p. m.* Jer. 35, 3; Ez. 11, 1; comp. אֲזַנְיָה.

יַאֲזַנְיָהוּ (the same) *n. p. m.* 2 Kings 25, 23; Ez. 8, 11. But for this proper name there is in Jer. 40, 8 and 42, 1 יְזַנְיָה, יְזַנְיָהוּ, which may be contracted from it.

יָאִיר (*enlightener*, viz. Jah is) *n. p. m.* Num. 32, 41, Judges 10, 3, Esth. 2, 5; in the New Test. Ἰάειρος (Mark 5, 22). *Patr.* יָאִרִי 2 Sam. 20, 26, where, however, it is better to read with the Syr. הַיִּתְרִי (belonging to *Jattir*, in the mountains of Judah).

יָאַל I. (i. e. וָאַל; Kal not used) *intr. to be slack*, *feeble*, *weary*, *lazy*, cognate in sense כָּסַל and נָבַל with a similar fundamental signification; metaphor. *to be foolish*, *dull*, *bad*, slackness and weariness being transferred to foolishness and badness, as vice versa vigour and power (חַיִל) are applied to honesty and virtue. The organic root (ואל) is the same as in אָוַל (which see), עָוַל, Aram. נְוַל; with a harder initial sound in נְבַל, בַּלְהָ; and here belongs too the Ar. بله to be slack, weak.

Nif. נוֹאַל (3 *pl.* נוֹאֲלוּ, 1 *pl.* נוֹאַלְנוּ) *to act as a fool* Jer. 5, 4, *to appear as a fool* 50, 36, *to be foolish* (sinful) Num. 12, 11, *to dote* Is. 19, 13. In putting it with אָוַל, we may look upon נוֹאַל as arising out of נֶאֱוַל, consequently from אָוַל (see p. 37), but that is not necessary.

יָאַל II. (i. e. וָאַל; Kal unused) *intr. to will* (*Kimchi*), identical in its org. root with the Sanskrit *wal*, Greek βούλ-ομαι, Latin vol-o, Gothic vil-jan &c. To put it with אָל II. (אוּל) is incorrect, since that is only a softened form of חַל (which see).

Hif. הוֹאִיל (*imper.* הוֹאֶל, הוֹאֶל־, *pl.* הוֹאִילוּ; *fut.* יוֹאֶל, *apoc.* יוֹאֶל, וַיּוֹאֶל) *to manifest the will*, *to undertake*, *to venture*, Gen. 18, 27, *to make a determination* Josh. 17, 12; Judges 1, 27 35; 1 Sam. 17, 39; *to be content* 2 Kings 5, 23; *to be pleased* Judges 19, 6; *to execute the will* Job 6, 9. In all these and similar significations the idea of a resolution arising out of one's own free-will lies; and it is construed with לְ before the infinitive, or with the finite verb with or without a copula. The meaning *to begin*, which the LXX and Vulg. have eleven times, can only be explained by the idea of *making a determination*, and should be looked upon as a periphrasis. In 2 Kings 5, 23 the LXX read הֲלֹא for הוֹאֵל.

יָאַל III. (not used) *intr.* same as אוּל II. *to be before*, *first*, *forward*, *to begin*; deriv. perhaps partic. Hof. מוּאָל (which see), contracted מוּל, מֹל (which see).

יָאַר (not used) *intr.* prop. *to glitter*, *to shine*, with quick motion; therefore metaphor. partly *to lighten*, *to shine*, like the Samar. adj. m. יְאִירִי, fem. יְאִירְאָה, shining, beautiful; partly *to bloom*, *to sprout*, like the Samar. יְאַר for דֶּשֶׁא, comp. פָּרַח, נָצַץ after a similar metaphor; partly *to bubble*, *to flow*, a similar metaphorical application taking place in נָהַר, with which it is identical, agreeably to the interchange of Yod and Nun (comp. יָאָה and נָאָה, יָצַב and נָצַב, יָסַךְ and נָסַךְ). It is possible, however, that the organic root יְ־אַר is connected with אֹר and with that in תְּ־אַר, which would lead to the same fundamental meaning. Deriv. יְאֹר.

יְאֹר, rarely יְאוֹר (with כְּ, כִּיאוֹר and כַּיְאֹר, once כָּאֹר Am. 8, 8 eliding Yod quiescent, which orthography has been in Ben-Sira 24, 37, causing the incorrect rendering ὡς φῶς; with *a* of motion יְאֹרָה, with *suff.* יְאֹרִי; *pl.* יְאֹרִים, *constr.* יְאֹרֵי) *m.* 1. generally *a river*, occurring with נָהָר (*a stream*) and אֲגַם (*a pond*) Ex. 8, 1, Is. 33, 21, sometimes distinguished from these, sometimes identical with them; metaphor. יְאֹרִים *the*

wet passages in mines, *shafts* Job 28, 10, identical with נְהָרוֹת 28, 11. On this general meaning comp. the Zab. יָאוֹרָא *a river*. — 2. Specially, the river of Egypt, *the Nile* (as *Ganga* prop. means a river, then Ganges; *Rhenus*, *Rhine*, prop. a river) Gen. ch. 41; Ex. ch. 2. 4. 7. 8; Is. 19, 7 8; Ez. 29, 3; whose *canals* and *arms* are sometimes called יְאֹרִים 29, 3; 30, 12, sometimes נְהָרוֹת Is. 19, 6. In full form the Nile is styled יְאֹר מִצְרַיִם Am. 8, 8; 9, 5, and its arms יְאֹרֵי מָצוֹר or מִצְרַיִם 2 Kings 19, 24; Is. 37, 25. קְצִיר יְאֹר *the harvest of the Nile* Is. 23, 3, i. e. the corn of Egypt. As the river at the time of its overflowing spread over Egypt to a wide extent (Am. 8, 8; 9, 5), the Nile is used as an image of unlimited enlargement Is. 23, 10. — 3. *the Tigris* Dan. 12, 5 6.

The noun יְאֹר, whose appellative signification both in Hebrew and Greek is apparent, seems to have come out of the Semitic into Egyptian, where the Copt. ειοορ (river), ιορ, ειερο, ιερο (Thebaic), ιερρο (Bashmuric), ιαρο, ιαρω (Memphitic) denote *river*, *stream*, *valley-stream*, *Nile;* especially as no clear derivation for it is to be found in Egyptian. The other names of the Nile too bear a Semitic stamp. The Greek name *Νεῖλ-ος*, Nilus, Nile, is the Phenician נֵחֵל = Hebr. נַחַל (a bed with flowing water) prop. *Nile-valley*, for according to a tradition (Plut. de Is. et Osir. 66) the whole land was so called, comp. Ar. نَوْل river-bed; שִׁיחוֹר for the Nile is probably identical with شَحْر river-bed and شَحْرَة. The old Ethiopic name too *Σίρ-ις* for Nile and *sir* on the Rosetta stone (lines 14 and 15) is nothing but the Semitic שִׁחוֹר. The explanation from the Sanskrit which has been attempted, as if *Νεῖλ-ος* = Sanskrit *Nîlas*, black, יְאֹר Sanskr. *Jaras* flowing, is to be rejected.

יָאַשׁ (Kal not used) *intr. to forsake*, *to give up*, a thing, *to desist* from a thing, Ar. يَئِسَ together with أَيِسَ desperavit de aliqua re; in Talmudic this stem is frequent.

Nif. נוֹאַשׁ (*part.* נוֹאָשׁ) giving up *to desist from* (מִן) *one* 1 Sam. 27, 1; *to despair*, part. נוֹאָשׁ *one in despair* Job 6, 26, who gives up; then as an adverb *in vain*, *there is no hope* Jer. 2, 25; 18, 12; Is. 57, 10.

Pih. יֵאֵשׁ (*inf. constr.* יַאֵשׁ) *to cause to despair* or *to give up*, with accus. of the object, Eccles. 2, 20. Talm. יֵאוּשׁ abandonment.

יֹאשִׁיָּה (*Jah is supporter*, moulded together out of יאשׁה [from אָשָׁה] and יָהּ) *n. p. m.* Zech. 6, 10.

יֹאשִׁיָּהוּ (the same) *n. p. m.* 2 Kings 23, 23; 2 Chr. 34, 33. The proper names יוֹאָשׁ and יְהוֹאָשׁ have the same meaning, from אָשׁ = אָשָׁה.

יְאַתְרַי (for יְאַתְרַי out of יְאַתַר with the adj. termination ־ִי, *following the track of one*, from אָתַר, Aram. אֲתַר; more correctly from אָתַר = אָתַן *to be firm*, *steadfast*, Ar. أَتَنَ belonging to أَتِين firmus, stabilis, hence יְאַתְרַי is interchanged with אֶתְנִי) *n. p. m.* 1 Chr. 6, 6 [21], for which verse 26 has אֶתְנִי.

יָבָא a stem incorrectly adopted for מוּבָא Ez. 43, 11, 2 Sam. 3, 25 K'ri, but which occurs with מוֹצָא for מָבוֹא only on account of the resemblance of the two. Besides, if such a stem were to be assumed, יָבָא could only be an enlargement of בָּא.

יָבַב I. (i. e. יָב; Kal unused) *intr. to cry aloud*, *to call*, *to sound afar*, *to resound*, Ar. أَبَّ originally to cry aloud, with يَبَّ to howl (of the beasts of a desert), only in

Pih. יִבֵּב (*fut.* יְיַבֵּב) *to cry out painfully*, *to complain* (Vulg.) Judges 5, 28, an interpretation implying joy finding no place in it, according to 5, 29. See יָבַל II.

The stem יָב (יָבַב) is closely connected with the Ar. نَبَّ (to bellow), *Yod* being

often interchanged with *Nun* as an initial sound; but on the other hand the interchange of *Yod* with *Alef* also existed in this stem, as is shewn by the Arabic, and by אֲבַב in modern Hebrew in the sense of, to flute. In Targumic יַבֵּב stands for the Hebrew הֵרִיעַ, רִנֵּן, and the Syr. ܝܒܒ has the meanings to exult, to cry aloud, to trumpet &c. The stem יָבַל II. appears to be lengthened out of יָב. Deriv. the proper name יוֹבָב 1.

יָבַב II. (not used) *intr. to wind, to turn, to turn back*, conseq. from יב = יָב (יוב), אָב (אוב), Ar. آبَ (from أَوْبٌ reversus est), and connected moreover with שׁוּב. Deriv. the proper name יוֹבָב 2.

יְבוּל (after the form רְכוּב, גְּבוּל; with *suff.* יְבוּלָהּ, ־לָם) *m.* produce, hence *fruit*, of אֶרֶץ Judges 6, 4, גֶּפֶן Hab. 3, 17, prop. what is moved in, brought into the barn, from יָבַל I. to move into, to be brought in; figurat. *goods, riches*, of a house Job 20, 28. More probably, however, from יָבַל I. in signific. 3. *to sprout, to grow*, whence also come תֵּבֵל, תּוּבַל, conseq. *what is brought forth, grown, produce.*

יְבוּס (after the form יְקוּם; *ground trodden down*, from בּוּס; but according to others from יָבֵס = יָבֵשׁ) *n. p.* of the city which was afterwards called Jerusalem Judges 19, 10 11; 1 Chr. 11, 4; *Gentile* יְבוּסִי or הַיְבוּסִי, i. e. the Phenic. tribe that dwelt *in* and *about* Jebûs and the neighbouring mountains Num. 13, 30; Josh. 11, 3. Rarely is the city called עִיר־הַיְבוּסִי Judges 19, 11 or simply הַיְבוּסִי Josh. 15, 8 and 18, 16, poët. יְבוּסִי Zech. 9, 7, and mentioned with the half-Benjamite half-Judaic cities צֵלַע and אֶלֶף (=אֶלֶף Zech. 9, 7) Josh. 18, 28. יְבוּסִי as an insignificant Phenician tribe of the mainland is always enumerated last Gen. 15, 20, Josh. 3, 10; and perhaps they would not have been distinguished as a separate tribe, had they not been the only one in southern Palestine that maintained their independence till the time of David 2 Sam. 5, 6 seq. They seem to have belonged to the leading race of the Amorites.

יִבְחָר (*chooser, selecter*, viz. Jah is) *n. p. m.* 2 Sam. 5, 15.

יָבִין (*intelligent;* from בִּין) *n. p.* of the Phenician kings of northern Palestine Judges 4, 2, who resided commonly at *Hazor* Josh. 11, 1 10 11; 12, 19. The name appears to have become a general title, since it always recurs. The stem בַּן was also peculiar to the Phenician dialect, as appears from the phrase בִּין נוֹדַע (*it is clearly known*) Plaut. Poen. 5, 1, 9, rendered by the Latin text "monstratum est".

יָבִישׁ see יָבֵשׁ.

יָבַל (not used) *intr. to be condensed, tight, strong*, proceeding from the idea of being wound together, verbs of winding and binding being generally applied metaphor. to strength; Phenic. יָבַל the same. Deriv. יֹבֵל 1.

The organic root יָ־בַל is closely connected with that in חָ־בַל I., כָּ־בַל, particularly with that in גָּ־בַל, where the idea of strength, thickness, firmness, lies in the corresponding Arabic stem. In this sense of *to be strong, firm*, the stem בַּל (בּוּל) for the noun בּוּל (1 Kings 6, 38, Is. 44, 19) is also to be presupposed; since the two significations of the noun, a) *the strong one, the powerful one*, = בַּעַל, b) *block, log*, are only explicable from this fundamental meaning; the stem בָּעַל too being probably referrible to it.

יָבַל I. (not used) *intr.* 1. *to well, to flow, to stream*, Arab. وَبَلَ (to flow copiously, to stream, to rain); deriv. יָבָל, יוּבַל, perhaps מַבּוּל, and אֲבַל as an Aramaeised form for יוּבַל. — 2. *to well up, to spring up*, therefore *to suppurate, to ulcerate*, especially so in Pihel (see יַבֶּל). — 3. *to be moist, wet*, metaphor. *to be fresh, green, fruitful, to shoot forth, to grow*, the same metaphor being also found in אָבַל, בַּל, בָּל; deriv. יְבוּל, תֵּבֵל, proper name תּוּבַל; comp. Phenic. יָבַל to sprout, whence יְבַל (Ἰεβάλ, ἄγρωστις

Diosc. 4, 30) a sprout, Syr. ܝܒܠܐ grass. — 4. *to move*, *to move forward*, *to walk along gently*, a meaning often derived metaphor. from that of flowing; comp. אָזַל in connection with נָזַל, הָלַךְ with הָלַךְ 1 Sam. 14, 26; the French *aller* with the German *wallen*. Hifil and Hofal are to be explained by this fact. Deriv. the proper name יָבָל (2).

Pih. יִבֵּל (not used) *to fester*, *to suppurate*, spoken of a wound; deriv. יַבֶּל, יַבֶּלֶת.

Hif. הוֹבִיל (*fut.* יוֹבִיל, יֹבֵל) prop. *to make go*, then *to lead*, *to conduct* Jer. 31, 9, with הוֹלִיךְ, with the accus. of place *whither* Ps. 60, 11; 108, 11; *to lead along*, *to bring forward*, *to offer*, שַׁי 68, 30 and 76, 12, מִנְחָה Zeph. 3, 10, with לְ of the person; figurat. *to carry afar off*, of the feet Is. 23, 7.

Hof. הוּבַל (*fut.* יוּבַל) *to be carried*, *led*, with לְ to a place Jer. 11, 19, Job 21, 32, Is. 53, 7, and מִן *from* Job 10, 19; *to be offered* (as a gift) Hos. 10, 6, שַׁי Is. 18, 7, שֶׁמֶן (as produce of the land) Hos. 12, 2; *to be led* or *conducted away*, i. e. *to be rescued* Is. 55, 12; Job 21, 30 *on the day when the floods of wrath descend.* The nouns אוּבַל, יוּבַל are Aramaeising forms out of Kal, for יְבַל, אֱבַל; conseq. they must be derived from Kal.

The transitive idea of this stem appears to have been *to drive*, *to drive on*, conseq. *to lead*, which is connected with *moving*, *walking*, in which sense the organic root י־בַל may be related to that in ה־בַל III., ה־בַל (to roam about, to wander) belonging to the proper name הֶבֶל (prop. the wanderer, the nomad, comp. Syr. ܗܒܠ to rove).

יָבַל II. (not used) *intr. to shout in joy and triumph*, an ulterior development of יַב (see יָבַב II.), hence *to sound.* Deriv. יֹבֵל 2 and the proper name יוּבַל.

יָבָל (*pl. constr.* יִבְלֵי) *m.* 1. *a brook*, *a stream*, *a river*, coupled with מַיִם Is. 30, 25; 44, 4. — 2. (*mover*, *wanderer*, *nomad*) *n. p.* of the first son of Lamech, the father of nomadic life and of moving about with flocks Gen. 4, 20. From יָבַל I.

יְבַל (Peal unused) *Aram. intr.* same as Hebr. יָבַל I.

Af. הֵיבֵל (*inf.* הֵיבָלָה) same as Hebr. הוֹבִיל *to bring*, *to lead* Ezr. 5, 14; 7, 15.

יַבֶּל (out of Pih. from יָבַל I.) *adj. m.*, יַבֶּלֶת *fem. festering*, *suppurating*, of a wound, *having sores* Lev. 22, 22.

יֹבֵל or יוֹבֵל (*pl.* יֹוֹבְלִים) *m.* 1. (from יָבַל) *a he-goat*, *ram*, aries (so named from its strength like אַיִל), hence קֶרֶן הַיּוֹבֵל Job 6, 5, שׁוֹפַר הַי׳ 6, 4 6 8 13, and with the omission of קֶרֶן Ex. 19, 14, *ram's-horn*, a wind-instrument. This explanation is already in the Targ. (דִּוכְרָא) and the Jewish interpreters, agreeably to tradition (Rosh ha-Shana 3), from which we learn that the word had the same sense in old Arabic; Phenic. יבל (Mass. 7) the same; comp. *Munk*, l'inscription phén. de Marseille p. 34. — 2. (from יָבַל II.) *a cry of joy*, *a joyful noise* (connected with the proper name יוּבַל), a designation of the great jubilee-feast on the 10th of the 7th month of every 50th year, announced by trumpets (שׁוֹפָר) through the whole land Lev. 25, 8. It was a year in which agriculture rested 25, 11, and Hebrew slaves without distinction had to be set free (קָרָא דְרוֹר) 25, 10; Jer. 34, 8; in which alienated pieces of land reverted to their original possessors or their heirs Lev. 25, 8-17 39-41 54; 27, 17 seq.; and according to *Josephus* (Antt. 3, 12 13) even all debts were remitted. In full form they said שְׁנַת הַיּוֹבֵל Lev. 15, 13 28 40 50 52 54; 27, 17 18 23 24; but שְׁנַת is also omitted Lev. 25, 31, and therefore יֹבֵל in this respect is sometimes masc. Num. 36, 4, sometimes fem. Lev. 25, 10.

יִבְלְעָם (as the name of a person *conqueror of a people*, as the name of a place *place of victory*, compounded of יְבַלַּע־עָם) *n. p.* of a city between מִגְדּוֹ

(afterwards *Legio*) and יִזְרְעֶאל, mentioned with תַּעְנַךְ, consequently situated in the territory of Manasseh JOSH. 17, 11 (21, 25); JUDGES 1, 27. In 1 CHR. 6, 55 בִּלְעָם stands for it, as the LXX have *Βαλαάμ* JUDGES 1, 27. Another city in the same neighbourhood was גּוּר (see p. 275), where there was also a height (מַעֲלֶה).

יַבֶּלֶת see יַבָּל.

יָבַם (not used) *intr.* usually *to be bellied*, *thick*, *extensive*, therefore *to be pregnant*, consequently = בָּם (בּוּם, see p. 187), בָּהַם (בָּהַן), פָּאַם, פָּם; deriv. Pih. יִבֵּם (not a denominative) *to impregnate*, spoken of marrying the wife of a brother to perpetuate his name by means of children. Probably, however, the fundamental idea is *to be allied*, *related*, *joined in affinity;* חָמָה II. belonging to חָם and חָמוֹת, חָתַן &c. also proceeding from the same point of view; except that it is specially applied here to a *brother-in-law*. Accordingly the verb stands for כָּבַם, גָּבַם (י changing with כ or ג, *Yod* generally being related to *k*-sounds) = כָּבַן, גָּבַן which see; but the general use of it is lost in this very old word. Deriv. יָבָם, יְבֵמֶת, and the denomin. יִבֵּם.

יָבָם (prop. part. Kal; with *suff.* יְבָמִי, יְבָמָהּ) *m. brother-in-law*, i. e. brother of the husband, who had to marry by law the wife of his brother that had died childless DEUT. 25, 5-9. Only in such a case does Scripture employ this primitive word. The Aramaean dialects (Targ., Syr., Samar.) preserve the archaic Hebrew expression. Deriv. the denomin.

Pih. יִבֵּם (*inf. constr.* יַבֵּם) *to fulfil the duty of the* יָבָם DEUT. 25, 5 7, i. e. to marry the widow of a brother (after his decease); transferred to the time before the revelation of the law GEN. 38, 8.

יְבֵמֶת (only with a *suff.* יְבִמְתּוֹ, יְבִמְתֵּךְ; from a masc. יָבָם) *f. sister-in-law*, DEUT. 25, 7 9; RUTH 1, 15.

יַבְנְאֵל (*El is builder*) 1. *n. p.* of a city in Judah JOSH. 15, 11, according to the usual account one hour north-west of *Akar*, i. e. עֶקְרוֹן. But though on the Philistine border, its situation cannot be determined exactly; since it cannot be identified with יַבְנֶה. — 2. *n. p.* of a border city of Naphtali JOSH. 19, 33, on the south shore of the יַם כִּנֶּרֶת; which *Josephus* (Jewish wars 2, 25, 6) calls *Jamnia* (יַבְנֶה) or *Jamnith* (יַבְנִית) in upper Galilee. In the time of the Talmud it was called כְּפַר יַמָּא (Jer. Megilla 1, 1).

יַבְנֶה (*builder* viz. *El is*) *n. p.* of a primitive Philistine city between יָפוֹ and אַשְׁדּוֹד, which Uzziah was the first to conquer 2 CHR. 26, 6; afterwards it was called *Jamnia* or *Jamneia*. It was 240 stadia from Jerusalem (2 MACC. 12, 9), 12 Roman miles from Diospolis (according to Euseb.), situated on the Mediterranean Sea, having a good harbour (Ptol. 5, 16), a large Jewish as well as heathen population (*Josephus*, Jewish war 1, 7, 7; Philo II. 575), playing a part in the Maccabean wars (1 MACC. 4, 15; 5, 58; 10, 69), and was subdued by Pompey to Syria (*Jos.* l. l.). At the time immediately before and after the destruction of Jerusalem it was celebrated as being the seat of the Sanhedrim and the academy (Rosh ha-Schana 29[b]); comp. *Sperbach*, diss. de academia Jabhnensi etc. Wittenb. 1740, 4. At the present day the place is called *Yebna*, to the west of Ekron, 1 hour from the sea (*Robinson's* Bibl. Res. III. p. 22). In Phenic. יְבְנָא (Jomnium) is the name of a Mauritanian city.

יִבְנְיָה (*Jah is builder*) *n. p. m.* 1 CHR. 9, 8.

יִבְנִיָּה (the same) *n. p. m.* 1 CHR. 9, 8.

יָבֻס belonging to יְבוּס see בּוּס.

יָבַץ (not used) *intr.* same as בָּץ *to shine*, *to glitter*, *to be beautiful*, Arab. وَبَصَ. Deriv. n. p. תֵּבֵץ.

יָבַק (not used) *intr.* *to break forth*, *to flow forth*, *to stream out*, *to pour out*,

of a river; the organic root is יָ־בַק, Ar. بَقَّ the same, and is also found in בָּכָ־ה, Ar. بكى, in פָּכָ־ה &c.

Pih. (not used) יִבֵּק *to pour out strongly;* derivative

יַבֹּק (formed from the Pihel of יָבַק after the form קַנָּא; *the running, flowing forth*) *n. p.* of a river beyond Jordan, which takes its rise in the mountains of בָּשָׁן, forming the border of עַמּוֹן towards the Hebrews NUM. 21, 24, JOSH. 12, 2, JUDGES 11, 13, over against שְׁכֶם, and after a course of one and a half hours (*Burckh.* II. 597) falling into the יַרְדֵּן. At present it is called *Sarka* (blue river), زَرْقَا, dividing el-Belka from another territory. The Targ. has יובק; written in Greek it is Ἰαβώχ, Ἰάβακχος, Ἰαβάκκος, Ἰαβόκ &c., all which refer to the Hebrew name. Scripture (GEN. 32, 25) seems to have considered יָבַק = אָבַק and the river to have been named from wrestling or struggling.

יְבֶרֶכְיָהוּ (*Jah is blesser*) *n. p. m.* Is. 8, 2. יְבֶרֶ׳ is an abridgment of בֶּרֶ׳, and even בֶּרֶכְיָה originated from the same.

יָבֵשׁ I. (*inf. absol.* יָבוֹשׁ, יָבֹשׁ, *constr.* יְבֹשׁ and in a feminine form יְבֹשֶׁת; *fut.* יִיבַשׁ or יִבַשׁ, *pl. in pause* יָבֵשׁוּ) *intr. to be dried, withered, parched*, by loss of the juices and fluids of life, hence a) of plants, חָצִיר Is. 15, 6, עֵץ LAMENT. 4, 8, נְאוֹת מִדְבָּר JER. 23, 10, עֵשֶׂב Ps. 102, 12, שֹׁרֶשׁ Hos. 9, 16, רֹאשׁ הַכַּרְמֶל (of the wood-crowned Carmel) AM. 1, 2, טַרְפֵּי קָצִיר צֶמַח (the leafy sprouts) Ez. 17, 9, קָצִיר (bough) Is. 27, 11, מִזְרָע (crop) 19, 7; parallel נָבֵל, מוֹלַל, הֻכָּה, אָבַל &c. b) *to dry up*, of wet, moist, fresh, juicy objects, of לֶחֶם JOSH. 9, 5, אֶרֶץ GEN. 8, 14, עֲצָם Ez. 37, 11. c) *to wither*, of זְרֹעַ ZECH. 11, 17, יָד 1 KINGS 13, 4. d) *to be drained*, *to subside*, of נָהָר Is. 19, 5, אֲפִיקֵי מַיִם Jo. 1, 20, מַיִם GEN. 8, 7, נַחַל 1 KINGS 17, 7, מָקוֹר Hos. 13, 15, where, however, the form יֵבוֹשׁ should be referred to בּוֹשׁ. e) figur. of כֹּחַ (the vital fluid of the body) Ps. 22, 16 (= לְשַׁד 32, 4), לֵב 102, 5 &c.

The stem יָ־בַשׁ is closely connected with בּשׁ I. (see pp. 189. 190), the organic root in both standing in primitive relationship to בָּץ, Sanskrit *ush*, Latin *fusco*, *bus*-to &c. The idea of *paleness*, *dunness*, *whiteness*, applied to the colour of the face, is only a drying up, or withering of the juices, and the other metaphorical uses should also be referred to the same origin. Targ. יְבֵשׁ, Syr. ܝܒܶܫ, Ar. يَبِسَ the same; but whether עָ־בַשׁ and יָבַס belong to the same root is questionable. Deriv. יָבֵשׁ adj. (יָבֵשׁ the name of a person is from בּשׁ).

Pih. יִבֵּשׁ (*fut.* וַיַּבְּשֵׁהוּ for וַיְיַ׳) *to make dry*, *to dry up*, יוֹנֶקֶת JOB 15, 30, by שַׁלְהֶבֶת (fire) = קָדִים (GEN. 41, 6) or רוּחַ זִלְעָפוֹת (Ps. 11, 6); *to make exhausted*, יָם NAH. 1, 4; figurat. *to dry*, גָּרֶם PROV. 17, 22. Deriv. יַבָּשָׁה and יַבֶּשֶׁת.

Hif. הוֹבִישׁ (*fut.* יוֹבִישׁ) *to make dry*, מֵי הַיַּרְדֵּן JOSH. 2, 10, מֵי יַם־סוּף 5, 1, נְהָרוֹת Ps. 74, 15, אֲגַמִּים Is. 42, 15, מְקוֹר JER. 51, 36; *to make to wither* or *to be without juice*, פְּרִי Ez. 19, 12, עֵץ לַח 17, 24, עֵשֶׂב Is. 42, 15; *to cause to disappear*, תִּירוֹשׁ Jo. 1, 10. To these meanings may be referred some forms of the Hifil of בּשׁ e. g. Jo. 1, 12, since the intrans. signification is not necessarily to be assumed there, because a Hebrew thought of every thing in nature as operative.

יָבֵשׁ II. in the signification of בּשׁ (which see), and so for the n. p. m. יָבֵשׁ, see בּוֹשׁ I.

יָבֵשׁ 1. *adj. m.* (*pl.* יְבֵשִׁים), יְבֵשָׁה (*pl.* יְבֵשׁוֹת) *fem. dry*, *parched*, *sapless*, spoken of קַשׁ JOB 13, 25, עֵץ Is. 56, 3; *withered*, of עֲצָם Ez. 37, 4; *dried*, of עֲנָבִים NUM. 6, 3, oppos. to לַח; figurat. *dried up*, *perished*, of נֶפֶשׁ 11, 6. — 2. (from יָבֵשׁ = בּוֹשׁ I. in Hif.; *having paleness*, *dunness*) *n. p. m.* 2 KINGS 15, 10-13 14. — 3. (*a dry place*, from יָבֵשׁ I.; with *a* of motion יָבֵשָׁה 1 SAM. 31, 12 which occurs even after the pre-

position בּ 31, 13, often written, however, יָבֵישׁ; comp. Phenic. בת י' in יבשת Tebeste the proper name of a Numidian town) n. p. of a city in Gilead, fully יָבֵשׁ גִּלְעָד Judges 21, 8 seq. or יָבֵישׁ גּ' 1 Sam. 11, 1, perhaps to distinguish it from another Jabesh. It lay the distance of a night's journey from בֵּית שָׁן (Scythopolis) 1 Sam. 31, 11, on a river called Jabesh (נַחַל יָבֵשׁ), at the present day *Wady Jabes* (*Burckhardt's* travels p. 451), which flows not far from Betshean into the Jordan. Eusebius (Onomast. s. v.) relates, that a small village of this name still existed in his day, six Roman miles distant from Pella towards Gerasa (גְּרָשׁ). Comp. *Robins.* new Bibl. Res. p. 415 &c. This city was also poet. termed merely גִּלְעָד Hos. 6, 8, characterised by the prophet as a city of blood; and גִּלְעָד 1 Kings 17, 1 the abode of Elijah (who was born in תִּשְׁבֶּה) is, according to Tosaphot (Taanit 3ª) our Jabesh-Gilead, as also הַגִּלְעָדָה 2 Sam. 24, 6 according to the Midrash on the place; and since גְּרָשׁ, i. e. *Gerasa*, was in the neighbourhood, the Midrash and afterwards Saadia had the name of the place גְּרָשׁ for this Gilead. At the present day, four hours east of Jordan, there is still a village יָבֵשׁ, on Wady Jabis (*Schwarz*, Palästina p. 186).

יְבֵשׁ (not used) *Aram. intr.* = Hebr. יָבֵשׁ I.

Pael יַבֵּשׁ same as Hebr. יָבֵשׁ; deriv. יַבֶּשֶׁת.

יַבָּשָׁה *f. the dry*, i. e. *dry land*, *dry ground*, opposed to יָם Jon. 1, 9; Ps. 66, 6; so too Ar. يَبَس; בַּיַּבָּ' Ex. 14, 16 *on the dry ground*, *dry-footed*.

יִבְשָׂם (*the lovely one*, from בָּשָׂם) *n. p. m.* 1 Chr. 7, 2; comp. מִבְשָׂם, בָּשְׂמַת.

יַבֶּשֶׁת *f.* same as יַבָּשָׁה Ex. 4, 9; Ps. 95, 5.

יַבֶּשֶׁת (*def.* יַבֶּשְׁתָּא) *Aram. f.* same as Hebr. יַבֶּשֶׁת Dan. 2, 10.

יִגְאָל (from גָּאַל; *a deliverer*, *revenger* viz. El is) *n. p. m.* Num. 13, 7; 2 Sam. 23, 36; 1 Chr. 3, 22.

יָגַב (*part.* יֹגֵב) *trans. to dig*, *to dig through*, e. g. arable land, with hoe and mattock; יֹגֵב *a husbandman* Jer. 52, 16 (Targ., Rashi), along with כֹּרֵם vine-dresser; different from אִכָּר, *a labourer with the plough.* The organic root ־גב lies also in גָּב I., which is used in the parallel passage 2 Kings 25, 12 K'tib.

יָגֵב (contracted from יָגִיב, like פָּלֵט, יָגֵעַ; *pl.* יְגֵבִים) *m. cultivated land*, *a field*, along with כְּרָם Jer. 39, 10, which the Vulg. has singularly interpreted *cistern* (גֵּב).

יָגְבְּהָה (from גָּבַהּ; *high-place*) *n. p.* of a city in Gad, in the neighbourhood of נֹבַח Judges 8, 11, formerly called קְנָת Num. 32, 42, and still preserved in the modern قنوات Kanuat (see *Burckhardt*, p. 157, and 504 of the German translation); elsewhere named with יַעְזֵר 32, 35.

יִגְדַּלְיָהוּ (*Jah is a great one*) *n. p. m.* Jer. 35, 4.

יָגָה I. (Kal unused) *intr. to feel pain*, *to suffer pain*, doluit, as also יָגַע, Arab. وَجِعَ and עָצַב have the same fundamental signification; therefore *to grieve*, *to be fatigued*, *to be pained*, *troubled*, *melancholy*, other cognate verbs being metaphorically applied in a similar manner; comp. Arab. وجى. Deriv. יָגוֹן.

Nif. נוּגָה (for נוֹגָה, as מוּסָר for מוֹסָר; *part. m.* נוּגֶה, *pl. constr.* נוּגֵי, *fem. pl.* נוּגוֹת) *to be afflicted*, Zeph. 3, 18 *the afflicted remote from* (מִן) *the solemn assembly* (Kimchi); Lament. 1, 4 *their maidens are afflicted.*

Pih. יִגָּה (*fut.* יַגֶּה for יְיַגֶּה; see יַבֵּשׁ) *to afflict*, *to prepare grief for* Lament. 3, 33.

Hif. הוֹגָה (with *suff. f.* הוֹגָהּ; *part.* מוֹגֶה; *fut.* יוֹגֶה, 2 *plur.* תּוֹגְיוּן = תּוֹגוּ) *to afflict*, *to grieve*, with accus. of the person Job 19, 2, Lament. 1, 5, or absol. 3, 32; *to torment*, מוֹגַיִךְ Is. 51, 23 *thy tormentors*, without any necessity for reading with some mss. and agreeably to 49, 26 מוֹנַיִךְ (from יָנָה). Deriv. תּוּגָה (after the form תּוֹרָה).

יָגָה II. (Kal unused) *tr. to push away, to impel forward, to remove, to separate, to put away*, identical with the Ar. وجى, وجى and وجي, Talm. הָגָה, Syr. ܚܓܐ, as also with הָגָה II. (page 348).

Hif. הוֹגָה *to remove, to put away*, with מִן of the place 2 Sam. 20, 13, where, however, the suffix is wanting (for הוֹגָהוּ), as 20, 12 proves. So the Targ., Syr., Vulg. &c. Syr. ܐܘܓܝ to expel.

יָגוֹן (with *suff.* יְגוֹנָם) *m. affliction, grief, sorrow*, Ps. 13, 3; 31, 11; coupled with אֲנָחָה Is. 35, 10, רָעָה Ps. 107, 39, צָרָה 116, 3, עָמָל Jer. 20, 18, opposite to שִׂמְחָה Esth. 9, 22; שִׂמַּח מִי׳ Jer. 31, 13 *to cause sorrow to be followed by joy;* comp. מֵעָמָל Is. 53, 11. שִׁכָּרוֹן וְיָגוֹן Ez. 23, 33 = שִׁכְּרוֹן יָגוֹן *drink of sorrow* (instead of יַיִן, comp. Is. 51, 21, and שֵׁכָר = שִׁכָּרוֹן or אֶשְׁפָּר according to the LXX 2 Sam. 6, 19).

יָגוֹר *adj. m. fearing, fearful*, Jer. 22, 25; 39, 17; in Phenic. a subst., where the fem. יְגֻרָא means having reverence, serving God, in n. p. f. אֲמַתְיְגֻרָא (Ampsigura) Plaut. Poen. V, 2, 105. 108.

יָגוּר (*dwelling-place*, from גּוּר I.) *n. p.* of a city in Judah Josh. 15, 21; comp. גּוּר 2 Kings 9, 27, גּוּר בַּעַל 2 Chr. 26, 7; Phenic. גּר and גְּרְבַּע (= גֻּרְבַּעַל).

יָגִיעַ (prop. *part. pass.; plur. constr.* יְגִיעֵי) 1. *adj. m. wearied, tired*, coupled with כֹּחַ and substantively Job 3, 17: *who strains his strength*, i. e. wastes it = an oppressed, persecuted, pious one. — 2. (*constr.* יְגִיעַ, with *suff.* יְגִיעֲךָ, *pl.* with *suff.* יְגִיעֵי) concrete *what is gained by work, procured by wearisome labour, gained by effort*, often coupled with כַּפַּיִם, i. e. what is worked for, and procured by physical labour, Ps. 128, 2, especially *corn raised by cultivation* Hagg. 1, 11; *goods* Is. 45, 14 with סַחַר, *produce of the field* Job 39, 11, *produce of cattle* Jer. 3, 24, Gen. 31, 42, Deut. 28, 33, *property* Ps. 109, 11, *riches* Jer. 20, 5, *possession* Is. 55, 2, *field* Ps. 78, 46, in short all that one has acquired by effort Hos. 12, 9; figurat. of God, *a work* Job 10, 3. — 3. Abstract, *labour, work*, Job 39, 16.

יְגִיעָה (*constr.* יְגִעַת) *f. weariness, exhaustion*, Eccles. 12, 12 *exhaustion of the flesh* (the body).

יָגְלִי (out of the Hofal of גָּלָה; *exiled, carried away*) *n. p. m.* Num. 34, 22.

יָגַן a stem assumed for גַּת and synonymous with Ar. وجن; but see גִּתִּית.

יָגַע (*fut.* יִיגַע, יִגַע) *intrans.* same as יָגָה I. (Ar. وَجِعَ the same) *to grieve, to be weary, to be uneasy*, therefore *to be wearied* or *weak with toil*, coupled with יָעֵף Is. 40, 28 30 (or עָיֵף Deut. 25, 18), *to exert oneself, to strive*, הֶבֶל (adv.) *in vain* Job 9, 29, לָרִיק prop. *for what is empty* i. e. in vain Is. 65, 23, for which בְּדֵי־רִיק stands in Jer. 51, 58; *to torment oneself*, followed by an infin. Prov. 23, 4, but elsewhere with an object *wherewith* or *upon which* one toils, with בְּ Josh. 24, 13; Is. 47, 12. Figurat. *to work with toil in* a thing 43, 22, i. e. to consider it as a yoke, as burdensome. Seldom with the accus. 47, 15 or absol. in the sense *to be weary, weak* Lament. 5, 5. Deriv. יְגִיעָה, יָגִיעַ, יָגֵעַ, יְגִיעַ.

Pih. יִגַּע (*fut.* יְיַגַּע) *to weary, to make faint*, with accus. of the object Josh. 7, 3; *to exhaust* Eccles. 10, 15.

Hif. הוֹגִיעַ *to weary, to oppress*, with בְּ of a thing Is. 43, 23 24; Mal. 2, 17.

יָגָע *m. what has been got by labour, earnings, goods*, Job 20, 18; Phenic. יגעת (*place of earnings;* comp. Hebr. דַּמֶּשֶׂק, עֲתָר) n. p. of a Tangier city Ptol. 4, 1.

יָגֵעַ (*pl.* יְגֵעִים) *adj. weary, weak, exhausted*, coupled with עָיֵף Deut. 25, 18 or רְפֵה יָדַיִם 2 Sam. 17, 2; *wearying* Eccles. 1, 8; Phenic. יָגֵעַ old (Trip. 2, 3).

יָגֹר (יָגֹרְתִּי, יָגֹרְתָּ; after the form קָטֹן, שָׁכֹל, יָכֹל) *intr.* prop. *to turn, to withdraw timidly*, therefore *to be afraid*, מִפְּנֵי of a thing Deut. 9, 19; 28, 60, like גּוּר II. (page 275) also construed with מִפְּנֵי; seldom with accus. Job 3, 25; *to shud-*

der, with accus. 9, 28 *I shudder with all my pains.* Deriv. יָגוֹר (יָגֹר) adject. The organic root יְ־גַר is identical with גּוּר II. (page 275), and the present stem is an ulterior development of the other; Arab. وَجِرَ and وَجِلَ the same. Phenician יגר the same, whence יגֻרת (Ἰογόρθας, Jugurtha, i. e. holy awe, reverence) said of Baal; then a proper name; comp. in Hebrew פַּחַד Gen. 31, 42, מוֹרָא Ps. 76, 12, of Jehovah.

יְגַר (not used) *Aram. tr. to heap together, to carry together* (stones), *to roll* (round masses), identical in the organic root יְ־גַר with Hebr. גּוּר I. (page 274), גָּר I. (page 301), אָ־גַר (page 20), and remotely with גַּל (page 287) also; comp. Aram. דְּ־גַר. Deriv.

יְגַר *Aram. m. a heap of stones* Gen. 31, 47, Targ. יְגָרִין for Hebrew גַּלִּים Jer. 51, 37 and עִיִּין Mic. 3, 12, Syr. ܝܓܪܐ the same.

יְגֹרֶת see יָגֹר.

יָד (like דָּם from דָּמָה abridged from יָדָה which is prop. a participle from the stem יָדָה III., and in this abridgment also before apodoses; *constr.* יַד, with *suff.* יָדְךָ, יָדוֹ, but יֶדְכֶם Gen. 9, 2 and יֶדְכֶן Ez. 13, 21 for יַדְכֶם and יַדְכֶן; *dual* יָדַיִם, abridged יָדֵי Ez. 13, 18, if we should not read with the LXX and Vulg. and according to the parallels יָד *arm*, *constr.* יְדֵי; *pl.* in a technical sense יָדוֹת, *constr.* יְדוֹת) *f.* (as the names of the human members always are, e. g. זְרֹעַ, בֹּהֶן, אֶצְבַּע, פַּעַם, רֶגֶל, יָמִין, כַּף &c.; *masc.* only in Ez. 17, 12, and according to the Sam. text Lev. 25, 28 and Deut. 19, 5; Ez. 2, 9 is uncertain) prop. what lays hold of, seizes, hence *the hand*, the human member with which one takes or seizes Ex. 19, 3, and generally, with which one acts 1 Sam. 24, 13; 1 Kings 11, 26. In this original signification one says נָתַן יָד Gen. 38, 28 *to stretch out the hand*, נָטָה יָד Ex. 7, 19, קָפַץ יָד Deut. 15, 7 &c.; or יָד is put as a more specific explanation, with a noun, as תְּשׂוּמֶת יָד Lev. 5, 21 *the pledging of the hand, note of hand*, שֶׁבֶר יָד 21, 19 *brokenness of hand*, אֶבֶן יָד Num. 35, 17 *hand-stone*, i. e. which one seizes with the hand, and not אֶבֶן קֶלַע; כְּלִי־עֵץ יָד *a wooden utensil for the hand* 35, 18, i. e. which is taken in the hand; סְחֹרַת יָד Ez. 27, 15 *merchandise of the hand* i. e. direct merchandise, as סֹחֵר יָד 27, 21 *one who brings wares directly.* To be more express one says יַד יָמִין Gen. 48, 17, יַד שְׂמֹאל Judges 3, 21; yet יָד also stands as a parallel to יָמִין 5, 26, Is. 48, 13, without there being any need to assume that יָד signifies here *the left hand.* Seldom is it used of the fore feet of animals, e. g. the שְׂמָמִית Prov. 30, 28. — Here belong also the expressions יָד לְפֶה *the hand to the mouth*, a gesture expressive of meditation Prov. 30, 32; שִׂים יָד עַל־פֶּה Job 21, 5, Mic. 7, 16 (שִׂים כַּף לְפֶה Job 29, 9), שׂוּם יָד לְמוֹ פֶה 40, 4 *to be dumb, silent;* שׂוּם יָד עַל־רֹאשׁ 2 Sam. 13, 19 *to put the hand upon the head*, as a sign of heavy sorrow, of being oppressed by God's hand. — Other phrases in which יָד is applied may be found under שָׁלַח, רָפָה, נָשָׂא, נָטָה, מָצָא, מִלֵּא, תָּמַךְ, תָּקַע &c., where יָד is frequently taken in the following metaphor. significations. Here belongs also the expression בֵּין יָדַיִם *between the hands*, i. e. upon the breast Zech. 13, 6 = בֵּין־זְרֹעָיו 2 Kings 9, 24, comp. בֵּין עֵינַיִם Deut. 11, 18 the forehead. — יָדַיִם *the pair of human hands*, often for the pl. Is. 13, 7; Prov. 6, 17; Job 4, 3.

The following metaphor. meanings in peculiar phrases have arisen out of this literal signification: a) *assistance*, *help*, *support*, in the phrases הָיְתָה יַד פ׳ עִם־פ׳ 1 Sam. 22, 17 or אֶת־פ׳ 2 Kings 15, 19, more rare is the same meaning in the formula יַד פ׳ בְּפ׳ 2 Chr. 30, 12; *screen*, *sheltering power*, Is. 25, 10, particularly so of the guarding hand of God Ezr. 7, 6 &c. in the most various phrases; where, however, sometimes יַד הַטּוֹבָה 7, 9 or לְטוֹבָה 8, 22 is employed for perspicuity. In like manner the signification *human help*, *human cooperation* belongs here, opposed to יַד יי׳, e. g. לֹא בְיָד Job

34, 20 *not by a hand* (human one) i. e. not by man's help; בְּאֶפֶס יָד Dan. 8, 25, Aram. לָא בִידַיִן 2, 34; חָלוּ יָדַיִם בְּ Lament. 4, 6 &c. — b) *force*, *violence*, *enmity*, Gen. 16, 12, *attack* 37, 27, prop. attacking with the hand, so especially in the phrase יַד פ׳ הָיְתָה בְּפ׳ 1 Sam. 18, 17; applied to God, *suffering*, *punishment*, *stroke* Ex. 9, 3. In a similar sense occurs נָתַן יָד בְּ Ex. 7, 4 or יָצְאָה יָד בְּ Ruth 1, 13, where לְרָעָה is but seldom added Judges 2, 15; הֵשִׁיב יָד עַל Is. 1, 25 and Am. 1, 8 *to turn the hand* (violence) *against one*, seldom with אֶל־ for עַל Ez. 13, 9. — c) of the super-human power and might of God that seizes man, hence same as *the spirit* (of God), that powerfully excites and impels man; so especially in the phrases הָיְתָה יַד יי׳ עַל Ez. 1, 3, with אֶל־ for עַל 1 Kings 18, 46; נָפְלָה יַד יי׳ עַל Ez. 3, 14; יַד יי׳ חָזְקָה עַל 8, 1, for which רוּחַ stands in 11, 5; in which acceptation is to be taken the noun-expression חֶזְקַת הַיָּד Is. 8, 11 *the power of God's might*, i. e. the being impelled by the Spirit of God. מִפְּנֵי יָדְךָ Jer. 15, 17 *because of the might of thy Spirit which overcomes and impels me* (Rashi). — d) *joining of the hands*, as a sign of assurance, fidelity, promising and confirmation, hence נָתַן יָד 2 Kings 10, 15 and Ezr. 10, 19 same as *to assure*, *confirm*, *to determine*, coupled with בְּרִית and אָלָה Ez. 17, 18; נָתַן יָד לְ (or with accus.) *to vow subjection to one* Lament. 5, 6, 2 Chr. 30, 8, for which we have also נָתַן יָד תַּחַת *to submit oneself* 1 Chr. 29, 24. So too the phrase יָד לְיָד Prov. 11, 21 *hand to hand*, i. e. *the hand upon it*, *in truth*, as an assurance, like 16, 5. On the contrary absol. נָתַן יָד Jer. 50, 15 belongs to יָד in signif. (2) *side*. — e) the hand as the medium of activity, hence *action*, *doing* Job 27, 11 = דֶּרֶךְ in a general sense. — f) *guidance*, *leading*, attaching to the idea of doing or conduct, צֹאן יָדוֹ Ps. 95, 7 *the flock of his guidance* or *oversight*, *guardianship*, *care*, hence עַל־יְדֵי פ׳ *at the hand of one*, i. e. under his oversight, guidance 1 Chr. 25, 3; *direction*, עַל־יְדֵי פ׳ 2 Chr. 23, 18 *according to the direction of one;* also *pattern* 29, 27.

Akin to this יָד is coupled with prepositions, as g) in the sense of *possession*, therefore בְּיַד with *suff. in possession of*, after verbs of carrying, leading &c. 1 Sam. 14, 34, Jer. 38, 10; אֵין בְּיָדוֹ Eccles. 5, 13 *he possesses not;* so too in the Aram. Ezr. 7, 25. — h) *power*, *might*, after verbs of giving over, giving up (שָׁלַח, שׂוּם, מִגֵּן, נָתַן) Gen. 9, 2, 2 Sam. 18, 2, where בְּיַד may be translated *into the power of*. In this sense is also to be taken מִיַּד פ׳ after verbs of demanding, taking, liberating (לָקַח, בִּקֵּשׁ, דָּרַשׁ, הִצִּיל), viz. (*to tear*) *out of the power*, *might*, or also *out of the possession* &c. Farther עַל־יְדֵי פ׳ *upon the hands of one*, i. e. into the power of one, after נָתַן Gen. 42, 37, הֵבִיא 2 Kings 10, 24, הִגִּיר (prop. to pour out, i. e. *to expose*) e. g. Ps. 63, 11 *he will be abandoned to the power of the sword*, Jer. 18, 21; Job 16, 11; farther תַּחַת יַד פ׳ Gen. 16, 9; 41, 35; Jer. 3, 6; בְּיָד *with power* Is. 28, 2 i. e. powerfully. In Is. 20, 2 the LXX, *Saadia* and many expositors have unnecessarily rendered בְּיַד י׳ *into the power* (i. e. to give over to one); but better in signif. i. — To the meaning *might* belongs the phrase קְצַר יָד *short in hand* i. e. *impotent*, *powerless* Is. 37, 27, comp. 50, 1, a mode of expression usual among the Arabians and Persians too (see קָצֵר). On the contrary, *long-hand* (אֶרֶךְ יָד, אֲרַךְ־יָד) μακρόχειρ, longimanus (a surname of Artaxerxes) means *powerful*. For this meaning comp. *manus* with *μένος strength;* Ar. أد power, victory, with يد *hand*. — i) *mediation*, hence בְּיַד פ׳ *by means of*, *by*, *per*, spoken of revelations, commands, promises of God, or used also after verbs of sending a message Num. 15, 23; 1 Kings 12, 15; Jer. 37, 2; Prov. 26, 6. — k) *holding*, *catching*, *seizing*, hence בְּיָדָם 1 Sam. 21, 14 *while they held him*, i. e. among their hands, in their presence. In Job 15, 23 בְּיַד stands in the sense of לְיַד (1 Sam. 19, 3) *at the side*, and נָכוֹן לְצַלְעוֹ = נָכוֹן בְּיָדוֹ Job 18, 12. — l) the hand considered as bestow-

ing, hence כְּיַד פּ׳ *according to the bounty* i. e. the liberality of one 1 Kings 10, 13; Esth. 1, 7.

Besides this original signification and the metaphorical ones, יָד has still the following figurative meanings, 1. (in the *pl.* יָדוֹת) an artificial hand, i. e. *a hold* or *support*, *an axle* 1 Kings 7, 32 33, *a stay* 10, 19; Targ. אַשְׁדָּא fulcrum, sustentaculum, comp. Ar. يد manubrium and similar figur. designations in Aram., Pers. &c. (see כַּפּוֹת). — 2. *side*, i. e. where the hands of men are, e. g. יַד הַיְאֹר Ex. 2, 5 *a side* i. e. *bank of the Nile*, and interchanged with שָׂפָה Deut. 2, 37. Therefore with prepositions, לְיַד *at the side*, *at* 1 Sam. 19, 3; Prov. 8, 3 *at the side of the doors;* בְּעַד יַד 1 Sam. 4, 18 *by the side*, since Eli sat יַד שַׁעַר מִצְפָּה (LXX) 4, 13 (K'ri); אֶל־יַד 2 Sam. 14, 30 *at the side of;* עַל־יַד the same 15, 2, or also in the pl. עַל־יְדֵי *at* Num. 34, 3, Judges 11, 26, הֶעֱמִיד עַל־יְדֵי שִׁיר 1 Chr. 6, 16 [31] *to appoint to*, *in* or *by the temple-music.* The Samar. cod. at Deut. 33, 12 has translated יַד יַד יי׳ יִשְׁכֹּן *at the side*, *the side of God will he dwell*, which is far-fetched, according to our text. For another meaning of עַל־יְדֵי see above. In this sense also stands the dual יָדַיִם *the two sides*, coupled with רָחָב *wide towards both sides*, i. e. stretching right and left Gen. 34, 21; Is. 33, 21; Ps. 104, 25. Comp. the same application in the Aram. ܐܝܕܐ, Lat. manus, Greek χείρ &c. — 3. (from יָדָה IV.) *a place* Deut. 23, 13; אִישׁ עַל־יָדוֹ *every one in his place* Num. 2, 17; *spot* Jer. 6, 3; dual *room*, *space* Josh. 8, 20, but where one would have expected לָהֶם instead of בָּהֶם, and therefore it is better to take יָדַיִם there in the meaning of *capability*, *power to act*, *power.* יָדַיִם in the phrases רְחַב יָ׳, רַחֲבַת יָ׳ may belong to this signification. — 4. (from יָדָה IV.) prop. a projecting thing, hence *a monumental pillar* 2 Sam. 18, 18, *a trophy* 1 Sam. 15, 12, *a way-mark*, *a characteristic sign*, Ez. 21, 24 *and choose out for thee a way-mark* (צִיּוּן Jer. 31, 21) *at the beginning of the road;* then *a tooth*, *a point*, יְדֵי סֶלַע Ps. 141, 6 *rock-points;* in a figurat. sense Is. 56, 5 *remembrance;* trop. *the pin*, penis erectus, Is. 57, 8 *thou pointest the pin* (see חָזָה), which suits אָהַבְתְּ מִשְׁכָּבָם (the Targ., Syr. and Kimchi have taken it less properly in signific. 3). — 5. (from יָדָה III.) prop. *gripe*, hence *a part*, only in *pl.* יָדוֹת Gen. 43, 34; 47, 24; 2 Kings 11, 7; Neh. 11, 1; thence *times* Dan. 1, 20. On the contrary יָד Dan. 12, 7 has the usual meaning *might*, as in Deut. 32, 36; and חַיַּת יָד Is. 57, 10 means *animation of power.*

יַד (*def.* יְדָא, with *suff.* יְדָךְ, יְדֵהּ, יְדְהֹם; *pl.* יְדַיִן) *Aram. f.* same as Hebr. יָד *hand* Dan. 2, 34; 5, 5; then *possession* Ezr. 7, 25 &c., *power*, יְהַב בְּיַד *to invest with power* 5, 12; *might* Dan. 6, 28.

יִד see יִדְאֲלָה.

ידא (from ודא; Peal not used) *Aram. intr.* same as Hebr. יָדָה I. (which see), prop. *to name*, *to utter*, *to express;* hence a) *to confess*, b) *to praise;* only

Af. הוֹדָא (*part.* מְהוֹדָא, contracted מוֹדָא) *to thank*, *to praise*, *to celebrate*, with שַׁבַּח Dan. 2, 23; 6, 11. Targ. the same; also to confess, like Peal; Syr. ܐܘܕܝ the same. The proper name יְהוּד and the Gentile יְהוּדִי are from the same stem; but they come only through the medium of the Hebrew.

יִדְאֲלָה (*memorial-stone of El*) *n. p.* of a city in Zebulon Josh. 19, 25. יִד is an old pronunciation for יַד, as is still found in the Syr. and Samarit., and אֲלָה is elsewhere also a fem. form of אֵל, being in the proper names תַּרְאֲלָה, יוֹעֵאלָה (see אֲלָה). In Phenician יִד is compounded with the epithet of God עֶלְיוֹן (Ἐλιοῦν καλούμενος Ὕψιστος in Sanchon. p. 24) in proper names, e. g. *Idalion* (יִדְעֶלְיוֹן *memorial stone of Elyon*) n. p. of a Cyprian city. In such Phenic. compounds the construct state frequently seems to be pronounced יְדִי (idi, iddi), as in יְדִיקְרָא (*place of the city*) Idicara, n. p. of a city in Numidia; יְדִיקַר (the same), n. p. of a Phenician colony in

Babylonia; יִדִּיבַעַל (*strength of Baal*) Iddibal, n. p. of a Punic suffete.

יִדְבָּשׁ (from דָּבַשׁ; *a stout, fat one*) *n. p. m.* 1 Chr. 4, 3.

ידד I. (i. e. יַד, from וַד, as may be seen from the Arabic; not used) *intr. to be bound, to be united, to be in close friendship; to be attached to*, therefore *to love; to be faithful to, a friend, beloved.* Deriv. יְדִיד, יְדִידוּת, the proper names יְדִידְיָה, יְדִידָה, יַדַּי, יִדּוֹ and מֵידָד.
The stem יָדַד should be properly written יַד, and has originated from וַד (softening the initial sound *v* into *y*, as is always done in Hebrew stems, Ar. وَدّ to love). But וַד has been probably transposed from דו forming the basis of the reduplicated form דּוֹד. Under דו and דוד we have given the connexion of it with the organic roots of other stems, and a comparison with similar roots in the extra-Semitic languages.

ידד II. a stem assumed for יַדּוּ, יַדּוֹת; but see ידה II.

ידה I. (out of וָדָה, by changing the initial *v*-sound, as usual, into *y;* Kal unused) *intr. to pronounce, to utter, to name*, hence metaphor. a) *to confess, acknowledge, to announce in words*, b) *to praise, to celebrate*, in poems and songs; Ar. وَدَى, Aram. יְדָא, ܝܕܐ the same; but the ו appears there in the Pael and Afel forms, as may be seen from וַדִּי and אוֹדָא. Deriv. perhaps the nouns יְדוּת, יְדֻת, and יְדִית in the proper names יְדוּתוּן, יְדִיתוּן, יְדֻתוּן; יָדַי in the proper name יְדָיָה.
Hif. הוֹדָה (*part.* מוֹדֶה; *inf. c.* הוֹדוֹת; *fut.* יוֹדֶה, but also יְהוֹדֶה Ps. 28, 7; 45, 18; Neh. 11, 17) 1. *to express*, therefore *to admit, acknowledge, confess*, with accus. Prov. 28, 13 or עַל of the object Ps. 32, 5, as in Hithp. (Neh. 1, 6; 9, 2); the same meaning is found in وَدَى, and in Aramaean. — 2. *to give thanks, to praise, to celebrate, to glorify*, i. e. to name aloud, to celebrate, with accus. of the object יי Ps. 7, 18; 9, 2, אֶת־יי Gen. 29, 35, Jer. 33, 11, or paraphrastically אֶת־שֵׁם יי 1 Kings 8, 33, also frequently with לְ 1 Chr. 25, 3; Neh. 12, 46 &c., coupled with הַלֵּל 2 Chr. 5, 13 and הַזְכִּיר 1 Chr. 16, 4. Deriv. תּוֹדָה 1 (after the form תּוֹצָא). From the Aram. אוֹדָא (הוֹדָא) there are derived the nouns אוֹדָאָה (*def.* ־אֲתָא), אוֹדוּ (*def.* ־תָא), אוֹדַי (*def.* ־תָא), תּוֹדָא (תּוֹדְתָא). — 3. *to tune together*, of a choir, *to sing in concert*, prop. *to make a loud sound;* deriv. תּוֹדָה 2, whence הוֹדָה (denomin.) *to lead a choir* (תּוֹדָה) Neh. 11, 17. In this meaning, as probably in signific. 2 also, ידה may be identical with הֵד I., Ar. هَدّ, as well as with הֵד (הוֹד) belonging to הֵידָד, the initial י being interchanged with ה (as ידה IV. is with הדה I. and יד with an old הד Ar. اَد); hence it would be better perhaps to fix a separate stem ידה V., unconnected with ידה I. The noun הֵידָד is to be derived from the Pual of הֵד (הוֹד) = ידה, these stems coinciding in their meanings; and so it is used besides תּוֹדָה 2. Deriv. possibly יְדִית, יְדֻת, יְדוּת in the proper names יְדִיתוּן, יְדֻתוּן, יְדוּתוּן.
Hof. (not used) הוּדָה (*fut.* יְהוּדָה) *to be praised, celebrated.* Deriv. the proper name יְהוּדָה, the Gentile יְהוּדִי, Aram. יְהוּד, Gentile יְהוּדַי; the proper names יְהוּדִית, יְהוּדִי, and the denom. יַהֵד; perhaps also הֵידָד (see יְדוּת).
Hithp. הִתְוַדָּה (*part.* מִתְוַדֶּה, *pl.* מִתְוַדִּים; *inf.* הִתְוַדּוֹת; *fut.* אֶתְוַדֶּה) *to confess*, hence *to make confession of sin*, absol. Dan. 9, 4, Neh. 9, 3, or with accus. of the object חַטָּאת Num. 5, 7, עָוֹן Lev. 26, 40; seldom with עַל, prop. *to make a confession about a thing* Neh. 1, 6; 9, 2, or with עַל *in* the thing sinned in Lev. 5, 5, or *upon* a thing (laying the hands upon) 16, 21, rarely with לְ of the person 2 Chr. 30, 22. In the Targ. and Talm. appears also Pa. וַדִּי in this sense; whence וִדּוּי confession.
The stem ידה I. i. e. וָדָה (as plainly appears from Hithp., Aram. Pael and Ar. وَدَى) may be easily perceived in its fundamental signification from the

organic root יד-ה, cognate with בד-ה, בט-א, Sanskrit *wad* (loqui, dicere), Greek *αὐδ-ή, ὑδ-ειν, ἀείδ-ειν*, and Sanskrit *wand* to praise (from *wad* with *n* inserted) &c. In a wider development of meaning, ידה coincides with הד (הוד; comp. Sanskrit *id* laudare), whence הידה, without their being radically connected. On דת in דתן, דתין, and דת in דתן, see the words themselves.

ידה II. (*imp. pl.* ידו) *tr.* same as ירה (on the interchange of *d* and *r* see p. 305) *to cast*, *to hurl* Jer. 50, 14 (Targ., LXX, Syr.), where חץ is to be supplied out of the following, and ירו is found as a various reading; yet the idea is also implied in ידה; Arab. ودى the same. Comp. Sanskrit *judh* (pugnare). Ethiopic the same.

Pih. ידה (*inf. constr.* ידות; 3 *pl. fut.* ידו for ויידו) *to throw away*, קרנות הגוים (the horns, i. e. the powers or kingdoms of the heathen) Zech. 2, 4; *to cast*, אבן Lament. 3, 53, גורל Jo. 4, 3; Nah. 3, 10; Ob. 11.

ידה III. (not used) *tr. to take*, *to lay hold of*, a collateral form of הדה I.; the organic root lies also in the Lat. *hend* in pre-*hend*-ere, and in the Gothic *had* in *hand* &c. Deriv. יד, and יד in proper names.

ידה IV. (not used) *to stretch*, *to extend*, of space or place, then *to project*, *to be prominent*, spoken of a monument, way-mark &c., consequently = הדה I., which has the same sense transitively. Deriv. יד 3 and 4. — Under הדה I. we have conjectured that it may be a denomin. from יד = הד; which must be retracted.

ידו (= ידון *favourite*, from ידד I.) *n. p. m.* Ezr. 10, 43 K'tib; 1 Chr. 27, 21.

ידון (*judging*, viz. El is) *n. p. m.* Neh. 3, 7; comp. בדן, דניאל, אבידן, דן (see p. 181) and שפט, שפטיה, שפטיהו, שפטבעל, אלישפט, יהושפט, Phenician &c.

ידוע (from ידע; *much-knowing*, *wise*, *prophesying*) *n. p. m.* Neh. 10, 22; 12, 11; comp. the proper names ידע and אבידע (out of אבידע), שמידע, יהוידע, בעלידע, יוידע &c.

ידוע see מידוע.

ידות or ידת (from ידה I. after the form ראות Eccles. 5, 10 K'ri, שחות Prov. 28, 10; not used) *f. praise*, *thanksgiving*, to God, concrete *a choir praising;* תודה 2, תהלה (Neh. 11, 17) *a choir of praise*, signif. 3 of הודה *to conduct a choir of praise* (Neh. ib.), and הידה (12, 8), which may have also arisen from הודה, referring to this signification; if ידה = הד I. not should be adopted for the meaning in question. Only in the following proper name

ידותון (in use with ידתון 2 Chr. 35, 15 and ידיתון Neh. 11, 17 K'tib, 1 Chr. 16, 38 K'tib, Ps. 39, 1 and 77, 1 K'tib; *belonging to a choir of praise;* the termination ־ון bearing an adjective character in the proper names formed by it) 1. *n. p.* of a Levite distinguished under David as a chorister in the temple-music along with הימן and אסף, 1 Chr. 16, 41, upon חצצרות and מצלתים, giving the tune and music to others (למשמיעים), performing (נבא, comp. 25, 1, and משא 15, 22 in the same sense) beautifully and fine upon the כלי שיר האלהים 16, 42, or also upon (ב) the כנור in (על) songs of praise to God 25, 3. His children practised the art of sacred music under their father in part 25, 1-3 6, and in part were porters 16, 42. As משא, נבא and הגיון are also applied to the execution of musical pieces, it is easily explained why Jeduthun was also called חזה 2 Chr. 35, 15. — 2. *n. p.* of one of the 24 (1 Chr. ch. 25) musical choirs (הודה Neh. 12, 31) left by David, which bore the honorary title *Jeduthun* or *Jedithun*, perhaps from him, as its founder, Ps. 62, 1 and 77, 1 *to the director* (מנצח president, overseer, leader) *of the choir Jeduthun* (comp. בן). The use of על before ידותון shews plainly that it is the name of a choir, over which a מנצח was set, to whom the psalm was consigned for performance. A choir of this

name may have been employed still later, even after the exile 2 Chr. 35, 15; Neh. 11, 17. — 3. *n. p.* of a supposed post-exile poet from whom Ps. 39 proceeds, the author being always distinguished from the מְנַצֵּחִים by לְ. In Arabic the writer is also denoted by ل.

יָדַי (a very old participial form from יָדָה I.) see יְדָיָה.

יַדַּי (from יָדַד I. after the form חַגַּי; *a favourite, friend*) *n. p. m.* Ezr. 10, 43 K'ri.

יָדִיד (*constr.* יְדִיד, with *suff.* יְדִידוֹ; *pl.* יְדִידִים) *adj. m.*, יְדִידָה (*pl.* יְדִידוֹת) *f.* prop. *lovely, friendly, befriended;* but commonly a *subst. a friend*, applied to God Is. 5, 1, in his relation to the Israelite people, or vice versa to the people Jer. 11, 15 in their relation to God; in the pl. Ps. 60, 7; 108, 7; elsewhere יְדִיד יי means the pious 127, 2, spoken of Benjamin Deut. 33, 12. The pl. fem. is frequently used in an abstract sense, as is common in language, *loveliness, delight*, hence שִׁיר יְדִידֹת Ps. 45, 1 = דָּבָר טוֹב 45, 2, יְדִידוֹת מִשְׁכְּנוֹת 84, 2 *the loveliness of the temple* (pl. מִשְׁ' also in Ps. 132, 5 of the temple).

יְדִידָה *adj.* and *subst.* see יָדִיד.

יְדִידָה (*a beloved one*) *n. p. f.* 2 Kings 22, 1.

יְדִידוֹת see יָדִיד.

יְדִידוּת *fem. loveliness, delight*, with נֶפֶשׁ, applied to the Israelites Jer. 12, 7.

יְדִידְיָה (*Jah is a friend*) *n. p. m.* 2 Sam. 12, 25.

יְדָיָה (contracted from יָדַי and יָהּ, *Jah is praise*) *n. p. m.* Neh. 3, 10, 1 Chr. 4, 37, formed in the later period of the language after אוֹדֶה יָהּ (Ps. 118, 19).

יָדִיעַ see

יְדִיעֲאֵל (*El is intelligent;* יָדִיעַ, *constr.* יְדִיעַ, lengthened out of יָדַע) *n. p. m.* 1 Chr. 7, 6.

יְדִית (from יָדָה I. after the form שְׁבִית Num. 21, 29, בְּכִית Gen. 50, 4) *f.* same as יְדוֹת; only in the proper name

יְדוּתוּן see יְדִיתוּן.

יִדְלָף (*melting away, languishing person*, from דָּלַף) *n. p. m.* of a Nahorite Gen. 22, 22, then of a Nahorite-Aramaean tribe, named with the races חֲזוֹ, פִּלְדָּשׁ, כֶּשֶׂד.

יָדַע I. (out of וָדַע; *inf. absol.* יָדֹעַ, *constr.* דַּעַת, with *suff.* דַּעְתִּי, once דֵּעָה Ex. 2, 4; *imper.* דַּע, once דְּעֶה Prov. 24, 14 for דְּעָה, *a* of motion being blunted off into *e; fut.* יֵדַע, once יִידַע Ps. 138, 6, like יִיטִיב Job 24, 21, אֲיֵלִיל Jer. 48, 31, the radical *Yod* being firmly retained) prop. *trans.* then *intrans.* 1. *to see, to perceive by the organs of sight*, and in this sense *to mark, to perceive*, alternating with רָאָה in phrases Deut. 34, 10 compared with Gen. 32, 31, for רְאֵה שְׁלוֹם פ' in Gen. 37, 14 יָדַע being put in Esth. 2, 11; comp. שָׁמַע prop. to perceive by hearing, טָעַם to know by the taste. According to this primitive physical signification יָדַע is applied with שָׁמַע Is. 40, 21 28, is conceived of as the result of רָאָה Is. 6, 9, particularly 44, 18, Eccles. 6, 5, 1 Sam. 23, 23, rarely the reverse 23, 22; and so יָדַע is to be taken in many other places where it might almost be translated by *to see* Gen. 3, 7; Ex. 2, 4. The LXX frequently render יָ' by ἰδεῖν (1 Sam. 10, 11; Job 28, 13; Eccles. 3, 21). — 2. *to perceive, to mark, to experience*, first, it is true, by sight Is. 6, 9, 1 Sam. 22, 3, Job 5, 24, but then by hearing also Gen. 9, 24, Lev. 5, 1, or by feeling Gen. 19, 33, so that it might be translated by *to hear, to feel.* Here belongs the signification of feeling and experiencing by the senses, particularly in the case of threatenings, promises &c., as far as punishment, promise &c. are said to be felt by the senses Ex. 6, 7; Ez. 6, 7; 7, 4; 11, 10; Hos. 9, 7; similarly the Ar. علم. Hence *to feel*, punishment Ps. 14, 4; on the contrary it is better to take Eccles. 8, 5 and 9, 1 according to signification 3. Metaphorically from this, *to lie with*, spoken of a man Gen. 4, 1 and 24, 16, or a woman Gen. 19, 8, Judges 11, 39, in which latter case the addition

of מִשְׁכַּב זָכָר 21,18 or לְמִשְׁכַּב זָכָר Num. 31, 17 sometimes occurs; it is even applied to lewd cohabitation and sodomy Gen. 19, 5 (prop. to perceive or feel by the senses a man, a woman; or to come to know them sensually). This euphemistic application of יָדַע, in the Pentateuch occurring only in the Jehovist, is also used by the Syrians (ܝܺܕܰܥ, ܚܟܰܡ), Arabians (عَرَفَ), Greeks (γινώσκω), Romans (cognoscere) &c. — 3. *to mark*, *to understand*, *perceive*, *discover*, mentally, Gen. 8, 11, Judges 13, 21, 1 Sam. 20, 33, once with the addition עִם לְבָב Deut. 8, 5, perhaps also Is. 44, 18, and therefore coupled with בִּין and הִשְׂכִּיל; with בְּ of the means which produce knowledge Gen. 15, 8. In this sense Eccles. 9, 1 *man does not know either love or hatred*, i. e. he has no perception of them. By this subjective signification are to be explained the secondary senses: a) *to be concerned about* Eccles. 8, 5; *to direct the attention to* a thing, i. e. to look into it Gen. 39, 6; and so coupled with בִּין to give force to the meaning of בָּחַר Job 34, 4; *to have a care for* Prov. 27, 23; *to observe closely* Job 9, 21; *to have intimate acquaintance* with a thing, Is. 51, 7, i. e. *to love* Gen. 18, 19; *to see to* a thing Prov. 9, 13, constantly with the accusat. of the object, rarely with בְּ Job 35, 15. Hence applied to God, *to provide for*, *to take under special protection* Ps. 73, 11, *to select* Nah. 1, 7, with מִן; to men, *to adore*, *reverence* Ps. 9, 11; Hos. 8, 2; Job 18, 21. b) *to come to know*, in the first instance by inspection Num. 14, 31, but also entirely subjectively, e. g. חָכְמָה Prov. 24, 14. c) *to perceive*, *to search after* a thing, *to look after* 1 Sam. 12, 17; 23, 22 23; Job 5, 27. d) *to know*, a person Gen. 29, 5, 2 Sam. 3, 25, עָם Ps. 18, 44; or a thing, *to understand* e. g. שָׂפָה (a language) 81, 6, סֵפֶר Is. 29, 12; sometimes *to be acquainted with* a thing, *to comprehend* Is. 1, 3; י׳ שָׁלוֹם *to lay hold of* or *desire peace* Is. 59, 8. It is construed with the accusat. Ex. 1, 8, seldom with לְ of the object Ps. 69, 6; but it also stands absol. Job 36, 26, or with the accusat. of the object and כִּי in the apodosis 2 Sam. 17, 8. י׳ בְּשֵׁם Ex. 33, 12 *to know by name*, i. e. very intimately, שֵׁם denoting essence or essential nature. יֹדֵעַ *an acquaintance*, *a friend*, Job 19, 13, opposed to זָר; יָדוּעַ *one known*, i. e. distinguished above others Deut. 1, 13. With this is connected e) *to be skilled in*, e. g. צַיִד Gen. 25, 27, הַיָּם 1 Kings 9, 27, נְהִי Am. 5, 16, דָּת וָדִין Esth. 1, 13, i. e. not only to have understanding of such things, but also to practise them. — 4. *to know* (generally), scire, more fully with דַּעַת Prov. 17, 27, בִּינָה 1 Chr. 12, 32, i. e. to have a clear consciousness of a thing. Hence it is followed a) by an apodosis, with כִּי Gen. 20, 6, or without כִּי Job 19, 25, or with הֲ interrogative Judges 18, 5, מִי Gen. 21, 26, מָה Ex. 32, 1, לָמָּה Dan. 10, 20, מֵאַיִן and אָנָה Josh. 2, 4 5, אֵי מִזֶּה 1 Sam. 25, 11, בְּשֶׁלְּמִי Jon. 1, 7. Often too b) by a simple accusat. of the object Job 15, 9, or בְּ Gen. 19, 33, עַל Job 37, 16, לְ ... בֵּין 2 Sam. 19, 36, modifying the acceptation of the object of יָדַע. c) by an infin., without לְ Jer. 1, 6, or with לְ Eccles. 4, 13, more rarely by a finite verb, either immediately Job 32, 22 or separated from it by וְ. d) Absol., the object of knowledge being combined with the idea of the verb Gen. 4, 9; 48, 19 &c., after the object has been already spoken of either before Job 38, 5, or in the apodosis 2 Sam. 12, 22; or יָדַע denotes *to have experience* Job 8, 9, *to be wise* Ps. 73, 22; hence יֹדְעִים Job 34, 2 = חֲכָמִים. י׳ טוֹב וָרָע Gen. 3, 5 22 *to know good and evil*, i. e. to have moral perception, which separates man from the beasts. — Deriv. דֵּעַ, דֵּעָה, דַּעַת, מַדָּע (מַדַּע), מוֹדַעַת, יָדוּעַ (in מְיֻדָּע), the proper names יָדָע (by itself and in אֶלְיָדָע, אֲבִידָע, יְדַעְיָה, יָדִיעַ in (שְׁמִידָע, בְּעֶלְיָדָע, יוֹיָדָע, יְהוֹיָדָע, יְדִיעֲאֵל, דֵּעַ (*constr.* דֵּעַ, abridged perhaps from יָדַע), in דְּעוּאֵל (perhaps also in אֲבִידָע, שְׁמִידָע), according to some דֵּעַ (= דַּע) in the proper name דַּרְדַּע.

Nif. נוֹדַע (*fut.* יִוָּדַע, *pause* יִוָּדֵעַ) *pass.*

of the different meanings of Kal, *to be seen*, *perceived*, *observed*, Gen. 41, 21, *to be known*, 1 Kings 18, 36, *to appear* i. e. *to be recognised* Ps. 74, 5, *to be well-known*, *celebrated*, with לְ of the person Ruth 3, 3 and בְּ of the thing Ex. 33, 16, or בְּ Ps. 76, 2 where or by which one is famous; or פִּי or מִי follow in the apodosis Ex. 21, 36; Deut. 21, 1. נוֹדַעְתִּי in Ex. 6, 3 was not read הוֹדַעְתִּי by the Targ. and LXX, but the original passive sense was changed into an active, in order to express the contrast, to Moses, more sharply. See יָדַע II.

Pih. יִדַּע (2 *pers.* יִדַּעְתָּה) 1. *causat. to cause to know*, with a double accusat., *to show*, *to point out*, Job 38, 12, where the K'ri reads יִדַּעְתָּ הַשַּׁחַר. — 2. (not used) an intensive of Kal, *to be very knowing*, i. e. *to be wise*, *prudent*, *skilled in enchantment;* deriv. יִדְּעֹנִי (out of יִדְּעֹן), n. p. יַדּוּעַ.

Puh. יֻדַּע (*part. m.* מְיֻדָּע, *f.* מְיֻדַּעַת Is. 12, 5 K'tib, if it be not a noun מְיֻדַּעַת after the form מְיֻפַּעַת from יָפַע) *to be known*, Is. 12, 5, hence partic. *an acquaintance*, *a friend*, Ps. 31, 12; 55, 14; 88, 9; parallels רֵעַ, אֹהֵב, אַלּוּף, שָׁכֵן.

Poel יוֹדַע see יָדַע III.

Hif. הוֹדִיעַ (*imp.* הוֹדַע, *fut.* יוֹדִיעַ) *causat.* of Kal in all the different senses of it, *to cause to know* or *experience*, i. e. *to show*, with לְ of the person and accus. of the thing Ex. 18, 20; *to make to feel*, with a double accusat. Jer. 16, 21; *to announce*, *to inform*, *to relate*, with an accusat. of the person and thing Gen. 41, 39; or with accusat. of the thing and לְ of the person Deut. 4, 9, 1 Sam. 10, 8, or with לְ of the person and אֶל of the thing Is. 38, 19 in the sense of *respecting;* or with accus. of the person and an apodosis Job 10, 2, or with omission of the accusat. of the pronoun Jer. 11, 18, or simply with accusat. of the thing Is. 12, 4, or with מִן of the thing of which the announcement takes place, Is. 47, 13 *the new-moon prognosticators announce of the things that shall come;* then *to give an answer*, with accus. of the person Job 38, 3; *to teach*, with לְ of the person Prov. 9, 9 or accusat. of the thing Ex. 18, 16, or a double accusat. Is. 40, 14; *to communicate*, דָּבָר 1 Sam. 14, 12 (ironically), and so in the most varied senses.

Hof. הוּדַע (for הוֹדַע; *part. m.* מוּדָע or מוֹדָע as a subst., *fem.* מוֹדַעַת or מוּדַעַת) 1. *to become known*, *manifest*, with אֶל of the person Lev. 4, 23 24, Targ. אִתְיְדַע. *Part. fem. known*, *revealed* Is. 12, 5 K'ri. — 2. *to be acquainted*, *befriended;* derivat. subst. מוּדָע, מוֹדָע, מוּדַעַת.

Hithp. הִתְוַדַּע *to make oneself known* Gen. 45, 1; *to reveal oneself*, with אֶל of the person Num. 12, 6.

The fundamental signification of the stem יָדַע i. e. וָדַע (Aram. יְדַע, Phenic. יָדַע the same, hence the Phenic. in *Nifal* אִדַּע Plaut. Poen. 5, 1, 16 *I will obtain knowledge*, [בִּין] נוֹדַע ibid. 5, 1, 9 *it is intelligently perceived*, in Itpeal אִתְיְדַע ibid. 5, 1, 8 *to be perceived*, and so in the proper name יְדַעְקָם, *Δακάμας*) appears to have been "*to see*", to which may be attached the idea of "*coming to know*" inasmuch as the basis, *to distinguish*, *separate*, *divide*, may belong to *seeing*, as in the case of חָזָה (see pag. 430); conseq. prop. to separate sharply by the eye; comp. *cernere*, *ἰδεῖν*, *videre* and *dividere*, *Idus* &c. The same organic root in the meaning *to see*, *know*, *perceive*, exists in the extra-Semitic languages also, e. g. Sanskrit *wid*, to know, Greek *ἰδ-εῖν* out of *Ϝιδ-εῖν* and the basis of *οἶδα*, Lat. *vid*-ere and di-*vid*-ere, connected with *fid* in *findo* (to divide, separate), Gothic *wit*-an (to know and see), *vait*, to know &c. From this development of the idea, we can explain the Ar. وَدَعَ to lay aside, prop. to divide off, to separate, to remove, وَذَأَ to stop up, to check &c., which could not be united with יָדַע otherwise. And so the original idea is given in יָדַע II. which is here treated separately, because it appears but seldom in Scripture.

יָדַע II. (*part. pass.* יָדוּעַ, *fut.* יֵדַע) *tr.*

prop. *to divide*, *separate*, *split*, *cut*, conseq. יָרַע = גָּרַע (see pag. 527). Hence a) like גָּרַע (Lament. 2, 3) *to shatter*, *to destroy*, אַלְמְנוֹת (= אַרְמְנוֹת Is. 13, 22) Ez. 19, 7, as the Targ. and LXX already translate, without reading וַיָּרַע. b) *to break into*, *to cut into*, of an enemy Ez. 38, 14, without any necessity for reading תֵּעֹר (after Jer. 6, 22 and Jo. 4, 12). c) Figurat. *to chastise*, *to visit*, יְדוּעַ חֹלִי Is. 53, 3 *visited with sorrow*, where interpreters and translators unnecessarily abide by the general signification of יָדַע I.; *to punish*, Gen. 18, 21 according to the Targ.

Nif. נוֹדַע (*inf.* with *suff.* הִוָּדְעִי; *fut.* יִוָּדַע, *in pause* יִוָּדֵעַ) *to be chastised*, *punished* Prov. 10, 9; *to be visited*, Jer. 31, 19 *after I was visited*, *I smote upon my hip*, i. e. I performed repentance (and so it is a stronger way of expressing what is in the protasis).

Hif. הוֹדִיעַ (*fut. apoc.* יֹדַע) *to cut*, *to pierce*, *to bore into;* generally, *to chastise*, with בְּ of the thing by which, and the accusat. of the object, Judges 8, 16 *and he chastised with them* (with thorns and thistles), parallel דּוּשׁ 8, 7, as the Targ. (תַּבַּר), Syr., LXX, Vulg. have understood it, without our being obliged to suppose that they read וַיָּרַע; and as *Ibn Koreish*, *Ibn Ganâch* &c. have explained the word.

יָדַע III. (Kal not used) *tr.* a transposed form of יָעַד (which see), as on the contrary יָעַד in וְנוֹעַדְתִּי Ex. 25, 22, אִוָּעֵד 29, 42 are translated by the LXX as = יָדַע; comp. similar transpositions עָבְרוּ Ps. 18, 13 for בָּעֲרוּ (see 2 Sam. 22, 13), קִרְבָּם Ps. 49, 12 according to the LXX, Vulg., Syr. for קִבְרָם, and perhaps also בֶּתֶר Song of Sol. 2, 17 for תֶּבֶר = proper name תָּבֹר, which is connected with the pl. הָרִים (mountains) on account of its extent.

Po. יוֹדַע (1 *pers.* יוֹדַעְתִּי for יוֹעַדְתִּי) *to appoint* 1 Sam. 21, 3, with אֶל *to*, as also נוֹעַד Num. 10, 4; Neh. 6, 10.

יָדָע (*a knowing*, *wise one*, viz. El is) *n.p.* *m.* 1 Chr. 2, 28. This יָ still exists in the proper names יוֹיָדָע, יְהוֹיָדָע, אֶלְיָדָע, בְּעֶלְיָדָע, יְדַעְיָה, see also דַּע pag. 335.

יְדַע (*fut.* יִנְדַּע) *Aram. intr.* same as Hebr. יָדַע *to understand*, *to feel* Dan. 2, 9; 5, 23, coupled with חֲזָא and שְׁמַע; *to observe* 2, 30; *to be convinced* 2, 8; 4, 14; *to come to know* 4, 6; *to perceive* 6, 11; *to learn* 5, 22; *part. pass.* יְדִיעַ *known*, notum Ezr. 4, 12.

Af. הוֹדַע (*part.* מְהוֹדַע, *fut.* יְהוֹדַע) same as Hebr. הוֹדִיעַ *to make known*, *to announce*, with dative of the person and accus. of the thing Dan. 2, 15 17 28, or also with accus. of the person 2, 23.

יִדְּעוֹן (from יָדַע) *m. the spirit of an oracle*, *the spirit of sorcery*, which is knowing and wise, see יִדְּעֹנִי.

יְדַעְיָה (*Jah is knowing;* יְדַע c. of יָדָע) *n. p. m.* 1 Chr. 9, 10; Phenic. constr. יְדַע, abridged דַּע in the proper name דַּעְקָם.

יִדְּעֹנִי (formed from יִדְּעוֹן after the type of פִּקָּדוֹן with the termination ־ִי) *m.* prop. one possessing the יִדְּעוֹן (oracle-spirit), i. e. *a sorcerer*, *magician*, adduced along with אוֹב, and spoken of lying prophets Lev. 19, 31; Deut. 18, 11; rarely the spirit of the oracle itself (i. e. the knowing, the wise) Lev. 20, 27. The Ar. عَالِم is metaphorically applied in the same way.

יְדֻתוּן see יְדוּתוּן.

יָהּ (out of the first syllable of the name of God יַהְוֶה; *i* being changed into *a*) *m. God*, after exclamations of praise, e. g. after the imper. pl. הַלְלוּ frequent from the 104 Psalm onward, or in other forms of praise, as יְהַלֶּל־יָהּ 102, 18, תְּהַלֵּל יָהּ 150, 6, or elsewhere in short members of hymns Ex. 15, 2, Is. 12, 2, and in the Psalms (Ps. 94, 7; 111, 1); elsewhere only in very old remains of poems Ex. 15, 2; 17, 16 (where the LXX obviously read בְּיַד כִּסְיָהּ) and in very old poets. יָהּ is annexed to nouns to denote the extraordinary — that which exceeds the usual and natural, e. g. מַאְפֵּלְיָהּ Jer. 2, 31 *horrible darkness;* שַׁלְהֶבֶת־יָהּ Song

OF SOL. 8, 6 *fearful flame* (the LXX read שַׁלְהֶבֶתְיָה); חֲסִין יָהּ *one great in power* Ps. 89, 9; מַעַלְלֵי־יָהּ *the mighty deeds*, Ps. 77, 12 *I praise* (according to the K'tib) *the mighty acts, when I think of thy wonders of old;* מֶרְחַב יָהּ (not מֶרְחָב) 118, 5 *and he heard me with the most perfect enlargement;* perhaps זִמְרָת יָהּ Ex. 15, 2 *my triumph and high praise (is he)* should also be taken so. The noun is more firmly attached in עֲלִילִיָּה *great deed*, JER. 32, 19 *and mighty in great deeds.* Comp. אֵל Ps. 36, 7, אֱלֹהִים 68, 16, 1 SAM. 14, 15, לֵאלֹהִים JON. 3, 3, לִפְנֵי יי GEN. 10, 9 in the same sense, designating the highest degree of the idea belonging to the noun. Perhaps יָהּ is appended to certain tenses of the verb only for the purpose of expressing the conception of the verb in a stronger degree; and so the places adduced above would have to be translated otherwise. As יָהּ is identical with יְהוָֹה, it is natural to suppose that it cannot be found in composition with the latter, and when it appears in Is. 12, 2, we should consider that it is wanting in the parallels (Ex. 15, 2, Ps. 118, 14) as well as in mss. and versions, and is probably spurious on that account. Even in Is. 26, 4, though *Aquila* has it there already, it is either a very ancient gloss, or it must be explained in connexion with בְּיָהּ which is just about to be elucidated. — In בְּיָהּ Is. 26, 4 and Ps. 68, 5 the בְּ before יָהּ has usually been regarded as *Beth essentiae*, and so the word has been translated in a far-fetched way, or generally so as not to be satisfactory, though the use of such a בְּ actually exists in the language (page 175). It is more probable that a more mysterious, perhaps a holier name (בְּיָהּ) existed from primitive times besides the short name of God יָהּ, under whose form יָהּ may have been conceived of as invested with higher attributes. The passages would accordingly be translated: Is. 26, 4 *B'Jah is* יְהוָֹה, Ps. 65, 5 *B'Jah is his name.* Comp. the annexation of the *B* in the name of the God *Βάκχος* (intimated in Plut. de Is. ch. 34), whose primitive form was *Ἴακχος* (Arrian, exped. Alex. II, 16). But the etymological derivation and meaning of this בְּ is not ascertained.

The application of this short name of Deity יָהּ to the formation of the names of human beings, by its being made to follow its epithet, does not appear till after the time of Moses, in this case always with the omission of the Mappik in ה; though יָהּ was already known in the primitive period. So in the proper names אחזיה, אזניה, אוריה, אביה, ארניה, אמריה, אמציה, אליה, אחיה, בעליה, בסודיה, בניה, בזיותיה, בריה, בתיה, ברכיה, בראיה, בקבקיה, בעשיה, הודיה, הודויה, דליה, גמריה, גדליה, זרחיה, זכריה, זבדיה, הושעיה, הודיה, חזקיה, חזיה, חגיה, חבצניה, חביה, חרחיה, חסדיה, חנניה, חלקיה, חכליה, יאשיה, יאזניה, יזניה, טוביה, חשביה, יוספיה, ידעיה, ידיה, ידידיה, יבניה, יחיה, יחזקיה, יחזיה, יזרחיה, יזיה, יקמיה, יפדיה, יערשיה, יכניה, יכליה, יושויה, ישוחיה, יושביה, ירמיה, יריה, מחסיה, כנניה, ישעיה, ישמעיה, ישיה, מעזיה, מעדיה, מלכיה, מלטיה, מיכיה, מתתיה, מתניה, משלמיה, מריה, מצביה, נריה, נעריה, נועדיה, נחמיה, נדביה, עזריה, עזיה, עדיה, עבדיה, נתניה, עשיה, ענתתיה, ענניה, עניה, עמסיה, פליה, פלאיה, פדיה, עתליה, עתיה, צדקיה, פתחיה, פקחיה, פלליה, פלטיה, רחביה, ראיה, קוליה, קליה, צפניה, שבניה, רפיה, רעמיה, רעליה, רמיה, שעריה, שמריה, שמעיה, שכניה, שחריה, שפטיה, שרביה, שריה. In many of these name-forms יָה is interchanged with יָהוּ or with יְהוֹ־ prefixed, rarely with אֵל־ e. g. יְחִיאֵל 1 CHR. 15, 18 instead of יְחִיָּה 15, 24; seldomer יָה is shortened into ־ָה (see מִיכָה). See also יָהוּ, יְהוֹ.

יְהוֹ (abridged from יְהוָֹה a name of God) *m.* same as יָהּ, prefixed only in proper names as יְהוֹ and יוֹ, in which case it is abridged still farther into יֵ־ (ֵ has arisen from ְ, because Yod with its vowel forms a separate syllable). See too יְהוָֹה, יֵהוּא, יֵשׁוּעַ.

יָהַב (*imp. sing. m.* הַב, but also retaining, and at the same time lengthening the vowel, i. e. with *a* of motion הָבָה, rarely הָבָה, *f.* הָבִי, *pl.* הָבוּ) *tr.* 1. *to give* Gen. 29, 21; *to reach forth*, *present*, as a gift Job 6, 22, omitting the accusat. of the object; *to ascribe* Deut. 32, 3; *to procure*, בָּנִים Gen. 30, 1, עֵצָה 2 Sam. 16, 20. — 2. *to set*, *appoint*, *to put* Deut. 1, 13; 2 Sam. 11, 15; *to lay*, *to lay upon*, a burden, always proceeding from the fundamental signification *to give*. The imper. הָבָה is used, moreover, as an exclamation: *come! come on!* like לְכָה (which see); and in this sense it stands also for the fem. Gen. 38, 16 and the pl. masc. Ex. 1, 9. Deriv. יְהָב. For הֵבוּ Hos. 4, 18 see under אָהַב.

Pealal יְהַבְהַב (not used) *to give wholly*, i. e. *to bestow*, whence, according to Kimchi and others, הַבְהָב (from יְה׳) *a present;* but see הַבְהָב, which is derived from הִבְהֵב (*to roast*, *burn*, torrere), the simple stem of which is הָב (הוּב) *to sting*, *to burn*, of the nettle, comp. the Targ. הוּבָא *the nettle* Is. 7, 23 (see הוּב p. 353).

The fundamental signification of the stem יָהַב, though the Hebrew and Phenician have usually נָתַן for it, is sufficiently established by the Semitic dialects (Ar. وَهَبَ, Targ. יְהַב, יַב, Syr. ܝܗܒ, Sam. יְהַב); and every other explanation comparing it with אָבָה, יָאַב is to be decidedly rejected. But the organic root is יב = גב (by interchanging י and ג); and as such it is already found in extra-Semitic languages (see *Fürst's* Lehrgeb. p. 42).

יְהָב (after the form כְּתָב, קְרָב; with *suff.* יְהָבְךָ) *m. what is given*, *allotted* (*Kimchi*), hence *fate*, *lot*, in the phrase הַשְׁלֵךְ עַל־יְיָ יְ׳ Ps. 55, 23 *leave to God the lot*, *entrust God with it.* On the use of הַשְׁלִיךְ see Ps. 22, 11 or the cognate in sense גֹּל (to roll) 37, 5, where the general word דֶּרֶךְ (way, opportunity, fate) stands for יְהָב; comp. too מְנָת (from מָנָה to apportion, to give) what is allotted, gift, lot (Ps. 11, 6; 16, 5; Jer. 13, 25), translated by the Targ. in the passages in question מוֹהַבְתָּא, יַהֲבָא. According to the Talmud (Meg. 18[a]) יְ׳ is said to mean *possession*, *goods*, as in the Aramaean phrase שְׁקֹל יְהָבָךְ וּשְׁדִי אַגַּמְלַאי (*take thy property and throw it on my camel*), which coincides with *given*, *alloted.* According to another meaning of יָהַב (to give up, to impose) יְהָב may signify *a burden*, in which sense the Targumic כּוּבְרָךְ on Ps. 55, 23 may be understood. But it is probable that the Targ., LXX and Vulg. had merely the figurative use of the word in their mind while employing סְבַר, cura, μέριμνα.

יְהַב (יְהַבוּ, יְהַבְתְּ; *part.* יָהֵב, *pl.* יָהֲבִין; *part. pass.* יְהִיב, which is united with a pers. pron.; *imper.* הַב; on the contrary *fut.* and *infin.* from נְתַן) *Aram. tr.* same as Hebrew יָהַב and more frequent; with the dative of the pers. and accus. of the thing Dan. 2, 21; Ezr. 5, 14; יְהַב בְּיַד פ׳ *to give into one's power* Dan. 2, 38; *to deliver over*, *to give up to* 7, 11; *to put*, i. e. to lay a foundation, אֻשַּׁיָּא Ezr. 5, 16.

Ithpe. אִתְיְהֵב (*fut.* יִתְיְהֵב) *to be delivered over*, with לְ of the person Dan. 4, 13.

יָהַד denom., see יְהוּדָה and יְהוּדִי.

יְהֻד (*place of renown*, from הוֹד) *n. p.* of a Danite, formerly a Phenician, town Josh. 19, 45, mentioned along with עִיר שֶׁמֶשׁ, בַּעֲלָת, אֶלְתְּקֵה &c.

יָהְדַי (from הָדָה II., *leader*, *guide*, viz. Jah is) *n. p. m.* 1 Chr. 2, 47.

יָהוּ (abridged from יַהְוֶה = יְהֹוָה, but with the first syllable preponderating, therefore *Milel*) *m.* a characteristic name of God among the Hebrews, applied perhaps even at a very early period, but frequently used *only* in post-Mosaic proper names, e. g. אֲבִיָּהוּ, אֲדֹנִיָּהוּ &c. For this older ־יָהוּ, added to proper names, there often appears in later orthography with the same names the shorter יָה e. g. for יְכָלְיָהוּ 2 Kings 15, 2 יְכָלְיָה 2 Chr. 26, 3; sometimes it is also interchanged with ־יְהוֹ at the commencement of proper names, e. g. אֲחַזְיָהוּ 2 Kings

8, 24 for יְהוֹאָחָז 2 Chr. 21, 17. See יְהוֹ־ or יוֹ־.

The very ancient name of God *Yâho*, which is preserved only in proper names as an enclitic, written in Greek Ἰαώ, appears, apart from its derivation, to have been an old mystic name of the supreme deity of the Semites. In the old religion of the Chaldeans, whose remains are to be found among the new Platonists, the highest divinity, enthroned above the seven heavens, representing the spiritual light-principle and also conceived of as demiurge, was called Ἰαώ, יָהוֹ (*Lydus*, de mens. IV. 38. 74. 98; *Cedrenus* I. p. 296), who was like the Hebrew Yâho mysterious and unmentionable (*Proclus* in Tim. p. 11), and whose name was communicated only to the initiated (*Julian*, Orat. V. in matrem deor. p. 172). The Phenicians had a supreme god, whose name was triliteral (litera trina) and secret; invented (*Sanchon.* p. 40 ed. Orelli) as is alleged by the hierophant Istris, the brother of *Chna*, כְּנַע (i. e. since the origin of the Phenician people), and he was Ἰαώ (*Lydus* l. c.; *Cedrenus* l. c.). This Phenician *Yâho*, a knowledge of whom spread farther, represented *the sun-god* (Sol, Ἥλιος) in a fourfold variety of senses, agreably to the oracle of Apollo Clarius (*Macrobius*, Saturn. I. 18), i. e. he represented *Baal* according to an account in *Eustathius* (see *Münter*, Religion der Karth. p. 40), whose image was set up in the temple by Manasseh (Suidas sub v. Μανασσῆς); he represented also Dionysos, Adonis &c. The identification of the Ἰαώ of the heathen Semites with *Yâho* or *Jehovah* of the Hebrews is already in *Tacitus* (Hist. V. 5), *Plutarch* (Symp. I. IV. quaest. 5 seq.), *Julian* (see Cyrill. adv. Jul. p. 145. 148) &c. which makes it necessary to seek a Semitic origin alone for the name. In the proper names יֵהוּא, אֱלִיהוּא (אֱלִיהוּ), אֲבִיהוּא, כְּלוּהוּ (K'ri), the last constituent is either הוּא, הוּ, which does not belong here, or it has originated in יְהוּ = יָהוּ. See יְהוָה.

יְהוֹ־ *m. God*, same as יָהוּ, but only placed at the commencement of human names, e. g. יְהוֹזָבָד, יְהוֹאָחָז; yet the abridged form הוֹ־ occurs 3 times instead of it in הוֹשָׁמָע 1 Chr. 3, 18, הוֹשֵׁעַ Num. 13, 8 16, and הוֹהָם Josh. 10, 3; very often the contracted form יוֹ־, e. g. יוֹאָחָז, יוֹזָבָד &c. is interchanged with יְהוֹ. Elsewhere it is also interchanged with יָהוּ־, ־יָה, e. g. יוֹאָחָז 2 Chr. 21, 17 with אֲחַזְיָה and יָהוּ־ 22, 1; 2 Kings 8, 24; 9, 16; with יוֹ, e. g. יְהוֹיָכִין 2 Kings 24, 6 with יוֹיָכִין Ez. 1, 2 and יְכָנְיָה Jer. 27, 20 and ־יָהוּ 24, 1; farther with אֱלִיָקִים, אֵל־, e. g. יְהוֹיָקִים Jer. 1, 3 and יְהוֹשֻׁעַ ,יֵ־ 2 Kings 18, 18, with יֵ־ e. g. יְהוֹשֻׁעַ Ex. 17, 9 and יֵשׁוּעַ Neh. 8, 17. See יְהוָה.

יֵהוּא (contracted from הוּא and יָה = יָהּ; *Jah is God*) *n. p. m.* 1 Kings 16, 1; 2 Kings ch. 9; 1 Chr. 2, 38; 4, 35; 12, 3. י is lengthened out of the first syllable of the original name of Deity יְהוָה, viz. from יְהֹ־, according to the usual laws of the language, and הוּא in signification 3 (see p. 353, as in the proper names אֱלִיהוּא, אֲבִיהוּא &c.) means *God.* See יֵשׁוּעַ.

יְהוֹאָחָז (*Yehô is preserver* or *helper*) *n. p. m.* 2 Kings 10, 35, 2 Chr. 36, 1, for which יוֹאָחָז also stands in 36, 2; 21, 17, for which אֲחַזְיָהוּ in 22, 1; עֲזַרְיָהוּ in 22, 6 and אֲחַזְיָה in 2 Kings 9, 16 occur; 2 Chr. 34, 8. See אָחָז, אֲחַזְ.

יְהוֹאָשׁ (*Yehô is supporter;* אָשׁ *part.* of אוּשׁ III. page 45 = אָשָׁה) *n. p. m.* 2 Kings 12, 1, for which יוֹאָשׁ stands in 11, 2; and 13, 10, for which is יוֹאָשׁ 13, 9. See יֹאשִׁיָּה.

יְהוּד (abridged from the Hebrew יְהוּדָה, like תּוֹר out of תּוֹרָה) *Aram. f.* same as יְהוּדָה the name of Jewish Palestine, *Judea*, Dan. 2, 25 *the sons of the captivity of Judea*, i. e. the Jewish exiles; 5, 13; 6, 14; Ezr. 5, 1 8; Syr. ܝܗܘܕ the same. It does not occur as a name for *a Judean*. In Ar. يهود and هود means Jews collect. abridged from the Hebrew. In אֲבִיהוּד, אִישְׁהוֹד, עַמִּיהוּד, אֲחִיהוּד הוֹד is = הוֹד.

יְהוּדָה (a participial noun from the

fut. Hophal of the verb ידה I.: *praised*, viz. is Jah, but Scripture gives other allusions to this proper name GEN. 29, 35 and 49, 8) 1. *n. p. m.* of the fourth son of Leah and the patriarch Jacob GEN. 29, 35; 43, 3 8. After him the name of one of the twelve tribes, fully מַטֵּה יְהוּדָה NUM. 1, 27, more rarely בֵּית י׳ 2 SAM. 2, 4 or בְּנֵי י׳ JER. 7, 30; in the prophets יְהוּדָה alone HOS. 4, 15; 5, 5; a tribe that already exceeded the others at an early period, in numbers, distinction, and fame GEN. 49, 8; NUM. 1, 27; 2, 3 &c.; JUDGES 1, 2 seq. As the designation of a tribe י׳ is commonly masc. Is. 3, 8; HOS. 4, 15; 5, 5 13; 6, 4; but as collective it is also construed with the pl. JER. 31, 24; or with the fem. NAH. 2, 1; LAMENT. 1, 3; MAL. 2, 11. A usual name among the later Jews also, as *Ἰούδας* the Maccabee, *Ἰούδας Λεββαῖος* (לַבִּי), *Ἰούδας Ἰσκαριώτης* (אִישׁ־קְרִיּוֹת), *Ἰούδας* the Galilean (הַגְּלִילִי), *Ἰούδας Βαρσαβᾶς* (בַּר־שַׁבָּא) &c. — 2. *n. p. f.* of the district allotted to the tribe of Judah in the south of Palestine, and described in JOSH. 15, 1 sq. and 19, 1-9; fully אֶרֶץ י׳ RUTH 1, 7; therefore it is added to certain parts of the land, e. g. מִדְבַּר י׳ JOSH. 15, 61, בֵּית לֶחֶם י׳ RUTH 17, 7. After the division of the kingdom, י׳ denoted the new kingdom, contrasted with that of Israel, which consisted of Judah, Benjamin, and in part Simeon and Dan, with Jerusalem for metropolis; opposed to יִשְׂרָאֵל and אֶפְרַיִם, in which sense we must take הַר יְהוּדָה JOSH. 11, 21 (oppos. to הַר יִשְׂרָאֵל or הָהָר), מַלְכֵי י׳ 1 KINGS 14, 21, אַנְשֵׁי י׳ 1, 9, poet. אִישׁ י׳ Is. 5, 3, בְּנֵי י׳ JER. 7, 30, בֵּית י׳ Is. 22, 21, poet. בַּת י׳ LAMENT. 2, 2, אֶרֶץ י׳ Is. 26, 1, אַדְמַת י׳ 19, 17, עָרֵי י׳ JER. 4, 16 &c. עִיר יְהוּדָה 2 CHR. 25, 28 is a designation of Jerusalem. In the standing expression י׳ וִירוּשָׁלַם the connecting Vau has an appositional character. In the post-exile period יְהוּדָה denoted the whole Jewish land HAGG. 1, 14; 2, 2. — Here belongs accordingly the denomin. verb *Hithp.* הִתְיַהֵד *to turn to Judaism, to make oneself a Jew*, ESTH. 8, 17. — 3. *n. p. m.* of several persons EZR. 3, 9; NEH. 11, 9; 12, 8 34 36, interchanged with other cognate names in the appellative signification.

יְהוּדַי (from יְהוּד; only *pl.* יְהוּדָאִין, *def. pl.* יְהוּדָיֵא or ־אֵי (*Aram. Gent. m. a Jew*, DAN. 3, 8, EZR. 4, 12, like יְהוּדִי Hebrew.

יְהוּדִי (*pl.* יְהוּדִים, sometimes in K'tib יְהוּדִיִּים) *Gent. m.*, יְהוּדִיָּה *fem.* (on the contrary יְהוּדִית in another sense) 1. a member of the kingdom of Judah, *a Judahite*, so far as יְהוּדָה forms the antithesis of אֶפְרַיִם or יִשְׂרָאֵל 2 KINGS 16, 6; 25, 25. But usually — 2. in the post-exile sense of יְהוּדָה (HAGG. 1, 14; 2, 2) *a Jew*, one who professes Judaism; consequently in opposition to a heathen, especially so in the books of Esther and Nehemiah ESTH. 3, 10; 5, 13 &c., NEH. 1, 2; 3, 33. The pl. has sometimes the meaning *the Jewish people* JER. 52, 28 30, put along with כֹּהֲנִים or סְגָנִים NEH. 2, 16; and probably in this sense also JER. 32, 12 &c. But it may also be taken otherwise, in signif. 1, though not constantly so, in Jeremiah, e. g. 34, 9. Instead of יְהוּדִי occurs elsewhere אִישׁ יְהוּדִי ESTH. 2, 5 besides. It is uncertain whether יְהֻדִיָּה 1 CHR. 4, 18 should be taken in signif. 1 or 2. — 3. *n. p. m.* JER. 36, 14 21 23. The meaning of this proper name "converted to Judaism" cannot be intended, because his father (נְתַנְיָהוּ) and grandfather (שֶׁלֶמְיָהוּ) have already Jewish names, and, moreover, יְהוּדִית appears as a Hittite (i. e. a Phenician) proper name. Probably the name should be taken as יְהוּדָה in signif. 1.

יְהוּדִית 1. *adj. fem.* from יְהוּדָה, but used only as an adv. *in Jewish*, i. e. *in Hebrew*, *in the Hebrew language* 2 KINGS 18, 26 28; Is. 36, 11 13; 2 CHR. 32, 18; also opposed to אַשְׁדּוֹדִית i. e. *in the dialect of Ashdod* NEH. 13, 24. The word may have arisen after the ten tribes were carried into exile. — 2. *n. p. f.* of a Hittite GEN. 26, 34, whence the name seems to have been used in Phenician also. Probably it has the meaning of

יְהוּדִי as a proper name. *'Ιουδίθ*, the name of the heroine in the apocryphal book called after her, is the same.

יְהוָֹה (from הָוָה) *m.* a pre-Mosaic old Semitic name of the supreme God, which was specially revealed for the older אֵל שַׁדַּי at the establishment of the Mosaic religion, as an abstract of all divine greatness and holiness in the view of the Hebrews, Ex. 6, 2-6 (comp. 3,13-15); who is therefore described as the God of the עִבְרִיִּים 3, 18. Hence the forms that are abridged from it, יָהוּ (which see), יָהּ (יָה, ־ָה), יְהוֹ, יוֹ and יָה (ְ), and are found appended or prefixed in the formation of the proper names of men, did not come into use till the time of Moses Num. 13,16 (with the sole exception of יוֹכֶבֶד); while those with אֵל and שַׁדַּי existed before. This explains the fact, a) that in the Pent. from Ex. 6, 8 and onward the name אֱלֹהִים ceases to be characteristic of whole sections (except Ex. 13, 17—19 and ch. 18); and the indiscriminate use of both appears; b) that God e. g. appeared to Abraham only as אֱלֹהִים or אֵל שַׁדַּי Gen. 17,1 seq., 28, 3; 35, 11; 48, 3, and that up to the Mosaic time only אֱלֹהִים is used in the ground-document of the Pentateuch, which, called the Elohim-document, has been supplemented and worked upon by a later writer who employed the name יְהוָֹה as the appellation of Deity, and has been hence called the Jehovist. This writer accordingly either prefixed יְהוָֹה to אֱלֹהִים, or used יְהוָֹה alone, or regarding the holiness of both, used them interchangeably, Gen. 7, 16; 27, 27 seq.; Ex. 3, 4. See *Knobel*, die Genesis p. I-XVIII.; *Astruc* (physician to Louis XIV.), Conjectures sur les Mémoires originaux, dont il parait que Moyse s'est servi pour composer le Livre de Genèse, Brüssel 1753. Except in the transition from the one to the other in Gen. ch. 2 and 3, the compound name appears only in Ex. 9, 30; 2 Sam. 7, 22 25; Ps. 72, 18; 84, 9 12; 1 Chr. 17, 16 17; 28, 20; 29, 1; 2 Chr. 6, 41 42; 26, 18; unless אֱלֹהִים has the article 1 Sam. 6, 20 or stands in the genitive Gen. 24, 7, Ex. 7, 16, Deut. 1, 21; to account for which, reasons have been sought either mystical, or rational (*Böttcher*, Jena Critical Review 1847, 273 p. 1092), but always unsatisfactory ones. Elsewhere appear יְהוָֹה אֵל עֶלְיוֹן Gen. 14, 22, where the writer makes Abraham prefix the name יְהוָֹה in his oath to the God of Melchizedek; אֵל אֱלֹהִים יְהוָֹה Josh. 22, 22; הָאֵל יְהוָֹה Is. 42, 5; יְהוָֹה קְדוֹשׁ יִשְׂרָאֵל 45, 11 in solemn speech. On its combination with אֲדֹנָי or צְבָאוֹת, see my Concordance at אֲדֹנָי and צְבָאוֹת.

Like יָהּ, יְהוֹ &c. the *full* name is also employed by the Jehovist for forming proper names. Thus 1. יְהוָֹה יִרְאֶה (*Jehovah sees*, i. e. provides) *n. p.* of the temple-mountain, given by Abraham Gen. 22, 14, and accordingly explained by the author as an old saying. The other name מוֹרִיָּה should therefore be interpreted in accordance, מָרְאֶה־יָהּ (*revealed* or *shown by Jah*). — 2. יְהוָֹה נִסִּי (*Jehovah is a banner*) *n. p.* of an altar so named by Moses Ex. 17, 15. — 3. יְהוָֹה צִדְקֵנוּ (*Jehovah is righteousness*) *n. p.* of a promised Davidic king Jer. 23, 6, who in agreement with this name is named צֶמַח צַדִּיק, and is described as practising צְדָקָה 23, 5. The name, which was looked upon as a fortunate prognostic, is said to refer to king צִדְקִיָּהוּ. The same appellation was to belong to Jerusalem also 33, 16. — 4. יְהוָֹה שָׁלוֹם (*Jehovah is peace*, *salvation*) *n. p.* of an altar so called by Gideon, Judges 6, 24. — 5. יְהוָֹה שָׁמָּה (*Jehova there*) *n. p.* of the future city of Jerusalem Ez. 48, 35.

This very sacred name of God which was made known to Moses, may have been regarded even in the most ancient times as mysterious, secret, and unmentionable, as an *ἄῤῥητον* (comp. Gen. 32, 30; Josh. 5, 14 15; Judges 13, 18; *Philon*, vita Mosis ed. Col. III. p. 519; *Josephus*, Ant. II, 12, 4; see *von Coelln*, Bibl. Theol. I. p. 99); mysterious names of deities being used generally in the religions of the East (see *Jamblichus*, de mysteriis, and *Gale* on the same

p. 290). Thus the Egyptian Hermes had a name which durst not be uttered (*Cicero*, de nat. deor. 8, 16); according to some even its correct pronunciation was punishable with death (see Ex. 20, 7; Lev. 24,16), comp. *Malala* p. 61. Accordingly the name יְהוָה was pronounced אֲדֹנָי, for which the Samaritan translation substituted שְׁמָא (equivalent to the הַשֵּׁם of the later Jews), the LXX ὁ κύριος; and when the vowel points were introduced (6th century), it received those of אֲדֹנָי, except that the simple ְ was put for the compound ֲ. In this manner our vowelled יְהוָה originated, written with prefixes לַיהוָה, בַּיהוָה, מֵיהוָה, וַיהוָה &c.; the Dagesh lene following in the בגדכפת letters being always directed by אֲדֹנָי; but where אֲדֹנָי itself follows in the text Is. 28, 16, the vowels of אֱלֹהִים are assigned to it, hence יֱהֹוִה.

As to the etymological derivation, meaning, and exact grammatical determination of the name in question, which are closely connected with the original pronunciation, we remark 1. that according to the view of the Jehovist in Scripture, the name should be expressed as יַהְוֶה (or יִהְיֶה) and the signification of יִהְיֶה given to it; God calling Himself אֶהְיֶה Ex. 3, 14. Hence it is to be derived from a stem הָוָה, which was tantamount to הָיָה with an Aramaean impress during the pre-Mosaic time, having the meaning *the existing*, i. e. he who has come into existence by nothing outside Himself, *the continuing*, *permanent*, *everlasting;* its antithesis or opposite being *the non-real*, *the transitory*, *the nought* (אֱלִיל). According to this explanation are to be taken: a) the expressions of Scripture to the effect, that יְהוָה does not change Mal. 3, 6, and that *the being* constitutes the essence of God (שֵׁם or זֵכֶר) Ex. 3, 15, Hos. 12, 6 &c.; b) the designation of יְהוָה in the LXX, ὁ ὤν (Ex. 3, 14) *the existing*, which Philo (quod deter. potiori insid. p. 184) explains more exactly by saying, that the condition of existence lies in himself, and existence itself is his inner necessity; c) the designation of the Apoc. 1, 4 8 *who is*, *as he will be*, i. e. the unchangeable, eternal; comp. the inscription of the temple at Sais (Plut. de Isid. ch. 9): ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον. Accordingly the word, which is the 3 pers. of fut. of Kal made into a noun, can neither be vowelled יַהְוֶה nor יַהְוָה, since this form does not exist in Kal. The abridged forms יְהוֹ־ and יָהּ are best explained according to this acceptation; the preformative יְ passing into יָ in other instances in the stem, e. g. יְהוּא Eccles. 11, 3 out of יֶהֱוֶא; and ו might easily become *o* after the last ה has fallen away. Out of יַה־ in the first syllable of יַהְוֶה first arose יֵה־, as in the apocopated יְהִי; and this was farther changed into יְה־, lengthened in proper names into יֵ־, e. g. יֵהוּא, יֵשׁוּעַ; as in יִרָא (fut. Kal) ִ originated from ַ. — 2. According to the traditions of the ancients, the name is said to have been pronounced יַהְוֶה or יַהְוָה. *Epiphanius* (I. p. 296 Petav.) mentions among the Hebrew names of God Ἰαβέ (יַהְוֶה) together with Ἰά (יָהּ), which *Theodoret* (quaest. 15 on Ex.) marks as a pronunciation of the Samaritans; *Jerome* (on Ps. 8) has also expressed יַהְוָה viz. *Jahvo* (as we should there read in the text for *Jaho*), the ָ being uttered according to the vulgar and Phenician method like *o;* so too *Irenaeus* (adv. haer. 2, 66) has *Jaoh* i. e. *Javoh* (as we should read there); *Porphyry* (in Eus. Praep. Ev. 10, 11) has Ἰευώ, i. e. יַהְוָה (יַהְ becoming Ἰευ, as elsewhere הו becomes ευ). Even the form existing in Greek orthography Ἰαού (*Clemens* Alex. Strom. 5. p. 666 Oxon.) is יַהְוָה, ου standing for *vo* (־וָה). This form, out of which the shorter יָהּ, יָה, יָהוּ and the general Semitic name Ἰαώ may be explained, can only be a noun developed out of the fut. Hifil of הָוָה; and if הָוָה always stands in the usual signification of הָיָה, יַהְוֶה can be nothing else than the *existence-giving*, *the one calling into existence*, *the creator*, like the Sanskrit *dhâtri.* The difference between the two

pronuntiations is manifestly this, that the former has its root only in Hebraism, while the latter was the general Semitic one; and if *Epiphanius* (l. c.) and *Clemens* Alex. (l. c.) along with the general Semitic pronunciation still abide by the Scripture interpretation, they have been guided by the Biblical view, not by a grammatical one. — 3. Other derivations from the stem הָוָה in senses which do not agree with the usual one of הָיָה, are a) from הָוָה 3 *to overthrow*, and thus יַהְוֶה would be *overthrower*, *lightning-sender;* b) from הָוָה = שָׁמָה, whence the derivat. יַהְוֶה would mean *heaven;* as some think they find יַהְוֶה explained by שָׁמַיִם in Gen. 19, 24; c) from הָוָה = יָפָה *to shine*, *to glitter*, *to lighten*, *to be clear*, conseq. יַהְוֶה would be equivalent to *light*, *luminous ether*, *heaven*, as *div* in Sanskrit, *Ζεύς* in Greek, *deus* in Latin, and *Ju*-piter are said to be the same original conception; comp. the oracle of Apollo Clarius (Macrob. Sat. I. 18), where *Ἰαώ* is said to be the sun-god; d) from הָוָה in the sense of הָיָה *φῦναι*, fieri, conseq. יַהְוֶה would be *the becoming*, i. e. he who has a being induced, the revelation of whose essence is conceived of as *becoming;* e) from הָוָה = חָוָה I. *to live*, conseq. יַהְוֶה would be *the animating*, *the producing* &c. But all these explanations are too artificial; and depart from Scripture.

יְהוֹזָבָד (*Yehô is giver*) *n. p. m.* 1 Chr. 26, 4 (and his brother נְתַנְאֵל of like signification) 2 Kings 12, 22; 2 Chr. 17, 18; comp. the proper name זָבָד (which see), also coupled with -אֵל, -יְהוֹ, -יוֹ, -עַמִּי, as in זְבַדְיָה, זְבַדְיָהוּ; farther זֶבֶד in זַבְדִּי, זַבְדִּיאֵל &c.

יְהוֹחָנָן (*Yehô is good*) *n. p. m.* 2 Chr. 17, 15; 28, 12; 1 Chr. 26, 3; his brother was זְבַדְיָהוּ; Neh. 6, 18; 12, 13; Ezr. 10, 6, for which Neh. 12, 22 has יוֹחָנָן, and 12, 11 יוֹנָתָן; Ezr. 10, 28; Neh. 12, 42. In the New Test. *Ἰωάννης* (Matth. 3, 1) or *Ἰωαννᾶς* (Luke 3, 27); on the contrary, the form *Ἰωάννα* (Luke 8, 3) is according to the form יוֹחָנָה. See חָנַן.

יְהוֹיָדָע (*Yehô is wise*) *n. p. m.* 2 Sam. 8, 18; 2 Kings 11, 4; 1 Chr. 12, 27; 27, 34. See יָדַע.

יְהוֹיָכִין (*Yehô is appointer, establisher*) *n. p. m.* 2 Kings 24, 6, who is called Ez. 1, 2 יוֹיָכִין and Esth. 2, 6 יְכָנְיָה, Jer. 24, 1 יְכָנְיָהוּ and in a shorter form כָּנְיָהוּ 22, 24; יָכִין (Hif.) and יָכֹן (Kal) interchanging in the name, as being alike in signification. See יָכִין and יָכֹן.

יְהוֹיָקִים (*Yehô is setter up*) *n. p. m.* 2 Kings 23, 34, who is previously called אֶלְיָקִים 18, 18. See קָם, יָקִים (in אֲחִיקָם, אֶלְיָקִים), יָקָם (in קְמוּאֵל, עַזְרִיקָם and in אֲדֹנִיקָם), יְקַמְעָם for יְקָמְעָם, יְקַמְעָם) and יוֹקִים.

יְהוֹיָרִיב (*Yehô is a combatant*) *n. p. m.* 1 Chr. 9, 10; Neh. 11, 5; in 1 Macc. 2, 1 *Ἰωαρίβ*. See the proper names יָרִיב, רִיבַי, יְרֻבַּעַל (in יְרֻבֶּשֶׁת, יְרֻבַּעַל), יָרֵב, יְרִיבַי.

יְהוּכַל (prop. fut. Hof. of יָכֹל; *one potent*, viz. Jah is, comp. יְכָלְיָה in the same sense, conseq. יְהוֹ is not = (יְהוֹ) *n. p. m.* Jer. 37, 3, for which יוּכַל stands in 38, 1.

יְהוֹנָדָב (*Yehô is munificent*) *n. p. m.* 1. 2 Sam. 13, 5, for which is יוֹנָדָב in 13, 3; 2 Kings 10, 15, for which Jer. 35, 6 has יוֹנָדָב; the name of a Rechabite, of the Midianite tribe *Kin* (1 Chr. 2, 55) or *Kayin*, which was on friendly terms with Israel, as we learn from other places (1 Sam. 15, 6).

יְהוֹנָתָן (*Yehô is giver*) *n. p. m.* 2 Sam. 15, 27; 21, 21; 23, 32; Judges 18, 30 &c., interchanged with יוֹנָתָן; seldomer with יְהוֹחָנָן or יוֹחָנָן.

יְהוֹסֵף (for יוֹסֵף, retaining the ה of Hifil, as in יְהוֹשִׁיעַ) *n. p. m.* Ps. 81, 6, applied to the Israelite people, as בֵּית יוֹסֵף &c. See יוֹסֵף.

יְהוֹעַדָּה (*Yehô is the unveiling*, i. e. he unveils, עֲדָה a noun from עָדָה II.) *n. p. m.* 1 Chr. 8, 36, for which יַעְרָה (a noun from עָרָה I. in Hif., *unveiler*) stands in 9, 42. It is possible that יעדה may have stood in 9, 42 and become יַעְרָה by the interchange of ד and ר (see ד).

יְהוֹעַדָּן (*Yehô is provider of sexual pleasure;* עַדָּן a noun from עָדַן which see; comp. עֶדְנָה) *n. p. f.* 2 Kings 14, 2, where the K'ri reads יְהוֹעַדִּין having the same sense; עַדִּין after the form שַׁלִּיט being also a noun. See עָדַן.

יְהוֹצָדָק (*Yehô is righteous*) *n. p. m.* Hagg. 1, 1 12; 2, 2, for which יוֹצָ׳ stands in Ezr. 3, 2 seq.; comp. צָדוֹק and צֶדֶק in צִדְקִיָּהוּ, צִדְקִיָּה, מַלְכִּיצֶדֶק, אֲדֹנִיצֶדֶק. צֶדֶק, צָדוֹק and צֶדֶק are also epithets and names of deity elsewhere, see צָדוֹק.

יְהוֹרָם (*Yehô is exalted*) *n. p. m.* 1 Kings 22, 51; 2 Kings 1, 17; 2 Chr. 17, 8; Ἰωράμ Matth. 1, 8. רָם is very often used in proper names as an epithet of God, e. g. רָם, הֲדוֹרָם (= הֲדוֹר רָם), עַמְרָם, אֲבִירָם, אַבְרָם, אֲדוֹרָם, יוֹרָם, מַלְכִּירָם, אֲדֹנִירָם; so too in רַמְיָה.

יְהוֹשֶׁבַע (*Yehô is a covenant;* see שֶׁבַע) *n. p. f.* 2 Kings 11, 2, who is named יְהוֹשַׁבְעַת in 2 Chr. 22, 11. Comp. the proper names שֶׁבַע, בְּאֵר שֶׁבַע, שִׁבְעָה, אֱלִישֶׁבַע (אֱלִישַׁבְעַת), יְהוֹשֶׁבַע, בַּתְשֶׁבַע &c.

יְהוֹשׁוּעַ or יְהוֹשֻׁעַ (*Yehô is help;* שׁוּעַ, שֵׁעַ is a noun from שׁוּעַ [שׁוּעַ] = יֶשַׁע after the form טוֹב, רוּחַ; as also שֵׁעַ [after the form נֵר, חֵק, רֵק] in the proper name הוֹשֵׁעַ = יְהוֹשֻׁעַ; and the noun שׁוּעַ itself in the sense of יֶשַׁע appears in the proper names אֱלִישׁוּעַ, [יָהוּ = יֵ] יֵשׁוּעַ, &c.) *n. p. m.* Ex. 17, 9, called at first הוֹשֵׁעַ; 2 Kings 23, 8; Zech. 3, 1; in the LXX Ἰησοῦς, in Vulg. *Josua.* If the proper names יְשַׁעְיָהוּ, יְשַׁעְיָה, יִשְׁעִי, מֵישַׁע, מֵישָׁע, הוֹשַׁעְיָה be considered, it is apparent that the nouns שׁוּעַ and שֵׁעַ in יְהוֹשׁוּעַ and הוֹשֵׁעַ can only be taken in the sense of יֶשַׁע. Originally indeed, the proper name הוֹשֵׁעַ was a noun formed from Hifil (*helper*), like הוֹשֵׁעַ in הוֹשַׁעְיָה; but after Moses had already changed the name into יְהוֹשֻׁעַ in order to bring out the name of God in it, it was seen that in the הוֹ of הוֹשֵׁעַ there was nothing but an abridgment of יְהוֹ. See שֵׁעַ, שׁוּעַ, אֲבִישׁוּעַ, אֱלִישׁוּעַ, בַּתְשׁוּעַ, מַלְכִּישׁוּעַ, where שׁוּעַ may have arisen in part out of other elements.

יְהוֹשָׁפָט (*Yehô is judge*) 1. *n. p. m.* 2 Sam. 8, 16; 1 Kings 4, 17; 15, 24; 2 Kings 9, 2; comp. the proper names שְׁפַטְיָה, יוֹשָׁפָט, אֱלִישָׁפָט, שָׁפָט &c. — 2. *n. p.* of a valley (עֵמֶק) between Jerusalem and the mount of Olives Jo. 4, 2, so called because God will there hold a judicial process on the nations; to which meaning the prophet refers 4, 2 12, and therefore calls it עֵמֶק הֶחָרוּץ (*valley of decision*) 4, 14. At the time of king יְהוֹשָׁפָט the valley in question was called עֵמֶק בְּרָכָה 2 Chr. 20, 26, but already in Joel's day the Jehoshaphat-valley, because God held a judicial process there upon the heathen nations; and for that reason it should again become at a future time a valley of judgment. At a very ancient period the valley was termed עֵמֶק שָׁוֵה (*valley of the dale*), and then as a meeting-place of many kings עֵמֶק הַמֶּלֶךְ (*king's valley*) Gen. 14, 17, where the childless Absalom subsequently erected a monument to himself 2 Sam. 18, 18. Thus the valley was termed in succession a) עֵ׳ שָׁוֵה, b) עֵ׳ הַמֶּלֶךְ, c) עֵ׳ בְּרָכָה, d) עֵ׳ יְהוֹשָׁפָט or עֵ׳ הֶחָרוּץ. It lay on the south side of Jerusalem. Through it the Kedron flows, running into the Dead Sea; and it contains row upon row of sepulchres.

יָהִיר *adj. m. elated, proud, arrogant, puffed up,* of גֶּבֶר Hab. 2, 5; Prov. 21, 24; comp. Arab. تَيْهُور = Hebr. עָפַל. See יָהַר.

יְהַלֶּלְאֵל (*El is the glorious*) *n. p. m.* 1 Chr. 4, 16; 2 Chr. 29, 12; comp. מַהֲלַלְאֵל.

יַהֲלֹם (from הָלַם I. = חָלַם) *m.* the name of a precious stone, so called from its hardness Ex. 28, 18; according to *Ibn Esra, Jak. Tussi, a diamond,* ἀδάμας having the same etymology; while שָׁמִיר is merely the point of the diamond; in any case different from אַחְלָמָה.

יָהַץ (not used) *tr. to tread down with*

the feet, to stamp down, Arab. وَهَصَ. Hence

יַהַץ (*a place firmly trodden down*) *n. p.* of a Moabitish city, on the former border of the Amorite kingdom, mentioned with מֵידְבָא, דִּיבוֹן, קִיר מוֹאָב, עָר, אֶלְעָלֵה, חֶשְׁבּוֹן, נְבוֹ Is. 15, 4, Jer. 48, 34, formerly belonging to the tribe of Reuben Num. 21, 23, Josh. 13, 18, and also called יַהְצָה (cod. Sam. יַחְצָה).

יַהְצָה (*place trodden down, threshing-floor*, Arab. وهصة, threshing-floor) see יַהַץ.

יָהַר (not used) *intr.* 1. *to be high, to rise up, to be prominent*, spoken of a hill, mountain; cognate in sense עָפַל. — 2. Figurat. *to be arrogant, high-minded, proud*, as the Aram. יְהַר and אִתְיְהַר (whence יְהִירוּ, יוּהֲרָ shew); and the Ar. بَهَرَ may have likewise proceeded from the same fundamental signification. Derivat. יָהִיר. The organic root יְ־הַר is probably connected with הַר (הָרַר), הָר־הָ.

־יוֹ (contracted from ־יְהוֹ) see יְהוֹ.

יוֹאָב (see אָב, אֲבִי and ־יוֹ) *n. p. m.* 1 Sam. 26, 6; Ezr. 2, 6; 1 Chr. 4, 14; comp. אֲבִיאֵל, אֲבִיהוּא, אֲבִיָּהוּ, אֲבִיָּה, אֱלִיאָב. Hence בֵּית יוֹאָב a family of Joab, well known at that time, from which a city עַטְרוֹת (which see) got its name 1 Chr. 2, 54.

יוֹאָח (see אָח 7 and ־יוֹ) *n. p. m.* 2 Kings 18, 18; 1 Chr. 6, 6; 26, 4; 2 Chr. 34, 8. On the name comp. אֲחִיָּהוּ, אֲחִיָּה, אַחְאָב, אֲחִיוֹ &c.

יוֹאָחָז (see יְהוֹאָחָז) *n. p. m.* 2 Chr. 34, 8; 36, 2; comp. אֲחַזְיָה.

יוֹאֵל (see אֵל and ־יוֹ) *n. p. m.* 1 Sam. 8, 2, for which 1 Chr. 6, 13 has וַשְׁנִי, if we should not read there יוֹאֵל הַבְּכוֹר וְהַשֵּׁנִי אֲבִיָּה (see וַשְׁנִי); 6, 21 (where it has been proposed to read יוֹאֵל [from יָאַל II.] i. e. a wished one; for which שָׁאוּל stands in 6, 29); Jo. 1, 1 &c.; Ἰωήλ Acts 2, 16; comp. אֱלִיאֵל, אֵלִיָּה.

יוֹאָשׁ (see יְהוֹאָשׁ) *n. p. m.* 1 Kings 22, 26; 2 Kings 11, 2; 13, 9; Judges 6, 11; 1 Chr. 4, 22; 12, 3; comp. אִשָּׁה and אִישׁ.

יוּב (not used) *intr. to turn back, to turn about*, Ar. آبَ (i. e. אוּב) the same; then = Hebr. שׁוּב. Hence

יוֹב (*returner, returner home*) *n. p. m.* 1. Gen. 46, 13, for which occurs, in the same sense, יָשׁוּב Num. 26, 24 or יָשִׁיב K'tib 1 Chr. 7, 1. — 2. (*converted*) according to the LXX, Vulg. and New Test. (James 5, 11) for אִיּוֹב, which may come from יוֹב = אוֹב.

יוֹבָב 1. (from יָבַב I., *howling*, i. e. desert [see יְלֵל], as a proper name *inhabitant of the desert*) *n. p. m.* of an Arabian tribe belonging to the family of Joktan, and called after him Gen. 10, 29, of whose dwelling-place nothing definite can be given. — 2. (from יָבַב II., same as the proper name יָשׁוּב) *n. p. m.* among the Edomites Gen. 36, 33, Phenicians Josh. 11, 1, and Hebrews 1 Chr. 8, 9 18.

יוֹבֵל see יֹבֵל.

יוּבַל (after the form סוּגַר, from יָבַל I.) *m. a river*, Jer. 17, 8, the Aramaeised form of which is אֻבַל.

יוּבָל (a participial form from יָבַל II.; *playing*) *n. p. m.* Gen. 4, 21, ancestor of such as play on the harp and pipe. Probably there is an allusion in the name to יָבַל I., according to which יוּבַל signifies *rover, nomad*, music being thought an accompaniment of pastoral life, among all nations. See יָבַל 2.

יוֹזָבָד (see יְהוֹזָבָד) *n. p. m.* Ezr. 8, 33; 10, 22; 2 Chr. 31, 13; Ἰώσαβδος 4 Ezr. 8, 63; comp. זְבַדְיָה.

יוֹזָכָר (*Yô is worthy of remembrance*, comp. the proper names *Diomnestes, Mne-* or *Mnasitheus, Theomnestus*) *n. p. m.* 2 Kings 12, 22, for which 2 Chr. 24, 26 has זָבָד (out of זָכָר?); comp. the proper names זַכּוּר, זֶכֶר, זִכְרִי, זְכַרְיָה.

יוֹחָא (*Yô is living;* חָא stands for

חָאִי, as there was also at a later time a name יוֹחָאִי, from a stem חָא *to live* = חָיָה, whence in part חַי, *constr.* חֵי, like דַּי, *constr.* דֵּי from דָּה; partly *constr.* חִי in חִיאֵל, as פִּי) *n. p. m.* 1 Chr. 8, 16; 11, 45.

יוֹחָנָן (see יְהוֹחָנָן) *n. p. m.* Neh. 12, 22, for which יוֹנָתָן in 12, 11; 1 Chr. 3, 15; 5, 35; 12, 4 12; 1 Chr. 3, 24; Ezr. 8, 12; 2 Kings 25, 23; 4 Ezr. 9, 1 (Luke 3, 30 *Ἰωνάν*; afterwards there was a *n. p. f.* יוֹחַנָּה Luke 8, 3); comp. חֲנַנְיָה.

יוּטָה see יֻטָּה.

יוֹיָדָע (see יְהוֹיָדָע) *n. p. m.* Neh. 3, 6; 12, 10; comp. יְדַעְיָה.

יוֹיָכִין (see יְהוֹיָכִין) *n. p. m.* Ez. 1, 2; comp. יְכָנְיָה.

יוֹיָקִים (see יְהוֹיָקִים) *n. p. m.* Neh. 12, 10; comp. יְקַמְיָה, אֶלְיָקִים.

יוֹיָרִיב (see יְהוֹיָרִיב) *n. p. m.* Ezr. 8, 16; Neh. 11, 5 10; in 1 Macc. 2, 1 *Ἰωαρίβ*.

יוֹכֶבֶד (*Yô is glory*) *n. p. f.* Ex. 6, 20, the only pre-Mosaic name compounded with יוֹ; comp. the Greek proper names Athenocles, Diocles, Dionysocles, Heracles, Metrocles, Pythocles &c.; Germ. *Theutbrecht*, i. e. glory of Theut, and in Hebrew too the proper name אִי כָבוֹד (= אֲבִי כָבוֹד).

יוּכַל (see יְהוּכַל) *n. p. m.* Jer. 38, 1, for which יְהוּכַל stands in 37, 3; the Masoretes have considered אֻכָל Prov. 30, 1 as an Aramaean form of this name. But see אֻכָל.

יוֹם (i. e. יָם; not used) *intr.* 1. *to shine, to glitter, to be clear, to lighten* (e. g. of the day), which stem suits the deriv. יוֹם very well (comp. Gothic *dag-s*, German *Tag*, from the stem *dag* = Sanskrit *dah*, urere); Ar. يَام the same, Targ. יָם and יֵם, Syr. ܝܘܡ and ܝܘܡ the same. Deriv. יוֹם, יוֹמָם. On the other hand, יָמָה = יָם (יוֹם) should be assumed as the stem for יָמִים, יָמוֹת and the proper names אֲבִיָּם, יְמוּאֵל. — 2. *to be hot, warm,* a transition from signific. 1, as is the case with other verbs of shining, lightening (see אוֹר, נוּר &c.). Deriv. יֵם.

The stem יָם (יוֹם) is preserved in Semitic only in derivatives; and يوم, ܝܘܡܐ, ܐܝܡܡܐ, יְמָם, יוֹם can only be explained by means of the word not being used as a verb يَام, Aram. יָם and יֵם. From يَوْم have originated in Arabic the denominative verbs وَمَدَ *to be hot, to glow*, وَمَا *to glitter, to shine* (whence مَوْمَاء *wilderness*, comp. the derivatives of زَهَرَ). The organic root יָם is obviously connected very closely with חָם, חַם, with جم in أَجَمَ (to be hot) &c.; as also the Hebrew יָפָה (*to shine*) is = Ar. خَفَا (to shine), and יָפַע (to glitter) is = خَفَا.

יוֹם (used only in the *sing.*, with *suff.* יוֹמִי, יוֹמְךָ, and the *dual* יוֹמַיִם, יֹמַיִם, and from this form the adv. יוֹמָם; from יוֹם 1) *m.* (*fem.* Ez. 7, 10, טוֹבָה Eccles. 12, 14, and רָעָה Jer. 17, 18 being nouns) prop. brightness, splendour, shining, light, hence 1. *the day* (for only light, אוֹר, was originally called יוֹם Gen. 1, 5, like the Latin dies compared with the Sanskrit div to lighten; Ar. نَهَار *day*), opposed to night Gen. 1, 14; 7, 4; 8, 22; 29, 7. — In this sense חֹם הַיּוֹם 18, 1 means *the time of mid-day*, prop. the heat of the day, for which a poetical paraphrase is נְכוֹן הַיּוֹם Prov. 4, 18 *the fixedness* or *steadiness of the day*, i. e. mid-day (see כּוּן); פּוּחַ הַיּוֹם Song of Sol. 2, 17 *the day cools*, i. e. a cooling wind blows at the departure of the day; עֶרֶב יוֹם Prov. 7, 9 *the evening of the day*, i. e. the twilight following the day, for which לֹא־יוֹם וְלֹא־לָיְלָה stands in Zech. 14, 7; כִּמְרִירֵי יוֹם (from כָּמַר) Job 3, 5 *darkenings of the light of day*, i. e. obscurations of the sun, and so it is explicable that אוֹר stands for it in Zech. 14, 7. — 2. *the civil day*, including night Gen. 7, 24; 50, 3; Job 3, 6. In this sense are used the expressions י׳ הַשַּׁבָּת Ex. 20, 8, י׳ הַכִּפֻּרִים Lev. 23, 28, י׳ תְּרוּעָה Num. 29, 1, and so in various applications. Me-

taphor. derived from the present meaning are a) *birth-day* Job 3, 1, as appears from 3, 2; Hos. 7, 5 according to some. b) *crowning-day* Hos. 7, 5 (Targ.). c) *festival day* 2, 15. d) *day of slaughter* 2, 2, comp. Is. 9, 3. e) *day of punishment*, *of downfall*, *of misfortune* Ps. 37, 13; 137, 7; Job 18, 20; Ob. 12; *day of death* 1 Sam. 26, 10; Ez. 21, 30; *day of defeat* Is. 9, 3; *the judicial day* (of God) 2, 12; 13, 6; Jo. 1, 15. f) *the present time*, hence מִיּוֹם *from this day onward* Is. 43, 13; Ez. 48, 35; לִפְנֵי יוֹם Is. 48, 7 *before now*, *before this hour*. g) *final time*, *end*, of life, thus לֹא־ יוֹם Job 15, 32 *the not-end*, i. e. remote from the end of life. h) *the time of life*, קְשֵׁה יוֹם Job 30, 25 *who has a heavy time of life*, i. e. one oppressed. i) any time fixed by a more definite statement Judges 18, 30 (see pl. יָמִים). j) *the time* or *duration of a day*, hence *a day's journey* Deut. 1, 2, fully דֶּרֶךְ יוֹם Num. 11, 31. k) *a short space;* particularly so מִיֹּמָיִם Hos. 6, 2 *from two days onward*, i. e. after two days, after a short interval. l) Adv. = יוֹמָם *by day*, opposed to בַּלַּיְלָה Ps. 88, 2, where צָעַקְתִּי is to be supplied in the second member, and נֶגְדֶּךָ in the first. יוֹם יוֹם *every day*, i. e. *daily* Gen. 39, 10; *at every time*, *constantly* Ps. 61, 9; יוֹם וָיוֹם *day by day* Esth. 3, 4, for which בְּכָל־יוֹם וָיוֹם stands in 2, 11; י׳ בְּיוֹם *day by day* 1 Chr. 12, 22, for which is also used לְיוֹם בְּיוֹם 2 Chr. 24, 11, or also in the sense *every day* (see דָּבָר); כְּיוֹם בְּיוֹם *one day as another* 1 Sam. 18, 10; מִיּוֹם אֶל־יוֹם *from day to day*, i. e. daily Num. 30, 15. The Ar. يَوْم is also used in manifold ways, as for day of slaughter, time of life &c.; اَلْيَوْمَ to-day &c.

The following formulas belong to the adverbial character of יוֹם, where it is coupled with the article or with prepositions prefixed, a) הַיּוֹם *this day*, *to-day*, hodie (= hoc die) Gen. 4, 14, עַד־הַיּ׳ 19, 37 *till to-day*, *till now*, fully הַיּוֹם הַזֶּה 1 Sam. 17, 10, עַד־הַיּוֹם הַזֶּה Gen. 26, 33, while זֶה הַיּוֹם 1 Kings 14, 14 should be otherwise taken (see זֶה); *by day*, *during the day* = יוֹמָם Hos. 4, 5, opposed to הַלַּיְלָה Neh. 4, 16; *at that time*, *then* 1 Sam. 12, 17; *about the* (forementioned) *time* 2 Kings 4, 8. — b) בְּיוֹם followed by an infin. *on the day when* Gen. 2, 17, *at the time when* 2, 4, *after that* 2 Sam. 21, 12, *when* Ex. 32, 34, seldom with the perfect following Lev. 7, 35; sometimes בְּ alone stands for it Gen. 2, 4. — c) בַּיּוֹם *in the day*, *at the time of the day* Gen. 31, 40; *on the same day*, i. e. *immediately* Prov. 12, 16; *to-day* Judges 13, 10, where, however, it is better to translate *these days*, i. e. recently. — d) כַּיּוֹם *about this day*, i. e. *at present*, *now* Gen. 25, 31, which never has the meaning *before*, *formerly;* כַּיּוֹם הַזֶּה or כְּהַיּוֹם הַזֶּה *as at this time*, i. e. *as at present*, *as just now* Gen. 50, 20, Deut. 2, 30, 1 Sam. 22, 8, even if the subject to which allusion is made be already past, the formula being specially used in fulfilled prophecies, with the meaning, *as it is now*, *as is the case at present* Jer. 11, 5; 25, 18; Ezr. 9, 7; yet sometimes *about this day*, i. e. the day the author has in his mind Gen. 39, 11. — e) מִיּוֹם *from the day when*, *since* Ex. 10, 6; Deut. 9, 24. — f) כָּל־הַיּוֹם *all the day*, i. e. *daily* Ps. 42, 4; 73, 14, parallel לַבְּקָרִים; *the whole day* 32, 3, parallel כָּל־הַלַּיְלָה Is. 62, 6; *at all times*, *constantly*, *always* Ps. 52, 3, Prov. 21, 26, with תָּמִיד sometimes added for perspicuity's sake Is. 51, 13; in like manner בְּכָל־יוֹם Ps. 7, 12, and probably also 88, 10, where, however, some take יוֹם = עֳנִי *misfortune*. — For supplementing the meanings and applications of יוֹם comp. the other noun-form יָמָה, *pl.* יָמִים, *constr.* יְמֵי, and יָמוֹת, *constr.* יְמוֹת.

יוֹם (*def.* יוֹמָא; *pl.* יוֹמִין, *constr.* once יְמֵי Ezr. 4, 7, *def.* יוֹמַיָּא; from the pl. with a feminine ending comes the *constr. pl.* יוֹמָת) *Aram. m.* same as Hebrew יוֹם in all its variety of senses Dan. 6, 11; Ezr. 6, 15.

יוֹמָם (out of יוֹם with the old termination ָם, which was originally an accusative form) *adv.* 1. *by day*, *in the day-time* Ex. 13, 21, Is. 4, 5, oppos. to לַיְלָה,

hence וָלַיְלָה י׳ *day and night*, i. e. *always* Ps. 1, 2, more rarely the reverse לַיְלָה וְיוֹמָם Deut. 28, 66; in the later usage of the language and with an Aramaean colouring בְּיוֹמָם Neh. 9, 19 occurring instead of it; comp. Syr. ܒܐܝܡܡܐ. — 2. *daily, day by day* Ps. 13, 3, hence without the opposite לַיְלָה. — 3. *by the light of day*, Ez. 30, 16 *and Memphis will have enemies by the light of day;* comp. Jer. 15, 8 שֹׁדֵד בַּצָּהֳרַיִם and the opposite שֹׁדְדֵי לַיְלָה Ob. 5.

יָוַן (not used) *tr.* probably same as יָגַן (interchanging *g* and *v* or *b*, as יָדַע II. i. e. וָדַע changes with גָּדַע, Pers. kerm = Germ. Wurm, Greek κῶς = πῶς, comp. p. 249) *to stamp, to push, to press*, deriv. perhaps יַיִן; figurat. *to subdue, oppress*, deriv. יוֹנָה 3, and according to some the noun יָוֵן.

יָוָן *n. p. m.* 1. the fourth son of Japhet Gen. 10, 2, conseq. the fourth Japhetic leading race. By it is principally meant the Hellenic race, *the Ionians*, then all the Greeks in Greece Is. 66, 19; next *the Greek-Macedonian empire*, whose first king was Alexander Dan. 8, 21. — In Daniel's prophetic symbols the continuators of יָוָן are: Seleucus I. Nicator, Antiochus I. Soter; Antiochus II. Theos; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the Great; Seleucus IV. Philopator; Heliodorus; Demetrius I. Soter, Dan. 7, 24. — Gradually יָוָן came also to mean the Greeks in Asia Minor, or the south-eastern ones at the Black Sea, dwelling beside the Tiberanians and Moschites, or those called the *Achaeans* in classical authors Jo. 4, 6, Zech. 9, 13, who dealt in slaves; the Phenicians often being the mediums of barter Ez. 27, 18, Is. 66, 19. — The form of the name יָוָן is closely connected with the Greek Ἰών, Ἰάν, Ἴᾶνες &c.; for the basis of all seems to have been Ἰάονες, with the digamma Ἰάϝονες. As to the meaning, that of "*the young*" has been adopted (*Pott*, Etym. Forsch. I. p. XLI), opposed to the Γραικοί, *the old;* the Greeks themselves relating (*Aristot.*, Meteorol. 1, 14), that the Hellenes were formerly called Γραικοί; comp. Sanskr. *juvan*, Zend. *jawan* i. e. juvenis. — 2. *n. p.* of a city in Yemen, called in Ar. يَوْن or يَوَان (probably = يَمَن), then taken for the territory of Yemen generally Joel 4, 6, adduced along with שְׁבָא 4, 8 and דָּן (=דְּדָן) and אוּזָל (an old name for the metropolis of Yemen *Sanaa*) Ez. 27, 19. Deriv. יְוָנִי (*pl.* יְוָנִים) *a patronym. m.* from יָוָן Jo. 4, 6.

יָוֵן (not used) *intr.* 1. *to be soft*, of a mass, hence like טָחָה I. (to טִיט) *to be clammy, viscous*, of a mass of dung (the Arab. وَنَى [יָנָה] has the same meaning taken figurat.); deriv. the noun יָוֵן (see טִיט). — 2. Figurat. as in the Arab. stem, *to be lax, soft, weak*, and therefore *to be tender, mild*, spoken of the dove. Deriv. יוֹנָה 1 and 2.

יָוֵן (*constr.* יְוַן) *m. mud, dung, swamp*, cogn. in sense with טִיט; טִיט הַיָּוֵן combined Ps. 40, 3 *dung of mire*, i. e. dirty slime, an intensifying of the simple idea, like בּוֹר שָׁאוֹן ib., שַׁחַת בְּלִי Is. 38, 17; יְוֵן מְצוּלָה *swamp of the depth*, i. e. deep swamp Ps. 69, 3. The stem of this noun is יָוַן in the meaning just given; but others derive it from יָוַן, and regard יָוֵן as lengthened out of יָוִין in the sense of *trodden down, bruised*, which is less appropriate, because יָוֵן is thought of as liquid.

יון (i. e. יָן; not used) *tr. to press the vine, to tread* or *to press out the grapes*. The organic root יָן is identical with that in יָגַן, יָנַן (interchanging *Yod* and *Gimel*). According to this etymology one might take the noun יַיִן to mean *a pressed* or *trodden thing*, if such were not too general, and if it were not improbable that the word should have come to extra-Semitic peoples under that name.

יוֹנָדָב (see יְהוֹ־) *n. p. m.* 2 Sam. 13, 3; Jer. 35, 6.

יוֹנָה (*pl.* יוֹנִים; *constr.* יוֹנֵי) *f.* 1. (from יָוַן 2, conseq. formed out of יְוָנָה) prop.

a tender, mild bird, therefore *the dove* GEN. 8, 8, the dove being also called among the Romans avis Cytheriaca; בֶּן־ר׳ *a young dove* LEV. 12, 6, pl. בְּנֵי ר׳ 12, 3. The dove is an emblem of purity and innocence SONG OF SOL. 1, 15; 4, 1; 5, 12, is used on account of its loveliness and mildness as an epithet for dear, beautiful, beloved 5, 2; 6, 9, and is conceived of generally as full of simplicity HOS. 7, 11 (comp. MATTH. 10, 16), as cooing with dull and melancholy tones (הָמָה, נָהַג, הָגָה) Is. 38, 14; NAH. 2, 8; Ez. 7, 16, and as flying quickly, like (the clouds) homewards to the אֲרֻבּוֹת Is. 60, 8; Ps. 55, 7; HOS. 11, 11. It is said of the wild dove that it flies shyly to the mountains Ez. 7, 16, directs its course by its wings (אֵבֶר) to far distant parts in order to settle there Ps. 55, 7; and makes its nest in the hidden clefts of rocks SONG OF SOL. 2, 14, or on the margins of yawning precipices JER. 48, 28. כַּנְפֵי יוֹנָה *the wings of a dove* Ps. 68, 14, a symbol of the timid and fleeing wings of an army (see כָּנַף). Hence too symbolically *the timid*, *fugitive Jewish people*, specially so in an old poem יוֹנַת אֵלֶם רְחֹקִים (Ps. 56, 1), which words should be read יוֹנַת אֵל מֵרְחֹק־יָם (*dove of God from the far sea*), after which poem the 56th psalm was sung. — 2. *n. p.* of a prophet 2 KINGS 14, 25; JON. 1, 1. — 3. (only in sing. and that from יָנָה, from יָוַן) *f. violence*, *a trampling down*, *oppression*, חֲרוֹן הַיּוֹנָה *wrath of down-treading*, i. e. oppressive or cruel wrath JER. 25, 38, translated by the LXX *great*, *violent;* חֶרֶב הַיּ׳ *sword of violence*, i. e. the murderous sword 46, 16; 50, 16, where the LXX read חֶרֶב הַיְּוָנִה and translate μάχαιρα Ἑλληνική, as they explained the chapter of Alexander's march, at whose approach the Persians cleared away in the hasty flight of בָּבֶל and מִצְרַיִם "before the Greek sword" (Curt. 4, 7; Arr. 3, 1, 16). In הָעִיר הַיּוֹנָה ZEPH. 3, 1 הַיּוֹנָה is in apposition and = עִיר הַיּוֹנָה, spoken of נִינְוֵה. In every case the acceptation of יוֹנָה as a part. fem. should be rejected on account of JER. 25, 38.

יוֹנֵק or **יֹנֵק** (*pl.* יֹנְקִים, *constr.* יוֹנְקֵי, prop. *a part.* of יָנַק) *m.* 1. *a sucking babe*, who becomes a גָּמוּל Is. 11, 8, coupled with עוֹלֵל (which see) Ps. 8, 3, LAMENT. 2, 11, opposed to אִישׁ שֵׂיבָה DEUT. 32, 25, in full form יוֹנֵק שָׁדַיִם Jo. 2, 16. — 2. *a young twig*, *a shoot*, a sucker, as it were, of a tree Is. 53, 2, opposed to שֹׁרֶשׁ (comp. Greek μόσχος and κόρος). Usual, however, in this meaning is

יוֹנֶקֶת (with *suff.* יוֹנַקְתּוֹ; *pl.* with *suff.* יוֹנְקוֹתָיו) *f.* same as יוֹנֵק 2: *twig*, *shoot*, Ez. 17, 22, where יוֹנֵק should be supplied to רַךְ (*a tender twig*); *a branch* HOS. 14, 7; יָצְאָה י׳ עַל *the shoot runs over a thing* JOB 8, 16; *a sprout* 14, 7; *a bough* Ps. 80, 12.

יוֹנָתָן (see יְהוֹ־) *n. p. m.* 1 CHR. 2, 32, NEH. 12, 11, for which occur also יוֹחָנָן or יְהוֹחָנָן, Greek Ἰωνάθαν (TOB. 5, 13).

יוֹסֵף (a noun from the fut. Kal of יָסַף; *increaser*, viz. Jah is; comp. אֶלְיָסָף, יוֹסִפְיָה) *n. p. m.* GEN. 30, 24 (where the name is interpreted); 30, 23 (where the name is derived from אָסַף); chs. 37-50. Instead of it there is in Ps. 81, 6 יְהוֹסֵף, the ה of the Hif. being also in fut. retained in יְהוֹדֶה (Ps. 45, 18), יְהוֹשִׁיעַ (116, 6), and יְהֵילִיל (Is. 52, 5). As his two sons *Ephraim* and *Manasseh* were the heads of separate tribes, both together were also called יוֹסֵף, or in full form בְּנֵי, מַטֵּה, בֵּית י׳ 2 SAM. 19, 21. And as they were the leading tribes in the kingdom of Israel, יוֹסֵף also meant the kingdom of the ten tribes AM. 5, 6; ZECH. 10, 6. More rarely does it mean the whole nation of Israel Ps. 80, 2, AM. 5, 15, for which in Ps. 77, 16 בְּנֵי יַעֲקֹב וְיוֹסֵף is put. יוֹסֵף does not appear as a proper name belonging to others, till a later period of the language, EZR. 10, 42; NEH. 12, 14; 1 CHR. 25, 2.

יוֹסִפְיָה (*Jah is increaser*) *n. p. m.* EZR. 8, 10.

יוֹעֵאלָה (compounded of אֵלָה and יוֹעֶה fut. Hif. of יָעָה; *El is snatcher;*

comp. יֹעוּאֵל ,יְעִיאֵל, and see too אֱלָה page 93) *n. p. m.* 1 Chr. 12, 7.

יוֹעֵד (*Yô is powerful;* עֵד from עוּד which see) *n. p. m.* Neh. 11, 7.

יוֹעֵה see יוֹעֵאלָה.

יוֹעֶזֶר (*Yô is help*) *n. p. m.* 1 Chr. 12, 6; comp. אֱלִיעֶזֶר.

יוֹעֵינַי see אֶלְיוֹעֵינַי.

יוֹעָשׁ (*Yô is hastener to*, see עוּשׁ I.) *n. p. m.* 1 Chr. 7, 8; 27, 28.

יוֹצָדָק (see יְהוֹ־) *n. p. m.* Ezr. 3, 2. In Ben-Sira 49, 12, 4 Ezr. 5, 5, and in the LXX, the form was יוֹצֶדֶק Ἰωσεδέκ.

יוֹצֶדֶק see יוֹצָדָק.

יוֹצֵר or יֹצֵר (with *suff.* יֹצְרִי ,יֹצְרֵנוּ; *plur.* יוֹצְרִים, *constr.* ־רֵי; a participial noun from יָצַר) *m.* 1. prop. fashioner, former, hence *a potter*, who treads clay Is. 41, 25 (רָמַס טִיט), works in loam (חֹמֶר ,חֶרֶשׂ) 29, 16; 45, 9; 64, 7; Jer. 18, 4; 19, 1, and makes earthen vessels 2 Sam. 17, 28; Ps. 2, 9. נֵבֶל יוֹצְרִים Is. 30, 14 *pitcher of the potter*, i. e. an earthen pitcher. הַיּוֹצְרִים 1 Chr. 4, 23 is the designation of a corporation of potters, who sprung from the tribe of Judah, from שֵׁלָה, and are spoken of as the inhabitants of לֶחֶם (יֹשְׁבֵי לֶחֶם should be read there for יָשֻׁבִי לֶחֶם, according to the Midrash on Ruth ch. 1, with which opinion agrees *El. Wilna* in his commentary on Chronicles), a city of Judah (whence perhaps the Gentile לַחְמִי 1 Chr. 20, 5), into which came also the inhabitants of the cities of Judah נְטָעִים and גְּדֵרָה (see Josh. 15, 36, 1 Chr. 12, 4), for the purpose of working for the king. — 2. *a former* of the פֶּסֶל Is. 44, 9, Hab. 2, 18, i. e. *a statuary.* It is applied to a carver in wood (the verb is also used of forming in metals). — 3. *a creator*, i. e. former, spoken of God, and therefore coupled with בֹּרֵא Jer. 10, 16, Am. 4, 13, and so used generally without regard to the form or figure of what is created. — 4. Figurat. *a framer*, one who forms and creates in his mind, spoken of men Ps. 94, 20, or of God Jer. 18, 11. — 5. = אוֹצָר same as אוֹצָר (if we should not read יוֹצָר), *treasure*, Zech. 11, 13, particularly of the temple, where there was such (1 Kings 14, 26; comp. Mark 12, 41 seq.).

יוֹצָר see יוֹצֵר.

יוֹקִים (a noun developed out of the fut. Hif. into a proper name, the Hif. הוֹקִים, fut. יוֹקִים, being formed in the Aramaean manner; *a setter up*, viz. Yô is) *n. p. m.* 1 Chr. 4, 22. The later pronunciation of יוֹרִים (Ἰωρείμ Luke 3, 29) is analogous, earlier יוֹרָם.

יוֹר see יָרָה.

יוֹרָה (*harvest-born*) *n. p. m.* Ezr. 2, 18, for which Neh. 7, 24 חָרִיף; comp. יוֹרַי.

יוֹרֶה (*part.* of יָרָה II. i. e. from וָרָה = רָוָה, the cognate stem יָרָא being actually interchanged with רָוָה Prov. 11, 25) *m. the fructifying seed-rain, the autumnal rain*, different from מַלְקוֹשׁ Deut. 11, 14; Jer. 5, 24.

יוֹרַי (same as יוֹרָה) *n. p. m.* 1 Chr. 5, 13.

יוֹרִים see יוֹקִים.

יוֹרָם (see יְהוֹרָם) *n. p. m.* 1 Chr. 26, 25, Ἰωράμ Matth. 1, 8; 2 Sam. 8, 10, for which 1 Chr. 18, 10 has הֲדוֹרָם (an interchange between יוֹ־ and הֲדוֹר, see הֲדֹרָם).

יוּשַׁב חֶסֶד (*grace is returned*) *n. p. m.* of a son of Zerubbabel 1 Chr. 3, 20, the hopes and consolations of the returning Israelites being mirrored in the names of his other sons also.

יוֹשִׁבְיָה (*Jah causes to dwell;* יוֹשִׁב is fut. Hif. of יָשַׁב) *n. p. m.* 1 Chr. 4, 35.

יוֹשָׁה (*Yô is a gift;* שָׁה = שַׁי) *n. p. m.* 1 Chr. 4, 35.

יוֹשַׁוְיָה (*Yô is correspondence*, i. e. is self-satisfying; שַׁוְיָה a noun from שָׁוָה, the proper names יִשְׁוִי and יִשְׁוָה coming from the same stem also) *n. p. m.* 1 Chr. 11, 46.

יוֹשֵׁעַ (Ἰωσῆς Matth. 13, 55; Luke 3, 29) see יֵשׁוּעַ.

יוֹשָׁפָט (see יְהוֹ־) *n. p. m.* 1 Chr. 11, 43; 15, 24.

יוֹתָם (*Yô is perfect;* comp. Ps. 18, 26 31) *n. p. m.* Judges 9, 5 7; 2 Kings 15, 32-38; in the LXX and N. Test. (Matth. 1, 9) Ἰωάθαμ, which seems to imply a form יְוֹיתָם.

יוֹתֵר see יָתֵר.

יוֹתֶרֶת see יֹתֶרֶת.

יָז, יִז see נָזָה.

יְזַב (Peal not used) *Aram. to flee from, to slip out of, to escape,* danger; Ar. وَزَبَ the same. Hence the further Shafel-form שֵׁיזֵב. See שְׁזַב.

יָזָה (not used) *intr.* same as נָזָה II. (see י) *to be collected, to be united, to join,* i. e. to betake oneself to the protection of a person; Ar. وَزَى the same. Derivative

יְזִיאֵל (*El is the uniting* = יְזִיָּה; יְזִי a noun from יָזָה) *n. p. m.* 1 Chr. 12, 3.

יִזִּיָּה see יְזִיָּה.

יְזִי see יְזִיאֵל.

יִזִּיָּה (*Jah unites* or *assembles;* יָזָה from נָזָה II. = יָזָה) *n. p. m.* Ezr. 10, 25; comp. for the appellative meaning קַבְצְאֵל, יְקַבְצְאֵל &c.

יָזִיז (from זוּז III.; *shining,* viz. Jah is) *n. p. m.* 1 Chr. 27, 31; comp. זִיזָה.

יִזְלִיאָה (= יִזְלִיָּה, *Jah is a deliverer;* from זָלָא or זָלָה = דָּלָה) *n. p. m.* 1 Chr. 8, 18.

יָזַם a stem adopted for יָזְמוּ (for זָמְמוּ from זָמַם) Gen. 11, 6, see זָמַם.

יָזַן (not used) *tr.* same as אָזַן I. (see page 51); deriv. יָזָן (*constr.* יְזַן) in the proper names יְזַנְיָה, ־יָהוּ.

יָזָן (*constr.* יְזַן), see יָזַן.

יְזַנְיָה (either contracted from יַאֲזַנְיָה, or from יָזַן = אָזַן I. with the meaning "to weigh, to determine", and so יְזַן is construct of יָזָן; *Jah is determiner*) *n. p. m.* Jer. 42, 1, elsewhere יַאֲזַנְיָהוּ.

יְזַנְיָהוּ (the same) *n. p. m.* Jer. 40, 8, instead of which occurs elsewhere יַאֲזַנְיָה.

יָזַע (not used) *intr.* same as זָע (זוּעַ) II. *to run, to trickle, to drop, to drop out;* hence figurat. *to sweat;* comp. Ar. وَزَعَ (to run, to flow) and Ethiopic, the same, = وَدَعَ and نَدَعَ (to flow out). The stem is connected with נָזָה, יָצַק, נָסַךְ, יָסַךְ, the *y* initial sound being frequently interchanged with the initial *n* elsewhere. The organic root י־זַע lies also in זָע II.; and זָע is usual for it in Aramaean. Derivative

יֶזַע *m.* same as זֵעָה *sweat,* Ez. 44, 18 *they shall not gird themselves with sweat,* i. e. where they are easily exposed to sweat (Targ., Talm.), or while they sweat (Aquila, Symm., Jerome), or so warmly that they shall sweat (perspiration being considered as unseemly in holy persons).

יִזְרָח (*a native,* see זֶרַח) *n. p. m.* same as אֶזְרָח (1 Kings 5, 11) or זֶרַח (Gen. 38, 30; 46, 12), the head of a family in the tribe of Judah; hence הַיִּזְרָח *the Izrahite,* one belonging to the family of זֶרַח 1 Chr. 27, 8. In this form the fifth of David's twelve heroes is designated, as being descended from Izrah; the eighth and tenth (לַזַּרְחִי) being likewise traced back to the same head of the family, 1 Chr. 27, 11 13. The right name of this princely leader (שַׂר) was שַׁמְהוּת (which see) or שַׁמּוֹת (= שַׁמְהוּת) or שַׁמָּה (= שַׁמְהָה) *son of Agee* (בֶּן־אָגֵא) of the place הָרָר (הֲרָרִי), or הָרָר (הַהֲרָרִי) or הָרוֹר (הַהֲרוֹרִי); according to another account of חֲרֹד (which see) 1 Chr. 11, 27; 2 Sam. 23, 25.

יִזְרַחְיָה (*Jah is appearing*) *n. p. m.* 1 Chr. 7, 3; Neh. 12, 42.

יִזְרַע (from זָרַע I.; *planter, founder*) *m.* only in the proper name יִזְרְעֶאל or ־עֶאל.

יִזְרְעֶאל or ־עֶאל (*El is founder,* see יִזְרַע; with *a* of motion ־עֶאלָה) 1. *n. p.* of a city in the tribe of Issachar Josh. 19, 18, though belonging to Manasseh 17, 16 (as Eusebius and Jerome already

rightly observe), in the north of Palestine, where the Israelite king Ahab (1 Kings 18, 45 46; 21, 1; comp. 21, 18) had his favourite place of residence, and which Jehu made his dwelling place altogether (2 Kings chs. 9 and 10). Both drew on themselves there the guilt of shedding much blood (the latter by murdering Ahaziah and his brothers 2 Kings 9, 27; 10, 14, and by the other massacre which he caused there 10, 11), to which Hos. 1, 4 alludes in דְּמֵי י׳. This blood-guiltiness, as Hos. 1, 5 prophesies, was to be avenged in the plain of יִזְרְעֶאל by a decisive day of slaughter (יוֹם י׳), on which the kingdom of Israel was to be exterminated 2, 2; as Naboth's blood was formerly avenged there 2 Kings 9, 25 26. The plain, in which the city of Jezreel lay, is called עֵמֶק י׳ Josh. 17, 16, Judges 6, 33, Hos. 1, 5; in the Apocrypha and Josephus τὸ μέγα πεδίον Ἐσδρηλών (Judith 1, 8), or simply τὸ πεδίον μέγα (1 Macc. 12, 49); but the district belonging to the city was styled חֵלֶק י׳ 2 Kings 9, 10 36 37; for which חֵל י׳ occurs once 1 Kings 21, 23 (חֵלֶק = חֵל according to all the versions). In other places 'יִז alone also denotes a great territory lying around the city of Jezreel 2 Sam. 2, 9, mentioned along with גִּלְעָד, אֲשׁוּר (see page 158), אֶפְרַיִם, בִּנְיָמִן as a chief one of the places that held to the dynasty of Saul; or also named with תַּעְנַךְ (now Taanak on the south-eastern slope of mount Carmel), מְגִדּוֹ (now el-Legûn, but a little to the north-west of the preceding), and בֵּית שְׁאָן (now Beisan, where the plain of Jezreel opens into the Jordan-valley) &c. 1 Kings 4, 12. At a later period it was even a designation of the kingdom of the ten tribes generally Hos. 2, 24; and accordingly this prophet calls his son symbolically Jezreel 1, 4, alluding to the appellative meaning 2, 25; for it was never the name of a person; 'יִז in 1 Chr. 4, 3 as well as עֵיטָם, פְּנוּאֵל &c. being nothing else but names of places. According to Eusebius, Jezreel lay between Legio (מְגִדּוֹ) and Scythopolis (בֵּית שְׁאָן); and the mountain of גִּלְבֹּעַ was also in its vicinity from which a fountain (עַיִן) reached to the city 1 Sam. 29, 1, on which lay also the town עֵין־דּוֹר. This fountain was also called טוּב־עַיִן Tubania (William of Tyre 22, 26). At the present day traces of this city are found in *Zerîn* or *Serin* from Seril (Robinson III. pp. 162. 173. 227 seq.), to which the founder of the sect *Serini* belonged. — *Gentile m.* יִזְרְעֵאלִי 1 Kings 21, 1, *fem.* יִזְרְעֵאלִית or ־עֵלִית 1 Sam. 27, 3; 30, 5. — 2. *n. p.* of a city in Judah Josh. 15, 56.

יַחְבָּא (formed out of the Hif. of חָבָא I.; *protector*) *m.* only in the proper name אֱלְיַחְבָּא.

יחד (*fut.* יֵחַד) *intr. to be united*, *to be bound together*, with one, אֶת פּ׳ Is. 14, 20; *to associate oneself*, *to attach oneself*, to one, with בְּ Gen. 49, 6, i. e. to participate in a thing; conseq. only a collateral form of אָחַד, which is a denom. from אֶחָד; Ar. وَحَدَ, وَحُدَ the same; in Phenic. אחד (hence בְּאֶחָד *for one*, Mass. 3), its denomin. אַחַד and its collateral form יַחַד also existing; and from the latter come יַחַד (*together with*, *besides*, Plaut. Poen. V. 1, 3) and יַחְדָם (una cum, ib. III., act. V. sc. 3 v. 22), יַחַד, Ἰεούδ (Philo Bybl. 42 Orell.) = Hebrew יָחִיד μονογενής. Deriv. יַחַד, יַחְדָּו and יְחִידָה, יָחִיד, יַחְדִּיאֵל, with the proper name יַחְדוֹ.

Pih. יִחֵד (*imp.* יַחֵד) *to unite*, i. e. to collect, לֵב Ps. 86, 11; in modern Hebr. often meaning, to express or recognise oneness, to unite, from which comes יִחוּד.

יַחַד (*pause* יָחַד) *m.* 1. *subst. communion*, *oneness*, 1 Chr. 12, 17 *I will have towards you a heart for oneness*, i. e. I will have *one* heart with you (לֵב אֶחָד 12, 38). — 2. *adv. conjointly*, *together*, *with one another*, junctim, a) of united action Ps. 2, 2; 31, 14, to the exclusion of others, with the personal pronoun: *only we*, *you*, *they together*, Ezra 4, 3; coupled with נִלְחָם to contend (1 Sam. 17, 10), נִשְׁפַּט to plead (Is. 43, 26), עָמַד to step forth into debate (Is. 50, 8), it expresses mu-

tual and hostile action; while in other places, joined with הִתְמַלֵּא Job 16, 10, רָנַן 38, 7, הִתְלַחֵשׁ Ps. 41, 8 &c. it denotes community of action. b) of place or persons: *una*, *together*, *in one place*, 1 Sam. 11, 11; 2 Sam. 10, 15. גַּם יַ׳ Ps. 133, 1 is probably nothing but a strengthening of the idea. c) of time: *at the same time*, simul Job 6, 2, or referring to place and time at once 2 Sam. 21, 9. d) it expresses the closer union of two persons Ps. 49, 3 (parall. גַּם - גַּם) or agencies Is. 42, 14; 44, 11; Ps. 40, 15; Latin *pariter*. e) it denotes all individual things put together in one, the comprehension of a whole, and is therefore to be translated by *entirely*, *all together*, Ps. 62, 10; 74, 8; Job 40, 13; in this sense with כֹּל 34, 15, or even for כֹּל 38, 7; with a negative (יַחַד לֹא) *none* Hos. 11, 7; יַחַד סָבִיב Job 10, 8 *all together round about*, i. e. totally, without aught being wanting. From this meaning has arisen the rare one: *wholly*, *unhurt*, *unscathed*, Ps. 141, 10 (the wicked may fall into its [the פַּח's] nooses) *I remain unscathed*, *I escape continually*.

יָחַד see חדה.

יְחַד see יַחְדִּיהוּ.

יַחְדָּו (in three later passages יַחְדָּיו Jer. 46, 12 21 and 49, 3, as if יו— were the suff. pl.; but the proper form is יַחְדָּו = יַחְדּוֹ from יַחַד, which is an old accusative form, besides ־ם; ־ָם also existing as such a form together with ־ָה, used adverbially) *adv. together*, *with one another*, unâ, but by virtue of its signification it is only applied to a number Deut. 33, 17, or with verbs in the plural 2 Sam. 2, 16. As an adv. it refers also to verbs or pronouns of the 1 pl. masc. Is. 41, 1, Ps. 34, 4, or fem. 1 Kings 3, 18, or to the 2 pers. pl. Is. 45, 20, or to nouns with a collective idea Ex. 19, 8, Is. 40, 5, where כֹּל precedes in order to strengthen the expression. The meanings are similar to those of יַחַד, and express united action, *together*, *all together*, Is. 11, 14, Ps. 34, 4; therefore it is joined to reciprocal verbs (e. g. נוֹעַץ, נוֹעַד &c.) Ps. 55, 15; Job 2, 11; Is. 41, 1; *together*, *with one another*, Gen. 13, 6; 22, 6; Judges 19, 6; Josh. 9, 2; *at the same time*, simul Is. 1, 31; Ps. 4, 9; *in like manner*, pari modo 1 Sam. 30, 24; Deut. 12, 22; *as well . . . as also*, pariter ac Jer. 6, 12; *entirely*, embracing a number of single things in one Jer. 5, 5, Job 24, 17, and so after כֹּל Is. 22, 3; or כֹּל is omitted Is. 10, 8; Ps. 37, 38. Phenic. יַחְדָּם the same.

יַחְדּוֹ (out of יַחְדּוֹן; *union*, viz. of El) *n. p. m.* 1 Chr. 5, 14; comp. יַחְדִּיאֵל, יֶחְדְּיָהוּ; see אֶחוּד.

יַחְדִּיאֵל (compounded of אֵל and יַחַד; *union of El*) *n. p. m.* 1 Chr. 5, 24; see יַחְדּוֹ.

יֶחְדְּיָהוּ (the same) *n. p. m.* 1 Chr. 24, 20; 27, 30; comp. יַחְדִּיאֵל. יֶחְדְּ comes from יֵחַד = יַחַד.

יְחַוֶּה see יְחַוְאֵל.

יְחַוְאֵל (*El is the animating*; יְחַוֶּה from חַוָּה [from חָוָה I.] = חִיָּה) *n. p. m.* 2 Chr. 29, 14 Ktib.

יְחַזֵה see

יַחֲזִיאֵל (*El is revealer*; יַחֲזֵה is a noun from the fut. Hif. of חָזָה; comp. the proper names חֲזָאֵל, חֲזִיאֵל, חֲזָיָה, חֶזְיוֹן, חֲזוֹ) *n. p. m.* 1 Chr. 12, 4; 16, 6; 23, 19; 2 Chr. 20, 14; Ezr. 8, 5; see יַחְזְיָה.

יַחְזְיָה (*Jah is a revealer*) *n. p. m.* Ezr. 10, 15.

יְחֶזְקֵאל see יֶחֱזַק.

יְחֶזְקֵאל (out of יְחֱזַק־אֵל *El is mighty*, as יְחִזְקִיָּה arose out of יְחֱזַק־יָה; the Syrian, Greek and Latin translators in forming the name followed the model חִזְקִיאֵל *El is strength*) *n. p.* of the great priestly prophet, who lived and prophesied in Mesopotamia, among the Jewish exiles, at the river Chaboras Ez. 1, 3; 24, 24. The word also occurs as a proper name masc. in 1 Chr. 24, 16.

יְחִזְקִיָּה (see יְחֶזְקֵאל) *n. p. m.* Hos. 1, 1, Mic. 1, 1; for which in other places stands יְחִזְקִיָּהוּ Is. 1, 1, or חִזְקִיָּה 2 Kings 18, 1 10; Ezr. 2, 16.

יְחִזְקִיָּהוּ (the same) *n. p. m.* 2 Chr. 28, 12; Is. 1, 1. The form Ἐζεκίας is developed after חִזְקִיָּה.

יַחְזֵר see

יַחְזֵרָה (out of יַחְזֵר יָהּ *Jah is the Protecting*, or *Jah is the home-bringer*, from חָזַר I.) *n. p. m.* 1 Chr. 9, 12; for which Neh. 11, 13 has אַחְזַי (which see).

יְחִי see חָיָה.

יְחִיאֵל (*El is the Living;* comp. חַי יי״) *n. p. m.* 1 Chr. 15, 18, for which 15, 24 has יְחִיָּה; 27, 32; 2 Chr. 21, 2; 29, 14, where the K'tib has יְחוּאֵל; 35, 8; Ezr. 8, 9. The abridged form is חִיאֵל (which see). *Patr.* יְחִיאֵלִי 1 Chr. 26, 21.

יָחִיד (*pl.* יְחִידִים) *adj. m.*, יְחִידָה *f.* 1. *only*, of בֵּן Gen. 22, 2, but also a subst. without בֵּן, *an only son*, אֵבֶל יָ׳ Jer. 6, 26 and Am. 8, 10 *mourning for an only son*, i. e. great mourning; in Zech. 12, 10 יָחִיד refers to the mourning for הֲדַד. Sometimes *an only beloved* Prov. 4, 3, LXX ἀγαπώμενος. Fem. יְחִידָה Judges 11, 34 referring to בַּת.—2. *alone, forsaken, unfortunate*, coupled with עָנִי Ps. 25, 16, comp. 27, 10; and to this meaning belongs the pl. יְחִידִים Ps. 68, 7 *solitary, wandering, left behind* (in campaigns); parallel אֲסִירִים (prisoners of war).

יְחִידָה *fem.* prop. the only, the best, what cannot be replaced, unicum, i. e. *the life, the soul*, Ps. 22, 21; 35, 17; comp. כָּבוֹד.

יְחִיָּה (*Jah is the Living*) *n. p. m.* 1 Chr. 15, 24, for which יְחִיאֵל stands in 15, 18.

יָחִיל (extended from יַחֵל) *adj. m. hoping, trusting*, Lament. 3, 26.

יָחַל I. (Kal not used) *intr.* same as חָל (חוּל) 5 *to be intent upon something, to wait for, to hope, to trust, to bear;* cognate in sense קָוָה. Deriv. the adj. יָחִיל; perhaps too יַחַל in the proper name יַחְלְאֵל; if it be not derived from חָלָה II.

Nif. נוֹחַל (3 *fem.* נוֹחָלָה; *fut.* יִיָּחֵל, *apoc.* יִיָּחֶל, out of יִוָּחֵל, יִוָּחֶל) *to wait* Gen. 8, 12; 1 Sam. 13, 8 (according to the K'tib); *to be kept in suspense* Ez. 19, 5. Perhaps the adoption of a Nifal form should be entirely discarded; for ויּיחל Gen. 8, 12 should either be read by the analogy of 8, 10 וַיָּחֶל (fut. Hif. of חוּל), where in the unpointed text the dageshed Yod was compensated by duplication (comp. יראייה Jer. 37, 13 for יִרְאִיָּה); or וַיֵּיחֶל after the form of וַתֵּינַק (1 Sam. 1, 23, which is the fut. Hif.); or lastly וַיִּיחַל after the form וַיִּיקַץ (fut. Kal) Gen. 28, 16; as also ויישׂם Gen. 24, 33 and 50, 26, ואישׁמה Judges 12, 3 should either be expressed וָאֵישְׂמָה, וַיֵּישֶׂם (fut. Hif. of יָשַׂם) or וָאִישְׂמָה, וַיִּישַׂם. As for נוֹחֲלָה Ez. 19, 5, either יָחַל should be taken here as = חָלָה I., which suits אָבַד; or with the LXX the reading ought to be נִדַּח לָהּ. The former is preferable.

Pih. יִחֵל (3 *pl.* יִחֲלוּ, *in pause* יִחֵלּוּ, with Dagesh forte after the accented vowel in the liquid consonants, Job 29, 21, as in מוֹרָטָה, נִתְּנוּ, חָדֵלּוּ; *part.* מְיַחֵל; *imp.* יַחֵל; *fut.* אֲיַחֵל, אֲיַחֲלָה, 3 *pl.* יְיַחֲלוּן) 1. *to wait, to long for*, a thing with לְ Is. 42, 4; *to hope in* (אֶל) a thing 51, 5; frequent in the psalms, e. g. in God Ps. 31, 35; 130, 7, his goodness 33, 18, his judicial procedure 119, 43, his promise 119, 74; seldom absol. 71, 14; Mic. 5, 6; *to wait for* Job 30, 26. — 2. *to continue, to persevere, to be patient*, therefore absol. Job 6, 11, parall. הֶאֱרִיךְ נֶפֶשׁ = הֶאֱרִיךְ אַף (to be patient), which sense it probably has in 13, 15: *behold, he slays me, I will not be patient any more*, which suits the context; 14, 14 *all the time of my service will I wait.* — 3. Causat. *to cause to hope, to excite hope, to console*, with עַל of the thing and the accus. of the person Ps. 119, 49; followed by the infin. with לְ Ez. 13, 6.

Hif. הוֹחִיל (*fut.* יוֹחִיל, אוֹחִיל, *cohort.* אוֹחִילָה, תּוֹחֵל, *apoc.* וַיּוֹחֶל K'ri) *to wait, to tarry*, absol. 1 Sam. 10, 8; 13, 8 K'ri; *to hope*, absol. Lament. 3, 21, but usually with לְ *for a thing* Job 32, 11; 2 Kings 6, 33; *to wait for* Job 32, 16. In Jer. 4, 19 K'ri and 2 Sam. 18, 14

אוֹחִילָה stands for אָחִילָה (fut. Hif. of חוּל) in the sense of, *to quake*, *to tremble*, and does not, therefore, belong to our verb. Along with the Hifil form הוֹחִיל another may have existed, viz. הֵיחִיל; by which the K'tib וַיּיחֶל 1 Sam. 13, 8 is to be explained. Deriv. תּוֹחֶלֶת.

The stem יָחַל is connected in its organic root (יָ־חַל) with חָל (חוּל), and also with כָּל (כּוּל); as the Arab. وَكَلَ (I. IV.) *to trust* is connected with יָחַל.

יָחַל II. = חָלָה I. see יָחַל I. Nif.

יַחְלְאֵל (*El is pacifier;* from יַחְלְ out of יַחְלֶה, a noun from the fut. Hif. of חָלָה II., or from יַחַל *continuance*, *eternity*, and אֵל) *n. p. m.* Gen. 46, 14; *Patron.* יַחְלְאֵלִי Num. 26, 26.

יַחְלֶה see יַחְלְאֵל.

יָחַם (*fut.* יֵחַם = יִיחַם, but for which occur also יֵחָם, יַחְמְנָה = יֵחַמְנָה, יִיחַם; on the contrary יֶחֱמוּ, יֶחֱמַתְנִי belong to *Pihel*) *intr.* same as חַם, חָם, חָמָה III., חַם (חוּם) *to be warm*, *to have* or *feel warmth* 1 Kings 1, 1; Eccles. 4, 11; *to be hot*, *boiling*, *warm*, Ez. 24, 11; figurat. (of the heat of feeling) *to be excited* Deut. 19, 6; *to be in the rut*, *to conceive* Gen. 30, 38, where the old general form יֵ־נָה is used for the feminine, as 1 Sam. 6, 12. Ar. وحم to be hot, to rut. All the forms here reckoned as belonging to יָחַם may also be referred to חָמַם (which see).

Pih. יִחֵם (3 *pers. fem.* יֶחֱמַתְנִי Ps. 51, 7, 3 *p. pl.* יֶחֱמוּ for יְחַמּוּ, as אֶחֱרוּ for אִחֲרוּ from אָחַר; *inf. constr.* יַחֵם, with *suff.* יַחְמֵנָּה) *to be very warm*, *hot*, *to be in the rut*, stronger than Kal; hence applied to the begetting of sheep Gen. 30, 39 41; 31, 10, and to the conception of woman Ps. 51, 7. These forms, however, may also be referred to חָמַם.

יַחְמוּר (from חָמַר) *m.* the name of an animal belonging to the hart-species, constituting with אַיָּל and צְבִי the commonest game of Palestine Deut. 14, 5; 1 Kings 5, 3; LXX πύγαργος, Vulg. *bubalus;* probably a species of deer of a red colour, like the buck; Ar. يحمور.

יַחְמַי (from חָמָה I. in Hif.; *protecting*, viz. *Jah is*) *n. p. m.* 1 Chr. 7, 2.

יָחֵן see חָנָה.

יָחַף (not used) *intr. to be bare*, *naked*, of the feet, connected in its organic root יָ־חַף with חַף, and with that in שָׁ־חַף, סָ־חַף; Ar. حَفِيَ VIII. to uncover oneself; Syr. the same; Targ. יְחֵף, Pa. יַחֵף, Ithpa. אִתְיַחֵף the same. The fundamental signification proceeds from the idea , to be rubbed off, peeled off. Hence

יָחֵף *adj. m. bare*, *naked*, of the feet, *bare-footed*, 2 Sam. 15, 30, along with עָרוֹם (applied to the body) Is. 20, 2 3, and חָשׂוּף (applied to the pudenda) 20, 4; but also as a subst. and so coupled with a femin. noun Jer. 2, 25, like שַׁאֲנָן Is. 37, 29.

יַחְצְאֵל (*El is an apportioner;* יַחְצְ is from יַחְצֶה, a noun from the fut. Hif. of חָצָה in the sense of חָלַק) *n. p. m.* Gen. 46, 24; for which 1 Chr. 7, 13 has יַחְצִיאֵל. *Patronym.* יַחְצְאֵלִי Num. 26, 48.

יַחְצָה see יָחֵץ.

יַחְצֶה see יַחְצְאֵל.

יַחְצִיאֵל (= יַחְצְאֵל) *n. p. m.* 1 Chr. 7, 13.

יָחַר (3 *p. fut.* יֵיחַר 2 Sam. 20, 5, and 1 *p. fut.* אֵחַר Gen. 32, 5 for אִיחַר) *intr. to delay*, same as אָחַר, to which also the two forms יֵיחַר and אֵחַר may be referred; though the stem יָחַר (וָחַר) may have existed in Semitic, as appears from the Maltese wachar.

Hif. הוֹחִיר, only *fut. apoc.* וַיּוֹחֶר 2 Sam. 20, 5 K'ri; it is better, however, to read it as the future Kal יוֹחֵר (like יוֹחֵז from אָחַז), and so refer it to אָחַר.

יָחַר see חָרָה.

יָחַשׂ (Kal not used) *intr. to sprout*, *to shoot forth*, *to grow*, of plants, corn;

figurat. of men, *to arise* or *descend from*, prop. to be born or begotten; cognate in sense with יָלַד (comp. Hithp.); Aram. יְחַס. Deriv. יַחַשׂ.

Hithp. הִתְיַחֵשׂ (*inf. constr.* הִתְיַחֵשׂ, with *suff.* הִתְיַחְשָׂם) same as הִתְיַלֵּד (Num. 1,18), *to announce oneself according to descent, origin, family* (לְתוֹלְדֹת Gen. 10,32), *to be registered* or *to cause oneself to be enrolled in a* סֵפֶר תּוֹלְדוֹת (see Gen. 5,1). At a later period of the language הִתְיַחֵשׂ was used for הִתְיַלֵּד. Passively, *to be enrolled according to descent* Ezr. 8,3, e. g. לִזְכָרִים (according to males, in the male line) 2 Chr. 31,16, fully חתי׳ לְתוֹלְדוֹת 1 Chr. 5,7; 7,9; but also absolut. *to be enrolled genealogically* 1 Chr. 5,17; 9,1. לְהִתְיַחֵשׂ 1 Chr. 5,1 *to be registered genealogically* e. g. לַבְּכֹרָה (according to the rank of the first-born); Neh. 7, 5 *in order to be registered;* 2 Chr. 31,19 *and to every one who was registered* (הִתְיַחֵשׂ for אֲשֶׁר ה׳) *among the Levites.* הִתְיַחֵשׂ (inf. constr.) also as a noun expressing an act, *enrolment, registration* (according to genealogical descent) 2 Chr. 31,17; concr. *the register*, 1 Chr. 4, 33 *and their genealogical register was to them*, i. e. they had their own; 1 Chr. 7, 5 *their register in relation to all*, i. e. the sum total of the enrolled; 7, 7; 7, 40 *and their list is according to the army* (בַּצָּבָא), i. e. according to what they contribute to the army setting out; 9, 22 *their register is in their villages.* כְּתָב הַמִּתְיַחְשִׂים Ezr. 2,62 and Neh. 7, 64 *the genealogical table*, for which סֵפֶר הַיַּחַשׂ occurs 7, 5.

The stem יָחַשׂ is identical with the Targ. יְחַס (in a figurat. sense), Arab. نخس, نخز (interchanging נ and י) to spring, to descend from (whence نخلة sprout, origin, root); and the organic root י־חשׂ is also found in שְׁ־חַס (to shoot forth out of the root-stock), סְ־חַשׁ (which see), and others. In Syriac ܫܪܒ to sprout, to grow (whence ܫܪܒܬܐ =יַחַשׂ), is cognate with it in sense, and the stem *shreb* is connected with the Hebrew שָׁלַף *to shoot up high* Ps. 122, 6, חָלַף *to sprout, to grow, to grow after* Ps 90,5 (comp. ܚܠܦܐ sprout, חִלְפָּא pasture).

יַחַשׂ *m.* prop. *descent, lineage*, סֵפֶר הַיַּ׳ Neh. 7, 5 *a book in which descent is registered*, therefore like תּוֹלֶדֶת *race, family, stem*, Targ. יַחַס the same.

יַחַת (same as the proper name נַחַת = *revival, comfort*, viz. Jah is) *n. p. m.* of a descendant of Judah, whose families and offshoots dwelt in צָרְעָה 1 Chr. 4, 2; also as a Levitical family 6, 5 28; 23, 10; 2 Chr. 34, 12. Any derivation of the word from חָתָה, out of יַחְתֶּה, or from יָחַד, developed out of יְחֶדֶת, is unsuitable.

יָחַת an assumed stem for the proper name יַחַת which see.

יַט, יֵט see נָטָה.

יָטַב I. (only *fut.* יִיטַב, יֵיטַב, once יֵיטַב Nah. 3, 8, which future or imperfect forms may be also referred to טוֹב (which see) though the existence of the stem יָטַב is well founded in other ways) *intr.* same as טוֹב (see p. 514) prop. *to shine*, then 1. *to be beautiful, lovely, pleasing*, of the aspect Esth. 2, 49, with בְּעֵינֵי of the person. — 2. *to be cheerful, joyous*, and then *glad, merry*, of לֵב Judges 18, 20, Ruth 3, 7, *to be pleasant*, בְּעֵינֵי פ׳ 1 Sam. 18, 5, or לִפְנֵי פ׳ Neh. 2, 6, Esth. 5, 14, לְ Ps. 69, 32, *to please*, בְּעֵינֵי פ׳ Gen. 34, 18. — 3. *to go well with, to receive good*, with לְ of the person Gen. 12, 13; generally in all meanings of טוֹב, whose supplement it is. Deriv. מֵיטָב.

Hif. הֵיטִיב and הֵטִיב, see Hif. of טוֹב p. 515ᵃ, where is also to be found the etymological investigation of the present word. Deriv. the proper name מְהֵיטַבְאֵל (which see) = מֵטִיב אֵל.

For the organic root י־טב comp. also the Sanskr. *div, dûp*, prop. *to shine*, then *to be cheerful.*

יָטַב II. (not used) *intr. to flow copiously*, of water-brooks, cognate in its organic root י־טב with נָ־טַף (which see). Deriv. the proper names יָטְבָה, יָטְבָתָה, and perhaps also יֻטָּה.

יְטַב (only *fut.* יֵיטַב) *Aram. intr.* same as Hebr. יָטַב I. Ezr. 7, 18.

יָטְבָה (*rich in rivers*, see יָטַב II.) *n. p.* of a city in Judah (Jerome) 2 Kings 21, 19; prob. identical with יוּטָּה or יֻטָּה (out of יָטְבָה = יֻטְבָה), which is mentioned along with כַּרְמֶל and זִיף Josh. 15, 55, and is still preserved in the modern village *Jatah*, an hour south of Hebron, and half an hour north west of el-Kirmil (כַּרְמֶל).

יָטְבָת (only with *a* of motion יָטְבָתָה) *n. p.* of a station of the Israelites in the desert Num. 33, 33, Deut. 10, 7, which was rich in water. The Targ. writes יָטְבַת; and so it is different in form from יָטְבָה.

יֻטָּה (also יוּטָּה, see יָטְבָה) *n. p.* of a city in Judah, south of Hebron Josh. 15, 55, which was assigned to the priests 21, 16. Comp. *Robins.* Pal. II. p. 190. 195. 628.

יְטוּר (from טוּר II., *protector*, or *circle, district*) *n. p.* of the 10[th] son of Ishmael, and so the name of one of the Ishmaelite races, *the Itureans*, mentioned along with נְבָיוֹת, קֵדָר, אַדְבְּאֵל, מִבְשָׂם &c. Gen. 25, 15; 1 Chr. 1, 31. They carried on an unfortunate war with the two and half Israelite tribes beyond the Jordan, in which they were defeated, as well as the הַגְרִיאִים, נוֹדָב and נָפִישׁ 1 Chron. 5, 20. The territory inhabited by this race was likewise called יְטוּר; and was still known in later times under the name of *Iturea* (Ar. جيدور *G'idûr*) Luke 3, 1. It lies between Hermon and the pilgrims' road separating it from Haurân (*Robins.* Palest. III. p. 901 seq.), east of the sea of Tiberias (*Münter*, de rebus Ituraeorum, Hafniae 1824, 4[to]).

יַיִן (from יוּן i. e. וְוּן, after the form חַיִל, if the noun be of Semitic origin; *constr.* יֵין, once יַיִן Song of Sol. 8, 2, with *suff.* יֵינִי) *m. wine*, a favourite noble drink Job 1, 13, Is. 22, 13, from עֲנָבִים or תְּאֵנִים Neh. 13, 15, coupled with שֵׁכָר Lev. 10, 9, שֶׁמֶן Prov. 21, 17, חָלָב Is. 55, 1; but also *bunches of grapes*, with קַיִץ Jer. 40, 10; *intoxication* Gen. 9, 24. The application of this expression to wine in the Hebrew language, is very frequent in prose; in poetry the Aramaeising חֲמַר (which see) stands. — As to the derivation, a Semitic verb-stem has been adopted for the word, יָוַן = יוּן *to tread the grapes*, conseq. יַיִן is *trodden out*. The Greek οἶνος, Lat. *vin*-um, German *Wein*, English *wine*, Armenian *gini* &c. are obviously without any clear etymology in the Indo-Germanic; but they are identical with יַיִן, and seem to have come from the East. Ar. وَيْن a bunch of grapes, Ethiopic (wain) wine. See יָוַן.

יִיף see יָפָה.

יַךְ 1 Sam. 4, 13 K'tib, for which the K'ri and several mss. read correctly יַד; and after the latter (according to 4, 8) הַשַּׁעַר has dropped out, which the LXX express.

יָכַח (Kal not used) *intr.* 1. *to be strong, firm, powerful*, identical with the Arab. وَقَعَ and بَقَعَ (firmus, stabilis fuit); and the organic root י־כַח may be also the basis of כֹּחַ (which see) *to be powerful*, Ar. حَاكَ (firma est res); the organic roots in חָכָה, חָקָה being of cognate import. — 2. Figurat. *to be established, strengthened*, i. e. *to be proved, justified*, a meaning that comes out more clearly in Nif., Hif., Hof. and Hithp.

Nif. נוֹכַח (*part. f.* נוֹכַחַת) *to act rightly to one another, to dispute with one another*, therefore *mutually to arrange a dispute* Is. 1, 18, *to put forth a cause mutually*, with עִם of the person Job 23, 7; or passively, *to be set to rights, to have one's right secured* (according to mutual arrangement), Gen. 20, 16 *right has been obtained with regard to all.* נְכֹחִים see נָכַח.

Hif. הוֹכִיחַ (הֹכִיחַ; *inf. abs.* הוֹכֵחַ, *constr.* הוֹכִיחַ, הוֹכַח; *fut.* יוֹכִיחַ, *ap.* יוֹכַח) 1. *to decide*, between disputants, *to judge*, with לְ of the person Is. 2, 4, coupled with שָׁפַט בֵּין; *to determine*, בְּמִישׁוֹר (with equity, impartiality) 11, 4; *to appoint*

Gen. 24, 14; מוֹכִיחַ *a mediator*, *umpire* Job 9, 33; 32, 12; with לְ of the person in whose favour one decides, and עִם of the opponent Job 16, 21; *to prove*, *to shew*, חֶרְפָּה (reproach), with עַל of the person, i. e. to demonstrate it against one Job 19, 5. — 2. *reprove*, *rebuke* Job 40, 2; Amos 5, 10; *to punish*, *chastise*, *blame*, *chide*, i. e. to set right to one's disadvantage 2 Sam. 7, 14; Ez. 3, 26; Is. 37, 4 &c. Deriv. תּוֹכֵחָה and תּוֹכַחַת.

Hof. הוּכַח *to be chastened*, *punished* Job. 33, 19.

Hithp. הִתְוַכַּח *to dispute*, with עִם of the person, Mic. 6, 2.

A comparison of this word with the Ar. وكح to tread, which has been attempted, does not suit.

יָכִיל (*constr.* יְכִיל) *m.* 1. a noun from the fut. Hif. of כּוּל, *the persevering*, *strong*, only in the proper name יְכִילְיָה. — 2. *measure*, cognate in sense with מִדָּה in this signification, 1 Kings 7, 26 *a thousand baths as a measure*, 7, 38; 2 Chr. 4, 5. Comp. מְכוֹל, מְכִילָא, כֵּיל in Aramaean. The stem is כּוּל.

יְכִילְיָה (*Jah is the Strong*, *Enduring*, see יָכִיל) *n. p. f.* 2 Chr. 26, 3 K'tib, for which the K'ri is יְכָלְיָה. But יְכָלְיָה and יְכִילְיָה may also spring from יָכֹל.

יָכִין (*an Establisher*, *Founder*, viz. Jah is) *n. p. m.* 1. Gen. 46, 10, elsewhere יָרִיב; Neh. 11, 10; 1 Chr. 24, 17. — 2. (*the Holding firm*, *Protecting*, prob. referring to God and not to the pillar; the name was merely the dedication which was given to the pillar by means of it) *n. p.* of one of the two pillars before Solomon's temple 1 Kings 7, 21. That the pillars יָכִין and בֹּעַז (which see) were symbols of the sun's rays (*Bauer*, Relig. des Alten Test. II. 92) or of Saturn (*Movers*, Relig. der Phönicier I. 293) or emblems of the Tyrian Hercules (*Vatke*, Relig. des Alten Test. I. 324. 336) is improbable.

יָכֹל (3 times יָכוֹל, 3 *pers. fem.* יָכְלָה, 2 *p. m.* יָכֹלְתָּ, 1 *pers.* in pause יָכֹלְתִּי, elsewhere יָכֹלְתִּי; 3 *pl.* יָכְלוּ, in pause יָכֹלוּ; *inf. abs.* יָכֹל, יָכוֹל, *constr.* יְכֹלֶת; used in Kal only in the perf., while the imperfect is borrowed from Hofal, as in יָרָה, קוּץ and יָקַץ &c. the forms supplement one another) *intr.* prop. *to be wide-embracing*, *roomy* (after which הֵיכָל is to be explained), *to put together*, *to hold together*, *to receive* (into self), *to contain in self* (as is seen from the derivative מִיכָל); therefore figurat. *to bear* (see Is. 1, 13), i. e. to take up what is laid upon one, a burden; *to refrain* Gen. 37, 4, i. e. to hold together the forces or passions of one, in order not to allow them to break out. But usually a) *to be able*, *I can*, an auxiliary verb, as it were, followed by an infin. with לְ Gen. 45, 1, Ex. 40, 35, or also without לְ 2, 3, Judges 8, 3; seldom absolutely Ex. 8, 14, Jon. 1, 13; *to dare*, *I may*, i. e. to be empowered Num. 9, 6; and in this general meaning even יָכֹל לְהָכִיל *to be able to hold* 2 Chr. 7, 7, יָ' לָשֵׂאת *to bear* Gen. 36, 7, an idea which lies originally in יָכֹל alone. b) *to prevail*, *to overcome*, i. e. *to have power over* a thing, with accus. of the object Ps. 13, 5, or with לְ Ob. 7; Jer. 38, 22. Deriv. מִיכָל, הֵיכָל.

The organic root of the stem יָ־כַל, agreeably to the development of the significations just given and to the similar meaning of the Aram. כְּהַל (which see), is closely connected with כַּל (כּוּל, whence כֵּילַי); as the nouns הֵיכָל, מִיכָל derived from the present stem already set forth. The present root also exists in הֵ־כַל, if the latter be adopted as the stem for הֵיכָל (which see), Targ. עֲ־כַל (to be strong, firm, enduring), Arab. وَكَلَ, عَكَلَ, عَقَلَ (to have a firm support in a thing, to trust in), and in כָּלָא (כָּלָה). It is possible, however, that יָ־כַל is connected with חַל (חוּל), Ar. حال to be firm, strong, which appears likewise in יָ־חַל (which see).

Hof. הוּכַל (only *fut.* יוּכַל) *to be enabled*, therefore *to be able*, *I can*, and in all the meanings of Kal generally (supplementing the imperfect of Kal in this manner) Gen. 19, 19, followed by the infin. with לְ 31, 35 or without לְ Num. 22, 38, and also absolutely in many modifications,

e. g. *not to prevail* Job 31, 23, i. e. to be powerless. Instead of the inf. with or without לְ, sometimes the accus. of the thing follows Job 42, 2, or a finite verb, in the same number and tense, Lament. 4, 14 *they cannot touch;* or the accompanying verb stands in another number Num. 22, 6; or the latter has וְ prefixed Esth. 8, 6. Deriv. the proper names יְהוּכַל, יוּכַל; (on the contrary יְכָלְיָה, ־יָהוּ are to be referred to כּוּל).

יְכֵל (or יְכִל, 2 *pers.* יְכֵלְתָּ; *part. m.* יָכִל, *pl.* יָכְלִין; *imperf.* יִכֻּל, תִּכֻּל with יוּכַל) *Aram. intr.* same as Hebrew יָכֹל *to be able, I can*, followed by the infin. with לְ Dan. 2, 47; 3, 17; 4, 34; *to overcome, to prevail*, with לְ of the object 7, 21.

Af. הֵיכִל *to be able, I can*, Dan. 6, 21 followed by the infin. with לְ.

Of. הוּכַל (*fut.* יוּכַל, תּוּכַל) like the Hebrew Hof. Dan. 2, 10; 5, 16 K'tib.

יָכֹל (*constr.* יְכָל) *m.* see יְכָלְיָה, ־יָהוּ.

יְכָלְיָה (*Jah is the Strong;* יְכָל is abridged from יָכוֹל = יָכֹל from כּוּל, like יְכָן in יְכָנְיָה out of the fut. Kal of כּוּן) *n. p. f.* 2 Chr. 26, 3 K'ri, for which also occurs

יְכָלְיָהוּ (the same) *n. p. f.* 2 Kings 15, 2.

יָכֹן (*constr.* יְכָן) *m.* see יְכָנְיָה.

יְכָנְיָה (*Jah is Establisher*) *n. p. m.* Jer. 27, 20; 28, 4; Esth. 2, 6; 1 Chr. 3, 16 sq., for which יְהוֹיָכִין 2 Kings 24, 6 or יוֹיָכִין were used at an earlier period of the language. Comp. the proper name יָכִין.

יְכָנְיָהוּ (the same) *n. p. m.* Jer. 24, 1, for which the abridged form כָּנְיָהוּ is in 22, 24. See also כְּנַנְיָהוּ, כְּנַנְיָה, כּוֹנַנְיָהוּ.

יָלַד (prop. וָלַד, *pause* יָלָד, with *suff.* יְלָדְךָ, יְלָדוֹ; 3 *pers. fem.* with *suff.* יְלָדַתּוּ; 2 *fem.* יָלַדְתְּ, once יְלִדְתִּי Ez. 16, 20; but along with יָלַד having *a* medial, the form יָלֵד [comp. Aram. ܝܠܶܕ] existed, by which are to be explained the forms יְלִדְתִּנִי, יְלִדְתִּיךָ, יְלִדְתִּיהוּ, יְלִדְתִּנִי; *part. f.* יֹלֶדֶת Is. 7, 14, and where the second person is spoken of יֹלַדְתְּ Gen. 16, 11 and Judges 13, 5, on account of the similarity of the second person fem. sing.; *inf. absol.* יָלֹד, *constr.* לֶדֶה [out of יְלָדָה] after the form דֵּעָה, but which is already a subst. in Is. 37, 3 &c., usually לֶדֶת after the form שֶׁבֶת, רֶדֶת, with *suff.* לִדְתִּי, לִדְתָּנָה with lengthened form of the suff. for לִדְתֶּן like Gen. 42, 36, but also a subst.; in 1 Sam. 4, 19 once contracted לַת as אַחַת is abridged from אַחַדְתְּ; *fut.* יֵלֵד, eliminating the radical י after the personal sign י, *apoc.* יֵלֶד) *trans.* prop. *to break through, to press through*, coinciding in its organic root י־לד with that in ח־לד I., and therefore by a usual figure 1. (comp. בָּקַע to cleave, to open, to bear) *to bear*, spoken of women Lev. 12, 2 or of beasts Gen. 30, 39; even *to lay eggs*, of birds Jer. 17, 11; comp. Lat. ova parere, Greek ὠὰ τίκτειν. As a transit. verb it has with it the accusat. of the object, e. g. בֵּן Gen. 19, 38, בַּת 30, 23, בָּנִים Is. 51, 18, זָכָר Lev. 12, 2, נְקֵבָה 12, 5, often too with the dative of the father to whom the offspring is born Gen. 17, 21; 21, 3. Elsewhere too יָלַד stands absol. expressing the bearing of children Gen. 17, 17, 1 Kings 3, 17, or the capacity of bearing (opposite עֲקָרָה Judges 13, 2), or the time of bearing Eccles. 3, 2 (opposite מוּת), also with the dative of the father Gen. 16, 1. Once יָלַד stands for יוֹלֵדָה 1 Chr. 2, 48, which latter is found in some mss. יוֹלֵדָה *one who bears*, conceived of as in the act of bearing Is. 21, 3, Hos. 13, 13, but יֹלֶדֶת is either a mere participle Gen. 17, 19 for which יֹלַדְתְּ 16, 11 and Judges 13, 5 also occurs; or it is = יוֹלֵדָה Lev. 12, 7; seldom poetically for *mother*, Prov. 23, 25 יֹלֶדֶת הַשִּׁבְעָה *the mother of seven* (children) i. e. of very many Jer. 15, 9, comp. 1 Sam. 2, 5, and for the number seven compare Ruth 4, 15; Prov. 26, 25. *Part. pass. m.* יָלוּד *he that is born*, natus, i. e. *a son, a boy*, 1 Kings 3, 26, 1 Chr. 14, 4, in the latter place, however, = יְלָדִים 2 Sam. 5, 14. The phrase יְלוּד אִשָּׁה *born*

of a woman, a man, occurs only in Job 14, 1; 15, 14; 25, 4. — 2. Figurat. to bring forth, e. g. רוּחַ, אָוֶן, שֶׁקֶר (as הָרָה expresses to be pregnant with a plan, to brood over it) Job 15, 35; Ps. 7, 15; Is. 33, 11; generally to make appear, כְּפֹר Job 38, 29, to bring Prov. 27, 1, of יוֹם; to cause to take place, of חֹק Zeph. 2, 2, generally in a subjective, figurative sense Is. 49, 21. — 3. Also applied to the father, to beget (as the Arab. وَلَدَ, Greek τίκτειν, γεννᾶν, Lat. parere are applied to the father) Gen. 4, 18; 10, 8 &c. (where the cod. Sam. has often and unnecessarily the Hif. הוֹלִיד for יָלַד). יֹלְדִים parents Zech. 13, 3, explained by אָב וָאֵם; Greek οἱ τεκόντες (parents). Figurat. to create, produce, Deut. 32, 18; to appoint, (of God) the son as king Ps. 2, 7; comp. creare regem, γεννάω 1 Cor. 4, 15. Deriv. לֵדָה, לֶדֶת, יֶלֶד, יַלְדָּה, יַלְדוּת, יָלִיד, יָלוּד, יִלּוֹד in the proper name אֲחִילוּד.

Nif. נוֹלַד (3 p. pl. נוֹלְדוּ; part. נוֹלָד, pl. נוֹלָדִים; inf. הִוָּלֵד, and with the accent drawn back הִוָּלֶד; fut. יִוָּלֵד) to be born, with the dative of the father Job 1, 2, Gen. 10, 1 &c., but the subject is often omitted Gen. 17, 17, as the object is in Kal. — Peculiarities are the following: a) the subject occurs in this conjugation with אֵת Gen. 4, 18; 21, 3; 46, 20, as is sometimes the case in Nifal elsewhere. b) The verb stands in the sing. even where it refers to plurality 1 Chr. 2, 9; 3, 4. נוֹלַד רָשׁ to be born as a poor man Eccles. 4, 14. Figurat. עַם נוֹלָד Ps. 22, 32 a new and later generation; comp. דּוֹר אַחֲרוֹן, עַם נִבְרָא. From this tense comes the noun הִוָּלְדוֹ (=הִוָּלְדוֹן) Eccles. 7, 1 = הִוָּלְדוּת origin (oppos. מָוֶת); i. e. the termination וֹ־ sometimes arises out of וּת־ after rejecting ת, as רִבּוֹ from רִבּוֹת, חֲלָיוֹ Eccles. 5, 16 from חֲלָיוֹת; seldom וּ־ merely e. g. דַּלְיוּ Prov. 26, 7 = דַּלְיוּת.

Nif. and Hof. נוּלַּד (3 pl. נוּלְּדוּ) to be born, 1 Chr. 3, 5; 20, 8. The form has arisen from a fluctuation between Nif. and Hof.

Pih. יִלֵּד (inf. constr. יַלֵּד, part. fem. מְיַלֶּדֶת) 1. to make to bear, to help to bring forth, spoken of a midwife, with accus. of the object Ex. 1, 16; hence מְיַלֶּדֶת a midwife Gen. 35, 17; Ex. ch. 1. — 2. intens. of Kal, to bear, whence the noun יִלּוֹד with a passive sense.

Puh. יֻלַּד (twice יוּלַּד, sometimes also יֻלָּד without a pause; part. יוּלָּד Judges 13, 8 without מְ) to be born Gen. 10, 21, also with the omission of בָּנִים; to be created, Ps. 90, 2; in Job 5, 7 some read יוֹלֵד, man is the begetter of עָמָל.

Hif. הוֹלִיד or הֹלִיד (part. מוֹלִיד, pl. מוֹלִידִים; inf. abs. הוֹלֵיד, constr. הוֹלִיד; fut. יוֹלִיד, apoc. יוֹלֶד) 1. to make bear, to cause to bring forth, spoken of God, i. e. to bestow the faculty of bearing Is. 66, 9. — 2. to beget, of a father Gen. 11, 27, with accusat. of the child, בֵּן Ez. 18, 14; more rarely to fructify, with accus. of the woman 1 Chr. 2, 18, figur. of the earth Is. 55, 10; to produce, to execute 59, 4; to create, אֶגְלֵי טָל Job 38, 28. — 3. to propagate, to give origin to. Deriv. מוֹלֶדֶת, תּוֹלֶדֶת, the proper names תּוֹלָד, תּוֹלַד in אֶלְתּוֹלַד, מוֹלִיד, מוֹלָדָה (מוֹלֶדֶת).

Hof. הוּלַּד (הוּלַּד; inf. הוּלֶּדֶת, הֻלֶּדֶת) to be born, hence יוֹם הֻלֶּדֶת Gen. 40, 20 the day of birth; then birth Ez. 16, 4, prop. the being born, like the Nif. with אֵת.

Hithp. הִתְיַלֵּד to announce oneself as having been born, i. e. to cause oneself to be enrolled in סִפְרֵי תוֹלְדוֹת Num. 1, 18, for which הִתְיַחֵשׂ (which see) was used at a later period of the language.

יֶלֶד (pl. יְלָדִים, constr. יַלְדֵי Is. 57, 4, usually יַלְדֵי; with suff. יְלָדָיו, יַלְדֵיהֶם) m. prop. what is born, natus, therefore a child, without respect to sex Ex. 2, 3 6 8 9 &c., though as a rule it is used in the sing. only of a male child, but in the plur. it is always applied to both sexes, children 1 Sam. 1, 2, Ezr. 10, 1, Neh. 12, 43 &c., if יְלָדוֹת does not stand beside it Zech. 8, 5; transferred to the young of animals Is. 11, 7; Job 38, 41. יֶלֶד is used of newly-born children Ex. 1, 17, or of such as are carried by the

nurse GEN. 21, 8, as also of larger boys that play 2 KINGS 2, 24, of youths GEN. 4, 23; 42, 22; DAN. 1, 4; 1 KINGS 12, 8; especially ECCLES. 4, 13. It is figurat. applied to *Ephraim* who, after conversion, was to be a יֶלֶד i. e. *son* of delight JER. 31, 20. It is also used to describe some nouns intensively, e. g. יַלְדֵי נָכְרִים Is. 2, 6 *strangers* (apostates, heathen), comp. *υἷες Ἀχαιῶν*; יַלְדֵי־פֶשַׁע 57, 4 i. e. (vicious) פֹּשְׁעִים; יַלְדֵי יַעֲקֹב Is. 29, 23 i. e. *the* (pious) *sons of Jacob*. Parallel with it is אִישׁ GEN. 4, 23, opposite *an old man* 1 KINGS 12, 8.

יִלֹּד see יִלּוֹד.

יַלְדָּה (*pl.* יְלָדוֹת) *f. a maiden* ZECH. 8, 5, but also = נַעֲרָה *a virgin* GEN. 34, 4; Jo. 4, 3.

יַלְדוּת, יַלְדֻת (a late word like שַׁחֲרוּת) *fem. childhood, youth*, ECCLES. 11, 9 10; metaphor. *young men* Ps. 110, 3; comp. בַּחוּרִים JER. 15, 8; Ez. 30, 17.

יָלַה (*fut. apoc.* וַתֵּלַה, יֵלַה after the form יֵלֵד, יֵלֶד) *intr.* prop. *to gape from dryness*, or better *to gasp for a thing* (from the excitement of hunger), languere, then *to be starved*, *exhausted*, *enfeebled*, GEN. 47, 13 *and the land of Egypt was exhausted by reason of famine.* — The stem יָלַה (which was already assumed by *Schultens* and *Michaelis*) has for its organic root יָ־לַה (*Kimchi* comparing it with לַה in the reduplicated form of the Hithp. הִתְלַהְלֵהַּ, though another radical signification lies at the basis of this), Ar. لع (redupl. لعلع II. to be weak, languishing, exhausted); out of which root the stem לָאָה (which see) has been developed. The latter form has also been assumed as the stem here by the Targ., LXX, *Ibn Gánâch*, *Ibn Chajjûg*, *Saadia* &c., inasmuch as they considered תֵּלַהּ to arise from תִּלְאֶה, תִּלְהֶה. The Sam. cod. has even וַתֵּלֶא in the text. See לָאָה and לָהָה.

יָלוּד (after the form גְּמוּל, unused) *m.* prop. *birth*, only in the proper name אֲחִילוּד (which see).

יִלּוֹד (*pl.* יִלֹּדִים, out of יִלּוֹד) *m. born*, i. e. *a boy*, *a child*, JER. 16, 3, 2 SAM. 5, 14; sometimes an apposition to בֵּן EX. 1, 22, 2 SAM. 12, 14, where, however, it appears to be an ulterior development of יָלוּד.

יָלוֹן (from לוּן; *the abiding*, *continuing one*, viz. Jah is) *n. p. m.* 1 CHR. 4, 17.

יָלִיד (*constr.* יְלִיד, *pl. constr.* יְלִידֵי) *m. born*, i. e. *a child*, יְלִיד בַּיִת GEN. 14, 14 *a domestic*, i. e. (applied to slaves male and female) one born and brought up in the house, looked upon as faithful and attached; opposed to such as were bought 17, 12; elsewhere used only in an archaic manner for *offspring;* of the descendants of giants NUMB. 13, 22, 2 SAM. 21, 16 18, 1 CHR. 20, 4, for which בֵּן also stands in other places.

יָלַךְ (only *inf. constr.* לֶכֶת, with and without a suff.; *imper. m.* לֵךְ, לֶךְ־, with He opt. לְכָה, *in pause* לֵכָה, three times לְכָה; *imp. f.* לְכִי, *pause* לֵכִי; *pl.* לְכוּ, *pause* לֵכוּ, *pl. f.* לְכְנָה and לֵכְןָ; *fut.* יֵלֵךְ, *pause* יֵלֵךְ, *apoc.* יֵלֶךְ, once written אֵילְכָה with י MIC. 1, 8, and this like פ״י in all forms of the future) *intr.* same as הָלַךְ (which see) *to go*, *to walk along*, see the very various applications and senses under הָלַךְ. In Phenic. יָלַךְ and הָלַךְ the same, hence הַלְּכֹת *course*, *journey* (helicot, elychoth, elicos, Plaut. Poen. 1, 8 12), הֹלֵךְ (hulec, *a guest* ibid. 1, 13; 2, 20); and from Hif. תְּהוֹלֵךְ (ibid. 1, 5) a place where one turns in, hospitium.

Hif. I. הוֹלִיךְ (*part.* מוֹלִיךְ, *fem. pl.* מוֹלִיכוֹת; *inf. constr.* הוֹלִיךְ; *imp.* הוֹלֵךְ, *pl.* הוֹלִיכוּ; *fut.* יוֹלִיךְ, יוֹלֵךְ, *apoc.* יוֹלֵךְ, וְיֹלֵךְ) *to conduct*, *to lead*, with accus. of the person DEUT. 8, 2 and בְּ of the place *where* Is. 48, 21, PROV. 16, 29; or the accus. of the place *whither* HOS. 2, 16, 2 CHR. 36, 6; more rarely with אֶל of the person NUM. 17, 11 or of the thing JER. 31, 9, or עַל 2 KINGS 25, 20, Ez. 36, 12 (where the LXX read incorrectly וְהוֹלַדְתִּי); with מִן of the place *whence* 2 KINGS 24, 15; *to cause to flow* Ez. 32, 14, *to carry abroad* ECCLES. 10, 20.

Hif. II. הֵילִיךְ (only in *imper. fem.* הֵילִיכִי) *to carry off*, *take away* Ex. 2, 9.

The stem יָלַךְ, in which *Yod* appears sometimes as original, sometimes as arising out of *Vau*, is closely connected with הָלַךְ, according to a well-known interchange of verbs פ״י and פ״ה (comp. הָגָה and יָגָה, הָדָה and יָדָה &c.). The Arabic stems هلق (to go quickly), وَلَقَ (to hasten) and وَلَجَ (to go into), lead to the fundamental signification. The organic root הָ־לַךְ, יָ־לַךְ, also found in שָׁ־לַךְ, שָׁ־לַח, לָאַךְ, leads to the same, and is given in הָלַךְ.

יָלַל (Kal not used) *intr. to wail*, *to lament*, identical with אָלַל II. if it forms the stem of the interjection אַלְלַי; identical with אָלָ־ה II. Jo. 1, 8, Ar. أَلَّ (to sigh), ول (= יל) redupl. وَلْوَلَ (ululavit), Syr. and Targ. יְלַל, ܝܠܠ and ܐܠܐ, Greek ὀλολύζειν, Lat. ululare &c. The fundamental signification, however, appears to be *to howl*, *yell*, *cry*, *cry out*, which is also that of أَلَّ; and therefore הָלַל I. in the sense "to halloo, to utter clear sounds" may be connected with it. Other verbs of complaining and wailing proceed from the same fundamental signification (see אָנָה I., אָנַח, אָנַק, נָהַק, נָהָה, הָמָה, קִין &c.). Deriv. יְלֵל, יְלָלָה.

Hif. הֵילִיל (*fut.* יְיֵלִיל Mic. 1, 8, oftener pushing the vowel forward יְיֵלִיל, יְיֵלִילוּ, אֲיֵלִיל, תְּיֵלִילוּ, see יָטַב; once in the original sense יְהֵילִילוּ Is. 52, 5 keeping the *h* of the perfect) 1. *to shout triumphantly*, Is. 52, 5 *their rulers* (the Babylonians) *triumphantly shout*. This is best suited to the radical sense of the stem, especially as the Syr. ܐܘܠܝ is also used of the cries of warriors. The Targ. and Rashi, followed by others, saw here a different meaning from the usual one, and took יָלַל as = הָלַל I. in the sense of "to boast, to brag", which is unnecessary. — 2. *to break out into cries of woe*, *to lament*, absol. Jer. 47, 2, coupled with סָפַד 4, 8, מִשֵּׁבֶר רוּחַ Is. 65, 14 *from the breaking of the spirit*, i. e. because of a broken heart; or with עַל of the person *for whom* Jer. 48, 31, or לְ of the thing which one bemoans Is. 16, 7, or עַל of the place where one wails Hos. 7, 14. Also figurat. of inanimate objects, e. g. בְּרוֹשׁ Zech. 11, 2, שַׁעַר Is. 14, 31, אֳנִיּוֹת תַּרְשִׁישׁ 23, 1. The original signification is still perceptible from the fact that it is coupled with זָעַק Ez. 21, 17, Jer. 48, 20, and that it means also *to utter complaining*, *sorrowful sounds;* Am. 8, 3 *and the joyous songs of the palace utter sorrowful sounds* (comp. 8, 10; Jer. 25, 10; 1 Macc. 9, 41). In Ps. 78, 63 some read הוּלָּלוּ (as a collateral form of הֵילִלוּ), and translate in parallelism with verse 64: *and their virgins made no lamentation*, which seems to have been intended by the LXX. But Targ., Rashi, Ibn Esra, Kimchi and others too have rightly left הוּלָּלוּ untouched, and referred it to הָלַל I. (which see). As no Hifil or Hofal form הוֹלִיל, הוּלַל of יָלַל occurs, the derivation of תּוֹלָל Ps. 137, 3 from יָלַל (*Mos. Chequitilla*, *Kimchi*) should also be rejected. There is no reason for assuming a noun הֵילֵל to Ez. 21, 17 and Zech. 11, 2.

יְלֵל (after the form רְתֵת) *m. a howling* (of wild beasts), Deut. 32, 10 *howling of the wilderness*, i. e. a frightful wilderness; Arab. يَبَاب (howling) for خراب يباب wilderness of howling.

יְלָלָה (*constr.* יִלְלַת) *f. wailing*, *cry of sorrow*, *lamentation*, Is. 15, 8; Jer. 25, 36; Zeph. 1, 10.

יָלַע I. (only used in *perf.*) *intr. to speak inconsiderately*, *rashly*, particularly *in vowing*, Prov. 20, 25 *the snare of a man* (is he who) *rashly vows as holy* (*Kimchi*), which suits the context; and therefore the organic root יָ־לַע would be = Ar. لغى (to swear inconsiderately) Sura 2, 225; لغا the same. It comes to the same sense if we read יְלַע קֹדֶשׁ, by which the sentence is only made less hard. The fundamental meaning appears

to be *to stammer*, *to prattle* (thoughtlessly), *to speak foolishly*, like לָעָה Job 6, 3 (where the accent is drawn back on account of the pause, see Ps. 37, 20; 137, 7) and Obad. 16 (as in Is. 28, 11 לַעַג is supposed to be a consequence of drinking wine), or לָע (לוּעַ) = לָעָה, if we adopt this as a stem for those places. In putting the accents the Masoretes wavered between יָלַע (3 perf. Kal) and יָלַע (3 fut. apoc. Kal of לוּעַ), and therefore they appended both accents; a difference which does not alter the sense.

יָלַע II. (not used) *tr. to eat*, *to gnaw* at a thing, *to eat up*, *to lick up*, prop. same as בָּלַע to swallow, to destroy, to annihilate; the ancients already adopting in יָלַע I. the meaning of בָּלַע. Deriv. תּוֹלָע, תּוֹלֵעָה, תּוֹלַעַת to designate a worm, as the noun יֶלֶק is derived from the cognate stem יָ־לַק or לַק (לָחַךְ), and רִמָּה (which see) from רָמַם = Arab. رم comedit, voravit. Accordingly the organic root יָ־לַע exists also in לָע (לוּעַ), בָּ־לַע &c. See תָּלַע.

יֶלַע *m.* see יָלַע I.

יָלַף (not used) *intr.* same as אָלַף *to stick fast*, *to cling*, *to cleave to*, particularly of scurf or tetter, which sticks fast to the skin; Ar. ولف III. to be attached to, united, Targ. לְפַף, לַף tr. to bind together; and even the organic root of חָלַף II. is connected with it. The Targumic יְלַף is used in the 2d signif. of אָלַף.

Pih. יַלֵּף (not used) *intens. to stick very fast*, of scab and tetter. Hence

יַלֶּפֶת *f. an itching scab*, *tetter*, Lev. 21, 20, from יָלַף (Gittin 70[a]); LXX λειχήν.

יָלַק (not used) *trans. to lick up*, *off*, *away*, *to eat off*, *to graze on* (spoken of a locust that eats away the grass) according to Ibn Esra (as לָחַךְ is applied to oxen Num. 22, 4); hence יֶלֶק. — The organic root יָ־לַק exists also in לָחַךְ, לָקַק, יָ־לַע II. &c. But לַק may also pass for the stem of יֶלֶק.

יֶלֶק *m.* the name of a grass-eating locust (as חָסִיל devours the corn Deut. 28, 38 and גָּזָם the fruit Am. 4, 9) Jo. 1, 4; 2, 25, which bears the epithet of סָמָר Jer. 51, 27 on account of its rough horn-like membranes in which the wings stick, and which are put off when receives its last skin, a process that fits it for flight. יֶלֶק פָּשַׁט וַיָּעֹף *the yelek strips off* (the wing-covering) *and flies away* Nah. 3, 15. Yet חָסִיל Ps. 78, 46 also stands in poetry for יֶלֶק 105, 34, and both for אַרְבֶּה Ex. ch. 10, without their being identical on that account. The LXX have sometimes βροῦχος, sometimes ἀκρίς; the Trg. has פִּרְחָא (flying), the Syr. ܩܡܨܐ.

יַלְקוּט (from לָקַט) *m. a shepherd's pocket* or *bag* 1 Sam. 17, 40, distinct from כְּלִי הָרֹעִים.

יָם I. (from the stem יָמָה I. = יָם [יוֹם], in the sing. = יוֹם, as an epithet of Jah only in the proper name אֲבִיָּם; *c.* יְמוֹ in the proper name יְמוּאֵל; *pl.* יָמִים from יָם or יָמָה, once יָמִין, *constr.* יְמֵי, with *a* of motion יָמִימָה; more rarely and poetically the *plur.* יָמוֹת, *constr.* יְמוֹת Deut. 32, 7, Ps. 90, 15, after the analogy of the Aramaean, where the pl. is יוֹמֵת, which is even the reading of the Sam. cod. Deut. 32, 7) *m.* 1. *clearness*, *light*, like יוֹם originally. In this sense יָם is weakened into יָן in the proper name אַחְיָן, which see. — 2. only in *the pl.* The signification of it is the same as that of יוֹם, *day* (including the night) Gen. 8, 10, Lev. 8, 33 &c., whence יָמִים אֲחָדִים Gen. 27, 44 *some days*, i. e. *a very short time*, as vice versa יָמִים רַבִּים Dan. 8, 26 means *a long time.* Elsewhere יָמִים alone denotes a) *days*, i. e. a short time 8, 27; Neh. 1, 4; b) *an indefinite time* Gen. 40, 4; c) *a long time* Numb. 9, 22; 1 Sam. 29, 3; in which cases some have incorrectly understood an exact and fixed period of time. In such senses יָמִים is found where the meaning becomes stronger, and in phrases of the signification a): יָמִים אוֹ עָשׂוֹר Gen. 24, 55: *days or a tenth*, i. e. a few days

or a whole tenth of days, so that עָשׂוֹר is more than the mere יָמִים, אוֹ in other instances also introducing the greater; 1 Sam. 29, 3, where יָמִים is less in relation to the following שָׁנִים. עוּל יָמִים *a suckling of days* Is. 65, 20 i. e. who is not yet a full year old. מִיָּמִים Judges 11, 4 and 14, 8 *after days*, i. e. *after not very long a time* (for which 2 Chr. 21, 19 has לְיָמִים מִיָּמִים), מִיָּמִים רַבִּים, Josh. 23, 1 standing for the reverse. So too are to be understood מִקֵּץ יָמִים Gen. 4, 3 and לְקֵץ י׳ Neh. 13, 6, the opposite of which is מִקֵּץ י׳ רַבִּים Jer. 13, 6. Lastly we find יָמִים applied to larger periods, introduced by אוֹ, in signif. c Numb. 9, 22: *two days or a month or a considerable time* (יָמִים).

The pl. יָמִים is more used than the sing. יוֹם in the sense of *time*, without respect to days, single or in groups, e. g. כָּל־הַיָּמִים Deut. 4, 40 *all time*, i. e. *always*, omni tempore; דִּבְרֵי הַיָּמִים *histories of times* 1 Kings 14, 19, i. e. annals; אַחֲרִית הַיָּמִים *the time following*, *the future* Gen. 49, 1, Is. 2, 2 (in prophetic, promising, and Messianic discourses); בִּימֵי פ׳ *in the times of* . . . Gen. 26, 1; 1 Sam. 17, 12; 1 Kings 10, 21; particularly as comprehending in itself the following groups of years 1 Kings 2, 11, and therefore immediately preceding שָׁנִים Gen. 47, 8, or placed after definite times, e. g. after שְׁנָתַיִם Gen. 41, 1, שָׁבֻעִים Dan. 10, 2, חֹדֶשׁ Num. 11, 20, יֶרַח Deut. 21, 13, as an adverbial accusative, for the purpose of generalising, as it were, the fixed time which is previously put, somewhat like the common saying: *two years' time.* In threatening prophecies יָמִים is also used of terrible times that are coming on Is. 39, 6; Jer. 7, 32 &c. — Other applications of יָמִים are these: a) *a definite cycle*, which may include many years, Gen. 29, 21 *my years of service* (יָמַי) *are full.* b) *time of life, age;* hence the phrases בָּא בַּיָּ׳ Gen. 24, 1 *to come into days*, i. e. to be advanced in age; כַּבִּיר יָ׳ *very aged* Job 15, 10, opposite to קְצַר יָ׳ 14, 1; יְמֵי אֱנוֹשׁ 10, 5 *the period of human life* &c. &c.; figur. *great age* = רֹב יָמִים Job 32, 7, parallel רֹב שָׁנִים; *continuance*, of inanimate things Gen. 8, 22. c) *a year*, 1 Sam. 27, 7 *a year and four months;* Lev. 25, 29, when שְׁנַת מִמְכָּר is past; לְיָמִים *yearly* Judges 17, 10; זֶבַח הַיָּ׳ 1 Sam. 2, 19 *yearly sacrifice;* מִיָּמִים יָמִימָה Ex. 13, 10 *from year to year* (Saadia); 1 Sam. 1, 3; for which 1, 7 has שָׁנָה בְשָׁנָה; יָמִים שְׁנָיִם *two years* 2 Chr. 21, 19 = שְׁנָתַיִם יָמִים (2 Sam. 13, 23), as the Vulg., Syr. and others have also taken it; יָמִים עַל יָמִים 2 Chr. 21, 15 *year by year*, comp. Is. 29, 1. There is uncertainty in the passage Am. 4, 4 (*and bring*) *your tithes every three days*, which should be translated, according to *Kimchi*, *every three years*, with reference to Deut. 26, 12; but *Ibn Esra* takes it literally and in irony. *Rashi* also takes it literally, and as an antithesis to the appointments of the true worship. Comp. for this signification the Targumic עִדָּן, and many expressions for "time" in Arabic, which denote a year. See יוֹם.

יָם II. (from יָמַם I.; *constr.* יָם retaining Kametz, and יַם only in the combination יַם־סוּף; with *a* of motion יָמָּה; with *suff.* יַמָּהּ; *pl.* יַמִּים, which is also used collectively for the sing.) *m.* prop. a heap of water, a conflux, a collection of water, a mass of water, cognate in sense with מִקְוָה (Is. 22, 11); hence *sea*, Gen. 1, 10 *and the collection of water he called sea* (יַמִּים). יַמִּים is used in poetic language for the sing. יָם, as חוֹל יַמִּים Job 6, 3, חוֹף יַמִּים Gen. 49, 13, לֵב יַמִּים Ps. 46, 3, for which formulas יָם stands in prose Gen. 32, 13; Josh. 9, 1; Prov. 23, 34. יָם is the opposite of יַבָּשָׁה Ps. 66, 6 or חָרָבָה Hagg. 2, 6. It is also used a) for *a sea of clouds*, *thunder-clouds*, Job 9, 8, perhaps also 36, 30; מַיִם also being so employed Ps. 29, 3. b) for *great rivers*, e. g. the Nile Is. 18, 2; 19, 5; Nah. 3, 8, the pl. for the Nile-canals Ez. 32, 2; the Euphrates Is. 27, 1, מִיָּם עַד־יָם Am. 8, 12 and Zech. 9, 10 *from the Nile to the Euphrates*, as far as the promised territory was to reach (Gen.

15, 18); the Red Sea, the Jordan Ps. 114, 3 5. c) for the great iron laver in the court before Solomon's temple 1 Kings 7, 24, 2 Chr. 4, 3, fully יָם הַנְּחֹשֶׁת 2 Kings 25, 13 or יָם מוּצָק 1 Kings 7, 23, so called from its resemblance to the sea-basin. d) *the bed of a sea*, filled with a mass of waters Is. 11, 9. e) *brooks*, *streams*, which flow into the sea, Am. 5, 8; 9, 6; Eccles. 1, 7. f) figur. *the mass of an army*, *a sea of people* Jer. 51, 42 (comp. Ez. 26, 3; Ps. 18, 16; Is. 8, 9); Hab. 3, 8. g) *New Tyre*, more fully מָעוֹז הַיָּם Is. 23, 4, as Tyre is described *situate at the entrances* or *gateways of the sea* Ez. 27, 3. But in general h) *the Mediterranean Sea* (otherwise in prose הַיָּם הָאַחֲרוֹן Deut. 11, 24 or הַיָּם הַגָּדוֹל Num. 34, 6), from whose bed and channels (אֲפִיקִים) 2 Sam. 22, 16 and bubbling springs (נִבְכִים) in the lowest depth Job 38, 16, and double doors or restraining shores (דְּלָתַיִם) 38, 8 and immeasurableness Lament. 2, 13, Job 11, 9, and uttermost part (אַחֲרִית) Ps. 139, 9 &c. the poets drew their images. אִיֵּי הַיָּם *the islands of the Mediterranean* Is. 11, 11, for which יָם alone is also used in Hos. 11, 10. See אִי. Because this sea lies west of Palestine, יָם also denotes i) *the west*, *the western quarters*, e. g. רוּחַ י׳ Ex. 10, 19 *the west wind*, פְּאַת י׳ *the west side* 27, 12; יָמָּה *westward* Gen. 28, 14, which means also *to the sea* Numb. 34, 5; מִיָּם לְ *to the west of* ... Josh. 8, 9. Also specially k) *the eastern sea*, *the Dead Sea*, Is. 16, 8, Ez. 47, 8; and l) *the South Sea* Is. 49, 12, Ps. 107, 3, contrasted with the north; consequently not *the west* always. — For the combination of יָם with certain exacter designations or adjectives see under the words (e. g. כִּנֶּרֶת, פְּלִשְׁתִּים, מֶלַח and כִּנְּרוֹת, עֲרָבָה, יָפוֹ, מִצְרַיִם, יַעְזֵר, סוּף, קַדְמֹנִי, גָּדוֹל, אַחֲרוֹן, נְחֹשֶׁת). In Arabic يم and بحر are likewise applied in manifold ways.

יַם (*def.* יַמָּא) *Aram. m.* same as Hebr. יָם II. Dan. 7, 2 3.

יֵם (from יוֹם; only in *pl.* יֵמִים) *m.* a *warm spring* (Vulg.). An Edomite עֲנָה had discovered such, when he fed the asses of his father צִבְעוֹן in the wilderness Gen. 36, 24. מִדְבָּר may here be a part of מִדְבַּר אֱדוֹם (2 Kings 3, 8), south of מוֹאָב; and therefore the warm springs rise in a tract south-east of the Dead Sea, flow in *Wady el-Achsa*, and make it luke-warm (*Burckh.* Syria p. 674). The LXX retain the word, considering it a sing. (τὸν ἰαμείν); the Syr. has ܡܰܝܡܶܐ transposed from ܝܰܡܡܶܐ = יַמִּים, and therefore it also does not translate the word. According to a tradition (in Jerome and Diod.) warm springs were called among the *Carthaginians* (Jerome: nonnulli putant, aquas calidas juxta linguae Punicae viciniam, quae hebraeae contermina est, hoc vocabulo significare), *Syrians* and *Hebrews* (Diod.: ὁ Σύρος καὶ ὁ Ἑβραῖος τὸν ἰαμεὶν [יֵמִים] ὕδωρ βούλονται λέγειν) יֵמִים. Agreeably to a second tradition (cod. Sam., Targ., Onk.) יֵמִים is = אֵמִים (Deut. 3, 11), a name of the giants and aborigines of the Moabite border, whom the Horite *ʿAnah* first met there, or first conquered (מָצָא as in Ps. 21, 9) as *Ibn Parchon* (s. v.) thinks. According to a third tradition (Targ. Jerushalmi I., Midr. rabba ch. 82, 17, Rashi, Kimchi, Nachmani, Arab. &c.) it means *mules*, which ʿAnah is said to have produced by the mixture of species. But there is no etymological ground for the last two explanations.

יָמָא (not used) *intr.* same as יָמָה I. *to be clear*, *bright*, then *to be warm*, spoken of a region; lengthened by *n* יָמַן (whence תֵּימָן) which see. Ar. ومد, to be hot, of the day; originally, to be clear. Deriv. תֵּימָא.

יָמָה I. (not used) *intr.* same as יָם (יוֹם) which see; by which the sing. יָם I. (*constr.* יְמוֹ) and the pl. יָמִים, יְמוֹת are to be explained. To this signification of יָמָה = יָם belongs the fundamental meaning of יָמָא for the proper name תֵּימָא, where the Ar. is compared. See יָמִים II.

יָמָה II. (not used) *intrans. to swear*,

like the Targumic יְמָא, Syr. ܝܡܐ; hence the noun מוּמָה (with suff. מוּמָם Deut. 32, 5) after the form מִקְנָה, מִכְסָה. Probably the fundamental signification is *to make clear*, *manifest*, *certain*, so that it is the subjective and figurat. meaning of יָמָה I. A farther development of this stem by means of *n* is יָמַן, Ar. يمن *to swear;* but יָמָה should not be considered, reversely, as an abridgment of יָמַן.

יְמוּאֵל (*El is light*, *splendour;* יְמוּ *constr.* of יָם I.) *n. p. m.* Gen. 46, 10, for which Num. 26,12 has נְמוּאֵל (which see), and to which perhaps the proper name לְמוּאֵל also belongs.

יָמוֹת see יָם I.

יָמִים see יָם I.

יָמִימָה see יָם I.

יְמִימָה (from יָמַם II., *the pure*, as day-light, comp. Diana from *dies*, and so the Arab. يمامة, *dove;* according to others = יְמִינָה *the fortunate*, which is improbable) *n. p. f.* Job 42, 14.

יָמִין (from יָמַן; *constr.* יְמִין, with *suff.* יְמִינְךָ, יְמִינִי) *f.* (*masc.* in Prov. 27, 16, Ex. 15, 6, but where יָמִין may also be taken as fem.) 1. *a light, clear region, the day-side*, i. e. *the south* (= תֵּימָן) Ps. 89, 13, oppos. to צָפוֹן (dark, covered, gloomy region, i. e. the north); Job 23, 9 *he veils himself in the south* (יַעְטֹף like all verbs of clothing with the accus.), *and I see not*, opposite שְׂמֹאול (north); as in the passage just cited קֶדֶם (east) and אָחוֹר (west) appear; Is. 54, 3 *for thou wilt spread thyself out towards the south* (יָמִין) *and towards the north* (שְׂמֹאול), i. e. southwards in the direction of Edom, northwards in the direction of Phenicia, while no extension towards the east and the west is possible, because in the former case the desert is an obstacle, in the latter the sea; Gen. 13, 9; Josh. 17, 7 &c. Hence in the construct state יְמִין לְ *south of* ... 1 Sam. 23,24, 2 Sam. 24,5; מִימִין לְ *on the south, on the south-side of* 1 Sam. 23, 19; 2 Kings 23, 13; comp. נֶגֶב south, prop. heat, dryness or clearness; Arab. يمن (Yemen), prop. southern Arabia. — 2. *the right, the right hand*, making departure from the east the standard (hence פָּנִים or קֶדֶם east, אָחוֹר west, שְׂמֹאל north). To describe the members belonging to the body of a human being or of an animal more definitely יָ' is put in the genitive, e. g. with עַיִן 1 Sam. 11, 2, שׁוֹק Ex. 29, 22, יָד Ps. 73, 23, יָרֵךְ Judges 3, 16, for which, however, the adj. יְמִינִי or יְמָנִי also stands. יָמִין alone is often used for the hand as a symbol of help and protection Song of Sol. 2, 6, of good or bad action Ps. 26, 10; Judges 5, 26; hence we find it applied to God, e. g. יְמִין יי Ex. 15, 6, יָ' עֶלְיוֹן Ps. 77, 1, as a helping Ps. 60, 7, supporting 63, 9, strong Ex. 15, 6 12, holding Ps. 139, 10, beneficent and beatifying 16, 11 or threatening and crushing power Lament. 2, 4; and so in the very various significations of זְרוֹעַ and יָד generally. Hence the following phrases are to be explained in accordance with this idea: אִישׁ יְמִין פ' Ps. 80, 18 *man of the right hand of one*, i. e. whom one's right hand supports; מִימִין פ' Ps. 16, 8 *at the right hand of one*, i. e. at his side; יָשַׁב לִי' פ' *to sit at the right hand of one* Ps. 110, 1, i. e. to be his administrator, friend &c. Also applied to other objects: עַל־יָ' *at the right hand* Gen. 24, 49; יָ' *to the right hand* Num. 22, 26, for which also הַיָּמִין Gen. 13, 9 or לַיָּמִין Neh. 12,31 &c. occurs. Sometimes יָמִין stands along with יָד Ps. 73, 23 or זְרוֹעַ 44, 4 tautologically, or to strengthen the idea. Figur. = *right, correct, proper*, Eccles. 10, 2 *the heart of a wise man is at his right*, i. e. in the right place, just as the Germans apply *linkisch*, meaning by it "unfit, unskilful". — 3. *prosperity*, the right side and south being regarded as natural symbols of good fortune; whereas on the contrary a dark, gloomy region, the left- or night-side is an image of misfortune (see שֵׁם, שְׂמֹאל); comp. Ar. يمن good fortune, شأم (hebr. שָׂמָה) to be on the left side

and unfortunate &c. This meaning of יָמִין is found GEN. 35, 18 in the name בִּנְיָמִין (*son of prosperity*), which name is also written בִּנְיָמִן NUM. 1, 36 (see בִּנְיָמִן); separately בֶּן־יָמִין 1 SAM. 9, 1 K'tib; besides in אִישׁ־יָמִין, whence the *patronym.* אִישׁ־יְמִינִי 1 SAM. 2, 1. יָמִין alone appears as *a proper name* (comp. Felix) GEN. 46, 17; NUM. 26, 12; 1 CHR. 2, 27; NEH. 8, 7. To יָמִין in this sense belong also the proper names מִיָּמִין (from מִן־יָמִין = בֶּן־יָמִין) EZR. 10, 25, NEH. 10, 8, 1 CHR. 24, 9, and מִנְיָמִין (= בִּנְיָמִין) NEH. 12, 17; 2 CHR. 31, 15. See יְמִנָה. — 4. *an oath* Ps. 144, 8 11, to which meaning שֶׁקֶר is suitable as an epithet, and according to the requirement of the first member of the verse. *Ibn-Balam* has already compared here the Ar. يمين (swearing), יָמַן 4 (see too יָמָה II.) and Ar. يمن X. (to swear) confirming the same sense fully; though the meaning "right hand" might be retained, agreeably to Is. 62, 8. — 5. same as תֵּימָן the name of a district in Edom, DEUT. 33, 2 *from his Yamin-region to Eshdot* (i. e. to Ashdot ha-Pisga) *he came to them* (see אֶשְׁדָּת p. 157), תֵּימָן actually appearing in the parallel passage HAB. 3, 3. In this sense יָמִין like תֵּימָן may properly denote a dry, scorched, sunburnt land, as in Arab. تيما is = تيمن *wilderness*, and as from وَمَا (= יָמָה) appears the noun مَوْمَاة (*desert*). Deriv. יְמִינִי, יָמִינִי, and the denominative

יָמַן (a denomin. from יָמִין; Kal not used), whence

Hif. הֵימִין, also in the forms הֵמִין, הֵימִינִי (*inf. c.* הֵמִין; *imp. f.* הֵימִינִי, הֵאָמִין; *fut.* יֵימִין, 2 *pl.* תְּאַמִּינוּ) *to use the right hand*, e. g. to sling stones, to send arrows from a bow 1 CHR. 12, 2, oppos. to הִשְׂמְאִיל; 2 SAM. 14, 19 *if any thing is to be done to the right or left, of all that my lord the king has spoken*, i. e. on no side is his command to be departed from; then *to direct the course toward the south* GEN. 13, 9; *to lead to the right* Ez. 21, 21, where הִתְאַחֲרִי (see אָחַר denom.), הָשִׂימִי (פָּנַיִם), הַשְׂמִילִי are applied to other quarters; *to turn to the right* (or the straight way) Is. 30, 21. In all these meanings the opposite is הִשְׂמְאִיל (הַשְׂמִיל).

יְמִינִי (from יָמִין) 1. *adj. m. the right*, e. g. עַמּוּד 2 CHR. 3, 17 K'tib; צַד Ez. 4, 6 K'tib, for which the K'ri has the usual יְמָנִי. — 2. *Gent. m.* from the proper name יָמִין (in the appellative meaning *prosperity*) = בִּנְיָמִין, in the phrase אִישׁ יְ׳ *a Benjamite* 2 SAM. 20, 1, ESTH. 2, 5, for which בֶּן־אִישׁ יְ׳ 1 SAM. 9, 1, or בֶּן־יְמִינִי 9, 21, Ps. 7, 1, or בֶּן־הַיְמִינִי 2 SAM. 16, 11, *pl.* בְּנֵי יְ׳, also occur. Once with אֶרֶץ there is merely יְמִינִי *Yamin-land* 1 SAM. 9, 4, which appears to have been the name of a piece of land in a territory which was not Benjamite; though the meaning "Benjamite" is also probable in the passage.

יָמִינִי *Patronym. m.* from the proper name masc. יָמִין NUM. 26, 12.

יִמְלָא (*fulfiller*, viz. Jah is, from מָלֵא) *n. p. m.* 2 CHR. 18, 7 8.

יִמְלָה (the same) *n. p. m.* 1 KINGS 22, 8.

יַמְלֵךְ (*the Ruling one*, viz. Jah is) *n. p. m.* 1 CHR. 4, 34.

יָמַם I. (i. e. יַם; not used) *intr.* to be collected or heaped together in a mass, *to flow together* (in heaps), hence יָם II. — The organic root יַם (יָמַם) is completely identical with that in אֲ־גַם (whence אֲגַם 1 and אַגְמוֹן 1, גַּם I. (גָּמַם) and עַם (עָמַם), כַּם (כּוּם) &c., Ar. جَمَّ (whence جم a collection of water), جمع (to collect); but especially قم, redupl. قَمْقَم (to gather together), whence قَمْقَام (sea); since the interchange of the *k*-sound with Yod is certain (see p. 249 and 528). In Ar. there was also a stem يَمَّ, whence يَمّ sea; only this was less used.

יָמַם II. (not used) *intr.* same as יָם (יוּם) *to be clear, pure;* figur. *to be lovely, innocent.* Deriv. the proper name יְמִימָה.

יָמַן (not used) *intr.* 1. *to be luminous*,

clear, spoken of a region or quarter of the globe, like יָם (יוֹם), יָמ־ה, out of which the stem seems to be enlarged by means of *n*. Deriv. תֵּימָן 1. — 2. *to be southerly*, the south side being considered the clear, bright one; the north the reverse (see צָפוֹן), as dark and clouded; *to be on the right*, an oriental being accustomed to make the east his standard or starting point, and therefore the south serves to denote the right, while the opposite side is the left. Deriv. יָמִין 1 and 2, יָמָן, יְמָנִי, יְמִינִי 1, denom. הֵימִין, for which there is also הֶאֱמִין, without יָמַן being on that account = אָמַן (see אָמַן II.). — 3. *to be prosperous*, brightness (see signific. 1) being a sign of prosperity, the clear, the right, and the day-side being considered the fortunate one, but the gloomy, the dark, the left (see שָׂמָה belonging to שׂם in שְׂמֹאל) being the unfortunate one; Ar. يَمَن the same. Deriv. the proper names יָמִין 3, יְמִינִי, יִמְנָה. — 4. *tr. to make clear*, *bright*, *manifest*, *to swear*, conseq. transferred from the fundamental signification; or *to lift up the right hand*, *to swear by means of the right hand* (see Is. 62, 8). Deriv. יָמִין 4. — 5. *to glow*, *to burn*, *to be hot*, of a desert. Derivat. תֵּימָן and יָמִין 5.

Hif. הֵימִין, and הֵמִין 2 Sam. 14, 19, הֶאֱמִין Is. 30, 21, הֵימִין 1 Chron. 12, 2, denom. from יָמִין (which see).

יָמָן (not used) *m*. same as יָמִין in signific. 2, Ar. يَمَن the same. Hence the adj. m. יְמָנִי, fem. יְמָנִית.

יִמְנָה (*prosperity*, from יָמַן 3; comp. Arab. يُمْنَة felicitas) *n. p. m.* Gen. 46, 17; 2 Chr. 31, 14.

יְמָנִי (from יָמָן = יָמִין, Ar. يَمَنِي) *adj. m.*, יְמָנִית *f. right*, 1 Kings 7, 21, 2 Kings 11, 11 (used of inanimate things), particularly of members that are in pairs, as אֹזֶן Ex. 29, 20, יָד Lev. 8, 23, רֶגֶל 8, 24. יְמָנִית alone, *a subst.*, *the right hand* Lev. 14, 16.

יִמְנָע (*a holder back*, *a keeper*, viz. Jah is) *n. p. m.* 1 Chr. 7, 35. Comp. תִּמְנָע.

יָמַר I. (Kal not used) *tr*. same as מוּר (מוֹר which see) *to change*, *to alter*, identical in its organic root with מָהַר II. But in this meaning it occurs only in the

Hif. הֵימִיר *to change*, *to exchange* Jer. 2, 11, if it be not better to take הֵימִיר for הֵמִיר (see טוֹב in Hif.).

Hithp. הִתְיַמֵּר *to change oneself*, with בְּ *with a thing*, i. e. *to enter into the place of*, *to take one's place*, Is. 61, 1 *into their splendour ye shall enter* (Saadia, Rashi), the Ar. بدل (to exchange) having this sense also in conjug. V. It is not necessary to assume a peculiar stem יָמַר for this conjugation; since the Hithp. may be formed so from simple stems in the Aramaean fashion (comp. Targ. אִתְיַמַּס from מַס). The Targ., Syr. and Vulg. take it as = הִתְאַמֵּר Ps. 94, 4 in the meaning "to glory", an assumption which is unnecessary. But see יָמַר II.

יָמַר II. (Kal not used) *intr. to stretch upwards*, hence *to be elevated*, *high*, same as אָמַר (which see); deriv. the noun יֶמֶר in the proper name יִמְרָה, יֶמֶר in יַמְרְיָה, יַמְרִי. According to this fundamental signification is the explanation of

Hithp. הִתְיַמֵּר *to glory*, with בְּ of the object, Is. 61, 6 *ye shall glory in their splendour* (Targ., Syr., Vulg., *Kimchi*, *Ibn Esra* &c.), conseq. = הִתְאַמֵּר Ps. 94, 4, which is = הִבִּיעַ עָתָק in the passage.

יֶמֶר see יִמְרָה.

יֶמֶר see יַמְרְיָה and יַמְרִי.

יַמְרָא, Ἰαμβρῆς, see יִמְרָה and מַרָה.

יִמְרָה (out of יֶמֶר יָהּ *height of Jah*; יֶמֶר from יָמַר II. = אָמַר, the same stem lying also in the proper name masc. יַמְרִי i. e. Ἰαμβρί 1 Macc. 9, 36, originating in יַמְרְיָה from יֶמֶר = יָמַר, for which Josephus has Ἀμαραῖος, i. e. אֲמַרְיָה, the Syr. אמרי = אֲמַרְיָה in a like sense) *n. p. m.* 1 Chr. 7, 36. The proper names אִמְרִי (out of אִמְרִיָּה) and אֲמַרְיָה, אֲמַרְיָהוּ (above p. 117 seq.) may be better taken in the sense of יִמְרָה here; on the contrary another proper name יַמְרָא i. e. Ἰαμβρῆς (2 Tim. 3, 8), in the Talmud מַמְרֵא, is

derived from מְרָא ,מָרָה = אֲמַר meaning *to prophesy*, *to announce* (Ethiop. מרי), and should therefore be taken in the signification of *magician*, *enchanter* &c., after which manner מְרָיָה and מְרָיוֹת are also to be explained.

יַמְרִי, Ἰαμβρί, from יָמַר II. see יִמְרָה.

יַמְרִיָּה see יִמְרָה.

יָמַשׁ (Kal not used) *intr.* same as מָשַׁשׁ *to touch*, *to feel;* only in

Hif. הֵימִישׁ *to let feel*, hence *imper.* with *suff.* הֵימִשֵׁנִי Judges 16, 26 K'tib, *let me feel*, for which the K'ri has הֲמִישֵׁנִי, as if from מַשׁ (מוּשׁ) = מַשׁ.

יַנְאֵץ Eccles. 12, 5 should be referred to נָאַץ and נָצַץ, the signification of both verbs being purposely expressed in the word. See חָגַב.

יָנָה (*fut.* יִינֶה ,נִינֶה, with *suff.* נִינָם; יוֹנָה Jer. 25, 38; 46, 16; Zeph. 3, 1 is not the part. of יָנָה, but a noun from יָנַן which see) *tr. to tread down*, *to oppress*, *to suppress*, *to extirpate*, Ps. 74, 8 *we will crush them entirely* (*Ibn G'anâch*, *Ibn Parchon*), a verb being really necessary there. The organic root of the stem יַ–ה would accordingly be identical with that in יָ–גַן ,יָ–דַן, according to the well-known and proved interchange of י and ג, as well as of ג and ד; Targ. יְנָא, יְנֵי the same. But as יָנָה does not appear elsewhere in Kal, other ancient expositors (Targ., LXX, Kimchi) take נִינָם as a subst. נִין (which see) with the suff., *their whole brood* (will we destroy); so that the verb has dropped out. יוֹנָה is a subst. which see.

Hif. הוֹנָה (3 *pl.* הוֹנוּ, *part. pl. m.* מוֹנִים, with *suff.* מוֹנַיִךְ; *inf. c.* הוֹנֹת, with *suff.* לְהוֹנֹתָם; *fut.* יוֹנֶה, 3 *pl.* יוֹנוּ) *to maltreat*, *to oppress*, with the accus. of the object Ez. 18, 12 16; *to overreach* 22, 7; *to deceive*, by extortion Deut. 23, 17; *to torment*, of enemies Is. 49, 26; *to thrust* or *push away*, with accusat. of the object and מִן Ez. 46, 18, comp. 45, 8. The Targumic אוֹנִי has the same meaning. With the stem יָנָה may be also compared עָנָה II.

יָנוֹחַ (with *a* of motion יָנוֹחָה, *resting-place*, from נוּחַ) *n. p.* of a city on the confines of Ephraim and Manasseh Josh. 16, 6 7; on the contrary, another city of the same name is meant in 2 Kings 15, 29, situated in the extreme north of Palestine, west of the lake Merom, probably יָנוֹן; a city of that name being indicated in that district.

יָנוּם (from נוּם = נוּן; *propagation*) *n. p.* of a city in Judah Josh. 15, 23 K'tib, for which the K'ri has יָנוּס (*place of flight*).

יָנוֹן see יָנוֹחַ and יָנוּם.

יָנוּס see יָנוּם.

יַנַּח belonging to הִנִּיחַ see נוּחַ.

יְנִיקָה (from יָנִיק = יָנַק) *a sucker*, *sprout*, Ez. 17, 4, = יוֹנֵק 2. and יוֹנֶקֶת 17, 22; Phenic. יָנֵק (Diosc. 3, 121) a kind of geranium.

יָנַק (*part. m.* יוֹנֵק; *fut.* יִינַק) *tr. to moisten*, *to wet the lips* (see נָקָה), then *to suck*, with accus. שָׁדַיִם (the breasts) Job 3, 12, particularly in the *part. m.* יוֹנֵק Song of Sol. 8, 1, Jo. 2, 16, where it is used as a subst.; figurat. *intr. to enjoy in abundance* Is. 60, 16; *to receive* or *take in rich abundance* 66, 11 12; Deut. 33, 19; Phenic. יָנַק the same. Deriv. יוֹנֵק ,יוֹנֶקֶת ,יְנִיקָה.

Hif. הֵינִיק (once הֵנִיק Lament. 4, 3; *part. f.* מֵינֶקֶת, with *suff.* מֵינִקְתּוֹ, and *pl.* מֵינִיקוֹת as a subst., but the latter also adjectively Gen. 32, 16; *inf. constr.* הֵינִיק; *imp.* with *suff.* הֵינִקֵהוּ; *fut.* יֵינִיק, *apoc.* יֵינֵק) *to suckle*, בָּנִים Gen. 21, 7; 32, 16; 1 Kings 3, 21; applied to animals too Lament. 4, 3. Part. מֵינֶקֶת *a wet-nurse* Gen. 24, 39; also in a figur. sense Is. 49, 23; הֵינִיק, *to cause* or *let enjoy*, being also applied thus in Deut. 32, 13.

יַנְשׁוּף (once יַנְשׁוֹף, after the form יַחְמוּר ,יַלְקוּט) *m.* the name of an unclean water-bird Lev. 11, 17, Deut. 14, 16, which frequents solitary marshes and lakes Is. 34, 11; coupled with other animals that shun the presence of man, such as קָאַת, עֹרֵב and קִפֹּד (Zeph. 2, 14; Ps.

102, 7). According to the Targ. (קִפּוֹף), Syr. and *Kimchi: the night-owl*, conseq. from נֶשֶׁף; according to the LXX and Vulg. *the ibis* (an Egyptian bittern or heron), conseq. from נָשַׁף *to blow*.

יָסַד (*part.* יֹסֵד, *inf. constr.* יְסֹד, also with לְ, לִיסּוֹד 2 Chr. 31, 7, because even in the fut. Kal Yod the first radical is resolved into the second Is. 28, 16; *fut.* יִסַּד according to some) *trans. to set*, like סָד (סוּד) intr. to sit; metaph. *to found*, בַּיִת Ezr. 2, 12, i. e. *to build up*, usually spoken of God, *the earth* Is. 48, 13; 51, 13; Job 38, 4, with עַל *upon* Ps. 24, 2; 104, 5; *to found* (*the vault of heaven*) Am. 9, 6; *to create* (*the world*) Ps. 89, 12. Figur. *to pile up in strata*, עֲרֵמוֹת 2 Chr. 31, 7, such piling resembling the building of a house; *to prepare*, *to appoint*, i. e. to assign Ps. 104, 8, like שׂוּם elsewhere (Ex. 21, 13); *to constitute*, always with לְ for a thing, לְהוֹכִיחַ *for punishment* Hab. 1, 12, parallel שׂוּם לְמִשְׁפָּט (to appoint as a judge); Is. 23, 13 *Ashûr constituted this people* (the Chaldeans, אֶרֶץ as in Is. 11, 4; 66, 8) *into inhabitants of the steppes;* then *to establish*, עֵדוֹת Ps. 119, 152. For the etymology see under סוּד. Deriv. יְסוּדָה, יְסוֹד, יְסֻד, מַסַּד, מְיֻסָּדָה, מוּסָדָה, מוּסָד, מוּסָד.

Nif. נוֹסַד (*inf.* הִוָּסֵד, with *suff.* הִוָּסְדָם; *fut.* יִוָּסֵד) 1. *to be planted*, applied to a people who settle down Ex. 9, 18; *to be built up*, of הֵיכָל Is. 44, 28. — 2. *to sit down together*, for consultation (see סוֹד), hence *to take counsel together*, with עַל of a person Ps. 2, 2; 31, 14.

Pih. יִסַּד (*inf. constr.* יַסֵּד; *fut.* יְיַסֵּד) 1. *to found*, *to build*, a city Is. 14, 32, a temple Zech. 4, 9; *to lay the foundation-stone*, with בְּ of the cost Josh. 6, 26, with accus. of the material 1 Kings 5, 31. — 2. Figur. *to prepare*, עֹז *praise* Ps. 8, 3, *to appoint* Esth. 1, 8, *to ordain* 1 Chr. 9, 22.

Puh. יֻסַּד (*part.* מְיֻסָּד) *to be grounded*, *set*, *upon* (עַל) something 1 Kings 6, 37, Song of Sol. 5, 15, with accus. of the material *out of which* 1 Kings 7, 10.

Hof. הוּסַד (*part.* מוּסָד, *inf.* הוּסַד, also used as a subst.) *to be established* 2 Chr. 3, 3; Ezr. 3, 11. Is. 28, 16 *an established foundation*, i. e. a firm foundation. — מוּסָּד is a subst. with an irregular Dagesh forte in ס, and stands for מוּסָד. — Comp. Phenic. יָסַד *to set*, *to fix*, a monumental grave-stone; part. pass. יָסֻד (Kit. 23, 3).

יְסֻד *m. foundation*, *act of laying the foundation-stone*, only metaph. *beginning* Ezr. 7, 9.

יְסֹדֶת (only *pl.* יְסֹדוֹת) *f.* same as יְסוֹד *foundation*, cognate in sense with שָׁתוֹת; figur. Lament. 4, 11; Ez. 30, 4.

יְסוֹד (with *suff.* יְסוֹדוֹ, יְסוֹדָם; *plur.* יְסוֹדִים, with *suff.* יְסוֹדֶיהָ) *m. ground*, *foundation*, on which a thing rests, e. g. of an altar Ex. 29, 12, Lev. 4, 7, of the temple 2 Chr. 24, 27, but also in a figur. sense Hab. 3, 11 *making the foundation naked* (by the swelling flood) *which reaches up to the neck* (i. e. the depth of a man), spoken of the Chaldean empire (uncovering or laying bare the foundation, עָרָה, הִגְלָה, is a sign of destruction) Ez. 13, 14; Mic. 1, 6; Ps. 137, 7; יְ' עוֹלָם *foundation of eternity* Prov. 10, 25, i. e. eternal duration (comp. 10, 30; Ps. 125, 1); *that on which something is founded*, *basis*, Job 4, 19; *firm position* 22, 16. שַׁעַר הַיְסוֹד 2 Chr. 23, 5 the name of a gate of the palace, which is called שַׁעַר סוּר in 2 Kings 11, 6; see סוּר. יְסֹדוֹת see יְסֹדֶת.

יְסוּדָה (with *suff.* יְסוּדָתוֹ) *f. foundation* Ps. 87, 1.

יָסוּר (*plur.* יְסוּרִים, with *suff.* יְסוּרַי K'tib, where, however, it is better to read יְסוּרַי as an old plural; from סוּר) *m. one drawing back*, *an apostate*, Jer. 17, 13 K'tib *the apostates* (יְסוּרַי = יְסוּרִים) *are written in earth* (not in stone Job 19, 24), i. e. their memory will be soon extinguished. The K'ri reads וְסוּרַי = וְסוּרִים, where סוּר has the same sense. See סוּר. יְסוּרַי or סוּרַי stands parallel to עֹזְבֵי יי.

יִסּוֹר (after the form שִׁכּוֹר, גִּבּוֹר, from יָסַר) *m. a reprover*, Job 40, 2 *shall*

the reprover contend with the Almighty? רֹב is an infin. absol. (Judges 11, 25); and יִסּוֹר is parallel with מוֹכִיחַ.

יָסַךְ (only *fut.* וַיִּסַךְ) *intr. to pour*, with עַל *upon*, Ex. 30, 32 *it shall not be poured on the flesh of a man.* It is unnecessary to take it passively and יִיסַךְ as = יוּסַךְ; יִישַׂם also is not passive.

יִסְכָּה (contracted out of יִסְכִּיָּה, from סָכָה; *Jah is a looking one*) *n. p. m.* Gen. 11, 29.

יִסְמָךְ *m.* see

יִסְמַכְיָהוּ (*Yahû is Supporter*) *n. p. m.* 2 Chr. 31, 13; comp. סְמַכְיָהוּ, אֲחִיסָמָךְ.

יָסַף (usually in the perf., יָסַף, *in pause* יָסָף; יָסְפָה, יָסַפְתְּ, יָסַפְתִּי, יָסְפוּ, *in pause* יָסָפוּ; יָסַפְנוּ; *part. pl. m.* יֹסְפִים; *inf. constr.* סְפוֹת instead of סֶפֶת, the termination *ôt* sometimes appearing also in verbs ל״א and ע״ע e. g. הִנַּבְּאֹת Zech. 13, 4, שְׂנֹאת Prov. 8, 13, שַׁמּוֹת Ez. 36, 3, without its being necessary on that account to assume a stem סָפָה = יָסַף; *imp.* סַף, but only in the *pl.* סְפוּ; *fut.* יוֹסֵף, יֹסֵף, יֹאסֵף, *apoc.* וַיֹּאסֶף, after the form יֹאחֵז, יֹחֵז, the stem יָסַף coinciding with אָסַף in form and idea, as vice versa אָסַף has also יֹסֵף in the fut.; on the contrary the forms יֹאסִף, יוֹסִף, יוֹסִיף belong to *Hifil* which coincides in meaning, in the case of this verb, with Kal) 1. *to bring together*, *to bring to*, hence *to add*, with accus. of the object and עַל of the thing to which the addition is made Lev. 5, 16, seldomer with אֶל 2 Sam. 24, 3; but the accus. is oftenest omitted entirely Deut. 13, 1, Prov. 30, 6, the *addition* being merely considered by itself; *to increase*, hence followed by an infin. with לְ expressing the increase of an action following, Gen. 38, 26 *and he added not to know her*, i. e. and he knew her no more. In this case יָסַף is like an auxiliary verb, which, in combination with the verb-idea belonging to the infin. following, and changed thereby into a finite verb, may be translated *farther*, *more*, *thenceforth*, *in future*, *once again*, *again*, *longer*, *still more*, just according to the context, Gen. 8, 12 *and it returned not again;* 2 Sam. 2, 28 *and they fought no longer;* Lev. 26, 18 *and will punish you in the future still farther.* Instead of the infin. with לְ following our verb, as is usual, the former follows occasionally even without לְ Gen. 4, 12; 37, 5; or the finite verb too in the same form Gen. 25, 1, Judges 11, 14, Hos. 1, 6, more rarely in another tense, number and form; all being then taken as a collective idea, e. g. Is. 47, 1, where יִקְרְאוּ לָךְ stands for לְהִקָּרֵא. To heighten still more the adverbial intensifying of the conception in the verb יָסַף, עוֹד is sometimes added Gen. 37, 5; 1 Sam. 18, 29; 2 Sam. 3, 34. Sometimes the verb which has to follow י׳, is omitted, when it can be supplied from the preceding context, Job 20, 9 *the eye sees him and not farther*, conseq. (וְלֹא תוֹסִיף (לְשׁוּרוֹ; in the same manner 34, 32; 38, 11; 40, 5 32; Ex. 11, 6; Num. 11, 25; Deut. 5, 19; 25, 3; Jo. 2, 2; in which sense the formula כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף 1 Sam. 3, 17 and 14, 44 is also to be explained, the latter for וְכֹה יוֹסִיף לַעֲשׂוֹת. In Is. 11, 11 the verb לִשְׁלֹחַ is omitted, the seer having conceived of the first exodus out of Egypt as being already mentioned. — 2. *to increase*, *to give abundantly*, with עַל of the person, Ez. 5, 16 *I have given you numerous plagues;* besides, *to do good to*, with לְ of the person Ps. 120, 3; *to exceed, to surpass*, with עַל 2 Chr. 9, 6 or אֶל of the thing 1 Kings 10, 7, and the accusat. of the material *in which* 1 Kings ibid.; and so too הוֹסִיף Eccles. 1, 16; *to enhance*, with עַל of the object, Ps. 71, 14 *and I enhanced all thy praise*, i. e. I praised thee more; then *to multiply*, *enlarge*, *extend*, *to make more abundant*, *more numerous*, with עַל Ps. 115, 14, Ezr. 10, 10, אֶל Ez. 23, 14, לְ Is. 26, 15 or accus. of the object Lev. 19, 25; *to augment*, with the accus. Prov. 1, 5; Job 17, 9; Is. 29, 19; *to become richer*, in a thing 2 Kings 19, 30; י׳ לְמִשְׁנֶה Job 42, 10 *to increase double.* Deriv. the proper names יוֹסֵף

(identical with יְהוֹסֵף from Hifil), יוֹסִפְיָה. The noun יָסָף (increaser) in אֶבְיָסָף 1 Chr. 6, 8, אֶלְיָסָף Num. 1, 14, does not probably belong here, but to אָסַף.

Nif. נוֹסַף (*part.* נוֹסָף) *to be added*, with עַל Num. 36, 3; *to be appended* Jer. 36, 32; *to join oneself*, with עַל Ex. 1, 10; *to be increased* Prov. 11, 24. *Part. f. pl.* נוֹסָפוֹת subst. *additions*, *something new*, a new mishap Is. 15, 9.

Hif. הוֹסִיף (throughout the whole *perfect; part.* מוֹסִיף; *inf. constr.* הוֹסִיף; *fut.* יוֹסִיף) same as יָסַף in Kal (which see), the two being even interchanged, 1 Kings 10, 7 and 2 Chr. 9, 6; sometimes also interchanged with אָסַף, without having another signification Ex. 5, 7. Deriv. the proper name יְהוֹסֵף.

Hof. הוּסַף (only in *fut.* יוּסַף) 1 Sam. 27, 4 K'tib, same as נוֹסַף.

יָסָף (*increaser*) assumed to be in the proper names אֶבְיָסָף, אֶלְיָסָף, but see them.

יְסַף (*Pe.* not used) *Aram. tr.* = Hebr. יָסַף.

Hof. הוּסַף (*fem.* הוּסְפַת) *to be added*, Dan. 4, 33 [36].

יָסַר (Kal only in the *part.* יֹסֵר; *fut.* יִסֹּר after the form יִצֹּק Gen. 28, 18, יִצֹּר, therefore with *suff.* אֶסֳּרֵם Hos. 10, 10) *trans.* prop. *to bind*, *to tame*, *to restrain*, connected with אָסַר; יָסַר being also put in combination with the taming of a bullock (Jer. 31, 18); then *to administer discipline*, and generally *to chastise*, *to instruct* Prov. 9, 7; *to admonish by reproof* Ps. 94, 10, parallel הוֹכִיחַ; *to correct*, *punish* Hos. 10, 10, with an alliteration to אָסַר לְ. Deriv. מוּסָר, מוֹסֵר and מוֹסֵר. Usually the

Nif. נוֹסַר (*imp.* הִוָּסֵר, *fut.* יִוָּסֵר) *to be chastened*, *instructed*, *admonished*, *to allow oneself to be corrected*, *to be brought to understanding* Ps. 2, 10; *to learn reproof*, *to be amended* Jer. 6, 8; 31, 18; *to be chastised*, *restrained* Prov. 29, 19.

Pih. יִסֵּר (*part.* מְיַסֵּר; *inf. abs.* יַסֹּר, *constr.* יַסֵּר and יַסְּרָה; *imp.* יַסֵּר; *fut.* יְיַסֵּר) *to chastise*, *to punish*, with accus. of the object and בְּ of the instrument 1 Kings 12, 11; 2 Chr. 10, 11; proceeding from God Lev. 26, 18, or from men Prov. 19, 18; figurat. *to stir up*, *to excite* Ps. 16, 7, where לֵילוֹת is an adv. of time; *to admonish* Prov. 9, 7; יִ׳ לַמִּשְׁפָּט *to admonish to right* Is. 28, 26; יִ׳ עַל־עָוֹן *to chastise on account of sin* Ps. 39, 12; *to exercise* Hos. 7, 15; יִסֵּר מִן *to dissuade from* a thing Is. 8, 11. Deriv. יִסּוֹר.

Hif. הֵיסִיר (for הוֹסִיר; *fut.* וַיֵּסִיר) *to admonish*, *to threaten*, Hos. 7, 12 *agreeably to what is heard . . . will I threaten them.*

Nithp. נִוַּסֵּר (3 *p. pl. perf.* נִוַּסְּרוּ) *to be instructed*, *corrected*, Ez. 23, 48, conseq. after the form נִכַּפֵּר (Deut. 21, 8); if we should not read נוֹסְרוּ, since no Hithp. of יָסַר appears.

The organic root of the stem יָ־סַר, which also lies in אָ־סַר (where are to be found its other comparisons and combinations), signifies originally *to bind*, *to tame*, *to restrain*, from which fundamental signification the rest are developed. This connection is still perceptible partly from the different applications of the verb, and partly from מוּסָר and מוֹסֵר, so that it cannot be doubted.

יָסַת belonging to הֵסִית see סוּת.

יָע (out of יָעָה from יָעָה; *pl.* יָעִים) *m. a shovel*, for removing ashes from the altar Ex. 38, 3; 1 Kings 7, 40; Jer. 52, 18 (Targ., *Kimchi*). The LXX and many interpreters have wished to explain it otherwise, in consequence of its being put with other utensils; but that is not necessary.

יַעְבֵּץ (*height*, *high place*, from עָבַץ = אָבַץ, יָבַץ, as from the latter come the names of places אֶבֶץ, תֵּבֵץ, and from the cognate in sense יָפַע, the names יָפִיעַ and מֵיפַעַת) 1. *n. p.* of a place, where the families of the learned or Soferim (מִשְׁפְּחוֹת סוֹפְרִים) dwelt at a later period 1 Chr. 2, 55. It lay probably in Judah, since the Judah-territory alone is spoken of in the whole geographical appendix (1 Chr. 2, 42-55) to the 70 descendants of Judah (1-41).

Hence its identity with אֶבֶץ (*Rashi*) in Issachar must be rejected. — 2. (*a Shining one* viz. is Jah) *n. p.* of a celebrated family-head of the race of Judah, descended from קוֹץ, and farther back from אַשְׁחוּר, viz. from his first wife חֶלְאָה, 1 Chr. 4, 9 compared with 4, 5-8. The conclusion of the 7th and beginning of the 8th verse may have been: צֶרֶת וְצֹחַר וְאֶתְנָן וְקוֹץ: וְקוֹץ הוֹלִיד אֶת־עָנוּב וְאֶת־יַעְבֵּץ הוּא אֲבִי יַעְבֵּץ וכו׳. Two verses about the history of this *Jabez* are inserted in 1 Chr. 4, 9-10, taken from an old source; in which יַעְבֵּץ is derived from עֹצֶב.

יָעַד I. (*fut.* יִיעַד) *tr. to appoint*, *to fix*, spoken of a place Jer. 47, 7, of time 2 Sam. 20, 5; *to order*, מַטֶּה (the rod of chastisement, i. e. a hostile army) Mic. 6, 9; elsewhere also *to appoint* or *cite* (before a tribunal), on a definite day; *to promise*, *to determine beforehand* &c. — The organic root י־עַד lies also in עַד (עוּד) and עַד with a cognate fundamental meaning, Ar. وعد, Syr. ܣܥܪ, and is connected with עַז; see also יָדַע III. Deriv. מוֹעֵד 1. Phenic. יָעַד the same; hence Plautus Poen. 1, 9 בִּין נוֹעַד *it is intelligently appointed*, if we should not read בִּין נוֹדָע.

Hif. הוֹעִיד (*fut.* יוֹעִיד) *to appoint*, *to cite* (before a tribunal), on a certain day Jer. 49, 19; 50, 44; Job 9, 19.

Hof. הוּעַד (*part. m. pl.* מוּעָדִים, *f. pl.* מֻעָדוֹת) *to be fixed*, *appointed*, Jer. 24, 1; *to be ordered*, *directed* Ez. 21, 21 [16].

יָעַד II. (*fut.* יִיעַד) *tr.* 1. *to bring together*, *to collect*, congregare, hence עֵדָה 1, מוֹעֵד; *to bind*, *to unite single parts*, hence the proper names מוֹעַדְיָה, נוֹעַדְיָה. — 2. Figur. *to marry*, i. e. to contract an engagement Ex. 21, 8; *to give in marriage*, with accus. of the woman and לְ of the person to whom 21, 9. Also according to the derivatives, *to agree*, *to concert*, whence מוֹעֵד 2; *to come together*, at a place or a definite time, *to meet together*, hence מוֹעֵד 3.

Nif. נוֹעַד (*fut.* יִוָּעֵד) *to resort*, with accus. of the place *to which* and לְ of the person *to whom* Ex. 25, 22; *to repair to* 29, 42 43 (see יָדַע III.); *to make one's appearance*, with אֶל *to* one Num. 10, 4; נוֹעַד עַל־פ׳ *to gather together against one*, *to conspire* Num. 16, 11, and also *to collect about one* 1 Kings 8, 5; 2 Chr. 5, 6; *to agree upon*, *unite* Ps. 48, 5; *to join with one another*, *to gather together*, with בְּ Neh. 6, 2 or אֶל of the place 6, 10; with the adv. יַחְדָּו *to agree entirely*, followed by the infin. with לְ Job 2, 11; *to meet* Am. 3, 3.

Hof. הוּעַד (not used) *to be collected*, *brought together*, *united*, in a place of refuge; therefore like the passive of אָסַף *to be received*. Deriv. מוּעָדָה.

The fundamental significations of יָעַד I. and II. *to appoint*, *to fix* and *to collect* cannot be doubted, both because of the usage of the verbs and their radiations in derivatives; and though these ideas can be apparently separated, yet both seem to have united in one primitive conception. The organic root י־עַד appears to be connected with that in גַּד II. (page 263), whence גְּדוּד, with גַּד II. (page 270), אָ־גַד (page 18), אֶ־חַד and עָ־קַד, אָ־כַד, יָ־חַד, and in numerous identical terms in Aram. and Arab. Hence the fundamental signification was *to bind*, *to put together*, *to unite*, *to gather together*, cognate in sense with קָוָה &c. From such radical meaning proceeded that of *appointing*, *establishing;* the same sense being developed out of other verbs of binding or uniting. On the other hand, יָעַד I. may be connected with עַד and גַּד.

יַעַד, *m. feast*, prop. an established time, whence יֶעְדּוֹ and יֶעְדִּי.

יֶעְדּוֹ (out of יֶעְדּוֹן from יַעַד, which comes from יָעַד; *born on a festival*) *n. p. m.* 2 Chr. 9, 29 K'ri, for which the K'tib has יֶעְדִּי. Elsewhere עִדּוֹ and עִדּוֹא (which see) from עַד with a like sense, stand for it.

יֶעְדִּי see יֶעְדּוֹ.

יָעָה (only 3 *p. perf.*) *tr. to snatch away*, *to sweep away*, *to beat away*, of hail Is. 28, 17 (Vulg., *Saadia*, *Kimchi* &c.), as שָׁטַף is applied to water; generally, *to*

put away, *to clear away*, whence יַע (for יָעָה); *to destroy*, whence the nouns יְעוּ and יְעִי (from יְעוּת and יְעִית) in יְעוּאֵל and יְעִיאֵל.

Hif. (not used) הוֹעָה (*fut.* יוֹעֶה) *to snatch away*, *to destroy*, of God; deriv. the noun יוֹעָה (*snatcher*) in the proper name יוֹעֵאלָה, which see.

The stem יָעָה appears to be of the same form and fundamental signification as יָגָה II. (which see), הָגָה II. (which see), ע and ג being often interchanged; and also as the Arab. وَعَى (but which has developed the radical meaning in another direction, *to collect*, comp. אָסַף and סָפָה) and بَعَى X. (to separate).

יְעוּ see

יְעוּאֵל (*El is snatching away*, i. e. *a snatcher*) *n. p. m.* 1 Chr. 9, 6; 9, 35 K'tib; 11, 44 K'tib; 2 Chr. 26, 11; 29, 13; Ezr. 8, 13; for which the K'ri has יְעִיאֵל for the most part.

יְעוּץ (from עוּץ; *the Counselling one*, viz. Jah is) *n. p. m.* 1 Chr. 8, 10.

יְעוּר (*forest*) *n. p. m.* 1 Chr. 20, 5 K'tib, for which יָעִיר stands in the K'ri. See יַעַר.

יָעוֹר (only *plur.* יְעוֹרִים) *m. a forest*, Ez. 34, 25 K'tib, a collateral form of יַעַר (which see).

יְעוּשׁ (*a collector*, viz. Jah is; from עוּשׁ) *n. p. m.* Gen. 36, 18, for which יְעִישׁ stands in K'tib 36, 5 14; 2 Chr. 11, 19; comp. יוֹעָשׁ.

יָעַז I. (Kal not used) *intr.* same as עַז (עָזַז) *to be hard*, *bold*, *impudent*, *shameless* (Targ., Vulg., Syr., *Kimchi* &c.); *part. Nifal* נוֹעָז (עַם) Is. 33, 19 *a people conducting themselves boldly and impudently*, comp. גּוֹי עַז פָּנִים Deut. 28, 50, מֶלֶךְ עַז פָּנִים Dan. 8, 23. Its connection with עַז (עָזַז) would be explained accordingly, like that of יָלַק, יָחַם with לַק, חַם. But עַם נוֹעָז stands in the passage just cited in relation to עַם עִמְקֵי שָׂפָה, עַם נִלְעַג לָשׁוֹן, and the language can be used only of a foreign-speaking people. It is better, therefore, with *Rashi* to take נוֹעָז = לוֹעָז = לֹעֵז Ps. 114, 1, the foreign-speaking people being regarded as inimical, in the midst of whom one could not feel at home. While the stem נָעַז is = לָעַז, we must either read נוֹעָז = לֹעֵז, or look upon נוֹעָז (after the form חוֹתָם as a collateral form of חוֹתֵם) as a collateral form of לוֹעֵז. See נָעַז.

Nif. נוֹעָז see Kal.

יָעַז II. (not used) *intr. to command*, *to determine*, *to rule*, *to decide*, Ar. وعز the same, the organic root יְ־עַז being identical here with עַז (to be strong, firm, determined, firmly resolved). Deriv. the noun יַעַז in the proper names יַעֲזִיאֵל (abridged עֲזִיאֵל) and יַעֲזִיָּה.

יעז see יַעַז II. and יַעֲזִיאֵל, יַעֲזִיָּהוּ.

יַעֲזִיאֵל (*El is the Commanding*, *Determining one*, from יַעַז and אֵל) *n. p. m.* 1 Chr 15, 18, for which 15, 20 has the abridged עֲזִיאֵל.

יַעֲזִיָּהוּ (the same) *n. p. m.* 1 Chr. 24, 26.

יעזיר see יַעְזֵר.

יַעְזֵר (*a place hedged about*, from עָזַר; twice יַעְזֵיר 1 Chr. 6, 66 and 26, 31) *n. p.* of a city in Gilead 2 Sam. 24, 5, which was wrested from the Ammonites Num. 21, 32, and allotted to the tribe of Gad 32, 3 35; Josh. 13, 25. It was appointed a Levitical city 21, 37; 1 Chr. 6, 66. In the times of the great prophets Isaiah and Jeremiah it belonged to Moab, and was celebrated for its wine Is. 16, 8 9; Jer. 48, 32. The fruitful district about *Jazer*, abounding in wine, was called אֶרֶץ י' Num. 32, 1. יָם י' Jer. l. c. may have been a brook or pool at י', since a sea of the name is not known to exist; and under יָם Is. l. c. this pond may likewise be intended. According to Euseb. (Onom. s. v. Ἰαζήρ) the place is six hours from חֶשְׁבּוֹן, four hours from רַבָּה; and it still existed at the beginning of the 14th century (Estori ha-Farchi). But now there are only ruins there under the name of *Szir* (*Seetzen*,

p. 430; *Burckh.* p. 622) or *Seir* (*Buckingham*, Syria II. p. 109). A spring Wady Seir rises there, from which perhaps יָם יַ׳ is to be explained. There is also a mountain יַעְזֵר, which the Targ. calls מַכְוָר (see J. Shebi'it ch. 9. 3), lying in southern Belka, Ar. *G'ibl Asora*, 3½ hours south west of Heshbon, belonging to the Jazer-district. The Phenic. proper name *Jader* is not יַעְזֵר but יַאְדֵּר (*a Glorious one*, viz. El is).

יָעַט (only 3 *pers. perf.* with *suff.* יְעָטָנִי) *tr.* same as עָטָה I. *to cover*, *to clothe*, with a double accus. Is. 61, 10. Perhaps יְעָטָנִי is a mixed form of the perf. and imperf. Kal from עָטָה I.

יְעַט (*part.* יָעֵט, *pl.* with *suff.* יָעֲטוֹהִי) *Aram. trans.* same as Hebr. יָעַץ, prop. *to make firm*, hence *to determine*, *to form a determination. Part. counsellor* Ezr. 7, 14 15. Deriv. עֵטָא.

Ithpa. אִתְיָעַט *to consult together*, *to come to a united resolution* Dan. 6, 8, = Hebr. נוֹעַץ Ps. 83, 6.

יְעִי see

יְעִיאֵל (same as יְעוּאֵל) *n. p. m.* 1 Chr. 5, 7; 15, 18; 2 Chr. 35, 9; Ezr. 10, 43; and elsewhere in the K'ri.

יָעִיר (*an inhabitant of the forest*) *n. p. m.* 1 Chr. 20, 5 K'tib, for which the K'ri has יָעוּר; and 2 Sam. 21, 19 יַעֲרֵי.

יְעִישׁ see יְעוּשׁ.

יַעְכָּן (from עָכַן = עָכַר; *afflicting*) *n. p. m.* 1 Chr. 5, 13.

יָעַל (Kal not used) *intrans.* same as עָלָה (which see) 1. *to ascend*, *to climb* (a mountain), applied to the goat, the chamois, or also men; Ar. وَعَلَ the same. Deriv. יָעֵל 1 and 3, יַעֲלָה 1, the proper name יַעְלָם. — 2. *to be prominent*, *to be conspicuous*, of a mountain, وعل the same. Deriv. the proper name יָעֵל 2. — 3. Fig. *to be high*, *to have worth*, *to be profitable*, *useful*, to be mentally prominent as it were, a cognate sense existing in עָלָה also. Deriv. יַעַל in בְּלִיַּעַל, the proper name יַעֲלָה (יַעֲלָא).

Hif. הוֹעִיל (*part. m.* מוֹעִיל; *fut.* יוֹעִיל) *to be of use*, *to serve* (cognate in sense סָכַן), with בְּ of the thing Job 15, 3, or absol., and כִּי in the apodosis 21, 15; with לְ Jer. 23, 32 or the accus. of the person Is. 57, 12; לְהַוָּתִי יוֹעִילוּ Job. 30, 13 *they help my fall*, comp. Zech. 1, 15 עָזַר לְרָעָה; *to have value* Jer. 16, 19, הוֹעִיל מִן *to be of more use than*, *to be more advantageous than*, Job 35, 3; לֹא־יוֹעִיל *an idol*, Jer. 2, 8. In modern Hebrew the deriv. תּוֹעֶלֶת *use*.

יַעַל (from יָעַל 3, or from עָלָה, like יַעַן from עָנָה) *m. height*, in a concrete sense; figur. *worthiness*, *height*, *excellence*, in the compound בְּלִיַּעַל (which see).

יָעֵל (only in signif. 1. *plur.* יְעֵלִים, *constr.* יַעֲלֵי; from יָעַל) *m.* 1. properly a climber, hence *a chamois*, which climbs rocks or high mountains Job 39, 1; Ps. 104, 18. *The rocks of the wild goats* 1 Sam. 24, 3 were situated in the desert of En-gedi. Ar. وُعْل, وَعِل the same. — 2. (*a prominent one*, figur. a prince, as in Arab.) *n. p. m.* of a judge otherwise unknown, to whom there is a reference in Judges 5, 6. — 3. (*chamois*) *n. p. f.* of a Kenite woman Judges 4, 17 18; 5, 24.

יַעֲלָא see יַעֲלָה 2.

יַעֲלָה (*constr.* ־לַת) *f.* 1. same as יָעֵל 1. Prov. 5, 19, hence יַעֲלַת חֵן *chamois of grace*, a flattering address to a woman. — 2. (*elevation*) *n. p. m.* Ezr. 2, 56, for which Neh. 7, 58 has יַעֲלָא.

יַעְלָם (from יַעַל with the termination ־ָם, the ending ־ָם or ־ָן being also found in other stem-names of the Edomites, e. g. in עֵירָם, חֻשָׁם, אוֹנָם, הֵימָם, גַּעְתָּם &c.; *ascender of the mountains*) *n. p. m.* of an Edomite Gen. 36, 5 14, the head of a race.

יַעַן (not used) *intr.* same as עָנָה I. in its variety of significations: 1. *to howl*, *to complain*, *to screech complainingly*, of animals of the desert, prop. to raise a cry (as עָנָה I. is used of a rejoicing cry Jer. 51, 14 or a shout of victory

Ex. 32, 18, of a howling complaint Is. 13, 22, of a song of praise and response Ex. 15, 21; 1 Sam. 21, 12). Deriv. יַעֲנָה, יָעֵן (which see). — 2. *to utter*, *say*, *teach aloud*, *clearly*, *openly;* of God, *to hear*, this second meaning being also unfolded in עָנָה with great varieties. Deriv. יַעַן and the proper name יַעְנַי.

In the organic root יָ־עַן, also found in עַנ־ה I., נָ־גַן, פָּנַ־ה, קַן &c., the significations follow one another in the way now given; *sagen* and *singen* being also connected in German.

יָעֵן (prop. *part. m.;* only in *pl.* יְעֵנִים Lament. 4, 3 K'ri) *m. the ostrich* Lament. 4, 3 K'ri, prop. a screeching, lamenting animal of the desert (*Kimchi*, whom *Aurivillius*, *Oedmann* &c. follow); and in reality, the ostrich has become proverbial for its screeching, doleful cry (Mic. 1, 8; Job 30, 29); as the Samar. version puts בְּרַת יְעֵנִיתָא for בַּת הַיַּעֲנָה. In like manner, the other name of the ostrich, רְנָנִים (*screech*, the plural form denoting the abstract) Job 39, 13, and the Ar. name زمار for the female ostrich point to the etymology given. The K'tib reads כִּי עֵנִים, *for they are screechers* (ostriches) *of the desert.*

יַעַן (from יָעַן 2, or from the synonymous עָנָה I., whence also מַעַן, just as יַעַל and יַעַר may be referred to עָלָה and עָרָה) *m. an exact account*, *an exact expression*, given according to purpose, aim, intent, *attestation* (in a judicial sense), *proof*, i. e. correspondence to judicial investigation, *the act of having in view*, by means of utterance (see עָנָה); therefore *plan*, *aim*, *intent*, מַעַן and מַעֲנֶה also proceeding from the idea of *answer*, *correspondence* (the answer corresponding to the question). Hence 1. *a preposition: on account of*, propter, i. e. where a result corresponds to a past cause, with a noun following Ez. 5, 9; י' בֵּיתִי Hagg. 1, 9 *on account of my house* (which lies waste); י' מֶה *on account of what?* Hagg. l. c.; followed by an infin. with the suffix Is. 30, 12 *because of your despising*, where לָכֵן stands in the apodosis at the introduction of the conclusion or consequence 30, 13, as לָכֵן also follows in the case of signif. 2. 29, 13 14; Jer. 23, 38 39; Ez. 5, 7 10; 13, 8. Sometimes as a conjunct. *because* (see signif. 2) with the finite verb it is omitted in the course of the sentence, and must be repeated Is. 37, 29; but usually the apodosis of consecution is introduced by the finite verb merely Jer. 7, 13 14; 48, 7. — 2. *A conjunction*, *although*, *albeit*, Ez. 5, 7 *although ye have become richer* (הֲמָנְכֶם) *than the nations round about you*, *yet* .... Accordingly it forms together with the apodosis the ground of a result, *because*, *eo quod*, *quia*, with the relative אֲשֶׁר following, always at the beginning of a clause or a new address; while לְמַעַן with אֲשֶׁר following, expresses the aim itself Gen. 22, 16; Deut. 1, 36; also with כִּי following Num. 11, 20, 1 Kings 13, 21, which is sometimes omitted Num. 20, 12. The perfect always follows Is. 3, 16, and in the apodosis of consequence or consecution לָכֵן or וְלָכֵן sometimes stands 8, 6 7; 29, 13 14, which is also frequently omitted. It is occasionally doubled in solemn judicial style: יַעַן וּבְיַעַן *because yea because* Lev. 26, 43; Ez. 13, 10; 36, 3; once with the imperf. following Ez. 44, 12, where עַל־כֵּן stands in the apodosis. — 3. *in order that*, *so that*, ut, with the imperf., Ez. 12, 12 *he shall cover his face that he may not see the land with his eyes;* elsewhere לְמַעַן stands instead of it (Gen. 18, 19). — 4. (*singing*, *playing*, the pipe, applied to the Phenic. god דָּן *judge*, *ruler*, who is also called בַּעַל יַעַן, corresponding to the Pan of the Greeks) *n. p.* an epithet of Baal or Dan playing on the pipe, therefore in the proper name דָּן יַעַן 2 Sam. 24, 6. See דָּן 4.

יַעֲנָה (after the form יַעֲלָה, from יָעַן, prop. *howl*, *cry*) *f. the ostrich*, always coupled with בַּת, plur. בְּנוֹת, because יַעֲנָה alone expresses nothing but the abstract idea of a doleful cry. The ostrich is represented as dwelling in waste places Is. 13, 21; 34, 13; 43, 20;

JER. 50, 39, wailing and awfully crying MIC. 1, 8, JOB 30, 29; and is reckoned among the unclean animals LEV. 11, 16; DEUT. 14, 15. The Targ. has for it נַעֲמִיתָא, נַעֲמָא, the Syr. ܢܥܡܐ, Ar. نَعَام and نعامة, a word which is also in the Talmud, and comes from נָעַם, ܢܥܡ to utter a wailing cry, Ar. نعم = نَعِمَ to utter melancholy sounds.

יַעְנַי (*answerer*, i. e. hearer, viz. Jah is) *n. p. m.* 1 CHR. 5, 12.

יָעֵף (3 *p. pl.* in pause יָעֵפוּ JER. 51, 58 64; *fut.* יִיעַף, יִעַף, 3 *p. pl.* יִעֲפוּ, in pause יִיעָפוּ, יִעָפוּ) *intr. to be weary*, *faint*, *to exert* or *fatigue oneself*, Is. 40, 28 30 31, coupled with יָגַע, as in German *lass und matt*, *matt und müde*, in English *faint and weary;* oppos. to be vigorous, powerful, strong. The being fatigued is conceived of as arising from active exertion, internal weakness, exhausting walking or running Is. l. c., JER. 2, 24; יָ׳ בְּדֵי־רִיק HAB. 2, 13 *to be weary in vain;* יָ׳ בְּדֵי־אֵשׁ JER. 51, 58 *to be wearied for the fire* (where the Vau must be erased); then *to faint*, with thirst Is. 44, 12 (as also עָיֵף), *to be exhausted*, with hunger (see יָעֵף); figur. *to perish* JER. 51, 64; *to yearn for* (consolation), see יָעֵף. Deriv. יָעֵף, and according to some יְעָף.

Hof. הוּעַף (only *part. m.* מֻעָף) *to be wearied*, *exhausted*, DAN. 9, 21 *exhausted with a wearisome course*, i. e. with haste (*Ibn Esra*, and perhaps the LXX). See יְעָף.

The organic root יָ־עַף lies also in עָיֵף (עוּף) 1 SAM. 14, 28 31 (to be exhausted or faint, with hunger) and in עָיֵף; and the fundamental idea seems, as in the stems עָטַף, עָלַף, עָטָה (which see), to proceed from that of veiling, covering, enwrapping, according to a usual figure; so that the other meanings in עָיֵף, יָעֵף, עָיֵף, עָף are clearly connected; Ar. وعف IV. to walk wearily.

יָעֵף (*plur.* יְעֵפִים; from יָעֵף) *adj. m. wearied*, *faint*, spoken of a hard pursuit JUDGES 8, 15; *subst. a weak*, *powerless one* Is. 40, 29, *faint* 2 SAM. 16, 2; in a spiritual sense Is. 40, 4. Phenic. יָעִיף = יָעֵף (Kit. 23, 2) *weak with old age.*

יָעַף (transposed from יָפַע; Kal not used) *intrans.* 1. *to shine*, *to glitter*, this sense being usual in יָפַע, יָפָה. Deriv. יְעָף. — 2. Figurat. *to be high*, i. e. to shine or appear at a distance; comp. נֵס II., יָפַע, אֶבֶן &c. where the same metaphor. transference appears.

Hof. הוּעַף (only *part. m.*) *to shine*, *to glitter*, DAN. 9, 21 *shining in splendour.*

Hif. הוֹעִיף (= הוֹפִיעַ; not used) *to make to shine forth*, *to make appear*, figurat. *to be very high.* Deriv. תּוֹעָפֹת (which see).

יְעָף (from יָעַף after the form יְקָר) *m. splendour*, *glitter*, DAN. 9, 21. The LXX, Vulg., Syr. and *Kimchi*, *Ibn Esra* &c. have derived the noun from יָעֵף.

יָעַץ (*part. m.* יוֹעֵץ, *part. f.* with *suff.* יוֹעַצְתּוֹ; *part. pass. f.* יְעוּצָה; *fut.* יִיעַץ) *tr.* 1. *to make firm*, *to establish*, *to support*, since the organic root יָ־עַץ is identical with that in עָצָה I. (whence מַעֵץ), only that the latter is intrans. (to be strong, hard); comp. Ar. عَصَى and عَضَّ (to be firm, strong), Syr. ܥܙ (the same), and the Hebrew עַז (עָזַז), Arab. عَزَّ, יָ־עַז I. to walk along quickly &c., but especially יָ־עַד. From this we can explain the signification *to fasten*, i. e. to make fast, עַיִן (the look), *upon one* (עַל־פּ׳), Ps. 32, 8 *I will fasten mine eyes upon thee*, as the Targ., LXX and Vulg. already understood it. The stems, Targumic יְעַט, Ar. وَعَظَ (to admonish, to advise), وَعَزَ (to decide), وَعَدَ (to support), are concentrated in the Hebr. יָעַץ. — 2. Figur. *to resolve firmly*, *to decide*, absol. Is. 14, 24 27; MIC. 6, 5; followed by the infin. with לְ Ps. 62, 5; 2 CHR. 25, 16; oftenest with the accus. of the object, as זִמּוֹת Is. 32, 7, עֵצָה 8, 10, עֲצַת־רָע Ez. 11, 2, רָעָה Is. 7, 5, with עַל 19, 12, JER. 49, 30 or אֶל of the person

against whom one determines 49, 20; *to bring on*, *to bring about*, *to prepare*, *to ground*, with accus. of the object and לְ of the person Hab. 2, 10; Prov. 12, 20. — 3. *to counsel*, with accus. of the person and of the thing 2 Sam. 17, 15, or in the sense of *exhorting*, with accus. of the person Ps. 16, 7, parall. to יִסַּר; *to advise*, עֵצָה 2 Sam. 17, 7, with עַל *against* one 17, 21, or לְ *for* one Job 26, 3, or also with accus. of the person Ex. 18, 19, 1 Kings 1, 12; or the object is expressed in a special clause 2 Sam. 17, 11. Even in this sense, the language does not refer to pondering on all sides of a question; but it is a mental urgency and support, which is closely connected with the fundamental signification. Hence יֹעֵץ as an official designation, *counsellor*, mentioned along with kings, judges &c. Is. 1, 26; 19, 11; Mic. 4, 9; 1 Chr. 27, 32, or with other supporters of the state Is. 3, 3; spoken of one who can always determine wisely and therefore firmly, by his possessing wisdom; and so it is a quality of the future offspring of David, the Messiah Is. 9, 5; comp. מָלַךְ to determine, to advise, whence מֶלֶךְ (which see). Seldom *to counsel* generally 2 Chr. 22, 3. Deriv. עֵצָה, מוֹעֵצָה. Phenic. יָעַץ the same, hence יֹעֵץ *a royal counsellor* (Kit. 33, 4), imp. עַץ with לְ of the person (Trip. 2, 1).

Nif. נוֹעַץ (*part. m.* נוֹעָץ, *pl.* נוֹעָצִים; *fut.* יִוָּעֵץ) *to consult*, *with* one, אֶת־פ׳ Is. 40, 14, or עִם פ׳ 1 Chron. 13, 1, seldomer אֶל־פ׳ in the sense *to give one's decision to a person* (for the purpose of judging it) 2 Kings 6, 8; *to admonish*, the people 2 Chr. 20, 21; *to be advised* Prov. 13, 10; *to decide* or *to fix upon mutually* 1 Kings 12, 6 9; 2 Chr. 10, 6; with יַחְדָּו *to consult together* Is. 45, 21, Neh. 6, 7, נ׳ לֵב יַחְדָּו *to consult together with one heart* Ps. 83, 6, parall. כָּרַת בְּרִית עַל.

Hithp. הִתְיָעֵץ (*fut.* יִתְיָעֵץ) *to decree*, עַל־פ׳ *against one* Ps. 83, 4.

יַעֲקֹב (*heel-holder* according to Gen. 25, 26, from עָקַב a denom. from עָקֵב *heel*, comp. Hos. 12, 4; *a cunning one*, *a deceiver*, according to Gen. 27, 36; but the name seems to be derived, more correctly, from עָקַב meaning *to be after*, *to follow*, denoting *successor*, *one born after;* comp. the proper name עַקּוּב, Ar. عَقُّوب successor) *n. p. m.* of the famous Jewish patriarch and progenitor, also called יִשְׂרָאֵל (which see), whose life and fortunes are described in Gen. 25, 26-ch. 49. Hence it is used for the whole Jewish people Num. 23, 7; Deut. 32, 9; Is. 27, 6; Jer. 10, 25; Am. 6, 8 &c.; בְּיַעֲקֹב *in the Jewish people* Gen. 49, 7, retaining the image of Jacob's personality Is. 44, 1; Ob. 10; poet. for י׳ in this sense בֵּית י׳ Is. 2, 5, זֶרַע י׳ 45, 19, בְּנֵי י׳ 1 Kings 18, 37, קְהִלַּת י׳ Deut. 33, 4. In the same sense should also be taken אֱלֹהֵי י׳ Ex. 3, 6 and אֲבִיר י׳ Ps. 132, 2 of the God of Israel; and in Ps. 24, 6 mss., the LXX, Syr. read אֱלֹהֵי י׳; see also יִצְחָק, אַבְרָהָם with the same usage. Elsewhere it is used for the kingdom of the ten tribes Is. 9, 7; 17, 4; Mic. 1, 5; and after its destruction, for the whole kingdom of Judah Nah. 2, 3; Ob. 18. — Probably it was owing to reverence for the name that it was never given to another person during the life of the Hebrew language; just as אַבְרָהָם and יִצְחָק too, never appear as the names of other persons.

יַעֲקֹבָה (from יַעֲקֹב with *a* of motion, *to Jacob*, i. e. reckoned; comp. אֲשַׂרְאֵלָה 1 Chr. 25, 2, יְשַׂרְאֵלָה 25, 14 *to Asarel*, *to Jesharel*) *n. p. m.* 1 Chr. 4, 36. The form of proper names with an accentless ־ָה appended, did not originate till a later period of the language.

יַעֲקָן (from עָקַל=עָקַן; *a Sagacious, Intelligent one*, viz. Jah is) *n. p. m.* of an Edomite chief 1 Chr. 1, 42, one עֲקָן also appearing among the dukes of Edom (Gen. 36, 27). The whole race bore the name of בְּנֵי י׳ Num. 33, 31, which became also the name of a pasture in the wilderness, where many springs existed Deut. 10, 6.

יָעַר (not used) *intr.* same as עָרָה III.

(whence עָרוֹת and perhaps מַעֲרָה) and עַר II. (עָרַר, whence עַרְעָר 2 and עֲרוֹעֵר 2) *to sprout thickly*, *to grow*, *to grow green*, particularly applied to the thick branches of a forest intertwined with one another, or to the bushes of a forest; cognate in sense אָבַב (page 5), Aram. אֲבַב, whence אִבָּא forest; in like manner חָרַשׁ I. (to grow green, to grow), whence חֹרֶשׁ forest, חָרַת, whence חֹרֶת forest. Deriv. יַעַר, יַעְרָה, יָעוֹר, the proper names יַעְרֵי, יָעוּר, יָעִיר.

יַעַר (from יָעַר or עָרָה III.; with *a* of motion יַעְרָה, with *suff.* יַעְרִי, יַעְרוֹ; *pl.* יְעָרִים) *m. sprouts*, *a thicket*, i. e. a thick plantation of trees, in a garden or park ECCLES. 2, 6, יַ׳ כַּרְמִלּ *a thick garden-wood* 2 KINGS 19, 23, Is. 37, 24, of the thick, richly-planted places of Lebanon. Usually *a forest*, where there is a growth of wild trees, in opposition to כַּרְמֶל Is. 29, 17, in which sense עֵצִים are specially marked Is. 7, 2; 44, 23; Ps. 96, 12; where a fruit-tree seldom grows SONG OF SOL. 2, 3; whose wood is better for use than that of the vine Ez. ch. 15; where the wild beasts dwell Ps. 50, 10, Is. 56, 9, AM. 3, 4, and which is seldom traversed DEUT. 19, 5. סִבְכֵי הַיַּעַר Is. 9, 17 and 10, 34 *the thickets of the forest*, which יַעַר means also by itself. יַ׳ הַבָּצִיר *the steep Lebanon-forest*, *situated on the highest summit* ZECH. 11, 2. Then *a wilderness covered with shrubs*, Is. 21, 13 *ye caravans of the Dedanites*, *ye must lodge at evening* (בָּעֶרֶב = בַּיַּעַר) *in the wilderness covered with shrubs*, instead of in the accustomed places of shelter; generally *a wilderness*, Hos. 2, 14 (parall. שָׂדַי Is. 56, 9); בָּמוֹת יַ׳ MIC. 3, 12 *wilderness-hills*. Figurat. *a thick*, *wood-like mass*, e. g. בֵּית הַיַּ׳ Is. 22, 8, elsewhere בֵּית יַ׳ הַלְּבָנוֹן 1 KINGS 7, 2 and 10, 17 21 *forest-house of Lebanon*, a great armoury built by Solomon at Jerusalem, so called either because its pillars were made out of cedars, or because it was erected of cedar-wood; with which, however, הַנֶּשֶׁק NEH. 3, 19 is not identical. Still further, *a city thickly studded with houses* JER. 21, 14; *a forest of men* 46, 23; *a strong*, *thick*, *warlike army* Is. 10, 18 19 33; 32, 19; יַ׳ הַנֶּגֶב Ez. 21, 3 or יַ׳ הַשָּׂדֶה נֶגֶב 21, 2 *forest of the south*, *forest of the field in the south*, i. e. the thick population of Judah (נֶגֶב is the south of Palestine generally, poet. the kingdom of Judah; שָׂדֶה poet. land, like אֲדָמָה 21, 7). — In this appellative sense *pl.* יְעָרִים (viz. קִרְיַת, *city of forests*, *forest-town*) *n. p.* of a city on the border between Judah and Benjamin JOSH. 9, 17; 18, 15; JUDGES 18, 12, formerly called בַּעֲלָה 15, 9 or קִרְיַת בַּעַל JOSH. 15, 60, elsewhere also קִ׳ הַיְּעָרִים JER. 26, 20, abridged קִ׳ עָרִים EZR. 2, 25, or קִרְיַת alone JOSH. 18, 28. Poetic. שְׂדֵי יַעַר (*fields of the forest*) stands once for קִרְיַת יְעָרִים (comp. 1 SAM. 7, 1 &c.) Ps. 132, 6. — Metaph. *a thicket of reeds*, where the wild bees abide, and which they cover with honey 1 SAM. 14, 25 (where דְּבַשׁ should be supplied before יַעַר); *honey-copse*, while יַעְרַת דְּבַשׁ 14, 27 is a single honey-shrub, Targ. קַנְיָא. — יַעְרִי עִם־דִּבְשִׁי SONG OF SOL. 5, 1 poetically for דְּבַשׁ יַעְרִי. On the noun comp. the Ar. transposed يَرَاع and يَرُوع a thicket of reeds, a shrubbery of rushes, وَعْر a forest-like, rugged place (whence the denom. وَعُرَ to be difficult of access), Syr. ܥܘܪܐ a thorn-thicket for the Hebr. שָׁמִיר, רֹאשׁ and שַׁיִת, Targ. עַרְעָר myrica, Arab. عرين thorn-bushes, &c., whence the connection of the senses comes out clearly. Phenic. יַעַר wood.

יַעְרָה (*pl.* יְעָרוֹת; after the form מַלְכָּה) *f.* 1. same as יַעַר, *forest* Ps. 29, 9, of the forests of Lebanon and Sirion. — 2. same as יַעַר in a metaphor. sense, *honey-twig* 1 SAM. 14, 27. — 3. (from עָרָה I.; *unveiler*, viz. Jah is) *n. p. m.* 1 CHR. 9, 42, for which 8, 36 has יְהוֹעַדָּה (which see).

יַעְרֵי (*inhabitant of the forest*, derived from יַעַר) *n. p. m.* 2 SAM. 21, 19, where אֹרְגִים came up out of the following line, in consequence of which יַעְרֵי was read. For this name, יָעוּר stands

in K'tib 1 Chr. 20, 5, the K'ri having יָעִיר.

יְעָרִים as a proper name see יַעַר.

יַעְרֵשׁ (*constr.* יַ־רֵשׁ, a noun from the fut. Hif. of עָרַשׁ, Ar. عرس II., to settle, to abide; *habitation-giver*) *m.* only in

יַעֲרֶשְׁיָה (*Jah is the procurer of a habitation* i. e. a home-giver) *n. p. m.* 1 Chr. 8, 27; see יַעְרֵשׁ and עָרַשׁ.

יַעֲשֶׂה (from עָשָׂה) *m. making.* It is a noun formed from the fut., existing in the proper names יַעֲשַׂי, יַעֲשׂוֹ.

יַעֲשׂוֹ (= יַעֲשׂוֹן *maker*, viz. Jah is) *n. p. m.* Ezr. 10, 36 K'ri, for which the K'tib has יַעֲשַׂי (which see).

יַעֲשַׂי (abridged from יַעֲשִׂיָה, *Jah is the making one*) Ezr. 10, 36 K'tib, for which the K'ri has יַעֲשׂוֹ.

יַעֲשַׂי (= יַעֲשֶׂה) see

יַעֲשִׂיאֵל (*El is a creating one*) *n. p.* of one of David's heroes 1 Chr. 11, 47, called הַמְּצֹבָיָה = הַמְּצֹבָתִי, i. e. sprung from a city מְצֹבָיָה (which see); comp. עֲשָׂהאֵל.

יִפְדֶּה (*liberator*) *m.* Hence

יִפְדְיָה (*Jah is freer*) *n. p. m.* 1 Chr. 8, 25; comp. פְּדָהאֵל, פְּדָיָה, ־יָהוּ.

יָפָה (2 *p. fem.* יָפִית; *fut.* יִיפֶה, *ap.* יִיף) *intr.* same as יָפַע (comp. יָגָה I. and יָגַע, وجع) *to shine, to glitter, to be bright* (see יָפָה Song of Sol. 4, 10 and יְפִי), hence 1. *to be beautiful, to be comely*, of the form Ez. 16, 13, of the individual parts of the body Song of Sol. 7, 2; abstr. of love (אַהֲבָה, דֹּדִים) 4, 10; 7, 7; cognate in sense נָעֵם. In its derivatives, *to be good, distinguished, right, able;* cognate in sense טוֹב. — 2. According to a usual figure, *to be prominent, to appear afar*, applied to a tall cedar Ez. 31, 7 &c., the same metaphor being in יָפַע also. Deriv. יָפֶה, יְפִי, perhaps מוֹפֵת (which see), the proper name יָפוֹ (יָפוֹא), and perhaps יֶפֶת.

Pih. יִפָּה (*fut.* יְיַפֶּה) *to beautify, adorn*, with בְּ of the thing Jer. 10, 4.

Puh. (redupl.) יָפְיָפָה (2 *pers. m.* יָפְיָפִיתָ) *to be very beautifully formed*, with מִן (*more than*) Ps. 45, 3. The irregularity of this reduplicated form merely consists in this, that it stands for יְפַיְפָה, the second Yod not being the first radical repeated, but arising out of the third (ה); and ־יָפִית being put by the punctuators after the analogy of Kal. An active form to it would be יְפַיְפָה, contracted יְפֵיפָה, or יְפֵה־פָה, whence the adj. יְפֵה־פִי is actually derived.

Hithp. הִתְיַפָּה *to beautify oneself* Jer. 4, 30.

The organic root of the stem is also found in יָ־פַע, Targ. פִּיעַ whence the redupl. פַּעְפַּע, Ar. خفا (to shine, glitter, *y* being changed into the *k*-sound), يَفَعَ (eminuit); and the Sanskr. *bhâ* (to shine), the Greek φα (in φαίνειν, φάος, contracted φῶς) &c. is the same root. The Ar. وَفَى (to be perfect, to be complete) may have also come from it.

יָפֶה (*constr.* יְפֵה) *adj. m.*, יָפָה (*constr.* יְפַת; *pl.* יָפוֹת, *constr.* יְפוֹת) *f.* 1. *beautiful*, applied to the form of men Song of Sol. 1, 16, 2 Sam. 14, 25, and women Gen. 12, 14, 1 Kings 1, 3; usually with the addition of תֹּאַר Gen. 39, 6, Deut. 29, 17 or מַרְאֶה 1 Sam. 17, 42, Gen. 29, 17; even to animals Gen. 41, 2 18. Used also of single members of the human body 1 Sam. 16, 12, or of inanimate things Ez. 31, 3; *agreeable* 33, 32. — 2. *high, overtopping*, of נוֹף (a hill) Ps. 48, 3. — 3. Figurat. *suitable* Eccles. 3, 11, *useful, excellent* 5, 17.

יְפֵה־פִיָּה (after the last two radicals are reduplicated to shew that the idea is made stronger, the adjective-ending is regularly formed as in נָקִי, עָנִי, רָזִי) *adj. m.*, יְפֵה־פִיָּה (which alone occurs) *f. very beautiful, well-looking*, of עֶגְלָה (*cow*); a figure of Egypt Jer. 46, 20, as its god is called אַבִּיר (bullock, *Apis*) 46, 15 (which the gloss of the LXX and *Theodoret* have here already).

יָפוֹ (once יָפוֹא Ezr. 3, 7 according to a later orthography, comp. אֵפוֹ with אֵפוֹא; *high-town*, i. e. which projects to a height above the sea) *n. p.* of an old (Plin. 5, 14) Philistine maritime city on

the Mediterranean Sea, at the border of Dan, but belonging to פְּלֶשֶׁת Josh. 19, 46, a port in Solomon's time 2 Chr. 2, 15 (comp. 1 Kings 5, 23), but especially celebrated as such in the Persian period Ezr. 3, 7. In the Maccabean period *Japhô* was taken by Simon (1 Macc. 14, 5); and from the time of Jonathan (ibid. 10, 76) it was recovered by the Israelites. It lies 150 stadia from Antipatris (*Josephus*, Antt. 13, 15, 1), six miles west of Rama (Abulf.), and above ten hours from Jerusalem; at the west end of the mountain-road. After undergoing manifold fortunes since the time of the Macabees, it is still called by the Arabs يَافَا (*Jafa*) or يَفَّا (*Jaffa*), by the Syrians ܝܘܦܐ (*Jopi*), in Greek (after the Syriac form) Ἰόπη or Ἰόππη; which names all come from the Hebrew form (יָפֹא, יָפוֹ or יָפִי). The Phenician pronunciation may have been יָפָא (= יָפָה); and *Strabo* already describes it as being ἐν ὕψει (16, 2, 28). The Phenician פַּעְפָּע *Παππούα*, the name of a mountain near Hippo regius (Procop. 5, 2, 4), and Paphos, פַּעְפָּע, have a similar meaning.

יָפוֹא see יָפוֹ.

יָפַח (Kal not used) *intr.* prop. to breathe, to puff, to blow, same as נָפַח; hence *to pant* after something, *to press*, *to drive*, *to hasten*, cognate in sense with שָׁאַף (Eccles. 1, 5); fig. *to sigh*, *to gasp*, other verbs of puffing or blowing taking the same course of consecutive meanings. Deriv. יָפֵחַ. — The organic root is נָ־פַח, יָ־פַח, with a like signification also found in פָּה (פּוּחַ).

Hithp. הִתְיַפֵּחַ *to pant*, *to sigh*, perhaps *to sob*, prop. to breathe violently Jer. 4, 31.

יָפֵחַ (*constr.* יְפֵחַ) *adj. m. puffing*, with accus. of the object חָמָס (violence) Ps. 27, 12; elsewhere פּוּחַ is frequently used for it in the sense of *pressing*, *driving*. With לְ *after which* Hab. 2, 3 (according to some). The signification *to utter words*, *to speak*, which the old interpreters gave to the verb and derivative, is unproved.

יֳפִי (once *constr.* יְפִי, *in pause* יֹפִי, with *suff.* יָפְיֵךְ, יָפְיוֹ) *m. splendour*, *majesty* Is. 33, 17; *beauty*, corporeal Prov. 31, 30, Esth. 1, 11, of a city Ps. 50, 2; כְּלִילַת י׳ Lament. 2, 15 and Ez. 27, 3 *the perfection of beauty;* comp. כְּלִיל י׳ 28, 12; figur. *prosperity* Zech. 9, 17, parallel טוּב.

יְפִי see יֳפִי.

יָפִיעַ (*hill-place*, from יָפַע) 1. *n. p.* of a place in Zebulon Josh. 19, 12, according to *Eusebius* the city *Sykaminos* (שִׁקְמוֹנָה Baba Bathra 119[a]), which, as *Josephus* already states, lay upon the Mediterranean Sea in the vicinity of כַּרְמֶל between עַכּוֹ and Caesarea (קֵסָרִין), and was called Ἡφά in his time. But though not exactly identical with Sykaminos, it was situated in the very neighbourhood, and is the same that is called in Arab. حيفا *Chaifa* (*Golius* on Alpharag. p. 132), in Talmudic חֵיפָה (Sabb. 26[a]), in *Pliny* (5, 18) Jebba (Jeba), different from Sykaminos. — 2. (*distinguished*) *n. p. m.* in Phenician Josh. 10, 3, as well as in Hebrew 2 Sam. 5, 15; 1 Chr. 3, 7; 14, 6.

יַפְלֵט (*a deliverer*, viz. Jah is) 1. *n. p. m.* 1 Chr. 7, 32; comp. פַּלְטִיאֵל, פַּלְטִי and פְּלַטְיָה. — 2. (*place of refuge*) *n. p.* of a place, perhaps identical with בֵּית פֶּלֶט (which see); and hence *the Patron.* יַפְלֵטִי *one belonging to Japhlet* Josh. 16, 3.

יָפַן adopted for the noun תֻּפִּין; but see תּוּף.

יְפֻנֶּה (a noun from the fut. Puhal of פָּנָה; prop. who becomes visible, *an appearing one*, viz. Jah is) *n. p. m.* Num. 13, 6; 1 Chr. 7, 38.

יָפַע I. (Kal not used) *intr.* prop. same as יָפָה 1. *to shine*, *to glitter*, *to appear*, whence יִפְעָה; metaphor. *to appear*, i. e. to become visible; applied to persons, *to be distinguished.* Deriv. יָפִיעַ 2. — 2. *to appear afar off*, *to be prominent*, of localities, i. e. to be situated high. Deriv. the proper names יָפִיעַ 1, מֵיפַעַת, מוֹפַעַת; perhaps תּוֹעֵפֶת also, transposed from

הוֹפַעַת, should be referred to it; see too מוֹפֵת. Comp. Ar. يَفَعَ in both senses, وَفَعَ to be high.

Hif. הוֹפִיעַ (*fut.* יוֹפִיעַ) 1. same as הֵאִיר *to cause to shine*, אוֹר עָנָן (*lightning*) Job 37, 15, with עַל *upon* a thing 3, 4. On Job 10, 22 see יָפַע II. — 2. *to appear*, *to come to* (as also זָרַח) Deut. 32, 2; Ps. 50, 2; 94, 1. — 3. Figur. *to enlighten*, i. e. *to favour*, with עַל of the object Job 10, 3.

יָפַע II. (Kal not used) *tr. to envelop*, *to veil*, connected in its organic root יָפַ־ע with חָפָ־ה.

Hif. הוֹפִיעַ (*fut. ap.* יֹפַע) *to envelop*, *to veil*, Job 10, 22 *and it* (אֶרֶץ) *veils like darkness*, i. e. this land of Sheol veils in deepest darkness.

יִפְעָה *f. splendour*, *beauty*, *majesty* Ez. 28, 7 17.

יָפַת (not used) *tr. to select*, *to mark out*, proceeding from the idea of *separating*, *splitting* (cognate in sense פָּלָא); particularly to make into something extraordinary, distinguished, wonderful. The organic root יָ־פַת would accordingly be that in בַּד, פַּת (which see) &c. Derivat. the noun מוֹפֵת; the partly cognate פָּלָא and the Aramaean פְּרִישָׁא, פְּרִישׁוּ proceeding from the same view. But see מוֹפֵת.

יֶפֶת (formed out of יַפְתְּ, fut. apoc. Hif. of פָּתָה, after the analogy of segolate nouns; *extender*, *spreader*, viz. Jah is, the Scripture itself Gen. 9, 27 pointing to this derivation) *n. p.* of the third son of נֹחַ Gen. 6, 10; 10, 1; afterwards represented in the ethnographical table as the most distinguished next to שֵׁם 9, 27; 10, 2 21. In that table Gen. 10, 2-5 Japhet is given as the progenitor of 14 peoples, to which are added the inhabitants of the lands (10, 5) washed by the sea; so that geographically the name comprehends all Europe, Asia Minor, with the exception of the south of Taurus and of Asia between the Black and Caspian seas. As to the name, it has been brought into connexion with Ἰαπετός of the Greek mythology (*Bochart*, Geogr. sacra; *Hasse*, Entdeckungen II. p. 131), and explained accordingly (*Buttmann*, Mythol. I. p. 222), or with other parts of the Greek myth. But such comparisons are very insecure; and if we take the passage Gen. 9, 27 not as an explanation but a bare assonance, יֶפֶת may be derived from יָפָה (after the form דֶּלֶת, פֶּסֶת) denoting the white-coloured race distinguished for its beauty; after the analogy of חָם and שֵׁם. In modern Hebrew the proper name حسان (beauty) *Hassan* was translated by it.

יִפְתָּח (from פָּתַח; *a breaker through*, i. e. *causing to bear*, viz. Jah is, if it be not already in itself an epithet of the supreme deity, like the Egyptian *Ptah* and Phenic. *Pataik* from the same stem) 1. *n. p. m.* Judges 11, 12; 1 Sam. 12, 11; Greek Ἰεφθάε. — 2. *n. p.* of a place in Judah Josh. 15, 43.

יִפְתַּח־אֵל (*El is a begetter*) *n. p.* of a valley on the borders of Asher and Zebulon Josh. 19, 14 27. It is conjectured to be the present *Jefât* (*Robinson*, new Bibl. Researches p. 135 seq.).

יָצָא (once, with the elision of א, יָצָתִי Job 1, 21; *inf. abs.* יָצֹא, *constr.* צֵאת contracted from צְאֵת; *imp.* צֵא, with *a* of motion צְאָה Judges 9, 29, *pl. f.* צְאֶינָה Song of Sol. 3, 11, because with רְאֶינָה; *part. m.* יוֹצֵא, *f.* יֹצֵאת Ps. 144, 14 or יוֹצֵת Deut. 28, 57 or יָצָא out of יֹצְאָה Eccles. 10, 5; *fut.* יֵצֵא) *intr.* 1. expressing self-activity, *to go out*, *to go forth*, from a place, oppos. בָּא, usually a) with מִן of the place *whence* Gen. 8, 19, Job 3, 11, yet also (comp. the Latin *egredi urbem*) with the accus. Ex. 9, 29, 2 Kings 20, 4, therefore in the participial construction יֹצְאֵי הָעִיר Gen. 32, 23 *those going out of the city*, יֹצְאֵי הַתֵּבָה 9, 10, יֹצְאֵי שַׁעַר 34, 24. In going out of a door or gate, the place is usually joined with בְּ (*through*), because it is also a going through, Jer. 17, 19, Neh. 2, 13, but also with מִן Judges 11, 31, and with the accus. of the object Job 30, 24; Gen.

34, 26. — b) without regard to place, expressing mere agency, hence absol. Gen. 24, 11; Ex. 16, 4; Judges 3, 24. To b) belongs the signification *to walk*, where also no stress is laid upon the act of going out; with accus. *whither*, Am. 4, 3 *and ye shall go to the breaches;* יָ׳ אַחֲרֵי פ׳ *to follow* 2 Sam. 11, 8; *to go out to war* Is. 42, 13; יָ׳ לִפְנֵי פ׳ *to march before*, to war 1 Sam. 8, 20; יָ׳ לִקְרַאת *to go to meet* Job 39, 21 &c.; יָ׳ אֶל־פ׳ *to come to one* Is. 36, 16; *to travel*, in order to trade Deut. 33, 18; *to go out free*, of slaves Ex. 21, 3, fully יָ׳ חָפְשִׁי 21, 5 or יָ׳ לַחָפְשִׁי 21, 2; יָצָא even of inanimate things, which revert free to their first possessors Lev. 25, 28. — 2. *to go away, to go forth*, from a person, construed with מֵעִם Ex. 8, 26, מֵאֵת 5, 20, מִלִּפְנֵי Gen. 41, 46, Esth. 8, 15, with little distinction in the meaning, according as the being with one is expressed by עִם, אֵת־ or לִפְנֵי. Going away from God stands with מִלִּפְנֵי Gen. 4, 16, מֵאֵת פְּנֵי Job 2, 7, seldom with the accus. in the meaning *to forsake* Jer. 10, 20. — 3. Metaphor. in a variety of applications as *to withdraw, remove*, with מִן *from* Is. 49, 17 (parall. רָחַק 49, 19); Jer. 43, 12; Lament. 1, 6; *to march off*, with the accus. of time 2 Kings 11, 7 9; *to wander forth*, absol. Ps. 144, 14, with בְּ *to* a place Jer. 29, 16 and מִן *whence*, but also generally *to wander, to go*, with מִן *whence* and אֶל *whither* Jer. 9, 2; 25, 32; *to go to hunt* 1 Sam. 17, 35; *to go to till the fields* Ps. 104, 23; *to go forth*, from the mother's womb, *to be born*, Gen. 25, 25; 38, 28, frequently with the addition of מִבֶּטֶן Job 1, 21, מִבֶּטֶן אֵם 3, 11, מֵרֶחֶם Jer. 1, 5; seldom מִבֵּין רַגְלַיִם Deut. 28, 57; of animals, with מִשֹּׁרֶשׁ Is. 14, 29; *to arise*, with מִן (*out of*) Job 38, 29; *to spring from, to be begotten*, with מֵחֲלָצֵי פ׳ Gen. 35, 11, מִיֶּרֶךְ 46, 26, מִמְּעֵי 15, 4, once מִמֵּי פ׳ Is. 48, 1, the progenitor being elsewhere compared to a spring (Prov. 5, 16 18; Ps. 68, 27); *to proceed* Gen. 10, 11; 17, 6; 1 Chr. 2, 53; *to go out*, from prison Eccles. 4, 14, distress Prov. 12, 13, danger Jer. 11, 11, slavery 2 Kings 13, 5, i. e. *to be liberated*, sometimes with מִתַּחַת יָד; *to escape*, with accus., an evil Eccles. 7, 18; *to go forth*, by lot 1 Sam. 14, 41, from trial Job 23, 10; יָ׳ לֵב, נֶפֶשׁ פ׳ *to go out*, of the mind of a person Gen. 42, 28; Song of Sol. 5, 6; *to proceed from, grow, sprout, bloom*, of plants 1 Kings 5, 13; Job 14, 2; *to bear* Deut. 14, 22; *to grow out*, of a horn Dan. 8, 9; *to appear, become visible*, of the sun Gen. 19, 23, the stars Neh. 4, 15, the morning-dawn Hos. 6, 3, figur. of salvation Is. 51, 5; *to move along, to move down*, of fire Num. 26, 35, lightning Ez. 1, 13, wind Zech. 6, 5; *to gush out* Ex. 17, 6, comp. מוֹצָא מַיִם; *to be drawn*, of lots Josh. 16, 1, with לְ of the person; *to be shot*, of an arrow Zech. 9, 14; *to be brought out of*, of wares 1 Kings 10, 29 (comp. מוֹצָא vs. 28); *to spend, pay away*, with עַל *for* a thing 2 Kings 12, 13; *to run on, to extend, to pass on*, of a boundary Num. 34, 9; Jer. 31, 39; *to project*, of מִגְדָּל, with מִן *out of* Neh. 3, 25; with דָּבָר *to bring forth words, to speak* Is. 6, 10; *to speak forth = to command* Esth. 7, 8; *to promise* Is. 45, 23; *to issue*, of a decision Ps. 17, 2; *to flow out* Judges 13, 14, and so in the same manner other applications. Deriv. יָצִיא, מוֹצָא, מוֹצָאָה, תּוֹצָאֹת.

Hif. הוֹצִיא (*fut.* יוֹצִיא, *ap.* יוֹצֵא; *imp.* הוֹצֵא, once הוֹצִיא Is. 43, 8; *part.* מוֹצִיא, once מוֹצֵא Ps. 135, 7) *caus. to cause to go out* or *forth*, hence *to lead out*, with accus. of the person and מִן of the place Ex. 13, 3; Ez. 11, 7 &c.; *to lead away*, with מֵעַל of the person Gen. 45, 1; *to lead to*, with אֶל of the person or place 19, 5, Ez. 46, 21, or also with לְ of the place 2 Chr. 29, 16; *to carry through*, with בְּ of the place Ez. 12, 5. In fig. applications as in the case of Kal, *to free*, from slavery Ex. 13, 14, from prison Is. 42, 7, from trouble Ps. 25, 17, from an enemy's power (מֵאוֹיֵב) 2 Sam. 22, 49 (for which the Ps. 18, 49 has פִּלְּטֵ מֵאוֹיֵב); *to lead to war* Is. 43, 17; *to drive forth* Ezr. 10, 3; *to cause to arise, to be born* Job 10, 18; *to bring forth*, by art Is. 54, 16; *to put forth*, plants, fruits Gen. 1, 12; Ps. 104, 14; *to cause to ap-*

pear, *to make visible* Is. 40, 26; Job 38, 32; *to make clear*, *to bring to light* Ps. 37, 6; Job 28, 11; *to take forth*, *to separate*, with מִפְּנֵי Lev. 26, 10 or מִן *out of* Jer. 15, 19; *to bring out*, i. e. *to spread*, a report, with עַל of the person *respecting* one Num. 14, 37; *to announce*, with לְ of the person Neh. 6, 19; *to draw out* Ex. 4, 6; Ez. 21, 8; 24, 6; *to exact*, or *to impose a tribute*, with עַל 2 Kings 15, 20.

Hof. הוּצָא *to be brought out*, *led forth*, Gen. 38, 25; *to flow out*, i. e. to be sent forth from a spring Ez. 47, 8, if we should not take מוֹצָאִים here as a noun in the sense of mouths.

The stem יָצָא has been preserved pure only in the Aramaean יְצָא, ܝܨܐ (to shoot forth, to grow) and in the Ethiopic וצא *wazêa;* elsewhere it is = נָסַע and then = نزع (to go out), نضا (the same), *Yod* and *Nun* being interchanged in the initial sound. The organic root is יָ־צָא, which exists also in צא belonging to צֹאָה, צוֹאָה, צוֹא, צֶאֱצָא (Aram. יְצָא belonging to שִׁיצָא, שֵׁיצִיא, see שְׂצָא), in נָ־סַע &c. In the dialects ܢܦܩ, נְפַק, خرج are in use for it. Phenic. יָצָא (*part. pl. m.* יצאם [iusim Plaut. Poen. 1, 10]) the same.

יצב (Kal not used) *tr.* same as נָצַב (which see) *to set*, *to put*, *to place*, a signification usually assumed to explain the Hithp. But neither this Hithp. nor the collateral form נָצַב (necessarily to be assumed as a Kal to Hif., Nif., Hof., and as a stem for the nouns נְצִיב, נִצָּב, מַצֵּבָה, מַצָּב, מִצָּב, מַצָּבָה) render the assumption of a *transitive* signification for *Kal* necessary; rather do the identity of the stem with the Ar. وَصَبَ (to stand, to stand fast, to endure), وَصَبَ (to stretch or lay upon the ground), وَصَبَ (to be constant, enduring) and its manifest connection with יָשַׁב, as well as all the stems compared at נָצַב point to an *intrans.* meaning: *to be firmly in a place*, *to stand firm or sit*, *to lie firmly in a place* &c. Phenic. יָצַב *tr.* to place, *part.* יֹצֵב.

Hithp. הִתְיַצֵּב (*fut.* יִתְיַצֵּב; 3 *fem.* once תֵּתַצַּב for תִּתְיַצֵּב Ex. 2, 4; *imp.* in pause הִתְיַצָּבָה) *to stand forth*, Job 38, 14 *they stand there like a garment*, i. e. as if dressed out; Ex. 2, 4 *and his sister stood afar off;* Jer. 46, 4 *shew yourselves standing forth with your helmets;* with עִם פ׳ *to stand against one* Ps. 94, 16, but also *to stand with* or *on the side of one* Num. 11, 16; *to stand firm*, in opposition, *to withstand* 2 Chr. 20, 6; 2 Sam. 21, 5; *to take a stand* 1 Sam. 17, 16; *to set oneself*, with בְּ Ex. 19, 17 or עַל of the place Hab. 2, 1. The combination with עַל of a person or thing is most frequent in these applications: a) *to stand with a person* or *thing* Num. 23, 3; *to take up a position with one* 2 Chr. 11, 13; b) *to stand against one*, *to rise up against* Ps. 2, 2; c) *to stand before one*, to do service Job 1, 6, but in the last sense it is also construed with לִפְנֵי פ׳ Ex. 8, 16, in which manner עָמַד also appears Prov. 22, 29.

יצב (Peal not used) *Aram. intr.* same as Hebrew יָצַב; comp. נְצַב.

Pah. יַצֵּב (*inf. constr.* יַצָּבָא) *to make sure*, *determinate*, *clear*, *certain*, Dan. 7, 19 with עַל: *then I wished that he would give me assurance respecting* . . . (the reading יַצִּיבָא from יַצִּיב does not at all give a good sense). Deriv. יַצִּיב.

יצג (Kal unused) *tr.* prop. same as יָצַע *to lay down*, *to set down;* the Ar. وَضَعَ (to put, to lay) also pointing to this transitive signification.

Hif. הִצִּיג (*part.* מַצִּיג; *inf. constr.* הַצֵּג; *fut.* יַצִּיג, *ap.* יַצֵּג) *to place*, persons Gen. 43, 9 or things Deut. 28, 56, 1 Sam. 5, 2, also with the accusat. *to* Jer. 51, 34, more frequently with לְ Job 17, 6; with עַל *upon* Deut. 28, 26; fig. *to establish*, *determine*, *set up firmly*, מִשְׁפָּט Am. 5, 15; with עִם of the person *to make to stand with one* Job 33, 15.

Hof. הֻצַּג *to be left*, *to remain*, Ex. 10, 24.

The organic root of the stem should

be compared chiefly with that in יָ־צַע, partly also with יָ־צַק (see Hif.); but not with יָ־צַב, since the latter is intrans.

יִצְהָר (a noun from the fut. Kal of צָהַר) *m.* 1. what shines or gives light, hence *oil*, coupled with תִּירוֹשׁ Num. 18, 12; Deut. 7, 13; 28, 51; fig. בְּנֵי הַיִּצְהָר Zech. 4, 14 *those anointed with oil*, the two heads (the spiritual and the civil). — 2. (*a Shining one*, viz. Jah is) *n. p.* of a Levite Ex. 6, 18, who became head of a family; *patr.* יִצְהָרִי Num. 3, 27.

יָצוּעַ (with *suff.* יְצוּעִי; *plur. constr.* יְצוּעֵי, with *suff.* יְצוּעַי; prop. *part. pass.*) *m.* 1. spread out, hence *a couch*, *a bed*, either *a marriage-bed* Gen. 49, 4, one of the *dead* Job 17, 13, or *a couch to rest upon* Ps. 63, 7; sometimes appended to עֶרֶשׂ 132, 3; the spreading of it is denoted by רִפֵּד Job l. c. — 2. (*f.* only in 1 Kings 6, 6) an expression in architecture 1 Kings 6, 5 6 10 K'tib, which has sometimes been explained *story* (contignatio = stratum), sometimes *floor* (Symm., Joseph.); probably it means *the* (*extended*) *lower building*, substructum, except that both single stories or floors 6, 6 10, as well as the whole building are denoted by it. The K'ri has another form יָצִיעַ, to give a form for the technical application of the word.

יִצְחָק (*mocker, laugher;* in Gen. 17, 17 and 18, 12, the laughter, sometimes of Abraham, sometimes of Sarah, sometimes that of people at the birth 18, 6, is assumed as the occasion of the name; it is best explained by the joy of the parents at his being born in their old age) *n. p. m.* of the great progenitor *Isaac*, whose life is described at length in Gen. ch. 21-28. Like יַעֲקֹב and אַבְרָהָם, יִצְחָק is also put for all Israel. Sometimes יִשְׂחָק (which see) is put instead Am. 7, 9; Jer. 33, 26; Ps. 105, 9. LXX Ἰσαάκ.

יָצִיא (*constr. pl.* יְצִיאֵי) *m. shoot, son,* 2 Chr. 32, 21 K'ri, prop. *those come forth, born*, therefore with the addition of מֵעָיו; the K'tib reads מִיְּצִאו = מִן־אֲשֶׁר יָצְאוּ; prepositives at a later period attaching themselves to the perfect without the relative אֲשֶׁר.

יַצִּיב (*def.* ־בָא) *adj. m.*, יַצִּיבָא *f.*, *sure, irrevocable*, Dan. 6, 13; *faithful, exact*, 2, 45; 7, 16; יַצִּיבָא *adv. certainly, surely*, 3, 24, for which 2, 8 has מִן־יַצִּיב.

יָצִיעַ see יָצוּעַ 2.

יָצַע (Kal not used) *tr.* same as יָצַג (which see), *to put*, *to set*, *to place*, usually *to spread out*, a bed, a bed-like building; whence מַצָּע (modern Hebrew pl. מַצָּעוֹת), יָצוּעַ and יָצִיעַ.

Hif. הִצִּיעַ (*fut.* יַצִּיעַ) *to spread out*, for a couch, *to make as a bed*, with accusat. of the material, שְׁאוֹל (as object) Ps. 139, 8, i. e. to make the couch in Sheol; *to spread sackcloth and ashes* Is. 58, 5, as penitents do.

Hof. הֻצַּע (*fut.* יֻצַּע) *to be spread underneath as a bed*, שַׂק וָאֵפֶר Esth. 4, 3; with תַּחַת, and רִמָּה spread under Is. 14, 11; yet it is better to take יֻצַּע as a noun in the last passage signifying *cushion*, on account of the parallel מְכַסֶּה.

יֻצַּע *m. cushion* Is. 14, 11, see יָצַע.

יָצַק I. (*part. pass. m.* יָצוּק, *pl.* יְצֻקִים, *fem.* יְצֻקוֹת; *inf. constr.* צֶקֶת; *imp.* יְצֹק and צַק; *fut.* I. יִצֹק after the form יֵלֵךְ, יֵלֵד, *ap.* יִצֶק 1 Kings 22, 35, *fut.* II. יַצֹק = יִיצַק, therefore *pl.* יִצְקוּ 1 Kings 18, 34, 2 Kings 4, 40, more frequently *fut.* III. יִצֹּק, אֶצֹּק, before Makkeph אֶצָּק־; fut. I. occurs only in an intrans. sense) 1. *tr.* same as צַק II. (צוּק) *to pour*, *to pour out*, a liquid, as דָּם Lev. 8, 15, מַיִם 2 Kings 3, 11, שֶׁמֶן Gen. 28, 18, with עַל of the person or thing *on which* Lev. 2, 1; 1 Kings 18, 34; hence ד' שֶׁמֶן עַל־רֹאשׁ פ' 1 Sam. 10, 1 *to anoint*, also with omission of the object or accus. 2 Kings 4, 4; seldom with אֶל for עַל 2 Kings 9, 6. With בְּ *to pour in* Ez. 24, 3; *to pour out*, a liquid food, with לְ of the person 2 Kings 4, 41 or with לִפְנֵי פ' 2 Sam. 13, 9. Figur. with עַל *to pour out*, on the thirsty, desert land, i. e. to refresh and make it fruitful Is. 44, 3; *to pour the spirit of life upon a thing*, i. e. to in-

vigorate, to elevate Is. l. c. Here belongs the *part. pass.* יָצוּק Ps. 41, 9; *an evil is poured upon him* (i. e. sickness penetrates him); as one says of anger, it is poured forth Jer. 42, 18. — 2. In a metallurgical sense: *to cast*, *to melt*, metals, with accus. of the object Ex. 38, 5 and לְ of the person *for whom* 25, 12 and בְּ of the place *where* they are cast 1 Kings 7, 46. יָצוּק Job. 28, 2 and 29, 6 belongs to צוק II. (which see); while יָצוּק 41, 15 16 belongs to צוק III.; on the contrary, the forms יְצֻקִים 1 Chr. 7, 24, 2 Chr. 4, 3, and יְצֻקוֹת 1 Kings 7, 30 belong here to the meaning *to found* or *cast metal*, as also the infinitive constr. צֶקֶת Ex. 38, 27; while in Job 38, 38 it belongs to יָצַק II. — 3. *intr.* *to flow out*, of the blood of a wound 1 Kings 22, 35. Deriv. יְצֻקָה.

Pih. יִצֵּק (only *part. fem.* מְיַצֶּקֶת K'tib) *to pour out continuously*, oil 2 Kings 4, 5, where the K'ri has מוֹצֶקֶת (part. Hif.).

Hif. הוֹצִיק (after the form הוֹלִיד; only *part. f.* מוֹצֶקֶת) *to pour out* 2 Kings 4, 5 K'ri; the K'tib has מְיַצֶּקֶת. (The Hifil-form of יָצַק III. is הִצִּיק, after the analogy of הִצִּיג.)

Hof. הוּצַק (*fut.* יוּצַק; on the contrary *part. m.* מֻצָּק, *constr.* מוּצַק, as a *subst.*) 1. *to be poured out* Lev. 21, 10; *to become fluid*, נָהָר *into a river* Job 22, 16; yet יוּצַק may be taken in the latter place as a part. = מֻיְצָק in the sense of *to be poured out*, i. e. to leave no trace. We might read still better יוֹצֵק (fut. Hif.) and translate with the Vulg. *a river washes away their foundation.* — 2. In a metallurgical sense, hence מוּצָק 1 Kings 7, 16 *a molten work of brass.* Deriv. מוּצָק, מוּצֶקֶת 1 and 2.

The stem in its first signif. coincides exactly, as to its organic root, with that in מְ־שַׁח, נָ־סַךְ, סַךְ, יָ־סַךְ, and in signification 2 also with זַךְ, זַק.

יָצַק II. (*part. pass. m.* יָצוּק; *inf. constr.* צֶקֶת) *intr.* 1. same as צָק III. (צוּק) *to be firm*, *condensed*, *hard*, hence יָצוּק *hardened*, i. e. very firm Job 41, 16, of the hardness of a stone, especially of the lower millstone. Hence too 41, 15 = מֻצָּק 11, 15 *a firm mass.* יָצוּק Job 29, 6 and perhaps also 28, 2 belongs to יָצַק I. — 2. *to become thick*, *to thicken* Job 38, 38.

Hof. הוּצַק (*part.* מֻצָּק) *to become firm*, *thick*, *strong*, hence the *part. firm*, *strong*, Job 11, 15. Deriv. מוּצָק.

The organic root of this stem is closely connected with that in חָ־שַׁק, זַק, חָ־זַק &c.

יָצַק III. (Kal not used) *tr.* same as יָצַג (which see), whose collateral form it is.

Hif. הִצִּיק (*fut.* יַצִּיק) *to set*, with accus. of the object 2 Sam. 15, 24, and with לִפְנֵי of the person Josh. 7, 23.

יְצֻקָה (with *suff.* יְצֻקָתוֹ, from יָצַק I.) *f. a casting*, of metal 1 Kings 7, 24.

יָצַר I. (*fut.* יֵצֶר after the form יֵלֵד, *ap.* יֵצֶר; 2 *p. fem.* תֵּצְרִי, 3 *pl. m.* יֵצְרוּ, which may also be referred to צָרַר) *intr.* same as צַר I. (צָרַר) and צָר I. (צוּר) *to be narrow*, *pressed together*, from the fundamental signification "to be enclosed, fenced about". Hence figur. *to be straitened*, in step (צַעַד), i. e. not to be free in his movement Prov. 4, 12; Job 18, 7; *to have no room*, for dwelling, Is. 49, 19 *thou wilt be narrower than the inhabitants*, i. e. too narrow for the inhabitants; metaphor. *to be in distress* (parallel יָרֵא), *trouble*, *sorrow*, *misfortune*, and used impersonally like רַע and טוֹב Gen. 32, 8; 1 Sam. 30, 6; 2 Sam. 13, 2; Judges 2, 15; 10, 9; Job 20, 22. יָצַר belongs to צָרַר I.

The stem יָצַר in this signif. is identical in its organic root (יָ־צַר) with that in עָ־זַר, עָ־צַר, חָ־דַר, חָ־צַר, in all which lies the fundamental meaning of hedging about, enclosing; Ar. صَرَّ to straiten.

יָצַר II. (*part. m.* יוֹצֵר, most frequently used as a noun, which see; fut. I. יִצֹּר, אֶצֹּר, with *suff.* אֶצָּרְךָ Is. 42, 6; 49, 8, K'tib אֶצּוֹרְךָ; also the *o* is lost, as יִצְּרֵהוּ Is. 44, 12; *fut.* II. יִיצֹר, יִצֹר, *ap.* יִיצֶר, יָצֶר) *tr.* prop. *to cut*, secare,

cognate in sense with בָּרָא (=בָּרָה), hence *to form*, *to fashion*, of a carver in wood, a joiner Is. 44, 9 12, but also of a smith 54, 17, oftenest of a potter 64, 7. Phenic. יצר a potter. Hence figur. *to create*, of God, supplementing בָּרָא and עָשָׂה Is. 43, 7; 45, 7; Jer. 33, 2; Am. 4, 3; with accus. of the object and accus. of the material Gen. 2, 19; but the latter is frequently omitted Ps. 104, 26; Am. 4, 13. The idea is, however, only applied generally, and in such a way as that the original meaning *to form* is entirely in the back-ground Is. 45, 7; Zech. 12, 1. Metaphor. in general *to make into something*, *to destine*, *to appoint*, with accus. of the object and לְ *to* Is. 42, 6; 49, 5; *to devise*, where עָשָׂה or הֵבִיא denotes the execution and completion Is. 22, 11; 37, 26; 46, 11; 2 Kings 19, 25; with עַל of a person or thing *to plot against* one or a thing Jer. 18, 11; Ps. 94, 20 *devising mischief against* (עֲלֵי) *the law*. For יוֹצֵר or יֹצֵר as a noun, in its variety of senses, see under יוֹצֵר. Deriv. יֵצֶר, יְצֻרִ.

Nif. נוֹצַר prop. to be formed, fashioned, therefore *to exist*, *to be*, Is. 43, 10 *before me there was no God*, parall. הָיָה.

Puh. יֻצַּר *to be preformed*, *predestined*, יָמִים (*days of life*) Ps. 139, 16.

Hof. יוּצַר *to be made*, כְּלִי Is. 45, 17.

The organic root of this stem י־צַר with the fundamental meaning "to cut" is also in צַר II. (צוּר), whence the noun צוּר edge, and image, form. This root is moreover in בָּ־צַר I. (Targ. בְּ־צַר, Syr. ܒܨܪ, Ar. بصر II.), גָּ־זַר, קָ־צַר (which see), חָ־סֵר (intrans.), Ar. حسر (prop. to cut) &c., where the same fundamental meaning is found. Hence the metaphor is just as in בָּרָא; and in actual usage there is no distinction between the two verbs. See צוּר II.

יֵצֶר (with *suff.* יִצְרוֹ, יִצְרֵנוּ) *m.* 1. *concr. formation*, *frame*, of a יֹצֵר, particularly of man as a weak creature of the dust Ps. 103, 14; *the clay-work*, of the potter Is. 29, 16; *an idol* Hab. 2, 18. — 2. Figur. *the formation of the thought*, *the inclination and endeavour*, after evil, usually coupled with לֵב Gen. 8, 21, or מַחְשְׁבוֹת לֵב 6, 5; 1 Chr. 29, 18; seldom without לֵב Deut. 31, 21; but also generally *purpose*, in a good sense, Is. 26, 3 *thou preservest those that are staid in purpose*, where יֵצֶר is the accus., standing for סָמוּךְ יֵצֶר. — 3. (*creation*, viz. of Jah) *n. p. m.* Gen. 46, 24; *patr.* יִצְרִי Num. 26, 49.

יְצֻרִ (only *pl.* יְצֻרִים) *m. the form*, of the members, *the bodily structure* Job 17, 7.

יִצְרִי (from יְצָרְיָה *creation*, i. e. *a creator is Jah*) *n. p. m.* 1 Chr. 25, 11, for which 25, 3 has צְרִי, with Yod rejected at the beginning.

יָצַת (only *fut.* יִצַּת, תִּצַּת, תִּצַּתְנָה, where Yod the first letter of the root instead of quiescing is assimilated to the following sound by Dag. forte, as in יִשַּׁר, יִצַּר, conseq. for יִיצַּת or יִצַּת &c.; 3 *p. pl.* in pause יִצַּתּוּ doubling the last radical, as in חָדָלּוּ, נָתְנוּ, מוֹרָטָה &c.) *intr. to burn*, *to be set on fire*, *to kindle*, with בְּ *in* a thing, Is. 9, 17 *and it kindles in the thickets of the forest; to be burned*, בָּאֵשׁ *in fire*, i. e. to perish in the fire 33, 12; Jer. 49, 2; 51, 58.

Nif. נִצַּת (after the form נָצַת, like יָצַב and נִצַּב; used only in the *perfect*) *to be burned*, *consumed*, of a country Jer. 9, 11; with כַּמִּדְבָּר or also without any addition, of pastures 9, 9; generally *to be desert*, *waste* 46, 19, where the LXX read נִצַּת, from צוּת, Ar. صات (to call, comp. the Phenic. n. p. מִצְתִּבַּעַל invocation of Baal); in the later period of the language like Kal, *to be consumed*, with בָּאֵשׁ *to perish in fire* Neh. 1, 3; 2, 17. Figur. of burning anger, with בְּ of the person *in* whom 2 Kings 22, 13, or of the object *in* which it flames up 22, 17; for which the usual תִּתַּךְ stands in the parallel passage 2 Chr. 34, 21 25. In Jer. 2, 15 the K'ri has the pl. נִצְּתוּ (from נִצַּת in an objective meaning), while the K'tib reads נִצְּתָה in the sing.; in no case should a stem נָצָה be thought of.

Hif. הִצִּית (after the form הִצִּיק, הִצִּיג, הִצִּיעַ from יָצַע, יָצַק, יָצַג; *part.* מַצִּית; *fut.* יַצִּית, *ap.* יַצֵּת; but also once regularly the *perf.* הוֹצִית 2 Sam. 14, 30 K'tib) *to burn*, *to set on fire*, *to kindle*, with accus. of the object kindled, חֶלְקָה 2 Sam. 14, 30, מִשְׁכָּן Jer. 51, 30, עִיר 32, 29; but when אֵשׁ stands with it to supplement the idea of the verb, and the meaning accordingly is *to set fire to*, the object *wherein* stands with בְּ Jer. 17, 27; 21, 14; 33, 12; 50, 32; Am. 1, 14; Lament. 4, 11, where אֵשׁ may also be put after Ez. 21, 3; twice עַל stands for בְּ Judges 9, 49, Jer. 11, 16, as vice versa בְּ (פָּקַד) for עַל 9, 8. הִצִּית בָּאֵשׁ *to cause to perish by fire*, with accusat. of the object 2 Sam. 14, 30, where the K'tib reads הוֹצִית. Another form, הֵצִית after the analogy of הֵטִיב (from יָטַב), whence comes the *fut.* with *suff.* אֲצִיתֶנָּה Is. 27, 4, belongs also to our stem; but we should read אֲצִי־.

The organic root of the stem יְ־צַת lies also in יְ־שַׁת belonging to the Nifal נִשַּׁת and in שַׁת (שָׁתַת) or נָ־שַׁת, if this be the stem.

יָקַב (not used) *intr. to be hollowed out*, *to be deep*, of a tub, hole, pit. The org. root יְ־קַב is also found in נָ־קַב I., קַב II. (קָבַב), קָב (קוּב), Aram. גַּב (גְּבַב), whence גַּב, Hebr. גַּב־ה I., גַּב II., יְ־גַב, softened in the initial sound into אַב (אוּב), Aram. אַב (אֲבַב), Hebr. חְ־גַב III. &c., as well as in numerous stems in the Aramaean and Arabic. The Arab. وَقَبَ to be hollow, deep, spoken of a pit, a hole, is specially to be compared. Derivative

יֶקֶב (with *suff.* יִקְבְךָ; *pl.* יְקָבִים, *constr.* יִקְבֵי, with *suff.* יְקָבֶיךָ) *m.* 1. *the vat* (cupa) of the press, into which the new wine flowed Jo. 2, 24; 3, 18; Hagg. 2, 16, Greek *ὑπολήνιον*; figur. conceived of as a main dispenser of drink 2 Kings 6, 27, without its being = גַּת on that account. It stands in poetry, however, for גַּת (the trough, in which the grapes lie to be trodden); hence דָּרַךְ יְ' Job 24, 11 or דָּרַךְ בְּיְ' Is. 16, 10, דָּרַךְ בְּגַת standing elsewhere (Is. 63, 2). יִקְבֵי הַמֶּלֶךְ Zech. 14, 10 *the king's wine-presses*, which were situate at the royal garden within the double wall at Jerusalem. — 2. (*depth*, *hollow*) *n. p.* of a celebrated battle-field where the Midianites suffered a defeat; called יֶקֶב זְאֵב Judges 7, 25 because the Midianite king זְאֵב succumbed there. Whether the place should be looked for in a district east or west of the Jordan, is uncertain.

יְקַבֵּץ (from קָבַץ) *m. gatherer*, see

יְקַבְצְאֵל (*El is gatherer*) *n. p.* of a city in the south of Judah on the Edomite border Neh. 11, 25; on the other hand, in Josh. 15, 21 and 2 Sam. 23, 20 קַבְצְאֵל stands for it.

יָקַד (*part. f.* יֹקֶדֶת; *part. pass. m.* יָקוּד; *inf. constr.* יְקוֹד; *fut.* יֵקַד and (יִיקַד) *intrans. to glow*, *to burn*, *to flame*, spoken of fire, burning anger Is. 65, 5, Deut. 32, 22; of annihilation and destruction Is. 10, 16. יְקוֹד has become a noun, prop. anything kindled, hence *a burning log* Is. 30, 14. Deriv. מוֹקְדָה, מוֹקֵד, יְקוֹד, יָקוּד, and יְקֹד in the proper name יָקְדְעָם.

Hof. הוּקַד (only *fut.* יוּקַד) *to be kindled*, *to be burned*, with בְּ of the place *in which* Lev. 6, 2 5, seldom with עַל; *to flame up*, *to burn*, like Kal, of anger, absol. Jer. 17, 4, or with עַל of the person 15, 14.

The stem יָקַד is identical with יָצַת, since צ is interchanged with ק in stems (comp. בָּקַע and בָּצַע, עָקַר and עָצַר, בָּצַר and בָּקַר &c.); Ar. وَقَدَ, Syr. ܝܩܕ and ܝܩܕ the same. But the organic root is יְ־קַד, which is also in כַּד (כָּדַד).

יְקַד (*part. f. def.* יָקִדְתָּא or יָקִידְתָּא) *Aram. intr.* same as Hebrew יָקַד Dan. 3, 6 15 17 21 23 26. Deriv. יְקֵדָא.

יְקֹד (*constr.* יְקֹד) *m. the glow of anger*, see יָקְדְעָם.

יְקֵדָא (*constr.* יְקֵדַת, *def.* יְקֵדְתָּא) *Aram. f. a conflagration* Dan. 7, 11.

יָקְדְעָם (*wrath of the people*) *n. p.* of a locality in the mountains of Judah Josh. 15, 56.

יָקַהּ (not used) *intr.* prop. *to keep*, *to*

hold fast, *to guard;* particularly in a religious sense, *to be pious*, *God-fearing*, i. e. *to hold to God*, *to keep him for oneself*, Ar. وَقَى V. VIII. Comp. the stem יָקָה connected with the present, *to be obedient*, prop. *to hold to one*, *to resort to one*, *to attach oneself to him*, Hebr. קָהָה (to collect), whence the proper names קְהָת, תָּקְהַת, Targumic and Talmudic קְהָא (to collect), Ar. نَقِهَ (the initial *y* and *n* interchanged) *to be bound*, i. e. firm, strong, and *to apprehend*, a discourse. Yet it is probable that יָקָה is also said of God, *to keep* (a man), *to protect*, *to hold to him.* From all these verbs (יָקָה, יָקָה ,קָהָה, enlarged קְהַת, Ar. وَقَى, وَقِهَ, نَقِهَ, Aram. קְהָא &c.) it is evident that the organic root קה is altogether identical with the root קו in the sense *to gather* to a thing or person, *to hold firmly* by one, *to comprehend thoroughly*, *to trust* (קָוָה), *to be strong*, *firm*, with which may be compared the Sanskrit *kû*, to be mighty, the Zend *kavi* a king, the Pers. *kav* firm, valiant &c. Deriv. יְקוּת in the proper name יְקוּתִיאֵל and the name יָקֶה; on the other hand the K'tib תּוֹקְהַת 2 Chr. 34, 22 belongs to יָקָה.

יָקֶה (prop. *part. m.* of יָקָה, *one holding by the assembly of the wise*) *n. p. m.* Prov. 30, 1, a name that appears to be symbolic like that of the son אָגוּר; the superscription here having necessarily to be interpreted symbolically.

יָקָה (not used) *intr. to obey* (Ar. وَقِهَ the same, whence وَقْهَة *obedience*) prop. *to hold to one*, *to be attached to one*, *to hope*, *to trust*, which ideas have been already unfolded under יָקָה. Derivat. יִקְּהָה, and the proper name תּוֹקְהַת K'tib.

יִקְּהָה (*constr.* יִקְּהַת with Dagesh in ק in the construct state as in עִנְּבֵי, חַכְלִלִי ,יִקְּרוֹת ,צַפְּרוֹת; from יָקָה) *fem. obedience*, *reverence*, *respect* Gen. 49, 10 (Targ., *Ibn Ganâch* who compares the Arab., *Kimchi* and others); Prov. 30, 17. It is true that the Vulg., Syr., LXX (in the Genesis passage) take it to mean *expectation*, *hope* = תִּקְוָה, which the word may also signify; that *Rashi*, the cod. Sam. (see קְהַת), *Levi ben Gershom* &c. suppose it to denote *attachment to*, a sense which also lies in the verb; and that the LXX, Targ. and *Rashi* on Prov. understand it to mean *old age*, from קָהָה *to be weak;* but the first signification is preferable because of its naturalness.

יָקוּד *m. a burning log* Jer. 30, 14.

יְקוֹד *m. a burning* Is. 10, 16.

יָקוּט (in mss. יָקוּט; from קוּט) *masc. a thing to be rejected* or *cast away* Job 8, 14. See קוּט.

יְקוּם (a noun from the fut. Kal of קוּם) *m. the existing substance*, i. e. the living things of the earth Gen. 7, 4 23; Deut. 11, 6; perhaps from קוּם *to live*, so that 'יְ would denote *a living thing.*

יָקוּשׁ (after the form עָצוּם, שָׁלוּם 2 Sam. 20, 19, from יָקֹשׁ, and = יָקוֹשׁ Hos. 9, 8, being in signif. = part., see יוֹקֵשׁ; *pl.* יְקוּשִׁים) *m. an ensnarer*, *a net-layer*, *a fowler*, Prov. 6, 5, usually with פַּח (which see) laid by the יָקוּשׁ Ps. 91, 3; Hos. 9, 8; שַׁךְ יְקוּשִׁים Jer. 5, 26 *the stooping* (שַׁךְ infin. of שָׁכַךְ) *of the fowlers.*

יָקוֹשׁ see יָקוּשׁ.

יְקוּת (from יָקָה after the form רְאוּת Eccles. 5, 10 K'ri, שְׁבוּת, שְׁחוּת) *fem. might*, only in

יְקוּתִיאֵל (*El is almightiness*) *n. p. m.* 1 Chr. 4, 18, formed from אֵל and יְקוּת with the vowel of union ־ִי.

יָקְטָן (a noun formed from the fut. Hof. of קָטֹן, prop. a curtailed, shortened one, i. e. *a little one*, comp. the proper name קָטָן; the LXX and Vulg. read יִקְטָן, from the fut. of Kal; the Arab. was spoken and written *Kachtân*, قحطان) *n. p.* of a son of *Eber*, of the fifth generation after Noah, from Shem, and therefore to be considered a Semitic progenitor Gen. 10, 25. The thirteen tribes de-

scended from *Joktan* viz. שֶׁלֶף, אַלְמוֹדָד, דִּקְלָה, אוּזָל, הֲדוֹרָם, יֶרַח, חֲצַרְמָוֶת, יוֹבָב, חֲוִילָה, אוֹפִר, שְׁבָא, אֲבִימָאֵל, עוֹבָל had their abode in southern Arabia, and gave their names to the countries there 10, 25-30. According to 10, 30 the Joktanites dwelt from מֵשָׁא till where one comes to סְפָר, even to the east-mountain, i. e. from *Bisha* on the great road of *Negd*, called the key of Yemen, to *Safar*, the metropolis of the kings of Saba and Himyar, and as far as the eastern mountain-territory. Comp. *Pococke*, spec. Hist. Arabum p. 338.

יָקִים (*A setter up*, viz. Jah is, from קוּם) *n. p. m.* 1 Chr. 8, 19; 24, 12.

יַקִּיר (formed from the Pihel of יָקַר) *adject. m. dear*, *costly*, *valuable*, Jer. 31, 20.

יַקִּיר (*def.* יַקִּירָא) *Aram. adj. m. weighty*, *important*, Dan. 2, 11; *distinguished*, *noble* Ezr. 4, 10.

יָקַם (not used) *intr.* same as קָם (קוּם), out of which it is lengthened (in its application to proper names); as it is also elongated at the end into קָמָה. Derivat. the noun יָקָם (*constr.* יְקַם) in the proper names יְקַמְיָה, יָקָמְעָם, and יֹקֶם (*constr.* יָקְמְ) in the proper name יָקְמְעָם.

יָקָם (*constr.* יְקַם) *masc.* see יְקַמְיָה, יָקְמְעָם.

יֹקֶם (*constr.* יָקְמְ) *m.* see יָקְמְעָם.

יְקַמְיָה (*Jah is the Continuing*, *Enduring*, see יָקַם) *n. p. m.* 1 Chr. 2, 41; 3, 18.

יָקְמְעָם (*continuance of the congregation;* יָקְמְ *constr. state* of יֹקֶם) *n. p.* of a Levitical city in Ephraim, south-west of אָבֵל מְחוֹלָה on the mountain that rises rugged above the plain of the Jordan, nearly opposite to the mouth of the יַבֹּק 1 Kings 4, 12, 1 Chr. 6, 53; for which another Ephraimite city קִבְצַיִם is mentioned in Josh. 21, 22.

יְקַמְעָם (*continuation of the family*) *n. p. m.* 1 Chr. 23, 19. The reference of יְקַם to יָקֹם, *constr.* יְקַם, is not sufficient; rather see יָקַם.

יָקְנֶה (from קָנָה I.) *masc. possession*, see

יָקְנְעָם (from יָקְנֶה עָם *possession of the congregation;* יָקְנֶה is a noun from the Hofal of קָנָה I.) *n. p.* of a Levitical city in Zebulon Josh. 21, 34, situated at mount Carmel, and therefore called י׳ לַכַּרְמֶל 12, 22, where a brook rising in Carmel flowed by 19, 11. It was formerly the residence of a Canaanite king 12, 22. There appears to have existed also another city of this name; because the addition of לַכַּרְמֶל was put to ours.

יָקַע I. (only *fut.* יֵקַע, תֵּקַע, while the synonymous נָקַע is used in the *perf.* Ez. 23, 18 22 28) *intr.* same as נָקַע *to be taken away*, *removed*, *struck off*, as the Ar. نكع (to strike away, to knock off, to drive away) has the same fundamental signification when *trans.* Hence figurat. a) *to be dislocated* (of a limb) Gen. 32, 26; b) *to stand off*, from a thing, *to turn away from*, with מִן Jer. 6, 8 or מֵעַל of the person Ez. 23, 17 18, therefore *to be tired of.* Cognate in sense is קָט, קָץ (to withdraw from a thing, to feel disinclination to it). The organic root יָ־קַע, as a collateral form of נָ־קַע, lies also in קָץ (קוּץ), ע and צ, as also צ and ט being frequently interchanged in the formation of roots; in the Arab. only the above-mentioned نكع and also نقض (to loosen, to break off, to put away) are connected with it.

יָקַע II. (Kal not used) *tr. to stick in*, *to fix firmly to* a thing, Arab. وقع (to push or stick into a thing, figurat. to curse, to reproach); with which نقع (to cut into) and لقع (to pierce) are also connected. The organic root יָקַע is closely related to קַע (which see), קָץ II. &c.

Hif. הוֹקִיעַ (*imp.* הוֹקַע, *fut.* יוֹקִיעַ) *to fasten*, to a stake, *to impale*, *to nail to*, i. e. to crucify, as the Vulg. rightly translates; while *to hang* or *hang upon* is expressed by תָּלָה Num. 25, 4, 2 Sam. 21, 6 9; with לְ or לִפְנֵי of the person for

whose satisfaction the punishment takes place.

Hof. הוּקַע (*part.* מוּקָע) *pass. to be impaled* 2 Sam. 31, 13.

יָקַף (in Kal is used only the 3 *p. fut. pl.* יִנְקֹפוּ for יִקֹּפוּ from יָקַף after the form יִצֹּר, יִצֹּק with Dagesh resolved) *intr. to be bent*, *to be round* or *shaped like a circle*, *to move in a circle*, Is. 29, 1 *the feasts may revolve*, i. e. make their circuit, go from one passover to another. In its organic root יָ־קַף it is identical with that in גַּב, גָּב־ע, גַּף I., כַּף, קַב &c., where the same fundamental signification is found, with greater or less modification. The same meaning is borne by the Ar. وقف, whence وقف limbus, armilla; and especially by the simple stem קָף (קוּף) belonging to תְּקוּפָה, but which may also be derived from יָקַף, like תְּשׁוּעָה from יָשַׁע. The organic root in נָ־קַף (which see), whence נֹקֶף, נִקְפָּה, written with initial נ in Arab. and Targ. also, and coinciding with נָגַף, belongs to a quite different group.

Hif. הִקִּיף (after the form הִצִּיעַ, הִצִּיג from יָצַע, יָצַג; *inf. absol.* הַקֵּף, הַקִּיף; *fut.* יַקִּיף) *to do in a circle*, *to surround*, *to encircle*, with accus. of the object Ps. 22, 17, sometimes with the addition of סָבִיב *round about* 1 Kings 7, 24, and fig. Is. 15, 8; but also with עַל of place 2 Kings 6, 14, Ps. 17, 9, parall. to סָבַב 88, 18, or together with סָבִיב 2 Kings 11, 8; *to encompass*, מָצוֹד, with עַל of a person Job 19, 6, yet figuratively עַל is sometimes omitted Lament. 3, 5; *to go round in a circle*, יְמֵי הַמִּשְׁתֶּה Job 1, 5; *to cut round* Lev. 19, 27, to leave a tuft in the middle of the head. הַקֵּף Josh. 6, 11 or הַקִּיף 6, 3 is used adverbially for *round about*, circumcirca.

יָקַץ (only *fut.* יִיקַץ, יִקַץ, once יִקַץ 1 Kings 3, 15 after the form יִסַּר, *apoc.* יִיקֶץ) *intr. to stir*, *to move*, opposite to rest, hence *to awake* Gen. 41, 4 21, opposite to יָשֵׁן 1 Kings 18, 27; sometimes with the addition of מִשְּׁנָה *out of sleep* Judges 16, 14, or מִיַּיִן *from intoxication* Gen. 9, 24. The stem יָקַץ is in Arab. يقظ with a similar fundamental signification; but the organic root is יָ־קַץ, which is also in קָץ (קוּץ); the Hif. of קָץ is very common in prose for יָקַץ.

יָקַר (*fut.* יִיקַר, יֵיקַר and יֵקַר) *intr.* prop. *to be heavy*, *weighty*, like the Targumic יְקַר, Syr. ܝܩܪ, Ar. وَقَرَ &c., which make this fundamental sense clear; and here it is even active in part, *to make heavy*, *to burden*. Hence metaphor.: *to be distinguished*, *famous*, שֵׁם 1 Sam. 18, 30, *unattainable*, *dear* Ps. 49, 9, *costly*, *valuable* 72, 14; *to be dear*, *precious*, usually with בְּעֵינֵי פ׳ of the person 1 Sam. 26, 21; Is. 43, 4; 2 Kings 1, 14; *to be difficult to comprehend*, with לְ Ps. 139, 17 (comp. Dan. 2, 11). Only in appearance is יָקַר construed with מֵעַל of the person Zech. 11, 13, since מֵעַל here refers rather to הִשְׁלִיךְ (which is construed with מֵעַל of the person 2 Kings 13, 23; 24, 20; Ez. 18, 31; Deut. 9, 17), the sense of the passage being: *cast into the treasury* (of the temple) *the* אֶדֶר הַיְקָר (prop. *costly prophetic mantle*, from which the figure is taken, then *the honorary reward* for it), *with which I was honoured.* In derivatives also, *to be dear*, *splendid*, *shining*, *distinguished*, *honourable*, *composed*, *meek*, *mild.* Deriv. יָקָר, יְקָר, יְקָרָה, יְקָרוֹת.

Pih. יִקֵּר (not used) *to be very dear*, *very valuable.* Deriv. יַקִּיר.

Hif. הוֹקִיר (*imp.* הֹקַר; *fut.* יוֹקִיר) *to make precious* or *dear*, with מִן *more than* Is. 13, 12; figurat. *to make rare*, with מִן *to withdraw from* ... Prov. 25, 17.

The original signification of the stem יָקַר is, as already mentioned, sufficiently and unquestionably confirmed by the Targumic יְקַר *to be burdened*, *charged*, *obdurated*, *hardened*, *weighty*, *heavy;* Syr. ܝܩܪ partly trans. *to burden*, *make heavy*, partly intr. *to be oppressed by a burden*, Pael *to honour*, *reckon worthy* &c., Sam. יְקַר *to be burdened* and *to be honoured*, *valued;* Arab. intr. وَقُرَ *to be earnest*, *steadfast*, *calm*, *dignified*, *mild*,

tame, and trans. وَقَّرَ *to burden*, *to make heavy* &c.; especially as the development of the meanings in the cognate (in sense) כָּבֵד forms a complete analogy; and also in the Latin stem grav the same connexion of signification exists. Both the noun יְקָרוֹת (Zech. 14, 6) in the sense of the noun קָרָה (Nah. 3, 17), and the adj. יָקָר (constr. יְקַר) Prov. 17, 27 K'ri, interchanged with קַר (ibid. K'tib), and the analogy of the cognate (in sense) כָּ־בֵד in its organic root, point to the original conception of the organic יָ־קַר, which is therefore, *to be drawn* or *pressed closely together*, *to be pressed thickly* or *closely*, *to be heavy*, *weighty*, the heavy, weighty, thick and dense appearing as a mass firmly bound and drawn together; manifestly connected with קַר (קָרַר), Ar. قَرَّ *to draw together*, *to stiffen* (with frost), *to freeze* (the same figure being also in קָפָא = גָּבָא, קָוָה), *to be cold*, קַר III. (קוּר) *to knot to*, *to bind to*. The same is the case with כָּ־בֵד. The Ar. كَبَدَ means *to be drawn together*, *to be thick*, of the belly (كَبِدٌ belly), to be thickened in a point into a knot; of curdled milk (comp. קָפָא, גָּבָא II., גָּבַן), *to be drawn together*, *to be stiffened*, by severe cold (كُبَادٌ cold). The organic root of כָּ־בֵד is also in בַּד II. i. e. בָּדָד (which see).

יָקָר (*constr.* יְקַר, with כְּ, כִּיקַר; *pl.* יְקָרִים) *adj. m.*, יְקָרָה (*constr.* יִקְרַת; *pl.* יְקָרוֹת) *f.* 1. prop. *contracting*, hence fig. *reserved*, *thoughtful*, of רוּחַ Prov. 17, 27 K'ri, for which the K'tib has קַר (which see). — 2. *weighty*, *heavy*, *large*, of building stones for the purpose of strengthening 1 Kings 5, 31; 7, 9 10, explained by the appended אֲבָנִים גְּדֹלוֹת and גָּזִית (freestone) 2 Chr. 3, 6. In Is. 28, 16 it is better to take יִקְרַת as the constr. state of the noun יְקָרָה (which see). — 3. *great*, *powerful*, *considerable* (in number), an adjective to הוֹן Prov. 1, 13; 12, 27; 24, 4 = עָתֵק 8, 18, רַב 13, 7. — 4. Fig. *dear*, *costly*, *precious*, spoken of precious stones 2 Sam. 12, 30; 1 Kings 10, 2 10; 1 Chr. 20, 2; Ez. 27, 22; Job 28, 11; of men Lament. 4, 2; Prov. 6, 26; *valuable* Ps. 36, 8; Jer. 15, 19 (opposite זוֹלֵל); Prov. 3, 15; *rare* (comp. Hif. of יָקַר) 1 Sam. 3, 1; Ps. 116, 15; *splendidly*, *majestically*, adverbially Job 31, 26; *subst. splendour*, hence יְקַר כָּרִים Ps. 37, 20 *beauty of the meadows*, i. e. grass.

יְקָר (with *suff.* יְקָרוֹ) *m. preciousness*, i. e. *treasure* Job 28, 10; *dignity*, *honour* Ez. 22, 25; Esth. 1, 20; *splendour* 1, 4; *costliness* Prov. 20, 15; *dignity*, *high position* Esth. 6, 9; *riches* Ps. 49, 13 21.

יְקַר *Aram. intr.* = Hebrew יָקַר. Deriv. יְקָר.

Pah. יַקַּר (not used) *to be extraordinary*, *singular*, *very distinguished*. Deriv. יַקִּיר.

יְקָר (*constr.* יְקָר, *def.* יְקָרָא, יְקָרָה) *Aram. m. riches*, *treasures*, Dan. 2, 6; *dignity*, coupled with שָׁלְטָן, מַלְכוּ 7, 14; *authority* 5, 20.

יְקָרָה (after the form יִרְאָה, רִשְׁעָה, שִׂנְאָה, an infinitive noun, *constr.* יִקְרַת; *pl.* with *suff.* יִקְרוֹתֶיךָ) *f.* 1. *weight*, of a stone, Is. 28, 16 *a stone of the corner*, *of weight*, *of an established foundation*, i. e. a weighty foundation-stone suitable for a corner, for which purpose the heaviest and largest were taken. — 2. *preciousness*, *valuable possession*, Ps. 45, 10 *daughters of kings are among thy valuable possessions* (in בִּיקְּר׳ the Dagesh is to be explained as in לִיסּוֹד above p. 579).

יָקֹשׁ (1 *pers.* in pause יָקֹשְׁתִּי, 3 *pl.* יָקְשׁוּ, once in pause יְקֹשׁוּן Is. 29, 21, where in appending a Nun the preceding vowel ָ is lost; *part.* יוֹקֵשׁ) *tr.* prop. *to knot*, *to ensnare*, *to wind*, *to lay snares*, with accusat. פַּח Ps. 141, 9, the nouns יָקוּשׁ and יָקוֹשׁ being usually also coupled with פַּח; but also without פַּח, and merely with לְ of the person *to lay snares*, spoken of fowlers, and metaphor. Is. 29, 21, Jer. 50, 24, which is followed by נִלְכַּד the effect. Deriv. מוֹקֵשׁ, יָקוֹשׁ, יָקוּשׁ, and the proper name יָקְשָׁן.

Nif. נוֹקַשׁ (*fut.* יִוָּקֵשׁ) reflexive, *to be*

snared, to be caught, coupled with נִלְכַּד Is. 8,15; 28,13; construed with בְּ *by* Deut. 7,25; Prov. 6,2. — נוֹקַשׁ Ps. 9,17 stands for נוֹקֵשׁ (3 *pers. perf. sing.*), since the reflexive signification alone suits here.

Hof. הוּקַשׁ (*part. m. plur.* יוּקָשִׁים = מְיוּקָשִׁים) *to be snared, caught*, Eccles. 9,12 *like them* (birds) *are men snared.*

The fundamental signification of the organic root of this stem יָ־קַשׁ, which is also found in קוּשׁ, נָ־קַשׁ, עָ־קַשׁ and many others, is *to knot, to bind, to intertwine;* and is copiously unfolded under קוּשׁ with comparison of the cognate Semitic stems.

יָקֹשׁ *m.* see

יָקְשָׁן (from יָקֹשׁ with the termination ־ָן; *fowler*) *n. p.* of a son of Abraham by Keturah Gen. 25, 2, from whom the Arabian tribes שְׁבָא and דְּדָן were derived 25, 3.

יָקַת (not used) *tr. to reward* (combatants), *to give the reward of victory;* the Ar. وقت and Ethiop. have the same meaning. Deriv. the noun

יֹקֶת (*constr.* יָקְתְ) *m. reward of victory*, only in

יָקְתְאֵל (usually explained, from יָקְתֶה אֵל *subdued by El*, יָקְתֶה Hof. of קָתָה, Ar. قتا to serve; better from יֹקֶת אֵל *El's reward of victory*, from יָקַת) *n. p.* of a city in Judah Josh. 15, 38. With regard to the signification of this name, Amaziah had given it to the city סֶלַע (Petra) after he had got a great victory in the valley of salt, south of the Dead Sea (el-Ghôr) 2 Kings 14, 7.

יָרָא I. (only *inf. constr.* יְרוֹא) *trans.* same as יָרָה I.

Hif. הוֹרִיא (only *part. m. pl.* מוֹרְאִים and 3 *p. fut. pl.* יֹרְאוּ) in a similar sense to הוֹרָה from יָרָה I.

יָרָא II. (not used) same as יָרָה III., only

Hof. הוּרָא (*fut.* יוּרָא = יוּרֶא), like the Hof. of יָרָה III.

יָרָא III. see יָרֵא.

יָרֵא (1 *p. perf.* יָרֵאתִי, 2 *p.* יָרֵאתָ &c., but also יְרָאתֶם Josh. 4, 24, as if the ground form were יָרָא after the type of קָרָא; *part. m.* יָרֵא; *inf. constr.* יְרֹא, but with לְ for לִירֹא = לֵרֹא, more frequently יִרְאָה; *imp.* יְרָא, *pl.* יְרְאוּ with Alef quiescent by an Aramaeism; *fut.* יִירָא, יִרָא, *pl.* יִירְאוּ, יִרְאוּ) *intr.* 1. *to tremble, to quake*, for fear or also from faint-heartedness Ps. 76,9, coupled with חָרֵד Judges 7, 3 or חָפַז Deut. 20, 3, but also with joyous surprise (*Ibn Esra*) Is. 60,5: *then wilt thou tremble and beam* (with joy); פָּחַד also, which stands as a parallel to תִּרְאִי (or תִּירְאִי, as mss. have it), being taken in the same sense. Comp. פָּחַד and רָגַז Jer. 33, 9 in this signification; and if רָאָה sometimes appears in the expression of joy (Is. 66, 14; Zech. 10, 7), it only describes the idea of joy at seeing a thing, without there being an identity with the present passage. — 2. *to be afraid, to tremble, to be fearful*, either absol. appearing only as a consequence of what has preceded Gen. 3,10; 18,15; Jer. 3, 8; or that of which one is afraid, follows in the apodosis Ps. 46, 3, Jer. 51, 46, but always circumstantially; and when the act of fear has relation to a person or thing, מִן follows (Ps. 3, 7; Job 5,21) or מִפְּנֵי (2 Kings 1,15; 19,6) or מִלִּפְנֵי (1 Sam. 18,12) *of*, or in addition לְ of the person or thing for whom one fears Prov. 31, 21; Josh. 9, 24. When the thing of which one is afraid follows in a verb, the infin. and לְ are put Gen. 19, 30, or the infin. and מִן Gen. 46, 3, 1 Sam. 3, 15; or an apodosis follows, introduced by פֶּן Gen. 31, 31; 32, 12. Sometimes יָרֵא is put to have an assonance with רָאָה, without another meaning, e. g. Job 6, 21; 1 Sam. 28, 13; Ps. 40, 4; 52, 8 &c. — 3. *to fear*, with accus. of the person Num. 14, 9, Job 9, 35, or of the thing Ps. 23, 4, as an active verb. — 4. in a noble sense: *to feel awe*, hence *to reverence, esteem highly, honour*, parents Lev. 19, 3, a king 1 Kings 3, 28, leaders Josh. 4, 14, prophets 1 Sam. 12, 18, the sanctuary Lev. 19, 30, an oath

1 Sam. 14, 26. For the most part applied to religious awe and the fear of God, where the object אֱלֹהִים, or יי, or שֵׁם יי, stands in the accus. Ps. 33, 8; 102, 16; Is. 59, 19, seldom with מִלִּפְנֵי Eccles. 8, 12; or י is omitted Jer. 44, 10. Hence it means directly *to be pious*, *faithful*, *God-fearing* Ps. 40, 4; 52, 8; 64, 10; Is. 41, 5; Mic. 7, 17, i. e. to have an awe of God who does mighty deeds 1 Sam. 12, 18, who reveals Himself by His servants Ex. 14, 31, who avenges injustice Ex. 1, 17; Prov. 3, 7; Job 1, 9. Then generally, *to worship*, God 1 Kings 18, 12; idols 2 Kings 17, 7; Deut. 3, 22. Deriv. יָרֵא, יִרְאָה, מוֹרָא and perhaps the proper names יִרְאוֹן, יִרְאִיָּה. — 5. proceeding from the fundamental signification, *to turn* or *bend back*, like the Arab. وَرَأَ, and therefore also *to refrain*. Derivat. יִרְאָה.

Nif. נוֹרָא (only *part. m.* נוֹרָא, *f.* נוֹרָאָה, *pl.* נוֹרָאוֹת, and *fut.* יִוָּרֵא) *to be feared*, hence *to be fearful*, *terrible*, *dreadful*, of a people Is. 18, 2 7, Hab. 1, 7, a wilderness Deut. 1, 19, Is. 21, 1, the day of judgment Jo. 2, 11; 3, 4; *to be reverenced*, of God Ps. 130, 4. *Part.* נוֹרָא *awe-inspiring*, *exciting astonishment*, *wonderful*, *stupendous*, an epithet of God Deut. 10, 17, Dan. 9, 4, of the name of God Deut. 28, 58, Mal. 1, 14, of angels Judges 13, 6, of a holy place Gen. 28, 17, of mighty deeds Ps. 66, 3 5, of praise Ex. 15, 11. נָאוֹר also appears once for נוֹרָא, as an epithet of God, Ps. 76, 5, as well as 76, 8; though one may also abide by the textual reading. נוֹרָאוֹת subst. *wonderful acts*, deeds of kings or heroes Ps. 45, 5, or of God Deut. 10, 21; as an adv. *in a wonderful way* Ps. 65, 6; 139, 14, like נִפְלָאוֹת as an adverb.

Pih. יֵרֵא (*part. m.* מְיָרֵא, *inf.* יָרֵא, with *suff.* יָרְאָם) *to terrify*, *to make afraid*, with בְּהֵל, with the accus. of the object 2 Sam. 14, 15; Neh. 6, 9 14 19; 2 Chr. 32, 16.

Hithp. הִתְיָרֵא (according to the cod. Sam. Gen. 42, 1, which the Targ., Syr. and others follow in translating) *to be mutually afraid*, therefore *to be helpless;* but it is neither necessary to write תִּתְיָרְאוּ, nor to regard תִּתְרָאוּ as = תִּתְיָרְאוּ, since the Hithp. of רָאָה suits very well.

The original signification of the stem is clear from יָרָה (which see), Ar. وَرَأَ (to tremble, to be afraid), יָרַע (which see), Ar. ورع and يرع (to be afraid, to quake, to retreat timidly); and the transition to *to retreat timidly*, *to be timorous*, *fearful*, and *to be pious* with relation to God, is indicated both by the Ar. وَرِعَ, and the stems in Arab. and Syr. cognate with the original conception.

יָרֵא (*constr.* יְרֵא, *plur.* יְרֵאִים; prop. *a part.*) *adj. m.*, יְרֵאָה (but only *constr.* יִרְאַת Prov. 31, 30 for יְרֵאַת) *f. fearing*, *anxious*, *faint-hearted*, in a worldly sense Deut. 20, 8, Jer. 42, 16, but usually in a religious meaning; in which case יי 2 Kings 4, 1 and 17, 32, or אֱלֹהִים Jon. 1, 9 follow sometimes in the accus., sometimes in the genitive Ps. 15, 4; Prov. 31, 30; Eccl. 7, 18; so also joined with מִצְוָה Prov. 13, 13, דְּבַר יי Ex. 9, 20, שְׁבוּעָה Eccles. 9, 2, שֵׁם יי Mal. 3, 20 in the accus.; it is seldom with מִפְּנֵי Deut. 7, 19 or מִלִּפְנֵי of the person; or the infin. with לְ follows Judges 7, 10. For יִרְאֵי אֱלֹהִים (יי) Eccles. 8, 12, Mal. 3, 16, יְרֵאִים never stands alone to denote the pious.

יִרְאָה (an infin. noun; *constr.* יִרְאַת, with *suff.* יִרְאָתִי, יִרְאָתָם) *f.* 1. prop. an infin. substantively, *reverence*, construed with accus. אֶת־יי Deut. 4, 10; 5, 26; מִיִּרְאָה 2 Sam. 3, 11 also belonging to it. — 2. *a quaking*, coupled with רַעַד Ps. 55, 6, *a fright* Ez. 30, 13, יָרֵא י' Jon. 1, 10 *to have a terror*, to be seized with terror; *terror-exciting* Ez. 1, 18 (but see יִרְאָה); *fear* Job 22, 4, where the suffix is to be taken objectively (*fear of thee*), just as in the meaning *fear of God*, *piety*, the suffix sometimes stands objectively Jer. 32, 40. יִרְאַת is sometimes a *preposition: from fear of* Is. 7, 25, nouns in the construct state being so used elsewhere, e. g. תְּחִלַּת 2 Sam. 21, 9. — 3. *piety*, *fear of God*, in the constr. with יי (Prov. 1, 7; 9, 10) or אֱלֹהִים (Gen. 20,

11; 2 Sam. 23, 3), אֲדֹנָי Job 28, 28; the supplement is but seldom omitted Job 4, 6; 15, 4. יִרְאָתָם אֹתִי Is. 29, 13 *their reverence for me*, i. e. their fear of me.

יְרָאָה (see יָרֵא 5) *f. the under side, hind-side*, Ez. 1, 18 (as may be read for יְרָאָה) *and they have a hind-side*, opposed to גַּבָּה *upper side;* comp. Ar. وَرَاءٌ (what is behind).

יִרְאֶה (a noun formed from the fut. Kal of רָאָה; *seeing*) *m.* only in the proper name יִרְאִיָּה and in יי׳ יִרְאֶה (see יְהוָֹה).

יִרְאוֹן (*place of terror*) *n. p.* of a city in Naphthali Josh. 19, 38, now *Jarûn;* see *Seetzen* II, 123.

יִרְאִיָּה (*Jah is the Seeing*) *n. p. m.* Is. 37, 13 14.

יָרֵב (properly = יָרִיב Hif. of רוּב, as Jerome actually read it; *one fighting*, *an adversary*, *enemy*) a symbol. *n. p.* of the warlike Ashur Hos. 5, 13; 10, 6, and therefore standing as a parallel to אַשּׁוּר; comp. רַהַב for Egypt. It is also possible that it is an old Assyrian word. Vulg. *ultor*. Others take *Jareb* to mean *great*, *powerful* from רַב = יָרֵב, which the Syr. ܪܒ actually signifies.

יְרֻב (prop. fut. Kal of רוּב, made into a noun for יָרוּב, *constr.* יְרֻב) *m. disputer*, *fighter*, only in the proper names יְרֻבַּעַל, יְרֻבֶּשֶׁת; for the sense comp. the proper names יְרִיבַי, יָרִיב, יָרֵב.

יָרֹב (*constr.* יָרָב־, a noun from the fut. Kal of רָבַב I.) *m.* only in the proper name יָרָבְעָם.

יָרֵב (from רָבָה) *m. multitude*, K'ri 2 Chr. 24, 27.

יְרֻבַּעַל (contracted from יְרֻב בַּעַל, *Baal is contender*, *disputer;* in Judges 6, 32 another turn is given to the signification of the name, which does not at all seem to have been the original one) *n. p.* of the judge known elsewhere by the name of גִּדְעוֹן Judges 6, 32. Inasmuch as בַּעַל is identical with בֹּשֶׁת = בֹּשֶׁת in the religious views of the ancient Hebrews, he is called in 2 Sam. 11, 21 יְרֻבֶּשֶׁת (which see). LXX Ἰεροβάαλ, Sanchoniathon (Eus. Praep. Ev. 1, 10) Ἰερόμβαλος (termed a priest of Jehovah). The name was at first an epithet of the Phenician *Archal*, i. e. Hercules, in Palmyrene יְרִיבַעַל (Palmyr. Denkmäler IV, 5); and Gideon may have received this surname as a warrior.

יָרָבְעָם (*God is enlarger*, see עָם) *n. p.* of the first king of the ten tribes 1 Kings ch. 12-14, and then of another king 2 Kings 14, 23-29.

יְרֻבֶּשֶׁת see יְרֻבַּעַל and בֹּשֶׁת.

יָרַד (3 *p. perf.* once רַד Judges 19, 21 abridged from יָרַד; in the old triumphal song of Deborah, which has much Aram. colouring, יְרַד 5, 13 occurs twice, since the perf. is necessary here on account of אָז compared with verses 11 19 22, as the old translators also take it; *inf. abs.* יָרֹד, *constr.* רֶדֶת [with *suff.* רִדְתִּי] and once רְדָה Gen. 46, 3 [elsewhere with the first vowel ֶ, e. g. דֵּעָה, לֵדָה], once even יְרֹד, with *suff.* יָרְדִי Ps. 30, 4 K'ri; *imp.* רֵד or lengthened רְדָה; *fut.* יֵרֵד omitting the first radical, *apoc.* יֵרֶד, *in pause* יֵרֵד) *intr.* properly *to fall from* or *down*, *to go*, *run*, *flow down*, to which fundamental signification all the meanings and all comparisons lead. Hence *to move downwards*, *to descend*, *to come down*, from a higher place to a person or thing Ex. 19, 11 18, Ps. 144, 5; with מִן of the place *whence* 2 Kings 1, 10, Deut. 28, 24; and with עַל *to*, if it be an elevated place Ex. 19, 18; Mic. 1, 3; *to descend*, *come down*, *go down*, *travel down* &c. with מִן of a place Ex. 19, 14, Ez. 27, 29; but with מֵעַל, if the verb to be supplied before יָרַד must be coupled with עַל, Judges 4, 15; 1 Sam. 25, 23; Ez. 26, 16; seldom with מֵעִם Judges 9, 37. The place *to which* stands with עַל, when it is an elevated point Ez. 47, 8, but otherwise with אֶל 2 Sam. 11, 10 or לְ Song of Sol. 6, 2, or with an accus. with or without *a* of motion Ps. 55, 16, Job 7, 9, Gen. 12, 10; which accus. with a partic. is so expressed as that יֹרֵד stands in construct state with the follow-

ing noun, e. g. יֹרְדֵי בוֹר, יֹרְדֵי עָפָר, Ps. 22, 30, *going down into the pit, into the dust;* seldom with בְּ Ex. 15, 5, Is. 63, 19, which usually means *to come down by* or *on* a thing Gen. 28,12, Judges 7, 11, 2 Kings 20,11, *to descend into* something Is. 5,14; Jon. 1, 3. With אֶל of a person Ex. 11, 8. Very often 'יָ stands absol. Gen. 43, 20; Ex. 19, 24; Is. 47, 1; and to supplement the idea a verb in the infin. with לְ follows 2 Kings 8, 29, 1 Chr. 7, 21, Judges 15,12, or without לְ 1 Sam. 17, 28; or also a finite verb 2 Sam. 23, 20; Numb. 11, 17. The applications of 'יָ are very numerous, and may be grouped under the following significations: *to be brought down*, בְּיָד in the hand 1 Sam. 23, 6, *to fall down* Jer. 13, 18, *to be precipitated down* Ex. 9,19, *to run downwards*, of a boundary Num. 34,11, Josh. 18,16, *to lead down*, of a way Prov. 7, 27, *to sink*, *perish* (fig.) Ez. 30, 6, *to go down*, of the shadow on the hands of a sun-dial 2 Kings 20, 11, Is. 38, 8, *to come down*, *to descend*, at the manifestation of God Is. 63, 19; 64, 2, *to rush down*, to battle Judges 5, 13, *to incline*, of the day Judges 19, 11, *to enter*, when the thing is conceived of as lying lower, e. g. into a ship Jon. 1, 3, into a well 2 Sam. 23, 20, *to walk down*, to the sea or to a port Jon. 1, 3, to a spring Gen. 24, 16, to a garden Song of Sol. 6, 2; *to put to sea* Is. 42, 10; *to come down* from a city (because cities were usually on heights) Ruth 3, 3, 2 Kings 6, 18, from the citadel 1 Sam. 9, 25, from the temple to the citadel Jer. 22, 1; 26, 12; *to go into the combat*, because fights were usually on a plain 1 Kings 18, 44; *to go to the slaughter-bench* Jer. 48, 15; *to travel*, to a country lying lower Judges 7, 24, 1 Sam. 25, 1, so from Jerusalem to Egypt Gen. 12, 10, to Philistia and the lands on the coast Judges 14, 1, 1 Sam. 13, 20, into the Jordan-valley 10, 8; it is even coupled with עַל־הֶהָרִים Judges 11, 37, when the country out of which one goes to the mountains lies still higher; *to flown down* Deut. 9, 21; *to fall down*, of rain, of dew Num. 11, 9, and so in a great variety of applications. Like other words of flowing, overflowing, יָרַד (likewise Ar. ورد) has with it an accus. of the thing which descends, e. g. *the eye flows with* פַּלְגֵי מַיִם Lament. 3, 48, מַיִם 1, 16, דִּמְעָה Jer. 9, 17, seldom with בְּ Is. 15, 3. Deriv. מוֹרָד and the proper names יֶרֶד, יַרְדֵּן.

Hif. הוֹרִיד (*part.* מוֹרִיד, *fut.* יוֹרִיד) prop. to cause a thing to go down, *to bring down* Judges 7, 4; 1 Sam. 30, 15; *to let down* Josh. 2, 15; *to send down* Ez. 26, 20; *to cast down* Ps. 56, 8; *to put down* Is. 10, 13; *to subdue*, *chastise* 2 Sam. 22, 48, for which וַיַּדְבֵּר stands in the parallel place of the Psalm; *to let flow down*, *shed*, tears Lament. 2, 18; *to sink*, the head 2, 10; *to cause to flow down* Is. 63, 6.

Hof. הוּרַד *pass.* of Hifil: *to be led down* Gen. 39, 1, *to be taken down* Num. 10, 17, *to be cast down* Is. 14, 15.

The original idea of יָרַד is both a motion downwards and a motion forwards, to proceed, to proceed descending, to fall forwards, to which the same stem in Ethiopic, and usage in Arabic (ورد to go down) point. Hence it is cognate with יָרַט (which see) *to throw headlong*, *to precipitate*, with 'לְנֶגֶד פּ *to run to meet*, *to precipitate before*, and Pih. יִרֵּט trans. The organic root יָ־רַד, יָ־רַט is identical with that in רָדָה, רַד, רָהַט &c.

יֶרֶד (according to some *low ground*, *water*, comp. יַרְדֵּן) *n. p. m.* Gen. 5, 15, the sixth in the series of the patriarchs Gen. ch. 5; and if we assume that the fathers before the flood only denoted a very old circle of gods, we may understand by this the god of low ground, of water, somewhat = the Indian Varuna. As a designation of a certain circle of time 'יֶ may denote *a marching down*, i. e. the going down to the plain to carry on the cultivation of the soil. In any case יֶרֶד appears to be identical with עִירָד of the other narrator. A name of later times 1 Chr. 4, 18.

יַרְדֵּן (prop. *river*, from יָרַד, as in

Syr. from the same stem comes the noun ܝܰܡܳܐ lake, sea; comp. יְאֹר the Nile, prop. river, stream, שִׁחוֹר, and the Nile itself [see יְאֹר], also *Ganges* from *ganga*, prop. river, Lat. *Rhenus*, German *Rhein*, prop. flowing, river, &c. &c. The termination ־ֵן, as already remarked by *Hiller* in his Onomast. p. 194, is a very old Aramaeising dual form [comp. Aram. תְּרֵין], because the river is divided by the Sea of Genesareth, comp. קַרְתֵּין = קִרְיָתַיִם) *n. p.* of the great river of Palestine, *the Jordan*, usually with the article on account of its easily observable appellative signification GEN. 13,10; 32, 11; 50, 10; Is. 8, 23; JER. 12, 5 &c.; the article is omitted only in Ps. 42, 7, where the poet calls all Palestine אֶרֶץ יַ׳, and JOB 40, 23, where יַ׳ denotes *stream*, *river* generally. In Phenic. יַרְדֵּן was also the name of a river in Crete (Hom. Odyss. γ', 292). The Jordan has its different springs at the foot of Antilibanus, and comes forth from a hollow (Pan's hollow) south of the city דָּן יַעַן (Phenic. בַּעַל יַעַן i. e. Paneas, Banjas), for which reason the Talmud (Bechoroth 55) looked upon the name as moulded together from יְאֹר דָּן (river of Dan). עֵבֶר הַיַּ׳ see עֵבֶר; כִּכַּר הַיַּ׳ see כִּכָּר; גְּאוֹן הַיַּ׳ see גָּאוֹן. As to the orthography of the name, there was in addition to יַרְדֵּן (whence the Targ. יַרְדְּנָא, Phenic. יַרְדֵּן) a יָרְדָן (from יָרַד), from the latter of which arose the Greek Ἰορδάνης, Lat. *Jordanes* and *Jordanis* (Plin. H. N. 5, 15), Syr. *Jurdnon*, Arab. *el-Urdan* (it is, however, so called only as far as the lake of Tiberias, for south of that it is named *el-Sahriat*, الشريعة i. e. the ford), Pers. *Hordum*. The derivation of it from רָדַן, Ar. ردن, to rush, should be rejected.

יָרָה (only *fut. pl.* תִּרְהוּ, which should be read תִּרְהוּ, as some mss. have תִּירְהוּ) *intr.* same as יָרֵא *to be terrified*, *afraid* Is. 44, 8, coupled with פָּחַד; Ar. وَرِهَ the same. See יָרֵא.

יָרָה I. (1 *p. perf.* יָרִיתִי; *part. m.* יוֹרֶה, *pl.* יוֹרִים, יֹרִים; *inf. abs.* יָרֹה, *c.* יְרוֹת, with לִ, לִירוֹת, once יְרוֹא 2 CHR. 26, 25; *imp.* יְרֵה; *fut.* יִירֶה, which does not, however, occur) *tr.* 1. *to throw with a sling*, with בְּ of the shooting-engine 2 CHR. 26, 15; *to shoot*, arrows (זִקִּים, חִצִּים) 1 SAM. 20, 36 37, PROV. 26, 18, omitting חֵץ 2 KINGS 13, 17, Ps. 64, 5, with לְ *at* one Ps. 11, 2; יוֹרֶה (*pl.* יֹרִים) *an archer* 1 CHR. 10, 3; 2 CHR. 35, 23. On נִירָם see יָרָה II. — 2. *to lay*, the foundation- or corner-stone JOB 38, 6; *to erect*, a memorial stone GEN. 31, 51; generally *to found*; the Aram. רְמָא, Syr. ܪܡܐ, Greek βάλλεσθαι, Lat. *jacere* being also used in the same sense. Derivat. יְרוּ (for יְרוּת), יְרִי (for יְרִית) in proper names; perhaps also the proper name masc. יוֹרִי (from יוֹרְיָה *Jah is founder*). See יְרוּשָׁלַםִ and יְרִיאֵל.

Nif. נוֹרָה (only in *fut.* יִיָּרֶה for יִוָּרֶה) *to be struck with arrows* Ex. 19, 13.

Hif. הוֹרָה (with *suff.* הֹרָנִי; *part. m.* מוֹרֶה, *plur.* מוֹרִים, but also מוֹרְאִים; *fut.* יוֹרֶה, *apoc.* יֹור, 3 *pl.* יוֹרוּ, יוֹרְאוּ) *to cast*, *to throw*, JOB 30, 19 *he has cast me into the dust; to shoot*, arrows 1 SAM. 20, 20, 2 KINGS 13, 17, as in Kal also with the omission of חִצִּים. מוֹרִים or מוֹרְאִים *archers* 2 SAM. 11, 24; 1 CHR. 10, 3. Fig. *to hurt*, *to injure* Ps. 64, 5. יוֹרֶא PROV. 11, 25 see Hof. of יָרָא II. = רָוָה and יָרָה III.

יָרָה II. (in Kal only *fut.* יִירֶה, 1 *pl.* with *suff.* נִירָם) *intr.* same as אָרָא II. (page 141), אָרָה (page 145), Ar. أَرِيَ, أَرَى, لَرَى and وَرَى, comp. Sanskrit *ar*, Latin *ur*) 1. *to glow*, *to burn*, in which latter sense once *trans.* NUM. 21, 30 *we burnt them* (בָּמוֹת בַּעַל = בַּעַל בָּמוֹת, עָר), *Heshbon is destroyed unto Dibon, we desolated them* (נַשִּׁים fut. Hif. of נָשָׁה = נָצָה JER. 4, 7) *as far as Nofach* (Nobach), *the fire* (אֵשׁ for אֲשֶׁר, as the LXX read) *reacheth unto Medeba.* — 2. *to shine*, *to glitter*, *to light*, hence *to see*, which is an illumination (comp. λεύσσω); as רָאָה (which see), is also capable of being referred to this primitive idea;

and the redupl. رأرأ comes back to the signification just given. See Hifil.

Hif. הוֹרָה (*part.* מוֹרֶה, *pl.* מוֹרִים; *inf. constr.* הוֹרוֹת; *fut.* יוֹרֶה) 1. *to shew, to point out*, i. e. to cause to see, with accusative of the person and also of the thing, as עֵץ Ex. 15, 25, דֶּרֶךְ Ps. 27, 11, seldomer with בְּ *to point to* a thing, as בְּדֶרֶךְ 1 Sam. 12, 23, בְּיַד אֵל Job 27, 11, or with אֶל 2 Chr. 6, 27, but also with the omission of דֶּרֶךְ Gen. 46, 28; with מִן of the thing *out of which*, Is. 2, 3 *and he will shew us* (one) *of his ways*, in a fig. sense; sometimes also with בְּ of the instrument Prov. 6, 13. — 2. *to teach, to instruct*, prop. to point out a way, an outlet or expedient, with accus. of the person Job 6, 24 or accus. of the thing Is. 9, 14, or with a double accus. Ps. 27, 11; 86, 11 &c.; seldom with לְ of the person Deut. 33, 10, Hos. 10, 12; or absol. Hab. 2, 19; Job 36, 22. Hence מוֹרֶה *a teacher, master*, prop. instructor Is. 9, 14; once מוֹרָה stands for it Ps. 9, 21, as the LXX and Syr. have taken it. On the meaning "lord, ruler" see under מָרָה; and מוֹרֶה in proper names see under מוֹרֶה. — Derivat. תּוֹרָה and perhaps תּוֹר 1.

יָרָה III. (i. e. וָרָה, transposed from רָוָה; in Kal only *part. m.* יוֹרֶה) *intr. to flow abundantly, to stream over, part.* יוֹרֶה as a noun *the early rain*, as that which pours in abundance Deut. 11, 14; Jer. 5, 24; on the contrary יוֹרֶה Hos. 6, 3 is the fut. Hif. for אֲשֶׁר יוֹרֶה and has therefore the accus. with it. The noun יוֹרֶה as a proper name is only a collateral form of יוֹרָה; and perhaps the proper name יוֹרַי also belongs here.

Nif. נוֹרָה (only *fut.* יוֹרָא Prov. 11, 25, which stands perhaps for יִוָּרֶה) *to be moistened*, see Hof.

Hif. הוֹרָה (הֹרָה, *fut.* יוֹרֶה, *part.* מוֹרֶה) 1. *to water, to fructify*, with the accus. אֶרֶץ Hos. 6, 3; *part.* מוֹרֶה = יוֹרֶה *the richly-fructifying early rain* Jo. 2, 23, along with מַלְקוֹשׁ, as יוֹרֶה in Jer. 5, 24; on the other hand מוֹרֶה Ps. 84, 7 is the proper name of a parched and fruitless valley, through which the pilgrims had to go, as well as through that of *Baca*. Other places were also designated more exactly by מוֹרֶה, as אֵלוֹן Gen. 12, 6, גִּבְעַת הַמּוֹרֶה Judges 7, 1; a point which will be explained under מוֹרֶה. — 2. *to fructify, to beget*, of a man, Job 3, 3 *and the night, which said, a man has begotten*. But see הָרָה.

Hof. הוּרָה (*fut.* יוּרָא = יוֹרָא, which, however, is better taken as Nif.) *pass. to be moistened, quickened*, Prov. 11, 25.

יְרוּ (an old form for יְרוּת from יָרָה I.) *f. foundation, place*, only in the proper names יְרוּשָׁלַםִ, יְרוּאֵל.

יְרוּאֵל (*foundation of El*) *n. p.* of a desert, the south-eastern continuation of the desert תְּקוֹעַ, 2 Chr. 20, 16 compared with 20, 20; and probably the large flat territory which is now named el-Husâsah (הַצִּיץ) from a נַחַל (Wady) on its northern side (*Robinson*, Palest. II. p. 480).

יָרוֹחַ (perhaps denom. from יָרַח; *born at the new moon*) *n. p. m.* 1 Chr. 5, 14. Comp. אֱלוּלַי (see אֱלוּל), חֹדֶשׁ (see חֹדֶשׁ 4), פֶּסַח, עִדּוֹ, חַגִּית, חַגַּי, חַגִּי (modern Hebrew שַׁבְּתַי, (בֶּן־פֶּ = פֶּסַח).

יָרוֹק *m.* same as יֶרֶק *green thing, green herb* Job 39, 8.

יְרוּשָׁא (*possession*, viz. of Jah) *n. p. f.* 2 Kings 15, 33, for which 2 Chr. 27, 1 has יְרוּשָׁה.

יְרוּשָׁה *n. p.* see יְרוּשָׁא.

יְרוּשָׁלַםִ (originating in יְרוּ־שָׁלֵם, according to the Masora on Jer. 26, 18 written fully five times יְרוּשָׁלַיִם, as it was at a later period on Maccabean coins and in modern Hebrew; with *a* of motion יְרוּשָׁלַםָה 1 Kings 10, 2 or fully יְרוּשָׁלַיְמָה 2 Chr. 32, 9; with prefixes בִּירוּשָׁ־, מִירוּשָׁ־ &c.) *n. p. f.* (Is. 3, 8; 10, 11; 37, 10 &c.), the metropolis of the Israelite kingdom from David onward 2 Sam. ch. 5. 6, after having been previously merely a royal city of the Canaanites Josh. 10, 1 5; 15, 8, called at first only שָׁלֵם (which see) Gen. 14, 18, afterwards יְבוּס Judges 19, 10, or עִיר הַיְבוּסִי 19, 11, or simply

יְבוּסִי ZECH. 9, 7. The name שָׁלֵם was sometimes also used later by poets Ps. 76, 3, as well as יְבוּסִי ZECH. l. c. According to Jewish tradition (Beresh. rab. ch. 43) Jerusalem had also the name צֶדֶק, interpreted by the prophet Isaiah Is. 1, 21; for which reason its kings were called מַלְכִּי־צֶדֶק (GEN. 14, 18), אֲדֹנִי־צֶדֶק (JOSH. 10, 1). It had also the names עִיר אֱלֹהִים Ps. 46, 5, עִיר יי׳ צְבָאוֹת 48, 9, עִיר הַקֹּדֶשׁ NEH. 11, 18. The inhabitants of Jerusalem were called יֹשְׁבֵי יְרוּשָׁלַם JER. 4, 4; 8, 1; 11, 12, or יוֹשֵׁב יְרו׳ (collect.) Is. 5, 3; 8, 14; 22, 21, or בַּת יְרו׳ 37, 22 and finally יְרוּשָׁלַם alone 4, 4; by which even the Jews in exile were designated 40, 2 9; 41, 27. Poetically as an image of beauty SONG OF SOL. 6, 4. The city lay on the confines of Judah and Benjamin (JOSH. 15, 63 comp. with JUDGES 1, 21; and so Joma 12, Sebachim 53).

As to the derivation of the name, the last part of the compound שָׁלֵם (i. e. שָׁלַיִם) obviously originated as a dual form from the double city (upper and lower); and the almost painfully defective orthography, with the appearance of שָׁלֵם as a complete name of the city (GEN. 14, 18; Ps. 76, 3), the Arabic orthography سلام (= שָׁלוֹם), and the Greek *Σόλυμα* (*Joseph.* Antt. 1, 10, 12) as well as the Latin *Solyma* (*Mart.* 10, 65, 5) = שָׁלוֹם, point unmistakeably to the primitive form שָׁלֵם (which see) = שָׁלוֹם. This שָׁלֵם is like שָׁלוֹם (in אֲבִישָׁלוֹם) an epithet of the supreme deity, with which the very ancient city was invested. The first part of the compound (יְרוּ) has been taken since Reland, and even earlier and better in Beresh. rabb. c. 56, for יִרְאוּ = יְרְאוּת *vision*, from רָאָה with relation to the name יי׳ יִרְאֶה in Abraham's history GEN. 22, 8-14; or for יְרוּא (from יָרֵא), so that the sense would be "*Shalem's veneration*", or for יְרוּשׁ (from יָרַשׁ) *possession*, conseq. "*Shalem's possession*" (*Simonis*, *Ewald*), so that the Shin is represented as excluded by the following שָׁלֵם; in which case a Dagesh forte rather should have been expected. Lastly, and altogether unsuitably, it has been referred to יְרוּשָּׁה (*Kaplan*, *Hitzig*). As יְרוּ appears in the name of the wilderness near Jerusalem, and יְרִי, יְרוּ appear generally in proper names, it is better to take יְרוּ so here also; whence the appellative meaning would be *foundation* (or place, abode), an interpretation which *Saadia* had in his mind (on Is. 44, 28; 51, 17; 60, 1; 62, 1 6) in his دار السلام and (Is. 40, 2) مدينة السلام. The later Arabic name *el-Kuds* or *Beit el-Mukaddas* (بيت المقدس) is only a paraphrase like *Ir ha-Kodesh* in Hebrew (NEH. 11, 18). The name of reproach given by the emperor Hadrian, Aelia Capitolina, written by the Arabs ايليا, was never generally adopted.

יְרוּשְׁלֶם *Aram.* the same EZR. 5, 14; 6, 9; also יְרוּשְׁלֵם EZR. 4, 20 24; 5, 1; Syr. ܐܘܪܫܠܡ.

יְרוּשָׁלַיִם see יְרוּשָׁלַם.

יָרַח (not used) *intr.* prop. same as אָרַח *to go about*, *to wander*, same as סָבַב, סָחַר, prop. to turn, to go about, here *to make a circuit*, spoken of the moon, the moon being generally celebrated for her majestic walking (JOB 31, 26). Deriv. יָרֵחַ, יֶרַח, the proper names יֶרַח and יָרוֹחַ.

The fundamental signification of the stem יָר׳ to יָרֵחַ does not lie in *to shine*, *to glitter*, even if לְבָנָה (which see), Ar. قَمَر, Latin luna, proceed from that; but in the regular monthly circuit; and the Ar. أَرَخَ (to run through a cycle of time), together with وَرَخَ, whence أَرْخَة a section of time, تَارِيخ a chronicle, and وَرَّخ II. to describe a monthly date, confirm this fundamental meaning, which can only be in the organic root אָ־רַח, found also in בָּ־רַח, תָּ־רַח &c.

יָרֵחַ (prop. a particip. noun; with *suff.* יְרֵחֲךָ) *m.* prop. *that which makes a circuit* (monthly), hence *the moon*, a heavenly body determining times Ps. 104, 19; in

prose with the article Gen. 37, 9; Deut. 4, 19; 17, 3; 2 Kings 23, 5, seldom in poetry Ps. 136, 9; rather is it omitted there Job 25, 5; 31, 26. לִפְנֵי יָ' Ps. 72, 5 *before the moon*, i. e. as long as the moon endures, *always*, like עַד בְּלִי יָ' *till there is no more moon*, i. e. always; 89, 38 confirming this manner of expression. In Targumic, Syr., Zab. and Arab. are used for "moon", like the Hebr. לְבָנָה in poetry, such nouns as have stems denoting *to shine*, Aram. סַהֲרָא, Syr. ܣܗܪܐ, Ar. قَمَر (from قَمِرَ to be white); but the use of the word for "month" is a sure proof of the derivation given. The Arab. رَاحَ to come at evening, of the new moon, is a denom.

יֶרַח (*pl.* יְרָחִים, *constr.* יַרְחֵי) *m.* 1. prop. time of the cycle of the moon, i. e. *a lunar month*, Deut. 33, 14; Job. 3, 6; 7, 3 &c., used in poetry as well as prose, though the later חֹדֶשׁ (which see) is more frequent. יֶ' יָמִים Deut. 21, 13 and 1 Kings 15, 13 *a month of time*, i. e. a month long. גֶּרֶשׁ יְרָחִים Deut. 33, 14 *fruit of months*, i.e. what the months bring; poet. יַרְחֵי קֶדֶם Job 29, 2 *months of the past*, i. e. earlier days. — יָ' is related to יֶרַח as *moon* to *month*, *μήνη* to *μήν*; Aram. יַרְחָא, ܝܰܪܚܳܐ, Zab. transp. יַהְרָא the same; and the noun may also have been in Arab., as is to be seen from ورخ II. — 2. (perhaps = חֹדֶשׁ *new moon*, and then like it applied to proper names) *n. p.* of the fifth son of Joktan Gen. 10, 26; 1 Chr. 1, 20; afterwards the name of a tribe related to the Hadramautites, and of a region, by which is understood the moon-coast (غب القمر) and moon-mountains (جبل القمر) with their inhabitants in the neighbourhood of Hadramaut.

יְרַח (not used) *Aram.* same as Hebr. יָרֵחַ, hence

יְרַח (*pl.* יַרְחִין) *Aram. m. month* Dan. 4, 26; Ezr. 6, 15.

יְרֵחוֹ (the usual orthography, elsewhere יְרִיחוֹ also, in the book of Joshua, and once יְרִיחֹה; formed from the fut. Hifil of רִיחַ *to smell, to be fragrant;* the termination וֹ- or ה- stands for וֹן-; *the fragrant with spices*) *n. p.* of a celebrated city of Palestine in the neighbourhood of the Jordan and the Dead Sea, in Benjamin Josh. 18, 21, whose abundance in palms (therefore called also עִיר הַתְּמָרִים which see), roses, balsam and honey was much famed (Ben Sira 24, 18; Justin. 36, 3; *Jos.* Antt. 4, 6, 1; 14, 4, 1; 15, 4, 2), now called by the Arabs *Richa* (ريحا). LXX Ἱεριχώ, in Strabo Ἱερικοῦς.

יְרַחֵם *m. mercy*, see יְרַחְמְאֵל.

יְרֹחָם (formed from the fut. Puhal of רָחַם; *a beloved, favoured one*, viz. is El) *n. p. m.* 1 Sam. 1, 1; Neh. 11, 12; 1 Chr. 8, 27; 9, 8 12; 12, 7; 27, 22; 2 Chr. 23, 1.

יְרַחְמְאֵל (*El is pitier*, from יְרַחֵם אֵל) *n. p. m.* 1 Chr. 2, 9; 24, 29; Jer. 36, 26. *Patr.* יְרַחְמְאֵלִי 1 Sam. 27, 10.

יַרְחָע (Egyptian) *n. p.* of an Egyptian slave 1 Chr. 2, 34 35, who had become a citizen in the tribe of Judah.

יָרַט (only *perf.*) *intr. to go forward, to rush* or *run forward*, with לְנֶגֶד פ' *against one*, Num. 22, 32 *for the journey ran against me*, i. e. I was compelled to it against my will. The stem is connected with יָרַד (which see); and the Arab. ورط also proceeds from the same fundamental signification.

Pih. יֵרַט (only 3 *p. perf.* with *suff.* יִרְטֵנִי as יִסְּרַנִי Is. 8, 11, conseq. -נִי for -נִי) *to hurl*, עַל יְדֵי פ' *into the hands of one*, Job 16, 11 *he hurled me into the hands of the wicked*, as the LXX, Symm., Vulg. have already taken it; Ar. وَرَّطَ.

Puh. יֹרַט (*part.* מוֹרָט) *to be swift, nimble*, as חַד (Hab. 1, 8) of the Chaldeans, hence מוֹרָט, coupled with מְמֻשָּׁךְ, Is. 18, 2 7; describing the bold and warlike Ethiopians at Meroë. But see מָרַט.

יְרִי (an old form for יְרִית from יָרָה I.) *f. foundation*, same as יְרוּ, only in the proper names יְרִיאֵל, יְרִיָּה, יְרִיָּהוּ.

יְרִיאֵל (*foundation* or *possession of El*) *n. p. m.* 1 Chr. 7, 2.

יָרִיב (a noun developed out of the fut. Hif. of רִיב) *m.* 1. *an opponent, adversary, enemy* Is. 49, 25; Jer. 18, 19; Ps. 35, 1. — 2. (*a leader of combat*, viz. Jah is) *n. p. m.* Ezr. 8, 16. The proper names יְהוֹיָרִיב, יוֹיָרִיב are compounded with it.

יְרִיבַי (contracted from יְרִיבְיָה; *Jah is a leader of combat*) *n. p. m.* 1 Chr. 11, 46. The proper name רִיבַי is abridged from it.

יְרִיָּה (contracted from יְרִי יָהּ; *foundation of Jah*) *n. p. m.* 1 Chr. 26, 31.

יְרִיָּהוּ (= יְרִיָּה) *n. p. m.* 1 Chr. 23, 19; 24, 23.

יְרִיחֹה see יְרֵחוֹ.

יְרִיחוֹ see יְרֵחוֹ.

יְרִימוֹת (*elevation*, see יְרֵמוֹת) *n. p. m.* 1 Chr. 7, 7; 12, 5; 25, 4; 27, 19; 2 Chr. 11, 18; 24, 30; 31, 13.

יְרִימוֹת see יְרֵמוֹת.

יְרִיעָה (*pl.* יְרִיעוֹת, from יָרַע which see) *f. the curtain* (from its tremulous motion) of the tabernacle Ex. ch. 26-36; Num. 4, 25; *the hanging*, of a tent Ex. 26, 12; metaph. *tent* Ps. 104, 2, parallel to אֹהֶל Jer. 4, 20; 10, 20; 49, 29; Song of Sol. 1, 5; therefore coupled with בְּתוֹךְ 2 Sam. 7, 2, תַּחַת 1 Chr. 17, 1, יְרִעוֹת being the chief parts of the tent. Poet. יְרִיעוֹת אֶרֶץ Hab. 3, 7 *the tents of the earth* i. e. the nomadic peoples of the earth. Syr. ܡܫܟܢܐ also *a tent*.

יְרִיעוֹת (*shyness, timidity;* pl. for the abstract) *n. p. f.* 1 Chr. 2, 18.

יָרַךְ (not used) *intr.* same as רָכַךְ *to be soft*, especially applied to the soft flesh of the loins or flanks; hence יָרֵךְ, יַרְכָה, the proper name רֵכָה. According to the Ar. وَرِكَ, יָ' would mean *to bend towards*, *to lean to*, and the noun יָרֵךְ might well be derived from that; but the Ar. وَرِكَ is obviously a denom. from وَرْكٌ signifying prop. to bend to a side, so that the fundamental signification *to be soft* remains.

יָרֵךְ (*constr.* יֶרֶךְ Gen. 24, 9, Ex. 1, 5, Lev. 1, 11, comp. עָרֵל, constr. עֲרַל; with *suff.* יְרֵכִי, יְרֵכְךָ; *du.* יְרֵכַיִם, with *suff.* יְרֵכֶיךָ; cod. Sam. יְרֵכֶיהָ Ex. 25, 31; 37, 17; from יָרַךְ) *f. the thigh*, i. e. the fleshy mass which arches out at the end of the loins (מָתְנַיִם), called in animals *leg*, מִמָּתְנַיִם וְעַד יְרֵכַיִם Ex. 28, 42 *from the loins even to the thighs;* Song of Sol. 7, 2 *the roundings of thy thighs*, i. e. the beautiful archings of them; כַּף הַיָּ' Gen. 32, 26 *the socket of the thigh*, i. e. the hollow between the thigh-bone and the loins. Peculiar phrases are: הִכָּה שׁוֹק עַל־יָרֵךְ Judges 15, 8 *to smite the hip together with* (עַל so employed also in Gen. 32, 12; Ex. 12, 9; Job 38, 32) *the thigh*, a proverbial phrase for, to smite violently, fearfully even to maiming, partly the same in Arab. too (see Hamasa ed. Freytag p. 250). סָפַק עַל יָ' (or אֶל־יָ') Jer. 31, 15, Ez. 21, 17 *to smite violently on the thigh*, a gesture of pain and aversion, comp. Hom. Il. 16, 125; Od. 13, 198. יָצָא יֶרֶךְ פ' Gen. 46, 26, Ex. 1, 5 = יָצָא מֵחֲלָצֵי פ' Gen. 35, 11 signifying *to be descended from*, יְרֵכַיִם as well as חֲלָצַיִם being thought of as organs of generation; hence *to put the hand under the thigh* Gen. 24, 2 and 47, 29 equivalent to *to take a solemn oath*, the organs of the generating power of nature having in the view of the ancients a certain sanctity (Herod. 2, 48, 1; Plut. de Isid. 18). Metaphor. *nates* (buttocks) Num. 5, 21 27; *the flank*, Judges 3, 16 21, Ps. 45, 4, in animals *the leg*, *ham* Ez. 24, 4, in inanimate things *the side* Ex. 40, 22 24, *the bending*, *turning*, i. e. the lower side Ex. 25, 31; 37, 17; but יַרְכָה as a peculiar form stands for this more frequently.

יֶרֶךְ see יָרֵךְ and יַרְכָה.

יַרְכָא (only with *suff.* יַרְכָתֵהּ) *Aram. f. thigh*, *side*, of inanimate things Dan. 2, 32.

יַרְכָה (from a masc. יֶרֶךְ, with *suff.* יַרְכָתָם, יַרְכָתוֹ K'tib; *dual* יַרְכָתַיִם, but *constr.* יַרְכְּתֵי with Dagesh lene in Kaf) *fem. the side*, hence *dual*, *the two hinder sides* of a thing, e. g. of מִשְׁכָּן Ex. 26, 23 27; 36, 27, i. e. the hindmost, last,

extreme space which is conceived of as two hinder sides. So also of בַּיִת 1 Kings 6, 16; Am. 6, 10; אֶרֶץ Jer. 6, 22; 50, 41 (interchanged with כַּנְפוֹת in the same sense); בּוֹר Is. 14, 15; Ez. 32, 23; הַר Judges 19, 18; מְעָרָה 1 Sam. 24, 4; סְפִינָה Jon. 1, 5; צָפוֹן Is. 14, 13; Ez. 38, 15; Ps. 48, 3; לְבָנוֹן 2 Kings 19, 23; Is. 37, 24. The sing. is but seldom used in the sense *issue*, *end* Gen. 49, 13 and Ez. 46, 19 K'ri. The transference of the names of members to inanimate things is also found in כָּנָף, כָּתֵף, שְׁכֶם &c.

יַרְכִים see יָרֵךְ.

יָרַם (not used) *intr.* same as רָם, אָרַם *to be high*, *large*, *to be elevated.* As an organic root רם is developed into stems in all sorts of possible enlargements; and is found in רָם, רָאַם, רָמָה, הָרַם, חָרַם, עָרַם, אָרַם, רָם &c. besides in רָם; we have to assume a stem יָרַם for the derivatives יַרְמוּת, יְרֵמוֹת, יְרֵמַי &c. all the more readily, as وَرِمَ occurs in Ar. also with a like meaning.

יֶרֶם (*constr.* יְרֵם) *m.*, יְרֵמָה *f.* see יְרֵמַי, יְרֵמוֹת.

יִרְמְיָה (arising from the fut. of רָמָה) *m. the elevated*, only in the proper name יִרְמְיָה, יִרְמְיָהוּ.

יַרְמוּת (*height*, *hill*) *n. p.* 1. of a city in the plain of Judah, formerly the residence of a Canaanite king Josh. 10, 3; 12, 11; 15, 35, and inhabited again after the exile Neh. 11, 29. According to Jerome it lay in the vicinity of אֶשְׁתָּאוֹל about 1$^1/_2$ German miles from Beth-Gabrin; now the hamlet *Jarmuk.* — 2. of a Levitical city in Issachar Josh. 21, 29, which is called רֶמֶת 19, 21, and רָאמוֹת 1 Chr. 6, 58; different from רָאמוֹת of Gad in Gilead 6, 65.

יְרֵמוֹת (from יֶרֶם *m.*, יְרֵמָה *f.;* the plur. for the abstract, *elevation*) *n. p. m.* 1 Chr. 8, 14; 23, 23; 25, 22, for which יְרִימוֹת stands in 24, 30 and 25, 4; Ezr. 10, 26 27; 10, 29 K'tib, for which the K'ri has רָמוֹת; יְרִימוֹת 1 Chr. 7, 8.

יְרֵמַי (from יָרֵם יָהּ *Jah is an exalted one;* יְרֵם *constr.* of יֶרֶם) *n. p. m.* Ezr. 10, 33.

יִרְמְיָה (contracted from יְרָמָה יָהּ; *Jah is the exalted one*) *n. p. m.* of the famous priestly prophet, to whom belongs the well-known collection of oracles in the Old Testament Jer. 27, 1; Dan. 9, 2; Greek Ἱερεμίας (Matth. 16, 14). Also a proper name for different persons 1 Chr. 5, 24; 12, 4 10; Neh. 10, 3; 12, 1 12.

יִרְמְיָהוּ (the same) *n. p. m.* of the same prophet Jer. 1, 1 &c. A name also of other persons 1 Chr. 12, 13; 2 Kings 23, 31; Jer. 35, 5.

יָרַע (only 3 *pers. perf.* יָרְעָה) *intrans.* 1. *to turn back timidly*, *to be afraid*, *to despair*, *to tremble*, *to quake*, identical with יָרֵא, יָרָה, Arab. يَرِعَ (to be fearful, despairing), وَرَعَ (to recede timidly). Hence with a play on the word Is. 15, 4 *therefore the equipped of Moab cry out* (יָרִיעוּ), *their souls despair;* or *on that account the heroes of Moab cry out*, *their souls tremble within them.* Deriv. the proper name יְרִיעוֹת. — 2. Metaphor. *to wave hither and thither*, *to flutter*, spoken of inanimate things, cognate in sense רָעַל (= רָעַד), whence רְעָלָה (a veil). The fut. יֵרַע belongs to רָעַע. Deriv. יְרִיעָה.

יִרְפְּאָ *m.* see יִרְפְּאֵל.

יִרְפְּאֵל (from יִרְפָּא אֵל *El is builder up*) *n. p.* of a city in Benjamin Josh. 18, 27; comp. יַבְנְאֵל, יַבְנֶה, and see רָפָא.

יָרַק (only in *perf.* and *infin. absol.* יָרֹק) *intr.* same as רַק II. (רָקַק) *to spit*, with בִּפְנֵי פ׳ *in the face of one* Num. 12, 14, Deut. 25, 9, prop. *to expel*, *cast forth* (the saliva), Aram. רוֹק, Syr. ܪܩ *to spit* or *to cast out blood*, Ethiop. ירק the same. See יָרָק.

יָרַק (not used) *intrans. to sprout*, *to grow*, *to be green*, crescere. Deriv. יֶרֶק, יָרָק, יָרוֹק. — 2. *to be a bright green*, the idea of *green* colour proceeding from the fresh-springing grass; bright-green colour includes at the same time green-

ish yellow, golden colour; comp. Sanskrit *hiranja* green, gold, Greek *χρύσεος*, with the Sanskrit *harita* green. See Pih. I. and II. Deriv. the proper name יַרְקוֹן.

Pih. I. יְרַקְרַק (a redupl. form; not used) *to be greenish yellow*, *gold-coloured*, *shining*, designations of *yellow* and *green* being often derived from the vegetable kingdom; comp. Greek *χλωρός* from *χλόη*, Syr. ܡܣܡܩܐ flavus from ܣܡܩ, Ar. يرقان the yellowing of corn, from a stem يرق = ورق; and from another stem of the same root ورس to be green, to grow, comes ورسي yellowish red, وارس yellowish. Derivat. the adject. יְרַקְרַק.

Pih. II. יֵרֵק (not used) *to be very pale*, *to be fawn-coloured*, i. e. to be of a pale yellow; of the yellowish colour of the face, of the yellowing of corn &c. Deriv. יֵרָקוֹן.

As to the stem, it is usually separated from יָרַק; but if one keeps in view the organic root of both (יָ־רֵק, יָ־רַק), and puts it with that in רַק II., רֵק, מָ־רַק II., פֶּ־רֶק II., זָ־רַק, there appears as a common fundamental signification the intr. *to be moist*, *juicy;* hence of plants, *to sprout*, *to be green*, *to grow*, or *to be fresh*, *tender*, *green* (יָרַק); of food, *to be fluid*, *thin* (מָרַק II., פָּרַק II.); of a fluid, *to flow*, *to pour;* of mud, *to flow out*, hence act. *to spit out* (רָקַק); of a fluid material, *to wet*, *moisten* (זָרַק); and lastly, of earthy or firmer parts *to be soft*, *thin*, *tender*, so far as that expresses the fluidity of them. From *to sprout*, *to be green*, has arisen the verb of colour *to be green*, of the bright green of plants; then *to become yellow*, *to be yellow*, taken from the ulterior progress of plants; and even *to be reddish yellow*, of the glitter of gold, and accordingly *to shine*; ideas of *shining*, *glittering* being elsewhere connected with that of *blooming*, *sprouting*, and thus זָרַק I. and II. would coincide. Hence in Arab. there is a radical connection between the stems ورق (to sprout, to be green), ورق (to put forth leaves), يَرَقَ (to be yellow, yellowish green), وَرَقَ (to wet, to moisten), رَقَّ (to be thin, tender, weak), مَرَقَ (to be fluid, of soup; the usual مرق is a denom.). See the derivatives of the single stems.

יָרָק (*constr.* יְרַק) *m. the tender*, *fresh sprout*, of the דֶּשֶׁא 2 Kings 19, 26, Is. 37, 27, which has no continuance לִפְנֵי קָדִים (קָדִים should be read for קָמָה). גַּן הַיָּרָק *a garden of green*, e. g. of herbs &c. Deut. 11, 10; 1 Kings 21, 2; אֲרֻחַת יָ׳ *a portion of herbs*, i. e. cabbage Prov. 15, 17. Comp. Ar. ورقة leaf, ارك a kind of fodder, from ارك = رَكَّ (to be green, tender), Syr. ܡܪܩܐ, ܡܪܩܘܩܐ (cabbage, herbs), ܢܥܡܝܐ (green, from ܢܥܡ), ܥܕܐ (to be moist, to sprout), Ar. مرج (meadow) from مَرَجَ &c. &c.

יֶרֶק *m. greenness*, *verdure*, coupled with עֵשֶׂב Gen. 1, 30; 9, 3, דֶּשֶׁא Ps. 37, 2, הַשָּׂדֶה Num. 22, 4, עֵץ Ex. 10, 15. See יָרוֹק.

יֵרָקוֹן (from Pih. II. of יֵרֵק) *m. pale yellow*, the colour of the face Jer. 30, 6, comp. Greek *χλωρός*, *ὠχρός*; then *yellowness*, of corn Deut. 28, 22, Am. 4, 9, Hagg. 2, 17, coupled with שִׁדָּפוֹן (a disease of grain); Ar. يرقان, ارَ, ارق the same.

יַרְקוֹן (*pale yellow*, as a colour of water, from יֵרֵק) *n. p.* of a city in Dan, coupled only with מֵי, perhaps because it lay upon a river named מֵי הַיַּרְקוֹן Josh. 19, 46, not to be identified with הָרַקּוֹן.

יָרָקְעַ (*constr.* יְרַקְעַ) *m.* see

יָרְקְעָם (from עַם and יָרְקַע fut. Hof. of רָקַע; *spreading of the people*) *n. p.* of a city in Judah 1 Chr. 2, 44.

יְרַקְרַק *adject. m.*, *plur. f.* יְרַקְרַקּוֹת, 1. *greenish*, *greenish yellow*, of the colour of the leprosy in clothes Lev. 13, 49; 14, 37. — 2. *greenish yellow*, of gold, or *reddish yellow*, of the colour of חָרוּץ Ps. 68, 14, in Ethiopic *gold* itself, Ar. وَرْق

money), ارقان crocus, Sanskrit *hiranja*, greenish and gold &c.

יָרַשׁ I. (*inf. constr.* רֶשֶׁת; *fut.* יִירַשׁ) *trans.* same as גָּרַשׁ I. *to drive, to drive forth, to chase away, to take away*, with accus. of the person Deut. 2, 21 22; 9, 1, coupled with הִשְׁמִיד 2, 12; but always with the additional idea of taking possession of what belongs to the expelled Deut. 11, 23; 12, 2; 18, 14; 19, 1; 31, 3; Jer. 49, 2; Prov. 30, 23. The LXX and other translators have for the most part the translation of גָּרַשׁ I. יְ׳ מִפְּנֵי פ׳ *to drive one away from the face of a person*, i. e. that he should see him no more Deut. 12, 29, Judges 11, 24, = גֵּרַשׁ מִפְּנֵי פ׳ Ex. 34, 11; but the Hif. הוֹרִישׁ Judges 11, 23 or הִשְׁמִיד Deut. 31, 3 are usually employed in this sense; and then יָרַשׁ follows in signification II., as a supplement.

Nif. נוֹרַשׁ (*fut.* יִוָּרֵשׁ) *to be robbed*, of possessions, *to be taken away*, hence *to become poor* Gen. 45, 11; Prov. 20, 13; 23, 21; 30, 9, identical with רָשׁ (רוּשׁ), which means, in its fundamental sense, the same as راس *to snatch away.*

Hif. הוֹרִישׁ (*part.* מוֹרִישׁ; *fut.* יוֹרִישׁ) *to snatch away, to carry away, to destroy*, by pestilence Num. 14, 12; *to root out* Ex. 15, 9; *to expel, drive away* Judges 1, 29 30 31 33; 11, 23; Josh. 3, 10; 17, 13; Num. 33, 52; Ps. 44, 3, and like Kal in this sense coupled with מִפְּנֵי פ׳ Ex. 34, 24; Num. 32, 21; 1 Kings 14, 24; 21, 26; 2 Kings 16, 3; metaphor. *to rob*, hence *to make poor* 1 Sam. 2, 7, opposite to הֶעֱשִׁיר, and fig. *to drive out, tear away*, unrighteous property, Job 20, 15 *God drives out of his belly* (the unjust property).

This signification of יָרַשׁ I. and its connexion with גָּרַשׁ I. (according to an interchange of ג and י existing elsewhere in the language), is unquestionable; and in fact most of the places just quoted cannot be taken otherwise. The organic root is יְ־רַשׁ.

יָרַשׁ II. (also יָרֵשׁ in יְרִשְׁתָּהּ Deut. 30, 5, יְרִשְׁתֶּם 4, 1, יְרֵשׁוּהָ Is. 34, 11; *imp.* רֵשׁ and רַשׁ, also יְרַשׁ; *inf. constr.* רֶשֶׁת, with *suff.* רִשְׁתִּי, also יְרֹשׁ Judges 14, 15 according to the acceptation of *Norzi* in the *Minchath Shay; fut.* יִירַשׁ, *pl.* יִרְשׁוּ together with יִירָשׁוּ) *tr.* 1. *to take, to seize, to snatch to oneself*, particularly by force, rapere, 1 Kings 21, 15 16 18; *to take possession of*, with accus. of a place Gen. 15, 7, Lev. 20, 24, Num. 13, 30, Josh. 1, 11, spoken of a land, house, riches &c. Ez. 7, 24, Ps. 105, 44; *to conquer* Is. 14, 21, Ps. 83, 13, but seldom absol. Deut. 2, 24. יוֹרֵשׁ *he who takes possession, a conqueror* Jer. 8, 10, Mic. 1, 15 (with an allusion here to the word מָרֵאשָׁה). Here belongs also the expression יְ׳ שַׁעַר אֹיֵב Gen. 22, 17 *to conquer the gate of the enemy*, i. e. his cities. — 2. Like the cognate in sense אָחַז *to possess, to inhabit, to hold in possession*, spoken of lands, regions &c. Lev. 25, 46; Ez. 36, 12; Is. 60, 21. Also trop. of inanimate things Hos. 9, 3, or of animals Is. 34, 11. Here belongs the passage Judges 18, 7: *and the possessor of the dominion* (יוֹרֵשׁ עֶצֶר) *injured nothing in the land.* — 3. *to inherit, to take possession of as an inheritance*, absol. Gen. 21, 10, or with accus. of the thing Num. 36, 8; *to be heir of*, with accus. of the person Gen. 15, 3 4. יוֹרֵשׁ *an heir* 2 Sam. 14, 7. Deriv. מוֹרָשׁ, רֶשֶׁת, יְרֵשָׁה, יְרֻשָּׁה, תִּירוֹשׁ, מוֹרָשָׁה, and the proper names מוֹרֶשֶׁת, יְרוּשָׁה, יְרוּשָׁא.

Pih. יֵרַשׁ (*fut.* יְיָרֵשׁ) *to hold in possession, to receive*, figurat. Deut. 28, 42.

Hif. הוֹרִישׁ (*fut.* יוֹרִישׁ) *to give in possession*, with a double accus. Judges 11, 24, 2 Chr. 20, 11, hence figurat. Job 13, 26: *thou leavest me in possession of the sins of my youth* (i. e. the punishment of them); *to leave for an inheritance*, with לְ of the person Ezr. 9, 12.

As to the stem יָרַשׁ II. which is in Arabic ورث, in Syr. ܝܪܬ, it is identical with גָּרַשׁ II., אָרַשׁ &c. in the organic root; whence we see that the fundamental signification is *to bind, to unite, to comprehend.*

יְרֵשָׁה *f. an object of possession, of conquest* (of enemies) Num. 24, 18.

יְרֻשָּׁה *f.* 1. *a possession*, Deut. 2, 5; Josh. 1, 15; Judges 21, 17. — 2. *inheritance* Jer. 32, 8.

יֵשׁ (a very old noun from a verb-stem יָשָׁה, which has lost, however, the final sound in pronunciation, the same thing taking place also in other nouns from ל״ה, as in the case with שֵׁם, זֵן, דֵּם, עֵץ, בֵּן, מֵת, שֵׁל, אֵל; before Makkeph יֶשׁ, with suff. יֶשְׁךָ, יֶשְׁנוֹ, יֶשְׁכֶם) *m. being*, *existence.* But in actual use יֵשׁ subordinates itself 1. to another noun (as כֹּל, לְבַד, מְלֹא &c.), so that it cannot be conceived of without a supplement, e. g. יֵשׁ אֱלֹהִים *the existence of a God*, i. e. there is a God Ps. 58, 12, יֵשׁ מַשְׂכִּיל 14, 2; and it has rather the sense of a verb, like its opposite אַיִן and like עוֹד, i. e. though a subst. it appears almost entirely as a verb, and the suffixes to it are verbal, i. e. with נ inserted, as יֶשְׁנוֹ *there is* Esth. 3, 8; hence it does not appear in the constr. state. — יֵשׁ forms along with the noun following either a proposition by itself, as יֵשׁ תִּקְוָה Job 11, 18 *there is hope*, יֶשׁ־לִי תִקְוָה Ruth 1, 12 *I have hope;* or it stands in connection with a succeeding proposition whose noun is indefinite, and which is better helped forward by it, Prov. 18, 24 *there is a friend who is more faithful than a brother;* Job 5, 1 *there is one that hears thee.* More rarely is יֵשׁ succeeded by definite nouns in a circumstantial statement Judges 6, 13; or in conditional clauses Gen. 24, 49; Judges 6, 36. For לֹא יֵשׁ Job 9, 33 should be read לֹא יֵשׁ (לוּ = לֻא) according to the LXX and Syr. — 2. Like the idea of a verb in the 3ᵈ person it may either stand alone and without a supplement, e. g. יֵשׁ אִתָּךְ *there is with thee* Prov. 3, 28; or separated from its reference, e. g. יֶשׁ־לִי רָב Gen. 33, 9 *there is much to me*, i. e. I have much; or like a verb it is put after the subject, e. g. עֵינַיִם יֵשׁ *eyes are there*, i. e. are not wanting Is. 43, 8, 1 Sam. 21, 5, hence also as an answer יֵשׁ *it is*, *yes*, Jer. 37, 17; in a strengthened form יֵשׁ וָיֵשׁ *it is certainly* 2 Kings 10, 15. Here belongs also the union with אֲשֶׁר in יֵשׁ אֲשֶׁר *there are many who* . . . i. e. many . . . Neh. 5, 2 3 4. — 3. equivalent to תּוּשִׁיָּה (which is from the same verb) *essential*, i. e. *enduring possession* Prov. 8, 21, as *Ibn Esra* already translates; the LXX having ὕπαρξις, Gr. Venet. οὐσία. — By an Aramaeism אִשׁ stands in 2 Sam. 14, 19 and Mic. 6, 10, in many mss. אִישׁ, for יֵשׁ, which should be referred perhaps to a stem אָשָׁה = יָשָׁה; in Aram. אִית stands for it (which see), whence in conjunction with לָא has arisen לֵית. As the proper name יִשַׁי is formed from יֵשׁ; so is the proper name אִישַׁי (a collateral form of יִשַׁי) from אִישׁ or אִשׁ; and from אִית is a proper name אִיתַי. Phenic. אִשׁ (ης, *os*, *us*) the same (Plaut. 1, 7).

יָשָׁא (not used) *intr.* same as יָשָׁה, אָשָׁה. Deriv. the proper name מֵישָׁא, which see.

יָשַׁב (*part. m.* יוֹשֵׁב, *f.* יוֹשֶׁבֶת and יוֹשְׁבָה Neh. 3, 8, with the very old annexed ־ִי before the genitive יֹשְׁבִי *m.* Ps. 123, 1 and יֹשַׁבְתִּי *fem.* Jer. 10, 17; 22, 23; Lament. 4, 21; *inf. absol.* יָשׁוֹב, once שׁוֹב with Yod thrown away Jer. 42, 10, and the reverse once יָשׁוֹב 2 Sam. 15, 8 K'ri for שׁוֹב from שׁוּב; *inf. constr.* שֶׁבֶת, with *suff.* שִׁבְתִּי, once שַׁבְתִּי [according to some] Ps. 23, 6; *imp.* שֵׁב, before Makkeph שֶׁב־, and שְׁבָה; *fut.* יֵשֵׁב, *apoc.* יֵשֶׁב, once תֵּישַׁבְנָה Ez. 35, 9 K'tib, while the K'ri like 1 Sam. 7, 14 has תָּשֹׁבְנָה, but Ez. 36, 33 is in favour of the K'tib) *intr. to be firm in a place*, *to hold it fast*, *to possess*, hence 1. *to sit*, comprehending with קוּם (to rise up) Ps. 139, 2 or יָצָא וָבוֹא Is. 37, 28, all doings and transactions. With בְּ of a place when it is of such a kind that one sits in it Gen. 19, 1, 2 Sam. 7, 1; elsewhere with עַל, when one sits *upon* 1 Kings 1, 35, 2 Kings 13, 13 or *at* something 1 Sam. 20, 24; also with לְ and the infinitive following Prov. 23, 1; seldom with לְ of a place Ps. 132, 12; Is. 47, 1. With עִם of a person *to sit along with one*, i. e. to be on terms of communion with Ps.

26, 4 5; Jer. 15, 17. To this belongs the signification *to sit down*, i. e. to enjoy the rest of sitting Gen. 27, 19, with לְ of the place Ps. 9, 5; יָ׳ לִימִין פּ׳ *to sit at one's right hand* Ps. 110, 1, which is a seat of honour (1 Kings 2, 19), or with עַל Is. 47, 1; 1 Kings 2, 19. With מִנֶּגֶד Gen. 21, 16 *to sit over against*, where לָהּ is inserted in order to express *self*. יָ׳ has often the secondary sense a) *to sit in judgment*, *to judge* (comp. Lat. sedere, Ar. جلس V.), applied to God and men Ps. 9, 5; 9, 8 לְעוֹלָם יֵשֵׁב *will judge for ever;* Mal. 3, 3; hence the phrase יָ׳ עַל־הַמִּשְׁפָּט Is. 28, 6, because judges usually sat on high chairs; sometimes it is the case that even שָׁפַט follows in the infin. as a supplement Jo. 4, 12; of God, who *sits for judgment* לַמַּבּוּל i. e. *in order to bring a flood* Ps. 29, 10. b) *to be enthroned*, of kings Ps. 61, 8, Is. 14, 13, along with מָשַׁל Zech. 6, 13; of God Ps. 2, 4; 55, 20; 102, 13; in which sense it is construed with עַל, בְּ &c.; יוֹשְׁבִים *enthroned ones*, i. e. princes Is. 10, 13. To this belongs the signification *to rest upon* a thing, = רָכַב, *the act of being enthroned*, as it were, *above a thing*, with accusat. יֹשֵׁב הַכְּרֻבִים *enthroned on the Cherubim* 1 Sam. 4, 4; 2 Sam. 6, 2; 2 Kings 19, 15; 1 Chr. 13, 6; parall. with רָכַב עַל־כְּרוּב. Figurat. יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל Ps. 22, 4 *enthroned over Israel's songs of praise;* יֹשֵׁב קֶדֶם Ps. 55, 20 *enthroned* or *riding along upon the east wind*, in order to punish. c) *to sit* in ambush, *to lurk*, Ps. 17, 12; though יָשַׁב in this sense is usually combined with other words, e. g. אוֹרֵב Judges 16, 9, לְמוֹ אָרֶב Job 38, 40, בַּמַּאְרָב Ps. 10, 8; comp. Greek λοχεύω from λέγω. On the contrary יָ׳ Jer. 3, 2 has only the meaning *to abide*, sofar as the harlot was accustomed to tarry in the ways (Prov. 7, 12). d) *to sit* as an expression of being bowed down, struck down and forsaken, with לָאָרֶץ Is. 3, 26; Job 2, 13; עַל־עָפָר Is. 47, 1; בָּדָד Lament. 1, 1; 3, 28; מַשְׁמִים Ezr. 9, 3; אַלְמָנָה Gen. 38, 11; Is. 47, 8. e) *to sit* in inactivity Is. 30, 7, quietly waiting for something (עַל) Jer. 8, 14, hence *to lie in rest and idleness* Judges 5, 16, elsewhere רָבַץ Gen. 49, 14; to this head belongs also יָ׳ 1 Sam. 13, 16. f) *to sit* spoken of inanimate things, i. e. *to be put*, *placed*, Ps. 122, 5 *for there are set thrones for judgment* (Targ., LXX, Syr.); *to stand there* 125, 1 (Targ.), parallel לֹא יִמּוֹט; *to be firmly established*, Zech. 12, 6 *and Jerusalem shall be firmly established in its own place at Jerusalem*, i. e. just where it stands at present; 14, 10; Jer. 30, 18 *the palace shall stand at the proper place*, parall. נִבְנְתָה עַל־תִּלָּהּ; *to lie there*, Zech. 2, 8 *Jerusalem shall lie there as* פְּרָזוֹת (an open place), i. e. be no עִיר מִבְצָר. — 2. *to abide*, *to remain*, with בְּ 2 Sam. 10, 5, עַל 1 Sam. 25, 13, and the accus. of the place Ruth 2, 7; with לְ of the person for whom one tarries Ex. 24, 14, Num. 22, 19 (where this dative is omitted), Hos. 3, 3; and also with a pleonast. dat. Gen. 22, 5. Figur. of inanimate things, Gen. 49, 24 *and his bow remained in strength*, i. e. it always continued firm and strong. — 3. *to inhabit*, with the accusative Gen. 4, 20; 25, 27; Is. 44, 13; 42, 11; יֹשְׁבִים *inhabitants* Ez. 26, 17, in which sense we frequently find such combinations as יֹשְׁבֵי בָבֶל, יֹשְׁבֵי יְרוּשָׁלַםִ Jer. 51, 12, יוֹשֵׁב שֹׁמְרוֹן Is. 9, 8 &c. Then *to possess*, i. e. to have Gen. 4, 20; *to dwell*, with בְּ of the place Gen. 13, 12, עַל *on* or *in* Lev. 25, 18, לְ, אֶל, עִם and אֵת *with*, *at* a thing or person Gen. 27, 44; 34, 16; Judges 5, 17; Ez. 3, 15. יָ׳ בֶּטַח *to dwell in safety*, see בֶּטַח. Also, *to be inhabited* Jer. 17, 25; Jo. 4, 20; Zech. 7, 7; Is. 13, 20; which is the sign of a prosperous state, hence = *to flourish*, oppos. to שַׁם Jer. 50, 13; Jo. 4, 20; Zech. 14, 10. Deriv. שִׁיבָה, תּוֹשָׁב, מוֹשָׁב, שֶׁבֶת, in proper names the parts יָשָׁב, יֶשֶׁב, יֹשֵׁב, יֶשֶׁב, יִשְׁבּוֹ, יִשְׁבִּי, שֶׁבֶת.

Nif. נוֹשַׁב (*part. fem.* נוֹשֶׁבֶת) *to be inhabited*, of אֶרֶץ Ex. 16, 35; עִיר Ez. 26, 19; נוֹשֶׁבֶת מִיַּמִּים 38, 12; חֳרָבוֹת (of צֹר) Ez. 26, 17 *inhabited out of the seas*, i. e.

projecting above the surface of the water, and inhabited. According to *Rashi*, however, מִיַּמִּים is to be taken here as = מִיָּמִים (viz. קַדְמֹנִים), with reference to the appellation of Tyre עַלִּיזָה מִימֵי־קֶדֶם Is. 23, 7.

Pih. יִשֵּׁב *to pitch* (*a dwelling*), Ez. 25, 4 *and they* (בְּנֵי קֶדֶם) *pitched their* טִירוֹת (huts) *in thee.*

Hif. הוֹשִׁיב (1 *person* with *suff.* once הוֹשְׁבוֹתִים Zech. 10, 6, a flexion borrowed from שׁוּב, which was not carried out; as in שׁוּבָה Num. 10, 36, שׁוֹב Jer. 42, 10, שַׁבְתִּי Ps. 23, 6 the flexion is borrowed from שׁוּב, and vice versa perhaps 2 Sam. 15, 8; *part.* מוֹשִׁיב, *fut.* יוֹשִׁיב) *to set, to cause to sit* 1 Sam. 2, 8, *to cause to dwell* Ps. 4, 9, with accusat. of the place and of the person 113, 9 or with בְּ Gen. 47, 6, עַל of the object Hos. 11, 11; *to make a dweller* Ps. 68, 7; Hos. 11, 11; *to cause to be inhabited* Is. 54, 3; Ez. 36, 33. From the fundamental signification has then arisen, as in the case of יָעַד II. the meaning *to marry*, with the accus. Ezr. 10, 2 10 14 17 18; Neh. 13, 27. Derivat. the proper name יוֹשִׁבְיָה.

Hof. הוּשַׁב (*fut.* יוּשַׁב) *to be inhabited, to become flourishing* Is. 44, 26; *to be made to dwell, to be settled in* 5, 8. יוּשַׁב in a proper name belongs to שׁוּב.

The fundamental signification of the stem is not, as has been falsely assumed after the Arabic, to draw the feet together, to squat; but it is identical with יָצַב, in its organic root (יְ־שַׁב), *to keep firmly in a place*, to hold it firmly, to possess it, and therefore *to sit*, or still more correctly f i g e r e (sedem), *to fix in the tent-pegs, to make a habitation*, comp. سَبَّ to stick, Aram. שְׁב, ܫܒ to dwell near, hence ܫܒܒܐ accola, neighbour. In Arab. وَثَبَ had the same meaning (hence وِثَاب seat, chair), a verb in the Himyaritic dialect also; so also وتب, and here again the organic root is و-ثب (comp. Aram. יְ־תַב), therefore also ثَبَّ, redupl. تَثَبْثَبَ (to set oneself firmly); Phenic. יָשַׁב the same, whence שֶׁבֶת (sibit, sibt, dwelling) Plaut. 1, 9 in מְקֹם שִׁבְתּוֹ (place of his dwelling), שֶׁשִּׁבְתּוֹ = שִׁבְתּוֹן) syptu (dwelling place) n. p. of a place in Mauritania; and also טוּב שִׁבְתּוֹ the proper name of a city there. The meaning "to spring forth, from a lair, to lie in wait" is derived, as in the Hebrew, from the idea of sitting (in ambush); and the Arab. قَعَد has the same metaphor. transference, though the fundamental meaning be "to sit", as in יָשַׁב.

יֹשֵׁב (*constr.* יֹשֵׁב) *masc. dweller*, see יָשָׁבְעָם.

יֹשֵׁב see יָשׁוּב.

יֹשֵׁב (*constr.* יֹשֵׁב) *m.* see יָשָׁבְעָם.

יֶשֶׁב *m.* see יֶשֶׁבְאָב, יִשְׁבּוֹ בְּנֹב and יִשְׁבִּי בְּנֹב.

יֶשֶׁב see יָשְׁבְּקָשָׁה.

יֹשֵׁב see יֹשֵׁב בַּשֶּׁבֶת.

יֶשֶׁבְאָב (*throne of God*, see אָב) *n. p. m.* 1 Chr. 24, 13.

יֹשֵׁב בַּשֶּׁבֶת (*dwelling in the* [*people's*] *habitation;* שֶׁבֶת for שֶׁבֶת עָם) *n. p. m.* of one of David's heroes 2 Sam. 23, 8, descended from a family תַּחְכְּמֹן or חַכְמֹן (which see), therefore named תַּחְכְּמֹנִי 2 Sam. l. c. or בֶּן־חַכְמוֹנִי 1 Chr. 11, 11. Instead of יֹשֵׁב בַּשֶּׁבֶת the parall. 1 Chr. l. c. has יָשָׁבְעָם, which would have the same appellative sense, if we read יַשַּׁבְעָם (= יֹשֵׁב־בְּעָם).

יִשְׁבּוֹ see יִשְׁבּוֹ בְּנֹב.

יִשְׁבּוֹ בְּנֹב (*dwelling on the mountain;* יִשְׁבּוֹ from יִשְׁבּוֹן from יֶשֶׁב) *n. p. m.* of a giant 2 Sam. 21, 16 K'tib, for which the K'ri has יִשְׁבִּי בְּנֹב.

יִשְׁבַּח (*an appeaser*, viz. is Jah) *n. p. m.* 1 Chr. 4, 17.

יִשְׁבִּי see יִשְׁבּוֹ בְּנֹב.

יִשְׁבִּי see יָשֻׁבִי לֶחֶם see יָשׁוּב.

יִשְׁבִּי בְּנֹב (= יִשְׁבּוֹ בְּנֹב) *n. p. m.* 2 Sam. 21, 16 K'ri.

יָשֻׁבִי לֶחֶם (*turner back to* [Beth-] *Lehem*) *n. p. m.* a descendant of Judah and founder of a great family 1 Chr. 4, 22. See יָשׁוּב.

יָשָׁבְעָם (*the people turn home*) *n. p. m.* 1 Chr. 11, 11, elsewhere יֹשֵׁב בַּשֶּׁבֶת (which see, where too another explanation is given).

יִשְׁבָּק (*a free one;* from שָׁבַק which see) *n. p. m.* Gen. 25, 2; comp. שׁוֹבֵק.

יָשְׁבְּקָשָׁה (from יֹשֵׁב בְּקָשָׁה *seat in misfortune;* see קָשָׁה) *n. p. m.* 1 Chr. 25, 4 24.

יָשָׁה (not used) *intr.* prop. same as אָשָׁה *to be strong*, *firm*, *to stand firm* (see תּוּשִׁיָּה), hence *to be*, *to exist*, like כֵּן (כּוּן), Ar. كَانَ; prop. *to stand firm*, then *to be;* comp. Ar. أَسَا (to support, to make firm), أَسَّ, أَصَّ (to be firm, hard), Hebr. אָשׁ III. (אוּשׁ) to support, establish, אָת III. (אוּת) to be, to exist, אָשׁ I. (אָשַׁשׁ) to be powerful, strong &c. The organic root is also in Sanskrit *as*, Latin *es*-se &c. Deriv. יֵשׁ, יֶשׁ, תּוּשִׁיָּה, and perhaps the proper name יוֹשָׁה.

Pih. יִשָּׁה (not used) *to be firm*, *to exist*, of God. Deriv. the proper name יִשִּׁיָּה, יִשִּׁיָּהוּ.

יָשׁוּב (*turner back*, *turner home*, viz. El is; formed from the fut. Kal in the sense of שָׁב שְׁבוּת) *n. p. m.* Num. 26, 24, for which 1 Chr. 7, 1 has יָשִׁיב in K'tib. שְׁאָר יָשׁוּב (*the remnant will be converted*) is a symbolical name of Isaiah's son Is. 7, 3 (Ezr. 10, 29). *Patron.* יָשֻׁבִי Num. l. c.; comp. יָשָׁבְעָם.

יִשְׁוָה (from the fut. Kal of שָׁוָה; *self-answering*, *self-satisfying*, viz. is Jah) *n. p. m.* Gen. 46, 17. See יִשְׁוִי.

יָשׁוֹחַ (= יָשׁוּחַ *bowed one*), see יְשׁוֹחָיָה.

יְשׁוֹחָיָה (from יָשׁוֹחַ יָהּ *one humbled by Jah*) *n. p. m.* 1 Chr. 4, 36.

יִשְׁוִי (from יִשְׁוִיָּה, *Jah is self-satisfying*) *n. p. m.* Gen. 46, 17; 1 Sam. 14, 49.

יֵשׁוּעַ (*Jah is help;* ־ֵ is lengthened from יָהּ = יֵהּ, and שׁוּעַ is a noun from (יָשַׁע = שַׁע) 1. *n. p. m.* Neh. 8, 17, for which occur elsewhere יְהוֹשֻׁעַ (comp. Ben-Sira 46, 1) and הוֹשֵׁעַ; Ezr. 2, 2, otherwise called יְהוֹשֻׁעַ; 1 Chr. 24, 11; 2 Chr. 31, 15 &c. &c. The name Ἰησοῦς (Matth. 1, 21) is also the same. — 2. *n. p.* of a place in Judah Neh. 11, 26, beside בֵּית־פֶּלֶט, מוֹלָדָה &c.

יְשׁוּעָה (once יְשׁוּעָתָה Ps. 3, 3 with an accentless *a* appended, as is sometimes the case in poetry, comp. אֵימָתָה, עֶזְרָתָה; *pl.* יְשׁוּעוֹת) *f. deliverance*, *rescue*, from danger Is. 56, 1; Ps. 14, 7; *salvation* Is. 49, 8; *the giving of help* Ps. 3, 9; and because God is constantly ready to help he is named אֵל, צוּר, אֱלֹהֵי י׳ Ps. 89, 27; 88, 2; *acquittal*, from an accusation Job 13, 16; *help*, spoken of God Ps. 9, 15, fully יְשׁוּעַת יי״ Ex. 14, 13; *victory* 1 Sam. 14, 45, קוֹל י׳ *cry of victory* Ps. 118, 15; *a fortunate state*, *prosperity*, i. e. honour, distinction &c. Job 30, 15, and also elsewhere in a great variety of senses; more rare is the pl. Is. 26, 18; Ps. 18, 51. יְשׁוּעוֹת פָּנִים Ps. 42, 6 12 *the salvation of the face*, i. e. which is bestowed upon one.

יָשַׁח (not used) *intr. to gape*, *to yawn*, of the stomach or belly, in consequence of emptiness or disease of the stomach (Targ., *Rashi*); hence it is only a modified designation of יָשַׁע, Arabic وَسِعَ, except that in Arab. the transposed form وَحُشَ (to be empty, of the belly) is used for the signification of the present word in Hebrew. Deriv. יֶשַׁח. But this meaning seems attributed to the verb only on account of the clause preceding יֶשַׁח Mic. 6, 14; and as the sense in question has no analogy in Hebrew, it is better to bring the organic root י־שַׁח into connexion with שָׁח, שַׁח, and to assume the signification *to be twisted together* (of the entrails by hunger).

יֶשַׁח (with *suff.* יֶשְׁחֲךָ) *emptiness*, of the stomach or belly Mic. 6, 14; more correctly *a state of being shrunk* with hunger. See יָשַׁח.

יִשְׂחָק see יִצְחָק.

יָשַׁט (Kal unused) *intr. to be extended, stretched out, wide*, identical in its organic root יָ־שַׁט with that in שָׁט־ה, שָׁטַח, שָׂדָ־ה, Ar. سَدَا (to extend, spread out). Targ. יְשַׁט, Af. אוֹשֵׁט the same.

Hif. הוֹשִׁיט (*fut.* יוֹשִׁיט) *to stretch, to extend*, with accusat. of the object and לְ of the person Esth. 4, 11; 5, 2; 8, 4.

יִשַׁי (from יְשִׁיָּה *Jah is existing, living*) *n. p. m.* of David's father 1 Sam. 16, 1 seq., and therefore David is also called בֶּן־יִשַׁי, denoting his descent, 20, 27; 22, 7; 2 Sam. 20, 1; 1 Kings 12, 16. גֶּזַע יִשַׁי Is. 11, 1 is the Davidic royal family; שֹׁרֶשׁ י׳ 11, 10 the Messiah. Once the form אִישַׁי (which see) stands for יִשַׁי 1 Chr. 2, 13. LXX Ἰεσσαί (יִשַׁי).

יָשִׁב (*requiter*) *n. p. m.* 1 Chr. 7, 1 K'tib, where the K'ri has יָשׁוּב; elsewhere called יוֹב Gen. 46, 13. See also אֶלְיָשִׁיב.

יִשִּׁיָּה (formed from יָהּ and יֵשָׁה Pihel of יָשָׁה, *Jah is existing, living*) *n. p. m.* 1 Chr. 7, 3; 23, 20; Ezr. 10, 31.

יִשִּׁיָּהוּ (the same) *n. p. m.* 1 Chr. 12, 6.

יָשִׁים *adj. m.*, יְשִׁימָה *f.* see יְשִׁימוֹת and יְשִׁימוֹן.

יָשִׂים (*establisher*, from the Hifil of שׂוּם) *m.* only in

יְשִׂימָאֵל (*El is founder*) *n. p. m.* 1 Chr. 4, 36, compounded of יָשִׂים אֵל.

יְשִׁימָה see יְשִׁימוֹת.

יְשִׁימוֹן (formed like יְשִׁימָה from an adj. יָשִׁים) *m. a waste, desert*, Is. 43, 19; Ps. 107, 4; with the article a desert specified by the context Num. 21, 20; the desert of Judah 1 Sam. 23, 19; also poet. without the article, e. g. of the Sinaitic desert Deut. 32, 10. The proper name שִׁימוֹן belongs to the stem שׂוּם.

יְשִׁימוֹת (from a sing. יְשִׁימָה) *f. pl.* 1. *desolation, destruction* Ps. 55, 16 K'tib, comp. תְּבוֹאֵהוּ שׁוֹאָה 35, 8. — 2. (joined with בֵּית in בֵּית הַיְשִׁימוֹת *place of desolations*) *n. p.* of a Moabite city Num. 33, 49. But it is possible that יְשִׁ׳ has another meaning in names of places.

יָשִׁישׁ (only in the book of Job, lengthened out of יָשֵׁשׁ; *pl.* יְשִׁישִׁים) *m. an old man*, Job 12, 12; 15, 10; 29, 8; Targ. קַשִּׁישׁ the same.

יְשִׁישַׁי (from יְשִׁישְׁיָה *Jah is an aged one*) *n. p. m.* 1 Chr. 5, 14; comp. Dan. 7, 9.

יָשַׁם (*fut.* יִישַׁם Ez. 6, 6, and יֵשַׁם, תֵּשַׁם Gen. 47, 19; Ez. 12, 19) *intr.* same as שָׁמֵם *to be waste, desert*, Gen. 47, 19; Ez. 6, 6; *to be terrified* Ez. 19, 7, generally in all the significations of שָׁמֵם. Deriv. יְשִׁימָה, יְשִׁימוֹן, and the proper name יְשִׁימוֹת.

Hif. הֵשִׁים (after the form הִצִּיעַ, הִצִּיג; *fut.* יַשִּׁים) *to make an astonishment of* Jer. 49, 20; 50, 45 *surely* (see אִם d) *he shall make their fold an astonishment on account of them* (i. e. on account of their fate). וַנַּשִּׁים Num. 21, 30 should be referred to נָשָׁה = נָצָה.

יָשַׂם (*fut.* יִישַׂם, אִישַׂם, *ap.* יִישֶׂם) *tr. to put, to lay*, same as שָׂם (שׂוּם), with לִפְנֵי פ׳ *to lay* or *put before one* Gen. 24, 33 K'tib; וָאִישְׂמָה Judges 12, 3 K'tib *and I put*. In the former place the K'ri has וַיּוּשַׂם (fut. Hof.), in the latter וָאָשִׂימָה (fut. Hif.); an alteration which is unnecessary. Without a K'ri וַיִּישֶׂם stands in Gen. 50, 26, where a passive meaning is not necessary. See שׂוּם.

יִשְׁמָא (from שָׁמָא = שָׁמָה; *a high, elevated one*, viz. El is) *n. p. m.* 1 Chr. 4, 3.

יִשְׁמָע (or ־מַע, from the fut. Kal of שָׁמַע) *m. a hearer*, only in the three following proper names.

יִשְׁמָעֵאל (*El is hearer; comp.* אֱלִישָׁמָע) *n. p.* of a son of Abraham by Hagar, the ancestor of many tribes Gen. 25, 12-18; *patr.* יִשְׁמְעֵאלִי (eliminating the א 1 Chr. 27, 30) *pl.* ־לִים, the name of an Arabian people, who carried on a caravan traffic with Egypt, to whom in particular the *Nabathaeans* and *Kedarenes* belonged; and whose territory sometimes extended from Egypt to Assyria Gen.

25,18; 37,25; 39,1; JUDGES 8,24; Ps. 83,7. Also *n. p. m.* of other persons in later times JER. 40, 8; 1 CHR. 8, 38; 2 CHR. 23, 1; EZR. 10, 22.

יִשְׁמַעְיָה (*Jah is hearer;* comp. שְׁמַעְיָה) *n. p. m.* 1 CHR. 12, 4.

יִשְׁמַעְיָהוּ (the same; comp. שְׁמַעְיָהוּ) *n. p. m.* 1 CHR. 27, 19.

יִשְׁמָר (from the fut. Kal of שָׁמַר) *m. keeper, guardian,* only in

יִשְׁמְרַי (contracted from יִשְׁמַרְיָה, *Jah is keeper*) *n. p. m.* 1 CHR. 8, 18; comp. שִׁמְרִי, שְׁמַרְיָה.

יָשַׁן I. (not used) *intr. to be juiceless, weak, fading, old,* oppos. חָדָשׁ; derivat. יָשָׁן and the proper name יְשָׁנָה. The organic root י־שׁן is also found with this meaning in extra-Semitic languages.

Nif. נוֹשַׁן (*part. m.* נוֹשָׁן, *f.* נוֹשֶׁנֶת) *to be old, sapless,* spoken of grain of a former year LEV. 26,10; *to be dried up, old,* of leprosy 13,11; figurat. *to dwell long in a place* DEUT. 4, 25.

יָשַׁן II. (not used) *intrans. to shine, glitter, light,* same as חָשַׁן, חָשַׁם, הָשֵׁם (which see). Derivat. the proper name יָשֵׁן.

יָשֵׁן (*perf.* יָשַׁנְתִּי, יָשַׁנְוּ; *inf. constr.* יְשׁוֹן; *fut.* יִישַׁן) *intr.* properly *to sink down,* from exhaustion and weariness; *to be languid, inactive, weary;* hence *to sleep* JOB 3,13, with נוּחַ; *to fall asleep,* a consequence of שָׁכַב Ps. 3, 6; 4, 9, and stronger than נוּם Is. 5,27, oppos. to עוּר Ps. 44, 24; of men 1 KINGS 19, 5 and animals Ez. 34, 25; metaphor. of inactivity Ps. 121, 4 and the sleep of death JOB 3, 13; the latter fully י׳ שְׁנַת עוֹלָם JER. 51, 39 or י׳ הַמָּוֶת Ps. 13, 4. Deriv. שֵׁנָה (שֵׁנָא), שְׁנוֹת, יָשֵׁן, שְׁנַת.

Pih. יִשֵּׁן (*fut.* וַיְיַשְּׁנֵהוּ) *to cause to sleep* JUDGES 16, 19.

The organic root of the stem י־שׁן (Targumic יְשֵׁן, Ar. وَسِنَ) with its fundamental signification of rest and inactivity is also found in שַׁאֲנַן (to be at rest, inactive), שָׁן I. (שׁוּן); and even the stem שָׁעַן (to lean or rest upon) belongs to this root; as the Syr. ܣܡܟ to support oneself, to rest, denotes "to sleep" also.

יָשָׁן (*pl.* יְשָׁנִים) *adj. m.,* יְשָׁנָה *f.* 1. *old, belonging to a former year,* spoken of grain LEV. 25,22, of fruit SONG OF SOL. 7,14, metaphor. *old,* of an aqueduct in Jerusalem Is. 22, 11, out of the upper Gihon 2 CHR. 32,30, which is also called the upper pool Is. 7,3; 36,2, made by Hezekiah; of a gate NEH. 3, 6; 12, 39. — 2. Only in בֵּית יָשָׁן abridged from בֵּית כַּר יָשָׁן, which the Syr. and Arab. have (1 SAM. 7, 11), i. e. old Beth-Cor, which is identical with old Mizpeh 1 SAM. 7, 11. יָשָׁן may also be read for הַשֵּׁן 7, 12.

יָשֵׁן (prop. *part.; pl.* יְשֵׁנִים, *constr.* יְשֵׁנֵי) *adj. m.,* יְשֵׁנָה *f.* 1. (from יָשֵׁן) *sleeping,* as a consequence of שָׁכַב 1 SAM. 26,7, oppos. to מֵקִיץ 26,12 or עֵר SONG OF SOL. 5, 2; יְשֵׁנֵי אַדְמַת עָפָר DAN. 12, 2 *the dead.* In דּוֹבֵב שִׂפְתֵי יְשֵׁנִים SONG OF SOL. 7, 10 (see דָּבַב) five versions read שְׂפָתַי וְשִׁנָּים, which yields no sense; others wish to read שִׂפְתָם שָׁנִים (their purple lips) or שִׂפְתֵי יְשָׁנִים (lips of age); but it is not necessary to depart from the usual reading. — 2. (from יָשַׁן II. *a Shining one,* viz. El is) *n. p. m.* 2 SAM. 23,32, for which 1 CHR. 11,34 has הָשֵׁם (which see).

יְשָׁנָה (*the old*) *n. p.* of a city in the neighbourhood of בֵּית אֵל (which see) and עֶפְרַיִן; all which the Judean king Abijah wrested from Jeroboam 2 CHR. 13,19. As Bethel lay on the border of Benjamin, and Ephrain (K'ri, = אֶפְרַיִם 2 SAM. 13,23 and Ἐφραΐμ JOHN 11,54) or Ephron (K'tib, LXX, Vulg.) according to *Josephus* (Jewish War 4, 9, 9) was in the neighbourhood of Bethel (see אֶפְרַיִם), יְשָׁנָה may have also been situated in their vicinity. According to this, י׳ cannot be identified with אַשְׁנָה (which see). At first י׳ may have been merely an epithet or adjective to the proper name of the city, as it is still in the Mishna (Erachin 32 [a]); but subsequently it was put alone like חֲדָשָׁה (which see).

יָשַׁע (Kal not used) *intr.* prop. *to be wide*, the Ar. وَسِعَ and the preceding יָשַׁח having the same fundamental signification; cognate in sense רָחַב, רָוַח, opposite צַר. Hence metaphor. *to be free*, *fortunate*, *unrestrained*, *delivered* (from oppression); the ideas of *wide* and *strait* being elsewhere transferred in the language to *fortunate* and *unfortunate*. שׁוּעַ II. (שׁוּעַ) has the same meaning, whence come תְּשׁוּעָה, שׁוֹעַ, שׁוּעַ, and the proper names שׁוּעָא, יְהוֹשֻׁעַ, יֵשׁוּעַ. — Derivat. יֶשַׁע, יֵשַׁע, יְשׁוּעָה, מוֹשָׁעוֹת, and the proper names מֵישַׁע, מֵישָׁע, יֵשַׁע in יְשַׁעְיָה, יְהוֹ־, יֶשַׁע in יִשְׁעִי.

Nif. נוֹשַׁע (*part.* נוֹשָׁע, *fut.* יִוָּשַׁע) *to be delivered*, with מִן of the person or thing *from whom* or *which* NUM. 10, 9, 2 SAM. 22, 4, JER. 30, 7, and בְּ *by which* DEUT. 33, 29; PS. 33, 16; *to be saved* JER. 8, 20; *to be happy* PROV. 28, 18; *to be victorious* ZECH. 9, 9.

Hif. הוֹשִׁיעַ (*fut.* יוֹשִׁיעַ, retaining ה יְהוֹשִׁיעַ, *apoc.* יוֹשַׁע; once with *suff.* in the short form יֹשַׁעֲכֶם for יוֹשִׁיעֲכֶם Is. 35, 4) prop. to make wide, i. e. free, hence 1. *to deliver*, *to save*, with accus. of the object Ps. 3, 8; 20, 7, with מִן of the person or thing *from whom* or *which* 7, 2; 34, 7; 44, 8; 59, 3, and בְּ *whereby* Hos. 1, 7; 1 SAM. 17, 47. ה׳ מִטֻּמְאוֹת Ez. 36, 29 *to free from the power of impurities* (i. e. sins); ה׳ מֵרָחוֹק JER. 30, 10 *to bring deliverance from afar*; seldom absolutely Is. 45, 20 *a God that does not deliver*. In this sense *a deliverer* or *saviour* is called מוֹשִׁיעַ, spoken of God Is. 19, 20, ZECH. 8, 7; or of men NEH. 9, 27. — 2. *to help*, *to support*, with accusat. of the person Ex. 2, 17, 2 SAM. 10, 19; applied also to God Ps. 12, 2; seldom with לְ of the person Ps. 72, 4; 86, 16; or absol. 2 SAM. 14, 4; metaphor. *to give victory* DEUT. 20, 4, JOSH. 22, 22, 2 SAM. 8, 6; also with an accusat. תְּשׁוּעָה 1 CHR. 11, 14. A peculiar expression is הוֹשִׁיעָה לִּי יָדִי *my hand helps me*, i. e. I conquer only by myself JOB 40, 9; for יָד occur also יָמִין Ps. 98, 1 or זְרוֹעַ Is. 59, 16. 1 SAM. 25, 26 and 33 is to be taken otherwise: *to support by a violent measure*.

יֵשַׁע (only five times) *m. deliverance*, *rescue* HAB. 3, 13, where it has the accusat. with it, like an infinit.; elsewhere as a construct to יָמִין Ps. 20, 7 or אֱלֹהִים 50, 23, to denote the help of God or of his omnipotence. הָשִׁית בְּיֵשַׁע Ps. 12, 6 *to set at liberty*, *to put into a state of victory*. יָשַׁע stands for the pause-form.

יֶשַׁע (only in pause; with *suff.* יִשְׁעִי, יִשְׁעֲךָ, once יֶשְׁעֲךָ) *m. freedom*, JOB 5, 11 *and the gloomy* (i. e. those in distress) *are strong in freedom*; hence of God אֱלֹהֵי יִ׳ 2 SAM. 22, 47, קֶרֶן יִ׳ 18, 3, צוּר יִ׳ Ps. 18, 47, or יֶשַׁע alone 27, 1 as *the bringer of salvation* Is. 62, 11. Figur. *blessing* (of fruitfulness) 45, 8, *prosperity* 61, 10, *salvation* Ps. 132, 16. — Deriv. the proper name יִשְׁעִי.

יָשָׁע (*constr.* יְשַׁע) *m. helper*, only in יְשַׁעְיָה, יְהוֹ־.

יִשְׁעִי (from יְשַׁעְיָה *Jah is salvation*) *n. p. m.* 1 CHR. 2, 31; 4, 20; 5, 24.

יְשַׁעְיָה (*Jah is helper*) *n. p. m.* EZR. 8, 7 19; NEH. 11, 7; 1 CHR. 3, 21.

יְשַׁעְיָהוּ (the same) *n. p.* of the famous prophet of the Old Testament, whose name is borne by a collection of oracles Is. ch. 1-66; 2 KINGS 19, 20; and of other persons besides 1 CHR. 25, 3; 26, 25.

יָשַׁף (not used) *intrans. to be hard*, *firm*, Ar. يَشَفَ, يَشَبَ, يَظَبَ, which must likewise proceed from this fundamental signification. The org. root is יָ־שַׁף. Deriv. יָשְׁפֵה, יִשְׁפָּה, and the proper names יִשְׁפָּה, יִשְׁפָּן.

יָשְׁפֵה (or יָשְׁפָה according to mss.) *m. jasper*, a very hard half-precious stone which is wrought in order to make jewels and ornaments Ex. 28, 20; 39, 13; Ez. 28, 13; Ar. jashm, jashb, jashf the same; Greek ἡ ἴασπις. It seems that the name was spread abroad by the Phenicians.

יִשְׁפָּה (for יִשְׁפְּיָה from יָשַׁף; *a firm*, *strong one*, viz. Jah is) *n. p. m.* 1 CHR. 8, 16.

יִשְׁפָּן (*a firm*, *strong one*, from יָשַׁף) *n. p. m.* 1 CHR. 8, 22.

יָשַׁר (*fut.* יִישַׁר, once in a form that does not appear again יִשַּׁר 1 Sam. 6, 12) *intr.* prop. same as אָשַׁר, כָּשַׁר (which see), conseq. 1. *to be straight*, of a way that deviates neither to the right nor left, *to go straight*, 1 Sam. 6, 12 *and the kine went straight* (i. e. the straight way) *forward;* then *to be even*, *level*, of a country, opposite עָקֹל; Ar. يسر to be easy. Derivatives יָשָׁר 1, יֹשֶׁר, יֵשֶׁר 1, מִישׁוֹר 1, שָׁרוֹן. — 2. Figur. *to be right*, *good*, *pleasing*, אָשַׁר also being used in a moral sense; hence in the phrase 'י' בְּעֵינֵי פ *to be right in one's eyes* Num. 23, 27; Judges 14, 3; of the soul, *to be even*, *tranquil*, *composed*, Hab. 2, 4, i. e. not to be overbearing, not to overstep חֹק, oppos. to עֻפַּל; comp. שִׁוָּה Is. 38, 13. Deriv. יָשָׁר 2, יֹשֶׁר 2, מִישׁוֹר 2, מֵישָׁר; the proper names יֵשֶׁר, יְשֻׁרוּן; and יָשָׁר in יְשַׂרְאֵלָה. On וַיִּשַּׁרְנָה 1 Sam. 6, 12, see the analytical part at the end.

Pih. יִשֵּׁר (*part.* מְיַשֵּׁר, *fut.* יְיַשֵּׁר, once וַיַּשֵּׁר 2 Chr. 32, 30 for וַיְיַשֵּׁר) *to make straight*, אֹרַח Prov. 9, 15, לֶכֶת 15, 21, of moral conduct; *to make even* or *level* (i. e. to remove all obstructions), in a physical and spiritual sense, דֶּרֶךְ Is. 45, 13, אֹרַח Prov. 3, 6, הֲדוּר Is. 45, 2; *to direct*, *to lead straightly* 2 Chr. 32, 30, metaph. Job 38, 3; *to approve*, *to esteem as right* Ps. 119, 18.

Puh. יֻשַּׁר (*part.* מְיֻשָּׁר) *to be made right*, *prepared*, spoken of a thin plate of gold which is cut into ornaments 1 Kings 6, 35.

Hif. הֵישִׁיר and הוֹשִׁיר (*fut.* יַיְשִׁיר) *to make even*, דֶּרֶךְ, with לִפְנֵי of the person Ps. 5, 9; *to keep a straight direction* Prov. 4, 25, without דֶּרֶךְ.

יָשָׁר (*constr.* יְשַׁר; *pl.* יְשָׁרִים, *c.* יִשְׁרֵי) *adj. m.*, יְשָׁרָה (*pl.* יְשָׁרוֹת) *f.* 1. *straight*, i. e. not bent, but upright Ezr. 1, 7; of a way 1 Sam. 12, 23; *even*, *plain* Jer. 31, 9, then figur. Ezr. 8, 21; on the contrary יְשָׁרִים in Dan. 11, 17 should be derived from יֵשֶׁר; *straight*, in a moral sense Job 33, 27, Mic. 3, 8, where the doing of the opposite is expressed by הֶעֱוָה, עִקֵּשׁ. — 2. *to be right*, *good*, *pleasing*, particularly in the combination 'בְּעֵינֵי פ *pleasing to one*, *beloved by one* Josh. 9, 25, Judges 17, 6, *well-pleasing* Deut. 12, 25, *agreeing with* 2 Sam. 19, 7, in which sense 'לִפְנֵי פ sometimes occurs Prov. 14, 10; *just*, *righteous*, either of God Deut. 32, 4, his judgments Ps. 119, 137 and his word 19, 9; or of men, *honest*, *upright*, *just*, *morally good* 1 Sam. 29, 6; Job 1, 1; 8, 6, for which is also יְשַׁר דֶּרֶךְ Prov. 29, 27; *pl.* יְשָׁרִים Job 4, 17; 17, 8, for which are also יִשְׁרֵי לֵב Ps. 7, 11 (once in the sense, *of an honest*, *willing mind*, 2 Chr. 29, 34) and יִשְׁרֵי דֶרֶךְ Ps. 37, 14 or יָשָׁר בְּלֵב 125, 4; *upright* in acting Prov. 20, 11. As a subst. *the best* Mic. 7, 4, *pious* Ps. 37, 37 &c.; hence plur. *the Israelites* Num. 23, 10; Ps. 111, 1 (where וְעֵדָה is to be taken for וַעֲדָתָם). For the use of יָשָׁר in יְשַׂרְאֵלָה (according to the reading of many mss.) 1 Chr. 25, 14, see under יְשַׂרְאֵלָה. The acceptation of יָשָׁר in the phrase 'סֵפֶר הַיּ Josh. 10, 13 and 2 Sam. 1, 18 is difficult. According to the Syr. and Ar. versions followed by *Lowth*, *Michaelis*, *Herder* and others. it is said to be equivalent to הַשִּׁיר (*book of the poem* or *poems*); or according to the Ar. حماسة (valour, ability) *the book of heroes;* but יָשָׁר is better taken as a collect. for *Israelites* according to the tradition in the Talm., like יְשָׁרִים Num. 23, 10, Ps. 111, 1; and so translated *book of the Israelites*, i. e. national book.

יֹשֶׁר (= יָשָׁר) *m. honest*, see יְשֻׁרוּן.

יֵשֶׁר (only *pl.* יְשָׁרִים after the form שְׁבָרִים, שְׁמָרִים from שֶׁבֶר, שֶׁמֶר) *m. accommodation*, *settlement*, prop. a making smooth, Dan. 11, 17 וִישָׁרִים עִמּוֹ יַעֲשֶׂה (according to the reading of the LXX, Theod., Vulg.) *and he will bring about a settlement with him*, conseq. = עָשָׂה מֵישָׁרִים 11, 6, and like δίκαια 1 Macc. 7, 12. But if we abide by עָשָׂה, we must at least erase the copulative וְ, as being repeated out of עִמּוֹ.

יֵשֶׁר (*righteousness*, viz. of El) *n. p. m.* 1 Chr. 2, 18.

יֹשֶׁר (with *suff.* יָשְׁרוֹ) *m.* 1. *straightness*, of a way Prov. 2, 13; 4, 11; *right*,

uprightness, *truth*, Job 6,25; *duty* 33, 23; *honesty*, *piety* 1 Kings 9, 4, also with the addition of לֵב or לֵבָב Deut. 9, 5, 1 Chr. 29, 17; Job 33, 3 עַל־יֹשֶׁר (according to *Norzi* עֲלֵי־) *against right*. In this sense יֹשֶׁר stands once adverbially = מֵישָׁרִים Eccles. 12, 10 *and to note down rightly* (if we read וְכָתוֹב), or *and rightly noted down* (if we read וְכָתוּב). — 2. = עֹשֶׁר, with which it is connected by its root, *property*, *substance* Prov. 11, 24.

יִשְׂרָאֵל (from יִשְׂרֶה אֵל *El is ruler;* but in Gen. 32, 29 and Hos. 12, 4 it is explained *wrestler with God;* with the emphasis on *El* Gen. 32, 31; 28, 17 20; 35, 10) 1. *n. p. m.* the patriarch Jacob, which name he bore afterwards in addition, and whose origin is told in Gen. 32, 29; 35, 10; Hos. 12, 4. He has the name in Gen. 35, 21 22; 37, 3; 43, 6, and in many other passages of Genesis, in accordance with which his sons are called בְּנֵי י׳ 42, 5; 45, 21. See יַעֲקֹב. — 2. בְּנֵי יִשְׂרָאֵל in the historical books from Exodus onward = *the Israelite people*, for which בֵּית יִשְׂרָאֵל Ex. 16, 31; 40, 38 and עֲדַת יִשְׂרָאֵל Ex. 12, 3 &c. stand. But יִשְׂרָאֵל alone is most frequently used to express this Ex. 5, 2, Num. 21, 1, Josh. 4, 22; which with עַם or עֵדָה to be supplied, is sometimes construed with the sing. masc. Josh. 4, 22, or the sing. fem. Jer. 3, 11; sometimes with the pl. masc. Josh. 3, 17. In this sense we should take the combinations זִקְנֵי י׳ Ex. 3, 16, נְשִׂיאֵי י׳ Num. 7, 2, שִׁבְטֵי י׳ Ex. 24, 4, אִישׁ י׳ Josh. 9, 7, בְּנוֹת י׳ Deut. 23, 18, אֱלֹהֵי י׳ Ex. 5, 1, אֶרֶץ י׳ 1 Sam. 13, 19 (for which also יִשְׂרָאֵל merely stands as a fem. Is. 19, 24); and י׳ with this meaning is frequently conceived of as a single person and figur. represented accordingly Ex. 4, 22; Num. 20, 14; Is. 41, 8; 42, 24; 43, 1 &c. — 3. Emphatically, *the true*, *pious*, *faithful Israel*, and so a title of honour for the select of the people Is. 49, 3, Ps. 73, 1 (parallel בָּרֵי לֵבָב), Hos. 8, 2; as also יַעֲקֹב Ps. 24, 6 (parall. דֹּרְשֵׁי יי׳); comp. John 1, 48; Romans 9, 6. — 4. In the period when the kingdom was divided, י׳ is the name of the ten tribes, in opposition to the kingdom of Judah 2 Sam. 2, 9; 19, 40-43; 1 Kings 12, 1, because the majority of the people attached themselves to it; in which sense we must take מַלְכֵי י׳ 1 Kings 14, 19; 16, 5 (opposite מַלְכֵי יְהוּדָה). In the same sense stands also בֵּית י׳ Hos. 1, 4; 5, 1, or יִשְׂרָאֵל alone Hos. 4, 15; 5, 3. As *Ephraim* took the lead among the ten tribes, הַר י׳ Josh. 11, 16 is = הַר אֶפְרַיִם. Sometimes the two kingdoms are called שְׁנֵי בָתֵּי י׳ Is. 8, 14; and the kingdom of Judah alone, after the ten tribes were exiled, שְׁאָר י׳ Is. 10, 20. — 5. After the exile י׳ was again used for the whole kingdom (in Ezr., Neh., Chr. &c.), even when an earlier time and Judah specially is spoken of 2 Chr. 12, 1; 15, 17; 19, 8; principally in the psalms Ps. 14, 7; 22, 4 &c. — *Gent. m.* יִשְׂרְאֵלִי *Israelite* 2 Sam. 17, 25, where it should be read, however, as in 1 Chr. 2, 17, יִשְׁמְעֵאלִי; *fem.* יִשְׂרְאֵלִית *Israelitess* Lev. 24, 10.

יִשְׂרְאֵל s. יִשְׂרָאֵל.

יְשַׂרְאֵל (a ground-form to יְשַׂרְאֵלָה; *El is a true, honest one*) *n. p. m.* only with *a* of motion 1 Chr. 25, 14, for which, however, mss. read יְשַׂר׳, = אֲשַׂרְאֵל (which see) 1 Chr. 4, 16.

יְשַׂרְאֵלָה (from יָשָׁר, *constr.* יְשַׁר, and אֵל with *a* of motion, *belonging to Jesharel*, see יְשַׂרְאֵל) *n. p. m.* 1 Chr. 25, 14, interchanged with אֲשַׂרְאֵלָה 25, 6. But as many mss. read יְשַׂר׳, it is better to compare יָשָׁר (*constr.* יְשַׁר) with אָשָׁר (*constr.* אֲשַׁר) in אֲשַׂרְאֵל (which see).

יִשְׂרָה (from the fut. Kal of שָׂרָה) *m.* usually *wrestler*, *struggler*. But as the verb means in Hebrew nothing but *to rule*, *to govern* = שׂוּר (which see); it is better to render it *ruler*. Only in the proper name יִשְׂרָאֵל.

יְשָׁרָה (*constr.* יִשְׁרַת) *f. honesty*, *piety*, 1 Kings 3, 6.

יְשֻׁרוּן (from יָשָׁר = יָשֹׁר, like קָטֹן = קָטָן, with the diminutive termination וּן—, to express affection) *m.* a poetical

(and rare) name for the people of Israel Deut. 32, 15; 33, 5 26; Is. 44, 2, prop. *the good little people*, just as Israel is elsewhere termed יְשָׁרִים in poetry, in opposition to the heathen Num. 23, 10; Ps. 111, 1 (*Aq.*, *Symm.*, *Theod.*, *Saadia*, *Ibn Esra*, *Kimchi*). The view of *Grotius* that it is a diminutive from יִשְׂרָאֵל, cannot be justified by the form. Ἰσραηλίσκος in the Gr. Venet. version has no etymological warrant; more correct is the translation εὐθύς (Aq., Symm., Theod.).

יָשַׁשׁ (not used) *intr.* same as שֵׂשׂ (שׂוּשׂ) *to be white*, *to shine*, metaphor. *to be gray*, *to be white*, of the hair, *to be old*, conseq. of a similar fundamental signification to that of שֵׂב (שׂוּב which see); and even the assumption of an organic root יַשׁ = וַשׁ, identical with בַּץ, בַּשׁ, leads to the same radical meaning. But as the same stem is in Aram. קְשַׁשׁ, ܩܫܫ, Ar. قَشَّ, and as the interchange of י with ח or ק (which see) is possible in Hebrew, it is better to compare יַשׁ with קַשׁ and חַשׁ, meaning *to be sapless*, *dry*, which suits the idea of *being old* very well; Maltese *jass* the same. Deriv. יָשִׁישׁ, the proper name יְשִׁישַׁי and

יָשֵׁשׁ *m. an old man*, *one gray-headed*, along with זָקֵן 2 Chr. 36, 17. From יָשִׁישׁ in a proper name we see that it is also an epithet of Jah, because wisdom is in him as in old men (Job 12, 12), which quality belongs to the judicial office; besides, the primitive Deity is so called in opposition to the newly originated unreal gods (Deut. 32, 17; Jer. 23, 23); on which account Daniel calls him עַתִּיק יוֹמִין (7, 9 13 22); comp. πεπαλαιωμένος ἡμερῶν (Sus. 52).

יִשָּׂשכָר (contracted from יִשָּׂא שָׂכָר, *he*, i. e. El, *brings reward*) *n. p. m.* Gen. 30, 18, comp. v. 16. As the pronunciation varied between יִשָּׂכָר and יִשְׂשָׂכָר, the singular orthography יִשָּׂשכָר arose.

יָשַׁת (Kal unused) *intr. to dry up*, *to become exhausted*, of water, by heat and drought, identical with יָצַת in its organic root, except that the latter is applied to combustible materials. נָשַׁת is just the same stem (Is. 41, 17; Jer. 51, 30); as יָצַת and נָצַת, יָצַב and נָצַב mutually supplement one another.

Nif. נִשַּׁת (after the form נִצַּת; 3 *pl.* נִשְּׁתוּ) *to become dry*, of water (by means of heat), Is. 19, 5 *and the waters of the Nile* (יָם the Nile Is. 18, 2 comp. Nah. 3, 8, now called el-Bahr, i. e. the sea) *become dry*, parallel יָבֵשׁ, חָרֵב. The versions (Targ., Symm., Aq., LXX, Syr. &c.) have more or less paraphrased this meaning; but *Ibn Esra* has already taken it rightly. Of the collateral form נָשַׁת the Nifal יִנָּתֵשׁ appears once Jer. 18, 14 for יִנָּשֵׁת.

יָת or (weakened) יַת (with *suff.* יָתְהוֹן, in Targ. יַתְהוֹן) *Aram. m.* prop. *person*, *body*, *essence*, *being*, as *Bar Ali* explains the Syr. ܝܬ, identical with the Hebr. אוֹת (page 45) or אֵת (page 168); as it is derived either from יָתָא = Hebr. יֵשָׁה, or from יוּת = אוּת. In usage only as a sign of the accusative Dan. 3, 12. The original form may have been וָת (from וּוּת, יוּת = אוּת), as is still perceptible from the compounds לְוָת, כְּוָת, the syllable וָת = יָת being attached to לְ, כְּ.

יָתָא see יָת.

יְתִב (Targ. יְתִיב; *part. pl. m.* יָתְבִין) *Aram. intr.* same as Hebr. יָשַׁב *to sit*, דִּינָא *to judgment* Dan. 7, 10 26, also without any addition 7, 9; *to dwell* Ezr. 4, 17.

Af. הוֹתֵב (Targ. אוֹתֵב and Ittaf. אִתּוֹתַב) *to cause to dwell*, *to plant*, with accus. of the person and בְּ of the thing Ezr. 4, 10.

יָתַד (not used) *tr. to pierce into*, *press into*, identical in its organic root with אָטַד (which see), Targ. אֲטַד, אֲטַט, Phenic. אָטַד, Ar. وَتَدَ. Deriv. יָתֵד, and according to some יָתֵת.

יָתֵד (*constr.* יְתַד; *pl.* יְתֵדוֹת, *constr.* יִתְדוֹת, but with *suff.* יְתֵדֹתָיו, יִתְדֹתָם) *comm. a peg*, *nail*, driven into the wall Is. 22, 25, Ez. 15, 3; *a tent-pin*, to which

a tent is fastened Judges 4, 21, Ex. 27, 19; the fastening being used as an image of being established Is. 22, 23, of remaining Ezr. 9, 8, for which גָּדֵר stands in 9, 9; as also for the figure of a נוֹגֵשׂ, who keeps together a multitude of men Zech. 10, 4; metaphor. *a shovel* Deut. 23, 14; י׳ הָאֶרֶג *the pin of a web* Judges 16, 14, i. e. the roller or beam to which the threads of the warp are fastened.

יְתָה see אֱלִיָּתָה.

יָתוֹם (from יָתַם; *pl.* יְתוֹמִים, with *suff.* יְתֹמָיו, יְתֹמֶיךָ) *m.* 1. prop. a deserted, forsaken one, hence *an orphan*, Is. 1, 17, being without a protector, i. e. a father; therefore coupled with אַלְמָנָה Jer. 7, 6, דַּךְ Ps. 10, 18, דַּל 82, 3, עָנִי Zech. 7, 10, גֵּר Deut. 24, 17; generally *forsaken*, *helpless*, Job 6, 27; 29, 12; Hos. 14, 4. Ar. يَتِيم the same. — 2. same as תָּם spoken of God, *a Perfect*, *Pure one*, Ps. 10, 14; comp. Ar. يَتِيم perfectus (Golius p. 2763).

יְתוּר (according to *Kimchi* from תּוּר I. after the form יְקוּם) *m. what is sought out*, *selected*, Job 39, 8. According to the Targ. (with the approbation of the LXX and Vulg., and agreeably to the accents) a poetical (Aramaeising) form of the imperfect = יָתוּר *he spies out*, parallel to יִדְרֹשׁ; according to *Le Clerc* יְתוּר = יֶתֶר *superfluity*, *riches*. But the explanation of Kimchi is the most probable.

יָתַח (not used) *tr. to push*, *to strike*, connected in its organic root י־תַח with that in דָּכָ־א, דָּךְ, נָ־דַח, דָּח־ה, דָּח, דָּכָ־ה; while the idea of pushing or striking is transferred to striking down, pressing down, striking away, pushing away. But as the Arab. وتح has obviously for its first meaning *to divide*, *to separate*, whence مِيتَخَة *bough* (cut off from the palm), *stick*, *club*, it is better to identify יָ־תַח with the organic root in נָ־תַח, בָּ־תַק, חָ־תַךְ, תָּךְ, in signif. *to split*, *to separate*. Deriv. תּוֹתָח.

יַתִּיר (*the wide*, *roomy*, viz. city) *n. p.* of a city in the mountains of Judah which was given to the priests Josh. 15, 48; 21, 14. *Gentile* יַתִּרִי 2 Sam. 23, 38, as the versions read for יִתְרִי, if we do not assume that יֶתֶר is = יַתִּיר. The place is now called *Attir*, lying south of Hebron.

יַתִּיר (*def.* יַתִּירָא) *Aram. adj. m.*, יַתִּירָה, יַתִּירָא *f. exceeding*, *extraordinary*, *powerful* Dan. 2, 31; 5, 12. The fem. is also an adv. *very*, *exceedingly* 3, 22; 7, 7.

יָתַל I. (Kal not used) *intr.* same as הָתַל (which see) *to laugh*, *to jest*, *to make oneself merry*, *to mock*. The interchange of ה and י at the beginning is also found in הָלַךְ and יָלַךְ, הָדָה and יָדָה, הָגָה and יָגָה.

Hif. הֵתִיל (after the form הֵלִיל, הֵמִין, הֵטִיב omitting the radical *Yod* in the orthography; 2 *p. perf.* הֵתַלְתָּ) *to mock*, *to deride*, with בְּ of the person Judges 16, 10 13 15. On the contrary, הֵתַל, and with the accent drawn back הֵתֶל Gen. 31, 7, as also the inf. constr. הָתֵל, fut. יְהָתֵל, belong to Pih. II. of הָתַל (which see), with the same meaning as Hif. here.

Hof. הוּתַל *to be deceived*, *taken in*, Is. 44, 20.

יָתַל II. (not used) *intr.* same as תֵּל *to be high*, *hilly*, hence the proper name

יִתְלָה (*hill-place*) *n. p.* of a place in Dan Josh. 19, 42. Perhaps the stem יָתַל is here = חָתַל (which see) and the meaning as in חֶתְלוֹן.

יָתַם (*fut.* 1 *p.* אֵיתַם, *in pause* אֵיתָם) *intrans.* 1. *to be alone*, *bereft*, *forsaken*, *solitary*, prop. to be separated, cut off from a thing, *to be deprived;* connected in its organic root with תַּם, which means "to come to an end, to disappear, cease, to be concluded". Deriv. יָתוֹם 1. and the proper name יִתְמָה. — 2. in a moral sense, *to be bare*, *deprived*, *released from*, *alone*, without sin, which is conceived of as an oppressive burden; hence *to be*

pure, *guiltless*, *free*, *irreprehensible*, *pious*, Ps. 19, 14. Deriv. יָתוֹם 2.

Hif. הֵתַם (only the *inf.* with *suff.* הֲתִימְךָ Is. 33, 1, as we should read for כַּהֲתִימְךָ) *to make an end of*, *to have done with*, which is a cutting off, a concluding Is. 33, 1.

The org. root of the stem (Arab. يَتَمَ, وَتَمَ) is expressed in תַּם תָּם (תָּמַם), where also a copious explanation may be found.

יִתְמָה (*purity*, *guiltlessness*, see יָתַם 2) *n. p. m.* 1 Chr. 11, 46.

יָתַן (not used) *intr. to continue*, *to endure*, *to hold on*, *to be constant* (with reference to time), hence *to be old*, of peoples that always continue; of rivers, *to be ever-flowing*, *inexhaustible*, oppos. to כָּזַב, hence also *to flow;* of continuance as a sign of firmness and strength, hence *to be firm*, *strong*, *powerful*, figur. *to be distinguished;* in a bad sense *to be severe*, *rough*, *hard*, *violent*, oppos. to חָנַן. The noun אֵיתָן derived from it (which see) appears in all these meanings; and the Ar. وَتَنَ has likewise the same multiplicity of significations; just as the stem אָתַן belonging to אָתוֹן has perhaps the same fundamental signification of strength and continuance. The organic root is יַ־תַן. Deriv. the proper name יִתְנָן.

יַתְנֶה (from the fut. Hif. of תָּנָה II.) *m. bestower*, *communicator*, only in the proper name

יַתְנִיאֵל (*El is bestower*) *n. p. m.* 1 Chr. 26, 2.

יִתְנָן (*fortress*, *strengthened place*, from יָתַן) *n. p.* of a city in Judah Josh. 15, 23.

יָתַר I. (Kal unused) *intr.* prop. same as אָתַר (page 172) *to extend*, *to spread*, *to stretch afar*, hence *to go beyond* or *exceed* (what is usual), *to project*, *to overtop*, of an extended space; of a number, *to be over and above*, *to exceed* (the common measure), *to be more*, *to be redundant*, *to overflow;* in a moral aspect, *to be prominent*, *worthy*, *noble*, *distinguished* &c. Deriv. יֶתֶר, יוֹתֵר, יִתְרָה, יֶתֶר 2, I. מוֹתָר, יִתְרוֹן, יִתְרַת, the proper names יֶתֶר (also in יִתְרְעָם), יִתְרוֹ, יִתְרָן, יִתְרָא; יָתִר in אֶבְיָתָר.

The organic root of the stem יַ־תַר appears clearly, in its original signification, from that in עַ־תַר II. (whence עֲתֶרֶת and the proper name עֶתֶר), Arab. كَـثُرَ, עָ־שַׁר, הָ־דַר II., Arab. وَتَرَ V. (to spread, extend) &c.; and we may see that the root תר may be connected with תל and תן.

Nif. נוֹתַר (*fut.* יִוָּתֵר, *apoc.* יִוָּתֶר) *to remain*, *to be left remaining*, of a number or mass of persons or things Ex. 10, 15, Josh. 11, 22, with מִן of the whole of which somewhat remains Num. 26, 65, 2 Sam. 13, 30; and לְ of the person 1 Sam. 25, 34; 2 Sam. 9, 1; or also with בְּ of the whole Neh. 6, 1, Ex. 14, 22, or *where* something still remains behind Lev. 8, 32; seldom with a number of persons for מִן 2 Sam. 17, 12, where the versions express מִן; with אַחֲרֵי *to be left after*, i. e. after the death of a person 1 Kings 9, 21; *to be left* Gen. 32, 25; *to remain* 1 Kings 18, 22; *to abide* Dan. 10, 13, where it is not necessary to take נוֹתַר in the sense *to obtain the preeminence*, comp. נִשְׁאַר Num. 11, 26. The *part. m.* נוֹתָר Ex. 29, 34, 2 Kings 4, 7, and נוֹתֶרֶת *fem.* Lev. 2, 3 are used as substantives, *the remainder*, *remnant.* In 1 Sam. 30, 9 we should read הַמִּתְפַּגְּרִים for הַנּוֹתָרִים.

Pih. יִתֵּר (not used) *to extend* or *spread out strongly*, hence *to be roomy*, of a place; Aram. to be distinguished, preeminent, violent. Derivat. the proper name יַתִּיר.

Hif. הוֹתִיר (*inf. absol.* הוֹתֵר, *constr.* הוֹתִיר; *imper.* הוֹתֵר; *fut.* יוֹתִיר, יוֹתֵר) 1. *to let remain*, *to leave*, with accus. of the thing Ex. 10, 15, Ruth 2, 18, with מִן of a person or thing *of* which one leaves some Ex. 16, 19, Lev. 22, 30, Num. 33, 55, Ez. 39, 28, and לְ of the person *to* whom it is left Is. 1, 9; Jer. 44, 7; more rarely does ה' stand absolutely, 2 Kings 4, 43; Ruth 2, 14. The passage Ex. 6, 8 וְהוֹתַרְתִּי בִּהְיוֹת לָכֶם is difficult;

where we must either suppose that בִּהְיוֹת has been incorrectly taken out of the 13 verse, or that וְהוֹ׳ should be taken in signif. 2. Figur. *to preserve, to spare* Ps. 79, 11. — 2. *to give a preference to*, prop. to make higher, superior, distinguished, with accus. of the person, Deut. 28, 11 *and God shall give thee a superiority for good*, with בְּ *wherein;* but also with לְ of the person, Ez. 6, 8 *and I will give you a preeminence* (וְהוֹתַרְתִּי לָכֶם), *while you will have among the nations the escaped of the sword* (בִּהְיוֹת לָכֶם, the first לָכֶם being dropped). Gen. 49, 4 is Hof.

Hof. הוּתַר (*fut.* יוּתַר, for which, however, יוֹתַר stands), *to be exalted;* Gen. 49, 4 *thou shalt not be exalted*, where there is an assonance with יֶתֶר. As Hif. does not at all suit here, it is better to take תּוֹתַר for תּוּתַר, as הוֹדַע stands for הוּדַע.

יָתַר II. (unused) *tr.* same as קָטַר I., אָטַר 2. and others (from the organic root יָ־תַר) *to knot, to bind*, cognate in sense with חָבַל; deriv. יֶתֶר 1, מֵיתָר and יִתְרַת.

יְתַר *Aram.* same as Hebr. יָתַר I.

Pael יַתֵּר (not used), deriv. יַתִּיר.

יָתָר *m. a distinguished, noble one*, see אֶבְיָתָר.

יֶתֶר (with *suff.* יִתְרוֹ, יִתְרָם; *pl.* יְתָרִים) *m.* 1. (from יָתַר II.) *a rope*, to bind with, Judges 16, 7; *a cord* by which a tent is held together, like מֵיתָר (Is. 54, 2), and metaphor. *the thread of life* Job 4, 21, so that it is not necessary to read יְתֵדָם; *the string of a bow* Ps. 11, 2; *the girdle* of a common man Job 30, 11 K'tib, for which the K'ri has יִתְרִי from יֶתֶר in the sense of *bridle*. Arab. وَتَر, Syr. ܝܰܬܪܳܐ the same, and also *lute-string*. — 2. (from יָתַר I.; with *suff.* יִתְרָם) a) *the remainder, the rest*, e. g. of הָעָם Judges 7, 6, עַמִּים Hab. 2, 8, הַנְּבִיאִים Neh. 6, 14, שְׁנוֹת Is. 38, 10, where יֶ׳ may be rendered by the adj. *remaining;* but sometimes the noun following is in the genitive, e. g. Jo. 1, 4 *that which is left by the* אַרְבֶּה; *the residue* Is. 44, 19; *what remains of* Deut. 3, 11, hence יֶ׳ הַבַּז Num. 31, 32 *what remained after* בַּז, i. e. besides the בַּז; so יֶ׳ דִּבְרֵי פְ׳ *the acts of one that are still to be narrated* 1 Kings 11, 41. b) that which exceeds what is necessary, i. e. *superabundance, riches, substance* Ps. 17, 14; Job 22, 20. c) *preeminence*, Gen. 49, 3 *the preeminence in height, and the preeminence in strength*, for the concrete *excellent, distinguished; excellence*, Prov. 17, 7 *a lip of excellency* i. e. commanding speech. d) as an adverb *more than, besides*, valde, satis superque Dan. 8, 9, like יֹתֵר (Eccles. 2, 15); עַל־יֶ׳ *richly, above all measure* Ps. 31, 24; with an adj. coupled with מְאֹד, *much more abundant* Is. 56, 12. e) (*preeminence* i. e. *preeminent*, viz. is El) *n. p. m.* Ex. 4, 18, otherwise called יִתְרוֹ; Judges 8, 20; 1 Chr. 2, 32; 4, 17; 7, 38, elsewhere יִתְרָן; 1 Kings 2, 5, elsewhere יִתְרָא. f) *n. p.* of a city = יַתִּיר, whence the *Gentile* יִתְרִי 2 Sam. 23, 38.

יֹתֵר (or יוֹתֵר) *m.* prop. (a *part.*) *what stands out, the remaining*, therefore *the remainder* 1 Sam. 15, 15, *preeminence, advantage, gain* Eccles. 6, 8. As an *adv. superfluously, quite too much*, Eccles. 2, 15; 7, 16, parallel הַרְבֵּה; *more* Esth. 6, 6; *better* Eccles. 7, 11; *moreover*, 12, 12 *moreover instruct thyself out of them;* 12, 9 *moreover* (it is to be said), *that Koheleth was a wise man.*

יִתְרָא (*excellence* is El) *n. p. m.* 2 Sam. 17, 25, for which יֶתֶר stands in 1 Kings 2, 5.

יִתְרָה *f.* usually *what is saved, acquired*, hence *property, fortune* Is. 15, 7 (conseq. like יֶתֶר Ps. 17, 14), to which belongs עָשָׂה *to acquire* = קָנָה (Gen. 12, 5). Better, *remnant, rest of the people*, according to which we should translate: *therefore* (i. e. on account of this great misfortune) *they possess but a remnant*, i. e. they keep only a יֶתֶר. See יִתְרַת.

יִתְרוֹ (= יִתְרוֹן *preeminence*) *n. p. m.* Ex. 3, 1; 4, 18; elsewhere termed יֶתֶר and רְעוּאֵל.

יִתְרוֹן *masc. excellence, preeminence,*

Eccles. 2, 13; *advantage*, *gain*, *use* 2, 11; 3, 9. It is a late Hebrew word, used only by the author of Ecclesiastes.

יִתְרָן (*the Excellent one*, viz. Jah is) *n. p. m.* 1 Chr. 7, 37, for which יֶתֶר stands in 7, 38.

יִתְרְעָם (from יֶתֶר and עָם, *remnant of the people*) *n. p. m.* 2 Sam. 3, 5; 1 Chr. 3, 3.

יֹתֶרֶת *fem. the net-like covering of the liver*, fully י׳ עַל־הַכָּבֵד Ex. 29, 13, י׳ מִן־הַכָּבֵד 29, 22, י׳ הַכָּבֵד Lev. 9, 19, either from יָתַר I. to be prominent, to cover over; or better from יָתַר II. to bind, to knot, so that יֹתֶרֶת properly means *a net* (see רֶשֶׁת).

יִתְרַת only in Jer. 48, 36, prop. constr. state of יִתְרָה, for which the parallel passage in Is. 15, 7 has יִתְרָה; but possibly it is conceived of as an adv. to עָשָׂה, the construct state being used adverbially elsewhere; and in general Jeremiah modifies and alters considerably the expressions of Isaiah. It might be translated: *for he has lost all that has been done with respect to the remainder.*

יָתַת (not used) *tr.* same as הָתַת and the similar הַת, Arab. هَتَّ (comp. הָלַךְ and יָלַךְ) *to press upon one*, *to thrust into*, *to overthrow* (see הַוּת); hence *to subjugate*, *to subject;* fundamental signification the same in Arabic. Derivative

יְתֵת (after the form רְתֵת; *subjugation*, *subjection*) *n. p. m.* Gen. 36, 40. According to Simonis contracted from יָתֵדת (pin), which is improbable.

כ

כ, called כַּף (which see), *Kaf*, as a letter of the alphabet means *the hollow of the bent hand* (palma cava, the hollow palm), because, as is alleged, the letter represented the rough form of the palm, in old writing, as is still visible in the Phenician Kaf (ꓘ, 𐤊, ℶ); in old Hebrew, Samaritan, old Aramaean, Palmyrene, as also in the later square character, it is said that this was the model; and the Greek *Κάππα* (כַּפָּא), *K*, is only a reversed Phenician figure. But here also as in other letters, the name has been selected only on account of the initial sound. As a numeral כ signifies 20, being the second letter in the series of tens. When כ stands at the end of a word, the lower and bent part is stretched out downwards, i. e. as is done in the case of נ, פ, צ (ן, ף, ץ). It is pronounced *ka*.

As to the pronunciation of *Kaf*, it is usually hard like *k*, being a *litera muta;* but like the letters בגדפת״ it has an inclination towards the stronger aspirated *kh*, for which reason the LXX sometimes represent it by *χ*. The aspirated pronunciation afterwards became the usual one, the harder being designated by Dagesh lene. In Phenician a twofold pronunciation of Kaf must have existed likewise; as it is represented in the Punic of Plautus sometimes by *ch*, sometimes by *c;* and one sees plainly from the difference between his older and more recent text, that Kaf was not aspirated at an early period. When Semitic words passed into Greek through the Phenicians, whether they were originally Phenician or not, we find sometimes *κ*, sometimes *χ*, e. g. כַּד *κάδος*, כִּנּוֹר *κινύρα*, כֹּפֶר *κύπρος*, כְּתֹנֶת (כִּתֹּן) *χιτών*, כַּשְׂדִּים *Χαλδαῖοι* &c.

As a hard and aspirate *k*-sound *Kaf* is interchanged chiefly 1. with ג, as כָּפַן and גָּבַן, כָּבַל and גָּבַל, כָּבַע and גָּבַע; 2. with ח, as כָּפָה and חָפָה, כָּשַׁל and חָשַׁל; 3. with ק, as כָּבַע and קָבַע, עָכַב and עָקַב, כָּהָה and קָהָה. Since י and ע also belong in part to the *k*-sounds, we also find 4. an interchange with י, as כָּשַׁר and יָשַׁר, כַּם I. and יָם; 5. with ע, as כָּזַב and עָזַב II., כָּתַר and עָטַר, כָּלַם and עָלַם &c. As an aspirated sound it is also interchanged 6. with ה, as

מָכַר and מָהַר, מָהֲמֹר and מַכְמֹר &c.; as also the Sanskrit final *h* (Visarga) sometimes appears as ך in the Hebrew roots. Most of these changes, which appear more or less in the formation of stems, are best adduced in the etymological explanation of the stems, where comparisons with the dialects may also be found. — Other peculiarities connected with *Kaf* are a) a transposition, e. g. כָּאֲרִי Ps. 22,16 for חָפְרִי, comp. תְּמִיחֶץ 68, 24 for תִּמְחַץ; b) an interchange with נ, e. g. נִבְשָׁן Josh. 15, 62 for כִּבְשָׁן, מַכּוֹת 2 Chr. 2, 9 for מְנוֹת; כַּנְּלֹתְךָ Is. 33, 1 for כְּכַלֹּתְךָ; c) a change of ך and ר, e. g. אֶת־תַּעְנַךְ Josh. 17, 11 and אֶת־עָנֵר 1 Chr. 6, 55. But in all these instances other explanations have been attempted.

ךְ— is an old termination, frequently preserved in extra-Semitic, *ak* = *ka* as a suffix to adjectives, as we see it still existing in שַׁדְרַךְ, מֵישַׁךְ, נַּנְזַךְ, חֲדַרְךְ, פַּרְנַךְ, שֵׁשַׁךְ, מְרֹדַךְ, סָרַךְ, בְּראֹדַךְ, מְראֹדַךְ, though in proper Hebrew words the formation has been entirely lost. For this ךְ— *ak* = *ka* ךְ alone sometimes appears, abridged from *ka*, as in הַמְנִיךְ (which see), or a final *a* coupled with *ak*, and changed into *ôk*, e. g. in אַרְיוֹךְ, from *Arya-ak*, נִסְרֹךְ from *Nisra-ak*, and many others. This formative syllable ךְ— *ak*, still preserved in Hebrew, out of the Aryan language, in some remains of the former, is sometimes written ח— *ach*, e. g. in בְּדֹלַח (which see); with which comp. Aram. טְלֹפַח, צְלֹפַח, צְלֹבַח &c.

ךְ— see ךְ—.

ךְ see ךְ—.

כְּ (before monosyllabic particles כָּ, e. g. כָּזֹאת, כָּזֹה, כָּזֶה, only once כְּזֹאת Gen. 45, 23 in another sense, and in כְּעַל Ps. 119, 14, Aram. כְּעַן Dan. 2, 23, כְּמָה Dan. 3, 33 relat.; so too before the suffixes כָּהֶם, כָּהֵם, כָּכֶם; before מַה = מוֹ either כְּ, as כְּמוֹ [a peculiar particle], or before light suffixes כָּמוֹ־; before the interrogative particles מָה, מֶה, it is coupled with them in close union by means of Dagesh forte, conseq. ·כַּ, as כַּמָּה, כַּמֶּה; Phenic. כְּ the same) 1. *an adv.* a) *a relative adverb*, *how*, *in what way*, quomodo, after a verb Eccl. 11, 5 (thou canst not know) *how the bones in the body of the pregnant woman* (are to be distinguished from the softer parts) = אֵיךְ Ruth 3, 18. — b) *an adverb of quality*, *as*, *so*, Greek ὥς, Lat. ita, sic, hoc modo, to express state, sometimes coinciding with כֵּן and אֵיךְ, and with them denoting qualitative, modal comparison and likeness Is. 1, 7 8; hence doubled כְּ — כְּ *as — so*, *as well — as also*, when two things are compared or placed together, so that *one* is to stand in place of *the other*, or both together are alike in one relation, e. g. *so* (כְּ) *thou as* (כְּ) *Pharaoh* Gen. 44, 18, i. e. thou art like him in power; *the stranger as well as the native* Lev. 24, 16, i. e. both; *as well — as also*, quantus — tantus, talis — qualis Josh. 14, 11, for which also כְּ — כֵּן Ps. 127, 4, or כְּ — וּכְ 1 Sam. 30, 24 are put. — c) expressing indefinite, inexact likeness: *about*, *nearly*, circiter, e. g. Dan. 10, 18 *somewhat like the appearance of a man*, i. e. not exactly like him, as כְּבַר אֱנָשׁ 7, 13; *any thing like this great thing* Deut. 4, 32, and so always in כָּאֵלֶּה, כָּזֶה. This application is usually found with numerals, with words of measure, of time &c., where the original signification *as* being a measure of comparison almost disappears, in German: *ungefähr*, *etwa*, English *about*, e. g. *about four hundred men* 1 Kings 22, 6; *about an Ephah of barley* Ruth 2, 17; *about a day's journey* Num. 11, 31; coupled with בְּ, *about the middle of a furrow* 1 Sam. 14, 14. To this belongs the meaning *about* in specifications of time, e. g. *about midnight* Ex. 11, 4; and so also כָּ, כְּ in כָּעֵת מָחָר Ex. 9, 18 and כְּעֵת מִנְחַת עָרֶב Dan. 9, 21 are to be taken. — d) indicating resemblance only to an ideal object not to one mentioned, and therefore representing the thing itself in an intensive completeness, one as high as possible, without reference to an actually existing thing, *very*, *so much*, *even*, *extremely*, e. g. Neh. 7, 2 *for he is*

a very faithful man (כְּאִישׁ אֱמֶת), i. e. as only a faithful man can be; Eccles. 8, 1 *who is so very wise;* Is. 1, 7 *desolation, so severe a destruction of enemies;* 1, 9 כִּמְעַט *so very few;* כְּעֹטְיָה Song of Sol. 1, 7 *one so very feeble*, or (if we read שֹׁטִיָּה) *wandering about.* In a like sense should be taken כְּנֹשֶׁה Ex. 22, 24, כְּמִתְאֹנְנִים Num. 11, 1, כְּמַחֲרִישׁ 1 Sam. 10, 27, כְּגַנָּב Job 24, 14, כַּמָּוֶת Lament. 1, 20, כְּשֹׁד (*the most devastating weather*) Is. 13, 6 &c. In this sense does כְּ stand before participles, adjectives, substantives and adverbs; and the old grammarians called it כַּף הַקִּיּוּם, כַּף הָעֶצֶם or כַּף הָאֲמִתּוּת, because it regularly denotes the superlative degree of a condition. — To this belongs e) the designation of a firmly settled time, e. g. כַּיּוֹם Gen. 25, 31, 1 Kings 1, 51 *at this present time*, i. e. *at present, now*, for which also כָּעֵת Judges 13, 23 or כַּיּוֹם הַזֶּה stand Deut. 2, 30; 4, 38; 1 Kings 8, 24; 1 Chr. 28, 7; even Deut. 8, 18 and Jer. 11, 5 are to be referred to this meaning, taken specially from the stand-point of the present-speaking God. 1 Sam. 2, 16 *at that past time* also belongs here, i. e. *formerly, before;* on the contrary in כַּיּוֹם Josh. 10, 13, כָּעֵת Dan. 9, 21 כְּ has the sense of circiter, *about.* כָּעֵת חַיָּה Gen. 18, 10 is *about this reviving* (i. e. returning the next year) *time*, which is more definitely explained in 18, 14 by לַמּוֹעֵד, in 2 Kings 4, 16 by לַמּוֹעֵד הַזֶּה; כְּרֶגַע Num. 16, 21 *at this moment;* כִּמְעַט *in a little, forthwith, in the shortest time*, brevi, cito Ps. 2, 12; 81, 15; 94, 17; 2 Chr. 12, 7, for which is also used כִּמְעַט רֶגַע referring to time only Is. 26, 20; Ezr. 9, 8. — f) expressing the greatest possible limitation of the time, condition &c. before which כְּ stands, e. g. כְּפֶשַׂע 1 Sam. 20, 3 *only a step;* כִּמְעַט *only a little* Ps. 73, 2; כְּאַיִן ib. *only a nothing in time*, only a little time, stronger than כִּמְעַט. — g) lastly as a particle of time: *at, at the time when*, determining and accurately fixing the time Gen. 18, 1; 2 Chr. 12, 1; Is. 18, 4 *at a clear heat;* כְּעָב טַל ib. *at the time of the dew-cloud;* כְּתַם־פֶּרַח 18, 5 *at the ceasing of the blossom.* — 2. *A preposition: according to, after, in pursuance of*, κατά, secundum, where that which is denoted by כְּ serves as a type to what is compared with it, consequently the comparison is not complete, e. g. כִּדְמוּתֵנוּ Gen. 1, 26 *after our likeness*, i. e. our דְּמוּת may serve as a model, and so 4, 17 *after the name;* Josh. 6, 15 *according to this way;* Ps. 78, 72 *according to the simplicity of his heart;* Zech. 2, 10 *and I scatter you after the likeness of the four winds*, i. e. the four winds shall serve for a type of the dispersion; consequently it is not necessary to read either בְּאַרְבַּע or לְאַרְבַּע. In this sense כְּכֹל and כְּיַד are also to be taken. — 3. Denoting the comparison of two actions with one another, so that the one takes place, while the other too is done, hence a) comparing the time of two actions, Gen. 39, 18 *when I lifted up my voice ..., then he left* (1 Sam. 5, 10; 1 Kings 1, 21; 2 Kings 2, 9), and in conditional clauses expressing even the imperfect tense Gen. 44, 30 31; Deut. 16, 6; Jer. 25, 12. In this way כְּ usually stands before infinitives, or also before a verbal noun or a participle. b) standing before a noun, in order to compare two positions, e. g. Is. 8, 23 *as the earlier time brought down the land of Zebulon ..., so will the following time* &c.; but usually in this sense כַּאֲשֶׁר — כֵּן Num. 2, 17, Judges 1, 7, or in the apodosis the verb merely Obad. 15; Job 10, 19. c) completing a comparison of two positions on a smaller scale, and prefixed to both, e. g. Josh. 14, 11 *as my strength once was, so is my strength now*, where the comparison has the character of a uniting clause, besides its reference to condition. But for כְּ — כְּ there stands also כְּ — כֵּן — Josh. 2, 21, Ps. 127, 4, Prov. 26, 8, or כְּ — וּכְ Josh. 14, 11; Ez. 18, 4. — Of the particles compounded with כְּ we may mention כְּאֶפֶס, כְּאֶתְמוֹל (see אֶתְמוֹל), כִּתְמוֹל (see תְּמוֹל), כְּכֹל (see כֹּל), כְּעַל (see עַל), כְּאַיִן (see אַיִן), כְּאֶחָד (see אֶחָד), כְּאֵלֶּה and כְּ־ (see אֵלֶּה), כַּאֲשֶׁר (see אֲשֶׁר), כָּהֵנָּה (see הֵנָּה), כָּהֵמָּה (see הֵמָּה), כָּזֶה, כָּזֹה, כָּזֹאת (see זֹאת, זֶה, זֹה), כְּפִי (see

(פֶּה), כְּנֶגֶד (see נֶגֶד), כִּמְעַט (see מְעַט), כְּדֵי, (מוֹ, מָה, מֶה) כְּמוֹ (see כַּמָּה, כְּמָה, (see דַּי, דֵּי).

The etymological derivation of this כְּ must be looked for under כֹּה, כָּה, כִּי; for it is obviously abridged from a fuller form, but not from כֵּן.

כְּ *Aram.* the same DAN. 6, 1; 7, 4 9. The compounds כִּדְנָה, כְּחֲדָה, כְּדִי see under חֲדָה, דִּי, דֵּן.

כָּ· see כְּ.

כַּ see כְּ.

כָּאַב (*part. m.* כֹּאֵב; *fut.* יִכְאַב) *intr. to feel a pang, a pain*, hence *to suffer* Ps. 69, 30; *to be sick* PROV. 14, 13; *to lie down sore* GEN. 34, 25; seldom with עַל of the person, when the object specially suffering accompanies it JOB 14, 22. Deriv. כְּאֵב, מַכְאֹב.

Hif. הִכְאִיב (*part.* מַכְאִב; *inf. constr.* הַכְאִיב Ez. 13, 22 for הַכְאוֹת according to the LXX and Targ.; *fut.* יַכְאִיב) 1. *to prick*, of קוֹץ Ez. 28, 24; *to wound, to injure* JOB 5, 18, opposite חָבַשׁ (to heal); figur. *to trouble, to make sad* Ez. 13, 22. — 2. *to mar*, poet. a field, i. e. *to spoil*, with בְּ of the thing *wherewith* 2 KINGS 3, 19, the idea being more plainly expressed in verse 25; comp. מוּת (GEN. 47, 19) of the field, הָרַג of the vine (Ps. 78, 47); the field being conceived of as a body.

The stem כָּאַב (Aram. כְּאֵב, Syr. ܟܐܒ, Ar. كَئِبَ, Phenic. כָּאַב) is mostly used in the dialects in the sense of *to be sad, sorrowful, to suffer;* but the fundamental signification does not lie in *to be bent*, but in the idea of *piercing*, as is seen from Hif., Targ. כַּב (כּוּב), Syr. ܟܒ tr. *to pierce*, whence כּוּבָא, ܟܘܒܐ a thorn, a thorn-bush.

כְּאֵב (from כָּאַב) *m. pain, suffering* Is. 17, 11, coupled with נַחֲלָה (according to mss.) = מַחֲלָה; *the stinging pain* (of leprosy) JOB 2, 13; 16, 6; with אָנוּשׁ *desperate* Is. l. c., נֶעְכָּר *excited* Ps. 39, 3, נֶצַח *lasting* JER. 15, 18. Mentally, *sorrow*, coupled with לֵב Is. 65, 14. Phenic. כִּבְאָ = כְּאֵבָה as a proper name.

כָּאָה (Kal not used) *intrans.* same as כָּהָה prop. *to be weak, feeble, soft, dull, troubled, shy;* metaphorically *to be faint-hearted, lowly, bowed down.* The idea of being dull, weak and slack proceeded from that of the natural sharpness and power being destroyed or confined; and the organic root may have a connection with that in כָּה (whence perhaps comes directly the subst. (כִּי), נָכָה, to which the Syr. ܟܐ *to sting, to chide*, and cognate stems in Ar., point. Deriv. the noun כָּאֶה K'ri.

Nif. נִכְאָה (*part.* נִכְאֶה, *constr.* נִכְאֵה) *to be bowed down, humbled*, DAN. 11, 30, נִכְאֵה לֵבָב *of humble heart*, i. e. pious Ps. 109, 16. נִכְאוּ JOB 30, 8, which many read נִכְאוּ and refer to the present word, we should have to translate: *they were banished from the land* (rebuked); but see נָכָא.

Hif. הִכְאָה (*inf. constr.* הַכְאוֹת) *to wound, to hurt* Ez. 13, 22, according to the fundamental signification of Kal, and as the Targ. and LXX translate; parallel הַכְאִיב. On this assumption it seems unnecessary to read הַכְאִיב.

כָּאֶה (*pl.* כָּאִים) *m. troubled, wretched*, Ps. 10, 10 *the crowd of the dejected ones* (חֵל כָּאִים with the separate reading); but see חֶלְכָּה.

כָּאַר I. (not used) *intr.* same as כָּעַר (in the Talmud), *to be dirty*, especially applied to water, conseq. = עָכַר. Deriv. according to some כְּאֹר.

כָּאַר II. *tr. to shut around, enclose, fetter*, comp. the organic root סָגַר, גָּר, &c.; better = כָּר *to bore through* Ps. 22, 17; where either כָּאֲרֵי (*part. m. pl. constr.*) or כָּאֲרוּ should be read.

כְּאֹר *m. dirt* AM. 8, 8 according to some. But it is demonstrably = כַּיְאֹר. See יְאֹר.

כָּבַב (i. e. כַּב, not used) *intr. to be round, circular*, of a level thing or an

arched body. The organic root כַּב is identical with that in קַב, גַּר, גַּב; Ar. كَبَّ, so also Ethiopic, Syr. ܟܒ the same, of coiling up, and of what is round, of lumps &c.; comp. Ar. كُبَّة a coil, كُبْكُوب balls, Syr. ܟܒܟܒܐ glomus. Deriv. the proper name כַּבּוֹן; on the contrary כּוֹכָב is not from כַּב (כָּבַב), but is to be derived from כַּב (כּוּב).

כָּבֵד (3 *fem.* in pause כָּבֵדָה; once כָּבֵד Is. 24, 20; *inf. abs.* כָּבֹד; *fut.* יִכְבַּד) *intr.* prop. *to shrink* (into a dense, thick mass), *to become dense*, *thick*, *to be pressed closely together*, the Ar. كَبَدَ having the same original signification. Then *to be dense*, *thick*, *weighty*, *heavy*, the heavy being conceived of as a dense, thick mass; cognate in sense יָקַר (which see). Hence 1. *to be heavy*, *weighty*, Job 6, 3; *to be a heavy burden upon*, e. g. יָד spoken of superior power, preponderance Judges 1, 35, as עַד יַד פ׳ עַל 3, 10; of the punitive omnipotence of God Ps. 32, 4; of the oppressive power of sin Is. 24, 20; of labour Neh. 5, 18; *to be troublesome*, *burdensome* 2 Sam. 13, 25, always with עַל of the person, and only in 1 Sam. 5, 6 with אֶל for עַל; with מִן of the person *to be too heavy for* Ps. 38, 5. Comp. Ar. كَبَدَ (to be troublesome), and the Ethiopic, of burden, weight. — 2. Metaphor. a) *to be sore*, *severe*, of מִלְחָמָה Judges 20, 34, with אֶל of the person 1 Sam. 31, 3; b) *to be numerous* Job 6, 3 (comp. Hithp.); c) *to be rich*, *abundant in*, with בְּ *in* (what) Gen. 13, 2, like יָקַר, Greek βαρύς, Germ. *gewichtig;* d) *to be exalted*, *renowned*, *honoured*, *valued*, *worthy*, *majestic* Is. 66, 25; Job 14, 21; Ez. 27, 25, opposite קַל (קָלַל); e) *to be heavy*, spoken of members of the body, i. e. stiff and immoveable as to activity, hence *to be dim*, *dull*, of the eyes Gen. 48, 10; of the ears, *to be hard of hearing* Is. 59, 1; of the mind, *to be obdurate*, Ex. 9, 7. For the derivatives *to be hard*, applied to sluggishness in speech (Ex. 4, 10), comp. Arab. جبس (to be heavy; of the tongue, stammering); the Arab. وقر, Syr. ܝܩܪ are used for it. — The significations of the stem present themselves in the derivatives in greater variety than in the verb. Deriv. כָּבֵד, כָּבֹד (adj.), כָּבוֹד, כֹּבֶד, כְּבוּדָּה, כְּבֵדוּת; in proper names כָּבוֹד (in אִי־כָבוֹד) and כֶּבֶד (in יוֹכֶבֶד).

Nif. נִכְבַּד (*part.* נִכְבָּד, *pl.* נִכְבָּדִים, but *constr.* נִכְבַּדֵּי, with *suff.* נִכְבַּדֶּיהָ and once נִכְבְּדֵיהֶם Ps. 149, 8, *pl. f.* נִכְבָּדוֹת; *inf. constr.* הִכָּבֵד; *fut.* יִכָּבֵד) *reflex.* and *pass.* of the signific. of Kal, *to be heavy-laden*, נִכְבַּדֵּי־מָיִם Prov. 8, 24 *rich in water; to make oneself great*, *mighty*, *many* Is. 26, 15; *to shew oneself great*, *mighty* 2 Sam. 6, 20; Ez. 39, 13; 2 Kings 14, 10 *shew thyself great and remain at home*, i. e. shew thy greatness at home; *to be distinguished* Is. 43, 4; *to be highly esteemed*, *glorified* Lev. 10, 3; Ez. 28, 22; *to be brought to honour* Is. 49, 5, with בְּ of the person *in* or *by* whom Ex. 14, 4; *to feel oneself honoured* Hagg. 1, 8; *to be honourable*, *eminent* Gen. 34, 19, 1 Sam. 9, 6; *to be famous* 2 Sam. 23, 19 23; hence נִכְבָּד is opposed to נִקְלֶה Is. 3, 5; נִכְבַּדֵּי אָרֶץ Is. 23, 8 9 *the honoured* i. e. *princes* or *nobles of the earth*, also נִכְבָּדִים, נִכְבַּדִּים alone Nah. 3, 10; Ps. 149, 8. נִכְבָּדוֹת as a subst. *glorious things*, Ps. 87, 3.

Pih. כִּבֵּד (*part.* מְכַבֵּד, *fut.* יְכַבֵּד) *to honour*, *to hold in honour*, with accus. of the object Ex. 20, 12; *to favour*, with a double accus. Is. 43, 23; seldomer with מִן Prov. 3, 9 or בְּ of the thing with which one honours Dan. 11, 38; *to shew honour*, with לְ of the person Ps. 86, 12, also with the accus. 22, 24; Is. 24, 15; *to esteem holy* or *high* Is. 58, 13; 60, 13; *to glorify*, with בְּ *in* a thing Judges 9, 9.

Puh. כֻּבַּד (*part.* מְכֻבָּד, *fut.* יְכֻבַּד) *to be honoured*, *to be esteemed* Is. 58, 13; Prov. 13, 18.

Hif. הִכְבִּיד (*part.* מַכְבִּיד; *inf. abs.* הַכְבֵּד, *constr.* הַכְבִּיד; *fut.* יַכְבִּיד, *ap.* יַכְבֵּד) 1. *to make heavy*, *oppressive*, עַל 1 Kings 12, 10 14; נְחֻשְׁתִּי (the fetter) Lament. 3, 7; עַבְטִיט Hab. 2, 6 with עַל of the person; with the omission of עַל Neh. 5, 15. — 2. Fig. *to bring to honour* Is. 8, 23, op-

posite הֵקַל (to bring to disgrace); *to acquire renown* 2 Chr. 25, 19 (for which the Nif. stands in 2 Kings 14, 10); *to make numerous*, *to increase* Jer. 30, 19, opposite צָעַר; *to make heavy*, the ears Is. 6, 10; *to harden*, לֵב Ex. 9, 34.

Hithp. הִתְכַּבֵּד (*part.* מִתְכַּבֵּד) 1. *to make oneself many*, *to be numerous*, Nah. 3, 15, with an assonance to הַרְבֵּית and אַרְבֶּה, כָּבֹד 2, 10. — 2. *to glory*, *to honour oneself* Prov. 12, 9, opposite נִקְלָה.

כָּבֵד (*constr.* כְּבַד, once כֶּבֶד Is. 1, 4; *pl.* כְּבֵדִים, *constr.* כִּבְדֵי) I. *adj. m.* 1. *heavy*, *weighty*, *large* (in extent and weight), of עֹל 1 Kings 12, 11, מַשָּׂא Ps. 38, 5, סֶלַע Is. 32, 2; *clumsy*, of an old man 1 Sam. 4, 18, of the hands Ex. 17, 12; *thick*, of עָנָן 19, 16. Hence figur. *oppressive*, *grievous*, of עָוֹן Is. 1, 4, שֵׂעָר 2 Sam. 14, 26, רָעָב Gen. 43, 1, כַּעַס Prov. 27, 3. — 2. Metaphor. *numerous*, *much*, *great* (in number), of מַחֲנֶה Gen. 50, 9, עָרֹב Ex. 8, 20, מִקְנֶה 12, 38, חַיִל 1 Kings 10, 2, עַם 3, 9; *rich* Gen. 13, 2; *vehement*, of אֵבֶל 50, 11, דֶּבֶר Ex. 9, 3, מִסְפֵּד Gen. 50, 10; *awkward*, *sluggish*, of פֶּה Ex. 4, 10, לָשׁוֹן ib. v. 16; *hardened*, of the לֵב 7, 14; *difficult*, of דָּבָר 18, 18. — II. *subst.* (with *suff.* כְּבֵדוֹ, כְּבֵדִי) *m.* prop. a mass of blood thickened (into a firm body), hence *the liver*, as the thickest part of the viscera (Galen. de usu partium 6, 17) Ex. 29, 13 22; Lev. 3, 4; 8, 16; Ar. كَبِدٌ the same. רָאָה בַכְּ׳ Ez. 21, 26 *to look into the liver*, a kind of sacred augury among the Chaldeans (Diod. 2, 29), Etrurians (Cic. de divin. 1, 42; 2, 13) and other ancient peoples. *The liver is poured out on the ground* Lament. 2, 11, i. e. the gall, the emptying of the gall being looked upon as a result of injury to the liver (see Job 16, 13), and that being regarded as dangerous to life; figur. for *the heart is wounded.*

כֶּבֶד *m.* 1. *fame*, *majesty*, only in the proper name יוֹכֶבֶד. — 2. as a stat. constr. of כָּבֵד, which see.

כָּבֹד (after the form אָרֹךְ, עָמֹק) *adj. m.*, כְּבוּדָה (fluctuating between כְּבֻדָּה and כְּבוּדָּה) *f.* prop. *splendid*, *shining* Ez. 23, 41; *much*, *rich;* but the masc. as well as the fem. only substantively *riches* Nah. 2, 10, *possession* Judges 18, 21, *splendour*, *magnificence* Ps. 45, 14. For כָּבֹד as a subst. see כָּבוֹד.

כֹּבֶד *m. heaviness*, *weight* Prov. 27, 3, metaphor. *a multitude* Nah. 3, 3, *violence* Is. 21, 15, *slowness*, of a slowly approaching thunderstorm 30, 27.

כְּבֵדֻת *f. heaviness* Ex. 14, 25, i. e. slowness.

כָּבָה (*fut.* יִכְבֶּה) *tr.* prop. *to cover*, *to conceal*, *to veil*, *to envelop*, conseq. in its fundamental signification = חָבָא, חַב I., כָּפָה, חָפָה, חָפָא &c.; usually metaphor. *to put out*, *quench*, spoken of fire Lev. 6, 6, Prov. 26, 20, of light 31, 18; figur. of God's burning wrath Jer. 7, 20, of a wick going out, as the figure of a weakened, perishing enemy Is. 43, 17 (comp. 42, 3). Ar. كَبَا to cover the fire (with ashes), خَبَا to be quenched. — The organic root is כב־ה (see חָבָא).

Pih. כִּבָּה (*inf. constr.* כַּבּוֹת; *fut.* יְכַבֶּה) *to quench*, with the accus. נֵרוֹת 2 Chr. 29, 7, the burning נְעֹרֶת Is. 1, 31, פִּשְׁתָּה 42, 3, אֵשׁ Am. 5, 6; figur. חֵמָה Jer. 4, 4, אַהֲבָה Song of Sol. 8, 7, שָׁמַיִם Ez. 32, 7. כִּבָּה אֶת־גַּחֶלֶת 2 Sam. 14, 7 *to quench the coal*, i. e. to destroy the last shoot; כִּ׳ אֶת־נֵר פִּ׳ 21, 17 *to put out the light of Israel*, i. e. to destroy all its best things.

כָּבוֹד (*constr.* כְּבוֹד, כְּבֹד, with *suff.* כְּבֹדִי; written sometimes fully, sometimes defectively) *m.* (fem. only in Gen. 49, 6, but in the Sam. cod. masc. there also) 1. *a weight*, *a burden*, Prov. 25, 27 *and the searching out of their* (i. e. of divine things) *interior* (כָּבוֹד 2, c.) *is a burden* (כָּבוֹד), i. e. the minute examination of divine things is burdensome (comp. Ben-Sira 3, 21-25); see חֵקֶר. — 2. Metaphor. a) *riches*, *substance*, particularly what has been brought together Gen. 31, 1; Is. 10, 3; 66, 12, coupled with חַיִל 61, 6; Ps. 49, 17, frequently with עֹשֶׁר 1 Kings 3, 13; Prov. 3, 16;

8,18, or נְכָסִים Eccles. 6,2. — b) *honour*, *fame*, *renown*, partly as a consequence of riches 2 Chr. 1,11, partly as the opposite of קָלוֹן, in a moral sense. Then, *dignity* Prov. 11, 16; 20, 3, with הָדָר Ps. 8,6; *a crown of glory*, parall. עֲטֶרֶת Job 19,9. Figur. *the ark of the covenant* 1 Sam. 4,22. Of God, *glory*, i. e. renown-deserving agency Ps. 19,2; *magnificence*, *majesty* Is. 42, 8; hence God is called מֶלֶךְ הַכָּבוֹד Ps. 24, 7. נָתַן כָּבוֹד לְ *to give honour*, *to hold in honour*, *to esteem honourable* Prov. 26, 8; *to celebrate*, *to praise*, God, Jer. 13,16, for which also שׂוּם כ׳ לְ Is. 42, 12 or יָהַב כ׳ לְ Ps. 29, 1 sometimes occur. עָשָׂה כ׳ לְ *to give an honourable burial* 2 Chr. 32, 33. Still farther, *high position* Gen. 45, 13; *splendour*, of a residence Is. 11, 10, of fine chariots 22, 18, of a throne 22, 23; *ornament*, *beauty*, of לְבָנוֹן 35,2, hence הָיָה לְכ׳ לְ 4, 2 *to adorn one;* especially *the majesty*, *glory*, *renown*, *excellency*, of God in his manifestation on mount Sinai, shining with fire, surrounded by clouds, and sending forth lightnings Ex. 16, 7 10; in the tabernacle; in the temple of Solomon; or in prophetic revelation Is. 6, 3, Ez. 1, 28; called in the New Test. δόξα κυρίου (Luke 2, 9). Hence God is termed כְּבוֹד יִשְׂרָאֵל Jer. 2,11, Ps. 106, 20, poet. כָּבוֹד alone Is. 3, 8; also of God in the proper name אִי־כָבוֹד (which see). So too כָּבֵד in יוֹכֶבֶד. — c) Concrete *the noble*, *the best*, either collectiv. for *the temple and Jewish people* Is. 4, 5, *the nobility*, *nobles* 5, 13; 8, 7; 17, 3, *the honoured*, *honoured relations* 22, 24, or conceived of individually for נֶפֶשׁ Gen. 49, 6, חַיִּים Ps. 30, 13. — d) adv. *with honour*, *gloriously*, Ps. 73,24 *and at last thou shalt receive me gloriously.*

כְּבוּדָּה see כָּבֵד.

כָּבוּל (from כָּבַל II.; *a dry*, *parched*, *sandy place*) 1. *n. p.* of a border-city of Asher in the north-east of Palestine, adduced with בֵּית הָעֵמֶק (Talm. כְּפַר עֶמֶק) and נְעִיאֵל Josh. 19, 27. It was still in existence during the time of the second temple; and after the destruction of the latter a Jewish congregation was there, since mention is made in the Midrash rabba (Lev. ch. 21) of the great ones of Cabul (גְּדוֹלֵי כָבוּל). This Cabul is called by *Josephus* (Vit. §. 43. 44; B. J. 3, 3, 1) Χαβαλώ; and is said to be in the vicinity of עַכּוֹ, viz. two hours north of it, in which district there is at the present day a village *Cabul* (*Robins.* New Bibl. Researches p. 113), where the graves of *Ibn Esra* and *Ibn Gebirol* are shewn; in the Talmud (Pesach 51[a]) it is mentioned with בִּירְיָ (*Birya*, $1/2$ an hour north of צְפַת) and עַכּוֹ; and this may also be the كابول in the eparchy of צְפַת, mentioned by *Edris* in his description of Syria. — 2. *n. p.* of a district in Galilee comprising twenty towns 1 Kings 9, 11; which was called אֶרֶץ כ׳ according to the etymologising narrative 9, 12-13, because it was unfruitful, sandy and dry. According to Josephus this territory bordered on that of Tyre, formed a barren sandy mountain-basin, and may have received its name at an earlier period from the city כָּבוּל in Asher, to which the district probably belonged; the appellation being merely interpreted afterwards. As to the signification of the name, the Targ., Syr. and Vulg. have not attempted to give any, but merely retained the word. The LXX identify it with גְּבַל, גְּבוּל; Josephus explains it (Antt. 8, 5, 3), like the Phenician חֲבָלָן, Χαβαλών (corruption, uselessness, unprofitableness) and therefore describes it by οὐκ ἀρέσκον; Jerome (on Amos ch. 1) derives it from כְּ *as* and יְבוּל = בּוּל; the Talmud (Sabb. 54[a]) from חוֹל = כָּבַל belonging to חוֹל (sand); *Rashi*, *Kimchi* and others from כָּבַל (to entwine, interlace); *Hiller* (Onom. p. 435) from כְּהַבּוּל (*as nothing*, הֶבֶל = הַבּוּל); others from כְּ *as* and בַּל = בּוּל (nothing). But it is best to suppose that the application of the word alludes simply to the signification of the name. See כָּבַל II.

כַּבּוֹן (*circle of tents*, *hamlet*, from כָּבַב; comp. חַוָּה 1. and חַוָּה with a like fundamental signification) *n. p.* of a city in Judah Josh. 15, 40. But as in all probability the same city is called 1 Chr.

2, 49 מַכְבֵּנָא; and since מַכְבֵּנַּי elsewhere appears as the proper name of a person, it is safer to refer it to the stem כָּבַן (which see).

כַּבִּיר (*pl.* כַּבִּירִים) prop. *adj. m. great, much, mighty*, spoken of masses of waters Is. 17, 12 as a figure of the Assyrian army; *violent*, of רוּחַ (a storm) Job 8, 2, a figure of rushing, stormy speech; *subst. a mighty* or *great one* Job 34, 17 24, and therefore an epithet of God 36, 5, or supplemented and determined by לֵב and כֹּחַ ibid. i. e. כַּ׳ כֹּחַ and כַּ׳ לֵב; with יָמִים *of great age* 15, 10. As a neuter, *anything mighty, great, much* 31, 25; Is. 16, 14. Comp. Phenician כַּבִּרם (in Sanchoniathon pages 22, 38 *Κάβειροι, Κάβηροι*), a name of the seven sons of צְדָק (= צַדִּיק) in the Phenician mythology, who symbolised the seven planets. So the planet Jupiter was called, according to a gloss in Hesychius, מֶלֶךְ כַּבִּר.

כְּבִיר *m. a texture, covering*, of goat's hair 1 Sam. 19, 13 16, for which the LXX and *Josephus* read כָּבֵד (*liver*) understanding by it a goat's liver still moving, which Michal put into the bed, to make the messengers believe that a breathing sick man was lying there.

כָּבַל I. (not used) *trans.* same as גָּבַל *to bind about, to wind around, to twist about*, hence *to bind, to fetter, to entangle* &c.; deriv. כֶּבֶל. The fundamental signification is sufficiently clear from the stems חָבַל, כָּפַל, גָּבַל &c. Arab. كَبَلَ (whence كابول a hunting-net), Aram. כְּבַל the same. The offshoots of this fundamental idea are a) *to knot into one another, to mix with one another, to intertwine* (comp. Aram. גְּבַל to knead); b) *to be closely* or *firmly twisted together*, metaphor. *to be firm, dense, thick, great* (see גָּדַל). The organic root is כָּ־בַל, also lying in בַּל I.

Pih. כִּרְבֵּל (not used; with ר inserted) *to veil around, to enwrap*, arising out of כִּבֵּל.

Puh. כֻּרְבַּל (*part.* מְכֻרְבָּל) *to be clothed about* 1 Chr. 15, 27, with בְּ *wherewith;* comp. כַּרְבְּלָא Dan. 3, 21.

כָּבַל II. (not used) *intrans. to be dry, parched*, like the Arab. قَقَلَ; hence *to be unfruitful.* Derivative the proper name כָּבוּל.

כֶּבֶל (*pl. constr.* כַּבְלֵי) *m. a fetter*, Ps. 105, 18; 149, 8; Arab. and Syr. the same.

כָּבַן (not used) *tr.* usually *to bind, to draw together, to intertwine firmly*, cognate in sense גָּבַל; Syr. ܟܒܢ the same. It is better, however, to take it = גָּבַן 3. *to be heaped together, to be contracted*, into a mass; hence *to be hilly, uneven*, spoken of places; *to be thick, fat*, of persons. Deriv. the proper names מַכְבֵּנָא, מַכְבַּנַּי, and perhaps כַּבּוֹן.

כָּבַס (in Kal only *part. m.* כֹּבֵס) *tr.* prop. *to tread* (with the feet), *to stamp upon*, clothes (in order to clean them); hence *to full, to wash;* רָחַץ applying only to the washing of the body. Comp. Greek *πλύνειν* as distinguished from *λούειν*. *Part.* כֹּבֵס 2 Kings 18, 17, Is. 7, 3 *a washer, a fuller;* Phenic. כֹּבֵס the same.

Pih. כִּבֵּס (more frequently כִּבֶּס; *part.* מְכַבֵּס; *fut.* יְכַבֵּס) *to wash, to clean*, clothes Ex. 19, 10, Lev. 11, 25, Num. 19, 7, for which purpose בֹּרִית Mal. 3, 2 or נֶתֶר Jer. 2, 22 was applied. *To wash the garments in wine* is a poetical figure of fulness Gen. 49, 11. Figur. *to purify*, from sin Jer. 4, 14; Mal. 3, 2; Ps. 51, 4 9.

Puh. כֻּבַּס *to be washed, purified*, Lev. 13, 58; 15, 17.

Hothp. הֻכַּבֵּס (arising from הִתְכַּבֵּס) *to be purified*, from leprosy Lev. 13, 55 56.

The organic root of the stem כָּ־בַס exists also in בַּס (בּוּס), רָ־פַס, רָ־פַשׂ, רָ־מַס, and is connected with כָּ־בַשׁ I.

כָּבַע (not used) *intr. to be high, to be hill-shaped* or *dome-shaped*, prop. to be highly bent, highly rounded, hump-shaped, identical with גָּבַע, קָבַע I. The

org. root is כַּב־ע, which lies also in גַּב גַּב־ע, גָּב־הּ, גַּת, גָּו־הּ, גַּו, קָב, (גַּבַב) &c. Deriv. כּוֹבַע, קוֹבַע. The Ar. كبع (to be subjected) belongs to another group of roots.

כָּבַר (Kal not used) *tr.* 1. *to bind firmly together, to weave* or *knot together firmly;* the stems גָּבַר (page 260), חָבַר (page 414), כָּבַל, גָּבַל, כָּפַל, חָבַל I., כָּמַר II., חָמַר &c. which are closely connected with כָּבַר, pointing to this fundamental signification. Hence *to plait into one another*, spoken of a sieve, *to lattice, to make* or *form net-work*, deriv. כַּבִּיר, כְּבָרָה 2, מִכְבָּר, מַכְבֵּר; *to bind, to unite*, whence the proper name כְּבָר. — 2. By an usual metaphor (as in חָזַק, קָשַׁר, קָוָה, חוּל, גָּדַל &c.) *to be* physically *strong, powerful, mighty, forcible;* with relation to extent, *to be large, long, widely extended*, deriv. כִּבְרָה 1.; with relation to fulness, *to collect, to heap up, to make much*, deriv. מַכְבִּיר; with relation to time, *to be advanced in years, old, continuing* (in time), deriv. כְּבָר.

The stem כ׳ is found more frequently in Arabic (كَبُرَ to be great, كَبِرَ to be advanced in years, and then in the most various significations), Syr. (ܟܒܰܪ to become rich, powerful), & Ethiopic; so that its use in Job, Ecclesiastes &c. appears to have originated rather from the influence of Aramaean.

Pih. כִּבֵּר (not used) *to be very strong, violent, massy, celebrated, manifold, old;* in every relation an intensification of the second signif. of Kal. Deriv. כַּבִּיר.

Hif. הִכְבִּיר (*fut.* יַכְבִּיר) *to make many, to heap up*, מִלִּין Job 35, 16, clear in its meaning after יָרֶב 34, 37; the LXX incorrectly read יַכְבִּיד. Deriv. the subst. מַכְבִּיר 36, 31 = רֹב in Elihu's mode of speaking.

כְּבָר 1. *m.* prop. *length, extent, continuance*, of time, as the fem. כִּבְרָה (*constr.* כִּבְרַת) is applied to length or extent of space; the Arab. كِبَر (old age) is the same word. Mostly occurring as an *adv.* *long ago, already* Eccles. 1, 10, coupled with לְעֹלָמִים (centuries ago); בְּשֶׁכְּ׳ *while long ago*, 2, 16, where it belongs to the verb, הַיָּמִים הַבָּאִים (*in future times*) forming an adverbial accusative. But it is also a *subst. anything old*, i. e. what was long ago, 3, 15 *what has become somewhat old* (כְּבָר), *and what is to be, was long ago* (כְּבָר); Syr. ܟܒܰܪ the same. — 2. (*the uniting*, viz. river) *n. p.* of a river which runs through or washes Chaldea and Babylon. Rising in the neighbourhood of Nisibis, it falls into the Euphrates at כַּרְכְּמִישׁ, after having united numerous streams with itself (*Golius* on Alferg. page 243 &c.). It is identical with the *Ἀβόῤῥας* (Strabo 16, 748) or *Χαβώρας* (Ptol. 5, 18) Ez. 1, 3; 3, 15 23; 10, 15 22; Syr. ܟܒܰܪ, ܚܳܒܽܘܪ the same. Probably this river was called in Hebrew חָבוֹר; the orthography כְּבָר in Ezekiel being merely an Aramaeism. Hence the חָבוֹר in Assyria, or better between Media and Assyria, is more exactly denoted by נְהַר גּוֹזָן.

כִּבְרָה (*constr.* כִּבְרַת; from כָּבַר) *f.* 1. *length, extent*, always in the combination כִּבְרַת הָאָרֶץ (Gen. 35, 16; 48, 7; 2 Kings 5, 19) *an extent* or *tract of land*, i. e. a stretch of way, which was either a definite measure of distance (according to the Syr. either a פַּרְסָה, *parsang*, ܦܰܪܣܰܐ, parasanga; according to Saadia ميل, milliare, a Roman mile; according to Jerome about 5000 paces), or as must be inferred from 2 Kings l. c., it expresses no definite measure, but corresponds to the German "eine Strecke Weges". The LXX have retained the word untranslated Gen. 35, 16; in 48, 7 they add as a gloss *κατὰ τὸν ἱππόδρομον* (a race-course) i. e. a stage or 3 parsangs (like the Arab. شوط الفرس), which, however, also stands in the same verse for בְּדֶרֶךְ אֶפְרָת. Indefinite names of size, length and weight have often fixed time, measure and weights, as we see from סְאָה, שֶׁקֶל, מָנֶה, Aram. עִדָּן, שָׁעָא. Comp. *ὥρα* (a short time), *Pondo* &c. — 2. *a sieve* Am. 9, 9.

כָּבַשׁ I. (*part. pl.* כֹּבְשִׁים, *inf. constr.* כְּבוֹשׁ, *fut.* יִכְבּוֹשׁ) *trans.* properly *to tread* (under foot), upon a thing, as כֶּבֶשׁ makes clear; *to tread down*, metaphor. *to oppress*, *suppress*, i. e. *not to regard*, *to disregard*, *to leave unnoticed*, עֲוֹנוֹת Mic. 7, 19; *to subdue*, לַעֲבָדִים Neh. 5, 5; 2 Chr. 28, 10; Jer. 34, 16; *to force*, a woman Esth. 7, 8; poet. *to conquer*, *tread down*, אַבְנֵי קֶלַע (sling-stones) Zech. 9, 15, a figure of the heathen; while the Israelites are called אַבְנֵי נֵזֶר 9, 16. Derivative כֶּבֶשׁ.

Nif. נִכְבַּשׁ *to be conquered*, *taken possession of*, אֶרֶץ, with לִפְנֵי of the person Num. 32, 22; Josh. 18, 1; *to be subdued* Neh. 5, 5.

Pih. כִּבֵּשׁ *to subdue*, a people 2 Sam. 8, 11.

Hif. הִכְבִּישׁ (*fut.* יַכְבִּישׁ) *to subdue*, into slaves and handmaids Jer. 34, 11 K'tib, while K'ri has Kal.

The stem כָּבַשׁ, identical with כָּבַס, is in Targumic כְּבַשׁ (deriv. כִּבְשָׁא a trodden way, כְּבִישׁ and כִּיבַשׁ foot-stool), Syr. ܟܒܫ, Ar. كَبَسَ; and has for its organic root כָּ־בַשׁ, as mentioned above under כָּ־בַס and בַּס.

כָּבַשׁ II. (not used) *intr. to glow*, *to burn*, *to be hot*, cognate in sense with חָם, חַם (which see), especially of a kiln for burning lime; metaphor. *to be heated*, *burnt*, *blackened;* then *to be black*, *dark-coloured*, חָם also being so applied. Deriv. כִּבְשָׁן, the proper names כּוּשׁ (Gentile כּוּשִׁי), כּוּשִׁי, כּוּשָׁן.

For the stem כָּבַשׁ II. we have chiefly to compare the Arab. قَبَسَ (trans.) to kindle, set fire to; next the stem of כּוּשׁ, which was manifestly = כָּבַשׁ, and is also represented in Arab. by حَبَشَ, where the fundamental signification can only be that which is given, since the same metaphor. application is found in חָם and in כָּמַר. The stem כָּמַשׁ (ב changed into מ) belonging to the proper name כְּמוֹשׁ (which see) proceeds from the same fundamental meaning, so that there cannot be any more doubt about the signification of the stem. A farther development of the idea "to glow, to burn, to be hot" is *to dry up*, *to wither*, the same development of meaning being found in other verbs of burning (see חָרַב, חָרַר), whence we see that the organic root כָּ־מַשׁ, כָּ־בַשׁ stands in primitive relationship to that in בּוּשׁ I., בַּץ, יָ־בַשׁ, Sanskrit *ush*, Latin *bus*-tum, *fus*-co &c.

כָּבַשׂ (not used) *intr.* either same as خَفَشَ *to be thin*, *lank*, of a lamb; or = خَفَسَ *to be weak*, *weakly*, more or less after the analogy of טָלֶה from טָלָה (which see). But as the derivative nouns of our stem denote a sheep which is strong, advanced in age and firmness; and as even the Arab. كَبْشٌ and Syr. ܟܒܫܐ denote a ram which is elsewhere characterised by its strength (comp. אַיִל), it is better to adopt for the fundamental signification *to be strong*, *powerful*, *stout*, especially of sheep, and conseq. it is equivalent to the verb חָמַשׁ (p. 460), Ar. جَبَشَ, جَبَرَ &c. Deriv. כֶּבֶשׂ, כִּבְשָׂה, כַּבְשָׂה, transposed כֶּשֶׂב, כִּשְׂבָּה.

כָּבָשׁ (= כּוּשׁ) see under כּוּשׁ.

כֶּבֶשׁ *m.* prop. a tread, hence *footstool*, for a throne 2 Chr. 9, 18, Talm. the lowest step (of stairs), Syr. ܟܒܫܐ. But as in the text of 1 Kings 10, 19 which entirely agrees with 2 Chr. 9, 18 רֹאשׁ עָגוֹל stands for כֶּבֶשׁ, and the LXX read רֹאשׁ עֵגֶל, we may perhaps read כֶּבֶשׂ as a periphrasis of עֵגֶל in the passage.

כֶּבֶשׂ (*pl.* כְּבָשִׂים) *m. a young sheep*, after it has ceased to be טָלֶה (a lamb) and has become stronger, usually till three years old, and if it be of one year, the fact is expressly given Num. 7, 15 17; 29, 13. In other respects 'כֶּ is described as feeding in meadows Is. 5, 7, Hos. 4, 16, yielding wool Prov. 27, 26, Job 31, 20, and characterised by tameness and patience Jer. 11, 19; Arab. and Syr. *a ram*, which suits well the idea of the derivation, being from a

stem denoting force and strength. For it we have also כֶּשֶׂב Lev. 3, 7; 4, 35, plur. כְּשָׂבִים Gen. 30, 32. Arab. كَبْش a lamb of one year.

כִּבְשָׂה *f.* same as כַּבְשָׂה Lev. 14, 10; Num. 6, 14.

כַּבְשָׂה (*constr.* כַּבְשַׂת; *plur.* כְּבָשׂוֹת, *constr.* כִּבְשׂוֹת) *f.* the same Gen. 21, 28 29, 2 Sam. 12, 3 4, without distinction of gender, probably applied at first to other small animals likewise. Instead of this form is also used כִּשְׂבָּה Lev. 5, 6.

כִּבְשָׁן (from כָּבַשׁ II.) *m. an oven, a furnace*, for burning lime or smelting metals, and for the preparation of glass, out of which, while it is heated, a thick smoke ascends Gen. 19, 28, and in which ashes and soot rest Ex. 9, 8 10; not different in fundamental signification from תַּנּוּר (from נוּר to burn). See כּוּשׁ.

כַּד (from כָּדַד I.; *pl.* כַּדִּים) *comm. a bucket, a pail, a vessel* (for holding meal) Gen. 24, 14, 1 Kings 17, 14, Judges 7, 16, coupled with גֻּלָּה (a bowl) Eccles. 12, 6. The word which is the most common of all for *pail* or *bucket* came from the Phenicians to other peoples also; comp. Sanskrit *ghada* (an earthen pitcher, see *Bopp*, Glossar. p. 60), Greek *κάδος*, *κάδδος*, Latin *cadus*, Slavon. *Kad* &c. In Arab. the denomin. كَدَّ to draw, comes from it.

כְּדַב (not used) *Aram. tr.* prop. to spin, to bind, to bind together; metaphor. *to lie, to dissemble*, like the Hebr. כָּזַב. Derivat. כְּדַב. The Pael is commonly used in the Targ., Syr. &c.

כְּדִב (*def.* כִּדְבָא) *adj. m.*, כִּדְבָה *f. lying* Dan. 2, 9, like שְׁחִיתָה an adjective to מִלָּה, and not a subst. In the Targ. כִּדְבָא, pl. כַּדְבִין (Is. 57, 11) and כַּדְבִין (Ez. 13, 19), is a subst., like כָּזָב in Hebrew.

כָּדַד I. (i. e. כַּד; not used) *tr.* same as גָּתַת (pag. 305) *to deepen*, a vessel, in order to put something in, hence like גָּתַת identical with the Targumic חֲתַט, Syr. ܚܛ &c. The root exists also in the extra-Semitic languages. Deriv. כַּד.

כָּדַד II. (not used) *intr. to glow, to burn, to blaze, to sparkle;* metaphor. *to be of a sparkling, red colour.* The organic root כַּד is closely connected with that in יָקַד (which see). Comp. Arab. كَادَ to give fire. A farther development of the signif. of the verb is the same as in חָרַר *to stick, pierce, bore;* the ideas of *burning* and *pricking* being conceived of alike, particularly in the piercing of thorns (comp. כָּמַשׁ, קָמַשׁ belonging to כִּמּוֹשׁ, קִמּוֹשׁ, cognate with כָּבַשׁ II., חָרֹל from חָרַר, צָרַב *to burn* and *to prick*); on which account we have to compare with it the Ar. كَدَّ *to pierce*, of thorns, *to torment*, whence كَدَّاد Coluthea spinosa &c. In the latter signif. it is the verb-root of כִּידוֹן 1, which is to be derived from כָּדַד II.

Pih. I. כִּדֵּד (not used) *to spread heat, to emit flames.* Deriv. כִּידוֹד.

Pih. II. כִּדְכֵּד (redupl.; not used) *to lighten, to sparkle*, spoken of a clear, red colour. Deriv. כַּדְכֹּד.

כַּדּוּר (after the form אַלּוּף) *m.* 1. *a clue, ball*, Is. 22, 18, governed as an accus. by צָנַף, and in apposition with צְנֵפָה, whence we should translate: *he will roll thee together like a coil, like a ball.* But as the verb is wanting to the following words, we may more suitably read כְּדוּר. — 2. same as כִּידוֹר *a surrounding besieging line* of troops, like the Latin corona (*Caesar*, B. G. 7, 72; *Virg.* Aen. 9, 508; *Liv.* 4, 47) Is. 29, 3, parallel מֻצָּב (a military post), and חָנָה עַל there denotes actively *to set up about a thing*, with the accus. כַּדּוּר; like צָר עַל *to erect by way of siege about a thing*, with accusat. מֻצָּב. Hence the *Kaf* in כַּדּוּר can only belong to the stem, in this passage. Talm. כַּדּוּר a round disk, a circle.

כְּדֵי see דַּי.

כְּדַי see דַּי.

כַּדְכֹּד *m.* the name of a shining, sparkling precious stone, prob. *a carbuncle* (*Ibn Koreish*), so called from its

red-sparkling colour Is. 54, 12; Ez. 27, 16; Targ. כַּדְכּוּדָן, כַּדְכֹּד, כַּדְכְּדוֹן or כַּדְכְּדָן for Hebrew נֹפֶךְ or יַהֲלֹם; Ar. كَذّكَذة rubedo maxima, and كَذّكَذ. The Greek καρχηδόνιος may be corrupted from this word.

כַּדְנָא see נְבוּכַדְנֶאצַּר.

כָּדַר I. (*inf. abs.* כָּדוֹר Is. 22, 18, as one may read, parallel to צָנוֹף) *tr.* prop. same as כָּתַר, עָטַר, הָדַר *to enclose*, *surround*, *encircle*, the same meaning being decidedly expressed in חָזַר I., גָּדַר, חָצַר, עָצַר &c., hence 1. *to swing forward in a circle*, *to toss forward*, Is. 22,18 כָּדוֹר אֶל־אֶרֶץ רַחֲבַת יָדַיִם *tossing circularly into a distant land;* but we may also retain כַּדּוּר. — 2. *to circle*, *to make a round motion*, of a ball, a coil. — 3. *to besiege* or *storm*, a place, consisting in surrounding it, כָּתַר appearing in the same use. The application of this word in Arab. (كدر) *to be disturbed*, *troubled*, of water, *to be mixed together*, of an army, has arisen from the fundamental signification just given, properly to be turning, whirling, circling. עָתַר also seems to belong here.

Pih. כִּדֵּר (not used) *to enclose in a circle*, *to besiege*, *to press upon round about*, a slight addition to the force of Kal. Deriv. כַּדּוּר 2, כִּידוֹר.

כָּדַר II. *to bind*, *to plait together*, the same idea being also expressed in the cognate verbs יָתַר, קָטַר II., without there being any connection with signif. I. on that account; Ar. كَدَرَ the same, whence كَدَرَة a bundle. The signif. *to be much* in Arab. is to be explained by كثر in the sense of the Hebrew כָּתַר. Deriv. כַּדּוּר 1, כֹּדֶר (*constr.* כְּדָר־) in the proper name כְּדָרְלָעֹמֶר.

כַּדְרָא see נְבוּכַדְנֶאצַּר.

כְּדָרְלָעֹמֶר (*binding of a sheaf*) *n. p.* of a king of עֵילָם i. e. Elymais or Susiana on the east side of the lower Tigris Gen. 14, 1 9. As the form of the proper name before us is Hebrew; and the Aryan language, as is well known, prevailed in Susiana, we must either assume that the name is translated or Hebraised.

כָּהָה a verb-root to the noun כִּי I.

כָּה a particle demonstrative referring to quality; sometimes to express a comparison, *thus*, *so;* sometimes pointing to time, place or manner, *now*, *here*, *there*, *in this* or *that way*. It is closely connected with כְּ. In Hebrew it is only met with in the compounds אֵיכָה, כָּכָה, אֵיכָכָה, and abridged in אֵיךְ, in Aram. also in הֵיךְ; but it is a primitive form which is still preserved in Aramaean. See כִּי.

כָּה *Aram.* the same, hence עַד־כָּה *hitherto* Dan. 7, 28; Hebrew עַד־כֹּה.

כֹּה *adv. thus*, *so*, ita, οὕτως, referring either to the preceding by way of comparison Gen. 15, 5, Ex. 5, 15, 1 Sam. 17, 27, or still oftener to something that follows next Gen. 31, 8, Deut. 7, 5; hence when the words of others are quoted exactly Ex. 5, 10, Judges 11, 15, Jer. 2, 2; and in the formula of swearing, *God do so and more also* (on the phrase itself see עָשָׂה), where the particular of comparison is almost imperceptible 1 Sam. 14, 44; 1 Kings 19, 2. כֹּה is used besides 1. as a particle of time, *now*, prop. *so far*, 1 Kings 18, 45 *till so far*, i. e. not long; Ex. 7, 16 *till now*. — 2. a particle of place: *here* Num. 23, 15, Ruth 2, 8, 2 Sam. 18, 30, after verbs of motion *hither* Gen. 31, 37; Num. 23, 15; כֹּה — כֹּה *here — there* 11, 31; כֹּה וָכֹה *hither and thither* Ex. 2, 12; עַד כֹּה *to that place*, *yonder* Gen. 22, 5. — 3. as a particle of manner: *in this manner*, *of this sort*, Is. 20, 6 *behold*, *of such kind is our hope;* בְּכֹה — בְּכֹה *in this — in that way* 1 Kings 22, 20. In all the three meanings the demonstrative fundamental signification prevails. — As to the derivation, כֹּה is abridged from כָּהוּ, and belongs to the family of the pronominal roots כְּ, כִּי, כּוֹ &c.; it is also found in the compound אֵיכֹה (which see).

כָּהָה (*inf. abs.* כָּהֹה; *fut.* יִכְהֶה, *ap.* יֵכַהּ) *intr.* prop. same as כָּאָה *to be feeble*, *weak*, hence *to be quenched*, of the eye, *to become blind* Zech. 11, 17, *to be dim* Gen. 27, 1, Deut. 34, 7, Job 17, 7; also in derivatives *to be quenched* of a burning wick, a figure of *being weak*, *faint*, *dying; to become pale*, of inflammations; fig. *to despair*, *to fail* Is. 42, 4.

Pih. כִּהָה (3 *fem.* כִּהֲתָה) 1. *intr. to be very dull;* of the mind, *to despond* Ez. 21, 12. — 2. *tr. to make timid*, *dejected*, *desponding*, i. e. *to chide*, *to admonish*, with בְּ of the person 1 Sam. 3, 13, like גָּעַר בְּ (Zech. 3, 2), this being a damping and weakening of the excesses of others; Targumic כְּהָא. The Syr. ܟܗܳܐ has already this meaning in Peal. Ar. كَهِيَ to be weak. The form כֵּהָה can only be taken as an adjective feminine, not as the 3 pers. of perfect of Pih. Deriv. כֵּהָה, כֵּהֶה.

כֵּהָה *f. mitigation*, *alleviation*, of a wound Nah. 3, 19, different from גֵּהָה (Prov. 17, 22), which has another fundamental signification.

כֵּהֶה (from the Pihel of כָּהָה) *adj. m.* (not used), כֵּהָה (*pl.* כֵּהוֹת) *f. dim*, of a burning wick Is. 42, 3; *pale*, *faint*, of נֶגַע Lev. 13, 6 &c., where נֶגַע is always construed as a fem.; כֵּהוֹת לְבָנוֹת Lev. 13, 39 *palish-white; dim*, of the eyes, 1 Sam. 3, 2; fig. *dejected*, *despairing*, of רוּחַ Is. 61, 3.

כְּהַל (only *part. m.* כָּהֵל, *pl.* כָּהֲלִין) *Aram. intr.* prop. to catch, to hold, hence like the Hebr. יָכֹל *to be able*, *I can*, with לְ and the infin. following Dan. 2, 26; 5, 8; or a noun in the accusat. follows 5, 15. — The Aram. stem, found elsewhere only in Ethiopic, is enlarged out of the organic root כַּל by extending the fundamental vowel into He, as is also the case in כָּהַן. See יָכֹל (Hebrew).

כָּהַן (not used, only *part.* כֹּהֵן, which is given below as a substantive) *trans. to perform*, *execute*, *prepare*, e. g. the offices of worship, conseq. enlarged out of כֵּן (כּוּן), except that the latter is intrans.; the Arab. كَهَنَ and كَهُنَ have also, partly as verbs, partly in derivatives, the meaning *to stand by*, *to support*, *to be the medium of executing a business* &c., whence have then arisen "to perform a divine service; to be a priest, prophet; to prophesy, to divine". In the Syr. ܟܗܶܢ, which, in the very various forms of the verb and in its derivatives, likewise began with the fundamental signification here given, there is the same ground-sense, enlarged into "to be prepared, dressed; (of a country) to be fruitful, cultivated; to procure, to obtain (property, goods), therefore to be rich, fortunate"; ܟܘܗܢܐ, for the Hebrew שָׁלֵו and נָכוֹן, denotes to be firmly-grounded, calm, secure, rich; Ar. كَاهِن a counsellor, helper; comp. Latin *facere* for "to sacrifice". To this belongs in Hebrew the meaning *to serve*, *to do service* (cognate in meaning with שֵׁרֵת) in a spiritual and secular sense; therefore spoken also of persons who were not priests, as is seen below under כֹּהֵן. Deriv. כֹּהֵן, כְּהֻנָּה.

Pih. כִּהֵן is to be regarded as a denom. from כֹּהֵן which see.

כָּהֵן (*def.* כָּהֲנָא; *pl.* כָּהֲנִין, *def.* כָּהֲנַיָּא and כָּ', with *suff.* כָּהֲנוֹהִי and כָּ') *Aram. m.* same as Hebr. כֹּהֵן *a priest*, e. g. of Ezra Ezr. 7, 12 21; coupled with Levites and Israelites 6, 16; 7, 13.

כֹּהֵן (*plur.* כֹּהֲנִים, *c.* כֹּהֲנֵי, with *suff.* כֹּהֲנָיו, כֹּהֲנֵיהֶם; prop. part.) *m.* 1. *a servant* (in a higher dignity), *a minister*, *a counsellor performing service* (which originally the word means, according to *Kimchi*, in accordance with the stem) 2 Sam. 8, 17 (for though Zadok and Ahimelek were of priestly descent, the author intended to relate in this passage a kingly official dignity only, as in the case of עַל־הַצָּבָא, מַזְכִּיר, סֹפֵר, especially as two high priests would not have performed their functions at the same time); 8, 18 of the בְּנֵי דָוִד, which the Targ. renders by רַבְרְבִין and 1 Chr. 18, 17 by רִאשֹׁנִים לְיַד הַמֶּלֶךְ, the LXX by αὐλάρχαι, πρω-

τοι διάδοχοι τοῦ βασιλέως, similarly the Syr. and Ar.; 2 Sam. 20,26, where עִירָא as an officer is merely put on a par with the preceding; 1 Kings 4,4; *house-officer* 4,5, explained by רֵעֶה; Judges 17, 10, like אָב there, *counsellor*, where Kimchi already renders it בַּעַל עֵצָה; 2 Kings 10,11 coupled with מְיֻדָּע, where Kimchi explains it by רֹאשׁ; 11, 9, according to the LXX also Job 12,19, same as יוֹעֲצִים 12,17; in the passages Gen. 41,45; Ex. 3, 1; 18,1; Ps. 110, 4 we have to suppose at least a union of spiritual and secular dignity, according to the Targum. — 2. *a servant of God*, who had charge of the sacrificial worship Lev. 1, 9 13 15, the expiations 5,13; 6,19 and cures 13, 3 6 seq., the mediations 27,12 23; Num. 5,15 &c.; *a priest*, spoken of Aaron of the tribe of Levi, who was set apart to the service by a divine covenant Num. 3, 6, 1 Sam. 2, 27 28, who had a knowledge of the law and its interpretation Ez. 44, 15-31; Mal. 2, 7; Hagg. 1,12 14; Jer. 18,18 &c. The priests were also designated according to their office by the expressions מְשָׁרְתֵי יי׳ Jo. 1, 9, מְשָׁרְתֵי הַמִּקְדָּשׁ Ez. 45, 4, שֹׁמְרֵי מְשַׁרְתִים בַּבַּיִת 40, 45, מִשְׁמֶרֶת הַבַּיִת אֱלֹהִים Neh. 10, 37 or מוֹרִים 2 Chron. 15, 3. As a rule one understands by כֹּהֵן *a priest of Jehovah* Ezr. 9, 7, Neh. 10,1, Ps. 78, 64; but sometimes the genitive יי׳ stands with it 1 Sam. 14, 3, or לַיי׳ Lev. 23, 20, 1 Kings 2, 27, or לְאֵל עֶלְיוֹן Gen. 14, 18 (in the mind of the writer). כֹּהֵן is also frequently used of heathen priests who were devoted to idolatry in certain places (2 Chron. 13, 9) e. g. כ׳ הַבַּעַל 2 Chr. 23, 17, כֹּהֲנֵי דָגוֹן 1 Sam. 5, 5, כ׳ אֹן Gen. 41, 45, כ׳ מִדְיָן Ex. 3, 1, כ׳ בֵּית אֵל Am. 7, 10, כ׳ לְלֹא אֱלֹהִים כֹּהֲנֵי הַבָּמוֹת 1 Kings 13, 2, 2 Chr. 13, 9; also כֹּהֲנִים alone Zeph. 1, 4, distinct from כְּמָרִים which appear rather to describe heathen prophets (1 Kings 18, 40); for the Targumic כּוּמָר is a free paraphrase. The Israelite priest appears along with נָבִיא Jer. 8,10; 14, 18; Lament. 2,20, מֶלֶךְ 2, 6, עָם Is. 24,2, Jer. 23, 34, Hos. 4, 9, עַם הָאָרֶץ Zech. 7, 5, סָרִיס Jer. 34, 19, שַׂר Neh. 10, 1, עֶבֶד 2 Kings 10, 19, according as he is associated or put in contrast with a class in society. As to the designations of the different gradations of Jehovah's priests, we have to remark, that the high priest is named הַכֹּהֵן הַגָּדוֹל Lev. 21, 10, Josh. 20, 6, 2 Kings 22, 4, כֹּהֵן הָרֹאשׁ 25,18, 2 Chr. 19, 11, הַכֹּהֵן הָרֹאשׁ Ezr. 7, 5 or lastly הַכֹּהֵן הַמָּשִׁיחַ Lev. 4, 3 5 16; while he that takes the lowest or second rank is called כֹּהֵן הַמִּשְׁנֶה. In Arabic and Aramaean the idea is much more widely extended, كَاهِن denoting a heathen soothsayer, revealer of secrets, administrator, mediator, assistant, authorised agent &c., as is given under the stem; in Phenic. כֹּהֵן is applied to the Cabiri-priests, comp. Hesych.: *Κοίης* (*Κοίην*) *ἱερεὺς Καβείρων ὁ καθαίρων φονέα, οἱ δὲ Κοής;* כג may therefore, perhaps, denote on a Cilician coin (A) כֹּהֵן גָּדֹל; elsewhere the high priest is called מג רש (Kit. 11, 1) or רב כֹּהֲנִם (Athen. 4). Derivat. the denominative

Pih. כִּהֵן (*inf. constr.* כַּהֵן, *fut.* יְכַהֵן) *to perform the office of* כֹּהֵן 1 Chr. 5, 36; *to do priestly service* Ex. 28, 41; 29, 1; Ez. 44, 13; *to be a priest* Hos. 4, 6; 2 Chr. 11, 14; figur. *to make priestly*, i. e. ornamented, much adorned Is. 61, 10, if the passage should not be translated agreeably to the fundamental signification, *to prepare*, *to make*.

כְּהֻנָּה (*constr.* כְּהֻנַּת, with *suff.* כְּהֻנָּתָם; *pl.* כְּהֻנּוֹת) *f. priesthood*, *the priest's office* Ex. 29, 9, Num. 16, 10, particularly that of Jehovah, fully כ׳ יי׳ Josh. 18, 7. בְּרִית הַכ׳ Neh. 13, 29 is the law of the priesthood. The pl. in 1 Sam. 2, 36 denotes *the sacerdotal functions*.

כַּו (Targ. *def.* כַּוָּא, *fem.* כַּוְּא, *constr.* כַּוַּת, in Scripture only the *pl.* כַּוִּין) *Aram. f. a window* Dan. 6, 11, prop. a hole; as חַלּוֹן from חָלַל, so כַּו from כַּו (כָּוַן), identical with the organic root in קַב, יְ־קַב, נְ־קַב &c. Ar. كُوّ, كُوَّة, Syr. ܟܘܬܐ the same. On the passage in Dan. l. c. "*and his windows were open in his upper cham-*

ber toward Jerusalem" we have to remark, that suppliants in a foreign land turned their face toward the holy city (Tob. 3, 11; comp. 1 Kings 8, 33 35 38 44 48); as in Jerusalem itself the person praying turned his face to the temple (Ps. 28, 2). Among the Islamites Jerusalem was likewise their Kibla at first.

כּוֹ, same as כֹּה, is only met with in the compound אֵיכוֹ (which see), 2 Kings 6, 13 K'ri.

כּוּב (not used; i. e. כָּב) *intr. to shine, to glitter, to appear*, Ar. خَفَا, in Hebr. only as an organic root in the enlarged and altered stems אֶ־זָב, זְאֵב, צָהַב, זָהָב, עֵ־שֶׂב, זָו, זִו־ה (comp. Sanskr. *subh*, Pers. *khûb*, to shine, glitter), the *k*-sound being interchanged with sibilants (see p. 409). Deriv. out of the reduplicated root, כּוֹכָב a star, considered in the first instance as a light-giving, shining body. According to this assumption, the organic root כָּב would be the same as הָב (הוּב p. 353), אָפָ־ה, Syr. ܐܦܐ, where the fundamental signification is to glow, burn, then to enlighten. According to others the fundamental signification of this verb is either *to be round, disc-formed, ball-shaped*, Ar. كَبَّ, and Ethiopic the same, Syr. ܟܘܟܒܐ glomus, Ar. كُبَّة coil, and therefore the noun כּוֹכָב derived from it would be named from its disc-form; or *to be pointed*, i. e. *of many rays*, put along with כָּאַב. But the etymology first given is the most probable.

Pih. (redupl.) כִּבְכֵּב *to shine strongly, to glitter* or *appear in a strong light;* deriv. כּוֹכָב.

כּוּב *n. p.* of a people and country who hired troops to the Egyptians, and therefore shared Egypt's fate Ez. 30, 5. As *Kub* is mentioned here along with פּוּט and לוּד (which see) as well as עֶרֶב (which see), it is to be looked for either in the great territory of north Africa, where *Puth* and *Lud* are also found, belonging to the Libyan race (comp. *Coba* a Mauritanian city, in Itin. Anton. p. 18); or *Nubia* is meant, which belonged to כּוּשׁ in old times, whether we read with the Arab. version נוּב, or translate it by לוּב, which signifies Nubia in Nah. 3, 9 and 2 Chr. 16, 8. Possibly it should be brought into connection with *Cobe*, now the name of a harbour in Ethiopia, formerly perhaps the name of a whole territory; or it is a part of the district *Mareotis*, where was a place *Cobium*.

כּוֹבַע *m.* same as כּוֹבָע 1 Sam. 17, 5; in a figur. sense Is. 59, 17.

כּוֹבַע (from כָּבַע, like עוֹלָם from עָלַם, but once in the middle of a clause כּוֹבַע Ez. 27, 10; *pl.* כּוֹבָעִים) *m. a helmet*, of the warrior, coupled with מָגֵן Ez. 27, 10 and 38, 5, רֹמַח 2 Chr. 26, 14, and סִרְיֹן Jer. 46, 4, so called from its round, projecting form; while the German Helm is derived from helen = celare (to conceal, protect). The double form and accentuation of the word is founded in its traditional, fluctuating pronunciation. See קוֹבַע.

כּוּד (not used) *tr. to pierce*, into a thing; *to wound*, by a pointed thing; metaphor. *to injure, to corrupt, to hurt*; comp. Sanskr. *kad*, *kath*, dolere, *kad* findere. Conseq. the org. root כָּד exists also in גַּד I., קַד &c. Deriv. כִּיד, while כִּידוֹן is to be derived perhaps from כָּדַד II.

כָּוָה (Kal not used) *tr. to pierce into, to burn into*, the skin; *to scratch into.* Deriv. כִּי (= כְּוִי), כְּוִיָּה, מִכְוָה; yet כִּי may also be derived from a stem כָּה = כָּוָה. — The stem is found in the Syr. ܟܘܐ, Ar. كَوَى (to bore or to pierce into a thing, to burn into, figur. to taunt, to chide), Greek καίω, καύω, Koptic ϫⲟϩ (flame); but the ground-form of this organic root has perhaps nothing in common with קַע belonging to the reduplicated form קַעֲקַע.

Nif. נִכְוָה (*fut.* יִכָּוֶה) *to be burned* Is. 43, 2; Prov. 6, 28.

כָּוַן (not used) *Aram. tr. to hollow out, to deepen*, identical with קַב in many stems; deriv. כַּו.

כּוּחַ (not used) *intr. to be strong, firm, powerful*, whence כֹּחַ 1, allied in its organic root כַּח to that in יָ־כַח, and also remotely cognate to חָכ־ָה; comp. Arab. حَاكَ (to be firm), يَـقَعَ ,وَـقَعَ (to be firm, enduring), with many others. But the idea of strength does not appear to be original; rather does the primary one seem to be, *to be marrowy, juicy, fresh;* and then borrowed from the invigorating juices of life, *to be strong*, by which primitive meaning the noun כֹּחַ 2 is explained; comp. Talm. כִּיחַ juice, moisture, Sanskr. *çak*, Greek *κίκ-υς, κήκ-υς*, German *quik*, Engl. *quick*. The assumption of a stem כַּח (כָּחַח) for כֹּחַ is already contradicted by the Talm. כִּיחַ, the full orthography כּוֹחַ, and the Arabic forms حَاكَ and كَاعَ. The assumption of a stem כָּוַח and كَيَحَ *to be strong, firm*, is unnecessary, because it may be only an enlargement of כַּח.

כּוֹחַ as a noun see כֹּחַ.

כְּוִיָּה (from a masc. כְּוִי) *f. a burning, brand* Ex. 21, 25; prop. abstr., the burning in. Targ. כְּוָאָה.

כּוֹכָב (originating from כַּבְכָּב, kab being = kav, kau, kô, like טוֹטֶפֶת from טַפְטֶף; *constr.* כּוֹכַב; *pl.* כּוֹכָבִים, *constr.* כּוֹכְבֵי, with *suff.* כּוֹכְבֵיהֶם) *m.* 1. *a star*. The stars are named with the sun and moon Gen. 37, 9, Ps. 8, 4, Jer. 31, 35, as luminous bodies Jo. 2, 10, without number Gen. 15, 5, Ex. 32, 13, which have their courses Judges 5, 20, above which God is enthroned Is. 14, 13, out of which astrologers give certain indications of fate Is. 47, 13, whose light God alone is able to suppress Job 9, 7, Ez. 32, 7; Is. 13, 10 which may also be taken figuratively. בֵּין־כּוֹכָבִים Ob. 4 *between the stars*, i. e. in heaven. Phenic. כֹּכָב the same, metaphor. the pupil, album oculi (Eryc. 4). — The stars were considered animate heavenly beings (*ζῷα*) or angels Job 25, 5, hence 2. spec. the name of a deity Am. 5, 26, either *Lucifer* (Jerome), or *Saturn*, to whom the seventh day of the week was sacred. — 3. Fig. *A prince* Num. 24, 17, as in Arabic and Ethiopic.

כּוּל see כֹּל.

כּוּל (3 *p. perf.* כָּל) *tr.* 1. *to keep* or *hold together*, of misers (Saadia); as קָמַץ in later Hebrew with its opposite פִּזֵּר. Deriv. כֵּלַי, כִּילַי. — 2. *to measure, to measure off, to weigh*, particularly dry goods Is. 40, 12 (where the LXX alone translate כָּל *all*); which signific. the verb also has in Syr. (ܟܳܠ to measure, ܟܰܝܠܳܐ a measure), in Targumic (כָּל the same, for the Hebr. מַד, hence מְכִילְא a measure), and Arabic (كَالَ the same, hence the nouns كَيل, مكيل).

If we compare the organic roots in יָכֹל, הֵ־כַל, Aram. כְּהַל, עֲ־כַל, which are identical with our כָּל, we perceive that the idea "to measure" is merely secondary; and that the primary meaning must be *to be much-embracing, to contain, to hold in*, retinere (of the avaricious, hence כֵּלַי, כִּילַי), *to receive* (deriv. הֵכִיל), *to hold out, to be strong* (comp. כִּלְכֵּל). On the whole then it is connected with כָּלָה, כְּלָא I., out of which the idea of *measuring* arose, especially in the sense *to hold, to contain*, as we say "it measures" i. e. contains so much.

Pih. (redupl.) כִּלְכֵּל (*part.* מְכַלְכֵּל, *inf. constr.* כַּלְכֵּל, *fut.* יְכַלְכֵּל) 1. *to receive, to hold*, a thing, enclosing it altogether, hence figur. 1 Kings 8, 27, *behold, the heaven and the heaven of heavens contain thee not* (God); 2 Chr. 2, 5; 6, 18. — 2. *to bear, to hold out*, מַחֲלֶה (disease) Prov. 18, 14; the office of prophesying imposed Jer. 20, 9; the judicial day of the Lord Mal. 3, 2. — 3. *to maintain, to protect* Ps. 55, 23. — 4. *to measure, to weigh*, דְּבָרִים Ps. 112, 5, i. e. to speak in cautious and measured terms. — 5. *to nourish, to sustain, to provide with nutriment*, with accus. of the person Gen. 45, 11; 50, 21; 2 Sam. 19, 33; 1 Kings 4, 7; sometimes also with the accus. of the thing besides Gen. 47, 12; 1 Kings 18, 4; comp. Aram. סְבַר, ܣܰܒܰܪ to hold, bear, nourish.

Puh. (redupl.) כָּלְכַּל pass. *to be nourished, sustained* 1 Kings 20, 27.

Hif. הֵכִיל (*infinit. constr.* הָכִיל, *fut.* יָכִיל, with *suff.* יְכִילֻנּוּ) 1. usually *to hold, to contain*, with a measure adduced 1 Kings 7, 26 38. But as in 2 Chr. 4, 5 יָכִיל at the close would be quite otiose, the idea of *holding, containing* being already in מַחֲזִיק, and as besides in 1 Kings l. c. יָכִיל as the 3 pers. imperf. (where one expects the part.) would be partly otiose, partly incorrect, it is better to take יָכִיל as a noun = מִדָּה, like the Aram. כֵּיל, מְכִילָא, מְכוֹל, ܟܝܠܐ &c., and accordingly we ought to translate 1 Kings 7, 26, *two thousand baths in measure;* 7, 38, *forty baths in measure;* 2 Chr. 4, 5, *containing three thousand baths in measure.* The usual meaning, however, occurs in 2 Chr. 7, 7 *it could not hold;* Ez. 23, 32 *which makes much* or *multiplies* (מַרְבָּה is to be read here for מִרְבָּה) *to hold*, i. e. which holds and contains much, of a כּוֹס which is deep and broad. Then, *to hold in, to keep* Jer. 2, 13. — 2. Figur. *to bear, to hold out* Jer. 6, 11; 10, 10; Jo. 2, 11; Am. 7, 10; of the sword, *to be hardened, made firm*, Ez. 21, 33 *it is whetted for endurance*, where others incorrectly refer the word to אָכַל. — 3. *to appear strong* or *firm, to be able.* Deriv. יָכִיל as a noun; and in another sense the constr. in the proper name יְכִילְיָה, and יָכוֹל, constr. יְכָל, in the proper name יְכָלְיָה.

כּוּם (not used) *tr. to bring together, to heap up, to heap together, to collect*, in its fundamental signific. being identical with אם (אָמַם), עם, גם, Ar. جمّ, كَمَّ, and the organic root in אֲ־גַם; comp. Sanskr. *jam, gam*, Greek γαμ-εῖν, γαμ-βρ., Lat. gem-inus &c. Ar. كُومَة heap, of corn, كُوم troop. Deriv. כּוּמָז.

כּוּמָז (after the form עוּגָב) *m.* prop. lock, hence *buckle, bracelet*, a kind of ornament Ex. 35, 22, Num. 31, 50, conseq. from כָּמַז = כָּמַס to conceal, to close; in Arab. a sort of *jewel, round like a ball.*

כּוּן (i. e. כָּן; in Kal only *part. m. act.* כָּן, a noun, adj. and particle; *part. pass.* כּוּן, only as a proper name; *fut.* [according to Jewish interpreters] יָכוּן, with *suff.* יְכוּנֶנּוּ Job 31, 15, for which the text has יְכֻנֶנּוּ or יְכוּנֶנּוּ) 1. *intr.* same as כַּן (כָּנַן) prop. *to stand, to stand upright, to stand firm*, therefore *to be, to exist*, like the Arab. كَانَ to be, to exist, to happen, Ethiop. to have happened, Syr. ܟܢ, Phenic. כָּן (כון) the same, where the perf. כָּן (Mass. 4. 6. 8. 10. 11), and fut. יָכֻן (ibid. 3. 7 &c.) appear in the signif. *to be*, and fut. apoc. יָכֻן־ (Plaut. Poen. 1, 12) in the meaning *to happen, to come to pass.* The org. root is conseq. identical with קַם and כָּנַן. — 2. *tr. to prepare, to create*, Job 31, 15, according to Jewish interpreters = כּוֹנֵן. Deriv. תְּכוּנָה 1, מְכוֹנָה, מָכוֹן, תָּכְנִית Ez. 43, 10; נָכוֹן = מָכוֹן Job 18, 12, the proper name מְכֹנָה.

Nif. נָכוֹן (3 *p. fem.* נָכוֹנָה, 3 *p. pl.* נָכֹנוּ; *part. m.* נָכוֹן, *pl.* נְכֹנִים, *fem.* נְכוֹנָה; *imp.* הִכּוֹן; *fut.* יִכּוֹן) 1. *to stand firm*, of a base, therefore *part.* נָכוֹן *basis, centre, highest point*, of the day, i. e. noon Prov. 4, 18 (comp. Greek σταθερὸν ἦμαρ, σταθερὰ μεσημβρία, τὸ σταθερὸν τῆς μεσημβρίας, Arab. قائم الظهر); *to be set up, raised up, to be arched*, of the שָׁדַיִם Ez. 16, 7 (LXX, Syr.); *to be raised on high*, of the temple-mountain Is. 2, 2, Mic. 4, 1 (in a spiritual sense); *to be founded* Judges 16, 26; *to be firm, to be established*, מַלְכוּת 1 Kings 2, 12, כִּסֵּא 2, 45, תֵּבֵל Ps. 93, 1; נָכוֹן with בְּ Job 15, 23 or לְ 18, 12 *to stand firm on* or *at; to exist*, of יָרֵחַ Ps. 89, 38; *to continue, to remain, to endure* Job 21, 8; Prov. 12, 3; *to abide* Prov. 16, 3; 20, 18; and so in the most various applications. — 2. in a moral sense, *to be firm, steadfast, enduring*, of רוּחַ Ps. 51, 12, לֵב 78, 37; *to be faithful, full of trust*, of לֵב 57, 8; *to be determinate, fixed* Gen. 41, 32, *certain* Deut. 13, 15, *sure* Hos. 6, 3, *true, honest, reliable* Ps. 5, 10; Job 42, 7; *to be right, equitable, fit* Ez. 8, 22. אֶל־נָכוֹן 1 Sam. 23, 23 and 26, 4 *for certain*, i.e.

certainly; to be ready, determined, with לְ of the person Prov. 19, 29; Neh. 8, 10; *to be conducted, managed* 2 Chron. 8, 16; 35, 10; also with לְ of time Ex. 19, 11; Josh. 8, 4; *to prepare oneself* Am. 4, 12. נָכוֹן in the proper name 2 Sam. 6, 6 is a noun, and is found under נָכוֹן.

Pih. I. כּוֹנֵן (*imp.* כּוֹנֵן, with *-ah* כּוֹנְנָה, and with *suff.* כּוֹנְנֵהוּ; *fut.* יְכוֹנֵן) 1. *to set*, i. e. to make a thing to exist Ps. 9, 8; *to make firm* or *sure* 7, 10; *to set up, to set forth* 9, 8; *to support* 90, 17; *to found* Ex. 15, 17; Ps. 119, 90; *to build up* Hab. 2, 12; *to create, to make ready* Deut. 32, 6; Ps. 119, 73; and so in the greatest variety of applications. — 2. *to direct* (to an object), חֵץ Ps. 11, 2, *to aim* 7, 13; 21, 13, with עַל at a thing; metaphor. *to direct the mind to* a thing, with לְ Job 8, 8; Is. 51, 13; omitting לֵב (conseq. = שִׂים לֵב, for which also שִׂים stands alone) Job 8, 8.

Pih. II. כִּוֵּן (not used) prop. *to make firm, to ground*, cognate in sense אָשַׁשׁ 2; metaphor. *to spread out, to make broad, flat*, of a cake; the same transference of idea taking place in אָשִׁישׁ and אֲשִׁישָׁה also. According to others, *to form, to fashion*, which Pih. I. and Hif. also mean. After the Aramaean usage *to prepare beforehand, to direct, aim at* a thing (to direct the attention, the purpose). But our explanation suits the Hebrew derivative better. Deriv. כַּוָּן.

Pih. III. כִּוֵּן (not used) *to set up, erect*, a pillar. Deriv. כִּיּוֹן.

Puh. כּוֹנַן *to be firmly directed*, of the steps Ps. 37, 23, so that they do not totter or deviate from the straight path; *to be formed, prepared* Ez. 28, 13.

Hif. הֵכִין (1 *p. perf. pl.* הֲכִנוּ 2 Chr. 29, 19; *part.* מֵכִין; *inf. absol.* הָכֵן *constr.* הָכִין, on the contrary the הָכִין in בַּהֵכִין 2 Chr. 1, 4 is not at all the infin. constr. but the 3 pers. perf. standing for בַּאֲשֶׁר הֵכִין; because the demonstrative ה in Chronicles as in the Vulgar dialect generally stands for the relative אֲשֶׁר; 1 Chr. 26, 28; *imp.* הָכֵן; *fut.* יָכִין, *apoc.* יָכֵן) 1. *to set, to put, to set up, erect*, Ps. 103, 19; Job 29, 7; *to found* Jer. 10, 12; Prov. 8, 27; *to constitute, appoint* Josh. 4, 4; *to appoint as* Jer. 51, 12; *to establish*, with לְ to a thing 2 Sam. 5, 12; *to set up* 1 Sam. 13, 13; Is. 9, 6; *to cause to endure* Ps. 89, 5; *to raise up*, לֵב (the spirit) 10, 17; *to restore* 2 Chr. 35, 20. הָכִין and הָכֵן (infin.) also *adverbially, with firm footing* Josh. 3, 17; 4, 3. — 2. *to prepare, to make ready* Gen. 43, 25; Zeph. 1, 7; *to institute* Is. 14, 21, with לְ *for; to arrange, settle* 1 Kings 6, 19, with לְ *for* Ex. 23, 20; *to arm*, for war Ez. 7, 14, put with Nif. 38, 7 or Hithp. Jer. 46, 14; *to execute*, מִרְמָה Job 15, 35, prop. *to bear*, therefore also בִּטְנָם; *to procure, to provide*, Num. 23, 1; 1 Chr. 22, 3; *to bring about* Judges 12, 6; *to furnish with* Job 38, 41; 2 Chr. 26, 14; *to take charge of, to transact* Prov. 24, 27; *to create, to cause to spring up*, of God Ps. 65, 10; 74, 16; 147, 8. — 3. *to point, to aim*, a shot, with לְ *to* or *against* Ps. 7, 14, *the face towards a thing*, with אֶל Ez. 4, 3; *to direct*, the steps Jer. 10, 23, Prov. 16, 9, the way 21, 29, the heart (לֵב), followed by the infin. with לְ 2 Chr. 12, 14; 19, 3; also with the omission of לֵב 1 Chr. 28, 2 (Targ. כַּוֵּן לְ the same); הָכִין לֵב אֶל־יי 1 Sam. 7, 3 *to direct the mind to Jehovah* i. e. to pray to him, comp. 2 Chr. 20, 33, also אֶל־יי being omitted Job 11, 13; Ps. 78, 8; sometimes with לֵב omitted in the sense *to give heed* 1 Sam. 23, 22. Deriv. the proper names יָכִין, כְּנַיָה, יְכָנְיָה, יְהוֹיָכִין.

Hof. הוּכַן (*part.* מוּכָן) *to be firmly set, founded* Is. 30, 33; *to be prepared, made ready* ibid., *to be equipped* Prov. 21, 31; *to be set in order* Zech. 5, 11; generally as the pass. of Hif.

Hithp. הִתְכּוֹנֵן (*fut.* יִתְכּוֹנֵן), more frequently הִכּוֹנֵן (*fut.* יִכּוֹנֵן, with the assimilation of ת) *to be set up, built, established* Num. 31, 27; Is. 54, 14; Prov. 24, 3; *to prepare oneself* (for battle), *to make oneself ready* Ps. 59, 5.

כִּיּוֹן (prop. *establishing, founding of the*

world, then *Saturn*) *n. p.* of a city in Aram-Zobah, along with בֶּטַח or טִבְחַת = טֶבַח, lying on the high road toward the Euphrates 1 Chr. 18, 8; called בֵּרֹתַי (which see) in 2 Sam. 8, 8. It is difficult to decide whether *Kûn* be identical with the city Conna (Itin. Ant. p. 199 ed. Wesseling) between Laodicea and Heliopolis (אֹן in Syria) on the Lebanon-height, and whether *Berothai* be identical with Barathena (in Ptolem. Geogr. 5, 19) in the same latitude as Damascus, only nearer the Euphrates. The Phenician בֵּרוֹתָה (Ezek. 47, 16), *Berytus*, was alleged to be founded by Saturn (Stephan. Byz. s. v.), and the almost wholly homophonous Syr. בֵּרֹתַי (2 Sam. 8, 8), for which כּוּן stands, can only be considered as meaning Saturn-city, from which the explanation of this local name is to be derived, which existed perhaps along with בֵּרֹתַי. On Numidian inscriptions Saturn is called בַּעַל כֵּן, Phenic. and Babylonian כּוּן, כֹּן and כֵּן; hence the proper names כֵּנְאַלְאַדָן i. e. כֵּן־אֵל־אֲדָן *Kyn-El-Adan*, predecessor of Nabopolassar (*Adan* is found in Bal-*Adan*, Nabu-sar-*adan*, *el* corresponds to *bal* i. e. Baal, and *sar* is Azar, Persian *azer* in those names), כֵּנְאַצַּר *Chynzerus*, the name כֵּנְעָצַם i. e. כּוּן עָצוּם (*Kyn-asym*) in Punic, רשׁכֹּן (i. e. ראשׁ כּוּן Rus-con) the name of a Lybian cape &c. &c. From these remarks one sees clearly that the city, elsewhere called בֵּרֹתַי, was so named either from the worship of Saturn, or because Saturn was supposed to be its founder. How it came to pass that the supreme deity *Saturn* got the name כּוּן, is either to be explained by כּוּן *anything founded*, *a pillar*, as אָמוֹן (see above), a pillar symbolising the firmness and continuance of the deity (Clemens Alex. Strom. 1, 25. p. 418), comp. Hebr. יָכִין (in the book of Enoch יָכוּן); or כּוּן signifies *foundation*, *firmness*, *continuance*, then concrete, the world-founding and world-upholding Deity Himself.

כַּוָּן (*pl.* כַּוָּנִים) *m. a cake*, *a sacrificial wafer*, which was prepared for the goddess מְלֶכֶת הַשָּׁמַיִם (*queen of heaven*) Jer. 7, 18; 44, 19, which goddess was called ἡ Οὐρανίη (Herod. 3, 8) by the Greeks; the Νηῖδ (Phenician תָּנִת, Ταναΐς, Ταναῖτις) of the Phenicians and Egyptians. The cake is the Egyptian confection *Neideh* (*de Sacy*, Chrest. Ar. II. p. 25 seq.), offered as a מִנְחָה to the goddess, and coupled with נֶסֶךְ. The LXX retain the word (καυῶνας, χαυῶνας), which the Etym. Magn. and Suidas explain *bread mixed with oil;* Theodoret *a cake seasoned with pine-nuts*, *raisins;* and Jerome has *placentas*.

כּוּס (not used), כָּס, *tr. to conceal*, *to receive*, *to keep*, of something deepened out, connected with the idea of *bringing together*, *collecting* into a thing; identical in its organic root כָּס partly with כָּת (belonging to נְכֹת), partly with that in נָ־כָס; comp. Syr. ܟܒܬ to collect (Peshito on Prov. 11, 29), Arab. كَبِتَ to fill; and كَاسَ appears to have had the meaning *to receive*, since its derivative كِيس (purse) is used; also كَأْس a cup. כָּס is not connected with כָּנַס (גָּנַז), Aram. כְּנַשׁ, or with סָכַן &c.; neither is it connected with כָּרַס (which see). Deriv. כִּיס and כּוֹס.

כּוֹס (with *suff.* כּוֹסִי, *pl.* כּוֹסוֹת) *fem.* prop. receiving, concealing, gathering into itself, hence 1. *a cup*, *a wine-vessel* Gen. 40, 11 13 21, particularly the circling social cup. *To drink out of one's cup* 2 Sam. 12, 3, is to live in intimate association with one; *the overflowing of it* is expressed by רְוָיָה; *to make eyes in the cup*, of wine Prov. 23, 31, i. e. to form pearls. — 2. *a portion*, distributed in the cup, *a part* contained in it; fully מְנָת כּוֹס (Ps. 11, 6); then *lot*, *portion*, *fate*, a natural figure of μοῖρα. The destiny and allotments of God, such as *salvation* Ps. 116, 13, *divine wrath* Is. 51, 17, *consolation* Jer. 16, 7 &c. are represented as poured out in a cup to men. God reaches out to men the wrath-cup Is. 51, 22, Hab. 2, 16, Ez. 23, 31; and there

arise as consequences of the drinking, what happens in the case of strong drinks, viz. intoxication and reeling, vomiting and fainting Jer. 25,16 27; Ez. 23, 33. Conseq. *lot, fate*, generally Ps. 11,6; 16, 5; cogn. in sense with נַחֲלָה, גּוֹרָל, חֵלֶק, חֶבֶל. — 3. *craw, pouch* (which is capable of receiving a thing into it), hence *the pelican*, so called from its pouch, like truo from trua, an unclean bird living among ruins Lev. 11, 17; Deut. 14, 16; Ps. 102, 7; comp. Aram. בֵּי־כָסָּא a part of the entrails (Midrash), in the Talm. בֵּית הַכּוֹסוֹת, in the Mishna כּוּס *chuck-hole*. Aram. כָּסָא, כּוֹסָא, כּוּזָא, כּוֹזָא, Syr. ܟܣܐ. In Ar. كَاس cup, كِيس pouch, are from the same stem; but the Pers. كوز is commonly used for cup.

כּוּף (not used), see כֵּף.

כּוּר I. (not used) *trans.* 1. *to bore, pierce, dig through*, in its organic root כַּר equivalent to כָּרָה I., אָכַר, כָּאַר (?), דָּקַר, נָקַר, קָר, Arab. كَار to hollow out, to deepen, a vessel; like the cognate root in קָעַר, belonging to קְעָרָה. Another كَار means to twist around, to wind about, to bind. — 2. Figurat. *to dig out*, i. e. *to derive origin from, to descend from;* Arab. the same, designated as dialectic, whence كَوْر *character*, i. e. what is impressed. Deriv. מְכוּרָה, מְכוֹרָה 1, כֹּר (the name of a measure), and also according to some כַּר belonging to כָּרִי, and מְכֵרָה.

Pih. כִּיֵּר (not used, from כּוּר, like קִיֵּם from קוּם) *to hollow out, to deepen*, a vessel or cup; deriv. כִּיֹּר, כִּיּוֹר. There may have been also a Pihel-form כַּוֵּר, Aram. כַּוֵּר, ܟܘܪ, hence Syr. ܟܘܪܐ (kawro) basket, modern Hebrew כַּוֶּרֶת bees-skep, Ar. كور and مكور a basket-shaped camel's saddle.

כּוּר II. (not used) *intr. to glow, to burn*, of an oven or hearth, for cooking food or melting metals, conseq. cognate in sense with נוּר to תַּנּוּר, כָּבַשׁ II. to כִּבְשָׁן; Syr. ܟܪ the same, whence Ethpa. ܐܬܟܪ to be heated, to glow; Arab. كار the same, whence كُور, كِير (a furnace, hearth). The organic root כַּר is accordingly identical with that in גַּר IV. (to glow with heat, to cook, to seethe), עַר III. (which see), Arab. غار, חַר, חָרָה, Arab. حَرَّ, حَرِي, Syr. ܚܪ; and perhaps also with that in בַּחַר I., בַּכַּר II., בַּקַר II. On the nouns כִּכָּר, כַּרְכָּרָה, כַּר, see the words themselves. Derivat. the nouns כּוּר, כִּיר, כֹּור in כּוֹר־עָשָׁן, and the proper name מְכֵרָה.

כּוּר (after the form רוּחַ, טוּב, from כּוּר II.) *m.* prop. *smelting*, hence *a furnace, crucible*, to purify metals from the dross, either gold Prov. 17, 3, parallel מַצְרֵף; 27, 21; or silver Ez. 22, 18 20 22; figur. כּוּר הַבַּרְזֶל Deut. 4, 20, 1 Kings 8, 51, Jer. 11, 4 *furnace of iron*, i. e. in which iron is melted, for which the greatest heat is necessary, and therefore a figure of fearful slavery and oppression, which כּ׳ עֳנִי Is. 48, 10 also means. Arab., Syr., Ethiop. the same. Comp. מְכֵרָה as a proper name.

כּוֹר (not used) *m.* 1. same as כּוּר *furnace*, only in the proper name כּוֹר־עָשָׁן. — 2. same as כֹּר (a measure), which see.

כּוֹר־עָשָׁן (*smoking furnace*, comp. תַּנּוּר עָשָׁן Gen. 15, 17 and the proper name צָרְפַת) *n. p.* of a city on the border of Judah and Simeon 1 Sam. 30, 30, probably named from a smelting place there. Instead of it is also used the abridged form עָשָׁן Josh. 15, 42; 19, 7; 1 Chr. 4, 32; 6, 44. The Vulg. and Syr. incorrectly read בּוֹר.

כּוּשׁ (contracted from כָּבֻשׁ, כָּבוּשׁ, from כָּבַשׁ II., like שׁוּק from שָׁוָק, hence pl. שְׁוָקִים; *black, dark-coloured*, as the proper name חָם) 1. *n. p.* of the oldest son of חָם, whose brothers were מִצְרַיִם and פּוּט Gen. 10, 6; and who, according to the ethnographical table, was the head of the great Ethiopian race that dwelt

farthest towards the south in north Africa. Scripture and the classics also understand by the name the dark-coloured people who lived in southern India (*Ctesias*, Ind. 9. p. 176 ed. Lion; *Arrian*, Ind. 6, 9), in upper Egypt (Sync. I. p. 286), in southern Arabia (2 Chr. 21, 16) and elsewhere. — 2. (like חָם 2. *southern land*) *n. p. f.* (Ps. 68, 32), by which are understood a) *Meroe* often mentioned along with Ethiopia (from the Ethiop. רוי = Hebr. רָוָה the rich in water, conseq. = מְרָוָה), enclosed by the two rivers (נְהָרִים), the Astapus (Nile of the moderns) and Astaboras (Atbar; see Plin. 5, 10; Diod. 1, 37), Zeph. 3, 10; b) Ethiopia proper, i. e. Abyssinia, which the Arabs call حَبَش (which also signifies *southland* only, and is not connected with حَبَشَ "to collect"), mentioned with סְבָא, מִצְרַיִם Is. 11, 11, and with upper Egypt 43, 3; 45, 14; c) the land south of Ethiopia 18, 1, adduced with פּוּט and לוּד (which see) Jer. 46, 9; d) the land of the Cossaeans or Cussaeans in Susiana and partly in Media Gen. 2, 13, which is also designated by classical writers as a seat of Ethiopians; e) the land east of Babylonia, called by the ancients Κυσσία χώρα, by the later Hebrews אֶרֶץ כּוּשׁ. — 3. *n. p. m.* of a Benjamite Ps. 7, 1.

כּוּשִׁי I. (*pl.* כּוּשִׁים or כּוּשִׁיִּים, from כּוּשׁ) *Gent. m.*, כּוּשִׁית *f. an Ethiopian man* or *woman*, i. e. he or she of Cush, hence a) a real, dark-coloured Ethiopian, *a moor*, Jer. 13, 23; b) one who is employed as the guardian of a harem 38, 7 10 12; 39, 16 (comp. Terent. Eun. 1, 2, 85), who assumed the name עֶבֶד־מֶלֶךְ, if the name be not Hebraised from an Ethiopic one, like that of the Ethiopian זֶרַח 2 Chr. 14, 8, who invaded Judah and was prop. named *Osorkhon*, the second Egyptian king of the 22ᵈ dynasty, following Shishak; c) *an Ethiopian* and *Libyan* in foreign service Dan. 11, 43; d) *a Philistine* and *Aramaean* Am. 9, 7; e) *a Midianite* Num. 12, 1.

כּוּשִׁי II. (*black*) *n. p. m.* Zeph. 1, 1.

כּוּשָׁן (a collateral form of כּוּשׁ) *n. p. f. Ethiopia* Hab. 3, 7, a designation of Midian, which stretched as far as Sinai (Ex. 3, 1); as Moses's wife is called a Midianitess כּוּשִׁית.

כּוּשַׁן רִשְׁעָתַיִם *n. p.* of a Mesopotamian king, Judges 3, 8 10. The Targ., Pesh., Ar. and ancient interpreters have explained the name *Cushan of twofold wickedness*, i. e. the horrible; more correctly, perhaps, רִשְׁעָתַיִם may be explained from the Ar. (ذو) الرياستين i. e. *president of two governments* (Abulf. Ann. II. p. 100), out of which it may be Hebraised. Josephus writes Χουσαρσάθος; the LXX Χουσαρσαθαΐμ.

כּוֹשָׁרָה (*pl.* כּוֹשָׁרוֹת only in later Hebrew out of Aramaean, from the stem כָּשֵׁר) *f. prosperity, prosperous state*, only in the pl. Ps. 68, 7, i. e. freedom.

כּוּת (not used) *tr.* same as כּוּס *to conceal, to keep*, of goods, treasures, cognate in sense טָמַן, צָפַן; deriv. part. m. Nif. נָכוֹת (which see), after the form נָלוֹז as a noun, *the kept, concealed, treasure*, like מַטְמוֹן, צָפוּן. See נְכֹת.

כּוּת and כּוּתָה *n. p.* of an Assyrian district, whence Shalmaneser brought colonists into depopulated Samaria 2 Kings 17, 24 30. A locality and river Kuta (كُوثَى, كُوثى) are mentioned by Arabian geographers in the district of Kocha (*Istachri* p. 54; *Kasvin*, Cosmogr. II. p. 301), which is termed *Kushân* in Masudi, because an Ethiopian settlement was there. Besides, a territory at the Persian gulf, in Susiana, bears the name *Kuta*, according to which fact the Cutheans would be identical with the Cossaeans, and the Persian province *Jutiya* in the Darius-inscription at Behistûn (see *Benfey*, die pers. Keilinschriften p. 18. 32) should be identified with it; especially as this country is now called *Khusistan*. On account of the Samaritan colonists having come from Cuta, the Samaritans are called Χουθαῖοι by Josephus; in the Talmud כּוּתִים, Targ. כּוּתָאֵי.

כּוֹתֶרֶת see כֹּתֶרֶת.

כָּזַב (only *part.* כֹּזֵב) prop. *tr. to spin together*, *to bind together*, cognate in sense זָמַם; metaphor. *intr.* 1. *to lie*, *to speak falsehood* (conseq. to spin something), *to deceive* Ps. 116, 11. — 2. *to dry up*, *to become exhausted*, of water, as it disappoints. Deriv. כֹּזֵב, כֹּזֵב, כָּזָב (in the proper name), כָּזָב in אַכְזָב, the proper names כָּזְבִּי, כֹּזֵבָא, כְּזִיב, אַכְזִיב.

Nif. נִכְזַב *to be found a liar*, Prov. 30, 6; *to be false*, *deceitful* Job 41, 1.

Pih. כִּזֵּב (*infin.* with *suff.* כַּזֶּבְכֶם, *fut.* יְכַזֵּב) prop. *to bring together*, *to spin together*, hence with the object שֶׁקֶר *to spin lies* Mic. 2, 11; usually *to lie*, *to deceive*, absol. Prov. 14, 5, or with לְ of the person to whom one lies Ez. 13, 19, and with בְּ of the member with which lies are told Ps. 78, 36; metaphor. *to become faithless*, with לְ of the person Ps. 89, 36, or also with בְּ 2 Kings 4, 16; of inanimate things, *not to be confirmed*, *not to prove true*, *not to be fulfilled* Hab. 2, 3; fig. of water, *to dry up* Is. 58, 11, comp. Kal and the Latin "spem mentita seges" (Hor. epist. 1, 7, 87), Greek ἀπατάω (Hesiod).

Hif. הִכְזִיב (*fut.* יַכְזִיב) *to give one the lie*, with accus. of the person Job 24, 25.

The stem כָּ׳ (Arab. كَذَبَ), only in Pihel, and in Aram. nearly altogether in Pael, has for its fundamental signification *to spin*, *to knot;* so that the organic root is כָּ־זַב, identical with that in חָ־צַב, חָ־שַׁב II. (which see).

כָּזָב (after the form אָשָׁם, שָׂכָר, קָהָל; *pl.* כְּזָבִים, with *suff.* כִּזְבֵיהֶם) *m.* 1. *abstract: a lie*, *falsehood*, *deception*, *nothingness*, Is. 28, 15, like שֶׁקֶר (Ps. 33, 17); הֵפִיחַ כְּזָבִים *to breathe out lies*, i. e. *to speak lies* Prov. 6, 19; 14, 5; 19, 5, elsewhere דִּבֶּר כָּ׳ Dan. 11, 27, דֹּבֵר כָּ׳ Ps. 5, 7; *falsity*, hence אִישׁ כָּ׳ Prov. 19, 22 *a deceiver;* קֶסֶם כָּ׳ *a false oracle* Ez. 13, 6; 21, 34; לֶחֶם כְּזָבִים Prov. 23, 3 *disappointing bread*, i. e. whose enjoyment is only apparently agreeable. — 2. *concrete: any deluding thing*, e. g. of idols Am. 2, 5; Ps. 40, 5.

כֹּזֵב see כָּזָב and כֹּזֵבָא.

כֹּזֵב (not used) *m. a lie*, *deception*, only in the proper name כָּזְבִּי.

כֹּזֵבָא (*drying up of water*) *n. p.* of a place in the plain of Judah 1 Chr. 4, 22, otherwise called כְּזִיב (Gen. 38, 5), also אַכְזִיב (which see). The well-known Jewish hero under Hadrian may have been named from this place בַּר־כֹּזֵבָא; changed into בַּר כּוֹכְבָא, because he was the pretended Messiah.

כָּזְבִּי (abridged from כָּזְבִית, as the cod. Samar. actually has it, and this from כֹּזֵב; *deception*) *n. p. f.* Num. 25, 15.

כְּזִיב (*lying stream*, *false brook*, comp. נַחַל אַכְזָב, opposite נַחַל אֵיתָן) *n. p.* of a locality in Judah Gen. 38, 5, elsewhere named אַכְזִיב Josh. 15, 44; Mic. 1, 14 (where there is an allusion to the name), and כֹּזֵבָא 1 Chr. 4, 22.

כָּזַר (not used) prop. *trans. to break in*, *to press in*, to something, Ar. كَسَرَ and قسر to injure, cognate in sense with עָרַץ (=רָצַץ) and פָּרַץ; but only figur. and *intrans. to be bold*, *valiant*, *spirited*, *audacious;* in a bad sense, *to be wild*, *hard*, *barbarous*, *destructive*, of men and things. Derivat. אַכְזָר, אַכְזָרִי, אַכְזְרִיּוּת. — The organic root כָּ־זַר is also found in צַר; Syr. ܟܙܪ the same, hence ܟܙܝܪܐ valiant.

כֹּחַ (Dan. 11, 6 כּוֹחַ; with *suff.* כֹּחִי, כֹּחָם; from כּוּחַ) *m.* 1. *strength*, *power*, of vital strength Ps. 22, 16; 31, 11; 38, 11, arising from the juice and marrow of life; but also of war-like, heroic force Judges 16, 5, Is. 63, 2, manly strength; and in the latter sense taken for the first-born Gen. 49, 3, like the strength i. e. the fruit of the earth Gen. 4, 12; also of the strength of animals Job 40, 16; Dan. 8, 7; fig. of the might of God Jer. 10, 12, Job 26, 12, which is also called once כֹּחַ לֵב i. e. *strength of understanding*, *the highest understanding* Job 36, 5. Besides, *exertion*, *striving*, Gen. 31, 6; *substance*, *possessions*, *wealth*, *riches* Job 6, 22; 36, 19; Prov. 5, 10; *violence* Eccles. 4, 1; in phrases *ability*, *power to do* 1 Sam. 28, 20; 30, 4;

Is. 50, 2. לֹא־כֹחַ Job 26, 2 *weakness*. In גִּבּוֹר כֹּחַ 37, 23, שַׂגִּיא כֹחַ Job 9, 4, אַמִּיץ כֹּחַ Ps. 103, 20 כֹּ׳ there is merely a closer defining of nouns or adjectives. — 2. *the slimy*, hence a sort of lizard Lev. 11, 30; according to the LXX and Jerome the chameleon; according to the Ar. a kind of land-crocodile, which appears to be only a conjecture.

כָּחַד (Kal not used) *tr.* prop. *to remove, to separate, to divide, to sunder, to put aside;* therefore *to conceal, to cover, to hide,* fig. *to deny, to deceive, to lie,* or *to corrupt, to destroy, to cause to disappear.* — With the stem כָּחַד are identical the Ar. خَكَعَ (to divide, to sunder, to cover, to deceive), خَكَّ (to separate, disjoin), جَحَدَ (to deny), Ethiop. ክሕደ kacheda (to deny); whence one sees that the organic root is כַּ־חַד, with which is to be compared the Ar. كَادَ (to hinder); comp. also the Greek *καδ-, κάζ-ομαι*.

Nif. נִכְחַד (*part. f.* נִכְחֶדֶת, *pl.* נִכְחָדוֹת; *fut.* יִכָּחֵד) *pass.* 1. *to be concealed, hidden,* with מִן of the person 2 Sam. 18, 13; Ps. 69, 6; 139, 15; *to be unknown,* with a negative = יָדַע Hos. 5, 3. — 2. *to be destroyed, cut off,* of men, as קִים Job 22, 20, יְשָׁרִים 4, 7, or animals Zech. 11, 9 16; *to be demolished,* of עָרִים Job 15, 28.

Pih. כִּחֵד (3 *p. pl.* כִּחֲדוּ, *paus.* כִּחֵדוּ; *fut.* יְכַחֵד) 1. *to hide, conceal, to withhold,* דָּבָר, with מִן of the person 1 Sam. 3, 18; Jer. 38, 14; with the omission of דָּבָר Josh. 7, 19, or with כִּי in the apodosis Gen. 47, 18. — 2. *to deny,* Job 15, 18 *and they deny not what is from their fathers,* i. e. they proclaim aloud what has been handed down, as the object is to be supplied here; elsewhere the accus. of the object is put Ps. 40, 11; Job 6, 10; 27, 11 *that which is with the Almighty will I not deny.*

Hif. הִכְחִיד (*fut.* יַכְחִיד) 1. *to destroy, to kill,* Zech. 11, 8; Psalm 83, 5; with הִשְׁמִיד 1 Kings 13, 34. — 2. *to keep back,* תַּחַת לְשׁוֹן Job 20, 12.

כָּחַח assumed to כֹּחַ (see כּוּחַ), because in Syr. ܟܚܐ, ܐܬܟܚܐ appears in the sense of *to blow;* and that idea coincides or coexists with strength. But ܟܚܐ is there merely a collateral form of פָּח, agreeably to the interchange of כ and פ.

כָּחַל (2 *f.* כָּחַלְתְּ) *tr. to paint,* the eyes (עֵינַיִם) Ez. 23, 40, prop. *to make dark* or *black,* the eye-brows, in order to heighten the expression of the look; cognate in sense הָשִׂים בַּפּוּךְ עֵינֶיהָ 2 Kings 9, 30; Jer. 4, 30; Ar. كَحَلَ (from which different conjugation-forms and noun-derivatives come), Aram. כְּחַל, ܟܚܠ the same, Maltese *kahhal,* to cover a wall with cement; Ethiop. as in Arabic. The *intr.* signif. of the stem is *to be black, dark-coloured,* Ar. كَحِلَ (nigris palpebris fuit), still preserved in the transposed forms חָכַל (which see), Ar. حَكَلَ, حَلَكَ. The organic root is חַ־כַל, כַּ־חַל, which lies also in חַל־ה.

כָּחַשׁ (Kal rarely) *intr.* 1. *to decrease, to lessen, to fail,* בְּשָׂרִי כָּחַשׁ מִשָּׁמֶן Ps. 109, 24 *my flesh decreases in fatness,* i. e. becomes lean. Hence כַּחַשׁ 1. — 2. (not used) *to lie,* prop. to lessen the truth; *to dissemble, to deceive* (see Pihel). Deriv. כַּחַשׁ 2.

Nif. נִכְחַשׁ (*fut.* יִכָּחֵשׁ) prop. *to lessen oneself, to shew oneself small,* i. e. *to submit oneself* Deut. 33, 29; comp. Hithp.

Pih. כִּחֵשׁ (*inf. constr.* כַּחֵשׁ, *fut.* יְכַחֵשׁ, before Makkeph יְכַחֶשׁ) 1. a stronger expression of Kal: *to become very lean, to decline much, to lessen much, to cease,* Hab. 3, 17 *the growth* (מַעֲשֵׂה, comp. עָשָׂה פְּרִי) *of the olive ceases,* therefore parallel to the intransitive אֵין יְבוּל, לֹא־תִפְרַח. Hos. 9, 2 *and new wine shall fail in it,* i. e. in the vat; בָּהּ refers here to יֶקֶב, which is fem. along with גֹּרֶן. — 2. *to deny,* the truth Gen. 18, 15; *to lie,* coupled with גָּנַב Josh. 7, 11, שִׁקֵּר Lev. 19, 11, אָלָה Hos. 4, 2; *to renounce* or *deny,* God Prov. 30, 9. With בְּ of the person Josh. 24, 27, Is. 59, 13, Jer. 5, 12 i. e. not wholly to deny, or to disbelieve entirely in his existence, but to diminish his

personality, as it were, *to begin to deny*, i. e. to hold the Deity to be really less than he is. This is clear from Lev. 5, 21: *and he denies to* (בְּ) *his neighbour a* (בְּ) *possession entrusted to him*, where person and thing are both construed with בְּ in order to denote a part in which the diminution or denial is. With לְ of the person prop. *to lie to one* 1 Kings 13, 18, Job 31, 28, i. e. *to pretend*, *to deceive.* — 3. *to feign*, with לְ of the person Ps. 18, 45; 66, 3; 81, 16, i. e. *to shew submission*, conseq. identical with Nif. and Hithp. merely in sense. Deriv. כַּחַשׁ.

Hithp. הִתְכַּחֵשׁ (*fut.* יִתְכַּחֲשׁ) *to submit oneself* 2 Sam. 22, 45, for which Nif. is used elsewhere.

The development of the idea here given being indisputable, the primitive conception belonging to the meaning *to lessen*, *to decrease*, *to disappear* is prop. *to be separated*, *cut off*. The organic root is כַּ־חַשׁ, which lies also in the Ar. حَاسَ (to lie), حَاشَ, كَاسَ (to lessen). Otherwise the Ar. كحط "defecit" is used to express the same idea.

כַּחַשׁ (with *suff.* כַּחֲשִׁי; *pl.* כְּחָשִׁים, with *suff.* כַּחֲשֵׁיהֶם) *m.* 1. *leanness*, i. e. prolonged sickness Job 16, 8, as כְּחִישׁוּ in Aram. — 2. *a denial*, of God Hos. 10, 13, *deceit*, *a lie*, i. e. idolatry 12, 1, for which the pl. also occurs 7, 3; *flattery* i. e. faithlessness Nah. 3, 1; with אָלָה Ps. 59, 13.

כֶּחָשׁ (for כֶּחֶשׁ; only *pl.* כֶּחָשִׁים) *adj. m. lying*, *false*, to God Is. 30, 9. In the Sam. cod. in Gen. 3, 2 we have הַכֶּחָשׁ for הַנָּחָשׁ, which is either a mistake in orthography, or the effect of a dogmatic view.

כִּי I. (probably contracted from כְּוִי, as חַי from חָיִי; otherwise it might be derived from כָּה = כָּוָה) *m. a prick*, *mark*, like στίγμα, stigma; *a brand*, Is. 3, 24 *a brand instead of beauty*, i. e. scratchings in the face from pain and mourning (Jer. 16, 6; Cyrop. 3, 1, 13). Ar. كَيّ the same. Comp. the Talm. saying formed according to it (Sabb. 62[b]) חֲלוּפֵי שׁוּפְרָא כְּוָאָה.

כִּי II. (a pronominal root, with which כְּ is closely connected) *conj. relat.* in the widest sense, whose meanings are unfolded in the following order: 1. usually *a relative particle*, *that*, quod, ὅτι, to denote the relation of the preceding to the following clause, a) *in indirect speech*, after the verbs רָאָה Gen. 1, 10, Job 2, 13, שָׁמַע Gen. 14, 14; 43, 15, יָדַע Gen. 20, 6, 1 Sam. 14, 3, הִגִּיד Gen. 3, 11, אָמַר 21, 7, הֶאֱמִין Ex. 4, 3, זָכַר Ps. 78, 35, Job 7, 7, שָׁכַח 39, 15, שָׂמַח Job 31, 25, Ps. 58, 11, נִחַם Gen. 6, 7 &c., where the apodosis with כִּי is conceived of as a sort of object in the accusative. When a double apodosis follows, כִּי is repeated, so that both are introduced by כִּי . . . וְכִי Gen. 3, 6; 29, 12; Ex. 3, 11. After a protasis to which no accusat. of the object is to be supplied, e. g. in טוֹב כִּי *it is good that* 2 Sam. 18, 3, Lament. 3, 27, the apodosis is to be supposed in the nominative, in which case כִּי is sometimes omitted Gen. 2, 18. b) *in direct speech* (arising like ὅτι out of the proper use in indirect discourse, Syr. ܕ, and not to be translated as a demonstr. = כֹּה ita, sic), where we do not at all expect *that* in English, and therefore כִּי may be omitted in translating, e. g. in quoting a direct expression, Gen. 29, 32 *she said*, (כִּי) *God has seen my affliction*, 29, 33, Ex. 3, 12, Josh. 2, 24, 1 Kings 11, 22, in which case also כִּי is occasionally omitted Ex. 4, 23; after formulas of swearing, e. g. after חַי אֵל Job 27, 2, חַי אָנִי Is. 49, 18, חַי הָאֱלֹהִים 2 Sam. 2, 27, חַי יי 1 Sam. 20, 3, כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף 14, 44, where one has to supply a verb *to swear*, *to aver;* or after נִשְׁבַּע Gen. 22, 16, where the discourse is direct only in appearance, because of the elliptical manner of speaking. c) as a wider introduction to direct discourse even at the beginning of new sections Is. 8, 23; 15, 1; Job 28, 1; arising from its usage after אָמַר, and not to be translated. d) after particles (adverbs, prepositions, interjections), which are conceived of as including a whole proposition in themselves, e. g. after אָמְנָם Job 12, 2, הִנֵּה

Ps. 128, 4, הֲלֹא 1 Sam. 10, 1, אַף 1 Sam. 21, 6, Hab. 2, 5, Gen. 3, 1, whether אַף is to be considered an exclamation, a question, or an emphatic confirmation; after אֶפֶס Amos 9, 8, יַעַן Num. 11, 20, 1 Kings 13, 21; after the interrogative הֲ in הֲכִי, whether there be a mere question 2 Sam. 9, 1, Job 6, 22, or whether an affirmative answer be expected Gen. 27, 36; and so after other particles, where כִּי may sometimes remain untranslated, or if beginning an apodosis may be sometimes rendered *that*. See עֵקֶב, עַד, אֲשֶׁר כִּי, תַּחַת עַל &c. In all such cases כִּי is a vocable of relation, whether a direct or indirect protasis exist; whether we have to suppose the protasis under the preceding noun or under the particle; or finally whether we must entirely supply the protasis, of whose apodosis כִּי is the commencement. It is always a conjunct. relat. connecting clauses and propositions. — 2. *a relative particle of time*, if time past be spoken of, *when*, *since*, *as*; when the present and future are referred to, *when*; and where an abiding past is spoken of, *as often as*, conseq. a) *when*, quum, *as long as*, dum, Hos. 11, 1 (where the verb *to be* should be supplied); Ps. 32, 3 *when I kept silence*, i. e. did not confess guilt; Judges 2, 18 *and when God appointed for them judges;* so also Jer. 44, 19; *if* Ez. 3, 19 &c.; particularly in the narrative phrase וַיְהִי כִּי *it came to pass when* Gen. 6, 1. In this sense כִּי stands with the perf. when the past is spoken of. b) *when*, *as soon as*, quando, ubi, when the future or present is spoken of, in which case it is mostly coupled with the imperfect, Gen. 4, 12 *when thou tillest the ground;* 24, 41; 30, 33; 32, 18, where the imperfect may also stand in the sense of time present Is. 8, 19; Ps. 8, 4; Job 22, 2. Seldomer does כִּי occur in this meaning with a participle, to denote time present Jer. 44, 19, which is omitted in Job 39, 24. c) *as often as*, with a continuing, possibly ever-returning time (imperf.), e. g. Judges 21, 22 *as often as their fathers or their brethren shall come;* Is. 16, 12; Jer. 5, 19; *as soon as*, when a definite time is indicated 1 Sam. 10, 7. In all such cases the conditional idea is often incorporated with the clause of time; but for that very reason כִּי is quite distinct from the purely conditional אִם, as is clearly seen from Ex. 21, 2 3 5 14 18 &c. It is but rarely that a coincidence between them is observable, whether the perf. Ex. 22, 25 or the imperfect follows Gen. 46, 33; 2 Kings 4, 29. As a particle of time it also stands d) as the consequence of a preceding proposition, and should be translated *so*, *then*, whether one of the conditional particles, e. g. אִם (Job 8, 6; 37, 20), אִם לֹא (Is. 7, 9), לוּ (Job 6, 2), לוּלֵי (Gen. 31, 42; 43, 10), אוּלַי (Num. 22, 33), אֲשֶׁר (meaning *when* Eccles. 8, 12), יַעַן אֲשֶׁר (Gen. 22, 16 17), or a noun absolute, stand in the protasis, e. g. Gen. 18, 20 *as to the cry* &c., *so* ...; Ps. 128, 2. [Here we omit *so* or *then* in English, and leave the כִּי untranslated. The Germans put *so* for it.] — 3. *a causal particle*, to be rendered a) *because*, quia, *ὅτι*, when a causal proposition with כִּי precedes, e. g. Gen. 3, 14 *because thou hast done this*, 3, 17. b) *for*, nam, *γάρ*, where the causal proposition comes after, which is a more frequent case Gen. 2, 3 23; 3, 20; also where the causal clause appears only as an intermediate one Gen. 2, 5. c) When various causes follow one another, we find, where the causal positions stand in close relation to one another, כִּי ... כִּי *for ... and*, Lat. nam ... et, quia ... et quia Is. 6, 5; Ps. 22, 12; or also where the causal clauses are but loosely connected Is. 9, 3-5; 15, 6 8 9; Job 3, 24 25; comp. *γάρ ... γάρ* Matth. 6, 32; 18, 10 11. But כִּי ... וְכִי is also used either where a causal clause is subordinate to the preceding context Gen. 33, 11, Is. 65, 16, Job 38, 20, or where one is dependent on the preceding; in which case we have sometimes כִּי ... כִּי nam ... quia (Gen. 26, 7; 43, 32; 47, 20), sometimes also כִּי ... וְכִי 1 Kings 18, 27. d) The signification *for*, nam, is indeed the usual one of כִּי, but the causal relation does not come out openly and clearly, and must be looked for,

either in the preceding context Is. 5,10, where כִּי attaches to שַׁמָּה vs. 9, likewise 7, 22 where כִּי refers to vs. 21, and Job 5, 23; or in the following Ps. 22, 10, where כִּי is supposed to be the consequence of vs. 12; or in the remote preceding Is. 10, 25, where כִּי gives the cause of the admonition in vs. 24. — 4. A mixture of the causal signification with other applications of כִּי takes place, either by means of the consecution of clauses, or by dependence on preceding negations, antitheses, comparisons &c., a) where opposition also is meant to be expressed by כִּי along with its causal sense, i. e. where the causal statement is so dependent as to exclude the first statement, and here it may be translated by aa) *but*, sed, German *sondern*, when a negative (ne, non) precedes, e. g. Gen. 24, 4, where כִּי refers to לֹא vs. 3 (instead of כִּי is also used אִם־לֹא vs. 38; 45, 8); sometimes לֹא alone forms the protasis 19, 2, or אַיִן 1 Kings 21, 15. Instead of כִּי in this sense we have also כִּי אִם after a negative, also meaning *but* Gen. 15, 4; 32, 29; Josh. 17, 3 &c., the אִם alone remaining untranslated; vice versa sometimes כִּי alone stands for כִּי אִם *unless*, 1 Sam. 27, 1. bb) *nay but*, *nay for*, *but no* (in contrast with the preceding), when an open and clear negation does not precede, but the negative force appears from the position of the protasis in relation to what follows it, e. g. Micah 6, 3 *no*, *for* (כִּי) *I brought thee*; Job 31, 18 *but no*, minime vero; 2 Sam. 19, 23 *nay but*. cc) *but yes*, *but indeed*, *but yet*, ἀλλὰ γάρ, where the antithesis is expressed without a negation Is. 28, 28; Job 23, 10 &c.; but in all these clauses כִּי may also be taken in another sense. dd) *but now*, in a comparison, where opposition is introduced by כִּי, Job 14, 16 *but now thou numberest my steps*. ee) *although*, where the opposition is much weakened, Ps. 49, 11 *though he sees*. b) where כִּי announces the consequence of a ground not specially mentioned, and should be translated *for which reason*, conseq. prop. quae causa est quod, non est quod, nihil est quod, Gen. 40, 15 *I have done nothing why* (i. e. that is a reason for) *they have put me into the prison*, where *that* might be substituted for *why;* so also 20, 9; Is. 36, 5; Ps. 8, 5; Hos. 1, 6. On כִּי עַל כֵּן see עַל כֵּן.

In all these meanings, of which several sometimes occur even in *one* passage Josh. 17, 18, the original one, namely that of a relative conjunction, is still perceptible in כִּי; and by it the etymological analysis and establishment of the fundamental idea is to be sought. In the first place we look upon *ki* (כִּי), simplified out of *kvi*, *qui*, as correlative of the demonstrat. *ta*, *ti*, i. e. originally an interrogative, as in the western tongues (comp. Sanskr. kva *where?* Lat. *quis*, and also *ka* in its very diversified forms; the Syr. ܟܡܐ is also still an interrogative particle, see *Schaaf* s. v.); secondly as a relative pronoun used in mutually related clauses, like the Latin qui beside quis, except that it remained impersonal, and has therefore the quality of a conjunction, Greek ὅτι, ὅτε, Lat. quod. Amid the mutual relation in which like is compared to like (for which the Greek is ὡς, Lat. *quam*, Sanskr. jatha and the appendage *-vat*, Germ. *wie*), כִּי is weakened into כְּ (which see); which latter appears again in the greatest variety of compounds, e. g. כֵּן (out of כְּהֵן), כֹּה, כָּה &c. The Persian and Zabian کی, די (*who*) is nothing but a weak form of כִּי, כ being pronounced like *qu;* comp. *guerre* and *war*, Gothic *hwas*, *hwa*, German *wie*. The relation of this pronominal root to the Coptic ⲕⲁ, ⲕⲱ, ⲕⲉ ponere, cannot be shewn farther.

כִּי אִם (both vocables being fused into one idea) unites in itself the above-mentioned peculiarities of כִּי and אִם, except that in translating sometimes the one and sometimes the other recedes into the background, and is omitted in English. The significations are divided into 1. those in which both meanings appear, viz. a) *but* (כִּי) *if* (אִם), *but when*, *unless*, where a negative precedes, and either a verb

follows, כִּי אִם being translated by nisi quod, praeterquam quod, Gen. 32, 27, Am. 3, 7, Judges 2, 16; or a noun follows, כִּי אִם being translated by non, nihil, nemo Gen. 39, 9; Lev. 21, 2; Jer. 7, 23. For the negative which falls away, there is sometimes a dependent question with a negative force Is. 42, 19, Mic. 6, 8, where, however, we may also translate *only*. b) *but only*, sed, Gen. 15, 4; 32, 29; Josh. 17, 3; Jer. 3, 10; 39, 12 (where the K'ri omits אִם); here too the preceding negation is sometimes omitted, and should perhaps be supplied 1 Sam. 26, 10; 2 Sam. 13, 33. — 2. cases where the idea of כִּי prevails so much that that of אִם entirely disappears, particularly a) in the signific. of the causal *for*, nam Job 42, 8, after formulas of swearing and asseverations, for which כִּי alone stands elsewhere 2 Sam. 15, 21 (the K'ri expunges אִם, as in other places in a similar case the אִם is expunged by the K'ri e. g. Ruth 3, 12; 2 Sam. 13, 33; Jer. 39, 12); 2 Kings 5, 20; Jer. 51, 14; after אָמְנָם Ruth 3, 12, where the formula of swearing is seldom omitted, and כִּי אִם is to be translated by *yea*, *certainly* Judges 15, 7; 1 Sam. 21, 6; 1 Kings 20, 6. b) in the meaning *but* Gen. 40, 14; Num. 24, 21. — 3. cases where the כִּי goes into the back-ground, and the meaning of אִם only is perceptible 1 Sam. 25, 34; 2 Sam. 3, 35.

כִּיד (not used) a stem assumed for the noun כִּיד, and compared with the Ar. كَادَ (med. Ye) to violate; hence to combat, to destroy, to cheat; but from comparison within the language itself כוד should be assumed as the stem (which see).

כִּיד (from כּוּד) *masc.* prop. violation, hence *destruction*, *misfortune*, Job 21, 20. See כִּידוֹן 2.

כִּידוֹד (extended from כָּדוֹד; *constr. pl.* כִּידוֹדֵי; from כָּדַד II.) *m. a spark*, *a flame*, Job 41, 11 (Targ., *Kimchi*), parallel לַפִּידִים. The Vulgate, which translates *firebrand*, did not read כְּאוּדֵי, but took לַפִּיד = כִּידוֹד.

כִּידוֹן (out of כִּדּוֹן, from כָּדַד II. in the sense of to pierce) *m.* 1. *a javelin*, *a spear*, borne upon the shoulder 1 Sam. 17, 6 7, to the point of which a flag was sometimes fastened Josh. 8, 18, thrown after brandishing Job 39, 23; 41, 21, and common as a weapon among the Babylonians and Persians Jer. 6, 23; 50, 42. — 2. same as כִּיד (from כּוּד) *destruction*, *death*, only in גֹּרֶן כִּידוֹן (*threshing-floor of death*) *n. p.* of a place between Jerusalem and Kirjath-jearim 1 Chr. 13, 9, for which גֹּ' נָכוֹן stands in 2 Sam. 6, 6 (see נָכוֹן).

כִּידוֹר (= כִּדּוֹר) *m. circumvallation*, *siege*, *storming*, of a fortress, Job 15, 24 *as a king equipped for storming*, i. e. like an enemy's assault; comp. for the figure the כְּאִישׁ מָגֵן Prov. 6, 11. The versions have rendered the sense freely. See כִּדּוֹר.

כִּיּוּן (from Pih. III. of כּוּן), *masc.* (like the noun כִּיּוּן which see) *n. p.* of a deity, whose image was worshipped and carried about by the Israelites in the wilderness, Am. 5, 26 *and Kiyyûn*, *your god* (צַלְמֵיכֶם is used here like גִּלּוּלִים, שִׁקּוּצִים &c. as a sing. for idol, conseq. צַלְמֵיכֶם is only an apposition to כִּיּוּן; the Syr., translating ܟܐܘܢ ܨܠܡܟܘܢ, had nothing but this explanation of the passage in view). This deity is nothing but *Saturn* who is called in Ar. كيوان (*Keiwân*, see *Golius* and *Freitag*; *Pococke*, Spec. p. 103; *Bochart*, Hieroz. I. p. 864); in Zabian כִּיּוּן (*Norb.* Lex. Nasar. p. 54); among the Syrians ܟܐܘܢ (*Ephrem.* Tom. II. App. p. 458), and so too among the Rabbins (*Buxt.* s. v.), all which forms proceed from the present stem; the Phenicians, Babylonians, Numidians and Egyptians (see כִּיּוּן) had also an appellation of Saturn almost the same. This explanation is confirmed by *Aq.* and *Symm.* (who retain the word on that account), by the LXX (who translate it Ῥαιφάν, Ῥηφάν, or Ῥεμφάν, Ῥεμφᾶ Acts 7, 43, which was the name of Saturn in the Egyptian language, comp. Copt. ⲣⲏⲫⲁⲛ *Saturn* in *Kircher*, Ling. Aegypt. rest. p.

49. 527, ⲣⲟⲙⲫⲉϩ or ⲣⲏⲙⲫⲉϩ *king of heaven* apud *Jablonski*), by *Jerome* (who translates, however, *Lucifer*) as well as by *Ibn Esra* and *Kimchi* who appeal to the use of *Keiwân* in Arab. and Persian.

כִּיּוֹר (with כִּיֹּר; *pl.* כִּיֹּרִים 2 Chr. 4, 6 and כִּיֹּרוֹת 1 Kings 7, 38 40; to be derived from the Pihel of כּוּר I.) *m.* 1. *a pot*, for cooking 1 Sam. 2, 14 (different from דּוּד, קַלַּחַת and פָּרוּר); with אֵשׁ *a fire-pot, a fire-pan* Zech. 12, 6; also *a water-basin*, for washing Ex. 30, 18, Lev. 8, 11, 1 Kings 7, 30, 2 Kings 16, 17, 2 Chr. 4, 6, and therefore rendered by the Vulg. *luter* i. e. *λουτήρ*, by *Josephus* *λουτὴρ στρόγγυλος, χυτρόγαυλος*, by the LXX *γαῦλος*, (according to Hesychius a round-built Phenician merchant-ship was so called, from גֹּל = Hebrew גֻּלָּה, which the Targ. translates *cup*), by the Syriac ܟܒܐܠܐ. — 2. Metaphor. a basin-shaped gallery, *a pulpit*, set up in Solomon's temple before the altar 2 Chr. 6, 13 (comp. 1 Kings 8, 22); therefore it is not necessary to read כִּיּוֹן, and regard it as = מָכוֹן. The derivation from כַּר = כֹּר *to be round* should be rejected if for no other reason than because other words too for cup and basin are derived from verbs having the meaning *to be deep*, *to be deepened out*.

כִּילַי (from כִּיל with an old termination ־ַי, as in דּוֹדַי, לוּלַי) *m.* prop. keeping or holding together, hence *avaricious*, one that closes his hand against the poor; *hard-hearted* Is. 32, 5; opposite שׁוֹעַ *noble*, *liberal*, who is still more than נָדִיב. There is no reason for deriving the word from נָבָל and taking it for נְכִילַי, or for regarding it as = כְּלַי (destroyer, consumer) from כָּלָה; especially since all the ancients except Jerome have correctly derived it from כּוּל.

כֵּילַף (from כָּלַף after the form צֵלַח, a rare Aramaeising form, as for example קִיסַם, a collateral form of the nouns טִיהֹר, שִׁיתַן, רִיסַן; *pl.* כֵּילַפּוֹת) *m.* usually *a club*, *a hammer*, prop. striker, Ps. 74, 6, coupled with כַּשִּׁיל as a weapon of destruction; Aram. קוּלַף, כּוּלַב, כּוּלַף, גּוּלַף, Syr. ܩܘܠܒܐ the same. Better, *a hoe, a mattock*, and so according to the LXX *a sledge-hammer*, Vulg. ascia, Symm. *a double-pointed instrument*. The Coptic ⲕⲉⲗⲉⲃⲓⲛ *axe*, like the Aram. כּוּלַב bidens and the Arab. كَلاب *a pointed instrument*, *hoe*, *sting*, *thorn*, point to the latter signif. alone. See כָּלַף.

כִּימָה (from כּוּם) *fem.* prop. a little crowd, a group, hence *the Pleiades*, Am. 5, 8, Job 9, 9, the Greek *Πλειάς* also proceeding from the same etymology. In Arab. the seven stars or Pleiades, at the back of the bull, are called ثُرَيَّا, which means *group*. The *Hyades* of the Vulg. expresses a cluster of stars similar to the Pleiades. Arab. كُومة, Syr. ܟܡܬܐ heap.

כִּיס (with *suff.* כִּיסְךָ) *m.* 1. = כּוֹס *a cup* Prov. 23, 31 K'tib. — 2. *a purse*, for money Prov. 1, 14, Is. 46, 6; or for weights Prov. 16, 11; Deut. 25, 13; Mic. 6, 11. Arab. كِيس, Syr. ܟܝܣܐ.

כִּיר (*dual* כִּירַיִם) *m. a cooking furnace*, *a fire-hearth*, probably consisting of two ranges of stones which met together in a sharp angle, Lev. 11, 35. Talm. כִּירָה the same. On the contrary the Talm. כִּיר may be derived from כּוּר I., signifying *a trough*, in which olives were pressed.

כִּיֹּר (*pl.* כִּיֹּרִים, כִּיֹּרוֹת) see כִּיּוֹר.

כִּישׁוֹר (after the form קִימוֹשׁ, conseq. for כִּשּׁוֹר, קִמּוֹשׁ; formed from the Pihel of כָּשַׁר) *m. a distaff*, about which flax was wound for spinning Prov. 31, 19; Targ. כּוּשְׁרָא, כּוּנְשְׁרָא the same.

כָּכָה (with the accent on the penult, also in Ex. 12, 11 not on the last syllable, on which see the Masorah there; fused together out of כָּה כָּה, כָּה being a collateral form of כֹּה) *a relative particle*, used for comparing similar things, like כֹּה, except that it strengthens, conseq. *so*, *thus*, referring sometimes to what is past and known Ex. 29, 35; Num. 8, 26; 11, 15; Deut. 29, 35; Hos. 10, 15, sometimes to what follows Ex. 12, 11;

1 Kings 1, 48. It is stronger than כֵּן, and always stands alone, as well as after כְּ *as*, like an apodosis 1 Sam. 2, 14; 19, 17. In Aram. it is abridged again into כָּךְ. A farther compound is אֵיכָכָה (which see), Song of Sol. 5, 3.

כִּכָּר (contracted from כִּרְכָּר from כָּרַר; *constr.* כִּכַּר; *dual* כִּכָּרַיִם, somewhat more closely united 1 Kings 16, 24 כִּכְּרַיִם; *pl.* 1 כִּכָּרִים, *constr.* כִּכְּרֵי; *pl.* 2 כִּכָּרוֹת, *constr.* כִּכְּרוֹת) *f.* (כִּכָּרוֹת in signif. 2. also *masc.* 1 Sam. 10, 3) prop. round, circular, hence 1. *a circuit*, *a circumjacent tract*, *the environs*, of a city, e. g. of Jerusalem Neh. 12, 28; but commonly *the circuit of the Jordan*, i. e. the valley on both sides of the Jordan from the Sea of Tiberias to the Dead Sea, now called *el-Ghur* (الغور), i. e. the plain; sometimes designated כִּכַּר הַיַּרְדֵּן Gen. 13, 10 11, 1 Kings 7, 46, 2 Chr. 4, 17, sometimes *κατ᾽ ἐξοχήν* הַכִּכָּר Gen. 13, 12; 19, 17, to which the valley of שִׂדִּים also belonged at an earlier period Gen. 14, 3; called by the LXX and Matth. 3, 5 *ἡ περίχωρος τοῦ Ἰορδάνου.* Comp. גָּלִיל and פֶּלֶךְ (circle, circuit) of similar fundamental meaning. — 2. Prop. round-shaped, hence *a round loaf* or *cake*, fully כִּכַּר לֶחֶם Ex. 29, 23, 1 Sam. 2, 36, to denote a thing of insignificant value Prov. 6, 26; *pl.* כִּכְּרוֹת לֶחֶם Judges 8, 5; 1 Sam. 10, 3. Comp. Syr. ܟܟܪܐ (cake), where *r* is changed into *l;* in Armenian an *n* is inserted for Dagesh. — 3. *a round*, *circular weight*, i. e. a mass of metal melted in a round form, as the Greeks similarly speak of *φθοΐδες χρυσίου*; commonly *a talent*, the greatest weight of the Hebrews, consisting of 3000 שֶׁקֶל of the sanctuary (Ex. 38, 25 27), the shekel according to tradition = 320 average (i. e. great and little mixed together) barley-corns, so that in strict computation a כִּכָּר = $83^1/_2$ Dresden pounds. In order to designate a definite mass of metal formed into a weight the noun is followed by זָהָב (2 Sam. 12, 30; 1 Kings 9, 14; 10, 10 14), or כֶּסֶף (Ex. 38, 27; 2 Kings 5, 22), or עֹפֶרֶת (Zech. 5, 7) as a supplement; but in later Hebrew the supplement precedes, e. g. זָהָב 1 Chr. 22, 14; 29, 7; 2 Chr. 3, 8; Ezr. 8, 26.

כַּכַּר (*pl.* כַּכְּרִין) *Aram. fem.* same as Hebr. כִּכָּר in signif. 3. Ezr. 7, 22.

כֹּל (once כּוֹל Jer. 33, 8 K'tib, where one expects כָּל־; with Makkeph and without an accent כָּל־, but twice without Makkeph and with Merka Ps. 35, 10; Prov. 19, 7; with *suff.* כֻּלְּךָ Mic. 2, 12 and כֻּלֵּךְ Is. 14, 29, כֻּלּוֹ and כֻּלֹּה Is. 15, 3, כֻּלָּהּ, כֻּלָּנוּ, כֻּלְּכֶם, and with כֻּלָּם, 2 Sam. 23, 6 appears once the primitive form in pause כֻּלְּהֶם; for כֻּלָּן there is in Gen. 42, 36 כֻּלָּנָה and once כֻּלְּהֵנָה 1 Kings 7, 37; from כָּלַל) *m.* prop. *all*, *whole*, *totality*, in the construct state prefixed to the noun which is supposed to be genit., and then 1. to be rendered *all*, *whole*, i. e. adjectively (totus, a, um, *ὅλος*), Gen. 9, 19 *all the earth*, 19, 4 *all the people* &c. &c., prop. "the totality of the earth, the allness of the people," where the reference is to *one* subject, embracing it, so to speak. The following noun in the genitive is put sometimes with the article Gen. 31, 8, Ex. 29, 18 (comp. *πᾶσα ἡ γῆ*), sometimes without it 2 Kings 23, 3; Ps. 111, 1; but it is always absent in combinations, where the article is otherwise wanting, especially when the genitive is followed by another Gen. 13, 10; 17, 8, or when a suff. is united with the genitive 41, 40; Deut. 4, 29, or lastly before proper names 1 Chr. 11, 1. כֹּל is seldom put after the noun in apposition, e. g. חָזוּת הַכֹּל Is. 29, 11 *the prophecy, the whole*, i. e. the sum total of the prophecies (comp. כָּלִיל in this usage Is. 2, 18); more usually the noun is repeated in its suffix with כֹּל (also in Aramaean, where כֹּל is prefixed), e. g. יִשְׂרָאֵל כֻּלֹּה *all Israel* 2 Sam. 2, 9, מִצְרַיִם כֻּלָּהּ *all Egypt* Ez. 29, 2, תֵּבֵל כֻּלָּהּ *the whole world* Job 34, 13; also with the suffix alone כֻּלֵּךְ, כֻּלָּךְ *thou whole* Is. 22, 1; Mic. 2, 12. — 2. It describes plurality of individual persons or things, and should be translated *all*.

The subst. following in the genitive is either in the plur. with or without the article, GEN. 5, 5 *all the days of Adam;* IS. 18, 3 *all the inhabitants of the world;* 2, 2 *all peoples;* 13, 7 *all hands;* or as a collective noun in the sing., also with or without the article, GEN. 7, 21 *all men*, EX. 1, 22 *all sons*, GEN. 46, 15 *all souls;* or lastly the plur. is paraphrased, e. g. בְּכָל־דֹּר וָדֹר Ps. 45, 18 *in all ages.* For the noun in the plur. there is often put the suff. plur., as כֻּלָּנוּ GEN. 42, 11 *we all*, כֻּלְּכֶם DEUT. 1, 22 *ye all*, כֻּלָּם IS. 14, 10 *they all*, the latter also as an apposition to a clause, where the discourse is in the second person MIC. 1, 2; seldom does the demonstr. feminine pronoun occur as a neuter and plur. e. g. כָּל־זֹאת IS. 5, 25 *all this.* — 3. It describes plurality as a whole and as individual separate objects, therefore *every*, quivis, quaevis, quodvis. In this application, the noun following stands in the sing. and without the article, e. g. כָּל־עַם ESTH. 3, 8 *every people*, כָּל־גּוֹי 2 CHR. 32, 15 *every nation*, כָּל־אָדָם JOB 21, 33 *every man* &c. &c.; while כָּל־הָעָם GEN. 19, 4 means *the whole people*, כָּל־הַגּוֹי *the whole nation;* seldom do both coincide, as כָּל־פֶּה IS. 9, 17 and כָּל־הַפֶּה 1 KINGS 19, 18. The verb is usually regulated, when this is the meaning, by the noun governed Ps. 150, 6, seldom by that governing GEN. 8, 29. — 4. It makes a single one prominent from among a plurality, hence *any one*, *any thing*, or *something*, ullus, a, um, quicunque, and the sing. commonly follows, as כָּל־דָּבָר RUTH 4, 7 *anything whatever*, כָּל־כְּלִי NUM. 35, 22 *any vessel*, כָּל־מְלָאכָה EX. 12, 16 *any work;* rarely the plural, as כָּל־מִצְוֹת LEV. 4, 2 *any commandments.* With a negative it is naturally to be rendered *none at all*, nullus, whether the negation (אַל, לֹא) coupled with the verb precedes EX. 20, 4, or follows 12, 16; or whether אֵין goes before, ECCL. 1, 9. — 5. It comprehends a plurality of individualities of different kinds, and should be translated *of all kinds*, *of every kind* or *sort*, e. g. כָּל־עֵץ LEV. 19, 23 *every kind of trees*, כָּל־מֶכֶר NEH. 13, 16 *all manner of wares.* — 6. כֹּל also frequently stands as a subst., absolutely in all the five signific. e. g. לַכֹּל 1 CHR. 7, 5 *in all*, i. e. with respect to the sum total of those reckoned; יָדוֹ בַכֹּל GEN. 16, 12 *his hand against all;* כַּכֹּל JOB 24, 24 *as all*, coupled with the sing. Ps. 14, 3; הַכֹּל 49, 18 *anything.* — 7. *Adverb: wholly*, *altogether*, כָּל־הֶבֶל Ps. 39, 6 *wholly vanity;* כָּל־כְּבוּדָּה 45, 14 *altogether glorious;* or coupled with other particles, e. g. כָּל־עֻמַּת שֶׁ· *just as*, *in all points like as*, ECCLES. 5, 15; כָּל־עוֹד JOB 27, 3 *wholly as long as.*

כֹּל (united by Makk. כָּל־, and defin. כֹּלָּא, with *suff.* כֻּלְּהֵן, כָּלְּהוֹן) *Aram. m.* same as Hebrew כֹּל in the sense of *whole* EZR. 6, 11; *all* DAN. 3, 2; 4, 9; *every* 2, 38; *any one* 6, 24 &c. It is followed either by sing. EZR. 7, 16, or the pl. DAN. 3, 7; either by לָא 2, 10 as a negative, or by a relative דִּי 2, 38; absol. כֹּלָּא, 2, 40 is = Hebr. הַכֹּל. Besides, it is coupled, as in Hebrew, with other particles, where it assumes an adverbial character. See קֳבֵל and קֳבֵל and דִּי.

כָּלָא I. (*part. pass.* כָּלֻא, כָּלוּא, *inf. constr.* כְּלוֹא, *imp.* כְּלָא, *fut.* יִכְלָא, תִּכְלָא; but many forms are moulded after כָּלָה = כָּלָא, others fluctuate between both) *tr.* 1. *to close*, *to bar*, *restrain*, hence *to enclose*, *to shut up*, with accus. of the person JER. 32, 3; Ps. 88, 9; NUM. 11, 28; of the earth, *to stay*, יְבוּלָהּ HAGG. 1, 10 (כָּלָא is not to be taken intrans. with כָּלְאוּ שָׁמַיִם מִטָּל, but the accus. of the object is left out, and מִן denotes *from* a thing, as NUM. 24, 11); *to keep off*, *to hinder* 1 SAM. 25, 33; *to withhold* Ps. 119, 101; *to restrain* Ps. 40, 12; metaphor. probably *to protect*, *to guard around.* Deriv. כֶּלֶא 1 (and the first part in the proper name כִּלְאָב which see), כְּלוּא, כְּלִיא, מִכְלָאָה. — 2. (not used) *to separate*, *divide*, hence *to make individual*, *to make distinct*, i. e. so that a thing does not coincide with others. Deriv. כֶּלֶא 2.

The signification of the stem is suf-

ficiently clear, partly by means of the Semitic dialects (Targ. כְּלָא, Syr. ܟܠܐ, Ar. كَلَأَ, Ethiop. the same, Phenic. כָּלָא), partly by the cognate stems still preserved in extra-Semitic tongues (Latin cel-o, cul in occulo, enlarged in claudo, Greek in κλείω, κωλύω, κολούω &c.). The organic root is כָּל־א, also found in other stems.

Nif. נִכְלָא (*fut.* יִכָּלֵא) *to be restrained, hindered*, with מִן from a thing Ex. 36,6; of things *to cease* Gen. 8,2; Ex. 31,15.

Pih. כִּלָּא (only *inf. constr.* כַּלֵּא) *to withhold, to keep off, to shut up*, פֶּשַׁע Dan. 9, 24, along with וְלַחְתֹּם חַטָּאוֹת (according to the K'tib) as its parallel, which meaning *Theod.* has already, without reading לְכַלֵּא on that account. *To shut up sin* means to wrap it up and not to seek it out any more, as in Job 14, 17. But see כָּלָה in Pihel.

כָּלָא II. in some forms for כָּלָה II. which see.

כֶּלֶא (with *suff.* כִּלְאוֹ; *pl.* כְּלָאִים; only in signific. 2. *dual* כִּלְאַיִם) *m.* 1. prop. seclusion, separation, hence as a genit. to בֵּית *a prison*, 1 Kings 22, 27; 2 Kings 17, 4; Is. 42, 7; Jer. 37, 15; but also without בֵּית 2 Kings 25,29; Jer. 52,33; Phenic. כלאת=כֶּלֶת (Melit. 2,2) *the grave.* — 2. *anything separated, single*, different from another thing, hence *dual* כִּלְאַיִם *two things separated and different, heterogeneous*, of stuffs or animals Lev. 19,19, Deut. 22, 9, a word common in modern Hebrew (Talmud), out of the vulgar language. The idea of duality also lies in the Ethiopic *k'lé* two, of two sorts, Ar. كِلَا, dual كِلَانِ *both.*

כִּלְאָב (moulded together out of כֶּלֶא אָב; *Ab*, i. e. God, *is protection*) *n. p. m.* of a son of David 2 Sam. 3, 3, for which the parallel place in 1 Chr. 3, 1 has דָּנִיֵּאל (*El is judge*), while the LXX have Δαλουΐα i. e. דְּלָיָה (*Jah is deliverer*).

כִּלְאַיִם see כֶּלֶא.

כָּלַב I. (not used) *tr.* same as חָלַף II. I. *to weave, to plait together*, out of willows, Ar. كَلَبَ (to plait), Syr. ܟܠܒ the same. The verb may also be connected, in its organic root, with that in πλέκω, plico, plecto. Deriv. כְּלוּב 1 and 2.

כָּלַב II. (not used) prop. *tr.* same as כָּלַף *to press* or *pierce* into something, *to attack, to lay hold of with violence, to fall upon*, e. g. of the wild, ill-natured dogs of the East which are greedy after flesh and seize upon men in their fury; of bold, valiant heroes &c. According to form and derivatives however, it may also mean *to be violent, audacious, pressing, raging.* In Arab. both forms exist, viz. كَلِبَ (to be violent, furious, to fall upon, to attack, to lay hold of) and كَلَبَ (to pierce, of a sting or thorn); Syr. ܟܠܒ (to lay hold of, to pierce). The assumption of an onomatopoeia *to yelp, to bark*, for which the Hebrew has נָבַח, must be rejected, because the manifold applications of the verb in Semitic point only to the fundamental signification given; comp. the Ar. كَلَبٌ violence (of cold), wickedness, كَلَّابَةٌ tongs (comp. λαβίς tongs, from λαμβάνειν to lay hold of), كُلْبٌ (an animal attacking, e. g. a lion), كُلُّوبٌ a pointed instrument, a hook, thorn, claw, tongs, كَلْبَةٌ thorn-bush, dual tongs; Syr. ܟܠܒܐ tongs; and many others. Deriv. כֶּלֶב, proper names כָּלֵב, כְּלוּבַי.

כֶּלֶב see כָּלַב II.

כָּלֵב (*the bold, the valiant*, i. e. *a hero*, viz. is Jah) 1. *n. p. m.* Num. 13, 6, 1 Chr. 2, 18, for which כְּלוּבַי stands in 2, 9; 2, 50. *Patr.* כָּלִבִּי 1 Sam. 25, 3 K'ri *a Calebite*, Targ. מִדְּבֵית כָּלֵב, Jerome *de genere Caleb*, Caleb having actually had his portion in the territory there meant. The LXX, Syr. and Arab. have here taken כָּלֵב as = כֶּלֶב incorrectly, and translated כַּלְבִּי *doggish.* The K'tib has כְּלִבּוֹ (secundum cor suum i. e. *stubborn*, from לֵב), but the reading of the

K'ri is preferable. — 2. *n. p.* of a territory in Judah (probably inhabited by Calebites), whose south part is called נֶגֶב כָּלֵב 1 Sam. 30, 14, the Philistine district there (inhabited by Cretans) being named נֶגֶב הַכְּרֵתִי. Another part of this territory was called כָּלֵב אֶפְרָתָה, i. e. *Caleb of Ephrath* or Bethlehem 1 Chr. 2, 24, in the neighbourhood of which the town lay. Yet it is better there to read (instead of בְּכָלֵב אֶפְרָתָה) בָּא כָלֵב אֶפְרָתָה *Caleb came to* (his wife) *Ephrath*, for so his wife was called 1 Chr. 2, 19. Perhaps כָּלִבִּי 1 Sam. 25, 3 should be referred to this place.

כֶּלֶב (*pl.* כְּלָבִים, *constr.* כַּלְבֵי, with *suff.* כְּלָבֶיךָ) *m.* 1. prop. an attacking, violent and furious beast (Ar. كَلْب also a lion), hence *a dog*, particularly the wild, greedy animal that runs about without a master, and eats even corpses (1 Kings 14, 11; 16, 4; 21, 23; Jer. 15, 3; Ps. 22, 17 21; 59, 7 15), such as is found in the East, and, as the nomad-dog is described, vicious and furious (*Strabo* XVII, 821). Hence it is a figure of raging enemies Ps. 22, 17. כֶּלֶב was also reckoned an unclean Is. 66, 3, despised creature Eccles. 9, 4; 1 Sam. 17, 43; the latter is still more fully expressed by כֶּלֶב מֵת 1 Sam. 24, 15; 2 Sam. 9, 8; 16, 9, once רֹאשׁ כֶּלֶב 2 Sam. 3, 8, which means, however, according to some dog-keeper, dog-feeder = κυναγωγός (Germ. Hundsfott i. e. a whipper in), the existence of so low an office being perceptible from Job 30, 1. — 2. Figur. *a male prostitute*, therefore מְחִיר כֶּלֶב *the hire of sodomy* Deut. 23, 19, as קָדֵשׁ 23, 18; comp. κύνες Revel. 22, 15.

כָּלֵב אֶפְרָתָה see כָּלֵב 2.

כָּלָה I. (2 *p. perf.* with *suff.* כְּלִתֶנִי 1 Sam. 25, 33; 3 *pl.* כָּלוּ 6, 10; *fut.* יִכְלֶה Gen. 23, 6) *tr.* same as כָּלָא, of which it is a collateral form; as *vice versa* forms are developed after כָּלָא, e. g. תִּכְלָה 1 Kings 17, 14 from כָּלָה II. (which see); and, according to some, the infin. Pihel כַּלֵּא Dan. 9, 24.

כָּלָה II. (*fut.* יִכְלֶה, but in 1 Kings 17, 14 תִּכְלָה after the manner of verbs ל״א) 1. *tr.* *to make ready*, *to prepare* (conficere, τεύχειν, old German *zeugen*, whence the noun *Zeug*), i. e. to accomplish or complete a thing by manual work, e. g. a vessel, a garment, a ship, an utensil, an instrument, armour &c.; deriv. כְּלִי and כַּלָּה. Figur. with the accus. of the object, Prov. 22, 8 *and the rod of chastisement* (שֵׁבֶט) *prepares* (יִכְלֶה) *his punishment* (עֶבְרָתוֹ), like כָּלָה רָעָה 16, 30 *to prepare* or *do evil;* with בְּ of the person Ez. 5, 13 *to practise* אַף *against one.* — 2. *to complete*, *bring to an end*, *finish* (as *fertigen* is connected with *fertig*), in which sense it differs from עָשָׂה, which expresses merely the objective idea of work and treatment. But only *intr.*, and either objectively *to be completed*, *ready*, עֲבֹדָה Ex. 39, 32, הַבַּיִת 1 Kings 6, 38, הַמְּלָאכָה 2 Chr. 29, 34, or figur. *to be at an end* or *past*, בָּצִיר Is. 24, 13, שְׁנֵי הָרָעָב Gen. 41, 53, קָיִץ Jer. 8, 20, parallel עָבַר; *to be determined*, *resolved upon*, with מֵאֵת of the person *by whom* Esth. 7, 7, or with מֵעִם 1 Sam. 20, 7, and with אֶל of the person *upon whom* it is determined; *to be fulfilled*, of a prophecy, promise, or threatening Dan. 12, 7; Ezr. 1, 1; 1 Chr. 36, 22; comp. τελεῖν ὑπόσχεσιν. — 3. Metaphor. *to come to an end*, *to be done*, this being thought of as a state of completeness, coupled with חָסֵר 1 Kings 17, 16, also with מִן of the vessel in which a thing comes to an end, Gen. 21, 15; *to be destroyed*, *to be consumed*, *to perish* Is. 1, 28; Jer. 16, 4; Mal. 3, 6; Ps. 39, 11; *to vanish*, *to pass away*, *to disappear*, of a cloud Job 7, 9, of time 7, 6, of smoke Ps. 37, 20; *to pine away*, of the strength Ps. 71, 9; *to languish*, *to melt away*, *to waste away* (from longing, unfulfilled hope), of the בָּשָׂר Job 33, 21, שְׁאֵר Prov. 5, 11, עֵינַיִם Lament. 2, 11, Job 11, 20 and 17, 5, נֶפֶשׁ Ps. 84, 3, רוּחַ 143, 7, כְּלָיוֹת Song of Sol. 19, 27, and even of animals Jer. 14, 6; hence כָּלְתָה נֶפֶשׁ *to long*, with לְ after a thing Ps. 84, 3.

Derivat. כָּלָה (*fem.* כָּלָה), כָּלֶה, מִכְלָה, תִּכְלָה, תַּכְלִית, and the proper name כִּלְיוֹן.

The organic root of the stem כָּל־ה has obviously for its fundamental signification only *to make ready*, *prepare*, and is closely connected with the organic root in עָלַל (עַל), כָּלַל (כַּל) &c.; but this idea itself proceeded from that of "to wind a thing, to move round and round, to carry on", the conception of *winding*, *turning about* appearing to exist still in כֵּלַיִם (Is. 32, 7 *serpentine motions*, *crookednesses*, *crooked plans*); conseq. connected with the organic root in עָ־קַל, עָ־גַל, so that it is still in union with חָלַל, גָּלַל, as may be seen from כָּלַל. "To make ready, to conclude, to complete" is merely a farther development of the original idea "to do repeatedly till the completion", as is still to be perceived from עָלַל. The Syr. ܟܠܳܠܐ a binding about the head, and the Ar. كلا the banks enclosing a river, point to the original meaning.

Pih. כִּלָּה (1 *p.* כִּלֵּיתִי Ez. 6, 12 and כִּלִּיתִי Num. 25, 11; *inf. abs.* כַּלֵּה, once כַּלֵּא Dan. 11, 24, *inf. constr.* כַּלּוֹת; *fut.* יְכַלֶּה, *ap.* יְכַל) 1. *to do*, *to transact*, *to effect*, e. g. רָעָה Prov. 16, 30; *to execute* Gen. 6, 16; כִּלָּה חֵמָה (אַף) בְּ (Ez. 6, 12; 7, 8; 13, 15; 20, 8; Lament. 4, 11) *to make one's wrath act against a person*, i. e. to pour it out upon one. Accordingly it is cognate in sense with עָשָׂה, of which it is a stronger expression; and almost of the same sense with עוֹלֵל, with which it is identical in root. — 2. *to complete*, *to end*, מְלָאכָה Gen. 2, 2; *to accomplish*, חֹק Ex. 5, 14, דָּבָר Ruth 3, 18, expressing, along with the infin. following, the additional idea of completeness, e. g. כִּלָּה לִקְצֹר *to reap to the end* (i. e. wholly) Lev. 19, 9; *to fill up*, הַפֶּשַׁע (the measure of sin) Dan. 9, 24, with הָתֵם; hence *to end*, *to cease*, oppos. to הֵחֵל Gen. 44, 12; 1 Sam. 3, 12; *to intermit* 1 Chr. 27, 24, usually followed by an infin. with לְ, which receives by that means the adverbial accessory idea of *being at an end*, *completed*, *entirely*, e. g. כִּלָּה לְדַבֵּר Gen. 18, 33, כִּ׳ לִשְׁתֹּת 24, 19, כִּ׳ לֶאֱכֹל 43, 1; more rarely followed by an infin. with מִן Ex. 34, 33; *to make an end of*, *to cause to cease* Num. 17, 25. — 3. *to cause to pass away*, *to make vanish*, time Ps. 78, 33; *to make disappear*, days Job 36, 11; *to use*, *to spend* Is. 27, 10, strength 49, 4; *to use up*, Deut. 32, 23; *to destroy*, *to consume*, Gen. 41, 30; Num. 25, 11; 2 Sam. 21, 5; *to cause to fail*, the eyes of one Lev. 26, 16, i. e. to make them pine away in anxiety and hope; on the contrary עַד כַּלֵּה 2 Kings 13, 17, עַד לְכַלֵּה 2 Chr. 24, 10 is merely an adverbial expression, *entirely*, *completely*, *fully*, prop. even to completion, where כַּלֵּה has more the character of a noun than that of an inf. absol., since the infin. construct stands elsewhere 1 Sam. 15, 18. Deriv. כִּלָּיוֹן, כַּלֵּה.

Puh. כֻּלָּה (3 *p. pl. fut.* יְכֻלּוּ) or כָּלָה (3 *p. pl.* כָּלוּ) *to be completed*, *finished*, Gen. 2, 1; Ps. 72, 20.

כָּלָה (after the form שָׁנָה) *f.* 1. *consumption*, *total destruction*, עָשָׂה כָ׳ *to make a complete destruction*, Jer. 4, 27; 5, 10; Neh. 1, 8; Zeph. 1, 18; כָּלָה וְנֶחֱרָצָה Dan. 9, 27 *destruction and decree*, i. e. decreed destruction. Sometimes also with בְּ Jer. 30, 11 and אֶת (אֹת or אֵת) of the person 5, 18; Ez. 11, 13; וְכָלָה בְיָדוֹ Dan. 11, 16 *and destruction is in his power*. — 2. *completion*; therefore as an adverbial accusative, *completely*, *wholly*, *altogether*, prorsus, plane, joined to the verbs עָשָׂה Gen. 18, 21, גֵּרֵשׁ Ex. 11, 1; for which לְכָלָה also stands 2 Chr. 12, 12; Ez. 13, 13.

כָּלַה (not used) *intr.* same as כָּלַח (which see) *to be robust*, *firm*. The final sound ־ה is interchanged with ־ח, as in גָּבַהּ and גָּבַח. Deriv. the proper names כְּלוּהַי and כְּלוּהוּ.

כָּלֶה (prop. *part.*) *adj. m.*, כָּלָה (*pl.* כָּלוֹת) *f. pining*, of the eye Deut. 28, 32, i. e. looking with longing desire.

כַּלָּה (from כָּלַל; *pl.* כַּלּוֹת) *f.* prop.

adorned, crowned, hence 1. *a bride*, sponsa, who adorns herself with קִשֻּׁרִים, עֲדִי, כֵּלִים Is. 49, 18; 61, 10 &c. &c.; Syr. ܟܠܬܐ. — 2. *a daughter-in-law*, properly כַּלָּה of the son Gen. 38, 11; Lev. 18, 15; Ruth 1, 6; but in Ar. كَنَّةٌ.

כַּלֵּה *m.* (see כָּלָה in Pih.) *completion*, *completeness*, hence עַד כַּלֵּה 2 Kings 13, 17; עַד לְכַלֵּה 2 Chr. 24, 10 *even to completion*, i. e. *completely*, *fully*.

כֶּלֶה (only *pl.* כֵּלִים, with *suff.* כֵּלָיו) *m.* prop. serpentine motion, writhing, therefore *a crooked plan*, *a cunning purpose*, Is. 32, 7, if we should not take it here as = כְּלִי in the meaning *instrument*, *medium;* see כָּלָה II. (in its etymological development)

כְּלוּא (prop. *part. pass.*) *m. confinement*, *a prison*, Jer. 37, 4 K'ri, which is explained by כֶּלֶא in vs. 15; 52, 31 K'ri. In both places the K'tib has כְּלִיא, which arose out of the other. Phenic. כְּלָא enclosure; hence כְּלָא־מָקֹם Columacuma (Ptol. 4, 3) a fortress, n. p. of a city in Byzacene.

כְּלוּב (from כָּלַב I.) *m.* prop. plait, wicker-work, of wood or willows, therefore 1. *a trap for birds*, in which are many birds Jer. 5, 27 and a מַשְׁחִית 5, 26 i. e. a wooden bar set upright, the falling of which causes the cover to fall, and effects a capture; comp. Ben-Sira 11, 31 (37); perhaps also originally *a bird-cage*, like the Phenic. כְּלֹב, כְּלָב, which word, along with the thing, passed over to the Greeks (*κλωβός*, *κλουβός*, *κλοβός*). — 2. *a basket*, of wicker work, to put fruit in, Am. 8, 2, Syr. ܟܠܘܒܐ the same. — 3. *heroic courage*, *boldness* (see כָּלַב II.), only in the proper name כְּלוּבַי.

כְּלוּבַי (*heroic;* from כָּלַב II.) *n. p. m.* 1 Chr. 2, 9, for which 2, 18 has כָּלֵב.

כְּלוּהוּ (= ־הֽוּן; *robustness*, *strength*) *n. p. m.* Ezr. 10, 35 K'ri, for which the K'tib is

כְּלוּהַי (*strong*, *robust*) *n. p. m.* Ezr. 10, 35 K'tib.

כְּלוּלוֹת *f. pl. the bridal state*, Jer. 2, 2, in the first instance a denom. from כַּלָּה.

כָּלַח (not used) *intr.* same as Aramaean קְלַח, *to be robust*, *firm*, *stiff*, of a shaft, stem, trunk; metaphor. *to be firm*, *sound*, of the body; *to be powerful*, of the state of the body. This explanation must have been followed by the Syriac interpreter, who translates כֶּלַח (Job 30, 2) by ܚܘܣܢܐ (strength); and *Ibn Chiquitilla* (see Beiträge by Ewald and Dukes I. p. 84) also approves of it, except that he identifies the noun with כֹּחַ. Deriv. כֶּלַח.

Many have been the attempts to explain this stem. According to the Targ. and LXX כָּלַח is = כָּלָה (comp. קָשַׁח and קָשָׁה, פָּצַח and פָּצָה) with the meaning *to be completed*, *complete*, of the time of life; but this signification does not at all suit the noun כֶּלַח Job 30, 2, where one rather expects a noun with a meaning similar to that of כֹּחַ. According to *Saadia* and *Kimchi* same as Arab. كَلَحَ, كَلِحَ with its cognate, enlarged and transposed stems, which signify *to dry up*, *to shrink together*, *to be decaying*, *to be old* &c., but this too does not suit Job 30, 2. Our explanation seems the best.

כֶּלַח *m.* 1. same as Aram. קְלַח, *a trunk*, *shaft*, *stem*, hence fig. *robustness*, *firmness*, *soundness*, Job 5, 26 *thou shalt go to the grave in robustness* (i. e. healthy and strong), viz. unweakened and unbent by old age; 30, 2 *their strength has vanished*, i. e. they are weakly, miserable, sick, without vital strength; parallel כֹּחַ. — 2. *n. p.* of a city built by Nimrod in Assyria (אַשּׁוּר) with three others (רֶסֶן, רְחֹבֹת עִיר, נִינְוֵה) on the east side of the Tigris, after he had left *Shinar* (שִׁנְעָר) i. e. Babylonia Gen. 10, 11 12 (Onk., Jer. Targ. I., and so later writers). This כֶּלַח appears to have lain farther north than נִינְוֵה, in a territory of the same name, which *Strabo* (XI. 530) reckons to the plain about Ninus (נִינְוֵה), and which is described by *Pto-*

lemy (6, 1) as north of Adiabene, and is called Καλαχηνή or Καλακινή, consequently in the district of the modern desolate place *Khorsabad*, north east of Mosul. According to the Talmud (Joma 10) כַּלֵּח is said to have been situated on the Euphrates at Borsippa (בּוֹרְסִיף), i. e. Babylonia; which clearly arose from a misunderstanding of the passage. According to the Syr. it would be the city ܚܛܪܐ (*Ephrem*, Opp. I. p. 58), Arab. حضر (Abulf. in Paulus' Repert. III. p. 30), an old town of Mesopotamia, opposite to Tekrit on the Tigris; which is merely conjectural. Its identification with חֲלַח (2 Kings 17, 6) is problematical.

כִּלַי *m.* same as כֵּילַי Is. 32, 7, selected merely to have an assonance with כֵּלָיו.

כְּלִי (*in pause* כֶּלִי, with *suff.* כֶּלְיְךָ, as in שְׁבִי, פְּרִי; *pl.* כֵּלִים with the prefixed vowel ֵ from a sing. כֶּלֶה after the form עֵצִים, שֵׁמוֹת, *constr.* however again כְּלֵי, with *suff.* כֵּלָיו, כְּלֵיכֶם, כֵּלֶיךָ, כֵּלַי &c.) *m.* prop. *anything made*, *prepared* (see כָּלָה II.), hence generally *a vessel*, *implement*, comp. Germ. *Zeug* from *zeugen* = τεύχειν i. e. to make. Spec. *a seat*, put on a camel's saddle, *a palanquin* Gen. 31, 37, for travelling or sitting 45, 20; Lev. 15, 4; כְּלֵי גוֹלָה Jer. 46, 19 *travelling equipage*, i. e. tapestry- or carpet-seats of this kind; *a vessel*, vas, made of silver, gold or clay Gen. 24, 53; Ex. 3, 22; Lev. 11, 33; Jer. 19, 11; of the vessels of the temple Is. 52, 11; Ezr. 1, 7; Num. 4, 15; belonging to a thing Ex. 27, 19; 31, 7; 38, 3; *garments* Deut. 22, 5; *ornaments*, of a bride Is. 61, 10; the things belonging to oxen, as *the yoke*, *threshing implements* 2 Sam. 24, 22; *a boat*, *a skiff* (made from the papyrus) Is. 18, 2, comp. σκεῦος, German Gefäss, applied to a ship; *an instrument*, of music 1 Chr. 15, 16, with the instrument itself in apposition Ps. 71, 22; *instruments of war*, *weapons*, *arms*, 1 Sam. 14, 1, בֵּית כֵּלִים *armoury* Is. 39, 2, fully כְּלֵי מִלְחָמָה Judges 18, 11; כְּלֵי מָוֶת *deadly weapons* Ps. 7, 14; figur. *means*, *instrument*, *plan* Gen. 49, 5 (see כָּלָה). In Aram. מָאן, ܡܐܢ is used for it.

כִּלְיָא *m.* see כְּלוּא.

כִּלְיָה (from *masc.* כְּלִי, like שְׁבִיָּה from שְׁבִי, comp. too בְּרִיָּה, עֶרְיָה; only *pl.* כְּלָיוֹת, *constr.* כִּלְיוֹת, with *suff.* כִּלְיוֹתַי &c.) *f.* 1. *the reins*, which are double Ex. 29, 13 22; Lev. 3, 4 (adduced with קֶרֶב, יֹתֶרֶת &c. in sacrificial animals 3, 4; 9, 19), whose fat, as being the finest and tenderest, was offered up Lev. 3, 10, Is. 34, 6; and therefore the fat of the reins is applied metaphor. to fat wheat Deut. 32, 14. — 2. Metaphorically *the interior*, = לֵב, with which it is often put, or the place of which it occupies. The reins, like the heart, were looked upon as a part of the body, an injury to which is painful and dangerous Ps. 73, 21, Job 16, 13, Lament. 3, 13, as the seat of feeling and longing Job 19, 27, of counsel, passion Ps. 16, 7, and of determination Jer. 12, 2. Being thus a seat of resolve, God proves and examines them Jer. 11, 20; 20, 12; Ps. 7, 10. The word, which exists also in the other Semitic dialects (Targ. כָּלְיָא, Syr. ܟܘܠܝܬܐ, Ar. كُلْيَة &c.), should be placed, as to form, along with כְּלִי, of which it is the feminine; and then it would either mean *vessel* in a medical sense, or denote some peculiar form of a specific vessel; especially as the names of many members of the body are taken from those vessels, in the language. More appropriate seems to me the fundamental signification *cartilage*, *excrescence*, like *Niere* in German, the reins being a thickened, fleshy mass, interwoven with a sort of hard little bodies. The stem כָּלָה might accordingly be = גָּלַע (Ar. عقل) *to be firm*, *strong*, *hard*, *thick*, a signification which lies also in חָל (page 426) no. 4, from which we may infer its connexion with the original meaning of כָּלָה (*to wind together*, *to twist together*, then *to be stout*, *to be tight*).

כִּלָּיוֹן (*constr.* כִּלְיוֹן) *m.* 1. *a pining*, of the eyes, i. e. unfulfilled hope, restless longing Deut. 28, 65. — 2. *con-*

sumption, *destruction* Is. 10, 22 = כָּלָה, hence כִּ' חָרוּץ same as כָּלָה וְנֶחֱרָצָה (which see).

כִּלְיוֹן (*longing desire*) *n. p. m.* Ruth 1, 2.

כָּלִיל (*constr.* כְּלִיל) 1. (from כָּלַל I.) *adj. m.*, כְּלִילָה (*constr.* -לַת) *f. complete, finished, perfect* Ez. 27, 3; 28,12 *complete in beauty;* 16,14 *it is perfect in my splendour.* — 2. *subst.*: *the whole*, Is. 2, 18 *and the idols — the whole* (of them) *perish*, where חֲלֹף can only refer to כָּלִיל; Judges 20, 40 *the whole of the city*, i. e. the whole city; תְּכֵלֶת כְּלִיל Ex. 28, 31 *the whole of purple blue*, i. e. all blue; also an *adv. wholly* Lev. 6, 15. — 3. (from כָּלַל II.) prop. *the burnt*, hence *sacrifice* = עֹלָה, applied both to corn and animals, provided they were burnt Lev. 6, 16; Deut. 13, 16; 33, 10; it is also occasionally an apposition to עֹלָה 1 Sam. 7, 9; Ps. 51, 21. The LXX have ὁλοκαύτωμα, where ὁλο- is merely an explanatory addition; Phenic. כָּלָל *sacrifice* in general, שֶׁלֶם כָּלָל *an offering* (Mass. 3), אֶלֶף כָּלָל *a sacrifice of oxen* (ib.). Coptic ϭⲗⲓⲗ = עֹלָה.

כֵּלַים Is. 32, 7 see כֵּלַי.

כַּלְכֹּל (*maintainer*, *supporter*, viz. God is; prop. an abstract) *n. p. m.* of a wise man before the age of Solomon, otherwise unknown 1 Kings 5, 11; but of the tribe of Judah 1 Chr. 2, 6. Tradition considers him a prophet, who lived in Egypt (Seder Olam rabba).

כָּלַל I. (3 *p. pl.* כָּלְלוּ) *tr.* prop. *to turn*, *to wind*, *to wind about*, *to make circular*, conseq. in its organic root כַּל same as גַּל (גָּלַל intr.), גַּל (גּוּל), חַל II. (חָלַל II.), חָל (חוּל intr.), עַל I. (עָלַל I.) &c. Hence 1. *to crown*, *to encircle with a garland*, *to adorn*, other verbs of the same fundamental signification having a similar enlargement of idea; Arab. كَلَّ, Syr. ܟܠܠ, Targ. כַּל, particularly in the intensive form (in derivatives in Hebrew), the same. Comp. Arab. إكليل chaplet, diadem, Syr. ܟܠܝܠܐ. — 2. same as כָּלָה II. *to handle*, *practise*, *do*, *carry on*, *transact*, properly to turn a thing, to move round and round, of the performance of a thing; the same metaphorical application of the fundamental idea taking place in עָלַל I. Hence *to accomplish a thing*, *to complete*, *to finish*, *to make perfect;* Ez. 27, 4 11 *thy builders have made thy beauty perfect.* Comp. also the Aram. שַׁכְלֵל and the pass. אִשְׁתַּכְלַל. Derivat. כָּלִיל 1 and 2; מִכְלָל, כֹּל, כּוֹל, and the proper name כָּלָל.

Pih. כִּלֵּל (not used) *to encircle with a crown* or *chaplet*, *to adorn;* deriv. כַּלָּה, and hence the denom. כְּלוּלוֹת.

כָּלַל II. (not used) *intr. to glow*, *to burn*, of animal or other constituents, identical in its organic root כָּל with עָלַל II. belonging to עָלִיל (Ps. 12, 7) according to the Targ.; Ar. غَلَّ to glow, to burn; with קַל (קָלַל II.) belonging to the noun קָלָל, and perhaps also in קִלְקֵל (Eccles. 10, 10); also connected with קָלָ–ה I. (Ar. قَلَى, قَلَا, Targ. קְלָא for שָׂרַף and יָבַשׁ), עָלָ–ה II. belonging to עֹלָה (comp. Coptic ⲁⲗⲉ to kindle), and with פָּחַל, Ar. جَهَلَ, قَهَلَ &c., comp. $\varkappa\eta\lambda$-εῖν, *cal*-ere. Deriv. כָּלִיל 3. This primitive idea of "glowing, burning" is sometimes applied to *smelting* (metals by heat), sometimes to that of *shining*, *sparkling*, as of colour *to be bright red*, *clear blue*, of violet or red purple; the idea of a bright colour proceeding in other cases in the language from that of glittering, shining. Deriv. מִכְלוֹל (interchanged with תְּכֵלֶת, and interpreted in the Targ. by גְּמַר, from גְּמַר to glow, to burn, comp. גּוּמַר a coal) and מַכְלֻלִים. See also תְּכֵלֶת.

Hif. הִכְלִיל (3 *p. pl.* הִכְלִילוּ) *to make red* or *shining*, עֵינַיִם, only in the Sam. cod. Gen. 49, 12.

כְּלַל (Peal unused) *Aram. tr.* same as Hebr. כָּלַל I., *to complete*, *to perfect*, *to finish.* Deriv. כֹּל.

Shaf. שַׁכְלֵל (with *suff.* שַׁכְלְלֵהּ; 3 *p. pl.* שַׁכְלִלוּ; *inf. constr.* שַׁכְלָלָה) *to complete*, *to finish*, *to bring to an end*, a building,

a wall, Ezr. 4, 12 K'ri; 5, 3 9 11; 6, 14; also in the Syr. *to adorn*, *to ornament*.

Ishtaf. אִשְׁתַּכְלֵל (3 *p. pl.* אִשְׁתַּכְלְלוּ; *fut.* יִשְׁתַּכְלַל) *pass.* Ezr. 4, 12 K'tib; 4, 13.

כְּלָל (*perfection*, *completeness*) *n. p. m.* Ezr. 10, 30.

כָּלַם (Kal unused) *trans.* prop. *to cut in*, *to prick*, *to pierce*, *to wound*, hence (like other stems of a similar fundamental signification, e. g. נָקַב, דָּקַר, &c.) *to hurt*, *to injure*, *to grieve*, *to revile*, *reproach*, *insult*, proscindere. Derivat. כְּלִמָּה, כְּלִמּוּת.

The fundamental signif. of the stem is still preserved, unquestionably, in the Ar. كَلَمَ (to wound, to cut in, whence كَلْم a wound), cognate with قَلَمَ (to cut off) and with the Hebr. כָּלַךְ; and the meaning *to speak* (Hebr. דִּבֵּר) in Ar. كَلَّمَ has proceeded from the fundamental signification given, prop. to make incisions (in tones or sounds), to articulate; the same metaphor being supposable in מָלַל also.

Nif. נִכְלַם (*part.* נִכְלָם, *pl. m.* נִכְלָמִים, *f.* נִכְלָמוֹת; *inf. constr.* הִכָּלֵם; *fut.* יִכָּלֵם) *to be insulted*, *reviled*, *mortified*, 2 Sam. 10, 5; 1 Chr. 19, 5; *to be ashamed*, with בּוֹשׁ Jer. 31, 19; Is. 55, 16; Ezr. 9, 6; with מִן of a thing *to feel shame of a thing* Ez. 16, 27; 36, 32; *to be put to shame* Jer. 22, 22, with בְּ of the person by whom one is put to shame Ps. 69, 7; *to be made ashamed* 2 Sam. 19, 4, hence נִכְלָם with דַּךְ Ps. 74, 21.

Hif. הִכְלִים and הִכְלִם (*part.* מַכְלִים, *inf. constr.* הַכְלִים, *fut.* יַכְלִים) *to reproach*, *to revile*, 1 Sam. 20, 34, where the LXX, Arab. and Syr. appear to have read כִּלָּה עָלָיו הַדָּבָר instead of הִכְלִמוֹ אָבִיו; *to hinder* 25, 7, so that it is not necessary to read הִכְלַאנוּם; *to shame* Job 11, 3, i. e. to contradict; with the accusat. of the person Prov. 25, 8; Ruth 2, 15; *to put to shame* Ps. 44, 10; seldom *intrans.* *to feel shame* Jer. 6, 15. As to the passage Judges 18, 7 וְאֵין מַכְלִים דָּבָר, the LXX (cod. Alex.) have looked upon מַכְלִים as a participle of יָכֹל (to be able); the Vulgate and other translators did not understand it; *Tanchum* has got no more suitable sense by transposing into וְאֵין דָּבָר מַכְלִים (*and nothing offended*); it is therefore better to take מַכְלִים as a noun with the fundamental signification of the stem, viz. meaning *a cutting off*, *abridgment*, *want* (see מַכְלִיא), so that the sense of the passage would be, *and there was no want of anything*, for which 18, 10 has אֵין מַחְסוֹר כָּל־דָּבָר. Deriv. מַכְלִים.

Hof. הָכְלַם *to be shamed* Jer. 14, 3; *to be hurt* 1 Sam. 25, 15.

כִּלְמַד *n. p.* of a land mentioned with אַשּׁוּר, which had intercourse with Tyre, and is adduced with כַּנֵּה, חָרָן, עֶדֶן and שְׁבָא as a Tyrian trading place Ez. 27, 23. According to the Targum (מָדַי) it is *Media*; according to the LXX and Syr. Χαρμάνδη, a city in Mesopotamia (Xenoph. Anab. 1, 5, 10); but the former of these explanations has no foundation, and the latter should be rejected because a land is required, and the copula should not be wanting. Kimchi seems to have read כָּלְמַד. See כַּנֵּה.

כְּלִמָּה (*constr.* כְּלִמַּת, with *suff.* כְּלִמָּתִי; *pl.* כְּלִמּוֹת) *f.* *shame*, which covers the face, hence like בֹּשֶׁת coupled with the verbs עָטָה, לָבַשׁ, כִּסָּה Jer. 51, 51; Ps. 71, 13; 109, 29; with חֶרְפָּה and בֹּשֶׁת 69, 20; more rarely with אִוֶּלֶת Prov. 18, 13; נָשָׂא כ׳ *to bear reproach* i. e. to feel it Ez. 16, 52; 32, 24; *contumely* Job 20, 3; הָלַךְ בַּכ׳ *to go to confusion* Is. 45, 16; *maltreatment* 50, 6; *invective*, Mic. 2, 6 *he does not remove* (the limits of) *invective*.

כְּלִמּוּת *f.* the same Jer. 23, 39.

כַּלְנֵה *n. p.* of a very old city in Babylonia, over which Nimrod is said to have ruled, as he did over אֶרֶךְ (אֶרֶךְ), אַכַּד and בָּבֶל, and which he may have found perhaps as a Chaldean place Gen. 10, 10. At the time of the prophet Amos *Calneh* was looked upon,

along with חֲמַת רַבָּה (which see) and גַּת, as a peculiar heathen kingdom that had fallen Am. 6, 2 (where כַּלְנֵה stands); i. e. it was conquered as a territory by Assyria Is. 10, 9 (where is כַּלְנוֹ); and Tyrian commerce with it was very active Ez. 27, 23 (where is כַּנֵּה; but see כַּנֵּה). Tradition (Jer. Targ. I. and II., Jerome, Euseb., Ephrem, va-Yikra rabba ch. 5 &c.) understands by it *Ctesiphon* on the east bank of the Tigris, opposite Seleucia, north east of Babylon; in which case the name of the place would be transferred to the whole territory called *Chalonitis* or *Kallonitis* (Plinius 6, 30. 31).

כַּלְנֵה see כַּלְנֵה.

כַּלְנוֹ see כַּלְנֵה.

כָּלַף (not used) *tr. to split, to cut in pieces, to hew*, with an instrument for cutting or piercing; hence *to fell*, a wooden idol; comp. כָּלַב II. (which see), כָּלַם (which see), Arab. كَلَبَ to pierce (whence كلوب a pointed instrument, كلبة a thorn-bush &c.), Syr. ܟܠܒ the same, whence ܟܘܠܒܐ, כּוּלְבָא axe, hatchet. It is therefore not to be compared with the onomatopoeic Greek κολάπτω &c. Deriv. כֵּילַף.

כָּמַהּ *intrans. to pine, to long for*, with לְ of the person after whom Ps. 63, 2; prop. *to be weary*, from longing, the colour getting pale in those that are longing (see כָּסַף), while the strength is weakened and taken away (see כָּלָה); Ar. كمه to decline, to become dull or weak (of the light of the eye, of colour, of the understanding); Syr. ܟܡܗ the same; comp. Greek κάμ-ω, κάμνω; Pers. كم declining, failing. Derivat. the proper names כְּמוֹהָם, כִּמְהָן and כִּמְהָם.

כַּמָּה (the pronoun interrog. מָה with כְּ closely attached, and even doubling the מ), *a prepos.* with *interrog. pron.*, prop. *as what? for what?* but in use an interrog. particle 1. of space, e. g. Zech. 2, 6 *how great is the breadth of it!* or of time, Ps. 35, 17 *how long wilt thou look on?* Job 7, 19 *how long wilt thou not turn away* (the angry look)? conseq. = עַד־מָה. — 2. of number, quot? *how many?* Gen. 47, 8; 2 Sam. 19, 35; Job 13, 23. — 3. without a question, Zech. 7, 3 *so many years;* Ps. 78, 40 *how often? how many times?* i. e. very often; or the interrogative element is intended to manifest a doubt in the frequency, or even to imply a denial of it, Job 21, 17 *how often* i. e. *not often, seldom.* Arab. كم the same. See Hebrew מָה. For כַּמָּה sometimes כַּמֶּה stands; as elsewhere, מָה alone and in compounds, is changed into מֶה. In modern Hebr. כַּמּוּת (quantity) is formed from כַּמָּה, like אֵיכוּת (quality) from אֵיךְ.

כְּמָה (from מָה and כְּ) *Aram. adv. interrog.* like the Hebrew מָה, מָה־, but where the comparison of the כְּ before the interrogative idea disappears almost entirely, Dan. 3, 33 *his signs how great!* See Aram. מָה.

כִּמְהָם (from כָּמַהּ; *pining, longing*) *n. p.* of a son of Barzillai 2 Sam. 19, 38 39, who is called כִּמְהָן in 19, 41. From this *Chimham* a settlement in the vicinity of Bethlehem was called גֵּרוּת כִּמְהָם Jer. 41, 17, where the K'tib has כְּמוֹהָם.

כִּמְהָן see כִּמְהָם.

כְּמוֹ (compounded of מוֹ = מָה and כְּ; so before the grave suffixes, as כְּמוֹכֶם, כְּמוֹהֶם, and before nouns; before light suffixes כָּמוֹ, as כָּמוֹנִי, כָּמוֹךָ, כָּמוֹהוּ, (כָּמוֹנוּ) 1. *a preposition* like כְּ, of which it is merely an enlargement, pointing out a qualitative similarity in comparisons, hence = ut, sicut, ὡς, e. g. כָּמוֹנִי *as I* Neh. 6, 11; כְּמוֹ אָבֶן *as a stone.* Ex. 15, 5; כְּמוֹ אֹפֶל Job 10, 22 *like the thickest darkness* (i. e. midnight-darkness); in poetical language the suff. is omitted. From this meaning an adjective one has arisen, e. g. כָּמֹהוּ *he, such an one, such like*, Ex. 9, 18; Hagg. 2, 3; כָּמוֹנִי *such as I* 2 Sam. 9, 8; כְּמוֹ־אֵלֶּה *like these* Job 12, 3. — 2. *a conjunction* = כַּאֲשֶׁר

as, *like as*, *as how*, *like what*, prop. sicut id quod, partly comparing one clause with another, and effecting a union by that means Is. 41,25; partly comparing times, and binding clauses together, e. g. 26,18 *when we brought forth*, i. e. at the time of our bringing forth, *it was wind;* Gen. 19, 15 *as the dawn arose.* — 3. *an adverb* = כֵּ *thus*, *in the manner of*, similiter, itidem, properly sicut tale, therefore in repetitions *as thou*, *so they* Judges 8, 18. The passage Ps. 73, 15 אֲסַפְּרָה כְמוֹ is difficult, where the usual translation is *I will speak thus*, i. e. as the wicked; which the LXX translate *οὕτως*, and in Ethiopic the particle has really this meaning. But it is better to suppose that כְּמוֹ has arisen out of כְּמוֹ־אֵלֶּה. — On this particle comp. Targ. כְּמָא, Syr. ܐܝܟܢܐ, ܐܝܟ, Samar. כְּמָה, Ar. كما &c., which are also compounds, and denote the same thing.

כְּמוֹ see כְּמוֹ.

כְּמוֹהֶם see כְּמֹהֶם.

כַּמּוֹן see כַּמֹּן.

כְּמוֹשׁ (from כָּמַשׁ, which see; *fire*, *hearth*) *n. p.* of the supreme deity of the Moabites, to whom Solomon built a בָּמָה 1 Kings 11, 7, which Josiah was the first to defile 2 Kings 23, 13, and which was an abomination to the Israelites (called שִׁקֻּץ מוֹאָב); hence exile was prophesied to him and his worshippers Jer. 48, 7. For this reason Moab was called עַם כְּמוֹשׁ Num. 21, 29. Sometimes the Ammonites too may have worshipped him, Judges 11, 24. — As to the characteristics of this supreme deity of the Moabites, he symbolised the fire-god as Mars and *Πυρόεις*, standing on a fire-pillar with fagots at its side; for on coins of עָר (Area, Areopolis), the metropolis of Moab, called also רַבַּת מוֹאָב, *Chemosh* is represented as having a sword in the right hand, in the left a lance and shield, standing on a fire-pillar, 2 bundles of fagots on both sides, with the inscription *Ῥαβάθμωα* i. e. רַבַּת מוֹאָב (*Eckhel*, doctr. num. vet. III. p. 394). The deity is also called אֲרִיאֵל, אֲ׳ מוֹאָב in this respect. The worship of this Moabite god as Mars, and as the destroying element of fire, passed, as we have seen, to the Ammonites and occasionally to the Israelites. According to Berosus, the second Babylonian king was also called *Komosbelus* (כְּמוֹשׁ־בֵּל); in Syncellus (p. 169) Chomosbelus. Besides the form כְּמוֹשׁ there was also another, viz. כְּמִישׁ, preserved in the city-name כַּרְכְּמִישׁ (contracted from כְּרַךְ כְּמִישׁ), i. e. Circesium in Mesopotamia, which was dedicated, perhaps, to this deity; and also preserved in the Egyptian Kêmis, the second name of *Horus* (Plut. de Isid. 56). See מִכְמָשׁ, מִכְמָשׁ.

כָּמַז (not used) *tr.* usually *to conceal*, *to shut up*, a precious thing, conseq. = גָּנַז, כָּמַס, and perhaps also = כָּמַת; *to embrace;* more correctly, perhaps, after the Arab. كَمَزَ *to span*, *to make round as a ball.* Deriv. כּוּמָז.

כְּמִישׁ see כְּמוֹשׁ.

כָּמַן I. (not used) usually *tr. to keep*, *to conceal*, *to cover*, a treasure, Arab. كَمَنَ; *intrans.* to be hidden, to abscond, conseq. to waylay, to lie in wait; Targ. כְּמַן for the Hebrew טָמַן, אָרַב, צָדָה &c. Deriv. מִכְמָן. But it seems preferable to take כָּמַן I. = כָּבַן (גָּבַן) in the meaning *to heap together.*

כָּמַן II. (not used) *tr. to spice*, i. e. to scatter over with spices, after the Syr. ܟܡܢ, which meaning of the verb has been usually adopted for the general Semitic כַּמֹּן. Better *to cut*, *to pierce*, *to press into*, *to prick sharply*, from the sharp-scented and somewhat bitter taste of the Syrian and Egyptian cumin. The signification "to pierce" in order to denote a sharp smell or taste, i. e. piercing the nose, the tongue, the palate, has given name to many spices in general; as the Ar. حرف dill, شبث (שֶׁבֶת) anise, حرف cress, كبر mustard, شمار fennel, Hebr. קֶצַח &c. The organic root is כְּ־מַן.

כַּמֹּן *m. cumin*, so called from the

sharp smell of the seeds Is. 28, 25 27, Ar. كَمُّون, Targ. כַּמּוֹנָא, German *Kümmel;* on the contrary, the Greek *κύμινον*, Latin *cuminum* should be explained by the Phenician form כֹּמֶן.

כָּמַס (only *part. pass.* כָּמֻס; for which the cod. Sam. has כָּנוּס), *tr. to conceal*, *to keep*, Deut. 32, 34, as all the old versions render the stem; it seems to be connected etymologically with כָּנַס, גָּנַז. The proper name מִכְמָס is a collateral form of מִכְמָשׂ &c., and therefore not to be derived from this stem. The Ar. كمس to be dark, does not belong here. See כָּמַר 4.

כָּמַר (Kal not used) 1. *tr. to draw together*, *to plait*, *to braid*, yarn for a net (of fishers or hunters), identical with כָּבַר plexit, texuit, חָמַר (which see), חָבַר I. (p. 414) &c.; consequently like the Targ. קְמַר to bind about, to gird (Talm. to lattice), for the Hebrew חָגַר, אָזַר, whence קָמוֹר, קוּמְרָא, קַמְרָא a girdle; the verb being found in this signification in Syr. and Arabic also, whence كمر a priest's girdle, كمرى short, little. Derivat. מִכְמֹרֶת, מִכְמָר, מִכְמוֹר, מִכְמֶרֶת. — 2. *Intr. to contract*, *to shrink together*, *to dry up*, of the skin, by hunger. Deriv. Nif. נִכְמַר 1. — 3. Figur. *to contract* or *shrink together*, of the feelings, i. e. to be seized with pain or love, solicitude or compassion, without its being necessary on that account to take כָּמַר in the sense of *to boil*, *to bubble up*, *to be excited*, *to heave* = חָמַר. Deriv. Nif. נִכְמַר 2. — 4. Prop. to be dense or drawn closely together, hence *to be dark*, *obscure*, *gloomy*, e. g. of the day by the obscuration of the sun; just as the cognate-in-sense verbs עוּף, עָלַם, חָשַׁךְ and the Arab. كمس, غمس, كمه with the meaning "to be dark, obscure, gloomy, dense, blind" proceed from the fundamental signification *to be contracted*, *thickened*. Deriv. Pih. כִּמְרִר. — Metaphor. 5. of a dark and melancholy disposition; Syr. ܟܡܰܪ to be sad, melancholy, *Af.* for הִקְדִּיר (Ez. 31, 15) to cause to mourn, whence ܟܽܘܡܪܳܐ sorrow, mourning; then an ascetic, a priest, who is described elsewhere as sorrowful; comp. Ar. ابيل, Syr. ܐܰܒܺܝܠܳܐ an ascetic, a priest, espec. spoken of a christian one. We need not refer this metaphorical signification of the stem to the black dress of priests and ascetics (*Kimchi*). Deriv. כֹּמֶר.

From the succession of meanings here arranged, beginning with the simply objective and proceeding to the metaph. and figurative, the Nifal in its double signification, the Hebr. derivatives and the use of the same stem in Targ., Syr., Samar. &c. may be explained very well; the etymological connexion with other stems of the language being unquestionable, so that it is not necessary to adopt two stems of different significations.

Nif. נִכְמַר (3 *p. pl.* נִכְמְרוּ) 1. *to be contracted*, *shrunk up*, *parched*, of the skin, by hunger, Lament. 5, 10 *our skin is parched as by a furnace* (כְּבְתַנּוּר = כְּתַנּוּר). The signification "to be scorched" (Vulg.), or "to be blackened" (Targ., *Kimchi*) is less suitable, because such are not the effects of famine. — 2. *to be contracted*, *to be fastened together*, of רַחֲמִים (*the feelings of love*), with עַל 1 Kings 3, 26 or אֶל of the person Gen. 43, 30, or of נִחוּמִים (*sympathy*) Hos. 11, 8, i. e. the feeling of love or compassion is concentrated, strong, or powerful. The LXX at Gen. 43, 30 have *συστρέφω*. The same manner of speaking is also in Aramaean and Samaritan. The explanation of *Kimchi* by "to grow warm" is only conjectural.

Pih. (redupl.) כִּמְרִר *to be strongly darkened*, of the day, by the obscuration of the sun. Deriv. כִּמְרִיר.

כֹּמֶר (*pl.* כְּמָרִים, with *suff.* כְּמָרָיו) *m. an ascetic*, *a priest*, who has to offer incense 2 Kings 23, 5, particularly idol-priests, servants of Baal Zeph. 1, 4; so that כֹּהֲנִים become כְּמָרִים, i. e. priests of an illegal Jehovah-worship Hos. 10, 5. The application to idolatrous priests is obviously only a Hebrew peculiarity, since the Syr. ܟܽܘܡܪܳܐ denotes any priest;

and it is a question, how this designation is united with the meaning of the stem. According to *Kimchi* the idolatrous priest is so named from his gloomy, black dress, or from the Syriac meaning of the stem *to mourn*, then *to be an ascetic*, as also in fact among oriental christians أبيل, ܐܒܝܠܐ mean *an ascetic*, *a monk* (comp. אָבֵל in modern Hebrew). But if a particular fundamental signification of the stem should be assumed for this noun, it would be appropriate to take כָּמַר = עָמַר I., Ar. عمر coluit deum; and accordingly כֹּמֶר would be a serving one, *a servant*, like כֹּהֵן in its fundamental meaning.

כַּמְרִיר (after the form סַגְרִיר, שַׁפְרִיר, חַכְלִיל, except that at the beginning ‑ stands for ‑; *constr. pl.* ־רִירֵי) *m. obscuration*, *darkening*, of the יוֹם (light of day), i. e. an eclipse, which caused terror among the ancients, because it was supposed to announce misfortune (בִּעֵת) Job 3, 5. Most (Targ. Aq. Syr. Vulg. Saadia &c.) take כִּמְרִירֵי as compounded of כְּ and מְרִירִים (*bitternesses*, i. e. misfortunes), and translate: *as the misfortunes of the day*, which, however, disturbs the parallelism. There is no reason whatever for reading כִּמְרִידֵי־יוֹם and taking it like כְּמוֹרְדֵי־אוֹר 24, 13.

כָּמַשׁ (not used) *intr.* same as כָּבַשׁ II. (see farther comparisons there), *to glow*, *to burn* (see כּוּשׁ), Ar. قبس (tr.) to set fire to, to burn; hence the deriv. כְּמוֹשׁ prop. fire, glow, which became a name of the fire-god of the Moabites. To compare it with כָּבַשׁ I. in the meaning *to tread down*, *to subdue*, then *to rule*, so that כְּמוֹשׁ would mean prop. *rule*, concrete *ruler*, does not correspond so well to the character of this deity. Deriv. the proper names מִכְמָשׁ, מִכְמָשׂ, כְּמוֹשׁ, כְּמִישׁ in כַּרְכְּמִישׁ. In the Syr., however, there was a verb ܟܒܫ with the meaning of Hebr. כָּבַשׁ I., hence ܟܒܘܫܐ night-mare; Arab. كابوس the same, ܟܒܫܬܐ vinacea.

כָּמַת (not used) *tr.* same as כָּמַס (interchanging the sibilant ת with ס) *to conceal*, *to hide*, a meaning which the verb had most decidedly at the time of Ben-Sira, since he explains (6, 21) חָכְמוֹת (wisdom, comp. Prov. 9, 1) as a concealed thing (from כָּמַת); an explanation which even if it be an accommodation is possible only by connexion with כָּמַת. Deriv. the proper name מִכְמְתָת.

כֵּן see כֵּן II. and כַּנָּה.

כֵּן I. *m.* an alleged singular to כִּנִּים (see כִּנָּה) and in כְּמוֹ כֵן Is. 51, 6 (according to de Dieu, Vitringa, Lowth); but it should be referred to כֵּן IV. (which see).

כֵּן II. (along with כָּן, but with *suff.* כַּנִּי, כַּנְּךָ, כַּנּוֹ; from כָּנַן) *m.* 1. *a base*, *pedestal*, *stand* (of a basin) 1 Kings 7, 29 (but where the old versions have either taken it in the meaning of כֵּן III., or read וְכֵן which they have united with מִמַּעַל). מַעֲשֵׂה כֵן 7, 31 *pedestal-work*, a well-known form of the *Kên*, probably of the laver before the tabernacle Ex. 30, 18; 31, 9; 35, 16; 38, 8; Lev. 8, 11; in any case different in form from מְכוֹנָה (which see). כֵּן תָּרְנָ Is. 33, 23 *the pedestal of the mast*, i. e. the socket in which the mast stands, the Greek *μεσόδμη*, *ἱστοπέδη* &c. — 2. Metaphor. *place*, *station*, *office*, Gen. 40, 13; 41, 13; Dan. 11, 20 *and in his place will stand up*, i. e. will follow him (Antiochus the great); 11, 21; עַל־כַּנּוֹ יְכַבֵּד 11, 38 *in his place* (i. e. in his temple) *he shews honour to him* (to אֱלֹהַּ מָעֻזִּים, i. e. the Melcart at Tyre). More difficult linguistically is the passage 11, 7: *and a shoot* (מִן to be explained as in 11, 5; Neh. 13, 28; Ex. 6, 25) *of her roots* (i. e. who comes from the same origin) *shall rise up in his place* (where the prepos. עַל is left out before כַּנּוֹ, or direction stands in the accus.); hence the LXX and Vulg. have taken כֵּן here in the sense of כַּנָּה (Ps. 80, 16), which, however, is unnecessary. Syr. ܟܢܐ, ܟܢܬܐ the same.

כֵּן III. (prop. *part. m.* of כּוּן, then a participial adjective; *pl.* כֵּנִים) 1. *adj.*

m. prop. standing upright, standing firm, like יָשָׁר, hence figur. *upright*, *honest*, Gen. 42, 11 19 31 33 34, oppos. to מְרַגֵּל (spy). — 2. *Subst. neuter*, and so an *adv.* to the verbs עָשָׂה *right*, *honestly* 2 Kings 7, 9, Eccles. 8, 10, to דִּבֵּר Num. 27, 7; 36, 5, דֹּבֵר Ex. 10, 29; *rightly* Josh. 2, 4; Ezr. 10, 2; *sure*, *right*, לֹא כֵן *not sure* Prov. 15, 7 (LXX and Syr.); לֹא־כֵן *the not right*, i. e. the false, empty Is. 16, 6; Jer. 8, 6; 23, 10 *their strength is unjustness;* 48, 30 *and the falsehood of his speeches;* while 2 Sam. 18, 14, Ez. 11, 5 and 33, 10, Zech. 11, 11, Neh. 2, 16 are better referred to כֵּן IV. Syr. ܟܐܢ the same.

כֵּן IV., before Makkeph כֶּן־ (a particle of confirming and comparison, which has nothing in common with the idea of a verb, and should not, therefore, be derived from a verb-root) *adv.* (*comparing* and *confirming*) *so*, *thus*, *just so*, sic, ita, οὕτως, where a confirmation of what precedes, or agreement with it, is intended to be expressed Gen. 1, 7 9 11; 1 Kings 20, 40; Jer. 5, 31; Am. 4, 5, or a comparison is emphasised by it, *thus and not otherwise*, so to speak, 1 Sam. 23, 17, *in this manner;* 1 Kings 1, 36 *God so grant* (i. e. confirm), where three mss. read כֵּן יַעֲשֶׂה; Jer. 5, 31 *my people love it so*, i. e. will have it take place so. Strictly considered, כֵּן is used a) as a comparison-particle of condition, *so*, *of such a nature*, *of such kind*, talis, ita comparatus, Job 9, 35 *I am not of such a nature*, *so constituted*, *with myself*, i. e. it does not look so in my heart; Jer. 14, 10 *in so peculiar a way do they love to wander*, referring to 13, 27; Ps. 127, 2 *just so*, i. e. so good and copiously, *does the Lord give his beloved*, or כֵּן is here = כָּזֹאת *of such kind.* Here belongs also Ps. 61, 9 *in this manner* (i. e. with such instrumental music) *do I praise thee.* b) increasing the quality or quantity, i. e. comparing a thing with what is higher or nobler, Nah. 1, 12 *though they be complete and so very numerous ... yet they will be cut off entirely.* c) a particle of comparing number: *so much*, *in such number*, tot, Ex. 10, 14; Judges 21, 14; 1 Kings 10, 12. d) referring to time: *so long*, *immediately*, *forthwith*, 1 Sam. 9, 13, where כְּ stands in the preceding member, which is also omitted in poetry Ps. 48, 6; Greek ὡς ... ὥς. e) comparing the strength of degree, Hos. 11, 2 *they call to them*, *in the same degree they turn from them;* in this case we have elsewhere either כְּ ... כְּ Gen. 18, 25, or כְּ ... כֵּן Ps. 127, 4; Jo. 2, 4; 2 Kings 7, 18-20. f) the element of comparison going into the background and the confirmation-power alone appearing, as in אָכֵן (which see): *certainly*, *surely*, *yea* Ps. 61, 9; 63, 3; therefore it even introduces a new clause Prov. 11, 19. g) like אָכֵן (which see) limiting what precedes, *however*, *but*, *yet*, Prov. 28, 2 *but it continues long under intelligent*, *knowing men;* Ps. 90, 12 *yet teach us to number our days.*

The application of כֵּן compounded with prepositions is much more extensive, whether they be independent words (אַחַר, אַחֲרֵי, עַל, עַד), or attach themselves to it inseparably (בְּ, לְ), or if it be connected with *â* demonstrative (אָכֵן). To these belong: a) אַחַר כֵּן prop. after it was so, *hereupon* Lev. 14, 36, coinciding almost with אַחַר זֶה 2 Chr. 32, 9, אַחַר אֲשֶׁר Ez. 40, 1; אַחֲרֵי כֵן *afterwards* Gen. 15, 14, אַחֲרֵי כֵן אֲשֶׁר *after that* 6, 4; מֵאַחֲרֵי כֵן *afterward* 2 Sam. 3, 28. b) בְּכֵן *in such wise*, *so*, Eccles. 8, 10 (the adversative *yet* lies here in וּ), Esth. 4, 16, without there being any necessity for taking the בְּ as in בְּיַעַן for בְּ essentiae. c) לָכֵן (לָ instead of לְ, when the part attached is firm or has the accent immediately after לְ, comp. לָעַד, לָרֹב, לָנֶצַח) prop. to such, at such, then a *causal adverb*, *on such account*, *on that account*, *therefore*, usually at the beginning of an important inference (propterea, ideo, idcirco) Ex. 6, 6; Judges 10, 13; 1 Sam. 2, 30; *therefore* that something may not take place Gen. 4, 15. Sometimes יַעַן כִּי stands in the protasis Is. 8, 6 7, or יַעַן alone 29, 13 14. Also: *for this very reason*, 26, 14 *so that they* (the oppressors) *may be destroyed for*

ever. Sometimes it refers to the following, as also עַל־כֵּן (Job 34, 27) Job 20, 2. In an adversative sense, like אָכֵן (which see) and כֵּן alone, with the meaning *yet, yet therefore, nevertheless*, Is. 7, 14; 10, 24; 27, 9, with אִם (*although*) in the protasis Jer. 5, 2; yet it may be sometimes taken as in (a) Ez. 39, 25; Hos. 2, 11. d) עַל־כֵּן *on that account because*, almost like לָכֵן, *for that very reason, therefore*, as a consequence Gen. 2, 24; 10, 9; 1 Sam. 5, 5, *for that reason* Is. 5, 25, conseq. coordinate with the preceding of which it expresses the sequel. Occasionally עַל־כֵּן does not introduce a consequence, but the reason, *because*, as in south German *drum* for *weil*, Jer. 31, 20 *because my bowels are moved for him, I will have mercy upon him;* 48, 36 *for they have lost all that they have done with relation to the remnant* (see יִתְרָה); Ps. 1, 5 *because sinners do not stand in the judgment* &c., they shall perish like chaff; 42, 7 *for I remember thee from the land of Jordan and the Hermon mountain* (i. e. from the holy land); 45, 3 *for God has blessed thee for ever.* Rarely with the meaning of לָכֵן (Jer. 5, 2) = בְּכָל־זֹאת *with all this, nevertheless* Hab. 1, 17. e) כִּי עַל־כֵּן prop. quod propterea, propterea quod, *for because, for on this account* &c., where כִּי establishes the union with the preceding Gen. 18, 5; 19, 8; 33, 10; 38, 26; Num. 10, 31; 14, 43; 2 Sam. 18, 20 K'ri; Jer. 29, 28; 38, 4. f) עַד־כֵּן *until now*, hucusque Neh. 2, 16, where כֵּן appears to be = Aram. כְּעַן, since עַד־כְּעַן (Ezr. 5, 16) is used in the same sense.

As to the derivation of this particle, its origin from כּוּן cannot be thought of, whether we look to its manifold significations, or its connection with כְּ and כֹּה, or its applications and modes of orthography in the Babylonian (Chaldean), Syrian, Zabian, Arabian &c. In Babylonian, it is true, it is also כֵּן, but entirely with the meaning of the Hebr. כֹּה, referring to what follows (see Aram. כֵּן); but כָּאן *here, there*, i. e. כֵּן in בְּכָאן here, לְכָאן hither, מִכָּאן from here, Zab. ita, utique, Syr. *now, then*, *so*, usually corresponds to it; and from arises in compounds, after *n* is changed into *l;* Ar. لَكِن, still preserved in لٰكِن (nevertheless). We see from this, that כֵּן may have been a very old particle, of which כֵּן is a collateral form. The Babylonian כְּעַן (which see) must also be referred to this place both in signification and form; along with which there also existed כְּעֶן (after the form בַּעַל), whence the feminine כְּעֶנֶת (which see) was developed; and therefore כְּ should not be here a preposition.

כֵּן *Aram. adv. so, thus*, ita, as a comparison-particle referring to what immediately follows Dan. 2, 25; 4, 11; 6, 7; 7, 23; Ezr. 5, 3; 6, 2; = Hebr. כֹּה, with which it is connected etymologically.

כְּנָא *Aram.* same as Hebr. כָּנָה in Pih. (which see). Deriv. כְּנָת, כְּנָמָא.

כָּנָה (Kal unused) *tr. to distinguish, to come to know*, a person or thing being distinguished from others by marks, name, and appellation. The fundamental signification is, as in יָדַע I. and II. (which see) and in בִּין, *to divide, separate, sunder*, then *to mark, to know.* The stem is thus connected with חָנָה II. belonging to חָנִית, with קָן, and in this metaphor. sense with the Sanskr. *gna*, Lat. *gno, gnâ*, Greek γνω; as also in its original meaning with the Greek κνά-ω, κνή-θω, κνί-ζω "to pierce into a thing" (comp. כִּנָּם). Ar. كَنَى, Aram. כְּנָא and כְּנִי the same. Deriv. כְּנָת.

Pih. כִּנָּה (*fut.* יְכַנֶּה) 1. (not used) *to pierce, bite, cut into*, of biting or stinging little animals, as gnats, worms &c. Deriv. כִּנָּה. — 2. Prop. *to make knowable* (*by surnames, marks, titles*), hence *to name, to distinguish, to address, to call by an honourable name* Is. 44, 5; 45, 4; therefore with אֶל of the person *to speak confidentially to one, to flatter*, so far as addressing by surnames was a token of familiarity Job 32, 21 22; comp. Arab. كَنَى II. the same, whence كُنْيَة *a surname*, agnomen (= ad-nomen), Syr.

the same; nomen itself arose from gnomen, from gnosco (*Fürst*, Lehrg. 178).

כַּנָּה *f. a layer-plant, a shoot* (from the masc. כֵּן) Ps. 80, 16, conseq. referring to וּפְקֹד vs. 15 (Targ.). It should be derived from כָּנַן *to set, to plant*, which this verb may also mean (comp. נָצַב, שָׁתַל).

כַּנֵּה *n. p.* of a city and territory, designated along with חָרָן and עֶדֶן as a Sabean mart (רֹכְלֵי שְׁבָא), אַשּׁוּר and כִּלְמַד in its vicinity being likewise mentioned as Sabean places of commerce, with which the Tyrians carried on business intercourse Ez. 27, 23. Since שְׁבָא is known to be the great district of the Sabeans in south-western Arabia, comprehending several tribes and territories (see שְׁבָא), חָרָן, עֶדֶן, אַשּׁוּר and כִּלְמַד should be looked for in south Arabia: חָרָן must be *Κάῤῥαι* situated on the Arabian gulf, 12 stations south of Mecca (Assemani B. O. III, 2. p. 563; Steph. Byzant. s. v.), see חָרָן p. 491; עֶדֶן is the modern *Aden* (Ar. عَدَن) in Yemen, likewise on the south-coast, the Arabia felix of the ancients; אַשּׁוּר may be identified with the district of the Aser-tribes, also in the south, where כִּלְמַד should be looked for; and therefore *Canne* on the south-coast of Arabia, called by the Greeks *Κάνη* (Ptol. 6, 7, 10; Plin. H. N. 6, 26), should be looked for in our כַּנֵּה. If this be so, כַּנֵּה should not be identified with כַּלְנֵה (which see).

כִּנָּה (*pl.* כִּנִּים, as the plur. of פִּשְׁתָּה, מִלָּה, יוֹנָה &c. is formed in the same way) *f.* prop. a piercing and biting little animal, hence *a gnat, a stinging-fly* Ex. 8, 13 14. Ps. 105, 31, such being frequent in the swamps of Egypt; Targ. קַלְמְּא, Syr. ܩܠܡܐ, Ar. قمل (in Saadia), applied to all kinds of stinging insects; which expressions have proceeded from a similar fundamental signification. Comp. Talm. כִּנָּה (Pea ch. 9) a sort of grain-worm, כִּנָּה רֹחֶשֶׁת a louse, כִּנָּה קֹפֶצֶת a flea, כִּנּוֹן tongs from כָּנַה to lay hold of, כַּנְיָא the name of a piercing worm.

כִּנְּרָן see Aram. כְּנָת.

כִּנּוֹר or כִּנֹּר (with *suff.* כִּנֹּרִי; 1 *pl.* כִּנּוֹרִים, with *suff.* כִּנּוֹרֶיךָ; 2 *pl.* כִּנֹּרוֹת, with *suff.* כִּנּוֹרוֹתֵינוּ) *m. a harp*, usually supposed to be named from its tremulous, stridulous sound (see הָמָה); more correctly from its bent, arched form (see כָּנַר), the invention of which, as well as of the עוּגָב (which see), is ascribed to the Cainite *Jubal* Gen. 4, 21, i. e. it originated in pastoral life; as the god Pan is said to have invented the reed-pipe (fistula pastoricia) and flute (Plin. H. N. 7, 57), and Apollo the lyre. It was the most usual instrument of the Hebrews. Being a stringed instrument it was played upon with the hand (נִגֵּן, נִגֵּן בְּיָד) by the ancient Hebrews, and served to dispel melancholy 1 Sam. 16, 16 23; 18, 10; 19, 9; or to accompany a poem or song of praise Ps. 49, 5, זִמֵּר בְּכ׳ לְ *to sing to one with the accompaniment of the harp* 71, 22; 98, 5; 147, 7; הוֹדָה לְ׳ בְּכ׳ *to give praise to one accompanied by the harp* 33, 2; 43, 4; also הִלֵּל בְּכ׳ 150, 3. It was also used in divine service 1 Kings 10, 12, then to accompany the songs at drinking feasts Is. 5, 12; 24, 8, and by the roving courtesan 23, 16, generally in rejoicing Gen. 31, 27, but also in mourning Job 30, 31. The instrument immediately following the כִּנּוֹר is the עוּגָב Gen. 4, 21, subsequently the תֹּף was added 31, 27; and in Samuel's time the נֵבֶל and חָלִיל 1 Sam. 10, 5. In contrast with the נֵבֶל, כִּ׳ got the epithet נָעִים Ps. 81, 3. In the temple-music מְצִלְתַּיִם were added to the כִּ׳ Neh. 12, 27. כִּ׳ was also used by leading musicians (מְנַצֵּחַ) to give the tune and tone 1 Chr. 15, 21 (see שְׁמִינִית); נְבָלִים and מְצִלְתַּיִם being also applied to that purpose 15, 28; 16, 5. Playing on the harp is expressed by תָּפַשׂ Gen. 4, 21, נִגֵּן 1 Sam. 16, 16, נִגֵּן בְּיָד 16, 23; the mode of execution upon it by נִבָּא 1 Chr. 25, 1 3 and perhaps also הִגָּיוֹן (which see) Ps. 92, 4. Giving the key-note with it is denoted by הִשְׁמִיעַ 1 Chr. 15, 28 or נִצֵּחַ 15, 21. — This genuine

Hebrew word, which is confirmed as a native of the language by כִּנֶּרֶת (which see), is called in Syr. ܟܢܳܪܳܐ or ܟܢܪܐ, Ar. كِنَّارَة (appearing in a great variety of transpositions). In Phenic. כנר is the same, which was played at the mourning festivals of Adonis, and personified by the Greeks as the father of Adonis; from the Phenicians the word passed over to the Greeks in κινύρα, κιννύρα.

כְּנָוָת *Aram.* see כְּנָת.

כְּנָוֹת see Hebr. כְּנָת.

כְּנְיָהוּ (*Jâhu is founder*) *n. p. m.* Jer. 22, 24, for which there are, in 24, 1 יְכָנְיָהוּ, in Esth. 2, 6 יְכָנְיָה, in 2 Kings 24, 6 יְהוֹיָכִין, in Ez. 1, 2 יוֹיָכִין. כֵּן may be the participle Kal of כּוּן, with a like meaning to יָכִין.

כָּנַם (not used) *tr. to pierce into, to cut into, to pinch*, same as כָּנָה, of which it is an enlarged form; as also the Greek κνιπ, κνηθ, κνιϕ are merely enlarged from a simple form identical with כָּנָה. Arab. كَنَمَ the same, hence كَنْمَة a wound. Deriv. from an intensive form

כִּנָּם (from כִּנֵּם) *coll. f.* same as כִּנִּים from כָּנָה Ex. 8, 13 14; but as כִּנָּם stands defect. also in 8, 12, it should perhaps be merely pointed כִּנִּם, as the Sam. cod. has; Talm. כִּנִּימָא fruit-worm.

כְּנֵמָא (formed from כְּנָא or כֵּן with the termination מָא) *Aram. adv. so, thus*, nominatim, nam, referring to what follows Ezr. 4, 8; 5, 9 11, or to what precedes 5, 4; 6, 13; on the form and derivation comp. *Fürst*, Lehrg. p. 188. A derivation of it from אֲמַר according to the Talmudic future form יֵימָא, נֵימָא is inadmissible, because a) a Talm.-form can hardly be accepted here, b) it must have been written כְּנֵימָא, and c) coupled with אֲמַרְנָא Ezr. 5, 4, it does not at all suit. The Syr. ܡܟܝܠ ܗܳܟܰܢ *namely*, from ܐܶܡܰܪ, only proves that the Resh of אֲמַר may disappear.

כָּנַן (not used) 1. *intr.* same as כּוּן (כֵּן) *to stand upright, to stand fast*, of a base, *to be set up, to be fixed*, of a post, *to be set, planted*, of a slip; deriv. כֵּן II., כֵּן, כַּנָּה. — 2. also like כֵּן *tr. to prepare, to make, to fit;* deriv. כָּנָן in the proper names כְּנָנִי, כְּנַנְיָהוּ, כְּנַנְ־. — The stem is closely connected in its organic root with קָנָה III. and קָנַן, while the Ar. كَنَّ should be combined with the Hebrew עָנַן, גָּנַן; in Phenic. כנן is the same, from which comes the intensive form כַּנָּן (channon) set upright, erected, *a post*, palus, stipes (*Plaut.* Poen. 2, 53); זְקִיפָא crux in Aramaean having proceeded from a similar fundamental conception.

כָּנָן (*constr.* כְּנַן) see כְּנָנִי, כְּנַנְיָה, ־יָהוּ.

כְּנָנִי (abridged from כְּנַנְיָה; *Jah is the Creating*) *n. p. m.* Neh. 9, 4.

כְּנַנְיָה see

כְּנַנְיָהוּ (the same as כְּנָנִי) *n. p. m.* 1 Chr. 15, 22, for which 15, 27 has כְּנַנְיָה.

כָּנַנְיָהוּ (the same) *n. p. m.* 2 Chr. 31, 12. The ָ under כ has remained.

כָּנַס (*part.* כֹּנֵס, *inf. constr.* כְּנוֹס) *tr.* 1. *to collect, to bring together*, אֲבָנִים Eccles. 3, 5, oppos. to הַשְׁלִיךְ; *to heap up*, along with אָסַף 2, 26; *to assemble* Esth. 4, 16, 1 Chr. 22, 2, כ׳ בְּ׳ *to collect into a thing* Neh. 12, 44; *to gather together* מֵי הַיָּם Ps. 33, 7. Phenic. כנס the same (Kit. 15, 4); Targ. כְּנַס and כְּנַשׁ, Syr. ܟܢܰܫ, Ar. كَنَسَ, كَنَشَ the same, hence כְּנִישְׁתָּא, the modern Hebrew כְּנֶסֶת, Ar. كَنِيسَة, كَنَاسَة a place of meeting, synagogue, church, temple. (The stem גָּנַז adduced above page 294 has also this meaning in the first instance.) — 2. (not used) *to veil, to hide*, the members or parts of the body, as also גָּנַז 3 has the same signification, whence the noun גָּנָז (= גְּלוֹם) is derived. Comp. Ar. كَنَسَ ambush. Deriv. מִכְנָס.

A fundamental signification *to conceal, to cover*, does not shew itself in Hebrew in this verb, especially as the nouns כּוֹס and כִּיס do not at all agree with it; it is also a question whether

the two meanings of כָּנַס as well as גָּנַז belong together, and whether כָּנַס and גָּנַז should not be combined in their second meaning with חָלַד I., חָלַץ I., Aram. חֲלַז.

Pih. כִּנֵּס (*fut.* יְכַנֵּס) *to collect*, the dispersed ones Ex. 22, 21; 39, 28; Ps. 147, 2.

Hithp. הִתְכַּנֵּס *to hide oneself, to wrap oneself*, in a covering, Is. 28, 20 *and the covering is too narrow to wrap himself in*, a proverbial expression to denote an inconvenient situation.

כָּנַע (Kal not used) *intr. to bend down, to knuckle down, to bend*, hence *to be low*, of a country, i. e. to be deep-lying; *to be bowed, bent*, i. e. *to be oppressed; to be bent together*, i. e. laid together, folded together, of a travelling bundle; perhaps also *to be laid down*, of possessions — but always in an intransitive sense only. Comp. Targ. גְּנָא, Syr. ܓܢܐ to lie down, incubuit, ܡܟܟ to be low, humble, Ar. كَنَعَ to be bent together, folded together. The organic root is more remotely connected with *γον, γυν* in *γόνυ, γυνπετεῖν*, Lat. gen-u, Sanskr. ǵan-u, Germ. Knie &c. The verb seems to have no relationship to כָּרַע; near though it apparently be. Deriv. כְּנַע, כִּנְעָה in the proper names כְּנַעֲנִי, כְּנַעַן; n. p. כְּנַעֲנָה.

Nif. נִכְנַע (*inf. constr.* הִכָּנַע, *fut.* יִכָּנַע) *to bow oneself, to humble oneself, to submit*, 1 Kings 21, 29, construed with מִפְּנֵי 2 Kings 22, 19, לִפְנֵי 2 Chr. 34, 27, or מִלִּפְנֵי of the person ibid., more rarely absol. 12, 12; *to be subdued, subjected* Judges 11, 33, 1 Sam. 7, 13, sometimes with the addition תַּחַת יַד פ׳ Ps. 106, 42; Judges 3, 30.

Hif. הִכְנִיעַ (*fut.* יַכְנִיעַ, *ap.* יַכְנַע) *to bow down, to humble, to oppress*, גֵּאֶה Job 40, 7, לֵב Ps. 107, 12, שְׁאוֹן זָרִים Is. 25, 5; *to vanquish, to subdue* 2 Sam. 8, 1, sometimes with לִפְנֵי פ׳ Judges 4, 23.

כְּנַע *m.* see כְּנַעַן.

כִּנְעָה (only with *suff.* כִּנְעָתֵךְ) *f.* usually something placed or folded together (see כָּנַע, espec. according to the Arabic meaning), hence *a bundle, a package, a travelling bundle*, Jer. 10, 17 *snatch up together thy bundle from the ground*, i. e. to go into captivity; comp. Juvenal 6, 146 "collige sarcinulas et exi"; the Targ. סְחוֹרָא (combined with כְּנַעַן 3) i. e. *wares, commodities*, perhaps only with the idea of contempt, seems to follow this explanation. More correctly: *travelling carpet, travelling cover*, which the traveller takes with him to sleep or rest upon; for which כְּלֵי גוֹלָה stands in Jer. 46, 19, and that is also understood to mean travelling covers (see כְּלִי p. 661). The LXX have *ὑπόστασις support*, which also suits the usual meaning of the stem very well.

כְּנַעַן (out of the primitive form כְּנַע, which still appears in Phenician, with the termination ָנָה, except that כְּנַעֲנָה, which appears otherwise as a proper name, is abridged in כְּנַעַן, like שִׁמְעֹן from שִׁמְעָנָה) 1. *n. p. m.* of Ham's fourth and youngest son Gen. 10, 6, like all the posterity of Noah there enumerated, at the same time the progenitor of many peoples descended from him (חֵת, צִידֹן, סִינִי, עַרְקִי, חִוִּי, גִּרְגָּשִׁי, אֱמֹרִי, יְבוּסִי, חֲמָתִי, צְמָרִי, אַרְוָדִי) 10, 15-18. — Scripture alludes to the signification of this name when narrating the deepest slavery and subjection of the Canaanites to the Shemites and Japhetites Gen. 9, 20-27; and in the narrative neither Ham, who is properly the sinning one, nor his other three sons are cursed. The Carthaginians in Augustine's time still referred to the origin and meaning of the name as intimately connected with themselves (Aug. exp. epist. ad Rom. §. 13: interrogati rustici nostri, quid sint, Punice respondentes כְּנַעֲנִי). The curse actually took place so far, that the Semite Hebrews and Japhetic inhabitants of Asia Minor actually subdued the Canaanites on their coasts, though at first the name had not this meaning. The Phenicians called their progenitor כְּנַע (*Χνᾶ*), which is the primitive form of כְּנַעַן (Steph. Byz. s. v.), and was still in existence along with the other. — 2. (*low tract, flat country*) *n. p.* of the low and

level coast district of Palestine from the northern boundary of the Sidonian state as far as Gaza, inhabited by the Phenicians, principally in very early times, i. e. Phenicia in a more confined sense, a part of the Palestinian coast to which the district of Tyre and Sidon belonged Is. 23, 11, and whose inhabitants were called exclusively כְּנַעֲנִי Ex. 3, 8 17; 13, 5; 33, 2; Josh. 3, 10; 11, 3; Judges 3, 5; Ezr. 9, 1; Neh. 9, 8, mentioned along with the other Phenician tribes, e. g. חִתִּי, אֱמֹרִי, פְּרִזִּי, חִוִּי, יְבוּסִי, גִּרְגָּשִׁי, that dwelt in the interior. And the district of the two Sidonian states was actually called "the great plain" (*τὸ μέγα πεδίον, Joseph.* Ant. 5, 3, 1); the ancients (*Augustini* enarr. in Psalmos 104 §. 7; *Hieron.* de nominibus hebr.) already explaining the name כ׳ as above; Scripture, in like manner, describing the Sidonian plain in the north as the border land of Canaan Gen. 10, 19, Philistia in the south being excluded, Is. 23, 11 compared with Jer. 47, 4. But this original limitation of Canaan, adapted as it was to the name, was much extended at certain times, so that the signification of the name remains quite unregarded. So e. g. פְּלֶשֶׁת is reckoned to Phenicia Zeph. 2, 5, Gen. 10, 19, and the southern border is extended as far as Egypt, to El-Arish at Rhinocorura &c. Num. 34, 5; Josh. 13, 3; 15, 4 47. For the whole Palestine on this side Jordan the name כ׳ was used only because Phenician tribes had settled there before the Hebrews, and it was therefore applied only archaically in describing pre-Israelite states, i. e. when the ancient inhabitants (Num. 33, 40; Deut. 11, 30; Ez. 16, 29; Ps. 106, 38), the wanderings of the patriarchs and progenitors of tribes in this land (Gen. 16, 3; 36, 6; 37, 1), the promises respecting it (Gen. 11, 31; 12, 5; 17, 8; Ps. 105, 11), and their fulfilment (Lev. 14, 34; 18, 3; 25, 38; Num. 13, 2; 34, 29) were the subject, as well as when later writers speak of the relations of primitive times (Jud. 6, 10; *Joseph.* in the first books of Ant.); but the appellation ceases with the settlement of the Israelites; except that occasionally when one wished to designate the inhabitants of the deep Jordan-valley (Num. 13, 29; Josh. 11, 3), or to speak of the land on this side Jordan in contrast with the high land of *Gilead* (Num. 33, 51; Josh. 22, 9 11 32; Judges 21, 12; compared with Gen. 33, 18; 35, 6), he used the name כְּנַעַן with a consciousness of its meaning. For כְּנַעַן alone we have often אֶרֶץ כ׳ Gen. 11, 31 &c. — 3. (*pl.* with *suff.* כִּנְעָנֶיהָ) *Canaanites*, *Phenicians*, standing for אִישׁ כְּנַעַן or כְּנַעֲנִי, as דַּמֶּשֶׂק (Gen. 15, 2) is for אִישׁ דַּ׳ or דַּמַּשְׂקִי, in the sense of *merchants* Is. 23, 8, Hos. 12, 8, Zeph. 1, 11, כְּנַעֲנִי (which see) being also used in this meaning.

כְּנַעֲנָה (*Phenicia*, the original form of כְּנַעַן) *n. p. m.* 1 Chr. 7, 10, 2 Chr. 18, 10, spoken of Benjamite families, perhaps because they were received out of Phenicia, such being found in this tribe also from תַּרְשִׁישׁ, כּוּשׁ &c.

כְּנַעֲנִי (*pl.* כְּנַעֲנִים) *Gentile m.* (from כְּנַעַן), כְּנַעֲנִית *f.* 1. *a Canaanite male* or *female*, *a Phenician male* or *female*, Gen. 38, 2; 46, 10; Ex. 6, 15; Ob. 20; Neh. 9, 24; but הַכְּנַעֲנִי is most frequently used as a collective Gen. 24, 3, Judges 1, 1, construed with the sing. Gen. 50, 11. As we see under כְּנַעַן, the Phenicians at the sea are chiefly meant by the word Josh. 5, 1; then the inhabitants of the depressed valley of the Jordan Num. 13, 29, Deut. 11, 30, Josh. 11, 3, without including the Phenician tribes, e. g. פְּרִזִּי Gen. 13, 7, חִתִּי, חִוִּי (חֵת) Ex. 23, 28, אֱמֹרִי and יְבוּסִי 13, 5, גִּרְגָּשִׁי Deut. 7, 1, קַדְמֹנִי, קְנִזִּי Gen. 15, 19-21. But all the inhabitants of Palestine on this side Jordan were archaically called so by the Hebrews before the latter got possession of the country Gen. 10, 18 19; 12, 6; Judges 1, 10; hence אֶ׳ כְּנַעַן = אֶרֶץ הַכְּנַעֲנִי Ex. 3, 17, Deut. 11, 50, for which also we have מְקוֹם הַכְּ׳ Ex. 3, 8 for Palestine on this side Jordan. — 2. *merchant*, *tradesman* (see כְּנַעַן) Zech. 14, 21, Job 40, 30, Prov. 31, 24, because the Phenicians were the

principal commercial people in ancient times.

כָּנַף (Kal unused) 1. *intr. to be at the side*, *to be bent* or *turned to the side*, *to give way to the side;* comp. גָּנַב to lay aside, to purloin, Arab. جَنَبَ to bend off to the side, to give way sideways (whence جَنْب side), جَنَفَ the same, حَنَفَ (חָנֵף) deflexit, especially to turn from one religion to another, whence حَنِيف a believer, i. e. one who has turned from a false to the true religion, and perhaps the Hebrew חָנֵף vice versa to turn from the true religion, to apostatise (according to which the fundamental signification of חָנֵף above would have to be altered); Targ. גְּנַף = Hebrew כָּנַף. Whether, with this fundamental signification, the organic root lies in גַּב (see גָּנַב), since Targ. גַּב, Syr. ܓܒܐ (with ܓܢܒܐ) signify "side", is improbable, according to the analogy of the Arabic; rather does the organic root appear to be here also גַּ־נַף. Hence according to some the *Nifal.* — 2. *to surround with a rim*, *to wind about*, *to cover*, *to protect*, *to border*, a meaning which the Ar. كنف has decidedly; whence كَنِيف a covering, a veil. Deriv. כָּנָף.

The two meanings distinctly expressed in the verb belong together, and are to be developed out of one another, since a) צָלַע (Ar. ضلع) to bend or turn off, from which comes צֶלַע and צֵלָע side, wing (of a door), country, district, is connected with צָל to cover or veil around; b) Aram. דְּפַן, דּוּפַן, ܕܦܢܐ side, comes from דְּפַן, ܕܦܐ, Ar. دَفَنَ to cover about, c) Hebrew אֵצֶל side, from אָצַל, Arab. وَصَلَ to bind about, d) Ar. قُطْر side, country, from قَطَرَ to bind about, e) Hebrew חֶבֶל country, district, from חָבַל to border about, to bind around; and f) Targ. גְּדַנְפָא, Syr. ܓܕܢܦܐ circumference, enclosure, margin, standing for Hebr. גְּבוּל and מִסְגֶּרֶת, signifies also "wing", like the simple גַּדַף &c. &c. The original idea is prob. *to enclose*, *to surround with a rim*, *to cover about*, i. e. to make a bending line round and round. spoken of an enclosure, an edging, a border, *to surround with a border;* hence כָּנָף may mean an edge, border (metaphor. final point, extreme end, point, and Ar. كَنَف a district bordered about, like גְּבוּל, חֶבֶל) and protection all round; out of which also the noun-idea "side" and "wing" might be easily explained, as if they were a kind of enclosure or protection of a body, just as the verb צַד belonging to the noun צַד is connected with צוּד. From this fundamental signification כָּנַף means metaphor. *to bend* or *turn aside* &c. out of which we can explain Nifal. The organic root is כָּ־נַף, which exists also in חָ־נֵף, צָ־נַף, נַף &c. Comp. Ar. كنيف covering, protection.

Nif. נִכְנַף (*fut.* יִכָּנֵף) *to put oneself aside*, *to turn away*, Is. 30, 20 *thy teacher* i. e. thy prophet (מוֹרֶיךָ for מוֹרְךָ) *shall not turn away*, instead of being obliged to withdraw sooner (*Ibn Gânâch*).

כָּנָף (*constr.* כְּנַף, with *suff.* כְּנָפִי, כְּנָפוֹ; *du.*, also as *pl.*, כְּנָפַיִם, *constr.* כַּנְפֵי, with *suff.* כְּנָפֶיךָ, כְּנָפָיו, כַּנְפֵיהֶם; *plur.* in another sense כְּנָפוֹת, *constr.* כַּנְפוֹת) *f.* (seldom *masc.* 2 Chr. 3, 11 12 13; Ez. 7, 2 K'ri) 1. *a wing* (see כָּנַף), so called from covering the body Is. 10, 14; Job 39, 13; Ez. 1, 8; dual כְּנָפַיִם a pair of wings Ex. 25, 20, 1 Kings 8, 7, also for the plural Is. 6, 2; Ez. 1, 6; 10, 21; collect. in עוֹף כָּנָף Gen. 1, 21, צִפּוֹר כָּנָף Deut. 4, 17, Ps. 148, 10 *birds of wing*, i. e. birds which have wings (wings being the chief characteristic of birds); poet. בַּעַל כָּנָף Prov. 1, 17, or בַּעַל הַכְּנָפַיִם Eccl. 10, 20 *possessor of wings*, *a winged one*, i. e. a bird; seldom כָּנָף alone for *bird* Is. 10, 14; sometimes without such close union, e. g. צִפּוֹר כָּל־כָּ׳ Ez. 39, 17, כָּל־ צִפּוֹר כָּל־כָּ׳ Gen. 7, 14. — As a figure a) of swiftness, hence *wings of the wind* Ps. 18, 11, *of the dawn* 139, 9, and to this the ancients (LXX, Targ., Kimchi) also referred צִלְצַל כְּנָפַיִם Is. 18, 1 *ships*

of wings, i. e. *winged ships* (צְלָצַל = Ar. ظلظل ships, Kam. pag. 1495, but see signif. 5); b) very often a figure of protection, hence the expressions פָּרַשׂ כְּ׳ עַל Ruth 3, 9, הִסְתִּיר בְּצֵל כְּנָפִים Ps. 17, 8, חָסָה בְּצֵל כְּ׳ 36, 8; 57, 2, חָסָה בְּסֵתֶר כְּ׳ 61, 5, חָסָה תַּחַת כְּ׳ Ruth 2, 12, expressing the idea of *protection*. — 2. *the skirt*, of an upper garment 1 Sam. 24, 6, fully כְּנַף הַמְּעִיל 24, 5 12 or כְּ׳ הַבֶּגֶד Num. 15, 38, Hagg. 2, 12, for which we have also כָּנָף alone 2, 12, Zech. 8, 23, in which sense כַּנְפוֹת also stands for the constr. pl. Deut. 22, 12. — 3. *the upper garment*, with which one is covered at night, or *the covering* itself Ez. 16, 8, and פָּרַשׂ כָּנָף עַל (= ἐπισκιάζειν Luke 1, 35) of sexual connexion, like גִּלָּה כְנַף כְּ׳ (= גִּלָּה עֶרְוַת כְּ׳) *to remove the coverlet of one* Deut. 23, 1; 27, 20. — 4. *edge, extreme border*, of the earth, prop. corner, the earth being conceived of by the ancients (e. g. by Eratosthenes) as a garment spread out, Is. 24, 16 *from the edge of the earth*, i. e. from the Philistine and Phenician coasts, they being called אַפְסֵי הָאָרֶץ (Ps. 72, 8; Zech. 9, 10); usual is the constr. pl. כַּנְפוֹת of the four extreme ends of the earth, the four quarters of the world Is. 11, 12; Ez. 7, 2 K'ri; Job 37, 3. — 5. *side* (see כָּנָף), Is. 8, 8 *the extensions of his sides are a fulness of the breadth of the land*, i. e. the overflowing waters extend widely on both sides, and fill the land. Here belongs אֶרֶץ צִלְצַל כְּנָפָיִם Is. 18, 1 *the land of the shadow of both sides*, i. e. the shadow of the two mountain-chains of Egypt (*Saadia*, *Ibn G'anâch*), or better *the land of the double shadow*, i. e. which throws its shadow sometimes to the south, sometimes to the north, a fact which the ancients found worthy of notice at Meroe (Luc. Phars. 4, 333; Plin. H. N. 2, 75). See צְלָצַל. — 6. *the upper, extreme end of a building, a point, head, pinnacle* &c., generally all that has any resemblance to "a wing". Hence Dan. 9, 27 *and upon the battlement* (i. e. the extreme end above) *of the horrible abomination* (שִׁקּוּץ = 9, 27 שִׁקּוּצִים מְשֹׁמֵם שֹׁמֵם and הַשִּׁקּוּץ מְשֹׁמֵם 11, 31; 12, 11), i. e. of the idolatrous altar, *and even to destruction and the decree* (i. e. till the completed, perfect annihilation) *will God's anger be poured out upon the abomination*. Ar. كَنَفَ the same.

כָּנַר (not used) *tr. to make bow-shaped, arched, bellied, basin-shaped, to bend;* Ar. حَنَرَ the same, whence حَنِيرَة arched, bent work, especially after the manner of tortoise-shell boxes, or what is made out of tortoise shell. The Hebr. צָנַר (according to the frequent interchange of כ and צ), and Ar. صَنَرَ have the same fundamental signification (see צָנַר). The attempt to explain כָּנַר as onomatopoeic, must be rejected, because of the derivatives.

Pih. כִּנֵּר (not used) *to make greatly bent, arched, bellied.* Deriv. כִּנּוֹר, and the proper names כִּנֶּרֶת, כִּנֲּרוֹת, כִּנְּרוֹת.

כִּנְּרוֹת see כִּנֶּרֶת.

כִּנֲּרוֹת see כִּנֶּרֶת.

כִּנֶּרֶת (prop. *basin*, from כָּנַר) 1. *n. p.* of a basin-shaped and very fruitful district (בִּקְעָה) and territory from the sea of מֵרֹם to the south point of Gennesaret, which has some resemblance to the hollowed out body of a כִּנּוֹר Deut. 3, 17 (where, however, the Jer. Targ. 1. takes it merely as the name of a city, and identifies it with Tabariyya). *Josephus* (B. J. 3, 10, 7 and 8), as also the Talmud (Berach. 44), already describe the fertility of this low-lying territory (*Γεννησαρῖτις*, גִּנֵּסֶרֶת), which was 30 stadia long and 20 broad, according to the former. The word commonly occurs in the plur. כִּנְּרוֹת 1 Kings 15, 20 or כִּנֲּרוֹת Josh. 11, 2. — 2. *n. p.* of a city built in this basin at the sea of Galilee (יַם כִּנֶּרֶת), which was assigned to Naphthali Josh. 19, 35. In later times it was called גִּנּוֹסַר *Genusar* (Megilla 6[a]). In the Talmudic period one Jonathan ben Charsa was born there (Tosiphta Kelim, at the end); and at the time of Farchi (at the beginning of the 14[th] century) it

was still in existence, lying, without doubt, one hour north-west of Tabariyya, where the ruins of *Gansur* are still found at the present day. From the name of this city the sea of Galilee, so-called at a later time, was styled יָם־כִּנֶּרֶת Num. 34, 11, Josh. 13, 27, or יָם כִּנְּרוֹת 12, 3; in the Talmud יַמָּא שֶׁל טְבֶרְיָא. The later word גְּנוֹסַר, גְּנֵסַר (in the Targ. and Mishna), *Γεννησάρ* (1 Macc. 11, 67), *Γεννησαρέθ* (גְּנֵסֶרֶת) in Josephus and the New Test., is to be derived perhaps from גָּנַס, Ar. خَنَسَ to make a bow, to bend (comp. عَنَسَ, عَنَشَ inflexit, incurvavit) with the formative syllable ־ַר (comp. עַכְבַּר, סַנְדֵּר, סַנְפִּיר &c.), which amounts to the same fundamental signification. The Galilean Sea is now called *el-Shuweir.*

כְּנַשׁ (*inf.* מִכְנַשׁ) *Aram. tr. to gather together*, Dan. 3, 2, Hebrew כָּנַס, Syr. ܟܢܫ, Arab. كَنَسَ.

Ithpe. אִתְכַּנַּשׁ (*part. pl.* מִתְכַּנְּשִׁין) *to be gathered together* Dan. 3, 3 27.

כְּנָת (after the form מְנָת, קְצָת, see *Fürst*, Lehrgeb. p. 177; *pl.* כְּנָוֹת after the Aramaean manner, since in Hebrew we should expect כְּנָאוֹת like מְנָאוֹת, or כְּנִיּוֹת like מְנִיּוֹת from מְנָת, with *suff.* כְּנָוֹתָו) *fem.* prop. abstr. *the giving of a title, the being invested with an honourable name, acquaintance, intimacy*, like מוֹדַעַת; therefore concrete: *one invested with office, a friend, an associate, colleague* Ezr. 4, 7 (the idea of likeness lies more in the suffix than the noun).

כְּנָת (only *pl.* כְּנָוָן, *constr.* כְּנָוָת, with *suff.* כְּנָוָתְהוֹן, כְּנָוָתֵהּ, as if from כְּנוּ) *Aram. f.* same as Hebr. כְּנָת Ezr. 4, 9 17 23; 5, 3 6; 6, 6 13; Syr. ܟܢܘܬܐ the same.

כֵּס see כַּסְלֹחַ.

כֵּס *m. a throne*, in the old poem Ex. 17, 16 for כִּסֵּא, which form singularly abridged was interpreted by the Talmudic Hagada like the use of יָהּ (see *Rashi*). But the cod. Sam. has the full form כִּסֵּא instead. Since, however, the meaning "throne" gives no sense whatever, and a verb is wanting to the phrase כִּי־יָד עַל־כֵּס יָהּ, moreover since the formula of an oath is never expressed so, and also because the introductory כִּי is obviously intended to explain the preceding altar-name יי׳ נִסִּי (17, 15), it is better to read נֵס, and translate with the preceding verse: *and Moses built an altar* (in remembrance of the victory over Amalek), *and called it* (better "the banner planted upon it") "*God is my banner*". *And he said* (as the reason of this appellation): *for the memorial* (see יָד page 539) *is upon the banner of God: "Jehovah wages war with Amalek from generation to generation"* i. e. the sentence from מִלְחָמָה to דֹּר is the memorial or sign of remembrance, the inscription (יָד), as it were, upon the divine banner (נֵס יָהּ) of the altar יי׳ נִסִּי. The LXX read כִּי בְיָד כְּסֻיָה (*ἐν χειρὶ κρυφαίᾳ*) *for with veiled* (i. e. invisible) *power* (God wages &c.), which must be rejected on account of its total deviation from the text.

כָּסָא (not used) *tr.* same as כָּסַס (כֵּס which see) 1. *to determine, to appoint*, a festival-time; Syr. ܟܣܐ I. (not connected with ܟܣܐ II. *to cover*), cognate in sense יָעַד I. whence וַעַד (feast) and מוֹעֵד (the same) which connects with עַד (עָדַד), Ar. عَدَّ, Syr. ܥܕ *to establish, to determine;* comp. Syr. ܥܐܕܐ feast, proceeding from the same fundamental signification. Comp. too מַס I. (which see), whence מַס and מִסָּה. Deriv. כֶּסֶא and כֶּסֶא (according to mss.). — 2. *to establish;* in relation to number, *to enumerate; to appoint, fix*, with relation to price, amount; deriv. מִכְסָה (after the form מִצְוָה), or with relation to tax, census, whence מֶכֶס (after the form מַעַן, מַעַל 2, מַעַר, מֶזֶר from עָנָה, עָלָה, עָרָה and זָוָה).

The meaning of the verb now given being sufficiently attested by origin and analogy to the nouns derived from it, it only remains to investigate the point, from what objective view the significa-

tion *to determine* &c. proceeded. From comparison with כַּס the fundamental signification is certainly *to divide, separate, partition*, whence has arisen, as in the case of חָתַךְ, גָּזַר, קָצַב, מָנָה, *to determine, decide, fix, establish, enumerate* &c.; conseq. כֶּסֶא is = קָצָה, גָּז, גָּזָה, קֵץ, as כַּס also is connected with קֵץ; Ar. كَسَّ the same, whence the derivative nouns كُسْءٌ, كِسْءٌ section, part.

כֶּסֶא (in 2 mss. כֶּסֶה, in many editions כֵּסֶא) *m.* prop. *festival, feast-day*, like מוֹעֵד, whether at the new or full moon; metaphor. *a settled, definite time*, without relation to a festival Prov. 7, 20 (*Rashi*), where *Aquila* and *Jerome* unnecessarily translate "feast-day of the full moon", *Ibn Esra* "feast-day of the new moon"; Syr. ܟܶܣܳܐ prop. festival, on the 14th (Isa bar ʿAli), the 15th (Peshito on 1 Kings 12, 32), the 23d (ibid. on 2 Chr. 7, 10) of a month, either in Tisri (Peshito l. c.), November (Assem. B. O. II. 304) or December (ibid. 277). See כֶּסֶה.

כֶּסֶא see כֶּסֶה.

כִּסֵּא (Job 26, 9 and 1 Kings 10, 19 כִּסֵּה; with *suff.* כִּסְאִי, כִּסְאֲךָ, כִּסְאוֹ, *pl.* כִּסְאוֹת, with *suff.* כִּסְאוֹתָם, in which forms the Dagesh is dropped; from כָּרַס, which see) *m. a high seat, an elevated, arched seat* (see כָּרַס); hence *a throne*, a) of the high priest 1 Sam. 1, 9; 4, 13, to give public audience from it. b) of a king, a symbol of his dignity and honour Gen. 41, 40, 1 Kings 1, 37 47; hence it is taken for *kingdom* = מַלְכוּת, מַמְלָכָה, מַמְלֶכֶת (so the LXX) 2 Sam. 3, 10; 14, 9; 1 Kings 2, 12 33; Jer. 22, 4; 43, 10, fully כִּ' מַמְלֶכֶת Deut. 17, 18; 2 Sam. 7, 13; 1 Kings 9, 5, כִּ' מַלְכוּת 1 Chr. 22, 10; 28, 5, כִּ' מַמְלָכָה 2 Chr. 23, 20. The throne of David, i. e. the sovereignty of his dynasty, is called כִּסֵּא דָוִד 2 Sam. 3, 10, כִּ' יִשְׂרָאֵל 1 Kings 8, 20, כִּ' מַלְכוּת יְיָ 1 Chr. 28, 5, כִּ' יְיָ 29, 23, כִּ' בֵּית־יִשְׂרָאֵל Jer. 33, 17, or כִּסְאֲךָ merely, 2 Sam. 7, 16. c) of a vicegerent, i. e. his seat of rule Neh. 3, 7. d) *an elevated seat, place of honour* generally, in palaces and among the great, Prov. 9, 14; Is. 47, 1. e) *a seat of judgment* Ps. 122, 5, fully כִּ' דִין Prov. 20, 8, hence tribunal. f) figur. *the throne of God*, i. e. his government, administration Jer. 3, 17, Ps. 11, 4, and judicial office 9, 8; 97, 2; 1 Kings 22, 10; also called כִּ' קָדְשׁוֹ Ps. 47, 9 or כִּ' כָבוֹד Jer. 14, 21. The splendid description of God's throne Is. 6, 1 seq., Ez. 1, 26 and 10, 1, Job 26, 9 &c. is to be taken as visionary and symbolical.

The noun כִּסֵּא (כִּסֵּה Job 26, 6 originated perhaps from כִּסְאָה = כִּסְאוֹ) is developed out of כִּרְסֵא, כִּרְסֵה (after the form אַרְיֵה, עֶשְׂרֵה) by the assimilation of *r*, as the Targ. כּוּרְסֵא, כָּרְסָא, כּוּרְסֵי, כּוּרְסֵי, Syr. ܟܽܘܪܣܝܳܐ, Arab. كُرْسِى clearly shew; and since the Syr. ܟܽܘܪܣܳܠܐ *knapsack*, Targ. כְּרֵס, Syr. ܟܰܪܣܳܐ belly, body, is connected with it, the tracing of it back to an arched, rounded and raised form is unquestionable; see כָּרַס.

כַּסְדִּי see כַּשְׂדִּי.

כָּסָה (in Kal only *part. act. m.* כֹּסֶה, *pass.* כָּסוּי, *constr.* כְּסוּי) *trans. to cover* (with a lid), *to clothe, to envelop* (with a veil); *to enclose*, of a case, a capsule (see כֶּסֶת); *to cover over, to conceal*, sin Ps. 32, 1, shame Prov. 12, 16, knowledge 12, 23; but Pihel usually stands for this. Deriv. כְּסוּי, כְּסוּת, כֶּסֶת, מִכְסֶה.

The stem כ', Targ. כְּסָא, כְּסִי (to cover, to hide, to conceal), Syr. ܟܣܳܐ II. (to bedeck, to clothe), Arab. كَسَا (to attire), appears to have also had for its fundamental signification *intr. to be fat, thick, fleshy*, since fleshiness, fatness, thickness, fulness were conceived of as a state of the body clothed or covered, to which Job 15, 27 points, where we have the expressions "to cover with fat, to put on suet". Besides, the idea of density, pressing together, binding together is cognate, the one being merely an extension of the other. Accordingly,

כַּטָּה (which see), Ar. خَظِيَ (to be thick, dense), خَظَا (to be fleshy), كَثَّ and كَثَأَ (to be dense, to be twisted together), كَشِيَ (to be full, whence كشية fat on the belly), جَسَأَ (to become fat), Syr. ܟܣܐ (to be thick-fleshed, whence ܟܣܠܐ hip MATTH. 3, 4) &c. &c. are identical with כָּסָה. The idea of "covering" passes over, in another direction, to that of "protecting" (see Is. 51, 16); and therefore כ׳ is also connected with חָס (חוּס), Arab. حَاصَ (to cover or close the eyes), חָז (חוּז) &c. &c. Once it appears to stand for חָסָה Ps. 143, 9 (LXX).

Nif. נִכְסָה (*inf.* הִכָּסוֹת) *to be covered*, of a land by (בְּ) הֲמוֹן גַּלִּים JER. 51, 42; *to be covered over* Ez. 24, 8.

Pih. כִּסָּה (*part.* מְכַסֶּה; *inf. constr.* כַּסּוֹת; *fut.* יְכַסֶּה, *apoc.* יְכַס) *to cover*, NUM. 22, 5, Ps. 78, 53, figur. Ez. 7, 18; JER. 51, 51; Ps. 69, 8; JOB 22, 11 *the overflow of the waters* (i. e. peril of death) *covers thee*, i. e. surrounds thee on all sides; 23, 17 *and because of my countenance, which darkness covers* (i. e. suffering covers); *to cover over*, חַטָּאת, said of God, i. e. not to regard it = נָשָׂא Ps. 85, 3; *to veil, enfold* NUM. 9, 15; 17, 7; *to cover with a veil* GEN. 38, 15; Is. 29, 10 *your heads — the seers — hath he covered*, i. e. put into a state of sleep and unconsciousness; JOB 9, 24 *the face of their judges he veils*, so that they cannot distinguish right and wrong; *to cover over* DEUT. 23, 14, with בְּ wherewith LEV. 7, 13; JUDGES 4, 18; 1 KINGS 1, 1; *to enwrap* Ps. 147, 8; כִּ׳ פָנָיו בְּחֶלְבּוֹ JOB 15, 27 *he hath covered his face with his fat*, i. e. he has fattened himself, he has been a slave to his body; but also with the accus. of the covering along with the accus. of the object, HAB. 3, 3 *he covered the heavens with his splendour.* Then *to conceal, to keep secret, to make invisible* JOB 31, 33; 33, 17; PROV. 10, 6 18; 11, 13; 28, 13; *to protect*, בְּצֵל יָד Is. 51, 16; *to clothe* 58, 7, also with the accus. of the garment Ez. 16, 10; 18, 16; figur. Ps. 104, 6; *to fill*, with עַל JOB 36, 32 *he fills his hands with light*, i. e. he has his hands full of lightnings. But כִּ׳ is frequently put with עַל of the object LEV. 4, 8; NUM. 16, 33; JOB 21, 26. In JOB 36, 30 עָלָיו should be supplied from the first member, and the translation is: *and with the roots of the sea* (i. e. with the depths of the sea of clouds) *he covereth himself.* Here belong also the passages where כִּסָּה has apparently an *intr.* signification GEN. 38, 14, DEUT. 22, 12, JON. 3, 6, but where only עַל of the person with the suff. is left out. With בְּ Ps. 44, 20 or the accus. of the covering Ez. 24, 7; seldom with לְ of the object Is. 11, 9; in the sense *to keep secret* with מִן of the person GEN. 18, 17. Construed with אֶל Ps. 143, 9 כִּסָּה appears to be = חָסָה, the LXX reading the latter. מְכַסֶּה LEV. 9, 19, Is. 14, 11 and 23, 18, Ez. 27, 7 is to be taken as a noun.

Puh. כֻּסָּה (*part.* מְכֻסֶּה, *fut.* יְכֻסֶּה) and כֻּסָּה (3 *p. pl.* כֻּסּוּ) *to be covered, clothed*, GEN. 7, 19 20; Ps. 80, 11; PROV. 24, 31; figur. ECCLES. 6, 4.

Hithp. הִתְכַּסָּה (*part.* מִתְכַּסֶּה; *fut.* יִתְכַּסֶּה, *apoc.* יִתְכַּס) *to cover* or *clothe oneself, to wrap oneself up*, with בְּ *of the covering* 1 KINGS 11, 29; 2 KINGS 19, 2; figur. Is. 59, 6 *and they do not cover themselves with their works*, i. e. they are good for nothing; seldom with the accus. JON. 3, 8, or absol. GEN. 24, 65.

כֶּסֶה see כֶּסֶא.

כֶּסֶה (see כֶּסֶא; once, in 18 mss. כֶּסֶא) *m.* same as כֶּסֶא, but principally used of the feast held at the new moon of Tisri Ps. 81, 4, where it is parall. with חֹדֶשׁ and designated as יוֹם תְּרוּעָה; the Talm. כֶּסֶא is also used of this festival. From verse 6. and onward, the feast-poem of verses 2-5. is not continued.

כִּסֵּה see כִּסֵּא.

כְּסוּחָה (*fem.* of the masc. כָּסוּחַ, from כָּסַח *Pih.*) *cut off*, spoken of dry withered twigs, as fuel for burning Is. 5, 25 (*Ibn Esra, Kimchi*); it is therefore unnecessary to take כְּ as meaning *as.* Accord-

ing to the Targ., LXX and Vulg. it comes from סוּחַ or סָחָה.

כְּסוּי (*constr.* כְּסוּי) *m. a covering* Num. 4, 6 14.

כְּסוּת (with *suff.* כְּסוּתְךָ, כְּסוּתָהּ), *f. a covering*, *upper garment* Deut. 22, 12, Is. 50, 3, *cover* Ex. 22, 26, *clothing* 21, 10, for protection against cold Job 24, 7; 31, 19; metaphor. *veiling*, *concealment* 26, 6. כְּ׳ עֵינַיִם Gen. 20, 16 *a veiling of the eyes*, i. e. not seeing what is done = *appeasement*, *expiation;* conseq. the passage should be translated: *behold, this is to thee an expiation for all that has happened to thee;* comp. כִּסָּה פְנֵי פ׳ (Job 9, 24), כִּפֵּר פְּנֵי פ׳ (Gen. 32, 21), עִוֵּר עֵינַיִם (Ex. 23, 8); as *vice versa* we have the expression גִּלָּה מָסַךְ פ׳ (Is. 22, 8). The Targ. and LXX have rendered the phrase according to the sense.

כָּסַח (*part. pass. m.* כָּסוּחַ, *pl.* כְּסוּחִים, *fem.* כְּסוּחָה) *tr. to cut off*, *to hew off*, קוֹצִים Is. 33, 12; *to prune*, גֶּפֶן Ps. 80, 17, in order to burn the branches; Targ. כְּסַח, Syr. ܟܣܚ the same. The stem is connected with קָצַע, גָּזַע, Ar. كَسَحَ. The organic root is כַּ־סַ.

Pih. כִּסֵּחַ (not used) *to cut off*, thorn-twigs. Deriv. (according to some) כְּסוּחָה.

כְּסִיל (*pl.* כְּסִילִים, with *suff.* כְּסִילֵיהֶם) *m.* 1. the obdurate (the sense proceeding from the objective idea *to be thick*, *fleshy*, *fat*, comp. Germ. feist and fest), hence *a fool*, whom correction does not improve Prov. 20, 1 and 17, 16, whom one does not like to meet 17, 12 &c.; often used in Proverbs and Ecclesiastes, out of which a picture of the person may be derived, and by which the word may be strictly distinguished from בַּעַר, פֶּתִי, אֱוִיל. Fatness and fleshiness symbolise obduracy, dulness, insensibility, and sinfulness Is. 6, 10; Ps. 17, 10; 73, 7; 119, 70; just as שָׁמֵן and טָפַשׁ (in their objective meaning *to be fat*) are also applied in the sense of, *to be foolish*, *stupid*, *dull* (comp. παχύς, pinguis, in the classics), and from the Aram. טְפַשׁ, ܛܦܫ *to be fat* come טִפֵּשׁ to act very foolishly, טִפֵּשׁ a fool, טִפְּשׁוּ folly; for which reason the analogy of אֱוִיל, נָבָל, as given above, should be abandoned. — 2. *rich*, Prov. 19, 1 (Syr., Vulg.), oppos. to רָשׁ (עָשִׁיר stands in the almost verbally repeated passage 28, 6), naturally with the accessory idea of pride, high-mindedness, sinfulness (see Prov. 18, 23; Mic. 6, 12; Matth. 19, 23), which suits the fundamental signification of כָּסַל. — 3. (*pl.* כְּסִילִים) *a firm one*, *a strong one*, *a hero*, *giant*, hence the constellation *Orion*, which was conceived of as a giant walking along the vault of heaven Am. 5, 8, Job 9, 9 (LXX Ἕσπερος, probably for Ἀρκτοῦρος) and 38, 31 (LXX Ὠρίων), then the great constellations generally Is. 13, 10 (according to *Ibn Gânâch* Canopus); the Semites in other respects (Targ. נְפִילָא, Syr. ܓܢܒܪܐ, Ar. جَبَّار), and in part the Persians and Greeks representing Orion in in a similar light. The מַעֲדַנּוֹת (fetters) are the indissoluble clusters of stars. — 4. (*fat district*) *n. p.* of a locality in the south of Judah Josh. 15, 30 (כְּסָלוֹן 15, 10 is different).

כְּסִילוּת *f. obduracy*, *folly* Prov. 8, 13.

כָּסַל (*fut.* יִכְסַל) *intr.* 1. *to be thick*, *fleshy*, *fat*, cognate in sense with שָׁמֵן and טָפַשׁ (Ar. كَتَلَ, whence the noun كَتَل thickness of body, fatness), particularly applied to the fleshy, fat loins (see Job 15, 27). Deriv. כֶּסֶל 1, כִּסְלָה in the proper name כִּסְלוֹת תָּבוֹר. — 2. Figur. a) *to be fat*, *fruitful*, of a district or locality, חָלַב I. (חֵלֶב, חֶלְבָּה, אַחְלָב, חֶלְבּוֹן) and שָׁמֵן being also transferred to names of places; deriv. the proper names כְּסִיל 4, כְּסָלָה, כִּסְלוֹן. b) *to be strong*, *powerful*, *heroic*, *stout*, of persons, as also חָלַב I. (see the proper name חֵלֶב) and שָׁמֵן; deriv. כְּסִיל 3, כִּסְלֵו, כְּסָלוּל, כִּסְלֵו, the proper name כִּסְלוֹן. c) generally *to be firm*, *strong*, *to shew firmness*, *to trust*, deriv. כִּסְלָה 1, כֶּסֶל 2; and metaphor. *to be rich* (comp. كَتَلَ to heap

up, to bring together), deriv. כְּסִיל 2. — 3. *to be obdurate*, *dull*, *foolish*, hence *to be sinful*, like טָפַשׁ and שָׁמֵן; and so coupled with בָּעַר Jer. 10, 8. Deriv. כְּסִיל 1, כִּסְלָה, כְּסִילוּת, 3 כֶּסֶל 2.

כִּסְלֹת see כְּסְלוֹת־תָּבוֹר.

כֶּסֶל (with *suff.* כִּסְלֶךָ; *pl.* כְּסָלִים, with *suff.* כְּסָלַי) *m.* prop. a fleshy, firm mass, a thick lump, hence 1. *loin*, of men Job 15, 27, Ps. 38, 8, or of animals Lev. 3, 4; 4, 9; 7, 4; Ar. كَتَل (thickness). — 2. Figur. *firmness*, *strength*, then *steadfastness*, *trust*, שִׂים כ' בְּ' Ps. 78, 7 *to put trust in one;* Job 8, 14; *strength*, *support* 31, 24 (parallel מִבְטָח); Prov. 3, 26 (like עֵזֶר Ex. 18, 4), Targ. סְעַד, where the Vulg. translates it unnecessarily by *side*, after כֶּסֶל 1. — 3. *obduracy*, *folly*, Ps. 49, 14 *this their doing*, i. e. their trust in wealth (vs. 7) and the final, visible uselessness of it, *is their folly;* Eccles. 7, 25.

כִּסְלָה (with *suff.* כִּסְלָתֶךָ) *f.* 1. *confidence*, *hope* Job 4, 6, coupled with תִּקְוָה. — 2. *folly*, i. e. *stupidity*, *unbelief* Ps. 85, 9.

כִּסְלָה (*constr. pl.* כִּסְלוֹת, from a masc. כֶּסֶל) *f. flank*, *side*, prop. loin; see כִּסְלוֹת תָּבוֹר.

כְּסָלָה (only *pl.* כְּסָלוֹת) see כִּסְלוֹת.

כִּסְלֵו see כִּסְלֵו.

כִּסְלֵו *m.* name of the ninth month among the later Hebrews Zech. 7, 1, Neh. 1, 1, introduced along with the names of the other months (Rosh ha-Shana ch. 1, see אֱלוּל, טֵבֵת &c.) out of Babylonia by the exiles, when they returned home. The Targ. writes כִּסְלֵיו, the *Apocr.* and *Joseph.* read כִּסְלֵו (1 Macc. 1, 54 *Χασελεῦ*; Antt. 12, 5, 4 and 7, 6 *Χασλέβ*); in Palmyrene it is כַּסְלוּל; and the somewhat singular form כַּסְלֵו, כִּסְלֵו may therefore be referred to כַּסְלוּל. — As to its derivation, it has sometimes been compared with كَسِل *to be inert*, *torpid*; sometimes with the Aram. כִּסְלָא *dirt*, and finally with כָּסַל *to contract*, *to be cold*, all referring to the state of the weather. But apart from the fact that these significations of the stems and their application are very uncertain, we must presuppose, even from the analogy of the other names of the months which have come into use through the Aramaeans, as אֲדָר, אֱלוּל, תַּמּוּז (which see) &c., that כ' originated in the primitive Semitic worship, and should therefore be explained accordingly. In the forms כַּסְלוּל, כַּסְלוֹ, כִּסְלֵו, כִּסְלֵו we should probably venture to adopt the meaning of כְּסִיל, i. e. *Orion* = *Mars*, the formidable hunter (Il. 22, 29; Odyss. 5, 275), who plays a part in the mythology of the old Semites and Asiatics generally; hence he was represented as an archer. Among the Syrians and ancient Arabians this month was called ܟܢܘܢ, Ar. كانون (see Peshito on Zech. 7, 1), which is only a collateral form of the noun כִּיּוּן (which see), which latter was also a deity of the old Asiatics.

כַּסְלוּל see כִּסְלֵו.

כִּסְלוֹן (*strength*, *power*, concr. a strong one) *n. p. m.* Num. 34, 21.

כְּסָלוֹן (*fatness*, *fruitfulness*) *n. p.* of a city in the north of Judah, in the northern Judah-mountain הַר יְעָרִים Josh. 15, 10.

כְּסֻלּוֹת (the same) *n. p.* of a city in Issachar (occurring with the article) Josh. 19, 18.

כִּסְלוֹת־תָּבוֹר (*the loins*, i. e. the sides or firm points, *of Tabor*) *n. m.* of a city at mount Tabor, in the east of Zebulun Josh. 19, 12; תָּבוֹר merely 19, 22; 1 Chr. 6, 62. At the time of Jerome it was called כָּסָל; *Josephus* calls it *Ξαλώθ* (כְּסָלוֹת); in Arab. it is Iksal.

כַּסְלֻחִ *n. p.* of that Egyptian district, which, situated at the sea, reaches from the Pelusiac mouth of the Nile as far as Palestine proper; called by *Ptolemy* (4, 5, 12) and *Amm. Marc.* (22, 16) *Cassiotis*, i. e. province of כַּס, because the famous mountain *Casius* (הַר כַּס) was there;

having a Phenician sanctuary of *Baal-Cas* (בַּעַל כַּס, Jupiter Casius), and a station for sailors and merchant-caravans out of Palestine and all Asia (*Strabo* 1, 3, 17; *Jos.* B. J. 4, 11, 5; *Sanchoniathon* ap. Eus. Praep. Ev. 10, 10, 17). There was also a place *Cassium* (Ptol. l. c.) at the foot of this mountain, now *el-Cas* i. e. כַּס; and the sandy, desert Cas-districts (i. e. חַרְרֵי כַּס; Lucan. Phars. 8, 539) are mentioned in the same country. *Caslochian* cloth, linen &c. (*Κασιανὰ ὑφάσματα, Κασιωτικὰ ἱμάτια*, Steph. Byz. s. v.) were also known in antiquity. The LXX translate כַּסְלֻחִים by *Χασμωνιείμ* (i. e. *Κασμωναΐμ* = כַּסְמוֹנָאִים i. e. inhabitants of the *Cas-pastures*, from the Coptic ⲙⲟⲛⲓ to pasture); probably a tract of this Cas-territory was so named in their time. As towns in the territory we find mention of *Pentaskoenon* (Steph. Byz. under *Μαγδαλός*; hence פֵּנְטַסְכֵּן in Jer. Targ. I. and II. and Targ. Chron. for כַּסְלֻחַ), *Migdol* (מִגְדֹּל Ez. 29, 10; 30, 6), בַּעַל צְפוֹן (see Steph. Byz. under *Ἡρῶ*), *Liebris* (לִעִבְרִי i. e. Hebrew-settlement, see Steph. Byz. under *Λίηβρις*), רַעְמְסֵס i. e. Herò (*Ἡρῶ*), פִּתֹם (which see), and many others. Once the Jer. Targ. I. puts פֵּנְטַפּוֹלִים i. e. Pentapolis, thinking of the חָמֵשׁ עָרִים Is. 19, 18; but more exact details cannot be had. The inhabitants of this eastern tract of Egypt bordering upon Palestine, Philistia and Arabia, where were also גֹּשֶׁן (which see) and the home of the Hyksos (i. e. Hebrew, Syrian, Phenician, Arabian and Carian settlers), were therefore called כַּסְלֻחִים Gen. 10, 14, 1 Chr. 1, 12, who being mixed with Hamite Egyptians presented a mongrel people with a more Semitic colouring, of whom a part emigrated to Philistia, being פְּלִשְׁתִּים (which see) according to Gen. l. c. Another colony founded by the Caslochians is said to have been *Colchis* (from *Caslochis*); since the Colchians came from Egypt, according to the testimony of antiquity (Pindar, Herodotus, Strabo).

As to the derivation of the name, the first part כַּס appears to be certain in its manifold applications, and originated with the Phenicians or Semites who settled and traded in that territory, calling a) the mountain district at the Orontes connecting Lebanon and Taurus (Plin. 4, 22, 18), and reaching from Antiochia to Seleucia, by that appellation, and practising the worship of בַּעַל כַּס. b) The same Semites or Phenicians named similarly the haven-town Cassope in Epirus (situated in a mountainous district at the Ambracian gulf), and supported a temple of Baal-Cas (Jupiter Casius) there, see *Suetonius*, Nero ch. 21. c) They also designated in the same way the city and harbour *Κασσιόπη* (Plin. 4, 12, 29) in Corcyra, having a similar temple, except that the worship was afterwards Graecised; and so we have *Ζεὺς Κάσιος* on coins. The meaning of כַּס appears to be in Phenician *mountain, hill* (Ar. كَسَّ, خَزَى, to project, to be high), with the accessory idea of wildness or barrenness (comp. גִּזְרָה), identical in stem with קָסַם, גָּזַז; the Coptic ⲕⲁⲥ *mountain* is borrowed from the Phenician. The second syllable לֻחַ is to be derived from לָח *to lighten, to burn, to shine, to make dry*, these ideas being connected in other words also, Ar. لَاحَ, لَهِقَ (to lighten, to shine, make dry). לח is identical with the org. root in דָּלַק, conseq. the noun לֻחַ denotes *dryness, the state of being burnt with the sun.* Thus כַּסְלֻחַ means *a dry, barren mountain.* The attempted explanation from a self-developed Sanskrit word *katshalôko*, said to mean *coast-land* (*Hitzig*, Urgeschichte etc. I. p. 92), must be rejected because no information exists of an extra-Semitic immigration there.

כַּסְלֻחִים see כַּסְלֻחַ.

כָּסַם (*fut.* יִכְסֹם, *inf. abs.* כָּסוֹם) *tr.* 1. prop. to cut, to cut off (comp. Targ. כְּסַם to cut in, then to injure, to offend, like כָּלַם), hence *to shear*, *to poll*, the hair of the head after a certain measure Ez. 44, 20, so as to be neither too

long nor too short; identical with the stems גָּזַם (not חָסַם), גָּדַם, קָדַם (to קַרְדֹּם), Syr. ܓܙܡ, Ar. قطم, جذم, كزم, قسم, حسم &c. — 2. (not used) *to split*, *divide*, *separate*, cogn. in sense with שָׂעַר I., בִּין, פָּרַע, constantly proceeding from the idea of *cutting*, *separating from one another*, *dividing off;* metaphor. *to form hairs*, *bristles*, *hair-like points*, hair being conceived of as a thing singled, divided (comp. שֵׂעָר, שַׂעַר, פֶּרַע, Aram. בִּינִית); applied especially to the bristly, rugged points of certain ears of corn, e. g. barley (see שְׂעֹרָה).

Pih. כִּרְסֵם (= כִּסֵּם with *r* inserted; *fut.* יְכַרְסֵם) *to browse*, *to feed upon*, prop. to cut away, to shear off, spoken of the feeding of the wild boar Ps. 80, 14; Aram. קַרְסֵם, Arab. قَرْطَمَ, قَرْصَمَ, كَرْزَمَ &c., all connected with the fundamental signification mentioned.

Puh. כֻּסַּם (not used) *to be furnished with rugged*, *bristly points*, of certain kinds of spelt. Deriv. כֻּסֶּמֶת.

כֻּסֶּמֶת (from Puh. כֻּסַּם; *pl.* כֻּסְּמִים) *fem.* a low kind of barley with bristly, rugged and sticking up points, usually *the prickly spelt*, which is coupled with דֹּחַן Ez. 4, 9 a mean species of grain, sown on the borders of barley fields as a sort of enclosure to them Is. 28, 25, and which ripens, like חִטָּה, later than common barley Ex. 9, 32. LXX, Aq. and Theod. translate ζέα, which signifies a kind of barley (= Sanskrit *java*, Pers. *ǵav* barley); on the other hand, *Saadia* and *Ibn Ǵanâch* (but only by conjecture) have كِرْسَنَة (Talm. כַּרְשִׁנָּא) or جُلَّبَان (Talm. גּוּלְבָּא, גּוּלְבָא) *vetch*.

כָּסַם (*fut.* יָכֹס, 3 *p. pl.* יָכֹסּוּ) *tr.* prop. to split, to divide, to separate, thence *to number*, *to determine*, cogn. in sense with מָנָה (Targ. and Syr. render it by מְנָא, ܡܢܐ) Ex. 12, 4; identical, as a stem, with גָּז, קַץ, חָץ, פַּס־א in its organic root. In elucidation of the fundamental signification comp. Targ. כַּס to cut, to pierce, hence to chew, to bite in pieces (figur. to violate), כַּס the same.

כָּסַף I. (*fut.* יִכְסֹף) *intr.* prop. equivalent to, to draw in, to withdraw hastily, e. g. the light (Ar. كسف and خَسَفَ to withdraw the light, of the sun and moon, comp. אָסַף), or a lively, bright-shining colour (so that an object becomes weak, pale), or the vital juice; conseq. identical in its organic root with that in סַף, סַפָּה, אָ־סַף. Hence 1. (not used) of colour, *to be pale*, *white*, *whitish-grey:* a) of the glimmering whitish colour of silver, Ar. خَصَفَ of the greyness of ashes, خَصِيف ashes, أَخْصَف ashy-coloured, خَصَف grey; b) *to become pale* or *whitish*, with shame (comp. חָוַר, לָבַן), *to be ashamed*, of the whitish-grey colour of the face in manifesting this feeling; בּוֹשׁ also proceeding from the same fundamental signification; Ar. حَشَم (out of حَشَف) the same, whence حِشْمَة shame; c) *to be terrified*, which shews itself by a person becoming pale (see Nif.). — 2. *to withdraw the vital juice*, *the life-blood* (דָּם which see), *the vital force*, *the moisture*, i. e. *to appear juiceless*, *dry*, *withered*, *languishing*, and like כָּלָה, *to pine for*, *to long after*, Job 14, 15; Arab. حسف to be dry, withered. Deriv. כֶּסֶף, the proper name כָּסִפְיָא.

Nif. נִכְסַף (*part.* נִכְסָף, *inf. absol.* נִכְסֹף) 1. *to turn pale*, *to be terrified*, Zef. 2, 1 *the people not afraid* (i. e. defiant) (LXX, Syr.). — 2. *to long after*, with לְ, *to desire greatly* Gen. 31, 30; Ps. 84, 3.

כָּסַף II. (*fut.* יִכְסֹף) *intr. to assail*, *to rush*, *to pursue closely*, Ps. 17, 12 *like a lion which assails in order to tear in pieces*, which suits the parallelism. From this fundamental signification we might perhaps explain better signif. 2. of כָּסַף I. *to desire a thing violently*, *to long for*. The stem is closely connected with קָצַף, Aram. חֲצַף, Arab. حصف, خصف.

כֶּסֶף (with *suff.* כַּסְפִּי, כַּסְפְּכֶם; *plur.* כְּסָפִים, with *suff.* כַּסְפֵּיהֶם) *m. silver*, so called from its whitish-grey, pale colour, like ἄργυρος from ἀργός (albus), and argentum; and vice versa זָהָב (which see) from זָהַב = צָהַב. It is used to denote a) silver as a metal of which something is made Ex. 3, 22; 20, 23, especially the שֶׁקֶל Gen. 23, 15; Lev. 27, 3; in the latter application of it שֶׁקֶל is frequently omitted, so that כֶּסֶף alone signifies a shekel of silver Gen. 20, 16; 37, 28; Deut. 22, 19; Phenic. כֶּסֶף a shekel (Mass. 3. 5); *silver-ore* which is purified from its dross, i. e. from particles of tin and lead; applied in a moral sense to internal purification Is. 1, 25; Mal. 3, 2 3. Put along with זָהָב it denotes every thing valuable Gen. 44, 8; Num. 22, 18; Deut. 7, 25; כֶּ' alone expresses the same idea Judges 5, 19; 2 Chr. 9, 20; opposed to אֹכֶל Deut. 23, 20 or בַּרְזֶל Is. 60, 17; also *treasure* Job 3, 15; 27, 16. b) *money*, like ἀργύριον, silver, especially unstamped Gen. 23, 13; 43, 15, and with which a thing is bought, therefore מִקְנַת כֶּסֶף *what is bought for money*, i. e. a slave bought for money Gen. 17, 12; Ex. 12, 44; *plur.* pieces of money Gen. 42, 25.

כְּסַף (*def.* כַּסְפָּא) *Aram. m.* the same Dan. 2, 35; 5, 2; Ezr. 5, 14.

כַּסְפִּי see כָּסִפְיָא.

כָּסִפְיָא (*the white-mountainous* or *snowy-mountainous Caucasian region*) *n. p.* of a place (perhaps also of a country, for מָקוֹם, which is always appended, stands in Ex. 3, 8 for אֶרֶץ) in greater Asia. Though Ezra himself did not touch at it on the way home from Babylonia to Jerusalem, yet he sent messengers thither where there was a colony of exiles, from the river אַהֲוָא, to bring servants for the temple of God Ezr. 8, 17. It lay in the south of Media, where were many colonies of the Caspians (Strabo 1, 506; Herod. 7, 67), and which, as is well-known, bordered on the Caspian Sea in the north, as well as on Babylonia on the other side. Hence it was not far from the route of the Israelites as they returned. According to tradition (wa-Yikra rabba ch. 5. §. 5) the *large distant country*, to which *Shebna*, the treasurer or major-domo of Hezekiah, was banished (Is. 22, 15-19), was the remote כָּסִפְיָא i. e. Caspiana, which probably included *Albania*. The name כָּסִפְיָא (from an adj. m. כָּסְפִּי) i. e. *alba*, like כַּסְפִּי (adj. m. from the verb כָּסַף I.) should be put beside *kasp*, *casp* in numerous appellations in the territory *Caspiana*, which comes to the same meaning as that of כֶּסֶף. The inhabitants call the Caucasus covered with snow in its middle region „*the Caspian mountain*, Caspius mons", i. e. הַר כַּסְפִּי, the snow-white mountain (Eratosth. ap. Strab. 11. page 497; see also גִּיר), or perhaps from the colour of the white-grey rocks (comp. לְבָנוֹן, *the snow-white*, because its highest point is covered with perpetual snow, styled in the Targ. טוּר תַּלְגָּא); and *Procopius* (Goth. 4, 3) describes it as a very high Alpine mount (Latin *Alpes*, Greek *αἱ Ἄλπεις*, German *Alpen*, connected with *albus*, a designation of every snow-covered mountain). The dwellers about this mountain were called *Caspians*. The mountain too which forms the eastern boundary of Armenia towards northern Media, was called Caspius mons, *Κάσπιον ὄρος* (Plin. 5, 27); and the great inland sea which washes the countries at the Caucasus (Albania, Iberia, Media, Hyrcania &c.) was thence termed *the Caspian sea*, (Caspium mare, *Κασπία θάλασσα*, *Κάσπιον πέλαγος* Herod. 1, 203). Of similar meaning is the name Albania, denoting the land at the Caspian sea and the Caucasus (Ptol. 5, 12), where was also the territory Caspiana (Plin. 6, 13; Mela 3, 5), whose inhabitants were named Albani. The *Κάσπιαι πύλαι*, Caspiae portae, i. e. the Caspian passes, are both etymologically and actually identical with the Albaniae pylae, with which they interchange their name (Ptol. 5, 12).

כַּסְפְּיָא see כָּסִפְיָא.

כֶּסֶת (from כָּסָה, as דֶּלֶת from דָּלָה;

pl. כְּסָתוֹת, with *suff.* כִּסְּתוֹתֵיכֶן, כִּסְ׳, כְּסָתָה־) *fem.* usually *a pillow*, *a cushion*, Ez. 13, 18 (according to the Talmud). But as this signification does not suit in the remotest degree, it is better to take the word as meaning *a case of skin* or *parchment* (i. e. embracing, covering all round, from כָּסָה) or *a box* in which oracular little images or oracular sayings were kept, and which were fastened and bound (תָּפַר) to the joints of the hand, עַל כָּל־אַצִּילֵי יָד 13, 18, or to the arms, עַל זְרוֹעוֹת 13, 20, in order to serve as an oracle-requisite for lying prophetesses (בְּנוֹת עַם הַמִּתְנַבְּאוֹת מִלִּבְּהֶן 13, 17); just as the false prophet wore a hair-mantle לְמַעַן כַּחֵשׁ Zech. 13, 4. See מִסְפָּחָה. In the feminine termination ־ֶת the Thau frequently remains.

כְּעַל see עַל.

כְּעַן *Aram. adv. of time: now*, nunc, Dan. 2, 23; 3, 15; 4, 34 &c., a meaning which the Hebrew כֵּן (which see) and even כְּ alone also have. It is probable that כְּ is here radical; and that כְּעַן, like כְּעֶן belonging to כְּעֶנֶת, is the same as the Aram. כְּאַן, and identical with כֵּן. עַד כְּעַן *till now* Ezr. 5, 16. Targ. מִכְּעַן *from now*. Originally כְּעַן may also have been an adverb of place, *here*. The assumption that it is a contraction of כְּעִדָּן, must be rejected on linguistic grounds; for the assimilation of the ד in קַמָּא out of קַדְמָא, and the elimination of the ע in הַשְׁתָּא from הָא שַׁעְתָּא take place only because they are vowelless.

כְּעֶן see כְּעֶנֶת.

כְּעֶנֶת (*fem.* from the *masc.* כְּעֶן = כְּעַן) an *adverb of time*, *now*, but also according to another meaning of כֵּן, *so now*, וּכְעֶנֶת *and so now* Ezr. 4, 10; 7, 12, i. e. *and so forth*, et cetera; contracted וּכְעֶת 4, 17.

כָּעַס (*fut.* יִכְעַס, *inf. constr.* כְּעוֹס) *intrans.* 1. (not used) *to be rocked to and fro*, *to be pushed about*, *to be moved about*, *to be driven hither and thither*, identical with גָּעַשׁ (which see), Targ. עֲגַשׁ, Syr. ܓܥܫ, Ar. جهش, and with the organic root in גָּ־גַשׁ, perhaps also in חוּשׁ (which see). — 2. Figur. *to rage*, *to foam up*, cognate in sense קָצַף, opposite שָׁקַט Ez. 16, 42, and parallel חָרַק שֵׁן Ps. 112, 10; *to be disturbed*, Eccles. 5, 16 *and he is very much disturbed*, *and harm is to him* (חָלְיוֹ = חֳלִי לוֹ) *and excitement;* then *to be angry*, *to be indignant*, Eccles. 7, 9; *to be displeased*, *out of humor* Neh. 3, 33, with אֶל of the person *to be wroth with one*, 2 Chr. 16, 10. Deriv. כַּעַס, כַּעַשׂ.

Pih. כִּעֵס *to provoke*, *to irritate*, with בְּ with a thing, and accus. of the pers. Deut. 32, 21; *to grieve* 1 Sam. 1, 6, where, however, the verse appears to have been וַיְיָ סָגַר רַחְמָהּ לְכַעֲסָהּ וּלְצָרָתָהּ וַתִּכְעַס בַּעֲבוּר עֶרְעָרָהּ, according to the LXX.

Hif. הִכְעִיס (*part.* מַכְעִיס, *inf. constr.* הַכְעִיס; *fut.* יַכְעִיס, *apoc.* יַכְעֵס) *to make dispirited*, *to excite*, *to terrify* Ez. 32, 9; *to provoke*, *to make angry*, e. g. God by idolatry &c. 1 Kings 15, 30; Jer. 7, 18; *to cause vexation*, *sorrow*, 7, 19; in a stronger form הִכְ׳ כַּעַס 1 Kings 15, 30 and 21, 22; poet. הִכְ׳ תַּמְרוּרִים Hos. 12, 15 *to provoke most bitterly*.

כַּעַס (4 times in Job כַּעַשׂ; with *suff.* כַּעְסִי, כַּעַסְךָ; *pl.* כְּעָסִים) *m. sorrow*, *vexation*, Prov. 17, 25; 21, 19; Ps. 10, 14, *anger* Prov. 27, 3, *agitation*, *dislike*, 12, 16; Eccles. 7, 9; *provocation*, of God 1 Kings 15, 30; 21, 22; 2 Kings 23, 26; Deut. 32, 19; hence *sinfulness* Ez. 20, 28; *unquietness* Eccles. 2, 23; 11, 10; *insecurity* 1, 18.

כַּעַשׂ *masc.* the same, Job 5, 2; 6, 2; 10, 17; 17, 7; Phenic. כַּעַשׂ the same (Tug. 5).

כְּעֶת see כְּעֶנֶת.

כַּף (from כָּפַף I.; with *suff.* כַּפִּי, כַּפּוֹ; *dual* כַּפַּיִם, *constr.* כַּפֵּי, with *suff.* כַּפַּי, כַּפֶּיךָ; *plur.* כַּפּוֹת; Arab. كَفٌّ); *f.* (like other names of the members of the body יָד, יָמִין, אֶצְבַּע, בֹּהֶן, רֶגֶל, פַּעַם &c.) *the curved hand*, *the hollow of the hand*, into

which one pours a thing Lev. 14, 15, which one fills 1 Kings 17, 12, in which something is held Is. 28, 4, conseq. different from יָד; compare the northern *krumma*, the hollow hand, Greek *κυλλή* a cup and the hollow hand. In use 1. for *hand* generally, with which one seizes Deut. 25, 12, Ez. 21, 16, or works Prov. 10, 4. Here belong the phrases גָּאַל, פָּדָה, הוֹשִׁיעַ, הִצִּיל מִכַּף פ׳ *to rescue, liberate, redeem* &c. *out of one's power*, Judges 6, 14; 1 Sam. 4, 3; Jer. 15, 21; Mic. 4, 10; as one says in an opposite sense נָתַן בְּיַד פ׳, בָּא בְכַף פ׳ Judges 6, 13, Prov. 6, 3; where also יָד may always stand. Other expressions are שִׂים כַּף עַל פ׳ either *to lay the hand upon one* Job 40, 32, or *to protect* Ps. 149, 5; שִׂים כַּף לְפֶה *to lay the hand upon the mouth*, a token of silence Job 29, 9; שִׂים נֶפֶשׁ בְּכַף *to stake the life* Judges 12, 3, prop. to carry the life in the hand in order to give it up. הִכָּה כַף see נָכָה; מָחָא כ׳ see מָחָא; תָּקַע כַּ׳ see תָּקַע. Dual כַּפַּיִם *both hands*, Is. 36, 32; 49, 16; but more frequently as a plur. especially in the phrases נָשָׂא כ׳ Ps. 63, 5 (and the noun-form in accordance 141, 2) *to pray;* נָשָׂא כ׳ אֶל 119, 48 *to lift up the hands to a thing*, i. e. to appropriate it willingly; פֵּרַשׂ כ׳ אֶל Ex. 9, 29 or לְ Ps. 44, 21, merely פֵּרַשׂ כ׳ Is. 1, 15 or with the accus. of direction 1 Kings 8, 22, and שִׁטַּח כ׳ אֶל Ps. 88, 10 *to pray, to turn as a suppliant to;* נָשָׂא עַל־כ׳ *to bear upon the hands*, i. e. to protect Ps. 91, 12; חָק עַל־כ׳ *to grave upon the hands* (i. e. the names) = to remember continually Is. 49, 16; and so many other modes of expression which are to be found under the verbs belonging to them. Pl. כַּפּוֹת, coupled with יָדַיִם, either as a mere tautology for יָדַיִם, or better the palm of the hand as a part of it, whether living Dan. 10, 10, or cut off 2 Sam. 5, 4; 2 Kings 9, 35. — 2. *the paw, the forefoot*, of animals Lev. 11, 27. — 3. with רֶגֶל *the sole of the foot* Deut. 2, 5, coupled with *even to the* רֹאשׁ Is. 1, 6 or קָדְקֹד Deut. 28, 35 denoting the whole length of the body. For this stands also the pl. כַּפּוֹת Josh. 3, 13, and that either for רֶגֶל generally Deut. 28, 65, or figurat. in עַל־כַּפּוֹת רַגְלַיִם *to the soles of the feet*, i. e. in the dust Is. 60, 14, seldom of the ark Ez. 43, 7 (see הֲדֹם), or with the addition of פַּעַם 2 Kings 19, 24. — 4. *a pan, a dish*, in the sing. and plur., on account of its resemblance to the bent hand Num. 7, 14 56; כַּף הַקֶּלַע 1 Sam. 25, 29 *the dish* (hollow) *of the sling;* כַּף הַיָּרֵךְ Gen. 32, 26 *the hollow* or *socket of the thigh.* — 5. *handle*, only in plur. Song of Sol. 5, 5. — כַּפּוֹת Lev. 23, 40 belongs to כִּפָּה = כַּפָּה.

כֵּף (*plur.* כֵּפִים; from כּוּף) *masc. a cliff, a rock*, in whose חֹרִים the original inhabitants of Edom lived like troglodytes Job 30, 6. An invading enemy clambers over כֵּף (עָלָה בְ Deut. 5, 5; Jer. 5, 10; Ps. 24, 3) Jer. 4, 29. In Aram. (Targ. כֵּיפָא, Syr. ܟܺܐܦܳܐ, ܟܺܐܦܳܐ, hence כֵּיפָא, *Κηφᾶς* in the New Test. for the proper name *Πέτρος*) it is the usual word for *stone, rock, cliff, reef, projecting bank.* The stem כּוּף has chiefly the meaning "to project, to be prominent, to rise aloft", the same existing in extra-Semitic languages (comp. Sanskrit kap in *kap*-ala, Greek *κεφ-αλή, κύφ-ος, κύβ-η*, Latin *cap*-ut, German Kapp, Kuppe, Kopf, Gipf-el &c. &c.); and since גָּדָה I. belonging to the noun גָּדָה (pl. גָּדוֹת) *bank* proceeds from the same point of view, and כֵּיף in Aram. actually means bank, the verb חוּף for the noun חֹף seems to have the same meaning as כּוּף. The original signification is *to cut off, to split off*, like the Ar. كاف (secuit); and therefore it is applied to a separated, divided, rough rock, to an inaccessible cliff, as is also סֶלַע from סָלַע, Ar. سَلَعَ (to divide, to cut off), صلع a rock. The verb צוּר belonging to the noun צוּר rock, and the Greek *ἀπότομος, ἀκρότομος, ῥάκτος* proceed from the same mode of viewing a thing.

כָּפָה (*fut.* יִכְפֶּה) *tr.* same as כָּבָה (of which it appears to be a collateral form) *to extinguish*, אַף (anger) Prov. 21, 14

(Targ., Vulg.), comp. Jer. 7, 20; like the compared verb prop. to conceal, to cover, to hide, conseq. it is also connected with חָבָא, חָבַא, חָבָה I., חָפָה, חָפָא; on the contrary the Ar. كَفَأ (to turn away) must be put with כָּפַף.

כִּפָּה (only *pl.* כִּפּוֹת; from כָּפַף II.) *f. a branch*, of the palm Lev. 23, 40, so called from its rising upward; hair, branches, tops being in other instances also named from the verb-root "to shoot upwards, to rise aloft".

כִּפָּה (with *suff.* כִּפָּתוֹ; from כָּפַף II.) *f. top*, of the high, slender palm, *top-branch* Job 15, 32; fig. כִּפָּה וְאַגְמוֹן Is. 9,13 and 19,15 *the palm-top and bulrush*, i. e. the high and low; LXX *μέγαν καὶ μικρόν* or *ἀρχὴν καὶ τέλος*.

כְּפוֹר (*pl. constr.* כְּפוֹרֵי) *m.* 1. (from כָּפַר III.) *a cup, a goblet*, different from מִזְרָק, which is adduced by itself 1 Chr. 28, 17; Ezr. 1, 10; 8, 27; called from its deepened form. — 2. (from כָּפַר I.) *hoar-frost*, which is scattered about Ex. 16, 14; Psalm 147, 16; Job 38, 29. — 3. (from כָּפַר II. or כָּפַר IV.) *Cyprus*, the island, = כֹּפֶר 4. It is the ground-form of כַּפְתֹּר II. (which see).

כָּפִיס *m. a beam*, holding together a wooden building (עֵץ) Hab. 2,11 (Symm., Theod., Kimchi &c.). The LXX seem to have read חָפַשׂ (which see), if their *κάνθαρος* is not to be understood of a beam, after Vitr. 4, 2; the Targ. has *a splinter*, from כָּפַס = חָפַשׂ *to cleave*.

כְּפִיר (*pl.* כְּפִירִים from כָּפַר II.) *m.* 1. same as כָּפָר *a village*, Neh. 6, 2. — 2. prop. the strong, the powerful, hence *a lion*, particularly the wild and bloodthirsty one Ps. 17, 12; 91, 13; Is. 11, 6, that goes forth for prey 5, 29; Mic. 5, 7; Jer. 25, 38, and roars in its fierceness Judges 14, 5; Jer. 2, 15; Am. 3, 4, more advanced in age and strength than a גּוּר Ez. 19, 2 3. Fig. of fierce, bloodthirsty enemies Ps. 35, 17, Jer. 2, 15; hence the Egyptian king Pharaoh is called כְּ׳ גּוֹיִם because of his wild rage for booty Ez. 32, 2; also generally *a ruler, a king*, Ez. 19, 2; 32, 2; 38, 13.

כְּפִירָה (*village, hamlet*) *n. p.* of a place of the Hivites, which the Benjamites afterwards got Josh. 9, 17; 18, 26; Ezr. 2, 25; Neh. 7, 29. The place is now called *Kefir*, near Yâlo, east of Nicopolis (*Robinson's* New Biblical Res. p. 190).

כָּפַל (*part. pass. m.* כָּפוּל) *tr.* prop. *to bind together, to tie* or *plait together*, identical with גָּבַל, חָבַל, כָּבַל (which see) in its fundamental idea. Hence *to fold together, to lay together, to double*, i. e. to put together, or over against one another, two similar things Ex. 26, 9; 28, 16; 39, 9; Targ. קְפַל *to fold, to double up*, Syr. *to intertwine*, Sam. *to practise usury, to surround, to enclose*, from which the fundamental signification clearly appears; Arab. and Ethiop. also *to divide into two like parts*, whence كِفْل *a like part, the corresponding portion*, which is merely a farther development of the idea. Derivat. כֶּפֶל, dual כִּפְלַיִם.

Nif. נִכְפַּל (*fut.* יִכָּפֵל) usually *to be repeated, to be doubled*, Ez. 21, 19 [14] *and let the sword be repeated the third time* (שְׁלִישִׁתָה adv.). But since the Nif. of כָּפַל and שְׁלִישִׁתָה as an adv. do not further occur, and the latter may be taken merely as a fem. adject. to חֶרֶב as the LXX understand it, it is better to consider it as an allusion to the preceding כַּף, and to read וְתָכֹף לְחֶרֶב שְׁלִישִׁתָה *thou bendest* (the hand) *for a third sword*.

Hif. הִכְפִּיל (not used) *to be wound, to be serpentine, uneven, inaccessible* (of a country), so proceeding from the fundamental signification. Targ. כִּפְלָא (Is. 40, 4) *a mountain spiral* (rich in incisions and indentations). Deriv. מַכְפֵּלָה.

כֶּפֶל (*du.* כִּפְלַיִם) *m. a doubling*, כֶּ׳ רִסְנוֹ *a double row of teeth* Job 41, 5; dual *the doubled*, כִּפְלַיִם לְתוּשִׁיָּה 11, 6 *the doubled in wisdom* (truth), i. e. as wise again as one thinks and apprehends; לָקַח כִּפְלַיִם *to take double*, i. e. richly Is. 40, 2.

כָּפַן (3 *fem.* כָּפְנָה) *intr.* prop. *to curve,*

to contract, *to bend*, identical with גָּבַן, כָּבַן, גָּפַן (which see); and as these are enlarged from the simple stems גַּב, גַּף, כַּב, so is כָּפַן from כַּף by *n* added; Ar. كَفَنَ to twist, to roll up, to enwrap. Hence 1. *to bend*, *to wind*, with עַל *whither*, Ez. 17, 7 *and lo! this vine bends with its roots to him* (*to the eagle*), כָּפְנָה by way of assonance to גֶּפֶן, which is of like origin. The Vulg. has taken it in the sense of שִׁלְּחָה in the second hemistich, without reading כָּפְנָה; but the LXX like the Targ. retain the fundamental signification (= כַּף). — 2. (not used) *to shrivel*, *to be folded together*, *to be fastened together*, of the entrails; hence *to hunger*, *to thirst* (comp. Aram. טְוָא, Hebr. צוּם, צָמֵא with the Arabic analogy there given), Aram. כְּפַן, ܟܦܢ (to hunger, to thirst, also figur.). Deriv. כָּפָן.

כָּפָן *m. hunger*, Job 5, 22; 30, 3; Targ. כַּפְנָא, Syr. ܟܦܢܐ, Zab. ܟܦܢܐ the same.

כָּפַס (not used) *tr. to hold together*, *to draw together*, *to bind*, *to close*, of a beam which keeps a building together; קָרָה belonging to the noun קוֹרָה having also this meaning; comp. קָפַץ (which see), כָּפַת, Targ. כְּפַת, Ar. قَفَسَ with the same fundamental signification. Derivat. כָּפִיס (which see).

כָּפַף I. (i. e. כַּף, but also resolved כָּפַף; *part. pass.* כָּפוּף; *inf. constr.* כֹּף) 1. *tr. to curve*, *to bend*, רֹאשׁ, of bulrushes and of men Is. 58, 5 (on Ez. 21, 19 see כָּפַל Nif.); fig. *to bow*, *to humble* Ps. 145, 14; 146, 8 (oppos. זָקַף); *to cast down*, *to make succumb*, 57, 7 *they have cast me down*, i. e. bent me down into the net, for כָּפַף stands here for כָּפְפוּ, LXX καὶ κατέκαμψαν τὴν ψυχήν μου. — 2. *intr.* (not used) *to be curved*, *bent*, hence a) *to be arched*, *hill-shaped*, *humped*, *bellied;* b) *to be deepened* or *hollowed out* (in a round and bent form). Deriv. כַּף.

The intr. signif. of the stem lies also in the Syr. ܟܦ (to be curved, bent, with age; to be humped, bunched), Zab. ܟܦ (to be arched, bow-shaped), Arab. كَفَّ; and the organic root is connected with גַּב (גָּבַב), Ar. جَابَ, Targ. גַּב, גּוּח I. and גַּר I. (גָּרַר), גָּבַע, Ar. قَبَعَ; the signif. *to be hollow* merely proceeding from a curved, concave form, and not from that of to dig through, to hollow throughout: whence גֶּבֶא I., גּוּב II., יָגַב &c. have nothing to do with it, and just as little have גָּבַהּ, גָּבַח. But the stem גַּף (גָּפַף) is entirely identical with it, having the meaning to be curved, bent, arched, an enlargement of which is גָּפַן; so is the Aram. ܓܦ, therefore ܓܦܐ flexure, arm, wing, Ar. جَفْن arch of the eyes. The primitive conception of bentness, roundness, circularity, whether of a flat or an arched body, lies also in כַּב (כָּבַב), Ar. كَبَّ, Syr. ܟܒ. The Phenic. כָּפַף is, to be hill-shaped, hence the proper name of a city in Phenic. Africa כַּפְּפָא ap. Ptol. (4, 3) κίπιπα, Gent. כַּפְּפִי (Tug. 7). In extra-Semitic tongues we have to compare with כַּף the Pers. *kaf*-ten, Lat. *cub*-o, *cumbo*, Greek κάμπτω &c.

Nif. נִכַּף (*fut.* אִכַּף) *to bow*, *to humble oneself*, with לְ *before* one Mic. 6, 6.

כָּפַף II. (not used) *intr. to rise aloft*, *to project upward* (of the projecting branch of the palm), *to be high;* connected, in its organic root, partly with גָּבַהּ, גָּבַח, partly with עָפָה belonging to עֳפִי. Deriv. כִּפָּה, כֵּפָה.

כָּפַץ (*fut.* תִּכְפֹּץ) *tr. to close*, only in the cod. Sam. Deut. 15, 7 for תִקְפֹּץ.

כָּפַר I. (Kal not used) *tr.* 1. *to cover* (see כַּפֹּרֶת). — 2. Fig. *to cover over*, *to conceal*, sin, hence *to atone for*, *to forgive*. Comp. Ar. كَفَرَ to cover, to conceal, along with غَفَرَ (of similar meaning). Fig. (also in Aram. and Talm.) to conceal, to hide, to dissemble, which is a covering; comp. also جَفَرَ to hide. כָּפַר Gen. 6, 14 is a denom. from כֹּפֶר 3 (which see); since a meaning "to overlay, to cover over, to plaster" (cognate in sense טוּחַ, טָפַל, תָּפַל) in the verb, has not been proved. Deriv. כֹּפֶר 1.

Pih. כִּפֶּר (*fut.* יְכַפֵּר, *inf. constr.* כַּפֵּר) only fig. 1. *to cover*, transgression, hence *to forgive*, *to pardon*, with accus. of the thing, פֶּשַׁע Ps. 65, 4, עָוֹן 78, 38, Dan. 9, 24, but commonly (like all verbs of covering) with עַל of the thing, עָוֹן Jer. 18, 23, חַטָּאת Lev. 19, 22, Ps. 79, 9, שְׁגָגָה Lev. 5, 18, also with עַל of the person Lev. 19, 22, or with both 5, 18; more rarely have we לְ of the person Deut. 21, 8, and לְ of the thing Ez. 16, 63, or עַל of the person and מִן of the thing Lev. 4, 26, Num. 6, 11; still more rarely בְּ of the thing Lev. 17, 11. — 2. *to make expiation*, *to procure* or *effect forgiveness*, hence like verbs of interceding, praying, seeking God (הִתְפַּלֵּל, קָרָא, הֶעְתִּיר, נָשָׂא תְפִלָּה &c.) construed with בְּעַד (which see) *for*, as well with בְּעַד of the person Lev. 9, 7; 16, 6; 2 Chr. 30, 18 (where the following verse is to be linked to, and the relative אֲשֶׁר is wanting) as with בְּעַד of the thing Ex. 32, 30. — 3. *to expiate*, generally, i. e. *to free from impurity*, *sinfulness*, *guilt*, *crime*, with accus. of the thing Lev. 16, 33; Deut. 32, 43; Ez. 43, 20 26; 45, 20; more rarely with עַל Ex. 29, 36. The phrase כִּפֶּר פָּנִים בְּ׳ Gen. 32, 21 *to cover the face with a thing*, returns to the original image, meaning not to see what is done, conseq. = *to propitiate* (see כְּסוּת עֵינַיִם); fig. like כָּבָה of the same meaning *to extinguish*, anger, i. e. to hush up Prov. 16, 14; metaphor. *to cover* = *to smother*, *to suppress*, הֹוָה Is. 47, 11. Deriv. כֹּפֶר, כַּפֹּרֶת.

Puh. כֻּפַּר (*fut.* יְכֻפַּר) 1. *to be atoned for*, *forgiven*, עָוֹן Prov. 16, 6, חַטָּאת Is. 6, 7; or absol. and with לְ of that which is forgiven or expiated Num. 35, 33. — 2. Figur., like כָּבָה, *to be extinguished*, *weakened*, = *to perish*, *to cease*, בְּרִית Is. 28, 18; also in Aram. Peal in this sense.

Hithp. הִתְכַּפֵּר (*fut.* יִתְכַּפֵּר) *to be expiated*, *forgiven*, with לְ of the person 1 Sam. 3, 14.

Nithp. נִכַּפֵּר (out of נִתְכַּפֵּר, compounded of Nif. and Hithp.) *to be forgiven*, Deut. 21, 8.

כָּפַר II. (not in use) *tr.* 1. *to string together*, *to unite*, *to bind together*, *to put together*, e. g. villages in a place, hence as a stem = חָבַר I. (whence חֶבְרוֹן village), the fundamental signification also existing in אָבַר I. (which see), גָּבַר, כָּבַר, אָפַר II. (to אֵפֶר), Syr. ܟܦܰܪ, עָפַר II. (belonging to the names of places עָפְרָה, עֶפְרַיִן, עֶפְרוֹן) &c.; as also the Ar. كَفَرَ, Syr. ܟܦܰܪ have the same ground-sense. Derivat. כָּפָר 1. (also in many proper names), (כְּפִרָה), כְּפִיר 1, כֹּפֶר 2. and the proper name כְּפִירָה. — 2. Metaphor. *to be strong*, *powerful*, *courageous*, prop. to be pressed, condensed, the idea of being pressed or stout proceeding from the fundamental signification "to wind together, to bind together", also in the verbs אָבַר, גָּבַר, כָּבַר, חָבַר, which are identical with the present stem; and this is the case with חָזַק, קָשַׁר also, as is well known. The same transference is found in the verb גָּפַר, which is of cognate stem. Derivat. כְּפִיר 2, כֹּפֶר 3. and the denom. כָּפַר.

כָּפַר III. (not used) *tr.* prop. *to cut through*, *to break through*, *to hollow throughout*, identical with חָבַר II., חָפַר, קָבַר (which see), שָׁפַר (belonging to שׁוֹפָר), and in its organic root with בָּר (belonging to בּוֹר), פַּר II., בָּאַר, פָּאַר (belonging to פָּארָן); hence also *to deepen*, *to hollow out*, a vessel. Deriv. כְּפוֹר I.

כָּפַר IV. see כֹּפֶר 4.

כָּפָר (*constr.* כְּפַר, *pl.* כְּפָרִים) *m.* 1. (from כָּפַר II.) *a hamlet*, prop. an union of houses, hence *a village* Song of Sol. 7, 12, 1 Chr. 27, 25, for which the forms כְּפִיר 1 and כֹּפֶר 2 also occur; Ar. كَفْر, Aram. כְּפַר, ܟܦܰܪ the same. Very often is this word applied, at a later period, in compounds, in order to give names to smaller localities, of which an example appears already in Josh. 18, 24; the term being also met with both in Arabic and Syriac in local names. In the Talmudic period, many localities of Palestine, Phenicia and Syria

compounded with כ׳ are adduced, as כְּפַר אֲבוּס (J. Sanh. 11), כ׳ גִּבּוֹר חַיִל (Meg. 18[a]), כ׳ אֲמִי (J. Nedar. 4), כ׳ בִּיוֹתֵר (Chall. 4, 10), כ׳ אַרְיֵה (J. Kil. 1), כ׳ אִמְרָא (J. Taan. ch. 4), כ׳ בַּרְקָא (Kerith. at the end), כ׳ שִׁחְרָא (Tosifta Jebam. at the end), כ׳ עֲנָנִים (Pesikta rab. 23), כ׳ תַּמַּרְתָּא (Tos. Chall. 13; Meg. 16[a]), כ׳ עִיטָם (Jebam. ch. 12 at the end), כ׳ דָּרוֹם (Soth. 20[b]), כ׳ נִמְרָה (Midr. Echa 72[a]), כ׳ בַּרְקָאִי (Pesach. 57[a]) &c.; sometimes also the feminine form כְּפָרָה (hamletship) alone (J. Meg. 1); comp. in the New Test. and Apocrypha *Καπερναούμ* i. e. כְּפַר נַחוּם (Matth. 4, 13); *Χαφαρσαλαμά* i. e. כְּפַר שְׁלָמָא (1 Macc. 7, 31), which is called in Talmudic (J. Aboda-Sara 44) כ׳ שָׁלֵם, &c. Comp. the Phenic. כְּפָרָא (Gaphara) n. p. of a locality at Leptis, כְּפַר סָס or כְּפַר סָסָם (Cabarsus, -sussi) n. p. of a place in Byzacium, כְּפַר עֲדַפָּא (Cebaradefa) n. p. of a city there, כְּפָרְתָ (Cufruta) n. p. of a city there too. — 2. (only pl. כְּפָרִים) *cypress-flowers* Song of Sol. 4, 13, = כֹּפֶר 4.

כָּפַר I. (not used) *intr. to fly about, to be scattered about* (of dust, hoar-frost &c.), *to fly to and fro in crisp masses*, conseq. connected with עָפָר, אֵפֶר I. (which see); the idea of being bruised in pieces and crumbled (see פָּר), not being the original one in both. Deriv. כְּפוֹר 2.

כָּפַר II. (not used) *intr. to be of a clear red*, of the cypress-flower or blossom, with the dust of which persons coloured red; identical with חָפַר (which see). In general, perhaps in the first instance, *to shine, to glitter, to bloom*, the same fundamental signification lying in סָפַר, שָׁפַר, which is then transferred to a bright colour; but see כֹּפֶר 4, כָּפָר 2 and כְּפוֹר 3, with the proper name כַּפְתֹּר.

כְּפַר הָעַמֹּונָה (*village of the Ammonites*) *n. p.* of a locality in Benjamin Josh. 18, 24 K'ri, for which the K'tib has כ׳ הָעַמֹּנִי; probably a settlement of Ammonites was there at an earlier time.

כְּפַר הָעַמּוֹנִי I. see כְּפַר הָעַמֹּנָה.

כְּפַר הָעָפְנִי (*village of the Ophnites*, see גֹּפֶן = עָפֶן) *n. p.* of a locality in Benjamin, in the neighbourhood of *Gophen* (גֹּפֶן, עָפֶן) or *Gophna*, lying, according to Euseb., five Roman miles from גֶּבַע (which see) Josh. 18, 24, where כְּפַר is to be supplied from the preceding context. It may also have lain, like *Gophen* or *Gophna* itself, not far from גִּבְעַת שָׁאוּל (Joseph. B. J. 5, 2, 1). A small hamlet in the neighbourhood may have been early colonised by the inhabitants of עָפֶן (which see), Aram. *'Ophna* (עָפְנָא, עָפְנָא, גֹּפְנָא in Joseph., Euseb. &c.), Talm. גּוּפְנִית (Berach. 44[a]), גּוּפְנָא (J. Taan. 4) and בֵּית גּוּפְנִין (Tosifta, Ohol. at the end); since the adjective form in עָפְנִי would be difficult to explain in case of complete identity.

כֹּפֶר (with *suff.* כָּפְרוֹ, כָּפְרְךָ) *m.* 1. *propitiation* (from כָּפַר I.), then *ransom, ransom-price*, by which what is to be punished is protected Is. 43, 3; Ps. 49, 8; *price of expiation*, כ׳ נַפְשׁוֹ Ex. 30, 12 *price of life*, i. e. what covers it; with לְ of the person for whom the propitiation is made Prov. 21, 18; generally *redemption-money, value of redemption* Ex. 21, 30; Num. 35, 31. — 2. same as כָּפָר 1 *hamlet, village* 1 Sam. 6, 18. — 3. prop. a strong, firm, hard species of trees, like the synonymous גֹּפֶר (which see), cognate by stem with *κυπάρισσος*, cupressus, Germ. *Kiefer* (which is resinous wood with needle-like foliage generally). Then perhaps *the resin of pine, the pitch of pine*, got out of the tree, applied to the pitching of ships Gen. 6, 14, conseq. not asphalt or bitumen (LXX, Vulg.), or any resinous substance of the earth or mineral kingdom; Targ. כּוּפְרָא, כּוּפְרִי, Syr. ܟܘܦܪܐ, Ar. كَفَر, كُفْر the same, though farther extended; deriv. the denom. כָּפַר *to besmear with the resin of a tree* Gen. ib. (signif. 2 and 3 from כָּפַר II.). — 4. (from כָּפַר) *cypress-plant, cypress-bush*, whose beautifully formed and sweet smelling flowers appear in grape-shaped clusters (אֶשְׁכֹּל) from May till August, Song of Sol. 1, 14 (LXX); called in Ar. الحِنَّاء (el-hinna, *Kimchi*).

כ׳ is said to be named from the bright red capsules of the fruits of the cypress; better perhaps from the greyish white colour of the blossom (Diosc. 1, 125), from כָּפַר IV. = עָפַר (to עֹפֶרֶת), חָוַר (=לָבָן), Aram. אֲבַר, Ar. حفر. The Phen. כֹּפֶר, Greek κύπρος, Lat. cypr-us, and the name of the island in the Mediterranean Sea, Κύπρος, Cyprus, are the same Semitic word, because the cypress grew abundantly in that island; wherefore Homer calls it εὐώδης (*the sweet-smelling*). כְּפוֹר is the same, which is a basis for כַּפְתֹּר II.

כִּפֻּר (only *pl.* ־ִרִים) *m. collect. expiation, forgiveness*, Ex. 29, 36, חַטַּאת הַכִּ׳ 30, 10, אֵיל הַכִּ׳ Num. 5, 8 *the sacrifice of atonement, the ram of atonement*, i. e. by which the expiation was effected; יוֹם הַכִּ׳ Lev. 23, 27 *the day of atonement.*

כַּפֹּרֶת (no other flexion of which appears) *f. cover, lid* of the ark of the covenant in the holy of holies Ex. 25, 17; 26, 34; 40, 20 &c. (*Saadia, Kimchi*), on which the כְּרוּבִים stood, and which they covered with their wings 25, 20; 37, 9, whence God was thought to speak 25, 22, Lev. 16, 2, Num. 7, 89; and therefore where כְּבוֹד יי״, ἡ δόξα τοῦ Κυρίου, afterwards called the שְׁכִינָה, was enthroned. The most holy place was termed on this account בֵּית הַכַּפֹּרֶת 1 Chr. 28, 11, Targ. בֵּית כַּפּוֹרֵי for דְּבִיר (1 Kings 6, 5). The same explanation of the word is also given by the LXX in their ἐπίθημα (top-piece, cover); but it was afterwards glossed by ἱλαστήριον, according to the Hagada (Tanchuma, section va-Yakhel), in which it was derived from כִּפֶּר *to atone.* And this gloss was adopted by the New Testament (Hebr. 9, 5), the Syr. and the Vulg.

כָּפַשׁ (Kal not used) *tr. to tread down, to press down, to bend down; to press* or *stuff into, to fill in;* conseq. equivalent to כָּבַשׁ I., the Talm. כָּפַשׁ (Jebam. 107 b) also meaning the same thing, and the Ar. كبس may be put beside it; according to others (in *Kimchi*) *to roll*, like the Ar. كفس III., as is alleged.

Hif. הִכְפִּישׁ *to press down, to bow down*, בָּאֵפֶר *in ashes* Lament. 3, 16; Targ. כְּנַע.

כָּפַת (not used) *tr.* 1. *to bind about, to tie about*, therefore *to encircle, to crown*, cognate in sense with עָטַר, כָּתַר; Ar. كفت the same. — 2. *to be round, ball-shaped*, identical with צָפַת (which see); deriv. צֶפֶת = כֶּפֶת belonging to כַּפְתֹּר I. — 3. *to bind together, to arrange, to regulate.*

כֶּפֶת *m.* a foundation word for כַּפְתֹּר I. (which see).

כְּפַת (*part. pass. m.* כְּפִת, which is then inflected as a verb) *Aram. tr. to bind, to fetter* Dan. 3, 21. More frequent in the Targ., Talm., Zabian. It also appears in Samar. with the meaning to stop, to hinder.

Pah. כַּפֵּת (*part. pass. m.* מְכַפַּת, only *pl.* מְכַפְּתִין; *inf. constr.* כַּפָּתָה) *to bind strongly, to fetter* Dan. 3, 20 23.

כַּפְתֹּר I. (once plene כַּפְתּוֹר Am. 9, 1; *pl.* כַּפְתֹּרִים, with *suff.* כַּפְתֹּרֶיהָ, כַּפְתֹּרֵיהֶם; from כָּפַת) *m.* 1. *a pillar-top, chapiter, capital of a column*, so called from its roundness and ball-form. Over it were the סִפִּים (ressaults) Am. 9, 1. As it was a work of art and ornament, its lying on the ground, where hedge-hogs made their abode upon it, was used as an image of destruction Zeph. 2, 14. — 2. *an ornamental crown* of the golden candelabra Ex. 15, 31 33 seq.; LXX σφαιρωτήρ (once with Symm. ἱλαστήριον, because reading כַּפֹּרֶת), Vulg. *sphaerula*, and so the Targ. and Syr., all with relation to the proper etymology. The explanation *pomegranate-shaped* (Josephus), *apple-shaped* (*Saadia, Kimchi*), after the Aram. כּוּפְתָּא, ܟܘܦܬܐ rose-cup, flower-calix, is merely from another application of the verb-idea; no other signification of the verb lying at the basis of it. The ground-element of the quadriliteral noun is צֶפֶת = כֶּפֶת (head-top), and ־ֹר is a formative noun-syllable.

כַּפְתֹּר II. (from כְּפוֹר, כֹּפֶר 3) *n. p.* of the island *Crete*, which is termed אִי כ׳ in Jer. 47, 4, the native land of a race

of Philistines; *Gent. m.* כַּפְתֹּרִי, *pl.* כַּפְתֹּרִים Gen. 10, 14; Deut. 2, 23. As a race named פְּלִשְׁתִּים (which see) came out of כַּסְלֻחִ (which see), so a race of כַּפְתֹּרִים immigrated out of *Crete*, i. e. *Caphtor*, into the coast-territory of Palestine at the Mediterranean Sea reaching from Joppa to the boundary of Egypt Am. 9, 7. Accordingly Scripture recognises the immigrations of two races of the Philistines, from two directions. The Caphtorim destroyed the primitive inhabitants, the עַוִּים, who dwelt in villages as far as עַזָּה Deut. 2, 23; 1 Chr. 1, 12. As the name כְּרֵתִי, *pl.* כְּרֵתִים, meaning *Cretan*, *Cretans*, also appears for the Philistines (ap. LXX, Syr. and others) 1 Sam. 30, 14, Zeph. 2, 5, Ez. 25, 16 (where פְּלִשְׁתִּים stands in the parallel member of the sentence), if כַּפְתֹּר be not identified with Crete (כְּרֵת), we must still assume a third immigration. On the other hand it must appear strange that the Hebrews should have had two names (כְּרֵת, כַּפְתֹּר) for Crete. But since it cannot be doubted that the Cretans (כְּרֵתִים) formed a principal race of the Philistine population in the south of Philistia Ez. l. c. and Zeph. l. c. (LXX); and that David's body-guard consisted of them under the name of הַכְּרֵתִי (the Cretans) along with Philistines (הַפְּלֵתִי, made from הַפְּלִשְׁתִּי for the sake of assonance to הַכְּרֵתִי) 2 Sam. 8, 18; as the most southern part of Philistia was called because of this very race נֶגֶב הַכְּרֵתִי 1 Sam. 30, 14 (where it is plain from 30, 16 that Philistines are meant); as, according to an account in *Tacitus* (Histor. 5, 2) the inhabitants of Palestine (meaning Philistia, as he also identifies the Jews and Philistines) immigrated into it from Crete; and as the Philistine city עַזָּה according to Steph. Byz. (s. v. *Γάζα*) was early called *Minoa*, after Minos, king of Crete, for which reason the Cretan Zeus, i. e. מָרְנָן, was worshipped there (Steph. Byz. s. v. *Μινώα*): — the opinion already put forth by *Lakemacher* (Obs. philol. II. p. 11 seq.), *Calmet* (Bibl. Unters. III. 25) and *Rosenmüller* (Bibl. Alterthumsk. II. 2, 363; III. 385), that the island Caphtor as the home of the Philistines, can only be Crete, should probably be retained. The Hyksos-race of the Caphtorim that emigrated out of Egypt at a very early period and went to Crete (Gen. l. c.), for whom there was no room in the Egyptian home, gave the name אִי כַפְתֹּר to the island of Crete, among the Hebrews; and the Carian, Phenician, half-Semitic barbarian peoples mentioned by classical writers, the Eteocretes, the Cydonians, who are said to have inhabited the island before the Hellenes (Herod. 1, 173; Thukyd. 1, 8; Hom. Od. 9, 174 seq.; Strabo p. 475), may have been the Egyptian immigrant כַּפְתֹּרִים, as the immigrant פְּלִשְׁתִּים came at another time out of כַּסְלֻחִ direct, and not intermediately by Crete. See כַּר, פְּלִשְׁתִּים (כָּרִים). The ancients (LXX, Targ., Vulg. and others) understand by כַּפְתֹּר the coast-district *Cappadocia*, which tradition asserts to have been peopled by Egyptians or Semites. Others (Theodoret on Jer. l. c. and Is. 9, 12, among the moderns Schulthess, Swinton, Michaelis) understand it to be *Cyprus*, which is manifestly allied to it in name. But none of these explanations has so much in its favour as Crete.

As to the derivation and meaning of the word, it denotes, like כֹּפֶר (כְּפֹר), Greek *κύπρος*, *a cup*, *a basin*, *a calix;* and as in addition to the original name for Cyprus, proceeding out of the mythic period, חֵת, כִּת (which see) there was still another appellation כֹּפֶר, so the neighbouring island of Crete which shared the same fate with respect to Egyptian-Semitic immigrations, had along with its very ancient name כְּרֵת (which see) another one כַּפְתֹּר, formed out of כְּפֹר (= כֹּפֶר 4) with an inserted *t* (ת), like צַנְתֹּר (same as צִנּוֹר) out of צִנֹּר, עַשְׁתֹּרֶת out of עֶשְׁרֶת (together with עַשְׁתָּרָה out of עֶשְׂרָה); comp. עֵרֹל Ez. 32, 27 *naked*, Syr. ܥܪܛܠ. The collateral forms *Κρύπτος* (i. e. *Κύπτρος*) and *Κράπαθος* (i. e. *Κάπαθρος*) for *Κύ-*

προς, which existed in addition, as well as the old Cretan city *Aptera* (Strabo 10, 479 *ἡ Ἀπτέρα*) for *Καπτέρα* (where the Caphtorim that immigrated from lower Egypt may have first settled), have both preserved the name before us, and prove themselves to be identical; just as the old names כַּת and כְּרֵת for the two islands of Cyprus and Crete are unquestionably identical; especially as by their position they belong together, and both received colonists from lower Egypt at a very ancient period.

כַּר (*pl.* כָּרִים; from כָּרַר I.) *m.* 1. *a sheep* (never a tender lamb), more than כֶּבֶשׂ (which see, and comp. כָּבַשׂ), the stronger, solid, especially the well-fed, fat animal (Targ., Syr., Ar.), of whose חֵלֶב and דָּם Scripture speaks Deut. 32, 14, Is. 34, 6; different from אֵילִים (rams), and עַתּוּדִים (he-goats) Ez. 39, 18; *a fat sheep*, intended for tribute 2 Kings 3, 4, or special booty 1 Sam. 15, 9 (Targ., Syr.) and for slaughter Jer. 51, 40; in Am. 6, 4 coupled with עֵגֶל מַרְבֵּק; also collect. *herds of fat sheep*. The Targ. has referred כָּרִים Ps. 37, 20 to this head; but it suits signif. 2. better. — 2. *a wether*, *he-goat*, *ram*, hence Ps. 65, 14 *the rams copulate* (see לָבַשׁ) *with the sheep* (Targ.). Fig. *an iron battering-ram*, an instrument used in besieging cities (along with מָצוֹר, דָּיֵק &c.) against the walls and gates Ez. 4, 2 and 21, 27 (Targ.); for which 26, 9 has מְחִי קָבֹל (*counter-thrust*, *wall-breaker*). The Vulg. has *aries* (ferreus), *Jos. Kimchi* כֶּבֶשׂ after the Arab. كَبْش (ram and battering-ram); Greek *κριός* (see 2 Macc. 20, 8). — 3. *fat pasture*, *a luxuriant meadow*, *a green grass-plot*, כַּר נִרְחָב *an extensive*, *fat pasture* Is. 30, 23, Ps. 37, 20; probably also 65, 14, where the Syr. ܐܬܪܐ ܡܫܡܢܐ (fat district) correctly, and similarly the LXX. Comp. the noun כָּרָה. — 4. (*fat pasture-land*) *n. p. f. Caria*, *Καρία*, Caria, a land of Asia Minor in the south west, lying between Phrygia and Lydia, the inhabitants of which, afterwards celebrated in antiquity as mercenary soldiers and seamen, served foreigners, especially the Phenicians, and bore a principal part in the undertakings, wanderings and settlements of the people in whose service they were engaged. They spread themselves over the islands and coasts of the Mediterranean Sea (Syme, Rhodes, Carpathus, Crete), over the Peloponnesian coast (Hermione, Epidaurus), over the islands Cos, Calymna, Icaria, Samos, Chios and even as far as the remote coasts of Pontus, colonising the island of *Crete* (כְּרֵת) in particular. This is confirmed by the fact that both the Scripture (2 Sam. 20, 23 and 1 Kings 11, 4 19 compared with 2 Sam. 8, 18) identifies *the Carians* (כָּרִי) and *Cretans* (כְּרֵתִי), and also Herodotus (1, 171) regard the Cretans and Curetes as Carians. Phoenix and Cadmus also played a part in the old traditions of the Carians. The name כַּר frequently appears in the appellations of Carian places, e. g. in Cary-anda, Caro-polis, Car-mylessus, Car-ura, Car-pathus, Car-is (Cos) &c. For the form and meaning see כָּרִי and כְּרֵתִי. — 5. prop. *something blown out*, *thick*, then metaph. *a blown out bolster*, a camel's saddle, for sitting upon, and thick enough for something to be hidden in it Gen. 31, 34. Targ. עֲבִיטָא, Syr. ܚܒܝܛܐ (Arab. غبيط), Arab. نُرْكة (*Kimchi* מַרְדַּעַת) the same; perhaps also the Ar. كُور and قَرّ (seat) are identical. The modern Hebrew pl. כָּרִים is *bolster* or *cushion*.

As to the manifold use of this noun in Hebrew, it is unquestionably of Semitic origin, and to be derived from the verb-stem כָּרַר I. (which see) that means *to be thick*, *fat*, *heavy;* metaphor. *to be strong*, *firm*, *powerful*, of animals; *to be fruitful*, *luxuriant*, of a land; *to be thick*, *blown out*, of things &c. — כַּר in signif. 1. (a fat sheep, fat wether) may have also existed in Phenician, and so too among the Carians (Hesych. s. v.), whose language was unintelligible to the Greeks (Herod. 8, 155), and whose land (Caria) was also called *Phenicia* according to Corinna and Bacchilides (Athen. 4. p. 174). The *κάρ*, *κάρον*, *κάρνος* adopted by the Greeks, and its

softened form ἄρς, ἄρνος *sheep*, κριός (from καρ) *wether*, is taken from the Carian; and there is the closest connection between signif. 1. and 2. (as also in the case of כֶּבֶשׂ, which see, and comp. the Ar. signification). The transition to signif. 3. exists also in the case of שָׁמֵן and other cognate stems; and that the fruitful country inhabited by the Carians, so rich in pastures and well adapted for cattle might be so named, is shewn by the Hebrew names of places חֶשְׁמוֹן, חֶלְבּוֹן, חֶלְבָּה, חֶלֶב, אַחְלָב, חַשְׁמֹנָה (see also שְׁמֵנִים), for which numerous analogies present themselves in extra-Semitic tongues.

כֹּר (from כּוּר I., not from כַּר) *m.* prop. a deepened vessel (see קַב), then the later name of a measure for dry goods, containing 10 ephahs or baths, and = a חֹמֶר 1 Kings 5, 2 11; 2 Chr. 2, 9; 27, 5; Ez. 45, 14; Phenic. כּר, Aram. כּוֹר, ܟܘܪܐ, Arab. كُرّ (which is fixed in the Kamoos at 40 Artabs or 12 lasts) the same. From the Phenician it passed into Greek and Latin, κόρος, *corus*.

כְּרָא (Peal unused) *Aram. intr.* properly *to be turbid*, *to be dim by stirring*, of water, squalidum esse, identical with כָּאַר I. (Talm. כְּעַר), and with the organic root in עָכַר. Hence figur. *to be grieved*, *disturbed*, of the mind (רוּחַ), *to grieve;* Targ. כְּרָא, כְּרֵי *to be pained*, *sorrowful* (on Prov. 14, 17; 23, 35), whence subst. כּוּרְהָן, כַּרְהָא sickness; Syr. ܟܪܐ the same. It is absurd to look for a connection of the word with כָּרַע (*Meier*).

Ithpe. אִתְכְּרִי (3 *fem.* אִתְכְּרִיַּת with the Targumic אִתְכְּרִיאַת) *to be grieved*, Dan. 7, 15 *my spirit was grieved*, i. e. I myself; רוּחִי = נַפְשִׁי.

כָּרַב (not used) *tr.* 1. *to seize*, *catch*, *lay hold of*, applied to a bird of prey (*Fürst*, Concord. p. 571); a genuine Semitic stem, which is also found, amid the modifications of the meaning of seizing or laying hold of, in tearing off, tearing away, tearing in pieces, in קָרַב, חָרַב I., גָּרַב, גָּרַף (belonging to עַקְרָב), and in the corresponding Aramaean and Arabic stems; the organic root presenting itself at the same time in רָב, רָף, in דָּרַב, טָרַף &c. proceeding from the same fundamental signification. In extra-Semitic languages the same stem appears with a like signification: in the Sanskrit *gribh*, Pers. گرفتن (giriften), Greek γρυπ, γρυφ, German *grip*, *krip*, *greif* &c. In the extra-Semitic comparison made for כְּרוּב by *Eichhorn* (Einleitung III. p. 80 ed. 4.), *Tychsen* (see *Heeren*, Ideen I. p. 386), *Vatke* (Bibl. Theol. I. p. 325) the Semitic origin of the stem is not perceived; and *Delitzsch* (Genesis II. p. 208) after *Fürst* (Concord. s. v.) first took the stem correctly for a Semitic one. — 2. *to tear up the soil*, *to plough*, a farther development of the original conception; Babyl. כְּרַב, Syr. ܟܪܒ, Arab. كَرَبَ the same; hence the Targumic כַּרְבָא a ploughed field, كَرِيب sulcus agri. — 3. Fig. *to be in anguish*, *to be seized with pains* or *suffering;* so in the Ar. كَرَبَ and كُرِبَ, comp. אָחַז. Deriv. כְּרוּב.

כִּרְבֵּל see כָּבַל I. *Pih.*

כֻּרְבַּל see כָּבַל I. *Puh.*

כַּרְבְּלָא (*constr.* כַּרְבְּלַת, *def.* כַּרְבַּלְתָּא; *plur.* כַּרְבְּלָן, *constr.* כַּרְבְּלָת, with *suff.* כַּרְבְּלָתְהוֹן) *Aram. f.* commonly *an upper garment*, *mantle*, Hebrew מְעִיל (1 Chr. 15, 27) Dan. 3, 21 (Syr.). But as the word לְבוּשׁ an upper garment (2 Kings 10, 22; Job 24, 7) follows, it is better to compare the Targumic כַּרְבַּלְתָּא, Syr. ܟܪܒܠܬܐ *the comb* (of birds), from its twisted form; and to translate *turban*, *tiara* (Gr. Veneta, Hebrew transl.), consequently a head-dress, from כָּבַל to wind, to bind, like the Hebrew מִצְנֶפֶת from צָנַף.

כָּרָה I. (*fut.* יִכְרֶה) *tr.* 1. *to dig*, בּוֹר, with חָפַר Ps. 7, 16; Ex. 21, 33; בְּאֵר Gen. 26, 25; Num. 21, 18; שִׁיחָה Ps. 57, 7; 119, 85; שׁוּחָה שִׁיחוֹת Jer. 18, 20; שַׁחַת

Prov. 26, 27; also according to some *to cut out*, *to dig out*, קָבַר Gen. 50, 5 (LXX, J. Targ. I., Vulg., Saadia &c.) = חָצַב. — 2. Figur. a) *to dig*, i. e. *to bring to light*, *to lay bare*, רָעָה Prov. 16, 27, where the figure is taken from a pit, like חָפַר לְ Ps. 35, 7; b) *to dig out* = *to open*, *to make bare*, hence אֹזֶן Ps. 40, 7 *to open the ear* (comp. פָּתַח אֹזֶן Is. 50, 5, גָּלָה אֹזֶן 1 Sam. 20, 2); the LXX translating στόμα (to be read for σῶμα) δὲ κατηρτίσω μοι, may have read שְׂפָתַיִם כָּרִיתָ לִּי; comp. Ps. 40, 10 שְׂפָתַי לֹא אֶכְלָא. On Job 6, 27 and 40, 30 see כָּרָה II. Deriv. מִכְרֶה and the proper name כְּרִית.

Nif. נִכְרָה (*fut.* יִכָּרֶה) *to be digged*, שַׁחַת Ps. 94, 13.

The stem כָּרָה (Targ. כְּרָא, whence כַּרְיָא a pit, Ar. كرا to dig out, and also like the Hebrew חָפַר Job 39, 21 to paw, to stamp, of the horse in his eager gallop for battle) is identical in its organic root with that in כַּר I., אָ־כַר, קֹר, קָעַר, דָּ־קַר, נָ־קַר &c.

כָּרָה II. (*fut.* יִכְרֶה, but 1 *pers.* אֶכְּרֶה with Dagesh dirimens before ר, like 1 Sam. 28, 10; Job 9, 18; 17, 2) *trans.* 1. *to buy*, מַיִם Deut. 2, 6, קֶבֶר Gen. 50, 5 (Onk., Syr.), 2 Chr. 16, 14, אִשָּׁה Hos. 3, 2; with עַל of the person *to conclude a purchase upon* or *for one* Job 6, 27, parallel הִפִּיל (גּוֹרָל) עַל (to cast lots for one); 40, 30 *the companions* (parall. כְּנַעֲנִי) *conclude a bargain for him*, incorrectly translated by the LXX and Targ. *make a banquet* (see כֵּרָה), which suits neither 6, 27 where כָּרָה עַל appears, nor כְּנַעֲנִי. — 2. Like קָנָה, *to acquire*, *to take possession of*, *to appropriate*, to which some passages adduced under signif. 1. may be referred. Deriv. (according to *Kimchi*) מֶכֶר (out of מִכְרֶה, as מַעַן from עָנָה) Prov. 31, 10 = קִנְיָן *possession*, *acquisition*, and Num. 20, 19 *purchase-money*, a derivation from מָכַר not suiting there; but perhaps מֶכֶר Neh. 13, 15 16 is to be derived from מָכַר.

The stem כָּרָה II. = קָנָה II., Arab. كرا (to buy, to bargain for, to acquire), and identical in its organic root כַּר־ה with that in כָּ־כַר, שָׂ־כַר (Ezr. 4, 5), Aram. אַ־גַר; Sanskrit kri i. e. kar, Pers. خريدن (khir-iden) the same. According to the Talm. (Rosh ha-Shana 26[a]) among the Phenician maritime cities (כְּרַכֵּי הַיָּם) כְּרָא still meant in the second century *the purchase*, after which כָּרִיתִי Gen. 50, 5 is explained.

כָּרָה (a fem. form of כַּר 3; *pl.* כָּרוֹת, as should be read for כְּרוֹת) *f. meadow*, *pasture-ground*, particularly a rich one, Zeph. 2, 6 = כָּרִים Ps. 65, 14, the form here selected on account of the accompanying synonymous constr. pl. נְוֹת = נְאוֹת, and with an assonance to כְּרֵתִים.

כָּרָה in בֵּית הַכָּרָה see בֵּית הַכֶּרֶם.

כֵּרָה (out of כִּרָּה, from כָּרַר II.) *fem.* prop. a company sitting round in a circle, a social dinner-circle, hence *a feast*, *a banquet*, 2 Kings 6, 23, as סַב (סָבַב) is also used of a company at table 1 Sam. 16, 11 (comp. Targ. and Zab. סְחַר to sit round in a social circle); whence the noun מֵסַב Song of Sol. 1, 12 (and Talmudic הֲסִבָּה, מְסִבָּה). Derivative

כָּרָה (*fut.* יִכְרֶה) *denom.* (from כֵּרָה) *to give* or *prepare a banquet* 2 Kings 6, 23.

Hif. הִכְרָה (*inf. constr.* הַכְרוֹת) *to conduct to a banquet* (כֵּרָה) 2 Sam. 3, 35, for which the usual text has הַבְרוֹת (from בָּרָה).

כְּרוּב (*pl.* כְּרֻבִים; from כָּרַב) *m.* 1. prop. an abstract: the seizing, laying hold of (of large birds of prey), then commonly *a griffin*, winged or feathered beings of the bird-of-prey kind, which had to keep watch at the east side of the garden of Eden by the command of God, in order to debar the first beings, who had been expelled from the garden, from access to the tree of life Gen. 3, 24. In the same way, griffins lion- and eagle-shaped, which were supposed to be in the north of Europe (Herod. 3, 102. 116) or in the northern mountains of India (Ctes. Ind. 12) on the mountain of the gods there, were considered to

be the appointed keepers of gold, according to the primitive traditions of the old world; and at Eden, as is well known, there was also a land of gold Gen. 2, 11. The γρῦπες (griffins) were sacred to the gods (e. g. Apollo, Minerva, Bacchus) in Greek mythology (see *Creuzer*, Symbolik II. p. 647; III. p. 159). Elsewhere the Cherub is represented as a being dedicated, crowned and anointed by God, כְּ׳ מִמְשַׁח Ez. 28,14 (see מִמְשַׁח), i. e. a creature associated with God, destined for His vicinity, protecting and sheltering all around with its outspread pair of wings. The כְּרוּב הַסּוֹכֵךְ Ez. 28, 16 is enthroned *upon the holy mountain of God*, בְּהַר קֹדֶשׁ אֱלֹהִים Ez. 28,14 or בְּהַר אֱלֹהִים 28, 16, i. e. upon הַר מוֹעֵד (Is. 14, 13), a mountain of the extreme north reaching up to heaven according to Asiatic tradition, which is called among the Zend-peoples the *Albordsh*, among the Indians the *Meru* (*Rhode*, Heil. Sage p. 230 seq.); or rather, it was supposed to be enthroned upon the top of it, whose dwelling was made unapproachable by the fiery stones there (see אַבְנֵי אֵשׁ), i. e. the fragments of the fire-vomiting mountain lying about there, though itself walks up and down, ib. 28, 14 16. To such a Cherub, the king of Tyre is compared, who guards his treasures in the fortress of the insular Tyre, and shelters his distant colonies, while he is himself unassailable. — 2. In imitation of this old symbolism of Cherubim belonging to God, two כְּרֻבִים artificial figures with outspread wings were put upon the ark of the covenant Ex. 37, 7 seq. 1 Kings 6, 23 seq., between or upon which Jehovah was supposed to be throned. Hence He is called יֹשֵׁב הַכְּרֻבִים 1 Sam. 4, 4, 2 Sam. 6, 2, Is. 37, 16, Ps. 80, 2; and in the theophany he rides upon them 2 Sam. 22, 11, Ps. 18, 11 (with an assonance to רָכַב). Accordingly they appear as the bearers of Jehovah and his throne, are mediums of the presence and dominion of God, in the temple as well as in the world, as Philo already intimates in part (Opp. I, 143); and were even identified with the divine chariot (מֶרְכָּבָה) 1 Chr. 28, 18. — These representations of the Cherub have numerous analogies in Egyptian and Asiatic, especially old Assyrian monuments; though that does not prove that Hebrew ideas were modelled after them. — 3. A farther description and portraiture of the Cherub is found in the visions of Ezekiel Ez. ch. 1 and 10. According to him, when Jehovah appears in the thunder-cloud and the storm which blows from the high mountains of the north (comp. Ps. 18, 11; 50, 3; Nah. 1, 3; Job 37, 22; 38, 1), the cherub is a being shining like burning brass (Ez. 1, 7), a living creature (חַיָּה, ζῶον) of human form 1, 5 and 10, 20, with four faces (on account of the four winds of heaven Zech. 6, 5), and four wings 1, 6, so as not to be obliged to turn with the course of the world 1, 12 and because he takes the attribute of God, as belonging to his vicinity, so that he has all before him, with no behind and before; his two feet, without any bend of knee, are upright and straight, so as to be able to go with ease to any quarter of the heavens, having no behind, for which reason they are rounded off in due proportion like those of a calf. On the other hand, the four hands that project under the wings are those of a man 1, 8. The four faces are those of a man, a lion, an ox, and an eagle, 1, 10, typifying kingly power manifesting itself in strength (Prov. 19, 12; 20, 2; Hos. 11, 10; Am. 3, 8), divine rule (a lion); the divine power of vision (Job 39, 29) into the far distance (the eagle); divine intelligence (Prov. 30, 2; Job 32, 8) and insight (man); the creation and preservation of the world (ox). And so also the remarkable portraiture in the two chapters just mentioned (ch. 1 and 10), which were probably occasioned by the Cherub-forms pictured on the walls and doors of the historic temple (1 Kings 6, 29; 2 Chr. 3, 7). — 4. *an ox*, properly a ploughing one Ez. 10, 14, for which the parallel place 1, 10 has שׁוֹר. — 5. *n. p.* of a locality along the river כְּבָר, where was a colony of exiles Ezr. 2, 59, Neh.

7, 61, mentioned along with תֵּל מֶלַח, תֵּל חַרְשָׁא, אַדָּן or אַדּוֹן and אִמֵּר (the latter therefore are not to be looked upon as the names of persons).

Etymologically, כְּרוּב may very well be explained as coming from כָּרַב according to the signification already unfolded; the interpretation suiting the symbolism of the Cherub. The derivation from כָּרַב meaning, agreeably to the Syr. ܟܪܒ, to be strong, powerful, whence ܟܪܘܒܐ powerful; the putting of it with קָרוֹב (Hyde) near; or the supposition that it is a transposition from רְכוּב riding-beast, or according to the Ar. كَرِيب ship; — all these and like etymologies are to be rejected.

כָּרוֹז (*def.* כָּרוֹזָא) *Aram. m. a herald, a crier*, Dan. 3, 4; Syr. ܟܪܘܙܐ, Ar. كَارُوز; Greek *κῆρυξ* used for herald, preacher, proclaimer, praiser &c.; Pers. خروس *a cock*, i. e. caller.

כְּרַז (Pe. unused) *Aram. intr. to cry out, to proclaim, to cry aloud*, cogn. in sense with קְרָא, قَرَأ &c.; this idea lying generally and onomatopoeically in the organic root *kar*, *gar* or *rag*, *rach* (comp. Hebr. גָּעַר, קָרָא, עָרַג, שָׁרַק, צָרַח, עָגַר); but in its enlarged state by means of ז (also in the Targ. [on Jon. 3, 7, Prov. 1, 21] and Talmud, Syr. ܟܪܙ, Zab. ܟܠܙ [*l* interchanged with *r*] and the Ar. كَرَز accordingly) to be derived perhaps, in the first instance, from the Greek *κηρύσσ-ειν*, with which comp. Sanskrit *kruç*, Zend. *khres*, Pers. *giris*-ten, Greek *κρίζω*, *κράζω*, Coptic ⲕⲣⲱϣ (to flatter, i. e. to praise aloud) &c. Deriv. כָּרוֹז.

Af. אַכְרֵז *to announce, to make known*, with עַל of the person Dan. 5, 29.

כָּרִי *Gentile m.* (from כַּר 4), *a Carian*, commonly (like כְּנַעֲנִי Gen. 12, 6; 13, 7) collect. *the Carians*, a body-guard of queen *Athaliah*, Ahaziah's mother, who had usurped the throne, after destroying all who had even by possibility any claim to the throne (884-878 before Christ), and whom the high-priest *Jehoiada* caused to be slain after he had gained over the principal men (גִּבֹּרִים), the Carian body-guard (כָּרִי), and the other satellites (רָצִים which see) 2 Kings 11, 4 19. The Chronicle-writer puts אַדִּירִים (*heroes*) 2 Chr. 23, 20 for כָּרִי, because the latter word might be no longer clear to him; the Carian body-guard being looked upon as such. Elsewhere, this name of a division of the body-guard (הַכָּרִי) appears with the others הַפְּלֵתִי (which see) only in the K'tib 2 Sam. 20, 23, for which the K'ri has here and in other places the synonymous הַכְּרֵתִי (which see). The Carians, as well as the Cretans who were either allied to or identical with them (Herod. 1, 171-173; Strab. 14, 2), a very old warlike migratory people, were taken, in the very earliest period by African and Asiatic rulers as body-guards and hired soldiers. Already did they man Minos's ships (Herod. 1, 171), served as mercenaries in Egypt (ib. 2, 152-3), in Cyprus (ib. 5, 111) and in the trading colonies of the Phenicians (Thucyd. 1, 8). Out of this warlike people, commonly adduced by the name of כְּרֵתִי, king David also selected his body-guard (2 Sam. l. c.). To this class the רָצִים (which see) even in the time of Saul (1 Sam. 22, 17) may have belonged; and that David liked to take the warlike associates who protected his person from foreign peoples is plain from the fact that he had enlisted a troop of Philistines in גַּת 600 men strong and ready for battle (2 Sam. 15, 18, where the LXX, Vulg. and Joseph. translate correctly according to the sense *valiant warriors*, without reading גִּבֹּרִים). There were also foreigners in his army of heroes, or among his choice soldiers; such as ʿAmmonites (2 Sam. 23, 37), Hittites (23, 39), Moabites (1 Chr. 11, 46) and others. See כְּרֵתִי and פְּלֵתִי.

As to the explanations offered, the Syr. takes כָּרִי in the sense of רָצִים, *Kimchi* as = כָּרִים *rams, he-goats*, fig. *warriors; Hiller* and *Ewald* as = *bought slaves*

(from כָּרָה II.); *Gesenius* as = *executioners.* But as the right view has been already perceived by some, after the example of *Kimchi* in his Dictionary under כְּרֵתִי, and as כָּרִי is interchanged synonymously with כְּרֵתִי, I considered it advisable to develop the explanation which has been given.

כָּרִים in בֵּית הַכָּרִים, see בֵּית הַכֶּרֶם.

כְּרִית (*ditch*, *water-trench*) *n. p.* of a brook (נַחַל) with a deep channel, east of Jordan (קֵדְמָה עַל־פְּנֵי הַיַּרְדֵּן), in the neighbourhood of which the prophet Elijah kept himself in concealment, and which, though abounding in water at other times, dried up with continued drought 1 KINGS 17, 3 5, comp. 17, 7. Probably it is the brook springing eastward of שֹׁמְרוֹן out of a pond-like source, and flowing with a short course down from mount Adshlûn into the Jordan, at whose springs lie the ruins of a place *Mar Elia* (מַר אֵלִיָּה). Accordingly the brook *Cherith* would be situated sideways between שֹׁמְרוֹן and תִּשְׁבֶּה in Gilead, in the district to which the narrative refers. *Robinson* looks upon it as identical with *Wady Kelt*, near Jericho (Bibl. Res. II. p. 288).

כְּרִיתוּת (also ־תֻת; *pl.* כְּרִיתֻתִים) *f. separation*, *division*, of marriage, hence סֵפֶר כ׳ DEUT. 24, 1, Is. 50, 1 *a book* or *bill of divorce* (comp. MATTH. 19, 7); pl. JER. 3, 8.

כָּרַךְ (not used) *trans.* 1. *to veil*, *to clothe*, *to cover*, with a mantle, a hood &c.; comp. Babyl. כְּרַךְ, Syr. and Zab. ܟܪܟ to surround, to bind about, to enfold, to enwrap, to encircle, Zab. ܟܪܟܐ a circle, Ethiop. circular seat, comp. Targ. כְּרִיךְ surrounding, encircling, round about, כְּרוּךְ a sheaf-bundle &c. — 2. *to enclose*, *to surround*, *to make secure all round*, with walls, fortifications; Phenic. כרך, Aram. כְּרַךְ the same. Derivat. כְּרָךְ (*constr.* כְּרַךְ).

Hif. הִכְרִיךְ (not used) like Kal; derivat. תַּכְרִיךְ.

This stem is abridged from כִּרְכֵּר (from כָּרַר II.), like שֹׁרֶשׁ out of שַׁרְשַׁר from שָׁרַר, Aram. זְרַז out of זַרְזַר (Hebr. זַרְזִיר). Hence it properly belongs to כָּרַר II.

כְּרָךְ (*constr.* כְּרַךְ, in compounds כַּרְכְּ; not used) *m. a city fortified and walled round; a fortress*, *citadel*, *castle.* For the old רַבָּה (which see), עָר and עָר מוֹאָב (which see) was used, together with רַבַּת מוֹאָב and לְחִית מוֹאָב, in later times also the name כְּרָךְ citadel, fortress (Aram. כַּרְכָּא דְמוֹאָב, Χαρακμῶβα in Ptolem. and Steph. Byzant.); in profane writers Karrak, Kerek, Krack, Crac, Charac. The same word was applied in many other ways to denote strong cities, towers and castles. Phenic. כרך (fort) n. p. m. (Kit. 25); כַּרְכִי (Carage) n. p. of a city in Byzacium; כַּרְכְן, כַּרְכֹּם (Carcina) n. p. of a strong island near Africa; כַּרְקֻמָא (Carcoma) = כַּרְכְּ־קֻמָא (tower of the height, i. e. high tower) n. p. of a Mauritanian city (Ptol.). Syr. ܟܪܟܐ castle. Comp. כַּרְכְּמִישׁ.

כִּרְכֵּב (not used) *intr. to be round*, *circular*, *enclosed round about;* Zab. and Arab. the same. Hence

Pih. כִּרְכֵּב (not used) *to surround*, *to enclose*, *to include*, *to draw a border round;* deriv. כַּרְכֹּב.

The proper stem is כַּב (i. e. כָּבַב which see) enlarged by the insertion of *r*, so that Pihel has arisen out of כִּבֵּב (for כִּבְכֵּב), and the Dagesh is compensated for by the *r* inserted (see the noun). To take it as a combination of כָּרַךְ and כָּבַב, which some do, is unnecessary.

כַּרְכֹּב (with *suff.* כַּרְכֻּבּוֹ, from כִּרְכֵּב which see) *m. a border*, *margin* Ex. 27, 5; 38, 4; Targumic סוֹבְבָא.

כַּרְכֹּם (with a *suff.* it would be כַּרְכֻּמּוֹ) *masc. Indian saffron*, *Crocus*, *Turmeric*, originally a dye-stuff; then sweet-smelling water, ointment, oil &c. prepared from it, SONG OF SOL. 4, 14, adduced with nard, calamus &c.; Targ. כּוּרְכָּם (def. כּוּרְכְּמָא), adj. כַּרְכּוּמִי, verb. denominat. כַּרְכֵּם; Syr. ܟܘܪܟܡܐ, Ar. كُرْكُم, Armen. *khekhrym* the same. The word, like the

plant, came from India; the Sanskrit *kankuma* (Crocus sativus) was changed among the Phenicians into carcom (כַּרְכֹּם) and crocom (כְּרֹכֹם); out of which has arisen the Greek κρόκος, Latin *crocus* (by rejecting the concluding *m*), Arab. كُرْكُب a sweet-smelling plant (*m* changed into *b*), زَعْفَرَان (out of قُرْقُون, *m* changed into *n*, the first *k* falling away) crocus; (out of this comes the denom. زَقَن to colour with saffron) &c.

כַּרְכְּמִישׁ (also ־מְשׁ, contracted out of כְּרַךְ and כְּמִישׁ = כְּמוֹשׁ, Syr. כַּרְכְּמוּשׁ: *citadel of Chemosh*) *n. p.* of the well-known and large city *Circesium* (Κιρκήσιον, Cercusium) in Mesopotamia, at the junction of the Chaboras with the Euphrates, on an island formed by the two rivers; also the name of an important Mesopotamian territory which was conquered by the Assyrians Is. 10, 9. At a later time this Assyrian fortress was besieged and taken by Necho, king of Egypt 2 Chr. 35, 20, but was afterwards recovered by Nebuchadnezzar Jer. 46, 2. This place is called in the Midrash (on Echa 1, 15) after the Greek קִרְקְסִיּוֹן, Ar. قرقيسيا.

כַּרְכַּס (old Persian; *a severe one*) *n. p. m.* of a Persian סָרִיס at the court of king אֲחַשְׁוֵרוֹשׁ Esth. 1, 10. For the meaning, comp. the Sanskrit karkaça *severe*.

כִּרְכֵּר a reduplicated Pihel-form of כָּרַר II., which see.

כִּרְכָּרָה (only *pl.* כִּרְכָּרוֹת; from כִּרְכֵּר belonging to כָּרַר II.) *f. a female runner*, of the swift-running female camel (*Ibn Sarûk*, *Ibn Esra*); hence *a dromedary*, Is. 66, 20, comp. Herod. 3, 103.

כָּרַם I. (not used) *tr.* same as כָּרַב (*b* passing into *m*) *to break through*, *to cut through*, the soil; *to furrow*, *to labour*, *to plough*, fruit-land; hence *to prepare*, *to cultivate*, *to make fruitful*, garden- and vineyard-land; comp. Ar. كَرِيم fruitful, of land; كَرْم fruitland, مَكْرُمَة furrowed, digged, made fruitful. Deriv. כֶּרֶם, כֹּרֵם, כַּרְמֶל signif. 1-4.

כָּרַם II. (not used) *intrans.* 1. *to be bright red*, of scarlet or carmine colour, distinct from blue and red purple (תְּכֵלֶת, אַרְגָּמָן). The original verb-idea is *to glow*, *to burn*, then *to give light*, *to shine*, *to glitter*, whence again arises *to be of a fiery colour*, *to be red*, *to be scarlet-coloured;* comp. Hebr. זָהַר and Targ. זְהוֹרִי carmine red, Arab. أَجَمَ or وَجَمَ along with جَحَمَ to glow, to burn, whence جُوجُمَة the red rose. Deriv. כַּרְמִיל and כַּרְמֶל 5. — 2. *to be noble*, *generous*, prop. to shine, like חָרַר (which see) to glow, to give light, as a stem to חֹרִי *noble*, *free*. Deriv. n. p. כַּרְמִי.

For the explanation of the stem we may either look upon כָּרַם as transposed from כָּמַר (= חָמַר, Targ. גְּמַר to glow, to burn, to be fiery red, Arab. خَمَرَ rubuit, غَمَرَ to be a yellowish red), or we may compare it with the Ar. كَرُمَ (to be noble, distinguished, great-minded) having for its fundamental signification to shine, to lighten. But it is better to take כָּרַם as an independent verb with the meaning just given to it; whose organic root כּ־רם is also found in רַם II. (to רִמּוֹן) and רמ־ה IV. (to רָמוֹת Ez. 32, 5), Arab. رَمَّ and رَمَى (to be bright-red, blood-red).

כֶּרֶם (with *suff.* כַּרְמִי; *plur.* כְּרָמִים, *constr.* כַּרְמֵי; from כָּרַם I.) *m.* (*fem.* only in Is. 7, 2 3) 1. *fruit-land*, *garden-land*, generally well-cultivated, fruitful land, consequently a stronger word than שָׂדֶה Ex. 22, 4, 1 Sam. 22, 7, Jer. 35, 9, or חֶלְקָה Job 24, 18, but different from גַּנָּה Amos 4, 9. כֶּ׳ זַיִת *an olive-plantation* Judges 15, 5, though כֶּרֶם does not stand elsewhere in the construct state to זַיִת, but beside it Deut. 6, 11; Josh. 24, 13. — 2. *a vine-yard* Lev. 19, 10; 25, 4; Deut. 24, 21; fully כֶּ׳ חֶמֶר Is. 27, 2, for which it is better to read with the LXX כֶּ׳ חֶמֶד (after Am. 5, 11 and the analogy of שְׂדֵי חֶמֶד). Fig. of the Israelite people Is. 3, 14; 5, 1. In rural language: *a beloved possession*, *one beloved*

Song of Sol. 1, 6; Jer. 12, 10; גַּן also being so used. — 3. in בֵּית הַכֶּרֶם (which see) *n. p.* of a city not far from תְּקוֹעַ Jer. 6, 1, situated on a mountain; which was the chief place of a פֶּלֶךְ after the Babylonian exile Neh. 3, 14; Phenic. בת כרם (Beth Kerm, Bthekerm, Bsek., Sek., Segerm) n. p. of a locality in Byzacium. As there was also a בֵּית כַּר (1 Sam. 7, 11), and as כָּרִים and כָּרָה were also used for כֶּרֶם of the proper name, the view (*Fürst*, Concord. s. v.), that כֶּרֶם may possibly be a farther development of כַּר, is not to be wholly rejected. Ar. كَرْم, Targ. כַּרְמָא, Syr. ܟܪܡܐ the same. — 4. a ground-word for כַּרְמֶל and כַּרְמִיל which see.

כֹּרֵם (denomin. from כֶּרֶם, like בֹּקֵר from בָּקָר, סֹפֵר from סֵפֶר) *m. a vine-dresser*, Jo. 1, 11, coupled with אִכָּר Is. 61, 5 and יֹגֵב Jer. 52, 16.

כַּרְמִי (*a noble, distinguished one;* from כָּרַם II.) *n. p. m.* Gen. 46, 9; Josh. 7, 1; *patronym.* כַּרְמִי (for כַּרְמִיִּי) Num. 26, 6.

כַּרְמִיל (from כֶּרֶם, from כָּרַם II., with the termination ־ִיל, as in פְּתִיגִיל) *m. carmine, scarlet colour*, and then the cloth coloured with it 2 Chr. 2, 6 13; 3, 14. To dye stuffs with crimson- and purple-colours was a peculiar employment of the Phenicians (not Persians); the scarlet-yielding insect, together with the plant it inhabits, is found in Palestine and hither Asia; and the derivation should therefore be looked for in Semitic alone. Out of *Karmil* came the Armenian *Karmir* (*l* changed into *r*), then our *carmine* (*l* changed into *n*). The Sanskrit krimiga; Pers. قِرْمِز i. e. *worm-produced*, from which the German "Kermes" comes, coincides but partially and accidentally with Karmil.

כַּרְמֶל (formed from כֶּרֶם with the formative-syllable ־ֶל, like אֲרִאֵל, עֲרָפֶל; with *suff.* כַּרְמִלּוֹ) *m.* prop. same as כֶּרֶם fruit-land, garden-land, well cultivated land, luxuriant plantation, hence 1. *a fruitful field*, *fruitful land*, i. e. adapted for agriculture 2 Chr. 26, 10, opposed to מִדְבָּר Jer. 2, 7 (comp. 2, 6); 4, 26; (hence מִדְבָּר and כַּרְמֶל *everywhere* Is. 32, 16); different from הָרִים (for vines) 2 Chr. l. c. This signification appears very obvious when כ׳ is contrasted partly with the wild, unfruitful לְבָנוֹן, for which מִדְבָּר also stands, partly with the יַעַר Is. 29, 17 and 32, 15, יַעַר (the dense, agreeable plantation of a park, comp. Eccles. 2, 6) being there considered better than כַּרְמֶל; hence יַעַר כ׳ *a thick garden forest*, applied to the thick terraces of Lebanon abounding in vegetables 2 Kings 19, 23, Is. 37, 24, i. e. יַעַר forms a part of כ׳ Mic. 7, 14. Also *vineyard-land* Jer. 48, 33. עָרֵי הַכ׳ Jer. 4, 26 are identical with עָרֵי הַמִּסְכְּנוֹת 1 Kings 9, 19, 2 Chr. 17, 12, i. e. cities in which the productions of כַּרְמֶל are kept for times of need, comp. 2 Chr. 32, 28. Hence the fruitful Canaan is called אֶרֶץ הַכ׳ Jer. 2, 7; the Moab-territory rich in vines כ׳ alone Jer. 48, 33 (where the LXX take it incorrectly as a proper name), Is. 16, 10. Fig. כְּבוֹד כ׳ Is. 10, 18 *the splendour of the field of trees*, i. e. the splendid warlike masses, these being also called כְּבוֹד יַעַר. — 2. *garden-land grain*, corn got from good garden-like plantations, which is better than field-grain, and which is either eaten roasted, or pounded to groats Lev. 23, 14; coupled with קָלִי and לֶחֶם, 2 Kings 4, 42; גֶּרֶשׂ כ׳ Lev. 2, 14 *grits of garden-grain* (Targ., Syr., *Ibn G'anâch*). Thus כ׳ represents not merely vine-yard plantations, forests &c. but also the finer soil for producing grain. The ancients merely guess in their explanations. — 3. (*the fruitful mountain;* with *a* of motion כַּרְמֶלָה 1 Sam. 25, 5) *n. p.* of a celebrated promontory situated south of the bay of Acco, on the southern border of Asher Josh. 19, 26, commonly with the article הַכַּרְמֶל *the Carmel-mountain*, fully הַר הַכ׳ 1 Kings 18, 19, in whose neighbourhood lay the city יָקְנְעָם (which see), and which towers above its environs Josh. 12, 22; Jer. 46, 18. Nabal had his stock of cattle on Carmel, because of the good pasture there 1 Sam.

25, 2, as well as his country house 25, 36; and the beauty of the excellent plantations of Carmel (הֲדַר הַכַּ׳) is figuratively applied like that of the cedars of Lebanon Is. 35, 2, being also represented, with בָּשָׁן, הַר אֶפְרַיִם, גִּלְעָד &c. as an admirable pasture-district Jer. 50, 19; Is. 33, 9; Nah. 1, 4. כַּ׳ is described as a watch-tower appearing to look out into the Mediterranean Sea, and to walk Jer. 46, 18. In the middle of Carmel there was also a place of worship, where Jehovah was enthroned Mic. 7, 14; hence Elijah 1 Kings 18, 19 20 42 and Elisha 2 Kings 2, 25 and 4, 25 chose it as their temporary abode in order to verify there the Jehovah-worship. Even in *Vespasian's* time there still existed an altar in the place, as formerly (*Tac.* Hist. 2, 78; *Suet.* Vesp. 5), and an oracle (*Jamblichus* in his life of Pythagoras ch. 3). — 4. (with *a* of motion ־מֶלָה) *n. p.* of a mountain-city west of the Dead Sea, south-east of Hebron, belonging to Judah Josh. 15, 55, now el-Kirmel. *Gent. m.* כַּרְמְלִי 1 Sam. 30, 5, 2 Sam. 23, 35, *fem.* כַּרְמְלִית 1 Sam. 27, 3. — 5. same as כַּרְמִיל *crimson-splendour*, to which shining hair is poetically compared (*Ibn Ganâch*), Song of Sol. 7, 6; parallel אַרְגָּמָן (of locks). But as dark hair was highly esteemed by the ancient Hebrews (Song of Sol. 5, 11), only dark purple can be meant here by אַרְגָּמָן and כַּרְמֶל = כַּרְמִיל, of which Pliny says (H. N. 9, 38) *nigricans adspectu idemque suspectu refulgens;* and accordingly *πορφύρεος* is interchanged with *μέλας* (see the Greek Lexicons); comp. *purpurea coma* Propert. 3, 17, 22.

כָּרַן (not used) *tr.* same as the Arabic قَرَنَ *to bind*, *to knot together*, *to unite*, derivative

כְּרָן (*union*, *companionship*, concrete *companion*, comp. Ar. قرين an associate) *n. p. m.* of a Horite Gen. 36, 26.

כָּרַס (not used) *intr. to be high-arched*, or *raised up in a round shape*, כָּרֵשׂ (which see) being similarly applied, e. g. to the rounded belly, to a round and raised seat &c.; Arab. كرش and كرس, Aram. כְּרַס, ܟܪܣ the same; Phenic. כָּרַס to be thick, fat, whence כֶּרֶס thickness, fatness, in the proper name כַּרְסְכָל (karsikâl, i. e. having thickness = *a thick one*, comp. אַרְכָּל having strength, force, a strong one, a giant, an epithet of Hercules: כָּל part. of כּוּל) Tug. 4. Deriv. כִּסֵּא, כִּסֵּה (out of כִּרְסֵא, כִּרְסֵה).

כְּרַס (not used) *Aram. intr.* same as Hebr. כָּרַס. Deriv. כָּרְסֵא.

כָּרְסֵא (with *suff.* כָּרְסְיֵהּ, *pl.* כָּרְסָוָן) *Aram. f. a throne*, *a seat of judgment*, Dan. 5, 20; 7, 9; like the Hebr. כִּסֵּא. The form comes from כֻּרְסְיָא (Syr. and Arab.).

כִּרְסֵם see כָּסַם.

כָּרַע (*fut.* יִכְרַע, 1 *p.* אֶכְרְעָה; *part. m.* כֹּרֵעַ, *pl.* כֹּרְעִים, *fem. pl.* כֹּרְעוֹת; *inf. constr.* כְּרֹעַ) *intr. to kneel down*, *to sink down*, עַל־בִּרְכַּיִם (*on the knees*), in order to drink water out of the brook Judges 7, 5 6; in order to entreat and pray 1 Kings 8, 54; 2 Kings 1, 13; Ezr. 9, 5; *to bend*, of one that has been mortally wounded Judges 5, 27, stronger נָפַל; *to sink down* 2 Kings 9, 24; Job 4, 4; *to be overthrown* Is. 46, 1 2, parallel קָרַס; of the stumbling Ps. 20, 9; לַטֶּבַח (to the slaughter-bench) Is. 65, 12; *to crouch*, *to lie down*, *to cower*, of a lion Gen. 49, 9, Num. 24, 9, coupled with רָבַץ, שָׁכַב; *to bend oneself*, in order to pray to, with לְ Is. 45, 23, 1 Kings 19, 18 or לִפְנֵי of the person Ps. 22, 30; 95, 6, or absol. 2 Chr. 29, 29; to shew reverence Esth. 3, 2 5; 2 Chr. 7, 3, coupled with הִשְׁתַּחֲוָה; *to be bowed*, *bent*, *humbled*, Is. 10, 4 *except that they are bowed among the prisoners*, i. e. they will march on with the prisoners of war. Metaphor. a) כָּ׳ עַל־אִשָּׁה Job 31, 10 *to kneel upon a woman*, i. e. eam comprimere, Greek *κατακλίνειν;* b) of those writhing in pain 39, 3, 1 Sam. 4, 19, *to kneel down*, in order to bring forth. Deriv. כָּרָע.

Hif. הִכְרִיעַ (*inf. constr.* הַכְרֵעַ, *fut.* יַכְרִיעַ) *to make bow down*, an enemy, i. e. to subdue, to conquer Ps. 17, 13; 18, 40; *to cast down*, *to prostrate* 78, 31; fig. *to afflict*, *to grieve* Judges 11, 35.

As to the original signification of the stem, the Targ. and Sam. כְּרַע (to bend, to lie down, comp. κύπτω i. e. caput declino), the transp. Ar. رَكَعَ (to be bent, with age or in prayer), and the perhaps cognate כָּנַע (which see) point to the meaning given; and the nouns derived from the verb, such as the lower part of the thigh, the shin-bone, the leg for leaping (of the locust), the foot (of animals), Ethiop. the elbow, and also the Ar. كراع defile, كرعان an urchin, confirm the fundamental signification.

כֶּרַע (only *dual* כְּרָעַיִם; from כָּרַע) *f. the two lower thighs* or *shanks* Lev. 1, 13; Am. 3, 12; *the legs for leaping*, of the locust Lev. 11, 21; so called from the bent form, or because one sinks down upon them; Ar. كُرَاعٌ the same.

כַּרְפַּס (Persian) *m. cotton*, *cotton-stuff*, Esth. 1, 6, Pers. كرباس; comp. Sanskrit karpâsi, *cotton-shrub*, kârpâsa, *cotton*. The thing along with the name came out of Persia to the Phenicians (כַּרְפַּס), Arabians (كُرْفُسٌ), Greeks (κάρπασος) and Romans (carbasus). The classical writers describe this kind of flax as a production of the East (*Celsii* Hierobot. II, 157).

כָּרַר I. (not used) *intr.* 1. *to be firmly wound together*, *to be firmly drawn* or *bound together*, hence *to be puffed*, of a bolster (comp. קָוָה). Derivat. כַּר 5. — 2. *to be thick*, *fat*, *well-fed*, of sheep, developed out of signification 1 (comp. כָּסַל 1. to be thick, fleshy, fat, with the Arab. كتل to draw or heap together). Derivat. כַּר 1. — 3. *to be fat*, *fruitful*, *rich in grass*, of a district (comp. כָּסַל 2, where corporeal density and fatness are transferred to the fatness and fruitfulness of the ground). Derivat. כַּר 3 and 4. and כֵּרָה. — 4. *to be strong*, *powerful*, *vigorous* (comp. כָּסַל, חָזַק and קָוָה). Derivat. כַּר 2.

The organic root כַּר with the fundamental signification already given and strongly expressed in derivatives, is identical with that in קַר and יָקַר (which see).

כָּרַר II. (not used) *intrans.* 1. *to be round*, *circular*, of a cake, a round mass of metal; *to be encircled*, *enclosed*, of a district. — 2. *to move round*, *to turn in a circle* (comp. the same ulterior development of the idea in חָגַג); metaphor. *to run swiftly*, the figure taken from a circular course, the same metaphor being also in דָּהַר (דּוּר); Ar. كَرَّ, كرا, كار, كرى the same. — 3. *to bind about*, *to enclose*, *to cover around*, an organic root to כָּרַךְ.

Pih. (redupl.) כִּרְכֵּר (*part.* מְכַרְכֵּר) 1. same as Kal in signif. 1. Deriv. כִּכָּר (from כִּרְכָּר). — 2. *to run*, 2 Sam. 6, 14 16, for which 1 Chr. 15, 29 has רָקַד. Deriv. כִּרְכָּרָה.

כָּרַשׁ (not used) *intr.* same as כָּרַס; Ar. كَرِشَ to draw together or contract, to collect, as a condition of density and thickness; hence كِرْشٌ troop, belly, pocket, purse, كُرْزٌ the same. Derivative

כָּרֵשׂ *the paunch*, *belly* Jer. 51, 34, a vulgar expression for בֶּטֶן; Aram. כְּרֵס, ܟܪܣܐ, Ar. كرش the same; in the Mishna applied to a pregnant body.

כֶּרֶשׁ (old Persian) see כַּרְשְׁנָא.

כֹּרֶשׁ (together with כּוֹרֶשׁ; old Persian) *n. p. m. Cyrus*, *Κῦρος*, an honorary name of the celebrated Persian king, as the conqueror of idolatrous Babylonia and deliverer of the Hebrew exiles, called by the prophets רֹעֶה, מְשִׁיחַ יי Is. 44, 28; 45, 1; often mentioned in the history of the returning Hebrews Dan. 1, 21; 6, 29; 10, 1; Ezr. 1, 1 7 8; 3, 7; 4, 3 5; 5, 13 14 17; 6, 3 14; 2 Chr. 36, 22 23. The chief river of ancient Iberia and Albania, which flows into the Caspian sea, was called after this celebrated Persian king, *Κῦρος*, Cyrus (now *Kur*), when he had determined to conquer the land of Scythia (*Amm.* 22, 5); Median colonies generally being there. The same name was borne by a river

in northern Media (Ptol. 6, 2, 1), and by one in Persia at Pasargadae (Strab. 15, 729); just as rivers received their names from Cambyses, Ochus and other princes. As to the meaning of the name, the ancients (Ctes. ap. Plut. Anton. in Opp. I. p. 1012; Hesych. s. v.; Etym. Magn. s. v.) have already observed, that it is an expression for *the sun*, Cyrus having been called *Ἀϱγαδάτης* before (Ctes. ib.); and in fact *the sun* was called in old Persian *Khor*, *Khur*, also in Khur-Shid (developed out of the Sanskrit *sûr*-a, *sur*-ya, Zend. *hvare*, *hur*, Pazend. *khur*, the Sanskrit *sv* or *s* passing into *kh*, Zend. into *h;* comp. *Burnouf*, Comm. on the Yasna p. 297, notes pp. 65. 85. 89). ־ֻשׁ is the sign of the Persian nominative *s* or *ush*, as in דָּרְיָוֶשׁ, זֶרֶשׁ (which see). In cuneiform inscriptions the name is *Khurush.*

כַּרְשְׁנָא (old Persian) *n. p. m.* of one of the seven princes at the court of אֲחַשְׁוֵרוֹשׁ Esth. 1, 14. The word has arisen out of the Zend. kereç (כֶּרֶשׁ) *slender* (comp. the proper name kereç-aspa Vend. 119, 8 = Sanskrit n. p. kriç-âçva having lean horses), and nâ, nominat. of nar, a man; and signifies *a slender* or *lean man.*

כָּרַת (*inf. abs.* כָּרוֹת, *constr.* כְּרֹת, before Makkeph כְּרָת־; *imp.* before Makkeph כְּרָת־, with *h* כָּרְתָה; *fut.* יִכְרֹת) *tr. to cut off*, כְּנַף הַמְּעִיל 1 Sam. 24, 5, מַדְוֵיהֶם 2 Sam. 10, 4, זַלְזַלִּים Is. 18, 5, זְמוֹרָה Num. 13, 23; *to hew*, *to fell*, עֵץ Jer. 10, 3, יַעַר 46, 23, מִבְחַר אֲרָזִים 22, 7, אֲשֵׁרָה 2 Kings 18, 4; *to cut up*, לִשְׁנַיִם (*in two parts*) Jer. 34, 18; *to cut off*, the head 1 Sam. 5, 4, the foreskin Ex. 4, 25; *to cut*, שָׁפְכָה, Deut. 23, 2, i. e. to castrate, hence כָּרוּת *one castrated* Lev. 22, 24, Greek *τομίας, ἐκτ-;* generally *to destroy*, *to root out*, מֵאֶרֶץ חַיִּים Jer. 11, 19; *to cut off* or *separate*, with מִן of the place *from* Jer. 50, 16. A very common expression is כָּרַת בְּרִית *to make a covenant*, prop. to slaughter an animal at the making of a covenant Ps. 50, 5; a libation (*σπονδή*) being usual among the Greeks (hence *σπονδή* also means *a covenant*, comp. Latin *spondeo*); with אֵת (אֶת) Gen. 15, 18, Ex. 34, 27, Deut. 28, 69, Zech. 11, 10, or עִם of the person Ex. 24, 8, 1 Kings 8, 9; especially applied to the covenant of Israel with Jehovah. Yet it is also used of other things, conseq. *to make a compact*, Is. 28, 15, Job 40, 28, with לְ of the person in favour of whom, besides עִם of the person with whom one makes a compact Hos. 2, 20; with עַל of the person *against whom a league is made* Ps. 83, 6. Also omitting בְּרִית, hence Is. 57, 8 *and thou makest* a covenant (וַתִּכְרָתִי = וַתִּכְרָת־בְּרִית) *for* (לְ) *thyself out of them* (מֵהֶם), i. e. out of the number of their gods. The ceremonial of a covenant among the ancients consisted in this, that the two parties passed between the slain animals Gen. 15, 10; Jer. 34, 18 19; comp. Targ. גְּזַר קְיָם, Syr. ܦܣܩ ܩܝܡܐ, Greek *ὅϱκια τέμνειν, τέμνειν σπονδάς,* Latin icere, ferire, percutere foedus. כָּ׳ בְּרִית לְ *to impose a statute upon one* 2 Kings 11, 4, i. e. to prescribe a definite law, Job 31, 1; hence applied to the conqueror who imposes a compact on the conquered Josh. 9, 6; 1 Sam. 11, 1; and in this sense applied to Jehovah Is. 55, 3; Jer. 32, 40; Ps. 89, 4 &c.; though elsewhere construed with עִם, אֵת of the person. Of a people to God: *to vow* Ezr. 10, 3. Here בְּרִית is seldom omitted 1 Sam. 11, 2; 20, 16; 22, 8; 2 Chr. 7, 18. In later language sometimes אֲמָנָה Neh. 10, 1 or דָּבָר Hagg. 2, 5 are put for בְּרִית. Derivat. כְּרִיתֻת (from the adj. כָּרֵת), כְּרֻתוֹת.

Nif. נִכְרַת (*fut.* יִכָּרֵת) *pass.* of Kal 1. *to be felled* Job 14, 7; *to be destroyed*, of men Gen. 9, 11, Ps. 37, 9, and of things Gen. 41, 36; fig. of names Ruth 4, 10, an habitation Zeph. 3, 7, hope Prov. 23, 18 &c.; *to be taken away* Jo. 1, 5; *to be cut off* מִפֶּה (from the mouth) Jer. 7, 28; as a kind of punishment, with or without נֶפֶשׁ, where נִכְרַת is usually followed by מֵעַם Gen. 17, 14, מִקֶּרֶב עַם Lev. 17, 4, מִיִּשְׂרָאֵל Ex. 12, 15, מֵעֲדַת יִשְׂרָאֵל Num. 19, 20, מִתּוֹךְ הַקָּהָל

Ex. 12, 19; rarely does נִכְרַת stand alone Lev. 17, 14; *to be divided*, of waters Josh. 3, 13; 4, 7; *to be consumed*, of food Num. 11, 33. — 2. Figur. *to be driven away* or *exiled*, Zech. 14, 2, i. e. to be cut off from the native city.

Puh. כֹּרַת and כֻּרַּת (out of כֻּרַת) *to be cut down*, of an idol-statue Judges 6, 28; *to be cut off*, of the navel-string Ez. 16, 4.

Hif. הִכְרִית (*fut.* יַכְרִית) 1. *to root out, to destroy*, nations and races Josh. 23, 4, 1 Kings 11, 16, animals Ex. 8, 5, Mic. 5, 9, inanimate things Zech. 9, 10, idols Lev. 26, 30, cities Mic. 5, 10; and as there is appended to הִכ׳ as a kind of punishment מִקֶּרֶב עַם Lev. 20, 3, מִיִּשְׂרָאֵל Is. 9, 13, so in other cases we have מִן of the city out of which one is destroyed Am. 1, 5; *to withdraw*, חֶסֶד 1 Sam. 20, 15, with מֵעִם and having an assonance to הִכְרִת in its proper signif. ibid.

Hof. הָכְרַת *to be withdrawn*, with מִן of the place Jo. 1, 9.

As to the stem כָּ׳, it appears to be identical with עָרַס, גָּרַס, גָּרַט, גָּרַז, גָּרַד, חָרַץ, קָרַד, חָרַשׁ, חָרַט (which see) &c. (under which words also the comparisons may be found); but the signification is modified in them; comp. Sanskrit kṛit, the same. The organic root is כָּ־רַת, also found in רָד־ה III.

כְּרֵת (enlarged from כַּת by *r* inserted, as from כֹּפֶר = כַּפֹּר there appears כַּפְתֹּר with *t* inserted) *n. p.* of the island *Crete*, belonging to Cyprus, which is called כַּת (which see). Deriv. *Gent. m.* כְּרֵתִי, *plur.* כְּרֵתִים *Cretans*, Ez. 25, 16, Zeph. 2, 5, as the LXX and Peshito already translated. A part of the Philistines were emigrants from Crete, and therefore we read of Cretans in Philistia 1 Sam. 30, 14; as in Ez. l. c. the word כְּרֵתִים stands along with פְּלִשְׁתִּים. Other inhabitants of Crete were the Caphtorim (כַּפְתֹּרִים). From among the Cretans in Philistia, as well as from the Philistines themselves, David selected his warlike, heroic body-guard, who were at the same time skilled in shooting with the bow, and using the sling; and they are mentioned in Scripture as כְּרֵתִי וּפְלֵתִי (פְּלֵתִי for the sake of similarity in sound coupled with כְּרֵתִי instead of פְּלִשְׁתִּי, which see), where the sing. form is to be taken in a collect. sense 2 Sam. 8, 18; 15, 18; 20, 7 23; 1 Kings 1, 38 44, 1 Chr. 18, 16. The same king had also 600 Philistines of גַּת in his choice corps 2 Sam. 15, 18; 16, 6. The Targ. (*archers and slingers*) and Syr. have rendered these words correctly, as far as the sense is concerned. See כָּרִי and פְּלֵתִי. To take them as a troop of halberdiers, who performed the office of lictors, like the טַבָּחִים (which see) at the court of heathen kings, could only originate in an erroneous derivation from כָּרַת, which cannot by any means be defended linguistically.

כְּרֻתוֹת (an architectural expression) *f. pl. hewed beams*, i. e. cut straight on all sides 1 Kings 6, 36; 7, 12.

כְּרֵתִי see כְּרֵת.

כְּרֵתִים see כְּרֵת.

כֶּשֶׂב see כֶּבֶשׂ.

כֶּשֶׂב see כֶּבֶשׂ.

כִּשְׂבָּה see כִּבְשָׂה and כַּבְשָׂה.

כֶּשֶׂד 1. *n. p. m.* of a son of נָחוֹר, an Aramaean Semite Gen. 22, 22; then the name of a Chaldean race, a division of the Nahorites, of whom a separate horde along with the Sabeans plundered Job who dwelt in Uz (see עוּץ) Job 1, 17. *Patr. m.* כַּשְׂדִּי, but only pl. כַּשְׂדִּים or כַּשְׂדִּיִּים (which see). — 2. *n. p.* a) of a territory in the north-west of Mesopotamia, where was a city אוּר (which see), thence called אוּר כַּשְׂדִּים Gen. 11, 28 31; 15, 7; Neh. 9, 7; b) of a territory in the neighbourhood of עוּץ (which see), conseq. in the east and north-east of Arabia deserta, and also of the people there, who still led a plundering, nomadic life; while the greatest part of this race had a regular government in Babylonia Job 1, 17; comp. Ptol. (5, 20, 3), who makes the χώρα Χαλδαία border upon Arabia deserta; c) it is applied to *Carduchia*, the northern part of Assyria towards Armenia, viz. the Car-

duchian mountain-province, Xenoph. Anab. 4, 3, 1-4, which was the primitive land of the Chaldeans. But after the Assyrians had transplanted its warlike population to the Babylonian plains Is. 23, 13, there pressed into this district the non-Semite *Kurds*, modifying the name *Chald* into *Kard* (both from *Kasd*). d) it is applied to Babylonia, after the Chaldeans in the 8th century B. C. were transplanted from Carduchia to the Babylonian steppes; the Assyrians made use of them in war against Phenicia Is. l. c., and afterwards founded the Babylonian empire. In this sense, אֶרֶץ כַּשְׂדִּים or כ׳ alone is interchanged with בָּבֶל Is. 23, 13; Ez. 23, 23; Dan. 9, 1; even single provinces of Babylonia were designated as Chaldean Ez. 1, 3; 11, 24. But the Chaldean priestly caste (under the name of Orchenes, Hipparenes) had already in the earliest period, reaching up even to the mythical age, settled in Babylonia and acquired great distinction there (Diod. Sic. 1, 28; 2, 29; Euseb. Chron. arm. I. p. 10 seq. 46 seq.). It is said that kings of Babylonia were even selected from them, before the Assyrian dominion (Euseb. l. c. p. 40 seq. 48 seq.); and reference is made to them in Is. 47, 13; Dan. 2, 2; 4, 4; 5, 7 11 in their being distinguished from the wild warriors that immigrated later than they Is. 23, 13; Hab. 1, 6. On this account, because of the very ancient immigration, Babylonia has been looked upon as the birth-land of the Chaldeans Ez. 23, 15. At a still later time *Strabo* (16 p. 739. 767) speaks of a race of Chaldeans in Babylonia; and *Pliny* (H.N. 6, 30) names Babylon Chaldaicarum gentium caput. e) of a territory north of the Persian gulf, where there was also a very strong Phenician settlement; hence this Chaldea was also called אֶרֶץ כְּנַעַן Ez. 16, 29; 17, 4. All these meanings are to be explained by the fact, that the Chaldean race made many emigrations, and colonised many places.

The origin of the name, though Semitic as well as the people, is very obscure and is still undeveloped; but it is certain, from the general law of sounds, that כֶּשֶׂד *Casd* was the original group of sounds for the land and people. Out of *Casd* came the old Median *Casr* (*d* changed into *r*, comp. דְּדָן, *Dadan*, with *Daran*, Syr. Doron; *Mad*, a *Mede*, among the Libyans *Mar*, *Maur*; Latin *ar*, *arfuisse*, *arvehere*, *meridies*, out of ad, adfuisse, advehere, medidies, see *Klotz*, Handwörterbuch der Lat. Sprache I. p. 98), as a designation of the like-named Kurds (*Westergaard* in Ztschr. f. d. Kunde des Morgenl. VI. pag. 371); then *Kard*, Targ. קַרְדוּ (the orig. *s* changed into *r*), or *Gord*, *Kurd*, to denote the *Kurds*, *Carduchians* (the latter arising from Kard with the Persian termination *ah* = *ch*), *Cordyeans*, *Gordyeans* (*Strabo* 16 p. 757), who forced their way into the seat of the Chaldeans and assumed their name, whence we find *Chardaja* (transp. Chadraja) in the Persian cuneiform inscriptions for Kurds (*Lassen*, Ztschr. l. c. p. 48); lastly *Chald* (*r* changed into *l*), *Golius* already perceiving the agreement (Alferg. p. 17).

כֶּשֶׂד in אַרְפַּכְשַׁד which see.

כַּשְׂדִּי (only *pl.* כַּשְׂדִּים, once כַּשְׂדִּיִּים Ez. 23, 14 K'tib) *Gent. m. a Chaldean*, *the Chaldeans*, as they were known to the Hebrews in the place of the Assyrians who came out from Babylonia Ez. 23, 14, parallel to the בְּנֵי בָבֶל 23, 23; the besiegers and destroyers of Jerusalem 2 Kings 25, 4 seq.; 2 Chr. 36, 17; but whose kingdom was again overthrown by Cyrus Is. 43, 14. The Babylonian empire founded by the Chaldeans is therefore termed אֶרֶץ כַּשְׂדִּים Is. 23, 13, Jer. 24, 5, also כַּשְׂדִּים alone Is. 48, 14 20, Jer. 50, 10, with *ah* of motion כַּשְׂדִּימָה Ez. 11, 24; 16, 29; and conseq. the inhabitants are יוֹשְׁבֵי כַשְׂדִּים Jer. 51, 24 35, poet. בַּת כַּשְׂדִּים Is. 47, 1, for which בַּת בָּבֶל stands elsewhere. In this sense should also be understood the phrases מַלְכוּת כַּשְׂדִּים Dan. 9, 1 and סֵפֶר וּלְשׁוֹן כ׳ 1, 4. The term was applied to the Chaldeans in Mesopotamia Gen. 11, 28, on the Chaboras Ez. 1, 3; 11, 24; those who had immigrated

out of Carduchia into Babylonia Is. 23, 13, those in the neighbourhood of Edom near the Arabian desert Job 1, 17; and also the priestly caste who had settled in Babylonia at a very ancient period, and were distinguished as astrologers Dan. 2, 2 4 (see כַּשְׂדִּי).

כַּשְׂדִּי (*def.* כַּשְׂדָּאָה and כַּשְׂדָּיָא, *plur.* כַּשְׂדָּאִין, *constr.* כַּשְׂדָּאֵי, *defin.* כַּשְׂדָּאֵי, כַּשְׂדָּיֵא after the Syrian manner from כַּשְׂדָּאֵיָא) *Aram. Gent. m.* 1. *a Chaldean, the Chaldeans*, a people inhabiting Babylonia generally Dan. 3, 8. — 2. those of an early period in Babylonia who were the priests of Belus (Herod. 1, 181. 183), and a race of Magi (*γένος Μάγων* Hesych.), who were occupied with conjurings, sorceries, the interpretations of dreams (Diod. 2, 29), as well as with astronomical observations (ib. 2, 9), mentioned with אָשְׁפִין, חַכִּימִין, חַרְטֻמִּין, אָשְׁפִין גָּזְרִין, Dan. 2, 5 10; 4, 4; 5, 7 11 30; there being in addition to the Chaldee priest-caste a Magian one (Curtius 5, 1 §. 22), who were of Median descent (Herod. 1, 101).

כַּשְׂדִּים see כַּשְׂדִּי.

כָּשָׂה *intrans. to be fat, thick, fleshy*, along with עָבָה and שָׁמֵן Deut. 32, 15; Ar. (Saadia) جَسَا; it is connected perhaps with כָּסָה (which see), as *Kimchi* has already remarked, and as is even the reading of 3 mss. The Ar. كَشِىَ to be fed, to be satiated, is probably the same verb. Farther comparisons may be seen under כָּסָה.

כַּשִּׁיל (from כַּשׁ out of כָּשַׁשׁ with the termination ־ִיל, as in כַּרְמִיל, פְּתִיגִיל) *m. an axe, a hoe*, an instrument of destruction, Ps. 74, 6; Targ. the same, Jer. 46, 22 for קַרְדֹּם. See כָּשַׁשׁ.

כָּשַׁל (*fut.* יִכְשַׁל Prov. 4, 16 K'tib, *inf. absol.* כָּשׁוֹל) *intr.* prop. *to totter*, to and fro; *to waver, to faint* (from weakness, frailty, fatigue); not connected with כָּסַל (which see), but certainly with חָשַׁל (see its comparisons); hence *to stagger*, from weakness Is. 5, 27, coupled with עָיֵף; Ps. 105, 37; *to totter*, of the knees Is. 35, 3, Ps. 109, 24, a stronger form of which idea is that of נָפַל Jer. 31, 3; Jer. 46, 6; on account of too heavy a burden Lament. 5, 13; Job 4, 4; *to fall, to sink*, also in a subjective sense Hos. 4, 5; 14, 2; Is. 3, 8; 59, 14; כָּשַׁל בְּ׳ *to stumble upon a person* or *thing* Lament. 5, 13, Lev. 26, 37, Jer. 46, 12, or *to push against one* (and fall) 6, 21, except where בְּ is a particle of time Is. 59, 10; more rarely with אֶל of a person Jer. 46, 16 *to fall upon one;* כ׳ אָחוֹר *to fall backwards* Is. 28, 13; *to be weak, weary, exhausted* 2 Chr. 28, 15; *to fail*, of the strength Ps. 31, 11; Neh. 4, 4; figurat. *to sin* Prov. 4, 16 K'tib. כּוֹשֵׁל *weary, faint* = נִכְשָׁל. Deriv. מִכְשׁוֹל.

Nif. נִכְשַׁל (*fut.* יִכָּשֵׁל) same as Kal: *to totter*, Nah. 2, 6; 3, 3; *to stumble* Is. 40, 30; 63, 13; *to fall* Prov. 4, 12; 24, 17; metaphor. *to suffer*, נָפַל also being so used Dan. 11, 14; *to be overthrown* 11, 33 34; with בְּ *whereby* Jer. 31, 9; Hos. 5, 5; 14, 10; *to be subdued* Dan. 11, 41; *to perish*, coupled with אָבַד Ps. 9, 4; *to be weak, faint* 1 Sam. 2, 4.

Pih. כִּשֵּׁל (*fut.* יְכַשֵּׁל) *to make fall, to murder*, גּוֹיִם Ez. 36, 14 K'tib, for which 36, 15 has הִכְשִׁיל; but the use of שִׁכֵּל 36, 12 13 makes it probable that we should read with the K'ri שִׁכֵּל, or suppose a transposition, as Ez. 17, 21 has נִבְרַח for נִבְחַר, Eccles. 12, 6 יִרְחַק K'tib for יֵחָרֵק (Arab. خرق to tear in pieces). Deriv. כִּשָּׁלוֹן.

Hif. הִכְשִׁיל (*inf. constr.* הַכְשִׁיל, *fut.* יַכְשִׁיל) *to cause to fall* 2 Chr. 25, 8, i. e. to destroy; *to weaken, to bring down*, Lament. 1, 14; figur. *to seduce, to lead astray* 2 Chr. 28, 23; Prov. 4, 16 K'ri; with בְּ *whereby* Jer. 18, 15, or *against what* Mal. 2, 8; generally *to sin*, with עַל of a pers., Ps. 64, 9 *and their tongue sins against them*, i. e. slanders them. In Ez. 36, 15 תְּשַׁכְּלִי should be read (see Pih.); the Vulg. reads תַּשְׁלִיכִי. Deriv. מַכְשֵׁלָה.

Hof. הָכְשַׁל (*part. m. pl.* מֻכְשָׁלִים) *to be overthrown, to be made to fall*, Jer. 18, 23.

The fundamental signification of the stem has been already developed un-

der חָשַׁל; the Arab. كسل (to be feeble, sluggish) proceeds from the same signification. כַּשִּׁיל is derived from כָּשַׁשׁ.

כִּשָּׁלוֹן *m. a fall*, *ruin* Prov. 16, 18.

כָּשַׁף (not used) *intr.* same as אָשַׁף (which see) *to speak softly*, *to murmur*, *to whisper*, *to listen*, *to act mysteriously*, *to mutter;* hence *to practise magic*, i. e. to mutter magic formulas; Syr. ܟܫܦ in Ithpa. *to pray*, properly *to whisper;* as the Hebrew לָחַשׁ means *to whisper*, *to pray* and *to practise magic*, לַחַשׁ whispering, soft prayer, magic; so too חָרַשׁ II. (prop. to speak softly, in whispers) is *to practise magic*, *to soothsay*, Targ. חֲרַשׁ, Syr. ܚܪܫ, proceeding from the same fundamental signification; Arab. كشف the same, of theosophists; then to unveil, to reveal, of magicians or wise men. Thus it belongs to those Hebrew words, like סָגַד, כָּמַר, בָּעַל, חָנַף, קָסַם &c., which received in usage the additional idea of something heathenish, idolatrous and forbidden, while they were originally applied to the true worship, as is seen from the dialects; comp. Deva, among the Brahmins *God*, in Aryan *the devil*, ترسا *god-fearing*, Pers. *confessing a false religion.* For the better explanation of the idea, אָשַׁף and קָשַׁב may be compared, where reference is made to Semitic and extra-Semitic analogies. Deriv. כֶּשֶׁף, the proper name אַכְשָׁף.

Pih. כִּשֵּׁף (especially *part. m.* מְכַשֵּׁף, *pl.* מְכַשְּׁפִים, *part. f.* מְכַשֵּׁפָה) *to practise magic*, i. e. to mutter magical formulas of incantation, which was done in the service of idolatry 2 Chr. 33, 6; different from עוֹנֵן and נִחֵשׁ, and adduced with other vices Mal. 3, 5; among heathen kings applied to a class of Magi, who were occupied with horoscopy, the interpretation of dreams, astrology &c. Dan. 2, 2; coupled with אַשָּׁפִים, חַרְטֻמִּים, חֲכָמִים and כַּשְׂדִּים Ez. 7, 11. The Mosaic law enacted the punishment of death for such a practice Ex. 22, 17; Deut. 18, 10. Deriv. כַּשָּׁף.

כַּשָּׁף *m. a magician*, one of the five classes of heathen prophets Jer. 27, 9.

כֶּשֶׁף (only *pl.* כְּשָׁפִים) *m. incantation*, *magic*, of the Chaldeans (comp. Diod. 2, 29), by which it was thought that threatening disasters could be averted Is. 47, 9 12, mentioned as the jugglery of idolatry Mic. 5, 11 and of idolatrous mysteries 2 Kings 9, 22; also *secret tricks*, of policy Nah. 3, 4.

כְּשָׁפִים see כֶּשֶׁף.

כָּשֵׁר (*fut.* יִכְשַׁר) *intr.* same as אָשַׁר, יָשַׁר (which see), in fundamental signification *to be straight*, *upright*, *stiff* (see כִּישׁוֹר); but in use only fig. 1. *to be right*, *good*, *approved*, *pleasing*, with לִפְנֵי of the person Esth. 8, 5, like יָשַׁר. — 2. *to thrive*, *to grow*, of seed Eccles. 11, 6; *to prosper*, *to succeed*, manifested by similarity and evenness of state; *to be able*, *of the right sort*, *prosperous* (of result); Ar. يسر to be prosperous; comp. אָשַׁר. Aram. כְּשַׁר, כָּשֵׁר, ܟܫܪ the same, and also meaning to be good for something, to be useful; but the fundamental signif. to be stiff, upright, also exists there; hence ܟܫܘܪܐ, כָּשׁוֹר a beam. From the idea of being stiff, straight, upright, came that of *being firm*, *dense*, *able*. Deriv. כּוֹשָׁרָה, כִּשְׁרוֹן.

Pih. כִּשֵּׁר (not used) *to be quite upright* or *straight*, of a distaff, a beam &c. Deriv. כִּישׁוֹר.

Hif. הִכְשִׁיר (*inf. constr.* הַכְשֵׁיר) *to carry on rightly*, *advantageously*, *prosperously*, חָכְמָה, Eccles. 10, 10 *and a preference* or *preferable* (to גִּבֵּר חֲיָלִים) *is the able pursuit of wisdom* (הַכְשֵׁיר חָכְמָה constitutes but a single idea).

כִּשְׁרוֹן *m. ability*, i. e. what is done in a right way Eccles. 2, 21; *prosperous issue*, *prosperity*, *success* (in labour) 4, 4; 5, 10.

כָּשַׁשׁ (i. e. כָּשׁ; not used) *trans.* *to cut* or *divide in pieces*, *to separate into parts*, transferred in language to pointedness and sharpness. Hence it is used of an axe, a hatchet; identical

with קֵץ (קָצַץ), חֵץ (חָצַץ), and its enlarged form חָצַן II. (whence חֹצֶן 2. = Targ. חֲצִינָא axe, hatchet), with חז (חָזַז), חַד (חָדַד), חָזָה, Targ. חֲדָא &c., under which words may be found a comparison with Aram. and Arab. stems. Comp. also Ar. حَسَّ (to cut off, to cut into), حَشَّ the same. Deriv. כַּשִּׁיל.

כִּת *n. p.* 1. the city *Κήτιον, Κίτιον, Κίττιον*, Citium, in the island of Cyprus (Herod. 7, 90); the first establishment, perhaps, of the Carians and Phenicians there. — 2. the island of Cyprus generally (Num. 24, 24; Is. 23, 1 12), called also חֵת (which see) in primitive times; considered, it is true, at the period of the ethnographical table (Gen. ch. 10) to be a Greek colony, but designating at the same time all the coast-districts of Asia Minor and the islands of the Mediterranean Sea, conseq. the lands of the West (opposed to קֵדָר Jer. 2, 10 in the East), even the remotest of them (Ez. 27, 6); *Ketes* (*Κέττης* i. e. כִּת) according to a tradition that has been preserved (Serv. on Virg. Buc. 10, 8; Schol. on Dionys. Perieg. 5, 509) having been a son of *Ion* (יָוָן = יוֹן), but yet in many ways connected with Egypt and Phenicia. — 3. a part of Cilicia, especially the entire coast-district (Ptol. 5, 7), *Κῆτις*. Agreeably to tradition, Joseph. (Antt. 1, 6, 1) and the fathers (Epiphan. adv. haer. 1, 25; Jerome on Gen. 10, 4; Saadia there &c.), all the islands and coasts of the Mediterranean Sea, Macedonia, and other countries besides into which the Kittians wandered, as the legends say, were understood by it.

As to the name designating a place or territory, it only appears in the Bible as the basis of the Gentile כִּתִּים. On the other hand, כת i. e. Citium, is mentioned as a Sidonian colony with כַּכַּב and אַפָּא in Phenician, upon a Sidonian coin (*Gesen.* monumenta &c. Tab. 34 and p. 265-268); and the same place is also written כִּית, constr. כִּית, in כִּית כָּארִם (Citium of the Carians) particularly in Cittian inscriptions (*Movers*, Phönizien II, 2 p. 212. 213). The one form is interchanged in inscriptions with חֵת (which see); חִתִּים standing even in the Bible (Judges 1, 26; 1 Kings 10, 29; 11, 1; 2 Kings 7, 6; 2 Chr. 1, 17) for כִּתִּים. The Semitic etymology is given under חֵת. In any case כַּרֶת (which see) is an enlargement of it.

כָּתַב (*fut.* יִכְתֹּב) *tr. to grave, to cut in* (a wooden tablet), *to work in with the chisel* (in stone or metal), altogether like the identical stems חָטַב (which see), חָצַב I. (see Job 19, 24), קָצַב (which see) &c., under which farther Semitic comparisons may be found. Comp. *γράφειν* prop. to grave; Phenic. כָּתַב the same. Hence 1. *to write*, with accusat. of what is written, as אָלֹת Num. 5, 23, שִׁירָה Deut. 31, 22, תּוֹרָה 31, 9, דִּבְרֵי יי Ex. 24, 4, דְּבָרִים Esth. 9, 20, סֵפֶר Ex. 32, 32, מְגִלָּה Jer. 36, 27; כָּתוּב *written*, Ezr. 4, 7 in opposition to speech. The material *upon* or *in* which one writes, stands, besides the accusat. of what is written, with עַל Ex. 34, 1, Josh. 10, 13, 1 Chr. 29, 29, figurat. Jer. 31, 33 *to write upon the heart;* also with אֶל Jer. 36, 2, Ez. 2, 10 or בְּ Deut. 28, 61, Josh. 8, 34, according as one thinks of the writer's relation to the material. With the person to whom the writing is addressed is put אֶל 2 Sam. 11, 14, 2 Kings 10, 6 or לְ Deut. 24, 1, in later language עַל 2 Chr. 30, 1; Ezr. 4, 7; but כ' אֶל also means *to write of* or *concerning a person* or *thing* Jer. 51, 60, כ' עַל *for one* Esth. 8, 8, or *against one* Ezr. 4, 6. כ' לוֹ (dat. commodi) *to write for oneself* Jer. 30, 2. The thing *with which* the writing is done is expressed by בְּ Is. 8, 1; Ex. 31, 18. כ' מִפֶּה פ' *to write after the oral communication of a person* Jer. 36, 6. — 2. *to inscribe*, with the accus. יָד Is. 44, 5 and לְ of the person *for*, of inscribing the hand with Jehovah's name, to denote that one is his; slaves having been accustomed to have the name of their master, soldiers that of their leader, priests that of their god, tattoed upon their forehead, or in

their hand; comp. Apoc. 13,16. Therefore the nominat. is used with the passive form Ex. 32,15; Ez. 2,10. — 3. *to write down*, *to inscribe*, *to record*, as the Ar. كتب (of inscribing in the military lists) Num. 11,26; 33,2; Judges 8,14; 1 Kings 11,41; *to enroll*, in a register Jer. 22, 30, Ps. 69, 29, the rulers having a list of all Hebrews, out of which, however, they erased the dead (see Ez. 30, 12; 32, 33; Num. 1, 18; Ex. 13, 9). Hence the expression Is. 4, 3 *every one who is inscribed* (כָּתוּב) *unto life*, i. e. destined for preservation, who is in the book of life which Jehovah bears, and is not erased from it (comp. Dan. 12, 1; Phil. 4, 3), Ps. 87, 6 *at the writing up of the peoples*. Also: *to describe*, of the exact partition of a land Josh. 18, 4 6 8; fig. *to record*, the crimes, which God registers as it were, in order to visit them at the right time Is. 65, 6 (comp. Dan. 7, 10; Is. 49, 16). — 4. in a judicial sense: *to write down*, *to decree*, a punitive process, with עַל of the person *against whom* Job 13,26; comp. כִּתֵּב and חֹקֵק (according to some) Is. 10, 1, Greek γράφεσθαι δίκην, Arab. كَتَبَ a sentence. — 5. *to prescribe*, with עַל of the person 2 Kings 22, 13; by which Psalm 40, 8 is explained, which would be better translated however: *behold, I come with the roll, graved upon me* (i. e. in my heart, עַל־לִבִּי = עָלַי); besides with אֶל Esth. 9, 23 or לְ of the person 2 Kings 17, 37; Prov. 22, 20. — 6. *to subscribe*, Jer. 32, 12. Deriv. מִכְתָּב, כְּתֹבֶת, כְּתָב.

Nif. נִכְתַּב (*fut.* יִכָּתֵב) *to be written*, Esth. 3, 12, with בְּ (1, 19; 9, 32) or עַל Ps. 139, 16 *in*, e. g. *in the dust* Jer. 17, 13 i. e. in loose earth, so that the characters may be easily effaced, a figure of being soon forgotten; opposite, in the rock (Job 19, 24); *to be inscribed*, *enrolled* Ps. 69, 29, *to be written down* Job 19, 23, with לְ of the person *for whom* Ps. 102, 19.

Pih. כִּתֵּב *to write down*, *to decree*, a sentence Is. 10, 1, like Kal; of legislative determinations Hos. 8, 12. מְכַתְּבִים Is. l. c. is a noun (see מְכַתֵּב).

כְּתַב (3 *p. pl.* כְּתַבוּ; *part. m.* כָּתֵב, *fem.* כָּתְבָה, *pl. f.* כָּתְבָן; *part. pass. m.* כְּתִיב; *fut.* יִכְתֻּב) *Aram. tr. to write*, Dan. 5, 5, with accus. of the object אִגְּרָא Ezr. 4, 8, לְ of the person Dan. 6, 26, with בְּ *in* Ezr. 5, 7; 6, 2; *to write down, to commit to writing* Dan. 7, 1.

כְּתָב (with *suff.* כְּתָבָהּ, כְּתָבָם) *m.* 1. *the civic book*, in which the living citizens with their children (Ps. 87, 6) or also as childless (Jer. 22, 30) were enrolled, and from which, when they died, their names were erased (Ex. 32, 32). Into it when the state had been newly arranged after the exile (Ez. 11, 17 seq.) the false prophets were not to be received Ezek. 13, 9; on the contrary כְּתָב הַמִּתְיַחְשִׂים Ezr. 2, 62, Neh. 7, 64, for which also סֵפֶר הַיַּחַשׂ stands in 7, 5, is *family-book*, in which descent, and reference to tribe as well as family, were noted down. Besides: *the Mosaic law*, *the Pentateuch*, *the written law*, to which David appeals; fully כְּתָב מִיַּד יְיָ 1 Chr. 28, 19 *the writing from the hand of Jehovah*, referring to Ex. ch. 25 and following; in modern Hebrew תּוֹרָה שֶׁבִּכְתָב. כְּ' דָּוִיד 2 Chr. 35, 4 *the writing of David*, i. e. in which the institutions of David were described at length, like מִכְתַּב שְׁלֹמֹה ibid. כְּ' אֱמֶת *a book of truth* Dan. 10, 21, i. e. a book of fate, in which the secret (Deut. 32, 34) future destinies both of nations (Revel. 5, 1) and individuals (Ps. 139, 16) are written (רָשׁוּם). Farther: *a written sentence*, *a written command*, Esth. 3, 14; 8, 8 13; fully כְּ' הַדָּת 4, 8. — 2. *a writing*, *a written character*, Esth. 1, 22; 3, 12; 8, 9, with לָשׁוֹן tongue. — 3. *a letter*, hence בִּכְתָב *by letter* 2 Chr. 2, 10, opposed to *orally;* so also Ezr. 4, 7, where it is tautologically explained by the old Persian נִשְׁתְּוָן (which see), *letter*. Ar. كتان the same.

כְּתָב (once *constr.* כְּתָב Ezr. 6, 18, but which it is better to take here as a verb with the meaning *to prescribe; def.* כְּתָבָא, ־בָהּ) *Aram. m.* 1. *catalogue*, *register*, hence דִּי־לָא כְתָב Ezr. 7, 22 *which*

is not in the list, i. e. at will; *a written document*, *an edict* 6, 9 10. — 2. *a writing*, *an inscription* Dan. 5, 8 16 17 25.

כְּתֹבֶת *f. a writing*, only of characters burnt into the skin Lev. 19, 28; Phenic. כתבת prescription (Mass. 18).

כִּתִּי *Gent. m.* from כַּת, see כִּתִּים.

כִּתִּיִּים see כִּתִּים.

כִּתִּים *Gent. m. pl.* of כַּת (which see) *the Chittim*, according to the widest and most extensive meaning of כַּת; therefore אֶרֶץ כִּתִּים (*land of the Chittim*), a periphrasis for כַּת. It signifies 1. the island of Cyprus Is. 23, 1, which belonged to Tyre, and whose revolt the prophet announced, as is confirmed by Menander (*Joseph.* Antt. 9, 14, 2). But more frequently כִּתִּים or כִּתִּיִּים alone stands for it, ib. 23, 12. — 2. אִיֵּי כִתִּיִּים *the Chittian islands*, denoting the islands and coast-territories of the West, opposed to the eastern קֵדָר Jer. 2, 10, whence the Tyrians fetched larch-wood for their ships Ez. 27, 6 K'ri. — 3. *Macedonia*, *Italy*, hence צִיִּים כִּתִּים Dan. 11, 30 *Roman ships* (כִּתִּים adject. to צִיִּים), LXX *Ῥωμαῖοι*, Vulg. *Romani;* for which צִים מִיַּד כִּתִּים in Num. 24, 24, which is understood to refer to the Greek fleet that came to Cilicia to conquer the Assyrians (*Eus.* Chron. Arm. 1 p. 43. 53), understood by the Targ. of the Roman fleet; comp. 1 Macc. 8, 5, where Perseus is called king of the Chittians; ib. 1, 1, where Macedonia is so named.

The sing. of the Gentile, כִּתִּי, appears along with חִתִּי only on Phenician inscriptions in Cyprus (Gesen. l. c. p. 122. 152); but it was a ground-form to the Hebrew plural, except that it was sometimes considered an adjective.

כָּתִית (from כָּתַת) *m.* (coupled with שֶׁמֶן) *fine oil*, from pounded (not pressed) olives (Rashi) Ex. 27, 20; 29, 40; Lev. 24, 2; Num. 28, 5; 1 Kings 5, 25; prop. an adj. to זַיִת.

כָּתַל (not used) *tr.* (according to the usual assumption) *to heap together*, into a lump; *to press together*, = Ar. كتل, comp. כָּפַל; according to which the organic root would be כַּ־תַל, as in תֵּל (which see). But it is better taken, after the analogy of חָיַץ and חוּץ, in the fundamental signification (*Fürst*, small school-lexicon s. v.) *to separate*, *to divide*, a space, identical in its organic root כַּ־תַל with that in נָ־צַל, אָ־צַל, חָ־סַל, Ar. حصل, خزل, Talm. חֲצַל. Deriv. כֹּתֶל, and כְּתַל in the proper name כִּתְלִישׁ.

כְּתַל see כִּתְלִישׁ.

כֹּתֶל (with *suff.* כָּתְלֵנוּ) *m.* prop. a separation, like חַיִץ, hence *a wall* Song of Sol. 2, 9, by which a space is divided off; Targ. כֹּתֶל, כְּתַל.

כְּתַל *Aram.* see the noun כְּתַל.

כְּתַל (not used) *Aram. tr.* same as Hebrew כָּתַל. Deriv. כְּתַל, כֹּתַל.

כְּתַל and **כֹּתַל** (comp. גְּבַר and גּוּבַר; *pl. def.* כָּתְלַיָּא) *Aram. m.* same as Hebrew כֹּתֶל Dan. 5, 5; Ezr. 5, 8.

כִּתְלִישׁ (from כְּתַל with the formative syllable ־ִישׁ; prop. *separation*) *n. p.* of a city in Judah Josh. 15, 40.

כָּתַם I. (Kal unused) *tr.* 1. *to press into*, *to engrave*, *to inscribe*, *to write*, conseq. = כָּתַב which see (*b* changed into *m*); deriv. מִכְתָּם (according to the Targ., LXX and Vulg.). — 2. to cut signs into, to prick in, to indent, fig. *to make scars*, *stripes*, *punctures*, *spots;* Syr. ܟܬܡ, Targ. כְּתַם *to mark*, *to characterize*, ܟܘܬܡܐ, כִּתְמָא stigma. From this has arisen the meaning *to stain*, *to soil*, Syr. ܟܬܡ, Targ. כְּתַם.

Nif. נִכְתַּם (*part. m.* נִכְתָּם) *to be inscribed*, *written*, Jer. 2, 22 *thine iniquity is written before me* (*Kimchi*), i. e. it continues in the book of guilt, notwithstanding all attempts to wash it away. The LXX and Vulg. translate after signif. 2 of כָּתַם I. *to be soiled: thine iniquity retains its spot before me.* Comp. also كَتِنَ to be dirty, unclean; but كمت should not be compared.

כָּתַם II. (not used) *tr.* 1. *to divide*, *to separate* (dross from metal), *to purify*, *to cleanse*, gold, cogn. in meaning with פָּז (which see); deriv. כֶּתֶם, and, according to some, מִכְתָּם. — 2. *to sever*, *to divide off*, *to conceal*, *to withhold*, Ar. كتم, without being identical with חָתַם.

Nif. נִכְתָּם *to be kept*, עָוֹן Jer. 2, 22 (according to some); comp. חָתוּם, כָּמֻס Deut. 32, 34, Job 14, 17, צָרוּר, צְפוּנָה Hos. 13, 12.

כֶּתֶם *m.* (poet. for זָהָב or parallel to it) usually *gold*, Job 31, 24, Prov. 25, 12, and if it be referred to כָּתַם II., purified, fine gold. But as there was also כֶּתֶם which was neither good nor purified, טוֹב Lament. 4, 1 or טָהוֹר Job 28, 19 being coupled with it; as it was fetched, like זָהָב, from the gold countries אוּפָז Dan. 10, 5 and אוֹפִיר Is. 13, 12, Job 28, 16; and as it cannot be identical with פָּז because the latter defines כֶּתֶם more closely Job 5, 11: we can only understand by it a very valuable kind of metal like gold; perhaps from כָּתַם = חָשַׁם *to shine*, *to glitter* (see *Fürst*, Conc. s. v.).

כָּתַן (not used) *tr.* usually *to cover around*, *to veil*, *to clothe about*, which meaning the verb כדן has in Ethiopic; comp. Arab. ختن (to surround). But this signification may be merely secondary, since according to tradition (*Joseph.* Antt. 3, 7, 2) and the use of the derivatives in Aramaean, Phenician and Arabic it is only used of linen or cotton cloth. It appears more advisable therefore, to combine the verb כָּתַן with אָטַן (which see), whence came the Phenician and Greek אֲטָנִי, ὀθόνη (as כְּתֹן denotes *linen*, *linen-yarn*, *linen-dress*, then also *cotton*). The fundamental signification would be, accordingly, *to spin* (linen or cotton yarn). Derivative

כְּתֹן see כְּתֹנֶת.

כֻּתֹּן see כְּתֹנֶת.

כְּתֹנֶת (from the masc. כְּתֹן, with כְּתֹנֶת from כֻּתֹּן, with *suff.* כֻּתָּנְתִּי; *plur.* כְּתָּנֹת, but *constr.* כָּתְנוֹת from כְּתֹן, with *suff.* כָּתְנֹתָם from כְּתֹן) *fem.* prop. *yarn*, (of linen or cotton), comp. Arab. كَتّان linen, linen cloth, Targ. כִּתָּן, כְּתַן, Syr. ܟܬܳܢܳܐ the same; then clothing made out of it, worn on the bare body Gen. 37, 33, 2 Sam. 15, 32, sometimes with other notices of the stuff, as שֵׁשׁ Ex. 39, 27, בַּד Lev. 16, 4, עוֹר Gen. 3, 21, or some other more specific designations Gen. 37, 3; Ex. 28, 4. אָזַר כְּפִי כ׳ Job 30, 18 *to surround as a tunic*, because this encloses the body tightly. Phen. כְּתֹן the same; whence the Greek *χιτών*, *κιτών* should be derived. Arab. قُطْن, قُطُن cotton, cotton-stuff; our *cotton*, *cattun* is prop. the same word.

כָּתַף (not used) 1. *intrans.* deflexit, *to bend to the side*, *to turn*, *to make a turning*, a meaning also borne by the Hebrew עָטַף Job 23, 9 (out of which its other signification has arisen, as is clearly proved under כָּנַף page 674) and Ar. عَطَفَ (whence عِطْف bend, turning, side); conseq. cognate in sense with גָּנַב, חָנַף, כָּנַף, Targ. גְּנַף &c. The Ar. stem كَتَفَ identical with it, has likewise the same fundamental signification; hence كَتِيف *side* (of a sword), كَتْف *wing* (besides the meaning "shoulder"), from which comes كتفان a locust in the state of its incipient flying; as from the Hebr. כָּנַף, Ar. جَنَبَ to bend aside, to turn, comes the noun כָּנָף side, wing, Targ. גְּנַף. The Aram. גְּדַף, from which comes the noun גְּדַף *wing*, has the same fundamental signification. — 2. *tr. to enclose*, *to cover about*, *to shield round about*, both ideas being connected in כָּנָף (which see), and in other stems (see the copious enumeration in page 674). See too עָטַף. Deriv. כָּתֵף, כְּתֵפָה.

כָּתֵף (*constr.* כֶּתֶף, like כָּבֵד, עָרֵל from כָּבֵד, עָרֵל; with *suff.* כְּתֵפִי, כְּתֵפָם; *dual* כְּתֵפַיִם, but only with *suff.* כְּתֵפָיו, ־ֶיהָ) *f.* 1. *the side*, of a house 1 Kings 6, 8, 2 Kings 11, 11, of a chair 1 Kings 7, 39; *the side-district*, *border*, *projection*,

e. g. of a land Ez. 25, 9; *side-piece, axle-piece, shoulder*, of the מְכֹנָה 1 Kings 7, 34; generally *what projects* or *lies at the side of an entire thing* Ez. 40, 18 40; 41, 2 26, of שַׁעַר 46, 19, בַּיִת 47, 1 &c.; *the upper side*, of animals, יָרֵךְ 24, 4 or מָתְנַיִם meaning the lower side 29, 7; tautologically with צַד 34, 21; *border*, 29, 7 *and thou wilt open to them every border*, i. e. the enemy will be able to press in on all sides; *flank, side*, of localities Num. 34, 11; Josh. 15, 10; 18, 19; *slope* of a mountain Josh. 15, 10, comp. صَفّ. — 2. *the shoulder-blade* Job 31, 22, *shoulder*, the part of the body on which a burden is laid or carried Is. 46, 7; 49, 22; Ez. 12, 6 7 12; 2 Chr. 35, 3, conseq. same as שְׁכֶם (which see), and merely an extension of the primitive idea, as may also be seen from Job 31, 22; *the back*, of men Neh. 9, 29, Zech. 7, 11, or animals Is. 30, 6; metaphorically *the shoulder-parts* Deut. 33, 12.

כָּתֵפָה (only *pl.* כְּתֵפוֹת, *constr.* כִּתְפוֹת) *f.* the same Ex. 28, 7; 1 Kings 7, 30; Ez. 41, 26.

כָּתַר (Kal not used) *tr.* 1. same as כָּדַר, חָדַר, עָטַר *to enclose, surround, encircle*, connected with the stems חָזַר I., גָּדַר, חָצַר, עָצַר in its fundamental signification. Deriv. כֶּתֶר, כֹּתֶרֶת. — 2. prop. to surround, hence *to besiege, to storm all round* (comp. כָּדַר), *to close around, to embrace*. See Hif. — 3. *to shut out round about, to exclude, to keep off* (see Pih.); *intrans. to wait, to remain behind*, like חָדַר, خدر.

Pih. כִּתֵּר 1. *to encircle, to surround*, of enemies; *to besiege all round*, with accusat. of the object Judges 20, 43; Ps. 22, 13. — 2. *to hold back* (emotion, passion), i. e. *to wait*, Job 36, 2, an usage also found in the Targ., Syr., Sam. and Zab.

Hif. הִכְתִּיר (*fut.* יַכְתִּיר) 1. same as כִּתֵּר *to surround in a hostile sense*, with accus. Hab. 1, 4. — 2. *to stand around*, with בְּ of the person Ps. 142, 8. — 3. *to embrace, to span*, with accus. Prov. 14, 18.

כֶּתֶר *m. a crown, a diadem*, a sign of rule Esth. 1, 11; 2, 17; 6, 8, so called from its encircling (כָּתַר) form; Phenic. כתר the same, whence *κίταρις, κίδαρις* among the Greeks; Arab. كُثْر dignity.

כֹּתֶרֶת (from כָּתַר; *plur.* כֹּתָרוֹת) *f. a crown*, as an ornament (pl. LXX *ἐπιθέματα*) of a pillar, *capital* (Vulg. *capitella*) 1 Kings 7, 16-20; 2 Kings 25, 17; 2 Chr. 4, 12; so called from its *round* form, as מַעֲשֵׂה שׁוּשַׁן 1 Kings 7, 19 confirms; and in Egyptian and Assyrian monuments round capitals only appear. In 2 Chr. 3, 15 צֶפֶת from צָפַת (which see) = כָּתַר stands for it. The כ׳ consisted of two principal parts, of the crown proper, and a puffed, turban-shaped supporter (גֻּלָּה).

כָּתַשׁ (*fut.* יִכְתֹּשׁ) *tr.* 1. (not used) *to butt*, of horned animals, identical in the organic root כ־תשׁ with that in תָּשׁ (תּוּשׁ); also applied to the pushing flight of birds of prey, identical in the organic root with that in טָשׁ (טוּשׁ), طاس, Aram. טָס, ܛܣ and in רָ־טַשׁ, נָ־טַשׁ; also *to strike, to push, to pierce, to wound, to make war upon*, like חָטַשׁ (above), meanings which the Targumic and Samar. כְּתַשׁ, Syr. ܟܬܫ, Ar. كتش still have, identical in the organic root with תָּז (תּוּז), *to strike off, push off*, Ar. تاز, or with the meaning *to strike into pieces, to shatter*, identical with the organic root in רָ־טַשׁ. From all this we may see that it is not connected with כָּתַת, whose organic root is כַּת. — 2. *to beat to pieces, to bruise, to pound*, in a mortar Prov. 27, 22; *to make little*. Deriv. מַכְתֵּשׁ. — 3. *to hollow out, to deepen, to fit for the reception of persons* or *things*, a farther development of חַט=כַּת (which see), Ar. حطّ (in the fundamental signification); deriv. the proper name מַכְתֵּשׁ. This third meaning is not connected with signif. 1 and 2.

כָּתַת (1 *pers.* כַּתּוֹתִי; *inf. abs.* כָּתוֹת; *imp.* כֹּת, *pl.* כֹּתּוּ; *fut.* יַכֹּת) *tr.* 1. *to beat*

in pieces, *to bruise*, things of metal Deut. 9, 21 (comp. Pih.), the testicles, i. e. to castrate Lev. 22, 24, coupled with מָעַךְ (to crush, to bruise), hence כָּתוּת *one castrated;* then *to reduce to pieces*, *to shatter*, a potter's vessel Is. 30, 14, coupled with שָׁבַר; *to pound*, זַיִת (olives), which is done before pressing to get finer and better oil (*Rashi*); figuratively *to break asunder*, an enemy, with מִפְּנֵי of the person Ps. 89, 24 (see Hif.). Derivat. כְּתִית and מְכִתָּה. — 2. same as גָּדַד, חָטַט *to point*, *to sharpen*, an instrument for piercing or cutting; hence also *to reforge*, e. g. אֵת into חֶרֶב Jo. 4, 10, the reverse in Is. 2, 4, where Pih. is used.

Pih. כִּתֵּת 1. *to beat in pieces*, *to shatter*, the iron serpent 2 Kings 18, 9, images of stone 2 Chr. 34, 7, strengthened by הֵדַק; *to reduce to ruins*, אֶרֶץ, i. e. *to desolate* Zech. 11, 6; *to strike against one another* (see Puh.). — 2. like Kal 2. prop. to point, to sharpen, hence to *reforge* Mic. 4, 3; Is. 2, 4.

Puh. כֻּתַּת *to be dashed together*, in a civil war 2 Chr. 15, 6.

Hif. הֵכַת (*fut.* יַכַּת) *to scatter*, an enemy Num. 14, 45; Deut. 1, 44.

Hof. הֻכַּת (*fut.* יֻכַּת Aramaeising for יוּכַת) *to be beaten in pieces*, *to be broken*, שַׁעַר Is. 24, 12; פְּסִילִים Mic. 1, 7; *to be beaten down*, *to be hunted down in flight*, גִּבֹּרִים Jer. 46, 5; *to be crushed*, i. e. annihilated Job 4, 20.

The two leading senses of the stem (*to break in pieces* and *to sharpen*) can only be developed by violence out of one primitive conception; for while כַּת 1. appears to be connected with חַת (cognate in sense שָׁבַר), כָּתַשׁ, Ar. كَتَّ, قَتَّ, and with the extra-Semitic quat-, cut-, cud-; in signif. 2 we can only compare חַד, גַּד, חַט &c.

ל

ל, called לָמֶד (= מַלְמֵד, *constr.* מַלְמַד Judges 3, 31), *Lamed*, as a letter signifies *ox-goad*, *βούκεντρον* (comp. *Homer* Il. 6, 135 *βουπλήξ*), because the figure of it, as is alleged, has still the rude shape of an ox-goad in old Hebrew (L, ∠), as well as in the Samar. (∠, ∠, ∠) and Phenician alphabets (∠, ∠, ∠, ∠). It is clear, however, that the name was selected merely on account of the initial sound, without reference to the shape of the letter. In old Greek writing, the same form served as the basis, for the *Λάμβδα* (לַמְדָּא) was merely the Phenician figure reversed (Λ, ⅂). As a numeral ל denotes 30, being the third letter in the series of tens. As an alphabetical sound it is pronounced *la*.

As to the proper pronunciation of Lamed, being a liquid it is usually uttered stronger than *n* and softer than *r;* as a pure lingual it stands in the scale of sounds nearest the clear *d* and then the *t*-sounds generally; from which circumstance, as well as from the softness of the sound, its numerous interchanges with others are to be explained. It is interchanged 1. with *r* (ר), so far as *l* and *r* have a similar authority, e. g. חָבַר with חָבַל I., כָּבַל with כָּבַר I., חָבַר II. with חָבַל II., כָּפַר II. with כָּפַל, גָּבַר with גָּבַל, שַׁרְשָׁה, Ar. سِلْسِلَة, modern Hebrew שַׁלְשֶׁלֶת; in מַרְגְּלִיתָא from *μαργαρίτης* the relation is otherwise; comp. *λείριον*, lilium, *φραγέλλιον*, flagellum. — 2. The *l* is merely hardened into *r*, so that the form with *r* is the irregular one, e. g. the Aram. pronominal stem אַר (in אֲרוּ, Targ. אֲרוּם) arose out of אַל (in אֵלּוּ); אֲשֶׁר out of אֶשֶׁל; Targ. אַרְמְלָא (Syr. ܐܪܡܠܬܐ, Ar. أَرْمَلَة) from the Hebrew אַלְמָנָה; Targ. חַרְצָא from the Hebrew חָלָץ; שְׂדַר מַזָּרוֹת from מַזָּלוֹת Dan. 6, 15 from שְׁדַל; Samar. אֱרָהוּת from אֱלָהוּת, as in other cases לָכִישׁ with רֶכֶשׁ Mic. 1, 13, נִרְאָה with נִלְאָה Is. 16, 12 form a paronomasia; comp. *titre* from *titulus*, *apôtre* from *ἀπόστολος*, *Gibraltar*

from *G'ibl-al-Tar(ik)*, Spanish *arfil* (the bishop in chess) from *al-fil* (elephant). — 3. But usually *l* on the contrary arises from *r*, e. g. אַלְמְנוֹת Is. 13, 22 from אַרְמְנוֹת; הִצְהִיל Ps. 104, 15 from הִצְהִיר; Syr. ܣܦܠܐ from סַפִּיר; Arab. قلب from קֶרֶב; Ar. زال from זָר; Targ. דִּגְלַת, Ar. دجلة from the Zend. *Tighra* (but see חִדֶּקֶל); it is otherwise in כַּרְמִיל Armen. *karmir* &c. The affinity of the sounds *r* and *l* appears in many languages. The Samaritans put ל for ר in their alphabetical poems, and vice versa. The Chinese have no *r*, and put for it constantly *l*. The reverse is the case in Japanese. The old Egyptians placed *l* for *r*; and in the Pehlevi all is represented by *l* for which the Zend has *r*. — 4. As a liquid and lingual, ל passes into נ which is weaker; comp. לוּן and לִיל (whence לַיִל), לִשְׁכָּה (λέσχη) and נִשְׁכָּה, לָחַץ and נָחַץ; לָדַן and Targ. נְדַן along with לֹעֵז; לוֹעֵז and נוֹעָז Is. 33, 19 (as should be read perhaps for נוֹעָז); צֶלֶם and Arab. صنم; פְּסַנְתֵּרִין and ψαλτήριον; גַּבְרִיאֵל, יִשְׂרָאֵל and Ar. اسرافيل, جبريل; in names of places *in* for *il* out of אֵל often stands in Arabic; *Delt* (Dalet) becomes in Ethiopic *Dent*; comp. also ἦλθον, Doric ἦνθον, βέντιστος for βελ-. — 5. More rarely does the reverse happen, viz. that the softer *n* passes into the harder *l*, as נָקַב Ar. لقب; נָתַן Syr. ܢܬܠ; Targ. הִכָּן Syr. ܗܟܠ; comp. δειλός from δεινός, νίτρον Att. λίτρον, νύμφη = *lympha*, ἔβενος along with ἔβελος, the proper name *Nabonedus* (in Berosus) = *Labynetus* (in Herodotus), *Conrad* Portuguese *Colrut* &c. In Phenician writing *Lamed* and *Nun* are also easily interchanged. — 6. Through the medium of *n*, *l* is interchanged with *m*, e. g. גֻּלְגֹּלֶת Ar. جمجمة; n. p. חַכַלְיָה = חַכְמִיָּה; חָמַק Ar. حلق (ambivit, cinxit), whence حلقة *a ring, a circle*; גַּחַל and גַּחַם; Coptic ϣⲟⲙⲧ from ϣⲟⲗⲧ. — 7. More striking is the interchange of *l* with the *t*-sounds which are also lingual, e. g. דּוּשׁ with לוּשׁ; רָעַד with רָעַל; עַד Dan. 2, 30 &c. for עַל Job 32, 12 18; זָבַד with an assonance to זָבַל; עָטַף and עָלַף; קָדַח and קָלַח (to קַלַּחַת Mic. 3, 3); פּוּל Is. 66, 19 for פּוּט (LXX Φούδ); טַרְפְּל (which see) the country *Tarpet*. The same is the case in extra-Semitic languages also, as Odysseus = Ulysses; δάκρυ = lacrima; Sanskrit madha = mel; Zunge north German Tunge; lignum out of dignum from the Sanskrit *dah*, δαίω to burn; Sanskrit semitâ = simila (fine meal) &c. — 8. An interchange with א, e. g. אוּלַי = אוּלַי Num. 22, 33 for לוּלֵי (perhaps also in the verb אַט for לַט; לָאַךְ, הָלַךְ for Aram. הֲדַךְ; לָאַם for אֻם), a fact which cannot always be explained by the similarity of the two letters in old writing. The interchange should by all means be attended to in the critical explanation of Biblical numbers. — 9. It is a peculiar sort of interchange between *l* and another consonant, when *l* as a very liquid sound like *n* shews a disposition to assimilate itself to the preceding or following consonant, so that the latter is doubled by Dagesh forte; e. g. אֶסַּק Ps. 139, 8 out of אֶסְלַק from סָלַק; יִקַּח from לָקַח; יִלְקַח; כַּנֵּה Ez. 27, 23 perhaps out of כַּלְנֵה Gen. 10, 10; שֶׁנְהַבִּים 1 Kings 10, 22 out of שֵׁן־הַלְבִּים, while הַלְבִּים is the pl. of הֶלֶב = ἐλεφ, eleph, *elephant*; the article הַל before consonants when they are not gutturals; שֶׁל out of אֲשֶׁר = אֶשֶּׁל before consonants.

Like the liquids ר and נ, ל is also applied to promote an internal strengthening or intensifying of the verb-idea by its insertion (having the same power as Dageshing), as is acknowledged to be done by ר (see חַרְצֻבָּה) and נ (see גָּבַב and גַּב; בָּנַט; Targ. חִנְטָא, חִנְטִין), e. g. זִלְעֲפָה out of זָעַף, perhaps גַּלְמוּד out of גָּמַד, Ar. جمد *to be hard*, still more frequent in Arabic (see *Dietrich*, Abhandlungen p. 308). But ל is used not merely in forming verbs of several letters, but also in making usual stems from primitive themes, like the other liquid sounds; as זָלַג, הָלַם, הָלַךְ, דָּלַק, בָּלַק, אָלַץ &c. may perhaps be traced back to simple organic

roots without ל. Individual stems may also originate by annexing ל to the end.

A very old normal termination which has been gradually lost in the language was that in *l* with all possible preceding vowels — a termination which may be connected with that in *n*. Originally the fundamental purpose of this terminating sound may have been intended to make the idea of the noun diminutive, as is still perceivable in some examples, and as the analogy of extra-Semitic languages shews; but in general the diminutive element is lost. Accordingly there appears with preceding vowels 1. ־ַל in חֲנָמַל from חָנַם, אֲגַרְטַל from אֲגַרְטָ = גָּרַט from גָּרַט, חַשְׁמַל from חָשֵׁם, נַרְגַּל from נָרַג from נָרַג; comp. Targ. רַבְצַל (pocket) from רָבַץ, עַרְסַל (hammock) from עֶרֶס, Ar. عنسل (a strong camel) from عنس (to be strong) &c. &c. — 2. ־ָל in גּוֹרָל from the noun גּוֹז, stem גּוּז; גּוֹרָל from the noun גּוֹר, stem גּוּר III. — 3. ־ֶל in אֶרְאֶל (from אֶרְא), כַּרְמֶל (from כֶּרֶם), חֲבַצֶּל (the masculine form for חֲבַצֶּלֶת) from חָבַץ, עֲרָפֶל (from עָרַף), חַדֶּקֶל (from חֶדֶק), which ending should be adopted perhaps in the case of simple words also (e. g. in סֶפֶל, עֶרֶל &c.); comp. Aram. and modern Hebrew חַרְדֶּל (see above חָרֹל p. 490), Aram. קַרְטֶל &c. — 4. ־ֵל in אֲרִאֵל, אַרְאֵל (which see); perhaps also in יֹבֵל. — 5. ־ִיל in כַּשִּׁיל (from כָּשַׁשׁ), כַּרְמִיל (from כֶּרֶם), פְּתִיגִיל (from פְּתִיג); comp. Aram. אַרְדִּיל (a kind of fungus), خُزْ fungus, Ar. غِرد; Aram. הוּרְפִּיל, עוּרְפִּיל, נַרְגִּיל, קַרְטִיל, פַּצְעִיל &c. — 6. ־ֹל in אֶשְׁכֹּל (from אָשַׁךְ), קַרְסֹל (from קֶרֶס), שְׂמֹאל (from הָרַג), גִּבְעֹל (from גֶּבַע), חַרְגֹּל (from שְׂמֹאל from שֵׂם). — 7. ־וּל in חָרוּל (see חָרֹל), comp. Aram. עַרְבּוּל, חָתוּל &c. The diminutive element in *l* is also not constant in the Germanic dialects (Grimm II. 98-120).

It may have been another peculiarity of Hebrew that the syllable *al* passed into a mere vowel sound on account of the softness of *l*, either into *ô* for which was written ע as a vowel-letter, e. g. מַעֲכָה (pronounce properly מֹעֲכָה, LXX Μωχά) from מַלְכָּה; or into *â* e. g. עֲזָאזֵל out of עֲזַלְזֵל (which see). Hence many stems terminating in ע are to be compared with such as issue in *al*, e. g. טָבַע with טָבַל Ar. طبل (to colour) &c. &c.; the same being the case in the terminating *ar* (see ר), where it also passes, in the middle, into *ô*. This phenomenon is frequent in Phenician, e. g. the proper name masc. אבע = אֶבְל (Hebrew יוּבַל) Kit. 5, 2; מֹכֵת out of מַלְכַּת Numid. 1, 2; 4, 2; מֹךְ out of מֶלֶךְ = מַלְךְ Tug. 1; מֹעכת out of מַלְכַּת, a coin of Iuba II.; מֹעקר out of מַלְקַר = מַלְכְּקַר Trip. 2, 1; מֹקֶרֶת out of מַלְקֶרֶת Tug. 2; the proper names חַנִּבֹּע (Annibo, Chenebo) out of חַנִּבַּעַל, אַפֹּע (Apo) out of אַפַּל = אַבְּפַל (comp. אֱלִיפַּל), בַּרְקָא (Barca, Barcas) out of בַּרְקָאל = בַּרְקָאל &c.

לְ (sometimes לָ, with *suff.* לִי, לְךָ *pause* לָךְ, לוֹ, לָהּ, לָנוּ, לָכֶם, לָכֶן, לָהֶם poet. לָמוֹ, לָהֶן and לָהֵן) *prepos. prefixed*, prop. same as אֶל I. constr. אֶל (which see), from which it is abridged; hence like it, this לְ originally expresses motion or direction, i. e. the original demontrative idea contained in אֶל and לְ expresses direction and local motion, whether taken objectively or subjectively, corresponding to the question *whither? to what?* This meaning has so many shades and gradations, with such wide divergence, that even the being at rest in a place, pure rest, the state of abiding during an action or by an agent, is denoted by it. This extension of the idea is to be explained by the fact, that the direction as far as a thing or through it, the coming up to an object, are conceived of as completed, and as actually near. Accordingly the frequent use of לְ in the language may be traced back to the following *two* leading classes of meanings: *A*) לְ denotes direction or motion to a thing, a relation to something, whether local or mental. Hence 1. as a designation of purely local motion, translated by *to*, *towards*, *unto* (Greek εἰς; Lat. in, versus, ad); and so after

verbs expressing direction or motion to a thing, as קָרַב לְ *to draw near to* Josh. 7, 14, Job 33, 22, הָלַךְ לְ *to go to* 1 Sam. 10, 26, בּוֹא לְ Is. 59, 20 *to come to*, שׁוּב לְ Ruth 1, 8 *to return to*, יָרַד לְ *to go down to* Song of Sol. 6, 2, נוּס לְ 2 Sam. 19, 9 *to flee to* &c. &c.; where לְ is interchanged with אֶל. In this case it is indifferent whether the direction be to a place or a person. So too לְ stands after הוּבַל Is. 53, 7, Job 10, 19, זָרָה Ez. 5, 10, הוֹצִיא Mic. 7, 9. After similar verbs, particles of motion in place stand with לְ, e. g. לְאָחוֹר Ps. 114, 3, לְמַעְלָה Is. 8, 21, לְמַטָּה Eccles. 3, 21, לִקְרַאת Num. 21, 23, which remain adverbs even without such verbs. — 2. Expressing the direction of the mind or the movement of the understanding *to* one or *towards* a thing, and so after the verbs חִכָּה Ps. 33, 20, קִוָּה Gen. 49, 18, נָשָׂא עֵינַיִם Is. 51, 6, קָרָא Job 12, 4, הִשְׁתַּחֲוָה Ps. 99, 5, כָּלָה 84, 3, שָׁמַע 81, 12, הֶאֱזִין Ex. 15, 26, אָרַב Deut. 19, 11 &c., or also after nouns of the same kind, e. g. after חֵפֶץ 1 Sam. 15, 22. — 3. Expressing continuance of motion even to the extreme point, translated by *even to*, *even unto*, usque, and so either coinciding with עַד or interchanged with it, e. g. לְשָׂבְעָה Ez. 39, 19 *even unto satiety*, לְמוֹתָם Ps. 73, 4 *even to their death* (according to some), hence מִן ... לְ *from ... to* = מִן ... עַד Gen. 9, 10, Job 4, 20, or עַד ... וְעַד = לְ ... וְעַד Neh. 3, 15; אֶל also standing in the sense of עַד Jer. 51, 9; Job 40, 23. Here belongs also בֵּין ... לְ or בֵּין ... וּלְ instead of בֵּין ... וּבֵין Gen. 1, 6, Jo. 2, 17, prop. *between* from ... *to*, as is also the usage in Arab. and Syr. — 4. Expressing near relation to a person or thing, instead of motion; hence used as a dative before nouns after verbs of inclination for or contempt, as אָהַב לְ Lev. 19, 34, שָׂנֵא לְ Deut. 19, 11, בָּזָה לְ 2 Sam. 6, 16, הִלְעִיג לְ Ps. 22, 8; after those of helping and healing, as רָפָא לְ 2 Kings 2, 21, עָזַר לְ Job 26, 2, הוֹשִׁיעַ לְ Ps. 44, 4, of injuring and corrupting, as שִׁחֵת לְ Num. 32, 15, 1 Sam. 23, 10, of providing (rest, righteousness, bitterness &c.), as הֵמַר לְ Ruth 1, 20, הֵנִיחַ לְ Is. 14, 3, הִרְפָּה לְ 1 Sam. 11, 3, הִשְׁקִיט לְ Ps. 94, 13, הִצְדִּיק לְ Is. 53, 11, of giving, communicating, bestowing, bringing &c., as הֵבִיא, נָשָׂא, יָלַד, הִגִּיד, אָמַר, שׂוּם, נָתַן, גָּמַל, הֵשִׁיב, הִשְׁקָה, הֶחֱיָה, סִפֵּר, כָּרַת בְּרִית, יָעַץ &c. &c.; in which instances, however, the signification is frequently turned to the accus instead of לְ. The same use of לְ also occurs when this relation shews itself in another manner, in other languages. — 5. Denoting relations of very different kinds, which may indeed be always perceived as dative, but are expressed in our languages by prepositions. So a) with the meaning *for*, as רִיב לְ Judges 6, 31 *to plead for one;* הֶעְתִּיר לְ Ex. 10, 17 *to intreat for one;* מָצָא לְ Gen. 2, 20 *to find for one;* עָשָׂה אֵבֶל לְ 50, 10, לָקַח אִשָּׁה לְ 24, 4, בָּנָה מִזְבֵּחַ לְ 12, 7 &c. &c. לְ also appears in this sense in uniting two or more nouns, e. g. מָזוֹן לְ Gen. 45, 23 *meat for;* יִתְרוֹן לְ Eccles. 1, 3 *gain for;* תּוֹעֲבַת לְאָדָם Prov. 24, 9 *an abomination to man.* But לְ may be often rendered by the usual dative, e. g. טוֹב לְ Eccles. 6, 12 *it is good for one;* כַּעַס לְאָבִיו Prov. 17, 25 *a grief to the father.* לְ is frequently used in this sense, where the verb brings out the definite person less than the idea; and therefore the form of the verb (masculine or fem.) is equivalent to a neuter, e. g. יִנְעַם לִי, רַע לִי, מַר לִי, טוֹב לִי, עָשְׁקָה לִי, רָוַח לִי, חַם לִי, רַב לִי, צַר לִי &c. b) with immediate but express relation to the person of the verb, where a transaction, agency, motion of the verb is meant to be of use to the person. This לְ is called a sign of the dativus commodi. It expresses a peculiar participation of the actor in a thing, a certain heartiness or zeal with which he acts. Such לְ occurs rather in the language of the people, particularly after verbs of motion, going, fleeing, e. g. בָּרַח, נוּס, שׁוּב, אָזַל, הָלַךְ &c. But in other instances poetically Ez. 37, 11 נִגְזַרְנוּ לָנוּ *we are so enti-*

rely cut off; Job 6,19 קִוּוּ לָמוֹ *they hoped very eagerly;* הַמְלֵאָה לָהּ Am. 2,13 *which is quite full;* Prov. 13,13 יֵחָבֶל־לוֹ *shall be entirely destroyed;* דְּמֵה לְךָ Song of Sol. 2,17 *thou art entirely like;* Eccles. 3,18 *that they themselves* (therefore הֵם ... הֵמָּה) *are but beasts entirely.* c) *above*, e. g. הַמִּתְנַשֵּׂא לְכֹל 1 Chr. 29,11 *to be exalted above all.* d) *upon, in* (of a place) Jer. 17,1, interchanged with עַל. e) *before* Gen. 45, 1. f) *with relation to, as to*, quoad, usually to make a noun prominent in the sentence, e. g. לְעֹשֶׁר 1 Kings 10, 23 *with respect to riches;* לְרֵיחַ Song of Sol. 1, 3 *with relation to the savour;* לְשֹׂנְאַי Ex. 20, 5 *with respect to those who hate me;* לְאֹהֲבַי ib. 6 *with respect to those who love me.* g) *on account of*, e. g. לְטוֹב Mic. 1, 12 *on account of good;* לְקוֹלָם Num. 16, 34 *on account of their cry;* לְזֹאת Job 37, 1 *on account of this;* לָהֵן Ruth 1, 13 and לָהֵן Job 30, 24 *on this account* (see הֵן). h) *towards, against*, erga and contra, e. g. חָטָא לְ, חָרָה לְ ,זָמַם לְ &c. &c. — 6. לְ appears before nouns most distinctly to express the idea of the genitive, i. e. the subordination of a second noun to a preceding one, because לְ as a prefix of the dative already gives the closest relation of a noun to the clause it belongs to. The cases in which this sort of subordination appears, instead of the usual one, are these: a) when a state of belonging to is connected with it in addition as in cases of descent, thus 2 Sam. 3, 2 *Amnon* (son) *of Ahinoam;* 3, 3 *Chileab of Abigail;* 3, 5 *Ithream of Eglah.* — b) in superscriptions and inscriptions, where the noun preceding לְ, supposed to be in the stat. constr., is frequently omitted, as Jer. 48,1 לְמוֹאָב, 49,1 לִבְנֵי, עַמּוֹן, Ez. 37, 16 לִיהוּדָה, לְיוֹסֵף, Is. 8, 1 לְמַהֵר, where we have to think of the genit. as referring to a memorial-tablet, a prophecy &c. So too the title לְדָוִד Ps. 25, 1, לִשְׁלֹמֹה 72, 1 is to be taken as a genitive, since לְדָוִד מִזְמוֹר also stands for it in point of fact 24, 1; 40, 1; 101, 1; 110, 1. — c) as a somewhat remote genitive, when it lies in the design of the writer or speaker to leave the governing one indefinite, and therefore he puts the second noun somewhat remote from the first, e. g. בֵּן לְיִשַׁי 1 Sam. 16, 18 *a son of Jesse;* while בֶּן־יִשַׁי 20, 27 is *the* (definite) *son of Jesse.* But a formal genitive arises, partly when it is meant to designate authorship, e. g. מִזְמוֹר מִזְמוֹר לְדָוִד Ps. 3, 1 *a psalm of David,* מַשְׂכִּיל לְדָוִד 50, 1 *a psalm of Asaph,* לְאָסָף 53, 1, תְּפִלָּה לְדָוִד 86, 1, מִכְתָּב לְחִזְקִיָּהוּ Is. 38, 9; partly when a state of relationship is intended, e. g. שַׂר צָבָא לַמֶּלֶךְ 1 Chr. 27, 34, לְבֵית יוֹסֵף 2 Sam. 19, 21, for which we find later אֲשֶׁר לְ 2 Sam. 2, 8, Song of Sol. 1, 1, seldom אֲשֶׁר alone 1 Sam. 13, 8; 1 Kings 11, 25. — d) לְ of the genitive in these cases may be usually rendered *by*, and it is therefore explicable how it is put after passive verbs, as לָכֶם Ex. 12, 16 *by you,* לְרֵעֵהוּ Prov. 14, 20 *by his neighbour,* Neh. 6, 1; or after הָיָה Is. 19, 15 and הָרָה Gen. 38, 18, which may be taken passively. — e) when the governing noun is separated from the governed by words inserted, as Hagg. 1, 1 בִּשְׁנַת שְׁתַּיִם לַמֶּלֶךְ *in the second year of the king;* בָּרוּךְ ... לְאֵל Gen. 14, 19 *blessed . . . by God*, which would be בְּרוּךְ אֵל (Gen. 24, 31) without an intercalated word. This separation of the regens from the rectum may also be made by the regens uniting itself with a suff. e. g. שְׁכָבְתְּךָ לְזָרַע Lev. 18, 20 *thy issue of seed*, or with an adjective e. g. עִיר גְּדוֹלָה לֵאלֹהִים Jon. 3, 3 *a great city of God*, or when another more exact designation is put with the governing noun e. g. דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל 1 Kings 15, 23, which is also expressed by אֲשֶׁר לְ Gen. 41, 43; 1 Kings 4, 2. — f) coupled with the infin. constr. when a noun as regens precedes, it expresses the genit. of the infinitive noun or the Latin gerund, e. g. עֵת לָלֶדֶת Eccles. 3, 2. — g) very often לְ of the genitive stands before nouns which are preceded by such substantives as are used merely for prepositions, though they originally express pure noun-ideas, as סָבִיב לְ *round about the.* This takes place

especially after those compounded with מִן, as מִמַּעַל לְ, מֵעַל לְ, מִימִין לְ, מִתַּחַת לְ, מִבֵּית לְ, מֵהָלְאָה לְ, מִנֶּגֶד לְ, מֵעֵבֶר לְ, מִבֵּינוֹת לְ, מִיָּם לְ, מִצָּפוֹן לְ &c. — 7. From the idea of the dative, where לְ expresses an indirect relation, proceeds its designation of the accusat., which is predominant in Aramaean. This is the case a) after participles and infinitives of verbs active, as הַיֹּלֶדֶת לְ Lev. 12, 7, לְהַחֲיוֹת Gen. 45, 7, מְאַסֵּף לְ Num. 10, 25, בְּהַעֲלוֹת לְ Ez. 26, 3, לְחַזֵּק לְ 1 Chr. 26, 27; 29, 12, these already forming a sort of noun. — b) where the active verb is put after the accusative of the object e. g. לַיָּם מְכַסִּים Is. 11, 9, לְכֻלְּכֶם יָשִׂים 1 Sam. 22, 7. — c) also in other cases as an accus. in Aramaeising writers, e. g. לָקַח לְ Jer. 40, 3; עוֹלֵל לְ Lament. 3, 51; הִגְלָה לְ 4, 5; הָרַג לְ Job 5, 2; אָכַל לְ 1 Chr. 5, 26; עָזַב לְ 16, 37; בֵּרַךְ לְ 29, 20; הִמְלִיךְ לְ 29, 22; שָׁמַר לְ 2 Chr. 5, 11; שָׁלַח לְ 17, 7; Ezr. 8, 16; הִבְדִּיל לְ 2 Chr. 25, 10; Ezr. 8, 24; הַצִּיל לְ Jon. 4, 6 &c. — 8. The relation shews itself by passing over into a place or state, where לְ should be rendered by *into* (εἰς, in) or *to a thing*, hence after verbs *to change into a thing*, *to regard as a thing*, *to make into a thing* &c. So Gen. 2, 22 *and the Lord God built the rib into a woman;* שִׂים לְ Job 17, 12 *to make into a thing;* מָשַׁח לְ 2 Sam. 5, 3 *to anoint into*, i. e. as such; הָפַךְ לְ *to turn into* Ps. 66, 6; נָתַן לְ *to give* i. e. to make *into something* Ps. 106, 46; עָשָׂה לְ Gen. 12, 2, Jer. 10, 13 *to make into a thing.* It appears most frequently with הָיָה, when it means *to become*, or with verbs of a similar meaning. So e. g. הֱיוּ לַאֲנָשִׁים 1 Sam. 4, 9 *become men;* יָצָא לַחָפְשִׁי Ex. 21, 2 *to come forth as a free one*, i. e. to become free; כָּרַת לִשְׁנַיִם Jer. 34, 18 *to cut into two parts;* נִתַּח לִנְתָחִים Lev. 8, 20 *to divide into pieces.* So too in many expressions where the act of becoming, the being ruled or possessed are intended to be expressed, as לָחֳלִי Is. 1, 5 *to become sick;* לְגַבֵּי חֹמֶר Job 13, 12 *to become entrenchments of clay* (i. e. untenable proofs); לְאַכְזָר Lament. 4, 3 *to become cruel;* לְאֵין מַרְפֵּא 2 Chr. 21, 18 *to become incurable;* לְאֵבֶל Job 30, 31 *to be overcome with mourning* &c. Here belong the adverbs formed by לְ which express a becoming of what the noun says, e. g. לְעַיִן Ez. 12, 12 *to the eye*, i. e. plainly; לָבֶטַח Job 11, 18 *to safety*, i. e. safe, for which is also the בֶּטַח; לָרֹב 2 Chr. 20, 25 *to a multitude* i. e. much; לִרְקָמוֹת Ps. 45, 15 *to variegated garments*, i. e. dressed in variegated robes; לְהַדְרַת קֹדֶשׁ 2 Chr. 20, 21 *to holy praise*, i. e. praised as holy. — 9. Before the *infin. constr.* which should properly be considered a noun in the accus., genit. or dative, לְ is put, meaning *to*, to express a relation to the preceding verb upon which the latter depends; just as לְ is applied for the subordination of a noun, and also as in modern languages the idea-supplementing infin. stands with *to*. Thus e. g. חָדַל לָצֵאת *he ceased to go out;* יָכֹל לְהִלָּחֵם Num. 22, 11 *he was able to fight.* Only in poetry לְ is omitted Is. 1, 14; Jer. 3, 3. But this infin. with לְ also expressed, like the Latin gerund in *-ndum* or the participle in *-ndus*, must, should, may, will, can, or the object of the action denoted by the infin. e. g. לִפְתֹּחַ Song of Sol. 5, 5 *in order to open* (the object); לָנוּס Gen. 19, 20 *in order to flee* (the being able); לַעֲשׂוֹת 2 Kings 4, 13 *to do* i. e. one can do. Thus לְ, in this application of it, is not only interchangeable with לְמַעַן, e. g. לָסוּר Prov. 13, 14 = לְמַעַן סוּר 15, 24, conseq. = Ar. لِكَيْ, but it may be translated in many ways, e. g. לִבְלוֹם Ps. 32, 9 *it is to be tamed*, i. e. one must tame, viz. אֹתוֹ; לְבַלּוֹת שְׁאוֹל 49, 15 *to the being destroyed by Hades*, i. e. will be destroyed by Hades; לִשְׁכֹּן 68, 19 *to dwell*, i. e. may dwell; לְהִתְרוֹעֵעַ Prov. 18, 24 *to prove himself bad*, i. e. can shew himself bad; לִמְצֹא 19, 8 *to find*, i. e. will find; לַעֲמֹד Is. 10, 32 *to rest*, i. e. must rest; לִנְפֹּל Jer. 51, 49 *must fall.* Here belongs also לְתִתֵּן 1 Kings 6, 19, which is moulded together from לָתֵת and לִתֵּן (the vulgar form of the

infin. constr.), which form appears also without לְ 17, 14 K'tib. This application of it appears especially after הָיָה Gen. 15, 12, or where the verb *to be* is to be supplied Judges 1, 19; Esth. 4, 2; 1 Chr. 15, 2; or after negatives Am. 6, 10. Regarded as a noun, the infin. with לְ is to be taken in a variety of ways, viz. sometimes as a noun in the genitive Num. 1, 1, sometimes with the meaning of the particles *while* Is. 7, 15, *on this account*, *because* 10, 2, *as if* 1 Sam. 20, 20, *when*, *at*, *whilst* (a designation of time) Gen. 24, 63. — *B*) לְ denotes, like לְ in demonstrative particles, direction and rest, as if relating to the questions, when? where? whereto? about what? of what? in what way or manner? how long? how often? &c. Setting out with this, its applications fall into the following order: 1. לְ expresses rest in a place, and the being *at* or *beside* a place, Latin *ad*, Greek εἰς, German *zu*, in which case אֶל is also used occasionally. So e. g. לִימִין פ׳ Is. 63, 12 *at one's right hand*, לְיַד פ׳ 1 Sam. 19, 3 *at the side of one;* לְפֶתַח Prov. 9, 14 *at the door;* לְפִי 8, 3 *at the entrance;* לְחוֹף Gen. 49, 13 *on the coast;* לַחוּץ Ps. 41, 7 or לַחוּצָה 2 Chr. 32, 5 *without;* לַמִּצְפָּה Hos. 5, 1 *at Mizpeh.* Here belongs its usage in forming prepositions: לִקְרַאת (from לִקְרַאת) *to meet*, לְבֹא *towards*, versus, prop. where one comes to, לְאָחוֹר, לְנֹכַח, לְנֶגֶד, לִפְנֵי, לְעֵינֵי, לְמַטָּה. — 2. It denotes the condition of rest, and therefore frequently forms adverbs and prepositions before nouns and infinitives, e. g. לְבַעֲבוּר *for the sake of*, *in consequence of* (prop. in fruit); לְמַעַן *with reference*, *on account of*, *because;* לְבִלְתִּי *in want of*, hence *not;* לְאֵין *in nothingness* i. e. nothing; לְהַרְבֵּה *much;* לְכָלָה *entirely;* לִמְאֹד *very much;* לְכַלֵּה *completely*, *fully;* לְבַד *besides*, *except;* לְאַט *gently;* לְצֶדֶק *rightly;* לָבֶטַח *securely;* לְעֻמַּת *together with;* לְאֵל *in force;* לְלֹא and לִבְלִי *without.* Inasmuch as such adverbs and prepositions frequently stand without לְ, it almost appears as if לְ were here entirely superfluous; and there is an accumulation of particles with the apparently superfluous לְ, e. g. לְמִבֵּית Num. 18, 7, לְמִתַּחַת לְ 1 Kings 7, 32, though the לְ can be explained on closer examination. Comp. Phenic. לבאחד (Mass.12); לְמִבַּחַיַּי (Kit. 2); לְמִמִּשְׁכַּב (Sid. 8, 5). — 3. It expresses rest, nearness and continuance in relation to time, like the Lat. ad diem, ad horam &c. So לַבֹּקֶר Ps. 30, 6 *in the morning;* לָאוֹר Job 24, 14 *in the twilight;* לָעֶרֶב Gen. 49, 27 *in the evening;* לְרוּחַ הַיּוֹם 3, 8 *towards the breeze of the day*, i. e. towards evening; לְשָׁנִים שָׁלֹשׁ 2 Chr. 11, 17 *three years long.* — 4. In designations of numbers and time לְ denotes *within*, intra, as לִשְׁלֹשֶׁת הַיָּמִים Ezr. 10, 8 *within three days; in*, as אַחַת לְשָׁלֹשׁ שָׁנִים 1 Kings 10, 22 *once in three years;* לְיָמִים עוֹד שִׁבְעָה Gen. 7, 4 *in days still seven until.* Distributively, *each*, *every*, as לִשְׁלֹשֶׁת יָמִים Am. 4, 4 *every three days;* לַבֹּקֶר Jer. 21, 12 *every morning*, so too לִבְקָרִים Job 7, 18; לְמֵאוֹת 2 Sam. 18, 4 *every hundred;* לְאַחַד אֶחָד Is. 27, 12 *singly;* לִשְׁנָתַיִם יָמִים 2 Sam. 13, 23 *at two cycles of days* (times) i. e. after two years, compare תְּשׁוּבַת הַשָּׁנָה 11, 1. — 5. Coupled with nouns or particles it expresses the relation of rest, the being *in* a thing, hence = בְּ, e. g. לִצְמָאִי Ps. 69, 22 *in my thirst;* לִלְשֹׁנֵנוּ 12, 5 *with our tongue;* לִבְלִי = בִּבְלִי Job 38, 41; 41, 25; לְהַדְרַת קֹדֶשׁ 2 Chr. 20, 21, for which Ps. 29, 2 has בְּהַדְרַת ק׳; לְלֹא 2 Chr. 15, 3 = בְּלֹא.

As to the form, the vocalising of לְ is pointed out in grammars, as well as the mode of its union with suffixes; and only some anomalies remain to be noticed here in particular. For לָךְ there occurs once for the sake of emphasis לְכָה Gen. 27, 37; לָכֵן is lengthened in Ez. 13, 18 into לְכֶנָה; so too לָהֵמָּה Jer. 14, 16, לָהֵנָּה Ez. 1, 5 23; 42, 9; Zech. 5, 9, out of לָהֶם, לָהֵן. To take לָם Is. 9, 6 as = לָהֶם is incorrect; and לְמַרְבֵּה should be read, as in 33, 23. On the combinations לָכֵן, לָהֵן, לְלֹא, לָמָּה, לָמָה,

לָמוֹ, לְמוֹ, לְמִי, לְמַדַּי see הֵן, כֵּן, לֹא, מָה, מוֹ, מִי, מַדַּי.

As to the general Semitic use of לְ, the Ar. لِ and لَ, Syr. ܠ &c. correspond to it, in which dialects too the greatest variety of meanings may be found, e. g. لِ has a causal signif. *on account of* (*de Sacy* I. p. 1049) like לְ Is. 15, 5; 45, 5, interchangeable also with לְמַעַן; also the meaning *in relation to*, which may be translated *respecting*, *of* (*de Sacy* ibid. no. 4), like לְ Is. 46, 2 &c. The meanings in Phenician are expressed in very great variety.

לְ *Aram.* 1. *preposition*, same as Hebr. לְ, namely *to . . .*, *into*, Dan. 2, 17, *towards* 4, 19; a sign of the dative 2, 5 7 9, and almost oftener of the accusat. 2, 10 12 14 19 &c. &c., as well as of the genitive Ezr. 5, 11; 6, 3 15; לְ is also coupled with the infin. constr., where it expresses the same thing as in Hebrew Dan. 2, 9 10 12. — 2. *a preformative* to the 3 pers. fut. for *Yod*, for which *Nun* stands in Syriac; but this is met with only in הֲוָא in the case of the Biblical Aramaean. So לֶהֱוֵא Dan. 2, 20 28 29 (twice) 41, *plur. m.* לֶהֱוֺן 2, 43; 6, 2, *pl. f.* לֶהֶוְיָן 5, 17 — for יֶהֱוֵא, יֶהֶוְיָן, יֶהֱוֺן. As *Rashi* has already represented these forms to be the 3 pers. fut.; as only the future meaning is possible in all places where the forms in question appear in Daniel and Esra; as in the dialect of the Talmud this sort of formation of the 3 pers. fut. is met with in the case of other verbs also, e. g. לִשְׁמְעוּ, לֵימְרוּ, לֵידְעוּ, לֵיקוּם = יִשְׁמְעוּ, יֵימְרוּ, יֵידְעוּ, יֵיקוּם; and as *De Dieu* has recognised the forms as such, in consequence of the same view and comparison, — I have established in detail the present designation of לְ in my *Lehrgebäude der aram. Idiome* p. 113-114.

לָ see לְ.

לָא (seldom לָה) *Aram. adv.* same as Hebr. לֹא: *not*, Dan. 2, 5 9-11; 3, 12 14; with the interrog. הֲ it is הֲלָא 3, 24; 4, 27 = Hebr. הֲלֹא. Once לָה is = לָא as *a subst. nothing*, hence כְּלָה *as nothing* 4, 32 (Theod., Vulg., Syr.); but it is probable, that a transcriber read כְּלָא = כְּלָה here, and therefore wrote ה. The meaning *atom* (Rashi, Saadia) is only a periphrasis of the subst. לָא.

לֵא see לוּלֵא.

לֹא (according to the Masora לוֹא 35 times, rarely לוֹ) a very old vocable of negation radically connected with אַל II. (see p. 86) and לֵא, לִי, לֵי that only attach themselves to other words, *not*, an absol. negative, like οὐ, οὐκ, non. Hence it stands alone for the most part, partly as a negative answer to a question, Job 23, 6 *will he enter into a judicial dispute with me with the fulness of his might?* (לֹא) *no;* partly as a refusal, Gen. 19, 2 *and they said, nay;* so also Gen. 18, 15; with the perfect לֹא הִמְטִיר Gen. 2, 5 *he did not allow it to rain*, לֹא שָׁעָה 4, 5 *he did not look to;* with the imperfect only, when either a certainty is intended to be expressed by it, as לֹא מוֹת תְּמֻתוּן Gen. 3, 4 *ye shall not surely die*, or a command, a shall, a must, a prohibition, e. g. לֹא תָשֵׁב 24, 8 *thou shalt not turn back*, לֹא תַעֲזֹב Ps. 16, 10 *thou forsakest not*, לֹא תִגְנֹב Ex. 20, 15 *thou shalt not steal*, לֹא יִחְיֶה Gen. 31, 32 *he shall not live*, i. e. he shall die; while אַל with the imperf. expresses (subjectively) only dissuasion Gen. 22, 12, a wish, a request 1 Sam. 26, 20, and generally that which passes in the feelings and thoughts of the speaker Gen. 49, 4; for which reason it is but seldom interchanged with לֹא 22, 22 24. Elsewhere we find לֹא 1. at the head of negative propositions, e. g. לֹא נָבִיא אָנֹכִי Am. 7, 14 *I am no prophet*, לֹא יי שְׁלָחָנִי Num. 16, 29 *God has not sent me*, whether such denial stands immediately before the verb, or before a noun for emphasis; or an intermediate clause comes between it and the verb. — 2. Introducing interrogative propositions, where לֹא properly speaking stands for הֲלֹא, the הֲ being omitted, as Job 2, 10 לֹא נְקַבֵּל *shall we not receive?* 14, 16 לֹא תִשְׁמֹר *dost thou*

not keep watch? So 2 Kings 5, 26; Jer. 49, 9; Lament. 3, 36; Jon. 4, 11. — 3. Coupled with nouns and adjectives, for the purpose of negativing the ideas involved in them, the poets sometimes form compounds, e. g. לֹא־אֵל Deut. 32, 21 *not-God*, *no-god*, i. e. an idol, parallel הֶבֶל; לֹא־עָם ib. *not a people*, parallel גּוֹי נָבָל; לֹא אֱלֹהַּ 32,17, parallel שֵׁדִים; לֹא־אֵמֻן 32, 20 *not faithfulness*, i. e. faithlessness, parallel תַּהְפֻּכֹת; לֹא עֵץ Is. 10, 15 *not wood*, i. e. man, who is possessed of active strength in opposition to wood; לֹא אָדָם, לֹא אִישׁ 31, 8 *no-man*, *not-man*, i. e. God, who can execute a thing without help; לֹא־כֹחַ Job 26, 2 *not-strength*, i. e. impotence; לֹא־עֹז ib. *not-power*, i. e. weakness; לֹא־חָכְמָה 26,3 *not-wisdom*, i. e. ignorance; לֹא־סְדָרִים 10, 22 *not-order*, i. e. disorder; לֹא־חָמָס 16, 17 *not-injustice*, i. e. uprightness; לֹא בִצָּה 8, 11 *not-mire*, i. e. dryness; לֹא־אוֹר 12, 25 *obscurity*, *darkness*. With adjectives: לֹא־חָסִיד Ps. 43, 1 *not gracious*, i. e. unmerciful, cruel; לֹא־עָצוּם, לֹא־עָז Prov. 30, 25 26 *not strong*, i. e. weak; לֹא־חָכָם Deut. 32, 6 *not wise*, i. e. foolish. Also with adverbs, e. g. לֹא־מְעָט Is. 10, 7 *not a little*, i. e. much. Here belongs also Jer. 49, 25, where the denying adjective לֹא־עֻזְּבָה *unforsaken* precedes, on account of the exclamation אֵיךְ, and the passage should be translated: *Woe! the unforsaken city of praise.* — 4. With a similar meaning to בְּלֹא, בְּלִי *without*, *un-*, *-less*, simply negativing the idea, e. g. לֹא־בָנִים 1 Chr. 2, 30 *childless;* לֹא־דֶרֶךְ Job 12, 24 *without a way;* לֹא־אִישׁ 38, 26 *without men*, *desolate;* לֹא־חֵקֶר 34, 24 *without searching out*, i. e. without an examination being necessary; לֹא־עָבוֹת 2 Sam. 23, 4 *without clouds.* — 5. The negative adjective-conception is sometimes expressed by an entire proposition with לֹא, in order to make a noun prominent, e. g. מִדְבָּר לֹא־אָדָם בּוֹ Job 38, 26 *the wilderness in which men are not*, i. e. a desolate wilderness; בָּתִּים לֹא־יֵשְׁבוּ לָמוֹ 15, 28 *houses not dwelt in*, i. e. uninhabited houses. — 6. Denoting *before* (cogn. in sense טֶרֶם), e. g. לֹא יָצָא 2 Kings 20, 4 *before he went out;* וְלֹא אֶחָד Ps. 139, 16 *before there was yet one.* — 7. Coupled with particles, to which it gives another turn, e. g. before גַּם, see גַּם 2 and 3; before עַד, see עַד; before טֶרֶם, see טֶרֶם; after מְאוּמָה, see מְאוּמָה; before כֹּל, see כֹּל. — 8. *substant. nothing*, nihil, Job 31, 23 *I could do nothing;* הָיָה לֹא 6, 21 *to become a nothing*, Aram. לָא. — 9. same as הֲלֹא, out of which it seems to be abridged Lament. 1, 12; Ex. 8, 22; 1 Sam. 14, 30.

With prepositions: 1. בְּלֹא, where לֹא is defined by the numerous significations of בְּ. Its meanings are a) *not yet*, *before*, as בְּלֹא יוֹמוֹ Job 15, 32 *his final day not yet*, i. e. long before it comes; conseq. almost = בְּטֶרֶם. b) *out of*, praeter, extra, i. e. not in a certain time, as בְּלֹא עֵת Lev. 15, 25 *out of the time.* c) *not for*, as בְּלוֹא־כֶסֶף Is. 55, 1 *not for money*, i. e. gratuitously; בְּלוֹא־מְחִיר ib. *not for price*, i. e. gratis; בְּלֹא־הוֹן Ps. 44, 13, for which לֹא בְּ also occurs Is. 45, 13. More frequently d) בְּלֹא *without*, as בְּלוֹא־לֶחֶם Is. 55, 2 *without bread;* בְּלוֹא לְשָׂבְעָה ib. *without to the satisfying*, i. e. without receiving bread to satisfy; בְּלֹא לֵב וָלֵב 1 Chr. 12, 33 *without a double heart*, i. e. unanimously; בְּלֹא כַכָּתוּב 2 Chr. 30, 18 *without conformity to what was written*, i. e. contrary to prescription; so Ps. 17, 1; Ez. 22, 29. Also for this meaning a more favourite expression is לֹא בְּ, as לֹא בְיָד Job 34, 20 *without the hand of man*, i. e. without human cooperation; לֹא בְכֶסֶף Is. 48, 10 *without the gain of money.* e) *not by* = לֹא בְּ e. g. בְּלֹא חַמָּה Job 30, 28 *not by the heat of the sun.* f) coupled with the imperf. to express a negative proposition modified according to the signif. of בְּ, e. g. בְּלוֹא יוֹעִיל Jer. 2, 11 *for that which is of no use;* בְּלֹא יוּכְלוּ Lament. 4, 14 *without their being able*, for which אֲשֶׁר לֹא (=Aram. דִּי לָא) stands in Esth. 4, 16. — 2. הֲלֹא (with הֲ interrogative) by which is expressed a question in a negative form, to which an assuring, affirmative answer is expected, as Gen. 4, 7 *is there not elevation, if thou*

actest well? 20, 5 *has he not said to me?* Hence it is used in animated discourse, partly to point to something known, partly to something definite and certain (almost identical with הֵן, הִנֵּה), e. g. 1 Kings 1, 11 *thou hast certainly heard ...!* 11, 41 *behold they are written!* Accordingly הֲלֹא הֵם is interchanged with הִנֵּה 1 Kings 15, 23 comp. with 2 Chr. 16, 11 &c.; the LXX rendering it by ἰδού, and the Arab. particles of negation and interrogation أَلَمْ, أَمَا, أَلَا, هَلَّا presenting an analogy. On account of this identity both united are found in rare cases, as הֲלֹא הִנֵּם 2 Chron. 25, 26, for which 2 Kings 14, 18 has הֲלֹא הֵם; הֲלֹא הִנֵּה Hab. 2, 13; or רְאֵה stands in the other hemistich Job 22, 12. In repeated questions אִם לֹא corresponds to it Is. 10, 9. — 3. לְלֹא *without*, i. e. so that it is not or was not 2 Chr. 15, 3. On the contrary, לְ in לְלֹא in Is. 65, 1 and Job 26, 2 is only a dative.

As to the form, for לֹא is frequently written לוֹא, thrice (viz. 1 Sam. 2, 16; 20, 2; Job 6, 21) לוֹ, and once in K'tib לֹה Deut. 3, 11; a fact which, however, has no influence on the meaning of it, as little as when לֹא stands for לוֹ 15 times (according to the Masora). With relation to the derivation, the original form may have been pronounced *lâ*, as the Aram. לָא, ܠܐ, ܠܳܐ, Talm. לָאו, Ar. لَا still shew; and the connection of it with לֵי in אוּלֵי, with לָא and לֵי in לוּלֵא and לוּלֵי, as also with אַל (which see), is to be explained by this ancient pronunciation. The negative western *an*-, the first member in compounds, as well as *-ne*, appear to be connected with it in like manner; *l* and *n* being interchanged. We must also reject the assumption that לוֹא is a noun from the verb לוֹא = נוֹא; rather may the verb לוֹא have come from the negative particle לֹא or לוֹא, whence נוֹא afterwards took its origin.

לֹא is also used in the composition of certain proper names, of which the following occur in Scripture:

לֹא־דְבָר (*pastureless*) *n. p.* of a city in Gilead on the other side Jordan, in the neighbourhood of Mahanaim 2 Sam. 17, 27, for which לוֹ דְבָר 9, 4 5 is also written.

לֹא עַמִּי (*not my people*, or after the analogy of לֹא־עָם, *my non-people*) a symbolical *n. p. m.* Hos. 1, 9.

לֹא רֻחָמָה (*uncompassionated*) a symbolical *n. p. f.* Hos. 1, 6 8; 2, 25.

לָא 2 Sam. 18, 12 K'ri for לוֹ.

לָאַב (not used) *intr.* same as לָהַב and לָב (לוּב) *to burn*, *to glow*, hence *to be dry*, *withered up*, of the ground; prop. *to gape from dryness*, *to be thirsty*. Comp. Ar. لَابَ (*Kimchi*) and لَهِبَ. Derivat. תַּלְאוּבָה.

לָאָה (*fut.* יִלְאֶה, *ap.* יֵלֶא) *intr.* prop. *to gape*, *to snap*, at something, i. e. to long after a thing with the tongue, from the internal heat of thirst, from weariness &c., languere, conseq. connected in its organic root with that in יָלַה (which see), Ar. لَعَ (redupl. لَعْلَعَ II.), Sanskrit *lih*, Greek λιχ, Latin *lig*, *ling* &c. &c. Then: *to be wearied*, *to be unable* Gen. 19, 11; *to be reluctant*, *to take ill* Job 4, 2; *to be despairing* 4, 5; metaphor. *to be unhappy*. Derivat. תְּלָאָה, and the proper name לֵאָה.

Nif. נִלְאָה *to be lazy*, *sluggish*, *idle*, Prov. 26, 15; *to toil*, i. e. to make oneself weary, with עַל of the place Is. 16, 12, with an assonance to נִרְאָה; with בְּ *wherein* 47, 13; *to be wearying*, i. e. *to be too heavy*, *burdensome*, followed by the infin. constr. without לְ Is. 1, 14; Jer. 6, 11; 9, 4; 15, 6; 20, 9; *to feel disdain*, *loathing* Ex. 7, 18. *Partic. femin.* נִלְאָה *powerless*, Ps. 68, 10 *thy sick-grown* (נַחֲלָתְךָ) *and powerless*, i. e. thy people reduced in the wilderness even to a relaxed state. The fem. stands for a collective idea, like טוֹבָה Ps. 68, 11, נְוַת בַּיִת 68, 13, יוֹנָה 68, 14, חַיַּת 68, 31 (see חָלָה I).

Hif. הֶלְאָה (3 *fem.* הֶלְאָת Ez. 24, 12 for הֶלְאַתָה, as הִרְצָת, הִגָּלַת) *to make weary*; *to exhaust* or *make impatient* Is. 7, 13; Jer.

12, 5; Mic. 6, 3; Job 16, 7; Ez. 24, 12 *it* (the kettle, which is fem. in Hebrew) *has exhausted its powers.*

As to the stem לָאָה, it is closely connected with יָלָה, לָהָה; and the Aram. לְאָה, לְעָה, Syr. لْا, Ar. لأى proceed from the same fundamental signification.

לֵאָה (*weary*, *dull*) *n. p. f.* Gen. 29, 16; 30, 17 &c.

לָאט Judges 4, 21 see לָט.

לָאַט *tr.* 1. *to wrap around*, *to muffle*, פָּנִים 2 Sam. 19, 5, hence *to conceal*, *to hide;* connected in its organic root with לָט (לוּט), לָהַט II. and the org. root in חָ־לַד I., עָ־לַט, קָ־לַט II.; Arab. لأط the same. Comp. the same root in the Sanskrit *lud*, Greek λάθω, Latin *lateo*. — 2. Fig. *to speak covertly*, i. e. *in a subdued*, *soft*, *gentle voice*, Job 15, 11 *and a word*, *which he has spoken softly* (לָאַט) *with thee* (*Ibn Chajjuǵ*). Imperat. לְאַט 2 Sam. 18, 5 *deal gently* (the LXX and Vulg. have paraphrased it by the pl.); but see לְאַט. אט (which see), identical with the organic root in עָ־דָה, עָטָ־ה, has a meaning quite similar, on which account opinions have fluctuated between לָאַט and אַט in the derivation of לָאַט Job l. c. and the adv. לְאַט. Deriv. לְאַט, לְאַט, לָאט.

לָאט Job 15, 11 see אַט and לָאַט.

לָאט (after the form מְעַט) *m.* prop. *gentleness*, *softness*, only as *adverb*, *gently* 2 Sam. 18, 5, *quietly*, *slowly*, Is. 8, 6. See לָאַט and אָטַט.

לָאט (with *suff.* לְאִטִּי) see אַט.

לָאַךְ (not used) 1. *tr. to execute* (a commission), *to perform*, *to make*, *to accomplish*, *to minister* (a service, employment, work). — 2. *intr. to do service*, *to be active*, *to work.* — The fundamental signification is *intr.: to move forward*, as a sign of activity; consequently the organic root of לָאַךְ is identical with that in שָׁ־לַךְ, שָׁ־לַח, יָ־לַךְ, הָ־לַךְ. Comp. Ethiopic לאך (laacha) to send, also to do service, to serve; V. to be sent; then *lāech* a servant. Phenician לָאַךְ the same, hence לְאָכֶת, contracted לָכֶת, administration, then a proper name masc. (Trip. 2, 4), and מִלְכָא as well as מְלָכֶת from מְלָאכֶת (work-place) n. p. of a place, *Μαλαχάθ*, a city on the Niger (Ptol. 4, 6). The meaning *to send* is not in the Ar. لأك till Conj. IV. Derivat. מַלְאָךְ, מְלָאכָה (constr. מְלֶאכֶת), מַלְאָכוּת and n. p. מַלְאָכִי.

לְאַךְ (not used) *Aram.* the same; derivat. מַלְאַךְ.

לָאֵל (*to-God*, i. e. dedicated to God, like לְמוּאֵל and לְמוֹאֵל [which see]; for which use there are analogies in Ethiopic) *n. p. m.* Num. 3, 24.

לָאַם (not used) *tr. to unite*, *to bind together*, *to unite in associations*, *to gather together*, of the union of a mass, the same fundamental signification still appearing in the Ethiopic, and in the Arabic لَهَمَ; the Ar. لأم (to unite, to bind, then of the binding of a wound) proceed from the same fundamental signification. And as אַם, עַם (which see), Ar. أمّ have the same fundamental meaning, ל appears to be unorganic, if we may not rather assume that לאם is identical with the organic root in אָ־לַם. Deriv. לְאֹם, and the proper name לְאֻמִּים.

לְאֹם (with *suff.* לְאֻמִּי and לְאוּמִּי Is. 51, 4; *pl.* לְאֻמִּים) *m.* prop. union, association, kin, poet. *a people*, *nation*, Gen. 25, 23; 27, 29; Is. 17, 12 &c. Jehovah indeed calls Israel also לְאוּמִּי Is. 51, 4; but it is usually applied only to the heathen.

לְאֻמִּים (*kin*) *n. p.* of an Arab. tribe in the territory of the Jokshanites Gen. 25, 3. We are to understand by it the *Beni Lâm* (بنى لأم) who as a race are very widely spread, and dwell in Asyrland, to the south of Hedǵas, in the province of Shira, five stations from Mecca, on the mountain between Tubuk and Akhdar; also in Babylonia and Me-

sopotamia (*Ritter*, Erdkunde XII, 913; XIII, 234. 438. 451. 458). The Hebrews changed the Arab. لأم into לְאֻם, and selected the plural because of the great extension of the tribe, as is also the case in אַשּׁוּרִים and לְטוּשִׁים.

לֵב (before Makkeph לֶב־, with *suff.* לִבִּי, לִבְּךָ &c.) and (the resolved form) לֵבָב (*constr.* לְבַב, with *suff.* לְבָבִי, לְבַבְכֶם; *pl.* לְבָבִים, hence with *suff.* לִבְבֵהֶן [we should not read לְבַבְהֶן], but commonly לְבָבוֹת, more rarely לִבּוֹת from a sing. לִבָּה) *m.* prop. *the folded into* and *together*, then *the heart* (physically) 2 Sam. 18, 14, Ps. 45, 6, so called on account of its sheaths (not from the fatness; see לָבַב I. and comp. اجنان heart, pl. of جنان cover); Aram. לֵב, לִבָּא, ܠܶܒܳܐ, Arab. لُبّ, Phenic. לֵב (Erix 4) and לֵבָב (ibid. 5) the same. The heart is represented as the seat of bodily life, as the reservoir of all physical life-vigour Ps. 38, 11, as strengthened and maintained by eating and drinking Gen. 18, 5, Judges 19, 5, as the seat of mental life, of the will and desire Esth. 7, 5, Eccles. 8, 11; 9, 3, of intention Is. 10, 7, of love Prov. 23, 26 and of hatred Lev. 19, 17, of knowing and perceiving Deut. 29, 3, Prov. 14, 10, of understanding Is. 32, 4, of reflection Neh. 5, 7 and of reckoning Prov. 16, 9, of attention Deut. 32, 46, of inclination and disinclination Deut. 30, 17, Josh. 24, 23, of consciousness Deut. 8, 5, of recollection Is. 65, 17, Jer. 3, 16, of thinking Gen. 17, 17, of internal mental speech Ps. 27, 8; 41, 7, of devices 1 Kings 12, 33 &c. The meanings are to be arranged in the following manner: 1. *the heart*, as the vessel of corporeal life, which Homer calls φρένες, conseq. = נֶפֶשׁ meaning anima, vita, oppos. to בָּשָׂר, שְׁאֵר Ps. 73, 26. As life and its manifestations proceed from it, the qualities of reviving 22, 27, of sickening Is. 1, 5, of sleeping Eccles. 2, 23 and of waking Song of Sol. 5, 2, of being strengthened by eating and drinking Gen. 18, 5 are attributed to it; and it is used generally for *life* Jer. 4, 18, interchangeably with נֶפֶשׁ 4, 10, or = נֶפֶשׁ bodily person, e. g. אֶל־לִבְּךָ Ex. 9, 14 *to thee.* — 2. As the seat of sensuous feelings and affections, e. g. of inclination to Judges 9, 5, of contempt Prov. 5, 12, of joy Ps. 104, 15, of sorrow Neh. 2, 2, of dejectedness Ps. 109, 16, of despair Eccles. 2, 20, of trust Prov. 31, 11 &c. Hence the expressions מְלָאוֹ לִבּוֹ Esth. 7, 5, נָדַב לִבּוֹ Ex. 35, 29 &c., which may be found under the verbs in question. In this sense are applied to לֵב the expressions נָכוֹן Ps. 57, 8, חָלָה Prov. 13, 12, כָּאַב 14, 13, נִשְׁבַּר Is. 61, 1, מָסַס 13, 7, רַךְ Deut. 20, 8, עָרֵל Lev. 26, 41 &c., just as the sensuous activity of the person is transferred to it Is. 15, 5; Hos. 7, 14; Ps. 38, 9; Lament. 2, 19. לֵב is looked upon especially as the seat of the spirit, of strength and vigour Gen. 42, 28; 1 Sam. 17, 32; 2 Sam. 7, 27; 17, 10; Job 41, 15; more rarely of the moveableness of the mind 15, 12. — 3. As the centre of moral life, where all the manifestations of virtue and vice reveal themselves, and the moral character becomes manifest. In this view it is said of the heart, that it is טָהוֹר Ps. 51, 12, עִקֵּשׁ 101, 4, עָמֹק 64, 7, יְשָׁרָה 1 Kings 3, 6, תָּם 9, 4, נֶאֱמָן Neh. 9, 8, חָנֵף Job 36, 13 &c.; and to it are ascribed the innermost apprehension of God Ps. 73, 26, truthfulness 15, 2, joyful enlargement Prov. 21, 4, Is. 60, 5, ostentation 9, 9, pride Ez. 28, 5, hardening Is. 6, 10, Jer. 16, 12, remembrance of the divine law Is. 51, 7, Jer. 31, 33 and intercourse with God Lam. 2, 18; 3, 41; as it is generally the centre of all self-determination, even the moral character itself; hence לֵב וָלֵב Ps. 12, 3 *a double character*, sometimes named יֵצֶר Deut. 31, 21, διάνοια, ἐπίνοια in the New Testament. But though לֵב is the centre of moral life, it is still called לֵב בָּשָׂר Ez. 11, 19, since the spirit can only be developed in a heart of flesh, which is divested of humanity as soon as the soul is brutalised Dan. 4, 13. — 4. As the centre of the spiritual, thinking, and conceptional life; hence are applied to לֵב knowing or

apprehending Deut. 29, 3, Prov. 14, 10, understanding Is. 32, 4, reflecting Neh. 5, 7, reckoning Prov. 16, 9, thinking Ps. 19, 15, Dan. 2, 30 and speaking Job 8, 10. Accordingly לֵב is *understanding* Job 12, 3, hence חֲכַם־לֵב Ex. 28, 3, חֲסַר־לֵב Prov. 10, 13, אֵין־לֵב Hos. 7, 11, אִישׁ לֵבָב Job 34, 10; generally שֵׂכֶל 17, 4 and חָכְמָה Prov. 14, 33 are ascribed to it; comp. Lat. *cor* and *cordatus.* — 5. Metaphor. *the centre-point, the middle*, hence בְּלֵב *in.* So it is said of יָם Ex. 15, 8, שָׁמַיִם Deut. 4, 11, אֵלָה 2 Sam. 18, 14; comp. *καρδία* Matth. 12, 40; Pers. دل (heart and middle) &c. Deriv. the denominative

Nif. נִלְבַּב (*fut.* יִלָּבֵב) *to be intelligent,* Job 11, 12 *the hollow-headed himself would be intelligent then*, i. e. the most senseless must get understanding (when God summons him before his tribunal). יִלָּבֵב having an assonance to נָבוּב.

Pih. לִבֵּב *to rob of judgment, to bewitch,* Song of Sol. 4, 9 *thou hast bewitched me with a glance of thine eyes.* As *a glance* is עֵין, עֵין has dropped out of the text once, and there should be read בְּעֵין אַחַת מֵעֵינַיִךְ.

לֵב and לְבַב (with *suff.* לִבְּךָ, לִבִּי, לִבְבֵהּ) *Aram.* the same with the Hebr. לֵב Dan. 2, 30; 4, 13; 7, 28.

לֹב (from לָבַב II., for which is usual לוּב; *Gentile plur.* לֻבִים) see לוּב as a noun.

לָבָא and לָבָה (not used) *intr.* (according to *Fürst*, Concord. s. v.) *to roar, to cry, to murmur*, of the voice of the lion, conseq. = Ar. نَبَأَ, نَبَّ, which signify originally *to bellow, to roar;* the same root perhaps being found in the old high Germ. liuwôn, *to utter sounds*, English *to low.* The meaning *to be greedy* in the Arab. لَبِيَ is perhaps denom. from لَبُؤَة; in any case this stem does not belong here. The lion is in fact usually described either as roaring formidably (נָהַם, שָׁאַג) Job 4, 11; Prov. 19, 12; 28, 15; Is. 5, 29; 31, 4; Jer. 2, 15; Hos. 11, 10, by which he announces his appetite Ps. 104, 21, Am. 3, 4, or the neighbourhood of sure booty Ps. 22, 14; Ez. 22, 25; Is. 5, 29; or he is characterised as the strongest and most courageous animal Judges 14, 18; 2 Sam. 1, 23; 17, 10; Prov. 30, 30. For the former, the language has besides לָבָא, שַׁחַל I. also; for the latter, both אָרָה I. and כְּפִר II. Deriv. לְבָאָה and the proper name לְבָאוֹת; while לְבִי, לְבִיָּא and לָבִיא should be derived from לָבָה = לָבָא.

לְבָאָה (only *plur.* לְבָאוֹת, with *suff.* לִבְאֹתָיו) *f. a lioness*, for whom the lion (אַרְיֵה) strangles his prey Nah. 2, 13.

לְבָאוֹת (*place of lionesses*) *n. p.* of a city in Judah Josh. 15, 32; afterwards written fully בֵּית לְבָאוֹת, and reckoned to Simeon 19, 6, but for which בֵּית בִּרְאִי (which see) stands in 1 Chr. 4, 31.

לְבָאִים see לְבִי.

לְבָאִם see לְבִי.

לָבַב I. (not used) *tr. to envelop, to enfold, to veil, to wind around, to draw over*, a fundamental signification which is also borne by the Ar. يَلَبَ (to cover about, hence the noun يَلَب skin, hide, shield), لَبَّ (to fold together, hence from a reduplicated form لبلاب convolvulus), لَفَّ (convolvit), Aram. לַף to enfold, ܚܦܳܐ (to cover over, hence ܟܰܡܦܶܐ the eyelids, i. e. skins, coverings) and many others. Modern Hebrew לָבַב the same, hence לָבוּב *bound together.* The same meaning is also in חָ־לֵב belonging to חֵלֶב Ps. 17, 10 and 73, 7 (where for עֵינֵמוֹ should be read עֲוֹנֵמוֹ), where it is used for the heart; so too خَلَبَ belonging to the noun خِلْب lobes of the liver. A fundamental signification *to be fat* should not be thought of either in the case of לֵב or חֵלֶב Ps. l. c.

Nif. נִלְבַּב is denomin. from לֵבָב which see.

Pih. לִבֵּב 1. denomin. from לֵבָב which see; — 2. denom. from לְבִיבָה which see.

לָבַב II. (not used) *intr. to kindle, to burn, to glow*, from which stem לָהַב, לֵב (לוּב) and לָאַב (which see) may be enlarged. Of לֵב (לָבַב) the reduplicated form in Samar. and Ethiopic is לִבְלֵב *to glitter, to shine, to lighten.* Deriv. (according to some) לַבָּה, and the proper name לֵב (*pl.* לְבִּים).

לֵבָב see לֵב.

לְבַב *Aram.* see Aram. לֵב.

לְבָבוֹת see לֵב.

לְבָבִים see לֵב.

לְבַד a *prepos.* and *adv.* see בַּד I.

לָבָה I. to לָבִי, לְבִיָּא, לָבִיא &c. But see לָבָא.

לָבָה II. (not used) *intr. to burn, to glow, to kindle*, like לָבָה in the Talm. and Arab. لفح (to burn, to glow); a stem which arose perhaps by enlargement from לָבַב II. Deriv. לַבָּה.

לַבָּה (only *constr.* לַבַּת) *f. flame*, Ex. 3, 2. לַבַּת may be contracted from לַהֶבֶת, the cod. Sam. actually having this form. But it may also be derived from לָבָה II. (which see), or לָבַב II. (which see).

לִבָּה (*pl.* לִבּוֹת) *f. heart*, Ps. 7, 10; Prov. 15, 11. The sing. appears, according to our text, only in לִבָּתֵךְ Ez. 16, 30, but which the LXX read as לִבָּתֵךְ (see אָמַל). *Ibn Gânâch* considers לַבָּה Ex. 3, 2 as identical with לִבָּה, meaning *midst;* but this opinion should be rejected.

לְבוֹנָה see לְבֹנָה.

לְבוּשׁ and לְבֻשׁ (with *suff.* לְבוּשִׁי, לְבוּשׁוֹ; *pl.* לְבֻשִׁים) *m.* 1. *a garment, vestment*, whether splendid 2 Kings 10, 22, Esth. 8, 15, Jer. 10, 9, or mean Ps. 35, 13; 69, 12; *clothing* Job 24, 10; 31, 19, particularly *the upper clothing*, oppos. to כְּתֹנֶת 24, 7 χλανίδιον λευκόν (Herod. 1, 195). Figurat. of the skin 30, 18, of things upon the earth illuminated by the early light 38, 14, of the flood covering the earth Ps. 104, 6, of the covering clouds Job 38, 9, of a coat of mail put over the garment, spoken of the crocodile's 41, 5 &c. — 2. Figur. *a spouse, a wife*, Mal. 2, 16, Arab. لِبَاس (see Koran Sur. 2, 183); comp. the Arab. ثَوْبٌ a garment, ثَابَ to put on a garment, and coire cum femina.

לְבוּשׁ (with *suff.* לְבוּשֵׁהּ, *pl.* with *suff.* לְבוּשֵׁיהוֹן) *Aram. m.* the same Dan. 3, 21; 7, 9.

לָבַט (Kal not used) *tr. to cast on the ground, to cast down, to overthrow*, hence *to cause to fall*, like the Ar. لَبَطَ which *Jos. Kimchi* has already compared. This fundamental signification is also in לְ־פַת *to bend, to crook*, something straight, hence *to bow down, to cause to fall*, conseq. cognate in sense with הִכְשִׁיל. By this is explained the meaning of the Arab. لَبَطَ (to throw down, prop. to bend down), as well as the Syr. ܠܒܛ (Pa.) and the Samar. לְבַט (to bow down, to vex). The organic root is לְ־בַט.

Nif. נִלְבַּט (*fut.* יִלָּבֵט) *to fall, to be overthrown*, Prov. 10, 6 10; Hos. 4, 14.

לָבִי (only *plur.* לְבָאִם after the form צְבָאִים from צְבִי, for לְבִיִּים) *m. a lion* (prop. the roaring one), Ps. 57, 5 *in the midst of lions will I lay me down;* but some understand לְבָאִם = לְהָבִים on account of לֹהֲטִים following, which they read לְהָטִים. The sing. has been read in Ps. 38, 9 for לָבִי, and the passage has been translated: *I cry louder than the roaring of the lion*, נָהַם and שָׁאַג being actually applied to the lion. The word seems to have passed out of Semitic into the western languages; hence the Greek λέων (instead of lebon, levon), Latin *leo*, German *Leu*, *Löwe*, English *lion* &c.

לְבִיָּא (after the form צְבִיָּה) *f. a lioness*, Ez. 19, 2, symbolising the people of Judah.

לָבִיא (contracted from לְבִיָּא) *f. a lioness*, anxious for prey Job 4, 11; 38, 39, most courageous and strong Gen.

49, 9, Num. 24, 9 (comp. Herod. 3, 108), known by her roaring Is. 5, 29. In Arab. there are 8 forms of the same noun (see *Freytag* IV. p. 84), to denote the lioness; and the Egyptian λαβο, Coptic λαβοι has also the same meaning. In hieroglyphic writing too, the letter *l* is expressed by the figure of a lion. Comp. the Phenician לָבֵא lion (Agathem. 1, 1), hence רֹשׁ לָבֵא lion-promontory in Creta, *Λέων ἄκρα* (Ptolem. 4, 15), now Capo Lionda, and from it on the east coast of the island the sea-port לְבְאנָא *Λεβηνά*.

לְבִיבָה (*pl.* לְבִיבוֹת) *f.* prop. baked cakes folded and laid together in strata, a sort of cake 2 Sam. 13, 6 8 10 (comp. Arab. لباب convolvulus); conseq. not fluid (Vulg.), heart-shaped (apud Gesen.), heart-strengthening (Thenius), but a sort of leaf-like folded cake, which being eaten by the sick had perhaps a superstitious idea connected with it. LXX *κολλυρίδες*, which was also superstitiously applied; comp. the Etymol. Magn. p. 527. Deriv. the denom.

Pih. לִבֵּב i. e. *to prepare* לְבִיבוֹת, 2 Sam. 13, 6 8.

לְבִים see לוּבִים.

לָבַן (Kal not used) *intrans.* 1. *to be white*, *to become white*, of the colour of wood, the leprosy, the hair, of horses, the teeth &c.; *to be pale*, of the moon; *to be whitish-grey*, of the colour of potter's clay; *to be faded-yellowish*, of the sweet-smelling resin of a bush &c. — 2. Fig. *to be clear*, *bright*, *transparent*, of sapphire, glass &c.; *to be purified*, *pure*, physically or morally. Ar. لبن, Syr. ܠܒܢ, Phenic. לָבָן the same. Deriv. לְבֵנָה, לְבָנָא, לְבָנָה, לָבֵן, לָבָן and the denom. לָבַן, farther לְבֹנָה, לִבְנָה, לְבֵנָה, לְבָנֹת, מַלְבֵּן, and the proper names לָבָן, לִבְנָה, לִבְנִי, לְבָנוֹן, לִבְנָה, לִבְנַת, (לְבוֹנָה) לְבֹנָה.

Pih. לִבֵּן (*inf. constr.* לְלַבֵּן according to some; *imp.* לַבֵּן according to some) *to purify*, *to cleanse*, *to purge*, hence *to clear from sin* Dan. 11, 35, where the Pihel לְלַבֵּן is read by some for לַלְבֵּן, as לְבָרֵר is also Pihel. Some have wished incorrectly to find the imperat. in לַבֵּן Ps. 9, 1, with the meaning *to grow pale*. See בֵּן 8.

Hif. הִלְבִּין (*inf. constr.* with לְ: לַלְבֵּן for לְהַלְבִּין = לַלְבִּין) 1. prop. (like other verbs of colour in Hif.) *to show whiteness*, i. e. albescere, *to be white*, of snow Ps. 51, 9, of שָׂרִיגִים Jo. 1, 7, and fig. Is. 1, 18. — 2. *to cleanse*, *to purify*, hence *to absolve from sin* Dan. 11, 35.

Hithp. הִתְלַבֵּן (*fut.* יִתְ־) *to purify* or *cleanse oneself* Dan. 12, 10, to clear oneself from sin by suffering and death.

The organic root of the stem is לָב־ן, the root being enlarged into the stem by the addition of a liquid *n*. The same root is also in חָ־לַב II. (belonging to חָלָב, חֵלֶב, חֶלְבְּנָה, עָ־לַב, לָעַב), as also in the Western *αλφ*, alp, alb &c. The fundamental signification appears to be *to shine*, *to glitter*, *to lighten*, which is farther transferred to *to glow*, *to burn* or *to be noble*, *distinguished*, as in חָרַר and חוּר I. = חָרַר 2, אָמַץ II. = Ar. ومض *to glitter*, whence אָמֹץ Zech. 6, 3 7 grey, ash-coloured (LXX *ψαρός*, Targ. קְטֹמְנִי), so that the organic root is identical with לָבַב II., לָהַב, לָאַב; comp. Talm. לִבֵּן and הִלְבִּין to make red-hot.

לָבָן (*plur.* לְבָנִים) *adj. m.*, לְבָנָה (*pl.* ־נוֹת) *f.* 1. *white*, of peeled maple rods Gen. 30, 37, of leprous spots Lev. ch. 13, of the hair 13, 3, the seed of the coriander Ex. 16, 31, horses Zech. 6, 3 6; *light*, *white*, of raiment Eccles. 9, 8, as a sign of cheerfulness. Phenic. לָבָן (*λαβόν*) the same; hence אָבִב לָבָן, *Ἀβιβλαβόν* (Diosc. 3, 116) king's lily; שֹׁמֶשׁ לָבָן (Diosc. 4, 189) &c. — 2. (*the Noble*, *Glorious*, viz. is Jah) *n. p. m.* of an Aramaean, the father-in-law of Jacob Gen. 24, 29. — 3. (*a steppe*, i. e. a smooth treeless plain, like לָבָן in the Mishna) *n. p.* of a station of the Israelites in the Arabian desert Deut. 1, 1, mentioned with תֹּפֶל, דִּי זָהָב, חֲצֵרֹת; perhaps the same as לִבְנָה Num. 33, 20. — A subst. לָבָן may have had the meaning *milky juice* as in Arabic, according to which לְבֵנָה should be explained.

לְבֶן (only *constr.* לְבֶן־) *adj. m.* = לָבָן Gen. 49, 12.

לַבֵּן see בֵּן 8.

לִבְנָא see לִבְנָה.

לְבָנָה (only poet., as חַמָּה is applied to the sun) *f.* 1. prop. *pale-shining*, therefore *the moon*, whose mild shining and light are spoken of in Is. 24, 23; 30, 26; Song of Sol. 6, 10; Ar. قَمَر (moon) from قَمِرَ (to be white), *luna* from *luc-na.* — 2. (*excellence, nobility*) *n. p. m.* Ezr. 2, 45; Neh. 7, 48.

לְבֵנָה (*pl.* לְבֵנִים, with *suff.* לִבְנֵיכֶם) *f.* 1. *lime-stone*, formed of whitish-grey or chalky clay (Vitr. 2, 3), and therefore so named (from לָבַן); kneaded with straw to hold it together Ex. 5, 7 8 16. Burnt in the sun it is called *a brick;* and was used partly for the inscribing of durable characters Ez. 4, 1, partly for building, in which case חֵמָר served for mortar or cement Ex. 1, 14; though such buildings were looked upon as neither firm nor durable Is. 9, 9. Sometimes the lime-stones were burnt by fire, named שְׂרֵפָה Gen. 11, 3, Ar. آجُر (opposite لَبِن), when they acquired the hardness of stone like bricks Gen. l. c. — 2. same as מַלְבֵּן (Jer. 43, 9), Ar. مَلْبِن, *a brick-shaped, four-sided building*, the lower parallelogram-shaped projection at the gates of great houses, on which לְבֵנִים, as well as upon the projecting, flat sheds (גַּגּוֹת) Is. 65, 3 sacrifice was sometimes offered; comp. πλίνθος, which is similarly applied metaphorically. A לְבֵנָה like גַּנָּה may have been somewhat hollowed in its upper surface.

לִבְנָה *f.* 1. *transparency, purity, brightness*, of the sapphire Ex. 24, 10. — 2. (*a place not overgrown, situated upon a bare mountain*) *n. p.* of a locality in the plain of Judah, a priestly city, formerly the seat of a Canaanitish king Josh. 10, 29; 12, 15; 15, 42; 2 Kings 8, 22; 19, 8; 23, 31; 1 Chr. 6, 42; according to *Eusebius* (s. v. *Λέενα*, i. e. *Λέβνα*) near Eleutheropolis. It seems to be the *Alba specula, white guard*, of the middle ages, the present Tel el-Sâfieh, which is only a mile from Eleutheropolis (*Robins.* II, 623. 654). See לָבָן 3. — 3. *n. p.* of a station of the Israelites in the wilderness Num. 33, 20, elsewhere called לָבָן Deut. 1, 1; cod. Sam. לְבוֹנָה.

לִבְנֶה the name of a tree whose wood is white, after the dark-coloured bark is peeled off Gen. 30, 37; and whose branches furnish a shade Hos. 4, 13. The LXX, *Saadia*, *Ibn G'anâch* and others understand the *styrax*, which is actually called in Arabic لُبْنَى, whose transparent, pale-red resin was used for fumigations, anointings and medical purposes (Plin. 12, 55; 24, 15; Strabo 12, 570), which after the Ethiopic version is called in Hebrew נְכֹאת, נָטָף, but probably only לָבָן (milky juice); like the Ar. لَبَن, whence the tree may have received its name. — The explanation *abele* contradicts the analogy of the Arabic.

לְבֹנָה together with לְבוֹנָה (with *suff.* לְבֹנָתָהּ) *f.* 1. *frankincense*, a costly sweet-smelling, pale-yellow resin, the milky exudation of a shrub, used for sacred fumigations Lev. 2, 1 15; 5, 11; Num. 5, 15; also kindled for the purpose of perfuming the sedans of kings Song of Sol. 3, 6 (comp. *Curt.* 8, 9, 23 seq.); as couches and clothes were fumigated in other cases with burnt myrrh (Prov. 7, 17; Ps. 45, 9). It is looked upon as a product of south-western Arabia, viz. of שְׁבָא, Is. 60, 6, Jer. 6, 20 (comp. Strabo 16. p. 778), whence also myrrh, balsam, cassia, calamus, ivory, gold &c. were brought (*Plin.* H. N. 6, 32), by north-Arabian caravans Is. l. c. — עֲצֵי לְבֹנָה Song of Sol. 4, 14 *woods of frankincense* is simply a figurative expression for spicy and fragrant woods, comprehending קָנֶה and קִנָּמוֹן; and it is not necessary to read לְבָנוֹן (LXX). גִּבְעַת הַלְּ׳ 4, 6 *hill of frankincense* is a figurative expression for Zion (it is called גִּבְעָה Is. 31, 4), conceived of as scented by לְבֹנָה (Jer. 6, 20); it is also termed fig. הַר הַמּוֹר. But as in Jer. 22, 6 the

high-lying royal tower on Zion is called רָאשׁ הַלְּבָנוֹן also, and the royal seat is described as being on Lebanon 22, 22, לְבֹנָה here may perhaps allude to לְבָנוֹן, like מוֹר to מֹרִיָּה (*Rashi*, *Ibn Esra*); just as *vice versa* לְבָנוֹן stands for לְבֹנָה Song of Solom. 4, 11. Hence — 2. perhaps same as לְבָנוֹן, Vulg. *sicut odor thuris.* — 3. *proper name* of a locality in the neighbourhood of שִׁלֹה Judges 21, 19; the modern village *Lubban* lying in a north-western direction, and in the vicinity of Shiloh(*Robins.* III. p. 309 seq.). — In the Sam. cod. לְבוֹנָה stands for the proper names לָבָן and לְבָנָה. The Semitic name for *frankincense* and *the frankincense-plant* (Arab. لُبَان, Syr. ܠܒܘܢܬܐ) was in Phenic. לְבָנָא and לְבֹנֹת, out of which the Greek λίβανος and λιβανωτός arose.

לְבָנוֹן (in prose constantly with the article; with *a* of motion לְבָנוֹנָה; *the white mountain*, like Alpes, hence Targumic טוּר תַּלְגָּא, Ar. جبال الثلج) 1. *n. p.* of the great mountain between Palestine and Syria Deut. 11, 24, Josh. 1, 4, consisting of two chains running parallel from north to south (Lebanon and Antilebanon; Ptolem. 5, 15), whose eastern top is covered with perpetual snow Jer. 18, 14 (comp. *Tacitus*, Hist. 5, 6; Jer. Targ. on Deut. 3, 9), which melts in summer only in the lower parts, giving abundant and excellent irrigation to the adjacent districts, Song of Sol. 4, 15. הַר stands with it Judges 3, 3; elsewhere seldom. It is described in poetry as high Jer. 22, 20, as the abode of wild beasts 2 Kings 14, 9, and as a place of fruitful fields Ps. 72, 17. On a part of this mountain (the western chain) were the celebrated cedars, growing high and slender (Is. 2, 13; Jer. 22, 23), see אֶרֶז. Along with the cedars בְּרוֹשׁ is also mentioned as a kind of tree belonging to Lebanon Is. 14, 8; 37, 24; 60, 13; and both kinds were felled there as wood for building Is. 14, 8; Hab. 2, 17. Hence cedar- and cypress-forests, to which תִּדְהָר and תְּאַשּׁוּר belonged, were called כְּבוֹד הַלְּבָנוֹן Is. 35, 2; 60, 13. The foot of Lebanon appears to have been planted with vines Hos. 14, 8. אֶרֶץ לְ׳ Zech. 10, 10 are the districts bordering upon Lebanon, here the kingdom of the ten tribes; בִּקְעַת הַלְּ׳ Josh. 11, 17 is the valley lying at the foot of Hermon and Antilebanon, in the vicinity of the Jordan-springs. — 2. Fig. *cedar*, *cedar-forest*, Song of Sol. 5, 15, Is. 40, 16, and generally *Lebanon-forest*, 10, 34; 33, 9; Ez. 31, 15. חֲמַס לְ׳ Hab. 2, 17 *the violence at the forest of Lebanon*, i. e. the desolation made there. — 3. Metaphor. a) coupled with יַעַר, in בֵּית יַעַר הַלְּבָנוֹן *house of the forest of Lebanon* 1 Kings 7, 2; 10, 17 21; 2 Chr. 9, 16 20, i. e. a tower built by Solomon in Jerusalem, resting upon cedar-pillars, erected in the interior out of cedars. It served for *an armoury* 1 Kings l. c. (named נֶשֶׁק בֵּית הַיַּעַר in Is. 22, 8) and as a summer-seat for its coolness (Targ. on 1 Kings), in place of which the Xystus was subsequently built, which served for assemblies of the people (*Jos.* B. J. 2, 16, 3). b) *a great army* Is. 10, 33 34. c) *cedar-houses* (= בָּתֵּי אֲרָזִים 2 Sam. 7, 2 7), *cedar-towers* Is. 2, 13, of the royal tower on Zion Jer. 22, 6 23, 2 Kings 19, 23; trees, in prophetic language elsewhere, being put for what is made out of their wood (Is. 9, 9; Nah. 2, 4). — 4. A figure of Jerusalem projecting aloft, rich in cedar-buildings Ez. 17, 3 (comp. Jer. 22, 6 7); perhaps also 2 Kings 19, 23. Here belongs also לְבָנוֹן Song of Sol. 4, 8 for *Zion*, since Zion is spoken of in 4, 6. — 5. Either a collateral form of לְבֹנָה *frankincense*, or denoting *the frankincense-plant*, Song of Sol. 4, 11; Hos. 14, 7.

לִבְנִי (*a distinguished, noble one*) *n. p. m.* Ex. 6, 17; as a *patronym.* Num. 3, 21.

לִבְנַת *f. transparency*, *clearness*, *purity*, hence *glass;* and thence שִׁיחוֹר לִבְנָת (*glass-river*) *n. p.* of a little brook in the south of Asher not far from Carmel-promontory, flowing slowly and muddy, which discharges itself at Acco into the Sea; and from whose sand the

Phenicians are said to have made glass at first Josh. 19,26; comp. *Pliny* H. N. 36, 26; *Josephus* B. J. 2, 10, 2. The Phenicians, who had a sanctuary (Memnonium) there (*Pliny* H. N. 36, 65), called this little river נְהַר בֶּעַל *Belus;* now it is *Nahr Na'man* (נְהַר נַעֲמָא, نهر نعمان), after the mother of the Phenician Linus. See שִׁיחוֹר.

לְבֵנֶת see לְבֵנָה.

לָבַשׁ (also לָבֵשׁ Ps. 93,1; Lev. 16,4; *inf. abs.* לָבוֹשׁ, *constr.* לְבֹשׁ; *imp.* לְבַשׁ; *fut.* יִלְבַּשׁ) prop. *tr. to enwrap, to veil around, to bind about, to wrap round,* identical in its organic root לֵ־בַשׁ with that in חָ־בַשׁ, כָּ־פַת I. The figure: *the spirit of God enwrapped one* Judges 6, 34, is to be taken in this sense, i. e. the spirit of God embraces one like a suit of armour or coat of mail. So also 1 Chr. 12,18; 2 Chr. 24,40; comp. Luke 24, 49. Hence 1. *to put on,* בֶּגֶד Lev. 6,4 and 16,24 32, בִּגְדֵי אֵבֶל 2 Sam. 14,2, סִרְיֹנוֹת Jer. 46,4, שָׁנִי 4,30, שִׂמְלָה Deut. 22,5, אַדֶּרֶת Zech. 13,4, שַׂקִּים Jon. 3,5, בִּגְדֵי מ׳ = מַלְכוּת Esth. 5,1, and in addition always the accusative of the person or of the part of the body which is clothed; very seldom is עַל used for the second accus. Lev. 6, 3. — 2. Fig. to put on a virtue, a vice, a good or bad quality, and to appear in it. Thus e. g. *to put on* גֵּאוּת Ps. 93, 1, הוֹד 104, 1, צֶדֶק Job 29, 14, עֹז Is. 51, 9, שְׁמָמָה Ez. 7, 27, קְלָלָה Ps. 109, 18, תְּשׁוּעָה 2 Chr. 6, 41, כְּלִמָּה Ps. 109,29, בֹּשֶׁת Job 8, 22, חֲרָדוֹת Ez. 26, 16; comp. δῦειν ἀλκήν in Homer; and so too in Arabic, Syriac, Samaritan, Zabian. Here belongs also the phrase Job 29,14 *I put on righteousness* (as a garment), *and it clothed me,* i. e. I clothed myself in righteousness, and it clothed me, so that I was entirely an image of righteousness. As two objects accompany this verb, i. e. the person who is clothed, and the garment he puts on, in the accusative, the pass. part., as happens with other verbs having two accusatives, is construed with the accus. of the object as the only one still remaining, e. g. לָבוּשׁ קַשְׂקַשִּׂים 1 Sam. 17,5, לָבוּשׁ בַּדִּים Ez. 9, 2, לָבֻשׁ בְּגָדִים Zech. 3, 3 &c.; which accusat. also remains, when the part. is changed into the construct state Ez. 9,11; Dan. 12, 6 7. — 3. improp. *intr. to be clothed* 2 Sam. 13, 18; Job 27,17; therefore *absol. to clothe oneself* Hagg. 1, 6, or construed with בְּ of the garment Esth. 6,8; comp. Latin "induit se veste". — 4. *to copulate,* of animals Ps. 65,14 (Targ.), as the Ar. لبس is applied to men; comp. the noun לְבוּשׁ (Mal. 2,16). Deriv. לְבוּשׁ (לְבֻשׁ), מַלְבּוּשׁ, תַּלְבֹּשֶׁת.

Puh. לֻבַּשׁ (*part.* מְלֻבָּשׁ) *to be clothed,* with accus. בְּגָדִים 1 Kings 22,10, 2 Chr. 18, 9, בּוּץ 5, 12, as לָבוּשׁ (see Kal).

Hif. הִלְבִּישׁ (*fut.* יַלְבִּישׁ) *to put on, clothe in,* with the accus. of the person and of the garment, as in Kal, Ex. 28, 41; 29, 8; Is. 22, 21. Job 39, 19 *clothest thou his neck with a shuddering mane?* Also figur. like Kal: יֶשַׁע Ps. 132, 16, בֹּשֶׁת 132, 18, קַדְרוּת Is. 50, 3 and many others; but also with the accus. of the person only in the sense of *to clothe* 2 Chr. 28, 15; or along with the accus. of the garment with עַל of the member Gen. 27, 16; or simply with the accus. of the dress, meaning *to put on,* Prov. 23, 21 *and slumber* (i. e. the sleepy one) *puts on rags.*

The fundamental signification of the stem is, as given above, *tr. to wrap round, to cover about,* prop. *to wind, to roll;* the Arab. لَبَسَ having the additional meaning *to entangle,* and there being an intrans. لَبِسَ for the signification *to put on,* which may have been the case in Hebrew also, because of the double Kal-form. For signif. 4. of Kal may be also assumed as a fundamental signif. *to mingle* or *unite with,* hence *to copulate;* as the Arab. لِبَاس also means *mixing,* out of which לְבוּשׁ conjux is better explained. Comp. Phenic. לְבַשׁ the same, hence the proper name לְבַשָׁה (union) Kit. 29. The organic root לְ־בַשׁ may lie also in the Aram. שְׁ־בַשׁ, ܫܒܫ, originating in a reduplication.

לְבַשׁ (*fut.* יִלְבַּשׁ) *Aram. tr.* = Hebr. לָבַשׁ *to put on*, with accus. of the clothing DAN. 5, 7 16. Deriv. לְבוּשׁ.

Haf. הַלְבֵּשׁ like הִלְבִּישׁ in Hebrew, with לְ of the person (as an accus.) DAN. 5, 29.

לְבֻשׁ see לְבוּשׁ.

לֹג (from לוּג, not לָגַג) *masc.* prop. *deepened*, *hollowed out*, then the name of a measure for liquids, containing the 12[th] part of a hin or six egg-shells LEV. 14, 10 12 15 21 24; comp. Targ. לָגִין, לְקוֹן, לָקָן, Syr. (in a feminine form) ܠܓܝܢܐ, ܠܩܢܐ shell, cup, dish, generally any deepened vessel; from לַג, לַק, ܠܓܐ, ܠܩ (to hollow out). The Greek *λάκκ-ος, λαγ-ών, λάγ-ηνος, λάγ-υνος*, Latin lac-us, lac-una, lag-ena, lagoena, German *Lache*, *Loch*, *Leck* (i. e. breach) &c. may perhaps be of the same origin.

לָגַג see לוּג.

לֹד (*breach*, *fissure*, *a cutting in the earth*, *a division*, from לָדַד which see) *n. p. f.* of a village, restored and inhabited by the Benjamites in the post-exile period, and named along with חָדִיד, אוֹנוֹ, צְבֹעִים, נְבַלָּט and גֵּי הַחֲרָשִׁים EZR. 2, 33; NEH. 7, 37; 11, 35; 1 CHR. 8, 12. During the supremacy of Syria it belonged at first to Samaria; it was then annexed to Judea by Demetrius Soter and left to Jonathan for a possession 1 MACC. 10, 30 38; 11, 44. *Lud* lay not far from Joppa (יָפוֹ) on the road from Jerusalem to Caesarea (ACTS 9, 38), and was important (*Jos.* Antt. 20, 6, 2). After the Roman general Cestius had laid it in ashes during the Jewish war (*Jos.* Bell. Jud. 2, 19, 1), it was afterwards restored, and became the seat of an academy (Sanh. 32[b]; J. Schekalim ch. 5, 15). It was called in Greek *Λύδδα*, *Λύδδη*; by the heathen *Diospolis* (Reland p. 877); among the Arabs لُدّ, لُدَّة (now *Lidi*, a village); and because the grave of S[t]. George is shewn there, it is also named *S[t]. George.* Comp. Semachot 2, 4; Benjamin of Tudela.

לִדְבִר *n. p.* of a locality in Gilead, on the other side of the Jordan JOSH. 13, 26. As it is brought into relationship with מַחֲנַיִם, and is like לוֹ דְבָר 2 SAM. 9, 4 5 and לֹא־דְבָר 17, 27, it seems identical with the latter.

לָדַד (not used) *tr. to break through*, *to cut into*, *to divide*, *to make fissures in* the ground, cognate in sense with בָּקַע; identical in its organic root לַד with that in הָ־לַד II. (which see) and יָ־לַד, but not with the Arab. لَدَّ. Deriv. the proper name לֹד; on the contrary בִּלְדָד (which see) does not belong here.

לֹה the simple root for the reduplicated לְהְלַהּ see לָהָה.

לָה Aram. = לָא which see.

לֹה once in K'tib for לֹא which see.

לָהַב (not used) *intr.* same as לָאַב *to burn*, *to glow*, *to kindle*, Arab. لَهِبَ (to burn, to gape from dryness); Aram. לְהַב, לַהֵב, ܠܗܒ. The organic root lies also in לַב (לוּב), Samar. redupl. לַבְלֵב (to flame, to burn), in לָבָ־ה II. (to לַבָּה and לָבָּה in the Talm.) and many others. The fundamental signification appears to be: to leak, to gape, since لَافَ (to consume), لَحَفَ (to leak), لَهِبَ and لَابَ (to thirst), have also the same meaning. Deriv. לַהַב; perhaps לַבָּה; the proper name לְהָבִים.

Pih. לִהֵב (not used) *to burn strongly*, *to glow with heat;* deriv. לֶהָבָה, לַהֶבֶת.

Hif. שַׁלְהִיב (for הִלְהִיב, Aram. שַׁלְהֵב, ܫܠܗܒ for אַלְהֵב) *to spread flames*, *to spread heat;* not at all to be put with זִלְעֵף זַעַף in form, which comes from זָעַף; nor to be derived from שָׁהַב, with *l* inserted in Pihel, Arab. سَهِبَ. Derivat. שַׁלְהֶבֶת.

לַהַב (*pl.* לְהָבִים, *constr.* לַהֲבֵי) *m.* 1. *a flame* of sacrifice JUDGES 13, 20, coupled with אֵשׁ Jo. 2, 5, to which crackling is applied. Figurat. Is. 29, 6 *flame*

of consuming fire, i. e. *lightning* 66, 15; פְּנֵי לְהָבִים 13, 8 *face of flames*, i. e. a face glowing with restlessness, comp. "flammata facies" (Senec. Med. 387). — 2. *lightning*, of the חֶרֶב NAH. 3, 3, i. e. the glittering blade; *the shining point*, of the חֲנִית JOB 39, 23, comp. בְּרַק חֲנִית NAH. 3, 3; also לַהַב alone, JUDGES 3, 22.

לֶהָבָה (formed from Pihel; *pl.* לֶהָבוֹת, *constr.* לַהֲבוֹת) *fem.* same as לַהַב *flame*, which consumes NUM. 21, 28, JO. 2, 3, of which בָּעַר IS. 43, 2, and לִהֵט PS. 106, 18 &c. are said. Figur. *lightning* 29, 7.

לְהָבִים (*flame-coloured*, i. e. red) 1. *n. p.* of the third son of Mizraim GEN. 10, 13, then the name of a people like the other personal names in the ethnographical table, i. e. the Egyptian Libyans, allied to the לוּבִים named with the Ethiopians and Egyptians 2 CHR. 12, 3; 16, 18; DAN. 11, 43. The district round Alexandria, the nome Mareotis (מַרְיוֹט in the Targ.) was called Libya (*Strabo* 17. p. 806; *Herod.* 1, 1); *Ptolemy* (4, 5, 2-10) mentions a nome Lybia, west of the nome Marmarica; and *Herodotus* (4, 168) considers the people Adyrmachidae there as Lybians. The nome Marmarica, and afterwards even Cyrenaica (פַּנְטַפּוֹלִיס in the Targ.) also were sometimes reckoned to Egyptian Lybia (*Plin.* H. N. 5, 6; *Procop.* de aedif. 6, 1). Hence the Jer. Targ. I. on GEN. 10, 13 and the Targ. on 1 CHR. 1, 10 render the name *Lehabim* by לִוְקָאֵי i. e. *Leucaeans*, which should be put beside *Λευκόη* in Marmarica; the Jer. Targ. II. on GEN. l. c. has even understood by the word the Cyrenians. See the proper name לוּב.

לַהֶבֶת (from Pihel) *fem. the glittering point*, of a חֲנִית 1 SAM. 17, 7.

לָהַג (not used) *intr.* prop. *to speak softly*, *to whisper*, *to utter soft sounds;* metaphor. (like הָגָה I.) *to think*, *to cogitate*, *to fancy*, generally *to work diligently with the head*, *to study with zeal*, like the Arab. لَهِجَ (to study intently, zealously, to hearken to, *de Sacy*, Chrest. Ar. I. 132; *Freitag*, Chrest. Ar. 95), whence لَهِجَ applied to the diligent study of language. The organic root appears to be לְ־הַג, since הַג (הָגַג) and הָגָ־ה I. are connected with it in their fundamental signification. Derivative

לַהַג *m. thinking*, *cogitating*, *earnest study* (in order to make books) ECCLES. 12, 12, LXX *μελέτη*, Vulg. *meditatio;* the excess is denoted by הַרְבֵּה.

לָהַד (not used) *intr.* same as לָהַט I. *to glow*, *to burn*, which is transferred, like לָהַב, to the colour of the face. The shorter form לַד (לוּד) may have the same meaning, as לָהַב is connected with לַב. Deriv. the proper names לַהַד and לְהָדִים.

לַהַד (*dark-colouredness*, concr. *a dark-coloured one*, comp. חָם, כּוּשׁ, אֱדוֹם &c., so named from colour) *n. p. m.* 1 CHR. 4, 2.

לְהָדִים in the cod. Samar. GEN. 10, 22 for לוּדִים, as לְהָבִים is = לוּבִים.

לָהַה a stem assumed for וַתֵּלַהּ GEN. 47, 13 by *Ibn G'anâch* and *Ibn Chajjûg*, but which belongs more correctly to לָהָה (which see).

לָהָה (Kal not used) *intr. to jest*, *to play*, *to move in extravagant joyfulness*, then *to be beside oneself*, *to be foolish* (*Ibn Esra*); comp. ܠܗܐ to be beside oneself, Arab. لَهَى to jest; comp. also لَجَّ (VIII.) to be confused. In these ideas (to jest, to be beside oneself, to be foolish) there seems to lie merely light-minded acting devoid of consciousness, definite will, or intention.

Pih. (redupl.) לִהְלַהּ has been preserved only in Hithp.

Hithp. הִתְלַהְלַהּ (*part.* מִתְלַהְלֵהַּ) *to shew oneself acting like one always in jest or play* i. e. *inconsiderate*, *to behave foolishly*, PROV. 26, 18, corresponding to שְׂחַק verse 19. The signification *to be mad*,

which Symm., *Saadia*, *Kimchi* and others have, appears to be a mere paraphrase; and to bring the word into connexion with לָאָה is quite untenable. In the redupl. Syr. ܠܗܠܗ the signif. of שָׁגַע already lies.

לָהַט I. (*part. m.* לֹהֵט, *pl.* לֹהֲטִים) *tr.* 1. *to lick a thing* (with the tongue), *to lay hold of greedily* (with the teeth), *to gnaw eagerly*, *to swallow*, of lions (לְבָאִים), hence לֹהֲטִים Ps. 57, 5 a periphrasis of לְבָאִים; comp. Arab. لَهَصَ (to lick, to lay hold of with the tongue), لَهَدَ (to lick, to consume); conseq. = לָעַט which see. — 2. Figur. *to lick*, of fire, *to singe*, *to burn*, *consume;* as the fundamental signification in לָאַב, לָהַב also may proceed from the licking of fire, and as the Arab. لَحَفَ, to lick, لَافَ (to consume), still shew. Hence אֵשׁ לֹהֵט Ps. 104, 4 *burning* (singeing) *fire;* Aram. לְהַט, ܠܗܛ the same; perhaps the organic root lies also in סָ־לַד. Derivat. לַהַט 1.

Pih. לִהַט (*fut.* יְלַהֵט) *to consume utterly*, of the licking flames Mal. 3, 19; *to burn up* (of לֶהָבָה), figur. Jo. 2, 3; Ps. 83, 15; 106, 18; *to set on fire*, of wrath Is. 42, 25; *to kindle*, i. e. to burn, of the glowing breath Job 41, 12.

לָהַט II. (not used) *tr.* same as לָט (לוּט) *to wrap up*, *conceal*, hence *to act secretly*, *covertly*, metaphor. *to use magic arts;* comp. לָאַט, Sanskrit luḍ, Greek *λάθ-ω*, *λανθάνω*, Latin *lat*-eo. Deriv. לַהַט 2.

לַהַט (from לָהַט I.) *m.* 1. *a flame*, *lightning*, only figur. *gleaming blade* Gen. 3, 24 = לַהַב. — 2. (*pl.* with *suff.* לַהֲטֵיהֶם; from לָהַט II.) prop. *anything veiled*, *concealed*, hence *magic* Ex. 7, 11.

לָהַם and לָהֵם (Kal not used) *intr.* (according to *Aquila* and *Ibn Esra*) *to murmur*, *to lisp*, *to speak softly*, *to whisper* (after the manner of magicians and oracle-utterers), conseq. cognate with נָהַם *to utter dull sounds*, נָאַם *to speak slowly* or *oracularly;* and the Arab. لهم (to speak softly) may be also connected with it. According to *Kimchi: to be soft*, *pliable*, of words, hence לָהַם = נָעַם, Arab. نَعِمَ; but نَغَمَ (to speak in soft tones, to whisper) likewise points to the first mentioned signification. According to *Rashi* transposed from הָלַם *to push*, *to press.*

Hithp. הִתְלַהֵם (*part. m. pl.* מִתְלַהֲמִים) *to appear with lisping*, *whispering*, *murmuring sounds*, i. e. *with magical practices*, *oracularly*, *mysteriously;* Prov. 18, 8 and 26, 22 *the words of the whisperer are oracular* (Aq. *γοητικοί*), *and penetrate into the interior of the body*, i. e. they impel man to think and to search, they stir him up.

לָהֵן Ruth 1, 13, לָהֵן Job 30, 24, *therefore*, from הֵן and לְ, see הֵן II.

לָהֵן *Aram.* 1. after a preceding negative: *if not*, nisi, conseq. הֵן = Hebr. אִם. — 2. same as Hebr. לָהֵן *therefore*, *on this account*, Dan. 2, 6 9 30; 4, 24; also *but* Ezr. 5, 12. See Aram. הֵן, אֱלָהֵן.

לָהַק (not used) *intr. to join*, *to unite*, *to put together* (an association); Ar. لَحِقَ and لَاقَ proceeding from the same fundamental signification. Deriv. לַהֲקָה.

לַהֲקָה (only *constr.* לַהֲקַת) *f. an assembly*, *troop*, 1 Sam. 19, 20; comp. חֶבֶל־נְבִאִים 10, 10. The assumption of a transposition from קְהִלָּה (only Deut. 33, 4 and accordingly Neh. 5, 7), *congregation*, is to be rejected.

לוּ the simple organic root of לוּל, which is abridged from the redupl. לִלְלַ, lying also in לָ־הָ as the organic root. See לוּל.

לוֹ according to the Masora three times for לֹא, which see.

לוּ (from לַו *law*, contracted into *lau*, *lû*, as is still perceptible from the Ar. لَو *lau*. The original לַו is itself abridged from לְוַי, לְוַי, which the cod. Sam. has for לוּ in Gen. 17, 18; Num. 20, 3; which

longer form Aramaean idioms still shew, Targ. לְוַי, לְוֵי, also written אִלְּוַאי, לְוַאי, אִלְּוַאי, Syr. ܠܘܝ, Sam. לְוֵי. From לְוַי may have arisen dialectically אָבִי 2 KINGS 5, 13, as should be read for אָבִי, with the meaning of לוּ [the same standing also in JOB 34, 36 with the meaning of לוּ], especially as ל and א are sometimes interchanged [see לְ]. Besides לְוַי a form לְוָא may also have existed, which was contracted into לוּא 1 SAM. 14, 30; Is. 48, 18; 63, 19; and out of that came then לֻא 2 SAM. 18, 12, which was pronounced perhaps לֻא) 1. *a conjunction conditional: if, if yet,* exerting a uniting power in conditional propositions, and therefore standing in the first clause and referring to the following. Accordingly לוּ like אִם (which see) is put at the beginning of such conditional statements as have a first clause with *if,* si, pointing to a following with *then;* being coupled either with the perfect, DEUT. 32, 29 *if they were wise, then they would understand this;* JUDGES 8, 19 *if ye had saved them alive, I would not slay you;* 13, 23 *if the Lord were pleased to kill us, he would not have accepted* &c. &c.; or with the imperfect, Ez. 14, 15 *if I should cause evil beasts to range about in the land, they would make it desolate of inhabitants;* GEN. 50, 15 *if Joseph were inimically inclined towards us, he would certainly requite us all the evil* &c.; Is. 48, 18; JOB 16, 4; — just as אִם is coupled sometimes with the perfect, at other times with the imperf. The succeeding clause (apodosis) introduced by *then,* or without it, also stands either in the imperf. DEUT. l. c. or perf. JUDGES 8, 19, or is intimated by וְ GEN. and Ez. l. c. In this signification לוּ is rarely coupled with a participle, MICAH 2, 11 *if a man come forward, setting forth a lying spirit* (רוּחַ שֶׁקֶר = רוּחַ וָשֶׁקֶר 1 KINGS 22, 22, comp. מַסְלוּל וָדֶרֶךְ Is. 35, 8 = דֶּרֶךְ סְלוּלָה) ... *he is the prophet of this people;* 2 SAM. 18, 12 (לֻא); or with יֵשׁ NUM. 22, 29, where כִּי עַתָּה stands in the apodosis, as 1 SAM. 14, 30; JOB 6, 2. — 2. a mere *particle of wishing: oh if, oh that,* utinam, o si, sometimes with the perf. NUM. 14, 2 *oh that we had died!* 20, 3; JOSH. 7, 7, sometimes with the imperf. GEN. 17, 18, the imperat. 23, 14 15, the partic. Ps. 81, 14; just as אִם (see p. 108[b]) is abridged into a particle of wishing; and so both are sometimes united to make the idea stronger GEN. 23, 13, Ez. 3, 6, where we have to read אִם לֻא = אִלּוּ, ܐܠܘ. See אִלּוּ, אַחֲלַי, אַחֲלֵי, (אֻלַי) אוּלַי, לוּלֵי, לוּלֵא.

The traces of numerous forms of this particle in the Hebrew לוּ (לֻו), לְוַי, לְוֵי, לְוָא (לֻא, לוּא), לַי in אַחֲלַי out of לְוַי, as also those which appear still more distinctly in Aram., point chiefly to a derivation from the stem לָוָא, לָוָה (to unite, to chain together, to intertwine); a supposition which is entirely conformable to the usages of the language, and has been already adopted by Chr. *Kärber* at the end of *Noldius's* Concord. partt. Accordingly the word would mean *union, entwining, reference, dependence,* which suits very well for a particle that introduces conditional clauses; especially as אִם, with which it coincides in so many ways, may be derived from אָמַם with a similar meaning to לָוָה (comp. עִם from עָמַם). The Aram. לְוָת (but see יַת) *at* and the particle לְ might also be traced back to this stem. Yet the assumption of a separate pronominal-stem has also much in its favour.

לָוָא a stem to לוּא, לוּ, see לוּ.

לְוָא (not used in Biblical Aramaean) *Aram. intr.* same as Hebrew לָוָה, whence לְוָת (but see יַת) and the patronym. לֵוַי.

לוֹא according to the Masora 35 times for לֹא.

לוּא a collateral form of לוּ 1 SAM. 14, 30; Is. 48, 18; 63, 19, which is even written לֻא 2 SAM. 18, 12. See לוּ.

לוּב (not used) *intr.* same as לָאַב, לָהַב *to glow, to burn, to kindle,* hence *to be dry, burnt up by the sun,* of tracts of land (comp. חָרֵר to חֲרֵרִים); *to be burnt, blackened, dark-coloured* (comp. חוּם to חָם, חוּם, Aram. אֻכָּם); metaphor.

to gape, from internal heat, *to thirst*, Ar. لَابَ. Deriv. the proper name לוּב and Gentile לוּבִי, לֻבִי.

לוּב (*a sun-burnt, waste land*, comp. צִיָּה, צָיוֹן, חֲרֵרִים) *n. p.* of a dry, desert, sun-burnt land, named along with כּוּשׁ, מִצְרַיִם, פּוּט Nah. 3, 9, Dan. 11, 43, 2 Chr. 16, 8, and סֻךְ (which see) 12, 3, i. e. with African territories alone. It can only mean, therefore, one of the larger districts in ancient Africa, which is worthy of mention beside Egypt and Ethiopia, viz. *Libya*, also written *Λυβία* (in Scylax), Ar. لُوبَة. This very old large לוּב embraced, according to *Herodotus* (2, 32; 4, 181), inhabited Libya at the Mediterranean, and the wild territory south of it, as well as the still more southern sandy district, i. e. all northern Africa except Egypt; with which description the African *Leo* (Descript. Afr. p. 4-6) agrees, when he understands it to embrace *Barbary* (Barbaria), *Biledulgerid* (Numidia) and the *Sahara* (Sarra) as far as the *terra Nigritorum.* From it comes only the Gent. pl. לוּבִים, *Libyans* 2 Chr. 12, 3; 16, 8; Nah. 3, 9; written also לֻבִים Dan. 11, 43. *Herodotus* (2, 32; 4, 168 seq.) enumerates as their special descendants, the *Giligammae*, the *Asbystae*, the *Auschisae*, the *Bacales*, the *Nasamones*, the *Psylli*, the *Macae*, the *Gindanes*, the *Lotophagi*, the *Machlyes*, the *Ausenses*, the *Maxyes*, the *Zuneces* and the *Gyzantes* (Byzantes), who appear as Libyans here and there. In Scripture the לוּבִים are distinguished only from the לְהָבִים (which see), i. e. the Egyptian Libyans. נֹא אָמוֹן, i. e. Thebes or Diospolis in upper Egypt, with the district belonging to it, an independent neighbour-land of Ethiopia, had, with Ethiopians, Egyptians and Putheans, Libyans also in the army as auxiliaries Nah. l. c. (comp. Is. ch. 18. 20); and the Egyptian king *Shishak* (Sesonchosis, Shishonk), first king of the 22d Bubastic dynasty of Manetho, had with כּוּשִׁים and סֻכִּיִּים (see סֻךְ) Libyans in his army. So had another king, 2 Chr. 16, 8 comp. with 14, 8. The same was the case at a later period with Antiochus, who had supreme command of the Egyptian army Dan. 11, 43. On single parts of Libya and Africa generally see לוּד, פּוּט, סֻךְ, כּוּב, נַפְתֻּחַ, עֲנָם, כּוּשׁ, מִצְרַיִם, לַהַב, נוֹב, סְבָא, פַּתְרֹס, כַּסְלֻחַ &c. &c. Phenic: לְבִי the same, with various applications; and therefore a Libyan colony in Egypt has the name לְלְבִי, as one of the Hebrews was called לְעִבְרִי.

לוּבִי see לוּב.

לוּג (i. e. לָג; not used) *tr.* prop. *to deepen*, *to hollow out*, *to make a hole*, proceeding from the idea of boring into, cutting in; then of the hollowing out of a vessel. Comp. נָקַר, Ar. نَقَرَ to make a hole, to bore, to dig out; to hollow out, to deepen. Corresponding to this stem are the Ar. لَقَّ (to cut in, to pierce, to make a hole, whence the noun لَقٌّ cleft, incision), Hebr. נָק (which see) belonging to נָקִיק (cleft, gap, chink), enlarged to لقع, and the roots belonging to the nouns of like origin mentioned under לֹג. Deriv. לֹג.

לוּד (contracted from לְוַד, in Berber *Lewâtah*, *d* interchanged with *t*) *n. p.* 1. of an African people sprung from the Egyptians Gen. 10, 13, by whom we may understand the north African race *Lewâtah.* Descended from חָם they are described as handling the bow, and as mercenaries in the Egyptian army with כּוּשׁ and פּוּט, כּוּב and הָעֶרֶב Jer. 46, 9, Ez. 30, 5; as the Tyrians had among their mercenaries brought from north Africa where they possessed colonial cities, Ludaeans and Putaeans 27, 10. The river *Laud* (i. e. *Lawd*) in Mauritania (Plin. 5, 1), *Θαλούδα* (i. e. *Λούδα* with *ta*, a prefix-syllable in Libyan names) ap. Ptolemy (4, 1), and the Libyan city *Labdia* or *Lavdia* (Ptol. 5) have still preserved the name. In the Mishna (Sabb. 5, 1 and Gemara upon it) and in the Targ. there is the adj. לַבְדְקָס (from a Greek form *Λαβδιακός*;—

the forms are greatly corrupted) i. e. out of the territory Labdia or לוּד. — 2. *n. p.* of a Semitic land and primitive people Gen. 10, 22, like אַשּׁוּר, אַרְפַּכְשַׁד, אֲרָם, עֵילָם, of whose dwelling-place and derived races Scripture relates nothing; but Arabian tradition (Abulf. hist. anteisl. p. 16) makes them the source of the stem עֲמָלֵק, who are already mentioned in the Bible as a primitive people (רֵאשִׁית גּוֹיִם) Num. 24, 20. As there was also a Hamite original stem לוּד, עֲמָלֵק was sometimes referred to חָם (*Herbelot*, Bibl. Or. I. p. 351). On the races supposed to belong to the Semitic Ludaeans, and their diffusion, see *Knobel*, Die Völkertafel der Genesis, p. 198-212. — 3. *n. p.* of a Japhetic land and primitive people, mentioned with תּוּבַל, יָוָן, תַּרְשִׁישׁ and פּוּל Is. 66, 19, all of whom belong to Japhet. By it is meant the territory of Asia Minor, called Lydia, as well as the Lydians, of whom some went into Italy also (Herod. 1, 94). Whether a connection of race existed between the Ludaeans of Asia Minor, the Semitic, and the Hamitic ones, cannot be ascertained.

As to the derivation of the word, the stem, in relation to signif. 1, seems to be לָוַד, out of which the noun לוּד might arise very well; as כּוּשׁ comes from כָּוַשׁ = כָּבַשׁ. When *Lud* is the prevailing name of an African primitive people, לָוַד may be connected with לָפַד, so that the appellation refers to the colour of the face, as in the case of חָם, כּוּשׁ, לוּב. The same result is presented in לָהַד belonging to the appellation לְהָדִים (which see).

לָוַד as a stem to לוּד, see לוּד.

לוֹ דְבָר see לֹא־דְבָר under לֹא.

לוּדִים see לוּד.

לָוָה (*part. m.* לֹוֶה; *fut.* יִלְוֶה) *intr.* 1. prop. *to be inclined*, *turned to* a person or thing; *to join*, *to unite* with one or with a thing. Hence *to accompany*, with accus. Eccles. 8, 15. The accus. is also found with דָּבַק Gen. 19, 19. On this signif. comp. the Targ. לְוָא, Syr. and Zab. ܠܘܐ, Arab. ولى (transp.) *to be very near*, *to assist* one; besides, comp. the org. root in אָ־לַף (to join, to belong to, as an associate or friend), יָ־לַף (to join, to stick to). — 2. *to bind oneself*, *to come under an obligation to* one, hence *to borrow* Deut. 28, 12; Neh. 5, 4; לֹוֶה *the borrower* Is. 24, 2; Ps. 37, 21; Prov. 22, 7; comp. nexus (Liv. 2, 27; 8, 28) of a debtor. — 3. *to wind about*, *to entwine*, of a garland; *to wind*, *to twist*, *to writhe*, of serpents; *to wind in a circle*, of stairs; *to wind*, of the twisted ornaments and wreaths of chairs; generally *to plait*, *to fold* (comp. Ar. لوى and the organic root in חָ־לַף), *to incline*, *to bend*, *to refer* (to a thing). With the organic root לְו־ה may be still compared לָב, Aram. לַף, Ar. لَفَّ. Deriv. לִוְיָה, לֹיָה, לוֹ, לִוְיָתָן and the proper name לֵוִי.

Nif. נִלְוָה (*fut.* יִלָּוֶה) *to join*, *to unite with*, *to accede to*, with עַל (Is. 14, 1; 56, 6; Esth. 9, 27; Num. 18, 2 4) or אֶל of the person Gen. 29, 34, for friendship and society, for help or as a mark of love &c.; more rarely construed with עִם Ps. 83, 9.

Pih. (redupl.) לִוְלֵו to *turn in a circle*, of steps; whence in a contracted form the stem לוּל which see.

Hif. הִלְוָה (*part.* מַלְוֶה) *caus.* of signification 2. of Kal: *to lend*, with accus. of the person Deut. 28, 12 44; Prov. 19, 17; sometimes also with the accusat. of the thing Ex. 22, 24; or quite absol. Is. 24, 2; Ps. 112, 5.

לוּז (*fut.* יָלֻז) *intr.* 1. *to bend*, *to bend aside*, *to turn away* (cognate in sense סוּר, זוּר), with מִן *from*, Prov. 3, 21 *they* (viz. תּוֹרָה and מִצְוָה 3, 1, as there is likewise a reference to the preceding subjects in 4, 21) *shall not turn away from thine eyes.* — 2. (not used) metaphor. *to be perverted*, *turned aside*, i. e. bent away, *to be turned from* the straight line, עָוָה, הָפַךְ and עָקַשׁ being transferred in the same manner; hence *to act unrighteously*, *sinfully*, *in a way that is turned from good.* — 3. *to bend* or *turn in*, *to crook*, of a locality, e. g. of a valley, a way,

like the Arab. لَاذَ. Deriv. the proper name לוּז.

Nif. נָלוֹז (*part. masc.* נָלוֹז) *to be perverted*, *twisted*, *crooked*, figur. *to sin*, *to act perversely*, *to go a perverse way*, Prov. 2, 15; 3, 32; 14, 2; the partic. also as a subst. Is. 30, 22.

Hif. הֵלִּיז (an Aramaeising form; *fut.* יַלִּיז) *to move away*, *to bend* or *turn away*, with מִן *from* Prov. 4, 21.

The stem לָז (לוּז), enlarged into לָז־ה (which see), appears in this signif. in the Arab. لَزَّ (to bend together, to twist together), لَغَزَ (to enfold, to twist), لَأَصَ (contortus, inversus fuit); but the fundamental signification seems to be *to twist* or *fold together*, *to enwrap*, *to veil*, *to knot firmly together*, the organic roots in חָ־לַד I., Aram. חֲ־לַז, Hebrew חָ־לַץ I., Arab. حَلَزَ &c. also proceeding from the idea of bending.

לוּז I. (*a bending*, *a curve*, from the verb לוּז; with *a* of motion לוּזָה; in the cod. Sam. לוּזָה for לוּז) 1. *n. p.* of a city in Benjamin, on the southern border of the tribe of Ephraim, which the sons of Joseph (Ephraim and Manasseh) took from the Hittites Josh. 16, 2; 18, 13; Judges 1, 23 seq. The patriarch Jacob is said to have first called this city, in whose neighbourhood he enjoyed intimate communion with God, בֵּית־אֵל, Gen. 28, 19; 48, 3; which fact took place on another occasion, according to another narrative 35, 15. Perhaps the name existed earlier 12, 8; 13, 4. But though this alteration of name is plainly declared Judges 1, 23, it is clear from Josh. l. c. that לוּז and בֵּית־אֵל were not entirely identical; but that בֵּית־אֵל was probably a place existing before לוּז, and situated on a height, which may have been afterwards incorporated with *Luz*. See בֵּית־אֵל. — 2. *n. p.* of a city of the same name in the land of חִתִּים, i. e. כִּתִּים, Cyprus, Judges 1, 26, as is already assumed by *Euseb.* (Onom. s. v. *Χεττείμ*) and *Jerome* (Opera II. p. 430). It retained the name *Luz;* while Luz in Canaan Gen. 35, 6 was afterwards named Bethel.

לוּז II. *m. almond-* or *nut-tree* Gen. 30, 37 according to *Saadia* and the Vulg.; לוּז being put for שָׁקֵד in Aram. also (Num. 17, 23), and the Ar. لَوْز being the same. More correctly perhaps *hazel-tree* (*Rashi*, *Kimchi*, Arab.), different from אֱגוֹז (which see), though belonging to the same species. The derivation from a root לוּז *to enclose* is to be rejected, as well as that of אֱגוֹז from אָגַז = אָגַר (*Meier*); for לוּז is prob. = כּוּז, which should be combined with the Armen. *engus*, old high German *hnuz*, English *nut*, Pers. جَوْز &c.

לוּזָה see לוּז I.

לוּחַ I. (not used) *intr. to lighten*, *to shine*, *to glitter*, then *to glow*, *to burn*, *to dry up*, *to be sun-burnt*, of the ground (Ar. لَاحَ the same = لَهَقَ); conseq. identical in its organic root לָח with that in שָׁ־לַג, דָּ־לַק; comp. *lug*-en, to see, *lucere*. Deriv. לַח in כַּסְלֹחַ.

לוּחַ II. (not used) *tr. to cut off*, *to divide*, *to separate*, a plate, a table of wood or stone, a board, a layer; גַּב (from גּוּב I. to split off) a table (1 Kings 6, 9) and קֶרֶשׁ (a table, board, plank) from קָרַשׁ (to cut off, to split off) proceeding from the same point of view. Deriv. לוּחַ, לַח, לְחֹת, the proper name לוּחִית.

The fundamental signification of this stem different from לוּחַ I., if one looks at the nature of the nouns derived from it, and the analogy of words cognate in sense, is clear and indubitable; and the organic root לָח is also identical with that in חָ־לַק I., פָּ־לַח, מָ־לַק &c. It is likewise to be assumed in Babylonian, Syriac, Arabic, Ethiopic &c. for nouns derived from it.

לוּחַ or לֻחַ (*pl.* לוּחֹת, לֻחוֹת, לֻחֹת) *m.* 1. *a table*, *a plate*, tabula, a) of stone Deut. 4, 13; 10, 1; the material in the sing. Ex. 24, 12 or in the plur. 34, 1 standing with it. So the tables of the dec-

alogue, which are called לֻחֹת הַבְּרִית Deut. 9, 9 15, לֻחֹת הָעֵדֻת Ex. 32, 15; 34, 29, or also לֻחֹת alone Deut. 10, 5; in other cases oracles and short sayings were also inscribed on לֻחוֹת Is. 30, 7 8. *Writing upon* or *engraving* (with a graving-tool) *in* 'לֻ is expressed by חָרַת עַל Ex. 32, 16, כָּתַב עַל Deut. 10, 2, rarely strengthened by בֵּאֵר עַל Hab. 2, 2. b) a cast metal plate, chiselling on which was expressed by פִּתַּח עַל 1 Kings 7, 36. c) a wooden plate, *a board*, *a plank*, לֻחֹתַיִם *the deck of a ship* Ex. 27, 8; 38, 7 *hollow with boards;* of cedar-wood with which the door (דֶּלֶת) was barricaded (צוּר עַל) Song of Sol. 8, 9. — 2. Figur. *the table* of the heart Jer. 17, 1; Prov. 3, 3; comp. 2 Cor. 3, 3. Phenic. לח (= לֻחַ) the same (Plaut. Poen. 1, 15).

לוּחִית (*plank-work*) *n. p.* of a locality in Moab, on a height, named מַעֲלֵה הַלּ' Is. 15, 5 *ascent of Luhith*, between עַר and צֹעַר according to Eusebius and Jerome.

לוֹחֵשׁ (constantly with the article; *the whisperer*, *oracle-giving one*, viz. Jah is) *n. p. m.* Neh. 3, 12; 10, 25.

לוּט I. (*part. act. m.* לוֹט Is. 25, 7 = לָט, chosen for the sake of assonance with the noun לוֹט, as קוֹמִים 2 Kings 16, 7 = קָמִים; *part. pass. m.* לוּט, *fem.* לוּטָה) *tr.* 1. *to cover*, *to wrap up*, with בְּ *in* 1 Sam. 21, 10; *to cover over*, with עַל Is. 25, 7. Deriv. לוֹט 1. — 2. Figur. *to conceal*, *to hide*, like לָאַט 1; *to cover.* Deriv. לָט 1, לָאט, the proper names לוֹט and לוֹטָן. — 3. Metaphor. like לָהַט II. *to practise enchantments*, i. e. to veil, to act secretly. Deriv. לָט 2. (= לָהַט 2).

Hif. הֵלִיט (*fut.* יָלִיט, *apoc.* יָלֵט) *to muffle*, with בְּ *with* or *in* 1 Kings 19, 13.

לוּט II. (not used) *intrans. to be soft*, *tough*, *sticky*, of tough, sticky resin; identical in its organic root לט with that in מַר־לַט II. (of mortar, cement); comp. lut-um. Deriv. לֹט.

לוֹט *m.* 1. *a covering*, *a veil* Is. 25, 7, where, however, the second לוֹט is the *part. act. m.* = לָט. — 2. *n. p.* of a Mesopotamian, the ancestor of the two peoples עַמּוֹן and מוֹאָב, a man that immigrated into Canaan, Gen. 11, 27 31; 12, 4 seq.; 13, 1 seq.; 14, 12 seq.; 19, 2. Hence they are called בְּנֵי לוֹט Deut. 2, 9, Ps. 83, 9, Arab. قوم لوط. The etymology is obscure. Perhaps = לוּט *a concealed* i. e. obscure, low one, like חָשֹׁךְ (Prov. 22, 29); or perhaps *a dark-coloured one.* — 3. In many mss. as also in the cod. Samar. for לֹט, which see.

לוֹטָן (same as לוֹט 2; ־ָן appears to be a noun-ending, current in Edomitish, as in the names חֶמְדָּן, עַלְוָן, דִּישָׁן, יִתְרָן, כְּרָן, בִּלְהָן &c.) *n. p. m.* of a Horite, and of a Horite tribe Gen. 36, 20 29.

לֵוִי (*the adherent*, *attaching to*) 1. *n. p. m.* Gen. 29, 34; 34, 25; 35, 23, so called because Leah hoped, that her husband would adhere to her. — 2. The name of his tribe which was set apart for sacred things Num. ch. 3; in which view the name was probably explained differently Num. 18, 2. In full form בְּנֵי לֵוִי, בֵּית לֵוִי, מַטֵּה לֵוִי were used; לֵוִי alone Ex. 2, 1; Ps. 135, 20; Num. 26, 59. — *Patronym.* לֵוִי for לֵוִיִּי Ex. 4, 14; *pl.* לְוִיִּם Josh. 21, 1.

לֵוִי (*def. plur.* לֵוָיֵא) *Aram. patr. m.* same as Hebrew לֵוִי Ezr. 6, 16; 7, 13.

לִוְיָה (after the form בְּרִיָּה, עֶרְיָה) *f. a wreath*, *garland*, Prov. 1, 9; 4, 9. It is also the ground-form of לִוְיָתָן.

לִוְיָתָן (from לִוְיָה, like נְחֻשְׁתָּן from נְחֹשֶׁת) *m.* prop. *an animal wreathing* or *gathering itself in folds*, hence 1. *a serpent* Is. 27, 1, described more specifically by נָחָשׁ בָּרִחַ (*serpent jerking itself forwards by folds*) and נָחָשׁ עֲקַלָּתוֹן (*crooked serpent*), a symbol of Babylonia. — 2. Metaphor. *the dragon in heaven* Job 3, 8 = נָחָשׁ בָּרִחַ 26, 13, a constellation which follows the sun and moon according to the Eastern myth, sometimes surrounds them and so brings on darkness, a thing which magicians also were

said to be able to accomplish. — 3. *The crocodile*, described in Job 40, 25—41, 26, a symbol of Egypt Ps. 74, 14, as תַּנִּין is elsewhere Is. 51, 9; Ez. 29, 3. Great powers were symbolised as strong animals and represented as sea-monsters (Dan. 7, 3; Apoc. 13, 1); the king of Babylonia is compared to תַּנִּין (Jer. 51, 34), and the Assyrian power to a serpent (Is. 14, 29). — 4. *a great sea-animal*, *κῆτος* Ps. 104, 26.

לוּל (contracted from the redupl. לִוְלֵו into a simple stem, the simple root being לָו = לָו־ה, comp. Aram. לְוָה, Arab. لَفَّ, لَبْلَبَ; not used) *intrans.* 1. *to wind*, *to twist*, *to writhe*, *to turn in circles*, of stairs; comp. لَوَاء winding, a circular line. Derivat. the noun לוּל. — 2. *to be folded into one another*, *to be woven*, *plaited*, *knotted together*, of a loop. Deriv. לוּלָי. — 3. *to interlace*, *to be enfolded*, hence *to be lowering*, *dark*, of night (opposite יוֹם [which see] *to be clear*, *bright*, of the day); or better after לָו in the sense *to incline*, *to bend*, *to turn to*, *to make a curve*, like the Arab. لَوَى (to incline, bend), لَوْلَى (to turn the back); hence figur. *to sink*, *to go down*, of night, which is, as it were, a sinking of the sun; comp. the opposite وَعَلَ (= עָלָה) of ascent, of day. לוּן (which see) may be a collateral form of לוּל in signification 3. Deriv. לֵילִית, לַיְלָה, לֵיל, לַיִל.

לוּל (*pl.* לוּלִים) *m.* prop. *a winding*, then *winding stairs* 1 Kings 6, 8. Aram. the same; Phenic. לל (Sid. 17, 8) stairs.

לוּל subst. = לַיִל see לוּן I.

לוּלֵא (compounded of לוּ and לֵא = לָא, לֹא) *a conjunction condit. if not*, i. e. if that thing were not, which actually is; coupled with the perf. and having כִּי (*for*) usually in the apodosis Gen. 43, 10; Judges 14, 18; 2 Sam. 2, 27; seldom with the apod. wanting Ps. 27, 13 (hence the points over לוּלֵא). But לוּלֵי (which see) is commonly put for it.

לוּלִי (only *pl.* לֻלָאוֹת, לוּלָאוֹת, *constr.* לֻלְאוֹת; comp. דּוּדַי, *pl.* דּוּדָאִים) *fem. a knot*, *loop*, *noose* Ex. 26, 4 5; 36, 11.

לוּלֵי *conj. condit.* same as לוּלֵא *if not*, followed by the perf. Gen. 31, 42, 1 Sam. 25, 34 or the part. 2 Kings 3, 14, or the verb is entirely omitted Ps. 94, 17; followed by כִּי in the apodosis Gen. l. c., אָז, אֲזַי Ps. 119, 92 and 124, 5, or by no particle at all of consecution. In Aramaean אִם = אִן is coupled with it by way of strengthening the idea, whereby arises אִלּוּלֵי; omitting the negation (לֵי, לָא) we have אִלּוּ (which see), with which אִם־לָא = אִם־לֹא is in one instance identical Ez. 3, 6 (Targ., Syr., Vulg.).

לוּן I. (derived from לוּל = לַיִל as a denomin. by the interchange of liquids; 3 *p. perf. masc.* לָן, *fem.* וְלָנָה Zech. 5, 4 abridged from וְלָנָה, comp. Is. 59, 5 זוּרֶה from זוּרָה; *part.* לָן, *pl.* לָנִים Neh. 13, 21 after the form מֵת, כֵּן; *inf. constr.* with ל לָלוּן) *intr. to pass the night*, with בְּ of time Gen. 32, 22 or of place Zech. 5, 4, Judges 19, 15, or also absolutely 2 Sam. 12, 16; *to abide* Zech. 5, 4. לִנּוּ Judges 19, 13 is contracted from לִינוּ. Deriv. מְלוּנָה, מָלוֹן.

Hif. הֵלִין (abridged לִין, as in other verbs ע״ו; *inf. constr.* with ל לָלִין; *imp.* לִין, לִינִי, לִינוּ; *fut.* אָלִין, תָּלִין, יָלִין &c., *apoc.* תָּלֶן, יָלֶן, in pause or poet. יָלֵן Judges 19, 20, Job 17, 2, comp. יֹאכַל 18, 12 = יֹאכַל &c.) 1. *to pass the night*, *to remain over night* Gen. 19, 2, Judges 19, 7, sometimes with the addition of הַלַּיְלָה Num. 22, 8; Ruth 3, 13; with בְּ of the place Ps. 55, 8; Judges 19, 11 20; Song of Sol. 7, 12; *to lodge*, *to dwell* Zeph. 2, 14, with בְּ Is. 65, 4 or the accusat. of the place 1 Chr. 9, 27; *to abide*, with בְּ of the place Ruth 1, 16, or the accus. Judges 19, 9; *to continue*, *to remain* Ex. 23, 18; Deut. 16, 4; with לְ *until* . . . Ex. 34, 25; *to stay*, with עַל *at*, *by*, of animals at the crib Job 39, 9; *to sleep*, i. e. to pass the night 24, 7. — 2. Figur. *to continue* (of things), with בְּ, בֵּין, אֶת־, and the accus. of the place Job 29, 19; *to have an abiding seat* 41,

14; SONG OF SOL. 1, 13; IS. 1, 21; *to remain over night* DEUT. 21, 23; *to continue* (a long time) JOB 19, 4; JER. 4, 14; *to be permanent*, PS. 49, 13 *is not permanent in honour; to abide* PROV. 19, 23; of the looks, *to continue seeing* JOB 17, 2; *to turn in* (for the night) PS. 30, 6. — 3. *to let continue over night* LEV. 19, 13; DEUT. 21, 23.

Hithp. הִתְלוֹנֵן (*fut.* in pause יִתְלוֹנָן) *to lodge, to settle oneself*, with accus. or בְּ of the person PS. 91, 1; JOB 39, 28.

לוּן II. (Kal unused) *intr. to mutter* (prop. to murmur, to hum, to cry), in order to express discontent; prob. cognate with לָעַן, Arab. لعن (to curse); this idea also proceeding from that of murmuring; comp. אָרַר to murmur, to practise enchantment (JOB 3, 8) and to curse, גָּעַר to cry and to curse; modern Hebrew רָעַם to rustle and mutter. Deriv. תְּלֻנָּה and תְּלוּנָה.

Nif. נָלוֹן (*fut.* יִלּוֹן) *to express oneself in murmuring* or *muttering sounds*, i. e. *to mutter*, with עַל of the person EX. 15, 24; JOSH. 9, 18. The K'ri and K'tib sometimes fluctuate between the Nif. and Hif. EX. 16, 2; NUM. 14, 36; 16, 11.

Hif. הֵלִין and הִלִּין (*part.* מַלִּין, *fut.* יַלִּין and יָלִין) same as Kal: *to mutter*, with עַל of the person EX. 16, 8; NUM. 14, 29.

לוּעַ I. (Kal not used) *intr. to swallow, to gulp down*, i. e. to eat up, to lick up; applied to drinking, *to sip up, to drink up*, a stronger word than שָׁתָה OB. 16; Syr. ܠܥܐ, ܠܥܐ the same; Arab. لعا, Sanskrit *lih*, Greek *λείχω, λιχνεύω*, Latin *lingo* &c. The organic root לַע is connected with that in יָ־לַע II., יָ־לַק, בָּ־לַע, סָ־לַע II., לָחַךְ, לַק, since the fundamental signification of licking up, eating up, swallowing, gulping, lies in them all. Deriv. לֹעַ.

Pih. (redupl.) לִעְלַע (*fut.* יְלַעְלַע, appearing only in the abridged יְעַלְּעוּ) *to swallow up entirely* JOB 39, 30.

לוּעַ II. (3 *perf. pl.* לָעוּ) *intr. to stammer, to speak erroneously, unintelligibly;* metaphor. *to speak unsuitably, scornfully, calumniously, to bring forth unsuitably*, דְּבָרִים JOB 6, 3. The organic root is identical with that in לָעַ־ה, Arab. لغا, לָעַג, Ar. لغ.

לוּץ I. (2 *pers.* לַצְתָּ; *part. m.* לֵץ, *pl.* לֵצִים) *intr.* prop. *to jump about, to leap about* (out of petulance), hence *to be petulant, wanton, of a restless spirit;* metaphor. *to mock, to deride, to despise; to be unstable* (opposite חָכָם) PROV. 9, 12. Hence לֵץ *a mocker*, by intoxication, 20, 1, one who is wantonly elated 21, 24, who causes quarrels 22, 10, and is therefore an abomination to men 24, 9; *one deficient in understanding*, who does not heed admonition and instruction 9, 7 8; 13, 1; 15, 12, who is without perception and wisdom 14, 6 (different from פֶּתִי 19, 25), who disregards religion and morals Ps. 1, 1, and is therefore violent Is. 29, 20. Cogn. in sense בָּעַט. Deriv. לָצוֹן.

Pih. לוֹצֵץ (*part. m. pl.* לֹצְצִים = מְלֹ׳) *to act petulantly, to appear frivolous, overbearing* (on a day of drinking) HOS. 7, 5.

Hif. הֵלִיץ (3 *p. perf. pl.* הֱלִיצוּ; *part.* מֵלִיץ; *fut.* יָלִיץ) *to deride, to mock*, with לְ of the object, לַלֵּצִים PROV. 3, 34 (like לָעַג PS. 59, 9, IS. 37, 22), but commonly with the accus. PROV. 14, 9 *the expiatory sacrifice mocks fools*, i. e. it does not correspond to their purpose; 19, 28 *the worthless witness scorns judgment;* מְלִיצַי JOB 16, 20 *my scorners.*

Hithpo. הִתְלוֹצֵץ (*fut.* יִתְלוֹצָץ) *to practise mockery, to behave recklessly, impudently* IS. 28, 22.

The organic root לֵץ, with the fundamental idea of restless, reckless, wanton hopping and leaping, is entirely identical with that in עָ־לַץ, עָ־לַס, עָ־לַז, except that it is transferred in the latter to wanton, elevated joy; comp. Ar. قلص (to be restless), علز (to be excited). The meaning *to spring* lies also in דָּ־לַשׁ; with מִן of the place *to spring down from.*

לוּץ II. (Kal not used) *intrans. to be knotted into one another, to be twisted to-*

gether, applied to discourse, like the Ar. لَاصَ; *to speak covertly*, *improperly*, *obscurely*, *in riddles*, of plays on words, witty sayings, and later of a rhetorical manner of speaking generally; Ar. لغز IV. (to speak obscurely), whence لُغْز (riddle); connected, perhaps, with the organic root in חַ־לָז (Aram.), חָ־לַד I. (Hebrew).

Hif. הֵלִיץ (only *part.* מֵלִיץ) *to speak improperly* or *figuratively*, *in intricate discourse*, i. e. *to speak in soaring words*, *rhetorically*. Hence מֵלִיץ *a speaker*, applied to prophets and prophetic poets Is. 43, 27; *mediator*, *intercessor* JOB 33, 23, which angels are for men before God (see MATTH. 18, 10); *an interpreter* GEN. 42, 23; *a messenger*, who has to intercede 2 CHR. 32, 31. See מְלִיץ. Deriv. מְלִיצָה.

לוּשׁ I. (*part. f. pl.* לָשׁוֹת; *inf. constr.* לוּשׁ; *fut. ap.* יָלֹשׁ, but K'tib 2 SAM. 13, 8 יָלוּשׁ, comp. וַיָּרֻם Ex. 16, 20 = וַיָּרֹם) *tr. to knead*, בָּצֵק JER. 7, 18, HOS. 7, 4, also absol. and coupled with אָפָה 1 SAM. 28, 29, לִבֵּב 2 SAM. 13, 8 and עָשָׂה GEN. 18, 6.

As to the derivation, לוּשׁ I. is usually identified with דּוּשׁ I. (as is לִיץ I. with דִּיץ and דּוּשׁ II.) and its fundamental signification defined to be *to press*, *to press together*, *to rub in pieces*. But the idea of *kneading* manifestly proceeds from that of *mixing*, as the Ar. لَاثَ still shews, and is remotely connected with לָז (לוּז), לָזֶ־ה.

לוּשׁ II. (not used) *intr. to be strong*, *powerful*, *lusty*, of the lion, like the Ar. لَاثَ (whence لَوْث strength, power, أَلْيَث strong) along with لَاسَ (whence لَيَس strength, أَلْيَس a lion), Targ. לָת (לוּת) the same; identical in its organic root לָשׁ with that in חָ־לַץ I. Derivat. לוּשׁ and the proper names לַיִשׁ, לוּשׁ and אָלוּשׁ.

לוּשׁ III. (not used) *intrans. to lick*, lingere, lambere, the tongue being the organ used; as the Latin lingua comes from lingo, Lithuanian laź (to lick), whence lezovis the tongue, Ar. لِقْلِق *the tongue*, prop. the licker, Coptic λας *tongue*, and many others. The organic root לָשׁ is the Ar. لَسَّ (to lick), enlarged into لَهَسَ, لَهَذَ (to lick). Deriv. לָשׁוֹן and the denom. לָשַׁן, then לָשַׁן.

לוּשׁ (*strength*, *force*) *n. p. m.* 2 SAM. 3, 15 K'tib, for which לַיִשׁ stands elsewhere.

לָוָת (out of לְוָא, for לְוָאת) *Aram. f.* prop. *adhesion*, *connection*, but occurring only as a preposition: *by*, *with;* מִן לְוָתָךְ EZR. 4, 12 *from with thee* = מֵעִמָּךְ. But it is more probable that וָת in לְוָת, כְּוָת is merely a secondary form of יָת = Hebr. אֵת, so that כְּ and לְ only remain.

לָז (only with the article, הַלָּז, abridged from the Pentateuchal הַלָּזֶה, after the weak *e* was no longer uttered) *pron. demonstr. this*, *that*, *ille*, *ἐκεῖνος*, after a preceding noun JUDGES 6, 20; 1 SAM. 17, 26; 2 KINGS 4, 25; 23, 17; ZECH. 2, 8; rarely without it 1 SAM. 14, 1; DAN. 8, 16. See זֶה.

לָזָה (not used) *intr.* same as לָז (לוּז) *to be knotted into one another*, *to be twisted together;* metaphor. *to be perverse;* Ar. لَغَزَ, لَزَّ of the same fundamental signification. Deriv. לְזוּת.

לָזֶה 1 SAM. 21, 12; 25, 21; ECCLES. 6, 5; see זֶה.

לֵזוּ see זוּ.

לְזוּת (from לָזָה; *constr.* לְזוּת; we should neither read לֵזוּת, nor derive it from לוּז) *f. perverseness*, *frowardness*, PROV. 4, 24.

לַח a verb, see לָחַח.

לַח (*plur.* לַחִים) *adj. m. moist*, *fresh*, *green*, of trees Ez. 17, 24, *juicy*, of grapes NUM. 6, 3, *new*, of ropes JUDGES 16, 7, *young*, of sticks of fresh wood GEN. 30, 37.

לֵחַ (with *suff.* לֵחֹה) *m. vital juice*, *vital force* or *freshness*, *vigour*, of men

Deut. 34, 7; comp. דָּם 2. belonging to Ez. 19, 10; prop. *moisture, juice.*

לַח see לוּחַ.

לֵחַ see לוּחַ.

לָחָה (not used) *intr. to sprout, to shoot, to germinate*, of the sprouting hairs on the chin or beard, pullulescere; derivat. לְחִי (which see). — The organic root לַח־ה may be connected, in the fundamental signification just mentioned, with לַח (לָחַח), the idea of *being moist, fresh* coinciding with that of *sprouting* in the case of other verbs also; comp. the Arab. طَلَّ to be moist, fresh, and to sprout; חָ־דַשׁ to be fresh, new, with דָּשָׁ־א to sprout. Along with the meaning *to shoot* (spoken of the first hairs of the beard) there may also have existed that of "sending forth slime or dirt", spoken of the agitated sea, so that the organic root לַח־ה is connected with that in אָ־לַח and דָּ־לַח.

לְחוּם (with *suff.* לְחוּמוֹ, from לָחַם 2) *m. strife, punishment*, Job 20, 23 *it shall come to pass that in order to fill his belly* (of the insatiable man) *he sends forth against him the fire of his wrath, and causes* (*it*, the wrath) *to rain down upon him for his punishment* (Targ. Syr. *Rashi*). The word is not connected with לָחַם.

לְחוּת see לְחוֹת.

לָחַח (i. e. לַח; not used) *intr. to be moist, wet, juicy, fresh.* Deriv. לַח, לֵחַ and לָחֶם 2.

The organic root לַח appears in this fundamental signific. also in the Ar. لَخَّ (to be moist, of the eye), Ethiop. redupl. לחלח (lachlecha) *to moisten, to make wet*, in the Targ. and Talm. לַח, whence the redupl. לַחְלַח *to moisten*, and the nouns לֵחָה, לַחְלוּחִית, לַחוּת (freshness, moisture, juice). Accordingly, it is perhaps connected with the root in the German *Laich* (moisture), Greek *λαιχ-ᾶν, λαιχ-άζειν, ληχ-ᾶν* (to sprinkle with seed, to whore). This root is also inherent in the verbs מָ־לַח I. (to spring, to flow), פָּ־לַג II. (to flow, to pour), דָּ־לַג (to drip, to drop); so that there can be no doubt about their fundamental signification.

לְחִי (*pause* לֶחִי, with *suff.* לְחָיוֹ, לְחִיָה; *dual* לְחָיַיִם, *constr.* לְחָיֵי, with *suff.* לְחָיַי, לְחָיֶיךָ, לְחָיָיו, לְחָיֵיהֶם, לְחָיֵךְ; from לָחָה) *f.* prop. the sprouting hair, on the chin (see זָקָן), then: 1. *the bearded chin*, the plucking and pulling of which was reckoned a disgraceful action Is. 50, 6 (comp. Neh. 13, 25; Horat. Sat. 3, 1, 133), then *the cheek* Song of Sol. 1, 10; 5, 13; Lament. 1, 2; הִכָּה עַל־לְ׳ 1 Kings 22, 24, 1 Chr. 18, 23 or הִכָּה לְ׳ Ps. 3, 8, Job 16, 10 *to give a box on the ear;* also *the jaw-bone*, of animals Deut. 18, 3, Judges 15, 15 17, where the bridle (Is. 30, 28) and the fishing-hook (Ez. 29, 4; 38, 4; Job 40, 26) are put. — 2. *n. p.* of a rocky district in the mountains of Judah characterised by crags, mentioned only in the Philistine wars Judges 15, 9 14 19; with *a* of motion לֶחְיָה 2 Sam. 23, 11, as we should probably read for לַחַיָּה (see לְחָיָה). In *Lehi*, which perhaps was originally called לְחִי הַחֲמוֹר (*jaw-bone of the ass*) or רָמַת לְחִי (*height of Lehi*), and to which at a subsequent time the memory of Samson's heroic deeds was attached by an etymological process Judges 15, 15-19, was a deep or hollow place, in a rock, named מַכְתֵּשׁ (which see; comp. Jos. Ant. 5, 8, 9), out of which a spring flowed Judges 15, 19, called עֵין הַקּוֹרֵא (ib.), which was still known to Jerome, and in the middle ages (*Robins.* II, 687 seq.). The derivation of the noun לְחִי from לָחָה *to sprout* has an analogy in other languages also: the Greek *γέν-υς, γένειον* coming from *γένειν*, the Latin *gena* from genere, the German *Kinn* from keinen = keimen. For לְחִי and לָחָה comp. the Ar. لَحَى, whence لَحْيٌ chin, لِحْيَةٌ beard.

לְחָיָה (the feminine form of לְחִי) *n. p.* of a place otherwise unknown, in the neighbourhood of לְחִי 2 Sam. 23, 11. We may read so for לַחַיָּה, the LXX and Josephus also understanding a

place; comp. לְחִיָּה in the Targ. for עָר in the territory of Moab.

לָחַךְ (*inf. constr.* לְחֹךְ) *tr. to lick away, to lick off, to eat off*, with accus. of the object Num. 22, 4, Latin *lambere, lingere.* The stem which has prop. sprung from לָכַךְ is identical with לָקַק; comp. Ar. لَعِقَ, لَكَّ, Sanskrit *leh = lingere, λείχειν,* German *lecken*, English *to lick.*

Pih. לִחֵךְ (*fut.* יְלַחֵךְ) *to lick up, to consume,* e. g. עָפָר of the serpent Mic. 7, 17, i. e. living in it (comp. אָכַל Gen. 3, 14); *to lay waste* Num. 22, 4; *to consume,* מַיִם, of fire 1 Kings 18, 38. Fig. לִחֵךְ עֲפַר רֶגֶל פ׳ Is. 49, 23 *to lick the dust of one's feet,* i. e. to prostrate oneself in submission to one.

לָחַם (*part. m. act.* לֹחֵם, *part. pass. m.* לָחוּם; *inf. constr.* לְחֹם; *imp.* לְחַם, *fut.* יִלְחַם) *tr.* 1. *to take food, to eat, to consume,* used in poetry for the prosaic אָכַל, with accus. of the object Prov. 4, 17; 23, 6; seldom absol. 23, 1; with בְּ of the thing, *to eat of a thing* (with satisfaction) Ps. 141, 4; Prov. 9, 5; לְחֻמֵי רֶשֶׁף Deut. 32, 24 *devoured by pestilence.* Deriv. לֶחֶם 1. — 2. Fig. *to destroy, to fight, to war,* with accus. of the object Ps. 35, 1, or with לְ of the pers. 56, 3; but the Nif. commonly occurs in this sense. — The transition from signification 1. to 2. is also found in אָכַל, likewise used of extirpating a people (Deut. 7, 16; Jer. 10, 25) and of destroying with the sword (Is. 1, 20), as the enemy to be destroyed is also called the לֶחֶם (Num. 14, 9); comp. Arab. مَضَغَ (to rub to pieces with the teeth, to fight). It is unnecessary, therefore, to go back to another fundamental signification. Derivat. לֶחֶם, מִלְחָמָה, לָחוּם, and the proper names לַחְמָס, לֶחֶם.

Nif. נִלְחַם (*inf. absol.* נִלְחוֹם, *constr.* הִלָּחֵם; *fut.* יִלָּחֵם) *recipr.* prop. *to destroy one another, to exterminate each other* (comp. Greek μάχεσθαι, and for the reciprocal meaning of Nif. comp. נִדְבַּר, נִשְׁפַּט, נֶאֱבַק &c.), generally *to fight, to wage war,* with בְּ of the person, *to contend with one* Ex. 1, 10, Judges 11, 8, also with עִם Judges 5, 20, 1 Sam. 17, 19, 1 Kings 12, 21, אֶת־ 20, 23, Is. 37, 9, אֶל Jer. 1, 19 and 15, 20, and עַל of the person Neh. 4, 8, with little variation of meaning; but also with בְּ Judges 9, 45, 2 Sam. 12, 27, עַל Deut. 20, 10, Is. 7, 1, עִם of the thing Josh. 10, 29; 19, 47; *to make war upon, to combat,* with accus. of the person Josh. 10, 25; Judges 12, 4; 2 Kings 9, 15; 1 Kings 20, 25. Jer. 33, 5 *houses* (בָּתִּים should be read for בָּאִים) *to fight with the Chaldeans,* as Ps. 109, 3 also shews. Seldom absol. Judges 5, 19, or with יַחַד 1 Sam. 17, 10, or with אֶת־מִלְחֶמֶת פ׳ to strengthen the expression 1 Sam. 8, 20; 18, 17.

As to the fundamental signification of the stem לָחַם, that which has been given has every analogy in its favour: Aram. לְגַם (to eat, to taste), Arab. لَقِمَ (to eat, to swallow), Hebr. לָעַם in סַלְעָם (to consume, eat up = יֶלֶק), Arab. لَهِمَ (to swallow, to eat), Aram. נְהַם the same, whence נַהֲמָא bread; and the analogies of לֶחֶם 1. (which see) confirm the same. The second meaning also has its support in the Arab. لَكَمَ (to fight), لَحَمَ (to make war upon), لَحِمَ (to be destroyed, in fight).

לָחֶם (prop. part. Kal after the Aramaean manner, לָחֵם connected with a following noun) *m.* prop. *carrying on war* or *strife,* then *war,* לָחֶם שְׁעָרִים (35 mss. read לָחֶם) Judges 5, 8 *war at the gates,* i. e. a siege, opposite to war in the plain. The LXX have translated, without meaning, לֶחֶם שְׂעֹרִים.

לֶחֶם (with *suff.* לַחְמִי, לַחְמְךָ) *comm.* 1. *food,* for men Gen. 47, 12 or animals Is. 65, 25; Job 24, 5; hence it is applied to manna Ex. 16, 4 22, to sacrificial food Mal. 1, 7, to the fruits of the earth Job 28, 5; *bread-corn, grain, wheat* (Ar. طَعَام) Is. 28, 28; 30, 23, hence אֶרֶץ לֶחֶם *corn-land* 36, 17, coupled with אֶרֶץ כְּרָמִים; *corn* Gen. 41, 54; *sustenance* Prov. 27,

27; LAMENT. 5, 9; *victuals* NEH. 5, 14 18; *household food* 1 KINGS 5, 2 [4, 23]; *a possession necessary for maintenance* ECCLES. 11, 1; *a portion* EX. 16, 22 &c. Here belong אָכַל לֶ׳ *to take food, to partake of a meal*, GEN. 31, 54; 37, 25; לֶחֶם אֲנָשִׁים EX. 24, 17 22 *the bread of men*, i. e. the sustenance which people bring to the house of mourners (see JER. 16, 7); אִישׁ שְׁלוֹם פ׳ = אוֹכֵל לַחְמוֹ פ׳ Ps. 41, 10 = *one's friend*, hence לַחְמְךָ (אַנְשֵׁי) OB. 7 = אַנְשֵׁי שְׁלֹמֶךָ; שִׂים לֶ׳ *to put food before* one GEN. 43, 31; *the table* = a meal, hence יָשַׁב עַל־הַלֶּחֶם *to sit at the table* 1 SAM. 20, 20 24; עָשָׂה לֶ׳ *to prepare a feast* ECCLES. 10, 19. Specially *bread*, and therefore coupled with פַּת GEN. 18, 5, כִּכָּר EX. 29, 23, חַלָּה ibid., which is baked IS. 44, 19 &c., particularly *a loaf*, and so reckoned 1 SAM. 10, 4; 21, 4. לֶחֶם הַפָּנִים were the loaves set before Jehovah EX. 25, 30; 35, 13; which were subsequently called לֶחֶם הַמַּעֲרֶכֶת (see פָּנִים and עָרַךְ). — 2. A farther development of לַח *juice*, JER. 11, 19 *we destroy the tree in its sap*, comp. עֵץ לַח EZ. 21, 3, opposite to עֵץ יָבֵשׁ. A similar enlargement exists in עֶצֶם EZ. 24, 5 from עֵץ. — 3. (*fight*, fully בֵּית לֶ׳ *place of fight*) *n. p.* of a city in Judah, abridged from בֵּית־לֶ׳, and so in the proper name of a man יָשֻׁבִי־לֶחֶם (*returner home to Lehem*) 1 CHR. 4, 22 (Midr. Ruth ch. 1); deriv. *Gent. m.* לַחְמִי *belonging to (Beth-) Lehem* 1 CHR. 20, 5, for which 2 SAM. 21, 19 has אֵת־בֵּית הַלַּחְמִי; of the former is not acc. See בֵּית לֶחֶם.

לָחַם (not used) *intr. to be thick, full, swelling*, of fulness of the body, applied to the flesh, cogn. in sense with בָּשָׂר III. and שְׁאֵר II.; conseq. like the Ar. لَحُمَ (to be thick, corpulent, full), whence لَحْم (flesh, body); as the noun لَكِيك (flesh) is formed from لَكَّ (to be thick, full). Deriv. לָחוּם.

לָחוּם (with *suff.* לְחוּמוֹ) *m. flesh, body*, ZEPH. 1, 17 (Targ., LXX, Vulg.), prop. the full, swelling, dense, בָּשָׂר and שְׁאֵר also proceeding from the same fundamental signification; so too the Arab. لَبَكَة (flesh), كَلَكَة (the same) &c. from a similar ground-meaning.

לְחֵם (not used) *Aram.* same as Hebr. לָחַם. Deriv. לְחֶם.

לְחֶם (Targ. לְחֶם, def. לַחְמָא) *Aram. comm. food, a feast, a table* DAN. 5, 1.

לַחְמָם (*place of fight*, out of לֶחֶם 3 with the usual termination ־ָם, as 32 mss. and the Vulg. read; we usually read there לַחְמָס, in which an appellative sense is less perceptible) *n. p.* of a locality in the plain of Judah JOSH. 15, 40.

לַחְמָס see לַחְמָם.

לְחַן (not used) *Aram. intr. to sing, to warble*, like the Arab. لَحَنَ (modern Hebrew לַחַן melody), applied especially to the song of maidens going about. Deriv. לְחֵנָא. Others say: *to attach to, to adhere to*, which the Arab. لحن also means, or *to be longing, lustful, to be lewd*, from the organic root ל־חַן, which is said to be found also in the Sanskrit *gan*, Greek γεν, Latin *gen*, *gna* in gignere; but the meaning "to sing" is more probable.

לְחֵנָא (with *suff.* לְחֵנָתָהּ, לְחֵנָתָךְ) *Aram. fem. a concubine*, DAN. 5, 2 3 23, in the Targums (GEN. 35, 22; JUDGES 19, 2; 20, 5) also for the Hebrew פִּילֶגֶשׁ, while שֵׁגְלָא is a legitimate spouse (see Ps. 45, 10; NEH. 2, 6), prop. *the sporting one*, i. e. who passes the time in music and dancing, or sings and dances in public (= מְשַׂחֲקוֹת 1 SAM. 18, 7), then *Bayadere*.

לָחַץ (*part.* לֹחֵץ, *pl.* לֹחֲצִים; *fut.* יִלְחַץ) *tr. to press, to crowd, to crush, to bruise*, רֶגֶל פ׳ NUM. 22, 25; figur. *to oppress = to subdue* JUDGES 4, 3; 10, 12; *to afflict* EX. 3, 9, לֹחֵץ *an oppressor, a tyrant* IS. 19, 20, coupled with דָּחַק JUDGES 2, 18; *to distress* EX. 23, 9; *to force away* 2 KINGS 6, 32; *to drive off* JUDGES 1, 34. Deriv. לַחַץ.

The verb לָחַץ (Arab. لحص the same; لحز to press, crush, لهز to push) is closely connected with נָחַץ; the organic root ל־חץ is softened in the initial sound into אָץ (אוּץ).

Nif. נִלְחַץ *to press oneself*, with אֶל *against* NUM. 22, 25.

לַחַץ (with *suff.* לַחֲצֵנוּ) *m. oppression, distress, affliction* Ex. 3, 9; JOB 36, 15. The genitive following is either to be taken objectively of him who suffers oppression 2 KINGS 13, 4, or subjectively of him who causes the oppression Ps. 62, 10; לֶחֶם לַ׳, מַיִם 1 KINGS 22, 27, Is. 30, 20 *bread, water of affliction*, i. e. scanty and hardly sufficient sustenance (at sieges).

לָחַשׁ (Kal not used) *intr.* prop. *to hum, to whisper, to utter gentle sounds, to murmur*, hence a) *to mutter, to murmur magic formulas, to practise magic;* cognate in sense חָרַשׁ II., אָשַׁף, כָּשַׁף, הָגָה and צִפְצֵף (comp. Is. 19, 3; 3, 3; 29, 4); b) *to pray softly*, of persons in sorrow (see 1 SAM. 1, 13 15; Is. 29, 4), as the Syr. ܚܡܣ. Comp. Syr. ܠܚܫ to whisper in the ear (LUKE 12, 3), Arab. لحس to hiss (of serpents), sibilare, Ethiop. (lachasa) to whiz, to be taciturn, to whisper. It is, accordingly, identical with נָחַשׁ I. Deriv. לַחַשׁ, the proper name לוֹחֵשׁ.

Pi. לִחֵשׁ (*part.* מְלַחֵשׁ) *to mutter magical words*, by which adders and vipers are charmed Ps. 58, 6.

Hithp. הִתְלַחֵשׁ (*part.* מִתְלַחֵשׁ) *to whisper among themselves* 2 SAM. 12, 19, with עַל *against one* Ps. 41, 8.

לַחַשׁ (*pl.* לְחָשִׁים) *m.* 1. *an incantation-whisper, a magic muttering, mysterious formulas and words* Is. 3, 3, *the charming* (of serpents) ECCLES. 10, 11, JER. 8, 17, a thing of the skilful man or חָכָם (Ps. 58, 6; Is. 3, 3; Ben-Sira 12, 13). — 2. *a quiet, calm, gentle prayer* Is. 26, 16. — 3. only in plur. לְחָשִׁים, prop. enchantments, hence *amulets with magic sentences*, to protect against enchantments; worn either as ear-rings (GEN. 35, 4; August. ad Posid. Ep. 75), Aram. קֻדְשָׁא, ܩܘܕܫܐ (anything holy, consecrated), or on the neck, and made in the form of a serpent Is. 3, 20, as the Ar. لواحس. Comp. Arab. رقب to practise incantation, and to protect oneself with amulets.

לֻחֹת (only *dual* לֻחֹתַיִם) *f. pl.* 1. *the board-work*, of a ship, dual Ez. 27, 5 *the double board-work*, i. e. the right and left. — 2. *n. p. f.* of a place in Moab JER. 48, 5 K'tib, for which לוּחִית is the more correct reading.

לָט (once לָאט JUDGES 4, 21; simplified from לָיִט, like עָשׁ JOB 9, 9 from עַיִשׁ, דָּתָן and דֹּתַיִן, אָן from אָיִן; from לוּט 2) *m.* 1. *concealment, secrecy, quietness,* hence בַּלָּט 1 SAM. 18, 22; 24, 5; RUTH 3, 7 and בַּלָּאט JUDGES 4, 21 *adv. privately, quietly, secretly.* — 2. (*plur.* with *suff.* לָטֵיהֶם; from לוּט 3) *enchantment* Ex. 7, 22; 8, 3 14, for which לַהַט stands in 7, 11 (see לַהַט 2).

לֹט (the cod. Sam. and many mss. have לוֹט; from לוּט II.) *m.* prop. *sticky, soft, glutinous*, then a fragrant gum which is formed upon the leaves of the cistus, a shrub growing in Arabia, Syria (Plin. H. N. 26, 30) and also in Palestine (*Schubert*, Reise III. 114. 174) GEN. 37, 25; 43, 11. The word was in Phenic. לָדָן, לָטָן, among the Greeks λῆδον, λήδανον, Latin *ledum, ladanum;* the shrub is called λῆδος (לֵד). Other explanations, as *μαστίχη*, מַצְטְכָא (Ber. rabba ch. 91; Gr. Ven.), עִבְרָן, אַטְרָן, לְטוֹמִין, בִּטְמָא, עִטְרָנָא (Sam., Syr.), (Targ. &c.), are without fundation.

לָטָא (not used) *intr. to adhere to, to stick to, to hold fast by something*, (according to the LXX and Ethiop.) spoken of the climbing lizard, which holds fast by walls with its sticky feet; conseq. of a similar fundamental signification with the Arab. لطّ, لظّ, لطأ, لطى, as צָב (lizard) may in like manner be traced back to the same meaning. An Arabic saying (see *Bochart*, Hieroz. I. p. 1073)

also denotes the characteristics of a species of lizard (الوحرة) in the same manner. According to others *to conceal* or *hide oneself*, of lizards which conceal themselves in holes of the earth; to which peculiarity certain Arabic proverbs refer (*Freitag*, Prov. I. 105. 464); conseq. = לַט (לוּט I). Deriv. לְטָאָה.

לְטָאָה *f. a species of lizard climbing on walls* Lev. 11, 30, LXX καλαβώτης i. e. ἀσκαλαβώτης, *wall-climber*, Vulg. *stellio*.

לְטוּשִׁם (*an oppressed, struck one*) *n. p.* of a south-Arabian tribe of the Jokshanites, which is regarded as a ramification of דְּדָן Gen. 25, 3. The cod. Sam. writes לְטֻשָׁאִים, from a sing. לְטֻשִׁי (from לָטַשׁ). They appear to be the بنو ليث in Hegaz (*Ibn Kuteiba* p. 32; *Tebrizi*, Ham. I. p. 561), who live in the neighbourhood of Leits, four days journey south of Mecca. טשׁ corresponds to the Arab. ث or ث; see לָטַשׁ.

לָטַשׁ (*fut.* יִלְטֹשׁ) *tr.* prop. to push, strike, rub against a thing (Arab. لطس, of two stones, identical with لَثّ to push, and with لطش), then *to hammer*, *to forge*, Gen. 4, 22; *to sharpen*, *to point*, *to whet* (by hammering), מַחֲרֶשֶׁת 1 Sam. 13, 20, חֶרֶב Ps. 7, 13; figur. לָ׳ עֵינַיִם לְ *to sharpen the eyes against one*, i. e. to pierce with murderous looks Job 16, 9; comp. Arab. ملطس a hammer. Derivat. the proper name לְטוּשִׁם.

Puh. לֻטַּשׁ (*part.* מְלֻטָּשׁ) *to be whetted*, of תַּעַר Ps. 52, 4.

לְטֻשִׁי see לְטוּשִׁם.

לִי see אֲחַלַי, אֻלַי, אוּלַי.

לִי see אַחֲלַי, לוּלֵי.

לֹיָה (from לָוָה = לִוְיָה; *pl.* לֹיוֹת) *f.* prop. *a wreath*, *a garland*, thence *a festoon* 1 Kings 7, 29 36; Vulg. *lora*, LXX χῶραι arising from *ΑΩΡΑ*. In 7, 30 perhaps it is better to read with the Vulg. לְאֻמַּת for לֹיוֹת, and to translate: *one over against the other*.

לִיט see לָט.

לַיִל (from לוּל after the form שַׁיִשׁ, עַיִשׁ, חַיִל, once poet. also לֵיל Is. 21, 11, like חֵיל, שֵׁישׁ, *constr.* לֵיל; but usually לַיְלָה which see) *masc.* prop. a sinking, perishing, or intermingling, muddiness, or veiling, darkening (see עֶרֶב, עָרַב), then *night* Is. 16, 3, Lament. 2, 19 K'tib, בְּלֵיל Is. 15, 1 *by night*, *during night;* מַה־מִּלֵּיל 21, 11 *what of the night?* i. e. what part of the night is it? as it was divided into several watches (Ex. 14, 24; Judges 7, 19; Lament. 2, 19); לֵיל הִתְקַדֶּשׁ־חָג Is. 30, 29 *the night of the dedication of a festival*, i. e. of the *passover-feast* celebrated with songs of praise.

לֵיל see לַיִל.

לֵיל see לִילִית.

לַיְלָה (from לַיִל with accentless *ah*, yet in form conceived of as a fem. and therefore the *pl.* is לֵילוֹת) *m.* 1. *night*, as the darkness was called Gen. 1, 5, opposite to יוֹם vs. 4. After numerals of plurality, as elsewhere, the sing. remains, Gen. 7, 4, Ex. 34, 28, but the pl. stands up to 10, 1 Sam. 30, 12; Job 2, 13. With night is put in parallelism חֹשֶׁךְ Job 17, 12, as אִישׁוֹן לָ׳ Prov. 7, 9 = אִישׁוֹן חֹשֶׁךְ 20, 20; and also נֶשֶׁף (evening-twilight) stands = לַיְלָה Job 3, 9. חֶזְיוֹן לָ׳ a night-vision excited by dream-images Job 4, 13; 20, 8; 33, 15; Is. 29, 7; also called מַרְאוֹת לַ׳ Gen. 46, 2, חֲלוֹם לָ׳ 20, 3; constituting a mode of revelation. — 2. Fig. for spiritual or political night Mic. 3, 6, a time of misfortune Is. 15, 1; 21, 11; Job 35, 10. — 3. *adverb: by night*, Gen. 14, 15, Ex. 12, 30, prop. the accus. of the noun (but בַּלַּיְלָה also occurs Job 35, 10, or לֵילוֹת Ps. 16, 7 and בַּלֵּילוֹת Song of Sol. 3, 1); hence יוֹמָם וָלַיְלָה *by day and by night*, i. e. *continually* Lev. 8, 35, for which לַיְלָה וָיוֹם Is. 27, 3 or לַיְלָה וְיוֹמָם Deut. 28, 66 also occur. הַלַּיְלָה *in this night* Gen. 19, 5, comp. הַיּוֹם. With regard to the etymology see לוּל, which is reduplicated.

לִילִי see לִילִית.

לֵילְיָא *Aram. m. night*, DAN. 2, 19; 5, 30, formed as a defin. from לֵילֵי, like the Targ. לֵילְוֹ (*pl.* לֵילְוָן); in the Targ. also לֵיל, def. לֵילְיָא.

לִילִית (formed from the *m.* לִילֵי of לַיִל=לֵיל) *f.* prop. *the nightly one* (nocturna), the name of a feminine night-spirit, that wanders about in the deserts (comp. MATTH. 12, 43; TOB. 8, 31), that causes much misfortune during the nights, and which the seer represents as taking up its permanent abode in horrible Edom Is. 34, 14. Like שְׂעִירִים, עֲלוּקָה &c. the position and signification of the *Lilit*, mentioned in the cod. Nas. (I, 106; II, 196; III, 158) by the name of *Lelito*, and of which a great deal is related, are only to be explained in connexion with the old Hebrew demonology; but apparently, it should be compared with the horrible and beautiful queen of Libya, with *Lamia*, who steals and murders children, seduces youths and sacrifices them (Philostrat. on the life of Apollon. 4, 25 and 8, 9); and later tradition confirms this (see Buxt. Lex. talm. p. 1140). The *Lilit* is like the ghouls of the Arabians in the 1001 nights.

לִין see לוּן.

לִישׁ see לוּשׁ.

לַיִשׁ *m.* properly strength, lustiness, hence 1. *a lion*, living with the לָבִיא in the frightful desert Is. 30, 6, designated as the strongest of beasts PROV. 30, 30, and roaming about for the sake of prey JOB 4, 11; Arab. لَيْث, Targ. לֵית, Phenic. לַשׁ the same, and Greek λῖς (Il. λ, 239. ο, 275) borrowed from the Phenicians. — 2. (*lion*) *n. p. m.* 1 SAM. 25, 44, for which 2 SAM. 3, 15 K'tib has לוּשׁ. — 3. (with *a* of motion לַיְשָׁה) *n. p.* of an original Sidonian colonial city JUDGES 18, 7 14 27 29 on the northern boundary of Palestine in Dan, not till a later period conquered by the Danites, destroyed and rebuilt JOSH. 19, 47, JUDGES ch. 18, and called דָּן 18, 29. It was identical with לֶשֶׁם (which see) JOSH. l. c., was situated at the source of the little Jordan (*Jos.* Ant. 5, 3, 1; 8, 8, 4; Jewish War 4, 1, 1), the present Tel el-Kadi (*Robins.* III, 616 seq.), in the valley which stretches to בֵּית רְחוֹב, i. e. in the plain of Huleh (*Robins.* III, 611 seq.), four Roman miles from דָּן יַעַן (Paneas) towards צֹר (Euseb. Onom. s. v. Δάν; Hesych. s. v.). — 4. In the form לַיְשָׁה *n. p.* of a locality in Benjamin, in the neighbourhood of גַּלִּים and גִּבְעָה Is. 10, 30, originally, perhaps, a Phenician colony.

As to the appellative signification of the name, לַיִשׁ (Phenic. לַשׁ, לֵשׁ), i. e. *the lion*, was sacred to *Eshmûn* (i. e. Aesculapius), denoting the principle of warmth and life (Julian. Or. 5. p. 167). *Eshmûn* (אֶשְׁמֻן), therefore, as the fundamental condition of strength was called בַּעַל לַיִשׁ, בַּעַל לַשׁ (perhaps in the proper name בַּעַל־לַיִשׁ = בַּעֲלִיס), and was worshipped as Ἀσκλήπιος λεοντοῦχος (Morinus, Vita Procl. ch. 19) even in Ascalon. Since the later appellation דָּן (judge, ruler) is also an epithet of Eshmûn (see דָּן), we perceive in that fact merely a modification and confirmation of the old custom to dedicate localities to the gods, and to call them after them. The place לְבָאוֹת (which see) or בֵּית לְ׳ may have been dedicated likewise to Eshmûn, as לְבֵאנָא (out of לָבִיא = לָבָא) was so in Crete (Philostr. Vita Apoll. 4, 35).

לַיְשָׁה see לַיִשׁ.

לְךָ imperat. for לְכָה see יָלַךְ.

לָכַד (*part.* לֹכֵד; *inf. abs.* לָכֹד, *constr.* לְכֹד, with *suff.* לָכְדָ־; *fut.* יִלְכֹּד) *tr.* prop. to bind together, to knot together, to fold together, to intertwine, a net, cogn. in sense with יָרַשׁ II., hence 1. *to draw together*, פַּח (a noose), i. e. *to take*, *to seize*, AM. 3, 5 (comp. נִלְכַּד בַּפָּח Is. 24, 18; JER. 48, 44), of רֶשֶׁת (a net) Ps. 35, 8, שׁוּחָה (a pit) JER. 18, 22, by the falling of the lid; fig. *to take*, of men PROV. 5, 22, JOB 5, 13, sometimes clearly from the figure of catching a bird JER. 5, 26. — 2. Generally *to seize*, *to lay hold of*, as a capture, e. g. warriors, i. e. *to take captive* JOSH. 11, 12; *to storm*, עִיר 8, 21, 2 CHR. 13, 19 &c. &c., הַמַּיִם JUDGES 7,

24 *to conquer the waters*, i. e. to take possession of them, in order to prevent flight, or perhaps *to catch up the water;* מַעְבְּרוֹת הַיַּרְדֵּן 12, 5, עִיר הַמַּיִם 2 Sam. 12, 27 *to conquer the water-city*, i. e. the lower part of the city רַבָּה; *to take possession of*, הַמְּלוּכָה 1 Sam. 14, 47, with מִן 1 Chr. 18, 4, or לְ of the person Judges 7, 24, from whom something is taken. — 3. *to take out of*, *to choose*, out of a number, by lot Josh. 7, 14 17, cognate in sense with אָחַז. Deriv. לֶכֶד, מַלְכֹּדֶת.

Nif. נִלְכַּד (*fut.* יִלָּכֵד) *to be taken*, with snares Is. 24,18; Jer. 48,44; *to be caught*, *entangled* (with the net) Is. 8,15; 28,13; coupled with נוֹקַשׁ fig. *to be entangled*, בְּאִמְרֵי פֶה Prov. 6,2; *to be caught*, בְּחַבְלֵי עֹנִי Job 36, 8, applied to men Jer. 51, 56; *to be conquered*, applied to cities 1 Kings 16, 18; *to be selected* (by lot) Josh. 7,15; generally, the pass. of Kal.

Hithp. הִתְלַכֵּד (*fut.* יִתְלַכֵּד) *to close in together*, *to hold fast together*, *to bind together firmly*, i. e. *to become firm*, of פְּנֵי תְהוֹם (the surface of the flood) Job 38, 30 (referring to ice); *to fit in together*, of the scales of the crocodile 41, 9; comp. Greek ἔχεσθαι.

The stem לָכַד (Arab. only intr. لَكِدَ and لَكَتَ to attach to, to join) has for its organic root לְ־כַד, which is also found in אָ־כַד, أ-كد, עָ־קַד, אָ־גַד &c., and by which the fundamental signification can only be determined.

לֶכֶד *m. capture*, *noose* Prov. 3, 26; elsewhere we have instead פַּח, מוֹקֵשׁ.

לָכָה (not used) *intr. to be attached*, *annexed*, *added*, Ar. لَكِيَ, لَكَعَ. Deriv. the proper name לֵכָה.

לְכָה imperat. of יָלַךְ, which see.

לְכָה an enlargement of לָךְ, see לְ.

לֵכָה (after the form שֵׁלָה; *attachment*, *annexation*, *addition*) *n. p.* of a city in Judah 1 Chr. 4, 21. Perhaps this city was also called רֵכָה 4, 12, ר interchanging with ל.

לָכִישׁ (*hill*, *height*) *n. p.* of a Canaanitish royal city situated on the height belonging to a low plain Josh. 10, 3, which afterwards fell to the lot of Judah 10, 31; 12, 11; was fortified by Rehoboam 2 Chr. 11, 9; & conquered by the Assyrians and Chaldeans 2 Kings 18, 14; Jer. 34, 7. After the exile it is again mentioned Neh. 11, 30; comp. *Josephus* Ant. 9, 9, 3. According to *Eusebius* it lay three hours south of Eleutheropolis, conseq. 15-18 hours from Jerusalem, in a south-westerly direction, towards Egypt. The worship of the sun-horses and chariot appears to have been maintained there by the Phenicians Mic. 1, 13, where לָ׳ has an assonance with רֶכֶשׁ. A like name was borne by a city on the west coast of Africa *Lix*, i. e. לֶכֶשׁ, on both sides of the river of that name (נְהַר לֶכֶשׁ), built by the Phenicians on a series of hills (*Scylax*, Peripl. p. 43; *Barth*, Wanderungen &c. I. p. 21 seq.); and so the name is pronounced on coins of that place לכש (Liksh), written in Greek *ΛΙΞ* (on a coin) and *Λίξος*, *Λίγξ* (*Falke* and *Lindberg*, Annonce d'un ouvrage sur les médailles &c. p. 11); comp. Six or Sex (on the south coast of Spain), which is written on coins שֶׁכֶשׁ. See לָכִישׁ.

לָכֵן *adv. therefore*, or *on that account*, *for sure*, *nevertheless*, see כֵּן IV, c.

לִכְרֹת Is. 44, 14 = יִכְרֹת, according to a rare interchange of the preformatives י and ל or נ; as in other instances an interchange between י and ל occurs, e. g. יָמָה and לָמָה to glitter, to lighten, יָעַד and לָעַד to determine, to establish, לָעַז and perhaps יָעַז I., יָעַן and לָן II. (לוּן); see Aram. לְ p. 719.

לָכַשׁ (not used) *tr. to heap together*, *to bring together*, *to heap up*, *to pile up*, to a height, conseq. identical in its organic root לְ־כַשׁ with that in רָ־כַס I., רָ־כַשׁ I., Arab. رَكَسَ (to swell up, to heap up); Phenic. לכש the same. On the contrary, this stem has nothing to do with the Ar. لَكِسَ (to be obstinate). Deriv. the proper name לָכִישׁ and

לֶכֶשׁ and נְהַר לֶכֶשׁ see לָכִישׁ.

לֻל see לוּל.

לְלָאָה see לוּלֵי.

לְלֵי see לוּלֵי.

לְלֶכֶת see יָלַךְ.

לָם an abbreviation of לָמָּה, like שָׁם from שָׁמָּה, see the adv. אוּלָם.

לָמָא see מָא.

לָמַד (*part. pass. m.* לָמֻד; *inf. abs.* לָמוֹד, *constr.* לְמֹד; *fut.* יִלְמַד) *intr.* prop. *to meditate*, *to think*, *to imagine*, cogn. in sense with לָהַג, hence (as in לָהַג) *to learn*, *to study*, חֹק Ps. 119, 71, מִצְוָה 119, 73 *to receive* (*by understanding and meditation*), צֶדֶק Is. 26, 9, חָכְמָה Prov. 30, 3, מִשְׁפָּט Ps. 119, 7; *to learn by seeing* Jer. 12, 16, Ps. 106, 35; *to practise*, מִלְחָמָה Is. 2, 4; *to appropriate to one's own mind*, *to be accustomed* to a thing, followed by the infin. constr. Ez. 19, 3 or אֶל Is. 10, 2 denoting the direction towards. Sometimes the *infin. constr.* without (Is. 1, 17) or with לְ (Deut. 14, 23) follows to complete the idea; or lastly a finite verb, coupled with וְ Deut. 31, 12.

Pih. לִמֵּד (with a closer connection לִמַּד, 2 *fem.* K'tib לִמַּדְתִּי; *part.* מְלַמֵּד; *inf. constr.* לַמֵּד; *fut.* יְלַמֵּד, before Makkeph יְלַמֶּד־) *to teach*, i. e. to make learn, with accusat. of the object and of the person, as דַּעַת Ps. 94, 10, חֹק Deut. 4, 5, מִשְׁפָּט Ps. 119, 108, אֹרַח 25, 4, סֵפֶר Dan. 1, 4; such double accusative also standing in Jer. 2, 33, *therefore also hast thou taught thy ways to disaster*, i. e. disaster is instructed by these ways of thine. More rarely with accus. of the person merely, in the sense *to instruct* Ps. 71, 17, or absol. 60, 1 *to practise* (comp. 2 Sam. 1, 18), or the object is omitted 2 Chr. 17, 7 comp. 17, 9; Ezr. 7, 10. With לְ of the thing, *to lead to a thing* Ps. 144, 1; with בְּ of the thing *to instruct in a thing* Is. 40, 14; with מִן of the thing Ps. 94, 12 *to teach of* or *respecting a thing*. Sometimes, as in Kal, the infin. follows Jer. 9, 4; Is. 48, 17; Ps. 143, 10. Once it even stands with לְ of the person Job 21, 22. Deriv. לִמּוּד, לִמֻּד.

Puh. לֻמַּד (*part. m.* מְלֻמָּד) *to be taught*, *trained*, with accusat. of the thing, שִׁיר 1 Chr. 25, 7, מִלְחָמָה Song of Sol. 3, 8; *to be learned*, as a practice Jer. 29, 13; of animals, *to be trained* i. e. *tamed* Jer. 31, 18; Hos. 10, 11.

Hif. הִלְמִד and הִלְמִיד = תִּלְמִיד (not used) *to teach*, *to instruct*, *to inform*, like the Syr. ܐܲܠܦ, Arab. تَلْمَذَ. Derivat. מַלְמֵד, תַּלְמִיד.

The stem לָמַד is still preserved in the Syr. ܠܡܕ (for the usual אֲלַף, יְלַף), in the Ethiop., and after those in the Arabic only in derivatives, and there can be no doubt of the current meaning. The Ar. لَمَذَ (to submit, to be humble) or لدم (to strike, to push) which have been compared cannot be at all considered. The fundamental signification is the same as in לָהַג *to meditate*, *think*, *imagine*, and proceeds as in זָמַם, חָשַׁב, עָשַׁת from that of *binding*, *attaching*, *spinning together;* conseq. the organic root would be לָ־מַד, also found in גָּ־מַד; comp. the Sanskrit *mad*ʻ-ja, understanding, Greek *μαθ-* to learn.

לָמֶד see מַלְמֵד.

לִמֻּד see לִמּוּד.

לְמַדַּי (compounded of לְ, מַה and דַּי, in which case אֲשֶׁר has been omitted after מַה) see דַּי.

לָמָה see מָה.

לָמָּה see מָה.

לָמָּה see מָה.

לָמָּה Ps. 42, 10 and 43, 3 see מָה.

לָמָה (not used) *intrans. to glitter*, *to shine*, *to lighten*, conseq. = יָמָה I. (interchanging י and ל), and לָמַע, Ar. لَمَعَ to glitter, lighten, shine) may have also had the same meaning, if the latter is to be assumed as the stem of לְמוּאֵל. Derivat. לְמוֹ = לְמוֹת and לְמוֹ = לָמוֹת which see.

לָמֶה 1 Sam. 1, 8 see מָה.

לְמוֹ I. a compound like כְּמוֹ, see מוֹ.

לְמוֹ II. (from לְמוֹת, together with

לְמוֹ from לְמוּת) *fem. glitter, splendour, brightness*, only a part of the proper name לְמוֹאֵל or לְמוּאֵל.

לְמוֹ I. a compound of לְ and מוֹ, see מוֹ = מוֹ.

לְמוֹ II. a subst. see לְמוֹ II.

לְמוֹאֵל (usually *to-God*, i. e. dedicated to God, like the proper name לָאֵל which see; but as this sort of formation in proper names is unusual, it is better to take לְמוֹאֵל and לְמוּאֵל as analogous to יְמוּאֵל, נְמוּאֵל, שְׁמוּאֵל, so that לְמוֹ or לְמוֹ is derived from a verb לָמָה or לָמַע, according to which the appellative meaning would be: *El is brightness, light*) *n. p. m.* Prov. 31, 4, for which 31, 1 has לְמוּאֵל.

לְמוּאֵל see לְמוֹאֵל.

לִמּוּד and לִמֻּד (*pl.* לִמּוּדִים, after the form שַׁכּוּל, קַשּׁוּב) *adj. m. accustomed, familiar*, with a thing, prop. practised, e. g. מִדְבָּר Jer. 2, 24 *familiar with the desert;* הָרֵעַ 13, 23 *practised in evil;* a subst. *a disciple*, Is. 50, 4 *a tongue of disciples*, i. e. of learned speakers 54, 13; *an instructed person* 8, 16.

לְמוֹעַ see לָמַע.

לְמַטָּה see מַטָּה.

לָמַךְ (not used) *tr. to precipitate, to overthrow, to stretch on the ground*, enemies; Ar. لمخ the same. Deriv.

לֶמֶךְ (*overthrower*, of enemies; *wild man*) *n. p.* of one of the patriarchs before the flood, symbolising the period of thirst for revenge, respecting which a popular poem has been preserved Gen. 4, 18-24; 5, 25-31.

לְמַן see מִן.

לָמַע (not used) *intr.* same as לָמָה (which see) *to shine, to glitter*. Deriv. לְמוֹעַ in the proper names לְמוֹאֵל, לְמוּאֵל, where the ע is elided, as in שְׁמוּאֵל from שְׁמַע.

לְמַעְלָה see מַעְלָה.

לְמַעַן see מַעַן.

לָע see לוּעַ.

לֹעַ (with *suff.* לֹעֲךָ) *m.* prop. swallowing up, gulping down, hence *the swallow* or *throat* Prov. 23, 2, Targ. לוּעָא, Zab. ܠܘܥܐ the same; comp. Arab. جرع (to swallow), whence the noun for gullet in Ethiopic.

לָעַב (Kal not used) *intrans.* prop. *to become pale, to grow pale*, with shame, therefore *to be ashamed*, as the idea of being ashamed proceeds from the same fundamental signification in חָוַר, בּוֹשׁ, כָּסַף, Talm. לְבַן; identical in its organic root with that in חָ־לַב, עָ־לַב II., לָבַן, Greek ἀλφ, Latin *alb, alp*. In the dialects (Bab. לְעֵב, Syr. ܠܥܒ, Ar. لَعِبَ), where it means *to carry on nonsense, to play pranks, to joke, to sport, to play, to mock*, the fundamental signification has proceeded from the same idea of *being white, clear, serene*, the same metaphor also taking place in צָחַק, שָׂחַק (Ar. ضَحِكَ, ضَ to be clear, brightening, white, serene, to laugh).

Hif. הִלְעִב (*part.* מַלְעִב) *to shame*, figur. *to mock at*, with בְּ of the person 2 Chr. 36, 16 = הִלְעִיג 30, 10.

לָעַג (*part. m.* לוֹעֵג, *fut.* יִלְעַג) *intr.* 1. *to stammer, to prattle*, of the drunken, of a foreign language, conceived of as unintelligible stammering (see Nifal), *to speak foolishly, thoughtlessly* (see Hifil); identical with the organic root in יָ־לַע I., לָעָה, לָעַע and with לָעַז (interchanging ג and ז, see ג). — 2. *to mock, to deride*, with לְ of the person Is. 37, 22, coupled with בָּזָה Jer. 20, 7, Prov. 17, 5, or with לְ of the thing Job 9, 23, but also absol. *to laugh, to be mischievous* Prov. 1, 26; Job 11, 3. Deriv. לַעַג, לָעֵג.

Nif. נִלְעַג *to stammer*, prop. to speak unintelligibly Is. 33, 19.

Hif. הִלְעִיג (*part.* מַלְעִיג; *fut.* יַלְעִיג) *to laugh at, to mock*, with לְ Ps. 22, 8, בְּ 2 Chr. 30, 10 or עַל of the person Neh. 3, 33; seldom absol. Job 21, 3.

The fundamental signification of stam-

mering, speaking unintelligibly is clearly expressed in לָעַג, if we compare it with the Syr. ܠܥܓ, Hebrew לָעַז Syr. ܠܥܙ, ܠܥܙ, Targ. לַגְלֵג Syr. ܠܓܠܓ, Ar. لَخْلَخَ, لَغْلَغَ, Hebrew עִ־לֵּג, Ar. لَجَّ &c.; and the transition to the idea of *mocking*, *laughing at*, which also exists in the Aram. לְעֵג, לַגְלֵג, comes through the same medium as in לוּץ.

לָעֵג (*constr. pl.* לַעֲגֵי) 1. *adj. m. speaking in stammering*, *barbarous* (i. e. foreign) *words*, Is. 28, 11. — 2. *subst. a mocker*, *jester*, מָעוֹג (*about cakes*, i. e. good cheer) Ps. 35, 16. But see מָעוֹג.

לַעַג (with *suff.* לַעֲגָם) *masc. mockery*, *derision*, *scorn*, Hos. 7, 16, Job 34, 7, coupled with קֶלֶס Ps. 79, 4, בּוּז Ez. 36, 4, צְחֹק 23, 32.

לָעַד (not used) *tr.* same as יָעַד I. and עַד (עָדַד) *to determine*, *to establish*, a time, particularly a festival. The Ar. لَعَدَ (to put in order, to hold fast, to bring together) proceeds in like manner from this fundamental signification, only with another application. See יָעַד. Derivat. the proper names לַעְדָּה, לַעְדָּן.

לַעַד see לַעְדָּן.

לַעְדָּה (*definite time*, *feast*, comp. יָעַד) *n. p. m.* 1 Chr. 4, 21. See לַעְדָּן.

לַעְדָּן (from לַעַד = יָעַד *feast*, with the formative syllable ־ָן; *a person born at a festival*) *n. p. m.* 1 Chr. 7, 26; 23, 7.

לָעָה (not used) *intr. to speak thoughtlessly*, *foolishly;* Ar. لَغَا, لَغِيَ the same, لَغْو chatter. To this head is referred by some the word לָעוּ Job 6, 3, assuming that the tone is drawn back because of the pause. But this meaning does not suit the subject דְּבָרַי there, since speaking would lie in the verb itself also. We may therefore either take לָעָה after the Targ. and Theodot. (if such verb be once assumed) as = לָאָה, Targ. לְעָא, *to be cross-grained*, *fretful*, translating *therefore my words are so peevish;* or we may refer it generally to לוּעַ (which see).

לָעוּת Is. 50, 4 see עוּת.

לָעַז (*part. m.* לֹעֵז) *intr. to speak unintelligibly*, *obscurely*, *in a foreign tongue;* hence עַם לֹעֵז Ps. 114, 1 = עַם נִלְעַג לָשׁוֹן or עַם עִמְקֵי שָׂפָה Is. 33, 19, לַעֲגֵי שָׂפָה 28, 11. A people speaking a foreign language were also thought of as inimical.

The stem לָעַז (Syr. ܠܥܙ, ܠܥܙ to speak in a foreign tongue, in Egyptian, Arab. لغز, لغط to speak unintelligibly, obscurely) is connected with יָעַז I. (which see), interchanging *Yod* and *Lamed*, as also with לָעַג (which see); hence the Talm. לַעַז = לַעַג scorn, disgrace.

לָעַט (Kal not used) *trans.* properly to seize greedily with the tongue, therefore *to swallow*, *to eat greedily* (from bulimy), *to devour*, Arab. لعص gulosus fuit, لعظم avide voravit, لعذم voravit, لعط to eat, Syr. ܠܥܛ to chew, hence ܠܥܛܐ the jaw, from chewing (like mandibula), Talm. לָעַט to eat.

Hif. הִלְעִיט *to give to devour* Gen 25, 30.

לְעֻמַּת see עֻמָּה.

לָעַן (not used) *tr. to curse*, after the Arab. لعن; better probably *to be stinging*, *tart*, *sharp*, *bitter*, though the fundamental signification is the same. Derivative

לַעֲנָה *f. a stinging*, *sharp*, *bitter herb*, Prov. 5, 4, *wormwood*, which is noxious and poisonous Deut. 29, 17 (comp. Apoc. 8, 11); conseq. the figure of a hard lot Lament. 3, 15, and of misfortune Jer. 9, 14. To read לַעֲנוֹת Prov. 15, 28 with *Ibn G'anâch* as לַעֲנוֹת, the plur. of לַעֲנָה, is unnecessary. Phenic. לַעֲנַת (Diosc. 4, 15) the name of an herb or shrub.

לָעַף (not used) *intr. to burn*, *to glow*, = לָהַב, לָאַב, whence is commonly derived זַלְעָפָה (which see). But see זַלְעָף, זָעַף.

לָפַר (not used) *intr. to appear, to glitter, to shine*, Arab. لبر (to be white, to lighten), لَمَطَ (to be white).

Pih. לִפֵּר (not used) *to shine greatly, to be very luminous*, of a torch. Deriv. לַפִּיד, and the proper name לַפִּידוֹת.

לַפִּיד (*plur.* לַפִּדִים, לַפִּידִים, *constr.* לַפִּידֵי) *m.* prop. the light-giving, hence *a torch*, Gen. 15, 17; Judges 15, 4 5; Zech. 12, 6; Dan. 10, 6; *lightning* Ex. 20, 18, striking out of a smoking furnace, i. e. out of a thunder-cloud Gen. 15, 17, therefore parallel with lightning Nah. 2, 5; Dan. 10, 6; comp. Apoc. 4, 5. For לַפִּיד Job 12, 5 see פִּיד. Targ. לַמְפַּד, Syr. ܠܰܡܦܳܐܕܳܐ, Phenic. לַמְפַּד the same, whence the Greek λαμπάδ-ες, λαμπάς, Latin *lampas*, and the verb λάμπω (*m* inserted before *p*).

לַפִּידוֹת (*lightnings*) *n. p. m.* Judges 4, 4; comp. בָּרָק 4, 6, Phenic. בַּרְקָאל (Barc-as) n. p. of Pygmalion's brother, בַּרְקָא n. p. fem. of the nurse of Sichaeus (Virg. Aen. 4, 632). The pl. in ־וֹת is here selected for the sake of distinction from לַפִּידִים.

לִפְנַי 1 Kings 6, 17 see פָּנִים.

לִפְנֵי as a prepos. see פָּנִים.

לִפְנִים see פָּנִים.

לָפַת (*fut.* יִלְפֹּת) *to bend, to bow, to crook, to turn* (Kimchi), after the Arab. لفت (to bend, to incline), and like the fundamental signification in לָבַט (which see); Phenic. לָפַס the same, whence לָפָס (a sinking, a turning in) n. p. of a locality, Gentile לָפְסִי (on a Sard. inscription). Hence 1. *to turn aside*, Job 6, 18 *the travelling caravans* (read אֹרְחוֹת from אֹרְחָה) *turn aside* (read יִלָּפְתוּ) *their course.* — 2. *to embrace, to clasp*, Judges 16, 29 (Targ., *Rashi*). (Bending down to the ground, overturning is not expressed, till it is in 16, 30 by נָטָה בְּכֹחַ.)

Nif. נִלְפַּת (*fut.* יִלָּפֵת) *to bend oneself, to turn oneself, to incline oneself*, in order to look after Ruth 3, 8; *to turn, to meander*, Job 6, 18 (according to the common reading).

לָצוֹן (from לוּץ) *m. mocking, derision, scorn* (in the various applications of the verb) Prov. 1, 22; אַנְשֵׁי לָצוֹן 29, 8, Is. 28, 14 = לֵצִים.

לָצַץ belonging to לֹצְצִים Hos. 7, 5 see לוּץ Pih.

לָצַר (not used) *tr.* same as נָצַר (*Ibn G'anâch*) *to guard, to watch, to control, to oversee*, interchanging ל and נ, as in לוּז = נוּז, לָחַץ = נָחַץ &c.; therefore applied to παιδαγωγός and τροφεύς, to overseers of eating and drinking, working and acting. Deriv. מֶלְצַר.

לַקּוּם (*fortification, a secure place*) *n. p.* of a border-town in Naphtali Josh. 19, 33, afterwards called לוּקִים (J. Meg. 1, 1); it is said to be identical with כְּפַר נַחוּם or כְּפַר תַּנְחוּם on the shore of lake Cinnereth.

לָקַח (once קַח = קָח instead of לְקַח Ez. 17, 5, pointed with Kametz to distinguish it from the imperative; once with *suff.* קָחָם Hos. 11, 3 instead of לְקָחָם; *part.* לֹקֵחַ, *pl.* לֹקְחִים; *inf. absol.* לָקֹחַ, *constr.* קַחַת, once קְחַת־ 2 Kings 12, 9, with *suff.* קַחְתִּי, קַחְתְּךָ; *imp.* לְקַח, more frequently קַח, קְחָה; *fut.* יִקַּח) *tr.* prop. *to take, lay hold of, seize*, with the hand; the stems לָקַק and לָחַךְ connected with it expressing taking or seizing with the lips or tongue; from the fundamental signification to cleave to a thing, to attach to (like the Ar. لَكَّ and لَحِقَ), which the grasping or seizing a thing is; comp. the Greek λάχω, λαγχάνω; Phenic. יָקַח. In usage 1. *to take*, with accusat. of the object Gen. 8, 9 20; 1 Sam. 16, 23; 2 Sam. 22, 17; *to catch*, with בְּ of the member *with which* Ez. 8, 3; seldom with לְ of the pers. Jer. 40, 2. Sometimes it stands, like the Greek λαβών (*Viger*, Herm. p. 352), to express the following verb more circumstantially, pleonastically as it were, 2 Sam. 18, 18; לָקַח מִן *to take away from* a thing

Gen. 6, 21; Lev. 4, 25. *To take from* one is expressed by לָקַח מִיַּד Num. 5, 25, לָ׳ מֵאֵת Lev. 7, 34; *whence* is also expressed by מֵעַל Is. 6, 6. With לְ as a dat. commodi is *to take for oneself* Gen. 38, 23; Num. 8, 16; yet this is also used to express a certain intimateness, participation of the actor (see לְ page 715 b) Ex. 30, 23; Lev. 9, 2; Job 2, 8. Of certain expressions with לָ׳ we have to note: a) *to take* to wife, i. e. *to marry* Gen. 6, 2, 1 Sam. 25, 43, fully לָ׳ אִשָּׁה Gen. 4, 19 or לָ׳ לְאִשָּׁה 12, 19, in later language נָשָׂא (Aram. נְסַב) with the same ellipsis Ezr. 9, 2; 2 Chr. 24, 3. Of a father it is said לָקַח לְאִשָּׁה לְ *to take a wife for* the son Gen. 34, 4 or לָ׳ אִשָּׁה לְ 24, 4. אִשָּׁה or נָשִׁים are left out, when מִן stands with the noun whence the wives are taken Ez. 34, 16. b) לָ׳ פְּ׳ בְּעֵינָיו *to take one before his eyes*, not behind, i. e. to catch Job 40, 24. — 2. *to take away*, of enemies Gen. 34, 28, as prey 1 Sam. 12, 3, with the addition בְּחָזְקָה (*by violence*) 2, 16, לָ׳ נֶפֶשׁ פְּ׳ *to take the life of one*, i. e. to kill 1 Kings 19, 10, Prov. 1, 19, also לָקַח alone Job 1, 21; *to lead away*, as a prisoner Gen. 14, 12; 1 Sam. 19, 14; לָ׳ בְּרָכָה *to take away the blessing* Gen. 27, 35; לָ׳ טַעַם זְקֵנִים Job 12, 20 *to take away the understanding of the aged*, i. e. to cause it to vanish; *to snatch away*, from the midst of the living Gen. 5, 24; 2 Kings 2, 3 5; *to hurry away* Prov. 24, 11; Ps. 49, 16; Jer. 15, 15; figur. *to tear away*, Job 15, 12 *why does thine heart tear thee away?; to take away* i. e. *to swallow up* Job 3, 6. — 3. *to take* i. e. *to conquer*, cities, countries Num. 21, 25; Deut. 3, 14; Judges 11, 13; figur. *to take* i. e. *to gain* Prov. 6, 25; 11, 30. — 4. *to take along with*, i. e. *to lead*, *to conduct*, with accus. of the person or thing, and אֶל of the place Num. 11, 16; 23, 27; Job 38, 20 *that thou takest it to its boundary-line?;* also with אֶל of the person, to whom something is taken Gen. 48, 9, with לְ whither it is led Prov. 24, 11; or the infin. with לְ follows Ex. 14, 11. — 5. *to procure* Gen. 18, 5; *to bring* 1 Kings 17, 11; 2 Kings 3, 15; *to fetch* Gen. 20, 2; 1 Sam. 16, 11; *to send for*, with מִן of the place *whence* Am. 7, 15. — 6. *to receive*, כֹּפֶר 1 Sam. 12, 3, שֹׁחַד Am. 5, 12, עֹלָה, with מִיַּד of the person Judges 13, 23; *to accept*, תְּפִלָּה Ps. 6, 10, אֲמָרִים Prov. 2, 1, תּוֹרָה Job 22, 22; *to obtain* Gen. 4, 11; Num. 23, 20; Is. 40, 2; figur. *to perceive*, i. e. to receive with the ears Job 4, 12. — 7. *to undertake*, *to presume* Num. 16, 1; 2 Sam. 18, 18; comp. capere conatum; hoc sibi sumit. — 8. In later Hebrew *to procure*, *to buy* 2 Sam. 4, 6; Neh. 10, 32. Prov. 31, 16 *she thinks of a field and buys it* (*Kimchi*). Phenic. לָקַח (*fut.* יִקַּח Mass. 20) the same. Deriv. לֶקַח, מַלְקֹחַ, מַלְקָחַ, מִקָּח, מַקָּחָה, the proper name לִקְחִי.

Nif. נִלְקַח (*inf. constr.* הִלָּקַח, *fut.* יִלָּקַח) *pass.* of Kal, *to be taken away*, 1 Sam. 21, 7 (by enemies), *to be captured* 4, 11, *to be taken up* 2 Kings 2, 9; *to be snatched away* Ez. 33, 6, *to be brought*, with אֶל *whither* Esth. 2, 8 16.

Puh. לֻקַּח (without imperf.) *to be taken*, with מִן of that *whence* Gen. 2, 33 (לֻקְחָה instead of לֻקְּחָה); 3, 19; *to be purloined* Judges 17, 2, *to be carried away* Is. 52, 5, Jer. 48, 46, *to be hurried away* Is. 53, 8, *to be snatched away* 2 Kings 2, 10, *to be taken up*, as a curse Jer. 29, 22.

Hof. הֻקַּח (only *fut.* יֻקַּח) *to be brought* Gen. 18, 4, *to be fetched* 12, 15, *to be torn away* Is. 49, 24.

Hithp. הִתְלַקַּח (*part. fem.* מִתְלַקַּחַת) *to hold into one another*, *to twist into one another*, *to lay hold of one another*, of chains; figur. אֵשׁ מִתְלַקַּחַת *fire* (chain-like) *taking hold on itself*, i. e. *lightning* Ex. 9, 24; Ez. 1, 4; comp. פַּחִים (*knots, lightnings*) Ps. 11, 6, Ar. سلاسل (chains, lightnings).

לֶקַח (with *suff.* לִקְחִי) 1. *m.* prop. *the receiving* (see Prov. 2, 1), *learning*, *instruction received*, *wisdom*, Prov. 1, 5; 9, 9; 16, 21; *doctrine*, which one spreads; *instruction* Deut. 32, 2; *principles* Job 11, 4; comp. קַבָּלָא what is received, doctrine, Greek παραλαμβάνω (*Herod.* 1, 38), Malt. לַקְחָה (laqcha) law. —

2. Prov. 7, 21, where it either means *captivating* (see Prov. 6, 25; 11, 30), as *capere* (*Horat.* Sat. 2, 7, 46; *Liv.* 30, 12); or better, לֶקַח is transposed from חֵלֶק. — As to the derivation, לֶ׳ may have proceeded from לָקַח with the meaning *to make oneself familiar* or *to unite closely with a thing*, hence *to learn*, like אָלַף; especially as לָקַח has actually meant to be attached to, to join &c.

לִקְחִי (from לִקְחִיָּה: *Jah is doctrine*) *n. p. m.* 1 Chr. 7, 19.

לָקַט (*inf. constr.* לְקֹט, *fut.* יִלְקֹט) *tr.* prop. *to take, to seize, to lay hold of* (cognate in sense לָקַח, and opposite נָתַן) Ps. 104, 28, as the Ar. لقض VIII. (to take, to seize), لقش (to take, to seize), Zab. ܠܩܛ (to take), and the Aram. נְקַט (to take) still shew in their numerous derivatives. Then *to take up, to gather up, to collect*, absol. or with the accus. of the object, e. g. ears Ruth 2, 8, שׁוֹשַׁנִּים Song of Sol. 6, 2, אֲבָנִים Gen. 31, 46, especially used of the manna Ex. ch. 16, and of the gathering up of the ears of grain left behind = *to glean*. For this special meaning comp. the Arab. لقط. Deriv. יַלְקוּט, לֶקֶט.

Pih. לִקֵּט (*part.* מְלַקֵּט, *fut.* יְלַקֵּט) a stronger form of the idea of Kal, *to glean* (perseveringly or with trouble), ears Ruth 2, 16 17 19; *to gather up*, שִׁבֳּלִים Is. 17, 5; *to collect*, עֵצִים Jer. 7, 18, אֹרֹת 2 Kings 4, 39, פֶּרֶט כֶּרֶם Lev. 19, 10, לֶקֶט קְצִיר 23, 22, כֶּסֶף Gen. 47, 14, חִצִּים 1 Sam. 20, 38, פַּקֻּעֹת 2 Kings 4, 39; לִ׳ תַּחַת שֻׁלְחָן פּ׳ Judges 1, 7 *to gather up* (food) *under one's table*, after the manner of dogs (Matth. 15, 27).

Puh. לֻקַּט *to be gathered together*, of the dispersed Is. 27, 12.

Hithp. הִתְלַקֵּט *to gather themselves together, to join to*, with אֶל of the person Judges 11, 3.

לֶקֶט *m. a gleaning*, of fields and vineyards Lev. 19, 9; 23, 22; Ar. لَقَط, لقاط, لُقاط, لِقاط

לָקַם (not used) *tr.* after the Ar. لقم *to stop the way, to bar;* hence *to fortify, to make firm*, comp. لحم. Derivat. from Pihel, the proper name לַקּוּם.

לָקַק (*fut.* יָלֹק) *trans.* same as לָחַךְ (which see) *to lick, to lap, to swallow*, particularly of the drinking of dogs Judges 7, 5; 1 Kings 21, 19; 22, 38; comp. Sanskrit *lih*, Greek λιχ, Latin *lig* in *ling.*

Pih. לִקֵּק the same, Judges 7, 6 7.

לָקַשׁ (Kal not used) *intr.* prop. *to be hard, sapless*, identical in its organic root לְ־קַשׁ with קַשׁ and חַשׁ (which see); hence *to be ripe late*, of fruits, Syr. and Arab. the same; metaphor. *to be late in time*, of rain, *to be late born, born after due time* (comp. the proper name לַקִּישׁ). What is late ripe is conceived of as still hard and sapless, in fruits, grass &c. Deriv. מַלְקוֹשׁ, לֶקֶשׁ, with the denom. לִקֵּשׁ.

לֶקֶשׁ *m.* 1. *late grass, after-grass*, Am. 7, 1; the king took the early grass (1 Kings 18, 5). — 2. (not used) *late fruit*, of the כֶּרֶם. Hence

Pih. לִקֵּשׁ (denom.) *to collect such a* לֶקֶשׁ, *to gather the late berries*, with accus. כֶּרֶם Job 24, 6; hence many mss. have יְלַקֵּטוּ by way of explanation.

לֵרָא (*to fear*) 1 Sam. 18, 29 see יָרֵא.

לְרַד Is. 45, 1 is taken as an infin. of Kal and רֹד = רַד (from רָדַד); but לְרַד before Makkeph may also be = לְרַד for לְהָרֵד, the infin. of Hif.

לְשֵׂאת see נָשָׂא.

לְשֶׁבֶת Gen. 16, 3 see יָשַׁב.

לָשַׁד (not used) *intrans. to be juicy, moist, fluid*, identical in its organic root לְ־שַׁד with that in שָׁד־ה I. (belonging to שַׁד and שֹׁד 2), זַת (זוּת); metaphor. *to be juicy, fat*, of cakes. The Ar. لسد has a trans. meaning *to moisten;* then *intr. to suck, to swallow* (see שָׁדָה I.). Derivative

לָשָׁד (*constr.* לְשַׁד, with *suff.* לְשַׁדִּי

with a sharp pronunciation of *d*, like that of *n* in קָטָן) *m.* 1. *juice*, of life Ps. 32, 4 (Targ. *Ibn Esra*) comp. Dan. 10, 8, connected with the idea of moistening, as is *succus* with Germ. *saugen.* — 2. *fat*, *a fat cake*, Num. 11, 8 *a fat cake of oil.*

לָשׁוֹן (from לָשׁ i. e. לוּשׁ II. which see; *constr.* לְשׁוֹן, as in שָׁשׁוֹן from שׂוּשׂ the *constr. state* is שְׂשׂוֹן, with *suff.* לְשׁוֹנִי; *pl.* לְשֹׁנוֹת, with *suff.* לְשֹׁנוֹתָם) *f.* (like other names of the parts of the body; masc. Ps. 22, 16 and Prov. 26, 28 according to a peculiar acceptation) prop. *the licker* (comp. Arab. لَقْلَق the licker, the tongue; see לוּשׁ II.), hence 1. *the tongue*, the member with which one licks or swallows, in men or animals Judges 7, 5; Ps. 68, 24; 137, 6; Lament. 4, 4; Ez. 3, 36; comp. Ar. لَسَا to swallow, لَسَّ to lick, لَاَسَ to taste; but לָ׳ is commonly thought of a) as the instrument of speech, and דִּבֶּר applied to it Ps. 39, 4, Job 33, 2 (see דִּבֶּר), which may also be omitted in comparisons Ps. 45, 2; hence like פֶּה *speech*, *language*, determined more exactly by the following noun e. g. שֶׁקֶר Ps. 109, 2, חֲכָמִים Prov. 15, 2; or לָשׁוֹן alone is used for *speech* Prov. 15, 4; 18, 21; Is. 33, 19, with פֶּה or חֵךְ in the parallel place. In order to denote that speech is ready on the tongue, לָ׳ is coupled with בְּ Job 6, 30, Ps. 139, 4, עַל 2 Sam. 23, 2, Prov. 31, 26 or תַּחַת Ps. 10, 7; 66, 17; speech being thought of as *in*, *upon* or *under* the tongue; עַל־שְׂפָתָיִם Psalm 16, 4, תַּחַת שְׂפָתָיִם 140, 4 being also used. Sometimes לָ׳ is employed in a concrete sense for the *speaker*, when שֶׁקֶר Prov. 6, 17, מִרְמָה Ps. 52, 6, תַּהְפֻּכוֹת Prov. 10, 31 and other words follow in the genitive; and it is so construed also with the masc. Prov. 26, 28. On לָשׁוֹן רְמִיָּה Ps. 120, 2 see רְמִי. — b) as an instrument of cutting, sharp speech Ps. 64, 5, of scourging calumny Job 5, 21, of false witness Jer. 18, 18, of faithlessness to a promise Ps. 140, 12, of facility in speaking and exorcising Eccl. 10, 11, of report, Ez. 36, 3 *and ye are taken up on the lip* (i. e. in the speech) *of the tongue* (talkers). — c) in the most general sense: *language*, i. e. the distinguishing idiom of a people, e. g. לְשׁוֹן כַּשְׂדִּים Dan. 1, 4 *the language of the Chaldeans*, i. e. the Aramaean, which the Jews commonly did not understand (2 Kings 18, 26 27); applied generally to every language spoken by peoples Gen. 10, 5; Neh. 13, 24; Esth. 1, 22; לָשׁוֹן אַחֶרֶת Is. 28, 11 *another* (i. e. a foreign) *language*, as the Assyrian was to the Hebrews 33, 19. Hence it is synonymous with גּוֹי and עַם Is. 66, 18, used especially at a later period (Dan. 3, 4 7 31; 5, 19), inasmuch as language is considered the distinguishing mark of a people. — 2. Transferred to inanimate things like a tongue, e. g. לְשׁוֹן זָהָב Josh. 7, 21 *a tongue-like bar of gold;* לְשׁוֹן אֵשׁ Is. 5, 24 *a tongue of fire*, i. e. a tongue-like flame stretching forwards, comp. γλῶσσαι ὡςεὶ πυρός Acts 2, 3, Arab. and Pers. the same; לְשׁוֹן הַיָּם *a tongue of the sea* Josh. 15, 5, or also הַלָּשׁוֹן alone 15, 2. Phenic. לָשֹׁן the same, hence הַלָּשֹׁן אֶלֶף, Ἀλσουνάλφ i. e. βούγλωσσον, Ar. لسان الثور, the name of a plant (Diosc. 1, 126); לָשֹׁן the same, also written הַלָּשַׁן אֶלֶף Ἀλσανάλφ. Hence

לָשַׁן (Kal not used) *denom. to use the tongue* (as an instrument of speech).

Pih. לִשֵּׁן (after the form בֵּרֵךְ, where שׁ is looked upon as a guttural which does not take Dagesh; *part.* מְלַשֵּׁן after the form מְבָרֵךְ) *to make slander* Ps. 101, 5 K'ri, where מְלָשְׁנִי is the part. m. in the construct state with Yod appended.

Po. לוֹשֵׁן (*part.* מְלוֹשֵׁן) the same Ps. l. c. K'tib.

Hif. הִלְשִׁין (*part.* מַלְשִׁין, *fut.* יַלְשִׁין) *to irritate* or *make to slander* Prov. 30, 10.

לָשַׁךְ (not used) *intr. to encamp*, *to lie*, *to abide* (in a place), therefore *to settle*, *to encamp*, *to rest*, *to dwell* (cognate in sense שָׁכַן, comp. French *loger* from the Latin locare), identical in its organic root לְ־שַׁךְ with that in שַׁךְ (which

see) *to abate* (of wrath, a flood, a tempest); as the Latin lĕg-o, Greek λέγ-ω, German legen &c. may be connected with the Latin *loc.* לְ־שַׁךְ II. is a collateral form to the derivative noun, not to be interchanged with נָשַׁךְ I. The meanings *to join*, *to attach to*, *to be united*, *appended*, which the Ar. لَسِقَ, لَصِقَ, لَزِقَ &c. have, are not to be brought under this head, since they are obviously nothing more than collateral forms of نسق, נָשַׁק. Deriv. לִשְׁכָּה.

לִשְׁכָּה (with *a* of motion לִשְׁכָּתָה, *pl.* לְשָׁכוֹת, *constr.* לִשְׁכוֹת; three times נִשְׁכָּה, *pl.* נִשְׁכוֹת) *f. a depot*, *a cell* Neh. 10, 38; 1 Chr. 9, 26; *a dining room*, *an assembly room* 1 Sam. 9, 22; *chamber of the king's scribe* Jer. 36, 12 20 21; *the cell* of the ministering priest Ez. 40, 44; 42, 13; *secret chamber* Ezr. 10, 6, for treating with wine in Jer. 35, 4 5, for reading the prophets' writings Jer. 36, 10; *a room*, for all classes of priests Ez. 40, 45, or for individual priests, courtiers, door-keepers &c. Jer. 35, 4; 36, 10; Ezr. 10, 6; Neh. 13, 4; *a magazine*, under an overseer 1 Chr. 9, 26; 2 Chr. 31, 12; also *an* entire *building with chambers* Neh. 13, 5 9; Ez. 42, 5. The LXX, Aq., Symm. and Theod. translate it by γαζοφυλάκια, ἐξέδραι, παστοφόρια, σκηναί, οἶκος, κατάλυμα, θάλαμος, according to the requirement of the context.

As to the derivation, the word is to be explained like the French *loge*, *logis* from *loger*, the German *Lager;* as *cubiculum* is formed from *cubo*. The Greek λέσχη may have come from the Semitic, through the Phenician.

לָשַׁם (not used) *intr.* 1. *to shine*, *to glitter*, of the red colour of the jacinth or opal (λιγύριον. ligurius), identical in its organic root לְ־שַׁם with that in חַ־שַׁם (which see), כְּ־תַם (to כָּתַם). — 2. Metaphor. *to be fat*, *fruitful*, *firm*, *strong*, of places, the same metaphor being found with respect to חָשֵׁם, belonging to the proper names חֶשְׁמוֹן, חַשְׁמֹנָה. A comparison with the Arab. لَسِمَ (to lick, to swallow), لَسِمَ (to join, to be attached to), as ulterior developments of لَسَّ (to lick) = Hebr. לָשׁ (לוּשׁ II.), is not tenable here; as little is the Ar. لَثَمَ to break. Deriv. לֶשֶׁם 1 and 2.

לֶשֶׁם *m.* 1. the name of a red-shining precious stone Ex. 28, 19; 39, 12; according to the versions (LXX, Vulg.) *the opal* (λιγύριον, ligurius), or *jacinth*, so called in any case from the reddish i. e. shining and glittering colour; comp. חַשְׁמַל. — 2. (*fortress*) *n. p.* of a city in the north of Palestine Josh. 19, 47, elsewhere called לַיִשׁ Judges 18, 7 14 27.

לָשֹׁן see under לָשׁוֹן.

לִשָּׁן (from לַשׁ or לְשַׁשׁ = לַשׁ; *def.* לִשָּׁנָא; *def. pl.* לִשָּׁנַיָּא) *Aram. f.* same as Hebr. לָשׁוֹן in meaning 2. Dan. 3, 4; 5, 19; 6, 26; Syr. ܠܶܫܳܢܳܐ, Ar. لِسان the same.

לֹשֶׁן same as לָשׁוֹן see בִּלְשָׁן.

לָשַׁע (not used) *tr. to split*, *to separate*, *to rend asunder*, the ground, *to break through*, of a spring; identical in its fundamental signification with לָתַע (to break asunder, to bite asunder), לָתַךְ to break through, to make hollow), Ar. لَسَعَ (to tear or split asunder), لَخَّ (to cut asunder); and the organic root לְ־שַׁע is also in שָׁעַע, יְ־שַׁע (Ar. وَسِعَ to cleave asunder, to be wide), יְ־שַׁח, יְ־תַח, תָּוֶךְ (תּוֹךְ) &c. &c. Deriv. the proper name לֶשַׁע.

לֶשַׁע (*the breaking through of water*, *spring-place*) *n. p.* of a city east of the Dead Sea Gen. 10, 19, which was called קַלִּירְהִי, i. e. Callirrhoë, on account of its warm springs, by Jer. Targ. I. and II., Gn. Rabba ch. 37, Jer. Meg. ch. 1 and *Jerome* (Quaest.). See *Josephus* Ant. 17, 6; B. J. 1, 33, 5. From this Greek appellation קַלִּירְהִי, abridged קַלִּיר, the Galilean Synagogue-poet in the 6th century got the name *Elasar Kalir*.

לִשַּׁשׁ Aram. see לִשָּׁן.

לַת 1 Sam. 4, 19 instead of לֶדֶת see יָלַד.

לָתַח (not used) *trans. to extend, to stretch out*, of a mat, a garment; identical in its organic root לָ־תַח with that in מָ־תַח (to אַמְתַּחַת); comp. טָפַח to מִטְפַּחַת; מַד and מַד from מָדַד. Derivat. מֶלְתָּחָה.

לָתַךְ (not used) *tr. to break through, to pierce, to make hollow*, a vessel, proceeding from the idea "to cut through, to cut asunder", Arab. لَتَخَ (see לָשַׁע). Derivative

לֶתֶךְ *m.* a (deepened, hollow) measure for grain Hos. 3, 2; the measures כֹּר and קַב proceeding from a like fundamental signification. A *letek* contains half a כֹּר (LXX, Vulg.) or חֹמֶר (*Kimchi*).

לָתַע (Kal unused) *tr.* same as נָתַק *to tear away, break away*, Ar. لَتَعَ (to push, to stick), لَدَغَ (to bite in pieces); probably connected in its fundamental signification with לָשַׁע. Deriv. מַלְתָּעָה.

Nif. נִתַּע (instead of נִלְתַּע) *to be shattered* or *broken to pieces*, of the teeth Job 4, 10 (Syr., *Ibn Ganâch*). It is better, however, to take it as a Nifal-form of נָתַע = נָסַע; נָתַץ also being used in this sense (Ps. 58, 7).

לָתֵת see נָתַן.

מ

מ, called מֵים (same as מַיִם, comp. שֵׁישׁ, לֵיל, from שַׁיִשׁ, לַיִל, though ־ִים here is merely a plural form), *Mêm*, signifies, as a letter of the alphabet, *a wave* (see מַיִם), apparently because the form of it in old Hebrew (ᗑ), Samaritan (ᗑ, ᗰ), Phenician (ᛋ, ᗑ, ᛋ) and accordingly in Greek, Etrurian &c. is said still to resemble a wave. But, not to mention that the similarity to a wave is very questionable, we know from the other alphabetical names, that they have been selected merely on account of the initial sound. The alphabet is not symbolical, but represents the sounds of speech in conventional signs; and the names are intended to figure forth the initial ones. The Ethiopic appellation *Mai* is מַי (which see), with a similar signification; and the Greek *Mῦ* is either abridged from *Mῦμ* מוּם (= מַיִם), like *Nῦ* from *Nῦν*, נוּן, or = מוּ (which see) = מַי. As a numeral *Mêm*, being the fourth in the series of tens, signifies 40; as a sound of the alphabet it is pronounced *mê;* and it was used for מֶלֶךְ in Phenician, being abridged from that word.

By reason of the twofold vocal character of *Mêm*, sometimes the strongest nasal sound, sometimes a dull labial, it is interchanged 1. with נ and ל, as שָׁטַם and שָׂטַן; מוּט and נוּט (= מָעַד); מָגַר and נָגַר; מָגַד and נָגַד; מָבוֹן and נָבוֹן; אִם and הֵן, Aram. إِنْ, Arab. إِنْ; ־ִים as a masc. plural ending is the Aram. ־ִין; כֻּסֶּמֶת Ar. كِرْسَنَّة; צֶלֶם Ar. صَنَم; בֹּהֶן Ar. إِبْهَام; דֶּשֶׁן Ar. دسم; more rarely with ל, as גֻּלְגֹּלֶת Arab. جُمْجُمَة (see ל). — 2. with labials, as מְרֹאדַךְ and בְּרֹאדַךְ; מְרִיא and בְּרִיא; מִכְתָּם and מִכְתָּב; רָמָה (in רְמִיָּה) and חָמַק; כָּבַר and כָּמַר; קָפַד and קָמַט; רָפָה and חָבַק; זָמַן and Syr. ܙܒܢ; זָמַר and Ar. زَبَرَ; נָשַׁם and נָשַׁף; גָּבָא and גָּמָא; תְּמַהּ, Aram. תְּוַהּ; אַרְגָּמָן, Aram. אַרְגְּוָן &c. — Sometimes this interchange appears only in the LXX or when words are adopted into the Western languages, e. g. לִבְנָה, LXX *Λεμνά* Josh. 21, 13; יַבְנֶה, LXX *Ἰάμνεια*; or the double labial is softened by changing the first one into *m*, e. g. Aram. אַבּוּב Latin ambuba; יְרֻבַּעַל in Sanchon. *Ἱερομβάαλ*; חֲבַקּוּק *Ἀμβακούμ*; סַבְּכָא *σαμβύκη*; Phenic. n. p. כַּבַּב *Κομβάβος* (*Movers*, Phön. I. 687). The simple *μ* is rarely changed into *β*, e. g. נִמְרֹד LXX *Νεβρώδ*; or a *b* follows *m* to make the pronunciation milder and easier, as לַמְדָא, *λάμβδα*, Phenic. imbale

(Plaut. Poen. 1, 12) = גֹּמֵר (= גֹּמֵר) יִמְלָא, and *Κίμβροι*, Cimbri; מַמְרֵא LXX *Μαμβρῆ*; עִמְרִי LXX *Ἀμβρί*; זִמְרִי *Ζάμβρι*. Sometimes this interchange took place to have an assonance with a like-sounding word, e. g. דִּימוֹן Is. 15, 9 for דִּיבוֹן on account of דָּם.

In the forming of stems from simple organic roots *m* is applied like other mutes, i. e. as an addition at the commencement or end: so in גֶּשֶׁם, מְטַר, מַ־צַח, מֶ־לַח, מָ־כַר &c., though the meaning of this addition, as modifying the idea, has not been ascertained as yet.

Among other observations upon *Mêm* in word-building the following may be worthy of attention: 1. its prosthetic application in the formation of nouns and participles, in order to give the word the collateral idea of an objective *who? what?* and to attach the leading conception thereto; corresponding to the extra-Semitic noun-endings *-ma*, *-ment*, *-mêna*. Accordingly it is used: a) to form participles, where the interior formation does not make itself sufficiently observable, i. e. in Pih., Puh., Hif., Hof. and Hithp., e. g. מִתְכַּתֵּב, מְכַתֵּב, מְכֻתָּב, מַכְתִּיב, מָכְתָּב, מַכְתִּיב. b) to form certain nouns from verb-ideas, for the purpose of denoting *a thing* or *a somewhat* to which the verb-idea is to be referred; resembling the extra-Semitic endings in -man, *-μαι*. This change of the verb-idea into a noun is either effected by the prefixed *m* announcing the place of the action, e. g. מִרְעֶה *pasture*, i. e. where feeding is, מִזְבֵּחַ, מִקְדָּשׁ &c. (*Mêm* loci), or by its expressing the time in which something takes place, e. g. מוֹשָׁב Ex. 12, 40 *continuance of dwelling*, or an instrument by which the action is performed e. g. מַפְתֵּחַ *key*, מַזְמֵרָה *a pruning-knife;* or its sets forth the idea generally in a vivid form, e. g. מַלְקוֹחַ *what is taken*, i. e. *booty*, מֶרְחָק *what is distant*, i. e. *distance*, *remoteness;* hence as an infin.-noun, as מַהְפֵּכָה Am. 4, 11, מַשָּׂאוֹת Ez. 17, 9, מֵרַע Dan. 11, 27. It is only by a metaphorical transference, that such words receive a personal sense, as מוֹדַע, מֵרַע, מַלְאָךְ, מִשְׁנֶה, מִמְשָׁל. — 2. The termination *-m* in nouns, adjectives and adverbs, which is, as it appears, of like signification with *-n*, and with the endings *-na*, *-an*, *-nâ*, *-nis*, *-nam* in extra-Semitic languages. This termination, according to the vowels, that precede it, is a) *-ôm*, ־ֹם, ־וֹם, used in the formation of substantives, adjectives and adverbs, e. g. in the subst. דָּרוֹם *south* (from דַּר), פִּדְיוֹם *ransom*, and in larger, looking like quadriliteral, nouns, as חַרְטֹם *a writer of hieroglyphics*, קַרְדֹּם *an axe*, the proper names גִּדְעֹם (*felling*), הֹלָם, חִירֹם, גֵּרְשֹׁם &c.; as an adjective-termination, e. g. עֵירֹם *naked;* as an adverbial ending, e. g. פִּתְאֹם *momentarily* from פֶּתַע, שִׁלְשֹׁם from שָׁלֹשׁ, הֲלֹם from הַל, מְתֹם from מַת. b) ־ָם with substantives, e. g. סֻלָּם *ladder*, סָלְעָם *locust*, the proper names חוּרָם, חִירָם, חוּשָׁם, אוֹנָם, אֲחֻזָּם, בִּלְעָם &c.; with adverbs, as דּוּמָם, חִנָּם, אָמְנָם, רֵיקָם, יוֹמָם, שִׁלְשֹׁם, מָחֳרָתָם &c. c) ־ֶם, by which means segolate-forms originate, that are to be referred to shorter words, e. g. לֵחֶם *juice* Jer. 11, 19 from לַח, עֶצֶם *wood* Ez. 24, 5 from עֵץ, and so perhaps גֶּרֶם, גֶּשֶׁם, זֶרֶם (comp. Sanskrit sri), כֶּרֶם (comp. כַּר), הֶלֶם (comp. הַל), עֶלֶם (comp. עוּל), צֶלֶם, נֶזֶם &c. — 3. As a light external addition in the formation of participles, also in the masc. plural-ending, there are certain cases, where it is lost. Thus a) in the case of participles, when they become adjectives or substantives, e. g. מָאֵן Ex. 9, 2 *unwilling*, especially in the strong Pihel-forms, e. g. שׁוֹמֵם Lament. 1, 13 *frightened*, רוֹמֵם Ps. 118, 16 *victorious*, עוֹלֵל Jer. 44, 7 *a suckling*, שׁוֹבֵב Mic. 2, 4 *an enemy*, הוֹלֵל Ps. 75, 5 *a madman*, לֹצֵץ Hos. 7, 5 *a mocker*, from מְמָאֵן, מְהוֹלֵל, מְשׁוֹבֵב, מְעוֹלֵל, מְרוֹמֵם, מְשֹׁמֵם, מְלוֹצֵץ, with which they are still interchanged occasionally. In Puhal this is also the case where the participial character remains, e. g. אֻכַּל Ez. 3, 2, לֻקָּח 2 Kings 2, 10, יוּלָּד Judges 13, 8, מוֹרָט Is. 18, 2 7, שֹׁעָר Jer. 29, 17, יוּקָשׁ Eccles. 9, 12, מוּעֶדֶת Prov. 25, 19, arising

from מִשְׂעָר, מִמֹּרָט, מִיֶּלֶד, מִלְּקַח, מַאֲכָל, מִמּוֹעֶדֶת, מִיָּקֵשׁ. b) the *m* in the masc. plural-ending ־ִם, e. g. עַמִּי Ps. 144, 2, Lament. 3, 14, רִמֹּנִי Song of Sol. 8, 2, מִנִּי Ps. 45, 9, חִצִּי 1 Sam. 20, 38 K'tib, instead of חִצִּים, מִנִּים, רִמֹּנִים, עַמִּים. So too the *m* in the dual-ending ־ַיִם, e. g. יָדַי Ez. 13, 18 instead of יָדַיִם.

מַ in מֵהֶם Ez. 8, 6 see מָה.

מַ· (i. e. מָה coupled with the following word so closely, that a Dagesh forte comes into the place of ה) in מַזֶּה Ex. 4, 2, מַלָּכֶם Is. 3, 15, מַתְּלָאָה Mal. 1, 13, לְמַבָּרִאשׁוֹנָה 1 Chr. 15, 13; see מָה.

מֵ before words beginning with ח, ע, ר, for מִן, see מִן.

מִ before words beginning with ה or ח, arising out of מִן, see מִן.

מִ· i. e. מִ with Dagesh forte following, see מִן.

מָא *Aram.* same as Hebr. מָה (which see) *what, something,* מָא־דִי *that which* Ezr. 6, 8.

מא the organic root of מָאַן, מָאַס, מֵאָה which see.

מְאָא (not used) *Aram. intr.* same as מָאָה in Hebrew. Deriv. Aram. מְאָה.

מַאֲבָס (*pl.* with *suff.* מַאֲבֻסֶיהָ) *m. a store-house* (from אָבַס), *a granary* Jer. 50, 26, LXX ἀποθήκη.

מְאֹד (with *suff.* מְאֹדוֹ, ־דֶךָ; from אוּד) *m.* 1. *power, strength, firmness, intimateness,* Deut. 6, 5; 2 Kings 23, 25. — 2. an *adv.* (other nouns in the accus., e. g. רוֹמָה haughtily, בֶּטַח safely &c. being also used as adverbs) *much* 2 Chr. 35, 23, *exceedingly* Num. 14, 39, *entirely* Ps. 79, 8, *extraordinarily* 97, 9, *quickly, soon,* 1 Sam. 20, 19; prop. mightily, energetically. In these senses מְאֹד stands after verbs (Gen. 4, 5; 7, 18; 19, 3; Ex. 1, 20), adjectives (Gen. 1, 31; 12, 14; Ex. 9, 3), and even after other adverbs (Gen. 15, 1; 2 Chr. 33, 14), to give force to the ideas expressed by the verbs, adjectives and adverbs. As a word of intensifying it is sometimes doubled, with the meaning *very much, too much, totally* Num. 14, 7; 1 Kings 7, 47; 2 Kings 10, 4; for which, however, מְאֹד is oftener connected with prepositions, as עַד־מְאֹד *very much* Gen. 27, 33, 1 Sam. 11, 15, עַד־לְמַעְלָה 2 Chr. 16, 14, בִּמְאֹד מְאֹד Gen. 17, 2 & 20; Ez. 16, 13. Phenic. מאד the same (Sid. 16, 10; 17, 13).

מָאָה (not used) *to be much, numerous* (of a round number, of a multitude, like רָבַב I. belonging to רְבָבָה), *to be wide, extended, comprehensive* (in space), Ar. ماى *tr. to make wide.* In Sanskrit mah has the same meaning, since mahâ, mahat (*great*) proceeds from it; in like manner the Zend. meh, maé, mâo, Greek μέγ-ας, Latin mag-is, magnus, Pers. mih (great), Gothic mag-an (to be able), German meh-r, English more, Coptic ⲙⲉϩ *to be much* &c., only that it sometimes expresses an extension in space, sometimes in number. The organic root מָא־ה (Aram. מְא־א) may therefore be merely the weaker form of the organic root in צָ־מַח; the Sanskrit mah also signifying *to grow.* Deriv. מֵאָה.

מֵאָה (after the form גֵּהָה, פֵּאָה; there has also existed a form מֵאָיָה like רְעִיָּה, שְׁבִיָּה; *constr.* מְאַת; *dual* מָאתַיִם instead of מְאָתַיִם; *plur. absol.* and *constr.* מֵאוֹת, the helping vowel ־ֵ remaining, but also מֵאָיוֹת 2 Kings 11, 4 9 K'tib from מֵאָיָה) *femin.* 1. *a multitude, a heap, numerosity* (see מָאָה), then *a hundred,* after the analogy of אֶלֶף and רִבּוֹ, a large, round sum (Eccles. 6, 3 omitting the noun), parallel to רַב (1 Sam. 2, 5) or an indefinite one Lev. 26, 8. As the definite number *one hundred* it stands a) in the absol. state before nouns whose number it determines, and which follow sometimes in the sing. Gen. 17, 17, Deut. 22, 19, 2 Sam. 8, 4, 1 Kings 18, 13, sometimes in the plur. Gen. 26, 12; 1 Kings 18, 4; 1 Chr. 21, 3; 1 Sam. 25, 18. The same is the case with מָאתַיִם, where the sing. sometimes follows Gen. 11, 23, 1 Sam. 18, 17, and sometimes the plur. 2 Sam. 14, 26; or the number follows the noun Gen. 32, 15. On the

contrary מֵאָה determining the noun אֶלֶף follows it only in the sing. b) in the constr. state, where the noun follows sometimes in the sing. Gen. 11, 10, Ex. 38, 25, Esth. 1, 4, sometimes in the plur. Ex. 38, 27. c) Rarely and only in later writings is the defining מֵאָה put after a noun 2 Chr. 3, 16; 4, 8; 7, 5; Ezr. 2, 69. Quite irregularly does מֵאָה with the article follow Ez. 42, 2; hence the LXX read אַמּוֹת מֵאָה. d) In the accus. as an *adv. a hundred-fold*, *a hundred-times*, in which sense we have sometimes the absol. state Prov. 17, 10 (where מַכָּה should not be supplied), sometimes the constr. state Eccles. 8, 12. e) *the hundredth*, i. e. one of a hundred, one per centum Neh. 5, 11; comp. the centesima of the Romans, which was probably paid monthly. f) With prepositions בְּמֵאָה *for a hundred*, followed by a noun in the sing. Gen. 33,19, 2 Chr. 25, 6, or plur. 1 Sam. 18, 25; לְמֵאָה *out of a hundred* Judges 20, 10; לְמֵאוֹת *by hundreds* 2 Sam. 18, 4; comp. מֵאוֹת Num. 31, 14. — 2. (*extent*, *greatness*, only in מִגְדַּל הַמֵּאָה *tower of extent*, i. e. *giant-tower*) *n. p.* of a tower in Jerusalem Neh. 3, 1; 12, 39. Phenic. מאת the same, Talm. also מָה.

מְאָה (in Biblical Aramaeism for מְאָא, *dual* מָאתַיִן and Targumic מָאתָן; *plur.* in the Targ. מָאוָן, *constr.* מְאָוַת, *def.* מָאוָתָא from a sing. מְאוּ, and מָאתָן) *Aram. fem.* same as Hebr. מֵאָה Dan. 6, 2; Ezr. 6, 17.

מְאוּזָּל only in Ez. 27, 19, where Aquila and Syr. read מֵאוּזָל (see proper name אוּזָל), the Vulg. מְפוּזָל, and the LXX מֵאָזָל, thus taking אָזָל, מוֹזָל and אוּזָל as proper names. The ancients have understood it as a noun from אָזַל = غزل *to spin*, i. e. *spun*. See אוּזָל.

מַאֲוַי (from אָוָה; only *pl.* מַאֲוַיִּים, also מַאֲוָרִים according to mss.) *m. desire* Ps. 140, 9.

מְאוּם (fluctuating between מוּם and מְאוּם, it is, however, from מְאֻם) *masc. want*, *deficiency*, hence *a spot*, bodily Dan. 1, 4. מְאוּם Job 31, 7 is from מְאוּמָה (which see); comp. Deut. 13, 18 דָּבַק בְּיָדְךָ מְאוּמָה. See מוּם.

מְאוּמָה (once in a few mss. 2 Kings 5, 20 מוּמָה, and once Job 31, 7 abridged מְאוּם) *pron. indef. whatever*, quidquid, -quam Num. 22, 38; 2 Kings 5, 20; Job 31, 7. Considered as a noun it follows, like מָה, the construct state in the genitive, determining it more exactly, e. g. מַשַּׁאת מְ׳ Deut. 24, 10 *any gift*, prop. a gift of any kind; comp. דְּבַר מָה Num. 23, 3. With the negative particles לֹא (Gen. 39, 6; Deut. 13, 18), אַיִן (Judges 14, 6; 1 Kings 18, 43), אַל (1 Sam. 21, 3) it means *nothing*, nihil, *nothing at all*, *none at all*. The abridged form מְאוּם Job 31, 7 is identical with the longer (*Kimchi*), and is therefore in no wise (with *Maurer*) to be regarded as a feminine (*Ibn Parchon*). It is moulded together from מָה אוֹ מָה *what and what*, quidquid, where אוֹ has not the meaning *or* (*Simonis*, *Ewald*), but *and* (*Fürst*), as וּ *and* has come from אוֹ, which is connected indeed with אוֹ *or*, like the Latin vel (*or*) with ve (*and*); on which account it is equivalent in form to מָה וּמָה, without assuming this to be the basis. As מָה rejecting the ה is elsewhere pronounced and written along with the following word (see מָה) and the vowel *a* is shortened or wholly lost (comp. שֶׁם from שָׁמָּה; Phenic. לם = Hebr. לָמָּה; Arab. كَمْ from كَـمَا; Bab. מָאִים from מָא and אִם), and as the same sort of compound, with a very great variety of abridgments and polishings, is used in the Arab. مَهْمَا quidquid, Syr. ܡܕܡ and ܡܳܐ ܕܡܳܐ *whatever*, from ܡܳܐ ܕܡܳܐ, ܡܳܐ ܕܡܳܐ, whence has originated in the Targ. מִדָּם Prov. 27, 7 and מִדַּעַם, Targumic כְּלוּם = Hebr. כָּל־מְאוּמָה, to express *whatever*: the above acceptation, as well as the contraction into מְאוּם, מוּמָה, appears unquestionable. The drawing back of the accent is often found in compounds of מָה, as in לָמָּה, שָׁמָּה; and elsewhere in reduplications, e. g. כָּכָה, אֵיכָכָה.

מָאוּם (from מָאַם I.) *m. refuse, anything contemptible* LAMENT. 3, 45, coupled with סְחִי.

מָאוֹר (from אוֹר; *constr.* מְאוֹר, *plur.* ־רוֹת, ־רִים) *m.* prop. luminous place or luminous body, hence *light*, *a light*, as an element, of the sun and moon GEN. 1, 14 16; Ps. 74, 16; *light* as a phenomenon, illuminating Ps. 90, 8; מְנוֹרַת הַמָּ׳ *a candelabrum* NUM. 4, 9, comp. Ex. 25, 6; fig. *brightness* PROV. 15, 30 a symbol of cheerfulness.

מְאוּרָה (from אוּר) *f. place of light, opening, hole*, Is. 11, 8, if it be not = מְעוּרָה.

מֵאָז see אָז.

מֹאזֵן (from מֹאזֶן, only *dual* מֹאזְנַיִם, *constr.* ־נֵי; from אָזַן I.) *fem. a balance*, dual on account of the two scales LEV. 19, 36; Ps. 62, 10; JOB 31, 6; different from פֶּלֶס (which see).

מֹאזֵן (only *dual* ־נַיִן) *Aram. f.* the same DAN. 5, 27.

מְאָיוֹת see מֵאָה.

מַאֲכָל (from אָכַל; *constr.* מַאֲכַל, with *suff.* מַאֲכָלוֹ, מַאֲכַלְכֶם) *m.* (*fem.* only in HAB. 1, 16) prop. what is eatable, what serves for eating, hence *food* JUDGES 14, 14, EZR. 3, 7, coupled with drink; *nourishment*, *victuals* DAN. 1, 10; PROV. 6, 8; with שֻׁלְחָן 1 KINGS 10, 5 *table-allowance; provender*, of animals DEUT. 28, 26; צֹאן מַ׳ PSALM 44, 12 *flock for slaughter;* עֵץ מַ׳ DEUT. 20, 20 *fruit-trees; product of the field* HAB. 1, 16, *corn* 2 CHR. 11, 11.

מַאֲכֶלֶת (*pl.* מַאֲכָלוֹת) *f.* prop. that with which one divides in pieces or destroys, hence *a knife* GEN. 22, 6 10; JUDGES 19, 29; fig. of the incisors PROV. 30, 14.

מַאֲכֹלֶת *f. food*, with אֵשׁ, for fire Is. 9, 4 18. See מַכֹּלֶת.

מָאֵל see אֲבִימָאֵל.

מָאַם (arising out of the redupl. form מָאמָא from the simple root מָא; comp. Aram. טְאַם out of טָאטָא, Hebr. טֵאטֵא, from the simple root טָא, as also סַאסְּאָ is to be referred to סָא, זוּז to זַאזָא, the root זָא, שֵׁאשֵׁא = שַׁשֵּׁא to שָׁא &c.) *intr.* prop. *to be shortened*, *lessened*, cognate in sense with בָּצַר, גָּרַע, חָסֵר, hence *to be wanting*, *deficient;* the cognate verbs just adduced being metaphorically applied in the same way. A farther contraction of the reduplication is shewn in the verb מוּם, i. e. מָם, from מָאמָא; as also זוּז I., לוּל, טוּט &c. are contracted from reduplicated stems. From מָאַם comes the noun מְאוּם, from מוּם the noun מוּם; and as both are of like meaning, מְאוּם was pronounced as מוּם.

מַאֲמָץ (from אָמַץ; only *pl.* מַאֲמַצִּים) *m. power*, with כֹּחַ following JOB 36, 19 *power of strength*, i. e. the uttermost exertion, comp. אַמִּיץ כֹּחַ 9, 4; conseq. it is an enlargement of בֶּצֶר = בְּצַר, of שׁוּעַ = שׁוֹעַ (34, 19), without being identical therewith.

מַאֲמָר *m. a mandate, an edict*, ESTH. 1, 15; 2, 20; 9, 32; after the Aram. מֵאמַר.

מֵאמַר *Aram. m.* the same DAN. 4, 14.

מָאֵן (Kal not used) *intr. not to will*, *to stand off*, from a thing, *to refuse*, *to withhold;* Syr. ܡܐܢ (impersonal) not to like, to withstand, to have dislike or disgust of a thing, to loathe, Af. to desist, stand off, draw back from a thing, to give it up; Arab. مَانَ *tr.* to keep back, to divide, to separate a thing; of a person or thing, to guard, protect, have a care of them; the same مَانَ f. o; مَانَ f. i to split off, to separate, to divide, hence metaphor. to furrow. From this comparative combination we get for the fundamental signification (as in עָצַר to debar, to shut off, to keep off, to withhold, to refuse, חָסֵר to take off, take away, to lessen, קוּץ not to like, to withstand, to be averse to, to feel disgust at a thing, to retract): *to cut off*, *to take away*, *to lessen*, *to separate*, *to divide*, metaphor. to recede, to withdraw; like סוּג to cut off, to separ-

ate from (hence סִיג what is separated, divided from, dross), and to recede, to give way. A farther development of the idea is *to diminish*, *to decrease*, *to fail*, *to be wanting* (see מָאַס), or *to refuse*, *to deny* (see מָנַע), *to decline*, *to countermand* (see נוּא).

Pih. מֵאֵן (*part. m.* מָאֵן out of מְמָאֵן Ex. 7, 27; 9, 2; 10, 4; *fut.* יְמָאֵן) *to be unwilling* (opposite אָבָה), *to refuse*, *to resist* (together with מָרָה), *to desist*, either absol. Gen. 39, 8, 1 Sam. 28, 23, or followed by an infin. constr. with (Gen. 37, 35; Job 6, 7) or without לְ Jer. 3, 3; 9, 5; Ps. 77, 3. Deriv. מֵאֵן.

The organic root of the stem is מָא־ן, the root being enlarged into a stem by the addition of *n* liquid, as is often the case with liquid final sounds. The same organic root lies in the stems מָאַס, מָם, which should be considered as arising out of reduplication, just as in another way the stem מָאֵן is enlarged into מָנַע with a modification of the idea. The verb-root מָא, in which the meanings here developed under Kal must have lain, had already a collateral form מָה (to hold off, to withhold, to tarry, to loiter), Hithp. redupl. הִתְמַהְמַהּ (which see) to refuse, to withhold, to delay, Ar. imper. مَهْ, Syr. ܡܗ keep to thyself, hold off, مَهْمَهَ to debar, to hinder, to desist, to withhold, Samar. מְנַע not to wish, to send back. Most naturally does the root מָא appear to be identical with לָא (לוא) and נָא (נוא), according to a usual interchange of initial liquids; since all these express a similar idea. From the verb-root לָא (לוא) arose the negative particles לֹא, לֵי, לִי, לָא, לָה, לֹא, לוֹ, לוּא (which see); and נָא (נוא) already appears as a verb with the meaning to refuse, to deny, to hinder, Ar. نَهَى to debar, to hinder, redupl. نَهْنَهَ, نَأْنَأَ the same, نَعْنَعَ to desist, to retreat &c. &c. The Sanskrit mâ, Greek μή, Pers. me (in compounds), also لَا, نَهْ, Greek νη, Latin *ne* &c. obviously belong to the same group of roots.

מָאֵן as a part. see מֵאֵן *Pih.*

מֵאֵן (after the form עִקֵּשׁ; *pl.* מֵאֲנִים) *adj. m. refusing*, *resisting*, *not wishing* Jer. 13, 10.

מָאַן (not used) *Aram. tr. to perform*, *to prepare*, *to carry on* (by manufacturing agency), *to accomplish*, cognate in sense with כָּלָה II. (whence כְּלִי), connected in its organic root with that in Hebrew אֵ־מָן I. to work, to perform, בָּנָה, מָנָה, to dispose, erect, build, make, כּוּן (כון) to form; except that it may have been specially used of the making of a thing such as a vessel, like the Hebrew כָּלָה II. belonging to כְּלִי.

מָאן (for מָאַן, *def.* מָאנָא; *pl.* מָאנִין, *constr.* מָאנֵי, *def.* מָאנַיָּא) *Aram. m. a vessel*, *a utensil*, Dan. 5, 2 3 23; Ezr. 5, 14; 7, 19; prop. what is made, Targ. also מָן; Syr. ܡܐܢܐ.

מָאַס I. (*part. m.* מוֹאֵס; *inf. abs.* מָאוֹס, but *constr.* with *suff.* מָאָסְכֶם; *fut.* יִמְאַס) *tr. to reject*, *to repudiate*, *to refuse*, with accus. of the obj. Jer. 14, 19, Ps. 53, 6, *to despise*, *to contemn* 1 Sam. 15, 23, Job 30, 1, *to abhor* Am. 5, 21, Is. 31, 7, *to slight* Is. 8, 6, *to mock* 33, 8, parallel זָנַח, גָּעַל, opposite בָּחַר Is. 7, 16; Lev. 26, 44; with בְּ of the object, *to shew contempt for* Jer. 6, 30; Judges 9, 38; Job 19, 18; it is seldom followed by an infin. constr. with לְ Job 30, 1, or by מִן with the infin. 1 Sam. 16, 1; seldom also does it stand absol. Job 6, 14. Deriv. מָאוֹס.

Nif. נִמְאַס (*fut.* יִמָּאֵס) *to be despised*, *rejected* Ps. 15, 4, *to be contemned* Is. 54, 6; *to be worthless*, *contemptible*, *mean* Jer. 6, 30.

The fundamental signification of the stem is *to thrust off*, *to thrust away*, *to reject*, *to separate*, with the additional idea of contempt; identical with the Ar. مَأَشَ to push away, معس to disesteem, مهر to reject; it may therefore be connected in its organic root with מָץ (מוץ), מָשׁ (מוש).

מָאַס II. (only *fut.* אֶמְאַס) *intr.* after the Aramaean mode = מָסַס (comp. Targ.

(מָכַךְ, נָמַס = מָאַךְ, מָאַס) *to melt*, *to dissolve;* hence fig. *to tremble*, *to be afraid* Job 42, 6, comp. מָסַס, מוּג.

Nif. נִמְאַס *to dissolve*, *suppurate*, of a wound Job 7, 5, where 2 mss. have וַיִּמַּס, comp. Ps. 38, 6 Targ. מְאַס for נָמַק; *to melt away* Ps. 58, 8 (Symm., Jerome), Targ. יִתְמַסְּון.

מַאֲפֶה *m. something baked* Lev. 2, 4.

מַאֲפֵל *m. darkness*, Josh. 24, 7.

מַאְפֵּלְיָה (with a double accent, because opinions fluctuated about the accentuation of יָה) *fem. horrible, frightful darkness*, an epithet of a wilderness Jer. 2, 31; the latter being also represented as *a land of gloom* 2, 6, *of anguish and distress* Is. 30, 6, *threatening the wanderer with death* Job 6, 18, *surrounding his eyes with night*, *hemming in his steps* 18, 7. The appended יָה intensifies the idea, same as sent by God, supernatural, as in שַׁלְהֶבֶת־יָהּ Song of Sol. 8, 6; אֵל, יי, אֱלֹהִים also appearing as the highest intensifying of the idea, e. g. תַּרְדֵּמַת יי 1 Sam. 26, 12, הַרְרֵי־אֵל Ps. 36, 7, חֶרְדַּת אֱלֹהִים 1 Sam. 14, 15.

מָאַר (Kal not used) *tr. to stir up*, *to excite*, *to sting*, *to wound*, of a thorn; *to prick*, *to eat into*, of leprosy; *to sting* or *excite the nerves of taste*, of something bitter, sharp, conseq. = מָרַר (LXX, Vulg. Syr., *Saad.;* comp. מָאַס), Ar. مَأَرَ, comp. مَرِمَ to be excited, to be angry.

Hif. הַמְאִיר (*part. masc.* מַמְאִיר, *fem.* ־אֶרֶת) *to sting*, *to wound grievously*, of סִלּוֹן Ez. 28, 24, parallel מַכְאִיב; *to fret*, of צָרַעַת Lev. 13, 51.

מָאֹר see מָאוֹר.

מַאֲרָב (from אָרַב) *m. ambush*, Josh. 8, 9; Ps. 10, 8; *troops posted as scouts* 2 Chr. 13, 13.

מְאֵרָה (for מְאָרְרָה, from אָרַר) *fem. a curse*, Mal. 2, 2; Prov. 3, 33; opposite בְּרָכָה.

מֵאֵת compounded of מִן and אֵת (אֶת־).

מֵאֵת *adv.* see מֵאָה.

מִבְדָּל *adj. m.*, מִבְדָּלָה (*pl.* ־לוֹת) *f.*, prop. *separated*, *sundered*, hence *single* Josh. 16, 9, where it is an adj. to עָרִים. These single cities, inhabited by the Ephraimites in the territory of Manasseh, are mentioned more particularly in 1 Chr. 7, 29. The adjective formation with מ prefixed is rare; but it appears in מִשְׁמָן, מִשְׁנֶה &c., and therefore it is unnecessary to read נִבְדָּל or מֻבְדָּל. See בָּדַל.

מִבְדָּלָה see מִבְדָּל.

מָבוֹא (after the form מָקוֹם; *constr.* מְבוֹא, מְבֹא, with *suff.* מְבוֹאוֹ; *pl. constr.* מְבוֹאֵי; from בּוֹא) *m. an entrance*, *place of entering*, with the genit. following הָעִיר *of the city* Judges 1, 24 25; *entering*, *marching into* (an action) Ez. 26, 10, likewise with the genitive עִיר; *a going in*, expressing with מוֹצָא all the conduct or business of a person 2 Sam. 3, 25; Ez. 44, 5; *a streaming* or *coming to*, with the genit. עַם Ez. 33, 31 *a streaming of the mass to; way of approach*, *entrance* 42, 9 K'tib, 46, 19, of which the temple had several 2 Kings 16, 18, Jer. 38, 14, מְ׳ הַסּוּסִים *entrance of the royal stable* 2 Kings 11, 16; מְ׳ פְּתָחִים *the entrance of the gates* Prov. 8, 3, hence לִמְבוֹא like לְבֹא (see בּוֹא) as a prepos. *as far as*, *towards* (locally) 1 Chr. 4, 39; *the going down*, *setting*, of the sun Deut. 11, 30, hence *the west*, opposite מִזְרָח Mal. 1, 11, comp. מוֹצָא Ps. 65, 9; generally in the numerous meanings of the verb. See מוּבָא.

מְבוֹאָה (*constr. pl.* מְבוֹאוֹת) *f. entry*, of the sea, i. e. which it offers, *haven*, Ez. 27, 3.

מְבוּכָה (from בּוּךְ) *f. perplexity*, *consternation* Is. 22, 5; Mic. 7, 4.

מַבּוּל *m.* a primitive word to denote *the deluge*, used only in the narrative of Noah's flood Gen. 6, 17; 7, 6 7 10; 9, 11 28; 10, 1 32; and so poetically Psalm 29, 10 of the celestial ocean, which is called מַיִם רַבִּים in 39, 3, applied to an immense flood of water. This word, which has been still preserved in Aramaean (Hab. 3, 5 Targ., Syr. ܡܰܒܘܼܥܳܐ, *b* interchanged with *m*) from

primitive times, and for which at a subsequent period the periphrasis טוֹפָנָא (Targ.), ܛܘܦܢܐ, Arab. طوفان was used, just as the Greek κατακλυσμός and Lat. *diluvium* are mere periphrases, is somewhat singular in its form; for if derived from יָבַל I. it has an analogy only in מַצָּע, מַדָּע, מִסְפֵּד; if from בַּל (בּוּל), only in מַשּׁוֹט. In any case the word is connected with the poetical and archaic יוּבַל, יָבָל, Ar. وَبْل, وَابِل (Sur. 2, 266; Hamâsa 611, 3).

מְבוֹן (only *plur.* מְבוֹנִים K'tib) *m.* = מֵבִין *instructing* 2 Chr. 35, 3 K'tib, with לְ of the person; but many mss. already have מֵבִין in the K'tib. Perhaps = נָבוֹן, which is possible by an interchange of *m* and *n*.

מְבוּסָה (from בּוּס) *f. a treading down, a casting down*, of enemies Is. 22, 5; 18, 2 7 *a people of mighty power and of treading down*, i. e. which subdues others.

מַבּוּעַ (*pl. constr.* מַבּוּעֵי; from נָבַע or בָּעַ after the form מַבּוּל) *m.* an old and rare word, *a fountain*, coupled with מַיִם Is. 35, 7; 49, 10; figur. *fountain of life* Eccles. 12, 6.

מְבוּקָה (from בּוּק I.) *fem. desolation, plundering*, Neh. 2, 11 = בּוּקָה.

מָבוּשׁ (only *plur.* מְבֻשִׁים, with *suff.* מְבֻשָׁיו; from בּוּשׁ) *m. the* (male) *privy parts*, Deut. 25, 11; Targ. בֵּית בַּהֲתְתָא, Arab. مَبَاس; comp. בֹּשֶׁת Mic. 1, 11.

מִבְזָה (from בָּזָה) *f. contempt*, whence a part. Nif. נִמְבְזָה *anything contemptible* 1 Sam. 15, 9. Thus all other conjugations of the verb are sometimes formed from a noun (לִבֵּן from לְבֵנָה, נִלְבַּב from לֵבָב, הֶאֱזִינַח from אֹזֶן, הַחְצִיר from חֲצֹצְרָה &c.), more or less abridged. But perhaps the proverbial expression here was נִמְזָה מִבְזָה וְנָמֵס (see מָזָה I.), of which the first two words were then amalgamated.

מִבְחוֹר (= מִבְחָר, from בָּחַר I.) *m. the select, best*, with עִיר *well fortified city* 2 Kings 19, 23, with an assonance to מִבְצָר 3, 19.

מִבְחָר (*constr.* מִבְחַר) *m.* 1. *the select, finest, best*, Is. 22, 7; 37, 24; Jer. 22, 7. — 2. (from בָּחַר II. *youth* = *a youth*) *n. p. m.* 1 Chr. 11, 38.

מַבָּט (from נָבַט after the form מַפָּל, מַתָּן; once מֶבָּט Zech. 9, 5, *e* intermediate between *a* and *i*) *m. expectation, hope*, Zech. 9, 5; *object of expectation and hope* Is. 20, 5 6.

מִבְטָא (from בָּטָא) *m. a rash utterance* (in vows), coupled with שְׂפָתַיִם Num. 30, 7 9.

מִבְטָח (*constr.* מִבְטַח, with *suff.* מִבְטַחִי and מִבְטָחִי; *plur.* מִבְטַחִים, with *suff.* מִבְטַחָיו) *m.* 1. (from בָּטַח I.) prop. roominess, width, cognate in sense רֶוַח; hence *ease, thoughtlessness, security*, Prov. 14, 26 *in God's fear is security of victory;* 25, 19 *thoughtlessness* (i. e. prosperity) *is* בּוֹגֵד *in the day of trouble;* מִשְׁכְּנוֹת מִבְטַחִים Is. 32, 18 *wide, unconfined, secure dwellings;* then *prosperity* Job 18, 14, oppos. to צָרָה distress and misfortune. — 2. (from בָּטַח II.) *that in which one trusts, on which he relies, to which he is attached* Jer. 2, 37; Job 8, 14; Prov. 22, 19; *the object of trust* Ez. 29, 16.

מַבְלִיגִית (see בָּלַג) *f. what is sudden, quick-happening* Jer. 8, 18, where the accus. שֹׁד (Am. 5, 9) is omitted and the word construed with עַל (as in Amos); while the abstr. יָגוֹן is to be taken as a concrete for *suffering one.* The noun is formed from Hif.

מִבְנֶה (*constr.* מִבְנֵה) *m. a building, house* Ez. 40, 2.

מְבֻנַּי (from בֵּן = בָּן, Ar بَنّ; *a set up, erected, strong one*, comp. the proper names בִּנּוּי, בְּנִינוּ) *n. p.* of a leading warrior of David's 2 Sam. 23, 27; but for which usually סִבְּכַי (which see) stands.

מִבְצִיר Judges 8, 2 see בָּצִיר.

מִבְצָר (*constr.* מִבְצַר; *plur.* מִבְצָרִים, *constr.* מִבְצְרֵי, with *suffixes* מִבְצָרָיו, מִבְצְרֵיהֶם) *m.* (fem. in Hab. 1, 10, because עִיר is to be supplied) 1. (an infin.-noun) *a fortification, fortress, citadel*

(see בָּצַר 3), hence to עִיר in the genitive *a fortified city* NUM. 32, 36; 2 KINGS 17, 9; 18, 8; in the plur. עָרֵי מ׳ JER. 34, 7, עָרֵי הַמ׳ NUM. 32, 17, JER. 4, 5, which was also the reading in 2 KINGS 10, 2; oppos. to פְּרָזִי 1 SAM. 6, 18 (like כֹּפֶר opposite of עִיר); having an assonance with עִיר מִבְחוֹר 2 KINGS 3, 19. — 2. concr. *the fortress*, a periphrasis for the leading city of Ephraim i. e. of Samaria, which was situated on a mountain, and appeared to be designed by nature for a strong place Is. 17, 3, called elsewhere מִבְצָר AM. 5, 9; also, a city remarkable for high walls, Is. 25, 12 of Kir-Moab, or generally HAB. 1, 10, where עִיר is to be supplied (and therefore it is fem.), or of Naukratis, Alexandria, Tyre &c. DAN. 11, 24. The taking or destruction of such a place is expressed by רוֹשֵׁשׁ JER. 5, 17, שִׁחֵת 48, 18, הֻשַּׁד HOS. 10, 14, הָרַס MIC. 5, 10 &c. — 3. (from בָּצַר 4) *gold-ore* JER. 6, 27 = בֶּצֶר JOB 36, 19 and בֶּצֶר 22, 24. — 4. (*fortress;* prob. the name of a district, as also תֵּימָן) *n. p. m.* GEN. 36, 42. — 5. in מִבְצַר־צֹר (*Tyrian-citadel;* prob. founded by the Tyrians) *n. p.* of a city in Asher, which has not the smallest connection with the *fortified Tyre*, which belonged only to Phenicians, but was always reckoned to the Jewish kingdom JOS. 19, 29; 2 SAM. 24, 7. Sometimes עִיר is prefixed to it, sometimes it is omitted. Phenic. מִבְצָר (after the form מַעֲבָד, מַעֲרָב, מַשְׁאָב) the same, with an *m* inserted before *b* (comp. מַבְרְשָׁא, Membresa, n. p. of a city in Zeugitania, formed from בְּרשׁ), pronounced and written *Μάψαρ*, *Μάμψαρ*, n. p. of a mountain-fortress in Zeugitania. The LXX also read מִבְצַר 2 SAM. 24, 7 and wrote *Μάψαρ*.

מִבְצָרָה (only *pl.* מִבְצָרוֹת) *f. fortification*, עִיר מ׳ DAN. 11, 15 of Sidon.

מִבְרָח (from בָּרַח; *plur.* מִבְרָחִים) *m. flight*, concr. *fugitive* EZ. 17, 21. But as the Targ. already takes it with the meaning of מִבְחָרִים (DAN. 11, 15) and mss. have this word, which is suitable, and a parallel to which is presented by EZ. 12, 14, we may take מִבְרָח as transposed from מִבְחָר.

מְבֻשִׁים see מָבוֹשׁ.

מִבְשָׂם (from בָּשָׂם; *sweet odour*) *n. p. m.* GEN. 25, 13; 1 CHR. 4, 25.

מְבַשְּׁלֹת (*pl.* מְבַשְּׁלוֹת) *f. a cooking-hearth*, EZ. 46, 23.

מְבַשֶּׂרֶת *collect. f. tidings of salvation* Is. 40, 9.

מָג (from מוּג I.) *m. magus*, usually for priests among the Assyrians, Medes and Persians (Pers. مغ, *mugh*); see *Hyde*, de relig. vett. Persarum p. 372 seq. The word is said to mean the wise one (*Porphyr.* de abst. 4); hence in the Hebrew and Aramaean Scriptures חָכָם and חַכִּים usually stand instead (JER. 50, 35; Is. 44, 25; DAN. 2, 12 18 24 27; 5, 7 8). The signification *fire-worshipper* (Pococke, Hyde) is only a derivative one. From the peoples mentioned the appellation came to the Babylonians, Phenicians and others. In a Cittaean inscription (*Movers*, Phön. II. 1. p. 535) the high priest is called מָג רשׁ (first magus), after the analogy of כֹּהֵן רֹאשׁ in the Old Testament. The Cilician מָג־אָצָר (i. e. fire-priest) is considered the father of *Thanak*, i. e. the Tanais-Artemis of Asia Minor. On Cilician coins of Olbia the high priest is called תֵּכֶר־מָג, i. e. *Teuker the magus* (*Movers*, Phön. I. p. 241), as we know from other sources that his special name was *Τεῦκρος* (תֵּכֶר); see *Strabo* 14, 5. p. 277. Along with the name *Amynas*, i. e. חַמָּן, which the Assyrian fire-god had among the Phenicians, מָג (Magus) also existed (Sanchon. p. 22). The word מָג is also in the name of the priests of Artemis at Ephesus, Meg-Abyzes. רַב־מָג JER. 39, 3 *the prince-magus*, who as a high dignitary, like the רַב־סָרִיס (prince-eunuch), רַבְשָׁקֵה or סַמְגַּר (prince-cup-bearer), תַּרְתָּן (head of the body-guard), accompanied the king on his warlike expeditions (see שַׂרְאֶצֶר and נֵרְגַל), in order to guard the sanctuaries of the

god שַׂרְאֶצֶר and נֵרְגַּל (*Jos.* Ant. 1, 4, 3); for this appellation DAN. 2, 48 has רַב־סִגְנִין עַל־כָּל־חַכִּימִין. The magi were divided into classes according to their functions (Orig. adv. Cels. I. 45), not only in Media (*Herod.* 1, 107) and Persia (*Hyde* l. c. c. 28-30), but in Babylonia, where there were five such (DAN.). The stem for the word is מוּג I. i. e. מָג, which coincides with the Sanskrit *mah.* See *Haug* in *Ewald's* Jahrb. 1853. p. 157 seq. Phenic. מָגֹן *Μάγων* (priest, wise man, formed from מָג) n. p. of a Carthaginian.

מַגְבִּישׁ (*fortress;* from הִגְבִּישׁ to make very hard, thick, firm) *n. p.* of a place EZR. 2, 30, coupled with נְבוֹ, בֵּית־אֵל, עֵילָם אַחֵר.

מִגְבָּלָה (*pl.* מִגְבָּלוֹת; from גָּבַל) *fem. a chord,* prop. wreathed, wound Ex. 28, 14, interchanged with גַּבְלֻת, and explained by מַעֲשֵׂה עֲבֹת.

מִגְבָּעָה (*pl.* מִגְבָּעוֹת) *f.* prop. a hill-shaped, dome-like thing, hence *a turban, a hat* of the common priests Ex. 28, 40 and 29, 9; while that of the high priest was called מִצְנֶפֶת. Comp. *Joseph.* Antiqq. 3, 7, 7; Ethiop. ቆብዕ a turban, Syr. ܩܘܒܥܐ a hat. See also כּוֹבַע, כֹּבַע.

מָגַד (not used) *intr. to be noble, distinguished, honourable, celebrated, precious,* of men and human qualities, of fruits and things; Arab. مَجُدَ the same; identical with נָגַד, نَجُدَ (to be distinguished, noble), interchanging *m* and *n*. The organic root therefore is גַּד־מָ, גַּד־נָ, identical with that in גָּדָה I., from which combination the fundamental signification *to rise, to spring to a height, to be mentally prominent,* is clear, see גָּדָה I.; compare جُدّ corpulence and mental height, نَجْد high land, breast &c.; the Arabic أجل, وجل in many derivatives having proceeded from the same idea. Phenic. מָגַד to be famous, whence מִגְדָּן and מֶגֶד in proper names. Deriv. מֶגֶד, מִגְדָּנָה, the proper name מַגְדִּיאֵל.

מֶגֶד (*pl.* מְגָדִים, with *suff.* מְגָדָיו) *m.* 1. *something noble, distinguished, high, valuable,* hence *a precious possession, riches;* מֶ׳ שָׁמַיִם DEUT. 33, 13 *the precious things of heaven,* i. e. dew and rain; in like manner *the products of the sun* 33, 14, *the earnings of the moon* ibid., *the fruits of the luxuriant hills* 33, 15, *those of the earth and its fulness* 33, 16 are called מֶגֶד; it also stands in the genitive with פְּרִי SONG OF SOL. 4, 13, and מְגָדִים alone 7, 14, to denote the choicest and noblest fruit; for which reason the LXX, Syr. and *Saadia* translate it directly by *fruit;* comp. כָּבוֹד, כְּבוּדָּה, זִמְרָה b and c; Syr. ܡܓܕܐ the same. — 2. *honour, fame, nobility, praise,* only in the proper name מַגְדִּיאֵל; comp. Ar. مَجْد the same, مَجِيد = נָגִיד, نَجِيد. Phenic. מָגֶד the same, hence the proper name מַגְדְּאֵל־שַׂר (*fame of the prince El*) Magdelsar, *Μαγδάλσης*, the name of a Numidian; Magdalsa(r), *Μαγδάλσης* for Magdelsar, *Μαγδήλσης* appears there too in compound proper names. See מַגְדִּיאֵל.

מְגִדּוֹ (a farther development of מֶגֶד, from גָּדַד, whereof גַּד = גָּד is a name of the god of fortune; *place of God*) *n. p.* of a once royal city of the Canaanites in the plain of Jezreel; hence the Megiddo-district is = the plain of Jezreel JUDGES 1, 27; as the מֵי מְגִדּוֹ 5, 19 the Megiddo-water is the קִישׁוֹן (Mukatta), which flows through that plain. Afterwards a strong city belonging to Manasseh, not far from תַּעְנַךְ and יִבְלְעָם JOSH. 12, 21; 17, 11; 1 KINGS 9, 15; 2 KINGS 9, 27. בִּקְעַת מְ׳ 2 CHR. 35, 22, the Megiddo-plain = Jezreel, was also called בִּקְעַת מְגִדּוֹן ZECH. 12, 11, where the mourning for Adonis, according to tradition for Josiah, took place. In the time of the Romans the city was called Legio, now *Leǵǵûn*, as the ruins in the south-east of the plain Esdraelon are called (*Robinson*, New Bibl. Res. p. 152). The LXX and Vulg. pronounced it מַגְדּוֹ, which makes no alteration in the etymology.

מִגְדּוֹל see מִגְדָּל.

מַגְדּוֹן = מְגִדּוֹ Zech. 12, 11.

מַגְדִּיאֵל (*El is Renown*) *n. p.* of an Edomite prince and an Edomite place 1 Chr. 1, 54, Gen. 36, 43, like מִבְצָר and all the proper names there; perhaps the locality of a temple, identical with the station ad Dianam, seven hours north of Aila (Peuting. Tables 9, e).

מִגְדָּל (*constr.* ־דַּל, *plur.* מִגְדָּלִים and ־לוֹת) *m.* prop. high, projecting upward, hence 1. *a tower*, of the temple of Belus Gen. 11, 4 5 or in Jerusalem, where were many such Is. 33, 18; *a fort*, in פְּנוּאֵל Judges 8, 9 17, in שְׁכֶם 9, 46-52, also called מִלּוֹא 9, 6, coupled with בִּירָנִית 2 Chr. 27, 4; the pylon at the royal palace at Jezreel 2 Kings 9, 17; *the tower of a fortress* 2 Chr. 26, 9, for the protection of flocks 26, 10; *a castle*, Is. 2, 15, *fortification on a height* 30, 25; metaphorically *a watch-turret* in a vineyard for the watchman Is. 5, 2; *pyramid-like*, *tall-growing*, *sweet-smelling plants*, Song of Sol. 5, 13, where the LXX, however, read מְגַדְּלוֹת, participles of the same sort being put before and after it; *a high stage*, *a pulpit* Neh. 8, 4; fig. *protection* Ps. 61, 4; Prov. 18, 10. — 2. The following fortifications are associated with it, coupled with more particular notices: a) מִגְדַּל־עֵדֶר (*tower of the flock*) the name of a tower on Zion, and of one at Jerusalem, into which the flocks were driven in case of danger, or in which the people saved themselves Gen. 35, 21; Mic. 4, 8. But in Mic. l. c. there is usually understood a tower of the royal fortress, in the place of the later Hippicus; and in Gen. l. c. one south of the northern boundary and north of Hebron. b) מ׳ חֲנַנְאֵל (*Hananeel-tower*) the name of a tower in Jerusalem north of the sheep-gate Neh. 3, 1, Zech. 14, 10, so called probably from the builder Hananeel. c) מִגְדַּל הַמֵּאָה Neh. 3, 1; 12, 39; see מֵאָה. d) מ׳ הַתַּנּוּרִים Neh. 3, 11; 12, 38; see תַּנּוּר. e) מ׳ דָּוִיד (*tower of David*) the name of a tower otherwise unknown, built by David for an armoury, whose slender form was deemed worthy of notice Song of Sol. 4, 4. f) מ׳ הַלְּבָנוֹן (*tower of Lebanon*) the name of a watch-tower or observatory on a high point of Lebanon, a post of protection against Aram-Damascus Song of Sol. 7, 5; i. e. the *Megdal* (מִגְדַּל), where was a very ancient temple, which looked northward towards Bekaʿa and originated in a tower (*Robinson*, Zeitschr. der morgenl. Ges. VII. 1, 72). g) מִגְדַּל שֵׁן the name of a place *Μαγδάλσης*, so called from its pointed form, but also understood differently as a poetical figure Song of Sol. 7, 5. — מ׳ appears in compound names of places: a) in מִגְדַּל אֵל (*tower of El*) *n. p.* of a fortified city in Naphtali Josh. 19, 38. It is usually identified with *Μαγδαλά* on the west side of the lake of Gennesaret (Matth. 15, 39); but the latter lies south of כְּפַר נַחוּם, an hour and a quarter from Tiberias, and must belong accordingly to Zebulon. b) מִגְדַּל־גָּד (*tower of Gad*, see גָּד) *n. p.* of a city in Judah Josh. 15, 37. The following appellations of places compounded with מ׳ also appear in the Talmud and Midrashim: מִגְדַּל דְּצַבְּעַיָּא (Midr. on Lament. 2, 1; on Genes. and Sam.); מ׳ נוּנַיָּא (Pesach. 46[a]); מ׳ גֶּדֶר (Taʿanit 20; Derech Erez); מ׳ חָרוּב; מִגְדַּל רְדִי (Gen. rab.); מ׳ שִׁיר and many others.

מִגְדֹּל and מִגְדּוֹל (*tower, castle*) 1. *n. p.* of a city in the extreme north of Egypt from Palestine, as סְוֵנֵה was in the south, on the border of כּוּשׁ Ex. 14, 2; Num. 33, 7; Jer. 44, 1; 46, 14; Ez. 29, 10; 30, 6. From Migdol a road led to בַּעַל־צְפוֹן, the later Heroopolis on the Red Sea, and therefore the Sea is mentioned with it Ex. 14, 2; Num. 33, 7. With regard to the signification, מִגְדֹּל is obviously a Phenician pronunciation of מִגְדָּל, which is often found in names of places, and therefore it appears certain, that מ׳ was a Phenician commercial foundation, as was also בַּעַל־צְפוֹן &c. (*Movers*, Phön. II, 2. p. 186). Hence the derivation from the Egyptian (*Champollion* II. p. 79) must be rejected. For although the city is written ⲙⲉϣⲧⲱⲗ in Coptic, and ⲙⲉϣⲑⲁⲗ means *a series of*

hills (*Forster*, Epist. p. 29), yet we know from *Herodotus* (2, 159), that it was called *Μάγδολον*. — 2. *tower*, *fortress*, fig. 2 Sam. 22, 51 K'ri, where, however, it is better to read מִגְדִּיל, with the K'tib and Ps. 18, 51.

מִגְדָּנָה (*pl.* ־נוֹת) *f. preciousness*, e. g. of fine stones &c., but not = מַתָּנוֹת or gold and silver Gen. 24, 53; 2 Chr. 21, 3; Ezr. 1, 6. Comp. Phenic. מִגְדָן (*a famous one*) *Mygdon*, proper name of a Carthaginian.

מָגוֹג (see גּוֹג) 1. *n. p.* of the second son of Japhet, and next of a people, the most considerable mixed race in the north east of Europe after גֹּמֶר (which see) Gen. 10, 2, by whom *Josephus* (Ant. 1, 6, 1) (whom *Jerome*, *Isidore* of Seville, *Zonaras* &c. follow) understands the Scythians, who were already known to Homer and Hesiod. This people, according to their own traditions (Diod. Sic. 2, 43) formerly dwelt in Asia, occupying the land at the Araxes as far as the Caucasus. Subsequent tradition in the Targum and Midrash (Jer. Targ. I. and II. on Gen. l. c.; Targ. on 1 Chr. 1, 5; Midr. rab. on Gen. l. c.) understands the people that originated in a mixture of the Scythians and Medes, viz. the *Sarmatians* and *Slavic races*, that northern people called the *Getae* (see *Simocatta* p. 119; *Photius* Summaria p. 9. 14). In this sense the later and favourite expression for מָגוֹג is גּוֹג, a people so designated as the leading stem of רֹאשׁ, מֶשֶׁךְ and תּוּבַל (which see) Ez. 38, 2 3; 39, 1; a fact that suits the Scythians well. See גּוֹג, אֲגַג and אֲגָגִי. — 2. *n. p.* of the country of Scythia, fully אֶרֶץ הַמָּגוֹג *the land of Magog* Ez. 38, 2, whose king or people is called גּוֹג, as the Hebrews speak of אֶרֶץ הַחֲוִילָה Gen. 2, 11 *the land of Havilah*. The syllable מָ־ may have been regarded by Ezekiel l. c. as *Mem loci*. Probably it is originally extra-Semitic, denoting *place*, *land*; comp. Sanskrit *mahâ* = *mahî* earth, Coptic ⲙⲁ place. As גּוֹג itself also (Apoc. 20, 8) denotes the district, and the later גּוֹג וּמָגוֹג as well as the Ar. *Jâǵûǵ and Maǵûǵ* signifies the mixed people in the north, the מָ־ in מָגוֹג may also be looked upon as a personal derivative syllable.

מָגוֹר (from גּוּר II. = יָגֹר; without a pl.) *m.* 1. *fear*, *terror*, Jer. 6, 25 *terror round about* (Jerusalem), 20, 3 10, explanatory of the name פַּשְׁחוּר; Ps. 60, 14; נָתַן לְמָ' Jer. 20, 4 *to make a terror*, i. e. to be an object of dismay. — 2. (from מָגַר, after the form עָשׁוֹק an oppressor Jer. 22, 3, חָמוֹץ Is. 1, 17) *one who pushes* or *drives away*, *a destroyer*, *an overthrower*, i. e. a pursuing enemy, Is. 31, 9 *and his* (Ashur's) *rock* (i. e. his powerful army) *hastens away from fear of the destroyer, and his princes are terrified because of the ensign.*

מָגוּר (*plur.* מְגוּרִים, with *suff.* מְגוּרַי, מְגוּרֵיהֶם) *m.* 1. (from גּוּר II.) *terror*, *fear*, Lament. 2, 22, comp. Jer. 6, 25. — 2. *an inn*, *a lodging house*, of a גֵּר, i. e. where one settles for a time, hence אֶרֶץ מְגוּרִים (Gen. 17, 8; 28, 4; 36, 7) *land of temporary abode*, *the earth*, *earthly life*, prop. *inn-life* or *foreign life*, called בֵּית מְגוּרִים Ps. 119, 54 or merely מְגוּרִים Gen. 47, 9. — 3. *a dwelling*, *a house*, Job 18, 19. — 4. *a granary*, fig. *the interior* Ps. 55, 16. Significations 2-4 are derived from גּוּר I. See מְגוּרָה.

מְגוֹרָה (*constr.* ־רַת; from גּוּר II.) *f. terror*, *fear*, Prov. 10, 24.

מְגוּרָה (*pl.* ־רוֹת) *f.* 1. (from גּוּר II.) *terror*, *terrible destruction*, Is. 66, 4 *and I bring their terrible destruction upon them* (i. e. their destruction which terrifies them); Ps. 34, 5. — 2. (from גּוּר I. with the meaning *to collect*, *to join*) *a gathering-place*, *granary*, *store-house*, Hagg. 2, 19, like מָגוּר 4 and מַמְּגֻרָה (which see). But מְגוּרָה 2, מָגוּר 4 and מַמְּגֻרָה are better derived from מָגַר II. (which see); since the meaning *to keep* is not in use with גּוּר I.

מַגְזֵרָה (from Hif. of גָּזַר; *pl.* מַגְזְרוֹת, *constr.* מַגְזְרוֹת) *f. an instrument for cutting* or *hewing in pieces*, hence *an axe*, *a hatchet*, *a saw*, *a scythe* &c. 2 Sam. 12, 31, for which 1 Chr. 20, 3 has מְגֵרָה

(perhaps from מַגְזֵרָה); Targ. מַגְזַר, Syr. ܡܓܙܪܐ (for גַּרְזֶן) the same.

מַגָּל (from נָגַל) *m. a sickle*, for cutting corn, תֹּפֵשׂ מַ׳ *one who cuts with the sickle, a reaper* Jer. 50, 16; but also for מַזְמֵרָה vintage-knife Jo. 4, 13, as in the place just given קָצִיר is for קָצִיר (comp. Is. 18, 5; Jer. 48, 32); Arab. منجل, Syr. ܡܓܠܐ, Armen. mangagh (*gh* for *l*, as pigh = فيل elephant) the same.

מְגִלָּה (from גָּלַל in Hif., after the form מְכִתָּה, מְזִמָּה; *constr.* ־לַּת) *f.* prop. *a roll*, of parchment, usually written only on one side, and therefore the opposite is expressly noticed Ez. 2, 10. (The word as well as the thing appears for the first time in Jeremiah.) Then *book* (like the Latin volumen), consisting of bound leaves (דְּלָתוֹת) Jer. 36, 23 24, fully מְגִלַּת סֵפֶר 36, 2 4, which is used once for *the book of the law* (Pentateuch) Ps. 40, 8; and for which too סֵפֶר alone is employed Is. 34, 4. The name is derived from unrolling and rolling. מְגִלָּה עָפָה Zech. 5, 1 2 *a flying leaf*, which when unrolled is very capacious; where the LXX read incorrectly מַגָּל. Arab. مجلة, Syr. ܡܓܠܬܐ the same.

מְגִלָּה *Aram. f.* the same Ezr. 6, 2.

מְגַמָּה (*constr.* ־מַּת; from גָּמַם I. or II.) *f.* according to some (De Dieu and others) *a crowd, a heap, a multitude*, from גָּמַם I. and after the Ar. جَمَم, جُمَّة (heap); but better after the modern Hebrew from גָּמַם II. (which see), Ar. جَمّ, *striving, desire, impulse*, Hab. 1, 9 *the striving* (i. e. direction) *of their faces is eastwards* (קָדִימָה = קָדִ֫ימָה), inasmuch as they approached from the coast, i. e. from the west, after having come thither from the north.

מָגַן (Kal not used) *tr. to stretch to, to reach to, to give to, to give over to, to bestow* (cogn. in sense נָתַן, מָסַר), prop. to extend to, tendere, ex-, protendere; identical in fundamental signification with the Arab. مكن to give over, to bestow, Aram. מַגָּן gratis, and معن to let flow to, the idea of causing to pour or flow to, serving as a fundamental meaning in other stems also for verbs denoting giving over to, giving up to. In the formation of the stem, therefore, as well as in the organic root, מָגַן is one with מָגַר I. (to yield up, to abandon Ez. 21, 17) and נָגַר (to flow to, to draw to, to pour out into, to stretch to Ps. 77, 3; Hif. to give up Mic. 1, 6), by interchanging *r* and *n*.

Pih. מִגֵּן (*fut.* יְמַגֵּן) *to give* or *deliver over*, with accus. of the person and בְּיַד פּ׳ Gen. 14, 20 (Targ., *Saadia, Kimchi*), altogether like נָתַן בְּיַד פּ׳; *to bestow*, with accusat. of the person and thing Prov. 4, 9 (the LXX derive it erroneously from מָגֵן), parallel נָתַן, which has likewise two accusatives; *to abandon* Hos. 11, 8, parallel נָתַן and שׂוּם.

מָגֵן (formed from the Hif. of גָּנַן; with *suff.* מָגִנֵּנוּ, מָגִנָּם; *pl.* מָגִנִּים, *constr.* מָגִנֵּי, once *plur.* מָגִנּוֹת 2 Chr. 23, 9) *m.* (*f.* only in 1 Kings 10, 17, if we should not rather read הָאֶחָד here) prop. what protects or screens round about, hence 1. *a shield*, a part of armour, coupled with רֹמַח Judges 5, 8, Neh. 4, 10, חֶרֶב Ps. 76, 4, כּוֹבַע Ez. 27, 10, קוֹבַע 23, 24, שֶׁלַח 2 Chr. 32, 5, smaller than צִנָּה, ἀσπίς, clypeus, i. e. constituting the half size of it 1 Kings 10, 16 17, 2 Chr. 9, 16; such being found on old Egyptian and Assyrian monuments. Shields, to be made clean and bright (Targ. מְרַק, צַחְצַח), were anointed (מָשַׁח) with oil or fat 2 Sam. 1, 21; Is. 21, 5; were divested of their leather covers (עֵרָה), when the bearer was going to battle 22, 6; and they had thick bosses (גַּבִּים) Job 15, 26. (See the phrases usual with מָ׳ under תָּפַשׂ, נָשָׂא, עָרַךְ, נָשַׁק, קִדֵּם &c.) אִישׁ מָגֵן Prov. 6, 11 *one armed with a shield, a robber*, LXX κακὸς ὁδοιπόρος. — 2. *the arched scales* of the crocodile Job 41, 7 [15], of which there are 17 rows. — 3. Figur. *protector*, i. e. the great, Hos. 4, 18; Ps. 47, 10; *protection*, of God Gen. 15, 1, Ps. 3, 4, coupled

with סֵתֶר, עֹז, קֶרֶן יֶשַׁע, עֵזֶר &c. Ar. مِجَنّ, مِجَنَّة, جُنَّة, جُنَان, Syr. ܡܓܢܐ the same.

מְגִנָּה (from גָּנַן after the form מְכִתָּה) *f.* prop. a covering (*Kimchi*), hence *a blinding*, of the לֵב (*understanding*) Lament. 3, 65; comp. κάλυμμα τῆς καρδίας 2 Cor. 3, 15.

מִגְעֶרֶת (from גָּעַר) *f.* a threatening, sharp reproach, hence *curse* (of God), *imprecation* Deut. 28, 20, coupled with מְהוּמָה, מְאֵרָה.

מַגֵּפָה (from נָגַף; *constr.* מַגֵּפַת, *plur.* with *suff.* מַגֵּפֹתַי) *f.* prop. a blow, hence *a plague* Ex. 9, 14, *a pestilential disease* (sudden dying away) Num. 14, 37, *a sudden epidemic* 1 Sam. 6, 4; *defeat*, in war 4, 17.

מַגְפִּיעָשׁ (from מַגִּפָּה Hif. of גָּפָה, and עֲיָשׁ = עָשׁ, *collector of clusters of stars;* the divine omnipotence being represented as עֹשֶׂה עָשׁ Job 9, 9, where עֹשֶׂה = עֹשֶׁה from עָשָׁה = עָשׁ *to bring together, to collect*) *n. p. m.* Neh. 10, 21.

מָגַר I. (*part. pass. m.* מָגוּר) *trans.* 1. *to stretch* or *extend to*, like מָגַן (which see), cogn. in sense with שָׁלַךְ, שָׁלַח, hence *to hand over, to give up, abandon*, מְגוּרֵי *given up*, Ez. 21, 17 *given up to the sword with my people.* — 2. *to precipitate, to make fall, to cast down, to push* or *drive away*; comp. Syr. ܡܓܰܪ intr. to precipitate, to fall. Deriv. מָגוֹר 2 and the proper name מִגְרוֹן.

Pih. מִגַּר *to cast down*, לָאָרֶץ *to the earth* Ps. 89, 45, like הִשְׁלִיךְ.

מָגַר II. (not used) *tr. to keep*, corn, prop. *to bring together, to collect, to heap together*, identical in its organic root with that in אָ־גַר, מָ־גַר, Aram. יְ־גַר, דְּ־גַר; comp. גּוּר I., גַּר II.; Ar. مكر (II.) the same. Deriv. perhaps מָגוֹר 4, מְגוּרָה 2. and מַמְּגֻרָה.

מְגַר (Peal not used) *Aram. tr.* same as Hebr. מָגַר I. *to overthrow, to destroy.*

Pah. מַגַּר (*fut.* יְמַגַּר) the same Ezr. 6, 12.

מְגֵרָה (from מְגָרָה from גָּרַר II., identical with the Arab. مِجَرّ, Syr. ܡܓܪܐ) *fem.* prop. something separating, cutting off, hence *a saw* 2 Sam. 12, 31; 1 Kings 7, 9.

מִגְרוֹן (*landslip*) *n. p.* of a city in Benjamin near Gibeah 1 Sam. 14, 2 (incorrectly read by the LXX מִגְדּוֹן), where the main road from עַיָּא or עַיַּת to מִכְמָשׁ passed Is. 10, 28.

מִגְרָעָה (*pl.* מִגְרָעוֹת; from גָּרַע I.) *f. a ledge, a rest*, 1 Kings 6, 6.

מֶגְרָפָה (*plur.* with *suff.* מֶגְרְפֹתֵיהֶם, from גָּרַף 3) *f. a piece of earth torn off, a clod*, i. e. cut on all sides by furrows Jo. 1, 17 (*Ibn Ganâch, Tanchum, Kimchi, Ibn Esra*); comp. Arab. جُرْف a piece of earth torn off. The Targ., Syr. and Arab. explain מֶ here as the appellation of an instrument; which is unsuitable.

מִגְרָשׁ (*constr.* מִגְרַשׁ, with *suff.* מִגְרָשָׁהּ; *plur.* מִגְרָשִׁים, *constr.* מִגְרְשֵׁי, with *suff.* מִגְרְשֵׁיהֶם, מִגְרָשֶׁיהָ; on the contrary, the *plur.* מִגְרָשׁוֹת should be derived from מִגְרֶשֶׁת) *m.* 1. (from גָּרַשׁ II. = יָרַשׁ II.) prop. what belongs to a possession generally, what is gained; spec. *the precincts* (*belonging to a city*) Josh. ch. 21, 1 Chr. ch. 6, the area which surrounded a city, set apart for pasture or other purposes, extending 2000 ells on all sides, and described in Num. 35, 2-5; different from מוֹשָׁב Ez. 48, 15. Sometimes this area was inhabited 2 Chr. 31, 19. The full expression was מִ׳ הָעִיר Num. 35, 4 5 or מִ׳ לָעִיר Ez. 48, 17; and a city that had such an open place was called עִיר מִ׳ 1 Chr. 13, 2. — 2. *an open place*, e. g. around the sanctuary Ez. 45, 2, i. e. the area belonging to that edifice. — 3. same as גֶּרֶשׁ (Deut. 33, 14; comp. מִשְׁחָר = שַׁחַר, מֵצַר = צַר) *produce, fruit*, Ez. 36, 5 *in order to plunder its* (the land's) *produce.* (לְמַעַן is also construed with לְ of the infin. constr. in Ez. 21, 20, and בַּז is the infin. constr. like צַר Job 7, 11, שַׁךְ Jer. 5, 26, without being *intr.* on that account.)

מִגְרֶשֶׁת (from גָּרַשׁ II.; *pl.* מִגְרָשׁוֹת

for מִגְרְשׁוֹת) f. district, suburbs, of the sea, i. e. the coast, which is looked upon as the suburbs of the sea, Ez. 27, 28 the coasts shall quake, = יִרְעֲשׁוּ הָאִיִּים 26, 15 (because מִגְרְשׁוֹת is ident. with אִיִּים it is construed with the masc.).

מַד (from מָדַד, with suff. מַדּוֹ; plur. מַדִּים, with suff. מַדָּיו) m. prop. extension, spreading, but only concrete an upper garment 1 Sam. 4, 12, especially a military coat (plur. 1 Sam. 17, 38 39; 18, 4), over which the sword was girt on, but rarely under it intentionally Judges 3, 16; the LXX have μανδύας = χλαμύς. Figur. Ps. 109, 18, i. e. to be wholly covered with it, comp. verse 19.

מֵד (from מָדַד after the form צֵל; according to the Targ. and Kimchi מִדּוֹ is an old construct state like חַיְתוֹ, with suff. מִדּוֹ; plur. מִדִּים = מִדִּין, with suff. מִדֶּיךָ) m. 1. same as מַד (which see) a military coat, 2 Sam. 20, 8 he was girt about with his military coat as his upper garment (where מִדּוֹ is accusat. as always after חָגוּר, and לְבֻשׁוֹ is in apposition, so that it is not necessary to read מֶדֶר); an upper sacerdotal coat, מִדּוֹ בַד Lev. 6, 3 (בַד accus. of the material), but here the Targ. and Kimchi take מִדּוֹ as an old constr. state; an upper garment in whose folds something was measured (see Ruth 3, 15), Jer. 13, 25 portion (מְנָת is the constr. state Ps. 11, 6, before Makkeph -מְנַת) of thy upper garment, comp. שְׁלָם אֶל־חֵיק 65, 6. — 2. a carpet, a covering, prop. anything spread out, on which one sits in the East, Judges 5, 10 who sit there on carpets (Peshito), denoting, with the riders before and those going after, all (sitting on מִדִּין is to be taken as sitting upon מִטָּה כְבוּדָה Ez. 23, 41). The combination of the word with דִּין to judge (Targ., LXX, Vulg.) or its identification with אֹרַח (Masora), or the explanation saddle (Ewald), are to be rejected. מִדִּין a proper name Josh. 15, 61 which see; מִדָּה Job 11, 9 see מִדָּה.

מִדְאָה see מְדַי.

מַדְבַּח (def. מַדְבְּחָא) Aram. m. an altar Ezr. 7, 17, from דְּבַח = Hebr. זָבַח.

מִדְבָּר (with a of motion מִדְבָּרָה, constr. מִדְבַּר, with a of motion מִדְבָּרָה, with suff. מִדְבָּרָהּ; without a plur.) m. 1. (from דָּבַר 2) pasture, pasture land, i. e. a plain where grass plots (נָאוֹת) are Jer. 9, 9; 23, 10; Jo. 1, 19; 2, 22; Ps. 65, 13; 78, 52, which is sometimes dried up from the continual want of rain; then a steppe, i. e. a plain without forests, and little built upon, into which oxen were driven (the מ is there מ loci), contrasted with כַּרְמֶל Is. 32, 15, but also identified with the wild Lebanon 29, 17; Josh. 1, 4; sometimes opposed to אֲגַם מַיִם Is. 41, 18, נְהָרוֹת 50, 2, Ps. 107, 33, מַיִם Is. 35, 6, because a steppe is usually waterless. — 2. a dry, sterile wilderness, same as צִיָּה Is. 35, 1 and 41, 18, יְשִׁימוֹן 43, 19, where קוֹצִים and בַּרְקָנִים Judges 8, 7, עֲרוֹעֵר Jer. 48, 6, wild grapes Hos. 9, 10 grow, and where קָאַת Ps. 102, 7, פְּרָאִים Job 24, 5, Jer. 2, 24, תַּנּוֹת Mal. 1, 3, יְעֵנִים Lament. 4, 3 lodge; then a desert generally, an uninhabited Job 38, 26, forsaken place Is. 27, 10; also employed in comparisons Jer. 2, 31; Jo. 4, 19. With the article it denotes either the desert lying next to the speaker (Song of Sol. 3, 6; 8, 5), or the well-known Arabian desert, where the Israelites abode (Gen. 14, 6; 16, 7; Ex. 3, 1; Deut. 11, 24) and to which the poets and seers often revert (Deut. 32, 10; Ez. 20, 13; Hos. 13, 5; Am. 2, 10), or the wilderness about Petra Is. 16, 1; comp. Strabo 16. p. 779. — Special designations of such steppes occur: a) מ׳ יְהוּדָה the wilderness of Judah, the eastern slope of the mountains of Judah towards the Dead Sea Josh. 15, 61 62, and also in the south of the mountains Judges 1, 16. b) מ׳ יְרוּאֵל see יְרוּאֵל. c) מ׳ שׁוּר see שׁוּר. d) מ׳ סִין see סִין. e) מ׳ פָּארָן see פָּארָן. f) מ׳ סִינַי see סִינַי. g) מ׳ צִן see צִן. h) מ׳ זִיף see זִיף. i) מ׳ מָעוֹן see מָעוֹן. k) מ׳ גִּבְעוֹן see גִּבְעוֹן. l) מ׳ עֵין גְּדִי see עֵין גְּדִי. m) מ׳ תְּקוֹעַ see תְּקוֹעַ. n) מ׳ קְדֵמוֹת see קְדֵמוֹת. o) מ׳ קָדֵשׁ see קָדֵשׁ. p) מ׳ יָם the desert of the sea Is. 21, 1,

i. e. Babylonia, which lay upon the Euphrates, and was a plain. q) מ׳ הָעַמִּים, *the wilderness of the peoples* Ez. 20, 35, i. e. the great desert which separates Babylonia from the coast-lands of the Mediterranean Sea. r) מ׳ בְּאֵר שֶׁבַע see בְּאֵר שֶׁבַע. s) מ׳ אֱדוֹם 2 Kings 3, 8 is the wilderness between mount שֵׂעִיר and the south point of the Dead Sea. — 2. (formed from דָּבַר I. viz. the Pihel דִּבֵּר, like מִשְׁלַח, מִסְפָּר Judges 7, 15 from סִפֵּר, Is. 7, 25 from שִׁלַּח; with *suff.* מִדְבָּרֵךְ) *the organ of speech*, Song of Sol. 4, 3, by which the Hebrews understand *the palate* (5, 16; Job 31, 30; Prov. 5, 3). — 3. same as דָּבָר with the meaning *concern*, *circumstance*, Deut. 1, 31 *and with respect to the circumstance that thou hast seen.*

מִדְבָּרֹת (*pl.* with *suff.* מִדְבְּרֹתֶיךָ, for which מִדַּבְּרֹתֶיךָ stands in the text; from דָּבַר II.) *f. leading*, *guidance* Deut. 33, 3.

מָדַד (used in the resolved form; but we have also מַדֹּתִי, מַדֹּתָם, *inf. constr.* מֹד, *fut.* יָמֹד, *apoc.* יָמַד) *tr.* 1. *to stretch*, *to protract*, time (see *Pihel*); *to extend*, *to make roomy*, a house (see מִדָּה); *to stretch* or *spread over*, an upper garment, a carpet (see מַד, מַד); *to stretch over one*, the body (see *Hithp.*); *to hand over*, *to impart*, works into the bosom Is. 65, 7, i. e. to reward; *to distribute*, *to divide* (see *Pihel*); *to reach out*, as a gift (see מִדָּה); *to stretch out*, *to be erect*, of a long, tall person (see מִדָּה). The same fundamental signification is also in the Arab. مَدَّ (to extend, to stretch out, to expand, and to be stretched out, to be long), enlarged into مَدَحَ, مَدَخَ (to extend, to spread out, to be wide). The organic root is identical with that in מָדָה I., מַד I., Ar. مَدَى; and the organic roots of מָתַח, עָמַד (which see) not only lead to the perception of the root here, but also to its fundamental meaning. — 2. prop. *to stretch out a measuring line* (see *Pihel*), to ascertain the length of a thing; generally *to measure* Num. 35, 5; Ez. 40, 5; *to mete out* the surface (according to its length and breadth) 40, 20; Zech. 2, 6; applied even to hollow measures Ruth 3, 15, to water Is. 65, 7. Deriv. מַד, מַד, מִדָּה, מְמַד, and the proper name מִדִּין.

Nif. נִמַּד (*fut.* יִמַּד, *plur.* יִמַּדּוּ) *to be meted out*, of the heavens Jer. 31, 37; generally 33, 22; Hos. 2, 1.

Pih. מִדֵּד (according to *Ibn Chajjûg* on Job 7, 4 after the form אִבֵּד, גִּדֵּל, חִזֵּק; *fut.* יְמַדֵּד) *to stretch out a measuring line*, *to measure with it*, 2 Sam. 8, 2; *to divide* or *partition*, a district (from שְׁכֶם to סֻכּוֹת) Ps. 60, 8; 108, 8; *to extend*, עֶרֶב (the evening), Job 7, 4 *and he* (God) *lengthens out the evening*, i. e. the night appears to pass too slowly (*Saadia*, *Ibn Chajjûg*, *Ibn Chiquitilla*). The acceptation of מִדַּד here as a noun (*constr.* מִדַּד) from נָדַד (*Jos. Kimchi*, *Rashi*) *flight*, is less suitable.

Poel מוֹדֵד (*fut.* יְמוֹדֵד) *to measure*, with threatening looks Hab. 3, 6 (Vulg., *Kimchi*); better from מוּד II. (= מוּט, Ar. مَادَ) *to totter*, and to be translated: *he appears* (עָמַד) *and makes the earth to quake* (Targ. LXX).

Hithpo. הִתְמוֹדֵד *to stretch oneself*, with עַל of the pers. upon whom 1 Kings 17, 21.

מִדַּד (*constr.* מִדַּד, from נָדַד) *m.* Job 7, 4, see מִדֵּד *Pih.*

מֹדָד see אַלְמוֹדָד.

מְדַד *Aram.* same as Hebr. מָדַד.

מָדָה I. (not used) *tr.* same as מָדַד *to extend*, *spread out*, a garment, Arab. مَدَى, also of length, of measuring &c. Deriv. perhaps מִדִּין, מָדוֹן and מַדּוּ.

מָדָה II. (not used) *intr. to be* or *lie in the middle*, Sanskrit *madh*, whence *madhja*, midst, Latin med in med-ius, Gothic mid in midis, old high German mit in miti. In Semitic this stem has only been preserved in the sibilation of the *d*-sound; hence Targ. מְצַע, Syr. ܡܨܥ *to be in the middle;* whence a great variety of derivatives. The stem becomes sibilant in Greek also. Deriv. מָדַי, Gentile מָדִי.

מִדָּה (from מָדַד; *constr.* מִדַּת, with *suff.* once מִדָּה for מִדָּתָהּ Job 11, 9, comp. פִּנָּה Prov. 7, 8; *plur.* מִדּוֹת, with *suff.* מִדּוֹתָיו, מִדּוֹתֶיהָ) *f.* 1. *extension*, *length*, Job 11, 9 (figur.); *tallness*, used of the growth of men, as a sign of strength Is. 45, 14; Num. 13, 32; 1 Chr. 11, 23; Ar. ممدید a tall person; *dimension*, *width*, of houses Jer. 22, 14 in בֵּית מִדּוֹת; *continuance*, i. e. extent of time Ps. 39, 5; *plur. the wide upper vestment*, of the priest Ps. 133, 2 = מַד. — 2. a measure, with which surfaces or extended bodies were measured Ex. ch. 26; 1 Kings 6, 25; Ez. 40, 10; hence חֶבֶל מ׳ Zech. 2, 5 *a measuring-line*, קְנֵה הַמִּ׳ Ez. 40, 3 *a measuring-reed*, קַו הַמִּ׳ Jer. 31, 39; generally *a measure* Lev. 19, 35; Job 28, 25. — 3. *gift*, *offering*, *tribute* Neh. 5, 4.

מִדָּה (for מִדָּא; *constr.* מִדַּת; in the resolved form מִנְדָּה, without being derived from נָדָה on that account) *Aram. fem.* same as Hebr. מִדָּה 3, *a money-tribute* Ezr. 4, 20; 6, 8; מִנְדָּה 4, 13; 7, 24; Syr. ܡܕܐܬܐ for Hebr. מַס.

מַדְהֵבָה (from דָּהַב which see) *f.* a word used by way of periphrasis to denote the oppressive king of the Chaldaeans, translated Is. 14, 4 *a scaring away*, *a sudden attack* (see p. 317), *exactress of gold* (*Kimchi*); but it is better to read מַרְהֵבָה (which see) with the Targ., LXX, Aq., Syr., *Saadia* and others; רָהַב standing elsewhere in combination with נָגַשׂ (Is. 3, 5).

מַדְוּ (after the form סְתָו, חֲגָו, קְצָו; *pl. constr.* מַדְוֵי like חַגְוֵי, קַצְוֵי, with *suff.* מַדְוֵיהֶם; from מָדָה I.) *masc.* prop. expansion, outer covering, hence *an upper garment* 2 Sam. 10, 4; 1 Chr. 19, 4.

מַדְוֶה (from דָּוָה) *m. sickness*, *disease* Deut. 7, 15; 28, 60.

מַדּוּחַ (from נָדַח) *m. expulsion*, *ejection*, i. e. what has ejection for its consequence, as lying prophecy, *seduction*, Lament. 2, 14; comp. Jer. 27, 10 15, hence coupled with מַשְׂאוֹת שָׁוְא; LXX ἐξώσματα, Vulg. *ejectiones.*

מָדוֹן *m.* 1. (either from מָדָה I. after the form חָזוֹן, or from מוּד = מָדָה after the form לָצוֹן, זָדוֹן) *extension*, *length*, hence אִישׁ מ׳ 2 Sam. 21, 20 K'ri = אִישׁ מִדָּה *a high*, *tall man;* the K'tib is to be read מָדִין. — 2. (from דּוּן with the meaning to quarrel, to dispute, to attack one judicially; *plur.* מְדוֹנִים K'tib Prov. 21, 9 19 &c., which is not to be read מִדְיָנִים) *m. dispute*, *quarrel*, *contention*, Prov. 17, 14; 22, 10, excited or supported by a לֵץ ibid., אִישׁ חֵמָה 15, 18, אִישׁ תַּהְפֻּכוֹת 16, 28, אִישׁ אַף 29, 22, נִרְגָּן 26, 20; *pl. disputes* for *the love of strife* 21, 9, coupled with כַּעַס *wrath* 21, 19, שִׂיחַ *anxiety* 23, 29. Sometimes *an object of strife*, *an apple of discord* Ps. 80, 7. See מָדָן, מִדְיָן. — 3. (*district of the* דָּן, i. e. of the Eshmûn of the Phenicians, see דָּן 3) *n. p.* of a Phenician royal city with the territory belonging to it, in the north of Palestine Josh. 11, 1; 12, 19.

מַדּוּעַ (compounded of the interrogative מָה and דּוּעַ, which is either to be taken, with *Kimchi*, as originating from יָדוּעַ *ground*, *opinion*, *original cause*, or from the *part. pass.* יָדוּעַ *perceived*, *seen;* מָה רָאִיתָ Gen. 20, 10 being also used as an interrogative adverb *why?*) *adv. interr.* 1. *why?* i. e. for what reason? Gen. 26, 27; 40, 7; Josh. 17, 14; 2 Sam. 19, 42, different from לָמָּה (properly for what? i. e. to what purpose?), written מַדֻּעַ once; in an indirect question, *on which account* Ex. 3, 3. — 2. *how!* Job 18, 3 *how are we counted as the beast!* i. e. so senseless; as לָמָּה also is to be taken.

מְדוֹר see מְדֹר.

מְדוּרָה (from דּוּר III. *to pile up*) *f. a pile of wood* Ez. 24, 9, = דּוּר 24, 5.

מְדוּשָׁה see מְדֻשָׁה.

מִדְחֶה (from דָּחָה) *m. overthrow*, *fall*, Prov. 26, 28, comp. דְּחִי.

מַדְחֵפָה (only in *plur.* ־פוֹת) *fem. a*

push, *a blow*, which leads to overthrow; לְמַדְחֵפֹת Ps. 140, 12 *with repeated* (many) *strokes*, i. e. always and again, so that he falls; LXX εἰς καταφθοράν, *Vulg.* in interitum.

מָדַי (from מָדָה II. after the form שָׂמַי from שָׂמָה; *the middle land*, of Asia, Polyb. 5, 44 ἡ γὰρ Μηδία κεῖται μὲν περὶ μέσην τὴν Ἀσίαν) *n. p. f.* (Is. 21, 2) *Media*, i. e. the land lying south of the Caspian Sea, bounded on the east by Hyrcania and Parthia, on the south by Persis and Susiana, on the west by Assyria and Armenia, into the cities of which the ten tribes were transported 2 Kings 17, 6; 18, 11; then *the land* is put for *the whole people*, and therefore the pl. masc. Is. 13, 17, belonging to the Japhetic compound people Gen. 10, 2. The Medes, who were a leading power till Cyrus, are adduced as a rude and uncultivated race (comp. *Herod.* 1, 71; *Xen.* Cyrop. 5, 1, 20), and as the chief destroyers of Babylonia Jer. 51, 11 28; Is. 13, 17. It is not till a later period that they are mentioned along with the Persians Jer. 21, 2; Esth. 1, 3. *Gentile* מָדִי Dan. 11, 1.

As to the correct pronunciation of the name, the Median people are termed in a Persian cuneiform inscription *Mâda*, Greek Μαδαῖοι, later Μῆδοι; and as for the derivation, *Wahl* (Asien p. 534) has already that which given here.

מָדַי *Aram. f.* = Hebr. מָדַי Ezr. 6, 2; *Gent.* מָדָי, *def.* מָדָאָה Dan. 6, 1 K'ri, for which the K'tib is מָדָיָא.

מְדַי see מַדַּי.

מַדַּי see דַּי and מָה.

מִדַּי see דַּי and מִן.

מִדִּין (*stretch*, *extension*, from מָדַד) *n. p.* of a city in the plain of Judah Josh. 15, 61; on the contrary, מִדִּין Judges 5, 10 belongs to מַד (which see); and the K'tib מדין 2 Sam. 21, 20 is to be read מָדוֹן.

מָדִין *m.* only in 2 Sam. 21, 20 K'tib, same as מָדוֹן 1.

מִדְיָן *m.* 1. (from the stem דִּין, and in the first instance from דִּין, but with an irregular formation; only *plur.* מִדְיָנִים, *constr.* מִדְיְנֵי) same as מָדוֹן 2. *strife*, *contention* Prov. 18, 18; 19, 13, for which the K'tib usually has מְדוֹנִים 21, 9 19; 23, 29 &c. — 2. *n. p.* of a son of Abraham by Keturah Gen. 25, 2, and also of an Arabian tribe; like the names of the other sons of Keturah, distinct from the Ishmaelites 25, 12-18. When the Midianites spread farther in the neighbourhood of the country east of Jordan (Gen. 37, 35; Num. 25, 14-19; ch. 31; Josh. 13, 21; Judges 8, 24), of Sinai and in Arabia Petraea (Ex. 2, 15; 3, 1; 18, 1; Num. 10, 29), in the vicinity of Edom (1 Kings 11, 18), and as a wandering race pushing on towards more northerly districts, and conducting a caravan-traffic (Gen. 37, 28 36; Is. 60, 6), they became incorporated in a variety of ways with the Ishmaelites, with whom, as with the kindred tribe מְדָן, they became entirely identified Gen. 37, 28 36. The two connected tribes מִדְיָן and מְדָן appear already in *Ptolem.* (6, 7, 2. 27) under the name Μοδιάνα and Μαδιάμα; the former being said to have dwelt on the east coast of the Elanitic gulf, the latter north-east of it. The Arabian geographers are also acquainted with a city *Madyan* five days' journey south of Elath. According to *Edrisi* (see 5 clim. 3) the Midianites dwelt on the shores of lake Culzum, i. e. the gulf of Suez. יוֹם מ׳ Is. 9, 3 *the day of victory over Midian*, alluding to Judges 7, 8 12; comp. מַכַּת מ׳ Is. 10, 26. *Gentile* מִדְיָנִי Num. 10, 29, *fem.* ־נִית 25, 15, *pl. m.* ־נִים Gen. 37, 28, for which מְדָנִים also stands 37, 36.

מְדִינָא (*def.* מְדִינְתָּא, *constr.* מְדִינַת; *pl.* מְדִינָן, *def.* מְדִינָתָא; from דִּין) *Aram. f.* same as Hebrew מְדִינָה, of the satrapy of Babylonia Dan. 2, 48 49; 3, 1 12 30; Ezr. 7, 16; of Judea 5, 8, of Media 6, 2; *a district* generally 4, 15.

מְדִינָה (from *Hif.* of דִּין; *pl.* מְדִינוֹת; a late word) *f.* prop. *judgment*, *jurisdiction*, then *a satrapy*, *a province* Esth. 1, 1 22; 3, 12; 4, 3. Those belonging to such province are termed בְּנֵי הַמְּדִינָה

Ezr. 2, 1; Neh. 7, 6. Also *circle*, used of the twelve circuits, into which Solomon divided the land (1 Kings 4, 7 seq.) Eccles. 2, 8. Afterwards *land* generally, e. g. of עֵילָם Dan. 8, 2, of other lands Ez. 19, 8; *territory*, *locality*, of Palestine Dan. 11, 24. Ar. and Syr. a city.

מְדֹכָה (from דּוּךְ) *f. a mortar* Num. 11, 8.

מַדְמֵן (*a heap*, from דָּמַן) *n. p.* of a city in Moab, to which תִּדֹּמִּי has an assonance Jer. 48, 2; perhaps מַדְמֵנָה is the same Is. 25, 10.

מַדְמַנָּה (same as מַדְמֵנָה) *n. p.* of a city in Judah Josh. 15, 31.

מַדְמֵנָה (*heap*, from דָּמַן) 1. same as דֹּמֶן *dunghill*, Is. 25, 10, perhaps identical with מַדְמֵן. — 2. *n. p.* of a city in Benjamin, near Jerusalem Jer. 10, 31.

מְדָן 1. (from דּוּן, only in *pl.* מְדָנִים out of מְדֹנִים from מָדוֹן) *m. contention*, *strife* Prov. 6, 14; 10, 12; consequently = מִדְיָן 1. — 2. *n. p.* of a son of Abraham by Keturah, the brother of Midian Gen. 25, 2; then of a tribe, which is already identified with מִדְיָן Gen. 37, 36; *Gent. m.* מְדָנִי. See מִדְיָן.

מַדָּע and מַדַּע (from יָדַע; a form of later Hebrew, like the Aram. מַנְדַּע) *m. knowledge*, *intelligence* Dan. 1, 4 17; 2 Chr. 1, 10-12; *thought* Eccles. 10, 20.

מֹדָע see מוֹדָע.

מַדְקָרָה (from דָּקַר, *pl. constr.* מַדְקְרוֹת) *f. piercing*, *wounding* Prov. 12, 18.

מֶדֶר see מְדֹר.

מְדֹר (with *suff.* ־רָךְ, ־רֵהּ, from דּוּר) *Aram. m. a dwelling*, *abode*, Dan. 4, 22; 5, 21; for which Dan. 2, 11 has מְדָר.

מַדְרֵגָה (from דָּרַג) *fem. what is to be ascended by climbing* (דָּרַג=דָּרַךְ), as *a steep wall*, *a hill like a wall*, *a steep rock*, *a rocky terrace*, *a stair-like height* Song of Sol. 2, 14, parallel סֶלַע; Ez. 38, 20, parall. הַר, חוֹמָה. The Targ., LXX, Vulg., Syr. have translated merely according to the context, since the Aram. דַּרְגָא, ܕܪܓܐ (a step, stair), Arab. دَرَجَة (ladder) were sufficiently known. The Greek κλῖμαξ is the same; and κλ. Τυρίων is called in the Talmud סֻלָּמָה שֶׁל צֹר.

מְדוּרָה (with *suff.* ־רָתָהּ) *f.* 1. (from דּוּר I.) *circle*, Is. 30, 33 *he hath made its circle deep* (behind) *and wide*, i. e. to comprehend numerous sacrifices, conseq. same as the noun דּוּר 1. — 2. *a pile of fuel* Ez. 24, 9, from דּוּר III.

מִדְרָךְ (from דָּרַךְ) *m. a treading-place*, i. e. a place trodden upon Deut. 2, 5; see מַהֲלָךְ.

מִדְרָשׁ (from דָּרַשׁ, *constr.* מִדְרַשׁ) *m.* prop. *inquiry*, *examination*, *interpretation*, hence *a copious description*, an enlargement of a common historical book (דִּבְרֵי הַיָּמִים), including perhaps, tradition. Thus *the Midrash of the prophet Iddo* 2 Chr. 13, 22, *the Midrash of the book of kings* 24, 27, and probably other works of the same kind existed. In no case are מ׳ and סֵפֶר to be identified, though the LXX take the former merely as *a writing*, and in Ar. مِدْرَس means *a book;* comp. Latin *commentarius.*

מְדֻשָׁה (from דּוּשׁ, with *suff.* ־תִי) *f.* prop. what is threshed, figur. *a downtrodden*, *ill-treated* (people) Is. 21, 10; comp. the same figure in 41, 15; Jer. 51, 33; Mic. 4, 12 13.

מְדָתָא see הַמְּדָתָא.

מָה (the final *a* is mutable and remains prop. only in pause; when there is a closer union of words, the *a* is merely shortened, and the initial consonant that follows, is doubled, as מַה־פִּשְׁעִי Gen. 31, 36. With a small word מָה is written as if they were one, seldom with larger words; but before *h* it is lengthened, e. g. מַזֶּה Ex. 4, 2, מַלָּכֶם Is. 3, 15, מָהֵם Ez. 8, 6, מַתְּלָאָה Mal. 1, 13, מַבָּרִאשׁוֹנָה 1 Chr. 15, 13. In like manner it is מָה before the gutturals ח, ה or ע, as מָה חַטָּאתִי Gen. 31, 36, מַה־הִיא Zech. 5, 6; but in the latter case more frequently מֶה, as מֶה־חָלֶד Ps. 89, 48, מֶה־עֲוֹנִי Gen. 31, 36, מֶה עָשִׂיתָ 4, 10, מֶה חָדֵל Ps. 39, 5, מֶה הָאָדָם Eccles. 2, 12, מֶה־אֹכְלִי.

Elsewhere מָה remains before words beginning with א, ע and ר, as מָה אָמַר Ex. 3,13, מָה־אֵלֶּה Zech. 1, 9, מָה־רָמוּ Prov. 30, 13, מָה־רָאוּ Esth. 9, 26. מֶה also appears in connections which are not close, or when there is a question, as מֶה מִשְׁפַּט 2 Kings 1, 7, עַל־מֶה Is. 1, 5, Ps. 10, 13, חָכְמַת־מֶה Jer. 8, 9, עַד־מֶה Ps. 4, 3, בַּמֶּה Eccles. 3, 22) *a pronoun interrogative*, *what?* of things, as מִי is applied to persons, in direct and indirect interrogation, oftenest at the beginning of a sentence and without distinction of gender or number. In its very extensive use we distinguish the following peculiarities: 1. It either expresses a simple, direct question, as מָה אֲדַבֵּר Is. 38,15 *what shall I say?* מַה־שְּׁאֵלָתֵךְ Esth. 5, 6 *what is thy request?* or an indirect, indefinite interrogation, e. g. after the verbs הִגִּיד 1 Kings 14, 3, דִּבֵּר Job 34, 33, רָאָה Num. 13,18, יָדַע Ex. 2, 4, שָׁמַע Judges 7, 11, זָכַר Mic. 6, 5; or it is put where the interrogative force is entirely in the back ground, and the translation may be *that which.* — 2. Conceived of and used as a subst., and standing in relation to impersonal nouns, מָה and מֶה is sometimes put after them as a genitive, e. g. חָכְמַת־מֶה לָהֶם Jer. 8, 9 *the intelligence of what remains to them?* i. e. of what thing have they knowledge? Sometimes, again, it is supposed to be in the constr. state, so that the noun follows in the genitive, e. g. מַה־בֶּצַע *what of gain?* i. e. what gain is there? Ps. 30, 10. — 3. It means *of what kind? of what quality?* whether referring to persons or things, e. g. מַה־תָּאֳרוֹ 1 Sam. 28, 14 *what form is he of?* מָה־הֶעָרִים הָאֵלֶּה 1 Kings 9,13 *what are these cities?* מָה־אֵלֶּה Zech. 1, 9 *of what kind are these?* מָה has this meaning, when it is a first or second accusative Hag. 2, 3; Num. 13, 18. — 4. *what?* in a rejecting, blaming, reproaching sense, so that it forms the transition to a negation, e. g. מַה־תְּרִיבוּן Ex. 17, 2 *what do ye strive about?* מַה־תְּנַסּוּן ib. *why tempt ye?* and so Ps. 42, 12; Job 7, 21; then quite negative, and losing more or less the interrogative power, 1 Kings 12, 16 *we have no* (מַה־) *part in David!* parallel לֹא; Job 6, 25 *and the reproof proceeding from you cannot* (וּמַה־) *reprove!* 16, 6 *nothing* (מַה־) *goes away from me!* 31, 1 *and I may not* (וּמָה) *look upon a maid* (LXX *καὶ οὐ*, Vulg. *ut ne*, Syr. ܘܠܐ); Song of Sol. 8, 4 *will not awake!* instead of which in 2, 7 and 3, 5 אִם has this meaning; Prov. 20, 24 *and man, he does not understand his ways!* To this belongs the meaning *what* as an exclamation, Ex. 16, 7 *and what are we!* i. e. we are nothing! In this rejecting, blaming and denying sense of מָה are to be taken many forms of expression, which have obviously proceeded from the usual interrogative one, e. g. מַה־לִּי וָלָךְ Judges 11, 12 *what is it between me and thee!* i. e. what have I to do with thee! = I have nothing to do with thee; מַה־לְּךָ וּלְשָׁלוֹם 2 Kings 9, 18; so too Jer. 2, 18; 23, 28; Ps. 50, 16. On the contrary Judges 1, 14, Is. 3, 15 and 22, 1 do not belong here; though the *what!* is spoken in a reproving, blaming way, it is not so much so as to turn into a denial. With this is also associated the use of מָה as an exclamation of wonder, coupled at the same time with the idea *what kind of*, e. g. מַה־נּוֹרָא Ps. 66, 3 *how fearful!* מַה־טּוּבוֹ Zech. 9, 17 *what is his goodness!* i. e. how good he is. — 5. = *whatever*, *anything*, *something*, aliquid, quidquam, in which case it follows, e. g. בַּל־יָדְעָה־מָּה Prov. 9, 13 *she knows nothing;* וִיהִי מָה 2 Sam. 18, 22 *whatever there be;* דְּבַר מָה Num. 23, 3 *whatsoever thing;* very seldom prefixed 1 Sam. 20, 10. Here belongs too the signification of מָה in the reduplicated מְאוּמָה (which see). Seldom does מָה appear with the meaning *that which*, i. e. including the relative, Judges 9, 48 *I did what ye saw.* מָה may also be taken in this sense Num. 23, 3 and 1 Sam. 20, 10. But in the later period of the language מַה־שֶּׁ־ (*that which*) stands instead Eccles. 1, 9; 3, 15; 6, 10, like the Aram. מָא דִּ. — 6. with a wider extent of the interrogative power, a) *why*, *wherefore*, interchanged with לָמָּה Ex. 14, 15, מַה־תִּצְעַק

why criest thou? as also the Latin *quid*, Greek *τί*; b) *how much*, Job 6, 25 *how very eloquent!* 26, 2 *how well hast thou advised!* c) *in what way*, *quomodo*, Gen. 44, 16 *how shall we justify ourselves!* d) *if* Ps. 39, 5.

Coupled with prepositions two kinds of the latter are to be distinguished: a) such as attach themselves very closely to the interrogative vocable and in consequence double the initial מ, whence they are uttered with *a*. To these belong בְּ and כְּ, as בַּמֶּה, בַּמָּה, כַּמָּה, כַּמֶּה. b) such as are coupled with it only externally, including עַד and עַל, as עַד־מָה, עַל־מָה; then also בְּ, כְּ, לְ, so far as they are not closely attached. The union of מָה with the preposition לְ forms an exception, where the *ā* (Kametz) prefers to remain, as frequently elsewhere (comp. לָנֶצַח, לָעַד, לָכֵן, לָרֹב &c.), but where, as in the case of בְּ and כְּ the *m* is doubled, and the last syllable becomes accentless by abridgment, viz. לָ֫מָּה, from which nothing but unimportant deviations occur. Such compounds are: 1. בַּמָּה *whereon* Gen. 15, 8, *how so* Mal. 1, 2, *whereby* 1 Kings 22, 21, *wherewith* Mic. 6, 6, *by what means* Judges 6, 15. Before gutturals בַּמֶּה stands in a great variety of senses, as *on what account* 2 Chr. 7, 21, *at what* Judges 16, 5, *for nothing* Is. 2, 22, according to the meanings of the separate constituents. — 2. כַּמָּה prop. *as what? for what? how great?* used to express extent in space, time, number, or for repetition, as *how wide? how great?* Zech. 2, 6, *how often?* in the sense of *not often! seldom!* (see מָה) Job 21, 17, *how many?* 13, 23, *how often?* Ps. 78, 40, *how long* 35, 17, also renouncing the interrogative element Zech. 7, 3 *much.* For כַּמָּה, כַּמֶּה is sometimes used 2 Chr. 18, 15. — 3. לָ֫מָּה (exceptionally לָמָה, with the accent on the last syllable and without Dagesh, only in Ps. 42, 10 and 43, 2, and when the following word begins with א, ה and ע, as well as before the name יְהוָה pronounced אֲדֹנָי, except 2 Sam. 2, 22; 14, 31; Ps. 49, 6; Jer. 15, 18; three times לָמֶה 1 Sam. 1, 8, once לָ֫מָה Job 7, 20) denotes a) *wherefore?* when the object is asked after, *to what purpose?* generally in urgent inquiries Gen. 12, 18; Ex. 5, 15; Ruth 1, 11; b) *why?* when the cause is inquired into, qua de causa? Gen. 4, 6; 12, 18; 44, 7; Ex. 2, 13; c) *wherefore*? equivalent to a denial, Gen. 27, 46 *for what purpose is my life!* i. e. I need not live; Ps. 49, 6 *wherefore should I fear!* i. e. I will not be afraid; d) *why*, *on what account*, i. e. for what end, after יָדַע without the interrogative idea 1 Sam. 6, 3; Dan. 10, 20; e) *for what?* with the additional idea of vanity and uselessness Ps. 2, 1; Is. 55, 2; Eccles. 2, 15; Jer. 6, 20; of dehortation 2 Sam. 19, 12; Prov. 5, 20; of prohibition, of hindering Ex. 5, 4; 2 Sam. 15, 19; which passes over to the additional idea of a negation, i. e. *whereto = so that not* 1 Sam. 19, 17; Jo. 2, 17; 2 Chr. 25, 16. In the later period of the language, therefore, לָ֫מָּה means exactly *that not*, or *lest*, ne, ne forte (LXX *ἵνα μή*, *μήποτε* also Gen. 27, 45 and 2 Chr. 25, 16), Eccles. 5, 5 *lest he be angry*, 7, 16 17, Neh. 6, 3, 2 Chr. 32, 4, Gen. 47, 15 19, as also the Aram. לְמָא, ܠܡܳܐ, דִּי לְמָא Ezr. 7, 23. To these meanings of לָ֫מָּה again belong its compounds with other particles, as אֲשֶׁר לָ֫מָּה Dan. 1, 10 *for why?* i. e. *lest*, almost = פֶּן, for which שַׁלָּ֫מָה occurs in Song of Sol. 1, 7; לָ֫מָּה־זֶּה *for what purpose then?* Gen. 25, 22, Num. 11, 20, *why then?* Gen. 18, 13, *wherefore then?* 33, 15, and with the additional idea of dehortation, denial &c. Josh. 7, 10; Judges 13, 18; 2 Sam. 18, 22. — 4. עַד־מָה Ps. 74, 9 *till when? till how long? how long?* for which עַד־מָה stands in 4, 3; also merely *why* 79, 5; 89, 47; without a question *till when*, i. e. in a short time Num. 24, 22. — 5. עַל־מָה *upon what?* Job. 38, 6 *for the sake of what? from what ground* 13, 14, *on what account then?* Mal. 2, 14, and without a question Job 10, 2; Esth. 4, 5; there is also עַל־מֶה *upon what?* Is. 1, 5 for עַל־מָה. — 6. in looser combination with בְּ, כְּ and לְ, as בְּמֶה שֶׁ־ *in that which* Eccles. 3, 22; כְּמָה (only Aram.)

how what! = *but how! how great!* Dan. 3, 33; לָמָּה, לָמָה see above; and לְמָה in לְמַבָּרִאשׁוֹנָה 1 Chr. 15, 13, לְמַדַּי 2 Chr. 30, 3, where לְמָה or לְמַה־ signifies *on account of that*, *for that*.

The interrogative מָה with its abbreviations (מַה, מֶה, מַ־) for the impersonal *what?* is in Ar. ما, Syr. ܡܳܐ, Babyl. מָה, מָא, which are used as variously. The shortening and unaccenting of its vowel in מְאוּמָה (which see), לָמָּה &c. extends still farther in Arab. and Phenic., inasmuch as كَمْ (Hebr. כַּמָּה), لِمَ (Hebr. לָמָּה), Phenic. לָם also appear there; and a trace of this abridgment may be also in שָׁם from שָׁמָּה, manifestly compounded of מָה and שׁ, as Aram. תַּמָּן still shews, where מַן for מָא is also used as an interrogative. For the abridgments in Aramaean, see under מְאוּמָה. As to its origin, the impersonal interrogative vocable, the socalled neuter, may have been pronounced *mă*, and the personal *mĕ*, *mi:* from *mî* in modern Arabic arose *mîn;* from *ma* or *me* of the old language *mân*, *măn*, *men* Ex. 16, 15 מָן, which has been preserved exclusively in Aram. and was also used for מִי (see מָן); from *men* has been formed the Ethiop. neuter *ment* by annexing a *t*, as in extra-Semitic languages. Comp. מִי.

מָה *Aram. pron. interr.* same as Hebr. מָה *what?* Dan. 4, 32, but also *somewhat*, *whatever*, quidquid 2, 22; מָה דִי *that which*, *whatever* it is *which* 2, 28; Ezr. 7, 18. Its compounds with prepositions are a) כְּמָה *how exceedingly! how!* Dan. 3, 33, Syr. ܟܡܳܐ, b) לְמָה *lest* Ezr. 4, 22, and דִּי לְמָה 7, 23 the same.

מָה (not used) *intr. to flow*, *to run*, deriv. מַי (*constr.* מֵי), like גַּי (*constr.* גֵּי) from גָּה I., דַּי (*constr.* דֵּי) from דָּה II., שַׁי from שָׁה, חַי (*constr.* חֵי after the form דֵּי) from חָה, out of which has come חָיָה; and this noun-formation is also entirely according to the analogy of verbs ending in ־ָה, so that no other verb-stem should be adopted; Ar. مَاءٌ the same, besides مَانَ, and the farther developed مهل to pour out, to overflow. Such a stem should also be assumed in the other Semitic languages. The stem מָה appears with a harder final sound in מָג (מוּג) to overflow, to dissolve, מָךְ (מוּךְ), מָק the same, Arab. مَاعَ to dissolve in flowing, مَغَ to be fluid (perhaps Hebr. מֵעָה, and in דְּ־מַע). The Sanskr. mih, Latin mig (in mingere), mej &c. are the same root.

Pih. (redupl.) מִהְמָה the same, whence the noun מֵימַי, preserved only in the constr. state and with suff., as מֵימַי, מֵימֶיךָ &c.

מָה see מָה.

מָה (Kal not used) prop. *tr. to hold off*, *to hold back*, then *intr. to tarry*, *to linger*, Ar. مه, Syr. ܡܗܐ the same; both which are still preserved in this simple form in the imperative as an exclamation, but in farther use only in the redupl. form مَهْمَهَ to stop, to hinder, *to hold off*, *to withhold*. The organic root, like the fundamental signification, is thus to be put along with מָא (which see), and then with לָא and נָא; as has been explained fully, and with more comparisons, under מָאַם and מָאֵן. Deriv. the noun מָהּ.

Hithp. (redupl.) הִתְמַהְמָהּ (*imp. pl.* הִתְמַהְמְהוּ) *to linger*, *to tarry* Gen. 19, 16; *to delay* 43, 10, עַד הִתְמַהְמְהָם Judges 3, 26 *till their delaying*, i. e. as long as their delay continued; *to wait* 19, 8; *to be hesitating*, *undecided*, *keeping back;* hence coupled with תָּמַהּ *to stare*, *to be amazed at*, prop. to stay, to stop Is. 29, 9.

מָהּ *m. tarrying*, only in Ez. 21, 18 כִּי בֹחַן וּמָה לֹא יִהְיֶה *for a proving and a tarrying will not take place;* for וּמָה we should read here וּמָהּ (see בֹּחַן).

מָה see מָה.

מְהוּמָה (*constr.* ־מַת, ־מֹת) *f.* 1. (from הוּם I.) *confusion*, *complication*, at an outbreak, an attack Deut. 7, 23; 1 Sam. 14,

20; Zech. 14, 13; *discord*, *disturbance* Deut. 28, 20; Prov. 15, 16; 1 Sam. 5, 9; *consternation*, *amazement* 5, 11; *disorder* (moral), i. e. *lawlessness*, *force* Am. 3, 9; Ez. 22, 5 (synonym רִיב ,חָמָס &c. Ps. 55, 10-12). — 2. (from הוּם II.) *the rage* or *storm of war*, of besiegers Is. 22, 5. Ez. 7, 7 יוֹם הַמְּהוּמָה = הַיּוֹם מְהוּמָה (this sort of combination is frequent in Phenic. and vulgar Hebrew) *the day of the tumult of war* (and not the joyous shout of the mountains). It is, therefore, not necessary to read with the LXX קָרֵב הַיּוֹם לֹא בִמְהוּמָה וְלֹא בְחֲבָלִים.

מְהוּמָן (old Persian, moulded together from the Zend. meh *great*, hum = hom, heom, the name of an Ized, and ־ָן, the Zend termination -van, out of which -an subsequently arose in Persian; therefore Mehhum-[v]an *belonging to the great Hom*) *n. p. m.* Esth. 1, 10. See הָמָן, הַמְּדָתָא.

מְהֵיטַבְאֵל (*El is a Benefactor*; מְהֵיטַב = מֵטִיב) 1. *n. p. m.* Neh. 6, 10. — 2. *n. p. f.* Gen. 36, 39.

מָהִיר (*constr.* מְהִר; from מָהַר 2. c.) *adj. m. quick*, *prompt*, in a business Prov. 22, 29; *ready*, *swift*, *sure*, in writing, i. e. skilled Ps. 45, 2; Ezr. 7, 6; *experienced in* Is. 16, 5; Syr. ܡܗܝܪܐ the same.

מָהַל (*part. pass.* מָהוּל) *tr.* same as מַל (מוּל), Aram. מְהַל, *to prune*, hence מָהַל; only fig. *to cut wine*, i. e. to weaken it by mixing water with it, to take from it the fiery and the noble part Is. 1, 22, comp. vinum castrare (*Plin.* H. N. 19, 19, 2), jugulare Falernum (*Martial.* Ep. 1, 28). In Ar. verbs of cutting down, killing, piercing, breaking through &c. (قتل ,سحط ,قطع ,شجّ ,قتل ,قطب) are applied to the mixing of wine; on the contrary, مَهَلَ is not connected with מָהַל.

מָהַל see the proper name בְּמַהֲלָל.

מַהֲלָךְ (*constr.* ־לַךְ) *m.* 1. *extent in going*, i. e. length and breadth measured according to the step Jon. 3, 3 4, by which the diameter is sometimes given, and sometimes the circumference; *space*, *extent* Ez. 42, 4, for which also דֶּרֶךְ (in one ms. מִדְרָךְ) stands there; whether *the extent* be meant in length (אֹרֶךְ) or breadth (רֹחַב), whether in ells (אַמּוֹת) or days' journeys (יָמִים), is given by something added. — 2. *a journey*, *a walk* Neh. 2, 6.

מַהְלָךְ (only *pl.* מַהְלְכִים) *m. a going*, *way*, Zech. 3, 7 *and I give thee ways between them standing here*, i. e. thou shalt have ingress and egress among them. To take it as = מַהְלִיכִים guides, or to read מַהְלְכִים, is unnecessary.

מַהֲלָל (*constr.* מַהֲלַל only in a proper name; from הָלַל I.) *m. praise*, *applause*, *fame*, Prov. 27, 21 *and a man* (is tried) *according to his praise*, i. e. according to what is thought of him.

מַהֲלַלְאֵל (*Praise* or *Splendour is El*) 1. *n. p.* of a patriarch descended from Seth in the antediluvian time Gen. 5, 12, corresponding to מְחוּיָאֵל 4, 18 of the other writer; as מְתוּשֶׁלַח 5, 21 corresponds to מְתוּשָׁאֵל 4, 18, and יֶרֶד 5, 15 to עִירָד 4, 18. Taking these names as designations of certain deities belonging to old tradition, to which לֶמֶךְ and חֲנוֹךְ decidedly point, מַהֲלַלְאֵל denotes the splendour- or sun-god Apollo; as מְתוּשֶׁלַח does Mars, יֶרֶד the water-god. — 2. *n. p. m.* Neh. 11, 14.

מַהֲלֻמָּה (*pl.* מַהֲלֻמּוֹת, from הָלַם II.) *f. a stroke*, Prov. 18, 6.

מַהֲמֹרֶת (*pl.* מַהֲמֹרוֹת, from הָמַר = כָּמַר to weave) *f.* same as מִכְמֹרֶת *a net*, of him that lies in wait Ps. 140, 11. The meaning *flood*, after the Arab. همر to pour out (*Ibn Parchon*), or from הָמַר = חָמַר I. (Ps. 46, 4) *to roar*, *to bubble up*, as well as that of *pit* (Symm., Jerome, *Kimchi* and others) from הָמַר = חָפַר *to dig*, are to be rejected.

מַהְפֵּכָה (*constr.* מַהְפֵּכַת, from הָפַךְ Hif.) *f. overthrow*, *destruction*, *wasting*, Deut. 29, 22, = הַהֲפֵכָה, as a verbal noun

construed with the accusative Is. 13, 19; Jer. 50, 40.

מַהְפֶּכֶת (from הָפַךְ Hif. *to fence in*, the body; to make crooked, in the form of a cross) *f. stocks*, an instrument of punishment Jer. 20, 2 3, confining the hands and feet of the culprit, with צִינֹק 29, 26 which fastens the neck; בֵּית הַמַּ׳ 2 Chr. 16, 10 *house of the stocks*.

מַהְקֻצְעָה see קָצַע in *Hof.* and the noun מִקְצֹעָה.

מָהַר 1. (Kal not used) *intr. to flow, to run, to flow forth, to flood*, like those which are identical with it, מָר I. (מוּר), מַר I. (מָרַר), Arab. مار to flood, to flow, and like the organic root in נָ־מַר to flow, of water, Arab. نمر; for which reason the verb is closely connected with נָהַר, like מָגַד with נָגַד. — 2. (not used) metaphor. a) *to hasten away, to run forward, to move along;* the corresponding metaphor also taking place in אָזַל I. (comp. נָ־זַל), יָבַל I. (comp. הָבַל to rove, Syr. ܗܒܠ, whence הֶבֶל a proper name, prop. *a nomad*), הָלַךְ (belonging to הָלַךְ), רָהַט (which see) &c.; b) *to totter to and fro, to waver, to be in motion*, comp. מָר (מוּר), and אָזַל compared with זָל; c) *to be quick, brisk, alert, experienced*, Arab. مهر. Deriv. מָהִיר, מְהֵרָה, the proper name מַהֲרַי. — 3. (3 *plur.* מָהֲרוּ, *fut.* יִמְהַר, *inf. absol.* מָהֹר) *trans.* prop. *to pour out, to cause to flow*, hence *to give away* (the same metaphor appearing in מָגַר, נָגַר I., מָגַן), *to reach, to hand*, in order to exchange a thing for what is given; therefore *to barter*, a woman for a price (מֹהַר), i. e. *to marry*, Ex. 22, 15; *to exchange*, a god (אַחֵר, as Is. 48, 11 = אֵל אַחֵר) Ps. 16, 4 (*Ibn Melech*), comp. Jer. 2, 11. Deriv. מֹהַר.

Nif. נִמְהַר (*part.* נִמְהָר) *to be hurried, to act precipitately*, Job 5, 13; *to be too hasty, headlong* Is. 32, 4; Hab. 1, 6; *to move hurriedly, vehemently, wildly, lively*, of לֵב, hence *to tremble, to be solicitous* Is. 35, 4; comp. פָּחַד, חָרַד, חָפַז, בָּהַל.

Pih. מִהַר (*inf. constr.* מַהֵר, *fut.* יְמַהֵר) 1. either a stronger expression of the Kal, idea in signif. 2, *to hasten* 1 Sam. 4, 14, with אֶל Prov. 7, 23 or accusat. of the place *whither* Nah. 2, 6, or *trans.* with accusat. of the object, *to procure quickly* Gen. 18, 6, *to accelerate* Is. 5, 19, *to bring hastily* 1 Kings 22, 9. Intrans. it stands a) in Is. 8, 1 *the booty hastens*, where מַהֵר as an infin. is put for the finite verb, parall. to חָשׁ; and לְ is to be taken as a sign of the superscription, especially since only מַהֵר stands in verse 3; conseq. לָבֹא Gen. 15, 12, לִסְגּוֹר Josh. 2, 5 cannot be at all compared with it. It is still better to take מַהֵר = מְמַהֵר with the Targ., as חָשׁ also may be a participle. b) coupled with other verbs it gives them an adverbial force *quickly, hastily*, either with or without וְ Gen. 45, 9, Judges 9, 48, or whether the verb follows in the infin. with לְ Gen. 18, 7; 41, 32, or לְ is dropped Ex. 2, 18. Deriv. מַהֵר. — 2. *to be very expert, prompt, skilful, intelligent;* joined with other words also, used adverbially Is. 32, 4, parallel בִּין.

מַהֵר (after the form אַחֵר, probably a part. Pihel, conseq. instead of מְמַהֵר) 1. *adj. m. hastening, quick, rash*, Zeph. 1, 14. — 2. *adv. quickly, hastily*, put after verbs Ex. 32, 8; Deut. 4, 26; 7, 4; Josh. 2, 5; seldom prefixed Ps. 79, 8.

מֹהַר (from מָהַר 3) *m. a gift, a dowry, a marriage-price*, paid to the parents of a bride Gen. 34, 12; Ex. 22, 16; 1 Sam. 18, 26; Greek ἕδνον, Targ. מוֹהֲרָא, Syr. ܡܗܪܐ, Arab. مهر.

מְהֵרָה (after the form הֲרֵגָה, יְרֵשָׁה) *f. haste, speed*, only *adv. quickly, hastily*, Num. 17, 11; Deut. 11, 17. In almost the same sense בִּמְהֵרָה (*in haste*) *soon* Eccles. 4, 12, עַד־מְהֵרָה Ps. 147, 15, stronger קַל מְהֵרָה Jo. 4, 4, or inverted מְ׳ קַל Is. 5, 26 *in furious haste;* comp. the same idensifiying in פִּתְאֹם לְפֶתַע Is. 30, 13, and לְפֶתַע פִּתְאֹם 29, 5.

מַהֲרַי (*the hasty one*) *n. p. m.* 2 Sam. 23, 28.

מַהֲתַלָּה (only *plur.* מַהֲתַלּוֹת, from

הָתֵל) *f. mockery*, *delusion*, *jest* Is. 30, 10, parallel חֲלָקוֹת *flatteries*.

מוֹ I. *a pronoun* = מָה what? (comp. פֶּה = פּוֹ, פֹּה; אֵיכָכָה, אֵיכָה in כָּה = כֹּה in אֵיפֹה 2 Kings 6, 13 K'ri), only in combination with the prepositions בְּ, כְּ and לְ, adding to them a relative force though it be only remote. a) בְּמוֹ prop. *in that which*, poet. same as בְּ *in*, *by*, *with*, as בְּמוֹ־אֹפֶל Ps. 11, 2 *in darkness;* בְּמוֹ מַדְמֵנָה Is. 25, 10 K'ri *in dung;* בְּמוֹ־אֵשׁ 43, 2 *through the fire;* 44, 16 *in fire;* בְּמוֹ־אָרֶב (go into) *their place of concealment* Job 37, 8; בְּמוֹ־רֹאשׁ 16, 4 *with the head;* בְּמוֹ־פֶה 16, 5 *with the mouth.* For מוֹ = מָה in Is. 25, 10 K'tib and vice versa in Job 9, 30 K'ri בְּמֵי stands for בְּמוֹ (see מַי), where we can scarcely think of מַי (from מַי). — b) לְמוֹ poetically = לְ *at*, *to*, *for*, as לְמוֹ־חֶרֶב Job 27, 14 *for the sword;* 29, 21 לְמוֹ עֲצָתִי *at the counsel;* 38, 40 לְמוֹ־אָרֶב *for the lying in wait* = לְאָרֶב; 40, 4 לְמוֹ־פִי *upon my mouth.* In like manner לְמוּ־, לְמוֹ־ were taken in the proper name לְמוּאֵל, לְמוֹאֵל as = לְ, as in לָאֵל; but this is still doubtful. — c) כְּמוֹ (not only poetically = כְּ, but also in prose), with ָ as a prevowel (the latter before light suffixes, as כָּמוֹהָ, כָּמוֹהוּ, כָּמוֹךָ, כָּמֹנִי, כָּמוֹנוּ, the former before the heavy ones, as כְּמוֹהֶם, כְּמוֹכֶם, but for which כָּכֶם, כָּהֶם are more frequent) see כְּמוֹ. In all these forms מוֹ is easily perceived to arise out of מָה, since the meaning of מָה is still seen and it is also found in the Arab. بِمَا, كَمَا and Aram. כְּמָא, ܐܝܟܢܐ. כְּמוֹ הִנֵּה Ps. 73, 15 is = כְּמוֹ הֵנָּה sicut haec, talia. — 2. מוֹ־ ָ a poetical suffix-appendage for the original, plural ָם with verbs, nouns or particles, seldomer מוּ־ Ex. 15, 5, which appended syllable, however, should rather be regarded as a mere cessation of the sound, and has nothing in common with the מוֹ of signif. 1; so also מוֹ־ ֵ or with other vowels preceding. This מוֹ־ ָ is seldom used by the poets as a sing., particularly with small words, as לָמוֹ for לוֹ Is. 44, 15; comp. Ps. 11, 7; Job 22, 2; Deut. 33, 2. — 3. מוֹ (after the form בְּזֹה, מְלֹא, since the root here is מָה) same as מַי *water*, prop. the flowing, metaphor. *seed*, *seed-efflux;* like מֵי Is. 48, 1, Arab. ماء (Kor. 86, 5), Pers. آب (water and seed). On the form comp. the Targ. מֹה, מוֹי, מוֹ (water), Phenic. מוֹ the same, hence מוֹ שֹׁקֶר (שֹׁקֶר = שֶׁקֶר) My-socar-as (= מֵי אַכְזָב) proper name of a Tingitane harbour; fem. מוֹת in numerous name-formations. It was after this meaning of מוֹ "seed" that the author of Gen. 19, 37 explained the name מוֹאָב, though it should be derived from יָאַב.

מוֹאָב (according to Gen. 19, 37 either from מוֹ = מֵי, and אָב, *semen of the father*, i. e. begotten by his own father, or = מֵאָב with the same meaning as מֵאָבִינוּ has in 19, 32 34; but it is probable that it was originally = מוֹאָב *a wished for*, *longed for one*, from יָאַב) 1. *n. p.* of a son of Lot's Gen. 19, 37, then of a people called after him, *the Moabites*, sometimes masc. Num. 22, 3, 2 Kings 1, 1, Jer. 48, 11 13, sometimes fem. Judges 3, 30, 2 Sam. 8, 2, also coupled with the plur. as a people 2 Kings 3, 21 22. The Moabites accordingly came from Aram Gen. 19, 37 seq., and settled down at a later period on the east side of the Dead Sea and the Jordan, after they drove out the original inhabitants, the אֵימִים, Deut. 2, 11. — 2. *n. p.* of the land of Moab Num. 21, 13 26, Judges 11, 18, fully שְׂדֵה מ׳ (Ruth 1, 1 2 6 22; 2, 6; 4, 3) or אֶרֶץ מ׳ Deut. 1, 5; 28, 69; 32, 49; 34, 5. Numerous passages of the Old Test., which have been collected in special works and treatises, give an account of the geographical extent or limitation of the Moabite territory, its religion, political history and relation to the Jewish people. *Gentile m.* מוֹאָבִי Deut. 23, 4; Neh. 13, 1; *fem.* מוֹאֲבִיָּה Ruth 1, 22 and 2, 2, or מוֹאָבִית 2 Chr. 24, 26; *pl. fem.* מוֹאֲבִיּוֹת 1 Kings 11, 1.

מוּאָל only in Neh. 12, 38 K'tib, see מוּל.

מוֹבָא (from בּוֹא) *m. entrance* Ez. 43, 11 same as מָבוֹא 42, 9; and here as in the K'ri 2 Sam. 3, 25 it is used merely on account of its similarity to מוֹצָא, like מוּצָא (= מוֹצָא which see) once even Ez. 47, 8 (from צוּא = צָיָא, צִיָּה) = מִצּוֹא.

מוֹג or מֹג (*plur.* מֻגִּים, an Indian word, occurring only with the article אַל־, because it came to the Hebrews through the Arabians) *m.* the name of an Indian costly wood (*Kimchi*), fetched from Ophir 1 Kings 10, 11 12, probably the genuine *Sandel-wood*, which is called mocha, mochâta in Sanskrit; sometimes transposed גּוּמִּים, and mentioned *inexactly* as a wood growing on Lebanon with cedars and cypresses 2 Chr. 2, 7.

מוּג I. (i. e. מָג, not used) *intr. to be great, mighty, rich*, comp. Sanskrit mah = magh, whence magha (in the Vedas) *power, riches;* old Persian mag the same, hence maga *might, force* (in a religious aspect), magava (an adjective form from it) = Sanskrit maghavan (in the Vedas) *a powerful one*, old Persian magu-s, the designation of a class of the servants of Ormuzd. Accordingly the stem mag appears to be connected with mah *to grow, to become large*, and with the Indo-Germanic mag *to be able, to have the power* (see מָג). Deriv. מָג.

מוּג II. (*inf. constr.* מוּג; *fut.* יָמוּג, *apoc.* יָמֹג, with *suff.* תְּמוּגֵנוּ) 1. *intr. to melt, to dissolve*, figurat. *to tremble, to faint from fear*, of לֵב Ez. 21, 20, *to shake, to quake*, of אֶרֶץ Am. 9, 5; Ps. 46, 7; the same figure appearing in מָסַס, Ar. ذاب. — 2. *tr. to cause to flow*, i. e. *to cause to faint* or *despond* Is. 64, 6, like מָסַס 10, 18; but we may conjecture that תְּמוּגֵנוּ stands there for תְּמֹגְגֵנוּ, and consequently it belongs to Pihel. The organic root מָג is closely connected with מָה, מָע, מָק, Arab. ماع &c.

Nif. נָמוֹג (נָמֹגוּ; *part. pl.* נְמֹגִים) figur. *to tremble, to quake, to totter to and fro, to dissolve*, of מַחֲנֶה = הָמוֹן 1 Sam. 14, 16, of הֵיכָל Nah. 2, 7, *to tremble, to be afraid* Is. 14, 31; Ex. 15, 15.

Pih. מוֹגֵג (*fut.* יְמוֹגֵג) *to cause to flow, to melt, to dissolve*, e. g. the clods by רְבִיבִים Ps. 65, 11; figur. Job 30, 22 *and the stormy wind dissolves me* (תֻּשִׁיָּה K'tib = תְּשֻׁאָה 36, 29, hence the parallel is רוּחַ; and תֻּשִׁיָּה K'ri is the same).

Hithp. הִתְמוֹגֵג (*fut.* יִתְמוֹגֵג) *to dissolve, to perish* Ps. 107, 26; metaph. *to quake, to tremble, to shake* Am. 9, 13.

מוּד I. (Kal not used) *intr. to move to and fro, to be agitated*, connected in its organic root מָד with מָט I. (מוּט), מָעַד, Ar. مَادَ, مَاطَ &c., then with נָד, נָד, נָט.

Pih. מוֹדֵד (*fut.* יְמוֹדֵד) *to cause to shake, to make tremble* Hab. 3, 6 (Targ., LXX).

מוּד II. (not used) *intr. to stretch, to extend*, in space or time, same as מָדַד; deriv. תָּמִיד, מָדוֹן.

מוֹדַע or מֹדָע (an abstract noun formed from יָדַע I. with מ; *constr.* מוֹדַע also before לְ) *m. acquaintance, relationship*, concr. *an acquaintance, a friend*, Prov. 7, 4; Ruth 2, 1 K'ri, where the K'tib has מְיֻדָּע.

מוֹדַעַת (or מֹדַעַת) *fem.* 1. the same Ruth 3, 2. — 2. *knowledge* Is. 12, 5 K'ri, where the K'tib is מְיֻדַּעַת after the form מֵיפַעַת (from יָפַע).

מוּט I. (*inf. absol.* and *constr.* מוֹט, *fut.* יָמוּט, *part. m.* מָט) 1. *intr.* same as מוּד I., נוּט, נוּד *to waver, to move to and fro*, of רֶגֶל Ps. 38, 17 and 94, 18, to fall; *to tremble, to quake*, of הָרִים 46, 3, אֶרֶץ Is. 24, 19, מַמְלָכוֹת Ps. 46, 7, גְּבָעוֹת Is. 54, 10. Derivat. מוֹט 1. — 2. *to incline, to sink*, figurat. *to be reduced in circumstances* Lev. 25, 35; metaphor. *not to stand firm, to be changeable.* — 3. (not used) *trans. to incline, to bend, to make crooked, to turn aside*, like the Ar. مَاطَ, connected in its organic root מָט with that in נָטָה. Deriv. מַטֶּה (from מוֹטֶה) Ez. 9, 9 and מוֹטָה Is. 58, 9.

Nif. נָמוֹט (*fut.* יִמּוֹט) *to totter*, of the steps Prov. 10, 30, Ps. 17, 5, *to fall*, *to stumble* 10, 6; 30, 7; with a negative, *to stand firm* 125, 1; Is. 40, 20; *to tremble*, *to quake* Ps. 82, 5.

Hif. הֵמִיט (*fut.* יָמִיט) *to make totter*, *to precipitate*, with עַל of the person Ps. 55, 4; 140, 11 K'tib.

Hithp. הִתְמוֹטֵט *to be violently shaken* Is. 24, 19; *to totter*, like Kal and Nif.

מוֹט II. (not used) *tr.* prop. same as מָעַט I. *to split off*, *to cut off*, of boughs, branches; deriv. מוֹט 2, מוֹטָה 2.

מוֹט (with *suff.* מֹטֵהוּ) *m.* 1. (from מוֹט I.) *a tottering*, *stumbling*, *fall* Ps. 121, 3; 66, 9. — 2. (from מוֹט II. prop. a bough which is broken off the stem; and בַּד may have the same derivation) *a pole*, for bearing on the shoulder Num. 4, 10 12; 13, 23; metaphor. *the yoke*, of an ox Nah. 1, 13, made of crooked wooden sticks bent round the neck of the heifer. Comp. the etymology of קֶרֶשׁ.

מוֹטָה (*pl.* מוֹטוֹת) *f.* 1. (from מוֹט I.) *injustice* Is. 58, 6 (parall. רֶשַׁע), 58, 9, conseq.=מֻטֶּה Ez. 9, 9. — 2. (from מוֹט II.) *a staff*, metaphor. *yoke* Jer. 28, 10 12, fully מ' עֹל Lev. 26, 13, Ez. 34, 27, made of עֵץ Jer. 28, 13 or בַּרְזֶל ib.

מוּךְ (*fut.* יָמוּךְ) *intr.* prop. *to be bruised*, *shattered*, *melted*, *dissolved*, partly connected with מוּג (מוּג), partly with מַךְ, מָעַךְ, מַק; only fig. *to be reduced*, *to become poor* Lev. 25, 25 35 39 47; Syr. ܡܟ݂ the same. It is, therefore, different in its origin from יָרַד.

מוֹל Deut. 1, 1, see מוּל.

מוּל (*perf.* מָל, מַלְתָּה, מָלוּ, מַלְתֶּם; *part. pass.* מוּל; *fut. ap.* וַיָּמָל) *tr.* prop. *to divide*, *to cut off*, *to cut away*, like the Ar. مَعَلَ. The organic root מַל is identical with that in מָהַל, מַל (מָלַל). Only the meaning *to cut off*, spec. the prepuce, *circumcise*, is in use; hence with accus. of the object עָרְלָה Gen. 17, 23, or also of the person 21, 4; Ex. 12, 45; Josh. 5, 4; as a figure of dedication and purification Deut. 10, 16; comp. Ar. طَهَّرَ to purify and circumcise. Deriv. מוּלָה.

Nif. נָמוֹל (only *inf. abs.* and *c.* הִמּוֹל, *imperat.* הִמּוֹל, *fut.* יִמּוֹל; while the *perf.* and *part.* נִמּוֹל and other forms belong to מַל = מָלַל) *to be circumcised* Gen. 17, 10 13; 34, 24; *to circumcise oneself* Josh. 5, 8; fig. Jer. 4, 4 *circumcise yourselves unto Jehovah*, i. e. dedicate yourselves to him. See מָלַל.

Hif. הֵמִיל (*fut.* יָמִיל) *to cut off*, *to destroy* Ps. 118, 10-12.

The fundamental signification of the stem, compared with מַל, מָהַל, is not only *to cut away*, *to cut off*, *to circumcise*, but also (like mol-ere, μύλλ-ειν, Pers. mal-īden, German mahl-en) *to bruise*, conterere, since circumcision at first was only a mild exsectio, the destruction of all impurity of the sexual organ. Another fundamental signification of the organic root מל has still been preserved in קָ־מַל, אָ־מַל (connected with בל), and another besides in הָ־מַל and נָ־מַל (to נְמָלָה).

מוּל (once מוֹל Deut. 1, 1 and מוּאל or מוֹאל Neh. 12, 38 K'tib, either from אוּל II. after the form מוּבָא, or from יָאַל III. which see, and prop. a noun or part. Hof.) *a preposition* 1. *before* (expressing both motion and rest), in conspectu, coram Ex. 18, 19; *close before*, *immediately before* Josh. 19, 46, *at*, *beside* (but at the same time *before*) 18, 18; Deut. 2, 19; 3, 29. — 2. *over against*, i. e. before a thing at a certain distance from it, e regione Deut. 11, 30, 1 Sam. 14, 5, hence מוּל ... אֶל 1 Kings 7, 5 *one over against the other*. In these two meanings מוּל is united with other prepositions, as a) אֶל־מוּל, viz. aa) *before*, *towards* 1 Sam. 17, 30 *and he turned away from him* (and placed himself) *before another; close before* (as far as), *close at* (before) Ex. 34, 3, Josh. 22, 11, *as far as before* 9, 1; but the meaning of אֶל disappears here almost entirely. bb) *over against and before* Josh. 8, 33. In order to make *before* still more prominent in this compound, פְּנֵי follows

Num. 8, 2; Ex. 26, 9; 28, 37; therefore sometimes אֶל־מוּל פָּנִים *before* 28, 25; Lev. 8,9; 2 Sam. 11, 15. b) לְמוֹאל or לְמוֹאֵל Neh. 12, 38 K'tib (where the K'ri has לְמוּל) *over against*. c) מִמּוּל (with *suff.* מִמֻּלִי) *over against before*, prop. *from before* Numb. 22, 5, *from the front of* 2 Sam. 5, 23; *away from before* Mic. 2, 8 (where it is better, however, to take מִמּוּל in the sense of מֵעַל 3, 2 3); *from the side of* 2 Chr. 4, 10; מִמּוּל פָּנָיו Ex. 28, 27 *from before*. d) אֶתְמוּל *over against, against*, Mic. 2, 8 *but against my people*, either according to the analogy of אֶת־ פְּנֵי, or entirely for אֶל־מוּל, as also אֶת stands for אֶל in Gen. 49, 25; 2 Sam. 15, 23. e) *Ibn G'anâch* has explained the adverb אֶתְמוֹל 1 Sam. 10, 11, אֶתְמוֹל 4, 7 and אֶתְמוּל Is. 30, 33 out of the vocable מוֹל, מוּל, and conseq. also the word תְּמוֹל abridged from it, regarding it as compounded of אֶת־מוּל (*with* or *at the front*) or אֶת־מוּל (*what has been before, the past*, hence *long ago*), like אֶל־מוּל; but it is more probable, that a stem תָּמַל (which see) should be assumed for it. But as it is apparently formed from מוֹל, מוּל, its meanings may find a place here: aa) *before, long ago*, as if the signification of מוּל were applied to time Is. 30, 33; but commonly bb) *yesterday*, heri 2 Sam. 5, 2, especially when coupled with שִׁלְשֹׁם, *yesterday and the third day* i. e. three days ago 1 Sam. 14, 21; 19, 7. It also appears as an adject. to יוֹם Ps. 90, 4. A shortened form is תְּמוֹל (which see), sometimes opposed to הַיּוֹם (today) 1 Sam. 20, 27, sometimes before its climax שִׁלְשֹׁם 2 Sam. 3, 17, and also for *aforetime, long ago* Gen. 31, 2; Ex. 21, 29.

That a stem תָּמַל should be assumed for תְּמוֹל, אֶתְמוֹל, אֶתְמוּל, is shewn by the Ethiopic form t'mâlîm (the last *m* is reduplicated as in חספס) and the numerous Aramaean forms. From תָּמַל has arisen a noun תְּמוֹל (after the form סָגוֹר), and with a prosthetic א אֶתְמוֹל; and from the same stem the Targumic תְּמַל, אֶתְמַל (*o* changed into *a* as in קָל, אֶת), ܐܬܡܠ, with a vocal termination ܐܬܡܠܝ, תְּמָלֵי, אֶתְמָלֵי are derived. תָּמַל means = שָׁמַל *to veil, to bind about, to knot*, metaphor. partly *to be strong, vigorous* (comp. קָשַׁר, גָּדַל, חוּל, קָוָה &c.), partly with respect to time, *to be long, lasting*, and therefore אֶתְמוֹל = כְּבָר.

מוֹלָדָה (prop. birth, hence *Mylitta*, i. e. dedicated to her; from Hif. of יָלַד) *n. p.* of a city in the south of Judah, afterwards ceded to Simeon Josh. 15, 26; Neh. 11, 26; 1 Chr. 4, 28. מוֹלָדָה or מוֹלֶדֶת is the name of a Babylonian goddess (*Herod.* 1, 199), as well as of a Carthaginian one, symbolising the procreative principle, for which תֹּלֶדֶת *Tylitta* was also said. The city-names מוֹלֶדֶת, מְגַר מֹלֶדֶת (Mulitta, Megarmelita) in Libya (*Harduin*, Acta conc. I. p. 1103) confirm the fact that cities were consecrated to the goddess.

מוֹלֶדֶת (with *suff.* מוֹלַדְתִּי; *pl.* מוֹלְדוֹת, with *suff.* מוֹלְדֹתַיִךְ; from יָלַד) *f.* 1. *birth, nativity, origin* Esth. 2, 10, Ez. 16, 3 4, coupled with מְכוּרָה, used also in the pl. like *natales, origines;* אֶרֶץ מ' Gen. 11, 28 and 24, 7; or without אֶרֶץ Gen. 12, 1 *fatherland*. — 2. concrete *what is born, child, offspring* Gen. 48, 6; metaphor. *family* Gen. 43, 7, *countrymen* Esth. 8, 6.

מוּלָה *f. circumcision* Ex. 4, 26.

מוֹלִיד (*producer, begetter*) *n. p. m.* 1 Chr. 2, 29.

מוּם (not used) *intr. to be wanting, to be defective*, arising from the reduplication of מָא (from which מְאֹם and מָאֵן also came). For the true original conception see under מָאֵן. Derivative

מוּם (with *suff.* מוּמוֹ; once מְאוּם Dan. 1, 4) *m.* prop. defect, want, same as חֶסֶר, then *a spot, stain, blemish*, i. e. a bodily blemish, of men Lev. 24, 19 20, Song of Sol. 4, 7, Dan. 1, 4, or of animals Lev. 21, 17; 22, 20; *disease* (of leprosy) Job 11, 15; metaphor. morally *stain, spot, blot, disgrace* Prov. 9, 7.

מוּמָה (from יָמָה II. to swear; with *suff.* מוּמָם) *m. an oath*, Deut. 32, 5 *his not-sons* (לֹא־בָנָיו) *have violated their oath to him;* comp. Aram. מוֹמָא, מוֹמָתָא.

מון (i. e. מָן; not used) *tr.* prop. *to cut*, *to separate round about*, cognate in sense בָּרָא; then *to distinguish*, i. e. to make different from other things by preparation. By a usual transference of idea: *to form*, *to make*, *to fashion*, from existing materials, Ar. مَانَ (f. i) *to separate from one another*, *to split*, *to divide*, مَانَ (f. o) and مَأَنَ also *to notch*, *to cut into*, hence مَئِنَّة a sign; *to protect round about*, i. e. to separate or keep off from all contact; conseq. identical in the organic root מָן partly with that in אָ־מַן I., Aram. מְאַן (which see), partly with that in מָנַ־ע. Deriv. מוּנָה (perhaps), מִין, תְּמוּנָה.

מוֹנָה (from מְעֹנָה) *f. couch of a wild beast* Ez. 19, 7, where some read אַל־מְנוֹתָיו for מְנוֹתָיו.

מוּנָה (from מוּן) *f. an image*, *an idolatrous image*, prop. a thing formed, Am. 4, 3 *and ye shall cast the idolatrous images on the mountain.* But see הַרְמוֹן.

מוּסָב (from סָבַב) *m. circuit*, *turning* Ez. 41, 7, וְנָסְבָה being found there; but as one rather expects *the being enlarged*, *enlargement*, נוֹסְפָה and מוּסָף are to be read, as in 1 Kings 6, 6 the opposite מִגְרָעָה.

מוּסַבָּה (*pl. c.* מוּסַבּוֹת; from סָבַב) *f.* prop. what is capable of being turned about or wound (cognate in sense גָּלִיל), hence *the fold of a door that turns and winds about* Ez. 41, 24, where מוּסַבּוֹת דְּלָתוֹת correspond to the צַלְעֵי הַדֶּלֶת גְּלִילִים of 1 Kings 6, 34.

מוֹסָד (only *pl. c.* מוֹסְדֵי; from יָסַד) *m. foundation*, of the mountains Deut. 32, 22, Ps. 18, 8, of the earth 82, 5; *basis*, of the generations Is. 58, 12.

מוּסָד (*constr.* מוּסַד; from יָסַד) *m. foundation*, *erection* 2 Chr. 8, 16; *a basis* Is. 28, 16, where the accompanying מוּסָּד is the part. Hof.

מוֹסָדָה (only *pl.* מוֹסָדוֹת, *c.* מוֹסְדוֹת; from יָסַד) *f. a foundation* Jer. 51, 26; of heaven 2 Sam. 22, 8, of the world 22, 16, of the earth Is. 40, 21.

מוּסָדָה (from יָסַד) *f.* 1. *appointment*, *decree*, *firm determination*, of chastisement (מַטֵּה) Is. 30, 32. — 2. *foundation*, of a building, *the lower building* Ez. 41, 8 K'ri, where the K'tib reads מְיֻסָּדוֹת, if it be not better to read מִיְּסֹדוֹת (*from the foundations and towards*).

מוּסָךְ (from סָכַךְ) *m. a covered walk* 2 Kings 16, 18 K'ri, for which the K'tib has מֵיסָךְ.

מוּסָף see מוּסָב.

מוֹסֵר (*pl.* מוֹסֵרִים, ־רוֹת; = מֹאסֵר from אָסַר; but see also יָסַר) 1. *m. a fetter* Ps. 2, 3; 107, 14; 116, 16. — 2. (from יָסַר; *place of chastisement*) *n. p.* of a place in the wilderness Num. 33, 30.

מוּסָר (*constr.* מוּסַר, with *suff.* מוּסָרִי, מוּסָרְךָ; from יָסַר) *m.* prop. taming, concrete *a bond*, *fetter* Job 12, 18 (Targ. Vulg.); *chastisement*, of boys Prov. 23, 13, of men by God 3, 11, שֵׁבֶט מ׳ 22, 15 *rod of chastisement;* metaphor. *correction*, *instruction* Job 5, 17; Ps. 50, 17; Jer. 2, 30; *example*, *reproof* Ez. 5, 15, with the genitive of the person who gives it Prov. 1, 8; 4, 1; 15, 5, also absol. 5, 12; 8, 33; 12, 1, once with the genitive הַשְׂכֵּל 1, 3 *for understanding.*

מוֹעָד (*pl.* with *suff.* מוֹעָדָיו; from יָעַד II.) *m. an assembly* (of warriors), *a troop*, Is. 14, 31 *none single in their troops*, i. e. they are crowded thickly together, comp. מוֹעֵד 3.

מוֹעֵד (with *suff.* מֹעֲדוֹ, מוֹעֲדֵנוּ; *pl.* מוֹעֲדִים, *constr.* ־דֵי, with *suff.* מוֹעֲדֶיהָ, ־דֵיכֶם) *m.* 1. (from יָעַד I.) *a fixed*, *appointed time* Gen. 21, 2; *pl. appointed times*, Jer. 8, 7 *the stork knows its times*, for its passages to and fro; *an epoch of time* Gen. 1, 14; מ׳ קֵץ Dan. 8, 19 *point of time of the end*, i. e. closing time; *a future and definite time* 11, 27 29; *a fixed section of time* 12, 7; *a yearly returning time* Gen. 17, 21; 18, 14; 2 Kings 4, 16; hence *a definite festival-time* Zech. 8, 19, coupled with חַג Ez. 46, 12 and instead of it Lev. 13, 2 4 44, coupled with the

sabbath and new moon 2 Chr. 8, 13; 31, 3, or instead of them Ps. 104, 19; Neh. 10, 34; יוֹם מוֹעֵד *day of the feast* Hos. 9, 5; 12, 10, also מוֹעֵד alone Lam. 1, 4; 2, 6; metaphor. like חַג *festive offering* 2 Chr. 30, 22; in prophetic style for *a year* Dan. 12, 7, comp. עִדָּן. — 2. *an appointed place* Josh. 8, 14; 1 Sam. 20, 35 compared with 20, 9, as also the Ar. مَوْعِد and the verb יָעַד Jer. 47, 7. — 3. (from יָעַד II.) *a coming together*, *an assembly*, a) of enemies, *an army* (like מוֹעָד Is. 14, 31) Lament. 1, 15; but better *feast* (comp. 2, 22). b) of the gods, hence הַר מוֹעֵד Is. 14, 13 *the mountain of the gods* of the Babylonians, *Meru* among the Indians, the *Albordsh* of the Zends, supposed to be in the extreme north (יַרְכְּתֵי צָפוֹן), in which Ezekiel (38, 6) puts Togarmah; hence Zion is compared to it Ps. 46, 3. c) of the people, *the congregation* Num. 16, 2, for which עֵדָה occurs elsewhere. d) *a festive gathering* Zeph. 3, 18, hence Jerusalem is called קִרְיַת מ׳ Is. 33, 20, and the tabernacle which continued from Moses till David אֹהֶל מוֹעֵד (Ex. 27, 21; 28, 43; Lev. 1, 1; 4, 4; 1 Kings 8, 4), i. e. *tent of the congregation*, because the people assembled before it at the festival, and because God appeared there to Moses, according to Ex. 25, 22 and Num. 17, 19 (*Saadia*, *Kimchi*); the Targ., Syr. and Arab. have therefore translated *tent of the festive gathering*. e) fig. בֵּית מ׳ *house of assembly* Job 30, 23, i. e. the grave, orcus. — 4. *place of the people's meeting together*, *festive assembly;* hence מ׳ אֵל Lament. 2, 6, *pl.* מוֹעֲדֵי־אֵל Ps. 74, 8 *temple*, *synagogue*, *holy place*. — 5. *establishment*, *determination*, hence *agreement* Judges 20, 38; *statute*, *covenant*, *law*, in which sense the LXX and Vulg. have taken אֹהֶל מוֹעֵד, hence *tabernacle of the covenant*, *of the law;* מִשְׁכַּן עֵדוּת Num. 9, 15, אֹ׳ הָעֵדוּת 17, 23 and 18, 2 also appearing instead of it. — מוֹעָד Job 12, 5 belongs to מָעַד.

מוֹעָדָה (*pl.* ־דוֹת; from יָעַד I.) *f.* same as מוֹעֵד *a festival*, *a festival time* 2 Chr. 8, 13.

מוּעָדָה (from הוּעַד from יָעַד II.) *f. a refuge*, *an asylum*, Josh. 20, 9 *cities of refuge*, i. e. free cities; properly a place where one is received, comp. אָסַף; Syr. ܡܥܢܐ refuge, modern Hebrew בֵּית וַעַד.

מוּעֶדֶת see מָעַד *Puh*.

מוּעָף (as if formed from the Hof. of עוּף II., but merely transposed from מָעוּף) *m. darkness*, *obscurity*, figur. *misfortune* Is. 8, 23.

מוֹעֵצָה (only *pl.* מוֹעֵצוֹת, with *suff.* מֹעֲצוֹתֵיהֶם; from יָעַץ) *f. proposal*, *counsel*, Ps. 5, 11; *result of counsel* Prov. 1, 31.

מוּעָקָה (from עוּק) *f.* same as עָקָה (Ps. 55, 4) *confinement*, *distress*, Psalm 66, 11.

מוּפָז *n. p.* of a gold district, coupled with אוּפָז 1 Kings 10, 18, as there is also a מוֹפִר existing with אוֹפִר. See אוּפָז.

מוֹפֵת (with *suff.* מוֹפֶתְכֶם; *pl.* מוֹפְתִים, *c.* מוֹפְתֵי, with *suff.* מוֹפְתָיו) *m.* prop. something separated from the usual, distinguished, extraordinary, cogn. in sense פֶּלֶא; hence 1. *a wonder* Ex. 4, 21; 7, 3; 11, 9; with אוֹת Deut. 7, 19. — 2. *a sign*, of a future action, τύπος (Romans 5, 14) 1 Kings 13, 3, like אוֹת; *a type*, of a future thing Ez. 12, 6; 24, 24; Zech. 3, 8; *a miraculous sign*, of the divine protection Ps. 71, 7 or anger Deut. 28, 46. The word has been derived, sometimes from אָפָה, conseq. = מאפת (*Gesen.*), sometimes from יָפָה (*Gesen.*) or יָפַע (*Fürst*), conseq. = מוֹפְאַת, מוֹפַעַת. But the former neither exists nor can it have this meaning; and if it were from the latter, ת must be a feminine termination. It is best, therefore, to adopt for the stem יָפַת (which see) with the meaning *to single out*, *to distinguish* (with *Ibn Parchon*, *Kimchi* &c.), so that מוֹפֵת (after the form מוֹעֵד, מוֹקֵד) has a verb-basis like פֶּלֶא, Aram. פְּרִישָׁא, פְּרִישׁוּ.

מוּץ (only *part.* מֵץ) *tr. to express*, *to press out*, what is fluid or hard; *to crush*, *to bruise*, *to shatter*, *to separate*, *to divide*, *to pick out*, chaff; fig. *to oppress*, hence מֵץ *oppressor* Is. 16, 4. The stem is

connected with מצץ, מֵץ ,(מָצַץ) מֵץ, and in part also with מָחַץ; and the Ar. مَاصَ (to rub in pieces, to crush to pieces), مَازَ (to separate, to divide), Syr. ܡܨܐ (to press out), مَصَّ (to suck out), Targ. מְזַז, are the same root. Deriv. מִיץ, מוֹץ.

מוֹץ, usually מֹץ, *m.* prop. *what is separated* (from the grain), *chaff*, Ps. 1, 4; 35, 5; Is. 29, 5; Zeph. 2, 2; מֹ׳ הָרִים Is. 17, 13 *chaff of the mountains*, i. e. which is driven about on the mountains. Ar. مُوص straw.

מוֹצָא (with *suff.* מֹצָאוֹ, מוֹצָאֲךָ; *pl. constr.* מוֹצָאֵי, with *suff.* מֹצָאָיו, מוֹצָאֵיהֶם; from יָצָא) *masc.* 1. denoting an action, *going out*, from a place Num. 33, 2, *egress*, *going away* Ez. 12, 4; מוֹצָא וּמָבוֹא 2 Sam. 3, 25 K'tib *the going out and coming in*, i. e. the whole conduct; of the sun, *rising* Ps. 19, 7; *breaking forth*, of שַׁחַר Hos. 6, 3, of בֹּקֶר and עֶרֶב (as a zeugma) Ps. 65, 9; *utterance*, of שְׂפָתַיִם 89, 35, פֶּה Deut. 8, 3, i. e. what goes out of the mouth; *export* 1 Kings 10, 28; *the going forth* of דָּבָר i. e. the divine sentence Dan. 9, 25. — 2. the place whence a thing comes or proceeds, hence *a mine*, from which כֶּסֶף comes Job 28, 1, *a meadow*, where is דֶּשֶׁא 38, 27, *a spring*, where מַיִם is Is. 41, 18; Ps. 107, 33; 2 Chr. 32, 30; place of the sun's rising, *the east* (as a region) Ps. 75, 7, coupled with מַעֲרָב; *place of egress*, of the מִקְדָּשׁ Ez. 44, 5, hence מוֹצָא וּמוֹבָא 43, 11. — 3. (*origin, descent*) *n. p. m.* 1 Chr. 2, 46; 8, 36.

מוֹצָא (*pl.* מוֹצָאִים, transposed from מְצוּאִים from צוֹא = צָאָה, צִיָּה) *m. the desert*, Ez. 47, 8 *these waters* (of life) *flow* (יוֹצְאִים) *into the east district* (denoting a locality lying at the Dead Sea) *and fall down over the steppe* (עֲרָבָה, to denote the district round the Dead Sea, which is therefore termed יָם הָעֲרָבָה 2 Kings 14, 25), *and they go into the sea, into the sea of deserts* (מוֹצָאִים = מְצוּאִים), i. e. into the Salt Sea (ib. vs. 11), *so that the waters become sound* (i. e. drinkable, sweet). מוֹצָאִים is intended to have assonance with יוֹצְאִים.

מוֹצָאָה (*plur.* with *suff.* מוֹצָאֹתָיו) *f.* 1. *origin*, *descent* Mic. 5, 1. — 2. *water-closet*, *sewer* (from יָצָא, comp. צֵאָה, צֹאָה) 2 Kings 10, 27 K'ri, where the K'tib has מַחֲרָאָה.

מוּצָק *masc.* 1. (from יָצַק I. and II.) *melted*, *a melted firm mass* Job 38, 38, *firmness*, *thickness; a casting* 1 Kings 7, 37, perhaps also 7, 23 33; *metal* Job 37, 18. — 2. (from צוּק) *narrowness*, *embarrassment* 36, 16; 37, 10; opposite to רֹחַב and רַחַב.

מוּצָקָה (*pl.* ־קוֹת, with *suff.* מֻצַקְתּוֹ; from יָצַק I.) *fem. a tube*, *a tunnel* Zech. 4, 2; *a casting*, 2 Chr. 4, 3.

מוֹצֶקֶת 2 Kings 4, 5 K'ri see יָצַק I.

מוּצֶקֶת see מוּצָקָה.

מוּק (Kal not used) *intr. to be insipid*, *tasteless*, *contemptible*, *laughable*, *adverse*, Ar. مَاقَ and مَعَكَ the same; the same fundamental signification seeming to lie in the Aram. מוּק and ܡܘܩ also. The reduplicated form مَقْمَقَ (to be easy, loose, small, mean) may also belong to this root; on the contrary the Greek μωκ-άω, μωκ-ίζω, should not be brought under the same head.

Hif. הֵמִיק (*fut.* יָמִיק) *to make contemptible*, *laughable*, i. e. *to mock*, *to deride* Ps. 73, 8, Ar. مَاقَ, Aram. מַיֵּק and אֲמִיק (also in derivatives) the same.

מוֹקֵד (from יָקַד; *plur. constr.* מוֹקְדֵי) *m. a burning*, *a conflagration* Is. 33, 14, a figure of judicial punishment; Ps. 102, 4 *a consuming heat*, in the bones.

מוֹקְדָה (from יָקַד) *f. hearth*, of the altar, Lev. 6, 2 [9].

מוֹקֵשׁ (*plur.* מוֹקְשִׁים, *constr.* מוֹקְשֵׁי; from יָקֹשׁ) *m.* 1. prop. anything crooked, bent, hence *a hook*, with which wild beasts are taken, their nose being pierced by it Job 40, 24; *snares* or *nooses* for birds Am. 3, 5, different from פַּח (which see); *a net* Ps. 64, 6; 140, 6, the laying of which is expressed by שִׁית and טָמַן. — 2. fig. *a snare*, which takes away unexpectedly, hence *snares of death* 2 Sam.

22, 6; Ps. 18, 6; *snares of the people* Job 34, 30; what misleads, corrupts, brings to ruin Ex. 10, 7; Deut. 7, 16; Prov. 12, 13.

מוֹקְשָׁה (only *pl.* ־שׁוֹת) *f.* the same in a figurative sense Ps. 141, 9.

מוֹר see מֹר.

מוּר (Kal not used) *tr. to change, to alter*, e. g. a crop for seed, requital for a deed; *to exchange* = to sell or buy, comp. Ar. مَارَ (to sell, Syr. ܡܳܪ to buy); מוּר is generally identical with מָהַר II., יָמַר I. Deriv. תְּמוּרָה.

Nif. נָמַר (*pause* נָמָר, as if from מַר = מוּר) usually *to change, to alter oneself*, of רֵיחַ Jer. 48, 11. But as a change of scent is not spoken of here, as נָמַר is the opposite of עָמַד (to continue in a thing, to stick to it) and the form would be irregular, it is better to take נָמַר as a peculiar stem in Kal, meaning *to be spread out* (on all sides), *to evaporate*, comp. Ar. نَمَرَ to be diffused, نَمَّرَ (tr.) to spread out a thing, نَمَّ (a shorter form) diffudit odorem.

Hif. הֵמִיר (*inf. constr.* הָמִיר; *fut.* יָמִיר, *apoc.* יָמֵר) *to change, to exchange*, with accus. of the object Lev. 27, 33, *to cause to pass into another hand*, a sort of alienation Ez. 48, 14; *to dispose of*, to other possessors Mic. 2, 4. The thing for which something is exchanged is put with בְּ Lev. 27, 10; Jer. 2, 11; Hos. 4, 7; Ps. 106, 20. Abs. = *to change, to alter oneself*, Ps. 15, 4; *to make perish* 46, 3, like חָלַף 102, 27.

The fundamental signification may be *to pass over*, one thing into another, which is also the ground-meaning in חָלַף; and therefore מוּר is connected with מַר I. (מָרַר) which means *transire* in Arabic.

מוֹרָא (with *suff.* מוֹרָאִי, מוֹרַאֲכֶם; *pl.* מוֹרָאִים; from יָרֵא) *m.* 1. *fear, aversion*, Gen. 9, 2 (where the suff. is to be taken objectively as in 16, 5), coupled with פַּחַד Deut. 11, 25; *reverence, high esteem* Mal. 1, 6. — 2. concrete, *object of fear* Is. 8, 12, *of reverence*, i. e. God Is. 8, 13, Ps. 76, 12, comp. Aram. דַּחֲלָא; fig. *a miracle*, which excites fear Deut. 4, 34; 26, 8; Jer. 32, 21. The Targ., Aq., Theod., have taken מוֹרָא Ps. 9, 21 K'ri in the same sense; but it is = מוֹרָה (which see).

מוֹרַג (from מָרַג; without a *pl.*) *m. a threshing-sledge* Is. 41, 15 (*Kimchi*), cognate in sense with חָרוּץ (Targ.). For the pl. see under

מוֹרָג (from מָרַג, only in *pl.* מוֹרָגִים or מוֹרִיגִים) *m. a threshing-sledge, tribulum* 2 Sam. 24, 22, 1 Chr. 21, 23, identical with חָרוּץ 4. (which see), and different from עֲגָלָה. Ar. نَوْرَج the same, interchanging *n* and *m*.

מוֹרָד (from יָרַד) *m.* 1. *a descent, declivity*, Jer. 48, 5; Mic. 1, 4. — 2. technically: *a sinking, a deepening*, מַעֲשֵׂה מ׳ 1 Kings 7, 29 *deepened work* (Targ.), referring to all the ornaments mentioned in that verse; just as מִקְלַעוֹת 7, 31, פִּתֻּחַ 7, 36 express similar forms of work. To derive it from רָדַד (after the form מוּסָךְ), and to translate it by *overspreading, cover* (in *Kimchi*), is unsuitable in form and matter.

מוֹרָה *f.* 1. (from יָרָה II. and equivalent to תּוֹרָה; comp. מְחִלָּ׳ = תְּח׳, מְבוּסָה = תְּב׳, מְשׁוּבָה = תְּשׁ׳) *a lesson, instruction*, Ps. 9, 21 K'tib (Symm.) *give them a lesson*. According to the LXX and Syr. = מוֹרֶה *teacher, law-giver;* according to the K'ri מוֹרָא *terror, fear*, a meaning adopted by Targ., Aq., Theod., *Ibn Esra*, *Kimchi*, but which gives too weak a sense. — 2. (from מָרָה II. to cut off, to shear off, = בָּרָה) *m. a razor*, Judges 13, 5, 1 Sam. 1, 11, for which we have תַּעַר Num. 6, 5. *Rashi* has also referred to this head Ps. 9, 21 incorrectly. Notwithstanding the feminine form this מוֹרָה is masc. like דְּאָגָה Prov. 12, 25, דַּעַת 14, 6, אַחֲרִית Job 8, 7, נְחֹשֶׁת Ez. 1, 7, מוֹטָה Jer. 28, 10 &c.; a fact which is to be regarded as an exception.

מוֹרֶה *m.* 1. (*pl.* מוֹרִים; *part. Hif.* of יָרָה I.) same as יוֹרֶה (*pl.* יֹרִים) *a shooter, a slinger, an archer*, 1 Sam. 31, 3, with

בְּ of the instrument 1 SAM. l. c., omitting the object חִצִּים 1 CHR. 10, 3, prop. in its full form מוֹרִים אֲנָשִׁים בַּקֶּשֶׁת 1 SAM. l. c., because one would otherwise understand *slingers;* once מוֹרְאִים 2 SAM. 11, 24 from יָרָא I. = יָרָה I. Elsewhere merely in a participial meaning 1 SAM. 20, 36. — 2. (*part. Hif.* of יָרָה II.; *pl.* with *suff.* מוֹרַי) *a teacher*, *master*, i. e. instructor Is. 9, 14; HAB. 2, 18; PROV. 5, 13; 2 CHR. 15, 3; a prophet Is. 30, 20. Elsewhere in a participial meaning merely 2 KINGS 17, 28; PROV. 6, 13. — 3. (*part. Kal* of מָרָה same as מָרָא or מָרָא *to be strong*, *powerful*, *vigorous*) *a lord*, *ruler*, prop. powerful, JOB 36, 22, LXX δυναστής, conseq. = מָרָא or מָר in Biblical Aramaean, or מָרֵי, מָארֵי, מָרָן in the Targ., and so some have also interpreted Ps. 9, 21. To this meaning is also to be referred מְרָתַיִם JER. 50, 21 (see מְרָת). — 4. (*part. Hif.* of יָרָה III.) *the early rain*, coupled with מַלְקוֹשׁ JO. 2, 23, = יוֹרֶה (DEUT. 11, 14), as the LXX and Jerome have already understood it; this meaning is also adopted by some in Ps. 84, 7. — 5. (prop. *part. Hif.* of יָרָה II., hence *teacher*, an epithet of Hercules, who covered pillars with writing, composed holy books &c.) *n. p.* a) of a grove (dedicated to Hercules) or an oak GEN. 12, 6, DEUT. 11, 30, identical with the magic oak JUDGES 9, 37; comp. GEN. 35, 4; JOSH. 24, 26; of deities HAB. 2, 18. — b) of a hill in the valley of Jezreel JUDGES 7, 1. — c) of a dry and barren valley, through which the pilgrims had to march, as well as through the valley of Baca Ps. 84, 7.

מוֹרָט (prop. *part. Puh.* of יָרַט) *adj. m. swift*, *nimble*, of the bold and warlike Ethiopians Is. 18, 2 7, coupled with מְמֻשָּׁךְ, as חַד is applied to the Chaldeans (HAB. 1, 8); according to others = מְמֹרָט *shining*, *beautiful*, a quality attributed by *Herodotus* (3, 20. 114) to the Ethiopians.

מוֹרִיָּה 2 CHR. 3, 1, see מֹרִיָּה.

מוֹרָשׁ (*constr.* ־רַשׁ; *pl. constr.* ־רָשֵׁי, with *suff.* ־רָשֵׁיהֶם; from יָרַשׁ II.) *m. a possession*, *place of abode*, JER. 14, 23, *plur. possessions* OB. 17, but where the LXX, Targ. and Jerome read מוֹרִשֵׁיהֶם (from יָרַשׁ I.); fig. *possession of the heart*, i. e. thought, hope, coupled with זִמָּה = מְזִמָּה JOB 17, 11, where the LXX taking it from יָרַשׁ II. with the fundamental signification to bind, to attach (whence also רֶשֶׁת), have translated ἄρθρα, *bands.*

מוֹרָשָׁה (from יָרַשׁ II.) *f. possession*, *property*, EXOD. 6, 8; DEUT. 33, 4; EZ. 11, 15.

מוֹרֶשֶׁת (from יָרַשׁ II.) *f.* prop. same as מוֹרָשָׁה *possession*, but only *n. p.* of a place in Judea, whence the prophet Micah came; hence the *Gentile m.* מֹרַשְׁתִּי MIC. 1, 1; JER. 26, 18. As it belonged to the district of Gath, it was named מוֹרֶשֶׁת גַּת MIC. 1, 14. This place still existed in Jerome's time.

מוּשׁ I. (*fut.* יָמוּשׁ) *intr. to give way*, with מִן of the place or person PROV. 17, 13 K'ri, NUM. 14, 44, JUDGES 6, 18, with מֵאֵת Is. 54, 10; *to be torn out from*, *to be taken from*, of a nail 22, 25; *to totter*, of הָרִים 54, 10; *to be changed*, with מִלִּפְנֵי JER. 31, 36; *to give way* ZECH. 14, 4. Derivat. the proper name מוּשִׁי, מֻשִׁי.

The organic root מַשׁ is also found in אֲ־מַשׁ (which see), and may lie too in מָץ (מוּץ), מָאַס (which see), Arab. مَاشَ, مَهَرَ &c.

Hif. הֵמִישׁ (*fut.* יָמִישׁ) 1. *to let remove*, *to let go*, hence *to cause to cease* or *disappear* NAH. 3, 1; *to remove*, with מִן MIC. 2, 3. Here belongs also ZECH. 3, 9, where ה of Hifil is omitted. — 2. *intr.* like Kal EX. 13, 22, with מִן 33, 11; Is. 46, 7; *to cease* JER. 17, 8.

מוּשׁ II. (*fut.* אֲמוּשׁ) *trans.* same as מָשַׁשׁ (which see), *to touch*, *to feel* GEN. 27, 21.

Hif. הֵמִישׁ (*fut.* יָמִישׁ) *to touch*, *to feel*, JUDGES 16, 26 K'ri; or *intrans.* Ps. 115, 7.

מוֹשָׁב (from יָשַׁב; *constr.* מוֹשַׁב) *m. a seat*, *a place of sitting* 1 SAM. 20, 18

25. — 2. *a social circle* of persons, consessus Ps. 1, 1, Ar. مَجْلِس. — 3. *a seat*, *a dwelling-place* Gen. 27, 39; בֵּית מ׳ *a dwelling-house* Lev. 25, 29. — 4. *a time of abode* Ex. 12, 40. — 5. *dwellers* (people), with accusat. of place 2 Sam. 9, 12. — 6. *dwelling in*, 2 Kings 2, 19; *standing place* Ez. 8, 3.

מוּשִׁי (*the One Withdrawn* from men, viz. Jah is) *n. p. m.* Ex. 6, 19, also written מֻשִׁי 1 Chr. 6, 4; as a *patron. m.* Num. 3, 33; 26, 58.

מוֹשְׁכֹת (*plur. constr.* מוֹשְׁכוֹת, from מָשַׁךְ to bind, to fetter) *f. a fetter*, *band*, Job 38, 31 e. g. of Orion, who was supposed to be a fettered giant; Arab. مَسَكَة the same.

מוֹשָׁעֹת (from יָשַׁע; only *pl.* מוֹשָׁעוֹת) *f. help*, *salvation* Ps. 68, 21.

מוּת (*perf.* מֵת, מֵתָה, מַתָּה, מֵתִי, מֵתוּ, מַתְנוּ; *part. m.* מֵת, *pl.* מֵתִים, *fem.* מֵתָה; *inf. absol.* מוֹת, *constr.* מוּת; *fut.* יָמוּת, יָמֹת, *apoc.* יָמֹת) *intr.* prop. *to be stretched*, *to be extended*, *to stiffen*, *to be spread out*, of the limbs, a phenomenon of the expiring body, hence *to die*, of men or animals Ex. 11, 5, Eccles. 9, 4, a natural Gen. 5, 8 or a violent death Ex. 21, 12, Job 1, 19, with בְּ of the instrument or cause, as by the sword Jer. 34, 4, by hunger 11, 22, pestilence 21, 6, by the hand of a person 11, 21, by sickness 2 Chr. 21, 19, by thirst Judges 15, 18; rarely with מִפְּנֵי Jer. 38, 9; metaphor. *to decay*, of trees Job 14, 8, as הִזְקִין is also applied to them; *to be desert* or *waste*, of land Gen. 47, 19, explained by שָׁמֵם; Ar. مات the same; *to go down*, of a state Hos. 13, 1 = דַּל מְאֹד Judges 6, 6; *to be destroyed* Am. 2, 2 = נִשְׁמַד Jer. 48, 42; *to chill*, of the לֵב, from fear 1 Sam. 25, 37, opposite חָיָה (Gen. 45, 27); *to die out*, *to disappear*, חָכְמָה Job 12, 2. The putting of the infin. before the finite verb expresses the certain, the actual Gen. 2, 17; on the contrary, before the fut. Hof. the punishment of death by law is expressed Ex. 21, 12; 22, 18. The infin. constr. with לְ (לָמוּת) is sometimes annexed to verbs in order to give a stronger force to the verb-idea, as חָלָה לָמוּת *he became sick to death* 2 Kings 20, 1, for which 2 Chr. 32, 24 has עַד־לָמוּת; קָצְרָה נַפְשׁוֹ לָמוּת Judges 16, 16 *his soul was impatient to die*. מֵת (cod. Sam. מֵית) a partic. *dying* Gen. 20, 3, *dead* Num. 19, 11; as a noun *a dead man*, also of a female corpse Gen. 23, 4; *plur.* מֵתִים *gods*, hence זִבְחֵי מֵתִים Psalm 106, 28 *sacrifices offered to idols*, comp. Num. 25, 2, opposite of אֵל חַי, and so too Is. 8, 19, where מֵתִים means *gods*, and חַיִּים stands for אֱלֹהִים חַיִּים (Jer. 10, 10); מֵתֵי עוֹלָם Ps. 143, 3 and Lament. 3, 6 *the dead of old*, i. e. those long dead. מְתֵי Is. 5, 13 belongs to מַת. Deriv. מָוֶת, מְמוֹת, תְּמוּתָה.

Pih. מוֹתֵת (*part.* מְמוֹתֵת, *inf. constr.* מוֹתֵת, *fut.* יְמוֹתֵת) *to kill*, *to slay* Judges 9, 54; 2 Sam. 1, 9 10; 1 Sam. 17, 51; *to bring to death* Ps. 109, 16; figur. Ps. 34, 22.

Hif. הֵמִית (הֵמַתִּי, הֲמִתֶּיהָ, הֲמִתָּם; *part.* מֵמִית, *pl.* מְמִיתִים; *inf. absol.* הָמֵת, *constr.* הָמִית; *fut.* יָמִית, *apoc.* יָמֵת) *to kill*, *to slay*, with accusat. 2 Sam. 3, 30; *to destroy* Num. 14, 15, Hos. 9, 16, with בְּ of the instrument Is. 14, 30; Hos. 2, 5; 2 Chr. 23, 21; *to bring* or *execute death*, commonly as inflicted by God, and different from הָרַג. מְמִתִים Job 33, 22 *the destroying angels*, executors of the divine purpose, consequently like *the evil angels* of Ps. 78, 49, *the angels of destruction* 1 Chr. 21, 15, without peculiar classes being thought of.

Hof. הוּמַת *to be put to death* 2 Kings 11, 2. יוּמַת connected with the infin. of Kal expresses a legal prescription that one should be put to death Gen. 26, 11; Lev. 20, 2; Num. 15, 35.

As to the fundamental signification of the stem מַת, Arab. مَاتَ, Syr. ܡܺܝܬ, *the stretching oneself*, *the becoming stiff*, *the extending* of the dying one is denoted by it; the organic root being also found in מָתַח, מַד, מָתַח, מָדַד,

לַת־ח, Sam. נת־ח (expandit), Arab. مَتَا, مَتَّ, مَتَعَ, مَتَخَ, مَتَخَ &c., as the Greek *θαν-εῖν* is cognate with *τείν-ειν*. The same root seems to lie in the Sanskrit mâth, mûth, mith, mêth, mid, mêd *to kill*, Malay mita *to die*, as well as in the numerous forms having *r* inserted in the Sanskrit, Zend, Pehlevi, Persian, Greek, and Latin. According to this view we are able to explain, how גָּוַע (prop. to expire) goes before מֵת Gen. 25, 8. Phenic. מת the same; whence מֹת muth, death, the personified god of the lower world (Sanch. p. 36), *Pluto*.

מָוֶת (lengthened by means of *ah* מָוְתָה, *constr.* מוֹת, with *suff.* מוֹתוֹ, מוֹתִי, מוֹתָם; *pl.* מוֹתִים, *constr.* מוֹתֵי) *m.* prop. *the state of being dead* or *the state of lying dead*, then 1. generally *death*, opposite חַיִּים 2 Sam. 15, 21; figur. Deut. 30, 19, conceived of as sleep and rest in יָשַׁן הַמָּוֶת Ps. 13, 4 = יָשַׁן שְׁנַת עוֹלָם Jer. 51, 39; *dying* Num. 35, 25, hence יוֹם הַמּ' Eccles. 7, 1 *the day of death*, מִשְׁפַּט מ' Deut. 19, 6 *the judgment of death*, *the punishment of death*, חֵטְא מ' 22, 26 *a crime that should be punished with death*, *a crime worthy of death*, בֶּן־מָוֶת 1 Sam. 20, 31 or אִישׁ מ' 2 Sam. 19, 29 *a son* or *a man of death*, one that deserves death; *what is deadly*, *death-bringing* Prov. 18, 21; *poison* 2 Kings 4, 40; *unhealthfulness* 2, 21; *pestilence*, *plague* Jer. 15, 2; 18, 21; hence הִקָּבֵר בַּמּ' *to come to the grave by pestilence* Job 27, 15; of a disease, Job 18, 13 *the first-born of death*, i. e. the most terrible sickness (see בְּכוֹר); חִצִּים וָמָוֶת *death-bringing shots* Prov. 26, 18; and so in the greatest variety of applications. — 2. *place of the dead*, *hades*, *orcus*, Prov. 14, 12; 16, 25; for which occur צַלְמָוֶת Job 38, 17, דּוּמָה Ps. 94, 17, שְׁאוֹל Is. 14, 15, בּוֹר 38, 18, *τάρταρος* 2 Petr. 2, 4; *the under-world*, like אֲבַדּוֹן Job 28, 22, with its שְׁעָרִים 38, 17, חַדְרֵי Prov. 7, 27. — 3. a designation of the highest degree of fearfulness, sorrow, vehemence &c. (comp. עַזָּה כַמָּוֶת Song of Sol. 8, 6), e. g. אֵימוֹת מָוֶת Ps. 55, 5 *horrible fear;* מְהוּמַת מָוֶת 1 Sam. 5, 11 *fearful tumult*, for which מְהוּמָה גְדוֹלָה מְאֹד stands in 5, 9. — We have still to remark, that though it be incorrect in the ancients, to see the word מָוֶת in בָּמוֹת 2 Sam. 1, 25 (LXX), מַהֲלֻמוֹת Prov. 18, 6 (LXX), תְּרוּמוֹת 2 Sam. 1, 21 (Theod.), הַשְּׁדֵמוֹת Jer. 31, 40 (Vulg.), עַלְמוּת Ps. 48, 15 (Masora), לָמוֹ Is. 53, 8 = לַמָּוֶת (LXX); it is right, on the contrary, to find in בְּמֹתָיו Is. 53, 9 nothing but the plur. מוֹתִים, which is also used elsewhere of a violent putting to death Ez. 28, 10. But לְמוֹתָם Ps. 73, 4 should be separated into לָמוֹ and תָּם, and the latter referred to the following verse. הַמָּוְתָה Ps. 116, 15 has been looked upon as a remnant of the Aramaean definite; but the improbability of such an unhebrew form, the article with it, and the insufficiency of the sense make it likely that the clause is abridged, and that it ran perhaps thus: יָקָר בְּעֵינֵי יי (דַּם יְרֵאָיו וְלֹא יִתֵּן) תְּמוּתָה לַחֲסִידָיו (comp. 72, 14).

מוֹת *Aram. m.* the same Ezr. 7, 26.

מוֹתָר (from יָתַר I.) *m. overplus*, *surplus* Prov. 14, 23 and 21, 5, opposite of מַחְסוֹר; *preeminence* Eccles. 3, 19.

מִזְבֵּחַ (*constr.* מִזְבַּח, with *suff.* מִזְבְּחִי, מִזְבַּחֲךָ; *pl.* מִזְבְּחוֹת, with *suff.* מִזְבְּחוֹתֶיךָ; from זָבַח) *m. an altar*, Lev. 1, 9, in the widest sense, partly that on which sacrifices were offered in the sanctuary Ex. 30, 28, or that which stood before the temple Ex. 39, 39; partly that on which frankincense was burnt 30, 27; an altar of God 17, 15, or of idolatry Is. 27, 9.

מָזַג (not used) *tr.* 1. *to mix*, wine with water, *to weaken*, and since that act usually takes place when it is poured into the cup, also *to pour in*, identical with מָסַךְ (Ps. 102, 10; Prov. 9, 2). Deriv. מֶזֶג. — 2. *to mix*, spices with wine, *to spice* (Song of Sol. 8, 2) = מָסַךְ (Is. 5, 22; Prov. 33, 30); comp. Pliny H. N. 14, 19.

The stem is connected with מָסַךְ (which see), Ar. مَزَجَ, Targ. מְזַג, Syr. ܡܙܓ; except that the first signification prevails here.

מֶזֶג *m. mixed wine*, i. e. mixed with water Song of Sol. 7, 3, different from מֶסֶךְ (a spiced mixture); in modern Hebrew a mixed temper.

מָזָה I. (*part. m.* מָזֶה, *constr. pl.* מְזֵי) commonly *tr. to suck out*, identical with מָצָה, מָצַץ, مَصَّ, مَصَّ, hence מְזֵי רָעָב Deut. 32, 24 *sucking at hunger* (מְזֵי is the part. act. not pass.), gnawing at the hunger-cloth. But it is better to take מָזָה = מָסָה (which see), Targ. מְסָא, Syr. ܡܣܐ, and identical with מָזַז, מָסַס, conseq. *to melt, to dissolve*, with hunger; cognate in sense with מוּג, מָקַק, as the LXX and Vulg. have already understood it. The stem מָתָה in מְתֵי רָעָב Is. 5, 13 may have the same meaning, without any alteration in מְזֵי being necessary.

מָזָה II. (not used) *tr. to bring into the granary, to gather in, to bring into possession, to get in one's power*, conseq. same as מָצָא (Is. 10, 14; Job 31, 25) in its fundamental signification; so that the verb is the basis of the noun מָזוּ.

מְזֵה (*constr. pl.* מְזֵי) see מָזָה I.

מִזָּה (if from מָזַז, *terror, fear;* if from נָזָה, *joy, rejoicing*) *n. p. m.* Gen. 36, 13 17.

מַזָּר either from זָרָה *to be prominent*, prop. to shine afar, after the form מִכְסֶה from כָּסָה; or better from מָזָה II. But according to the latter we should probably read מָזוּ after the form מָדוּ, סָתוּ, חֲגוּ, קִצּוּ.

מָזוּ (*pl.* מְזוּיִם, with *suff.* מְזָוֵינוּ; from מָזָה II. see מַזָּר) *m. garner*. Ps. 144, 13 *our garners* (LXX) *give out from kind to kind*, i. e. all that is possible.

מְזוּזָה (*constr.* מְזוּזַת, with *suff.* מְזוּזָתָם, *plur.* מְזוּזוֹת; from זוּז III.) *f.* prop. *the projecting*, hence *post*, of a שַׁעַר Ez. 45, 19, בַּיִת Deut. 11, 20, הֵיכָל 1 Sam. 1, 9; and standing along with דֶּלֶת Ex. 21, 6 or פֶּתַח 1 Kings 7, 5.

מָזוֹן (from זוּן I.) *food, nourishment* Gen. 45, 23.

מְזוֹן (from זוּן) *Aram. m.* the same Dan. 4, 9.

מָזוֹר (with *suff.* מְזֹרוֹ) *m.* 1. (perhaps from זוּר III. = דּוּר II. *to cut into, to tear*, therefore *to damage*, figur. *to abhor, to calumniate*, the same metaphor occurring in חָרַף also; here the stem זָרָא might also belong, whence the noun זָרָא *abomination*) *damage, hurt* Hos. 5, 13, parallel חֳלִי; hence הֵגָהּ מָ׳ *to drive away sickness*, i. e. to take it away by healing. Here as in Jer. 30, 13 *none pleads thy cause for the wound* &c., in a figurat. sense of the state. — 2. (from זוּר II.) *a net, a gin, a trap* (like רֶשֶׁת from יָרַשׁ to bind, מוֹקֵשׁ from יָקַשׁ), Obad. 7 *thy friends* (אַנְשֵׁי לַ׳ = לַחְמְךָ, comp. Ps. 41, 10) *put nets under thee* (שִׂים תַּחַת = מָזוֹר), *and attention is given to them.* But see מָזוּר I. — 3. (from מָזַר III. *to spread* or *stretch out*) *adj. m.* prop. for מָזוּר part. pass., only the *fem.* מְזוֹרָה = מְזוּרָה *spread out, laid*, of a רֶשֶׁת Prov. 1, 17.

מָזַז (not used) *intr.* same as מָסַס *to melt*, metaphor. *to tremble*, Targ. מְזַז the same, Ithpa. (redupl.) אִתְמַזְמַז to tremble. Deriv. the proper name מִזָּה.

מָזַח (not used) a stem incorrectly adopted for מֵזַח, מְזִיחַ, which see. But it might be taken in the sense *to bind, to gird, to strengthen*, and compared with the Ar. حَزَمَ which might be transposed from it; whence حِزَام a girdle. See מֶתֶג, מָשַׁךְ II.

מֵזַח (from זָחַח II. after the form מֵצַר, מֵמַר) *m. a girdle, a band*, Ps. 109, 19; figur. *bridle*, of dominion Is. 23, 10; of the Tyrian supremacy over Tartessus. See מֶתֶג.

מְזִיחַ (extended from מֵזַח, coming from זָחַח II. after the form מָגֵן, except that the fore-vowel Kametz again disap-

pears in the construct state) *m. a girdle*, Job 12, 21.

מַזָּל (only *pl.* מַזָּלוֹת, from נָזַל) *f. an inn*, *a lodging*, *a habitation*, *a station*, Arab. مَنْزِل (inn); only metaph. *the* (12) *stations* of the zodiac, i. e. *the* (*twelve*) *constellations*, worshipped and named along with שֶׁמֶשׁ, יָרֵחַ and צְבָא הַשָּׁמַיִם 2 Kings 23, 5, Targ. מַזָּלַיָּא (Esth. 3, 7), מַזָּלְתָא, Syr. ܡܰܘܙܰܠܬܳܐ (on 2 Kings l. c.) the same. In Arabic the 12 stations are called the twelve palaces of the sun; and the zodiac is named the circle of palaces. Instead of this word it has been said that מַזָּרוֹת Job 38, 32 (*Ibn Koreish*) should be put, by changing *r* and *l*, as the LXX have *μαζουρώθ* for both, the Targ. מַזָּלַיָּא; but see מַזָּר.

מַזְלֵג (from זָלַג) *m.* prop. the dropping down, a pin, prong, hence *a fork*, *flesh-hook* 1 Sam. 2, 13 14, comp. stalagmium ear-ring, *σταλαγμίας* icicle, from *σταλαγ* to drip, to drop, נְטִיפוֹת from נָטַף.

מִזְלָגָה (*pl.* ־גוֹת) *f.* the same Ex. 27, 3.

מַזָּלוֹת see מַזָּל.

מְזִמָּה (with final sound ăh appended הַמְזִמָּתָה, which may be looked upon as a poetical double fem. termination, like עֶלָתָה, עֶזְרָתָה, יְשׁוּעָתָה, אֵימָתָה, זַאֲתָה, עֵיפָתָה; with *suff.* מְזִמָּתוֹ; *pl.* מְזִמּוֹת, with *suff.* מְזִמּוֹתָיו; from זָמַם) *f. meditation*, *thinking*, then *thought*, *plan* generally Job 42, 2, = זִמָּה 17, 11 (life-plan), where it is in apposition to מוֹרָשֵׁי לְבָב; *purpose* Ps. 10, 4, עָשָׂה מ׳ Jer. 11, 15 *to execute a purpose*, i. e. to perform a vow, where others read עֲשׂוֹתָהּ הַמְזִמָּוֹת הַנְּדָרִים; *device*, *plan*, in a bad sense Ps. 10, 2; 21, 12, אִישׁ מ׳ Prov. 14, 17, בַּעַל מ׳ 24, 8 *one full of mischief;* then *a plan of revenge* Jer. 51, 11, sometimes coupled with לֵב 23, 20, חָמָס מ׳ עַל־פִּ׳ Job 21, 27 = זָמַם חָמָס עַל־פִּ׳ *to imagine a device against one; transgression*, *crime* Ps. 139, 20 (see אָמַר); *prudent counsel*, *sagacity* Prov. 1, 4; 5, 2; *prudence* 3, 21, with דַּעַת, דַּעַת מ׳; תּוּשִׁיָּה 8, 12 *knowledge of intelligent counsels.*

מִזְמוֹר (from זָמַר II.) *a song*, *poem*, *psalm* (accompanied by an instrument) in the inscriptions of 57 psalms Ps. 3, 1 &c., *ψαλμός*, several times שִׁיר מ׳ Ps. 48. 83. 88. 108. or inverted מ׳ שִׁיר 67. 68. 87. 92, which two expressions do not denote one idea (see Ps. 65. 75. 76), but being found in different copies of the poem, were put beside one another by the collector; as in Ps. 88 מַשְׂכִּיל, Ps. 80 עֵדוּת were added as designations of the psalms.

מַזְמֵרָה (*plur.* מַזְמֵרוֹת, with a *suff.* מַזְמְרֹתֵיכֶם; from זָמַר I. Hif.) *f.* an instrument for cutting the vine, *a pruning-hook* Is. 2, 4, Jo. 4, 10, for which verse 13 has מַגָּל; as קָצִיר is in Is. 18, 5 for בָּצִיר.

מְזַמֶּרֶת (only *pl.* מְזַמְּרוֹת, from זָמַר I. Pih.) *f. snuffers*, *forceps*, for lamps, 1 Kings 7, 50; Jer. 52, 18.

מִזְעָר (from זָעַר) *m. littleness*, *smallness*, *fewness*, Is. 24, 6 *and few men are left;* used elsewhere only as a sort of superlative, מְעַט מ׳ Is. 10, 24 *littleness of littleness*, i. e. a very little, of time, *a very short time* Is. 10, 25; 29, 17; of number 16, 14.

מָזַר (not used) *intr. to mix the sexes*, *to mix lewdly* (by cohabitation, adultery); cognate in sense בָּלַל I. (which see) belonging to the noun תֶּבֶל (unchastity, adultery). From the fundamental signification *to mix* is to be explained the Aram. מְזַר a) *to spin* (Sotha 31), *to knot together*, *to bind together*, *to weave* (cognate in sense אָרַג); hence מְזָרָן (Kelim c. 19) *a carpet*, i. e. twisted together, woven. It is possible, that מָזוֹר Ob. 7 is to be derived from מָזַר in this sense. b) *to be corrupted*, *overbrooded* (by mixed or too frequent hatching), of the eggs of birds (Chull. 140); then of men also (Sanh. 42). c) *to be penetrated*, by brooding warmth; hence metaphor. *to ripen* (Gen. rabba ch. 10). Comp. Sanskr. miçr *to mix*, miçra *a mixed people.* Deriv. מַמְזֵר.

Many attempts have been made to explain the present stem which does not occur as a verb in Hebrew. *Ibn Gánâch* has assumed its existence. According to *Ibn Parchon* מָזַר means *to be strange*, *to be estranged*, then *to be degenerate*, *weak*, with which the Arab. مَذِرَ (to be corrupt) should be compared; conseq. זר = מָ־זַר I., Syr. ܡܙܪ the same, hence ܡܣܐܢ Ps. 119, 119 for סִגִים, and so in Ez. 22,18 ܡܣܐܢܐ *dross*. According to others *to be mean*, *contemptible*, like the Arab. مرز and Syr. ܡܣܪ (Af.); according to others = נָזַר *to separate*, *to divide*, spoken of excluding from association. But our explanation is more suitable, as may be seen from the derivative.

מָזַר II. (not used) *tr. to bring together*, *to heap together*, *to collect* (cognate in sense כּוּם, which see); identical in its organic root מַ־זַר with that in אָ־צַר, חָ־שַׁר &c. Deriv. מְזָר.

מָזַר III. (not used) *tr. to spread* or *stretch out*, a net; in its organic root = זָרָה (*to spread out* or *extend*), belonging to the noun זֶרֶת *a span*, Syr. ܡܙܪ. Deriv. מָזוֹר 3 (= מָזוּר).

מְזָר (*pl.* מְזָרִים; from מָזַר II.) *m. the northern constellations*, opposed to the south Job 37, 9, supposed to exert an influence on the origin of cold; comp. מְזָרִים .כִּימָה stands there in contrast with הַחֶדֶר which is = חַדְרֵי תֵימָן Job 9,9, and therefore the more exact determination of מְזָ׳ depends on the חֲדָרִים of the south. As this (Job 9,9) is over the Capella in the constellation of Charles' wain (עַיִשׁ) over the constellation Orion (כְּסִיל) and over the Pleiades (כִּימָה), we may understand by חַדְרֵי תֵימָן certain grouped *circles of stars of the south;* which suits חֶדֶר *circle.* According the view of those times a storm arises by means of these southern constellations (Is. 21,1; Zech. 9,18; Job 37,9); as cold was supposed to be caused by the northern מְזָרִים. See also מְזָר.

מַזָּר (only *pl.* מַזָּרוֹת, as from מַזָּל the *pl.* מַזָּלוֹת) *m. the* (*twelve*) *constellations of the zodiac* Job 38, 32, the same as מַזָּלוֹת (2 Kings 23, 5); from which the word arose, as is alleged, by the interchange of *l* and *r* (*Ibn Koreish*). The LXX have also retained it for מַזָּלוֹת as an astronomical technical expression, which has been explained by *Suidas*. But as l. c. כִּימָה (the Pleiades) and כְּסִיל (Orion) go before, and עַיִשׁ (which see) follows, there seems to be appropriately denoted by it either a certain *single* group of stars, or a single constellation, so that perhaps מַזָּרוֹת is merely = מַזָּרוּת, and conseq. a singular; because, if the twelve signs of the zodiac were meant, that meaning would not have been entirely lost in the LXX. The Targ., Vulg. and old interpreters have either put something general, or merely guessed; a fact also implying, that it must have denoted a special group which was afterwards forgottten, which certainly was not the case with the twelve zodiacal signs. Etymological attempts relating to the noun מַ׳ as arising from מַאְזָרוֹת (from אָזַר) *the girdles* (of the zodiac), or from נֵזֶר (a crown), conseq. *the north and south crown* (*Michaelis*); or from מָזַר I. *to mix*, or מָזַר III., and the noun = in meaning to כִּימָה (*Fürst*), afford nothing satisfactory towards the context. It seems to me more probable that מַזָּרוֹת (= מַזָּרוּת) is etymologically connected with מִנְּזָרִים (Nah. 3, 17), or at least to be derived from נָזַר and to denote *dominion*, *supremacy*, concrete *ruler*, signifying *the planet Jupiter*, the supreme god of good fortune. Hence we find מַזָּרָךְ *thy lucky star* on Cilician coins. Sanchoniathon already calls one *Misor*, i. e. מִזּוֹר, a brother of Sadyk (צֶדֶק = צָדִיק), i. e. of Jupiter; by which a complete identity is meant to be expressed. In like manner מַזָּרוֹת (=Phenic. מִזּוֹר, Misor, or צָדִיק or צֶדֶק) appears to have been worshipped under the name כּוֹכָב (which see) *a star* as a deity coupled with כִּיּוּן and others Am. 5, 26, which was all the easier since כּוֹכָב also denotes *a prince*, *a ruler* Num. 24, 17, as in Arabic and Ethiopic.

מִזְרֶה (from זָרָה I.) *m. a winnowing-shovel* Is. 30, 24; Jer. 15, 7.

מַזָּרוֹת s. מַזָּר.

מִזְרָח (*constr.* מִזְרַח, with *a* of motion מִזְרָחָה, *constr.* מִזְרְחָה; from זָרַח) *m. region of the* (sun-) *rising*, *the east*, opposite of מַעֲרָב Ps. 103, 12, 1 Chr. 7, 28, or יָם Josh. 11, 3; fully מ׳ שֶׁמֶשׁ Deut. 4, 47 or מ׳ הַשֶּׁ׳ Josh. 1, 15, and like all nouns adverbially *on the east*, מ׳ לְ *east of* 2 Chr. 5, 12. אֶרֶץ מ׳ Zech. 8, 7 *land of the east*, i. e. Elymais lying east of Syria, for which מ׳ alone is also used Dan. 8, 9.

מְזָרִים see מְזָר.

מִזְרָע (from זָרַע; *constr.* מִזְרַע) *m. a sown field* Is. 19. 7.

מִזְרָק (*pl.* מִזְרָקִים, *constr.* מִזְרְקֵי; from זָרַק I.) *m. a sprinkling-pan*, *a sacrificial bowl* Num. 7, 13 seq.; 2 Chr. 4, 8; *a jug*, into which much may be put Zech. 9, 15; *a wine-bowl* Am. 6, 6, into which wine was poured out of the נְבָלִים.

מִזְרָקָה (only *pl.* ־קוֹת) *f.* the same 2 Kings 12, 14; 25, 15; Ex. 27, 3.

מַח (i. e. מוּחַ) same as מַח (מָחַח) belonging to the proper name מַחַת, which see.

מֹחַ belonging to מֹחַ, מֵחַ, and denominatives; see מחח.

מֵחַ (*pl.* מֵחִים, from מָחַח after the form צֵל) *m.* prop. the marrowy or strong, then *a fat sheep* Ps. 66, 6; figur. *the rich, fortunate one* Is. 5, 17; comp. דָּשֵׁן, מִשְׁמָן.

מֹחַ (from מָחַח) *m. marrow*, of bones Job 21, 24; Aram. מוֹחָא, ܡܘܚܐ, מֵיחָא, Ar. مخ, نخ, Maltese moch, noch the same; modern Hebrew *brain*. Hence

Pih. מִחָה (denom.; *part. m.* מֹחֶה, *fem.* מֹחָה, like דִּבֵּר, כִּזֵּב from דִּבֶּר, כִּזֵּב) *to unmarrow*, i. e. to enervate, in a privative sense, like שֵׁרֵשׁ and others. Prov. 31, 3 *to those enervating kings* (לְמֹחוֹת read for לַמְחוֹת).

Puh. מֻחָה (*part.* מְמֻחָיִים for מְמֻחִים) *to be made marrowy*, of fat foods (שְׁמָנִים) Is. 25, 6.

מָחָא (*inf. constr.* with *suff.* מַחֲאֲךָ Ez. 25, 6, as in רַקְעֲךָ Ez. ib. with *a* for *i* after the form בִּקְעוֹ Am. 1, 13, מִכְרוֹ 2, 6, conseq. not to be referred to Pihel; *fut.* יִמְחָא) *tr.* same as מָחָה II. *to strike*, *to smite*, *to clap*, the hands Ez. 25, 6, as a token of joy Is. 55, 12, poet. for הִכָּה כַף; also figur. of נְהָרוֹת Ps. 98, 8.

מְחָא (3 *perf. f.* מְחָת; *part.* מָחֵא Dan. 5, 19 according to Theod., Graeco-Veneta and Vulg.) *Aram. tr.* 1. *to strike in pieces*, *to shatter*, with לְ as accus. Dan. 2, 34 35; *to smite*, *to punish* 5, 19, according to the Vulg. and Theod.; but it is more correct here to read מַחֵא (Syr., *Saadia*, *Rashi*) meaning *to let live*, abridged from מַחְיָא, Targ. מַחֵי (Deut. 32, 29), Syr. ܡܚܐ, ܢܚܐ, except that here also ا is sometimes added to the short ă. — 2. *to stay*, *to hinder*, in the Targ. only with בְּיַד (on Eccles. 8, 3), i. e. to smite upon one's hand, to keep it off; Talm. מְחָה (to stay, to hinder) also without בְּיַד; in Scripture only in *Pah.* Comp. Arab. ضرب.

Pah. מַחֵא (*fut.* יְמַחֵא) prop. *to strike*, בְּיַד פ׳ *upon one's hand*, i. e. *to stay*, *to hinder* Dan. 4, 32.

Ithpe. אִתְמְחֵא (*fut.* יִתְמְחֵא) *to be affixed*, *to be nailed to*, the cross, Ezr. 6, 11 *and crucified, he shall be thereon* (עַל) *nailed* or *fastened*. But since the person already crucified (זְקִיף) is not any more nailed, and אָע never means a cross; besides as זְקִיף means *a stake*, *a cross* (Targum on Esth. 7, 10), it is better to refer עֲלֹהִי to אָע, and translate: *and a stake shall be affixed thereto* (to אָע); אָע is the wood pulled down out of a house.

מַחֲבֵא (from חָבָא I.) *a place of refuge*, *a hiding-place*, *place of protection* Is. 32, 2.

מַחֲבֹא (only in *pl.* מַחֲבֹאִים) *m.* the same 1 Sam. 23, 23.

מַחְבֶּרֶת (with *suff.* מַחְבַּרְתּוֹ, from חָבַר I. Hif.) *f. a place where two things*

are united, *a junction*, in building, or in other things Ex. ch. 26. 36. 39; modern Hebrew *a work*, *written work.*

מְחַבְּרֶת (only *pl.* מְחַבְּרוֹת) prop. *part.* *Pih.* of חָבַר I. *a thing that binds*, hence *an* (iron) *hook* 1 Chr. 22, 3, *a piece of wood for fastening beams together* 2 Chr. 34, 11.

מַחֲבַת (from חָבַת which see) *m.* (*fem.* only in Ez. 4, 3) *a pan*, *a frying-pan*, in which a cake of bread is baked Lev. 6, 14; 7, 9; 1 Chr. 23, 29; used also in common life Ez. 4, 3.

מַחֲגֹרֶת (from חָגַר) *f. a girding*, with שַׂק Is. 3, 24.

מָחַד (not used) *intr.* same as מָגַד (which see) *to be noble*, *famous.* Deriv. the proper name מְחִידָא.

מָחָה I. (*fut.* יִמְחֶה, *inf. c.* מְחוֹת) *tr.* *to wipe*, *to wipe off*, צַלַּחַת (a dish that has been used) 2 Kings 21, 13, דִּמְעָה Is. 25, 8, with מֵעַל פָּנִים; *to efface*, *to blot out*, a writing Num. 5, 23, שֵׁם Ps. 9, 6, 2 Kings 14, 27, Deut. 29, 19, or with מִסֵּפֶר Ex. 32, 32, presupposing the writing on a material to be easily destroyed; *to wipe*, פֶּה Prov. 30, 20; fig. *to blot out*, פְּשָׁעִים Is. 43, 25, עֲוֹנוֹת Ps. 51, 11, *to destroy* 2 Kings 21, 13, יְקוּם Gen. 7, 4, אָדָם 6, 7; *to cause to be forgotten*, זֵכֶר Ex. 17, 14; comp. Ar. مَحَا (to wipe out, to wash off, to erase, to plaster over, to destroy).

The fundamental signification of the stem appears to be *to rub off*, *to rub away*, like the Ar. مَقَى, hence to efface, to wipe off, to destroy, to strip off; and מָחַק (Aram. also *to efface*, a writing) Judges 5, 26 belongs here in the sense of *to strike off*, the head, *to put to death.* The organic root may be also found in the Sanskrit maǵǵ, muǵ, munǵ, mriǵ, Latin *merg*-ere, *mung*-ere, Greek *μακ* (in *μάσσ-ειν*), *σ-μώχ-ω*, *σ-μήχ-ω* &c.

Nif. נִמְחָה (*fut.* יִמָּחֶה, *ap.* יִמַּח = יִמָּח) *to be wiped away*, *to be effaced*, מִסֵּפֶר Ps. 69, 29, שֵׁם Deut. 25, 6; *to be destroyed*, שֵׁבֶט Judges 21, 17, מַעֲשִׂים (works) Ez. 6, 6, i. e. idols, יְקוּם Gen. 7, 23, with מִן of the place ib.; *to blot out*, חַטָּאת Ps. 109, 14, חֶרְפָּה Prov. 6, 33.

Pih. מִחָה (but *part.* of Kal מֹחֶה, *fem.* מֹחָה) to Prov. 31, 3 see denom. מֹחַ.

Puh. מֻחָה (*part. m. pl.* מְמֻחָיִים) Is. 25, 6, see denom. מֹחַ.

Hif. הִמְחָה (*inf. c.* with Lamed לַמְחוֹת = לְהַמְ׳ according to some; *fut. ap.* תֶּמַח, תֶּמְחִי drawing back the accent with the jussive) *to destroy*, *to put away*, *to blot out* Prov. 31, 3 (according to some); *to extinguish* Neh. 13, 14; Jer. 18, 23.

מָחָה II. (only *perf.*) *tr.* 1. (not used) *to push*, *to press*, upon a thing, *to strike*, Ar. مَكَّ, Aram. מְחָא, ܡܚܐ, which organic root lies also in רָ־מַח; *to wound.* Derivat. מְחִי, מְחִיָּה 2, מְחוּיָ, part of a proper name. — 2. Metaphor. with עַל *to strike against a thing*, *to border upon it* Num. 34, 11 (*Onk.*).

מָחָה III. belonging to מֹחַ and מְחָה, see מֹחַ.

מְחוּגָה (from חוּג) *f.* an instrument for making a circle, *compasses*, Is. 44, 3.

מַחֲוֶה sing. to מַחֲוִים (which see).

מָחוֹז (*constr.* מְחוֹז, from חוּז) *m. a coast*, which encloses the sea, *a bank;* fig. Ps. 107, 30 *to the haven of their desire;* Ar. حَوْزٌ margin.

מְחוּיָאֵל (from מְחוּי אֵל *El is combat*, i. e. the Combating) *n. p. m.* Gen. 4, 18, for which we have also מְחִיָּיאֵל (from מְחִי אֵל).

מַחֲוִים (*pl.* of מַחֲוֶה, perhaps from חָוָה II., whence חַוָּה and חַיָּה) *n. p.* of an unknown locality 1 Chr. 11, 46, where we expect the Gentile הַמַּחֲוִימִי. Perhaps הַמַּחֲנַיְמִי should be read.

מָחוֹל (from חוּל which see) *m.* 1. *a dance*, *a circular dance* Ps. 30, 12. — 2. *n. p.* of a wise ancestor of wise sons (Heman, Chalcol, Darda), who perhaps was not an Israelite at all, but had become a citizen 1 Kings 5, 11 [4, 31].

מְחוֹלָה (and מְחֹלָה; from חוּל) *fem.*

1. same as מָחוֹל 1. Ex. 15, 20; Song of Sol. 7, 1. — 2. in the proper name אָבֵל מְחוֹלָה, see אָבֵל 4.

מַחֲזֶה (from חָזָה) *m. a vision, an appearance*, Gen. 15, 1; Num. 24, 4.

מֶחֱזָה (from חָזָה) *a place to see through, aperture*, 1 Kings 7, 4 5, LXX χῶρα (open space), different from חַלּוֹן (a window-opening); *pl.* מֶחֱזוֹת read by the LXX for מְזוּזוֹת 7, 5. The translation *window* is not exact.

מַחֲזִיאוֹת (from חָזָא = חָזָה; *oracles, visions*, see גִּדַּלְתִּי; but it might also mean, read in two words מַחֲזִי אוֹת [= מַחֲזֶה] *one causing to see wonders*, i. e. God) *n. p. m.* 1 Chr. 25, 4 30.

מָחַח (not used) *intr. to be soft, tender*, of the marrow of bones, hence *to be marrowy, excellent, pithy.* Deriv. מֵחַ, מֹחַ, and denomin. מָחָה, מְחָה. — The organic root מַח is not connected with that in מָח-ה, but with that of מָע-ה, Ar. مَعَّ, مَاعَ (to be soft, tender), and مخ IV. to be marrowy.

מְחִי (from מָחָה II.) *m. a stroke, blow*, מְחִי קָבֹל Ez. 26, 9 *adverse stroke*, concr. *adverse striker, battering-ram* (כַּר), *wall-breaker;* the LXX read רְמָחִי instead.

מְחִידָא (abridged from מְחִידָאִי = מְחִידַי from מָחַד; *a famous, distinguished, noble one*) *n. p. m.* Ezr. 2, 52; Neh. 7, 54.

מִחְיָה (*constr.* מִחְיַת, with *suff.* מִחְיָתֶךָ) *f.* 1. (from חָיָה, like מִצְוָה from צָוָה) *preservation of life* Gen. 45, 5; something *alive* 2 Chr. 14, 12 (עַד־לְ׳ = לְאֵין 2 Chr. 36, 16), Judges 6, 4 (necessarily belonging here, by the context); *reviving* Ezr. 9, 8 9, with פְּלֵטָה; *means of life* Judges 17, 10. — 2. either from חָיָה = חָוָה (belonging to חָוָה II. = חָוָה II. with the meaning *to point out*) *an indication, a sign*, Lev. 13, 10 24 (Targ., Saadia), or more correctly from מָחָה II. (to strike, to pierce, to wound) after the form בְּרִיָּה, לִוְיָה, עֶרְיָה (from לָוָה, בָּרָה, עָרָה) meaning *wound, scar;* which suits the sense better.

מְחִיָּיאֵל (same as מְחוּיָאֵל) *n. p. m.* Gen. 4, 18.

מְחִיר (from מָחַר I.; *plur.* with *suff.* מְחִירֵיהֶם) *m.* 1. *price, value*, Job 28, 15; *hire* Ps. 44, 13, בְּלוֹא־מְ׳ Is. 55, 1 *not for price*, i. e. *in vain, gratis; ransom* 45, 13, בִּמְ׳ *for money, for pay* Mic. 3, 11, 2 Sam. 24, 24; *wages*, Deut. 23, 19 *the wages of male prostitution* (כֶּלֶב). — 2. (from מָחַר = מָהַר; *dexterity, ability*) *n. p. m.* 1 Chr. 4, 11.

מָחַל (not used) *intr. to be tender, weak, soft, mild*, hence intimately connected with Syr. ܡܚܠ, Ar. مَحَلَ; and even the modern Hebrew מָחַל (*tr.* to enervate, to weaken, fig. to forgive, a fault, to pardon, sin) is the same stem. It is obvious, that מָ־חַל in its organic root is connected with that in חָל-ה I., which likewise means to be slack, relaxed, sorrowful, suffering &c. Derivat. the proper names מַחְלִי, מַחְלוֹן, מַחְלָה, and perhaps מָחֲלַת.

מַחֲלֶה *m. sickness* Prov. 18, 14.

מַחֲלָה *f. sickness* Ex. 15, 26.

מַחְלָה (from מָחַל; *tenderness, mildness, weakness*) *n. p. f.* Num. 26, 33; also fem. in 1 Chr. 7, 18.

מְחֹלָה see מְחוֹלָה.

מְחִלָּה (*pl.* ־לּוֹת; from חָלַל I.) *f. a cave* Is. 2, 19.

מַחְלוֹן (*a tender, weak one;* from מָחַל) *n. p. m.* Ruth 1, 2 4 9.

מַחְלִי (= מַחְלוֹן) *n. p. m.* Ex. 6, 19; 1 Chr. 21, 23.

מַחֲלִי (*plur.* ־לֻיִים; from חָלָה I.) *m. disease* 2 Chr. 24, 25.

מַחֲלָף (from חָלַף III. = כְּלַף, גָּלַב) *m. a knife* Ezr. 1, 9; comp. Syr. ܣܟܝܢܐ, mod. Hebrew חָלָף, חִלּוּף the same.

מַחְלָפָה (*plur.* ־לָפוֹת, *constr.* ־לְפוֹת; from חָלַף II.) *f. braids* or *knots of hair*, Judges 16, 13 19; Syr. ܚܠܦܐ knot.

מַחֲלָצָה (*pl.* ־צוֹת; from חָלַץ I. to veil, to put on) *f. a covering, a mantle,*

for women Is. 3, 22 or men Zech. 3, 4, opposed to בֶּגֶד צֵאָה, but not a festive garment for that reason; Ar. خِلْعَة a costly dress or covering, and thence the denomin. خَلَعَ, خَلَصَ to put off or on such a garment.

מַחְלְקָא (only *pl.* מַחְלְקָן, with *suff.* מַחְלְקָתְהוֹן) *Aram. f. division, class*, of the Levites Ezr. 6, 18, coupled with פְּלֻגָּא.

מַחְלֹקֶת (with *suff.* מַחֲלֻקְתּוֹ; *plural* מַחְלְקוֹת) *fem.* 1. (from חָלַק I.) *division, class, serving-class*, of servants of the state, singers, Levites or priests 1 Chr. 27, 1; 2 Chr. 8, 14; 31, 2; 35, 4. — 2. either (from חָלַק II.) *smoothness, a gliding away, slipping off, escape*, in the proper name סֶלַע הַמַּחְלְקוֹת 1 Sam. 23, 28, or better with the versions (*rock of*) *separation, division.*

מַחֲלַת (after the form בָּרֶקֶת, in many mss. מָחֲלַת) *n. p. f.* 1. Gen. 28, 9, who is called בָּשְׂמַת in 36, 3; hence the appellative meaning is perhaps *the lovely* (from חָלָה III.). — 2. 2 Chr. 11, 18.

מַחֲלַת *fem.* the name of a musical choir, that dwelt in אָבֵל) מְחוֹלָה) Ps. 53, 1; 88, 1; like נְחִילוֹת 5, 1, who had their dwelling-place in נְחִילָן = חִילֵן; comp. גִּתִּית. A comparison of the Ethiopic מחלת (mahlet) poem, and κιθάρα, from חלי (halaja) to sing, is not necessary.

מְחֹלָתִי *Gentile* from אָבֵל) מְחוֹלָה) see under אָבֵל.

מַחֲמָאָה (only *plur.* מַחֲמָאֹת, formed from חֶמְאָ belonging to חֶמְאָה, if the textual reading be correct) *f.* prop. anything smooth as butter or milk, i. e. *smooth discourse, feigned words*, Ps. 55, 22 *smooth are the hypocrisies of his mouth.* But in regard to the parallelism, and because the Targ., LXX and Syr. have already understood it otherwise, we may read חָלַק מֵחֶמְאָה פִּיו or מַחֲמָאֹת (*Ibn Esra*).

מַחְמָד (*constr.* ־מַד; *pl.* מַחֲמַדִּים, *constr.* מַחֲמַדֵּי, with *suff.* מַחֲמַדֶּיהָ) *m. desire, delight*, עֵינַיִם (*of the eyes*) 1 Kings 20, 6 and Lament. 2, 4, i. e. *delight of the eyes*, e. g. young men Lament. l. c., a spouse Ez. 24, 16, children 24, 21 25 (explained by בְּנֵיהֶם וּבְנוֹת), for which Hos. 9, 16 also has מַ׳ בִּטְנָן; *a favourite, darling*, Hos. 9, 6 *their silver favourites*, i. e. idols; *a jewel, something precious*, Joel 4, 5; *splendour*, in houses, pleasure-grounds Is. 64, 10; *costly vessels* Lament. 1, 11 K'ri.

מַחְמֹד (*plural* with *suff.* מַחֲמוֹדֶיהָ, מַחֲמֹדֵיהֶם) *m.* the same Lament. 1, 7 11.

מַחְמָל (*constr.* מַחְמַל; from חָמַל II.) *m. desire*, of the soul Ez. 24, 21, prop. same as מַשָּׂא נַפְשׁ 24, 25, as one says נָשָׂא נֶפֶשׁ Ps. 143, 8, i. e. the bearing of the soul after one, occasioned by מַחְמָד.

מַחְמֶצֶת (from חָמֵץ) *fem. something soured, fermented*, Ex. 12, 19 20.

מַחֲנָה (*plur.* ־נוֹת; from חָנָה I.) *fem.* (*masc.* Gen. 32, 8 11) same as מַחֲנֶה *a camp*, of Levites 1 Chr. 9, 18, of priests 2 Chr. 31, 2; Phenic. מחנת the same, then the name of Panormus.

מַחֲנֶה (*constr.* מַחֲנֵה, with *suff.* מַחֲנֵהוּ; *dual* מַחֲנַיִם Song of Sol. 7, 1; *pl.* מַחֲנִים Num. 13, 19, with *suff.* ־נֶיךָ, ־נֵיכֶם, ־הֶם; from חָנָה I. to settle down, to encamp, to dwell) *m.* (*fem.* only in Gen. 32, 9; Deut. 23, 10) 1. a place where persons encamp, *an encampment, a military camp*, Josh. 6, 11, 1 Sam. 14, 15, of horses and men Am. 4, 10; *a camp*, of nomads Gen. 32, 22, Ex. 16, 13, pl. oppos. to מִבְצָרִים Num. 13, 19. — 2. what encamps, *an army, a host, march, row, line*, of warriors Deut. 23, 10, which causes a strong rushing noise Ez. 1, 24; of non-warriors Gen. 50, 9; of locusts Jo. 2, 11; *a division* Gen. 32, 9. *Du.* מַחֲנַיִם Song of Sol. 7, 1 *a double band, a double row*, of dancing youths and maidens; but usually a proper name, which may be seen under מַחֲנַיִם. It is also possible to assume the verb חָנָה II. as the basis of signif. 2, so that מַ׳ prop. denotes division, procession, row, line, cognate in sense with חָצַץ. — 3. only in מַחֲנֵה־דָן (*Dan's camp*) *n. p.* of a place between צָרְעָה and אֶשְׁתָּאֹל, immediately behind קִרְיַת יְעָרִים (Judges 13, 25; 18, 12) in Judah, so called, as

is alleged, because 600 Danites once pitched their camp there. But it is really to be regarded like many other names of places compounded with *castra* (comp. Greek *χάραξ*).

מַחֲנַיִם (prop. plur. of מַחֲנַי = מַחֲנֶה; *the camps* of El) *n. p.* of a city not far from פְּנוּאֵל Gen. 32, 3 (where the name is interpreted) on the confines of Manasseh and Gad, belonging to the latter and ceded to the Levites Josh. 13, 26 30; 21, 36 38, on the south side of Jabbok; different from מַחֲנֶה, Ar. محنه (Mahne), north of Jabbok (*Robinson*, Palestine III. App. 166). As a place of military importance, David fled thither from before Absalom 2 Sam. 17, 24; 1 Kings 2, 8. On the upper course of the *Wady Jabes*, north of *Tibni*, are found ruins under the name of מַחְנֶה, Arab. محنه.

מַחֲנָק (from חָנַק) *masc. a strangling, death*, Job 7, 15, parallel מָוֶת; see חָנַק.

מַחֲסֶה and מַחְסֶה (with *suff.* מַחֲסִי, from חָסָה) *m. a refuge, shelter*, Ps. 14, 6; 91, 9; *place of refuge* 104, 18, coupled with מִסְתּוֹר Is. 4, 6.

מַחְסוֹם (from חָסַם) *masc. a bar, a lock, a restraint, a muzzle*, Ps. 39, 2 *I will put* (read אָשִׂימָה for אֶשְׁמְרָה) *a muzzle on my mouth*, i. e. I will refrain from speaking.

מַחְסוֹר and מַחְסֹר (with *suff.* ־סֹרְךָ, ־סֹרוֹ; *pl.* with *suff.* מַחְסוֹרֶיךָ, where וֹ is out of ־ֹ) *m. want, deficiency, need*, Ps. 34,10; Prov. 28, 27; אִישׁ מ׳ 21, 17 *a poor man;* Judges 18, 10 *there is no want of any thing*, i. e. nothing is wanting, for which 18, 7 וְאֵין מַכְלִים דָּבָר that must be read וְאֵין מַכְלִי[א] מִדָּבָר, is used in the same sense (see מַכְלִיא); *want*, i. e. what one wants and still does without Judges 19, 20.

מַחְסֵיָה (i. e. מַחְסֶה־יָהּ *Jah is a refuge*) *n. p. m.* Jer. 32, 12.

מַחְסֹר see חָסֵר.

מַחְסֹר see מַחְסוֹר.

מָחַץ (*imp.* מְחַץ, *fut.* יִמְחַץ, אֶמְחַץ) *tr.* 1. prop. *to split* or *divide in pieces*, רַקָּה Judges 5, 26, hence *to crush*, רֹאשׁ Ps. 68, 22; 110, 6, מָתְנַיִם (the loins) Deut. 33, 11, חֲלָצִים = מָתְנַיִם same as חֲלָצַיִם *loins* Num. 24, 8 (Syr.); fig. of a house מ׳ רֹאשׁ מִבֵּית Hab. 3, 13 *to strike off the gable of a house; to wound*, oppos. to רָפָא Deut. 32, 39; Job 5, 18; *to conquer, overthrow*, מְלָכִים Ps. 110, 5, רַהַב (Egypt) Job 26, 12. Deriv. מַחַץ. — 2. Transposed from חָמַץ *to make a bright red colour*, by blood Ps. 68, 24; comp. Is. 63, 1, if תִּרְחַץ should not be read. The Ar. محض has only signif. 2. to be of a bright-shining red, and has therefore nothing in common with significat. 1. The stem מָחַץ has its organic root in חץ (חָצַץ), which see.

מַחַץ *m. the stroke, beating*, of a wound Is. 30, 26.

מַחְצֵב (from חָצַב I.) *m. a breaking, hewing*, of stones, hence אַבְנֵי מ׳ *hewn stones* 2 Kings 12, 13.

מֶחֱצָה (from חָצָה) *m. the half*, Num. 31, 36.

מַחֲצִית (from חָצָה) *f. the half*, Ex. 30, 13; *the middle* Neh. 8, 3.

מָחַק *tr. to destroy, to crush, to smite away;* comp. Aram. *to efface*, a writing; *to break in pieces, to crush* Judges 5, 6; Ar. مَحَقَ the same. The word seems an enlargement of מָחָה I., which, however, may again be connected with מָחָה II.; mod. Hebrew מָחַק = מָחָה I.

מֶחְקָר (*pl. constr.* מֶחְקְרֵי, from חָקַר) *m.* same as חֵקֶר 3. *the deepest, most concealed, innermost* Ps. 95, 4.

מָחַר I. (not used) *tr. to exchange, to give up*, in order to get something else, hence probably same as מָכַר I., which again is identical with מָהַר 3, מָר (מוּר), יָמַר, Arab. مَارَ; the middle sound accordingly seems only to be hardened out of a vowel. Deriv. מְחִיר, and the proper name מָחִיר.

מָחַר II. (not used) *intr. to break out, to break forth*, of the dawn, conseq. like

בָּקַר (whence בֹּקֶר). Arab. بَكَرَ, مَهَرَ to break forth; of the first birth of an animal; hence مُهْر the first young of a beast. Deriv. (according to some) מָחָר, מָחֳרָת, מָחֳרָתָם.

מָחָר *m.* 1. prop. like בֹּקֶר, *the morning, the morning-time*, i. e. the breaking of the day, then *the next morning, the morrow*, Ex. 32, 5; *adv. to-morrow*, cras = tempus crastinum 9, 5; 10, 4; 16, 23 (בֹּקֶר being also used in the sense of *next morning* Ex. 29, 34; Lev. 19, 13); לְמָחָר *on the morrow*, Ex. 8, 6 19; Esth. 5, 12. For מָ׳ alone (Esth. 9, 13; Is. 22, 13) is also used יוֹם מָחָר Gen. 30, 33, Is. 56, 12, Prov. 27, 1; or עֵת מָחָר Ex. 9, 18, 1 Sam. 9, 16 and 20, 12, for which occurs the more definite מָחָר כָּעֵת הַזֹּאת Josh. 11, 6 *the morrow about this time*, where מָ׳ appears to be merely an adverbial apposition. In כָּעֵת מָחָר הַשְּׁלִשִׁית 1 Sam. 20, 12, הַשְּׁ׳ refers to עֵת, so that מָחָר alludes to the third morning-time, and should be translated: *about the time of the third morning.* — 2. *later* or *following time, the future*, Ex. 13, 14, Josh. 4, 6 21, for which there is in Gen. 30, 33 בְּיוֹם מָחָר (comp. Joma 10).

As to the origin of the word, we may derive it from מָחַר II. and explain the meanings as in בָּקַר; the same succession of senses being found in the Ar. غَدَاةٌ the morrow, compared with غَدٌ, in the Greek αὔριον, and in the Germ. *Morgen*. The Targ. where the adverb *to-morrow* is expressed by יוֹמָחְרָא, יוֹמָחְרָן, has looked upon מָחָר as compounded of יוֹם אַחֵר or יוֹם מְאֻחָר; but that is improbable on account of the very frequent combinations with יוֹם, and because the Hebrews did not like such compounds. More correct is the assumption (*Fürst*, Concord. p. 39), that it should be considered as an abridgment of מְאֻחָר, τὸ μέλλον, *the following time*, as in הָרָמִּים 2 Chr. 22, 5, הָסוּרִים Eccles. 4, 14, מָסֹרֶת Ez. 20, 37 the א with perishable *a* disappears entirely, and the preceding *a* becomes long; another form (usual in פא״) is מֹאחָר or מֹחָר after the type מֹאזֶן, מוֹסָר, i. e. the sound *áa* becomes *ô* (as also in a verb; comp. in יֹאמַר, יֹאכַל, יָבֹא), by which the feminine form מָחֳרָת (*mochorat*) can be explained.

מַחֲרָאָה (only *plur.* מַחֲרָאוֹת; from חָרָא) *fem. place of refuse, of dirt*, i. e. *cloaca* 2 Kings 10, 27 K'tib, for which the K'ri has מוֹצָאוֹת.

מַחֲרֵשָׁה (with *suff.* מַחֲרַשְׁתּוֹ) *f.* same as חֶרֶשׁ, חָרְמֵשׁ = חֶרְמֵשָׁה (out of which it is transposed) *a sickle* 1 Sam. 13, 20 (LXX); it is only explicable thus, as it can be combined with מַחֲרֶשֶׁת and be different from it.

מַחֲרֶשֶׁת (with *suff.* מַחֲרַשְׁתּוֹ, *plur.* מַחֲרֵשׁוֹת; from חָרַשׁ) *f. a spade, a mattock, a coulter* 1 Sam. 13, 20 21.

מָחֳרָת (*constr.* מָחֳרַת; from מֹחָר) *f. the following day*, after יוֹם Num. 11, 32 *all the next day;* usually coupled with a noun following, e. g. Lev. 23, 11 *the day after the sabbath;* 1 Sam. 20, 27 *the day after the second moon;* with מִן, as is frequently the case in forming prepositions and adverbs (see מֵעַל above, מִסָּבִיב round about) adv. *on the morrow, the next day* Gen. 19, 34; Ex. 9, 6; Judges 9, 14; seldom with לְ 1 Chr. 29, 21; Jon. 4, 7.

מָחֳרָתָם (מָחֳרָת with the termination ־ָם) *adv. to-morrow*, with לְ 1 Sam. 30, 17, where the versions do not at all express ־ָם. Comp. יוֹמָם.

מַחֲשָׁבָה (*plur.* מַחֲשָׁבוֹת, *constr.* מַחְשְׁבוֹת, with *suff.* מַחְשְׁבוֹתַי, ־תֵינוּ, ־תָיו) *fem.* 1. (from חָשַׁב I.) *a texture, woven work, work of art*, Ex. 31, 4; 35, 32 35. — 2. (from חָשַׁב 2) *a thought, intention* Gen. 6, 5; Is. 55, 8; *the thinking and striving* Ps. 94, 11; *plan* (a good one) Prov. 15, 22; *device* (evil) Jer. 11, 19; *a warlike plan* 51, 29; *plan of revenge* Ps. 56, 6; frequently described more definitely Prov. 6, 18; Jer. 4, 14; 29, 11; *a* (blessed) *counsel* Ps. 40, 6.

מַחֲשֶׁבֶת (with *suff.* מַחֲשַׁבְתּוֹ, from חָשַׁב) *f.* 1. *fortification-work* 2 Chr. 26, 15 = חֶשְׁבּוֹן; *woven with skill* or *art*

2, 13; *skilful work* Ex. 35, 33. — 2. *plan, plot* Esth. 8, 5, coupled with רָעָה Ez. 38, 10.

מַחְשָׁךְ (*pl.* מַחֲשַׁכִּים, *constr.* מַחֲשַׁכֵּי; from חָשַׁךְ) *m.* 1. *darkness, obscurity* Is. 29, 15, opposite to אוֹר 42, 16; *a dark place, an obscure locality* Ps. 74, 20; *the grave* Lament. 3, 6, a figure of misfortune Ps. 143, 13. — 2. Ps. 88, 19 we should probably read מְיֻדָּעַי מַחְשִׂךְ, *he withholds mine acquaintances*, so that מְיֻדָּעַי is parallel to אֹהֵב וָרֵעַ, and מַחְשִׂךְ parallel to הִרְחַקְתָּ מִן; or if it be a noun, מַחְשָׁךְ might be read.

מַחְשָׁךְ see מַחְשָׁךְ.

מַחְשֹׂף (from חָשַׂף I.) *m. a peeling, decortication* Gen. 30, 37.

מַחַת (from מַח = מֻח, like נַחַת from נָח; *dissolution, death*) *n. p. m.* 1 Chr. 6, 20; 2 Chr. 29, 12; 31, 13; for which is also אֲחִימוֹת (which see).

מַחְתָּה (*pl.* מַחְתּוֹת, from חָתָה) *f. a fire-pan* 2 Kings 25, 15, LXX πυρεῖα; *coal-pan* Ex. 27, 3; *incense-bowl* Lev. 16, 12; coupled with מֶלְקָחַיִם *snuff-dish*, vas emunctorium Ex. 25, 38.

מְחִתָּה (*constr.* מְחִתַּת; from חָתַת) *f.* 1. *a breaking in pieces, a crushing, ruin*, Ps. 89, 41 = מְשַׁמָּה (Ez. 6, 14); מְ׳ קְרוֹבָה *a near* (i. e. impending every moment) *destruction* Prov. 10, 14 15; *fall* 14, 28; *anguish* 13, 3; *terror, consternation* Jer. 17, 17; *something terrible* Is. 54, 14.

מַחְתֶּרֶת (from חָתַר) *fem. a place of breaking in, breach* Ex. 22, 1; Jer. 2, 34.

מַט (*inclination*) *m.* 1. assumed for מַטֶּה (which see). — 2. for מַטִּים (Hab. 3, 14), see מַטֶּה.

מְטָא and מְטָה (3 *f.* מְטָת, abridged מְטַת, as ָ also in שַׂנְאָךְ Dan. 4, 16 passes into ַ; 3 *plur.* מְטוֹ; *fut.* יִמְטֵא) *Aram. intr.* same as Hebr. מָצָא prop. to step into manifestation, to come forward, hence *to come on*, *to come in*, of time Dan. 7, 22; with עַל of a person *to come upon* Dan. 4, 21 [24]; with לְ *to reach* or *extend to*, 4, 25; *to come*, עַד *as far as* 7, 13; *to reach to* 4, 8 17 19. In the Targ. for בּוֹא, הִגִּיעַ; Syr. ܡܛܐ the same; but the fundamental signification is still perceptible from the meaning *to ripen, to step forth*. The Arab. مطا also proceeded from the same fundamental meaning. See מָצָא.

מַטְאֲטֵא (from טֵא which see, prop. for מְטַאֲטֵא) *m. a broom* or *besom* Is. 14, 23.

מַטְבֵּחַ (from טָבַח I.) *m. slaughter, murder*, Is. 14, 21.

מַטֶּה (*constr.* מַטֵּה, with *suff.* מַטְּךָ, מַטֵּהוּ; *pl.* מַטּוֹת, with *suff.* מַטָּיו) *m.* (in Mic. 6, 9 we should either read יְעָדָהּ = יְעָדוֹ, or מַ׳ is fem. like שֵׁבֶט) 1. *a stick, staff, rod*, Ex. 4, 2, Num. 20, 9, a support of the vine, hence also מַטֵּה עֹז *powerful support* Ez. 19, 12, elsewhere *staff of power* Jer. 48, 17, *ruler's staff, sceptre* Ps. 110, 2; then *support*, like מִשְׁעָן, with לֶחֶם Ez. 4, 16; Ps. 105, 16; *staff, yoke* Is. 9, 3 (coupled with שִׁכְמוֹ); 10, 24. Figurat. שֵׁבֶט אַף = מַטֵּה זַעַם Is. 10, 5 *staff of wrath*, i. e. instrument of punishment, rod of chastisement 10, 15, also מַטֶּה alone Ez. 7, 10, e. g. of an enemy's army Mic. 6, 9, of enemies Is. 10, 5; *tyranny* 14, 5; *chastisement, punishment* 30, 32. Originally *branch, twig* (broken off a tree), *rod*, hence מַ׳ בַּדִּים Ez. 19, 14 *rod of the branches* i. e. the rod which holds the branches together. — 2. *stem*, of a people, שֵׁבֶט being also used with a like metaphor, of the twelve tribes of Israel Num. 1, 49; 2, 5 7 12 &c.; prop. branch, ramification of a people. — 3. same as מֻטֶּה *injustice, wrong* Ez. 7, 10 (*Ibn Ganâch*). — 4. A ground-form to מַטָּה (which see), prop. *a sinking, bending;* Phenic. מט (Sidon. inscript. 10).

The word has been derived from נָטָה (*to stretch out, to stretch forth, to extend*, Arab. نَطَا, نَطَّ, redupl. نَطْنَطَ, conseq. = מַד, מֵד), hence *the self-stretching* or *self-extending, thin*, then *a staff, stick, branch.* But this derivation does not suit signif. 1, since stock, twig, stem, like בּוּל 3. (stock, block, log),

מִקֵּל (from מָקַל = בָּקַל, בָּעַל, to shoot forth, to project) and שֵׁבֶט, rather proceed from the idea of the shooting, projecting upwards (of a tree), or from its waving to and fro; and as מֹטָה means also *yoke*, it appears to be connected with מוֹט 2. (from מוּט II. which see); or if from נָטָה with the same meaning as that of מָט; as also in the sense of *to incline* נָטָה is = מָט, مَاطَ.

מַטֶּה (unused in the sing.; *pl.* מַטּוֹת) *m.* same as מַטֶּה *a support*, *a staff* Ez. 19, 11, *a stick* Ex. 7, 12, figur. *rod of correction*, *punishment*, *chastisement*, Hab. 3, 9 (God's) *oaths of chastisement;* also *a tribe* Num. 1, 16.

מַטָּה (from מַטֶּה or מָט, from נָטָא) *a bowing down*, *sinking*, with an accentless *a* of motion, like מַעְלָה from מַעַל) *adv. down*, *downwards*, *beneath*, *deep*, *under*, Prov. 15, 24; doubled to add to the force Deut. 28, 43. Usually joined with the prepos. לְ, לְמַטָּה *downward*, *deeper* Deut. 28, 13, Eccles. 3, 21, *down beneath* Is. 37, 31, 2 Chr. 32, 30, *under* 1 Chr. 27, 23, *below* Jer. 31, 37, *beneath*, i. e. *less*, with מִן following Ezr. 9, 13; מִלְמַטָּה *from below*, *underneath*, *down*, Ex. 26, 24; 27, 5; 28, 27; a like accumulation of prepositions being also found with מַעְלָה. Phenic. מַטָּא the same.

מִטָּה (*constr.* מִטַּת, with *suff.* מִטָּתִי, מִטָּתוֹ; *pl.* מִטּוֹת; from נָטָה) *fem.* prop. that on which one leans, reclines, like κλίνη from κλίνω, hence *a bed*, for sleeping on, 2 Kings 4, 10, Ex. 7, 28, of the sick Gen. 47, 31; *a bolster*, *a table-couch* Esth. 1, 6; Ez. 23, 41; *a sofa* 1 Sam. 28, 23; *a litter*, *a palanquin* Song of Sol. 3, 7; *a bier* 2 Sam. 3, 31; *a store-room*, for things 2 Kings 11, 2.

מֻטֶּה (from נָטָה) *m. iniquity* Ez. 9, 9; as also מַטֶּה 3, מוֹט 1, נוֹטָה 1.

מֻטָּה (*pl.* מֻטּוֹת; from נָטָה) *f. extension*, *spreading out*, Is. 8, 8 (*Jos. Kimchi*).

מַטְוֶה (from טָוָה) *m. a spinning*, *something spun* Ex. 35, 25.

מְטִיל (*constr.* מְטִיל) *m.* either from טוּל II. *a burden*, Job 40, 18 *iron-bar*, i. e. heavy iron, or better from מָטַל either with the same meaning as טוּל II. or *to forge*, like the Arab. مطل prop. to stretch out, to extend, so that מְטִיל would be *staff*, *stick*, *bar*. The Greek *μέταλλ-ον* is also to be referred to this stem.

מטל as a stem to מְטִיל, see מְטִיל.

מַטְמֹן and מַטְמוֹן (*pl.* מַטְמֹנִים, *constr.* מַטְמֹנֵי; from טָמַן) *m.* a place where one hides, *a secret place* Is. 45, 3, *a store-house* Jer. 41, 8; what one hides, *hid treasure* Prov. 2, 4, Job 3, 21, *treasure* generally; Phenic. מַמֹּן from מַטְמֹן the same; modern Hebr. מָמוֹן (not מָמוֹן).

מַטָּע (*constr.* מַטַּע, with *suff.* מַטָּעָהּ, *pl. constr.* מַטָּעֵי; from נָטַע) *m. a plantation*, *a garden*, Ez. 17, 7; 31, 4; more exactly determined by כֶּרֶם (a vineyard) Mic. 1, 6; of men, *domiciliation* Is. 60, 21; 61, 3; of a place, *a plantation* Ez. 34, 29.

מַטְעַם (only *pl.* מַטְעַמִּים; from טָעַם) *m.* prop. what tastes, *a savoury*, *dainty mess* Gen. 27, 4 7 9 17 31; cognate in sense with מִשְׁמַנִּים, מַנְעַמִּים.

מַטְעַמָּה (only *pl.* with *suff.* מַטְעַמּוֹתָיו) *fem.* the same Prov. 23, 3 6.

מִטְפַּחַת (*pl.* מִטְפָּחוֹת; from טָפַח) *f. a wide covering*, *a mantle*, Is. 3, 22; Ruth 3, 15.

מָטַר (Kal not used) *intr.* prop. *to be wet*, *moist*, then *to prepare moisture*, and so *to drop*, *to rain* (less than גָּשַׁם); Targ. מְטַר, Syr. ܡܛܰܪ, Ar. مَطَرَ; comp. Sanskrit mûtr, prop. to make moisture, then mingere. The organic root מ־טר exists also in טָרָה, Arab. طَرِيَ, طَرُوَ, Deriv. מָטָר.

Nif. נִמְטַר *to be rained upon*, *to be dropped upon by rain* Am. 4, 7.

Puh. מֻטַּר (*femin.* מֻטָּרָה) the same Ezek. 22, 24, as the LXX read for מְטֹהָרָה = מֻטְהָרָה; which reading is recommended by the parallel גֻּשְׁמָה (from גָּשַׁם).

Hif. הִמְטִיר (*part.* מַמְטִיר, *inf. constr.* הַמְטִיר, *fut.* יַמְטִיר, *apoc.* יַמְטֵר) *to cause to rain*, GEN. 2, 5, AM. 4, 7, מָטָר Is. 5, 6; metaph. *to shoot down*, *to cast down*, אֵשׁ, גָּפְרִית GEN. 19, 24, מָן Ps. 78, 24, פַּחִים 11, 6, בָּרָד Ex. 9, 23; mostly with accus. of the object, seldom with בְּ JOB 20, 23. See לְחוּם.

מָטָר (*constr.* מְטַר; *pl.* מְטָרוֹת, *constr.* מִטְרוֹת) *m. rain*, as fructifying the earth 1 KINGS 8, 36, JOB 5, 10, ZECH. 10, 1, adduced with טַל 2 SAM. 1, 21, 1 KINGS 17, 1, which drops gently DEUT. 32, 2, for which one waits JOB 29, 23, accompanied by thunder and lightning 1 SAM. 12, 17, JER. 10, 13, arising from ascended vapours JOB 36, 27; in strengthened forms גֶּשֶׁם מָטָר 37, 6, מְטַר־גֶּשֶׁם ZECH. 10, 1 and גֶּשֶׁם מִטְרוֹת עֻזּוֹ JOB 37, 6 *rain-gush*, *violent rain;* מ׳ סֹחֵף *a sweeping rain* PROV. 28, 3.

מַטָּרָא *f.* same as מַטָּרָה LAMENT. 3, 12.

מַטְרֵד (*Propeller*, *Pursuer* is El; from טָרַד) *n. p. f.* GEN. 36, 39.

מַטָּרָה (from נָטַר) *f.* 1. *place of guard*, hence חֲצַר הַמַּ׳ *a guard-court*, JER. 32, 2 8 12; 38, 13, whither Jeremiah was brought out of the prison 37, 15 16 21, which belonged to the royal palace NEH. 3, 25, in the east part of it near the middle gate JER. 39, 14, and occupied by soldiers. — 2. that which one looks at, *aim*, *mark* (like σκόπος from σκέπτομαι, Ar. مَنْظَرَة a mirror) 1 SAM. 20, 20; JOB 16, 2. Phenic. מִטְרָא (mutro) what is observed, custom, duty (Plaut. Poen. 1, 13).

מַטְרִי (probably from מַטְרִי יָהּ *Jah is the Observing*, *Watching one*) *n. p. m.* 1 SAM. 10, 21.

מַי (after the form חַי, שַׁי, דַּי, גַּי from the stem מָוָה, existing in the stat. absol. only in the proper name אֲחוּמַי [which see]; usually *constr.* מֵי after the form of the stat. constr. in חֵי, דֵּי, גֵּי, but without a suffix. It is therefore incorrect to consider מֵי a stat. constr. pl., and if it be sometimes coupled with the pl. that happens merely because it expresses a collective idea. Another form is מַיִם [which see], of which the stat. constr. pl. is (מֵימֵי) *m.* prop. the flowing, pouring, running, hence 1. *water* (coll.), as a material or element, e. g. the water of the Red Sea Ex. 15, 19, JOSH. 2, 10, of the Jordan 3, 8, of the ocean Ps. 33, 7, of שִׁלֹחַ Is. 8, 6, of the Euphrates 8, 7, of the flood GEN. 7, 7; Is. 54, 9; מֵי אָפְסָיִם Ez. 47, 3 *waters* (reaching) *to the ankles*, מֵי מָתְנַיִם 47, 4, מֵי שָׂחוּ 47, 5 *waters of swimming*, i. e. in which one can swim; farther, מֵי חַטָּאת NUM. 8, 7, נִדָּה 19, 13, מְנוּחֹת Ps. 23, 2, מְרִיבָה 81, 8, מָצוֹר NAH. 3, 14, coupled with adj. m. sing. מָלֵא Ps. 73, 10 (in the poets the noun is sometimes united to adjectives in the constr. state SONG OF SOL. 7, 10; PROV. 2, 9), seldom with the pl. (as a collective noun) NUM. 5, 18. Usually coupled with names of brooks, rivers, seas and streams, and thus forming proper names (see below); comp. Phenic. מֵי נַגְּרָא (me-naggara, *water-fall*) n. p. of a place in Byzacium, מֵי נֶפֶשׁ (menephes, *rest-water*) n. p. of a city there, מֵי נֶכֶס (me-nix, me-ninx, *collected water*) or מֵי נִיחַ (meniax, *rest-water*) an older n. p. of the island גִּרְבַּע. — 2. Figur. *juice*, e. g. of a plant רֹאשׁ (which see) JER. 8, 14; 9, 14; 23, 15; *seed*, *seminal flux*, = זֶרַע Is. 48, 1 (Targ. זַרְעִית), for which מֵעַיִם (which see) stands elsewhere, and in which sense מֵי is taken in the proper name אֲחוּמַי and מוֹ in מוֹאָב (which see); the Ar. ما, Pers. آب being also used for saliva, tears, seed &c.; comp. Phenic. מֵי כְמוֹשׁ (seed of Cemosh, i. e. sprung from Cemosh) n. p. of a people, Erik. 2; also *urine*, fully מֵי רַגְלַיִם, as in Is. 36, 12 is the probable reading.

The absolute form מַי is in Ethiopic maj (מַי), Zab. מַי (ܡܝܐ) and in Aram. מַי, hence the def. מַיָּא, ܡܰܝܳܐ, which form is to be compared with מוֹ 3. (which see).

The following designations of rivers, localities and persons occur in combination with מַי (*constr.* מֵי):

מֵידְבָא (*river of fulness*, i. e. strong, copious river, see דֹּבֶא) *n. p.* of a locality

in Reuben in a plain Num. 21, 30, also belonging to Moab at times Is. 15, 2; subsequently Μηδαβά (1 Macc. 9, 36) or Μήδαβα (*Jos.* Ant. 13, 1), situated some distance east of Hesbon.

מֵי דִימוֹן (river at דִּיבוֹן in Moab) *n. p.* of a river Is. 15, 9.

מֵי הַיַּרְקוֹן see יַרְקוֹן.

מֵי זָהָב (*seed* i. e. *shoot of the sun;* זָהָב Job 37, 22 the sun) Gen. 36, 39; 1 Chr. 1, 50.

מֵי מְגִדּוֹ (*river of Megiddo;* see מְגִדּוֹ) *n. p.* of a river running through the plain of Megiddo (בִּקְעַת מְגִדּוֹן) Judges 5, 19, used for קִישׁוֹן.

מֵי־מֵרוֹם see מֵרוֹם.

מֵי מְרִיבָה see מְרִיבָה.

מֵי מְרִיבוֹת קָדֵשׁ see מְרִיבוֹת.

מֵי־נִמְרִים see נִמְרִים.

מֵי נֶפְתּוֹחַ see נֶפְתּוֹחַ.

מֵי עֵין־שֶׁמֶשׁ see עֵין־שֶׁמֶשׁ.

מִי (correlative to the Hebrew דִּי, כִּי, as מָה is correlative to כֹּה = כֹּה, פֹּה = פֹּה, זֶא = זֹא in זֹאת) *pron. interrog. who? what?* of persons, as מָה is of things, in direct and indirect questions, at the beginning of a clause, without distinction of gender and number, and therefore referring as well to the fem. e. g. מִי אַתְּ Ruth 3, 9, מִי זֹאת Song of Sol. 6, 10, as to the plur. e. g. מִי אֵלֶּה Gen. 33, 5. It does not need, like אֲשֶׁר, a pronoun following to supplement it. Seldom relating to things Ez. 27, 32. The meanings are these: 1. Having an independent and substantive force, it is put after a constr. state as a genitive, as בַּת מִי *whose daughter?* Gen. 24, 23; שׁוֹר מִי *whose ox?* 1 Sam. 12, 3; חֲמוֹר מִי *whose ass?* ibid.; מִיַּד מִי *out of whose hand?* ibid.; בֶּן־מִי *whose son?* 17, 55; דְּבַר־מִי *whose word?* Jer. 44, 28; מָה (which see) too being so employed. — 2. Where מִי seems to lay aside a personal reference, standing before things interrogatively; an inquiry about the person is still concealed there, e. g. מִי הַמַּחֲנֶה Gen. 33, 8 *what is the encampment?* prop. who are the men and living creatures of the camp? מִי שְׁמֶךָ *what is thy name?* i. e. whom dost thou call thyself? Judges 13, 17. Generally also, מִי relates to a thing which includes the idea of a person, according to the mind of the speaker Mic. 1, 5; Song of Sol. 3, 6. מִי שְׁכֶם Judges 9, 28 is also to be taken in this sense; and it is unnecessary to read with the LXX בֶּן־שְׁכֶם. The same is the case with the Aram. מַן Ezr. 5, 4; and in Amharic (*Isenberg*, Grammar p. 172). — 3. For the purpose of making the interrogation prominent in its personal reference, or of modifying it in the sense of *but who then? who may it be?* הוּא follows מִי, e. g. מִי הוּא נָקִי Job 4, 7 *who then is innocent?* מִי הוּא יָרִיב *who then quarrels?* 17, 3; Is. 50, 9. If the demonstrative זֶה be also added to מִי הוּא, the question is still more closely referred to the object, with the meaning *who there?* quisnam? *who then is there?* as מִי הוּא זֶה Ps. 24, 10, an intensive form of מִי־זֶה 24, 8; Jer. 30, 21. Hence in a strongly emphasised double interrogative מִי הוּא זֶה וְאֵי־זֶה הוּא Esth. 7, 5 *who then is he, and what sort of a person is he?* Sometimes מִי is made stronger merely by זֶה Job 38, 2. — 4. *as who, as what?* i. e. *how?* qualis, e. g. Am. 7, 2 *as who does Jacob stand?* i. e. *how?* Is. 51, 19 *as who shall I comfort thee?* i. e. in what respect, *how* shall I &c.? — 5. It takes a negative turn like מָה, proceeding in the first instance from the feeling of wonder, hence *nobody! none!* followed sometimes by the perfect Num. 23, 10, Is. 53, 1, Zech. 4, 10, sometimes the imperfect Job 9, 12, Prov. 20, 9, Eccles. 8, 4, 2 Sam. 10, 16, sometimes the participle Ps. 90, 11; Eccles. 2, 19. Here belongs a) the signification *perhaps* Jo. 2, 14, Jon. 3, 9, 2 Sam. 12, 22 K'tib, for which אוּלַי stands elsewhere; b) the additional idea of hesitating, rejecting and despising language, as מִי אָנֹכִי Ex. 3, 11 *who am I that* . . . i. e. I am indeed so little

Judges 9, 28 *who is this Abimelech?* — 6. Including a wish whose accomplishment is expected from others, and therefore coupled with the imperfect, e. g. מִי יַשְׁקֵנִי מַיִם 2 Sam. 23, 15 *who would give me water to drink?* i. e. oh that I had water! In this manner we should often take it in the formula מִי יִתֵּן *who shall give?* i. e. *oh that!* 15, 4; Judges 9, 29; Is. 27, 4; Ps. 55, 7; Job 29, 2, followed by the leading verb with ו Deut. 5, 26; or the leading verb follows in the infin. Job 11, 5. — 7. *whoever*, *each one*, *any one who*, where the interrogative element becomes indefinite, e. g. 2 Sam. 18, 12 *take care of the young man*, *every one* (מִי) of you; where it is not necessary to read לִי with the versions; Ex. 24, 14 *every one having a cause;* Judges 7, 3; Prov. 9, 4; Eccles. 5, 9; Is. 54, 15; sometimes אֲשֶׁר follows Ex. 32, 33; the Aram. מַן דִּ having the same sense. — 8. מִי is to be taken as = מָה, מוֹ, where it stands in the K'tib for מוֹ, or is interchanged with it Is. 25, 10 K'tib, Job 9, 30 K'ri.

As to the origin of this vocable, it is obviously shortened in the first instance from מִין (modern Arabic *mîn*) and this from מַן, מִין, like מָה and מָא from מָאן, מַן; only that the latter form has been adopted in the other Semitic languages for the personal *who?* after מָא has been set apart to denote a thing. The proper names מִיכָא, מִיכָה, מִיכָאֵל, מִיכָיָה, מִיכָיְהוּ, מִיכָהוּ, מִיכָיְהוּ, מִישָׁאֵל are compounded with מִי.

מֵידְבָא see under מִי.

מֵידָד (*friendship*, *love*, from יָדַד I.) *n. p. m.* Num. 11, 26 27.

מֵידָע (from יָדַע after the form מֵיטָב) *m.* same as מוֹדָע (which see) Ruth 2, 1 K'tib, if we should not read there מְיֻדָּע.

מֵידַעַת (from יָדַע after the form מֵיפַעַת from יָפַע) *f. knowledge*, Is. 12, 5 K'tib, for which the K'ri has מוֹדַעַת.

מֵיטָב (*constr.* מֵיטַב, prop. an infinitive-noun from יָטַב) *m. the good*, *the excellent*, hence in the constr. state *the best* (LXX, Vulg.), e. g. of the land Gen. 47, 6, of the field, of the vineyard Ex. 22, 4, of sheep 1 Sam. 15, 9 15; *the best part* Gen. 47, 11.

מִיכָא (= מִיכָה) *n. p. m.* Neh. 11, 17 22, for which מִיכָיָה occurs elsewhere 12, 35.

מִיכָאֵל (*who is like God?* i. e. none is like God) *n. p.* 1. of one of the seven archangels or angel-princes (שַׂר) Dan. 10, 13, hence called הַשַּׂר הַגָּדוֹל 12, 1 (comp. ἀρχάγγελος Apoc. 12, 7; 1 Thess. 4, 16), the guardian spirit of the Jews Dan. 10, 21; 12, 1; other nations too having their guardian spirits 10, 13. — 2. *n. p.* of men Num. 13, 13; 1 Chr. 5, 13; 27, 18; Ezr. 8, 8. See מִיכַל 2.

מִיכָה (from מִיכָיָה *who is like God?* conseq. = מִיכָאֵל) *n. p. m.* 1. of a prophet Mic. 1, 1, for which the K'tib and LXX in Jer. 26, 18 have מִיכָיָה. — 2. of other persons, as 2 Chr. 34, 20, for which 2 Kings 22, 12 has מִיכָיָה; Judges 17, 5, for which מִיכָיְהוּ in 17, 1 4; 2 Chr. 18, 24, for which 18, 7 has מִיכְיְהוּ.

מִיכָהוּ (the same) *n. p. m.* 2 Chr. 18, 8 K'tib.

מִיכָיָה (= מִיכָה) *n. p. m.* Jer. 26, 18 K'tib for מִיכָה; Neh. 12, 35, for which 11, 17 has מִיכָא; 12, 41.

מִיכָיָהוּ (the same) 1. *n. p. m.* 2 Chr. 17, 7. — 2. *n. p. f.* 2 Chr. 13, 2 originating in מַעֲכָה (which see) 1 Kings 15, 2.

מִיכָיְהוּ (the same) *n. p. m.* Judges 17, 1 4, for which מִיכָה stands elsewhere; 1 Kings 22, 8, for which are also מִיכָה 2 Chr. 18, 24 and מִיכָהוּ (the same) 18, 8 K'tib; Jer. 36, 11.

מִיכָל *m.* 1. (*constr.* מִיכַל, from יָכֹל = כּוּל to receive into self, to contain) prop. holder, hence with הַמַּיִם 2 Sam. 17, 20 *a water-trench*, *a water-holder*, of a little brook (*Kimchi*, *Fürst*). But others derive the word from מָכַל (which see), as the LXX too seem to have understood it. — 2. (either contracted from מִיכָאֵל, as

מִיכָלוּ is also fem. at the same time, or according to the LXX from מַלְכָּאֵל [Μελχόλ] i. e. מַלְכָּ־אֵל, *El is King*) *n. p. f.* 1 Sam. 14, 49; 19, 11; 2 Sam. 6, 16.

מַיִם (arising apparently from reduplication, מַי־מַי, or from doubling the stem, as סִיס, נִין, קִיר, זִיז, צִיץ, טִיט, are likewise reduplications; and as שַׁיִשׁ, לַיִל have become segolate forms, so here מַיִם is after the form זַיִת; with *a* of motion מַיְמָה; *constr. pl.* מֵימֵי after the form זֵיתֵי, yet the absol. state sometimes stands for it 1 Kings 22, 27, Is. 30, 20, Ez. 47, 4, as is the case elsewhere; with *suff.* מֵימֶיךָ, מֵימֵינוּ, מֵימַי, מֵימָיו, מֵימֶיהָ, מֵימֵיהֶם) *coll. m.* (*femin.* perhaps Job 14, 19) same as מַי and מוֹ 3. (which see), *water*, in the widest sense and with the greatest variety of applications; coupled with the sing. Gen. 9, 15; Num. 19, 13 20; 20, 2; 24, 7; 33, 14; 2 Kings 3, 9, but as a collective with adjectives in the plur., e. g. חַיִּים Gen. 26, 19, קְדֹשִׁים Num. 5, 17, רַבִּים Ps. 93, 4, גְּנוּבִים Prov. 9, 17, עֲמֻקִּים 20, 5, קָרִים 25, 25, or with verbs in the plur. Gen. 7, 19; 8, 5; Ex. 47, 1, without one having to consider it a plural form on that account. מַיִם is used of the ocean which encompasses the earth Ps. 18, 16, of the sea and lakes 29, 3, of clouds 104, 3, of the heaven of clouds, rain-water Job 26, 8, of the heavenly ocean Ps. 148, 4, of urine Is. 36, 12 K'ri. It is a figure of multitude, fulness, and abundance Job 15, 16, of continuance and uninterruptedness 3, 24, of numerous enemies Is. 28, 2, of manifold dangers Ps. 18, 17, of trembling and fear Josh. 7, 5, Ps. 22, 15, of rushing along without check Gen. 49, 4 &c.

מִיָּמִין (prop. same as מִנְיָמִין [which see], which is merely a different pronunciation of בִּנְיָמִין) *n. p. m.* Ezr. 10, 25; Neh. 12, 5, for which 12, 17 has מִנְיָמִין; 1 Chr. 24, 9.

מִין a stem assumed for מוּנָה, מִין, תְּמוּנָה, see מוּן.

מִין (with *suff.* מִינוֹ, מִינֵהוּ, *pl.* מִינִים; from מוּן) *m.* prop. *a dividing*, *separation*, (Ar. مان to divide, to plough); hence *species*, *kind*, *sex* Gen. 1, 11; Lev. 11, 15; comp. Coptic ⲙⲓⲛⲉ, genus, species, and so the Ethiopic; pl. Gen. 1, 21. Even the idea of *figure*, which lies also in this stem (מוּנָה, תְּמוּנָה 1.) does not proceed like the Greek ἰδέα (form, kind) from that of appearance, but from the verb-idea *to form*, *to fashion*. The modern Hebrew מִין, a heretic, proceeds also from the notion of separating.

מֵינֶקֶת (with *suff.* מֵינִקְתּוֹ, *pl.* מֵינִיקוֹת, prop. part. Hif. from יָנַק) *fem. a nurse*, *wet-nurse* Gen. 35, 8; 2 Kings 11, 2; fig. *one who shews herself loving and tender* Is. 49, 23.

מֵיסָדָה (from יָסַד; *pl.* מֵיסָדוֹת) *fem. foundation*, *substruction*, Ez. 41, 8 K'tib, for which the K'ri has מוּסָדָה.

מֵיסַךְ (= מֵסַךְ from סָכַךְ after the form מֵצַר) *masc.* same as מוּסָךְ (which see) 2 Kings 16, 18 K'tib.

מֵיפַעַת (*height*, *eminence*, from יָפַע) *n. p.* of a Levitical city in Reuben on the other side Jordan Josh. 21, 37 (in many editions), Jer. 48, 21 K'ri, for which the K'tib is מוֹפַעַת; once מֵפַעַת Josh. 13, 18.

מִיץ (from מוּץ) *m. pressure*, *what is pressed out* Prov. 30, 33.

מֵישָׁא (*firmness*, *strength*, from יָשָׁא = אָשָׁה, יָשָׁה, *to be firm*, *strong*, *powerful*, comp. אִשׁ III., אַת III.) *n. p. m.* 1 Chr. 8, 9.

מִישָׁאֵל (from מִי *who*, שֶׁ = שַׁ i. e. אֲשֶׁר, and אֵל, *who is what God is?* comp. מִיכָאֵל, מִיכָיָה) *n. p. m.* Ex. 6, 22, Lev. 10, 4, Dan. 1, 6, who is named in 2, 49 מֵישַׁךְ (which see); Neh. 8, 14; but it is also taken as = מִישְׁוָאֵל (from שָׁוָה) *who is like God?*

מִישׁוֹר and מִישֹׁר, from יָשַׁר) *masc.* 1. *a level region*, *a plain*, oppos. to עָקֹב, מַעֲקַשִּׁים Is. 40, 4, of the plain running from north to south on the rock of Zion Jer. 21, 13; of the plains of Moab 48, 8; of a flat land 48, 21; of the land

east of Jordan 2 Chr. 26, 10; especially of the flat land in the tribe of Reuben Deut. 3, 10; 4, 43 &c. — 2. Figur. *the making even*, i. e. the removal of obstructions Zech. 4, 7. — 3. same as מֵישָׁר (in the *plur.* מֵישָׁרִים) *right*, *righteousness*, *equity* Ps. 27, 11; 45, 7; 67, 5; 143, 10; *honesty* Mal. 2, 6; comp. Phenic. מִשְׁרֶת mysyreth (with *suff.* מִשְׁרְתָמוֹ, mysyrthomo, Plaut. Poen. 1, 4) the same.

מִישַׁךְ (prop. *ram*, Sanskrit mêshah, then the name of the sun-god of the Chaldeans) *n. p.* of מִישָׁאֵל (which see), given him at Nebuchadnezzar's court, after the analogy of שַׁדְרַךְ Dan. 1, 7; 2, 49; 3, 12.

מֵישַׁע (*unrestrainedness*, *freedom*, *fortune*, from יָשַׁע) *n. p.* of a Moabite king 2 Kings 3, 4.

מֵישָׁע (the same) *n. p. m.* 1 Chr. 2, 42.

מֵישָׁר (only *pl.* מֵישָׁרִים, from יָשַׁר 2.) *m. straightness* Is. 26, 7; *uprightness*, *sincerity* 1 Chr. 29, 17, coupled with צֶדֶק, מִשְׁפָּט Prov. 1, 3; as an adverbial accusat. *with equity* Song of Sol. 1, 4, Ps. 17, 2, *righteously* 58, 2; figur. *smoothing*, *concord*, *settlement* Dan. 11, 6; δίκαια 1 Macc. 7, 12, conseq. same as יֹשֶׁר (which see) Dan. 11, 17.

מִישֹׁר see מִישׁוֹר.

מֵיתָר (*pl.* מֵיתָרִים, with *suff.* מֵיתָרֶיךָ; see יֶתֶר) *m. cord of a tent* Jer. 10, 20; Num. 3, 37; *string*, of a bow Ps. 21, 13.

מַכְאֹב and מַכְאוֹב (with *suff.* מַכְאֹבִי, מַכְאוֹבָהּ, מַכְאֹבוֹ; *plur.* מַכְאֹבִים, once מַכְאֹבוֹת Is. 53, 3) *m. pain*, *disease* Jer. 30, 15, *a wound* 51, 8, *suffering* Lament. 1, 12, *sorrow* Eccles. 1, 18. See כָּאַב.

מַכְאוֹב see מַכְאֹב.

מַכְבִּיר (from כָּבַר, after the form מַשְׂכִּית) *m. fulness* = רֹב Job 36, 31.

מַכְבֵּנָא (*knob*, *lump*, of localities; from כָּבַן, compare כַּבּוֹן) *n. p.* of a city 1 Chr. 2, 49, identical with כַּבּוֹן Josh. 15, 40.

מַכְבַּנַּי (*fat*, *thick one*, formed out of מַכְבַּן from כָּבַן) *n. p. m.* 1 Chr. 12, 13.

מִכְבָּר (from כָּבַר after the form מַשְׁעֵן, מִשְׁבָּר, מִרְבַּץ, like מִכְבַּר; *constr.* מִכְבַּר, מַשְׁעַן, accordingly also in absol. state twice מִכְבָּר) *m.* 1. properly something twisted, woven, hence *a cloth*, *a coarse covering*, 2 Kings 8, 15; LXX στρῶμα. — 2. *net-work*, *grate*, of brass Ez. 27, 4.

מִכְבָּר see מִכְבַּר.

מַכֶּה (only *plur.* מַכִּים; prop. *part. Hif.* of נָכָה) *m. a wound*, prop. *the piercing*, *smarting* 2 Chr. 22, 6, where we should read מִן for the preceding כִּי according to 2 Kings 8, 29, which many mss. also have; 2 Kings l. c. and 9, 15, identical with מַכָּה (which see), without its being referred to the latter (*Jos. Kimchi*).

מַכָּה (*constr.* מַכַּת, with *suff.* מַכָּתִי, מַכָּתָהּ, מַכֹּתֶיךָ; *pl.* מַכּוֹת, with *suff.* מַכֹּתֶיךָ; from the Hif. of נָכָה) *fem.* 1. *a wound*, like מַכֶּה, coupled with טְרִיָּה (*fresh*) Is. 1, 6, נַחְלָה (*incurable*, *deadly*) Jer. 10, 19, אֲנוּשָׁה (*malignant*) 15, 18, or with a genit. following, חַדְרֵי־בָטֶן Prov. 20, 30 *of the chambers of the body*, i. e. piercing deeply in; also with חֳלִי Deut. 28, 61; Jer. 6, 7. Metaph. *stroke*, *maltreatment*, hence הִכָּה מַ׳ *to maltreat*, *to impart blows* Is. 14, 6; *chastisement* 27, 7; *the being beaten*, *smitten* 10, 26; *defeat* in war Josh. 10, 10, Judges 11, 33, with the genit. of the subject, as אוֹיֵב Jer. 30, 14, חֶרֶב Esth. 9, 5; especially *stroke*, *blow*, *chastisement* of God Lev. 26, 21, Num. 11, 33, of pestilence, sickness, epidemic diseases &c. Deut. 28, 59, national calamities 29, 21; of political damage Jer. 30, 17; intensified מַחַץ מַכָּה Is. 30, 26 *the wound of a wound*, i. e. a great wound. — 2. only in חִטִּים מַכּוֹת לַעֲבָדֶיךָ 2 Chr. 2, 9, for which 1 Kings 6, 25 has חִטִּים מַכֹּלֶת לְבֵיתוֹ, for which reason the LXX, Vulg., Targ. take it in the same sense; hence מַכּוֹת corrupted from מַכֹּלֶת (*Kimchi*). The derivations from כָּתַת (*Ibn G'anâch*, *Rashi*) or נָכַת (*Jos. Kimchi*) should be

rejected; but perhaps מַכּוֹת may have arisen from מָנוֹת, כ being elsewhere interchanged with נ (see כ).

מִכְוָה (from כָּוָה) *f. a burnt spot* (in the skin), *a burn* Lev. 13, 24.

מָכוֹן (*constr.* מְכוֹן, with *suff.* מְכוֹנִי; *pl.* מְכוֹנִים, with *suff.* מְכוֹנֶיהָ; from כּוּן) *m.* 1. prop. a place where something stands, hence *a stand, a dwelling-place, a place,* coupled with בַּיִת 1 Kings 8, 13 or מִקְדָּשׁ Ex. 15, 17, conseq. for the temple; fully מ' שִׁבְתְּ יי 1 Kings 8, 39; yet the heaven is also named so 8, 49; *the heavenly seat, the dwelling-place of God* Is. 18, 4; *dwelling-place,* of mount Zion 4, 5. — 2. what is erected, *a building* Dan. 8, 11. — 3. *foundation, basis,* of a throne Ps. 89, 15, of the temple Ezr. 2, 68; of the earth Ps. 104, 5.

מְכוֹנָה (with *suff.* מְכֹנָתָהּ; *pl.* מְכֹנוֹת, with *suff.* מְכוֹנֹתָיו; a feminine form of מָכוֹן) *f.* 1. *a stool, a support, a basis,* for objects 1 Kings ch. 7; 2 Kings 16, 17; 25, 13, i. e. on which a thing stands; hence also *pedestal,* of the altar Ezr. 3, 3; *place* Zech. 5, 11. — 2. (*world-foundation,* i. e. dedicated to Saturn, see כִּיּוּן) *n. p.* of a place in Judah Neh. 11, 28.

מְכוּרָה (*pl.* with *suff.* מְכֹרֹתַיִךְ; from כּוּר I.) *fem. nativity, origin,* Ez. 16, 3, coupled with מֹלֶדֶת *birth;* prop. place of founding.

מְכוּרָה (with *suff.* מְכוּרָתָם, *pl.* with *suff.* מְכֹרֹתַיִךְ) *fem.* prop. *place of nativity, place of founding,* with אֶרֶץ *home* Ez. 21, 35; 29, 14.

מָכִיר (=מֹכֵר *procurer, possession-taker* viz. El is, from מָכַר II.) *n. p. m.* Gen. 50, 23, a progenitor in Gilead, therefore used for Manasseh Judges 5, 14; *patr.* מָכִירִי Num. 26, 29.

מָכַךְ (*fut.* יָמֹךְ) *intr.* same as מַק, מָךְ, *to fall away, to sink together, to fall together, to tumble down, to perish,* בְּ *by* Ps. 106, 43, prop. to melt, to be triturated, dissolved; Aram. מְאַךְ, מָךְ, ܡܳܟ݂, ܡܰܟ݂, Arab. مَكَّ.

Nif. נָמַךְ (*fut.* יִמַּךְ) *to fall down, to dissolve in ruins;* of frame-work, *to be precipitated* Eccles. 10, 18.

Hof. הוּמַךְ (3 *plur.* הֻמְּכוּ for הוּמְכוּ, comp. יֻכְּתוּ Job 4, 20 for יוּכְתּוּ) *to sink, to perish* Job 24, 24.

מָכַל (not used) *intr.* after the Arab. مَكَلَ *to have little water,* of a well, whence in Ar. the nouns *makil, makûl, mukul* a little fountain, *mimkul* a little pool. From this has been derived מִיכָל, which, however, is better referred to כּוּל = יָכֹל, since the stem in question does not appear elsewhere.

מִכְלָאָה see מִכְלָה 2.

מִכְלָה *fem.* 1. (from כָּלָה II., only in *plur.* מִכְלוֹת) *a manufacture, preparation,* 2 Chr. 4, 21 *these manufactures are of gold,* i. e. all this is made of gold. (It is, however, a superfluous addition, and is wanting both in 1 Kings 7, 49 50 as also in the LXX.) According to others *completion, perfection,* which כָּלָה II. also means, and should be translated: *that is pure gold.* — 2. (*plur.* מִכְלָאוֹת, from כָּלָה I. = כָּלָא I. to enclose) *a fold* Hab. 3, 18; plur. Ps. 50, 9; 78, 70.

מִכְלוֹל (from כָּלַל II. to glow, to lighten, to glitter) *m.* 1. *purple,* especially the violet purple Ez. 23, 12, interchanged with תְּכֵלֶת (from תְּכִלָּה, like אֵשֶׁת from אִשָּׁה) 23, 6. — 2. *the red* (purple) *dress* of warriors 38, 4 (comp. Nah. 2, 4; Is. 9, 4). LXX εὐπάρυφα, i. e. garments with a purple bordering. See מַכְלֻל.

מַכְלִיא (once in the form מַכְלִי, from כָּלָא I.) *m. hindrance, separation, stop,* Judges 18, 7, where אֵין מַכְלִים דָּבָר should be read instead of וְאֵין מַכְלִים, corresponding to אֵין מַחְסוֹר כָּל־דָּבָר 18, 10.

מַכְלֻל (only *pl.* מַכְלֻלִים, from כָּלַל II.) *m. a purple dress, a purple garment* Ez. 27, 24, of which גְּלֹמֵי תְכֵלֶת ibid. is an explanatory gloss.

מִכְלָל (*constr.* מִכְלַל, from כָּלַל I.) *m. completion, completeness, perfection,* Ps.

50, 2 *perfection of beauty*, i. e. perfect beauty; comp. כְּלִילָה LAMENT. 2, 15.

מַכֹּלֶת (contracted from מַאֲכֹלֶת) *f. food, nourishment, support* 1 K. 5, 25, for which 2 CHR. 2, 9 has מַכּוֹת = מַכֹּלֶת, and where the different other Greek versions (not LXX) read strangely מִכְלָל, מִכּוֹר and מַלְכֹּל.

מִכְמָן (*pl.* מִכְמַנִּים, from כָּמַן I.) *m. a treasure*, DAN. 11, 43.

מִכְמָס (a collateral form of מִכְמָשׂ [which see], מִכְמָשׂ; *place of* כְּמוֹשׁ) *n. p.* of a locality in Benjamin EZR. 2, 27, east of בֵּית אָוֶן; 1 MACC. 9, 73 *Μαχμάς*, in *Joseph.* (Antiqq. 13, 1, 6) *Μαχμά*, now *Mukhmâs* near Geba.

מִכְמֹר (from כָּמַר) *m. a net, a hunter's net* Ps. 141, 10.

מִכְמָר (from כָּמַר) *m.* the same Is. 51, 20.

מִכְמֶרֶת (from כָּמַר) *f.* the same HAB. 1, 15 16.

מִכְמֹרֶת (from כָּמַר) *f.* the same; also *a fish-net* Is. 19, 8, same as מַהֲמֹרֶת Ps. 140, 11.

מִכְמָשׂ (see מִכְמָס) *n. p.* of a locality 1 SAM. 13, 2 5, for which occurs also מִכְמָשׂ NEH. 11, 31 and מִכְמָס EZR. 2, 27; in 1 MACC. 9, 73 *Μαχμάς*, in Josephus *Μαχμά*. The appellative signification is clear from כְּרַכְמִישׁ = כֶּרֶךְ כְּמִישׁ.

מִכְמְתָת (from כָּמַת; *lurking-corner, hiding place*) *n. p.* of a locality on the borders of Ephraim and Manasseh JOSH. 16, 6; 17, 7.

מָכַן (not used) *tr. to give, to bestow*, prop. = מָגַן (which see); Arab. مَكَنَ the same. Deriv. מֶכֶן in the proper name מַכְנַדְבַי.

מַכְנַדְבַי (from מַכְן־נַדְבַי *gift of the noble one;* for נַדְבַי compare the proper names נָדָב and נוֹדָב) *n. p. m.* EZR. 10, 40.

מְכֹנָה see מְכוֹנָה.

מִכְנָס (only *dual* מִכְנָסַיִם, *constr.* מִכְנְסֵי; from כָּנַס 2. to cover, which see) *m.* a sort of *drawers* belonging to the priests, made of linen (בַּד, פִּשְׁתִּים) Ex. 28, 42; 39, 28; Ez. 44, 18. According to Josephus (Ant. 3, 7, 1) they reached only to the middle of the thigh, covering the parts of shame.

מָכַס (not used) *tr. to divide off, to separate, to apportion*, same as כַּס (= גַּז, חַץ, קַץ, כַּס־א &c.), hence partly *to lessen, to abridge, to take from*, Arab. مَكَسَ; metaph. *to cheat* (i. e. to lessen); partly *to number, to determine, to settle*, a census, a tax, Ar. مَكْس census; these ideas proceeding in other instances from such fundamental signification. But the nouns מַס and מִסָּה should be referred neither to כַּס, nor to מָכַס, but to מָסַס II. Deriv. מֶכֶס, מִכְסָה.

מֶכֶס (commonly from כָּסַס after the form מֶמֶר from מָרַר; with *suff.* מִכְסָם; but though the verb כַּס appears in the sense of "to enumerate, determine," and in Aram. is explained by מְנֵי, and though the femin. form מִכְסָה signifies *number*, ἀριθμός, it is better to assume for it the stem מָכַס) *m.* prop. a determinate number, a firm settlement, hence *census, tax, tribute*, NUM. 31, 28 37 40 41; Ar. مَكْس census, vectigal. Comp. Phenic. מַכְסְ־אֵל, Max-ula, Masc-ula (*price, value of El*) n. p. of a Numidian city (אֵל, usually rendered el, Ἦλ, Ἶλ-ος, was also sometimes pronounced obscurely υλ, *ul* in Punic names, as Medadul, Uzul, Castul).

מִכְסָה (*constr.* מִכְסַת; from מָכַס) *f. number* Ex. 12, 4; *amount, definite price* LEV. 27, 23.

מִכְסֶה (*constr.* מִכְסֵה, with *suff.* מִכְסֵהוּ, from כָּסָה) *m. covering*, of a tent Ex. 26, 14, of the ark GEN. 8, 13; also followed by the genitive of the material Ex. 26, 14; NUM. 4, 25.

מְכַסֶּה (prop. *part. Pih.* of כָּסָה) *m. clothing, covering*, of the caul over the intestines LEV. 9, 19; *clothing*, of men Is. 23, 18; *covering*, of a ship Ez. 27, 7; *a coverlet* Is. 14, 11.

מַכְפֵּלָה (*a winding, spiral form*, from Hif. of כָּפַל) *n. p.* of a tract near He-

bron, where the burying place (מְעָרָה) of the patriarchs and their wives is found GEN. 23, 17 19; 49, 30; the dead being commonly put in caves.

מָכַר I. (*part.* מֹכֵר; *inf. absol.* מָכֹר, *constr.* מְכֹר, with *suff.* מָכְרָם and מִכְרָהּ; *fut.* יִמְכֹּר, יִמְכָּר־, with *suff.* יִמְכְּרֵם) *tr.* prop. same as מָהַר 3. (to give away, to reach forth to, to exchange), מָר, יָ־מַר I., מָהַר I., hence *to exchange*, for (בְּ) a thing Jo. 4, 3, *to sell*, with בְּ of the price DEUT. 21, 14, Ps. 44, 13, but בְּ also means *on account of* a thing, AM. 2, 6 *for a money-debt;* with מִן *to sell of* a thing Ez. 48, 14; constantly with the accus. of the object LEV. 27, 20, with לְ of the person 25, 27, Jo. 4, 6, opposed to קָנָה (*to buy*) Is. 24, 2; PROV. 23, 23. Metaphor. a) *to marry*, a daughter, i. e. to give her on receiving a מֹהַר GEN. 31, 15; Ex. 21, 7; Syr. ܡܟܪ to marry. b) *to deliver up*, *to give over*, DEUT. 32, 30; ZECH. 11, 5; Ps. 44, 13; with the addition of בְּיַד פ׳ JUDGES 2, 14; 1 SAM. 12, 9; Ez. 30, 12; comp. מָגַר I. Deriv. מֶכֶר, מִמְכֶּרֶת, מִמְכָּר 1.

Nif. נִמְכַּר (*inf.* with *suff.* הִמָּכְרוֹ, *fut.* יִמָּכֵר) *to be sold*, LEV. 25, 48; *to sell oneself* DEUT. 15, 12, with לְ *for what* Ps. 105, 17, or as the dative of the person NEH. 5, 8; metaphor. *to be given over*, *delivered up* ESTH. 7, 4; NEH. 5, 8; Is. 52, 3.

Hithp. הִתְמַכֵּר (*infin.* with *suff.* ־כֶּרְךָ; *fut.* יִתְמַכֵּר) *to sell oneself*, *to be sold*, i. e. to give oneself up to do a thing 1 KINGS 21, 20 25; *to give oneself to the service* of a person 2 KINGS 17, 17; *to be sold*, *delivered up* DEUT. 28, 68.

The stem, as we see, is merely a harder form of מָהַר and מָחַר. Hence the assumption that מָכַר is meant to be a denom. from מֶכֶר, from כָּרָה, should be rejected.

מָכַר II. (not used) *tr. to take into possession*, *to acquire*, *to bargain for*, *to buy*, identical in its organic root מ־כר with that in כָּ־רָה II. Deriv. מֶכֶר 2 and 3, and the proper names מָכִיר, מִכְרִי.

מָכַר III. (*part. f.* מֹכֶרֶת) *tr.* same as כָּמַר 1. (which see) *to string together*, *to bind together*, hence *to ensnare*, *to take in a net* NAH. 3, 4. Ar. مَكَرَ the same, principally of ensnaring by enchantment; to cheat, Ethiop. to devise cunning measures; hence مَكْر enchantment.

מָכַר IV. (not used) *tr. to pierce*, *to bore through*, *to push through*, Ar. مَقَرَ, مَغَرَ the same; identical with מָחַר II., בָּקַר &c. Deriv. מְכֵרָה.

מֶכֶר (with *suff.* מִכְרָהּ, ־רָם) *m.* 1. (from מָכַר I.) concrete, *something for sale*, *venal*, hence *wares*, which one exposes for sale, NEH. 13, 16 *and all sorts of wares for sale;* abstr. *the offering for sale*, NEH. 13, 15 *on the day they were offered for sale.* — 2. (from מָכַר II. = כָּרָה II. and קָנָה) what one acquires, gets, *a possession*, PROV. 31, 10 = קִנְיָן (*Kimchi*); it is not necessary, therefore, to regard it as abridged from מְכֵרָה (from כָּרָה II.). In this sense we should perhaps take מִמְכָּרָיו DEUT. 18, 8 for מִמְּכָרָיו, meaning *possessions;* since לְבַד is only coupled as a preposition with מִן following. — 3. *price*, *value*, NUM. 20, 19 (from מָכַר II.). See the proper names מָכִיר, מִכְרִי.

מַכָּר (*plur.* מַכָּרִים, from נָכַר) *m. an acquaintance*, *a friend* 2 KINGS 12, 6 8 (the LXX read incorrectly מֶכֶר).

מִכְרֶה (*constr.* מִכְרֵה, from כָּרָה I.) *m. a pit*, with מֶלַח *a salt-pit* ZEPH. 2, 9, south of the Dead Sea.

מְכֵרָה (*plur.* מְכֵרוֹת) *f.* 1. only GEN. 49, 5, where it denotes a כְּלֵי חָמָס (instrument of violence). Since the Greek μάχαιρα presented itself for comparison as a synonym (in the Midrash there is an express appeal to it), it has been translated *sword* (Talm., Jerome), conseq. derived from מָכַר IV. (which see) or כּוּר I.; this word appearing elsewhere in the pl. מְכֵרִין (Beresh. rabba 88). Others derive it from מָכַר III., so that מְכֵרָה prop. is *machination*, *plan*, *cunning device* (Castell and others). Better to take it with *Samuel ben Meïr* (קוּרְבָה, אַחְוָה) and others for *agreement*, *union*, *relationship*,

from מָכַר III.; the Aram. מְכַר, ܡܟܰܪ also having this meaning; and so it would refer to the marriage-compacts with the Shechemites (GEN. 34, 8 seq.). Or it may be taken with the Targ. (תּוֹתָבוּ), *Rashi* (מְגוּרָה) and *Ibn Saruk* (תּוֹלָדָה) = מְכֹרָה (Ez. 16, 3) or מְכוּרָה (29, 14): *nature*, *natural business*. — 2. (from מָכַר IV. meaning *a mine*, or from כּוּר II. *a smelting-place*) *n. p.* of a place otherwise unknown; hence the *Gentile m.* מְכֵרָתִי 1 CHR. 11, 36.

מְכֹרָה see מְכוּרָה.

מְכֻרָה see מְכוּרָה.

מִכְרִי (contracted from מִכְרִי־יָה *possession is with Jah*) *n. p. m.* 1 CHR. 9, 8.

מְכֵרָתִי see מְכֵרָה 3.

מִכְשׁוֹל and מִכְשֹׁל (*pl.* מִכְשֹׁלִים, from כָּשַׁל) *m. a stumbling-block*, i. e. against which one stumbles and falls, *a stone* or *block of stumbling* JER. 6, 21, Is. 57, 14, fully צוּר מִ׳ 8, 14, hence *obstacle*, *hindrance*, Ps. 119, 165; LEV. 19, 14; fig. *a cause of falling* JER. 6, 21, Ez. 3, 20, מִ׳ עָוֹן *a fall* or *stumbling into sin*, *enticement*, Ez. 7, 19; 14, 3 4; 18, 30; *a reproach*, of לֵב, i. e. *a scruple of conscience* 1 SAM. 25, 31.

מַכְשֵׁלָה (*pl.* ־שֵׁלוֹת) *fem. fall*, of a (state-) building Is. 3, 6, i. e. ruin; *offence*, *enticement* ZEPH. 1, 3. Stem כָּשַׁל.

מִכְתָּב (from כָּתַב after the form מַכְתֵּשׁ, מַשְׁחֵת; *constr. plur.* מִכְתְּבֵי for מַכְתְּבֵי with the bringing forward of the vowel ־ to facilitate the pronunciation, like מִקְדְּשֵׁיהֶם Ez. 7, 24 for מַקְדְּשֵׁיהֶם, comp. Syr. ܡܰܟܬܒܳܐ for ܡܶܟܬܒܳܐ) *m. writing* of a judicial sentence, *a written sentence* Is. 10, 1.

מִכְתָּב (*constr.* ־תַּב, from כָּתַב) *m. a writing*, equivalent to *a book*, DEUT. 10, 4, 2 CHR. 35, 4, *a letter* 2 CHR. 21, 12, *a written document* EZR. 1, 1, *a poem*, *song* Is. 38, 9, *written characters* Ex. 32, 16. See מִכְתָּם.

מְכִתָּה (from כָּתַת) *f. a fracture* Is. 30, 14.

מִכְתָּם (from כָּתַם I. or II.) *m.* only in the inscriptions of psalms 16, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1, the designation of a sort of psalms, which is sometimes identified with מִכְתָּב (Is. 38, 9), and sometimes derived (Targ., LXX) from כָּתַם I. (to inscribe, to engrave), which amounts to the same thing. But that is as insufficient to explain the sort of lyrical songs referred to, as is the derivation from כֶּתֶם II. meaning *golden poem*, like مذهبات, which the Arabian translator has (*Ibn Esra*, *Kimchi*) and the comparison with כֶּתֶם.

מַכְתֵּשׁ (after the form מִקְדָּשׁ, מַשְׁחֵת, מִכְתָּב) *m.* 1. (from כָּתַשׁ 2.) a vessel for pounding or bruising, *a mortar*, PROV. 27, 22. — 2. *hollow* or *deepening* (either from its likeness to a mortar [LXX, *Rashi*, Kimchi; comp. ὁλμίσκος, mortariolum], or because proceeding from כָּתַשׁ 3.) of the jaw, in which the teeth are set; then the name of a depth or hole in the place לְחִי (see לְחִי 2, comp. *Jos.* Ant. 5, 8, 9), which was also called לְחִי הַחֲמוֹר or רָמַת לֶחִי, and which lay among the mountains of Judah, was distinguished by pointed rocks, had a spring called עֵין הַקּוֹרֵא JUDGES 15, 19, and was still known at the time of Jerome, as also in the middle ages (*Robins.* II, 687 seq.). Samson's heroic exploit is etymologically attached to this locality ib. 15, 15-19. — 3. (*a sinking*, *deepening*) *n. p.* of a place or quarter in Jerusalem, where the shop-keepers, exchangers and trading Phenicians dwelt ZEPH. 1, 11; comp. ZECH. 14, 21 (*Ibn Esra*). For וְאָעִיד בְּיוֹם מִכְרָם צַיִד NEH. 13, 15, which does not appear to be original, one may read perhaps (with *Hitzig*) אֶל־יַד מְקוֹם מַכְתֵּשׁ (*at the side of the place Maktesh*), since the following context "*the Tyrians dwelt there*" suits very well. In the Midrash, Tabariyya is called מַכְתֵּשׁ from the situation of the place. The Samaritans apply it to Jerusalem, because the word has an assonance with מִקְדָּשׁ (which appears in EZEK. 7, 24 after the form מַשְׁחֵת 9, 1) = מִקְדָּשׁ, which was also applied to ZEPH. 1, 11 (*Kimchi*, *Simonis*), though incorrectly.

מָלֵא see מָלָא.

מָלֵא (with *suff.* Esth. 7, 5 מְלָאוֹ, as if from מָלָא, elsewhere מָלֵאתִי, מָלֵאתָ, מָלֵאוּ in pause, omitting Alef quiescent מָלֵתִי Job 32, 18 like יָצָתִי 1, 21; 3 *pl.* once מָלוּ for מָלְאוּ Ez. 28, 16, where ל״א passed into ל״ה, as in the noun מִלּוּ Ez. 41, 8 for מְלֹא; *part. m.* מָלֵא, *pl.* מְלֵאִים; *infin. constr.* מְלֹאת, twice K'tib מְלֹאוֹת Job 20, 22, Esth. 1, 5, elsewhere מְלֹאת without Vau Jer. 25, 12; *fut.* יִמְלָא) *intr.* 1. *to be full*, *to become full*, i. e. to exist in richness, abundance, extent, strength, with accus. of the thing as a more exact supplement; the same being the case in other verbs of fulness and of want also (שָׁרַץ, חָדֵל, חָסֵר, שָׂבַע, רָמַשׂ &c.). Accordingly: *to be full* of חָמָס Gen. 6, 13, אֲנָשִׁים Judges 16, 27, סוּסִים 2 Kings 6, 17, דָּמִים Is. 1, 15, בַּר Jo. 2, 24, מִלִּים Job 32, 18; rarely does מִן stand Is. 2, 6; *to be satisfied*, with accus. of the person, Ex. 15, 9 *my soul shall be satisfied upon them*, i. e. I will cool my vengeance upon them. Metaphor. *to be completed*, *to be over*, *to be ended*, time of pregnancy Gen. 25, 24, time of service 29, 21, period of embalming 50, 3; and so in Jer. 25, 34, Ez. 5, 2, Lament. 4, 18, like *πληροῦσθαι* in the New Testament. — 2. *to fill a thing*, *to occupy it*, hence with accusat., as הַמַּיִם Gen. 1, 22, especially of God, who fills, possesses all Ez. 40, 34; 1 Kings 8, 10; Jer. 23, 24 *do I not fill heaven and earth?* also with two accus. of place and of thing 1 Kings 18, 34, Ez. 8, 17, Jer. 16, 18, מִן of a thing occurs but seldom Ex. 16, 32; *to cause to be abundant*, Job 36, 17 *and thou causest sentences upon the wicked to be abundant.* Phrases are: מָלֵא יָד לְ Ex. 32, 29 *to have the hand full for one*, i. e. to give with full hands; מָ' לֵב *the heart is full*, i. e. the whole conduct is directed to a thing Esth. 7, 5; Eccles. 8, 11. Deriv. מָלֵא (adj.), מְלֹא (מְלוֹ, מְלוֹא), מְלֵאָה, the proper names יִמְלָא, יִמְלָה.

Nif. נִמְלָא (*fut.* יִמָּלֵא) *to be filled* (which passive meaning is formed in intransitives also) Prov. 3, 10, *to become full*, also with accusat. of the thing 1 Kings 7, 14, 2 Kings 3, 17, Is. 6, 4, Jer. 13, 12; rarely and late with מִן of the thing Ez. 32, 6 or לְ Hab. 2, 14; *to be satiated*, *to have enough of* Eccles. 1, 8; 6, 7 (parallel שָׂבַע); *to become rich* Ez. 27, 25; *to be over*, *to be ended*, of time Ex. 7, 25; *to be equipped*, with accus. of the armour 2 Sam. 23, 7; *to be completed* Job 15, 32; *to be numerous* Zech. 8, 5. Phenic. נִמְלָא *to be completed;* hence יִמָּלֵא תָמַם or יִ' תָמַם *it is entirely finished* (Plaut. Poen. 1, 1. 12).

Pih. מִלֵּא (once מִלָּא Jer. 51, 34; 2 *pl.* מִלֵּאתֶם K'ri Ez. 11, 7, for which the K'tib reads מִלֵּאתִים; *inf. constr.* מַלֵּא, with *suff.* מַלְּאָם, but also מַלֹּאות; *fut.* יְמַלֵּא, once יְמַלֶּה Job 8, 21) *to fill*, *to fill up*, *to fill out*, *to make full*, with accusat. of the thing and accus. of that with which one fills 1 Sam. 16, 1; 1 Kings 18, 35; Ez. 10, 2; 9, 7; 35, 8; Job 3, 15, and also figur. Jer. 15, 17; Ps. 83, 17; Ex. 35, 35. Often does the accus. of the object alone occur Ps. 129, 7, or מִן of the thing follows 127, 5; Jer. 51, 34. Also: *to bring into fulfilment*, בְּ *by* a thing, e. g. a promise 1 Kings 8, 15 24; 2 Chr. 6, 4. מִ' אֶת־יַד פ' *to fill the power of one*, i. e. *to make one have full power*, לְכַהֵן *to the priestly office* Num. 3, 3; hence *to induct into the priestly office* Ex. 28, 41; 29, 9; Judges 17, 5 12; on the contrary מִ' יַד לְ 2 Chr. 29, 31 *to fill the hand* (with gifts) *for one*, i. e. *to bring offerings* (*to Jehovah*); generally, מִ' יַד *to dedicate*, *to invest with office*, *to communicate a dignity*, 2 Chr. 13, 9, metaph. *to consecrate*, Ez. 43, 26 *and consecrate their place;* then *to exercise an office*, *to fill an office* 1 Kings 13, 33; *to fill out entirely*, *to occupy*, a place Is. 23, 2. מִלֵּא אַחֲרֵי פ' *to follow one completely*, *fully* Deut. 1, 36; 1 Kings 11, 6; *to satisfy* Ps. 107, 9, *to strengthen* Jer. 31, 25. מִ' קֶשֶׁת *to fill the bow* (into the hand) Zech. 9, 13, i. e. *to hold it bent*, for which מִ' יַד בְּ also stands in 2 Kings 9, 24. Farther, *to fulfil*, a request, a wish Ps. 20, 6, *to execute*, a counsel 20, 5; *to complete a number* Ex. 23, 26; 1 Sam.

18, 27; *to allow completely to expire*, DAN. 9, 2 *the seventy years of desolations; to fill in, to pour in*, מִמְסָךְ Is. 65, 11; *to fill in, set in*, stones, i. e. *to set* Ex. 28, 17; 31, 5; *to surround completely* JOB 40, 30 [41, 7]; *to continue*, a time GEN. 29, 27; *to complete, to fill up* 1 KINGS 1, 14. Sometimes it stands with another verb to enlarge the idea, as JER. 4, 5 *call with full voice*, comp. 12, 6. Deriv. מִלּוֹא (מִלֹּא), מְלֵאת, מִלֻּא, מְלֵאָה.

Puh. מֻלָּא (*part.* מְמֻלָּא) *to be set*, SONG OF SOL. 5, 14 *his hands are gold cylinders, set with Tarshish*, i. e. the points of the fingers are as if set with onyx.

Hithp. הִתְמַלֵּא, only in JOB 36, 10 *they equip themselves fully against me;* בַּרְזֶל perhaps (see 2 SAM. 23, 7) having to be supplied after הִתְמַלֵּא. Perhaps the fundamental signification is here like that of the org. root in כָּ־מַל (which see) *to collect* or *to crowd themselves together* (the Ar. مَلَأ referring to the same also); and so the translation should be: *all gather themselves together against me.*

As to the form of the stem, the organic root may be compared with that in כָּ־מַל for many meanings, but the trans. sense of the Ar. مَلَأ (*to fill*, to make thick, wide, full; med. e *to be full*) leads to a comparison with בָּרָא (which see), prop. *to be filled, to be full* (*Fürst*, Conc. s. v.), and then this leads farther to בָּרָא (which see), interchanging *l* and *r*, and *m* with *b; male, mare, bare* are then identical with the Sanskr. pri, prî, pûr *to fill out, to fill*, plî *to fill in*, Greek πλέ-ω, Lat. ple-o.

מְלָא (Targ. מְלִי, מְלֵי; 3 *fem.* מְלָאת) *Aram. intr.* same as Hebr. מָלֵא DAN. 2, 35.

Ithpe. הִתְמְלִי (like a ל״י) *to be filled*, with accus. חֱמָא, i. e. *to be full of wrath* DAN. 3, 19.

מָלֵא (*constr.* מְלֵא, *pl.* מְלֵאִים) *adj. m.*, מְלֵאָה (*constr.* poet. מְלֵאֲתִי, *pl.* מְלֵאוֹת) *f. full*, with accus. of that with which a thing is filled JER. 5, 27; 35, 5; NEH. 9, 25; fig. *having* or *possessing in abundance*, חָכְמָה Ez. 28, 12, רוּחַ חָכְמָה DEUT. 34, 9, בִּרְכַּת יי׳ 33, 23, *being in possession of* Is. 1, 21, metaphor. *full*, of price (מְחִיר = כֶּסֶף) GEN. 23, 9; 1 CHR. 21, 22 24 (comp. 2 SAM. 24, 24); *strong, vehement*, of רוּחַ JER. 4, 12; *richly furnished with* Ps. 75, 9; *richly planted* 2 SAM. 23, 11; *having many lying around* Ez. 37, 1; *heavily laden* AM. 2, 13; *abundant*, in יָמִים, i. e. aged JER. 6, 11 = שְׂבַע; *full, abundant*, in ears of corn GEN. 41, 7; *pregnant*, ECCL. 11, 5 (as in the Mishna). מָלֵא is to be taken substantively with the meaning *fulness, abundance* &c. 2 KINGS 4, 4 and Ps. 73, 10, and likewise the fem. מְלֵאָה ECCLES. 11, 5; as an adv. *fully, entirely*, NAH. 1, 10, *loud* JER. 12, 6, *strongly, vehemently* (perhaps) 4, 12.

מְלֹא (after the form חֲלוֹם, שְׁכוֹל, rarely מְלוֹא, once מְלוֹ Ez. 41, 8, with *suff.* מְלֹאָהּ, מְלֹאוֹ) *m. multitude, host*, הַגּוֹיִם GEN. 48, 19; of shepherds Is. 31, 4, like the Ar. مَلَأ; *fulness*, i. e. what fills up or entirely occupies a space, of the אֶרֶץ DEUT. 33, 16, Is. 34, 1, יָם 42, 10, Ps. 96, 11, תֵּבֵל 50, 12, עִיר AM. 6, 8, רֹחַב אֶרֶץ Is. 8, 8, *the department, belongings, contents of it;* but the more exact definition of what makes out the fulness sometimes accompanies it, as כְּבוֹד יי׳ Is. 6, 3. Hence it is to be translated by *full*, with words of measure and extension, where that which fills is often added in the accusative, as Ez. 41, 8 *a full perch*, JUDGES 6, 38 *a full basin*, 1 SAM. 28, 20 *according to his entire stature*, ECCLES. 4, 6 *a handful*, 2 SAM. 8, 2 *a full line* &c. Comp. Phen. בַּת מְלֹא Tugg. 1, 5 a designation of Orcus.

מְלָא *Aram.* see מְלָה.

מִלֻּא (only *plur.* מִלֻּאִים, with *suff.* מִלֻּאֵיכֶם) *m.* 1. *occupation of office, induction into office, filling of office*, of the priest (see מִלֵּא), *consecration* LEV. 8, 33; Ex. 29, 26; metaphor. *the sacrifice of consecration* LEV. 7, 37; 8, 28. — 2. *a setting*, of stones, hence אַבְנֵי מִ׳ *stones of the setting* Ex. 25, 7, 1 CHR. 29, 2, for which מִלֻּאָה is elsewhere.

מְלֹא see מְלוֹא.

מְלֵאָה (with *suff.* מְלֵאָתְךָ) *f.* 1. *full fruit*, *full ears*, i. e. what is most fully ripe, of grain Ex. 22, 28 (Targ., *Rashi*, *Ibn Parchon*, *Kimchi*), coupled with דֶּמַע (which see) i. e. *the best outflow of wine;* DEUT. 22, 9 (opposite of תְּבוּאַת הַכֶּרֶם), where הַזֶּרַע אֲשֶׁר תִּזְרָע (the fruit which thou sowest) is a mere paraphrase of מְלֵאָה. — 2. *the best wine* NUM. 18, 27.

מִלֻּאָה (*constr.* מִלֻּאַת, *pl.* with *suff.* מִלֻּאֹתָם) *f. setting*, of stones, prop. a filling in Ex. 28, 17 20; 39, 13.

מַלְאָךְ (*constr.* ־אַךְ, with *suff.* מַלְאָכִי, ־כוֹ; *pl.* מַלְאָכִים, *constr.* מַלְאֲכֵי, with *suff.* ־כְךָ = מַלְאָכְכֶה, מַלְאָכָיו, מַלְאָכֶיךָ at the end of a section) *m.* prop. abstract, *execution*, *service*, *performance*, *sending*, usually concrete 1. *a messenger*, *one sent*, chiefly a human one GEN. 32, 4, NUM. 20, 14, DEUT. 2, 26; JOSH. 7, 22, JUDGES 11, 12, hence מ׳ רָשָׁע (parallel צִיר) PROV. 13, 17, on the contrary מ׳ אַכְזָרִי 17, 11 after 16, 14 *a messenger who is commissioned to perform something fearful; one sent* Ez. 23, 40, commonly in the pl. Is. 37, 9, מַלְאָכִים קַלִּים 18, 2 *swift-going* (i. e. proceeding in boats of papyrus) *messengers; a herald*, i. e. the bearer of commands, *a royal messenger* 30, 4, NAH. 2, 14 (*Jerome*), 1 SAM. 11, 4, called also מַלְאֲכֵי גוֹי Is. 14, 32, at a later period רָצִים ESTH. 3, 15. — 2. Metaph. *an angel* (ἄγγελος), i. e. a messenger or representative of God; also *God* Hos. 12, 5, identical with אֱלֹהִים 12, 4; GEN. 48, 16; fully מַלְאַךְ יי׳ 16, 7 9 10 11; 22, 11, or מ׳ אֱלֹהִים 21, 17, but which is also interchanged with יי׳ or אֱלֹהִים 16, 10 and 13; 22, 11 and 12; 31, 11 and 16; Ex. 3, 2 and 4; JUDGES 6, 14 and 22; 13, 18 and 22; so that it is the Deity himself, manifesting himself, though otherwise invisible. At a later time מ׳ was supposed to be different from God and was contrasted with him ZECH. 1, 12 13, 1 CHR. 21, 27, as a mediator between God and men 1 CHR. 21, 18, NUM. 22, 22, because God was looked upon as withdrawn from contact with men. Hence the translators (Targ., Samar., Saad.) have put *angel of God*, where God appears in the text as acting. מ׳ מֵלִיץ JOB 33, 23 *an interceding angel*, i. e. he who intercedes for men with God, in order to deliver them from suffering; מ׳ הַמַּשְׁחִית Ps. 78, 49 and מַלְאֲכֵי רָעִים *angels of destruction*, *of misfortune*, who bring misfortune to men in their capacity of being executors of the divine decrees, called also מְמִתִים JOB 33, 22. מ׳ פָּנָיו (מ׳ הַפָּנִים) Is. 63, 9 *angel of the* (divine) *face*, i. e. who stands continually before God and waits for his nod (comp. 1 KINGS 22, 19), God's chamberlain, as it were. מ׳ הַבְּרִית MAL. 3, 1 *the angel who executes the covenant*, i. e. Elijah. The numerous passages in which מ׳ appears, exhibit a faithful picture of the way in which angels were conceived of. Originally representing the visible deity himself JUDGES 13, 18 22, מ׳ is then personified into a peculiar being of higher descent, and is therefore named בֶּן־הָאֱלֹהִים (GEN. 6, 2; JOB 1, 6; 38, 7) and also קָדוֹשׁ (5, 1; 15, 15) with reference to his higher perfection; he rules the world with God JOB 2, 1 sq., appears as tempest or lightning Ps. 104, 4, protects the pious GEN. 24, 7, executes their affairs in the presence of God JOB 5, 1; 33, 23, carries out the commands and revelations of God JUDGES 13, 3; DAN. 9, 21, as well as his punishments and inflictions Is. 37, 36; 2 SAM. 14, 6. Besides, he is represented in human form GEN. 18, 2, i. e. he assumes man's figure for a time DAN. 8, 15 16; 9, 21, comp. TOB. 5, 4, though merely with the appearance of a body DAN. 12, 19, in priestly garments 10, 5 6, and without wings GEN. 28, 12. Metaphor. *a prophet*, who speaks as commissioned by God HAG. 1, 13; *a priest*, who interprets the law and explains the divine will MAL. 2, 7; ECCLES. 5, 5; *the Jewish people*, as God's representative Is. 42, 19. Ethiopic: ruler, prince.

מַלְאַךְ (with *suff.* מַלְאֲכֵהּ) *Aram. m.* the same DAN. 3, 28; 6, 23.

מְלָאכָה (from מַלְאָכָה), pronounced in

the Aramaean way, *constr.* מְלֶאכֶת, with *suff.* ־תּוֹ, מְלַאכְתְּךָ; *pl.* מְלָאכוֹת, *constr.* מַלְאֲכוֹת, with *suff.* מַלְאֲכוֹתֶיךָ; from לָאַךְ) *f. service, employment, work*, i. e. which one executes, effects, does, hence *activity, labour* Ex. 20, 10, Lev. 16, 29, fully מְלֶאכֶת עֲבֹדָה 23, 7; מְלֶאכֶת הַשָּׂדֶה 1 Chr. 27, 26 *field-work, husbandry; business, commerce*, Ps. 107, 23 *doing business on the great sea; work of an artisan, manufacture*, as מְ׳ חָרָשׁ Ex. 35, 35 *work performed with edged tools*, i. e. work of the joiner, mason, smith; מְ׳ מַחֲשֶׁבֶת 35, 33 *woven work*, מְ׳ עוֹר Lev. 13, 48 *work in leather*, מְ׳ תֻּפִּים Ez. 28, 13 prop. *work in stamping coins* (תֻּפִּים contracted from תְּפִעִים from תֹּפַע, תָּפַע being = טָבַע meaning *to impress*, on coins), then generally *artificial graving-work*. Specially applied to architecture 1 Kings 7, 22; 1 Chr. 23, 4; Neh. 5, 16; 10, 34; *work, service* in the temple 1 Chr. 23, 4; מְ׳ הַחִיצוֹנָה 1 Chr. 26, 29 *outer work*, i. e. not belonging to the service of the sanctuary, such as that of the scribes and judges 23, 4, of the overseers of duties Neh. 11, 16. מַלְאֲכוֹת הַתַּבְנִית 1 Chr. 28, 19 *works after a pattern*, i. e. works executed according to a pattern, according to a plan; *doing, performance* Prov. 18, 9; 22, 29; Jon. 1, 8; *work of God* Ps. 73, 28, *creation-work* Gen. 2, 2; *working* Ez. 15, 3-5; *business* 1 Chr. 26, 30; *employment, service* Dan. 8, 27; *what is gained by labour, riches* 2 Chr. 17, 13, *live stock* Gen. 33, 14; 1 Sam. 15, 9. Phenic. מְלָכֶת and מְלָכָא *place of work*, then the name of a city.

מַלְאָכוּת (derived from מַלְאָךְ, *constr.* מַלְאֲכוּת) *f. a message* Hagg. 1, 13.

מַלְאָכִי (abridged from מַלְאֲכִיָּה, as the LXX have read, *Μαλαχίας*; *sending of Jah*) *n. p.* of a prophet Mal. 1, 1.

מְלֶאכֶת Jer. 7, 18, which should be read מַלְאֶכֶת according to the K'tib, see מְלֶכֶת.

מִלֵּאת (from מְלֵאת) *f. filling, fence*, of the convex base on which the eyes rest Song of Sol. 5, 12; hence יֹשְׁבֹת עַל is said of them.

מַלְבּוּשׁ (from לָבַשׁ) *m. a garment, vestment* 2 Kings 10, 22.

מַלְבֵּן (from לָבַן) *m.* 1. *a brick*, for closing up walls Nah. 3, 14. — 2) *a brick-shaped quadrangle, a long four-cornered projection*, at the entrance of palaces Jer. 43, 9; comp. מַלְבֵּן (in the Mishna), Ar. مَلبِن, by which *Saadia, Ibn G'anâch* translate אַמָּה (ressault) Is. 6, 4.

מִלָּה (with *suff.* מִלָּתִי, ־תּוֹ; *pl.* מִלִּים and also in Job מִלִּין, with *suff.* מִלַּי, מִלֵּיהֶם, מִלֶּיךָ; from מָלַל I.) *m. a word, expression* Ps. 139, 4, Job 4, 4, poet. for דָּבָר, then too *a subject of talk, report* 30, 9 (Lament. 3, 14 שְׂחֹק); *speech* Job 13, 17; *empty* 6, 26, *well-considered* 8, 10, *clear discourse* 32, 18, הִכְבִּיר בְּמִ׳ 16, 4 and עָרַךְ מִ׳ 32, 14 *to make a well-ordered discourse; a justification* 36, 2; of the dumb *voice* of nature Ps. 19, 5; *a thing*, like דָּבָר Job 32, 11.

מִלָּה (for מִלְּאָ, *constr.* מִלַּת, *def.* מִלְּתָה, ־תָא; *pl.* מִלִּין, *constr.* מִלֵּי, *def.* מִלַּיָּא; from מְלַל) *Aram. f. a word* Dan. 7, 25, *speech* 2, 9, *command* 2, 10, *thing* 2, 5 8 &c.

מִלֹּו see מִלֹּא.

מִלּוֹא see מִלֹּא.

מִלּוֹא (once מִלֹּא 2 Kings 12, 21) *m.* the name of a peculiar, fortification-like building, *a bastion*, e. g. at שְׁכֶם Judges 9, 6 20, identical with מִגְדַּל שְׁכֶם (castle of Shechem) 9, 46-52; which was inhabited, and whose inhabitants were called בֵּית מִ׳ Judges l. c. Such a castle (Millô) was found by David, when he took מְצֻדַת צִיּוֹן from the Jebusites, whence he built houses round about to the interior of the city 2 Sam. 5, 9; it was built, therefore, round about the מְצֻדָה at a great distance. Solomon completed the building of Millô in a better way 1 Kings 9, 15 24; 11, 27, which was different from the closing of the fissure (פֶּרֶץ) between עֹפֶל and מֹרִיָּה, the subsequent Tyropoeon, from the temple, the royal palace, and from the wall

around Jerusalem. Hezekiah also strengthened and furnished it 2 Chr. 32, 5. A part of this Millo consisted of the singularly strong בֵּית מִלֹּא (*Millo-place*), which was a safe asylum for such as were severely wounded in its vicinity, and which is more exactly described by הַיֹּרֵד סִלָּא *the steep and sloping descent to Silla*, which it is now difficult to point out. See סִלָּא.

As to the derivation, it is true that the Aram. מִלֵּיתָא, מְלֵיתָא, מוּלְיָא, מַלִּיתָא has the same meaning, and is metaphorically applied to a fortress; but the fundamental signification seems to be rampart; comp. Phenic. מִלֶּא, מִלֵּר (Mileum, Milevum), prop. rampart, then the proper name of a city in Mauritania; and מַלְוָא (from מִלּוֹא) Malva, fulness of water, name of a river there.

מַלּוּחַ (from מָלַח) *m.* a kind of salt-plant, *ἅλιμος*, perhaps *sea-purslain*, which served for a sort of food to poor people Job 30, 4; Syr. [Syriac] for חָרוּל (Zeph. 2, 9), Ar. [Arabic].

מַלּוּךְ (*counsellor*, Syr. [Syriac]) *n. p. m.* 1 Chr. 6, 20, Neh. 10, 5 and 12, 2, for which מַלּוּכִי (from מַלּוּךְ יָהּ *Jah is Counsellor*) is in 12, 14 K'tib (see מְלִיכוּ); 10, 28; Ezr. 10, 29.

מְלוּכָה (from מָלַךְ after the form גְּבוּרָה) *f. dominion*, *rule*, 2 Sam. 16, 8, 1 Kings 2, 15, of the divine rule Ps. 22, 29; עָשָׂה מְ׳ 1 Kings 21, 7 *to reign*, with עַל; *royalty*, hence a genit. to עִיר meaning *royal residence* 2 Sam. 12, 26, to כִּסֵּא 1 Kings 1, 46, זֶרַע Jer. 41, 1, צָנִיף Is. 42, 3, מִשְׁפָּט 1 Sam. 10, 25 i. e. *kingly*; קָרָא מְ׳ Is. 34, 12 *to call royalty*, to call one to be king; צָלַח לִמְ׳ Ez. 16, 13 *to attain to the royalty*.

מַלּוּכִי see מַלּוּךְ.

מָלוֹן (*constr.* מְלוֹן, from לוּן I.) *m. a place to pass the night in*, *night-quarters*, *a lodge*, Gen. 43, 21; Ex. 4, 24; *a couch* Is. 10, 29; *a shelter*, of travellers Jer. 9, 1; מְלוֹן קִצֹּה 2 Kings 19, 23 = מְרוֹם קִצּוֹ Is. 37, 24 out of which it appears to have arisen, since only "*height of its end*" i. e. its extreme height, is suitable.

מְלוּנָה (from לוּן I.) *fem. a night-hut*, consisting of a hanging mat, which the keeper of a field puts on the top of a tree, and which swings to and fro Is. 24, 20; *a hut*, standing solitary in a field of vegetables, 1, 8.

מָלַח I. (not used) *intr. to spring*, *to flow*, of the sea, then *to be like the sea*, *salt* (*Fürst*, Concord.); hence מֶלַח and the denomin. מָלַח; מַלָּח, מַלּוּחַ, מְלֵחָה. In its organic root מ־לח is connected with that in פ־לג I. (to flow, to flood) belonging to פָּלַג, interchanging *m* with *p;* as also with the root in ז־לג (to drop, to trickle), and perhaps also with that in לַח (which see). Arab. [Arabic], [Arabic] the same, whence [Arabic] flood, sea; transferred to swift motion, to the rolling of waves. So too the Aram. מְלַח, the same. Comp. Phenic. מָלַח to flood, hence (formed from the fut. of Hif.) יַמְלִח (= יַמְלִיחַ) prop. a sea-voyager = Hebrew מַלָּח: derivative the proper name יַמְלִחִי (Malt. 3, 2), with which is identical the name of the new Platonist *'Ιάμβλιχος* from Coele-Syria, like others of the same name in Syria and Apamea. Phenic. also מֹלחת, Molochat, מֹלחא, Mulucha, n. p. of a river in Mauritania. Of the non-Semitic languages are to be compared with it the Greek *πλγ* in *πέλαγος*, *βλά-ω*, *φλύ-ω*, Sanskrit *plu*, Latin *flu*, *plu* &c.

מָלַח II. (Kal unused) *tr. to fall to pieces*, *to be rubbed in pieces*, *worn out*, *torn in pieces*, of clothes (cogn. in sense בָּלָה); *to be scattered as dust*, *to evaporate*, of a vapoury cloud (עָשָׁן). Commonly taken as = מָרַח, מָרַק, interchanging *r* and *l;* but these words mean simply *to plaster*, *to besmear*, then *to rub in*; and do not suit the signification required. It is therefore identical in its organic root מ־לח with that in א־לח (besides תָּעַב); and the roots in לַח II., ח־לק,

בְּ־לַק, מְ־לַק, פְּ־לַח may also be connected with it. Ar. مَلَخَ to pull to and fro, to tear. Deriv. מֶלַח.

Nif. נִמְלַח *to vanish like fine dust*, of עָשָׁן (*a vapoury cloud*) Is. 51, 6, parallel בָּלָה.

מֶלַח (only plur. מְלָחִים, from מָלַח II.) *m. a garment torn to pieces, rags, tatters* Jer. 38, 11 12, conseq. = בְּלוֹיִם.

מֶלַח (so too in pause Gen. 14, 3; 19, 26) *m.* prop. *salt-water*, *the sea*, salum, ἡ ἅλς; commonly *what is got from sea-water*, *salt* (instead of which sea-water probably served in old times) for salting food Job 6, 6; a symbolical designation of duration and indissolubleness, because salt preserves meat; hence בְּרִית מֶ׳ Num. 18, 19 and 2 Chr. 13, 5 *a covenant of salt*, i. e. a solemn, firm covenant. It was also sprinkled on offerings of grain and animals Lev. 2, 13, Ez. 43, 24, to make them covenant-offerings, comp. *Philo*, Opp. II. 255. A purifying efficacy is also ascribed to it, to make impure waters salubrious, 2 Kings 2, 20 21. זָרַע מֶ׳ Judges 9, 45 *to sow with salt*, i. e. to make the ground like a barren salt steppe, comp. מְלֵחָה. נְצִיב מֶ׳ Gen. 19, 26 *a pillar of salt*, into which Lot's wife was turned by an incrustation of salt. This στήλη ἁλός is mentioned as being at the Dead Sea, Wisdom 10, 7; was still known at a later period (*Jos.* Ant. 1, 11, 4), and has been discovered again in modern times (*Ritter*, Erdkunde XV. 733). מִכְרֵה מֶלַח Zeph. 2, 9 *salt-mines*, south of the Dead Sea; יָם הַמֶּ׳ (Gen. 14, 3; Josh. 3, 16; 12, 3) *the Salt Sea*, i. e. the Dead Sea; גֵּיא מֶ׳ (2 Sam. 8, 13; 2 Kings 14, 7; 2 Chr. 25, 11) *valley of salt*, at the south of the Dead Sea. The salt that remains from evaporating water is also so called Ez. 47, 11.

The derivation from מָלַח I. (to flood) has also an analogy in extra-Semitic languages: Sanskrit sara (salt) from sri to flow; Greek ἡ ἅλς the sea, and ὁ ἅλς salt; whence the Latin *sal*, German *Salz*, English *salt*.

Deriv. the denominatives

מָלַח (*fut.* יִמְלַח) *tr. to salt*, מָ׳ בַּמֶּלַח *to sprinkle with salt*, Lev. 2, 13; Arab. مَلَّحَ, Syr. ܡܰܠܰܚ the same; Coptic ⲙⲟⲩⲗ̀ϩ sale condire.

Puh. מֻלָּח (*part.* מְמֻלָּח) *to be salted*, *spiced* Ex. 30, 35.

Hof. הָמְלַח (2 *fem.* הָמְלַחַתְּ, *inf. absol.* הָמְלֵחַ) *to be rubbed with salt* Ez. 16, 4, which was done to newly-born children (*Galen*, de sanit. 1, 7), to make the skin dry and firm.

מַלָּח (formed like מַלּוּחַ from the Pih. of מָלַח I.; *pl.* מַלָּחִים, with *suff.* מַלָּחַיִךְ) *m.* prop. one who has to do with the sea, *a seaman*, *mariner*, Ez. 27, 9 27 29; Jon. 1, 5, different from חֹבֵל.

מְלַח *Aram. m.* same as Hebr. מֶלַח, which was offered cheap in the temple-market Ezr. 6, 9; 7, 22, and was stored in the temple (*Joseph.* Ant. 12, 3, 3). Derivative

מְלַח (1 *pl.* מְלַחְנָא; denom. from the noun מְלַח) *Aram. trans. to eat salt*, but coupled with the noun מְלַח; hence the expression *to eat the salt of the palace* Ezr. 4, 14, i. e. to eat the king's bread, to be in his service (Vulg., Syr.); comp. Syr. ܐܶܟܰܠ ܡܶܠܚܳܐ ܥܰܡ to eat salt with one, i. e. to be his table-companion. Ar. the same.

מְלֵחָה (prop. adj. fem. to אֶרֶץ) *f. a salt* i. e. *barren land* Jer. 17, 6, coupled with אֶרֶץ, oppos. of אֶרֶץ פְּרִי Ps. 107, 34; *a salt steppe* Job 39, 6, parallel to עֲרָבָה. Comp. Ben-Sira 39, 30 הָפַךְ מַיִם לִמְלֵחָה μετέτρεψεν ὕδατα εἰς ἅλμην; Virg. Georg. 2, 238 salsa tellus; Plin. H. N. 31, 7.

מִלְחָמָה (with *suff.* מִלְחַמְתִּי, מִלְחַמְתּוֹ, מִלְחַמְתָּם; *pl.* מִלְחָמוֹת, *constr.* מִלְחֲמוֹת, with *suff.* מִלְחֲמֹתֵנוּ; from לָחַם) *f. war, fight, strife*, Is. 2, 4, Ps. 27, 3, coupled with קְרָב Job 38, 23; עָשָׂה מִ׳ אֶת Gen. 14, 2, עָשָׂה מִ׳ עִם Deut. 20, 12, עָרַךְ מִ׳ אֶת Gen. 14, 8 *to wage war with one;* הָיְתָה מִ׳ בֵּין . . . וּבֵין 1 Kings 14, 30 *there was war between* ...; brought into connection with the verbs יָצָא 1 Kings 20,

18, קָרָא Ex. 1, 10, קִדֵּשׁ Jer. 6, 4, עָלָה 2 Chr. 18, 34, עָבַר Josh. 4, 13, הָלַךְ 1 Kings 22, 4, הִתְגָּרָה Deut. 2, 24 &c. With subst. אִישׁ מ׳ 1 Sam. 16, 18 *a warrior*, plur. אַנְשֵׁי מ׳ Num. 31, 28, also applied to God Ex. 15, 3, as גִּבּוֹר מ׳ Ps. 24, 8; עַם מ׳ Josh. 10, 7 or צְבָא מ׳ Is. 13, 4 *troops*, *warriors;* כְּלֵי מ׳ Judges 18, 11 *weapons of war*, *armour*, poet. מ׳ alone Ps. 76, 4; on the contrary in Hos. 2, 20 קֶשֶׁת refers to שָׁבַר; קֶשֶׁת מ׳ Zech. 9, 10 and 10, 4 *bow of war*, fig. *warlike power;* מִלְחֲמוֹת תְּנוּפָה Is. 30, 32 *battles of shaking*, i. e. in which the arms are swung for the purpose of striking; *the book of the wars of God* Num. 21, 14 is a collection of old songs respecting the first victories of the Hebrews over their enemies; metaphor. *antagonism*, *opposition to* 2 Sam. 8, 10, 1 Chr. 18, 10, אַנְשֵׁי מ׳ *enemies* Is. 41, 12, בֵּית מ׳ *a hostile house* 2 Chr. 35, 21; *reward of battle*, *victory* Eccles. 9, 11.

מִלְחֶמֶת *fem.* 1 Sam. 13, 22 same as מִלְחָמָה.

מָלַט I. (Kal unused) *intr.* 1. prop. *to be smooth*, *slippery* (cognate in sense חָלַק II.), Ar. مَلَطَ to be smooth, cognate with مَلَصَ, مَلَسَ; hence *to glide along*, *to slip along*, *to escape*, *to slip away*, *to disappear;* metaphor. *to flee*, *to go away*, *to escape*, in form and fundamental meaning identical with פָּלַט (which see), and this cognate with פָּלַשׁ (to move forward); the same transition of idea being also found in the verbs adduced from the Arabic, comp. Ar. مَلَخَ to go away or escape in haste. Phenic. מָלַט I. the same, whence מְלִטָא, *Μελίτη*, name of the island Malta, which means *καταφυγή* (refuge), as Diod. 5, 12 relates.

Nif. נִמְלַט (*part.* נִמְלָט; *inf. absol.* and *constr.* הִמָּלֵט; *fut.* יִמָּלֵט) *to go away quickly*, *in haste* 1 Sam. 20, 29; *to escape*, *to abscond*, *to get away*, with מִן of the place 23, 13, 2 Sam. 1, 3, also with מִן of the pers. 1 Sam. 27, 1 and 30, 17; but also absol. Judges 3, 29; *to be delivered*, *freed*, Ps. 22, 6; Job 22, 30; *to escape as one delivered*, with accusat. of the place to which Is. 37, 38, with *a* of motion Gen. 19, 17, usually with מִן 1 Kings 19, 17; *to flee* 2 Sam. 4, 6; in continuation of בָּרַח 1 Sam. 19, 12 18; *to be rescued* Is. 49, 24 25; *to be a fugitive*, hence נִמְלָט = נָס Jer. 48, 19.

Pih. מִלֵּט (Eccles. 9, 15, in pause מִלֵּט; *part.* מְמַלֵּט, *inf. absol.* and *constr.* מַלֵּט; *fut.* יְמַלֵּט) 1. *to deliver*, prop. to let escape, נֶפֶשׁ Ez. 33, 5, עִיר Eccles. 9, 15, מַשָּׂא (an idol) Is. 46, 2, *to free*, with מִיַּד פ׳ Job 6, 23, or מִכַּף פ׳ 2 Sam. 19, 10, or מִן Ps. 107, 20; hence figur. *to spare*, *to save*, *to preserve* 2 Kings 23, 18; *intr. to escape*, *to run away*, Job 20, 20 *he shall not escape with his dearest things*, comp. פִּלֵּט 23, 7 in a like acceptation; Am. 2, 15, where it is unnecessary to read יִמָּלֵט. Here belongs probably the passage Dan. 12, 1 *and at that time shall thy people deliver* (יְמַלֵּט to be read for יִמָּלֵט) *all that is found written in the books.* This is the first notice respecting the collection of the canon. — 2. *to bear*, prop. to let slip from Is. 34, 15, comp. Hif. 66, 7, مَلَطَ I. and IV. to bring forth (untimely fruit), مَلِيطٌ something born.

Hif. הִמְלִיט 1. *to deliver*, coupled with פָּסַח Is. 31, 5 (where פ׳ stands in the infin. for the finite verb). — 2. *to bear*, Is. 66, 7.

Hithp. הִתְמַלֵּט (*fut.* יִתְמַלֵּט) *to emit*, of sparks Job 41, 11, prop. to get away in haste from; *to escape*, 19, 20 *and I escaped with the skin of my teeth*, i. e. this alone remains unscathed.

מָלַט II. (not used) *intr.* 1. *to be soft*, *tough*, *viscous*, of mortar, cement; לָט (לוּט) II. (whence לֹט) having the same fundamental signification, so that the organic root is מָ־לַט; comp. Phenic. מָלַט II., whence מַלְטָ, contracted מעט, *μώτ* (Sanch. p. 10 = *ἰλύς* clay, mortar), as מַלְךְ is changed into מֹךְ, *moch*; Ar. مَلَطَ (II.), Syr. ܡܠܛ the same in derivatives. Deriv. מֶלֶט. — 2. Metaphor.

to be soft, tender, mild; Arab. مَلَكَ the same, hence مَلْك tenderness, أَمْلَك tender, soft; Greek *μέλδ-ω* to make soft; old high German milti soft, mild, German and English *mild;* yet the root appears to lose the *t*-sound very easily, as is seen from the Greek.

מְלָט (*constr.* מְלַט) *m. deliverer, freer,* only in the proper name מְלַטְיָה.

מֶלֶט (from מָלַט II.) *masc. mortar, cement,* JER. 43, 9 (a word unintelligible to the LXX), so called from its viscidity, softness and toughness; Ar. مِلَاط, Syr. ܡܠܛܐ the same; Phenic. מעט μωτ (from מֶלֶט = מַלְט) Sanch. p. 10. slime, clay; Greek *μάλθ-α, -η* soft wax, for covering writing-tablets; also mixed with pitch for coating the keels of ships, and found accordingly in numerous derivatives, in which the idea of softness, toughness, gentleness, mildness, weakness &c. lies; Latin *malta*, Italian *malta* clay, loam.

מְלַטְיָה (*Jah is Deliverer*) *n. p. m.* NEH. 3, 7.

מְלִי see מְלֵא.

מְלִיכוּ (see מַלּוּךְ; counsel, concrete *counsellor*) *n. p. m.* NEH. 12, 14 K'tib.

מְלִילָה (מְלִילוֹת, from מָלַל I. which see) *f. an ear,* spica DEUT. 23, 26, like מְלִילָה in the Talmud, prop. *sprout;* cognate in sense with שִׁבֹּלֶת.

מְלִיצָה (from לוּץ II.) *f. high-flying, intricate speech,* of proverbs PROV. 1, 6; *witty speech, play upon words, quibble,* as a taunt HAB. 2, 6, coupled with מָשָׁל and חִידָה.

מָלַךְ (*part. m.* מֹלֵךְ, *f.* מֹלֶכֶת; *inf. absol.* מָלֹךְ, *constr.* מְלֹךְ־, מְלֹךְ; *fut.* יִמְלֹךְ) *trans. to rule, to reign,* of kings, with עַל of the person GEN. 37, 8, 1 SAM. 8, 7, or of the land 2 KINGS 11, 3, seldom with בְּ 1 KINGS 11, 37; also with בְּ of the place 2 SAM. 5, 5; with the addition of an accus. of time 2 SAM. 2, 10; 1 KINGS 11, 42; figur. of God EX. 15, 18; MIC. 4, 7; *to exercise supremacy,* of the godless JOB 34, 30; sometimes absol. *to undertake the rule, to become a king* 2 SAM. 15, 10; 1 KINGS 1, 11; 2 KINGS 9, 13; or with the addition of the noun 2 KINGS 3, 1. Deriv. מֶלֶךְ, מַלְכֹּם, מַלְכוּת, מְלוּכָה, מַלְכָּה, מֹלֶךְ, מַמְלֶכֶת, מַמְלָכוּת, מַמְלָכָה, מְלֶכֶת, מַלְכָּם, מִלְכָּן (K'tib), and the proper names מַלְכִּי־, מַלְכִּיָּהוּ, מַלְכִּיָּה, מַלְכִּיאֵל, מִלְכָּה, אֲבִימֶלֶךְ, מֹלֶכֶת, מַלְכִּישׁוּעַ, מַלְכִּירָם, צֶדֶק, רֶגֶם מֶלֶךְ, עֲנַמֶּלֶךְ, אַדְרַמֶּלֶךְ, אֲחִימֶלֶךְ, אֱלִימֶלֶךְ, מַעֲכָה.

Ibn G'anâch has already adopted for the fundamental signification of the stem *to counsel, to advise,* after the meaning that prevails in Aramaean, and which he wishes to find also in JER. 22, 15; just as he has taken מֶלֶךְ Is. 19, 11 and PROV. 31, 3 in the same manner. Others have assumed as the fundamental signification *to divide, to separate,* then *to decide, to judge,* comparing the organic root with that in מְ־לַק, חָ־לַק &c.; especially as the Ar. مَلَكَ means *to divide,* whence مَلْك a division (of the way). But though ruling sometimes appears as advising and judging, these are merely secondary ideas, which do not come into consideration in an endeavour to ascertain the fundamental signification.

מָלַךְ (Kal not used) *intr. to counsel,* Aram. מְלַךְ, ܡܠܟ the same; deriv. מֶלֶךְ, and the proper names מַלְכָּה, מְלִיכוּ.

Nif. נִמְלַךְ (*fut.* יִמָּלֵךְ) *to determine,* with לֵב, like נוֹעַץ NEH. 5, 7.

Pih. מִלֵּךְ (not used) *to advise, to give counsel,* whence the proper names מַלּוּךְ, מַלּוּכִי.

Hif. הִמְלִיךְ (*part.* מַמְלִיךְ, *inf. c.* הַמְלִיךְ *fut.* יַמְלִיךְ, *ap.* יַמְלֵךְ־) *to constitute as king* or *ruler,* 1 CHR. 11, 10, 2 KINGS 23, 34, also of God 1 SAM. 15, 35, with the accusat.; but also with לְ 1 CHR. 29, 22, and with the addition of מֶלֶךְ 1 SAM. 12, 1, or לְמֶלֶךְ JUDGES 9, 6; with עַל 2 SAM. 2, 9, אֶל ib., or לְ 1 SAM. 8, 22 *over whom;* absol. HOS. 8, 4. Derivat. the proper name יַמְלֵךְ.

Hof. הָמְלַךְ *to be made king* DAN. 9, 1.

מְלַךְ *Aram. tr.* same as Hebrew מָלַךְ. Deriv. מְלַךְ (מְלַךְ), מַלְכָּא, מַלְכוּ.

מְלַךְ *Aram. intr. to counsel.* Deriv. the noun מְלַךְ.

מֶלֶךְ (so too in pause, see *Fürst*, Concord.; with *suff.* מַלְכְּךָ, מַלְכֵּנוּ, מַלְכִּי; *pl.* מְלָכִים, once PROV. 31, 3 מְלָכִין and 2 SAM. 11, 1 מְלָאכִים K'ri, where the Versions and Chronicles have מְלָכִים; *constr.* מַלְכֵי, with *suff.* מַלְכֵיכֶם, מְלָכֵינוּ, מְלָכֶיהָ, ־הֶם) *m.* 1. prop. an abstract, rule, government, but commonly concrete, *a king*, *ruler*, with the genit. of a land, as שִׁנְעָר GEN. 14, 1, עֵילָם ib., מִצְרַיִם 40, 1, אֱדוֹם NUM. 20, 14; of a city, as סְדוֹם GEN. 14, 2, שָׁלֵם 14, 18, חֶשְׁבּוֹן DEUT. 2, 24; or of a people, as פְּלִשְׁתִּים GEN. 26, 1, הָאֱמֹרִי NUM. 21, 21, בְּנֵי עַמּוֹן JUDGES 11, 28; and of a tribe, as עֲמָלֵק 1 SAM. 15, 20; once with the article הַמֶּלֶךְ אַשּׁוּר Is. 36, 8 16, seldom with לְ following NUM. 22, 4; 2 KINGS 19, 13. The name of the king follows in apposition 2 SAM. 3, 31, 1 KINGS 1, 1, or it precedes 2 KINGS 8, 29; and in the formula אֲדֹנִי הַמֶּ׳ 1 SAM. 26, 17 the latter always takes place. If a definite king be spoken of, הַמֶּלֶךְ stands 1 SAM. 10, 24; so also in poetical language Ps. 20, 10; SONG OF SOL. 1, 4; but the article is also omitted Is. 32, 1; PROV. 24, 21. בֶּן־מֶ׳ Ps. 72, 1 is descriptive of a king, who inherits the throne, conseq. a legitimate king, and interchanged with מֶלֶךְ; comp. *βασιλεὺς ἐκ βασιλέων* (*Xenoph.*, Agesil. 1, 2). So too בַּת־מֶלֶךְ *a daughter descended from kings* 2 KINGS 9, 34, and probably Ps. 45, 14; while בֶּן־הַמֶּלֶךְ 2 SAM. 13, 4 expresses *prince*, *king's son.* Besides the usual meaning *king*, including rulers of countries, cities, peoples, tribes, and single families, מֶ׳ also means one furnished with full power, *a stadtholder* (נִצָּב) 1 KINGS 22, 4 8, and perhaps ECCL. 1, 1 12, not a king by birth, but only an anointed one (מָשׁוּחַ מֶלֶךְ), i. e. without much reputation 2 SAM. 3, 39; *a vassal*, *satrap*, *general*, who is under a great king (מֶלֶךְ גָּדוֹל) 2 KINGS 18, 19 28; Is. 36, 4; same as a שַׂר prince is so Is. 10, 8, and as מֶלֶךְ שָׂרִים HOS. 8, 10 is *a king of princes* (applied to the great king of Assyria, comp. מֶלֶךְ אֲשָׁרִם of the Roman emperor in the 12[th] Numidian inscription) = מֶלֶךְ מְלָכִים in the Chaldean, Persian and Grecian period Ez. 26, 7, comp. DAN. 2, 37; elsewhere used by the Hebrews only of God Ps. 95, 3. — In other places מֶ׳ is also applied a) to *Jehovah*, as king of the Jewish people, who were also politically subject to him in a special sense DEUT. 33, 5, Ps. 5, 3, Is. 33, 22, fully מֶ׳ יַעֲקֹב 41, 21, מֶ׳ יִשְׂרָאֵל 44, 6, הַמֶּלֶךְ יי׳ צְבָאוֹת 6, 5, and with the adjectives רַב Ps. 48, 3, הַכָּבוֹד 24, 7. b) to the idol סִכּוּת (which see) AM. 5, 26, who was carried about in a portable nomad-temple, and was worshipped as a king, i. e. as god; but מַלְכָּם ZEPH. 1, 5 is a word by itself (which see). By מֶלֶךְ in Is. 8, 21 we can only understand Jehovah, though the Targ. renders it by פַּתְכַּר (prop. image, picture, copy, i. e. idol, Armenian *patker*). c) to animals distinguished for courage and strength, as the crocodile JOB 41, 26; also to an animal conceived of as a leader PROV. 30, 27. d) The plural מְלָכִים is used of heathen and hostile kings in poetical language Ps. 2, 10; 68, 15 30; 110, 5; elsewhere מַלְכֵי גוֹיִם Is. 14, 9 18. — 2. (from מְלַךְ) *adviser*, *counsellor*, along with יוֹעֲצִים and חֲכָמִים Is. 19, 11; so too PROV. 31, 3. — 3. (*a king*, viz. Jah is) *n. p. m.* 1 CHR. 8, 35 and 9, 41. This proper name is also put twice JER. 36, 26 and 38, 6 with the article, without a royal descent being thought of on that account. Elsewhere in many compound names.

The use of this word to denote the highest counsellor, judge, leader, hero, king &c. is very frequent in Semitic. The Ar. مَلِك, مَالِك, seldom مَلْك, Syr. ܡܰܠܟܳܐ (king), the expression מֶלֶךְ חֲמִירָם on a Himyaritic inscription, and the frequent use of מֶלֶךְ (malch), as well as the contracted form מֹךְ (môch) in Phenician,

entirely confirm such application of the word.

מֶלֶךְ (*def.* מַלְכָּא, מַלְכָּה; *pl.* מַלְכִים, ־כִין, *def.* מַלְכַיָּא; from מְלַךְ) *Aram. m. a king*, a Babylonian DAN. 3, 1, EZR. 5, 12, a Persian DAN. 6, 7, EZR. 4, 24, a Jewish one 5, 11; other kings 6, 12; but also *kingdom* DAN. 7, 17. מֶ׳ מַלְכַיָּא *the great king*, of Nebuchadnezzar DAN. 2, 37, Artaxerxes EZR. 7, 12; on the contrary, God is called מֶ׳ שְׁמַיָּא DAN. 4, 34 or מָרֵא מַלְכִין 2, 47. Targ. מְלַךְ.

מֹלֶךְ (always with the article, הַמֹּלֶךְ, except in 1 KINGS 11, 7, where it stands for מִלְכֹּם) *m.* prop. an abstract, *dominion, rule*, then as a concrete the name of the fire-god, to whom children were dedicated by burning, as they were made to pass through the fire 2 KINGS 23, 10; JER. 32, 35; LEV. 18, 21; 20, 2 4. As such he is also called simply אֱלֹהִים DEUT. 12, 31. Sometimes the name is wholly omitted and the kind of worship denoted DEUT. 18, 10; 2 KINGS 17, 17; the burnt children being looked upon as his food EZ. 23, 37. Properly speaking this sort of worship symbolised the cleansing and purification of the soul after destroying the earthly dross, and consequently its immortality (comp. הֶעֱבִיר בָּאֵשׁ NUM. 31, 23). Hence it came to pass that no voice of complaint was heard at it, according to old accounts (*Plutarch*, de superst. ch. 13). The burning took place either on a בָּמָה built in the valley of Hinnom, which was called the Bama of Baal JER. l. c., so that בַּעַל is once identified with מֹלֶךְ (comp. JER. 19, 5), notwithstanding their difference in other respects; or it took place on the altar of the sanctuary LEV. 20, 3. But the slaying of the children preceded EZ. 16, 20 21; PS. 106, 37 38; JER. 7, 31; 19, 5. At a later period the name was pronounced Moloch (Vulg.), *Μολόχ*. For the mythological aspect of the worship of Moloch see *Movers*' die Phönizier I. p. 63. 65. 324-451.

מְלַךְ (with *suff.* מִלְכִּי; from מְלַךְ) *Aram. m. counsel, advice*, DAN. 4, 24, Syr. ܡܶܠܟܳܐ (counsel), different from ܡܰܠܟܳܐ.

מַלְכָּא (*def.* מַלְכְּתָא) *Aram. f. a queen*, DAN. 5, 10.

מַלְכֹּדֶת (with *suff.* מַלְכֻּדְתּוֹ; from לָכַד) *f. a net, a gin*, JOB 18, 10.

מַלְכָּה (formed from מֶלֶךְ, *pl.* מְלָכוֹת; in certain relations מַלְכַּת is put for it) *f. a queen*, either the wife of a king (ESTH. 1, 9; 7, 1), *a sultana*, consequently opposed to פִּילֶגֶשׁ (SONG OF SOL. 6, 8 9), or a woman actually reigning 1 KINGS 10, 1 4 10 13.

מִלְכָּה (*counsel, advice*) *n. p. f.* GEN. 11, 29; 22, 20.

מַלְכוּ (*constr.* מַלְכוּת, *def.* מַלְכוּתָא, *def. plur.* מַלְכְוָתָא) *Aram. f. a kingdom, dominion* EZR. 6, 13; also of the divine kingdom DAN. 3, 33, of the future kingdom of the saints 7, 18; *reign* 2, 39; as a genitive following a noun with the meaning *belonging to a king*, *belonging to rule*, after בֵּית 4, 27, הֵיכַל 4, 26.

מַלְכוּת (from מֶלֶךְ; with *suff.* ־תוֹ, ־תָהּ; *plur.* מַלְכֻיּוֹת; usual in later Hebrew, but in earlier מַמְלָכָה stands for it) *fem.* 1. *kingship*, *rule*, *supremacy* EZR. 4, 5, NEH. 12, 22, for which מֶלֶךְ was said in older times 1 KINGS 15, 1 9; *royal dignity* ESTH. 1, 19, fully הוֹד מַ׳ 1 CHR. 29, 25; DAN. 11, 21; on the contrary, הֲדַר מַ׳ 11, 20 means *ornament of the kingdom*, i. e. Jerusalem; put after as a genitive to express an adjective sense, as in the case of מֶלֶךְ, e. g. after בֵּית ESTH. 1, 9, כֶּתֶר 1, 11, יַיִן 1, 7, דְּבַר 1, 19; once מַ׳ is used for בִּגְדֵי מַ׳ 5, 1. Metaph. of God PS. 145, 11 13. — 2. *a kingdom* (people under kingly rule), of the Chaldeans DAN. 9, 1, Persians 10, 13, Greeks 11, 2; הֶחֱזִיק מַ׳ *to get possession of the kingdom* 11, 21; 8, 22 *four kingdoms arise out of the* (*Greek*) *heathen nation*, i. e. out of the national territory of the Greek kingdom. Phenic. מַלְכַת, contracted מֹכַת, מֹעַכַת the same, e. g. מַלְכַת רֹם the Roman empire (Trip. 1), מֹכַת בַּעַל הַלְּבִי the kingdom of the Libyan Baal (Numid. 5, 1) &c.

מַלְכִּיאֵל (*El is King*, comp. אֱלִימֶלֶךְ, אֲחִימֶלֶךְ, אֲבִימֶלֶךְ) *n. p. m.* GEN. 46, 17; *patr.* מַלְכִּיאֵלִי NUM. 26, 45.

מַלְכִּיָּה (*Jah is King*) *n. p. m.* 1 Chr. 6, 25; 9, 12.

מַלְכִּיָּהוּ (the same) *n. p. m.* Jer. 38, 6.

מַלְכִּי־צֶדֶק (*Zedek is King*, i. e. *God* [melek] invoked *as Zedek*, see צֶדֶק and the proper names יוֹצָדָק, יְהוֹצָדָק, צָדוֹק, אֲדֹנִי־צֶדֶק, צִדְקִיָּה, &c.) *n. p. m.* of the priestly king at שָׁלֵם, who, as is alleged, already served the supreme Deity Jehovah in the time of the patriarchs, and to whom the tithes were then offered Gen. 14, 18. There is an allusion to this in Ps. 110, 4; see ep. to Hebr. 7, 1.

מַלְכִּירָם (*God is the High*, see אֲבִירָם, אֲבָרָם, עַמְרָם, אֲדֹנִירָם, יְהוֹרָם &c.) *n. p. m.* 1 Chr. 3, 18.

מַלְכִּישׁוּעַ (*the king*, i. e. *God*, *is Fortune*, comp. שׁוּעַ, אֲבִישׁוּעַ, אֱלִי־) *n. p. m.* 1 Sam. 14, 49; 31, 2; also written divided מַלְכִּי־שׁוּעַ 1 Chr. 8, 33.

מַלְכָּם (same as מִלְכֹּם) *m.* a name of the god of the Ammonites, properly identical with מֶלֶךְ Jer. 49, 1 3; but Am. 1, 15 and Zeph. 1, 5 are doubtful; as a proper name 1 Chr. 8, 2.

מִלְכֹּם (from מֶלֶךְ with the termination ־ֹם) *m.* the name of the supreme deity of the Ammonites (as כְּמוֹשׁ was of the Moabites), to whom a simple altar was erected on a high mountain. But he was perhaps worshipped in the house by sacrifices of children 1 Kings 11, 5 (in 11, 7 מֹלֶךְ stands for it); 11, 33; 2 Kings 23, 13.

מַלְכֵּן (same as מִלְכֹּם) *m.* a name of the idol מִלְכֹּם, מַלְכָּם (which see) 2 Sam. 12, 31 K'tib.

מְלֶכֶת (formed from מַלְכָּה, as גְּבֶרֶת is from גְּבִירָה; in some mss. מְלֶאכֶת) *f. queen*, only in combination with הַשָּׁמַיִם (Jer. 7, 18; 44, 17 18 19 25) *queen of heaven*, a designation of נֵת or נִת, *Νηΐϑ*, Phen. תָּנִת (*Ταναΐς*, *Ταναΐτις*, which is prop. Naït with the Egyptian article), beside בַּעַל חַמָּן in Carthaginian inscriptions, i. e. the Asiatic, originally Egyptian, Artemis. In Phenic. מְלֶכֶת is also a designation of this deity, hence the n. p. f. חַמִּלְכֶת = חַן מְלֶכֶת (Cart. 8). This *Mlechet* or *Neit* was sometimes worshipped under the image of *the moon*, sometimes under that of *Venus;* and is also identified, according to the LXX and Vulg. with עַשְׁתֹּרֶת. See כַּוָּן. According to the orthography מְלֶאכֶת (service, worship) the Syr., Targ., LXX have understood by it the worship of the (starry) heaven, of the heavenly deities (Kimchi); but a specific female deity is manifestly spoken of.

הַמֹּלֶכֶת (prop. same as מְלֶכֶת which see, only with the article, because the meaning was still perceptible, and the tradition about a *queen* arose from the incorrect acceptation of the word by the Talm. and Vulg.) *n. p. f.* 1 Chr. 7, 18.

מָלַל I. (Kal not used, for the *part. m.* מוֹלֵל Prov. 6, 13 should be referred to the *Pihel* מִלֵּל) *intr.* 1. *to shoot forth*, *to sprout*, *to grow*, of shrubs and ears, cogn. in sense with נָב (נוּב) to spring up, שִׂיחַ (שׂוּחַ); deriv. מְלִילָה. — 2. Metaphor. *to rise high*, *to project;* a verb נָבָה from נָב also appearing with this meaning; deriv. the proper name מִלְלַי. — 3. *to speak*, *to talk*, language or words being conceived of as sprouting forth, shooting up; the same metaphorical application being also found in נָב Prov. 10, 31 (with which נָבָא, Ethiop. ነበበ may be compared, and whence come נִיב and the proper name נֵיבַי), and in שִׂיחַ (שׂוּחַ, whence שִׂיחָה, שִׂיחַ). The mouth (פֶּה, שְׂפָתַיִם) is imagined to be the soil, out of which speech grows as fruit (פְּרִי) Prov. 10, 31; 18, 20 (see פְּרִי and נִיב). Deriv. מִלָּה.

Of the three meanings of מַל I. here mentioned and entirely connected with one another (to sprout up, to grow up; to project, to be prominent, to rise, to mark out; to send forth or utter sounds, to speak) the latter only is still found in the Aram. מַל, ܡܠܠ, so that we have nothing but the analogies of the language to refer to in ascertaining the fundamental significations. The organic root מַל is

closely connected with that in נָ־בַל II. (which see), נָ־פַל II. (belonging to נָפִיל), שָׁ־בַל (with the meaning to sprout or shoot forth, to שִׁבֹּלֶת), עָ־פַל (to עֹפֶל), interchanging *m* with *b* or *p*. Perhaps also the verb מָל (מוּל), which is to be assumed for the prepos. מוּל and מוֹל, meaning *to spring before*, *to step on before*, a sense that the Ar. مَعَلَ really has and which suits the preposition just mentioned very well, has a nearer connection with our stem.

Pih. מִלֵּל (*part.* מוֹלֵל, like חֹכֶה, דֹּבֵר and others belonging to Pihel; *fut.* יְמַלֵּל) *to speak* Gen. 21, 7; Job 33, 3; *to relate* Ps. 106, 2; figur. *to give a sign*, Prov. 6, 13 *who gives a sign with his feet.*

מָלַל II. (*imp.* מֹל; *fut.* יְמַל, *pl.* יִמָּלוּ in pause) 1. *tr.* same as מָל (מוּל) and מָהַל, *to circumcise*, the foreskin Josh. 5, 2; prop. like מָל to rub in pieces, to destroy, *μύλλ-ειν*, mol-ere. — 2. *intr. to be rubbed in pieces*, *to be bruised*, *to be scattered as dust*, *to be crumbled*, hence to decay or perish, of ears Job 18, 16, of blades of grass and flowers 18, 16; 24, 24; Ps. 37, 2.

Nif. נָמַל (whence נְמַלְתֶּם for נִמַּלְתֶּם) and נִמּוֹל (3 *pl.* נִמֹּלוּ, *part.* נִמֹּלִים arising from a mixture of ע״ע and ע״ו = נָמוֹג, comp. נִחַל, נִחַר) *to be circumcised* Gen. 17, 26 27; 34, 22. 17, 11 *and ye shall be circumcised as to the flesh of your foreskin.*

Po. מוֹלֵל (*fut.* יְמוֹלֵל) *to be withered*, *to perish*, of grass (parallel חָלַף) Ps. 90, 6. מוֹלֵל Prov. 6, 13 belongs to the Pihel of מָלַל I.

Hithpo. (3 *fut.* יִתְמֹלָל) *to dissolve*, Ps. 58, 8 *he bends his bow* (דָּרַךְ חִצָּיו like 64, 4, Jer. 51, 3 = דָּרַךְ קַשְׁתּוֹ) *and they dissolve like water* (מַי = מוֹ 3 ; כְּמוֹ), parallel with יִמָּאֲסוּ כְמוֹ מַיִם.

מִלֲלַי see מִלֲלַי.

מְלַל (Peal unused) *Aram. intr. to speak*, same as Hebr. מָלַל I. Deriv. מִלָּה.

Pah. מַלִּל (*part.* מְמַלֵּל, *fut.* יְמַלֵּל) *to speak*, *to talk*, with accus. of the object Dan. 7, 8 20 and עִם of the person *with* whom 6, 22, and לְצַד 7, 25 *against* whom.

מִלֲלַי (from מִלֵּל יָהּ *Jah is Elevation*, i. e. is elevated; or *Jah is Promise*) *n. p. m.* Neh. 12, 36.

מַלְמַד (only *constr.* מַלְמַד, formed from the Hif. of לָמַד) *m. an ox-goad*, i. e. the instrument with which ploughing oxen are guided Judges 3, 31; not the pointed prick on it, which is called דָּרְבָן. The Targ. פְּרַשׁ (sting), Syr. ܡܣܩܐ (the same) is inexact; and the LXX may have read מִלְּבַד הַבָּקָר. Phenic. לָמֶד the same, then the name of an alphabetical letter.

מָלַץ (Kal not used) *intr. to be eloquent*, *lovely*, *pleasant*, of speech; identical in its organic root מָ־לַץ with that in לָץ II. (לִיץ), so far as intricate and soaring speech was looked upon as eloquent and pleasant (comp. מְלִיצָה); מָרַץ II. (Job 6, 25) has the same meaning. To put it with מָלַט yields no sense. Phenic. מָלַץ same as Hebr. מָלַט II., and מִלְצָא and מִלְצַת (*place of clay*, *of mortar*) n. p. of a locality in Africa (Plin. 5, 4; *Μελδεῖτα* in Ptolemy).

Nif. נִמְלַץ same as Kal Ps. 119, 103, where אִמְרָתֶיךָ should be read.

מֶלְצַר (with the article) *m. overseer*, set over the pupils at the Babylonian court, subject to the רַב סָרִיסִים Dan. 1, 11 16; the article may denote some definite functionary of the office. As a foreign word, it has been compared with the Laconian *Μολοσσόρ* = *Μολοσσός*. With the meaning assigned, it may be derived, with *Ibn G'anâch*, from לְצַר = נָצַר; if it be not referred, with *Bohlen* and *Haug*, to the old Persian, where *mal* (מַל) means *spirituous* or *intoxicating drink*, *wine* (mod. Pers. mel, Zend. madhu, Greek *μέθυ*, mead), and çara (צַר = Sanskrit çiras) *head*, hence *head-cupbearer.*

מָלַק *tr. to cut off*, *to separate*, *to break off*, *to nip off*, the head of an animal Lev. 1, 15, LXX *ἀποκνίζειν*, but also without taking it off entirely 5, 8; Aram.

מַלַג, مَلَجَ the same, Ar. مَلَكَ = Hebr. פָּרַק; hence the noun مَلْك = פֶּרֶק division of a road. The organic root מַ־לַק lies also in חָ־לַק I., פָּ־לַג I., בָּ־לַק, פָּ־לַח, לַח II., with many modifications of the original idea.

מַלְקוֹחַ (*dual* ־חַיִם, with *suff.* ־חַי; from לָקַח) *m.* prop. what one snatches or seizes, also that which lays hold of, hence 1. *booty*, especially of persons and animals Num. 31, 6 11 12 27 32; Is. 49, 24 25.— 2. only *dual*, the two seizers, *the* (upper and lower) *jaws*, *fauces*, Ps. 22, 16 *and my tongue* (לָשׁוֹן is here masc.) *cleaves* (מֻדְבָּק with accus.) *to my jaws;* cognate in sense חֵךְ, with which the same image is used Lament. 4, 4.

מַלְקוֹשׁ (from לָקַשׁ) *m. the latter* or *harvest-rain*, which falls in the month Nisan Jo. 2, 23 (Targ.), where בָּרִאשׁוֹן refers only to מַ׳; after מוֹרֶה, the seed- or autumnal rain, had already fallen abundantly (לִצְדָקָה). The מַלְקוֹשׁ waters the earth copiously Hos. 6, 3, and does good at the right time Deut. 11, 14; Jer. 5, 24; it animates and refreshes Prov. 16, 15, and is a symbol of animating discourse Job 29, 23 (fig.). עֵת מַ׳ *time of the latter rain*, i. e. *the time of harvest;* on which account מָטָר accompanies it.

מֶלְקָחַ and מַלְקָח (only *dual* מֶלְקָחַיִם, with *suff.* מֶלְקָחֶיהָ, ־מַלְ) *m. tongs*, with which burning coals and stones were caught Is. 6, 6; especially *snuffers*, for trimming lamps Ex. 35, 38; 37, 23; Num. 4, 9; 1 Kings 7, 49; coupled with נֵרוֹת and מַחְתָּה.

מַלְקֹחַ see מַלְקוֹחַ.

מֶלְתָּחָה (from מָתַח = לָתַח) *f. a wardrobe-chamber* 2 Kings 10, 22 (Targ., Ar.) or *dress* (Vulg.), same as מַלְבּוּשׁ; Syr. ܡܠܬܚܐ (treasurer), according to which it is = מִלְשָׁכָה (from לָשַׁךְ), connected with לִשְׁכָּה, conseq. *depot*, *depository*. But as the signification of לָתַח, already given, is sufficiently attested by the Ethiopic, the former explanation is more correct.

מַלּוֹתִי *n. p. m.* 1 Chr. 25, 4 26. It has been derived from מָלַל I. (to speak) and regarded as a part of גִּדַּלְתִּי וְרֹמַמְתִּי עֶזֶר מַלּוֹתִי הוֹתִיר מַחֲזִיאוֹת, which, being taken from an old prophetic utterance, forms a connected series of proper names (see גִּדַּלְתִּי); but this explanation is forced, though it may have been thought in the accentuation of the sentence. Perhaps from מָלַל meaning *to shine*, *to glitter*, *to lighten*, *to glow* (comp. מַל in חַשְׁמַל), Ar. مَلَّ; and so מַלּוֹתִי is same as מַלּוֹת יָהּ (*Jah is Splendour*), like זְרַחְיָה.

מַלְתָּעָה (*pl.* ־עוֹת; from לָתַע) *f. a tooth*, prop. something biting, grinding Ps. 58, 7; transp. מְתַלְּעָה occurs more frequently (which see). לָתַע, Ar. لَتَعَ to bite, Ethiopic ملتحه (maltahet) bite.

מַמְּגֻרָה (*pl.* ־רוֹת) *f. storehouse*, for grain, *granary* Joel 1, 17. Commonly regarded as arising out of מְגוּרָה (Hagg. 2, 19) with a double preformative *Mem;* but it may come from מָגַר II. like מְגוּרָה 2 and מָגוֹר 4; the Dagesh in מ is dirimens.

מֵמַד (from מָדַד after the form מֵצַר; *pl.* with *suff.* מְמַדֶּיהָ) *m. measure*, *length*, *extent* Job 38, 5.

מְמוּכָן (old Persian) *n. p. m.* Esth. 1, 14 16 21 and once K'tib מוֹמְכָן. As in the case of מְהוּמָן (which see), מְ־ is contracted from meh, great, and so ־ָן from -van, so that much or mach alone is to be explained.

מָמוֹת (from מוּת after the form מָקוֹר; *pl. c.* מְמוֹתֵי) *m. pl. the state of lying dead*, *the being dead*, concrete *a corpse*, Ez. 28, 8 *and thou liest dead there like the corpse of one slain*, i. e. exposed naked; comp. מוֹתֵי עֲרֵלִים 28, 10 *corpses of the naked*, i. e. naked corpses; *death* (arising from various diseases) Jer. 16, 4; *the slain* 2 Kings 11, 2 K'tib, the K'ri has מוּמָתִים.

מַמְזֵר (from מָזַר I.) *m. a mongrel*, i. e. one whose father is a Jew and mother a Philistine Zech. 9, 6, *a bastard* Deut. 23, 3, so called from illegal sexual mix-

tures, and therefore applied to the fruit of adultery. The numerous attempts to explain this word, such as from מְעַם זָר, מוּם זָר (Talm.), from מִמְצַר (from מִצְרַיִם), or from מָזַר = Syr. ܡܣܪ to despise, Ar. مذر to be corrupt, must be rejected.

מִמְכָּר (*constr.* -כַּר, with *suff.* מִמְכָּרוֹ; *pl.* מִמְכָּרִים, with *suff.* מִמְכָּרָיו) *m.* 1. (from מָכַר I.) *sale* Lev. 25, 27 29 50, concr. *thing sold* 25, 25; Ez. 7, 13. — 2. (from מָכַר II.) *possession* Lev. 25, 24; Neh. 13, 20.

מִמְכֶּרֶת (from מָכַר I.) *f.* same as מִמְכָּר 1. Lev. 25, 42.

מַמְלָכָה (*constr.* מַמְלֶכֶת, with *suff.* מַמְלַכְתִּי, -תְּךָ, -תּוֹ; *pl.* מַמְלָכוֹת, *constr.* מַמְלְכוֹת) *f.* 1. *dominion*, *reign* Gen. 10, 10, *kingdom* Is. 17, 3; 1 Kings 11, 11; in the genitive with a noun, *kingly*, e. g. עִיר מַ׳ *residence* 1 Sam. 27, 5, בֵּית מַ׳ Am. 7, 13 *palace*, כִּסֵּא מַ׳ *throne* Deut. 17, 18, זֶרַע מַ׳ *royal children* 2 Kings 11, 1. — 2. *kingdom*, a people under kingly rule Ez. 17, 14; 29, 14, therefore coupled with גּוֹי 1 Kings 18, 10; Jer. 18, 7; *pl.* concr. *kings*, hence masc. in 1 Sam. 10, 18.

מַמְלָכוּת (*constr.* -מַמְלְ) *f.* same as מַמְלָכָה 1. and 2. Josh. 13, 12; 2 Sam. 16, 3.

מַמְלֶכֶת see מַמְלָכָה.

מִמְסָךְ (from מָסַךְ) *m. spiced wine*, *mixed wine* Is. 65, 11; Prov. 23, 30.

מִמֶּן see מִן and מֵן.

מֶמֶר (from מָרַר arising out of מֵמַר after the form מֵצַר by the drawing back of the accent, like תֶּבֶל, תֶּמֶס from מָסַס, בָּלַל) *bitterness*, *sorrow* Prov. 17, 25.

מַמְרֵא (*firmness*, *vigour*, after the form מִשְׁחָת, מִקְדָּשׁ, מִכְתָּב, from מָרָא to be strong, powerful, vigorous, whence also מוֹרֶה 3 which see) *n. p.* of an Amorite who dwelt in the vicinity of Hebron, where was an oak-grove belonging to him Gen. 13, 18; 14, 13; 18, 1; and with whom the patriarch Abraham made a league 14, 13 24. In this oak-grove (see אֵלוֹן d) Abraham built an altar to Jehovah, and God appeared to him 13, 18; 14, 13. In the time of Josephus an Ogyges-oak was shewn there (Jewish War 4, 9, 7; Ant. 1, 10, 4), and in the days of Constantine an altar was still standing under the oak of Abraham, which the emperor converted into a church. For אֵלֹנֵי מַ׳, also there is מַ׳ alone Gen. 23, 17 19; 25, 9; 35, 27; 49, 30; 50, 13; the LXX and Vulg. write *Mambre*. Phenician מַמְרָא (Membro) n. p. of a place near Utica.

מַמְּרֹר (in mss. also מַמְרוֹר and מַמְרֹר, from מָרַר with מ prefixed, which is followed by a Dagesh dirimens, as in מַגְּגֵרָה; only pl. -רִים) *m. pl. bitternesses*, *calamities* Job 9, 18.

מִמְשַׁח (so in the absol. state, not מִמְשָׁח, like מִרְמַס Is. 10, 6; from מָשַׁח I. to anoint, dedicate, crown) *m. crowning*, *dedication*, *anointing*, Ez. 28, 14 *thou* (אַתְּ an Aram. form for אַתָּה 28, 12, used of the Tyrian king) *art like a cherub of crowning* (a crowned and dedicated cherub) *that protects far and wide about himself* (הַסּוֹכֵךְ); i. e. as the כְּרוּב, crowned by God, and so destined for his presence, enthroned on the holy mount of God (on the mountain of the extreme north, reaching up to heaven) protects and covers all about it by its wide-expanded pair of wings: so the Tyrian king is enthroned on his high island-fortress, himself unassailable, sheltering his wide-spread colonies. מִ׳ is omitted in 28, 16. The Vulgate has derived the word from מָשַׁח II. taking it to mean *extensio.*

מִמְשָׁל (from מָשַׁל I., *pl.* מִמְשָׁלִים) *m. dominion;* מָשַׁל מִ׳ Dan. 11, 3 5 *to exercise dominion*, *to rule*, where רַב (great) is added to denote the rule of Alexander; plur. concrete 1 Chr. 26, 6 *rulers*, *lords*, *princes.*

מֶמְשָׁלָה (*constr.* מֶמְשֶׁלֶת, with *suff.* מֶמְשַׁלְתְּךָ, -תּוֹ; *pl.* with *suff.* מֶמְשְׁלוֹתָיו; from מָשַׁל I.) *f. rule*, *ruling* Gen. 1, 16; *dominion*, *ruling power* Dan. 11, 5, of God Ps. 145, 13; אֶרֶץ מֶ׳ *the land ruled* or *reigned over* Jer. 51, 28, 2 Chr. 8, 6,

for which מֶ׳ also stands alone 2 Kings 20, 13; מֶ׳ יָדוֹ for מֶמְשַׁלְתּוֹ Jer. 34, 1; *kingdom*, *province* Ps. 114, 2; 2 Kings 20, 13; *princes*, *rulers* 2 Chr. 32, 9.

מֶמְשֶׁלֶת (*plur.* מֶמְשְׁלוֹת) *f.* same as מֶמְשָׁלָה Gen. 1, 16; Ps. 136, 8.

מִמְשָׁק (*c.* ־שַׁק, from מָשַׁק) *m. possession*, Zeph. 2, 9 *possessions of thorns*, i. e. overgrown with thorns; comp. מוֹרַשׁ קִפֹּד Is. 14, 23.

מַמְתַּק (*pl.* ־תַּקִּים, from מָתַק) *m. sweetness*, of the organ of speech (חֵךְ) Song of Sol. 5, 16; of drinks Neh. 8, 10.

מָן (also without pause, conseq. not after the form קַו, צַו, as *Kimchi* believes, but also not abridged from מָנָה from the stem מָנָה, since it is מַנְךָ Neh. 9, 20 with the *suff.*, not מָנְךָ; and not from מנן after the form יָם, חָם, since Dagesh is wanting in Nun, and only some mss. have it) *m. manna*, i. e. a sort of resin or gum sweet like honey, that exudes in drops (נְטָפִים) from certain trees (according to *Châvi el-Balkhi* 900 after Christ, the Persian ترنجبين is the same). The white grains of this gum are like white coriander seeds (גַּד), which harden and drop off, and are transparent like pearls (בְּדֹלַח). They are named from the very form of the drops themselves Num. 11, 7 8. Popular belief supposed these particles to fall from the air to the earth, like honey-dew from trees, or to be carried along by the air Ex. 16, 15 33, Num. 11, 9; they were consequently regarded in the light of rain Ps. 78, 24. Manna was the wonderful nourishment of the Israelites in the desert Deut. 8, 3 16; Josh. 5, 12; Neh. 9, 20; hence named דְּגַן שָׁמַיִם *fruit of heaven* Ps. 78, 24, לֶחֶם שָׁמַיִם *bread of heaven* 105, 40, לֶחֶם אַבִּירִים *angels' bread* (LXX ἄρτος ἀγγέλων, comp. Wisdom of Sol. 16, 20).

As to the derivation and proper meaning of the word, *Kimchi* and *Ibn Esra* have explained it *present*, *gift* (from מָנָה or מָנַן), misled by the Hebrew noun מָנָה or the Ar. مَنّ, as well as by the miraculous account in the Bible. It is plain from Scripture that it was strange to the Israelites who had no name for it Ex. 16, 15 31; and the Semitic dialects have also no expression for it, as they retain the Biblical one in versions. It is therefore natural to look for an extra-Semitic etymology, which is done in *Fürst's* Concord. s. v.

מָן (before Makkeph ־מַן, enlarged from מָא) *Aram.* 1. *pron. interr. who? what?* Dan. 3, 15, Ezr. 5, 3 9, also in indirect questions Ezr. 5, 4. — 2. *Indef.*, hence מַן־דִּי *every one who*, *whosoever*, Dan. 3, 6 11; 4, 14. See מָה.

מָן (from מָנָה, after the form of שַׁד from שָׂדָה, זַן from זָנָה) *m.* denoting the male divinity of Μήνη i. e. מְנִי (which see), or the female deity מְנִי Μήνη (among the Phenicians *Onka*) herself, who was also worshipped as a male deity מָן. Only in the proper name אֲחִימָן (which see). — Aram. מַן see מָן.

מֵן (from מָנַן *to divide*, *separate*, *part*, *sunder; constr.* מִן and מֶן, with *suff.* מִנֵּהוּ) *m.* 1. *a part*, *portion*, like מְנָת, Ps. 68, 24 *it* (לְשׁוֹן) *receives its portion from enemies.* ־ֵהוּ is a favourite longer suffix for ־וֹ, particularly in monosyllabic words Gen. 1, 12; and לָשׁוֹן is also masc. Ps. 22, 16; Prov. 26, 28. — 2. only poet. (with *suff.* מִנִּי, twice in pause מֶנִּי Ps. 18, 23, Job 21, 16, מֶנְהוּ 4, 12, מִנְהֶם 11, 20; *constr.* מִן, given in a separate paragraph; but the old construct state מִנִּי also appears in poetry Judges 5, 14; *plur. constr.* מִנֵּי only Is. 30, 11, as similar constr. plur. of אֶל, עַד, עַל occur, viz. אֱלֵי, עֲדֵי, עֲלֵי, not different in sense from the sing.) prop. *a part of the* . . ., then a prepos. *of*, *from*, so מִנִּי *from me* Is. 22, 4, in pause מֶנִּי Ps. 18, 23, מֶנְהוּ *of it* Job 4, 12 (referring to דָּבָר, where the old Hebrew reduplication in נ, which is vowelless and followed by an extended suffix, is omitted; but it remains in מִנְהֶם *from them* Job 11, 20). The plur. constr. מִנֵּי (Is. 30, 11) and that of the poet. sing.

מִנִּי (Judges 5, 14; Job 6, 16; 7, 6; 9, 2 25; 11, 9; 12, 22; 15, 22 30; 16, 16; 18, 17; 30, 30; 31, 7; 33, 30 &c.) have merely the simple meaning of מִן which see. — 3. only in *pl.* מִנִּים prop. *strings* (Syr. ܡܢܬܐ *hair*, then a string, plur. ܡܢܬܐ̈ Ps. 33, 2 for כִּנּוֹר), then *a stringed instrument* Ps. 150, 4, therefore no specific instrument. But as it appears in combination with nothing but specific musical instruments (תֹּף, כִּנּוֹר, נֵבֶל, שׁוֹפָר, עֻגָב, מָחוֹל), it should neither be translated generally (musical instrument), nor be rendered by כִּנּוֹר (Syr.); and it is a question whether מִנִּים did not arise out of מְנַעִים, from נָעַם, like עֻגָב from עָגַב. מִנִּי Ps. 45, 9 is usually regarded as a plur. abridged from מִנִּים; but it may also be a sing. with a collective sense, and translated: *minni-tones rejoiced thee;* or, if the accents be neglected, מִנִּי might be translated *Armenia* with the Targ. like Jer. 51, 27, conseq. *from palaces, adorned with Armenian ivory, they make thee glad.*

מִן (in older language usually uttered together with the noun following, if the latter has no article, in which case the weak *Nun* is assimilated to the succeeding consonant and expressed by Dag. forte, e. g. מִשִּׁיר, מִלַּיְלָה; before gutturals מֵ, very seldom מִ, as מִחוּט, מֵרְדֹף, מִבְּצִיר Judges 8, 2, מִרְגָזֶךָ, מֵעֲצַבְךָ, but always in מִחוּץ, מֵהְיוֹת; in later language it is written fully before gutturals, as מִן־, אַזֵּ, מִן אַבְשָׁלוֹם, מִן אַחֲרֵי, מִן הִתְחַבְּרוּת, מִן חָם; elsewhere before labials also, as מִן מִצְרַיִם, מִן בְּהֵמָה, מִן־בְּנֵי, extremely seldom elsewhere as מִן גַּעֲרָתְךָ Ps. 104, 7, מִן קוֹל 104, 6 &c.; or this form is interchanged with the assimilated ones in parallel passages; with suff. מִנִּי, in pause מִנִּי [see מֵן], poet. מֶנְהוּ Job 4, 12, מֵהֶם and poet. מֵהֶן, מִנְּהֶם Ez. 16, 47, מִכֶּם; elsewhere commonly in the reduplicated form מִמֶּן, as מִמֶּנִּי, מִמֶּנָּה, מִמֶּנּוּ) *masc.* prop. *a part of* (as a constr. state of מֵן, comp. בֶּן of בֵּן), then *a prepos. from, out of*, partly expressing the taking of a part from or out of the whole, conseq. *from off, away from* (ἀπό, ab); partly, motion from a thing in space and time, opposite to אֶל, or modified in other ways. The following classification is necessary, in order to get a view of the numerous senses. 1. מִן denotes the idea of local removal from an object, which is originally the separation of a part from the whole. Hence *out of*, ἐξ, ex, after verbs to go out, to lead out, to draw out, to deliver out of, to withdraw, to help, to drive out, to remove, to tear out &c., as יָצָא Lev. 10, 7, הוֹצִיא Judges 2, 12, מָשָׁה and הִמְשָׁה Ex. 2, 10, 2 Sam. 22, 17, הֶעֱלָה Ps. 40, 3, הוֹשִׁיעַ 34, 7, הִצִּיל 97, 10, מִלֵּט Job 6, 23, עָזַר Ezr. 8, 22, פִּלֵּט Ps. 17, 13, עָנָה (with the meaning to deliver) 22, 21, רִיב 43, 1, הָיָה עֵזֶר Deut. 33, 7, הִכְרִית Nah. 2, 14, נִכְרַת Ex. 30, 33, הֶעֱבִיר Zech. 13, 2, הִשְׁמִיד Ez. 14, 9, בִּעֵר Deut. 26, 13, and many others. Here belong also a) the coming forth out of a material, e. g. יָצַר Gen. 2, 19, לָקַח 2, 23, עָשָׂה Hos. 13, 2, Song of Sol. 3, 9, or the case in which only the verb *to be* is supplied in announcing the material from which a thing has arisen Gen. 2, 23; Ps. 16, 4; 45, 14. b) origin and derivation from; so הָיָה מִן Gen. 17, 16 and 35, 11, יָצָא מִן 35, 11, נִבְנָה מִן *to have children from* or *by;* also without a verb 1 Sam. 2, 20, Lev. 21, 17, מִמְּךָ Is. 58, 12 *those descended from thee*, i. e. thy relatives; figur. Job 14, 4 *oh that one might bring a clean from an unclean!* i. e. how should a clean one come out of an unclean; מִמֶּנִּי וּמֵהֶם Jer. 44, 28 *the word proceeding* or *going forth from me or from them.* On the contrary, מִמֶּנּוּ Judges 11, 34 means *except her* i. e. this child. c) procedure from a place, descent from a people, a race, as מִבִּנְיָמִין 1 Sam. 9, 1, מִצָּרְעָה Judges 13, 2, מִבֵּית לֶחֶם 12, 8; hence as an adjective in חֲזִיר מִיַּעַר *the forest-inhabiting boar* Ps. 80, 14, אַרְיֵה מִיַּעַר Jer. 5, 6, comp. מֵעִיר Ps. 72, 16; on the contrary the מִן in מִמִּצְרַיִם Ps. 80, 9 depends on הִסִּיעַ. d) procedure

from and origination with an author, so Hos. 7, 4 *burning by the baker*, i. e. the baker has kindled it (with an assonance to מְנָאֲפִים); מִשֹּׂנְאַי Ps. 9, 14 proceeding *from my haters;* מִכֶּם Job 6, 25 coming forth *from you;* Judges 14, 4; Ps. 31, 12; 37, 23; 62, 2; Prov. 16, 1; 1 Chr. 13, 2; Hos. 8, 4; Eccles. 12, 11; compare also מִלִּבְּךָ Nehem. 6, 8. e) procedure from an immediate cause that operates freely, and therefore to be translated *through* or *by*, as מִקֶּשֶׁת Is. 22, 3 *by the archers;* מִמֵּי הַמַּבּוּל Gen. 9, 11 *by the waters of the flood;* מֵיְיָ Ps. 37, 23 *by God;* מִיַּיִן Gen. 49, 12 *by the drinking of wine;* מֵרֵיחַ Job 14, 9 *through the scent;* also of a mentally working cause Job 39, 26; of the means and instrument 4, 9; 7, 14; Ps. 28, 7; of the occasion Ez. 28, 18, and many others. f) the going away or removing from an object, the avoiding of it, the withdrawing from it; so after verbs of fearing, concealing, hiding, taking care, having aversion, warning &c., as יָרֵא Deut. 28, 10, גּוּר Ps. 22, 24, פָּחַד 27, 1, רָגַז Mic. 7, 17, חָרַג Ps. 18, 46, חוּל 114, 7, נוּעַ Is. 6, 4, רָעַשׁ Nah. 1, 5, כִּחֵד, נִכְחַד Hos. 5, 3, 1 Sam. 3, 18, סָתַר Ps. 55, 33, נֶעְלַם Lev. 5, 2, זוּעַ Esth. 5, 9, שָׁמַר and נִשְׁמַר Ps. 43, 1 and 107, 41, קוּץ Ex. 1, 12, נָקַע (Nif.) Ez. 23, 18, סוּר Ex. 32, 8, זוּר Job 19, 13 &c.; also after verbs of being ashamed, holding off, refusing, ceasing, desisting, e. g. בּוֹשׁ מִן Jer. 48, 13 *to be ashamed of*, i. e. to give way through shame, חָפֵר מִן Is. 1, 29, נִכְלַם מִן Jer. 22, 22, מָנַע 5, 25, חָשַׂךְ Gen. 39, 9, חָדַל Ex. 14, 12, עָמַד Gen. 29, 35, הִרְפָּה Deut. 9, 14; after verbs of falling away, erring, yielding, as חָטָא Lev. 4, 2, בָּגַד Jer. 3, 20, אָבַד Job 11, 20; after the verb *to rest*, i. e. to have rest from a thing, i. e. by removing from what disturbs the rest, שָׁבַת Gen. 2, 3, שָׁכַח Ps. 102, 5, כָּלָה מִן *to desist from* Ez. 43, 23, רָשַׁע מִן *to fall away from by sin* 2 Sam. 22, 22; after הוֹקִיר רֶגֶל Prov. 25, 17, רַב לְ 1 Kings 12, 28, חָלִילָה לְּ 1 Sam. 24, 7 &c. g) Certain verbs receive a sense modified by the idea of local removal, as לָקַח Jer. 13, 7, Eccles. 12, 11, בִּקֵּשׁ Ez. 7, 26, דָּרַשׁ Mic. 6, 8, שָׁאַל Prov. 30, 7, נָקַם 1 Sam. 24, 13, כָּרַת מִן *to make a covenant from*, i. e. to select for a covenant Is. 57, 8, נִחַם Gen. 5, 29, and many others. h) without a verb in certain formulas, in which case the idea of "removal" is to be presupposed, and מִן should be translated *far from*, *without*, as חָפְשִׁי מִן Job 3, 19 *free from*, מִבְּשָׂרִי *without my body* 19, 26, מִפַּחַד 21, 9 *without fear;* as also where *protection from* is meant to be expressed by מִן, as מֵאוֹיֵב Nah. 3, 11, מֵחֹרֶב Is. 4, 6, מִזֶּרֶם 25, 4. — 2. The local removal and separation of one thing from another is taken figuratively so far as to express *preference*, *selection from others;* this being in effect nothing else than a going forth and removal compared with what or where one was. This מִן (the מִן הַיִּתְרוֹן of grammarians) is therefore used a) to form the comparatives of common adjectives, e. g. טוֹב מִן *better than* Judges 11, 25, מָתוֹק מִן *sweeter than* 14, 18, חָכָם מִן Ez. 28, 3 *wiser than*, גָּבֹהַּ מִן 1 Sam. 9, 2 *taller than*, עָקֹב מִן *more cunning than* Jer. 17, 9. In this sense also after intransitive verbs, as שָׂכַל מִן 1 Sam. 18, 30, גָּבַהּ מִן Ez. 31, 5, הִשְׁחִית מִן Judges 2, 19, הֵרַע מִן Gen. 19, 9, עָצַם מִן 26, 16, גָּדַל מִן 29, 30, צָדַק מִן 38, 26, אָהַב מִן 41, 40 and many others. Here belong also חִסֵּר מִן *to cause to be less than* Ps. 8, 6, נָפַל מִן *to stand back more than* Job 12, 3, שָׁנָה מִן Esth. 1, 7 *to be otherwise than*, *to be different from.* b) as a prepos. to denote the preferable, the more important &c., but where that with which a thing is compared is only expressed indirectly or imperfectly, so that the idea of comparison must often be supplied from the context, as Hos. 6, 6 וְדַעַת אֱלֹהִים מֵעֹלוֹת instead of חָפַצְתִּי מֵעֹלוֹת (*I delight in . . . more than in whole burnt-offerings*); Is. 10, 10 מִירוּשָׁלִַם instead of מִפְּסִילֵי יְר׳ (*superior to the images of Jerusalem*); מִצָּהֳרַיִם Job 11, 17 *clearer*

than the noon-day; מִמְּסוּכָה Mic. 7, 4 *worse than a thorn hedge.* c) a still wider intensifying of the comparison, e. g. רַב מִן *too many for* Judges 7, 2; הַרְבֵּה מִן Deut. 14, 24 *too far for;* גָּבַהּ מִן Job 35, 5 *too high for;* נִפְלָא מִן Gen. 18, 14 *too distinguished for;* מְעַט מִן Job 15, 11 *too little for* &c. d) after verbs of taking out, distinguishing, selecting, separating, as בָּחַר Ps. 84, 11, הִבְדִּיל Lev. 20, 26 &c. — 3. the selection of a part out of the whole, as a development of the idea of removing, called by grammarians מִן קְצָתִית, and translated *away from* (a thing), *a part of*, *some* or *several of*, *one of*, *something of*, *a piece of.* This מִן, coinciding in part with signification 1. stands a) when the noun expressing the thing to be separated precedes, e. g. אִישׁ מִמֶּנּוּ Gen. 23, 6 *any one of us;* Jer. 39, 10 *the poor of the people;* Ex. 2, 7 *a nurse of the Hebrew women.* b) indefinitely, omitting the noun, where מִן aa) means *some*, *several of*, as מִן הָעָם Ex. 16, 27 *some of the people*, מִזִּקְנֵי Ex. 17, 5 *several of the elders;* מִנְּשִׁיקוֹת Song of Sol. 1, 2 *let him kiss me with many kisses of love;* bb) *one of*, e. g. מֵאַבְנֵי Gen. 28, 11 *one of the stones* (see 28, 18); מִבְּנוֹת Ex. 6, 25 *one of the daughters;* מִן הַכֹּהֲנִים Jer. 1, 1 *one of the priests;* מִן שָׂרָיו Dan. 11, 5 *one of his princes;* מִגֹּאֲלֵנוּ Ruth 2, 20 *one of our deliverers.* Instead of the noun a number often precedes, as אֶחָד מִן Neh. 1, 2; שְׁנַיִם מִן Gen. 6, 20; עֲשָׂרָה מִן Ruth 4, 2; חֲמִשִּׁים מִן 2 Kings 2, 7. c) denoting the part of a whole, a great or little part, an individual portion of a great complex number; to be translated *out of*, *among*, *some of*, e. g. מִדָּם *some of the blood* Ex. 12, 7; מִלַּיְלָה *of a part of the night* Is. 21, 11; מִן רְכוּשׁ 2 Chr. 31, 3 *out of his possession;* מִקְּדֹשִׁים Job 5, 1 *among the holy ones;* מֵעֲוֹנְךָ *a part of guilt* Job 11, 6; מִשִּׁיר *of the songs* Ps. 137, 3. Here belong מֵאֶחָד *any one of* Deut. 15, 7, מֵאַחַת *any one* (fem.) *of*, Lev. 4, 2; and the negative formulas מֵאַיִן *of nothing*, i. e. *not anything* Is. 41, 24, מֵאֶפֶס 40, 17 and מֵאֵין *none, not any one, nobody* Jer. 10, 6 7. In מִכֹּל Gen. 7, 22 those are intended to be notified by מִן, which have the breath of life and live on dry land; on the contrary, in Judges 10, 11 12 the first construction is disturbed by מִן merely on account of the long enumeration of the peoples. After a negation, *not anything*, *not one of* 1 Kings 18, 5; 2 Kings 10, 10; Nah. 1, 14. d) after different verbs expressing taking, tearing, eating, being satiated with &c. from a whole, as after לָקַח Gen. 2, 22, קָרַץ Job 33, 6, אָכַל 31, 17, בָּחַר Ex. 18, 25 &c. e) the separation of one position from another conceived of as a removal from it, where we think more of resting beside a position; hence *from the side*, *from the position*, which though standing off from another position, is dependent upon it. So מִמַּעַל *above*, מִתַּחַת *beneath*, מִבַּיִת *within*, מִחוּץ *without*, מִמּוּל, מִיָּם, מִשְּׂמֹאל, מִיָּמִין, מִקֶּדֶם, מִפְּנֵי, מִסָּבִיב, מֵרָחוֹק &c. — 3. removal relating to time in order to denote withdrawment from a supposed point. מִן is applied in this sense a) to express the initial point of the time mentioned, from which a thing takes place, *from* (a time) *onward*, *since*, e. g. מִן הָעֵת הַהִיא Neh. 13, 21, מֵאָז, מִן־אָז *from that time forth*, *since then* Jer. 44, 18, מִנְּעֻרִים *from youth* 1 Sam. 12, 2, מִבֶּטֶן אֵם Judges 16, 17, and מִנִּי בֶטֶן Is. 46, 3 *from the mother's womb*, מִיּוֹם 43, 13 *from the day on*, i. e. from now, מֵעַתָּה 19, 6 *from the present time*, מִיָּמֶיךָ Job 38, 12 *since thy days*, i. e. since the beginning of thy life, מִשְּׁנַת הַיֹּבֵל Lev. 27, 17 *from the beginning of the year of jubilee*, opposite of אַחַר הַיֹּבֵל 27, 18; the *terminus ad quem* of this time is represented by עַד Is. 38, 12. מִנִּי קֶדֶם Ps. 78, 2 means *from of old.* b) to express the removal of a time from a certain point, but at the same time the continuance of it till that of the action, e. g. מֵעוֹלָם *from of old*, i. e. a long time ago Is. 42, 14; Ps. 93, 2; מֵאָז Prov. 8, 22 *from times of old;* מֵרֹאשׁ 8, 23 *from the beginning;*

מִטֶּרֶם Hagg. 2, 15 *from not yet* i. e. *before;* hence also responding to the question *when?* מִמָּחֳרָת Gen. 19, 34 *on the following day.* c) keeping in view the closing point of the time whence a condition or a transaction is supposed to set out; to be translated by *after*, *immediately after*, *after the lapse of.* So מִיֹּמָיִם Hos. 6, 2 *from two days onward* (but excluding them, or after they are past) i. e. *after two days;* מִקֵּץ Gen. 41, 1 and מִקְצֵה Josh. 3, 2 *from the end onward*, i. e. after the end of; מִיָּמִים Judges 11, 4 *after* (some) *days;* מִיָּמִים רַבִּים Josh. 23, 1 *after many days;* מִשְּׁלֹשׁ חֳדָשִׁים Gen. 38, 24 *after three months;* מֵרֹב יָמִים Is. 24, 22 *after the lapse of a number of days;* מִן הַמּוֹעֵד 2 Sam. 20, 5 *after the set time.* — 4. Removal transferred to the act of going out or away from an immediate cause, a) where the procedure from a cause lies still near, whether it be objective or subjective, whether it be means, instrument or occasion, מִן referring to it as a sign of the efficient cause. So e. g. מִיַּיִן Gen. 49, 12 *from wine*, i. e. caused by wine; מֵחֶזְיֹנוֹת Job 4, 13 proceeding *from visions;* on the contrary 7, 14 *by night-visions*, forming the instrument; מִיָּיִן Hos. 7, 5 caused *by wine.* (Comp. 1, e.) b) where the cause is less near, hence *on account of*, *because of*, as מֵחַמַּס Jo. 3, 24, מִפַּחַד Song of Sol. 3, 8; especially after verbs expressing an affection, שָׂמַח Prov. 5, 18, Eccles. 2, 10, מַר Ruth 1, 13, נֶאֱנַח Ex. 2, 23, בּוֹשׁ Mic. 7, 16; or when the cause is a hindrance, i. e. לֹא נִסְפַּר Ex. 15, 23, שָׁמַע 6, 9 meaning *from;* also in the sense of *because*, as מִבִּלְתִּי, מִבְּלִי *because not*, especially in dependence on a verb, i. e. before the infin.; as מֵאַהֲבַת *because he loved* Deut. 7, 8 (see signif. 5). c) when the cause has arisen from one who is mentioned as the author; hence in the phrases מִפִּי 2 Chr. 36, 12 *according to command*, מִטַּעַם *according to edict* Jon. 3, 7; fig. in מִדַּרְכָּם Ez. 7, 27 *according to their behaving.* — 5. To the various uses of מִן before nouns belong its manifold applications before the infin. constr. a) in a negative sense meaning *that not*, when it depends on the verbs נִשְׁמַר (to beware), הֵנִיא לֵב (to turn away the heart), שָׁמַר דֶּרֶךְ (to observe the conduct), יִסַּר (to dehort), מָאַס (to reject), סֻגַּר (to be shut up), שִׁלַּח (to send off), שָׁכַח (to forget) &c., mere removal from a thing being expressed. So e. g. מִדַּבֵּר Gen. 31, 29 *that thou speakest not*, מֵרְאֹת 27, 1 *that they do not see*, מֵעֲבֹר Num. 32, 7 *that they do not pass over* &c.; so too מֵרַחֵם Is. 49, 15 *away from having pity*, i. e. so that she should not have pity; מִקְּצֹף 54, 9 *away from wrath*, i. e. that he be not angry. But instead of the infin. constr. a noun is sometimes put with the same meaning, as מִמֶּלֶךְ 1 Sam. 15, 23 *so that thou dost not reign* = מִמְּלֹךְ; מִגּוֹי Jer. 48, 2 *so that they are no longer a people*, = מִהְיוֹת גּוֹי; מֵאִישׁ 52, 14 *so that he was no more a man*, = מִהְיוֹת אִישׁ; even a finite verb is once used in this sense, as מִן יְקוּמוּן Deut. 33, 11 *that they do not rise* (LXX, Vulg.). b) expressing the time from which something has taken place, e. g. מִשּׂוּמִי Is. 44, 7 *since I established;* מִנִּי שִׂים Job 20, 4 has the same meaning, only the infin. שִׂים is used for it; *after*, as מֵהָקִיץ Ps. 73, 20 *after awaking.* c) expressing the cause, hence meaning *because*, *on account of*, as Deut. 7, 8 *because God loves you.* — 6. מִן stands before many nouns which become adverbs, prepositions and particles by that very means. In such case, it may be taken indeed in the significations mentioned above; but it loses its proper meaning entirely, and therefore this application must be adduced specially. Here belong a) where מִן gives prominence to the local aspect whence a thing is conceived of, corresponding to the German *-halb:* as מִמַּעַל *above*, מִתַּחַת *underneath*, מִחוּץ *without*, מִבַּיִת *in* or *within*, מֵעֵבֶר *beyond* or *over*, i. e. *on the other side* Deut. 30, 13, somewhat different from בְּעֵבֶר. Here belong also those local designations in which מִן is intended to express distance or separation, as מִצָּפוֹן *on the north*, מִיָּמִין *on the right of;* or where it con-

tains in itself the expression of the German *-her*, as מִמּוּל, מִנֶּגֶד prop. *from over against*, i. e. *from the opposite side*, *opposite*, *over against;* then in local descriptions generally, as מֵעֵבֶר *over* JUDGES 7, 25, מֵהָלְאָה *on the other side*, מִסָּבִיב *round about*, מִבַּעַד *about*, *along*, מֵרָחוֹק *from a distance*, *afar*. The same is the case before prepositions, which either have לְ, as מִלְּמַטָּה prop. *from below*, Latin inferne, מִלְּמַעְלָה prop. *from above*, Latin superne, hence *beyond;* or not, as מֵאַחֲרֵי *from behind*, מִלִּפְנֵי *from before;* these are already interchanged with לְנֶגֶד, לִפְנֵי, לְמַעְלָה, לִימִין, when the original signification is lost. b) in order to denote exactly from what part or side of a thing motion proceeds, as מִבֵּין Ps. 104, 12 *between*, prop. *forth from between* (the branches), מֵאֵת־ *from*, prop. *from with*, מֵעִם *from*, prop. *from the side of* ... (according to the distinction between אֵת־ and עִם), מִתּוֹךְ *out of*, prop. *from the midst of;* מֵעַל *away from*, if עַל must stand elsewhere (which see); מִתַּחַת *away from under* Ex. 6, 6, where תַּחַת stands elsewhere; and so מִמּוּל, מִלִּפְנֵי, מֵאַחַר, MIC. 2, 8, מֵאֵצֶל. — 7. Sometimes לְ appears before מִן, in order to give, in expressive or emphatic language, prominence to the last point with which a thing begins, *from*, Germ. *von ... her*, Lat. *inde a*, e. g. 2 KINGS 23, 2 *from* (לְמִן) *small even unto* (וְעַד) *great;* JUDGES 19, 30 *from that day ... unto this day*, and without being carried farther by וְעַד in לְמֵרָחוֹק *from afar* Is. 37, 26. On לְמִבֵּית, לְמִתַּחַת see לְ p. 718 b.

As to the form of מִן, it is to be regarded as a construct state of מֵן (which see); especially since the Arab. بَعْضٌ (part, piece) is sometimes interchanged with it; the Ar. مِنْ, Syr. ܡܢ, Phenic. מן is the same vocable; and is pronounced along with the next word in such a way, as that the *n* is lost, just as in Hebrew.

מִן (with *suff.* מִנִּי, מִנָּךְ, מִנֵּהּ, מִנַּהּ, מִנְּהוֹן) *Aram. prep.* same as Hebrew מִן: 1. *from*, denoting the source whence a thing comes EZR. 4, 21; the cause by which, therefore *on account of*, *because* DAN. 3, 22; 5, 19; or the rule according to which a thing is done EZR. 6, 14; 7, 23; hence the adverbs מִן קְשֹׁט DAN. 2, 47 *of a truth*, prop. after or according to truth, i. e. *truly;* מִן יַצִּיב 2, 8 *of a certainty;* so also *from*, *of*, after certain verbs DAN. 4, 13; 5, 19; EZR. 7, 26. — 2. expressing intensity or increase of the usual meaning, *above*, *more than* DAN. 2, 30. — 3. in a partitive sense DAN. 2, 33. — Its combinations with prepositions are מִן לְוָת *from the side of one*, מִן קֳדָם *from before one*, מִן אֱדַיִן *from that time*, מִן דִּי *from the time at which* &c.

מָן (from מְלָן) see מוֹנֶה.

מְנָא (Targ. מְנֵי; 3 *perf.* מְנָה, *part. pass.* מְנֵא, מְנֵה) *Aram. tr.* prop. *to split*, *to divide*, *to separate*, hence metaphor. 1. *to number* (what consists of parts), DAN. 5, 26 *God has numbered thy kingdom*, i. e. the days of thy reign. — 2. prop. to separate, hence *to complete* 5, 25, parall. with אַשְׁלְםָ. Deriv. מִנְיָן.

Pa. מַנִּי (*imper.* with the accent drawn back מַנִּי) prop. establish, to determine, hence *to appoint*, with accus. of the person DAN. 3, 12, *to constitute* EZR. 7, 25, with עַל *over a thing* DAN. 2, 49.

מְנָאוֹת see מְנָת.

מַנְגִּינָה (from נָגַן) *f. a song of derision* LAMENT. 3, 63, same as נְגִינָה, which in this meaning is interchanged with מִלָּה (talk) and שְׂחוֹק (scorn) JOB 30, 9; LAMENT. 3, 14.

מֻנָד (in mss. also מֻנָּד, see הֵנִיד belonging to נוּד and under נָדַד) *the being scared*, *hunted*, *abhorred*, *cast out* 2 SAM. 23, 6.

מִנְדָּה (a resolved form of מִדָּה = מִדָּא, hence from מְדַד, not from נְדָה) *Aram. f. tax*, *tribute* EZR. 4, 13; 7, 24.

מַנְדַּע (*def.* מַנְדְּעָא, with *suff.* מַנְדְּעִי; from יְדַע) *Aram. m.* same as מַדָּע in Hebrew (resolving Dagesh into *Nun*) *knowledge*, *wisdom* DAN. 2, 21; 5, 12; *the understanding* (of a man) 4, 31 33. The name *Mendaeans* (מַנְדָּעֵי) means Gnostics.

מָנָה (*part.* מוֹנֶה, *inf. constr.* מְנוֹת, *imp.* מְנֵה, *fut.* יִמְנֶה) *tr.* prop. to split, to divide, to separate, hence 1. *to number*, which is a dividing into parts Num. 23, 10; 2 Sam. 24, 1; 2 Kings 12, 11; מוֹנֶה *numberer* (of herds), i. e. *overseer* Jer. 33, 13. — 2. *to appoint*, with לְ to a thing Is. 65, 12, with an assonance to מְנִי (65, 11). — 3. *to allot*, *to determine*, *to dispose*, meanings in Kal which are still preserved only in derivatives. Deriv. מָנֶה, מְנָת, מָנָה, מֹנֶה (*pl.* מֹנִים), מִנְּה, perhaps also מָמוֹן (which see), and the proper names מַן, מְנִי, תִּמְנַת סֶרַח, תִּמְנָה.

Nif. נִמְנָה (*inf. c.* הִמָּנוֹת; *fut.* יִמָּנֶה) *to be numbered* Gen. 13, 16; 2 Chr. 5, 6; *to be numbered with*, *reckoned to*, with אֵת Is. 53, 12; *to be appointed*, *established* Eccles. 1, 15.

Pih. מִנָּה (*imp. ap.* מַן, *fut. ap.* יְמַן) *to dispose*, *to appoint*, with לְ of the person Dan. 1, 5, and accus. of the object 1, 10; *to constitute* Jon. 2, 1; 4, 6 7 8; *to allot* Job 7, 3; *to set*, with עַל over a thing Dan. 1, 11; *to give*, *to occasion*, meaning *to order*, Ps. 61, 8 *cause* (מַן) *that grace and truth may protect him;* but as מַן is superfluous here and not necessary to the sense, some take it for a Masoretic gloss (מַן i. e. מְלָא נ) to יִנְצְרֻהוּ.

Puh. מֻנָּה (*part. pl.* מְמֻנִּים) *to be appointed*, *set over*, with עַל 1 Chr. 9, 29.

מָנָה (*constr.* מְנַת, *plur.* מָנוֹת, once מְנָאוֹת and מְנָיוֹת, with *suff.* מְנוּתָהּ, from מָנָה) *f.* prop. what is imparted, hence *a giving*, *a part*, *a portion*, 1 Sam. 1, 4 5, *a gift* Neh. 8, 10 12, *what is due* Esth. 2, 9, *share* Ex. 29, 26; Lev. 7, 33; figur. *lot* Jer. 13, 25, but which may also be referred to מְנָת, as מְנָאוֹת and מְנָיוֹת are better referred to it. Phenic. מָנָה, in pl. מְנָם (Sid. 5, 4 8), *a treasure*, *a fortune*, *riches*, as Arab. مَنّ (comp. מְנִי, מַן). The Aram. מָמוֹן, μαμωνᾶς, may also have arisen out of a reduplication of the root מן (but see מַטְמוֹן).

מָנֶה (*pl.* מָנִים) *m.* prop. a counting off, a determining, measuring, e. g. of number, weight; concrete *a weight*, consisting of a hundred common, 50 sacred שֶׁקֶל in silver (an Attic mina), different in gold and in copper Ez. 45, 12 (hence the triple division there), but where there is a mistake in the numbers 20, 25 and 15; 1 Kings 10, 17, for which 2 Chr. 9, 16 has מָנוֹת (as we should read for מֵאוֹת); Ezr. 2, 69; Neh. 7, 71 72. The *maneh* is the sixtieth part of a talent, as *Boeckh* (Metrol. Untersuch. p. 52) has shewn. Since the Hebr. talent (כִּכָּר) had 3000 sacred shekels, the *maneh* must have had 50. — As a Semitic word belonging to the department of weights, it came to Greece through the medium of Phenician traders in the form מְנָא, מְנָאָא, μνᾶ, μνέα, μνάα; and through the same medium it was transplanted to Egypt. (The word is found in hieroglyphic writing, and in Coptic under the form ⲁⲙⲛⲁ, ⲉⲙⲛⲁ.) Syr. ܡܢܝܐ, ܡܢܝܐ, Ar. مَنّ the same.

מֹנֶה (only *pl.* מֹנִים) *m. a part*, *pl. parts*, *times*, vices Gen. 31, 7 41.

מְנָה *Aram.* see מְנָא.

מִנְהָג (*constr.* ־הַג) *masc. the driving*, 2 Kings 9, 20; modern Hebrew מִנְהָג (pl. מִנְהָגִים) figurat. conduct, manner, *use*.

מִנְהוּ Ps. 68, 24 see מִן 1.

מִנְהָרָה (*pl.* ־רוֹת; from נָהַר) *fem. a hollow*, which was dug at first Judges 6, 2; prop. a light-hole, from נָהַר to lighten; not connected with the Arab. مَنْهَرَة (channel, foss).

מָנוֹד (*constr.* מְנוֹד; from נוּד) *masc. a shaking*, *a nodding*, of the head Ps. 44, 15, as a gesture of scorn, comp. 22, 8.

מָנוֹחַ (*c.* מְנוֹחַ, from נוּחַ) *m.* 1. *rest*, *resting* 1 Chr. 6, 16, opposite of מַסַּע; *security* Lament. 1, 3; *repose* Is. 34, 14; concrete, *a place of rest* Gen. 8, 9; Deut. 28, 65; *providing* Ruth 3, 1. — 2. (from מָנַח; *Bestower*, viz. Jah is) *n.p.m.* Judges 13, 2.

מְנוּחָה or מְנֻחָה (with *suff.* מְנוּחָתִי, ־תוֹ, ־תֶךָ; *pl.* מְנוּחֹת; from נוּחַ) *f.* 1. *a rest*, *quiet dwelling* Is. 28, 12, parallel מַרְגֵּעָה; *peace*, אִישׁ מְ' 1 Chr. 22, 9 *a man*, *who*

rejoices in peace, or *who creates peace*, opposite of אִישׁ מִלְחָמוֹת (1 Chr. 28, 3); *ease*, *refreshing continuance*, hence מֵי מְנוּחוֹת Ps. 23, 2 *water of refreshing*, i. e. at which one stays with comfort; *consolation*, *comfort*, 2 Sam. 14, 17; *alleviation of pain* Jer. 45, 3. — 2. Concrete, *place of rest*, *lodgment* (by marriage) Ruth 1, 9, comp. 3, 1; *settlement* Gen. 49, 15 (parallel אֶרֶץ), where טוֹב is a noun; *resting-place* Mic. 2, 10; Num. 10, 33; *habitation* Is. 32, 18, מְנוּחַת יי״ Ps. 132, 8 14 *dwelling-place of God*, i. e. *the temple*, also called מְקוֹם מְנוּחַת יי״ *place of Jehovah's rest* Is. 66, 1, or בֵּית מְנוּחָה 1 Chr. 28, 2; *residence*, of the Messiah Is. 11, 10; *resting-place of Israel*, i. e. *the holy land* Deut. 12, 9, 1 Kings 8, 56, also because God dwells there Ps. 95, 11. — 3. *a sinking down*, of דְּבַר יי״ Zech. 9, 1, as נוּחַ was applied to רוּחַ and חֵמָה (Is. 11, 2; Ez. 5, 13). מְ׳ in Jer. 51, 59 is difficult, expressing an honourable office near king Zedekiah, whose superior (שַׂר) was one שְׂרָיָה. According to the Targ. (תּוּקְרַבְתָּא) and LXX מְ׳ is = מִנְחָה signifying one who is set over the gifts to be received and to be given; according to the Syr. מְ׳ means *couch*, hence *supreme of the couches*, *chamberlain*. Better to take מְ׳ as *the downsitting*, he that is appointed over the resting-places on a journey, *travelling-marshal*. — 4. (*resting-place*) *n. p.* of a locality in Benjamin, as far as which the Israelite army, retreating in a feigned flight, enticed the Benjamites; more definitely marked by נֹכַח הַגִּבְעָה Judges 20, 43. The same place is called מָנַחַת 1 Chr. 8, 6 (which see), or also חֲצִי הַמָּנַחַת (*midst of the resting-place*) 1 Chr. 2, 54.

מְנוּחִים (only *pl.* with *suff.* מְנוּחָיְכִי) *m. pl.* same as מְנוּחָה *rest* Ps. 116, 7.

מְנוֹךְ (*def.* מְנוּכָא) *Aram.* see הַמְנוֹךְ.

מָנוֹן (from מָנַן to separate from, to divide off, to reject, to despise, as in Ethiop.) *masc. a bold*, *insolent*, *refractory one*, Prov. 29, 21 *if any one brings up his slave delicately from childhood*, *he will be a refractory one in the end* (Symm. Vulg.); Phenic. מָנֹן (Kit. 3, 2) n. p. m. According to others = נִין *offspring*, *son*, which is not less suitable to the context.

מָנוֹס (with *suff.* מְנוּסִי, from נוּס) *m.* 1. *flight*, fuga; *escape*, נוּס מָ׳ *to flee* Jer. 46, 5; אָבַד מָ׳ *flight is frustrated* 25, 35; Am. 2, 14 *and escape is vain even to the swift-footed*. — 2. *place of flight*, *refuge*, hence applied to God Ps. 59, 17; 2 Sam. 22, 3.

מְנוּסָה (*constr.* מְנֻסַת, from נוּס) *fem. flight*, *haste*, Is. 52, 12 *and in haste ye shall not go out* (as from Egypt); Lev. 26, 36 *flight from the sword*.

מָנוֹר (*constr.* מְנוֹר; from נוּר II. which see) *m.* prop. *a plough-share*, with which one furrows the field; Arab. نير, Syr. ܢܝܪܐ; then *a weavers' beam* 1 Sam. 17, 7 (LXX *μέσακλον*, written wrongly from *μεσάντιον*), 2 Sam. 21, 19; 1 Chr. 11, 23; 20, 5, with which a great spear or its staff is compared; *Kimchi* יְתַד הָאֹרֵג. For this meaning there is in Ar. منول, and in Syr. ܢܘܠܐ, interchanging *r* and *l*.

מְנוֹרָה and מְנֹרָה (*constr.* ־רַת; *plur.* מְנֹרוֹת; from נוּר I.) *fem. a candlestick*, 2 Kings 4, 10, especially that in the tabernacle Ex. ch. 25; 2 Chr. 4, 20.

מִנְּזָר (with Dagesh in Nun, because it was looked upon as arising out of מִן נָזַר; *plur.* with *suff.* מִנְּזָרַיִךְ; see נָזַר and מֵזַר) *m. a troop*, *a host*, *a host of mercenaries*, Nah. 3, 7 *thy mercenary crowds* (מִנְּזָרַיִךְ) *are like an army of locusts*. In vss. 16 and 17 the mercenary army appears to be denoted by three technical names, by רֹכְלִים *foot-soldiers* (comp. רַגְלִי Ex. 12, 37; Ar. مركل foot), טַפְסְרִים (which see), and מִנְּזָרִים. — The explanation by נְזִירִים *princes* (Syr.) or *crowned ones* (*Kimchi*) is unsuitable, since masses of troops are spoken of.

מָנַח (not used) *tr.* prop. *to distribute*, *to divide out*, *to deliver*, a collateral form of מָנָה (which see); hence *to make a present of*, *to give*, *to bestow*, Arab. منح. Deriv. מִנְחָה, and the proper name מָנוֹחַ.

מנח (not used) *Aram. trans.* same as Hebr. מָנַח. Deriv. מִנְחָה.

מִנְחָה (*constr.* מִנְחַת, with *suff.* מִנְחָתִי, ־תוֹ; *pl.* מְנָחוֹת, *constr.* מִנְחוֹת, with *suff.* מִנְחֹתֵיכֶם; from מנח) *f. a present*, *gift*, Gen. 32, 14 19, offered to a noble 43, 11, a king Judges 3, 15 &c.; *tribute*, *impost* 2 Sam. 8, 2; 1 Kings 5, 1; particularly what is presented to God, *a sacrifice* Gen. 4, 3, Is. 1, 13, 1 Chr. 16, 29, even of bloody offerings; in the Mosaic law applied only to unbloody ones, to meat and drink offerings Lev. 2, 1; 6, 7, different from זֶבַח Ps. 40, 7; of sacrifices offered to idols Is. 57, 6; 66, 3; מ׳ הַתָּמִיד *the continual offering* Neh. 10, 34; מ׳ עֶרֶב *the evening sacrifice* Dan. 9, 21; Ezr. 9, 4.

מִנְחָה (*pl.* with *suff.* מִנְחָתְהוֹן; from מנח) *Aram. fem.* the same Dan. 2, 46; Ezr. 7, 17.

מְנֻחוֹת (*resting-places*, only with the article and with חֲצִי *middle* prefixed) *n. p.* of a locality in Judah (see under חֲצִי) 1 Chr. 2, 52, mentioned with בֵּית לֶחֶם, צָרְעָה (=צִעֵר), עַטְרוֹת בֵּית יוֹאָב and נְטוֹפָה; instead of it appears also the name חֲצִי הַמְּנֻחֹת 2, 54; Phenic. מנחא (Gerb. 1) *resting-place*, *grave*.

מְנַחֵם (*comforter*) *n. p. m.* 2 Kings 15, 17-22; comp. the proper names נַחַם, נַחוּם, נְחֶמְיָה, נַחֲמָנִי, תַּנְחֻמֶת.

מָנַחַת (same as מְנוּחָה, *rest*, *security*, *prosperity*) 1. *n. p. m.* Gen. 36, 23; 1 Chr. 1, 40. — 2. (*resting-place*) *n. p.* of a place in Benjamin 1 Chr. 8, 6; elsewhere called חֲצִי הַמְּנֻחֹת or מְנוּחָה (which see). — 3. (in חֲצִי הַמְּנֻחֹת) *n. p.* of a city in Judah, hence the *patron.* מָנַחְתִּי 1 Chr. 2, 54.

מְנִי *f.* 1. (out of מְנִית from מָנָה, prop. *distribution*, *allotment*, *destination*, hence *fate*, *destiny*; comp. Ar. مَنِيَّة) the name of a female Babylonian deity (*Μοῖρα*), representing fortune and fate, who was worshipped by libations Is. 65, 11; an associate of גָּד (which see) a surname of בַּל, who was worshipped by the institution of feasts, Is. l. c. By it is understood *the moon* as the goddess of fortune, called Is. 17, 8 אֲשֵׁרָה (=עַשְׁתֹּרֶת), and worshipped with חַמָּן; the Egyptians also calling the moon *ἀγαθὴ τύχη* (Macrob. 1, 19). Perhaps it should be combined with *Μήνη*. Comp. עֲבַדְמְנִי n. p. of Armenian-Persian satraps of the Achaemeidae. See *de Luynes*, Essai sur la numism. (Par. 1846, 4) tab. 3. See מַן. — 2. as the *masc.* of מִנְיָן, see מִנִּי (Ps. 45, 9).

מִנִּי *n. p.* of an Armenian kingdom, like that of Askhenaz and Ararat, which was also to be shaken at the downfall of Babylon Jer. 51, 27 (comp. *Herod.* 1, 177 seq.). The Syr. has ܡܢܝ. It is the Armenian territory of *Manavas* in the centre of later Armenia (founded by *Manavas* the son of Haig, see Moses Chor. 1, 11), *Μινύας* (*Jos.* Ant. 1, 3, 6). With reference to מ׳ the idea was natural to look upon Armenia (Aram. אַרְמִינְיָא, הַר׳, אַרְמִינְיָא) as originating in אֲרָם מִנִּי. The Targ. and Syr. have even taken the Hebrew הַרְמוֹן Am. 4, 3 (see הַרְמוֹן and מוֹנָה) in this sense.

מִנִּי belonging to Ps. 45, 9, for which is also read מִנִּי = מִנְיָן *number;* see מַן 3.

מִנִּי belonging to Is. 30, 11, see מַן 2.

מְנָיוֹת see מְנָת.

מִנְיָךְ (*def.* מִנְיָכָא) see הַמְנִיךְ.

מָנִים see מָנֶה.

מִנִּים see מֵן.

מֹנִים see מֹנֶה.

מִנְיָמִין (same as בִּנְיָמִין, *son of fortune*, *a fortunate one*) *n. p. m.* Neh. 12, 17; for which 12, 5 has מִיָּמִין.

מִנְיָן (*constr.* מִנְיַן) *Aram. m. number*, Ezr. 6, 17, from מְנָא, מְנָה.

מִנִּית (prob. same as מְנִית=מְנִי, prop. *distribution*, *determination*, *τύχη*; from מָנָן) *n. p.* of an Ammonite city Judges 11, 33, which lay (according to *Jerome*) four Roman miles from Heshbon on the way to Philadelphia, belonging at times to Israel, and where the best wheat was

produced. This grain was taken to Tyre by Hebrew traders Ez. 27, 17.

מִנְלֶה (with *suff.* מִנְלָם; from נָלָה) *m. possession*, *riches*, *property*, as *Ibn Koreish* took the word, comparing it with the Ar. مَنَال (the same). It occurs only in Job 15, 29 *and their riches do not sink down to the earth*, i. e. the branches of their trees, the ears in their fields are not so heavy as to bend down to the earth; the suffix ם- refers to רָשָׁע as a collect. — But as a stem נָלָה with the meaning of the Ar. نَال (to reach to, to attain to) does not appear in Hebr. at all, *Ibn Saruk*, *Kimchi* and others have taken נָלָה as a variant of כָּלָה (by interchange of כ and נ; comp. כֵּס Ex. 17, 16 for נֵס, נִבְשָׁן Jos. 15, 62 for כִּבְשָׁן), and understood מִנְלֶה either = מִכְלֶה or תִּכְלֶה with the meaning of תַּכְלִית (end, issue, death), one ms. having even מִכְלָם; or it has been read מִלָּם from מִלָּה (*Peshito*), צִלָּם (LXX), אֲצִילָם (Vulg.), מִלֹּאָם (*Meier*), מִגְּלָם (*Olshausen*), מִן לָהֶם (*Fürst*). But the reading מִכְלָם is to be preferred. *Gesenius* adopting this last, takes מִנְלֶה as = מִכְלָא translating *their fold*, i. e. *their flocks*.

מָנַן (not used) *tr.* 1. *to separate*, *divide*, *split*, *part*, *sunder;* deriv. מֵן, מִן, מִנִּים (pl.). — 2. same as מָנָה (which see), *to distribute*, *to allot to*, *to make a present of;* whence (according to some) מֵן, מִנִּי (Ps. 45, 9), מַן and the proper name מִנִּית. — 3. *to separate*, *withdraw*, from a thing, i. e. *to resist*, *to oppose*, *to be refractory;* deriv. מָנוֹן (according to some). For the explanation of the stem comp. the Ar. مَانَ (to hold off, to divide, to separate), مَانَ (to split, to separate, to furrow), مَنَّ to distribute to.

מִנְסָה see מְנוּסָה.

מָנַע (*part.* מֹנֵעַ, *imp.* מְנַע, *fut.* יִמְנַע) *tr. to withhold*, *keep back*, *prevent*, *debar*, נָהָר Ez. 31, 15; with מִן of the person, *to keep at a distance from*, *to hold off* from one, i. e. *to shut up* a thing from one, *to obstruct*, Jer. 5, 25; *to keep*, *to save*, with accusat. of the object and מִן of the thing *from which* 2, 25; *to refrain* 31, 16; *to keep back*, *to refuse* Ps. 21, 3, Prov. 11, 26, with מִן of the person 1 Kings 20, 7; Jer. 42, 4; *to keep off*, followed by an infin. with מִן 1 Sam. 25, 26 34; *to keep afar off* Prov. 1, 15; *to refuse* Job 22, 7, seldom with לְ of the person Ps. 84, 12; *to withdraw*, *the sword* (accusat.) *from blood* (מִן) Jer. 48, 10. Derivat. the proper names יִמְנָע, תִּמְנָע.

The stem מָנַע (Arab. مَنَعَ to refuse) has for its organic root מָ־נַע, Arab. نع, نا, نه (hence the reduplicated forms نَعْنَعَ to stand off, to withdraw, نَهْنَهَ to bar, نَهَا to hinder &c.), and is connected with נָא (נוּא) to refuse, to hinder. See מָאֵן.

Nif. נִמְנַע (*fut.* יִמָּנַע) *to be withheld*, with מִן of the person Jer. 3, 3; *to be reserved* Num. 22, 16; *to be withdrawn*, with מִן Job 38, 15.

מַנְעוּל (from נָעַל) *m. a lock*, Song of Sol. 5, 5; Neh. 3, 3.

מִנְעִים see מִנִּים in מִן 3.

מִנְעָל (in the first instance from נָעַל, as מַרְגֶּלֶת from רֶגֶל, מִצְעָד from צָעַד) *m. the shoe*, *shoes*, a figure of safe going Deut. 33, 25, attaching itself to רֶגֶל preceding.

מַנְעַם (*pl.* מַנְעַמִּים, with *suff.* מַנְעַמֵּיהֶם, from נָעֵם) *delightful*, *precious*, of food Ps. 141, 4.

מְנַעְנֵעַ (only *plur.* מְנַעַנְעִים, arising from the redupl. form of נוּעַ) *m. pl.* the name of a musical instrument, *the sistrum*, so called from the shaking of the little iron sticks (as σεῖστρα from σείω) 2 Sam. 6, 5. חֲצֹצְרוֹת (trumpets) stands in 1 Chr. 13, 8 instead. The LXX seem to have read חֲלִילִים (flutes); the Targ. and Syr. have רְבִיעִין, ܪܒܝܥܐ quadrants.

מְנַקִּית (*pl.* מְנַקִּיּוֹת, with *suff.* מְנַקִּיֹּתָיו; from נָקָה I.) *f. a vessel for libation* or *sprinkling*, *a sacrificial dish* Ex. 25, 29;

37, 16; Num. 4, 7; Jer. 52, 19; Syr. ܢܩܐ libare.

מִנַּקִּת see מְנַקִּית.

מְנַשֶּׁה (*part. Pih.* of נָשָׁה I.; according to Gen. 41, 51 *who makes forget sorrow and home;* perhaps originally from נָשָׁה II. *deliverer up*, *giver*, *bestower*, viz. Jah is) 1. *n. p. m.* of a son of Joseph Gen. 41, 51; 46, 20; adopted as his son by Jacob, along with his brother Ephraim 48, 1 seq., and so reckoned a special tribe Num. 1, 10; 2, 20; then used also for the land assigned to the tribe, half on this side, and half on the other side Jordan Josh. 17, 8 seq. *Patr.* מְנַשִּׁי. — 2. elsewhere as a *n. p.* Judges 18, 30 K'tib; 2 Kings 21, 1-18; Ezr. 10, 30. Phenic. מנשא n. p. m. (*Μανάσσης*).

מְנָת (after the form קְצָת, כְּנָת, prop. abridged from מְנָוֹת, מְנָאת, מְנִיָּת and מְנָאת, from מָנָא = מָנָה, see *Fürst's* Lehrgeb. p. 177; constr. state same, once מְנָת Jer. 13, 25, but which is better referred to מָנָה; *plur.* מְנָאוֹת, as if from מְנָאָה, and מְנָיוֹת as if from מְנָיָה) *f. contribution*, *appointed gift*, for the king 2 Chr. 31, 3, priests 31, 4, Levites Neh. 13, 10, singers 12, 47, according to legal prescription 12, 44; figurat. *portion*, of חֵלֶק Ps. 16, 5, כּוֹס 11, 6, i. e. what is assigned as the proper portion in a cup, or the lot; *portion of prey*, of שׁוּעָלִים 63, 11.

מָס (in many mss. מָאס, part. of מוּס = מָסַס) *m.* prop. *a* melting, disappearing, therefore *unfortunate, discouraged one* (*Ibn G'anâch*), Job 6, 14 *love is due to the unfortunate from his friend.*

מַס (*pl.* מִסִּים; from מָסַס II., not from מָכַס) *m. tribute*, *tax*, in money or products, indefinite Esth. 10, 1; usually *bond-service* 1 Kings 9, 15 (carried out in verse 20), *personal service* Deut. 20, 11; Josh. 17, 3; *a bondservant*, in the phrases הָיָה, שׂוּם, נָתַן לָמַס Judges 1, 28 33; Josh. 17, 13; Is. 31, 8; Prov. 12, 24; but עֹבֵד stands along with it too Gen. 49, 15; Josh. 16, 10; 1 Kings 9, 21; שַׂר מִסִּים *task-master* Ex. 1, 11. Figur. *service*, *dependence.* The femin. form מִסָּה and the different use of מֶכֶס refer to מָסַס II.

מֵסַב (from סָבַב, after the form מֵצַר, with *suff.* מְסִבּוֹ; *pl.* מְסִבִּים, *constr.* מְסִבֵּי, with *suff.* מְסִבַּי) *m.* 1. *environs*, of a city, and as an adverb *round about*, 2 Kings 23, 5. — 2. *circle*, of the king, i. e. in which he often appears or moves, particularly the harem Song of Sol. 1, 12. — 3. *circle*, *chaplet*, *ring*, 1 Kings 6, 29 *and* (he covered) *all the walls of the temple with a circle* (מֵסַב in the accus.) *of* קֶלַע*-work.*

מְסִבָּה (only *pl.* מְסִבּוֹת) *f. a turning*, *circling*, Job 37, 12 *and it* (the cloud) *turns about in circles* (accus.).

מַסְגֵּר (from סָגַר I. after the form מִכְתָּב, מִקְדָּשׁ) *m.* 1. prop. the enclosing, imprisoning, hence *a prison*, *a jail* Is. 24, 22; 42, 7; figurat. perhaps Ps. 142, 8. — 2. only in 2 Kings 24, 14 16; Jer. 24, 1; 29, 2. It is usual to understand by it *a locksmith* (one concerned with smithwork) or *one skilled in sieges* (comp. סָגַר Jer. 13, 19); or it has been considered a peculiar compound of מַס גֵּר (foreign bondman). But as סָגַר III. signifies *to cut*, *to forge* (see סְגֹר), מַסְגֵּר may have meant *smith*, *armour-maker*, and coupled with חָרָשׁ an artisan in implements of war generally.

מִסְגֶּרֶת (with *suff.* מִסְגַּרְתּוֹ; *pl.* מִסְגְּרוֹת, with *suff.* מִסְגְּרֹתֵיהֶם) *f.* 1. the enclosing, hence *border*, *ledge*, *margin* Ex. 25, 25 27; 37, 12; cognate in sense זֵר, כַּרְכֹּב. — 2. the enclosed, the bordered about, hence a) *a fortress*, *enclosure*, *confined place*, 2 Sam. 22, 46; Mic. 7, 17; b) a technical expression in architecture, *an inclosed*, *stamped figure on a flat surface*, *an enclosed panel* (in the Mishna טַבְלָא *a table*, *a panel*, Targumic גְּדָנְף *side-panel*), e. g. in the side-walls of the bases of the temple 1 Kings 7, 28, between שְׁלַבִּים ibid., 2 Kings 16, 17; which panels were four-cornered 1 Kings 7, 31.

מַסַּד (from יָסַד) *masc. a foundation, ground*, 1 Kings 7, 9.

מִסְדְּרוֹן (with *a* of motion מִסְדְּרוֹנָה; from סָדַר) *m.* prop. place of rows of pillars, hence *a porch, portico* Judges 3, 23. The Targ. אַכְסַדְרָא, i. e. ἐξέδρα (a hall for meetings), LXX προστάς (an ante-chamber), Vulg. *posticum* (a back-chamber), Syr. ξυστόν (an open portico) are only conjectures. Comp. שְׂדֵרָה.

מָסָה (Kal unused) *intr. to melt, to dissolve;* identical in its organic root מס־ה with that in מָס I. (see מָסַס), מָאַס II., מז־ה I., מח־ה II. (to מְחִי Is. 5, 13), מז (מָזַז), and with *m* changed into *n* in נס I. (which see); comp. Aram. מְסָא, ܡܣܐ. Derivat. מַס (מְאַס) according to some, and תֶּמֶס (*Kimchi*).

Hif. הִמְסָה (3 *pl.* הִמְסִיו for הִמְסוּ after the Aramaean manner; *fut.* יַמְסֶה, with *suff.* יַמְסֵם; *apoc.* יֶמֶס) *to cause to melt, to dissolve*, קֶרַח Ps. 147, 18; *to cause to flow*, i. e. to moisten copiously 6, 7; *to break up, to destroy* 39, 12, like מָאַס 58, 8; figur. with לֵב *to cause the heart to melt*, i. e. *to make it timid, fearful* Josh. 14, 8.

מַסָּה (*constr.* מַסַּת, *pl.* מַסּוֹת; from נָסָה) *f.* 1. prop. *trial, temptation, searching*, hence *a wonder*, the testing of a thing, coupled with אוֹת, מוֹפֵת Deut. 4, 34; 7, 19; 29, 2; that by which God tries and convinces men, *suffering, misfortune* Job 9, 23, like πειρασμός in the New Testament. — 2. *the temptation of God* by men, i. e. murmuring against him; hence the name of a place in the desert Ex. 17, 7; Deut. 6, 16; 9, 22; 33, 8 and also Ps. 95, 8; parallel מְרִיבָה.

מִסָּה (*constr.* מִסַּת, a feminine noun formed from מַס) *f.* prop. *measurement, number*, concrete *what is measured off, appointed, allotted;* used as a prepos. in the construct state *according to measure, according as*, Deut. 16, 10; Aram. מִסַּת, ܡܣܬܐ the same; in Targ. for דַּי.

מַסְוֶה (from סָוָה) *m. a covering for the face, a veil*, Ex. 34, 3, Targ. בֵּית אַפָּא.

מְסוּכָה (from סוּךְ I. = שׂוּךְ to hedge about) *fem. a thorn-fence* or *hedge* Mic. 7, 4.

מַסָּח (from נָסַח) *m.* prop. *a driving off, removing*, hence *the relieving*, of a מִשְׁמֶרֶת 2 Kings 11, 6; according to others, *according to custom*, from נָסַח, ܢܣܚ (to give over, to deliver up), but which is less suitable.

מִסְחָר (from סָחַר) *m. trade, traffic* 1 Kings 10, 15.

מָסַךְ (*inf. constr.* מְסֹךְ) *tr.* same as מָזַג (which see) *to mix*, wine, especially *to mix it with spices*, i. e. *to spice*, to make it more fiery Prov. 9, 5, Is. 5, 22, *to pour in* 19, 14 (figur.); Ps. 102, 10 (figur.). Deriv. מִמְסָךְ, מֶסֶךְ. The organic root is מ־סך, מ־זג, also found in סַךְ, נ־סך, א־שך &c., but which is not identical with the Sanskrit miç, Greek μίσγειν, Latin misc-ere, since the sibilant here is not original.

מֶסֶךְ (from מָסַךְ) *m. spiced wine* Ps. 75, 9.

מָסָךְ (*constr.* מְסַךְ; from סָכַךְ, like מָעֹז, מָגֵן from עָזַז, גָּנַן; prop. after the form מַעֲבָד) *m. a covering*, 2 Sam. 17, 19; *a curtain* Ex. 26, 36; 40, 5, fully פָּרֹכֶת הַמָּ׳ 35, 12; 40, 21; figur. *covering of protection* Ps. 105, 39; *to take away the covering* Is. 22, 8, i. e. to allow to be seen.

מַסְכָּה *f.* see מַסֵּכָה and מַשְׂכִּית.

מְסֻכָּה (only with *suff.* מְסֻכָּתֶךָ) *f. a covering* Ez. 28, 13, which, however, is unsuitable; it is better therefore to read מַשְׂכֻּתֶךָ (from מַשְׂכִּית = מַשְׂכָּה), *thy image-work*.

מַסֵּכָה (*constr.* מַסֵּכַת; *plur.* מַסֵּכוֹת, with *suff.* מַסֵּכֹתָם) *fem.* 1. (from נָסַךְ I.) *a fount, cast*, therefore a genitive to עֵגֶל Ex. 32, 4, אֱלֹהִים (idols) 34, 17, צַלְמֵי Num. 33, 52; also מַ׳ alone, *a molten image, an idolatrous image*, made of cast metal Deut. 9, 12, Hos. 13, 2, Is. 42, 17, Ps. 106, 19, coupled with מוֹרֶה שֶׁקֶר Hab. 2, 18; different from תְּרָפִים

Judges 18, 17, פֶּסֶל Deut. 27, 15, פְּסִיל 2 Chr. 34, 3; while מַסֵּכוֹת 1 Kings 14, 9 is in apposition to אֱלֹהִים אֲחֵרִים. אֲפֻדַּת מַסֵּכַת זְהָב Is. 30, 22 *the golden covering of a cast-image*, which was even of baser metal sometimes. — 2. (from נָסַךְ II.) *a weaving together*, *a twisting together*, hence *league*, *covenant*, Is. 30, 1, parallel עָשָׂה עֵצָה; *covering*, with which mourners covered themselves 25, 7, parallel לוֹט; accordingly the proverbial expression arose הַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס 28, 20 *the covering is narrow in proportion to the being wrapped in it*, i. e. too narrow for this purpose; the situation is inconvenient.

מִסְכֵּן (from סָכַן *to be bowed*, *low*, *poor*, which see) *m.* prop. an abstract, the state of being bowed, the state of being low, hence concrete *a poor*, *wretched one*, fig. as in the case of עָנִי *an upright one* Eccles. 9, 16, but commonly used like an abstract as genit. to יֶלֶד 4, 13, אִישׁ 9, 15. Ar. مِسْكِين, مَسْكِين, Maltese מִסְכֵּן, Aram. מִסְכֵּן (Targ. for אֶבְיוֹן, עָנִי), ܡܣܟܢܐ the same. From the Arab. has arisen the Italian meschino, meschinello, French mesquin, subst. mesquinerie (poverty), Portug. mesquinho, subst. mesquinhez. Deriv.

סָכַן (Kal unused) *denom. intr. to be a* מִסְכֵּן.

Puh. סֻכַּן (*part.* מְסֻכָּן) *to become a* מִסְכֵּן Is. 40, 20, who has become a מִסְכֵּן in his *offering* (תְּרוּמָה), i. e. who cannot spend much.

מִסְכֵּנֻת (from סָכַן) *fem. poverty*, *neediness*, Deut. 8, 9.

מִסְכְּנוֹת see מִסְכְּנַת.

מִסְכְּנַת (only *pl.* מִסְכְּנוֹת, from סָכַן = כָּנַס) *fem.* prop. *place of gathering together*, the productions of a country, *store* 2 Chron. 16, 4; 17, 12; 1 Kings 9, 19.

מַסֶּכֶת (from נָסַךְ II.) *fem. the web*, which is still on the weaver's beam; *the warp of a web* Judges 16, 13 14.

מְסִלָּה (from סלל I. after the form מְסִבָּה, *constr.* מְסִלַּת, with *suff.* מְסִלָּתוֹ; *pl.* מְסִלּוֹת, with *suff.* מְסִלֹּתַי, מְסִלּוֹתָם) *f. a heaped up thing*, *a causeway*, *a highway*, on which it is easy to walk Is. 11, 16; 33, 8; 40, 3; generally *street*, *road*, which is raised 62, 10 or heightened 49, 11; *a way* 7, 3; 36, 2; Jer. 31, 21; *course* Judges 20, 31 32 45, of the wicked Is. 59, 7, of the stars Judges 5, 20; *the march* of locusts Jo. 2, 8; metaphor. *walk*, *manner of life* Prov. 16, 17, cognate in sense with אֹרַח, דֶּרֶךְ; *festival-march* or *procession* (to Jerusalem) Ps. 84, 6; *staircase*, *stairs*, *ascent*, by raised wainscoting (Rashi) 2 Chr. 9, 11 (= סֻלָּם), for which 1 Kings 10, 12 has מִסְעָד from סָעַד = צָעַד.

מַסְלוּל *m.* same as מְסִלָּה Is. 35, 8.

מַסְמֵר (only *pl.* מַסְמְרִים, from סָמַר *to be pointed*) *m. a nail*, *a pin*, for fastening a thing Is. 41, 7. In 1 Chr. 22, 3 מִסְמְרִים stands instead, from מִסְמָר. Ar. مِسْمَار the same, and Aram. denomin. סַמֵּר.

מִסְמָר see מַסְמֵר.

מַסְמֶרֶת (only *plur.* מַסְמְרוֹת, once מַשְׂמְרוֹת) *fem.* = מַסְמֵר Jer. 10, 4, once מִסְמְרוֹת (from מִסְמֶרֶת) 2 Chron. 3, 9; Eccles. 12, 11 *and they are fastened* (נְטוּעִים) *like nails*, i. e. fixed by scripture. נְטוּעִים refers to דִּבְרֵי חֲכָמִים.

מִסְמֶרֶת see מַסְמֶרֶת.

מָסַס I. (Kal only in *inf. constr.* מְסֹס) *intr. to melt*, *to dissolve*, *to perish*, of a sick person Is. 10, 18; identical in its organic root with that in מָאַס, מָסָה II., מָזַז; on the contrary the noun מַס (which see) is to be referred to מַס (מוּס) or מִסָּה (which see) with the same signification.

Nif. נָמַס (once נָמֵס Ez. 21, 12, in pause נָמָס, 3 *pl.* נָמַסּוּ; *inf. constr.* הִמֵּס; *fut.* יִמַּס, and יִמָּאֵס Job 7, 5, יִמָּאֲסוּ Ps. 58, 8, if מָאַס II. is not to be adopted for it) *to melt*, *to dissolve*, of manna Ex. 16, 21, wax Ps. 97, 5; *to be loosened*, of the ligaments, that hold the body together

22, 15; *to be floated away*, of mountains Is. 34, 3 (comp. Am. 9, 13); Mic. 1, 4; figur. *to become lean*, *to be diseased*, of cattle 1 Sam. 15, 9 (see מִבְזָה); *to be loosened*, of fetters Judges 15, 14; *to despair* Nah. 2, 11; Is. 13, 7; 19, 1. Derivat. תֶּמֶס; on the contrary מַס and מַסָּה are from מָסַס II.

Hif. הֵמֵס (3 *pl.* הֵמַסּוּ) *to make faint*, לֵב Deut. 1, 28.

מָסַס II. (not used) *tr.* prop. *to split*, *to divide*, *to separate*, *to sunder*, hence metaphor. *to number*, *to measure*, *to distribute*, of a tax, the same metaphor being found also in כָּס. Deriv. מַס, מִסָּה.

The organic root מַס is also in מָץ (מוּץ), to separate, to divide, Ar. مَصَّ to separate, to pick out, therefore to be clean (in مُصَاص); on the contrary מַד proceeds from another point of view.

מַסָּע (also מַסַּע with weaker junction; *pl.* מַסָּעִים, *constr.* מַסְעֵי, with *suff.* מַסָּעָיו, מַסְעֵיהֶם) *m.* 1. (from נָסַע) *a departure*, *breaking up*, *journey* Num. 10, 2, Gen. 13, 3, hence *a journey-station*, Num. 10, 28, *a going before* Deut. 10, 11. — 2. *the breaking loose*, *the springing away*, of a stone, i. e. *the preparation*, *the dressing* of it, 1 Kings 6, 7 *built of completed and prepared stones*, so that מַסָּע merely describes שְׁלֵמָה more exactly; yet the word also meant *quarry*, as the Phenic. מִסְּעָא (Missua) is a n. p. of a Zeug. city where were stone-quarries (Strabo 17 p. 834); so too the proper name of a mountain there; then Hif. הִסִּיעַ means *to break out*, of stones. — 3. (from סוּעַ, like מִבּוּל ,מָשׁוֹט from בּוּל ,שׁוּט) *a dart*, Job 41, 18, Targ. קַלְעָא; it may come, however, from סוּעַ = נָסַע.

מִסְעָד (from סָעַד II. = צָעַד or = מִצְעָד, comp. Phenic. n. p. מִסְלָח = מִצְלָח *a fortunate one*) *m. a footpath*, i. e. a narrow way distinguished by a raised panel 1 Kings 10, 12, for which 2 Chr. 9, 11 has מְסִלּוֹת.

מִסְפֵּד (*constr.* ־פַּד, with *suff.* מִסְפְּדִי; from סָפַד) *m. mourning* Am. 5, 16 17, *lamentation* Mic. 1, 8, *wailing* Gen. 50, 10, coupled with בְּכִי and צוֹם Esth. 4, 3; oppos. to מָחוֹל Ps. 30, 12; *wailing for the dead* Zech. 12, 10, with עַל of the person; or simply in the genitive 12, 11.

מִסְפּוֹא (from סָפָא) *m.* prop. *hodge-podge*, hence *fodder for cattle* Gen. 42, 27; coupled with תֶּבֶן (straw, litter) 24, 32, Judges 19, 19; comp. בְּלִיל.

מִסְפַּחַת *f.* 1. (from סָפַח I.) same as סַפַּחַת, prop. what attaches itself to, *scurf*, *scab* Lev. 13, 6-8. — 2. (*pl.* מִסְפָּחוֹת, from סָפַח II. = טָפַח) *a covering*, *kerchief*, *cloth*, for wrapping the head, to appear an oracle-giver by that means Ez. 13, 18 21; as lying prophets at an earlier period wore a hair-mantle, to procure easier acceptance of their false oracles Zech. 13, 4. מִסְפַּחַת may have been an earlier expression for the modern Hebrew טַלִּית (a prayer-covering).

מִסְפָּר (*constr.* ־פַּר, with *suff.* מִסְפַּרְכֶם, מִסְפָּרָם; *pl. c.* מִסְפְּרֵי; from סָפַר I.) *m.* 1. (from סִפֵּר) *a telling*, *narrative*, *narration* Judges 7, 15. — 2. *number* 1 Chr. 27, 24, Ex. 16, 16, and in this sense the phrases אֵין מ׳ לְ, *there is no number to*, i. e. the thing is innumerable Judges 6, 5; 7, 12; 1 Chr. 22, 16; or אֵין מ׳ *without number*, *countless* Song of Sol. 6, 8, put after the noun adverbially. In the accus. as an adverb *in number*, *according to the number*, Ex. 16, 16 *according to the number of your persons;* especially does it stand so after numbers, to comprehend, as it were, the sum of them 2 Sam. 21, 20, comp. Greek ἀριθμῷ, ἀριθμόν. — 3. *What can be numbered*, hence equivalent to *few*, *small*, Is. 10, 19 *countable*, i. e. *few*, *small*, opposite to *innumerableness;* so Deut. 33, 6 *and let his men be* (not) *countable*, i. e. let them be many. In this manner especially in the genit. after nouns, as שְׁנוֹת מ׳ Job 16, 22 *years of number*, i. e. a few years; מְתֵי מ׳ Gen. 34, 30, אַנְשֵׁי מ׳ Ez. 12, 16; also as an apposition to the preceding noun, as יָמִים מ׳ Num. 9, 20 *a few days.* — 4. (from סָפַר; *writing*) *n. p. m.* Ezr. 2, 2, for which Neh. 7, 7 has מִסְפֶּרֶת.

מִסְפֶּרֶת (same as מִסְפָּר 4) *n. p. m.* Neh. 7, 7; comp. סֹפֶרֶת.

מָסַר (*inf. c.* before Makkeph -מְסָר) *tr.* 1. (not used) *to separate*, *to sunder*, *to cut off*, *to divide*, of a whole, conseq. same as מָשַׁר (which see), Ar. مشر (*to divide*, *to sunder*, metaphor. *to measure*), hence (see Nif.) *to count off*, i. e. to adduce in separate parts; the same application of the fundamental signification being also found in מָנָה, סָפַר, כָּסַס; comp. Samar. מְסַר *to review*, *to number*, *to examine*, therefore = Hebrew פָּקַד, Syr. ܡܣܪ *to reject*, *to drive away*. — 2. *to dissolve*, *to unloose*, an union with a person or thing; *to practise*, *to commit*, מַעַל Num. 31, 16, with בְּ of the person against whom it is committed, this being regarded as a dismission of the מַעַל from self in order to its being committed against another. A farther development of the idea is *to deliver up*, *to expose*, *to deliver over to*, like the Targ. מְסַר for נָתַן בְּיַד, הִסְגִּיר; modern Hebrew מְסִרָה, מָסֹרֶת tradition, Arab. مسر *to expose*, *to give up*, a secret. For the organic root מַ־סַר comp. סָר, זָר I., זָ־זַר &c.

Nif. נִמְסַר (*fut.* יִמָּסֵר) *to be counted off* Num. 31, 5 (LXX); according to *Saadia* *to be separated*.

מֹסֵר (from יָסַר, with *suff.* מֹסְרָם) *m.* *warning*, *admonition* Job 33, 16, = מוּסָר 36, 10.

מָסֹרֶת *f.* only in Ez. 20, 37 *I will bring you* בְּמָסֹרֶת הַבְּרִית, where *tradition* or בְּמַאֲסֹרֶת (*a band*) has been thought of; better = מַשְׂרֶת, מַסְרֶת (from סָרַת), *a skillet*, *a pan*, same figure as in the case of כּוּר.

מִסְתּוֹר (from סָתַר) *m.* *a refuge*, with מִן *from* Is. 4, 6, cognate in sense with מַחְסֶה.

מַסְתֵּר (after the form מִקְדָּשׁ, מִכְתָּב) *m.* prop. the hiding, concealing; concrete *object of concealing the face* (פָּנִים) i. e. *anything abominable*, *detestable* Is. 53, 3.

מִסְתָּר (from סָתַר; *pl.* מִסְתָּרִים, with *suff.* ־רָיו) *m.* *hiding-place*, *lurking-corner* Lament. 3, 10; Ps. 10, 9; 17, 12; modern Hebrew *a secret*.

מֵעַ (after the form שֵׁם; only *pl.* מֵעִים, *constr.* מְעֵי, on the contrary with *suff.* מֵעֶיךָ, מֵעֵיהֶם retaining the ־ֵ; from מָעָה) *m. pl.* *the bowels*, *intestines*, *guts* 2 Sam. 20, 10, 2 Chr. 21, 15 18 19, metaphor. *the body*, the part of the body of the male connected with generation, hence יָצָא מִמְּעֵי פ׳ *to be begotten by one* Gen. 15, 4; 2 Sam. 7, 12; *the body of a woman*, *the womb*, uterus Ruth 1, 11, Gen. 25, 23, fully מְעֵי אֵם Is. 49, 1; Ps. 71, 6; *the stomach*, the receptacle of food and drink Num. 5, 22, Job 20, 14, Ez. 3, 3, parallel to בֶּטֶן; *the belly*, which one fills 7, 19, of animals Jon. 2, 1; *the external body* Song of Sol. 5, 14, comp. מְעוֹהִי Dan. 2, 32; *the heart*, as the seat of the affections, of sympathy, of agitation Is. 16, 11; 63, 15, coupled with רַחֲמִים; Jer. 4, 19; 31, 20; Lament. 1, 20; 2, 11; as the seat of the understanding Ps. 40, 9. Ar. مِعًى, Syr. ܡܥܝܐ the same.

מְעַ (*def.* מְעָא, *pl.* מְעִין, מְעַיִן, *def.* מְעַיָּא, with *suff.* מְעוֹהִי) *Aram. m.* *the external body* Dan. 2, 32.

מַעְבָּד (*pl.* with *suff.* מַעְבָּדֵיהֶם) *m.* *work*, *doing* Job 34, 25; from עָבַד.

מַעְבָּד *Aram. m.* the same Dan. 4, 34.

מַעֲבֶה (*c.* ־בֵה, from עָבָה) *m.* *density*, 1 Kings 7, 46 *in the compactness of the earth*, i. e. in the compact, loamy soil.

מַעֲבָר (*constr.* מַעֲבַר, from עָבַר) *m.* *the passing over*, of מַטֶּה (i. e. chastisement), the coming of blows upon, of the whip Is. 30, 32; *transit*, over a river, *a ford* Gen. 32, 23; over a mountain, *a pass* 1 Sam. 13, 23.

מַעְבָּרָה (*pl.* מַעְבָּרוֹת, *constr.* מַעְבְּרוֹת) *f.* 1. (from עָבַר) *a passage*, *ford* Judges 3, 28; 12, 5 6; over a mountain, *a pass* Is. 10, 29; cognate in sense מַעֲבָר. — 2. (from עֵבֶר; only *pl.*) *banks*, *sides*, *bank-districts*, i. e. the localities there Is. 16, 2, comp. עֵבֶר (bank-land, river-land). — 3. *a bridge* Jer. 51, 32.

מַעְבָּרֶת (only *pl.* מַעְבְּרוֹת) *f. a ford* Josh. 2, 7; *transit, pass* 1 Sam. 14, 4.

מַעְגָּל (in many mss. מַעְגָל, *constr.* ־גַּל; *pl. c.* מַעְגְּלֵי, with *suff.* מַעְגָּלֶיךָ; from עָגַל) *m.* 1. *a circle, district*, Ps. 65, 12 *and thy districts* (over which thou ridest in thunder-showers) *drop with fatness.* — 2. *a round rampart of defence* 1 Sam. 26, 5 7, Targ. כַּרְקוֹמָא, χαράκωμα, LXX (1 Sam. 17, 20 cod. Al.) στρογγύλωσις; comp. Phenic. מַעְגָּל (Magal) a round ship-bottom, a round tent (*Sallust*, Jug. 18, 5); the circular new city of Carthage (Serv. 1, 421). — 3. (from עָגַל II. to walk along, go along) *a track, way* Ps. 140, 6; like שְׁבִיל, מְסִלָּה, נְתִיבָה, אֹרַח, figur. *manner of acting, way of life, walk* Prov. 2, 9; 4, 11 26; Ps. 23, 3.

מַעְגָּלָה (*plur.* with *suff.* מַעְגְּלוֹתֶיךָ, מַעְגְּלֹתָיו) *f.* 1. *a round rampart* 1 Sam. 17, 20. — 2. *a way, path*, figur. Prov. 5, 21; Ps. 17, 5.

מָעַד (*part.* מוֹעֵד, *fut.* יִמְעַד) *intr.* same as מָט I. (מוּט), מָד I. (מוּד), נָט (נוּט), נָד (נוּד) *to waver*, fig. *to stand insecurely, to be liable to fall*, of קַרְסֻלַּיִם Ps. 18, 37, מוֹעֲדֵי רָגֶל Job 12, 5 *whose feet totter*, אֲשֻׁרִים (which is fem.) 37, 31; without addition Ps. 26, 1.

Pu. מֻעָד (only *part. f.* מוּעֶדֶת instead of מְמֻעֶדֶת) *to be made to waver* Prov. 25, 19.

Hif. הִמְעִיד (2 *p.* וְהַמְעַדְתָּ for וְהֶעֱמַדְתָּ; *imp.* הַמְעַד) *to make waver, to cause to tremble*, מָתְנַיִם Ps. 69, 24; Ez. 29, 7.

מַעַד (after the form מַעַן, from עָדָה I.) *m. ornament, dress*, deriv. מַעֲדַי, מַעַדְיָה.

מַעֲדֶה (after the form מַעֲנֶה, from עָדָה I., *constr.* ־דֵה) *m. ornament, splendour*, of dress (בֶּגֶד), Prov. 25, 20 *splendour* (מַעֲדֵה should be read) *of dress in a cold day*, which is considered preposterous.

מַעֲדַי (from מַעַד יָהּ *Jah is ornament*) *n. p. m.* Ezr. 10, 34.

מַעַדְיָה (the same) *n. p. m.* Neh. 12, 5; 12, 17 wrongly written מוֹעַדְיָה, מוֹדְיָה.

מַעֲדָן (*plur.* with *suff.* מַעֲדַנַּי; from עֵדֶן I.) *m. something lovely, dear*, i. e. tender children, Jer. 51, 34 *he has filled his belly with my dearest ones;* most mss. read מֵעֲדָנַי from עֵדֶן, which is the same; but the accus. is suitable here.

מַעֲדָן (only *pl.* ־דַנִּים) *m. delicate meats* Lament. 4, 5, fig. *delights* Prov. 29, 17; *choice products*, Gen. 49, 20 *and he yields (choice) royal products.*

מַעֲדַנָּה (only *pl.* מַעֲדַנּוֹת, from עָדַן II. = עָנַד) *f. a fetter, band*, binding the single stars of כִּימָה into a group, Job 38, 31 (Targ., LXX, Masora, *Rashi*, *Kimchi*), parallel to מוֹשְׁכוֹת. Here belongs the adverbial accus. מַעֲדַנּוֹת 1 Sam. 15, 32 *in fetters* (*Kimchi*), though the ancients thought of the meaning of עָדַן I. (which see).

מַעְדֵּר (from עָדַר I.) *m. a weeding-hook*, of the vineyard Is. 7, 25.

מָעָה (not used) *to be twisted, wound, enwrapped in one another*, of the entrails, bowels, intestines; comp. volvulus from volvo, ilia from εἰλέω. Aram. הַדְּרָא *gut*, from הֲדַר to wind, to turn, عُصْل, عقص entrails, from عصل to be crooked, عقص to be folded in one another; Aram. מְעָא, ܡܥܳܐ, Ar. مَعًى (perhaps) the same. Deriv. מֵעַ and מָעָה, and the proper name מַעַי. The organic root מע־ה is also found in הָפַךְ, אָ־בַךְ, בְּךְ, נְ־בַךְ, סָ־בַךְ, with an interchange of labials.

מָעָה (*pl.* מֵעוֹת, with *suff.* מְעוֹתָיו) *f.* same as מֵעַ (which see), Is. 48, 19 *and the offspring of thy body like its*, i. e. numerous as the offspring of the sea.

מָעוֹג (from עוּג) *m.* 1. *a small round bread-cake* 1 Kings 17, 12, comp. עֻגָה 17, 13. — 2. *contortion, perversion*, Ps. 35, 16 *praters of perversion*, i. e. slanderers.

מָעוֹז a frequent orthography for מָעֹז which see.

מָעוֹט see מְעֹט.

מָעוֹךְ (*a poor one*, from מָךְ = מָעַךְ; perhaps מֶלֶךְ = מֹךְ = מָעֹךְ) *n. p. m.* 1 Sam.

27, 2; sometimes interchanged with מַעֲכָה.

מְעוֹלָל (from עוּל, *plur.* according to mss. Ps. 17, 14) *m.* same as עוֹלָל, עוֹלֵל, עֲוִיל, עוּל (JOB 21, 11) coll. *children*, *boys* Is. 3, 12.

מָעוֹן (*constr.* מְעוֹן, with *suff.* מְעוֹנוֹ, מְעוֹנָה, *pl.* with *suff.* מְעוֹנֶיךָ) 1. (from עוּן I.) *a habitation*, *dwelling-place*, of Jerusalem the principal habitation of the Jewish people ZEPH. 3, 7; *the temple* 2 CHR. 36, 15, fully מְעוֹן בֵּית יְיָ Ps. 26, 8; *heaven*, fully מְ' קָדְשׁוֹ 68, 6; 2 CHR. 30, 27; ZECH. 2, 17. Metaphor. of the habitations of wild beasts, *a lair* NAH. 2, 12, of תַּנִּים JER. 9, 10; 51, 37; Ar. معان (stead). In Ps. 87, 7 the LXX read מְעוֹנַי for מַעְיָנַי; on the other hand, it may be taken adverbially in צִוִּיתִי מְ' 1 SAM. 2, 29, *for the habitation of God* or *in the tabernacle.* — 2. An orthographical variation of מָעוֹז *a refuge* Ps. 71, 3; 90, 1; 91, 9; מָעוֹז having really this meaning in 27, 1. — 3. (from עוּן II.) *the eye*, *look*, same as עַיִן 1 SAM. 2, 32 *and thou shalt look with a distressed look* (צַר מָעוֹן); comp. רַע עַיִן PROV. 23, 6, and the modern Hebrew צַר עַיִן. See מַעְיָן 2. — 4. (see מְעוֹן) *n. p.* of a city in Judah, in the neighbourhood of the mountain-town כַּרְמֶל (see כַּרְמֶל 4) JOSH. 15, 55, 1 SAM. 25, 2, to which belonged a steppe (מִדְבָּר), called מִדְבַּר מְ' 1 SAM. 23, 24 25 (*Robins.* II. p. 193), for which מִדְבָּר once stands alone in 25, 4, and מִדְבַּר פָּארָן is written wrongly in 25, 1. The city of *Maʿon* is now *Maʿin* on a conical mountain in the south-eastern tract of Hebron, where cisterns and the ruins of a castle are still met with. In the table 1 CHR. 2, 45, which is probably merely geographical, מְ' is described as a city in the district of Caleb, by which בֵּית צוּר (JOSH. 15, 58) was colonised. — 5. same as מְעוֹן JUDGES 10, 11.

מָעוֹן (see מְעוֹן) *n. p.* of a city in the neighbourhood of Petra (סֶלַע) east of Wady Musa JUDGES 10, 11, as we should read for מָעוֹן; Ar. *Maʿan* معان (*Robins.* III. p. 572); then the name of the whole district, whence the *Gentile pl.* מְעוּנִים (which see); but the district may also have been termed מַעְיָן, because the Gent. pl. is also מְעִינִים (which see).

מְעוֹן (same as מָעוֹן; the fore-vowel on the first syllable ָ fell away in the pronunciation of the proper name; the cod. Sam. wrote מוֹן) *masc. habitation of heaven*, *citadel of heaven*, *citadel of God*, the seat of Saturn or Baal in the seventh heaven (Enoch 14, 10 seq.; Lydus, de mens. II. 11 p. 24; IV. 38 p. 74), which was intended to represent the tower of Bel at Babel. Saturn or Baal was called in Phenician בַּעַל מְעוֹן NUM. 32, 38, Ez. 25, 9, 1 CHR. 5, 8, identical with בַּעַל שָׁמַיִם (Sanch. p. 14) and בַּעַל זְבֻל (in Jewish demonology); here it is merely the Phenician name of a place abridged from בֵּית בַּעַל מְעוֹן JOSH. 13, 17, which again is abridged and contracted into בֵּית מְעוֹן JER. 48, 23 and still farther into בְּעֹון (which see) NUM. 32, 3. It is the name of a city in Reuben, which often belonged to Moab, and whose ruins have been found in the present *Meiûn* (ميعون).

מְעוֹנָה and מְעֹנָה (with *suff.* מְעוֹנָתוֹ, ־תֶיהָ, ־תָיו, ־תָם; *plur.* מְעֹנוֹת, with *suff.* ־תֵינוּ) *f. a habitation*, *house*, of the temple Ps. 76, 3, parallel סֹךְ; *house*, alluding to the lair of animals in the forest JER. 21, 13; commonly *lurking-place*, *hole*, *lair*, of animals AM. 3, 4; NAH. 2, 12; JOB 37, 8; 38, 40. In the difficult passage DEUT. 33, 27 מְעֹנָה is to be taken as meaning *heaven*, *height*, like מָעוֹן 1, opposite to מִתַּחַת as this is to מִמַּעַל (AM. 2, 9); so that מְעֹנָה should either be considered an adverbial accus. *in the height*, *in heaven*, *above;* or the reading should be מִמְּעֹנָה. Accordingly the translation is: *in the height is the* (helping) *God of eternity*, *and beneath*, *the everlasting omnipotence* (for זְרֹעֹת comp. DAN. 11, 15). See מוֹנָה.

מְעוּנִים 1. *Gent. pl.* of מָעוֹן *the Meunim* 1 CHR. 4, 41 K'ri (מְעִינִים K'tib); 2 CHR. 26, 7; for which 20, 1 and 26, 8 have

the transposed form עַמּוֹנִים (as the LXX rightly render); once in our text מָעוֹן = בְּנֵי מָעוֹן Judges 10, 11, for מִדְיָן, which the LXX actually have. At the time of the Jewish king *Jehoshaphat* they were identical with the Edomite inhabitants of mount Seir, and in conjunction with the Moabites (בְּנֵי מוֹאָב) and Ammonites (בְּנֵי עַמּוֹן) they marched south-east of the Dead Sea (מֵעֵבֶר לַיָּם) from Edom (מֵאֱדֹם should be read for מֵאֲרָם) against the Jewish king, and suffered a defeat by mutual encounter 2 Chr. 20, 1-20. Besides the name (עַמּוֹנִים) עֲמוּנִים 20, 1 they were also called because of their union with the Edomites יוֹשְׁבֵי הַר הַר שֵׂעִיר 20, 23 or יוֹשְׁבֵי שֵׂעִיר, שֵׂעִיר 20, 10; by *Josephus* (Ant. 9, 1, 2) *Arabians*. At the time of Uzziah, the Meunim united with the Arabs in *Gûr-Baʿal* (according to the LXX at Petra, according to the Targ. identical with גְּרָר) and Philistines to attack Judah; but Uzziah subdued them all, and made them tributary 26, 7 8. In the days of Hezekiah the Simeonites went forth on a conquering expedition, and came to גְּרָר (so we should read, according to the LXX, for גְּדֹר, which is perhaps = גּוּר בַּעַל), and marched thence still farther to the east of the valley, i. e. to the farthest south-eastern continuation of the valley in which the Dead Sea lies. Here the Hamites, i. e. Canaanites, dwelt from ancient times, together with the Meunim who had been added as a new colony; and the Simeonites established their dominion over both, as also over a part of the Edomites and Amalekites 1 Chr. 4, 41-43. From their connexion with the Arabs, Edomites, Midianites and Amalekites, we see plainly that the Meunim were an Arabian race, identical with the *Μιναῖοι*, *Μινναῖοι*, *Μειναῖοι* of classical writers (Strabo, Diodor., Agatharch.) — an opinion which the LXX also had —, and that as a *μέγα ἔθνος* (Ptol.) they sometimes reached towards the Red Sea, where they sent caravans with merchandise to northern countries (Agatharch., Diod., Dionys.); sometimes they founded great settlements towards the south-Arabian interior (Ptol., Plin.), where they became distinguished for their riches in cattle, and their trade in frankincense. — 2. *n. p.* of a family-stem of the נְתִינִים Ezr. 2, 30, Neh. 7, 52, who sprang perhaps from the Meunim dwelling along with the Hamites (Canaanites).

מְעוֹנֹתַי (instead of מְעוֹנוֹת יָהּ *Jah's dwelling-places*) *n. p. m.* 1 Chr. 4, 14.

מָעוֹף (*constr.* מְעוּף, from עוּף II.) *m. darkness*, Is. 8, 22, same as מוּעָף.

מָעוֹר (from עוּר IV. = עָרָה after the form מָקוֹם; *pl.* מְעוֹרִים, with *suff.* ־רֵיהֶם) *m. uncovering*, *nakedness*, hence *the shame*, *pudenda*, Hab. 2, 15.

מָעַז (not used) *tr.* same as מָעַץ, בָּעַז *to decide*, *to judge*, *to rule*, whence מַעַז in the proper name מַעַזְיָה.

מָעֹז and מָעוֹז (so too in the construct state, with *suff.* מָעֻזִּי, ־זְּךָ, ־זּוֹ, ־זָּהּ; *pl.* מָעֻזִּים, *constr.* ־זֵּי; from עָזַז keeping the fore-vowel ָ, as in derivatives from ע״ע; but here וֹ is more frequently written instead of ֹ, as if the stem were עוּז, Ar. عاذ) *m. a strong place*, *a fortress*, of the city סִין (Pelusium) Ez. 30, 15; of the strong city עַזָּה of the Syrians Dan. 11, 10; מָעֻזֵּי אֶרֶץ 11, 19 *the forts* i. e. strong cities *of the land* (east of Taurus); of Tyre Is. 23, 14; מְ׳ הַיָּם 23, 4 *the fortress of the sea*, i. e. new Tyre, built on a small island, called also מָעֻזִּים Dan. 11, 38, if we should not read מָעֹז יָם, on which account we have there *and he honours the god of the sea-fortresses* (Tyre), i. e. Melcart, *in the place*, i. e. in Tyre itself; of the strong seaport Seleucia 11, 7; fully עִיר מְ׳ of Tyre Is. 17, 9, or tautologically in מִבְצְרֵי מָעֻזִּים Dan. 11, 39; of the temple, which was fortified 11, 31; of the fortress in ʿOfra Judges 6, 26. Figur. *fence* Dan. 11, 1, coupled with מַחֲזִיק (which is to be taken as a noun); *protection*, *defence*, of God Is. 27, 5, Ps. 31, 5; 52, 9, or of men Is. 30, 2 3; *refuge*, *deliverance* Jer. 16, 19; *shelter* Prov. 10, 29; Nah. 3, 11; *equipment* Neh. 8, 10; מְ׳ רֹאשׁ *a helmet* Ps. 60, 9; מְ׳ צוּר *a mountain-castle* 31, 3,

coupled with בֵּית מְצוּדוֹת. Comp. Phenic. מָעֹז, מְעֹז, *Mus*, *Muz* in compound proper names, as מְעֹז אֵל *Muz-ul* n. p. of a city in Africa; מְעֻזָּא, *Musa*, *Muza*, *Musta*, n. p. of a city in Byzacium.

מַעַז (from עָזָה = קָצָה, עֵצָה after the form מַעַר from עָרָה) *m. the act of deciding, judging, ruling;* abstract, *dominion*, only in the proper name מַעַזְיָה, ־יָהוּ; comp. מִבְּצָר. But מַעַז may also be taken as = בַּעַז.

מַעַזְיָה (see מַעַז) *n. p. m.* of a prince living in the time of Nehemiah and belonging to a priestly family Neh. 10, 9, who signed with others the statute (אֲמָנָה) then established; and who, like בִּלְגַּי, חָרִם, מַלְכִּיָּה, מִיָּמִן &c. gave the appellation מַעַזְיָהוּ to one of the 24 classes of priests 1 Chr. 24,18. Accordingly Tiberias, where was the station of this priestly class, was also called afterwards מַעַזְיָה.

מַעַזְיָהוּ see מַעַזְיָה.

מָעַט I. (*inf. constr.* מְעֹט, *fut.* יִמְעַט) 1. (not used) *tr. to split off, to break off*, metaphor. *to lessen;* deriv. מְעַט. — 2. *intr. to be little, to be lessened*, in number, value, character, Lev. 25, 16, Is. 21, 17, Prov. 13, 11, opposite to רָבָה; *to be insignificant* Neh. 9, 32.

The stem מָעַט I., taken as analogous to בָּצַר, גָּרַע, פָּחַת, is not to be compared with the Ar. مَعِطَ (to be smooth, naked, hairless), مَعَطَ (to rub off, to scrape off, to grind off, to smooth, to pluck out), as if it were identical with מָרַט; but it is an enlargement of מָט II. (which see).

Pih. מִעֵט *to be very small*, in number Eccles. 12, 3.

Hif. הִמְעִיט (*fut.* יַמְעִיט, *part.* מַמְעִיט) *to diminish, to make little* or *small* Lev. 25, 16; Num. 26, 54; *to cause that but a few* (שְׁאֵרִית) *remain* Jer. 10, 24; *to do in a less degree* Num. 11, 32, *to give little* Ex. 30, 15; in adverbial construction the infin. is sometimes omitted, as 2 Kings 4, 3, where לִשְׁאֹל is to be supplied.

מָעַט II. (not used) *tr. to sharpen, to point*, a sword, from the organic root מַ־עַט, which exists likewise in חַט, גַּד, חַד, פַּת; but if we adopt the meaning *to draw, to unsheathe* (a sword), מָרַט and the Ar. مَغَطَ may be compared. See too עָטָה. Deriv. מְעֹט.

מְעֹט *adj. m.*, מְעֻטָּה *fem.* (from מָעַט II.) *sharpened, whetted, pointed*, Ez. 21, 20, corresponding to הוּחַדָּה 21, 15; on the contrary מְרוּטָה 21, 14 = פְּתוּחָה 21, 33 *drawn.*

מְעַט (once מְעָט 2 Chr. 12, 7, see *Fürst's* Conc., elsewhere only in pause, with Zakeph מְעָט and מְעַט Deut. 28, 62; Ez. 11, 16; *pl.* מְעַטִּים; from מָעַט I.) *m.* 1. prop. something split off, divided, ramentum, a little chip, metaph. *a little, smallness*, therefore as a noun in connection with another which either follows in the genit., e. g. מְעַט מַיִם Gen. 18, 4 *a little water*, מְעַט אֹכֶל 43, 2, מְעַט צֳרִי 43, 11, or precedes in the constr. state, e. g. מְתֵי מְעָט Deut. 26, 5 *men of fewness*, עֵזֶר מְ׳ Dan. 11, 34, סִכְלוּת מְ׳ Eccl. 10, 1; *a little*, paullum, ὀλίγον, *smallness*, as a noun Gen. 30, 30, Ps. 37, 16, oppos. to הָמוֹן, or to רַב Prov. 15, 16, 16, 8, הַרְבֵּה Eccl. 5, 11; also coupled with the pl., as a collective Gen. 47, 9, Josh. 7, 3; in apposition to a pl. Neh. 2, 12, for which the plur. מְעַטִּים stands, not however till a very late period Eccles. 5, 1. — 2. *an adv.* (the noun in the accusat.) *a little, not much*, in extent Ps. 8, 6, space 2 Sam. 16, 1, and time Job 10, 20; עוֹד מְ׳ *yet a little while* Hag. 2, 6; מְעַט מְעַט *by little and little*, paullatim Ex. 23, 30; with מִן following, *less than*, i. e. *too little, little for* Gen. 30, 15; Num. 16, 13; Is. 7, 13; on the contrary Ez. 16, 20 should be translated: *was it too little in thy whoredoms?* = הַמְעַט מִמֵּךְ תַּזְנוּתַךְ. — United with prepositions it is a) כִּמְעָט *only a little*, i. e. *almost*, paene, parum abest, prop. only a little was wanting, of a circumstance and an agency Gen. 26, 10; Song of Sol. 3, 4; also referring to time, *soon, shortly, quickly*, Ps. 2, 12; 81, 15; Job 32, 22; or expressive of the superlat. by the comparative כְּ, *but a very little*, perpaucum, ὅσον ὀλίγον Is. 1, 9;

26, 20; 1 Chr. 16, 19. b) מְעַט = לִמְעַט, as is often the case with adverbs and prepositions (see page 718) Hag. 1, 9; 2 Chr. 29, 34.

מַעֲטֶה (from עָטָה) *m. a vestment*, Is. 61, 3.

מַעֲטָפָה (from עָטַף) *f. a mantle*, *a wide tunic* (see מְעִיל) Is. 3, 22; Arab. معطف the same.

מַעַי (*the sympathy-producer* viz. Jah is, comp. יְרַחְמְאֵל; after the form שָׁדַי, שָׁמַי, out of מֵעַ from מָעָה) *n. p. m.* Neh. 12, 36.

מְעִי (from עָוָה, for מְעְוִי) *m.* same as עִי *a place of ruins*, *a place of rubbish*, Is. 17, 1; coupled with מַפָּלָה, and chosen because of מֵעִיר.

מְעִיל (with *suff.* מְעִילִי, ־לוֹ; *pl.* ־לִים, with *suff.* מְעִילֵיהֶם; from מָעַל) *m. a cloak*, *an upper garment*, *a robe*, of a high-priest Lev. 8, 7, of a king 1 Sam. 18, 4, of a prophet 28, 14; worn over the כְּתֹנֶת 2 Sam. 13, 18; whose putting on is expressed by עָטָה 1 Sam. 28, 14, כִּרְבֵּל 1 Chr. 15, 27, לָבַשׁ Lev. 8, 7. Figur. *equipment*, in a subjective sense, i. e. with which one is wholly clothed, as צְדָקָה Is. 61, 10, קִנְאָה 59, 17, מִשְׁפָּט Job 29, 14; בֹּשֶׁת i. e. to be clothed with disgrace, coupled with כְּלִמָּה Ps. 109, 29.

מֵעִים see מֵעַ.

מְעִין same as מָעוֹן (which see); hence *Gentile m. pl.* מְעִינִים 1 Chr. 4, 41 K'tib.

מַעְיָן (*constr.* מַעְיַן and archaistically מַעְיְנוֹ; *plur.* מַעְיָנִים, *constr.* מַעְיְנֵי, with *suff.* מַעְיָנַי) *m.* 1. (from עִין II.) *a place* or *ground of fountains*, Ps. 84, 7 *they make it a place of fountains*, i. e. rich in springs (*Ibn Esra*), comp. עַיִן; Song of Sol. 4, 12 *a sealed* (i. e. debarred) *fountain*, of the chaste body of a maiden; *a spring*, i. e. water bubbling up Jo. 4, 18, coupled with נַחַל Ps. 74, 15, בּוֹר Lev. 11, 36, מָקוֹר Prov. 25, 26, which are applied metaphor. in the same way; fully מַעְיַן מַיִם 2 Kings 3, 25; מַ׳ גַּנִּים Song of Sol. 4, 15 *a garden-spring*, i. e. in the royal gardens of Solomon (Eccl. 2, 5); fig. Is. 12, 3. — 2. same as מָעוֹן *protection*, Ps. 87, 7 *and singers as well as dancers*, *all my protection is with thee;* LXX ἡ κατοικία. Others take מַעְיָן here to mean *idea*, comp. mod. Hebrew עִיּוּן. More correctly perhaps *a look*, from עַיִן; and then the translation will be: *all my looks are directed toward thee.*

מְעִינִים see מְעוּנִים.

מָעַךְ (*part. pass. m.* מָעוּךְ, *f.* מְעוּכָה) *tr. to press upon*, *to press into*, *to pierce*, a spear into the earth 1 Sam. 26, 7; *to compress*, *to bruise*, the testicles Lev. 22, 24; *to press*, the breasts, i. e. to handle them immodestly; comp. Arab. مكّ to press, to push, معك to bruise, מָךְ (*intr.*) *to be pressed down*, as also מָעַךְ in the proper name מָעוֹךְ; *to be low*, of a country; it is also possible that it was used for מָלַךְ and pronounced *môch.* Deriv. besides מָעוֹךְ, the proper names מַעֲכָה, מַעֲכָת.

מַעֲכָה (from מָעַךְ) 1. (perhaps *depression*) *n. p.* of a region which bounded the east-Jordan land to the north Deut. 3, 14; Josh. 12, 5; 13, 11, forming by itself, like אֲרַם בֵּית־רְחוֹב, אֲרַם צוֹבָא, טוֹב (see Judges 11, 5, comp. 1 Macc. 5, 13, 2 Macc. 12, 17) and גְּשׁוּר Deut. 3, 14, a little kingdom 2 Sam. 10, 6 8; 1 Chr. 19, 7. It belonged to the great Syrian or Aramaean district, and was therefore called אֲרַם מַ׳ 19, 6. Once מַעֲכָת stands for it, to denote the population Josh. 13, 13. *Gentile* coll. מַעֲכָתִי Deut. 3, 14; Josh. 12, 5; 13, 11; 2 Kings 25, 23; whence perhaps מַעֲכָת 13, 13 is abridged. — 2. *n. p.* of the chief city of the small Aramaean kingdom just mentioned, at the sources of the Jordan on the west slope of southern Antilebanon, as Jerome states. Fully, this city was called בֵּית מַעֲכָה 2 Sam. 20, 14 15, 1 Kings 15, 20, 2 Kings 15, 29, where it serves to describe more exactly אָבֵל which lay in its neighbourhood and belonged to Naphthali, in order to distinguish it from others of the same name. The race and territory of *Maacha*, and consequently also the city *Bet-Maacha*, were derived from Aram Gen. 22, 24. —

3. (same as מִלְכָּה, *al* contracted into *o*, *queen*, *princess*, i. e. = מְלֶכֶת, of the queen of heaven Neït or Tanaïs) *n. p. f.* 2 SAM. 3, 3, 1 KINGS 15, 2 10 13 and 2 CHR. 11, 20; for which מִיכָיָהוּ stands in 13, 2; 1 CHR. 2, 48; 7, 15 16. — 4. *n. p. m.* 1 KINGS 2, 29; 1 CHR. 11, 43; 27, 16, partly interchanged with מָעוֹךְ. Here too it may have arisen out of מִלְכָּה, as the name of the place is perhaps to be referred thereto.

מַעֲכָת see מַעֲכָה.

מַעֲכָתִי see מַעֲכָה.

מָעַל (*inf. absol.* מָעוֹל, *constr.* מְעָל־ and מַעַל Ez. 20, 27; *fut.* יִמְעַל and יִמְעֹל) *tr.* 1. (not used) *to cover*, *to veil*, spoken of a wide upper garment; deriv. מְעִיל. — 2. Metaphor. as in the case of בָּגַד, *to act covertly*, *secretly*, i. e. *faithlessly*, *deceitfully*, hence *to speak wantonly* PROV. 16, 10; *to sin*, by unlawful deeds 2 CHR. 26, 18; *to take by stealth*, with בְּ *of* a thing, as חֵרֶם JOSH. 22, 20, figur. *to steal* from יי׳, by apostasy 1 CHR. 10, 13; *to trespass*, with בְּ NUM. 5, 27; more strongly מָעַל מ׳ LEV. 5, 21; DAN. 9, 7; Ez. 20, 27.

The organic root מָעַל is also found in שְׂ־מַל (to cover), and the Arab. مغل proceeded from the same fundamental signification, since the current meanings are merely paraphrastic of the fundamental one; comp. مغالة (faithlessness, deceit). An analogy is presented by בָּגַד (which see), as well as the Arab. لبس, ختل, دهن III.

מַעַל (with *suff.* מַעֲלוֹ, מַעֲלָם) *masc.* 1. (from מָעַל) *trespass*, *faithlessness*, *sin*, JOSH. 22, 16 31; coupled with חַטָּאת 2 CHR. 33, 19; commonly supplementing the idea of the verb מָעַל LEV. 5, 15; NUM. 5, 6 12; also construed with בְּ of the person or thing JOSH. 22, 31; *malice*, *treacherous action* JOB 21, 34. מ׳ הַגּוֹלָה *the transgression of the exiles* EZR. 9, 4; 10, 6. For מָעַל מ׳ we have מְסַר מ׳ in NUM. 31, 16. — 2. (from עָלָה, comp. מַעַר from עָרָה, prop. abridged from מַעְלָה, with *a* of motion מַעְלָה) prop. *what is above*, *the upper part*, commonly only in combination with מִן, i. e. מִמַּעַל, with the sense of a particle *above* EX. 20, 4, AM. 2, 9, JOB 18, 16, oppos. to מִתַּחַת; *in the height*, as the place of אֱלוֹהַּ JOB 3, 3; 31, 2, שְׁחָקִים PROV. 8, 28, שָׁמַיִם IS. 45, 8, שְׂרָפִים 6, 2; with לְ following *above the*, for which מַעַל לְ, עַל (which see) also occur GEN. 22, 9; EX. 28, 27; *above a thing* JER. 52, 32; (prominent) *above* one IS. 6, 2, hence not *about* (LXX κύκλῳ αὐτοῦ); *over above* מִמַּעַל עַל 1 KINGS 7, 3. מַעְלָה means *upwards* DEUT. 28, 43, oppos. to מַטָּה, where, however, it is doubled to strengthen the idea; with preceding מִן denoting the point of starting מַעַל means locally *farther upwards*, JUDGES 1, 36 *from Petra and upward;* 1 SAM. 9, 2; referring to time, *and above* EX. 30, 14, NUM. 1, 3, *and afterward* 1 SAM. 16, 13. לְ in addition is very often prefixed to denote movement in space, as לְמַעְלָה *above*, *upwards*, *over*. So after verbs by which motion upwards is intended to be expressed, פָּרַשׂ כָּנָף EX. 25, 20, פָּנָה IS. 8, 21, הֵבִיא PS. 74, 5, נִשָּׂא 1 CHR. 14, 2, עָלָה ECCLES. 3, 21, גִּדֵּל 1 CHR. 29, 25, הָפַךְ (to turn the lowermost, uppermost) JUDGES 7, 13; generally only a small increase to the force of מַעְלָה DEUT. 28, 13, or doubled EZ. 41, 7; *over* EZR. 9, 6; but מִן follows with this sense 1 CHR. 29, 3. עַד לְמַ׳ *to a high degree*, *exceedingly* 2 CHR. 16, 12; 17, 12; 26, 8. A farther accumulation of prepositions is in מִלְמַעְלָה *from above upon* GEN. 6, 16; 7, 10, which is superfluous according to our view. This usually takes place when the starting point is above and the direction is below JOSH. 3, 13; EX. 25, 21; 1 KINGS 7, 25; it is seldom entirely = מִמַּעַל JER. 31, 37.

מֶעָל (*pl.* מֶעָלִין, *constr.* מֶעָלֵי, prop. infin. of עֲלַל and put for מֶעַל) *Aram. m.* *the going down*, *setting*, of the sun DAN. 6, 15. The doubling of the ל is removed by the extension of the *a*-sound (מֶעָלִין from מֶעָלִּין), and the plur. marks

an infin. which has become a noun, with a noun-idea.

מֵעַל *from above* Gen. 27, 39; 49, 25; Ps. 50, 4; see עַל and מִן.

מֵעַל (compounded of עַל and מִן) see עַל.

מֹעַל (from מַעֲלָה from עָלָה) *masc. a lifting up*, of the hands Neh. 8, 6.

מַעֲלָה (*pl.* מַעֲלוֹת, with *suff.* מַעֲלוֹתָיו, מַעֲלֹתֵיהוּ; from עָלָה) *m.* 1. *ascent*, to a high and distant point, 1 Chr. 17, 17 *and me thou hast caused to see* (הִרְאִיתַנִי to be read for רְאִיתַנִי) *as it were a succession of men with respect to elevation*, the most distant future being considered the goal; this passage appears in an abridged and at the same time a mutilated form, in 2 Sam. 7, 19. — 2. *the going up*, *journeying up*, of the return from Babylonia, *return* Ezr. 7, 9, עָלָה also being so used (2 Kings 24, 1; Ezr. 2, 1 &c.). The expression מַעֲלָה was used for this idea, because עָלָה was applied to the return from Babylonia which lies lower. — 3. only in plur. and coupled with רוּחַ *thougths*, *the thoughts and strivings*, prop. the risings of the mind, Ez. 11, 5, comp. עָלָה עַל־רוּחַ 20, 32 for עָלָה עַל־לֵב. — 4. *a step*, properly what mounts 1 Kings 10, 19, Ez. 40, 26; עֹלוֹת ibid. meaning *a stair;* then *degree*, *division*, on a dial or arch set upon a horizontal surface for the dividing of time, the figure being taken from *steps* 2 Kings 20, 9-11; Is. 38, 8. מַעֲלוֹת in the inscription of 15 short psalms, Ps. 120-134, has been understood in unsatisfactory and very different acceptations. As if it were a more exact designation of שִׁיר (psalm, poem), with which it stands in the genitive (הַמַּעֲלוֹת or לַמַּעֲלוֹת), translators (LXX, Vulg.), the Talmud (Middoth, Sukka) and Jewish interpreters (*Saadia*, *Rashi*, *Ibn Esra*, *Kimchi*) have understood it as a local word, and rendered it *steps* (which lead to the temple or some other place there), because, as is alleged, they were meant to be sung there. Others (Theod., Symm., Aq., Syr.) understand *returns home* (from Babylon); the moderns (*Herder*, *Eichhorn* &c.) *pilgrim-processions*, i. e. the usual pilgrimages to Jerusalem. According to *Saadia*, *Ibn Esra* &c. מַ׳ refers to *a mode of singing in an elevated voice.* According to *Bellermann* it alludes to a certain step-like, ascending rythm. But none of these explanations suits all the 15 songs. It is therefore better (with *Fürst's* Concord.) to take the word מַעֲלוֹת in the modern Hebrew meaning *excellence*, according to which these 15 poems received the inscription *superior* or *excellent songs*, being a peculiar collection; comp. Phenic. מַעֲלַת *excellence*, *dignity*, מַ׳ פַּן (Mass. 3) *dignity of the kind of sacrifice.* The Arab. دَرَجَة has also this meaning. — 5. only in *plur.* same as עֲלִיָּה *a balcony*, *an upper room* Am. 9, 6; vice versa עֲלִיָּה stands for מַעֲלוֹת in 2 Chr. 9, 4.

מַעֲלֶה (*constr.* מַעֲלֵה, with *suff.* מַעֲלָו = מַעֲלוֹ, מַעֲלֵהוּ; from עָלָה) *m.* 1. *an elevated place*, *a gallery*, Neh. 9, 4. — 2. *staircase*, *ascent*, i. e. ascent on a slope, after הָעִיר 1 Sam. 9, 11, לוּחִית Is. 15, 5, בֵּית־חוֹרֹן Josh. 10, 10, אֲדֻמִּים 18, 17, גּוּר 2 Kings 9, 27, עַקְרַבִּים Judges 1, 36, הַצִּיץ 2 Chr. 20, 16, to denote certain ascending ways, and so to be the names of certain localities; *ascent*, where לְ or the genitive follows Neh. 12, 37; 1 Sam. 9, 11; *steps* Ez. 40, 31 34 37. Phenic. מַעֲלַת the same; hence מַעֲלַת הַבַּעַל (Malet habalas) n. p. of a mountain in Mauritania, מַעֲלָא (maʿalo, malo, *Mallo*, *mallus*) n. p. of a city of Cilicia founded by Phenicians and explained *hill* (Strabo XIV, 4. page 675 seq.).

מַעֲלָה see מֹעַל.

מַעֲלִיל, only in *pl.* with *suff.* מַעֲלִילֵיכֶם Zech. 1, 4 K'tib, but which should be read מַעַלְלֵיכֶם from עֲלִילִים (which see); conseq. it is not = מַעֲלָל.

מַעֲלָל (only *pl.* מַעֲלָלִים, *constr.* מַעַלְלֵי, with *suff.* מַעֲלָלֶיךָ, מַעֲלָלֵינוּ, מַעַלְלֵיכֶם; from עָלַל) *m.* 1. *deed*, *action*, a good one Jer. 35, 15, or a bad one 44, 22, &c.

1 Sam. 25, 3, Is. 1, 16; particularly of men against God 3, 8; Hos. 7, 2 *their doings ensnare them;* then *a great deed*, of God Ps. 77, 12; 78, 7; in a subjective sense with דְּרָכִים Zech. 1, 6. — 2. denominat. from עֹולֵל *childishness*, *play* Prov. 20, 11, but which may also be taken in signification 1.

מַעֲמָד (*constr.* מַעֲמַד, with *suff.* מַעֲמָדָם, מַעֲמָדְךָ; from עָמַד I.) *m. a post*, *station* Is. 22, 19, לְיַד *at the side of* 1 Chr. 23, 28; עַל־מַ׳ 2 Chr. 35, 15 *at their posts;* then *the position*, of serving persons 1 Kings 10, 5; modern Hebrew *serving posts.*

מָעֳמָד (from the Hof. of עָמַד I.) *m. the being set*, upon a thing, *the being able to stand*, *standing-place*, *foundation*, Ps. 69, 3.

מַעֲמָסָה (from עָמַס) *fem. a burden*, *weight*, אֶבֶן מַ׳ Zech. 12, 1 *a stone of burden*, i. e. hard to be lifted, such stones having been usual in places of Palestine for the exercise of young men (Jerome); figur. of the strong mountain-city Jerusalem; comp. Is. 28, 16.

מַעֲמַק (only *plur.* מַעֲמַקִּים, *constr.* מַעֲמַקֵּי) *m. plur. the depths*, of the sea Is. 51, 10, with יָם or מַיִם Ps. 69, 3 15; *deep abysses*, as a figure of misfortune 130, 1.

מַעַן (abridged from מַעֲנֶה from עָנָה [to lean to, to incline to a thing, to direct the mind and heart to a thing, i. e. to purpose, to design], יַעַן with a similar meaning being also formed from this stem; with *suff.* מַעֲנֵהוּ) *m.* prop. *the inclining oneself to*, *the aiming after*, a thing; hence *purpose*, *object*, consilium, propositum (not *significance*, as some take it), Prov. 16, 4 *God has made every thing for its* (כֹּל) *object* (לַמַּעֲנֵהוּ, to be distinguished from לְמַעֲנֵהוּ *for its own sake*). Commonly used as a particle with לְ prefixed only in לְמַעַן (with *suff.* לְמַעֲנִי, לְמַעַנְךָ, לְמַעַנְכֶם &c.), and that 1. as *a preposition: on account of*, propter, *in relation to*, partly in order to point out the motive, the consideration, on which account a thing takes place Ps. 48, 12; 97, 8; 122, 8; Is. 37, 35 &c., hence also *with respect to;* partly the design or object, hence *for the sake of*, *for the benefit of*, as לְמַעַנְכֶם Is. 43, 14 *for your sake*, *for your advantage* 43, 25; 48, 11; Ps. 79, 9, explained by עַל דְּבַר 106, 8. — 2. as *a conjunction: so that*, *in order that*, with the imperf. Deut. 29, 5 *that you may know;* with the voluntative Ps. 9, 15 *that I may relate*, for which לְמַעַן אֲשֶׁר stands more frequently Lev. 17, 5; Num. 17, 5; Deut. 20, 18; 27, 3, as also יַעַן אֲשֶׁר Ez. 12, 12. The meaning *with the design that* holds good also in Gen. 18, 19 *for I have observed him* (i. e. have entered into a nearer relation with him) *in order that he may command.* In this sense is also used שֶׁ Eccles. 3, 14, אֲשֶׁר Ez. 36, 27, Deut. 4, 40, interchanged with לְמַעַן, or the infin. with לְ 2 Chr. 26, 15; לְמַעַן being generally used as synonymous with an infin. and לְ, as לָסוּר Prov. 13, 14 = לְמַעַן סוּר 15, 24. Once both stand beside one another Ez. 21, 20; בַּעֲבוּר also stands instead of it Ex. 9, 14. — 3. *so that*, as a consequence of the preceding, arising out of the idea of aim and object. In this sense לְמַ׳ is followed, sometimes by the infin. Am. 2, 7; sometimes by the imperf. Ps. 30, 13; Is. 28, 13; 44, 9; Jer. 27, 15.

מַעֲנָה (*plur.* מַעֲנוֹת; from עָנָה II.) *f.* prop. a depression, sinking, hence *a furrow*, *furrow's-length*, only in 1 Sam. 14, 14 *as half a furrow's length in a yoke of land.*

מַעֲנֶה (*c.* מַעֲנֵה) *m. an answer* Prov. 15, 1 23; *an answering*, *granting* 16, 1; *obeying*, *corresponding to* 29, 19; *hearing* Eccles. 5, 19, if it be not rather here the part. of Hif.; *reply*, *refutation* Job 32, 3 5; *decision* Mic. 3, 7. Prov. 16, 4 belongs to מַעַן with the meaning *object* (which see); comp. Arab. عنى to purpose.

מְעֹנָה see מְעוֹנָה.

מַעֲנִית (from עָנָה II.) *fem. a furrow*, הֶאֱרִיךְ מַ׳ *to draw long furrows* Ps. 129, 3 K'ri.

מְעֹנְנִים, מְעוֹנְנִים see אֵלוֹן.

מָעַץ (not used) an assumed stem to the noun מַעַץ, but which may also be from עָצָה, like מַעַז from עָזָה. See מָעַז.

מַעַץ (from קָצָה=עָצָה *to decide, to judge*, like מַעַר from עָרָה) *m. deciding, judging, ruling*, subst. *dominion;* only as a proper name *masc.* (*dominion of Jah*) 1 Chr. 2, 27; comp. אֲחִימַעַץ (which see), מַעַזְיָה, מַעַז.

מַעֲצֵבָה (from עָצַב) *f. place of sorrow* Is. 50, 11.

מַעֲצָד (from עָצַד = Aram. חֲצַד, Ar. حصد, خض) *m. an instrument for cutting*, Is. 44, 12 *the maker of iron instruments for cutting*, i. e. the smith; *an axe*, for cutting wood Jer. 10, 3; Arab. مِعْضَد the same, from عضد to hew.

מַעְצוֹר (from עָצַר) *m. restraint, hindrance* 1 Sam. 14, 6.

מַעְצָר (from עָצַר) *m.* the same, Prov. 25, 28.

מַעֲקֶה (from עָקָה) *m. a ledge*, about a flat roof, Deut. 22, 8; LXX στεφάνη.

מַעֲקַשׁ (only *pl.* ־קַשִּׁים; from עָקַשׁ) *m. a rough, crooked way* Is. 42, 16.

מַעַר (from עָרָה I., like מַעַן from עָנָה) *m. nakedness, uncovering, bareness*, hence 1. *the parts of shame, pudenda* Nah. 3, 5; comp. עֶרְוָה. — 2. Metaphor. *an empty, open* (bare) *space*, 1 Kings 7, 36 *according to the open space of each* (*border*).

מַעֲרָב (with *a* of motion מַעֲרָבָה, with *suff.* מַעֲרָבֵךְ, *pl.* with *suff.* מַעֲרָבַיִךְ only in Ez. 27, 13, but which is to be taken as an extension of the sing. like גְּאוֹנַיִךְ 16, 56) *m.* 1. (from עָרַב I.) *barter*, of wares to be exchanged, and of traffic as exchange (like עִזָּבוֹן); only in Ez. ch. 27, where Tyrian commerce is described; נָתַן מַעֲרָב בְּ 27, 13 17 *to pay the wares with* (by), like נָתַן עִזְבוֹנִים בְּ 27, 12; *trade, traffic* (so far as goods go to make it), עָרַב מַ' 27, 9 27 *to carry out trade, to be occupied with business*, הָיָה בְּמַ' 27, 19 *to be in exchange*, 27, 25 *ships of Tarshish are thy merchandise* (שָׁרוֹת from שׁוּר III.=סָחַר, רָכַל which see), *thy trade;* then *wares, goods* 27, 27, coupled with הוֹן, עִזְבוֹנִים, the contents of a ship along with the persons (מַחֲזִיקֵי, חֹבְלִים, מַלָּחִים, אַנְשֵׁי מִלְחָמָה, עֹרְבֵי מַעֲרָב, בֶּדֶק); 27, 34. — 2. (from עָרַב II.) place of darkness, of the setting of the sun, i. e. *the west*, oppos. to מִזְרָח 1 Chr. 12, 15; Ps. 103, 12; *lands of the west* Is. 59, 19, oppos. to מוֹצָא Ps. 75, 7; לְמַ' *on the west of* 1 Chr. 7, 28; *westward* 26, 16, of the west-jordan country 26, 30; of Macedonia or Europe Dan. 8, 5.

מַעֲרָבָה (from עָרַב II.) *fem.* same as מַעֲרָב 2. Is. 45, 6.

מַעֲרָה (from עָרָה) *fem.* only in *plur.* מַעֲרוֹת 1 Sam. 17, 23 K'tib, which the K'ri, LXX and Vulg. read מַעַרְכוֹת, the Syr. and Ar. מַעֲרֶכֶת (see מַעֲרָכָה); but if the reading of the K'tib be retained, it should be translated like מַעַר 2: *the empty, open space* before the camp; comp. Ar. عَرَاءٌ (a plain), عَرْوَةٌ the empty space before a city.

מַעֲרֶה (from עָרָה III., *constr.* מַעֲרֵה) *m. forest*, hence the name of a place in the neighbourhood of גֶּבַע, bearing the name מַעֲרֵה גֶבַע (*Geba-forest*) Judges 20, 33. The Targ. and *Kimchi* understand by מַ' *bareness* (of houses and trees); therefore *an empty, treeless plain;* but this does not suit the ambush. The *Peshito* has unnecessarily מְעָרָה (a cave); the LXX (cod. Alex.) and Vulg. read מַעֲרָב.

מְעָרָה (from עוּר I.; *constr.* מְעָרַת, *pl.* מְעָרוֹת) *f. a cave*, for concealment 1 Sam. 24, 4, Josh. 10, 18, for burying in Gen. 49, 29; of that at עֲדֻלָּם 2 Sam. 23, 13, מַכְפֵּלָה Gen. 23, 9; coupled with חָוָח (which see), מְצָדָה (which see); as a hiding-place Ez. 33, 27; 1 Sam. 13, 6; as a lair of wild beasts Is. 32, 14; in Josh. 13, 4 according to the Vulg. as the proper name of a place.

מַעֲרִיץ (from עָרַץ) *m. an object of fear*, of adoration, i. e. *God* Is. 8, 13; comp. 29, 23.

מַעֲרָךְ (only *plur.* מַעַרְכִים, *constr.* מַעַרְכֵי; from עָרַךְ) *m. arrangement, dis-*

posal, *project*, *counsel*, Prov. 16, 1, coupled with לֵב.

מַעֲרָכָה (*pl.* מַעַרְכוֹת; from עָרַךְ) *f. array*, *an army put in battle-array; an army* generally 1 Sam. 4, 2 16; 17, 21. In 17, 23 the LXX and Vulg. read מַעַרְכוֹת, the Syr. and Ar. מַעֲרֶכֶת; which, however, give no suitable meaning. Also *arrangement*, *setting forth*, of the shew-bread Lev. 24, 6, of the lambs Ex. 39, 27, of the wood on an altar Judges 6, 26.

מַעֲרֶכֶת (*pl.* מַעַרְכוֹת also in the absol. state) *f.* the same Lev. 24, 6; 1 Sam. 17, 8.

מַעֲרֹם (only *pl.* with *suff.* מַעֲרֻמֵּיהֶם) *m. nakedness*, *a naked body* 2 Chr. 28, 15.

מַעֲרָצָה (from עָרַץ meaning to crush) *f.* an instrument for cutting off the tops of trees Is. 10, 33, but which the ancients have taken to mean *sudden violence.*

מַעֲרָת (*a treeless place*) *n. p.* of a city in the mountains of Judah Josh. 15, 59.

מַעַשׂ (abridged from מַעֲשֶׂה), *m. deed*, *work*, only in the proper names מַעֲשַׂי, מַעֲשֵׂיָהוּ, מַעֲשֵׂיָה.

מַעֲשֶׂה (*constr.* מַעֲשֵׂה, with *suff.* מַעֲשֵׂנוּ, ־שֶׂךָ, ־הוּ; *pl.* מַעֲשִׂים, *constr.* ־שֵׂי, with *suff.* מַעֲשַׂי, ־שֵׂינוּ, ־שֶׂיךָ &c.; from עָשָׂה I.) *m.* 1. prop. *the doing*, *executing*, *preparing*, hence *business* Gen. 47, 3; Ex. 5, 4; *labour* Ez. 46, 1, opposed to rest; *acting*, *manner of life*, in a spiritual sense Ex. 23, 24; Lev. 18, 3; *the conduct* Eccles. 4, 3; *activity*, *stirring action*, Eccles. 9, 10; seldom = הַמַּעֲשֶׂה הָרָע *an evil action*, *an evil deed* 1 Sam. 20, 19, Job 33, 17, like פֹּעַל 36, 9, but which is given only by the connexion; in 1 Sam. l. c. it is better to translate: *on the day of the business* (that you know). — 2. *a work*, the result of doing, *a deed*, of God Judges 2, 10, or of men Gen. 44, 15, for which the pl. is also used collect. Gen. 20, 9; 1 Sam. 8, 8; Eccles. 1, 14. — 3. *a thing made*, *a work*, of man's hands, i. e. an idol, Deut. 4, 28; Ps. 115, 4; generally *a work* or *production of art*, *a thing fabricated*, Ez. 27, 16 18, specially מ׳ חֹשֵׁב *damask-work* Ex. 26, 1; מ׳ אֹרֵג 28, 32; מ׳ רֹקֵם 26, 36; מ׳ שַׂרְשְׁרוֹת 1 Kings 7, 17; מ׳ רֶשֶׁת Ex. 27, 4. In 2 Chr. 16, 14 מִרְקַחַת מַעֲשֶׂה is abridged from מִרְקַ׳ מַעֲשֵׂה רֹקֵחַ (Ex. 30, 25 35). Fig. of the works of God, the heavens, the earth, the world, creation &c. Psalm 8, 7; 19, 2; Is. 5, 19. More rarely מַעֲשִׂים meaning ποιήματα, poems Ps. 45, 2, as works of art. In the sing. *product*, *effect*, Hab. 3, 17, comp. עָשָׂה פְּרִי; *fruit* Ex. 23, 16; *result* Is. 32, 17; *cattle*, as acquired goods 1 Sam. 25, 2. Fig. *deliverance*, *restoration* Is. 26, 12. — In Job 37, 7 we should read with the Vulg. לָדַעַת כָּל־אֲנָשִׁים מַעֲשֵׂהוּ, *that all men may recognise his doings;* conseq. מ׳ belongs to signif. 1.

מַעֲשַׂי (contracted from מַעֲשֵׂ יָהּ, *the mighty deed of Jah*) *n. p. m.* 1 Chr. 9, 12.

מַעֲשֵׂיָה (the same) *n. p. m.* Jer. 21, 1; 29, 21. Comp. the Phenician proper names מַעֲשִׂיבַעַל, n. p. of Hiempsal's father (Numid. 2, 3), eliminating the Ayin מְשִׂיבַעַל (Numid. 1, 3); מַעֲשִׂיאֵל the name of Numidia, contracted מַעֲשִׂיל, hence the Gentile plur. מַעֲשִׂילִים (Numidians) Numid. 1, 3. For מְשִׂיבַעַל, מַעֲשִׂיבַעַל we have also occurring מַעֲשִׂיבַעְלָן (Num. 2, 2) and מְשִׂילָן (ib. 4, 2); as מַעֲשֶׂה־שְׁאֵל (Masaesyl) also appears for מַעֲשִׂיאֵל; hence the Gent. plur. מַעֲשֶׂה־שְׁאֵלִים the name of a people in western Numidia (Livy, Strabo, Polybius); farther מַעֲשׂוֹגַד (Massagada) n. p. of a Numidian (Sall. Jug. 108).

מַעֲשֵׂיָהוּ (the same) *n. p. m.* Jer. 35, 4; 1 Chr. 15, 18 20; 2 Chr. 23, 1.

מַעֲשַׁקָּה (*pl.* ־קּוֹת, from עָשַׁק) *fem. oppression*, *exaction*, Is. 33, 15; רַב מ׳ *abundant in oppressions* Prov. 28, 16.

מַעֲשֵׂר and מַעְשַׂר (*constr.* מַעְשַׂר, with *suff.* מַעַשְׂרוֹ; *plur.* מַעַשְׂרוֹת, with *suff.* מַעְשְׂרֹתֵיכֶם; formed from עֶשֶׂר) *m.* 1. *the tenth*, i. e. the tenth part of the produce of the field, of flocks and herds, which was given to the priests, as a תְּרוּמָה Mal. 3, 8; Lev. 27, 30 32; Deut. 14, 23 28;

2 Chr. 31, 6; which is already said to be done typically in Gen. 14, 20. Properly speaking the Levites received the tenth Num. 18, 21, Neh. 13, 5, and then they gave a tenth of it to the priests 10, 38; and as, besides this, the tithes were to be employed every third year in giving entertainments at home Deut. 26, 12-14, which were called מַעְשַׂר הַמַּעֲשֵׂר Neh. 10, 39, that year was termed שְׁנַת הַמַּעֲשֵׂר Deut. 26, 12. — 2. *a tenth*, of measures generally Ez. 45, 11 14.

מֵעֵת see מֵעָה.

מֹף (Egyptian, contracted from מְנֹף, hence also נֹף) *n. p.* of the city *Memphis* on the west bank of the Nile in central Egypt, and the seat of the 3th, 4th, 7th and 8th dynasty (of Manetho); used after Psammetichus as the residence of the rulers of all Egypt, and therefore taken for Egypt itself Hos. 9, 6; elsewhere נֹף Is. 19, 13; Jer. 2, 16; Ez. 30, 13 16. — In hieroglyphic writing the city was called a) *Ma-m-Ftah*, i. e. *place of Ftah* (*Champoll.* Gr. Eg. 1, 155-7), b) in modern Coptic Ⲙⲛⲛⲟϥⲣ, Ⲙⲛⲛⲟⲩϥⲉ, Ⲙⲁⲛⲟⲩϥ, out of which arose subsequently ⲙⲉⲙϥⲉ, Memphe, Greek *Μέμφις*, Ar. منف. The signification of the Coptic appellation is *place* (ma) *of the good* (nuph); of the Egyptian, *place* (ma) *of Ftah* (Vulcan). Ruins of Memphis are found on the west bank of the Nile, south of old Kahira.

מְפִבֹשֶׁת 2 Sam. 21, 8 see מְפִיבֹשֶׁת.

מַפְגִּיעַ (prop. part. Hif. of פָּגַע) *m. a pressing asker*, *intercessor*, *mediator*, Lat. intercessor Is. 59, 16; Job 36, 32 *and he enjoins upon it* (צִוָּה construed with עַל of the person or thing, never with בְּ; עָלֶיהָ refers to אוֹר *lightning*, and as אוֹר is masc. elsewhere, many mss. read עָלָיו) *notwithstanding an intercessor*, i. e. even when a מַפְגִּיעַ would have it turned aside (Targ.).

מִפְגָּע (from פָּגַע) *m. point of attack*, *object of assault*, Job 7, 20.

מַפָּה see מְפִי.

מַפָּח (from נָפַח, *constr.* מַפַּח) *m. a breathing out*, of the soul (נֶפֶשׁ) Job 11, 20; comp. נָפַח נֶפֶשׁ.

מַפֻּחַ (from נָפַח) *m. bellows*, Jer. 6, 29, a figure of the lungs and throat; Ar. منفاخ.

מְפִי *masc.* only in the proper name מְפִיבֹשֶׁת, probably from מְפִיעַ from פַּע (פּוּעַ) = יָפַע I. (which see and comp. פַּח = יָפַח), *splendour*, *glitter*, metaphor. *fame*. But the stem may also be נָפָה = מָפָה, נָבָא *to speak*, *to announce*, *to prophesy*, identical in its organic root מָ־פָה with פֶּה, hence מְפִי *utterance*.

מְפִיבֹשֶׁת (either *utterance of Baal*, from מָפָה = נָפָה, נָבָא, or *fame of Baal*, from מְפִי = מְפִיעַ which see) *n. p. m.* 2 Sam. 4, 4; 9, 6; 21, 7 8; in 1 Chr. 8, 34 instead מְרִיב־בַּעַל, in 9, 40 מְרִיבַעַל, which, however, gives another sense. בֹּשֶׁת = בַּעַל which see. From its composition with תֹּפֶל (the cunning contrivance of plans) arose מְפִיתֹפֶל i. e. Mephistophel, where תֹּפֶל is for בֹּשֶׁת.

מֻפִּים (contracted from מְעוּפִים *darknesses*, i. e. *sorrow*, *misery*, see מָעוּף) *n. p. m.* Gen. 46, 21, for which Num. 26, 39 has שְׁפוּפָם and שׁוּפָם with the same sense.

מְפִיעַ see מְפִי.

מֵפִיץ (prop. part. Hif. of פּוּץ) *m. that which crushes*, *a hammer*, Prov. 25, 18, = מַפֵּץ from נָפַץ.

מַפָּל (*constr.* מַפַּל, *pl. constr.* מַפְּלֵי, from נָפַל) *m.* 1. *the falling off*, of בַּר, i. e. *chaff*, *refuse* Am. 8, 6. — 2. *what falls* or *hangs down*, of thick, soft flesh, hence מַפְּלֵי בְשָׂרוֹ Job 41, 15 *fleshy dew-laps;* comp. Latin pendulum, laxum.

מִפְלָאָה (from פָּלָא; *pl.* ־אוֹת) *f.* same as נִפְלָאָה *miracle* Job 37, 16.

מִפְלַגָּה (*pl.* ־לַגּוֹת, from פָּלַג I.) *f. a division*, *separated number*, *class*, 2 Chr. 35, 12 = פְּלֻגָּה 35, 5; on the contrary פְּלַגָּה is taken as = פֶּלֶג from פָּלַג II.

מַפָּלָה (from נָפַל) *f. a fall*, *a ruin*, Is. 17, 1; see מְעִי.

מַפֵּלָה (from נָפַל) *f. a heap of rubbish* Is. 23, 13; *destruction* 25, 2.

מִפְלָט (from פָּלַט) *m. a place of refuge*, Ps. 55, 9 *I would hasten to a place of refuge for me*, described more exactly in the second member; in 2 Sam. 22, 3 וּמִפְלָטִי should be read.

מִפְלֶצֶת (from פָּלַץ) *fem. horror, terror, monstrosity;* then the name of a Phallus-statue for the idol אֲשֵׁרָה 1 Kings 15, 13; 2 Chr. 15, 16; comp. יִרְאָה, פַּחַד, of God; Syr. ܦܠܨܐ idol. See תִּפְלֶצֶת.

מִפְלָשׂ (*pl. constr.* מִפְלְשֵׂי, from פָּלַשׂ) *m. the swimming, poising* (of clouds) Job 37, 16, where, however, one may also read מִפְרְשֵׂי (*breaking*) after 36, 39, or מִפְלְשֵׂי (*rolling, heaving*).

מַפֶּלֶת (with *suff.* מַפַּלְתּוֹ, ־תֵּךְ, ־תָּם; from נָפַל) *f.* 1. *ruin*, Ez. 26, 15 *the threatening of ruin; fall*, 27, 27 *on the day of thy fall; misfortune* Prov. 29, 16. — 2. *a fallen trunk* Ez. 31, 13, perhaps with allusion to נְבֵלָה (see Is. 18, 6); *a corpse* Judges 14, 8, like *cadaver* from cadere, *πτῶμα* from *πίπτω*.

מִפְעָל (*pl.* מִפְעָלִים, with *suff.* ־לָיו, from פָּעַל) *m. work*, of creation Prov. 8, 22.

מִפְעָלָה (*constr. pl.* מִפְעֲלוֹת) *f. work, deed, mighty deed*, of God Ps. 46, 9; 66, 5.

מֵפַעַת *n. p.* see מֵיפַעַת.

מַפָּץ (with *suff.* מַפָּצוֹ) *m. a smiting in pieces, a dashing in fragments* Ez. 9, 2, כְּלִי מַ׳ *weapon of war.*

מַפֵּץ (from נָפַץ) *m. a hammer*, same as מֵפִיץ, Jer. 51, 20.

מִפְקָד (*constr.* מִפְקַד) *m.* 1. *a numbering*, of the people 2 Sam. 24, 9; 1 Chr. 21, 5, where מִסְפַּר is the sum. — 2. *arrangement*, בְּמִ׳ 2 Chr. 31, 13 *according to arrangement.* — 3. *an appointed place* Ez. 43, 21, LXX מִפְרָד (a separated place). — 4. in שַׁעַר הַמִּפְקָד Neh. 3, 31 the name of a gate in the temple, perhaps the same as מִפְקַד הַבַּיִת Ez. 43, 26.

מִפְרָד see מִפְקָד.

מִפְרָץ (*pl.* with *suff.* מִפְרָצָיו, from פָּרַץ) *m.* prop. *an incision, inlet*, hence *harbour, haven, gulf* Judges 5, 17; Ar. فُرْضَة inlet.

מַפְרֶקֶת (with *suff.* מַפְרַקְתּוֹ, from פָּרַק) *f. the neck*, prop. member-work 1 Sam. 4, 18; Aram. פִּרְקָא joint.

מִפְרָשׂ (with *suff.* מִפְרָשֵׂךְ, *pl. constr.* מִפְרְשֵׂי, from פָּרַשׂ) *m. a sail*, different from נֵס (flag) Ez. 27, 7; figur. of the sailing, pendant clouds Job 36, 29; but it is better to derive it here from פָּרַשׂ = פָּרַס meaning *the bursting, breaking.*

מִפְשָׂעָה (from פָּשַׂע) *f. the place where the separation of the body begins, the parts of shame* 1 Chr. 19, 4, for which 2 Sam. 10, 4 has שְׁתוֹת.

מַפְתֵּחַ (from פָּתַח) *m. an instrument for opening a door, a key* Judges 3, 25; then a symbolical designation of the office belonging to the master of a house, Is. 22, 22 עַל־הַמַּ׳ *set over the key*, i. e. having the office of the key; Ar. مفتاح.

מִפְתָּח (*constr.* ־תַּח, from פָּתַח) *m. the opening*, of the lips, i. e. *utterance, speech* Prov. 8, 6.

מִפְתָּן (*c.* מִפְתַּן, from פָּתַן which see) *m. the sill, threshold*, of the temple Ex. 9, 3; 10, 4; of a gate 46, 2. The threshold of the temple was reckoned holy, and it was not allowed to be trodden upon; but persons leaped over it 1 Sam. 5, 5; Zeph. 1, 9. In like manner the thresholds of the royal palace in Persia were holy.

מֵץ see מוּץ.

מָצָא (1 *pers.* once מָצָתִי Num. 11, 11; *part. m.* מֹצֵא, מוֹצֵא, *pl.* מֹצְאִים, *constr.* מֹצְאֵי, *fem.* מֹצֵאת instead of מֹצֵאֶת, *pl.* מֹצְאוֹת, once fem. sing. מוֹצֶא Eccles. 7, 26 after the manner of verbs ל״ה; *inf. constr.* מְצֹא, with *suff.* מְצֹאֲכֶם Gen. 32, 20 for מְצֹאֲכֶם; *imp.* מְצָא; *fut.* יִמְצָא) prop. *intr.* to step forth into appearance, to become visible, to appear, *to exist*, 2 Sam. 18, 22 *and no joyful tidings exist for thee* (comp. Nif.), hence 1. *tr.* with accus. of the object *to discover* Gen. 44, 16, Deut. 24, 1,

with בְּ of the person in whom a thing is discovered 1 SAM. 29, 3, JOB 19, 28, with ellipsis of the object Ps. 17, 3, and in a peculiar way 2 KINGS 9, 35 *they discovered in her* (referring to the corpse); farther, *to make known* GEN. 36, 24; *to explain*, *to find out*, i. e. to shew openly JOB 11, 7; 37, 23. — 2. Metaphor. *to find*, i. e. to make appear, with accus. of the object; of men GEN. 38, 20, NUM. 35, 27, DEUT. 22, 27, and things GEN. 36, 24, 2 KINGS 23, 24; of what is lost LEV. 5, 23; *to find* 2 KINGS 22, 8, opposite בִּקֵּשׁ ECCLES. 7, 28; SONG OF SOL. 3, 1; 5, 6; *to solve*, a riddle JUDGES 14, 18. — 3. *to have*, *to possess*, i. e. *to have found*, so e. g. חַיִּים PROV. 8, 35, טוֹב 18, 22, חָכְמָה 3, 13, חֵן GEN. 18, 3, אוֹן HOS. 12, 9, חָזוֹן LAMENT. 2, 9, שָׁלוֹם SONG OF SOL. 8, 10; and in like manner something bad Ps. 116, 3, PROV. 6, 33, hence *to have* or *to possess God*, i. e. his favour and grace DEUT. 4, 29. Here belong the following expressions: a) מָצְאָה יָד *the hand has*, *possesses*, i. e. *to have*, *to be in possession of* LEV. 12, 8; 25, 28, followed by the object in the accus. JOB 31, 25; seldom does לְ stand Is. 10, 14; b) מָצְאָה יָד *to have power*, *to be able* JUDGES 9, 33; 1 SAM. 10, 7; 25, 8; once יָד is strengthened by כֹּחַ ECCLES. 9, 10, without altering the sense; c) מָצְאָה יָד *to have power*, with accus. *over one* 1 SAM. 23, 17, i. e. to get one into the hands, to conquer, but more frequently with לְ Is. 10, 10; Ps. 21, 9. Here belongs also Ps. 32, 6 *at the time of finding*, i. e. when God allows himself to be found, as Is. 55, 6, conseq. = עֵת רָצוֹן (Is. 49, 8); מָ׳ אֶת־לֵב 2 SAM. 7, 27 *to find heart*, i. e. to feel oneself incited by the spirit, *to have heart;* מָצָא יָד Ps. 76, 6 *to find hand*, i. e. to have activity and motion; מָ׳ תְּנוּאוֹת JOB 33, 10 *to shew estrangement* (i. e. enmity); מָ׳ חֶשְׁבּוֹן ECCLES. 7, 27 *to find out the verdict*. — 4. *to happen to*, *befall*, *come upon one*, with accus. of the person GEN. 44, 34; EX. 18, 8; DEUT. 31, 17; Ps. 116, 3; the Aram. מְטָא, ܡܛܳܐ, Ar. أَصَابَ with the accus. having the same metaphor. application; comp. TOB. 12, 7. — 5. *to reach*, *attain to*, a thing; therefore construed with עַד JOB 11, 7; *to gain*, *obtain* GEN. 26, 12; *to get* 2 SAM. 20, 6; *to suffice* NUM. 11, 22; JUDGES 21, 14; senses which are frequent in the cognate dialects, but not original.

Nif. נִמְצָא (*part. m.* נִמְצָא, *pl.* נִמְצְאִים and נִמְצָאִים; *inf. constr.* הִמָּצֵא; *fut.* יִמָּצֵא) *pass.* of Kal: *to be understood*, *comprehended*, דְּבָרִים JER. 15, 16, *to be acquired*, with לְ of the person DEUT. 21, 17, *to be manifest* JOB 28, 12, *to be found* GEN. 44, 16; 47, 14, *existing* 19, 15, with the addition of the place 18, 29; *to exist*, *to live*, וְלֹא יִמָּצֵא DAN. 11, 19 *and he shall be no more* = וְאֵינֶנּוּ; *to be found out*, in a number DAN. 1, 19; EZR. 10, 18; with בְּ of the person *to be found in* 1 KINGS 1, 52; 14, 13, but also construed with עִם 2 CHR. 19, 3, עַל 36, 8, and לְ DEUT. 22, 20; spoken of God, *to be found by one*, i. e. to shew himself inclined toward one JER. 29, 14; Is. 55, 6; 1 CHR. 28, 9; comp. in the New Testament ROM. 10, 20.

Hif. הִמְצִיא (1 *pers.* once הִמְצֵיתִי, *part.* מַמְצִיא, *fut.* יַמְצִיא) prop. *to let one attain to*, *acquire*, *find a thing*, with accus. of the person and of the object; usually, however, *to requite* JOB 34, 11; *to cause to come*, the thunder-cloud JOB 37, 13, also like הִסְגִּיר *to deliver over*, *to give up* ZECH. 11, 6; 2 SAM. 3, 8, where the LXX read הִשְׁלַמְתִּי בְּבֵית. — The nouns מוֹצָא (מֹצָא), מוֹצָא; מוֹצָאָה belong to יָצָא or צוֹא.

The fundamental signification is *to appear*, *to become visible*, and the organic root is מָ־צָא; comp. צָא (צוֹא).

מֹצָא see מוֹצָא.

מַצָּב (*constr.* מַצַּב, from נָצַב) *masc.* 1. place on which one stands, *a station*, *a place* JOSH. 4, 9. — 2. Metaphor. *a post*, *office* Is. 22, 19; *a military post*, *a guard* 1 SAM. 13, 23; 14, 1 4 6 11.

מֻצָּב (part. Hof. of נָצַב) *m.* prop. *anything placed*, *a position*, hence *a post*, *a military station*, *a garrison* Is. 29, 3, = מַצָּב 2.

מַצָּבָא see מַצֹּבָיָה.

מַצָּבָה (from נָצַב) *f. a military post*, for defence 1 Sam. 14, 12.

מַצָּבָה (from נָצַב) *f.* only in Zech. 9, 8 *and I will encamp for* (i. e. in favour of; חָנָה לְ is the opposite of חָנָה עַל) *my house as a military protection* (מַצָּבָה according to LXX = מַצֵּבָה) or as a post of protection (= מַצָּב). Better with the Masora as = מִן־צָבָא *against the march of the army* (*Ibn Esra*, *Kimchi*); see מִן.

מַצֵּבָה (*c.* מַצֶּבֶת; *pl.* מַצֵּבוֹת, *c.* מַצְּבוֹת, with *suff.* מַצְּבוֹתֶיךָ, ־תָם or מַצְּבֹתֵיהֶם; from נָצַב) *f. anything set up*, *erected*, hence *a pillar*, *obelisk* Is. 19, 19, = נְצִיב, of that of the temple of the sun in Heliopolis Jer. 43, 13; *a statue*, of Baal 2 Kings 3, 2; 10, 26 27, or of other gods 1 Kings 14, 23; 2 Kings 17, 10; coupled with פֶּסֶל, פְּסִילִים, אֲשֵׁרִים, בָּמוֹת Mic. 5, 12; Lev. 26, 1; *a memorial stone*, which was dedicated and consecrated Gen. 28, 18, and was raised to commemorate remarkable things Gen. 31, 45; 35, 14 (Josh. 4, 9; 1 Sam. 7, 12). From such dedicated memorial-stones — called by the ancients (Pausanias, Apuleius) λίθοι λιπαροί or ἀληλιμμένοι, lapides uncti — arose their idolatrous application.

מַצֹּבָיָה (from מַצָּבָא יָהּ *gathering-place of Jah*, from צָבָא) *n. p.* of a city otherwise unknown 1 Chr. 11, 47 (LXX, Vulg.). *Reland* understood it to be מִגְדַּל צְבַעְיָא in the neighbourhood of Hebron; others read מִצֹּבָה (see 2 Sam. 23, 36).

מַצֶּבֶת (with *suff.* מַצַּבְתָּהּ) *f. a memorial-stone* Gen. 35, 14, on a grave 35, 20 (comp. Phenic. מַצֶּבֶת *funeral-monument*); *monumental pillar* 2 Sam. 18, 18; fig. *trunk*, *stock*, on which the buds and growing sprouts appear Is. 6, 13.

מָצָד (from צוּד II.) *m. a fastness*, *castle*, *stronghold* 1 Chr. 11, 7; 12, 8 16; for which 2 Sam. 5, 9 has מְצֻדָה.

מְצָדָה (only pl. מְצָדוֹת; from צוּד) *f. a high fortress*, *a mountain-hold*, *a mountain-castle* Is. 33, 16, in Moab Jer. 48, 41, Babylon 51, 30; generally *a lurking-place*, *a cave*, in the high parts of Palestine 1 Sam. 23, 14 19; 24, 1; *a narrowly enclosed place*, after the manner of old towers Ez. 33, 27 (where the LXX read מְצֻרוֹת), coupled with מְעָרָה (pit) as a place of protection Judges 6, 2. Ar. مَصَاد the same, from صَادَ. The city מְצָדָה *Massada*, a well-known fortress in the Jewish wars, received its name from this word.

מְצֻדָה (once מְצוּדָה, with *suff.* מְצֻדָתָהּ, *pl.* מְצֻדוֹת, from צוּד) *f.* 1. *fortress*, of Zion Is. 29, 7 (in the accus.); *tower*, *mountain-castle*, in Babylon Ez. 19, 9. — 2. *a net* Eccles. 9, 12, from another meaning of צוּד.

מְצֹדָה see מְצוּדָה.

מְצֻדָה see מְצוּדָה.

מָצָה (2 *pers. f.* מָצִית; *fut.* יִמְצֶה, *ap.* יִמֶץ) *tr. to suck out*, *to drink out*, *to drain*, a liquid; *to empty*, even to the dregs; *to drink out clean* Is. 51, 17, Ez. 23, 34, a stronger word than שָׁתָה; *to press out* Judges 6, 38. — מָצָה (Arab. مَصَى, to press out the whey, to make cheese; Syr. ܡܨܐ to suck, to swallow, ܡܨܫ to press out) is an enlargement of מָץ, מַץ; comp. מָזָה I. Deriv. the proper name מֹצָה.

Nif. נִמְצָה (*fut.* יִמָּצֶה, 3 *pl.* יִמָּצוּ) 1. *to be swallowed*, *to be sucked out*, Ps. 73, 10 *and waters in abundance are greedily swallowed by them* (see לְ), where the LXX read incorrectly יִמְצְאוּ; the fig. expression is not diminished by that. — 2. *to be squeezed* or *pressed out* (blood) Lev. 1, 15.

מַצָּה *f.* 1. (*pl.* מַצּוֹת; from מָצַץ) *a thin cake pressed together*, which was not raised with leaven Ex. 12, 15 18 20 39, oppos. to חָמֵץ, prop. a more exact designation of חַלָּה Lev. 8, 26, רָקִיק Num. 6, 19, לֶחֶם Ez. 29, 2, עֻגָּה 12, 39. As such exclusively were eaten at the passover, this feast was called חַג הַמַּצּוֹת Ex. 23, 15, Lev. 23, 6, 2 Chr. 8, 13, Ezr. 6, 22, in short הַמַּצּוֹת Ex. 12, 17. In connexion with the passover or the spring-feast, מַ׳ has been explained, sometimes

the pure bread, sometimes *the spring-bread;* but better from מָצַץ. — 2. (from נָצָה) *contention*, *quarrel* Prov. 13, 10; 17, 19.

מַצָּה (*place of reeds*, from מָצָה *to swallow*, *to suck in;* comp. אַגְמוֹן, גֹּמֶא &c.) *n. p.* of a place in Benjamin Josh. 18, 26.

מִצְהָלָה (*pl. constr.* מִצְהֲלוֹת, with *suff.* מִצְהֲלוֹתַיִךְ; from צָהַל) *f. the neighing*, of horses, a figure of the shouting of warriors Jer. 8, 16; *the neighing* of lust 13, 27.

מָצוֹא see מוֹצָא.

מָצוֹד (*c.* מְצוֹד; *pl.* מְצוֹדִים; from צוּד) *m.* 1. *a net*, *gin* Eccles. 7, 26, coupled with חֵרֶם. — 2. = מָצוֹר Eccles. 9, 14; where two mss. have מְצוֹרִים.

מָצוֹד (with *suff.* מְצוֹדוֹ, from צוּד) *m. a bulwark;* הִקִּיף מָ׳ עַל־פּ׳ *to enclose one with a bulwark* Job 19, 6.

מְצוֹדָה see מְצֹדָה.

מְצוּדָה and מְצֻדָה (*constr.* מְצֻדַת, with *suff.* מְצוּדָתִי, *pl.* ־דוֹת; from צוּד *to shut in*) *f.* 1. *a fortress*, *castle*, *stronghold*, coupled with סֶלַע Job 39, 28, also fig. 2 Sam. 22, 2 and = מַחְסֶה Ps. 91, 2; also *a place of refuge*, *a lurking-place*, *a safe place*, in the heights 1 Sam. 24, 22 or depths 2 Sam. 5, 17 (where the Syr. reads מְצוּרָה); spoken of the citadel of Zion 2 Sam. 5, 7; once בֵּית מְצוּדוֹת Ps. 31, 3 stands for it. — 2. *capture*, object of capture Ez. 13, 21 (where mss. have מְצֻדָה). — 3. *a net* 12, 13, coupled with רֶשֶׁת.

מִצְוָה (*constr.* מִצְוַת, with *suff.* מִצְוָתְךָ; *pl.* מִצְוֹת and מִצְוֹת, with *suff.* מִצְוֹתַי, מִצְוֹתָיו; from צָוָה) *fem.* prop. firm, appointed, hence *a command*, *precept*, *prescription*, *law*, Deut. 7, 11; 17, 20, along with חֹק 5, 28, תּוֹרָה Josh. 22, 5, 2 Chr. 19, 10, and also interchanged with them Prov. 6, 23; 13, 13; *the legally prescribed life* 19, 16; *a commandment*, of God Deut. 17, 20, 1 Kings 13, 21, oppos. to מִצְוַת אֲנָשִׁים Is. 29, 13; *a human command* Prov. 6, 23; 19, 16; *behest* 2 Kings 18, 36; Esth. 3, 3; *utterance* Eccles. 8, 5 = דְּבַר מֶלֶךְ 8, 4; *commission* Mal. 2, 4; *income prescribed by law*, as מְנָיוֹת הַלְוִיִּם Neh. 13, 5 *what accrued to the Levites:* = חֹק and מִשְׁפָּט.

מְצוֹלָה and מְצֹלָה (*pl.* מְצֹלוֹת) *f. a raging depth of the sea* Ex. 15, 5, Neh. 9, 11, figur. *prison*, *grave* Ps. 88, 7.

מְצוּלָה and מְצֻלָה (*plur.* מְצוּלוֹת, מְצֻלוֹת; from צוּל) *fem.* 1. *the raging depth of the sea* (cognate in sense תְּהוֹם from הוּם) Job 41, 23; Jon. 2, 4 (parall. לְבַב יַמִּים); Ps. 107, 24 (parall. שִׁבֹּלֶת מַיִם); fully, connected with יָם 68, 23, as a figure of the western maritime lands; *the raging depths* of the יְאֹר Zech. 10, 11, i. e. a sea of Egyptian peoples, like מַיִם Jer. 50, 38, יָם 51, 30. — 2. (for מְצִלָּה, from צָלַל II.) prop. umbraculum, *tent* (comp. מֵצַל Ez. 31, 3; Arab. مِظَلَّة) Zech. 1, 8 = סֻכָּה (Ps. 18, 12), the heavenly habitation of God (LXX, Syr.), symbolised by the earthly tabernacle; as the ark of the covenant (Rev. 11, 19) and the pot of manna (ibid. 2, 17) are conceived of as carried away into heaven. The הֲדַסִּים there represent the זֵיתִים in the fore-courts of the temple (1 Macc. 14, 4). The explanation *depth* (Targ.) is unsuitable.

מָצוֹק (from צוּק I.) *masc.* same as צוֹק, צוּקָה *straitness*, *pressure*, *distress*, coupled with צַר Ps. 119, 143 and מָצוֹר Jer. 19, 9; אִישׁ מָ׳ *one in distress* 1 Sam. 22, 2.

מָצוּק (*pl. constr.* מְצֻקֵי, from צוּק III.) *m.* 1. prop. *anything set up*, *firmly fixed*, i. e. *a pillar*, like עַמּוּד from עָמַד, hence מְצֻקֵי אֶרֶץ 1 Sam. 2, 8 *the pillars of the earth* (comp. Job 9, 6). — 2. (from צוּק IV.) *a point*, *crag*, *height*, 1 Sam. 14, 5, to which may also be referred מָצוּק 2, 8, identical with בָּמֳתֵי אָרֶץ; comp. Phenic. מצקא Mesaka, n. p. of a city in Numidia.

מְצוּקָה (*plur.* מְצוּקוֹת, with a *suff.* מְצֻקוֹתֵיהֶם, from צוּק I.) *f.* = מָצוֹק Zeph. 1, 15; to deliver from it is expressed

by הוֹצִיא Ps. 25, 17, הוֹשִׁיעַ 107, 13, הִצִּיל 107, 6; elsewhere it is coupled with צַר Job 15, 24. Phenic. מְצָקָא = מְצָקָא n. p. of a city, conseq. = מָצוֹק 2.

מָצוֹר (*constr.* מְצוֹר, from מָצַר or צוּר I.) *m.* 1. *straitness*, *inclosure*, hence *a state of siege* 2 Kings 24, 10; בָּאָה בַמָּ' Jer. 52, 5 *to come into siege*, i. e. to be besieged; in the same sense הָיְתָה בַמָּ', יֹשֶׁבֶת בַמָּ' 10, 17; Ez. 4, 3; Zech. 12, 2 (where בִּהְיוֹת should be supplied); יְמֵי הַמָּ' *the days of siege* Ez. 5, 2; מֵי מָ' Nah. 3, 14 *waters of siege*, i. e. with which people are provided for a siege, comp. מַיִם לַחַץ Is. 30, 20; *the act of besieging* Ez. 4, 7. — 2. *a wall*, *a bulwark*, i. e. what encloses a place Zech. 9, 3 = חֵיל 9, 4 or מָעוֹז; שׂוּם מָ' עַל Mic. 4, 14 *to put siege-works about;* so too נָתַן מָ' עַל Ez. 4, 2; עִיר מָ' *a fortified city* 2 Chr. 8, 5, comp. 11, 5. — 3. Figurat. *straitness*, *distress*, *oppression*, *suffering*, Deut. 28, 53, Jer. 19, 9, coupled with מָצוֹק (which see). — 4. (from צוּר I.) *a steep rock*, *a fortress*, as a post and watch Hab. 2, 1 (comp. the noun צוּר). — 5. *n. p.* of *Egypt*, poetically used for the usual מִצְרַיִם Is. 19, 6; 2 Kings 19, 24; עָרֵי מָ' Mic. 7, 12 *cities of Egypt;* יְאֹרֵי מָ' Is. 19, 6 *the branches and canals of the Nile;* Coptic Metouro kingdom; but the Hebrews thought of מִצְרַיִם, whose sing. is מֵצַר.

מְצוּר (with *suff.* מְצוּרֵךְ) *m. siege* Ez. 4, 8, same as מָצוֹר 1.

מְצוּרָה and מְצֻרָה (*pl.* -רוֹת) *fem.* 1. *a siege-machine*, הֵקִים מָ' *to set up a siege-engine*, with עַל Is. 29, 3. — 2. *a fortress*, 2 Chr. 11, 11, fully עָרֵי מָ' 14, 5 or plur. 11, 10 23 and 12, 4 *cities of fortresses*, i. e. *fortified cities;* נָצַר מָ' *to keep the fortresses* Nah. 2, 2, an alliteration.

מַצּוּת (with *suff.* מַצּוּתֶךָ; from נָצָה) *fem.* same as מַצָּה 2. Is. 41, 12 *quarrel*, *strife.*

מָצַח (not used) *intr. to shine*, *to glitter*, same as צָח, *to shine forth*, *to stand forth.* Deriv. מֵצַח, מִצְחָה. — This fundamental signification and organic root are also confirmed by the Ar. مَصَحَ, Syr. ܡܨܚ, ܦ having the same meaning, which is well suited to denote the act of standing forth, of being visible; see יָפַע.

מֵצַח (with *suff.* מִצְחוֹ, מִצְחָם; *plur.* מִצְחוֹת, *constr.* מִצְחוֹת; from מָצַח) *m.* prop. the high part, the shining part of the face, hence *the forehead* Ez. 28, 38, 1 Sam. 17, 49, a figure of stubbornness Ez. 3, 7, and of impudence Jer. 3, 3; but also of spirit Ez. 3, 9, and of endurance Is. 48, 4, compared with נְחוּשָׁה &c.; comp. frons ferrea (Plin. Paneg. 35). — Agreeably to its origin מֵ' has the same fundamental signification as the word for face (פָּנִים); Hebrew nouns for the fore part of the head, the face, and forehead, proceeding from the idea of shining. This explains the fact that the Ar. وَجْه, سُنَّة, Aram. אַפִּין (Ez. 3, 7), Greek πρόσωπον signify both *face* and *forehead;* besides the Semites compare the forehead to the sun (Rashi on Eccles. 12, 2; Vit. Tim. II. p. 475), and to a polished mirror (Arab. Prov. II, 590).

מִצְחָה (*constr.* מִצְחַת) *f. a greave*, prop. an artificial front of the leg 1 Sam. 17, 6. The femin. is used of inanimate things.

מֵצַל (from צָלַל I. after the form מֵצַר, מֵסַב) *m.* Ez. 31, 3 *a shadowing.*

מְצִלָּה (*pl.* מְצִלּוֹת; from צָלַל II.) *f. a little bell*, an ornament of horses, on which characters were written Zech. 14, 20.

מְצֻלָּה (according to the LXX and Syr. from צָלַל II.; also written מְצֻלָּה) *fem.* see מְצוּלָה 2.

מְצֻלָּה see מְצוּלָה 2.

מְצֵלֶת (extended from מְצִלָּה = מְצִלַּת, like אֵשֶׁת from אִשָּׁה = אֵשֶׁת, conseq. from צָלַל I.; but as only the dual מְצִלְתַּיִם occurs, one might also adopt for it a

singul. מְצִלָּה, the Dagesh being lost in the vowelless ל; comp. עֲצָלָה, dual (עֲצַלְתַּיִם) *f.* a kind of *cymbal* consisting of two plates 1 Chr. 13, 8; 15, 16 19 28; 16, 5 42; 25, 1 6; 2 Chr. 5, 12 13; 29, 25; Ezr. 3, 10; Neh. 12, 27. In 2 Sam. 6, 5 צֶלְצְלִים stands for it.

מִצְנֶפֶת (from צָנַף) *f. a turban* (so called from its being wound about) of the high priest Ex. 28, 4 37 39; Lev. 8, 9; 16, 4; and of the king Ez. 21, 31; an emblem of dignity.

מַצָּע (from יָצַע) *masc. a couch* Is. 28, 20.

מִצְעָד (only *pl. constr.* מִצְעֲדֵי, with *suff.* מִצְעָדָיו; from צָעַד) *m. step, walk*, that one enters upon Ps. 37, 23; Prov. 20, 24; figur. *followers* Dan. 11, 43; comp. רַגְלַיִם in this sense Ex. 11, 8; so too בְּרַגְלָיו Judges 4, 10; 5, 15, conseq. מִצְעָדָיו is not = מִסְעָדָיו (*Saadia*), though מִסְעָד (which see) is = מִצְעָד.

מִצְעִירָה (apparently from a masc. מִצְּעִיר with Dagesh euphonic = מִצְעָר, as מִן here yields no satisfactory sense) *adj. f. little, small*, Dan. 8, 9 = צְעִירָה. The author has wavered between the femin. of צָעִיר and מִצְעָר.

מִצְעָר (from צָעַר) prop. *adj. m. small, little*, commonly *a subst. m.* 1. *smallness, littleness*, of a city with few inhabitants Gen. 19, 20, alluding to צֹעַר; *insignificance* Job 8, 7; *a short time* Is. 63, 18; *fewness*, 2 Chr. 24, 24 *with a few men.* — 2. a poetical designation of a mountain in the holy land, perhaps Zion or the temple-mountain Ps. 42, 7, if we should not read הַר מוֹעֵד (see Lament. 2, 6).

מִצְפָּה (with *a* of motion מִצְפָּתָה, and with reference to the appellative meaning with the article; an etymology is given in Gen. 31, 49; *mountain-watch*) *n. p.* of different elevated localities, 1. of one in Benjamin, where there was once a sanctuary (בֵּית־אֵל) in the time of the Judges, Judges 20, 1 26; 21, 1 25, with a priesthood and ark 20, 26-28, where the sacred lots were cast 1 Sam. 10, 19-25, a document respecting the constitution was laid up before God, and where the people generally were wont to convene 7, 5 seq. In 1 Macc. 3, 46 we read of this place ὅτι τόπος προσευχῆς εἰς Μασσηφὰ τὸ πρότερον τῷ Ἰσραήλ. Afterwards *Mizpa*, which was an hour's distance from *Rama* (*Robins.* II. p. 362), was converted into a fortress with a cistern 1 Kings 15, 22; Jer. 41, 9; 2 Chr. 16, 6. Then *Gedaliah* took up his residence there Jer. 40, 6. After the return from Babylon it was the seat of a שַׂר, and formed a peculiar district Neh. 3, 7 15 19. — 2. written for מִצְפֶּה in Gilead. See מִצְפֶּה.

מִצְפֶּה (*constr.* מִצְפֵּה, from צָפָה) *m.* 1. *a mountain-fort, a watch-tower*, on which a scout or watchman (מְצַפֶּה) stands Is. 21, 8, or whence a plain can be surveyed 2 Chr. 20, 24. — 2. (*fort, watch-tower*) *n. p.* of many elevated, fort-like localities, which are determined more exactly by additions or by means of the context, as a) מִצְפֵּה מוֹאָב (*watch-tower of Moab*) *n. p.* of a place lying above עַרְבוֹת מוֹאָב, to which one could easily get by Bethlehem 1 Sam. 22, 3. — b) מִצְפֵּה גִלְעָד (*watch-tower of Gilead*) *n. p.* of a locality in Gilead considered in a more restricted sense, perhaps identical with רָמַת מִצְפֶּה in Gad (Josh. 13, 26) Judges 11, 29. It lay 15 Roman miles northwest of רַבַּת עַמּוֹן at the יַבֹּק (Onom.), and therefore מִצְפָּה 11, 11 34 as a sacred place is the same with it. The מִצְפָּה Hos. 5, 1, where a new king was set up in the kingdom of the ten tribes, like Saul in *Mizpah* of Benjamin (1 Sam. 10, 17), should also be identified with it. — c) *n. p.* of a place in the plain of Judah Josh. 15, 38. — d) *n. p.* of a place in Benjamin Josh. 18, 26, elsewhere called only מִצְפָּה. — e) *n. p.* of a place in the north of Palestine, in the neighbourhood of צִידוֹן, after which a valley there was also named Josh. 11, 8.

מַצְפֻּן (*pl.* מַצְפֻּנִים, from צָפַן) *masc. something preserved*, i. e. *a treasure* or *a hidden place* Ob. 6 = צָפוּן which see.

מָצַץ (*fut.* יָמֹץ, *pl.* יָמֹצּוּ) *intr.* 1. *to suck*, *to suck out*, from the breasts Is. 66, 11; metaph. *to press out*, *to squeeze out*. — 2. *to press*, *to make thin*, *to press together*, a cake, as מַץ, מַצ־ה &c.; hence מַצָּה I. Arab. مَصَّ, Syr. ܡܨ the same.

מָצִק see מָצוּק.

מֻצָּק see מוּצָק.

מֻצָּקָה see מוּצָקָה.

מְצֻקָה see מְצוּקָה.

מֻצֶּקֶת see מוּצֶּקֶת.

מָצַר (not used) *tr.* 1. *to surround*, *to enclose*, from the organic root מַ־צַר, which lies also in עָ־צַר, חָ־צַר, אָ־צַר, קָ־שַׁר, חָ־שַׁר, עָ־זַר, אָ־זַר; comp. Arab. مصر, whence مِصْر border; the Hebrew גְּבוּל proceeding from a similar fundamental signification. Syr. ܡܨܪ, Targ. מְצַר the same, whence מְצָרָא border; modern Hebrew מְצָרוֹת, מְצָרָן. — 2. Metaphor. *to restrain*, *to make uneasy*, like צַר. Deriv. מְצוֹר, מָצוֹר, מֵצַר, מְצוּרָה, מְצָרָה, and according to some מִצְרַיִם.

מֵצַר (after the form כְּתָב from מְצַר; only *pl.* מְצָרִים, *constr.* מְצָרֵי) *masc.* a *strait*, Lam. 1, 3 הִשִּׂיג פְּ׳ בֵּין הַמְּצָרִים *to take one in the straits*, i. e. to get one at last into our power, a proverbial phrase; *distress*, cogn. in sense with חֶבֶל, Ps. 116, 3, without the necessity of reading מְצָדֵי.

מֵצַר (from צָרַר after the form מֵסַב) *m. straitness*, *distress*, Ps. 118, 5.

מֵצַר see מְצָרִים.

מְצֻרָה see מְצוּרָה.

מְצָרָה see מְצָדָה.

מִצְרִי see מִצְרַיִם.

מִצְרַיִם (from a sing. מָצֶר) *dual* 1. *n. p.* of a son of *Ham*, coupled with כּוּשׁ, פּוּט and כְּנַעַן, then the name of the race of *the Egyptians* descended from him Gen. 10, 6; 46, 34; 50, 11; collectively *the Egyptians*, joined to a plur. 45, 2; 47, 15 20; 50, 3; Exod. 1, 14, seldom to a sing. 14, 25 31; more frequently in poetry Is. 19, 16 25, Jer. 46, 8, sometimes masc., sometimes fem. — 2. (with *a* of motion מִצְרַיְמָה) *n. p.* of the land of Egypt, first as an apposition to אֶרֶץ, and therefore fem. Gen. 45, 20; 47, 6 13; with *a* of motion 26, 2. It is usual to take it for Egypt in general, upper and lower, on account of the dual. But sometimes it means merely lower Egypt Is. 11, 11; Jer. 44, 15. *Gentile masc.* מִצְרִי (from מָצֶר as original form) *an Egyptian* Gen. 39, 1, *fem.* מִצְרִית *an Egyptian woman* 16, 1, *pl. masc.* מִצְרִים (for מִצְרִיִּים) 12, 12 14, *pl. fem.* מִצְרִיּוֹת Ex. 1, 19.

As to the form of the word, the Hebrew dual can denote nothing but the double partition of Egypt; hieroglyphic writing (*Champ.* Gr. Eg. p. 152) having also two symbols for the land, and the Arabs having two names for the two parts (صعيد and ريف); see Istachri p. 31. As this dual stands along with פַּתְרוֹס (upper Egypt), it probably denotes nothing but the country divided by the Nile into two halves or lying between two ranges of mountains (*Herod.* 2, 8; *Strabo* 17 p. 789. 819), or a land enclosed on two sides. As to the ground-form מָצֶר, which is obviously to be adopted for the dual and the Gentile forms, confirmed as it is by the Arab. مِصْر (Egypt and Memphis), the Syr. ܡܨܪܝܢ, Phenic. מִצְרָא, *Μύσρα* (Steph. Byz. under the article *Αἰγ.*), it is said to be derived (*Bochart* after Diod. Sic. 1, 31) from מָצַר (which see), denoting *border*, *district*, *land*, prop. enclosure, like the Ar. مِصْر, conseq. what is enclosed on two sides. מָצוֹר (which see) that stands for it poetically, would have the same meaning; and a comparison of *Αἴγυπτος* with the Sanskrit âguptas, munita, would amount to the same conclusion. Others compare the similar Ethiopic word that means *earth*, *land*, *soil;* while others still (supported by *Josephus* Ant. 1, 6, 2) compare the Coptic ⲙⲉⲧⲟⲩⲣⲟ, *kingdom.* But all these explanations can only denote the land, for which the Egyptians have another name (see חָם); and it is certain

that מָצֵר and מָצוֹר meant originally and chiefly the inhabitants. Among the ancients the inhabitants of a land receive their names from colour (comp. حِمْيَر [Himyarites], prop. the red ones; the name "Phenician", φοίνιξ, means prop. dark-red, as φοίνιος, φοινός, Poenus, still shew; אֱדֹם as the designation of a people &c.); and we may therefore compare مِصْر red clay, مُسْر a very red man, in order to translate מָצוֹר (as an adj. of colour after the form אָדֹם, שָׁחוֹר) by *dark-red*, which, judging from the pictures that have been preserved, was actually the natural colour of the ancient Egyptians.

מַצְרֵף (from צָרַף) *m. a fining-vessel, a crucible*, Prov. 17, 3; 27, 21.

מַק (from מָקַק to corrupt) *m. rottenness, putridity, foetor*, Is. 3, 24, opposite to בֹּשֶׂם; *rotten dust* 5, 24.

מַקָּבָה (*pl.* מַקָּבוֹת; from נָקַב II. = נָקַף to strike) *f. a hammer*, of a stone-cutter, prop. a striker, 1 Kings 6, 7, also used in the working of iron Is. 44, 12, for the driving in of nails Jer. 10, 4. The surname Μακκαβαῖος, which one of the Hasmoneans bore, is not מַקָּבִי, but מַכְבִּי, מַכְבָּאִי, like the Talmudic surnames מַגְבִּי, מַגְבָּאִי, מַחְבָּאִי.

מַקֶּבֶת *f.* 1. same as מַקָּבָה *a hammer* Judges 4, 21. — 2. (from נָקַב I.) *a hole, a hollow, a fissure in a rock*, a figure of descent Is. 51, 1.

מַקֵּדָה (*place of shepherds;* from נָקַד) *n. p.* of a Phenician city that belonged afterwards to Judah Josh. 10, 10; 15, 41.

מִקְדָּם (from קָסַם = קָדַם which see) *m. soothsaying, magic*, Is. 2, 6, to be read for מִקֶּדֶם.

מִקְדָּשׁ (after the form מַשְׁחֵת Ez. 9, 1, מַקְהֵל, מַכְתֵּשׁ, מִטְבָּח, מַחְצֵב, מַכְתֵּב, with *suff.* מִקְדָּשׁוֹ for מַקְ׳; *pl.* with *suff.*, drawing the *a* vowel forward to facilitate the pronunciation, מִקְדְּשֵׁיהֶם for מַקְדְּשֵׁיהֶם; see מַכְתֵּב) *m. a sanctuary*, as a building Ez. 7, 24; *what is consecrated, holy* Num. 18, 29.

מִקְדָּשׁ (*constr.* ־דַּשׁ, with *suff.* מִקְדָּשִׁי, ־דָּשְׁךָ, ־שְׁנוּ, מִקְדָּשׁוֹ; *pl.* מִקְדָּשִׁים, *constr.* מִקְדְּשֵׁי, with *suff.* מִקְדָּשַׁי, מִקְדָּשֶׁיךָ) *m.* 1. *a sanctuary*, i. e. a place, house, station, which are hallowed Ex. 25, 8; Lev. 12, 4; *a temple* Ez. 45, 4, especially that of Jehovah Dan. 11, 31, for which מ׳ הַקֹּדֶשׁ Lev. 16, 33, מ׳ אֱלֹהִים 21, 12, מ׳ יי Num. 19, 20 are also used; but it is also applied to a non-Jehovistic temple, e. g. to *a palace* Am. 7, 13. Sometimes the pl. denotes holy spots, halls, Ez. 21, 7, Ps. 68, 36 and 74, 7, holy vessels Jer. 51, 51, holy secrets Ps. 73, 17, &c. It is also employed of heathen temples, such as those of the Tyrians Ez. 28, 18; and of בָּמוֹת Am. 7, 9. — 2. *what manifests itself to be* קָדוֹשׁ, applied to Jehovah whom transgressions offend Is. 8, 14; *an object which is reckoned holy*, Ez. 11, 16 *I am to them only a little holy*, the principal parts of worship being neglected. The sanctuary was also *an asylum*, which is sometimes understood by the word.

מַקְהֵל (only in *plur.* מַקְהֵלִים; from קָהַל) *m. assembly, choir*, Ps. 26, 12.

מַקְהֵלָה (only in *pl.* מַקְהֵלוֹת) *f.* the same Ps. 68, 27.

מַקְהֵלֹת (= ־לוֹת; *place of assembly*) *n. p.* of a station in the desert Num 33, 25.

מִקְוֵא see מִקְוֶה 3.

מִקְוָה (from קָוָה) *f. a gathering-place for water, a reservoir*, Is. 22, 11.

מִקְוֶה see מִקְוָה.

מִקְוֶה (*constr.* מִקְוֵה, from קָוָה) *m.* 1. *hope, trust*, אֵין מ׳ *there is no hope* 1 Chr. 29, 15, יֵשׁ מ׳ Ezr. 10, 2 *there is hope.* God is therefore called מ׳ יִשְׂרָאֵל *the hope of Israel*, i. e. to whom Israel looks with hope Jer. 14, 8; 17, 13; 50, 7. — 2. *place of gathering together, place of a collection*, of waters Gen. 1, 10; Ex. 7, 19; Lev. 11, 36. — 3. According to the Masoretic punctuation only in the passage 1 Kings 10, 28, and in the parallel 2 Chr. 1, 16, where מִקְוֵא stands for מִקְוֶה. But in both places the word appears to be irregular at first in this,

that the second מ׳ is in the absolute state מִקְוֵא, מִקְוֵה, if we do not assume that הַסּוּסִים should be supplied to the second מִקְוֵה; comp. שִׁפְעַת 2 Kings 9, 17 = שׁ׳ עַם; וְאַדִּירֵי Ps. 16, 3 = וְא׳ הָאָרֶץ. The Masora may either have thought of *a troop*, *a company*, of traders and horses, or have taken it to mean *a web* (so many Jewish interpreters). Against the former meaning is the position of the words 2 Chr. l. c., and against the latter the entire context. It is therefore better, with the old translators (LXX, Vulg., Syr., Arab.) to think of the name of a city or country, and to read מִקְוֹא, מִקְוֵה *from Koa* (קְוֵה, קְוֹא) or *Coa* (Vulg.), which may have been a city or territory in the neighbourhood of Egypt, where Israelite traders abode for the sake of the traffic in horses, and exchanged them between Egypt and Syrian lands. *Koa* may have also been the name of an Ethiopic country, perhaps identical with קַו־קָו (i. e. Ku-Ku) Is. 18, 2; قُوه (see Gol. p. 198 [c]) actually appearing as the name of a country.

מָקוֹם (*constr.* מְקוֹם, with *suff.* מְקוֹמִי, ־מִוֹ ־מְךָ ־מֵנוּ &c.; *plur.* מְקוֹמוֹת, with *suff.* ־תָם ־תֵיכֶם; from קוּם) *masc.* (fem. only in Job 20, 9; on the contrary the fem. in Gen. 18, 24 refers to עִיר) prop. *a place*, where one stands, remains; *spot* Gen. 1, 9, Lev. 4, 12, Josh. 1, 3, *place of abode* Gen. 24, 23 25, *position* Num. 23, 13 27, *dwelling* Deut. 1, 33, *room* Judges 20, 36, *place of honour* 1 Sam. 27, 5, *a stand* 1 Kings 8, 21, *abiding-place* 2 Kings 6, 9; *a firm place* 1 Chr. 17, 9; *place of corruption* Eccles. 3, 20; *land-possession* Is. 5, 8; *empty place* 28, 8; Jer. 7, 32; *spring*, *origin*, *place of finding* Job 28, 1 = מוֹצָא; *locality* Gen. 18, 26; 19, 14; 32, 3; *territory* Ezr. 8, 17; fig. *cessation* Job 16, 18; *position*, i. e. *condition of mind*, *composure* Eccles. 10, 4. כָּל־מ׳ *every where* Prov. 15, 3. מְקוֹם stands before the relat. אֲשֶׁר to express a local reference *there where*, *where* Lev. 4, 33; 14, 13, and is followed by a noun *instead of*, loco Is. 33, 21, like the Syr. ܕܘܟ and the Ar. مكان.

מָקוֹר (*constr.* מְקוֹר, with *suff.* מְקוֹרְךָ, מְקוֹרוֹ, from קוּר II.) *m. a fountain*, properly water springing up and trickling through Prov. 25, 26, promoting growth Hos. 13, 15; *place of a spring*, *a well*, מ׳ דָמִים *fountain of blood*, Lev. 12, 7, i. e. the female pudenda, מָקוֹר alone 20, 18, also as a figure of procreation, marriage Prov. 5, 18; *spring*, out of which a sea of peoples flows Jer. 51, 36, water generally being used as a figure for a waving multitude; *place of descent* or *of ancestorship*, *posterity* (comp. Num. 24, 7; Neh. 2, 9) Ps. 68, 27, like בּוֹר Is. 51, 1 and מְכֹרָה Ez. 16, 3; fig. of חַיִּים Ps. 36, 10, חָכְמָה Prov. 18, 4; *fountain* of דִּמְעָה, i. e. the eye Jer. 8, 23.

מִקָּח (from לָקַח) *a taking*, *receiving* 2 Chr. 19, 7, of bribery; subsequently *a buying*, opposite of מִמְכָּר.

מַקָּחָה (only *pl.* ־חוֹת; from לָקַח) *f.* prop. what one buys, i. e. *wares* Neh. 10, 32; while מִמְכָּר means *saleable.*

מִקְטָר (*constr.* ־טַר, from קָטַר I.) *m. place of incense*, hence an apposition to מִזְבַּח Ex. 30, 1 (Targ., *Rashi*, *Kimchi*), not *incense* (*Ibn Esra*).

מִקְטֶרֶת (with *suff.* מִקְטַרְתּוֹ; from קָטַר I.) *fem. a censer* Ez. 8, 11; 2 Chr. 26, 19.

מְקַטֶּרֶת see Pihel of קָטַר I.

מָקַל (not used) *intrans. to sprout*, *to germinate*, of a twig, shoot, scion; Ethiop. בקל (bakuela), Ar. بقل (to come forth, to sprout), Syr. ܒܩܠ the same. Hence מַקֵּל is the same as בָּקָל, which is contracted into בַּל (to בּוּל Is. 44, 19); comp. Ethiop. bakual, shoot, twig, scion, Ar. بَقْل rod, tree, Syr. ܒܩܠܐ stick. Deriv. מַקֵּל. The signification *to smite*, *to strike* is merely denominative, as is seen from the Ethiopic. A derivation from נָגַל = נָקַל is to be rejected, as well as the comparison of it with baculus, βακτήριον, or a derivation from קָלַל.

מַקֵּל (*constr.* מַקֵּל together with מַקַּל, with *suff.* מַקְלוֹ, מַקֶּלְכֶם; *pl.* מַקְלוֹת, cod. Sam. Ex. 12, 11 מַקְלֵיכֶם from a pl. מַקְלִים;

out of מַמְקֵל) *m.* prop. *a shoot*, *a leafy twig* JER. 48, 17, hence *staff*, *stick*, for walking GEN. 32, 19, EX. 12, 11, for striking NUM. 22, 27, 1 SAM. 17, 40, belonging to shepherds ZECH. 11, 10 14; מַקֵּל יָד *staff of the hand*, i. e. switch, little stick, with which animals are driven on EZ. 39, 9; fig. like בּוּל (IS. 44, 19) of idols JER. 3, 9 (מַקֵּל should be read for מִקֹּל). Of divining by a rod (ῥαβδομαντεία) i. e. the observation of the falling of sticks just erected or thrown, a kind of soothsaying, mention is made in HOS. 4, 12.

מִקְלוֹת (*twigs*, *branches* or *sticks* as *lots*) *n. p. m.* 1 CHR. 8, 32; 27, 4.

מִקְלָט (from קָלַט, with *suff.* מִקְלָטוֹ) *m.* prop. a place of reception (for a fugitive), hence *an asylum* NUM. 35, 12 15; JOSH. 20, 3; עִיר מ׳ *a city of refuge* NUM. 35, 25 26 27 28 32.

מִקְלַעַת (*pl.* מִקְלָעוֹת, *constr.* מִקְלְעוֹת; from קָלַע III. to cut into, to deepen) *f. cut* or *sculptured work* 1 KINGS 7, 31, such as that on old Egyptian monuments, hence not *in alto relievo* (Vulg. *caelaturae*). So of the כְּרוּבִים 1 KINGS 6, 29 32, פְּקָעִים and פְּטוּרֵי צִצִּים 6, 18.

מִקְנֶה (from קָנָה I. = קָנָא after the form מַטֶּה, מַדְוֶה) *m. zeal*, *jealousy*, as apposition to קִנְאָה EZ. 8, 3.

מִקְנָה (*constr.* מִקְנַת, with *suff.* מִקְנָתוֹ, from קָנָה) *f. possession*, *property*, prop. what has been acquired GEN. 23, 18; *price of acquiring* or *of purchase*, hence *price* LEV. 25, 16 51; *purchase* 27, 22. סֵפֶר הַמִּ׳ *a bill* or *letter of purchase* JER. 32, 11 12 14 16, divided into סֵפֶר הֶחָתוּם and סֵפֶר הַגָּלוּי. מִקְנַת כֶּסֶף *purchase of money*, of bought slaves GEN. 17, 12 13 23 27, different from the יְלִידֵי בַיִת *born in the house.*

מִקְנֶה (*constr.* מִקְנֵה, with *suff.* מִקְנֵנוּ, ־ֶךָ, מִקְנְךָ, ־ֵהוּ; *plur.* with *suff.* מִקְנֶיךָ, ־ֵיהֶם, ־ֵיכֶם, which may be also an extension of the sing.) *m.* 1. (from קָנָה I. = קָנָא, see מִקְנֶה) *zeal*, *glow*, מִקְנֶה אַף (so we should read for מִקְנֶה) *a glowing*, *punitive zeal*, JOB 36, 33 *jealous anger against* עוֹלָה (which is perhaps = עַוְלָה). מ׳ אַף is like קִנֵּא חֵמָה (ZECH. 8, 2) a strengthening of the idea. — 2. (from קָנָה II.) prop. what is acquired, possession, property, commonly *herds*, *cattle* DEUT. 3, 19, JER. 9, 9, coupled with קִנְיָן EZ. 38, 12 13, רְכוּשׁ 1 CHR. 28, 1; specially *small cattle*, sheep, goats, neat cattle &c., different from חֲמֹרִים, בְּהֵמָה &c. GEN. 16, 16; 47, 17, also generally EX. 9, 3; JOB 1, 3. אִישׁ מ׳ *a herd*, *a keeper of cattle* GEN. 46, 32; אֶרֶץ מ׳ *land for pasture* NUM. 32, 1 4. Phenic. מקנא *domestic animals* (Mass. 15); comp. κτῆνος from κτᾶσθαι; ovis connected with ops; Syr. ܢܶܩܢܶܐ, Arab. مَال. — 3. *purchase*, *acquisition* GEN. 49, 32.

מִקְנֵיָהוּ (*Jah is zeal*, from מִקְנֶה I.) *n. p. m.* 1 CHR. 15, 18.

מִקְסָם (*constr.* ־סַם, from קָסַם) *masc. divination*, מִקְסַם חָלָק *divination of flattery* EZ. 12, 24 (חָלָק a noun); 13, 7; *heathen usages* IS. 2, 6 (מִקְסָם for מִקֶּדֶם).

מָקַץ (from קֵץ after the form מָסַךְ; *border-place*) *n. p.* of a place otherwise unknown 1 KINGS 4, 9, for which מִכְמָשׂ is also used.

מִקְצוֹעַ (*pl.* ־עִים and ־עוֹת, from קָצַע) *m. an angle*, *corner*, *nook*, EX. 26, 24; 36, 39; NEH. 3, 19-24; applied to the bending angle at the east side of Zion 2 CHR. 26, 9; EZ. 46, 21 22.

מַקְצֻעָה (*pl.* מַקְצֻעוֹת; from קָצַע) *f.* an instrument for cutting or carving, hence *a chisel*, *carving-tool* IS. 44, 13, Targ. אִזְמֵל (σμίλη).

מִקְצֹעָה (*pl.* ־עֹת) *f.* same as מִקְצֹעַ EX. 26, 23; 36, 28; along with this form is once מְהֻקְצָעָה, *pl.* מְהֻקְצָעוֹת EZ. 46, 22.

מִקְצָת (with *suff.* מִקְצָתָם, from קָצָה to cut off, to divide) *f.* same as קְצָת (comp. לְבוּשׁ and מַלְבּוּשׁ) 1. *end*, in designations of time as an adverbial accus. *at the end* DAN. 1, 15 18. — 2. *a part*, hence before nouns *a part of*, *some* 1, 2 5; NEH. 7, 70.

מִקְצָת *f. the sum*, *mass*, 1 KINGS 12, 31 *and he made priests out of* (acc.) *the mass of the people*, 13, 33; *a part* JUDGES 18, 2.

מָקַק (Kal not used) *intr.* same as מוּג, נָמֵג, מָקַק *to melt, to dissolve, to vanish as dust;* deriv. מַק.

Nif. נָמַק (3 *pl.* נָמַקּוּ, 2 *pl.* נְמַקֹּתֶם; *part. m. pl.* נְמַקִּים; *fut.* יִמַּק) *to be melted, to pass away, to be dissolved,* spoken of the host of stars Is. 34, 4; *to rot,* of the human members, the eyes and tongue Zech. 14, 12; *to perish,* of men Lev. 26, 39; *to fester,* of wounds Ps. 38, 6; *to pine away* Ez. 24, 23; 33, 10.

Hif. הֵמַק (*inf. constr.* הָמֵק) *to cause to melt* or *pine away* Zech. 14, 12.

מִקְרָא (*pl. c.* מִקְרָאֵי, with *suff.* מִקְרָאֶיהָ; from קָרָא I.) *m.* 1. *a calling together, convocation, a solemn assembly,* commonly coupled with קֹדֶשׁ, sometimes to denote the people gathered before the tabernacle, sometimes *a festival* Ex. 12, 16; Lev. 23, 3 7 8; Num. 28, 18; קָרָא מִ׳ *to call a solemn assembly* Is. 1, 13; conseq. *a convoked congregation, ἐκκλησία,* and the place of meeting 4, 5. — 2. *reading, a writing to be read,* Neh. 8, 8.

מִקְרֶה (*c.* ־רֵה, with *suff.* מִקְרֶהָ; from קָרָה I.) *m. hap, chance,* Ruth 2, 3 *her hap lighted upon,* i. e. it happened to her 1 Sam. 6, 9; 20, 26; *fate, event* Eccles. 2, 14 15; *blind chance, accidental lot* 3, 19; 9, 2 3.

מְקָרֶה (from קָרָה II. in Pih.) *m.* prop. what is formed of beams, hence *a framework* Eccles. 10, 18.

מְקֵרָה (from קָרַר) *f. a cooling* Judges 3, 20 24.

מְקַרְקַר (denom. from קִיר) *m. a breaking down of walls* Is. 22, 5. See קוּר I. *Pih.*

מִקְשָׁה *f.* 1. (from קָשָׁה to turn firmly, to twist together, to wind, prop. to make fast, comp. חָזַק, קָשַׁר, חִיל &c.) *turned, rounded, carved work,* Ex. 25, 18 31 36; 37, 7 17 22; Num. 8, 4; 10, 2; the cherubim, candelabra, columns &c. were of turned work. — 2. (from קָשָׁה = קִשֻּׁא) *a field of cucumbers,* in which was the מְלוּנָה Is. 1, 8; here belongs Jer. 10, 5 *as a* (Priapus-) *pillar* (on such images see the apocryphal letter of Jeremiah verse 20) *in a field of cucumbers,* elsewhere laughed at for its negligent watch (see *Selden,* de Diis Syr. p. 300).

מִקְשֶׁה (from קָשָׁה 2) *m.* same as מִקְשָׁה I. something curled, of the hair, and as a genit. to מַעֲשֶׂה *locks* Is. 3, 24.

מַר (from מָרַר II.) 1. *adj. m.* (*pl.* מָרִים, *c.* מָרֵי), *fem.* מָרָה (once מָרָא, *c.* מָרַת) *bitter,* of taste, oppos. to מָתוֹק; subst. *bitterness* Prov. 27, 7; Is. 5, 20; of לַעֲנָה Prov. 5, 4, מַיִם Ex. 15, 23, Num. 5, 24 27; metaphor. (as an adj. and subst.) applied to נֶפֶשׁ, *sorrowful, sad, embittered,* of pain of soul, distress of heart 1 Sam. 22, 2; Is. 38, 15; Job 7, 11; 10, 1; *desperate* Judges 18, 25; 2 Sam. 17, 8; of מָוֶת *terrible* 1 Sam. 15, 32; Eccles. 7, 26; *bitter,* i. e. *violent,* of weeping Is. 33, 7, of lamentation Ez. 27, 31, of קוֹל Zeph. 1, 14, צְעָקָה Gen. 27, 34; *destructive,* of actions, = רַע Jer. 2, 19; *violent, wild,* of a people Hab. 1, 6; *hostile,* of דָּבָר Ps. 64, 4, and in other similar senses. Elsewhere subst. *destruction, deadliness,* in the pl. Num. 5, 18 19 24 27, where the Sam. cod. has once מְאָרִים for מָרִים. As an adv. Ez. 27, 30. — 2. (from מָרַר I. which see) *m. a drop* Is. 40, 15.

מֹר (also written מוֹר, before Makkeph מָר־, with *suff.* מוֹרִי; from מָרַר I.) *m.* prop. same as מַר 2 a drop, i. e. what flows out of a tree similar to the acacia; hence *myrrh* (*μύῤῥα* from the Phenic. מֹרָא), a hard material for sacred perfumes Ex. 30, 23, kindled in order to scent the luxurious couch Prov. 7, 17, garments Ps. 45, 9, sedans Song of Sol. 3, 6; used in unguents Esth. 2, 12; also as a liquid juice, מֹר עֹבֵר *running myrrh* Song of Sol. 5, 5 (comp. Arab. غابر) = מָר דְּרוֹר Ex. 30, 23, i. e. *σταχτή,* which was preferred to *πλαστή* (Theophr. H. Pl. 9, 4; Plin. H. N. 12, 15, 35; Diosc. Mat. Med. 1, 74).

מָרָא I. (*part. f.* מֹרְאָה) *intr.* = מָרָה I. *to be obstinate, perverse, rebellious* Zeph. 3, 1, with an allusion to בֵּית הַמֶּרִי, if it does not stand for מוֹרִיָּה, which seems necessary to distinguish it from מוֹרָה (Judges 13, 5). Jerome reads מֻרְאָה,

which gives no tolerable sense, except it be looked upon as a part. fem. of masc. מָרָא (from מָרָא I.).

מָרָא II. (Kal not used) *intr. to fly*, *to hover*, Aram. מְרָא = פְּרַח, hence the Talmudic מַמְרִיאֵי יוֹנִים (those who make doves fly) = מַפְרִיחֵי יוֹנִים.

Hif. הִמְרִיא (*fut.* יַמְרִיא) *to make fly*, *to make vibrate*, Job 39, 18 *at the time she makes* (viz. the כְּנָפַיִם) *float on high*.

מָרָא III. (not used) *intr. to be hollow*, *bellied*, *to be like a purse* or *bag*, of the maw or crop, other expressions for the maw, belly, crop, proceeding from a similar verb-idea; comp. קֶרֶב, Arab. قُرْقُب *belly*, Targ. קוּרְקְבָן *maw* and *crop*, قارب *a boat*, قِرْبَة *a bag*, قِرَاب *a sheath*. Deriv. מֻרְאָה (מֹרְאָ).

מָרָא IV. = מָאַר to מַמְאֶרֶת Lev. 13, 51 52 in the cod. Sam. for מַמְאֶרֶת.

מָרָא *adj. fem.* of מַר as a *n. p. f.* Ruth 1, 20.

מָרָא (not used) *intr.* same as בָּרָא *to be filled*, *full*, ident. with מָלֵא, hence *to be fat*, *well fed*, deriv. (according to some) מְרִיא; *to be fruitful*, deriv. the proper names מֵרוֹן, מֵרוֹן, מְרָאוֹן; metaphor. *to be strong*, *vigorous*, *powerful*, *firm*, deriv. מְרִיא and the proper name מַמְרֵא. The stem מָרָה to מוֹרֶה Job 36, 22, and according to some also to Ps. 9, 21 has the same meaning; comp. Ar. مَرُأَ, مَرِئَ (to be fat, strong) and the other groups under בָּרָא. See the comparison with extra-Semitic roots in *Fürst's* Conc. s. v.

מָרֵא (prop. *part. m.* of מְרָא, with *suff.* מָרְאִי Dan. 4, 16 21 K'tib, for which the K'ri has מָרִי with Aleph elided) *Aram. m.* prop. *a man*, like the Hebr. גֶּבֶר and אִישׁ, Latin vir, so called from strength; as the Ar. مَرْءٌ, مِرْءٌ, مُرْءٌ mean *man* definitely; but commonly *lord* Dan. 2, 47; 5, 23; Targ. מָרֵי, also elsewhere מָר, מָארֵי, Syr. ܡܳܪܳܐ, ܡܳܪܝܳܐ. See מוֹרֶה 3.

מֹרָא s. מֹר.

מֹרָא see מֹרְאָה.

מְרָא (not used) *Aram. intr.* same as Hebr. מָרָא, particularly with the meaning *to be powerful*, *strong*. Deriv. the noun מָרֵא.

מְרֹאד see מְרֹאדַךְ and מְרֹד.

מְרֹאדַךְ (once instead מְרֹדַךְ, and once בְּרֹאדַךְ) *n. p.* of a war-god of the Babylonians, Mars, a next chief deity to בֵּל Jerem. 50, 2, for which Is. 46, 1 has נְבוֹ. As the name of a god it is used, as among all peoples, in forming the names of kings and other persons, such as בְּרֹאדַךְ בַּלְאֲדָן 2 Kings 20, 12, מְרֹאדַךְ בַּלְאֲדָן Is. 39, 1, אֱוִיל מְרֹדַךְ 2 Kings 25, 27; Jer. 52, 31; and in the names of Babylonian kings *Mesese-Mordak*, *Sisi-Mordak*, *Mardok Empad* &c. that appear nowhere except in Greek and Latin writers.

As to the etymology of the name מְ', it is to be explained, according to *Bohlen*, by the Sanskrit *martâk* or *martâdaka* i. e. *man-consumer* (viz. מְרֹד mrod or בְּרֹאד brôd, Greek βροτ-ός mortal, Pers. merd = Sanskrit marta, *a mortal*, *man*, and ־ַךְ *consumer* = Sanskrit aç to consume). Others interpret it by the Pers. مرد (merd) *man*, and كو (hero) or كو (ruler), translating *hero of men*. But it may also be derived, agreeably to the language of Babylonia, from מְרַד (*to be bold*, *valiant*, *warlike*, like ܡܪܰܕ Barhebr. 407. 565), whence the noun מְרֹד was formed with the rare adjective-termination ־ַךְ (see גִּנְזַךְ), which suits the wargod Mars very well; it may therefore be identical with נִמְרֹד, the violent hunter, founder and extender of the Assyrian kingdom.

מְרֹאדַךְ בַּלְאֲדָן see בְּרֹאדַךְ בַּלְאֲדָן.

מַרְאָה (*plur.* מַרְאוֹת, from רָאָה) *f.* 1. *sight*, *vision* Num. 12, 6, with a genitive אֱלֹהִים following Ez. 1, 1; 8, 3; 40, 2; partly same as חָזוֹן *revelation*, partly ideal vision, of which one had still the consciousness afterward;

appearance 1 Sam. 3, 15, perception of the eye Dan. 10, 7 8, which can terrify 10, 16. — 2. *a mirror* Ex. 38, 8, Ar. مِرْآة. — 3. see מַרְאָה I.

מַרְאֶה (*constr.* מַרְאֵה, with *suff.* מַרְאֵהוּ, מַרְאָהָ; *pl. c.* מַרְאֵי, with *suff.* מַרְאֵינוּ, מַרְאַיִךְ, ־הֶן, ־אֵיהֶם, but frequently construed with the sing.) *m.* 1. (coupled with עֵינַיִם, to supplement the word) *the seeing*, *the sight* (of a thing) Lev. 13, 12, *looking at*, *beholding* Deut. 28, 34, Ezek. 23, 16, hence fig. מַרְאֵה עֵינַיִם Eccles. 6, 9 *what one sees with his eyes*, i. e. what one has; *the view* Is. 11, 3. — 2. *the appearance*, *the outward form*, the human Gen. 12, 11; 24, 16, parallel with תֹּאַר; *a handsome form*, *comeliness* Is. 53, 2; *the aspect of the form* Dan. 1, 13; of other things Lev. 13, 3 32; Gen. 2, 9; like דְּמוּת, with which it is often identical Ez. 1, 26. — 3. same as מַרְאָה *a sight*, *a vision* Ex. 3, 3; Ez. 8, 4; 11, 24; Dan. 8, 16.

מֻרְאָה (from a masc. form מֻרְא; from מָרָא III.) *f. the crop*, of birds Lev. 1, 16, Ar. مَرِيء, so called from its purse-shape.

מֵרֹאוֹן (= מְרָאוֹן, from מָרָא *to be fruitful; a fat*, *fertile place*) *n. p.* of a Phenician locality in the north of Palestine, a small Canaanite kingdom united with שִׁמְרוֹן at an early period, like חָצוֹר, אַכְשָׁף and מָדוֹן (which see), afterwards belonging to Zebulun Josh. 19, 15; 12, 20. At a late period it was termed מְרֹנוֹת (contracted from מְרָאוֹנוֹת), which the LXX read incorrectly מַרְתוֹן, and Josephus (Jewish Wars 2, 20) מֵרוֹת; hence the *Gent. m.* מֵרֹנֹתִי Neh. 3, 7; 1 Chr. 27, 30. At a still later time it was called מֵרוֹן (contracted from מֵרָאוֹן) or בֵּית־מֵרוֹן, situated on a height (Rosh ha-Shana 15[a]), or מֵירוֹן or בֵּית מֵרוֹן (Rabba on Ex. 5, 5; on Song of Sol. 8, 1). It was reckoned to (upper) Galilee (גָּלִיל), to the district of Tiberias (טְבֶרְיָה); and as situated in the vicinity of *Giscala* (גּוּשׁ חָלָב) it is said to have been furnished with rich olive plantations (J. Shebiit 9, 2 and Midr. l. c.). In the book of Sohar (Shemini and at the end of ha-Asinû) it is named בֵּי מְרוֹנְיָא, where it is alleged that the authors of Sohar (Simeon ben Jochai and his son Eleasar) are buried (Midrash on Eccles. 11, 2). *Gent. pl.* מְרוֹנָאֵי (Midr. Eccles. l. c.). At the time of Benjamin of Tudela it was still standing; and it is said to exist at present under the name مارون *Mârûn* (see the journey of the Sheikh el-Khiyari &c. Programm of *Tuch*, Leipzig 1850, 4). In the present mountain hamlet *Mârûn*, two hours west of Zaphet, are found the graves of Hillel and Shammai, a very old synagoge and an uncovered Beth ha-Midrash. Here every year on the 18[th] Iyyar is held a great Jewish festival at the grave of Simon ben Jochai, to which thousands of Jewish pilgrims repair from Damascus, Aleppo, Bagdad, Cahira and Constantinople.

מְרַאֲשָׁה see מַרֵאשָׁה.

מַרְאֵשָׁה see מַרֵאשָׁה.

מְרֵאשָׁה see מַרֵאשָׁה.

מָרֵאשָׁה (*possession*, from יָרַשׁ=רָאַשׁ, as there is an actual verbal allusion to יָרַשׁ in Mic. 1, 15) *n. p.* of a city fortified by Rehoboam, in the plain (שְׁפֵלָה) of Judah, into whose neighbourhood ran a valley צְפָתָה 2 Chr. 14, 9 (not connected with צְפַת Judges 1, 17; see *Robinson*, Palest. II. p. 422), Josh. 15, 44; put along with עֲדֻלָּם and אַכְזִיב (Mic. 1, 14 15), which lay also in the low parts of Judah 15, 35 44 (comp. 2 Macc. 12, 35 38); 2 Chr. 11, 8; 14, 8 9. In Mic. 1, 15 מָרֵשָׁה stands for it; 2 Macc. 12, 35 *Μαρισά* (מָרֵאשָׁה), *Jos.* Antt. 8, 10, 1 and 12, 6, 6 *Μαρησά* (מַרְאֵשָׁה) and *Μαρασσά* (מַרְאֲשָׁה). It lay $1^1/_2$ Roman miles south of Eleutheropolis (*Robins.* II. p. 422). It stands for מַרְאֲשָׁה, מַרְאֶשֶׁת=מַרְאֲשָׁה; and the name of the city מָרֶשֶׁת, מוֹרֶשֶׁת, as also מֹרֶשֶׁת גַּת (which see) is identical with it, though the ancients (*Jerome* in his Comment. on Micah) looked upon them as different.

מְרַאֲשֹׁת (after the form מַרְחֶשֶׁת, only

in *pl.* with *suff.* מַרְאֲשׁוֹתֵיכֶם; from רֹאשׁ) *f. pl. what is on the head, a head-dress, a crown*, Jer. 13, 18; comp. מְרַאֲשֹׁת.

מְרַאֲשֹׁת (only *pl.* with *suff.* מְרַאֲשֹׁתָיו, מְרַאֲשֹׁתֶיךָ, from רֹאשׁ) *f. pl. place of the head, side of the head*, Gen. 28, 11 *at his head-place*, at the place where one puts the head in lying down; 1 Sam. 19, 13 16; 26, 7 11 16; 1 Kings 19, 6. On the contrary the constr. state of plur. מְרַאֲשֹׁתֵי 1 Sam. 26, 12 is to be referred to רַאֲשֹׁת.

מֵרַב (from רָבַב after the form מֵסַב; *increase, growth*) *n. p. f.* 1 Sam. 14, 49; 18, 17 19.

מַרְבַד (only *pl.* מַרְבַדִּים, where Dagesh lene is wanting in Beth on account of Resh; from רָבַד) *m. coverlet, covering, bolster* Prov. 7, 16; 31, 22.

מַרְבֶּה (from רָבָה; *constr.* מַרְבֵּה) *m. greatness*, Is. 9, 6 *to the greatness* (לְמַרְבֵּה) *of dominion*, where others read improperly לָם רַבָּה (*to them is great*); *multitude* 33, 23, which does not stand in the constr. state to פְּסָחִים.

מִרְבָּה (a rare form, from רָבָה) *fem. amplitude*, Ez. 23, 32 *to contain abundance*, i. e. ample; it is better perhaps, to read מַרְבָּה (part. fem.) and to refer it to the deep and broad cup.

מַרְבִּית (from רָבָה; with *suff.* מַרְבִּיתָם) *fem. multitude, fulness*, 2 Chr. 9, 6 (explaining the הַחֲצִי of 1 Kings 10, 7); *the greater number* 2 Chr. 12, 29; 30, 18; *increase* (*soboles*) 1 Sam. 2, 33, if we should not translate *multitude*, referring to posterity and relationship; figur. *interest, usury*, prop. increase of capital Lev. 23, 37, comp. Greek *τόκος* from *τίκτω* (to bear), Latin fenus from feo; moderm Hebrew רִבִּית, Syr. ܪܶܒܺܝܬܳܐ, Arab. ربا.

מֻרְבֶּכֶת (from רָבַךְ) *f. something dipped in, mingled* (by moistening), applied to bread Lev. 6, 14; 7, 12; 1 Chr. 23, 29.

מַרְבַּע *m.* cod. Sam. Num. 23, 10 = רֹבַע.

מְרֻבָּע *m. a square* Ez. 45, 2.

מַרְבַּעַת *f.* cod. Sam. Num. 23, 10.

מַרְבֵּץ (after the form מַלְבֵּן, *constr.* מִרְבַּץ, from רָבַץ) *masc. a resting-place, lair*, for animals, herds &c. Zeph. 2, 15; Ez. 25, 5.

מַרְבֵּק (from רָבַק) *m. mast, fattening*, (Targ., *Rashi, Kimchi*) 1 Sam. 28, 24; Jer. 46, 21; Am. 6, 4; Mal. 3, 20.

מָרַג (not used) *tr.* 1. *to bruise into pieces, to rub in pieces, to break in pieces*, of the threshing-roller, *to crush*, connected with מָרַח, פָּרַךְ, פָּרַק; the Arab. مَرَجَ (to rub into one another, to mix with one another) may have the fundamental signification of the organic root in אָ־רַג, and would not therefore belong here. The stem נָרַג is identical, meaning to crush, Ar. نَوْرَج, a threshing-roller, and then, as in the case of דָּבַק, metaphorically *to calumniate, to slander* (see נָרַג). — 2. *to murder, to pierce, to thrust through, to stab*, connected with the organic root in הָ־רַג; comp. Targ. נְרַג to cut in pieces, whence נַרְגָּא an axe; Ar. مرج, whence مِرِّيخ, Zab. ܢܝܪܓ Mars; see הָרַג. Deriv. מוֹרַג, מוֹרָג.

מַרְגּוֹעַ (from רָגַע) *m. rest, refreshment* Jer. 6, 16, or *resting-place*.

מַרְגְּלֹת (after the form מְרַאֲשֹׁת, developed farther from רֶגֶל; only in *plur.* מַרְגְּלוֹת, *constr.* מַרְגְּלוֹת, with *a suffix* מַרְגְּלֹתָיו) *plur. fem.* prop. foot-region, place of the feet, hence *adv. at the feet* Ruth 3, 4 7 8 14; in later language *the feet* Dan. 10, 6.

מַרְגֵּמָה (from רָגַם I.) *f. a machine for throwing stones, a sling* (LXX), hence a proverbial expression for *preposterousness*, Prov. 26, 8 *as the binding of the stone to the sling*, by which the throwing of it is prevented. According to *Kimchi: like a parcel of gems thrown upon a heap of stones* (מַרְ'); according to *Jos. Kimchi: like the binding of a stone in a piece of purple* (מַרְ'); but the explanation of the LXX is preferable.

מַרְגֵּעָה (from רָגַע) *f.* same as מַרְגּוֹעַ Is. 28, 12.

מָרַד (*part. pass.* מָרוּד, *inf. constr.* מְרֹד, *fut.* יִמְרֹד) 1. *trans.* prop. same as מָרָה I. *to stick into*, *to cut into* one, hence *to strive against*, *to injure*, an expression of resistance against one, with accus. of the person Gen. 14, 4; Josh. 22, 19; hence מֹרְדֵי־אוֹר Job 24, 13 *the strivers against the light* = לֹא־יָדְעוּ אוֹר 24, 16; comp. Sanskrit mṛid, Latin mord-ere (to prick, to bite at one); *to push away*, *to expel*, *to drive away*, hence *part. pass. pl.* מְרוּדִים, coupled with עֲנִיִּים Is. 58, 7 *the thrust out poor.* Deriv. מָרוּד. — 2. (more general) *intr. to be rebellious*, *perverse*, *obstinate*, *disobedient*, with בְּ of the person 2 Kings 18, 20, Is. 36, 5, Dan. 9, 9; later with עַל Neh. 2, 19; 2 Chr. 13, 6; *to be violent*, *hard*, *saucy*, *valiant*, *bold*, in derivatives. Deriv. מֶרֶד, מֶרֶד, מַרְדּוּת, the proper names מֶרֶד, מְרֹאדַךְ, נִמְרֹד, מְרֹדָךְ, מָרְדֳּכַי.

The stem מַר, whose fundamental signification is clear from the Arab. مَرَّ, مُرَّ, Syr. ܡܪܰܪ (to debar), has מַ־רַד for its organic root; and the latter is also found in טָ־רַד and elsewhere.

מְרַד (prop. part. for מָרֵד) *Aram. adj. m.*, מָרָדָא (*def.* מָרָדְתָּא) *fem. rebellious*, Ezr. 4, 12 15. See מְרַד.

מֶרֶד *m.* 1. *obstinacy*, coupled with מַעַל Josh. 22, 22. — 2. (after the form מֶלֶךְ; *a bold one*, *a hero*) *n. p. m.* 1 Chr. 4, 17 18.

מְרַד (not used) *Aram.* same as Hebr. מָרַד, whence the noun מְרַד, adj. מָרָד.

מְרַד *Aram. m. rebellion*, *contumacy*, Ezr. 4, 19, coupled with אֶשְׁתַּדּוּר (which see).

מְרֹד (*constr.* מְרֹדְ־) *m.* prop. *boldness*, *valour*, concrete *a valiant* or *bold* one, *a hero*, a designation of *Mars;* only in the proper name מְרֹדָךְ, and farther developed in the form מָרְדְּ־ in מָרְדֳּכַי. For מְרֹד there also occurs מְרֹאד.

מִרְדָּה (from רָדָה; *constr.* מִרְדַּת) *fem. subjection*, Is. 14, 6, where מִרְדַּת should be read for מֻרְדָּף, according to the Targ. and parallelism; the state constr. stands also elsewhere before the relative which is to be supplied (Is. 29, 1; Job 18, 21; 29, 2).

מַרְדּוּת (from מָרַד) *f. refractoriness*, *contumacy* 1 Sam. 20, 30.

מְרֹדָךְ see מְרֹאדַךְ.

מָרְדֳּכַי (from מָרְדְּ־ from מְרֹד *Mars*, and the termination כַי = the Aryan *ka*, elsewhere *ak*, ־ַךְ, see ־ַךְ; *dedicated to Mars*) 1. *n. p.* of a man, whose history is narrated in the book of Esther Esth. 2, 5 seq. — 2. of a man who returned with Zerubbabel Esr. 2, 2; Neh. 7, 7.

מֻרְדָּף (= מִרְדָּף) *m. persecution*, *destruction*, Is. 14, 6, where, however, it is better to read מִרְדַּת (see מִרְדָּה).

מָרָה I. (*part.* מוֹרֶה, *pl.* מֹרִים; *inf. absol.* מָרוֹ) *intr.* (according to the usual assumption) *to murmur*, *to be fretful* (*Fürst*, Concord. s. v.), identical in its organic root מַר־ה with מַר (to be fretful, irritated, peevish) in הִתְמַרְמַר (which see), and with the Latin mur in murmur; which passed over into *to be rebellious*, *to be refractory*, *to rebel*, *to hurt.* Better, however, = מַר *to be violent*, *harsh*, 2 Kings 14, 26 *the misery of Israel was violent* (harsh); comp. the noun מְרִי (Job 23, 2) = מְרִיר, as vice versa מַרֵּר Ex. 23, 21 stands in the sense of מָרָה; then *to strive violently with one*, as in Arabic, hence מְרִיב = מְרִי in a proper name; *to be excited*, hence מֹרָה adj. and subst. The fundamental signification would be accordingly *to cut into*, *to pierce*, hence (as in מָרַד, and in Syr. also the same as מְרַד to be violent, bold, harsh) *to thrust against a thing*, *to oppose*, *to be excited against a thing*, commonly *to murmur*, *to be refractory*, with accus. *to despise* or *reject* a thing Jer. 4, 17, Ps. 105, 28, and frequently in the formula מָרָה אֶת־פִּי פ׳ *to resist one's command* Num. 20, 24; 1 Sam. 12, 15; Lament. 1, 18; seldom with בְּ Hos. 14, 1, Ps. 5, 11; or absol. Deut. 21, 18

20, coupled with מָאֵן Is. 1, 20; as the Arab. مرى also signifies to deny, to refuse. מוֹרְאָה Zeph. 3, 1 can either be referred to מָרָא I. = מָרָה I., or considered as = מוֹרִיָּה. Deriv. מְרִי, מֹרָה.

Hif. הִמְרָה (*part. m. pl.* מַמְרִים; *inf.* הַמְרוֹת, with לְ abridged לַמְרוֹת; *fut.* יַמְרֶה, *apoc.* יַמֶר) with accus. *to offend* Ps. 78, 17; 106, 33; *to injure* 78, 40; 107, 11; *to provoke*, הִמ׳ עֵינֵי פ׳ *to provoke the eyes of one* Is. 3, 8; *to act with obstinacy*, *against one* with עִם Deut. 9, 7, with the accus. Josh. 1, 18, 1 Sam. 12, 14, Ez. 5, 6, or בְּ 20, 13 21; Neh. 9, 26; Ps. 106, 43; *to quarrel*, *to dispute*, Job 17, 2 (where the Dagesh in מּ is dirimens) *on their disputation rests my look*, i. e. I see continually their quarrelling with me.

מָרָה II. (not used) *tr.* same as בָּרָה *to cut off*, *to shave off.* Deriv. מוֹרָה 2.

מָרָה III. (not used) *intr.* same as מָרָא (which see) *to be thick*, *fat*, *strong*, metaph. *to be strong*, *powerful*, *vigorous; to rule*, *to have power.* Deriv. מוֹרֶה, and the proper names מְרָיִם, מְרָת (מְרָתַיִם), מָרוֹת.

מָרָה IV. (not used) *tr. to prophesy*, *to announce*, conseq. = אָ־מַר in this sense; comp. Ethiop. מרי to prophesy. Deriv. the proper names יַמְרִי (יַמְרִיָּה), מְרָיוֹת, מְרָיָה, יִמְרָה.

מָרָה (from מָרַר; *bitter fountain*) *n. p.* of a bitter fountain in the peninsula of Sinai Ex. 15, 23; Num. 33, 8. (*Burckh.* Travels &c. in Syria p. 472.)

מָרָה (from the masc. מֹר; from מָרַר) *f. bitterness*, *sorrow* Prov. 14, 10.

מֹרֶה (from מָרָה I.) *adj. m.*, מֹרָה *f. ill-humoured*, *out of tune*, *obstinate*, *disagreeable;* the fem. as a subst. Gen. 26, 35 *ill temper.*

מַרְהֵבָה see מַדְהֵבָה.

מָרוּד (*plur.* מְרוּדִים, from מָרַד after the form גָּמוּל) *m. expulsion*, *persecution*, *misery* Lament. 1, 7 (LXX); 3, 19, coupled with עֳנִי.

מֵרוֹז *n. p.* of a locality in אֶרֶץ הַגָּלִיל (1 Kings 9, 11) in a territory inhabited by Canaanites mixed with Israelites, not far from קֶדֶשׁ נַפְתָּלִי; conseq. in the neighbourhood of the lake מֵרוֹם Judges 5, 23. Hence it is possible, that it is the locality מֵרוֹם (*high place*), which first gave the lake its name. The Jewish inhabitants of this place refused to support the Israelites in their struggle with Sisera, and afforded shelter to the conquered Canaanites. The explanation which follows the Arab. ملاذ *refuge*, is not supported by the Hebrew usage of אָרַז.

מָרוֹחַ (*constr.* מְרוֹחַ, from מָרַח) *adj. m. bruised*, *crushed*, of the testicles Lev. 21, 20; a sort of castration.

מָרוֹם (from רוּם after the form מָקוֹם, *constr.* מְרוֹם; *pl.* מְרוֹמִים, *constr.* מְרוֹמֵי, with *suff.* מְרוֹמָיו) *m.* 1. *a high place*, *a high point*, hence מְרוֹמֵי שָׂדֶה Judges 5, 18 *the mountainous regions*, מְרֹמֵי קָרֶת Prov. 9, 3 14 *the heights of the city*, 8, 2 *on the top of high places by the way;* then *the munitions of rocks* Is. 33, 16; מְ׳ הָרִים 37, 24 *the highest mountain-summits* = מְ׳ קִץ ibid. *the extreme height;* מְ׳ עֻז *high fortifications* Jer. 51, 53; הַר מְ׳ יִשְׂרָאֵל Ez. 17, 23 *mountain of the height of Israel*, i. e. the prominent mountain, Zion; also = הַר Jer. 31, 12, hence coupled with צִיּוֹן. Metaphor. a) *heaven*, as a height 1 Sam. 22, 17, Is. 24, 18, Jer. 25, 30, = מַעַל Job 31, 2; God is therefore named אֱלֹהֵי מָ׳ Mic. 6, 6, and the stars (conceived of as animate) צְבָא הַמָּ׳ Is. 24, 21; *the heavenly host*, *angels* Job 25, 2; Is. 57, 15 *a height* (i. e. the unreachable heaven) *and a sanctuary* (קָדוֹשׁ as a subst. like 58, 13) *I inhabit.* b) *excellency*, of Babylon Is. 26, 5, concr. *an excellent one* 24, 4. c) *a position of honour*, *a dignity*, *high office* Eccles. 10, 6. — 2. *adv.* (prop. accus. of the noun) *in the height* Is. 22, 16 (i. e. on Zion), *highly;* מָ׳ מִן *higher than* Jer. 17, 12; *on high* Is. 37, 23; 40, 26; *far*, *distant* Ps. 10, 5; *proudly*, *elately* 56, 3.

מֵרוֹם (from רוּם after the form מִשּׁוֹט, *high place*) *n. p.* of a locality probably a high-lying one in the north of Palestine, identical with מֵרוֹן and מֵרוֹז (which see); hence מֵי־מֵרוֹם (*the waters of Merom*) *n. p.* of a lake there, north of the כִּנֶּרֶת near the Jordan-springs JOSH. 11, 5-7; worshipped as the deity *Μηρομοῦμος* by the Phenicians (Sanch. p. 16); subsequently it was called מֵי סַמְכָא (Samochonitis) or יַמָּה שֶׁל סִבְכִי (Bechoroth 51[a]).

מֵרוֹן see מְרָאוֹן.

מֵרוֹן see מְרָאוֹן.

מֵרוֹץ (from רוּץ after the form מֵרוֹז, מֵרוֹם) *m. a race*, *running*, ECCLES. 9, 11 *the race does not profit the swift-footed.*

מְרוּצָה (*constr.* מְרוּצַת, with *suff.* מְרוּצָתָם; *pl.* מְרוּצוֹת) *f.* 1. (from רוּץ) *a race*, *running* 2 SAM. 18, 27, *progression*, *course* JER. 23, 10, comp. *δρόμος* (ACTS 20, 24) and רוּץ (PROV. 1, 16), and so JER. 8, 6 K'ri *all turn to their course again*, i. e. proceed on their course, where the K'tib has מְרוּצוֹת. — 2. same as מְרֻצָה (from רָצַץ) *crushing*, *oppression*, JER. 22, 17.

מְרוּקִים (with *suff.* מְרוּקֵיהֶן) *m. pl.* same as תַּמְרוּקִים prop. *rubbings in* (from מָרַח = מָרַק), *anointings*, with salve and scented oil, to make the body pliant and beautiful ESTH. 2, 12.

מָרוֹר see מְרֹרִים.

מָרוֹת (*dominion, power;* from מָרָה III.) *n. p.* of a city in Judah MIC. 1, 12.

מַרְזֵחַ (*constr.* מַרְזַח; from רָזַח) *m. a shout*, *a cry of joy* or *sorrow* JER. 16, 5; AM. 6, 7; comp. Arab. رَزَخَ call, cry, مِرْزَخ noise, sound.

מָרַח (*fut.* יִמְרַח) *tr. to rub*, *to bruise*, e. g. a fig-cake, that it may serve, when pressed, as an emollient laid on sores Is. 38, 21; *to crush*, the testicles, a sort of castration, deriv. מְרוֹחַ; *to rub in*, *to besmear* (like מָרַק) with oil, fat and ointment; Ar. مرغ, مرخ to rub in.

מֶרְחָב (*pl. constr.* מֶרְחֲבֵי; from רָחַב) *m.* 1. *a wide place*, *a broad space*, HAB. 1, 6 (of the wide places of the earth), conseq. the opposite of a fold, i. e. *the open*, *wide country; a place to wander in*, HOS. 4, 16, i. e. the open field. — 2. fig. *enlargement*, *liberty*, Ps. 31, 9; 118, 5; opposite of צַר (straitness).

מֶרְחָק (from רָחַק after the form אֶשְׁנָב, מֶרְכָּב; *plur.* מֶרְחַקִּים and מַרְ־, *constr.* מֶרְחַקֵּי) *m.* 1. *remoteness*, *a remote country*, e. g. Assyria Is. 10, 3, Scythia JER. 5, 15; fully אֶרֶץ מֶ' Media Is. 13, 5; 46, 11; distant lands generally 8, 9; on the contrary אֶרֶץ מַרְחַקִּים 33, 17 is *a land stretching far and wide*, i. e. which is not confined; מִמֶּ' 17, 13 *from afar*, *in the distance*, JER. 31, 10. — 2. in the proper name בֵּית הַמֶּרְחָק (*place of remoteness*) the name of a hamlet in the neighbourhood of Jerusalem at the Cedron 2 SAM. 15, 17.

מַרְחֶשֶׁת (from רָחַשׁ *to boil up*) *f. a kettle*, i. e. a vessel for boiling LEV. 2, 7; 7, 9.

מָרַט (*part. act. m. pl.* מֹרְטִים, *pass. f.* מְרוּטָה; *inf. constr.* מָרְטָה; *fut.* אֶמְרֹט, אֶמְרְטָה) *tr.* 1. *to tear out*, *to pluck out*, the hair of the beard, a disgraceful act of ill-treatment; with accus. of the person NEH. 13, 25, and of the member Is. 50, 6, or מִן EZR. 9, 3; Ar. مرط, Syr. ܡܪܛ the same. — 2. *to whet*, *to sharpen*, *to draw*, a sword, prop. *to rub off*, the rust, like מָרַק (which see), Ez. 21, 14 16, coupled with חָדַד and פָּתַח; מְרוּטָה לְהָכִיל 21, 33 *polished for the devouring* (לְהָכִיל=הָאֲכִיל, conseq. = לְטֶבַח). — 3. *to rub off*, *to strip off*, the shoulders, by heavy burdens Ez. 29, 18.

The fundamental signification of the stem is prop. to make smooth, bare; comp. Syr. ܡܪܛ (intr.), conseq. identical with מָלַט I., except that the latter is intrans Signif. 2 and 3 are metaphor.

Nif. נִמְרַט (*fut.* יִמָּרֵט) *to be plucked*, *pulled out*, of the hair of the head, i. e. to become bald LEV. 13, 40 41.

Puh. מֹרַט (*part.* מְמֹרָט) *to be polished*,

to be bright, of נְחֹשֶׁת 1 Kings 7, 45, for which מָרוּק stands in the parallel passage of Chronicles; to be sharpened Ez. 21, 15 16, where the Dagesh in מֹרָטָּה is Dagesh euphonic, as in נְתֻנּוּ 27, 19. מוֹרָט Is. 18, 2 7 is an epithet ornans to מְמֻשָּׁךְ and stands either for מְמֹרָט meaning *shining* (prop. polished) i. e. *beautiful* (comp. שָׁפַר to polish and to be beautiful), which serves to designate the Ethiopians; or it should be derived from יָרַט. See מוֹרָט.

מְרַט (*part. pass.* מְרִיט and this then in the 3. *p. pl.* מְרִיטוּ) *Aram. tr.* = Hebr. מָרַט Dan. 7, 4; in the Talmud of threadbare garments.

מְרִי (*pause* מֶרִי, with *suff.* מֶרְיְךָ, מִרְיָם; from מָרָה I.) *m.* 1. *perverseness*, *rebelliousness*, against God's instructions Is. 30, 9, Deut. 31, 27, Neh. 9, 17, whence Israel is termed בֵּית מ׳ Ez. 2, 5 8; 12, 2 3 9; 17, 12, בְּנֵי מ׳ Num. 17, 25, or מְרִי (*apostasy*) alone Ez. 2, 7; 44, 6; *rebellion*, against the king Prov. 17, 11; 1 Sam. 15, 23 *for the sin of witchcraft is refractoriness*, i. e. is like it. — 2. *disputation*, *strife*, same as מְרִיב, only in the proper name מְרִי בַעַל (*strife of Baal*, i. e. Baal is disputer, but which is also explained as strife against Baal) 1 Chr. 9, 40, for which we have elsewhere מְרִיב בַּעַל. There stands for it also מְפִיבַעַל, and for that מְפִיבֹשֶׁת, without being a mistake in orthography on that account. — 3. *harshness, violence* Job 23, 2, Targ. מְרִיר.

מְרִיא (*pl.* ־אִים, *constr.* ־אֵי, with *suff.* מְרִיאֵיכֶם, from מָרָא) *m.* the name of a certain kind of heifer, slaughtered along with שׁוֹר 2 Sam. 6, 13 and בָּקָר 1 Kings 1, 9 for sacrifices and banquets Is. 1, 11, Am. 5, 22, indigenous in the rocky district of Bashan Ez. 39, 18, and being tame opposed to כְּפִיר Is. 11, 6, as בָּקָר is to אַרְיֵה 11, 7. By מ׳ we are to understand, according to *Saadia* and *Ibn Balʿam*, a sort of buffalo or bison, bubalus, so called from its strength (*Ibn Esra*, Targ., Syr.). Most interpreters understand *a fatted calf* (*Haja*), which does not suit the context.

מְרִיב (*constr.* מְרִיב, from רִיב) *masc. quarrel*, *opposition*, only in the proper name מְרִיב בַּעַל 1 Chr. 9, 40, for which מְרִי בַעַל also stands there.

מְרִיבָה (*constr.* ־בַת, *pl.* ־בוֹת, from רִיב) *f.* 1. *quarrel*, *strife*, *dispute*, Gen. 13, 8, *rebelliousness* Num. 27, 14. — 2. *n. p.* of a rock-fountain in the desert, not far from Sinai Ex. 17, 7; Ps. 95, 8 (with an announcement of the reason of the name); fully מֵי מְרִיבָה Num. 20, 13 24; Deut. 33, 8; Ps. 81, 8; 106, 32; more exactly designated מֵי מְרִיבַת קָדֵשׁ *the waters of strife at Kadesh* (Barnea) in the wilderness of Sin Num. 27, 14, Deut. 32, 51; for which the pl. מְרִיבוֹת is used in Ez. 47, 19 and 48, 28. This Meribah-water should be connected with *Ain el-Weibeh* (*Robinson*, Pal. II. p. 581). For מֵרִבְבֹת קֹדֶשׁ Deut. 33, 2 we should read perhaps מִמְּרִיבַת קָדֵשׁ, which gives a better sense.

מְרִי בַעַל see מְרִי 2.

מְרָיָה (from מָרָה IV.; *revelation of Jah*) *n. p. m.* Neh. 12, 12; comp. יִמְרָה.

מֹרִיָּה (once מוֹרִיָּה 2 Chr. 3, 1) *n. p.* of a hill in Jerusalem, on which Solomon's temple was built; fully הַר הַמֹּ׳ 2 Chr. 3, 1; as *Josephus* (Ant. 1, 13, 1) calls it τὸ Μώριον ὄρος; identical, therefore, with the *temple-mountain* הַר בֵּית יי״ Is. 2, 2, afterwards called הַר הַבַּיִת. At a later period it may have passed into the expression צִיּוֹן (which see), because it became united with the upper city, especially as it was not very much used. The part or district about this hill, i. e. Jerusalem, is termed by the Jehovistic narrator in Gen. 22, 2 אֶרֶץ הַמֹּרִיָּה *land of Moriah*, and *Moriah* itself is called l. c. אַחַד הֶהָרִים *one of the mountains*, and in 22, 14 הַר יי״; hence the Jer. Targ. has טוּר מוֹרִיָּה at 22, 2. About this mountain which was early dedicated even under Abraham, and which was perhaps designed for a place of worship, an old proverb was current: בְּהַר יי״ יֵרָאֶה 22, 14 *on the mount of God* (a revelation) *is seen;* which the author re-explains

by making Abraham give it the name יְיָ יִרְאֶה (*God sees*, i. e. takes care of). Supported by this proverb and name, as well as by 22, 8 and by 2 Chr. 3, 1 compared with 1 Chr. 21, 18 22, many have interpreted מ׳ as if it originated from מָרְאֶה־יָהּ (*shewn by Jah*, pointed out by him). But though we are not to think of its identification with מוֹרֶה at Shechem (Gen. 12, 6), as some think (after the LXX, and after *Michaelis*, *Beck*); yet this derivation appears to be unsatisfactory, because the name is merely a remnant belonging to the old heathen time. We believe, therefore, that it arose out of מוֹרֶה יָהּ, and is to be explained agreeably to the n. p. מוֹרֶה.

מְרָיוֹת (from מָרָה IV.; *revelations*) *n. p. m.* Neh. 12, 15, elsewhere מְרָמוֹת (perhaps a reduplication = מְרַמְרוֹת from מָרָה IV.) 1 Chr. 5, 32; 9, 11.

מִרְיָם (*the thick*, *fat*, *strong one;* from מָרָה III. with the formative syllable ־ָם; hence Arab. *Kultum*) *n. p. f.* Ex. 15, 20; the name does not reappear till late 1 Chr. 4, 17.

מְרִירוּת (from מָרַר) *f. sorrow*, *grief* Ez. 21, 11.

מְרִירִי *adj. m. bitter*, *harsh*, *sharp*, metaphor. *poisonous*, *dangerous*, of קֶטֶב Deut. 32, 24; see מְרִירִים 2. and מְרֹרָה.

מְרִירִים (*constr.* מְרִירֵי) *m. pl.* 1. Job 3, 5 (see כַּמְרִירֵי) *bitternesses.* — 2. *bitter herbs*, same as מְרֹרִים, only in cod. Sam. Deut. 32, 24, where קֶטֶב מְרִירִים is a designation of hunger (comp. Job 30, 4).

מָרַךְ (not used) *tr.* same as מָרַח *to rub in pieces*, *to dissolve*, assumed for מֹרֶךְ, the מ appearing as radical in modern Hebrew.

מֹרֶךְ (from מָרַךְ) *m.* prop. a dissolving, a melting; fig. *timidity*, *fear* Lev. 26, 36; but the stem may also be רָכַךְ.

מֶרְכָּב (from רָכַב *to sit upon*, with ־ֶ for ־ִ, like מִרְמָס, מִפְגָּע; with *suff.* מֶרְכָּבוֹ) *m.* 1. *a seat*, belonging to a chair Song of Sol. 3, 10; Lev. 15, 9. — 2. = מֶרְכָּבָה (in Chronicles) *a chariot* 1 Kings 5, 6.

מֶרְכָּבָה (with *suff.* מֶרְכַּבְתּוֹ; *plur.* מַרְכָּבוֹת, *c.* מַרְכְּבוֹת, with *suff.* מַרְכְּבֹתָיו, מַרְכְּבֹתֵיהֶם; from רָכַב) *f. a state-chariot*, on which one went about to receive homage Gen. 41, 43 or to appear in splendour 46, 29; 2 Sam. 15, 1; Is. 22, 18 coupled with כָּבוֹד; *a military chariot*, with or without a team 1 Kings 10, 29, 2 Chr. 1, 17, Judges 4, 15, often of ornamental work 1 Chr. 7, 33; spoken of *the chariot* of God, on which he rides along 1 Chr. 28, 18, and then fig. Hab. 3, 8; of *the chariot* (with horses) dedicated to the sun, the emblem of sun-worship 2 Kings 23, 11 (comp. *Herod.* 1, 189; *Zendavesta* II, 264; *Curt.* III, 3). From the very old worship of the sun a Phenician city was termed בֵּית הַמַּרְכָּבוֹת (which see) Josh. 19, 5; 1 Chr. 4, 31; the names בֵּית, חֲצַר סוּסִים, חֲצַר סוּסָה, עִיר שֶׁמֶשׁ, שֶׁמֶשׁ being also taken from such worship.

מַרְכֹּלֶת (with a *suffix* מַרְכֻּלְתֵּךְ; from רָכַל) *fem. a mart*, *market-place*, where the Tyrians purchased the kinds of yarn חֲבָשִׁים, אֲרָזִים &c. Ez. 27, 24; but one may read the word more appropriately בָּם רְכֻלָּתֵךְ (*about them was thy traffic*), like רְכֻלָּה 28, 5 16 18, especially as מ׳ does not occur elsewhere, and כ is in many mss. without Dagesh.

מִרְמָה (*pl.* מִרְמוֹת; from רָמָה) *fem.* 1. same as רְמִיָּה, תָּרְמָה, תַּרְמִית, תַּרְמוּת, properly what causes a fall, makes to stumble, hence *fraud*, *falsehood* Is. 53, 9; Jer. 9, 7; *cunning* Gen. 27, 35, *deceit* 34, 13, *treachery* 2 Kings 9, 23, *the being deceived* Prov. 14, 8; *weights* or *stones of deceit* Prov. 20, 23, Mic. 6, 11, i. e. deceitful; *treason* Jer. 9, 5; *unrighteous possession* 5, 27; sometimes the plur. is *extortion* Psalm 10, 7, *deceits* 38, 13. — 2. (from רָמָה II. = רָמַם; *height*) *n. p. m.* 1 Chr. 8, 10.

מְרֵמוֹת (from רָמָה II. = אָרַם *to be strong*, *firm*) *n. p. m.* Ezr. 8, 33. מְרָיוֹת is also used for it Ezr. 10, 36. But see מְרָיוֹת.

מִרְמָס, as also מִרְמָס (*c.* only מִרְמַס; from רָמַס) *m. an object of treading down*

Is. 5, 5, Mic. 7, 10, *a treading down* Is. 28, 18, *place of treading* 7, 25; *destruction* Dan. 8, 13.

מֵרֹנֹתִי see מֵרֹאוֹן, מֵרוֹן.

מֶרֶס (old Persian; *worthy*, Zend. meresh, Sanskrit mârsha) *n. p.* of a Persian nobleman Esth. 1, 14.

מַרְסְנָא (= מֶרֶס with the addition of nâ) *n. p.* of (another) Persian nobleman Esth. 1, 14.

מֵרַע (from רָעַע after the form מֵצַר, מֵסַב, *in pause* מֵרָע) *m. wickedness, badness, disunion,* Dan. 11, 27 *their heart belongs to disunion,* i. e. is disunited; Prov. 17, 4 *wickedness hears* &c.; on the contrary מֵרַע Is. 9, 16 is part. Hif. of רָעַע (hence put with חָנֵף), whose pl. מְרֵעִים is of frequent occurrence.

מֵרֵעַ (abridged from מֵרֵעֶה *friendship, acquaintanceship*, from רָעָה II., retaining Tsere in the preformative and after Resh, perhaps to distinguish it from מְרֵעִים belonging to רָעַע, the Tsere continuing in רֵעַ also; with *suff.* מֵרֵעֵהוּ [for which others, e. g. *Kimchi, Norzi*, read מֵרֵעֵהוּ], מֵרֵעֶךָ; *plur.* מֵרֵעִים) *masc.* prop. *friendship, acquaintanceship,* 2 Sam. 3, 8, Prov. 19, 7, united with the pl. as a collective; commonly concrete, *a friend, companion,* Gen. 26, 26; Judges 14, 20; hence the *pl.* 14, 11. In מֵרֵעֵהוּ Job 6, 14 מֵ should be considered the prepositive מִן.

מִרְעֶה (from רָעָה I.; *constr.* מִרְעֵה, with *suff.* מִרְעֵהוּ, once written fully מִרְעֵיכֶם without being a plur.) *masc. place of pasture*, as also *pasture* Gen. 47, 4, for צֹאן 1 Chr. 4, 39 41, or figur. what is compared with pasture Ez. 34, 14 18, *a haunt* for cattle, i. e. the wilderness Is. 32, 14; hence = מָעוֹן the lair of the lion Nah. 2, 12.

מַרְעִית (from רָעָה I.; with *suff.* ־תִי, ־תָם, ־תוֹ) *f. pasturing* (fig.) Jer. 23, 1; Ez. 34, 31; metaphor. *a flock* Jer. 10, 21.

מַרְעֲלָה (from רָעַל; *declivity*) *n. p.* of a locality in Zebulun Josh. 19, 11; Ar. رَعْل cape.

מַרְפֵּא (also מַרְפֵּה) *m.* 1. (from רָפָא I.) *the healing, cure,* of the body Prov. 4, 22; *refreshment* 16, 24, for which 3, 8 has רִפְאוּת; לְאֵין מַ' *without healing* 2 Chr. 21, 18; 36, 16; *deliverance* Prov. 6, 15; fig. אֲרֻכָה וּמַ' Jer. 33, 6 *a binding up and healing*, i. e. *a healing bandage* = welfare. — 2. (from רָפָא II.) *placidity* Prov. 13, 17; *softness, gentleness,* of לֵב 14, 30, opposite קִנְאָה (zeal, passion); *mildness* 15, 4; *calmness, peace,* = שָׁלוֹם Jer. 8, 15; 14, 19, opposite בְּעָתָה; *quietness* = *wisdom* Eccles. 10, 4.

מַרְפֵּה see מַרְפֵּא.

מִרְפָּשׂ (*c.* ־פַּשׂ, from רָפַשׂ) *m. muddied water* Ez. 34, 19.

מָרַץ I. (Kal not used) *intr.* same as פָּרַץ *to press in, to break with violence,* into a thing (*Kimchi*), Ar. (transp.) مصر.

Nif. נִמְרַץ (only *part. m.* נִמְרָץ, *fem.* נִמְרֶצֶת) *to be pressing, violent,* of קְלָלָה 1 Kings 2, 8 (Targ., Syr., Vulg.); *to be formidable,* of חֶבֶל (destruction) Mic. 2, 10.

Hif. הִמְרִיץ (*fut.* יַמְרִיץ) *to cut into, to press into, to excite violently* Job 16, 3. The Ar. مَرِضَ, Aram. מְרַע *to be sick, weak,* prop. to be rubbed in pieces, to be dissolved, is connected with the Hebrew מָרַח, מָרַךְ, מָרַג.

מָרַץ II. (Kal not used) *intr.* same as מָלַץ (which see) *to be eloquent, lovely, pleasant.*

Nif. נִמְרַץ (3 *pl.* נִמְרְצוּ) *to be lovely, pleasant* Job 6, 25. Ps. 119, 103 נִמְלְצוּ.

מְרֻצָה see מְרוּצָה.

מְרֻצָּה see מְרוּצָה.

מַרְצֵעַ (from רָצַע) *m. an awl* Ex. 21, 6.

מַרְצֶפֶת (from רָצַף I.) *f. a pavement,* of stones joined together (LXX) 2 Kings 16, 17; comp. רִצְפָּה (a stone-wainscot).

מָרַק (*part. pass.* מָרוּק, *imp. pl.* מִרְקוּ) *tr.* 1. *to rub in pieces, to dissolve,* pieces of flesh by moistening and soaking, identical with פָּרַק (comp. מָלַט and פָּלַט, מָרַץ and פָּרַץ); deriv. the noun מָרָק. — 2. *to rub,* i. e. *to make soft, pliant,*

the skin, by besmearing it with oil and ointment; deriv. מְרוּקִים and תַּמְרוּק. — 3. *to rub in*, *to press into*, the flesh, i. e. to press into the skin piercing and cutting it, of חַבּוּרוֹת פֶּצַע, whence תַּמְרִיק; *to rub fine*, *to polish*, brass, 2 Chr. 4, 16, for which מָרוּט stands in 1 Kings 7, 45; *to sharpen*, lances (רְמָחִים) Jer. 46, 4. The Targ. מְרַק, Syr. ܡܪܩ have proceeded from the same fundamental signification, as well as the Ar. مرج.

Pu. מֹרַק *to be scoured*, *to be rinsed*, by water Lev. 6, 21 [28].

מָרָק or מְרַק (*c.* מְרַק Is. 65, 4 K'ri, from מָרַק 1. which see) *m. broth*, jusculum Judges 6, 19 20; Is. 65, 4 K'ri, for which the K'tib has פְּרַק; Ar. مرق the same, prop. pieces of flesh cleansed and soaked in water. But it is possible that רַק II. should be adopted as the stem; comp. the modern Hebrew רַקְרֶקֶת soup.

מֶרְקָח (*pl.* מֶרְקָחִים; from רָקַח) *m.* an aromatic herb, *spicy shrub* Song of Sol. 5, 13, where the LXX read מְגַדְּלוֹת for מִגְדָּלוֹת (border-beds in a garden).

מֶרְקָחָה (from רקח) *f.* 1. *a brewing*, substances united by cooking and brewing Ez. 24, 10. — 2. *a vessel*, *a kettle*, for brewing Job 41, 23.

מִרְקַחַת (from רָקַח) *f. ointment* 1 Chr. 9, 30; *unguent-mixture* 2 Chr. 16, 14.

מָרַר I. (not used) *intr. to flow*, *to run*, of water; *to flow out*, *to exude*, of resin; hence מֹר (מוֹר), מַר (the noun). Comp. the Ar. (redupl.) مرمر to make flow, مرمرة continuous rain, مهر water-channel. Identical with the organic root מַר is the verb מָהַר (to flow forth, to flood) Ar. مار (to flood, to flow), metaphor. to hasten or run forward; the same metaphorical transition being found in אָ־זַל I. (comp. נָ־זַל, יָבַל, הָלַךְ, רָהַט (which see); as also in the Arab. مر (to set out, to hasten forward); still farther נָ־מַר, Ar. نمر to be flowing (of water, opposite to stagnating). Derivat. the proper names נִמְרָה, נִמְרִים. Besides the Semitic languages we have to compare the Sanskr. *mari*, Latin *mare*, Gothic *marei*, German *Meer*, Greek *μύρ-ειν* (to flow) and its deriv. *μυρμύρειν*.

מָרַר II. (3 *pers.* מַר, מָרָה; *fut.* יֵמַר after the form יֵחַת, יִתַּם) *intr.* prop. to be cutting, piercing, same as מָר־ה I. in its original signification; hence *stinging*, *biting*, spoken of the taste, *harsh*, of bitter herbs (see מְרֹרִים), *to be bitter*, of gall, water (see מְרֵרָה, and the proper name מָרָה). Fig. of intoxicating drink Is. 24, 9, i. e. it does not determine to joy; *to be hurtful*, *poisonous* (see מְרֹרָה, מְרִירִי), of misfortune, misery (see מַמְרֹר); *to be violently* or *strongly excited*, *to be wounded*, in the spirit (נֶפֶשׁ), i. e. *to feel grief* 1 Sam. 30, 6; 2 Kings 4, 27; *to feel pain*, *woe*, *to suffer* (see the noun מַר); *to be troubled*, *grieved* (see מַר, מֶמֶר, מְרִירוּת, מֹרָה); *to do violently*, *strongly*, of בְּכִי, מִסְפֵּד (see תַּמְרוּרִים); *to act violently*, *boldly* (see the proper name מְרָרִי). Deriv. מַר (adj. with לְ of the pers.), מָרָה, מְרִירִי, מֶמֶר, מְרֹרִים, מְרֵרָה, מְרֹרָה, מֹרָה, מְרִירִים, מְרִירוּת, מַמְרֹר, תַּמְרוּר, and the proper names מָרָה, מְרָרִי.

Nif. נָמַר Jer. 48, 11 see under מוּר and נָמַר.

Pih. מֵרַר (*fut.* יְמָרֵר, *pl.* יְמָרְרוּ) *to make bitter*, *to embitter*, the life Ex. 1, 14; *to act violently*, בַּבֶּכִי (in weeping) Is. 22, 4, i. e. *to weep violently; fig. to irritate*, *to provoke*, *to attack like an enemy* Gen. 49, 23. See Hithp.

Hif. הֵמַר (*inf. c.* הָמֵר, *fut.* יַמַּר after the Aramaean manner for יָמֵר) *to embitter* or *vex*, with accus. Job 27, 2; *to prepare sorrow*, with לְ Judges 1, 20; *to act bitterly* or *violently*, בַּבֶּכִי (in weeping), i. e. *to weep* or *mourn violently*, with עַל of the person Zech. 12, 10, but where בַּבֶּכִי is omitted; *to oppose violently*, = מָרָה I. and construed with בְּ like מָרָה (Hos. 14, 1, Ps. 5, 11) and הִמְרָה (Ez. 20, 13 21, Ps. 106, 43) Ex. 23, 21, the Targ., LXX, Vulg. and

Saadia already taking it = מָרָה, and the cod. Sam. even reading תמרי. See Kal.

Hithp. redupl. הִתְמַרְמַר (*fut.* יִתְמַרְמַר) *to be embittered, exasperated, to strive violently*, with אֶל of the person DAN. 8, 7, or absol. 11, 11; Ar. مَرْمَرَ to be wroth, Syr. ܡܪܡܪ to embitter.

מְרֹר see מְרֹרִים.

מְרֵרָה (מְרֵרָתִי, from מָרַר II.) *f. gall*, the evacuation of which was supposed to be a consequence of wounding the liver JOB 16, 13 (modern Hebrew מָרָה); in 20, 25 מְרֹרָה stands for it. Arab. مَرَارَةٌ, مِرَّةٌ, Syr. ܡܪܪܬܐ, ܡܪܬܐ.

מְרֹרָה (*constr.* מְרֹרַת, with *suff.* ־רָתוֹ; *pl.* ־רוֹת; from מָרַר II.) *f.* 1. *gall*, = מְרֵרָה JOB 20, 25. — 2. *poison*, of פְּתָנִים, prop. the sharp or stinging 20, 14, comp. מְרִירִי. — 3. *harshness*, of unripe grapes DEUT. 32, 32. — 4. *anything bitter, harsh*, of hard punishment; hence כָּתַב מְרֹרוֹת עַל *to inflict fearful punishment upon one* JOB 13, 26.

מְרָרִי (*a violent, powerful one;* from מָרַר II.) *n. p. m.* GEN. 46, 11; EX. 6, 16; *patr.* the same NUM. 26, 57.

מְרֹרִים (from מָרַר II.) *m. pl. bitter herbs* EX. 12, 6, LAMENT. 3, 15, LXX πικρίδες, Vulg. *lactucae agrestes*, parall. לַעֲנָה. See מְרִירִי.

מֹרָשׁ see מוֹרָשׁ.

מְרַשָּׁה see מָרֵאשָׁה.

מִרְשַׁעַת (from רָשַׁע) *f. godlessness, wickedness;* concrete fem. *a wicked woman* 2 CHR. 24, 7, like scelus for scelesta.

מֹרֶשֶׁת see מוֹרֶשֶׁת.

מֹרֶשֶׁת גַּת see מוֹרֶשֶׁת.

מְרָתַיִם (only *du.* מְרָתַיִם; from מָרָה III.) *f.* (the *dual* is perhaps for strengthening the idea) *great domination, violent rule*, a prophetic name for the Chaldean kingdom JER. 50, 21, originally perhaps only *kingdom, world-kingdom*, like מַמְלְכוֹת אֶרֶץ (34, 1), orbis terrarum, and only intensified by the prophet. The derivation from מָרָה I. with the meaning of מְרִי (which see), of which most interpreters have thought, is the less suitable to Babylon as מָרָה is only applied to Israel.

מַשׁ 1. *n. p.* of a son of Aram, and like חוּל, עוּץ and גֶּתֶר the name of an Aramaean race in north-eastern Mesopotamia GEN. 10, 23, where a mountain separating Armenia from Mesopotamia, named הַר מַשׁ, ὄρος Μάσιον (*Strabo* 16 p. 747; Ptol. 5, 18, 2; Arab. جودى), at the foot of which Nisibis lies, and a river ܢܗܪܐ ܡܫ (whence هرماس), נְהַר מַשׁ, flowing past Nisibis (*Assemani*, Bibl. Or. II. p. 110; III, 1 p. 498), are called after them. The *Arabian Mashaeans* (Pliny H. N. 34) are identical with them. A part of this tribe *Mash* migrated at an early time to Babylonia, founding the territory *Μεσήνη* with the cities Apamea, Spasinu, Choran, Teredon and Apollonia (see respecting this Pliny l. c. 6, 31), whither Syr. and Arab. writers transfer *Maishan* (מֵישָׁן, ܡܝܫܢ, ميسان). Later authors (Chronicles, LXX, Joseph.) called this offshoot of the Mashaeans מֶשֶׁךְ (formed from מַשׁ) 1 CHR. 1, 17, in the LXX *Μοσόχ*, elsewhere mentioned with קֵדָר, who went as nomads as far as Babylon Ps. 120, 5. The מֶשֶׁךְ in question are therefore not to be identified with מֶשֶׁךְ (= מֹשֶׁךְ) in GEN. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1.

מַשָּׁא (from נָשָׁא I. to give up, to set free; to lend, to lend out) *m. a loan of money* or *grain*, given for a pledge of persons or things; hence עָזַב אֶת־הַמַּשָּׁא NEH. 5, 10 *to remit a loan*, = to remit debt, by giving back the pledge. נָשָׁא מַשָּׁא 5, 7 *to loan a loan*, i. e. to lend upon pawn; then also *a loan* without a pledge. מַשָּׁא כָל־יָד (not מַשָּׂא, as mss. have incorrectly) 10, 32 *the loan of every hand*, i. e. every loan; or better (comp. סְחֹרַת יָד Ez. 27, 15 hand-exchange, i. e. immediate, direct exchange; סֹחֶרֶת יָד 27, 21 one who negotiates wares) *a hand-loan*, i. e. what is lent out of the hand without taking or requiring a pledge for it,

conseq. = מַשֵּׁה יָד Deut. 15, 2; comp. תְּשׂוּמֶת יָד Lev. 5, 21.

מַשָּׂא (with *suff.* מַשָּׂאָם, מַשָּׂאוֹ, מַשַּׂאֲכֶם, *pl. c.* מַשְּׂאוֹת; from נָשָׂא) *m.* 1. prop. infin. *a lifting up*, *carrying*, a burden Num. 4, 24, where לְמַ' is coupled with לַעֲבֹד; subst. *the act of bearing* or *carrying burdens*, 2 Chr. 20, 25 *that they could not be carried*, i. e. which could not be carried away; applied to the bearing of the tabernacle, sometimes different from עֲבֹדָה Num. 4, 19, sometimes called even עֲבֹדָה 4, 47. — 2. concrete, what one lifts and carries away, *a burden*, as a mass, with the contents given 2 Kings 5, 17; 8, 9; *a quantity*, כֶּסֶף מַ' 2 Chr. 17, 11 *a great quantity of silver; a burden*, carried בַּכָּתֵף 2 Chron. 35, 3, or on the back of an animal Is. 46, 1; fig. *what is burdensome*, *heavy*, *a load*, in a mental sense Num. 11, 11; in mockery of the Babylonian gods that were carried about Is. 46, 1 2. — 3. *an utterance*, mostly of the utterances of God in prophetic discourse, e. g. in the inscriptions of Isaiah 13, 1; 14, 28; 15, 1; 17, 1; 19, 1; 21, 1 11 13; 22, 1; 23, 1; also in Nah. 1, 1; with a genitive of the object following (*respecting*), as נָשָׂא also teaches us (Ex. 20, 7; Ps. 15, 3). This expression, which came first into use at and after the time of Isaiah, meaning *revelation*, *oracle*, *divine declaration*, incorrectly put in Is. 30, 6, became a subject of sport in Jeremiah's time because of the two significations *oracle* and *burden*, so that it was forbidden to use מַ' for *revelation:* Jer. 23, 33 *what kind of a burden of Jehovah? Say to them: "what burden of Jehovah?" I will unburden myself of you;* 23, 34 36 38. At a later time, therefore, the expression מַשָּׂא דְבַר יי was used Zech. 9, 1; 12, 1; Mal. 1, 1. Once the pl. is used of the utterances of false prophets Lament. 2, 14; see also נָשִׂיא. More rarely applied to moral sayings, proverbs, Prov. 30, 1; 31, 1. — 4. *desire*, *longing*, of נֶפֶשׁ Ez. 24, 25, comp. נָשָׂא נֶפֶשׁ (which see). — 5. *a tax*, *tribute* Hos. 8, 10; according to some 2 Chr. 24, 27 (with relation to 2 Kings 12, 19). — 6. *elevation*, of the voice, *song*, as שַׂר הַמַּשָּׂא *the master of the song* 1 Chr. 15, 22 27 (LXX ἄρχων τῶν ᾠδῶν), which, however, may be also understood of the *temple-service*. — 7. *n. p.* of an Ishmaelite people and a district of the same name in the neighbourhood of דּוּמָה (which is on the west slope of the high land of Arabia), in the vicinity of mount שֵׂעִיר Gen. 25, 14; 1 Chr. 1, 30. Late interpreters wish to find this proper name also in Prov. 30, 1 and 31, 1, which is doubtful.

מֵשָׁא (J. Targ. I. and Syr. מֵישָׁא, ܡܝܫܐ, in Gen. Rabba מֵישָׁה, Arab. and Pers. ميشا) *n. p.* of a noted border-place in the north of the Joktan-territory, i. e. of south-eastern Arabia or Yemen; סְפָר (which see) being such in the south Gen. 10, 30. It is best to understand by it (*Knobel*) the place and valley called *Beisha* or *Bisha* (= *Meisha*) in the north of Yemen, where it coincides with Heǵaz and Neǵd, because the locality موزع in south-eastern Arabia (which *Bochart*, *Niebuhr* and *Ritter* identify with it) suits neither the form of the word nor the situation; and its identification with *Mesene*, i. e. מֵשׁ, adopted by *Michaelis*, *Rosenmüller* and *Gesenius* after the example of the cod. Sam., is still less adapted to the description of a Joktanite-district.

מַשֹּׂא (prop. infin. of נָשָׂא) *m. respect*, of a person (פָּנִים), prop. high esteem, exaltation, hence *partiality* 2 Chr. 19, 7; comp. נָשָׂא פָנִים.

מַשְׁאָב (only *pl.* מַשְׁאַבִּים, from שָׁאַב) *masc. a draw-well*, *place for drawing water*, a gathering-place of shepherds, of maidens drawing water, where too rural rejoicings, celebrations of victories &c. may have taken place, Judges 5, 11.

מַשָּׂאָה (from נָשָׁא I.; *constr.* מַשַּׁאת instead of מַשָּׁאַת, מַשְׁאַת; *pl.* מַשָּׁאוֹת) *f.* same as מַשָּׁא; hence נָשָׁה מַ' *to give a loan*, with בְּ of the person Deut. 24, 10; מַשַּׁאת מְאוּמָה ibid. *any loan;* עָרַב מַ' Prov. 22, 26 *to be surety for a loan* or

debt. Neh. 5, 11 מַשָּׁאת should be read for מְאַת.

מַשָּׂאָה (from נָשָׂא) *fem. the rising, ascending*, of a fearful storm Is. 30, 27, where many, after *Ibn Esra*, translate without necessity *smoke* or *column of fire*, since a storm rising from afar is spoken of in the passage. The readings מַשָּׂאָה (*Rashi*, *Kimchi*) or מַשְׂאַת שְׂפָתָיו (LXX) are incorrect.

מַשָּׁאָה (*plur.* מַשְּׁאוֹת and מַשּׁוּאוֹת; formed from שׁוּא II. i. e. שָׁא = נָ־שָׁא II., the prefix מ being firmly attached to verbs ע״ו also, comp. מָשׁוֹט, מַבְגִּל, מַפָּח, מַסָּע, which are best referred to verbs ע״ו) *f.* prop. *disappointment*, *insecurity*, in the plur. *insecure places*, parallel חֲלָקוֹת (slippery i. e. dangerous places); hence of persons Ps. 73, 18 *thou precipitatest them into unsafe places*, i. e. thou exposest them to disappointment, insecurity; parallel הָיוּ לְשַׁמָּה. הִפִּיל with לְ of the object should be explained as in Kal נָפַל לְ Ex. 21, 18, where לְ is to be taken of place. Here belongs also Ps. 74, 3 מַשְּׁאוֹת נֶצַח *places wholly unsafe*, i. e. the waste and desolated place of the sanctuary. הָרִים פְּעָמִים לְ ibid. *to lift up the steps to them*, i. e. to approach them, of God, in order to see and hold judgment upon the destroyers; parallel כָּל (־אֲשֶׁר) הֵרַע אוֹיֵב *to all that the enemy has destroyed* (לְ supplied from the first hemistich). The LXX have read מַשְׂאוֹת incorrectly.

מַשָּׂאָה (from נָשָׂא) *f.* Ps. 74, 3, but see מַשָּׁאָה.

מְשֹׁאָה, once מְשׁוֹאָה (from שׁוֹא III.) *f. place of desolation*, *desolation*, same as שׁוֹאָה 2, Job 30, 3 *gloominess of desolation and wasteness*, i. e. a horrible waste (אֶמֶשׁ is darkness, gloominess, from אָמַשׁ = Aram. אֲמַט *to be dark*); 38, 27, parallel אֶרֶץ לֹא־אִישׁ; metaphor. of a day of misfortune Zeph. 1, 15.

מַשָּׁאוֹן (from the Hif. of נָשָׁא II. to lead astray, to disappoint) *masc. deceit* Prov. 26, 26.

מַשּׁאוֹת see מַשָּׁאָה.

מִשְׁאָל see מִשְׁאָל.

מִשְׁאָל (from שָׁאַל = שָׁעַל *to make a hole through*, *to dig through*, or *to be hollow*, *deep*, *sunk; a hollow way*, comp. מִשְׁעוֹל) *n. p.* of a Levitical city in Asher Josh. 19, 26; 21, 30; for which 1 Chr. 6, 59 has מָשָׁל, contracted from מִשְׁאָל.

מִשְׁאָלָה (only *constr. plur.* מִשְׁאֲלֹת, with *suff.* מִשְׁאֲלוֹתֶיךָ, from שָׁאַל) *fem. request*, *wish*, Ps. 20, 6; 37, 4.

מִשְׁאֶרֶת (with *suff.* מִשְׁאַרְתֶּךָ, *plur.* with *suff.* מִשְׁאֲרוֹתֶיךָ, מִשְׁאֲרֹתָם, from שָׁאַר = שְׂאֹר) *f.* a vessel for leavened dough, *a kneading-trough* Ex. 7, 28, coupled with תַּנּוּר; 12, 34; Deut. 28, 5 17. See שָׁאַר.

מַשְׂאֵת (contracted from מַשְׂאֶאת, hence *constr.* omitting Dagesh מַשְׂאַת; *plur.* מַשְׂאוֹת for מַשְׂאָאוֹת, *constr.* מַשְׂאוֹת, with *suff.* מַשְׂאוֹתֵיכֶם; from נָשָׂא) *fem.* 1. *the lifting up*, of the כַּפַּיִם, i. e. prayer Ps. 141, 2. — 2. prop. *a taking up*, then *an honorary gift* or *present*, different from אֲרֻחָה and חֹק Jer. 40, 5; Esth. 2, 18; *a gift* Am. 5, 11 (comp. 1 Sam. 2, 36); *a gift* before or at table, *a portion* or *mess* of food by way of honour Gen. 43, 34; *impost*, *tribute*, 2 Chr. 24, 6 9, ordained by Moses (Ex. 30, 12-16; 38, 25); hence = מַתָּנָה Ez. 20, 40 of gifts presented to God. — 3. *a burden*, Zeph. 3, 18 *the burden of reproach upon it*, i. e. reproach is a burden upon it. — 4. same as מַשָּׂא *oracle*, Lament. 2, 14 *lying oracles*. — 5. (from נָשָׂא II. = נָסַס, Ar. نَصَّ) *a fire-signal*, *pillar of fire* Judges 20, 40; Jer. 6, 1; also of *the pillar of smoke* Judges 20, 38; comp. מַשָּׂאָה, modern Hebr. מַשּׂוּאָה of fire-signals on the tops of mountains, to announce the appearance of the new moon (*de Sacy*, Chr. Arab. I. p. 90). — מַשְׂאוֹת Ez. 17, 9 is the infin. constr. of נָשָׂא meaning *to draw to a height*, *to help up* (a tree), conseq. equivalent in sense to the Arab. نَشَأَ *to grow up*.

מִשְׁבָּה see מְשׁוּבָה.

מִשְׁבֶּצֶת (*pl. constr.* מִשְׁבְּצוֹת, so also

twice in the absol. state; from שָׁבַץ = Aram. שְׁבַט) *fem. texture, brocade*, with genit. (זָהָב) of what is worked in, Ps. 45, 14; metaphor. *a setting* of gems Ex. 28, 11 and 39, 13, on account of its resemblance to textures.

מַשְׁבֵּר (*constr.* מַשְׁבֵּר; from שָׁבַר) *m.* prop. place of breaking forth, hence *the mouth of the womb*, matrix, Is. 37, 3 *the children are come to the mouth of the womb, and there is no strength to bring forth*, a proverbial expression for want of power to overcome the last stadium; Hos. 13, 13; 2 Kings 19, 3. Targ. מַתְבַּר, Ar. مَثْبِر place of bearing.

מִשְׁבָּר (*pl. constr.* מִשְׁבְּרֵי, with *suff.* מִשְׁבָּרֶיךָ; from שָׁבַר) *m. a wave which breaks* Ps. 42, 8, Jon. 2, 4, coupled with גַּל; *a breaker, surge*, Ps. 88, 8 *all thy waves hast thou bidden* (עִנִּיתָ for צִוִּיתָ); 93, 4; figur. מִשְׁבְּרֵי־מָוֶת 2 Sam. 22, 5 *waves of death*, i. e. death-bringing, parallel with נַחֲלֵי, conseq. more correct than חֶבְלֵי in Ps. 18, 5.

מִשְׁבָּת (only *pl.* מִשְׁבַּתִּים, with *suff.* מִשְׁבַּתֶּהָ; from שָׁבַת) *m. ceasing, resting from labour, cessation*, Lament. 1, 7 *they mocked at her ceasing*, i. e. that all which was lamented had ceased (Targ.).

מִשְׂגָּב (*constr.* מִשְׂגַּב, with *suff.* מִשְׂגַּבִּי; from שָׂגַב) *m.* 1. *a high place, a place erected on high, a fortress*, Is. 25, 12 *the high* (-projecting) *fortress of thy walls*, i. e. the height of the walls; *a tower* 33, 16; metaph. *the high land* (of Moab), and fem. in this sense Jer. 48, 1; conseq. not a proper name. — 2. Fig. a place of security, of refuge, of protection, hence generally *safety, protection, refuge* Ps. 9, 10; 18, 3; 46, 8; 48, 4; 59, 10.

מַשְׁגֶּה (prop. part. Hif. of שָׁגָה II.) *m. one leading astray, a deceiver* Job 12, 16.

מִשְׁגֶּה (from שָׁגָה II.) *m. an error, tresspass*, Gen. 43, 12.

מַשֶּׂגֶת see *Hif.* of נָשַׂג.

מָשָׁה I. (not used) an assumed stem for אֱמֶשׁ, but see אֶמֶשׁ and מְשׁוֹאָה.

מָשָׁה II. (1 *pers.* with *suff.* מְשִׁיתִהוּ) *trans. to draw out*, with מִן of the place Ex. 2, 10, prop. to raise out of; hence the Aram. מְשָׁא = נְטַל, comp. מְשָׁא, ܡܫܐ, Arab. مَسَى to draw out. Deriv. according to some מְשִׁי, the proper names מֹשֶׁה, מוּשִׁי. Whether the stem be connected with מָשַׁךְ and מָשַׁח, is questionable.

Hif. הִמְשָׁה (*fut.* יַמְשֶׁה) the same; metaphor. *to rescue* 2 Sam. 22, 17; Ps. 18, 17.

מַשֶּׁה (*constr.* מַשֵּׁה, from נָשָׁה I. = נָשָׂא I.) *masc.* same as מַשָּׁא and מַשָּׁאָה Deut. 15, 2 *a loan.*

מֹשֶׁה (prop. part. Kal of מָשָׁה II.; *drawer out, deliverer*) *n. p.* of the great Jewish law-giver and leader, who freed Israel from Egyptian bondage Ex. 2, 10 seq.; called עֶבֶד יי״, אִישׁ הָאֱלֹהִים &c. Deut. 34, 5, Josh. 1, 1, Dan. 9, 11, Ps. 90, 1 as a wise and pious man, and as a law-giver מְחֹקֵק (which see). Hence the law is termed תּוֹרַת מֹשֶׁה Ezr. 3, 2, 2 Chr. 23, 18, סֵפֶר תּוֹרַת מ׳ Josh. 23, 6, סֵפֶר מ׳ Neh. 13, 1, Aram. סְפַר מ׳ Ezr. 6, 18; the decalogue לוּחוֹת מ׳ 1 Kings 8, 9. יְמֵי מֹשֶׁה *the Mosaic time* Is. 63, 11.

As to the etymology of this name, that given in Ex. 2, 10 is certainly not to be taken seriously, because מָשׁוּי would be necessary; and even that which is given here, though right in point of language and matter, may be rejected, since it may be presupposed historically, that the king's daughter gave him an Egyptian appellation. Hence an Egyptian derivation was early sought for. *Josephus* derives it from ⲙⲱ *water*, and ⲟⲩϫⲁⲓ or ⲟⲩϫⲉⲓ *delivered* (Ant. 2, 9, 6), or from ⲙⲱⲟⲩ and ϣⲓ *taken out of the water* (contra Apion. 2, 31; Philo II. p. 83 &c.). More probably it is from ⲙⲱⲥ *son*, and ⲉϣⲉ *Isis*, i. e. *son of Isis*; comp. the proper name Thutmosis, i. e. son of Thut or Mercury.

מְשׁוֹאָה see מְשֹׁאָה.

מַשּׁוּאָה see מַשָּׁאָה.

מְשׁוּאָה (*pl.* מְשׁוּאוֹת) *f.* Ps. 73, 18 and 74, 3 according to some; more correctly מַשָּׁאָה.

מְשׁוֹבָב (*the returned*, from exile, *the delivered*) *n. p. m.* 1 Chr. 4, 34.

מְשׁוּבָה (*constr.* מְשׁוּבַת, with *suff.* מְשׁוּבָתִי, מְשׁוּבָתָם; *pl.* מְשׁוּבוֹת, with *suff.* מְשׁוּבֹתֵיכֶם, מְשׁוּבֹתַיִךְ, מְשׁוּבֹתֵינוּ; from שׁוּב) *f.* prop. a turning, hence *a turning away* or *aside*, from God, *apostasy*, appended to Israel Jer. 3, 6 8 11 12, as if it were a part of the proper name; *the sin of apostasy*, pl. 2, 19; 3, 22; 5, 6, and sing. coll. Hos. 11, 7; 14, 5. Israel is called for her many מְשֻׁבוֹת : בָּנִים שׁוֹבָבִים Jer. 3, 14 22. Generally *perverseness*, 8, 5 *persevering perversity; defection*, from wisdom, *opposition* Prov. 1, 32.

מְשׁוּגָה (with *suff.* ־תִי, from שָׁגַג = שָׁגָה, if it be not rather = מְשֻׁגָּתִי) *fem. error, mistake, trespass*, Job 19, 4.

מָשׁוֹט (from שׁוּט II.) *m. a rudder*; תֹּפֵשׂ מ' *a helmsman* Ez. 27, 29.

מִשּׁוֹט (only *pl.* with *suff.* מְשׁוֹטַיִךְ) *m.* same as מָשׁוֹט Ez. 27, 6.

מְשׂוּכָה and מְשֻׂכָה (enlarged from מְשֻׂכָּה; מְשׂוּכָּה also occurring in Is. 5, 5; from שׂוּךְ = שָׂכַךְ II.; *constr.* מְשׂוּכַת, with *suff.* מְשׂוּכָתוֹ; once מְסוּכָה Mic. 7, 4) *f. a hedge, a living fence* Is. 5, 5; מ' חֵדֶק *a thorn-hedge* Prov. 15, 19; as a worthless thing Mic. 7, 4 *the honestest* (of them) *is worse than a thorn-hedge.*

מְשׂוּכָּה see מְשׂוּכָה.

מְשׁוּסָּה (enlarged from מְשִׁסָּה, from שָׁסַס = שָׁסָה *to plunder*) *f. a plundering* Is. 42, 24 K'tib, for which the K'ri has the usual מְשִׁסָּה, resolved into מְשִׁיסָּה.

מַשּׂוֹר (from נָשַׂר = מָשַׂר, Aram. נְסַר, which see) *m. a saw* Is. 10, 15, Arab. مِنْشَار.

מְשׂוּרָה (from מָשַׂר which see) *f. a measure*, for liquids Ez. 4, 11 16, coupled with מִדָּה and מִשְׁקָל Lev. 19, 35.

מָשׂוֹשׂ (*constr.* מְשׂוֹשׂ, with *suff.* מְשׂוֹשִׂי, מְשׂוֹשָׂהּ; from שׂוּשׂ) *m. joy* Is. 62, 5; שׂוּשׂ מָשׂוֹשׂ אֶת־ מ' *to rejoice greatly* 66, 10; 8, 6 *rejoicing with*, comp. Syr. ܚܕܐ ܥܡ; *delight, rapture* 60, 15; *mirth, noise* 24, 8; *joyous song* 24, 11; *pleasure*, 32, 13 *houses of pleasure, pleasure-houses;* then also *a place of jubilation* 65, 18, *of pleasure, a rendezvous* 32, 14.

מָשַׁח I. (*inf. absol.* מָשׁוֹחַ, *constr.* מְשֹׁחַ, מְשׁוֹחַ, with *suff.* מָשְׁחוֹ, and מָשְׁחֲךָ from the form מְשַׁח; *imp.* מְשַׁח; *fut.* יִמְשַׁח) 1. *tr. to stroke over a thing, to besmear*, e. g. a shield with fat or oil, to make it bright Is. 21, 5; hence *part. pass.* מָשִׁיחַ (= מָשׁוּחַ) 2 Sam. 1, 21; *to paint*, with בְּ of the material Jer. 22, 14; with בְּ of oil, *to anoint, to dedicate*, Ps. 89, 21 (for which מ' alone is usually put), as king לְמֶלֶךְ 2 Sam. 2, 7; 5, 17; Judges 9, 15, as prince לְנָגִיד 1 Sam. 9, 16, as priest Ex. 28, 41; 30, 30; Num. 3, 3; with עַל *to set over* 2 Sam. 19, 11, hence מָשׁוּחַ *appointed* 3, 39 (LXX, without reading מוּקָם); *to dedicate* or *call* as a prophet 1 Kings 19, 16; Is. 61, 1; *to devote, to consecrate*, of things, which often took place by besmearing them with holy oil Gen. 31, 13; Exod. 30, 26; 40, 9 10 11; Dan. 9, 24 *and to consecrate the most holy*, i. e. the altar of burnt-offering (comp. 1 Macc. 4, 34 56 59), which is also called the *most holy* in Ex. 29, 37 and 30, 29, and was dedicated sometimes with the anointing of oil Lev. 8, 11, sometimes with the blood of sacrifices Ez. 43, 20 26; with a double accus. like verbs of filling Ps. 45, 8 of anointing with the oil of joy, a figure for *to bestow* or *give joy*. — 2. reciproc. *to anoint oneself*, with accusat. of the material Am. 6, 6, as a sign of joyousness (Eccles. 9, 8). Derivat. מִשְׁחָה, מָשְׁחָה, מָשִׁיחַ, מַשְׁחִית 2, מִמְשַׁח. For this stem comp. the Arab. مَسَحَ; and for the organic root see סָךְ.

מָשַׁח II. (not used) *tr.* same as מָשַׁךְ *to extend, to stretch out, to expand*, metaphor. *to measure*, like the Aram. מְשַׁח,

مسح, Arab. مسح, comp. מָדַד. Deriv. מִמְשָׁח (according to some), מִשְׁחָה 2. (according to some).

מְשַׁח *Aram. tr.* same as Hebr. מָשַׁח. Deriv. the noun מְשַׁח.

מְשַׁח *Aram. m. oil*, EZR. 6, 9; 7, 22; comp. Hebr. מַשְׁחִית 2. (oil).

מִשְׁחָה (*c.* מִשְׁחַת) *f.* 1. *an anointing, unction*, a supplement to שֶׁמֶן *anointing oil* Ex. 25, 6; LEV. 8, 2; NUM. 4, 16; which is sometimes defined still farther by קֹדֶשׁ Ex. 30, 25, יי׳ LEV. 10, 7 or אֱלֹהִים 21, 12. — 2. *dedication, dedicatory gift* LEV. 7, 35; according to others *a portion, a part.*

מָשְׁחָה (prop. *inf.* of מָשַׁח; with *suff.* מָשְׁחָתָם; different from מִשְׁחָה from the stem שָׁחַת) *fem. an anointing, dedication*, Ex. 29, 29; 40, 15; *a holy gift, an honorary gift* NUM. 18, 8 (*Rashi* גְּדֻלָּה).

מַשְׁחִית 1. (from שָׁחַת) *m. corruption, destruction*, of רוּחַ JER. 51, 1; הַר הַמַּ׳ JER. 51, 25 *mount of destruction*, of a fire-vomiting mountain desolating countries, which breaks down and shatters, becomes a volcano, and throws out stones of no use for building, — a symbol of Babylon; prop. *part. m. Hif. destruction-maker;* of חָרָשִׁים Ez. 21, 36 *workmen of destruction*, i. e. they who consider the working of destruction as their employment; of the destroying angel Ex. 12, 13; concrete, what brings destruction in a gin, i. e. what causes it to fall and close JER. 5, 26. — 2. (from מָשַׁח) *f. oil* (see Aram. מְשַׁח), hence הַר הַמַּשְׁחִית 2 KINGS 23, 13 *mount of oil*, at the south side of the mount of Olives (Rashi); the double expression being selected on account of the idolatry practised there. Elsewhere מַעֲלֵה הַזֵּיתִים is used for it 2 SAM. 15, 30.

מִשְׂחָק (from שָׂחַק) *m. an object of laughter, mocking* HAB. 1, 10.

מִשְׁחָר (from שָׁחַר) *m.* commonly *the dawn* = שַׁחַר, Ps. 110, 3 *from the womb of the dawn.* But the expression is peculiar.

מַשְׁחֵת (with *suff.* ־תוֹ, from שָׁחַת) *m. destruction* Ez. 9, 1 = מַשְׁחִית 1.

מִשְׁחַת (from שָׁחַת) *masc. defacement, disfigurement*, of מַרְאֶה (the face) Is. 52, 14, with which it should be combined.

מָשְׁחָת (from שָׁחַת) *m.* same as מִשְׁחַת, of an imperfection LEV. 22, 25.

מָשְׁחָת (contracted from מָשְׁחֶתֶת, from שָׁחַת) *f. a corrupt thing*, MAL. 1, 14; comp. מְשָׁרַת 1 KINGS 1, 15, מַחֲבַת Ez. 4, 3, where ־ת arose out of ־תֶת.

מִשְׁטוֹחַ (from שָׁטַח) *masc.* same as מִשְׁטָח Ez. 47, 10 *a spreading-place.*

מִשְׁטָח (*constr.* ־טַח, from שָׁטַח) *place for stretching* or *spreading out*, of nets Ez. 26, 5 14.

מַשְׂטֵמָה (from שָׂטַם = שָׂטַן which see) *fem. enmity*, living to the injury of one Hos. 9, 7; *opposition*, concrete *opponent* 9, 8, conseq. = שָׂטָן, parallel פַּח.

מִשְׁטָר (with *suff.* ־טָרוֹ, from שָׁטַר) *m.* prop. arrangement, oversight, hence *dominion, rule*, JOB 38, 33 *dost thou determine his dominion over the earth?*

מֶשִׁי (in and out of pause, conseq. not מְשִׁי) *m. silk, silk thread*, then, as in the case of שֵׁשׁ, *a mantle woven out of silk thread* (*Ibn Ganâch, Kimchi*) Ez. 16, 10 13, which the LXX translate *τρίχαπτον*, on account of the thin hairlike threads (*Jerome*); probably with allusion to its derivation from מָשָׁה (to draw, to extend), so that מֶשִׁי properly means *a thread*, transferred to the threads drawn out of the body of the silk-worm (see *Pollux* II, 3; *Hesychius* s. v.; *Fürst*, Conc. s. v.). But this explanation must be rejected *a priori*, because *silk* was a Chinese production. Theodotion too prefers to keep the Hebrew word. As *shi* means silk in Chinese (see *Pott*), which lies also in se-ricus, *ση-ρικόν*, I have assumed שִׁי to be a stem (Conc. s. v.), and regarded מ as a preformative denoting a garment of this stuff. מֶשִׁי has also been compared with the Ar. وَشْي, which means figured silk; but that

does not suit either the form or the context.

מְשִׁי see מוּשִׁי.

מְשֵׁיזַבְאֵל (*El is deliverer*, from שֵׁיזֵב) *n. p. m.* Neh. 3, 4; 10, 22.

מָשִׁיחַ (after the form פָּקִיד, נָסִיךְ, נָשִׂיא, נָגִיד, by which dignity is commonly denoted; *constr.* מְשִׁיחַ, with *suff.* מְשִׁיחִי, ־חוֹ, *plur.* with *suff.* מְשִׁיחַי) *m.* 1. prop. (part. pass.) *anointed*, *dedicated*, a) of a Jewish king appointed by Jehovah, who is therefore called מְשִׁיחַ יי 1 Sam. 24, 7 11, 2 Sam. 19, 22, or poetically מ׳ אֱלֹהֵי יַעֲקֹב 23, 1, e. g. Zedekiah Lament. 4, 20; it is even applied to king *Cyrus* ordained by God Is. 45, 1, because he was concerned as an instrument in delivering the Israelites. In Dan. 9, 25 מָשִׁיחַ נָגִיד, to distinguish him from a priestly מ׳. b) *the chosen*, *consecrated people* Hab. 3, 13; Ps. 84, 10, and perhaps 28, 8. c) *the progenitors of races*, or *patriarchs* Ps. 105, 15, who were also called נְבִיאִים; *a priest* Lev. 4, 3 5 16; 6, 15, where, however, it merely stands in apposition to הַכֹּהֵן; of the high-priest Onias III. (2 Macc. 3, 1 31 seq.; 4, 1 2) Dan. 9, 26; subsequently referred to Jesus, the χριστός by way of eminence, and retained also in ὁ Μεσσίας (John 1, 42; 4, 25). — 2. *adj. m. besmeared*, *polished*, of a shield 2 Sam. 1, 21 (see מָשַׁח).

מְשִׂיסָה see מְשִׁסָּה

מָשַׁךְ I. (*part.* מֹשֵׁךְ, *inf. constr.* מְשֹׁךְ, *imp. pl.* מִשְׁכוּ and מָשְׁכוּ, *fut.* יִמְשֹׁךְ, but also אֶמְשֹׁךְ) 1. *tr. to extend*, *to draw*, *to stretch at length*, conseq. a farther development of מָשָׁה and מָשַׁח II. (which see); hence מָשַׁךְ בְּ *to draw in a thing* Deut. 21, 3, with accus. of the object *to draw* with Is. 5, 18, where בְּ should be supplied in the second hemistich; Hos. 11, 4 *with human bands I drew them* (to me); Job 40, 25 *canst thou draw the crocodile?* on the contrary מ׳ בְּרִשְׁתּוֹ Ps. 10, 9 *to draw into a net*, if it be not here מָשַׁךְ II.; מ׳ אַחַר *to draw after* Song of Sol. 1, 4; מ׳ אֶל *to draw to*, *to lead to* Judges 4, 7; מ׳ מִן *to draw out of* Gen. 37, 28; Jer. 38, 13. — 2. *intr. to draw forth*, *to draw out* (in extended marches), with בְּ of the place (*towards*) Judges 4, 6; absolutely 20, 37; מ׳ אַחַר *to draw after*, *to go after* (comp. Talmudic מָשַׁךְ אַחַר תַּעֲנוּגִים) Job 21, 33; with the meaning of הָלַךְ Ex. 12, 21 *go and take.* LXX: πορεύεσθαι or ἀπελθεῖν, conseq. intrans. — Here belong the phrases מ׳ קֶשֶׁת *to draw the bow*, i. e. *to stretch it* Is. 66, 19, מ׳ בַּקֶּשֶׁת *on the bow*, i. e *to draw* the string 1 Kings 22, 34; 2 Chr. 18, 33; מ׳ הַזֶּרַע Am. 9, 13 prop *to scatter seed in long-drawn furrows*, comp. מ׳ בְּקֶרֶן הַיּוֹבֵל; מָשַׁךְ Josh. 6, 5, shorter מ׳ הַיּוֹבֵל Ex. 19, 13 *to blow the trumpet in sounds long-drawn out* (i. e. continuously), comp. Ar. جلب *to draw*, and *to cry out continuously*, *to blow;* מ׳ יָדוֹ אֶת Hos. 7, 5 *to be associated with one* =הֵשִׁית יָד עִם 1 Sam. 22, 17, יָד פ׳ עִם פ׳ Ex. 23, 1, prop. to have hands joined with one; מ׳ חֶסֶד *to prolong favour*, *to make it last* Ps. 36, 11; 109, 12; Syr. ܢܓܕ the same, whence ܢܓܕܐ continuance; מ׳ אַפּוֹ *to continue anger* 85, 6; מ׳ שָׁנִים רַבּוֹת עַל Neh. 9, 30 *to allow many years to pass over one;* מ׳ פ׳ *to cause one to remain* or *endure long*, Jer. 31, 3 *therefore have I graciously preserved thee long* (חֶסֶד an adverb); מ׳ אֶת־בְּשָׂרִי בַּיַּיִן Eccles. 2, 3 *to treat the body*, i. e. *to cherish it continuously with wine*, if מָשַׁךְ be not there = מָשַׁח. In all these formulae the verb-idea *to draw* is sometimes applied to *enduring*, *continuing*, *progression* in time, sometimes to the extending or stretching of agency, and sometimes to space; the Syr. ܢܓܕ, Ar. جَرَّ being similarly employed. The meaning *to go*, *to advance*, *to march on* lies also in נָגַד, אִתְנַגַּד. For the organic root comp. מָתַח, مَتَّ, מָתַח. Deriv. מֶשֶׁךְ 1.

Nif. נִמְשַׁךְ (*fut.* יִמָּשֵׁךְ) *to be protracted*, *extended*, of יָמִים, hence to be still distant; *to be delayed* Is. 13, 22; דְּבָרִים (oracles) Ez. 12, 25 28.

Puh. מֻשָּׁךְ (*part. m.* מְמֻשָּׁךְ, *f.* מְמֻשָּׁכָה)

to be long protracted, of תּוֹחֶלֶת, i. e. to be unfulfilled Prov. 13, 12; to be extended, of growth, i. e. to be tall Is. 18, 2 7; comp. Arab. مَتَعَ (to be extended, long), مسك X. to be firm, robust.

מָשַׁךְ II. (part. m. מֹשֵׁךְ, fut. וַיִּמְשֹׁךְ) tr. (a collateral form of מָשַׁק) 1. to take, to hold, to lay hold of Ez. 32, 20; to hold fast, cogn. in sense with אָחַז, hence to preserve Job 24, 22; to hold, i. e. to lead, like אָחַז construed with בְּ (Arab. مسك with بِ) Judges 5, 14, and in this sense perhaps Ps. 10, 9; Job 40, 25; to possess, Ar. to take into possession, by change; Samar. to take as pledge, Ar. the same. Deriv. מֶשֶׁךְ 2. — 2. (not used) to make fast, to fetter, to bind, Arab. the same; comp. מָתַג. Deriv. מוֹשְׁכָה.

מֶשֶׁךְ m. 1. (from מָשַׁךְ I.) a drawing out, of seed, i. e. what is sown along the furrows Ps. 126, 6, comp. Am. 9, 13. — 2. (from מָשַׁךְ II.) possession, of פְּנִינִים and חָכְמָה Job 28, 18; comp. מֶשֶׁק Gen. 15, 2. — 3. n. p. of a son of Japhet, then of a Japhetic race, mentioned with תֻּבַל, תּוּבַל Gen. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1. In Herodotus (3, 94; 7, 78) too the Μόσχοι are united with the Τιβαρηνοί; and if תּוּבַל (which see) be decidedly the tribe of the Tibareni, מ׳ can only be the Moschi or Mosochi, a fact confirmed by the orthography of the cod. Samar. (מוֹשֵׁךְ, מוֹשִׁיךְ), & of the LXX and Vulg. (Μοσόχ, Mosoch); the Hebrew form first appearing in the writings of the Byzantines (Procopius, Cedrenus, Const. Porphyrog., Zonaras). The Mosochi delivered slaves and vessels of brass to the Phenicians Ez. 27, 13, served in the army of Gog, and were a terror in the land of the living (32, 26; 38, 2 3; 39, 1) during the march of the Scythians in the 7th century B. C., which affected Palestine also. By them are meant the old people Thuschi south of the Caucasus, whom the Lesghians call Mossok. — 4. n. p. of a branch of the Massaeans (מַשׁ), mentioned along with קֵדָר Ps. 120, 5 (see מַשׁ).

מִשְׁכַּב (from שְׁכַב; with suff. מִשְׁכְּבִי, ־בָהּ, ־בָךְ) Aram. m. a couch, a bed, Dan. 2, 28 29; 4, 2 7 10; 7, 1.

מִשְׁכָּב (constr. ־כַּב, with suff. ־כָּבִי, מִשְׁכָּבְךָ, ־כָּבוֹ, ־בָם, מִשְׁכַּבְכֶם; 1 pl. מִשְׁכָּבוֹת, constr. ־כְּבוֹת, with suff. ־בוֹתָם; 2 pl. מִשְׁכָּבִים, constr. מִשְׁכְּבֵי; from שָׁכַב) m. 1. a couch, i. e. a place where, or a bed whereon one lies; hence couch of the noon 2 Sam. 4, 5, i. e. couch for a siesta, also מ׳ alone 11, 2; for resting in by night Song of Sol. 3, 1; Job 33, 15; a marriage-couch, marriage-bed, used in the pl. Gen. 49, 4; couch of whoredom, Is. 57, 7 8; couch of the dead, grave Ez. 32, 25; grave-chamber 2 Chr. 16, 14; also a couch-bolster 2 Sam. 17, 28 coupled with סַפּוֹת (coverlets); Prov. 7, 17; 22, 27; generally anything on which one lies Lev. 15, 4 23; חֲדַר מ׳ sleeping-chamber, the most retired 2 Kings 6, 12; Ex. 7, 28. — 2. a lying, a lying with, with זָכָר of male concubitus Num. 31, 17; Judges 21, 12; מ׳ אִשָּׁה of female concubitus Lev. 18, 22.

מְשֻׂכָה see מְשׂוּכָה.

מְשֻׂכָּה see מְשׂוּכָה.

מַשְׂכִּית = מַסֵּכָה and מַשְׂכִּית see מַסֵּכָה.

מַשְׂכִּיל (from שָׂכַל) m. 1. (prop. part. Hif.) a discerning one, i. e. he who has discernment in the דַּעַת יי״, hence a pious Ps. 14, 2, Job 22, 2, prudent Prov. 10, 5 19, or wise one 15, 24; a teacher, a priest, i. e. an instructor Dan. 11, 33 35; 12, 3 10; a skilful, able player, in the temple 2 Chr. 30, 22; metaph. a prosperous one 1 Sam. 18, 14. — 2. The name of a kind of poem Ps. 32, 1; 42, 1; 44, 1; 45, 1; 52, 1; 53, 1; 54, 1; 55, 1; 74, 1; 78, 1; 88, 1; 89, 1; 142, 1, and in the text 47, 8; which is translated a didactic poem; a melodious, fine poem, in allusion to the stem שָׂכַל, but arbitrarily.

מַשְׂכִּיל see שָׂכַל Hif.

מַשְׁכִּים only Jer. 5, 8, commonly taken for an abridgment of מַשְׁכִּימִים; but this is inadmissible by the form of the word, and yields no sense besides. Aquila, Theod. and Jerome read מְשַׁכְּבִים,

and try to bring out more or less the idea of an excessive lecherousness, required by the context. It is better to read מַשְׁכִּים instead of מְאֻשָּׁכִים (from אֶשֶׁךְ *testicles*), and to translate: *fat, strong-testicled horses*, i. e. very lustful.

מַשְׂכִּית and ־כַּת (with *suff.* מַשְׂכִּיתוֹ, ־תָם, *pl.* מַשְׂכִּיּוֹת; see שָׂכָה II.) *f.* 1. *an image, imagery, a figure*, for idolatrous worship NUM. 33, 52, אֶבֶן מַ׳ LEV. 26, 1 *a stone formed into an idol;* חֲדַר מַ׳ *a sleeping-room adorned with idolatrous images* EZ. 8, 12, where the LXX read מִשְׁכָּב; metaphor. *a vessel with image-work* (in silver), as a precious vessel PROV. 25, 11, comp. שְׂכִיָּה IS. 2, 16, perhaps poet. = כְּלִי; *a state-chamber, a splendid chamber* = חֲדַר מַ׳, PROV. 18, 11 *and he is as if* (behind) *a high wall in his splendid chamber.* It is therefore unnecessary to read with the Targ. and Vulg. בְּמִשְׁכָּבוֹ. — 2. *formation*, i. e. imagination, idea, plan = מְזִמָּה PS. 73, 7, comp. עָשׁוֹת שֶׂכְוִי and.

מְשַׁכֶּלֶת (from שָׁכֹל) *f. miscarriage, abortion*, 2 KINGS 2, 21.

מִשְׁכָּן (*constr.* ־כַּן, with *suff.* מִשְׁכָּנִי, ־נוֹ; 1 *pl.* מִשְׁכָּנִים, *constr.* מִשְׁכְּנֵי, with *suff.* ־נֵיהֶם; 2 *pl.* מִשְׁכָּנוֹת, *constr.* ־כְּנוֹת, with *suff.* ־כְּנוֹתָיו; from שָׁכַן) *m.* prop. a place where one rests, dwells, lies, *a habitation, dwelling*, JOB 18, 21; 21, 28 = אֹהֶל, to which it stands in apposition; *dwelling-place* 39, 6; IS. 32, 18; *hut*, of shepherds SONG OF SOL. 1, 8; EZ. 25, 4; *possession* HAB. 1, 6, chiefly of the tabernacle in the wilderness EX. 25, 9; 26, 1; 40, 9, fully מַ׳ הָעֵדֻת 38, 21, מַ׳ אֹהֶל מוֹעֵד 40, 29, מַ׳ יי NUM. 16, 9; generally *the temple* PS. 26, 8; 74, 7; in the pl. on account of its different buildings 43, 3; 46, 5; 84, 2. Seldom does the pl. stand for a part of the structure 132, 5. Metaphor. *the grave* IS. 22, 16; *a lair* JOB 39, 6.

מִשְׁכַּן (from שְׁכַן) *Aram. m.* same as Hebrew מִשְׁכָּן EZR. 7, 15; Targ. מַשְׁכַּן.

מַשְׂכֹּרֶת (with *suff.* מַשְׂכֻּרְתִּי, ־תֵּךְ, ־תְּךָ, from שָׂכַר) *f. wages, reward* GEN. 31, 7 41; RUTH 2, 12; formed from מַשְׂכּוּרָה.

מָשַׁל I. (*part.* מֹשֵׁל, *pl.* מֹשְׁלִים; *inf. abs.* מָשׁוֹל, *constr.* מְשֹׁל־, מְשָׁל־; *fut.* יִמְשֹׁל) 1. *intr. to be hard, powerful, strong, mighty*, identical in its fundamental idea with בָּזַל (which see), Ar. بَسَلَ (comp. בָּשַׁן); an explanation which passed from *Fürst's* Conc. s. v. into *Gesenius'* Thesaurus s. v. On the contrary, the Ar. مَسَلَ *to flow*, does not appear to belong to מָשַׁל I. Metaphor. *to rule, reign, govern*, absol. PROV. 12, 24; 29, 2; *to command, have power* DAN. 11, 3-5; מַ׳ עוֹלָם PS. 66, 7 *to reign for ever;* with עַל of the throne on which one sits ZECH. 6, 13, or with מִן . . . וְעַד to denote extent of space JOSH. 12, 2; or with the dat. commodi IS. 40, 10 *his arm* (i. e. his power) *rules for him.* — 2. *trans.* with the addition of the object, a) with בְּ, *to rule over*, a people DEUT. 15, 6, JUDGES 8, 22, a territory JOSH. 12, 5, 1 KINGS 5, 1, a wife GEN. 3, 16; of God PS. 103, 19; *to manage* GEN. 24, 2; 45, 8 26; figuratively of things 4, 7; PROV. 16, 32; b) with עַל 28, 15; c) followed by the infin. with לְ EX. 21, 8; but b and c are rare. מֹשֵׁל *a ruler*, i. e. *a prince, a king* PROV. 6, 7; also *a tyrant* IS. 14, 5; 49, 7; 52, 5, oppos. to נָדִיב; comp. Sanskrit *kû, to be strong, powerful*, whence kavi (in the Vedas) king. Deriv. מֹשֶׁל, מִמְשָׁל, מֶמְשָׁלָה, מֶמְשֶׁלֶת.

Hif. הִמְשִׁיל (*fut.* יַמְשִׁיל) *to give power to* DAN. 11, 39; *to cause to rule* PS. 8, 7. Deriv. הַמְשֵׁל.

מָשַׁל II. (Kal not used) *tr. to compare, to put together* or *beside one another for comparison*, two things, from the fundamental signification *to bind, to unite, to weave* or *twist together;* organic root מַ־שַׁל, which also exists in אַ־שַׁל, עַ־צַל, אַ־צַל. From the same fundamental signification the stem denotes in Ethiopic *to suppose, to judge, to think;* also עָשַׁת, זָמַם, חָשַׁב proceeding from a similar view. Deriv. מָשָׁל, מֹשֶׁל 2, מְשֹׁל. The Kal forms that appear elsewhere are denominatives from מָשָׁל.

Nif. נִמְשַׁל, *to be like, to be similar*,

with אֶל Is. 14, 10, עִם Psalm 28, 1, בְּ 49, 13.

Hif. הִמְשִׁיל (*fut.* יַמְשִׁיל), *to compare* Is. 46, 5.

Hithp. הִתְמַשֵּׁל (*fut.* יִתְמַשֵּׁל) *to become like*, *to be like*, with כְּ *to become as* Job 30, 19.

מָשָׁל (*constr.* מְשַׁל, with *suff.* מְשָׁלוֹ; *pl.* מְשָׁלִים, *c.* מִשְׁלֵי; from מָשַׁל II.) *m.* 1. prop. *comparison*, *likeness*, of two things, hence *similitude* Eccles. 12, 9; *symbolical discourse* Ez. 17, 2; 24, 3, called also חִידָה; *a didactic saying*, *a maxim* Prov. 1, 1 6; 10, 1; *a precept* Job 13, 12, parallel זִכְרֹנִים (apothegms); *a proverb* 1 Sam. 10, 12; Ez. 18, 2 3; *a parable* 12, 22; also a philosophic dialogue richly interwoven with choice sentences Job 27, 1; *a sententious poem* Ps. 49, 5, *thoughtful doctrine* 78, 2, interchanged with חִידָה; *threatening*, *satirical*, *deriding discourse* Is. 14, 4, Mic. 2, 4, Hab. 2, 6, also called חִידָה; *a by-word* Deut. 28, 37; 1 Kings 9, 7; Jer. 24, 9; הָיָה לְמָ׳ לְ *to become a by-word to one* Ps. 69, 12, שׂוּם פ׳ בַּ׳ *to make one a by-word* 44, 15. Arab. مَثَل, Aram. מְתַל, מַתְלָא, ܡܰܬ݂ܠܳܐ the same; Phenic. מָשָׁל an image. — 2. *n. p.* of a place 1 Chr. 6, 59, contracted from מִשְׁאָל. From מָשָׁל 1. comes the denomin.

מָשַׁל (*part. m.* מֹשֵׁל, *imp.* מְשֹׁל, *fut.* יִמְשֹׁל) *to propose* or *use a* מָשָׁל, in all the various meanings of the noun Ez. 12, 25; 17, 2; 18, 2 3; 24, 3; Jo. 2, 17; *part. pl.* מֹשְׁלִים *gnomic poets* Num. 21, 27.

Pih. מִשֵּׁל *to speak in* מְשָׁלִים Ez. 21, 5.

מֹשֶׁל (with *suff.* מָשְׁלוֹ) *m.* 1. (from מָשַׁל I.) *dominion*, *the manifestation of power* Zech. 9, 10. — 2. (from מָשַׁל II.) *likeness*, *similitude* Job 41, 25 (LXX), but better in signific. 1. with the Targ., which suits the second member.

מְשֹׁל (from מָשַׁל II.) *m.* same as מָשָׁל *a by-word* Job 17, 6.

מִשְׁלוֹחַ see מִשְׁלַח.

מִשְׁלָח (*c.* מִשְׁלַח; from שָׁלַח) *m.* 1. *a place to which a thing is sent* Is. 7, 25. — 2. a thing to which the hand is put or stretched out, with יָד or יָדַיִם, hence *business* Deut. 15, 10; 23, 21; 28, 8 20. See מִשְׁלַח.

מִשְׁלַח and מִשְׁלוֹחַ (from שָׁלַח) *m.* 1. *a sending*, of מָנוֹת (presents) Esth. 9, 19 22. — 2. with יָד, *object of stretching forth the hand* (in order to use it after one's own will) i. e. *a possession* Is. 11, 14.

מִשְׁלַחַת (from שָׁלַח) *f.* 1. *a discharge*, *sending away*, *furlough*, of warriors Eccles. 8, 8. — 2. *a sending*, i. e. *a whole troop*, of מַלְאֲכֵי רָעִים (רָעִים subst. = רָעָה) *angels of evil* Ps. 78, 49.

מַשְׁלֶכֶת see שָׁלַךְ.

מְשֻׁלָּם (*an associate*, *a friend*, viz. Jah is) *n. p. m.* Ezr. 8, 16; Neh. 3, 4. — The Jewish people are called by this name, with the meaning *pious* Is. 42, 19.

מְשֶׁלֶמְיָה (compounded of מְשַׁלֵּם יָהּ, *Jah is a Rewarder*) *n. p. m.* 1 Chr. 9, 21; 26, 1; for which 26, 14 has שֶׁלֶמְיָהוּ (*Jah is requital*).

מְשִׁלֵּמוֹת (= מְשִׁלֵּמוּת, *requital* viz. is with Jah) *n. p. m.* 2 Chr. 28, 12; Neh. 11, 13; for which is

מְשִׁלֵּמִית (the same) *n. p. m.* 1 Chr. 9, 12.

מְשֻׁלֶּמֶת (*a pious one*) *n. p. f.* 2 Kings 21, 19.

מְשֻׁלָּשׁ (from שָׁלַשׁ) *m. triad*, for *three* Gen. 38, 24.

מְשַׁמָּה (*pl.* מְשַׁמּוֹת, from שָׁמֵם) *f.* same as שַׁמָּה, and also pl., *desolation*, *wasting*, Is. 15, 6; Ez. 6, 14; *astonishment*, *horror* 35, 3.

מִשְׁמָן (*c.* מִשְׁמַן; *pl.* מִשְׁמַנִּים, *c.* ־מַנֵּי, with *suff.* ־מַנָּיו, ־נֵּיהֶם; from שָׁמַן) *m. fatness*, of body Is. 17, 4; in the *pl. the strong ones*, i. e. *warriors* 10, 16, comp. Greek λιπαρός; *vigorous youth* Ps. 78, 31; *a productive*, *fruitful soil* Gen. 27, 28 39; *tracts rich in booty* Dan. 11, 24.

מִשְׁמַנָּה (*strength*, *vigour*) *n. p. m.* 1 Chr. 12, 10.

מַשְׁמַנִּים (from שָׁמַן) *m. pl. fat foods* Neh. 8, 10.

מִשְׁמָע (*c.* ־מַע, from שָׁמַע) *m.* 1. *a hearing*, of the אָזְנַיִם, i. e. what one per-

ceives Is. 11, 3 = שֵׁמַע אֹזֶן. — 2. (*fame* viz. El is; see שָׁמַע) *n. p. m.* of a son of Ishmael and of an Ishmaelite tribe Gen. 25, 14, perhaps the *Μαισαιμανεῖς* of Ptolemy (6, 7, 21), who inhabited a district at some distance to the north-east of Medina. — 3. (*a renowned*) *n. p. m.* 1 Chr. 4, 25.

מִשְׁמַעַת (with *suff.* ־תָּם, ־תּוֹ, ־מַעְתֶּךָ, from שָׁמַע) *f.* 1. *obedience*, hence *subjection*, an expression belonging to the service of a court, *body-guard* 1 Sam. 22, 14, where the Targ., Syr. and LXX read and understood וְשַׂר עַל־מִשְׁמַרְתֶּךָ (*and the prince of the body-guard service*). The LXX and Josephus also understood it so in 2 Sam. 23, 23. Concrete and coll. *subjects* Is. 11, 14 (comp. Mic. 4, 6); *faithful ones* 1 Chr. 11, 25; 2 Sam. 23, 23.

מִשְׁמָר (*c.* מִשְׁמַר, with *suff.* מִשְׁמַרְכֶם, ־מָרוֹ; *pl.* with *suff.* מִשְׁמְרָיו; from שָׁמַר) *m.* after the manifold meanings of the verb: 1. *a watch-station*, *a post*, of place 1 Chr. 26, 16, Neh. 7, 3, or of persons 4, 3 16; שׂוּם מ׳ עַל־פּ׳ Job 7, 12 *to set a watch about one;* then *guard*, *watch*, of a camp Jer. 51, 12. — 2. *ward*, *prison* Gen. 40, 3; 42, 17. — 3. *object of keeping*, *what is kept* Prov. 4, 23, not to be compared with מ׳ Neh. 4, 3. — 4. *usage*, i. e. what is observed Neh. 13, 14. — 5. *a spare thing*, *a reserve*, *what is kept ready* Ez. 38, 7; comp. מִשְׁמֶרֶת 1 Sam. 22, 23 and שָׁמַר 2 Sam. 22, 44.

מִשְׁמֶרֶת (with *suff.* ־תָּם, ־תּוֹ, ־מַרְתִּי; *pl.* מִשְׁמָרוֹת, *c.* ־מְרוֹת, with *suff.* מִשְׁמְרוֹתָם, ־תֵיהֶם) *f.* 1. the place where a watch is kept, *a watch-post* Is. 21, 8; Hab. 2, 1; *a service-post* 2 Chr. 7, 6; 8, 14; 35, 2; of persons Neh. 7, 3; *watch*, as an act 2 Kings 11, 5 6; *service* Lev. 8, 35; Num. 1, 53; 3, 28; 4, 27 31. — 2. *a keeping* Ex. 12, 6; 16, 23 32; Num. 17, 25; concr. an object of preservation, *what is protected* 1 Sam. 22, 23; what one keeps, observes, i. e. *a law*, *a command*, *an usage* Gen. 26, 5; Lev. 18, 30; 22, 9. — 3. *the keeping* to one, *fidelity*, *faithful service* Num. 3, 38; 1 Chr. 12, 29; 23, 32; 2 Chr. 23, 6.

מַשְׂמֶרֶת see מַסְמֶרֶת.

מְשַׂנֵּא *a hater*, see שָׂנֵא.

מִשְׁנֶה (*c.* מִשְׁנֵה, with *suff.* ־נֵהוּ, *pl.* מִשְׁנִים, from שָׁנָה) *m.* 1. *repetition*, of the תּוֹרָה Deut. 17, 18, or of the תּוֹרַת מֹשֶׁה Josh. 8, 32 i. e. Deuteronomy (LXX, Vulg.), if it be not better taken in the sense of *copy*, apographum, the next to the original (Targ., Syr., Ar.). For the sake of emphasis either as an apposition to the following noun, Gen. 43, 15 *and the repetition of money*, i. e. second money, comp. כֶּסֶף אַחֵר 43, 22; Is. 17, 18 *and a repetition of destruction;* or מ׳ follows the noun in the genitive Gen. 43, 12; Ex. 16, 22; seldom does מ׳ precede, in the construct state Deut. 15, 18. Hence *double*, *twofold* Ex. 16, 5; Is. 61, 7 *for your shame* (ye shall receive) *double;* Jer. 16, 18 *the double of their guilt;* לְמ׳ Job 42, 10 *to the double.* — 2. *second*, with relation to order, rank, dignity and gradation, consequently inferior. So with the genitive following מִשְׁנֵה הַמֶּלֶךְ 1 Chr. 28, 7, or with לְ following in מִשְׁנֶה לַמֶּלֶךְ Esth. 10, 3 *the second after the king.* מ׳ may also come after, as כֹּהֵן הַמ׳ Jer. 52, 24 *the second priest* (after the כֹּהֵן הָרֹאשׁ); מִרְכֶּבֶת הַמ׳ Gen. 41, 43 *the second chariot* (after the royal one); הָעִיר מ׳ Neh. 11, 9 *the second city*, i. e. a new part of the city, called also הַמִּשְׁנֶה alone 2 Kings 22, 14; Zeph. 1, 10; אֲחִיהוּ מ׳ 2 Chr. 31, 12 *his second brother*, for which מ׳ מֵאֶחָיו Neh. 11, 17 or מ׳ alone 1 Sam. 8, 2 are put, where הַבְּכוֹר or in 1 Chr. 5, 12 הָרֹאשׁ precedes. *Plural* מִשְׁנִים *the second*, i. e. *the younger* 15, 18, also of animals *those later born* 1 Sam. 15, 9, which were valued higher; so that it is not necessary to read with the Targ., Syr., Ar. מַשְׁמַנִּים, or with the LXX הַמַּטְעַמִּים. Also, *of a second* i. e. *less costly kind* Ezr. 1, 10.

מְשִׁסָּה (*pl.* ־סּוֹת, from שָׁסַס) *f. plunder*, *booty* 2 Kings 21, 14; Is. 42, 24; for which מְשִׁיסָה and מְשׁוּסָה (which see) are also put. שָׁס is interchanged with שָׁסָה, שַׁס.

מָשַׁע (not used) *tr. to strip off*, *to clean*,

to cleanse; Ar. مسح, sharing its meaning with مشّ, مثّ, also signifying to do *clean*, i. e. wholly. This stem has been adopted by *Ibn G'anâch* and *Tanchum* for מִשְׁעִי. It is better, however, to refer the word to שָׁעָה II. = שָׁעַע.

מִשְׁעוֹל (from שָׁעַל) *m. a place that sinks, a hollow way, a hollow pass* Num. 22, 24.

מִשְׁעִי (after the Aramaean mode for מִשְׁעִית, from שָׁעָה II.) *f. smoothness, cleansing, purity,* Ez. 16, 4 *thou wast not washed smooth* (to smoothness), i. e. not clean; Targ. לְאִתְנַקָּדָא, *Rashi* צַחְצוּחַ. The ancients generally thought of the stems שָׁע, שָׁעַע &c.

מִשְׁעָם (*impetuous haste*, from שָׁעַם) *n. p. m.* 1 Chr. 8, 12; but perhaps = מִשְׁמָע.

מִשְׁעָן (c. ־עַן, from שָׁעַן) *m. support* 2 Sam. 22, 19, Ps. 18, 19, what keeps upright, i. e. God; metaphor. applied to bread and water, which are called *supports*, because they strengthen and maintain the vital power Is. 3, 1; comp. סָעַד.

מַשְׁעֵן (from שָׁעַן) *m.* the same Is. 3, 1.

מַשְׁעֵנָה *f.* the same, fig. *the head*, of the state, יָתֵד, פִּנָּה, שֵׁת being also applied to him; Is. 3, 1 *stay and support*, i. e. every support; the combination of masc. and fem. always serving to make the idea general. In Arabic and Syriac, the same.

מִשְׁעֶנֶת (with *suff.* מִשְׁעַנְתִּי, ־תְּךָ, ־תּוֹ, *pl.* with *suff.* מִשְׁעֲנֹתָם) *f.* prop. *support*, then *a staff*, on which one leans Ex. 21, 19; Judges 6, 21; of the staves of מְחֹקְקִים Num. 21, 18; מִ׳ קָנֶה Is. 36, 6 *a support of weak reed*, i. e. an easily broken one.

מִשְׂפָּח (from שָׂפַח which see) *m. bloodshed, a bloody deed, murder*, with an alliteration to מִשְׁפָּט, Is. 5, 7 *he looked for judgment, and behold slaughter.*

מִשְׁפָּחָה (*constr.* מִשְׁפַּחַת, with *suff.* מִשְׁפַּחְתִּי, ־תּוֹ, ־תָּם; *pl.* ־פָּחוֹת, *c.* ־פְּחוֹת, with *suff.* ־חֹתָיו, ־חֹתָם; from שָׁפַח) *f.* prop. *union, clanship* (see Concordance), hence 1. *a family, a clan*, several of which make a tribe (מַטֶּה, שֵׁבֶט, which see), consisting of several בֵּית אָבוֹת (which see) Ex. 6, 14; 12, 21; 1 Chr. 6, 39; Num. 1, 20; 36, 6; Deut. 29, 7; Josh. 13, 15; especially 1 Sam. 9, 21. Such families had a common sacrificial feast every year 1 Sam. 20, 6 29. — 2. *a tribe*, coinciding with מַטֶּה and שֵׁבֶט Josh. 7, 17; Judges 13, 2; 18, 2 11; Zech. 12, 13; where מ׳ does not stand for שֵׁבֶט and מַטֶּה, but is interchanged with them; Jer. 2, 4; 31, 1. — 3. a union of several tribes in one people. Hence the kingdoms of Judah and Israel are called שְׁתֵּי הַמִּשְׁפָּחוֹת Jer. 33, 24, being also named שְׁנֵי בָתִּים Is. 8, 14. — 4. *fellowship, association*, e. g. of the סֹפְרִים 1 Chr. 2, 55, who were divided into classes; generally *kind, genus* of animals Gen. 8, 19; comp. עַם, Greek ἔθνος, δῆμος; of things, *species, class* Jer. 15, 3. — 5. *a people, race* Gen. 10, 5, of which the גּוֹיִם or עַמִּים have many Ps. 22, 28; 96, 7; it is therefore applied to peoples generally Gen. 12, 3, Ez. 20, 32, Zech. 14, 17, or to a single people 14, 18.

מִשְׁפָּט (*constr.* מִשְׁפַּט, with *suffixes* מִשְׁפָּטִי, מִשְׁפָּטֶךָ, מִשְׁפָּטוֹ; *pl.* מִשְׁפָּטִים, *constr.* מִשְׁפְּטֵי, with *suff.* מִשְׁפָּטַי, מִשְׁפָּטֶיךָ; from שָׁפַט) *masc.* 1. *judgment, judicial utterance, sentence, right*, as an act Lev. 19, 15; Deut. 1, 17; hence עָשָׂה מִ׳ *to execute judgment*, i. e. to judge Ps. 9, 17; יָשַׁב עַל־הַמִּ׳ Is. 28, 6 *to judge*, prop. *to sit* in the judicial chair (כִּסֵּא מִ׳); אֲשֶׁר לוֹ הַמִּ׳ Ez. 21, 32 *to whom judgment belongs*, as a vocation and official duty. Here belongs also חֹשֶׁן הַמִּ׳ Ex. 28, 29 (see חֹשֶׁן). — 2. *place of judgment* Job 9, 32; 22, 4; Is. 3, 14; Ps. 143, 2; for which מְקוֹם הַמִּשְׁפָּט Eccl. 3, 16 also stands. — 3. *a cause, suit*, causa forensis, whether it be general Num. 27, 5, or a defence, e. g. in עָרַךְ מִ׳ Job 13, 18; 23, 4; in which case 33, 5 even מ׳ is omitted by ellipsis; *a judicial cause*, the carrying on of which is denoted by עָשָׂה Ps. 9, 5, שָׁפַט Jer. 5, 28, Lament. 3, 59, cogn. in sense with רִיב, דִּין; *the treatment of a cause*, hence דִּבֶּר מִ׳ אֶת פ׳ *to treat*

a cause, i. e. to contend with an opponent in it Jer. 12, 1; בַּעַל מ׳ Is. 50, 8 *the possessor of a suit*, i. e. *an accuser*, to whom is opposed a מַצְדִּיק (*defendant*). — 4. *a sentence* or *decision of a judge*, 1 Kings 3, 28; Ps. 17, 2; 19, 10; and therefore *a legal precept*, *a rule*, by which judgments are to be passed 72, 1. In this sense מִשְׁפָּט is sometimes used for *absolution*, *liberation* Is. 59, 9 14; sometimes for *condemnation* 53, 8. — 5. *guilt*, *crime*, determined by the following noun, as דָּמִים Ezek. 7, 23, מָוֶת Deut. 19, 6, Jer. 26, 11, i. e. a judicial cause originating in דָּמִים or deserving מָוֶת. — 6. *the right*, of a judge, so far as it agrees with the laws; hence also *what is right*, *legal*, coupled with צְדָקָה 2 Sam. 8, 15, *the just*, of מֹאזְנַיִם Prov. 16, 11, דֶּרֶךְ Deut. 32, 4; עָשָׂה מ׳ *to do right* Gen. 18, 19, הִטָּה מ׳ Ex. 23, 6 or עִוֵּת מ׳ Job 8, 3 *to pervert* or *wrest right;* then *law*, *rule*, *precept*, לַמִּ׳ *according to rule* Jer. 30, 11; בְּלֹא מ׳ Prov. 13, 23 *without right*, *unrighteously;* כַּמִּ׳ Ezr. 3, 4 or כַּמִּ׳ Lev. 5, 10 *according to precept;* מִשְׁפְּטֵי יי *the laws of God* 18, 4, hence מ׳ = תּוֹרָה Is. 51, 4; 52, 1; Jer. 8, 7; but it is also applied to the *heathen religion* 1 Kings 17, 26. — 7. *what accrues* or *belongs* to one, what he looks upon as his right, *wages*, *reward*, Is. 49, 4; Job 27, 2; גָּזַל מ׳ פ׳ Is. 10, 2 *to rob one of his right;* metaphor. *exclusive right*, *privilege*, as מ׳ הַגְּאֻלָּה *the right of redemption* Jer. 32, 7, and so מ׳ הַבְּכֹרָה Deut. 21, 17; מ׳ הַמֶּלֶךְ 1 Sam. 8, 9; מ׳ הַמְּלֻכָה 10, 25; *usage*, *prescriptive right* 2 Kings 11, 14; *manner*, *sort* Gen. 40, 17; 2 Kings 1, 7; *condition* Judges 13, 12.

מִשְׁפָּת (only *dual* מִשְׁפְּתַיִם) *fem. a fold*, i. e. an open summer-stall (from שָׁפַת to set, to place, comp. Latin stabula from stare) Gen. 49, 24, Judges 5, 16, same as שְׁפַתַּיִם. The dual is put here, as it is there, because of the double divisions of the folds, which ran in a parallel direction, and troughs were between the two folds; comp. גְּדֵרֹתַיִם. יָשַׁב בֵּין הַמִּ׳ or רָבַץ ibid. is a proverbial expression denoting the comfortable repose of the shepherd and peasant.

מָשַׁק (not used) *tr.* probably same as מָשַׁךְ II., Ar. مَسَكَ, *to possess*, prop. *to hold together*, *to comprehend.* Deriv. מֶשֶׁק and מִמְשָׁק.

מֶשֶׁק *m. possession*, hence בֶּן־מֶ׳ Gen. 15, 2 *son of possession*, i. e. *possessor*, used for מֶשֶׁךְ for the sake of assonance with דַּמֶּשֶׂק, as vice versa the latter is employed for דַּמַּשְׂקִי on account of מֶשֶׁק. בֶּן־מֶ׳ = יוֹרֵשׁ 15, 3, like מִמְשָׁק Zeph. 2, 9 = מוֹרָשׁ.

מַשָּׁק (*constr.* מַשַּׁק, from שָׁקַק) *m. a running*, *quick crowding*, of locusts Is. 33, 4.

מַשְׁקֶה (*constr.* מַשְׁקֵה, with a *suffix* מַשְׁקֵהוּ; *pl.* מַשְׁקִים, with a *suff.* מַשְׁקָיו; from שָׁקָה) *m.* 1. (prop. part. Hif. of שָׁקָה) *a cupbearer*, *butler*, Gen. 40, 1 5 13. — 2. *place of pouring out wine*, *side-board* Gen. 40, 21; 2 Chr. 9, 20; *institution of cupbearers* 1 Kings 10, 5, in which sense perhaps the plur. מַשְׁקִים Gen. ch. 40 and 41 is to be taken, if it be not a plur. of signif. 1. — 3. *a well-watered region*, regio rigua Gen. 13, 10, *a watered pasture* Ez. 45, 15. — 4. *drink*, Lev. 11, 34; Is. 32, 6. It is a partic. in Ps. 104, 13; Hab. 2, 15.

מִשְׁקוֹל (from שָׁקַל) *masc. weight* Ez. 4, 10.

מַשְׁקוֹף (from שָׁקַף) *masc. the upper lintel*, *the upper beam of a door*, *the top of a doorway*, Ex. 12, 7, Ar. سَاكِف.

מִשְׁקָל (*constr.* מִשְׁקַל, with *suffixes* מִשְׁקָלוֹ, מִשְׁקָלָהּ, מִשְׁקָלָם; from שָׁקַל) *m. weight*=מִשְׁקוֹל, sometimes a fixed weight, sometimes heaviness generally Lev. 19, 35; 26, 26; and so in the phrase אֵין מ׳ *there was no weight*, i. e. it could not be weighed 2 Kings 25, 16; 1 Chr. 22, 3 14.

מִשְׁקֶלֶת *f. a plummet*, according to which a building is erected and carried out Is. 28, 17; from מִשְׁקֹלֶת.

מִשְׁקֹלֶת *f.* the same 2 Kings 21, 13.

מִשְׁקָע (*constr.* מִשְׁקַע, from שָׁקַע) *m.*

the settling, *defecation*, of water, i. e. *pure* water (Vulg., *Rashi*) Ez. 34, 18; perhaps we should read מִשְׁקֵה מַיִם and translate *a well-watered place*, *fulness of water.*

מָשַׁר (not used) *tr. to divide*, *to cut*, *to cut asunder*, identical with נָשַׂר, Aram. נְסַר, Arab. نشر; metaphor. (like other verbs expressing the same idea, comp. כָּסַס, סָפַר, מָנָה) *to divide*, *to separate*, *to measure off*, Arab. مَشَرَ II. (to divide), comp. מָסַר I. Deriv. מְשׂוּרָה and perhaps מֵמִישׁר = מִשׁוֹר.

מִשְׂרָה (from שָׂרָה) *f. dominion* Is. 9, 5 6.

מִשְׁרָה (*constr.* מִשְׁרַת, from שָׁרָה) *f. what is dissolved* into a drinkable fluid, *maceration*, Num. 6, 3 *a drink of grapes* (*Saadia*, *Ibn Esra* and *Rashi*).

מַשְׁרוֹקִי (*c.* מַשְׁרוֹקִית, *def.* מַשְׁרוֹקִיתָא, from שְׁרַק *to pipe*) *Aram. fem. a pipe*, *a reed*, Dan. 3, 5 7. The Greek *σύριγξ* seems to have been derived from the Semitic שׁוּרַק.

מִשְׁרָע (from שָׂרַע) *m. extension*, *tract*, *n. p.* of a place otherwise unknown, whence the *Gent. m.* מִשְׁרָעִי 1 Chr. 2, 53, then the name of a race dwelling there. But comp. the Aram. מַשְׁרוֹעַ.

מִשְׂרֶפֶת (*pl.* מִשְׂרָפוֹת, *constr.* מִשְׂרְפוֹת, from שָׂרַף I.) *f.* 1. *an object of burning*, with the accus. *to what* Is. 33, 12, but לַשִּׂיד (to lime) stands with the verb Am. 2, 1; *the burning*, of corpses, or of spices at funerals Jer. 34, 5; comp. 2 Chr. 16, 14. — 2. only in מִשְׂרְפוֹת מַיִם (according to *Kimchi* and the Targ. *the burning* i. e. the boiling *of water*, especially for salt, conseq. *salt-works* [*Rashi*]; according to others *glass-smelting work*) *n. p.* of a place near Sidon Josh. 11, 8; 13, 6; comp. צָרְפַת.

מַשְׂרֵקָה (*place of vines*, see שֹׂרֵק) *n. p.* of an Edomite locality, perhaps between Petra and Shobek Gen. 36, 36; 1 Chr. 1, 47.

מַשְׂרֵת (from שָׂרַת *to deepen out; comp.* שָׂרַט, שָׂרַד) *m. a pan* 2 Sam. 13, 9, Aram. מַסְרֵית, מַסְרֵת; see above מַסְרֵת under מָסֹרֶת. The ת is radical; and the assumption of a root שָׂרָה = the Ar. شرى (to shine) must be rejected.

מְשָׁרֶת (abridged from מְשָׁרֶתֶת) *f. a female attendant* or *minister* 1 Kings 1, 15. See שָׁרַת Pihel.

מָשַׁשׁ (*fut.* יָמֹשׁ, with *suff.* יְמֻשֵּׁהוּ, יְמֻשֵּׁנִי) *tr. to touch*, *to feel*, with accus. of the object Gen. 27, 12 21 22 (see מוּשׁ); Arab. مَسَّ the same.

Pih. מִשֵּׁשׁ (*part.* מְמַשֵּׁשׁ, *fut.* יְמַשֵּׁשׁ) *to grope*, *to explore*, with accus. of the object Gen. 31, 34 37, מִ׳ חֹשֶׁךְ Job 12, 25 *to grope about in the dark;* with בְּ of time Deut. 28, 29; Job 5, 14; absol. Deut. 28, 29.

Hif. הֵמַשׁ (*fut.* יָמֵשׁ, but *pl.* יְמִישׁוּן, *imper.* with *suff.* הֲמִישֵׁנִי K'tib and הֲמִשֵּׁנִי K'ri, as if from יָמַשׁ and מַשׁ = מוּשׁ) *to touch*, *to feel*, *to have the feeling of touch* Ps. 115, 7; with accusat. of the object Judges 16, 26; הָמֵשׁ חֹשֶׁךְ Ex. 10, 21 *to grope about in the dark.*

מִשְׁתֶּה (*constr.* מִשְׁתֵּה, with *suffixes* מִשְׁתֵּיו, מִשְׁתֵּיהֶם, מִשְׁתֵּיכֶם, without being a plural; from שָׁתָה I.) *m. drink*, coupled with מַאֲכָל (*food*) Dan. 1, 10; יֵין מִ׳ *wine of drinking*, i. e. which serves for drink 1, 5 8, also יֵין מִ׳ 1, 16 *wine as drink; a potion* Is. 5, 12; metaphor. *a drinking-bout*, with the addition of הַיַּיִן Esth. 5, 6; 7, 8; *a feast* generally, Gen. 19, 3; 21, 8; as an image of joy Prov. 15, 15; Eccles. 7, 2; coupled with שִׂמְחָה Esth. 9, 19.

מִשְׁתַּחֲוִיתֶם Ez. 8, 16 see שָׁחָה Hithp.

מִשְׁתֵּי (from שְׁתָא, שָׁתָה; *def.* מִשְׁתְּיָא) *Aram. m.* same as Hebr. מִשְׁתֶּה Dan. 5, 10; Syr. ܡܫܬܝܐ.

מִשְׁתֵּי Jon. 4, 11 see שְׁתַּיִם.

מִשְׁתֵּי Judges 16, 28 see שְׁתַּיִם.

מִשְׁתִּין see שִׁין II.

מַת (from מָתָה to stretch, to extend, after the form שַׁד, זַן from שָׂדָה, זָנָה; *constr.* in proper names מְתוּ־, like שְׁמוּ־ from שֵׁם, רְעוּ־ from רֵעַ, also from לה״;

pl. מְתִים, מְתִם, *constr.* מְתֵי, with *suff.* מְתָיו, מְתֶיךָ) *m.* prop. a long-stretched one, giant, hence *a man;* in the plur. *people*, same as אֲנָשִׁים Job 11, 3 11; *warriors* Is. 3, 25, parall. גְּבוּרָה for גִּבֹּרִים; comp. Coptic ⲙⲁⲧⲓ, a soldier; מְתֵי מִסְפָּר Gen. 34, 30 and Deut. 4, 27 *people of number*, i. e. which one can number, a few, = מְתֵי מְעָט 26, 5 and 28, 62, with the additional idea of disunion Is. 41, 14; elsewhere in combination as מְתֵי שָׁוְא Ps. 26, 4, מְתֵי סוֹד Job 19, 19, מְתֵי אָוֶן 22, 15, מְתֵי אָהֳלִי 31, 31 for אַנְשֵׁי, as in enumerations מְתִם for אֲנָשִׁים Deut. 3, 6; once same as רְשָׁעִים Ps. 17, 14. In מְתֵי רָעָב Is. 5, 13 it is = מְזֵה (which see); and in Job 24, 12 versions and mss. read מֵתִים as מְתִים, parall. חֲלָלִים. Comp. מָתַי, מְתוּ and מְתֹם 2. In Phenic. מת the same; hence the proper name מַתְבַּעַל (Mathbal, Mathal, *Μαθώς*) Polyb. 1, 69; מַתְגַּן, *Μάτγηνος* (man of the sanctuary; גַּן = אֲגַן see גָּנַן) n. p. of a Tyrian king.

מֵית see מוּת.

מַתְבֵּן (collect., and denom. from תֶּבֶן) *m. heap of straw*, *straw* Is. 25, 10.

מָתַג (not used) *tr.* commonly *to draw* = מָתַח; Ar. مَتَغَ to be extended; better = מָשַׁךְ II., מָשַׁק *to bind*, *to knot*, *to hold together*, identical in its organic root מַ־תַג with זַח II.; as מֵזַח Is. 23, 10 is = מֶתֶג. Derivative

מֶתֶג (with *suff.* מִתְגִּי) *masc. a bit*, *a curb*, of animals Prov. 26, 3, Ps. 32, 9, in order to restrain them; cognate in sense רֶסֶן (from רָסַן to fetter); sometimes a bridle was also put on captive enemies 2 Kings 19, 28; Is. 37, 29; as is still to be seen on the Khorsabad figures; metaphor. *dominion* 2 Sam. 8, 1 (see אַמָּה).

מָתָה (not used) *intr. to stretch*, *to extend*, of time, i. e. *to continue; to be tall*, of stature; comp. Arab. مَتَعَ to be long, مَتَّ, مَتَا, مَتَى *tr. to stretch out*, a cord. With the organic root מַת־ה that in מַד (which see), מַד־ה I., מַד II. &c. is identical; comp. besides מוּת (מוֹת), like *θανεῖν* and *τείνειν*. Derivat. מַת, מָתַי, מְתוּ, מְתֹם 2.

מְתוּ *constr. state* of מַת *man*, only in proper names like אֲבְוּ, שְׁמוּ, בְּתוּ from אָב, שֵׁם, בַּת.

מָתוֹק (*pl.* מְתוּקִים) *adj. m.*, מְתוּקָה *f.* 1. *sweet*, of דְּבַשׁ Judges 14, 18, נֹפֶת Prov. 24, 13, פְּרִי Song of Sol. 2, 3; oppos. מַר Is. 5, 20; metaph. *lovely*, *pleasant*, Prov. 16, 24; Eccles. 5, 11; *rejoicing*, *grateful* 11, 7. — 2. *subst. something sweet* Judges 14, 14, *sweetness* Ez. 3, 3.

מְתוּשָׁאֵל (*a man* i. e. *Hero*, *El is;* שָׁ being as in מִישָׁאֵל a mark of the genitive, and מְתוּ the construct state of מַת) *n. p.* of an antediluvian patriarch Gen. 4, 18, perhaps another name for מְתוּשֶׁלַח of the Elohistic document. In Phenic. we find מְתוּ (*Methy*, *Methu*, *Matu*, *Muthu*) as the constr. state of מַת in proper names, as מְתוּמַתָּן (*Methy-mathnus*, *-tnus*) n. p. of the son of Masinissa (Plin. 7, 14, 12); מְתוּמַן (Methymannus), as mss. read for מְתוּמַתָּן; מְתוּבַעַל (*Mutumbal*) n. p. of a suffete; מְתוּעַשְׁתֶּרֶת (Metuastartus), another name for Abdastartus. See בְּתוּאֵל, Phenic. בְּתוּיָה *Βεθύας*, where בַּת = מַת.

מְתוּשֶׁלַח (*man of military arms*) *n. p. m.* Gen. 5, 21; see מְתוּשָׁאֵל.

מָתַח (*fut.* יִמְתַּח) *trans. to extend*, *to stretch out*, Is. 40, 22; comp. לַ־תַח. Derivat. אַמְתַּחַת.

מָתַי (from מָתָה after the form שָׁמַי, שָׂדַי) *m. extension*, *continuance of time*, hence a) as an adverb of duration, *when*, q u a n d o, i. e. during the time, without an interrogation Ps. 101, 2; Prov. 23, 35; Syr. ܐܶܡܰܬܝ ؛ in Aram. a particle is prefixed to express the interrogative meaning, אֵימָתַי, ܐܶܡܰܬܝ. Hence the derivation from מָתָה is already clear from the fact that a similar adv. also comes from ܡܬܐ, viz. ܥܕܡܐ ؛ *whilst*. Thus it is not derived from מָה and

זִי = מְתַי (זֶה). — b) usually interrogative, referring to time, *when?* quando? GEN. 30,30; NEH. 2,6; PS. 41,6; Ar. مَتَى the same. — Combined with particles preceding it has for the most part an interrogative sense, as עַד־מָתַי *until when? how long?* 1 SAM. 16, 1, 1 KINGS 18,21, *till how long?* Ps. 6, 4; Is. 6, 11; אַחֲרֵי מָתַי JER. 13, 27 *after how long a time?* לְמָתַי without a question *at what time* Ex. 8, 5.

מְתִיקָה see מִתְקָה.

מַתְכֹּנֶת (with *suff.* ־תָּהּ, ־כֻּנְתּוֹ, from תָּכַן = תָּכַן) *f. measure*, pensum Ex. 5, 8, Ez. 45,11, for which Ex. 5, 18 has תֹּכֶן. Metaphor. *proportion*, *relation*, Ex. 30, 32; 2 CHR. 24, 13.

מַתְּלָאָה MAL. 1, 13 from מָה and תְּלָאָה *what a weariness!*

מְתַלְּעָה (only *pl. constr.* מְתַלְּעוֹת) *f.* transposed from מַלְתָּעָה (which see) JOB 29, 17; Jo. 1, 6.

מְתֹם 1. *m.* (from תָּמַם) *anything whole, uninjured, unhurt*, Is. 1, 6, *sound* Ps. 38, 4 8. — 2. *adv.* (from מַת with the termination ־ֹם) *each and every one*, JUDGES 20, 48 *they smote them with the edge of the sword* (beginning) *with the city — each and every one down to the beast — even to every one that was met with* (outside the city). To read מְתִם with some mss. and the Peshito, or to unite עִיר מְתֹם, is unadvisable.

מָתַן (not used) *trans. to stretch, to extend; intr. to be stretched, extended*, opposite to relaxed; *to be strong, firm, powerful;* comp. Ar. مَتَنَ to stretch out, to extend, مَتُنَ to be strong, enduring, firm; identical in its organic root מ־תן with that in אֵ־תָן (belonging to אֵיתָן see יָתַן), תַּן, יָ־תַן &c. Deriv. מֹתֶן (*dual* מָתְנַיִם), n. p. מֶתֶן, Gent. מִתְנִי.

מֶתֶן (*strength, fortress*, from מָתַן) *n. p.* of a place otherwise unknown; hence the *Gentile m.* מִתְנִי 1 CHR. 11, 43.

מֹתֶן (only *dual* מָתְנַיִם) *m. the loins*, including the rump, ὀσφύς; so called as the seat of strength and power 1 KINGS 12, 10; JOB 40, 16; מֵי מָ׳ Ez. 47, 4 *water reaching to the loins.* The loins are spoken of as the seat of bodily strength DEUT. 33, 11, Ez. 21, 11, as the place about which the girdle is worn Is. 45, 1, 2 KINGS 4, 29, where armour is put 1 KINGS 18, 46, which a mourning garment covers GEN. 37, 34, on which burdens are sustained Ps. 66, 11, and where the seat of the pains of travail is Is. 21, 3; NAH. 2, 11; comp. Lat. lumbus, elumbis, delumbare. Ar. مَتْن, Syr. ܡܰܬܢܳܐ; Phenic. מתן, מֹתֶן the same, hence the proper name מִתְנְבַעַל Muthumbaal, Muthumball (Plaut. Poen. 2, 35; Num. 7, 1), Mutines, i. e. Mutinas = מִתְנִבַּעַל.

מְתַן (not used) *Aram. intr.* same as Hebr. מָתַן. Derivat. מְתַן = Hebr. מֹתֶן, whence the *adj. masc.* אֵימְתָן, *f.* אֵימְתָנִי (which see).

מַתָּן (with *suff.* מַתָּנָם, from נָתַן) *m.* 1. *a present, gift*, = מֹהַר GEN. 34, 12, or same as שֹׁחַד PROV. 18,16; 21,14; אִישׁ מַ׳ *one who gives presents* 19, 6. — 2. *n. p. m.* 2 KINGS 11, 18, 2 CHR. 23, 17 abridged from מַתַּנְבַּעַל, in JER. 38, 1 from מַתַּנְיָה; comp. Phenic. מַתַּן, Μάττην (*Herod.* 7, 98) the proper name of a Tyrian king, מַתַּנְהַבַּעַל, Mastanabal, Μαστανάβας (App. Pun. 106) n. p. of Masinissa's son. On the other hand, the forms Metenus, Μέττην, Μέτινος, Μέτηνος, as names of a Tyrian king, are only modes of orthography for Μάτγηνος (*Jos.* contra Ap. 1, 18); as there are also the forms Μύττονος, -γονος (מִגַּנְבַּעַל = מִגַּן, to which belong too the names Miggin, Migganes).

מַתְּנָא (with *suff.* ־נָתָךְ, *pl.* מַתְּנָן, from נְתַן) *Aram. fem.* same as Hebr. מַתָּנָה *a present, gift* DAN. 2, 6; 5, 17.

מַתָּנָה (*constr.* מַתְּנַת; *pl.* מַתָּנוֹת, *constr.* מַתְּנוֹת, with *suff.* מַתְּנוֹתֵיכֶם, ־תָם; from נָתַן) *f.* 1. *a gift* GEN. 25, 6; PROV. 15, 27; *a heave-offering*, for the sanctuary or priests, *a sacrificial gift* Ex. 28, 38; LEV. 23, 38; Ez. 20, 31; *a gift to get clear of all demands* 46, 16; *a bribe* ECCLES. 7, 7. — 2. (*erection* viz. of El)

n. p. of a place between the desert and the territory of Moab Num. 21, 18 19.

מַתְּנַי (= מַתַּנְיָה *gift of Jah;* comp. Theodorus) *n. p. m.* Neh. 12, 19; Ezr. 10, 33 37.

מִתְנַי see מֹתֶן.

מַתַּנְיָה (see מַתְּנַי) *n. p. m.* 2 Kings 24, 17; 1 Chr. 9, 15; 2 Chr. 20, 14.

מַתַּנְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 4 16; 2 Chr. 29, 13.

מָתְנַיִם see מֹתֶן.

מִתְנַשֵּׂא (prop. *Aram. inf.* of נָשָׂא) *m. exaltation, the being exalted* 1 Chr. 29, 11.

מְתָעֵב *masc. an object of aversion* Is. 49, 7, prop. part. Pihel; comp. מַסְתֵּר ib. 53, 3 as a noun.

מַתְעֶה (from תָּעָה I.) *m. erring, destruction*, i. e. what leads to it Is. 30, 28.

מָתַק (*fut.* יִמְתַּק) *trans. to taste, to enjoy with satisfaction;* prop. *to suck in*, like the Syr. ܡܨܨ (to suck), and like מָצָה, מָץ; then *intr. to be pleasant, comfortable*, Job 21, 33 *the clods of the valley are pleasant to him;* of שֵׁנָה Eccles. 5, 11. Metaphor. *to be sweet, delightful*, of taste Ex. 15, 25; Ps. 19, 11, opposite מַר; *to be dainty*, of meats (see מַמְתַּק); comp. Ar. مطع to make mild, soft, and مطقة sweetness, as also مخ to suck in, to suck. Deriv. מֶתֶק (a noun), מֶתֶק, מֹתֶק, מָתוֹק, מַמְתַּק, the proper name מִתְקָה (מִתִיקָה).

Hif. הִמְתִּיק (*fut.* יַמְתִּיק) *to manifest pleasantness, sweetness*, i. e. to be sweet, Job 20, 12 *corruption* (or vice) *is savoury in his mouth;* figur. הִמְתִּיק סוֹד *to make counsel pleasant*, i. e. *to hold familiar discourse* Ps. 55, 15.

מָתָק (after the form דָּבָר; with *suff.* מְתָקוֹ) *masc.* same as מַמְתָּק *dainty food*, Job 24, 20 *the worm is his food.* מְתָקוֹ cannot be taken as a verb because of the masc. gender, which does not suit רִמָּה.

מָתֹק see מָתוֹק.

מֶתֶק *m. sweetness*, metaphor. of the שְׂפָתַיִם Prov. 16, 21 *pleasant discourse;* without שְׂפָתַיִם 27, 9.

מֹתֶק (with *suff.* מָתְקִי) *m. sweetness, juice*, of fruit Judges 9, 11 = תְּנוּבָה.

מִתְקָה (*sweet fountain;* comp. מָרָה) *n. p.* of a station of the Israelites in Arabia the rocky Num. 33, 28; cod. Sam. מְתִיקָה.

מִתְרָא see מִתְרְדָת.

מִתְרְדָת (*given by Mithra*, Μιτραδάτης, Μιθρ., Mithridates of the classics, *from* מִתְרָא, Zend. *Mithra*, Mihira in Pazend, mod. Persian Mihr, Sanskrit mitra, mihira, prop. *the sun*, denoting the highest Ized, who was worshipped by the Iranian peoples even to India and Greece; *and* דָּת from the stem dû, Pers. داون, see דָּת) *n. p.* of a treasurer under Cyrus Ezr. 1, 8, and of an officer in Samaria under Artaxerxes 4, 7. Comp. the numerous proper names compounded with Mithra, as Μιτραβάτης, Σιρομίθρης, Ἀρμαμίθρης, Ἀρμίτρης &c. (see *Pott*, Etym. Forsch. I. LII seq.).

מַתָּת (from מַתֶּנֶת, *constr.* מַתַּת; from נָתַן) *f. gift, present*, 1 Kings 13, 7; Ez. 46, 5 11; Prov. 25, 14; Eccles. 3, 13; 5, 18. Also like מַתָּן the first part of proper names.

מַתַּתָּה (contracted from מַתַּתְיָה) *n. p. masc.* Ezr. 10, 33, comp. Ματτάθα Luke 3, 31. Sometimes מַתַּת (from מַתַּתְיָה), *Ματθάτ*, was used by itself, as a proper name; see Luke 3, 24.

מַתִּתְיָה (same as מַתַּנְיָה) *n. p. m.* Ezr. 10, 43; Neh. 8, 4; 1 Chr. 9, 31. Besides this form, מַתַּתְיָה, *Ματταθίας* 1 Macc. 2, 1, Luke 3, 25 was also used at a later time. So too was the still shorter מַתְיָה *Ματθίας* Acts 1, 23, or מַתַּי *Ματθαῖος*.

מַתִּתְיָהוּ (the same) *n. p. m.* 1 Chr. 15, 18 21.

נ

נ, named נוּן, *Nûn*, signifies as a letter of the alphabet *something stretched*, *extended*, *a fish*, if the origin of the characters be looked for in images, and the names be considered as appellatives of outward objects (see נוּן, Ar. نُون, Aram. ܢܘܢܐ, נוּנָא the same). It is supposed that the form of the letter in old Hebrew (𐤍, 𐤍, 𐤍), Samaritan (ࠍ, ࠍ), old Aramaean (𐡍), Phenician (𐤍, 𐤍, 𐤍), and hence in old Greek (ᴎ, N) represents a fish in shape. But the name is more probably derived from the initial sound, as is the case with the other letters. The Greek name νῦ is abridged from νῦν (נוּן). In Ethiopic Nahas (נַחַשׁ) stands for it, which would amount to something similar. In the square character derived from old Semitic, *Nûn*, with four other letters, alters its shape, when final, so that the lower stroke otherwise bent runs down in a straight line. The only exception to this is in Job 38, 1. As a numeral, *Nûn* being the fifth letter in the series of ten, means 50; it is pronounced *Nû*, and as an abbreviated word in Phenician it denotes נְצִב i. e. *a tomb-stone.*

As to the power of the letter, it is 1. the softest and most flexible nasal sound, which a) sometimes dies away at the end, sometimes in dual and plural endings after an accented, strong vowel, as יָדַי Ez. 13, 18, עַמַּי 2 Sam. 22, 44, רִמֹּנַי Song of Sol. 8, 2 instead of יָדַיִן, רִמֹּנַיִן, עַמִּין (where the Aramaeising form *alone* suits); sometimes in the 3 pl. perf. (where וּ־ has arisen from וּן־) which as וּן־ still occurs in Deuteronomy (Deut. 8, 3 16); and sometimes in the termination ־וֹן, whence ־וֹ and ־ֹה have originated. b) If the following consonant be vowelless, it assimilates itself to it, e. g. יִצֹּר, יִגַּשׁ, יִתֵּן, נָתַתָּ, or it is completely absorbed, e. g. in תֵּת (from תֵּנֶת), בַּת (בֶּנֶת), אֱמֶת from אֲמֶנֶת, אַתְּ from אַנְתְּ, אִישׁ from אִנְשׁ (=אֱנוֹשׁ), in some cases in the vocable מִן and in שְׁתַּיִם (from שְׁנְתַּיִם). c) At the beginning of words also the vowelless Nûn is sometimes omitted in pronunciation and orthography, e. g. in עֵשׂ=נְהִי, הִי; נִעֵשׂ (doubtful); נְשׂוֹא, נְשִׂיא=שׂוֹא, שִׂיא; certainly in the imperf. of verbs פ״ן. d) The letter doubled by Dagesh forte is lessened or weakened by the insertion of a soft *Nûn*, in Semitic idioms, e. g. Aram. אַנְבֵּה from אַבֵּה, מַנְדַּע from מַדַּע, שַׁבְּלֶת Ar. سُنْبُلَة, קִפּוֹד Ar. قُنْفُذ, and the Hebr. קִנְצֵי from קִצֵּי Job 18, 2 (doubtful); it is seldom put after the letter to be doubled, as מָעֻזְנֶיהָ Is. 23, 11 instead of מָעֻזֶּיהָ. — The extra-Semitic languages present numerous analogies to all these peculiarities of the *n*-sound. — 2. *n* being a weak, liquid sound sometimes arose out of *y* or vice versa; so that these two sounds are interchanged in Hebrew itself or Hebrew compared with the dialects. Comp. יָאָה and נָאָה II.; יָאַר and נָהַר; יָבַב I. Ar. نَبَّ; יָזַע Ar. نَزَعَ, נָזָה; יָכַח and נָכַח Ar. نَقَعَ; יָחַשׁ and نَحَسَ, نَحْسٌ; יַחַת n.p. m. = נַחַת; יָטַב II. and נָטַף; יְמוּאֵל n. p. m. interchanging with נְמוּאֵל; יָסַךְ and נָסַךְ; יָעַז I. and נָעַז; יָעַן and נָגַן; יָפַח and נָפַח; יָצָא and نَزَعَ, نَضَا; יָצַב and נָצַב; יָצַק I. and נָסַךְ; יָצַת and נָשַׁת; יָקָה Ar. نَقَا; יָקַע I. and נָקַע; יָקַע II. and نَقَعَ &c. This explains also the fact that in Syr. the designation of the 3 person fut. by י־ becomes *n*, which is sometimes found in the Targ. also. — 3. נ is sometimes interchanged with the somewhat harder ל, as לָבָא,

נָבָא, נָבּ; לָהַם and נָהַם (נָאַם); לוּב n. p. and נוּב; נָקַק and لَقَّ; לוּן I. from לוּל; לָצַר and נָצַר; לָחַשׁ and נָחַשׁ I.; לָחַץ and נָחַץ; לָקַט Aram. נְקַט; לָשַׁךְ and נָשַׁךְ II.; לָתַע and נָתַק &c. See ל. — 4. It is interchanged with the still stronger ר, as זָרַח Aram. דְּנַח; נְהַר Syr. ܢܗܪ; בֵּן Aram. בַּר; שְׁנַיִם Aram. תְּרֵין; עָשַׁן and טָמַן; Aram. טְמַר; בָּחַר and בָּחַן; כָּנַע and עָכַן Josh. 7, 24 26; עָכוֹר and עָתַר; כָּרַע and נָתַק; רָתַק in Ecclesiastes &c. — 5. with the strongest nasal sound *Mêm*, as שָׂטַם and שָׂטַן; מוּט and נוּט; מָהַר and נָגַר &c. See מ. Much rarer 6. is the orthographical interchange of נ and כ, e. g. כֵּס Ex. 17, 16 for נֵס; כּוּב Ez. 30, 5 for נוּב; כַּבְּשָׁן Josh. 15, 62 for נִבְשָׁן; מַכּוֹת 2 Chr. 2, 9 for מִנְוֹת; כַּנְּלֹתְךָ Is. 33, 1 for כַּכ׳.

Nûn appears in many ways, and those worthy of note, in the formation of nouns and verbs, especially in its prefixing and postfixing, seldom in its insertion; examples of which may be put here in order. 1. In noun-building *Nûn* is used as formative and prosthetic only in proper names, as in נִסְרֹךְ, נִמְרֹד, נַחֲלָם, נִבְלָט, נִבְחַז (doubtful), נַפְתֹּחַ, נַפְתָּלִי, perhaps a mere ramification of the form with *Yod* prefixed (יִצְחָק, יִפְתָּח &c.); for נִסְמָן Is. 28, 25 is part. Nif., and נַפְתּוּל Gen. 30, 8 is applied there merely to explain the proper name. In Aramaean this formative *Nûn* is obviously used for *Mem*, e. g. נַחְשׁל, Syr. ܢܚܫܠ; נִדְבָּךְ Ezr. 6, 4, together with מִדְבָּךְ (Sukka ch. 2 beginning); and נִמְבְזָה 1 Sam. 15, 9 has arisen from the fluctuation between מִבְזָה and נִבְזָה. — 2. *Nûn* appears very often as a postfix or termination, to form adjectives, concretes and abstracts: a) the ending *-ān*, as לִוְיָתָן, נְחֻשְׁתָּן, אַלְמָן, נִצָּן, שֻׁלְחָן, קִנְיָן, עִנְיָן &c. b) the ending *-ôn*, as חִיצוֹן, תִּיכוֹן, קַדְמוֹן, אַחֲרוֹן, זִכָּרוֹן, מַשָּׁאוֹן, שַׁבָּתוֹן, זָדוֹן, יִדְּעוֹן &c. Here the *n* is sometimes lost, as אֲבַדֹּה Prov. 27, 20 K'tib; and frequently in proper names as שִׁלֹה, שִׁלוֹ, יְרָחוֹ, עַכּוֹ &c. c) the ending *-en*, smoothed off from *-an*, e. g. גַּרְזֶן, אַפֶּדֶן, בֹּשֶׁן, צִפָּרְן; which may extend, perhaps, to a great number of segolates, as דֹּחַן, אֹפֶן, חֹשֶׁן, חֹצֶן and many others. d) more rare is the ending ־ִין, as תּוּפִין, פַּנִין, סַכִּין, קָצִין. e) the ending ־וּן, as זָכוּן. To the termination ־וֹן, ־ָן also belongs the function of diminishing, as אִישׁוֹן, צַוְּרוֹן, זֵרְעֹן and יְשֻׁרוּן, שִׁלּוֹן, יְדוּתוּן, זְבֻלוּן.

With respect to the building of stems out of organic roots, the liquid Nûn is used: 1. to enlarge the root at the beginning. Comp. e. g. נָ־אַר and אַר; נָ־בַע; בָּלַ־ה and נָ־בַל; בָּכָ־ה נָ־בַךְ and בּוּעַ (בָּעָה) Aram. נָ־גָה; (גּוֹהַּ) גֹּהַּ and נָ־גַף; הָמַ־ה and נָ־הַם; דָּ־חַף and נָ־זַל; אָ־זַל and נָ־זַם; זַם and נָ־זַר; זָר and נָ־חַל; חַל and נָ־חַשׁ; רָ־חַשׁ and נָ־טַל; טַל and נָ־מַר; מַר and נָ־סַג; זָח and נָ־סַךְ; סַךְ and נָ־פַח; פַּח and many others. — 2. to enlarge it at the end; comp. אָבַן, אָפַן II. and אַף (אָפַף) to circle, to turn about; עָצַן and עָצָה; אָשַׁן I. and אֵשׁ; גָּבַן and גַּב; גָּחַן and جَحَا; גָּפַן and גַּף; דָּגַן and דָּגָה &c. — 3. in the middle, by which means naked simple roots become stems; comp. אָנַק Ar. أَنَّ; אָנַשׁ and אֵשׁ; בָּנַט and בָּט; אָ־פַד, עָ־בַט; גָּנַב and גַּב; גָּנַז and גַּז; זָנַח and זַח; זַק I. Ar. زَنَقَ; חָנַךְ and חַךְ &c. — Besides, there is still 4. the interchange of verbs פ״א and פ״נ, as נָבַב (נָבַב) and אָב (אָבַב Aram.) = אָב (אוּב), by which the significations of many stems are recognised.

נָא (a pronominal stem, originally denoting local direction *whither*, then a striving and willing, arising probably from *-anna*) a particle of incitement and entreaty: 1. put after the imperative and the future if the latter be voluntative, as a separate word, Greek *δή* (LXX), something like the German *doch!* and the Latin *-dum* with the imperat., or *quaeso*, *age*. It is appended to the simple (Gen. 22, 2; Ex. 11, 2; Job 1, 11) or strengthened imperat. (Judges 19, 11) as well as to both forms of the voluntative (Jer. 5, 24; 17, 15; Gen. 18,

21; Ex. 3, 3; 2 Sam. 14, 15), and expresses incitement Job 2, 5, gentle command Gen. 24, 2, express command 22, 2, admonition and threatening Num. 16, 26, urgent request 20, 17, derision Is. 47, 12 &c. Once Gen. 40, 14 it is attached to the perfect in like manner, as a particle of entreaty. Quite exceptionally does it stand in the poetical combination נֶגְדָה־נָּא Ps. 116, 14 *oh let me before ...*, where a verb should be supplied from the context. — 2. Appended to particles. Thus a) to the negative conjunction אַל in אַל־נָא, where the imperfect follows Gen. 13, 8; 18, 3; Job 32, 21; seldom absol. (see אַל). b) to the conditional particle אִם in אִם־נָא Gen. 18, 3, which may be separated, however, by a verb 24, 42. c) to an interrogative adverb, e. g. אַיֵּה־נָא *where now?* Ps. 115, 2. d) to interjections הִנֵּה Gen. 12, 11; 16, 2; אוֹי Jer. 4, 31; 45, 3. In this close joining the *Nûn* is often doubled, even when the last preceding syllable ending in *a* or *e* is accented, e. g. לְךָ־נָּא Num. 23, 13; 22, 17; Gen. 24, 42; הִנֶּה־נָּא 19, 2. There appears to be an irregularity in אֵל נָא רְפָא נָא לָהּ Num. 12, 13; but we should read there אַל נָא for אֵל נָא, and the preceding verse should be supplied with it. In אָנָּא (which see), contracted from אָהּ־נָא, נָא is more firmly attached, for which אָנָּה, אָנָּא (which see) are also used. It is appended enclitically in אַל תִּשְׁלַחְנָה (*do not seize, I pray thee*) Ob. 13; which case, however, occurs but seldom. With this particle comp. the Syr. ܢܳܐ *I pray*, Ethiop. ኖ (noe) *go to.*

נָא (from נוּא II. *to be hard, tough, raw*) *adj. m. raw, uncooked* or *half-cooked*, prop. *hard, not roasted*, opposite to צְלִי Ex. 12, 9; Ar. نِيءٌ (already compared by *Saadia, Ibn Esra, Rashi* and *Kimchi*) from ناء (med. Ye) and نَهِئَ *to be raw, hard.*

נֹא (Egyptian) *n. p.* of the very ancient and extensive (Iliad 9, 383) metropolis of upper Egypt, i. e. Thebes Jer. 46, 25; Ez. 30, 14 16. As the principal seat of the worship of the Egyptian deity אָמוֹן (which see) who had there a famous temple (*Herod.* 1, 182. 2, 42), and whom the Greeks compared with Zeus, was there, it was called in full נֹא אָמוֹן Nah. 3, 8, Greek *Διόςπολις*, by which the Targ. and Jerome incorrectly understand *Alexandria*. In allusion to the great multitude of people in it Ezekiel 30, 15 writes הֲמוֹן נֹא. It lay on the two banks of the Nile and was surrounded by canals from the river Nah. 3, 8; *Strabo* 17 p. 816; *Herod.* 2, 15.

As to the derivation of the word, the LXX (on Nahum) thought of the Egyptian ⲛⲟⲥ or ⲛⲟⲩⲥ = Hebrew חֵבֶל, which might be taken in the sense of נַחֲלָה or חֵלֶק to mean *possession*, conseq. נֹא אָמוֹן is *Amôn's possession, μερὶς Ἀμμών*. As to sense, the derivation from ⲛⲁ-ⲁⲙⲟⲩⲛ would give *Amon's city*, like ⲛⲁ-ⲏⲥⲓ the city of Isis; ⲙⲁ-ⲁⲙⲟⲩⲛ *the place of Amon* (see מֹף) would be the same, especially as it denotes *house* in hieroglyphics.

נָאַד (not used) *intr. to be hollow, hollowed, bellied*, in order to receive something into it, cogn. in sense with אוֹב (= נוֹב II.), whence אוֹב; נוֹד III., Targ. נוֹד the same. Deriv. נֹאד. In Arabic this stem is نَكَدَ to enclose, to conceal, to withhold, like חָמָה I. to חֵמֶת.

נֹאד (from נָאַד, Judges 4, 19 in K'tib נְאוֹד, with *suff.* נֹאדְךָ, *pl.* נֹאדוֹת) *m. a leather-bottle*, so called from its hollow and bellied shape (comp. אוֹב bottle, from אוֹב to be hollow; Ar. جُوْف bag, bottle, from جَافَ to be hollow; Targ. רוּקְבָא a bottle, from רְקַב = נְקַב to be hollow; Hebrew חֵמֶת a bottle, from חָמָה I. to enclose, to conceal), for milk Judges 4, 19, wine 1 Sam. 16, 20; Josh. 9, 4; figur. in which tears were collected Ps. 56, 9, with allusion to נוֹד (wanderings). The bags, when empty, were suspended in the smoke to dry; hence it is used for a figure of external decay of body Ps. 119, 83.

נֶאְדָּרִי Ex. 15, 6, perhaps for נֶאְדָּרִית. See אָדַר.

נָאָה I. (not used) *intr. to rest, to settle down comfortably, to encamp*, in its organic root נא-ה = נָח. Hence *to dwell, to abide*, opposite to move about unsteadily. A collateral form is נָוָה I., where this verb-idea is expressed still more plainly. אָוָה 1. 2. is also identical. Deriv. the noun נָאָה. See אִי.

נָאָה II. (Kal not used) *intr. to be beautiful, lovely, pleasant*, prop. *to fit, to agree, to become;* identical with יָאָה (which see), and in another direction with נָוָה II.; modern Hebrew נָאָה.

Pih. נָאוָה (arising out of נִאֲוָה, which even appears in Ps. 93, 5, by repeating the last radical, 3 *pl.* נָאווּ; comp. Hithp. הִשְׁתַּחֲוָה from שָׁחָה, טַחֲוָה, רַעֲנָן, שַׁאֲנָן) *to be beautiful, lovely*, of natural charms Song of Sol. 1, 10; *to be delightful, pleasant*, of messengers of victory Is. 52, 7; *to become* Ps. 93, 5. Deriv. adj. נָאוֶה, נָאוָה.

נָאָה (after the form שָׁנָה, only *pl. c.* נְאוֹת; from נָאָה I.) *f. a dwelling, habitation*, e. g. where חָמָס is practised Ps. 74, 20, where אֱלֹהִים abides, i. e. the holy place 83, 13; *an unprotected open city* Lament. 2, 2, opposite to a fortress; metaph. *a lodging*, of herdsmen Am. 1, 2 (like נָוֶה Is. 33, 20 coupled with אֹהֶל), including pasture, hence pasture itself Ps. 65, 13, Jer. 9, 9, where the shepherd rests in peace 25, 37; נְ׳ דֶשֶׁא Ps. 23, 2 *grassy pastures*, parallel מֵי מְנוּחוֹת.

נָאוֶה (instead of נַאֲוֶה from נָאָה II.) *adj. m.*, נָאוָה *f. comely, lovely*, of מַרְאֶה Song of Sol. 1, 5; 2, 14, מִדְבָּר 4, 3; *beautiful*, of a city 6, 4; with לְ of the person *becoming, suitable* Prov. 17, 7, *seemly* 26, 1; Ps. 33, 1; without לְ 147, 1.

נָאַם (3 *fut. pl.* יִנְאֲמוּ) *intr.* prop. *to murmur, to whisper, to speak softly*, of the ghost-like speech of oracle-givers; Ar. نَأَمَ, نَغَمَ to speak in a low voice, μύω, susurrare; comp. Hebrew לָהַם, נָהַם, Ar. لهم; hence *to utter*, i. e. to whisper, an oracle; *to prophesy* Jer. 23, 31. The Arab. نَمَّ has also this meaning; hence نميمة whispering. Deriv. נְאֻם, נָאֳמָן.

נְאֻם (after the form גְּבוּל, from נָאַם) *m. declaration, oracle, prophecy*, divine, with the genit. יי Gen. 22, 16; Num. 14, 28; 1 Sam. 2, 30; Is. 22, 25; of other persons 2 Sam. 23, 1; Num. 24, 3 15. נְ׳ פֶּשַׁע Ps. 36, 2 *the sinner has an oracle of wickedness within his heart*, i. e. wicked thoughts rise up in his heart.

נָאֳמָן (*plur.* נְאֻמָנִים, from נָאַם) *m. a speaker* Job 12, 20.

נָאַף (*part.* נֹאֵף, *inf. abs.* נָאוֹף, *fut.* יִנְאַף) 1. *intr.* prop. *to go astray, to turn aside, to be faithless*, in married life, therefore *to commit adultery*, of man and woman Ex. 20, 14, Deut. 5, 17, Hos. 4, 2, comp. שָׂטָה of the woman; more restricted in idea than זָנָה, yet also like it *to go astray, to depart*, from God, *to apostatise, to be rebellious* Jer. 5, 7; the relation of Israel to God being conceived of as conjugal. — 2. *tr. to lie with adulterously*, with accus. Lev. 20, 10; Prov. 6, 32; figur. with accus. *to worship rebelliously* Jer. 3, 9.

Pih. I. נִאֵף (*part. m.* מְנָאֵף, *f.* מְנָאֶפֶת; *fut.* יְנָאֵף and יְנַאֵף) frequent. and with accus. *to lie with in adultery* Is. 29, 23, *to commit adultery* Prov. 30, 20, metaphor. applied to idolatry Jer. 3, 8. Derivat. נִאֻף.

Pih. II. נַאֲפֵף (not used, with reduplication of the last consonant) *to be idolatrous, to practise idolatry*. Deriv. נַאֲפוּף.

For the fundamental signification *to go astray, to deviate from, to commit adultery*, comp. Ar. نَأَفَ abhorruit ab aliq., نَكَفَ declinavit a re, recusavit, translated in Aram. נְפַק בַּר. The organic root is also found in גָּ־נַב and in the Aram. גְּ־נַף.

נִאֻף (only *pl.* נִאֻפִים) *m. adultery* Jer. 13, 27; Ez. 23, 43; to be explained in the pl. like אֲהָבִים.

נַאֲפוּף (only *pl.* ־פִים) *m. adulterous objects, little adulterous images*, worn בֵּין שָׁדַיִם Hos. 2, 4. It is possible that the

שָׁדַיִם are thought of as the seat of adultery, and then the passage should be taken figuratively.

נָאַץ I. (*fut.* יִנְאַץ) 1. *trans. to pierce, to sting, to stick into*, same as נָעַץ (which see), נָצָה I., hence *to revile, to deride, to scorn*, with accus. Jer. 33, 24, *to despise, to disdain*, Ps. 107, 11; Prov. 1, 30; 5, 12; *to reject* Lament. 2, 6, כִּסֵּא כָבוֹד Jer. 14, 21; comp. גָּדַף. Derivat. נְאָצָה and נֶאָצָה.

Pih. נִאֵץ (*part. m.* מְנַאֵץ, *pl.* with *suff.* מְנַאֲצַי; *inf. absol.* נָאֵץ for נַאֵץ for the sake of assonance with what follows; *fut.* יְנַאֵץ) 1. *to despise, contemn*, i. e. not to regard, God Is. 1, 4; 5, 24; Ps. 10, 3 (perhaps a stronger expression than בֵּרֵךְ), men Is. 60, 14, absolut. Ps. 74, 10. — 2. *causat. to cause contempt* 2 Sam. 12, 14.

Hithpo. הִתְנֹאֵץ (contracted הִנֹּאֵץ, therefore the *part.* מִנֹּאָץ) *to be despised, contemned* Is. 52, 5.

נָאַץ II. (Kal not used) *intr.* same as נֵץ *to bloom*, florere; א״ע interchanged with ע״ע.

Hif. הֵנֵאץ (*fut.* יָנֵאץ, *ap.* יָנֵאץ, contracted יָנֵאץ) *to put forth blossoms*, of the almond-tree (שָׁקֵד), Eccles. 12, 5 *and the almond puts forth blossoms*, a figure of old age with its white hairs, since the almond blooms in the middle of winter (Plin. H. N. 16, 42) and its blossom is white at the last. As the imagery of the impotency of old age in generation is taken from vegetable life in the case of חָגָב and אֲבִיּוֹנָה (which see), הִסְתַּבֵּל and הֵפֵר (l. c.), so here also. שָׁקֵד is *the glans*, glans virilis, which is meant to represent conscious pleasure in the act of generation; so that וְיָנֵאץ הַשָּׁקֵד may be also translated: *and the* (male) *glans disdains* (offered pleasure). Hence the peculiar way of writing in order to denote *at once* both type and antitype.

נְאָצָה (from נָאַץ I.) *f. reviling* 2 Kings 19, 3.

נֶאָצָה (from נָאַץ I., *plur.* נֶאָצוֹת and נֶאָצוֹת) *f.* the same Ez. 35, 12.

נָאַק (*fut.* יִנְאַק) *intr. to cry out*, of persons dying or hungering Ez. 30, 24; Job 24, 12; a weaker form of נָהַג, נָהַק II. (which see), whose organic root also appears in אָ־נַק, אָ־נַח. Ar. نَقَّ to cry out. Derivative

נְאָקָה (*constr.* נַאֲקַת, *pl. constr.* נַאֲקוֹת) *f. a complaining, an outcry*, of the heavy-labouring and oppressed Exod. 2, 24; Judges 2, 18; of the dying Ez. 30, 24.

נָאַר (Kal not used) *tr. to push down, to cast down, to abhor*, identical in its organic root נ־אר with אר (see אָרַר); with the fundamental signification *to reject, to repudiate*. The Ar. نَارَ, نَكِرَ, &c. are connected with נָאַר.

Pih. נֵאַר and נִאֵר (frequentat.) *to cast down entirely, to repudiate, to reject wholly*, parallel זָנַח Lament. 2, 7; with accus. בְּרִית Ps. 89, 40.

נֹב (from נוּב II. after the form קֹל; with *a* of motion נֹבָה for נֹבָה; *a hill, a high place*) *n. p.* of a later priestly city in Benjamin, on the way between גִּבְעָה and גַּת, and repeopled after the exile 1 Sam. 21, 2; 22, 9 11 19; Neh. 11, 22.

נָבָא (Kal not used) *intr. to spring forth, to stream forth, to be poured out, to bubble up*, of inspired human discourse, like the Greek ῥέω; hence *to discourse, to speak, to propound, to announce*, like Arab. نبا I. II.; Ethiop. the same; conseq. a collateral form of נָבַע in this peculiar use. This derivation is confirmed by the Syr. ܢܒܘܥܐ (the springing forth). Comp. besides نَبَغَ (to announce, to make known) prop. to pour out, Latin effundere sermonem, and נָטַף. Deriv. נְבוּאָה, נְבִיאָה, נָבִיא.

Nif. נִבָּא (2 *p. perf.* נִבֵּאתָ and נִבֵּיתָ; *part. m.* נִבָּא, *pl.* נִבְּאִים and נִבָּאִים; *inf. constr.* הִנָּבֵא; *fut.* יִנָּבֵא) 1. *to manifest oneself as an* (*inspired*) *speaker*, hence *to prophesy, to announce* (a communication from God) Am. 3, 8; with accus. of the object Jer. 20, 1; 28, 6; when what is

announced has not been communicated by God 23, 21 the prophecy is a שֶׁקֶר 14,14; 27,10 16; with לְ of the person, to whom one announces 14,16; 20, 6; 23,16; with עַל respecting a person or thing, whether it be threatening 25,13; 26, 20, or consoling Ez. 37, 4; so too with אֶל, misfortune 6, 2; 13, 2, or prosperity 26, 1, but also = לְ 37, 9; with בְּ of the means by which the inspiration takes place, as בְּשֵׁם יי Jer. 11,21; 14,15, בַּבַּעַל 2, 8, בַּשֶּׁקֶר 5,31. Sometimes the object is introduced by לֵאמֹר 32,3 or וְאָמַר Ez. 21,33, with לְ of the aim Jer. 28,9; Ez. 12,27. — 2. *to sing inspired hymns*, *to speak poems*, *proverbs* (as a consequence of inspiration) 1 Sam. 10,11; 19,20; 1 Kings 22,12; 1 Chr. 25,2 3. The Nifal-form is used in transactions which are carried out with impassioned excitement or inspiration, because in them activity and passivity are united; comp. the Greek μαίνομαι, Latin vociferor, vaticinor.

Hithp. הִתְנַבֵּא and הִנַּבֵּא (*part.* מִתְנַבֵּא, *inf. c.* הִתְנַבְּאוֹת, *fut.* יִתְנַבֵּא; *perf.* also הִתְנַבֵּיתָ as if from נָבָה, the infin. itself pointing to ל״ה) same as Nif. 1. *to prophesy*, absol. Num. 11,25-27, or with the accus. of the object and עַל of the person 1 Kings 22, 8, 2 Chr. 18,17; with בְּ of the means Jer. 23,13; once with מִן Ez. 13, 17. — 2. *to sing*, *to recite*, 1 Sam. 10, 6; *to utter impassioned cries* 1 Kings 18, 29. — 3. *to shew oneself animated*, *excited*, hence *frenzied* Jer. 29, 26, where מִתְנַבֵּא is coupled with מְשֻׁגָּע. The transition to this meaning is 1 Sam. 18,10; 2 Kings 9,11; comp. Greek μάντις from μαίνομαι to rave, Latin *furor* madness and inspiration.

נְבָא (Peal unused) *Aram. intr.* the same. Deriv. נְבוּאָה, נְבִיָּא, נְבִיא.

Ithpa. הִתְנַבִּי (as if from ל״ה) *to prophesy* Ezr. 5, 1.

נְבֹא see נְבוֹ 1.

נְבָאוֹת see נְבָת.

נָבַב (only *part. pass.* נָבוּב, *c.* נְבוּב) *tr. to hollow*, *to bore*, *to bore through*, *part. pass. m. hollow*, of a pillar Jer. 52,21, opposed to massive; of an altar: נְבוּב לֻחֹת Ex. 27,8 and 38,7 (made) *hollow out of boards*; fig. *hollow-headed*, *empty* Song of Sol. 11,12, having an assonance with יִלָּבֵב. — The stem נַב is in Arab. نَفَّ, whence a reduplicated form is نَفْنَف a hollow way; نَبَّ the same, hence انبوب a pipe. Aram. נַב, ܢܒ the same; and as a connection prevails elsewhere between verbs פ״א and פ״נ, the Aram. אַב i. e. אֲבַב, whence אַבּוּב, and the Hebrew אָב (אוֹב), whence אוֹב, are identical with it. In the Aram. בִּיב a pit, ditch, ܒܝܒܐ, ܒܒܘܒܐ an aqueduct, Ar. بيب a canal, the *Nûn* at the beginning has obviously fallen away.

נָבָה I. (not used) *intrans. to be prominent*, *to project*, *to extend upward in the form of an arch*, of a high-lying city; identical in its organic root נָב־ה with that in נָב (נוּב) II., נָת (נוּת) III., אַ־נַת, נָפ־ה I. (which see), and in fundamental signification; comp. Arab. نبا eminuit, elatus est; ناف elata fuit res, نَوْف summa pars gibbi (see אָנַת I.). Deriv. the proper names נְבוֹ, and נְבָוֹת perhaps.

נָבָה II. (not used). Only *fut. Hif.* וַיַּבּוּ בָהּ 2 Kings 3,24 K'tib, which the LXX, Syr. and Vulg. read וַיָּבֹאוּ = וַיָּבֹא, Targ. וַיַּכּוּ; but neither the one nor the other suits, since only a stronger expression than הִכָּה is expected.

נָבָה III. same as נָבָא; see Hithp. there.

נְבָה see נֹב.

נְבוֹ 1. (abridged from נְבוֹת = נְבוֹת after the form שְׁבוּת, שְׁחוּת from נָבָה I., like רִבּוֹ = רִבּוֹת; *a high point*, *a hill*) *n. p. f.* of a well-known Moabite mountain on the other side of Jordan, over against יְרֵחוֹ, belonging to the mountain-ridge עֲבָרִים, with a top called פִּסְגָּה, where Moses died Deut. 32,49; 34,1; according to Eusebius (Onom.) six miles west of חֶשְׁבּוֹן; written נְבֹא in the cod. Samar.

— 2. *n. p.* of a city in the vicinity of this mountain, which the tribe of Reuben took possession of Num. 32, 3 38; 33, 47; 1 Chr. 5, 8. At a later period it belonged to Moab again Is. 15, 2; Jer. 48, 1 22. It lay on a height, hence עַל Is. l. c. During their possession of it, the Reubenites had changed the name, which was that of a heathen deity also Num. 32, 38. — 3. *n. p.* of a city in Judah Ezr. 2, 29; 10, 43, called by way of distinction נְבוֹ אַחֵר Neh. 7, 33. Perhaps it was a colony from the Moabite territory. It may be that traces of it should be sought in the modern *Beith Nube* (בֵּית נְבוֹ) near Lydda (לוּד). — 4. (Chaldee) *n. p. m.* of the supreme deity of the Chaldeans, mentioned along with בֵּל, both which the Persians, who were averse to image-worship, cast down from their pillars and dragged along, Is. 46, 1. The Zabians, who adopted much of the worship of the Chaldeans, represent נְבוֹ, ܢܒܘ, as the greatest of the gods, veiled in fire, knowing all things and learned, like the Persian Ormuzd (Adam's book ed. Norberg), consequently not like Hermes (Mercury) alone. With allusion to *Anubis* (Hermes) of the Egyptians one might perhaps understand for the most part the Hermes of the Semites, by the present word. Hence it does not come from נָבִיא = נְבִיא, which would be incorrect of itself. *Nabha* (compounded of *na* and *bha*) means according to the Sanskrit *the invisible*, *the non-appearing*, which suits a name of the supreme god. In cuneiform inscriptions it is *Nabu*, among the Armenians *Nabog*, among the Arabians *Nabuk*. In Chaldee proper names (נְבוּכַדְנֶאצַּר, נְבוּזַרְאֲדָן, נְבוּ (סַמְגַּר נְבוּ), נְבוּשַׁזְבָּן, נְבוּכַדְרֶאצּוֹר appears for נְבוֹ. With this name of a god among the old Semites which came to them from the Aryan peoples, many proper names are compounded, and mentioned by classical writers. Thus e. g. Naboned, Nabonassar, Naburnan, Nabonabus &c.

נְבוּ see נְבוֹ.

נְבוֹא see נְבוֹ 4.

נְבוּאָה (*constr.* ־אַת) *fem. prediction, prophecy*, delivered orally Neh. 6, 12, 2 Chr. 15, 8, or written down 9, 29.

נְבוּאָה *Aram. f.* the same Ezr. 6, 14.

נְבוּזַרְאֲדָן (Chaldee) *n. p.* of the distinguished general of Nebuchadnezzar, who destroyed completely the city of Jerusalem, usually bearing the surname רַב טַבָּחִים (head of the Pretorians, of the palace-guard) 2 Kings 25, 8 11 20; Jer. 39, 9 10 11 13; 40, 1; 41, 10; 43, 6; 52, 12 15 16 30, called also רַב טַבָּחִים alone 2 Kings 25, 10 12 15 &c., so that ר׳ ט׳ appears to be a translation of נְבוּזַרְאֲדָן. Since נְבוּ presents itself as non-Semitic in compound Babylonian names, and זַרְאֲדָן is also found in the name of the Assyrian king *Sardanapal* (זַרְאֲדָן־פַּל), we see a priori that it is not Semitic, but that an extra-Semitic etymology should be sought for, nearly corresponding to רַב טַבָּחִים, like תַּרְתָּן in the case of the Assyrian king (2 Kings 18, 17). There presents itself by way of explanation: זַר, Sanskrit çira (head, chief), Pers. سر (sar), Assyr. eser(a) (אֲסַר, אֶסַר, comp. Greek κάρα head), which accords in sound with the Semitic שַׂר; and אֲדָן, Sanskrit dâna (from dô *to cut off*, with suff. ana; comp. *Dana-pâla-dêva* proper name of an Indian king) *cutter off*, conseq. = רַב טַבָּחִים, with נְבוּ prefixed as a consecration of the name.

נְבוּכַדְנֶאצַּר (also נְבֻכַ־ and ־נֶצַּר, an older form ־רֶאצַּר in 26 places, twice ־רֶאצּוֹר, this older form being the national one, since Berosus and Megasthenes have it; in K'tib and mss. sometimes divided נְבוּכַד נֶאצַּר, נְבוּכַד רֶאצַּר; in the LXX and other Greek writers *Ναβουχοδονόσορ, -σωρ, -νόσορος, Ναβο-, Ναβουκοδρόσορος*, Ar. Nubuchtunazzar) *n. p.* of the greatest king of the Chaldean empire, son of Nabopolassar (נְבוּפוּלְאֲסַר), who put an end to the Jewish state, destroyed Jerusalem and the temple, and carried away the population into exile to Babylon 2 Kings 24, 1 10 11; 25, 1 8 22; 2 Chr. 36, 6 7 10; Jer. 21, 2 7; 22, 25;

24, 1; 25, 1 9; 27, 8 20; 28, 3 11 14; 29, 1 3; 34, 1; 39, 5; 49, 28; Ez. 26, 7; 29, 18; 30, 10; Esth. 2, 6; Ezr. 1, 7; 5, 12 14; Dan. 1, 18; 2, 1 28 46; 3, 1 &c. From these passages together with the accounts of Josephus, Berosus, Strabo and Eusebius we gather a picture of his relations to Asia.

Besides the Hebrew orthography נְבוּכַדְרֶאצַּר as the national and original one, the inscription of Behistun (see *Rawlinson*, the Persian Cuneiform Inscription at Behistun, Lond. 1846; *Benfey*, die pers. Keilinschriften, Lpz. 1847) has also the form *Nabukhădrachara* (which *Philox. Luzzatto* already compared), whence it is inferred that נ arose out of ר, and by which the etymology is to be determined. If we separate in the first place נְבוּ (Nabu), prefixed to many proper names as a designation of the supreme Chaldean god (see נְבוֹ), and again צַר, אַצַּר, אֶצֶּר, which is also recognised in בֵּלְטְשַׁאצַּר, בֵּלְשַׁאצַּר, שַׁרְאֶצֶר, שֶׁנְאַצַּר, שֵׁשְׁבַּצַּר and מֶלְצַר as a part of names, there remains to be explained כַּדְרְ or כַּדְרֶא, Kadr, Kadre (written *Qudra* = *Qadra* in the inscription just mentioned), whence כַּדְנֶא has arisen. According to *Luzzatto Qadra* signifies *self-ruler*, from the Zend. *qu* or *qa* = Sanskrit sva *self* (see *Burnouf*, Mémoire sur deux inscriptions cunéiformes p. 66. 173), and the Zend. *dra*, *dere*, = Sanskrit dhri (whence the name Darius also according to *Burnouf*) *ruler* (coërcitor), Persian dârâ ruler. אֶצַּר (אֶצֶּר, ־צַּר) is either = Sanskrit *tshara* denoting as a substantive *leader*, *conductor*, *lord* (comp. Sanskrit Sham-tshâraka in this sense), or it is same as אֶסַר, אֵסַר (which see) in Assyr. proper names. The whole name, accordingly, would mean *self-ruling head by Nabû*.

נְבוּכַדְנֶצַּר see נְבוּכַדְנֶאצַּר.

נְבוּכַדְרֶאצּוֹר see נְבוּכַדְנֶאצַּר.

נְבוּכַדְרֶאצַּר see נְבוּכַדְנֶאצַּר.

נְבוּשַׁזְבָּן (Chaldee) *n. p. m.* of the chief eunuch at the court of Nebuchadnezzar Jer. 39, 13, who is called in verse 3 [נְבוּ] שַׂרְסְכִים (which see). [נְבוּ] שַׁזְבָּן comes from the verb שַׁז, Zend. shaz, Sanskrit sadsch *to hang upon*, *to attach oneself firmly to*, *to be devoted to*, and the suff. בָּן, Sanskrit -van, conseq. *the adherent*, *worshipper*, *of Nabû*; comp. the Persian چسبان.

נְבוּשַׂרְסְכִים see שַׂרְסְכִים.

נָבוֹת (*prominence*, *distinction*, from נָבָה) *n. p. m.* 1 Kings 21, 2; 2 Kings 9, 21; the LXX have נָבוּתַי *Ναβουθαί*.

נְבוּתַי see נָבוֹת.

נְבִזְבָּה (*pl.* נְבִזְבְּיָן, with *suff.* נְבִזְבְּיָתָךְ, as if from נְבִזְבַּי) *Aram. f. a gift*, *present* (Theod., Vulg., Syr. and others), coupled with מַתְּנָא Dan. 2, 6; 5, 17; a word which appears in the Targ. (Deut. 33, 24; Jer. 40, 5) with this meaning. Perhaps נ' is an old Persian word taken into Aramaean, since a derivation from בִּזְבֵּז (to spend) does not explain it either in form or essence. The stem בַּז (old Pers. badsch, *βαζ*, Sanskrit baǵ, in the Vedas, Armen. baj [j = the French j], hence Bajin, *a part*, modern Persian bâj *gift*, Zend. enlarged bakhsh) means *to give*, *to distribute*, *to impart*, hence Sanskrit bhâga, *a share*, mod. Persian bakshiden, *to bestow*, old Pers. bâǵi, modern Pers. baǵ, *tribute*, and the proper names in *-βάζης*, as *Ἀρταβάζης*, *Μεγαβάζης*. With this stem are coupled the preposition ni, נְ, and the termination -va, ־בָה, so that נְבִזְבָּה (for which נְבִזְבָּה, נְבְזְבָּה also appear in mss.) reads in old Persian nibaǵvâ, *largess*. See *Haug* in Ewald's Jahrbücher 1853, p. 160.

נָבַח (*inf. c.* נְבֹחַ) *intr. to bark*, *to howl*, of dogs Is. 56, 10; Ar. نبح, Syr. ܢܒܚ the same; prop. to cry out, to bellow. If the organic root be נָ־בַח, we should compare the Sanskrit bukh (to bark), Greek *βυκ*, *βηκ*, Latin buc; but if it be נָבַ־ח, then the Ar. نبح, نبّ, نبأ should be compared. Deriv. the proper name נֹבַח.

נֹבַח (*a cry*, *a loud call*, better *prominency*, i. e. *a prominent one*, see נָפַח)

n. p. of a man belonging to the tribe of Manasseh Num. 32, 42, who gave his name to the city קְנָת on the other side of the Jordan, after it had been conquered ib. and Judges 8, 11; but the Aramaean peoples subsequently got possession of it 1 Chr. 2, 23; it was afterwards called קְנָת again, being situated in the territory of Trachonitis at Bostra (the district of אַרְגֹּב in בָּשָׁן), see Onomast. s. v. Canath. At the present day it is قنوات (Qanuat), distinguished by large and numerous Roman ruins (*Burckhardt*, German translation pp. 157. 504 &c.). In an old poem the city is called נֹפַח Num. 21, 30, and was situated to the east of the Moabite territory, if we may judge by the context. It is not necessary to assume two different cities of the same name.

נִבְחַז (also written in mss. נִבְחָז, נִבְחָן) *n. p.* of a deity of the Assyrian race עַוִּים (which see), adduced along with the god of the same people תַּרְתָּק 2 Kings 17, 31, called by the LXX *Ναιβάς* (נַחְבַּז), where is mentioned besides a third deity of the עַוִּים, viz. *Ἀβααζέρ*, written also *Ναβααζέρ* (נְבוֹאֶסֶר) or *Ἐβλαζέρ* (*αζερ* is אֶסֶר, ־אֶסַר in Assyrian names) i. e. אֶבְלָאֶסֶר. According to an old tradition (see *Selden* II, 9. 10) all deities there mentioned (תַּרְתָּק, נִבְחַז, אֲשִׁימָא, נֵרְגַל, סֻכּוֹת בְּנוֹת) are said to have been worshipped in the form of animals, since the representation of gods in human form was repudiated by the Assyrian-Persian races (Beros. p. 69), whereas on the contrary an animal symbolism was liked. This נ׳ is said to have had the shape of a dog; and in reality the image of a sucking bitch may be seen in the ruins discovered at Khorsabad. Among the Zabians نبان was the name of a god of darkness (*Norberg*, Onom. p. 100). Yet it should be observed that the mythology of the Assyrian peoples is not yet investigated thoroughly; so that much remains to be discovered.

נָבַט (Kal not unused) *intr.* 1. *to see, to behold, to look at*, prop. like חָזָה *to divide* (with the eye), *to look piercingly into a thing*, with the fundamental signification to divide, to split, comp. cernere, videere and dividere. The organic root נ־בט exists also in بَثَّ (to divide, to separate), بَدَّ (the same), אַ־בַד, בַּד I., בַּת II. = גָּזַר &c.; and is also found in extra-Semitic languages with the same meaning (Sanskrit wid, budh, Greek *Fιδ*, *οιδ*, *Fιδᾶν*, Latin vid-ere, Gothic vit-an). Deriv. מַבָּט (מֶבָּט) and the n. p. נְבָט. — 2. Metaphor. *to till, to plough, to carry on husbandry*, like חָרַשׁ (1 Sam. 8, 12), Aram. פְּלַח, Arab. حَرَثَ, أَرَسَ, which proceed from a like fundamental signification. See נֶבֶת.

Pih. נִבַּט *to look upon, to behold* Is. 5, 30.

Hif. הִבִּיט (*part.* מַבִּיט; *inf. c.* הַבִּיט; *fut.* יַבִּיט, *ap.* יַבֵּט) *to direct the look to, to behold*, so that רָאָה is the effect 1 Sam. 17, 42; Lament. 5, 1; Ps. 22, 18; Is. 42, 18; sometimes it intensifies רָאָה Lament. 1, 11 or is interchanged with it Num. 23, 21; 1 Sam. 2, 32; *to look out, to look about* Is. 63, 5; Ps. 13, 4; *to behold, to look to*, with the accusat. following Job 35, 5; Gen. 15, 5; with אֶל Ex. 3, 6, לְ Ps. 104, 32, עַל of the place *whither* Hab. 2, 15, מִן of the place *whence* Ps. 33, 13, Job 36, 25, with both מִן ... אֶל Ps. 102, 20. הִבּ׳ בְּ *to look upon with pleasure* Ps. 92, 12; הִבּ׳ אַחֲרֵי *to look after* Ex. 33, 8, or absol. *to look back, to look behind* Gen. 19, 17, hence מֵאַחֲרָיו 19, 26 *from behind him*, i. e. going after him. Metaphor. *to have regard to, to have respect to*, with accus. Is. 64, 8; Am. 5, 22; Ps. 84, 10; with אֶל *to regard* 2 Kings 3, 14, Is. 66, 2, seldom with לְ Ps. 74, 20 or absol. 13, 4; *to look trustfully*, with אֶל of the person Is. 32, 11; 51, 1; or absol. Job 6, 13; *to look upon, to suffer*, with accus. or אֶל Hab. 1, 3 13; Ps. 10, 14; or absol. Is. 18, 4.

נְבָט (*the look* viz. of El, or from נָבַט = נֶבֶת *cultivation*) *n. p. m.* 1 Kings 11, 26.

נָבִיא (with *suff.* נְבִיאֲךָ, נְבִיאֲכֶם; *pl.* נְבִיאִים, *c.* ־אֵי, with *suff.* ־אַי, ־אֵינוּ &c.;

from נָבָא after the form נָסִיךְ, נָגִיד, פָּקִיד) *m.* 1. prop. *an announcer* of divine oracles, *a prophet*, of גָּד 1 Sam. 22, 5, נָתָן 2 Sam. 7, 2, אֲחִיָּה 1 Kings 11, 29, יֵהוּא 16, 7, אֵלִיָּהוּ 18, 36, אֱלִישָׁע 2 Kings 6, 12, יוֹנָה 14, 25, יְשַׁעְיָהוּ 19, 2, שְׁמַעְיָה 2 Chr. 12, 5 and others, from whom were requested חָזוֹן Ez. 7, 26, דָּבָר Jer. 18, 18; commonly applied to a true and divine prophet Deut. 34, 10, fully נָבִיא לַי״י 1 Kings 22, 7; 2 Kings 3, 11 (Num. 12, 6 נָבִיא should be supplied before י״י); in the pl. נְבִיאֵי י״י 1 Kings 18, 4. Lying and idolatrous prophets were termed נְבִיאֵי הַבַּעַל 18, 19, נְבִיאֵי הָאֲשֵׁרָה ib.; mention is also made of the prophets of a people, a country, a city, the heathen, Israel Jer. 23, 15; 27, 9 16; 29, 8; Ez. 13, 2. There were also prophets for individuals 2 Kings 3, 13. Samuel had founded a sort of prophets' seminary at גִּבְעָה and נָיוֹת, combined in the first instance with the בָּמָה there. The disciples of this school were called נְבִיאִים 1 Sam. 10, 5 seq., 19, 20; afterwards בְּנֵי הַנְּבִיאִים 1 Kings 20, 35; 2 Kings 2, 3 seq.; 4, 1; 5, 22 seq. — 2. Metaphor. *a messenger*, sent by God with revelations Jer. 1, 5, *an interpreter*, *speaker*, Ex. 7, 1, comp. 4, 16, hence the Targ. מְתוּרְגְּמָן, Syr. ܡܬܪܓܡܢܐ, particularly as an organ of God Jer. 15, 19; *a skilful player*, in the worship of God 1 Chr. 25, 1 K'tib, comp. נִבָּא; *a man of God*, *a pious one*, *one belonging to God* Gen. 20, 7; applied, therefore, to the patriarchs Ps. 105, 15. At an earlier time the appellation applied to proper prophets was הָרֹאֶה 1 Sam. 9, 9. — 3. same as נְבוּאָה Dan. 9, 24, parall. חָזוֹן.

נְבִיא (*def.* נְבִיאָה or נְבִיָּה, whence נְבִיָּאָה has arisen, *def. pl.* נְבִיאַיָּא) *Aram. m.* the same Ezr. 5, 1; 6, 14.

נְבִיאָה *f. a prophetess*, of Deborah Judges 4, 4, Huldah 2 Kings 22, 14; *a minstrel*, of Miriam Ex. 15, 20; *one performing prophetic work* (not a prophet's wife) Is. 8, 3.

נְבָיוֹת see נְבָת.

נָבַךְ (not used) *intr. to pour out*, *to spring*, *to gush forth*, same as נָבַע, Ar. نبج, Aram. נְבַג (LXX). The organic root נ־בך lies also in בָּכָה, פָּכָה. Deriv.

נֶבֶךְ (*pl. c.* נִבְכֵי) *a spring*, of the sea, i. e. where its fountains spring forth, *a depth* Job 38, 16, parallel חֵקֶר; many read נִבְלֵי for נִבְכֵי, comp. 38, 37.

נָבַל I. (נָבֵל Is. 40, 7 &c.; *part.* נֹבֵל, *f.* נֹבֶלֶת; *inf. abs.* נָבוֹל, *c.* נְבוֹל; *fut.* יִבּוֹל) *intr.* 1. *to wither*, *to fade*, *to decay*, of צִיץ (a flower) Is. 28, 1; 40, 8; עָלֶה (a leaf) Jer. 8, 13; יֶרֶק דֶּשֶׁא Ps. 37, 2; צִיצָה Is. 28, 4 (see נֹבֶלֶת); metaphor. *to go to ruin*, *to be desolate*, of אֶרֶץ, תֵּבֵל 24, 4; *to vanish*, *to dissolve*, of צְבָא הַשָּׁמַיִם 34, 4; *to break down*, of הָרִים; *to be weary*, *to be relaxed*, *to be worn out*, of man Ex. 18, 18; Ps. 18, 46. — 2. *to act foolishly* Prov. 30, 32. — The other meanings of the stem are: *to be perverse*, *to be irreligious*, i. e. morally *decaying*, *to be lax; to be despised*, *disgraced*, *dishonourable; to be fallen*, *prostrated*, of an animal. Deriv. נָבָל (according to some), נְבָלָה, נַבְלוּת (according to some), נְבָלָה and נֹבֶלֶת. — For נָבְלָה Gen. 11, 7 see בָּלַל. וַנָּבֶל Is. 64, 5 is either fut. Hif. for וַנַּבֵּל, or it should be referred to בָּל = נָבַל I.

Pih. נִבֵּל (*part.* מְנַבֵּל, *fut.* יְנַבֵּל) *to disgrace*, *to make an object of aversion* Neh. 3, 6; *to esteem lightly*, כִּסֵּא כָבוֹד Jer. 14, 21, Deut. 32, 13, oppos. to כִּבֵּד and cogn. in sense with נִאֵץ; *to call one a fool*, *to treat one as a fool*, *to dishonour* Mic. 7, 6.

נָבַל II. (not used) *intr. to be arched*, *belly-shaped*, of a vessel, a bag, a musical instrument, Ar. نَبُلَ *to be prominent*, *to project*, metaphor. to be distinguished. Agreeably to this signification of the stem, whose organic root נ־בל exists also in פַּל I., עָ־פַל, בָּעַל &c., and which is sufficiently confirmed by the Arab., there have been derived from it נַבְלוּת (the female pudenda), prop. arching, belly, and נָבָל (a supercilious,

arrogant one). Deriv. נָבֵל and נְבֵל, נָבָל 3, and perhaps נַבְלוּת.

נָבָל (*pl.* נְבָלִים) *m.* 1. (from נָבַל I.) *a low*, *ignoble one* Prov. 17, 7, opposite נָדִיב Is. 32, 5; *a fool* Deut. 32, 6, opposite חָכָם; *a perverse*, *unbelieving*, *irreligious one* Ps. 14, 1; 74, 18; *a reckless one*, *a liar* Ez. 13, 3; *a shameful one* 2 Sam. 13, 13. — 2. *adj. m.*, נְבָלָה *f.* *foolish*, *mischievous* Job 2, 10; *godless*, *shameful* Deut. 32, 21; Ps. 74, 18. — 3. (from נָבַל II.; *a distinguished one*) *n. p. m.* 1 Sam. 25, 3 seq., with an allusion to the meaning of נָבָל I.

נֵבֶל and נֶבֶל (*pl.* נְבָלִים, *constr.* נִבְלֵי, with *suff.* נִבְלֵיהֶם, נְבָלֶיךָ, from נָבַל II.) *m.* 1. *a vessel*, *a water-bottle*, of clay Is. 30, 14; Lament. 4, 2; *a wine-vessel;* so called from its hollowed out form, a figure of what is easily broken; once fully כְּלֵי נְבָלִים Is. 22, 24, opposite אַגָּנוֹת; *a skinbag*, for wine 1 Sam. 1, 24; 10, 3; 2 Sam. 16, 1; 25, 18; figur. and poet. נִבְלֵי שָׁמַיִם Job 38, 37 *the bottles of heaven*, i. e. the clouds. — 2. the name of a hollow musical instrument, perhaps *the harp;* usually coupled with כִּנּוֹר, and used at joyous feasts Is. 5, 12; 14, 11, especially in worship 2 Sam. 6, 5; 1 Kings 10, 12; fully כְּלִי נֶבֶל Ps. 71, 22, *pl.* כְּלֵי נְבָלִים 1 Chr. 16, 5; hence the Greek *νάβλα* (נִבְלָא), Lat. *nablium*. נֵבֶל עָשׂוֹר is different from the common נֵבֶל Ps. 33, 2; 144, 9. On the character of this instrument see *Josephus*, *Athenaeus* &c.

נִבְלָא see נֵבֶל.

נְבָלָה (from נָבַל I.) *fem. wickedness*, *baseness*, what the נָבָל speaks Is. 32, 6; 1 Sam. 25, 25; hence *a shameful deed*, *a crime*, *lewdness* Gen. 34, 7, Deut. 22, 21, Judges 20, 10, coupled with זִמָּה 20, 6; metaphor. *vice*, *sin*, same as עָוֹן; and then like the latter *punishment* of crime Job 42, 8.

נְבֵלָה (*constr.* נִבְלַת, once with *suff.* נְבֵלָתִי Is. 26, 19, elsewhere נִבְלָתוֹ &c., from נָבַל I.) *f.* prop. *the sunk*, *the fallen*, hence *a corpse*, human Deut. 21, 23; 1 Kings 13, 24; of animals Lev. 5, 2; Deut. 14, 21; comp. מַפֶּלֶת and cadaver; collect. Jer. 7, 33; 16, 4; 19, 7; metaph. *an idol-image*, similar to a living being yet inanimate Jer. 16, 16; comp. פֶּגֶר (Lev. 26, 30) and cadaver (Cic. ad fam. 4, 5, 4); seldom of skeletons Is. 26, 19, elsewhere מֵתִים.

נַבְלוּת *fem. the parts of shame*, of a woman, cogn. in sense with עֶרְוָה, בֹּשֶׁת Hos. 2, 12, like the Targumic תּוּרְפָּה, נִבּוּל, Ar. سَوْءَة, prop. shame. See נָבַל II.

נְבַלָּט (*hard*, *firm soil*) *n. p.* of a city in Benjamin Neh. 11, 34. *Nûn* seems to be formative, and בָּלַט *to be hard*, *firm*, applied to ground, is the stem; comp. بلط *to be hard*, of steel.

נֹבֶלֶת (from נָבַל I.) *fem.* properly *the withering*, collect. *withering leaves*, hence *the autumnal leaves* Is. 34, 4.

נָבַע (*part. m.* נֹבֵעַ) *intr.* same as נָבַךְ *to pour out*, *to bubble forth*, *to spring up*, Prov. 18, 4 *a bubbling brook;* for the organic root comp. בָּע, בָּעָה, בָּעַע, نَبَعَ, بَاعَ, &c. Deriv. מַבּוּעַ.

Hif. הִבִּיעַ (*fut.* יַבִּיעַ, 3 *f. pl.* תַּבַּעְנָה, where ־ַ has arisen from ־ִ because of the guttural) 1. *to gush out with*, *to pour forth*, *to cause to issue forth*, תְּהִלָּה Ps. 119, 171, i. e. to bring forth, to discourse, hence *to speak*, רָעוֹת Prov. 15, 28, coupled with דִּבֵּר Ps. 94, 4, absol. בְּפִיהֶם 59, 8; *to make to stream forth*, the mind Prov. 1, 23, i. e. *to announce*, *to communicate*, instruction Ps. 19, 3; comp. נָבָא, נָטַף, Syr. ܢܒܥ (Af.), Ar. نبع. — 2. *to bring into fluidity*, *to cause to ferment* (by the corrupting of a dead body) Eccles. 10, 1.

נָבַק belonging to נְבֻקָה Is. 19, 3, see בָּקַק.

נְבַר (not used) *Aram. intr. to shine*, *to lighten*, *to glitter;* the organic root בָּר־ is identical with בָּהַר.

Pa. (quadriliteral) נַבְרֵשׁ (formed by adding a שׁ) *to kindle*, *to set fire to*, properly to make kindle; comp. Syr.

Pa. ܢܰܒܪܶܫ the same, also ܢܒܪܫ, Ethpa. ܐܶܬ݂ܢܰܒܪܰܫ. This quadriliteral may also have been in the Arab. (نبرس), comp. the verb-forms عرمس, جرفس from عرم, جرف. Deriv. נֶבְרַשְׁתָּא.

נַבְרֶשׁ see נְבַר.

נֶבְרְשָׁא (from a masc. נֶבְרֶשׁ out of נַבְרֶשׁ; *def.* נֶבְרַשְׁתָּא; *def. plur.* נֶבְרַשְׁתָּא Targ. Zeph. 1, 12) *f. a candlestick* Dan. 5, 5 (Aq., *Saadia*, *Ibn Esra*, *Rashi*), Talmudic נִבְרֶשֶׁת the same, Syr. ܢܰܒܪܶܫܬܳܐ (a flame, a candlestick), Arab. نِبْرَاس candlestick.

נָבַשׁ (not used) *intr. to glitter, lighten, burn;* cognate in sense כָּבַשׁ. Deriv.

נִבְשָׁן (same as כִּבְשָׁן *a furnace*) *n. p.* of a city in Judah Josh. 15, 62, identical with כּוּר־עָשָׁן 1 Sam. 30, 30, or עָשָׁן Josh. 15, 42. But the stem may also be נָבַשׁ similar in meaning to כָּבַשׁ; comp. Ar. نَبَصَ *to give light.*

נָבַת (not used) *tr. to cut through, to make furrows, to dig through* (the earth), Arab. نَبَثَ the same, نَبَتَ to break through; then (like חָרַשׁ, Aram. פְּלַח) *to cultivate the soil, to till the field.* The organic root נָ־בַת, also existing in בַּת II., בָּת־ה, נָ־בַט, is explained under נָ־בַט. Derivative

נְבָיֹת (from נָבַת, but after the form מְנָת, קְצָת, with ־ָת as a termination, treated as if from נָבָה; hence the *pl.* נְבָיוֹת, Samar. נְבָאוֹת after the form מְנָיוֹת) prop. *m. husbandry*, then *pl.* נְבָיוֹת *proper name* of a son of Ishmael, i. e. of an Ishmaelite tribe named along with קֵדָר, who were mainly addicted to husbandry Gen. 25, 13; 28, 9; 36, 3; 1 Chr. 1, 29; Is. 60, 7. The race of the Nabatheans inhabited Arabia Petraea (Strabo, Diodorus Siculus, Pliny, H. N.), as is inferred from Gen. 21, 21; at a later period they spread also into Arabia Felix, south of Syria (Strabo, Pliny), extended inland (Diod.), lived in the neighbourhood of the Thamudeans (Steph. Byz. s. v. *Θαμουδά*), and were identical with the *Ναπαταῖοι* of Ptolemy (6, 7, 21) between Petra and Jatrippa (Medina). Because of their wide diffusion, they have been regarded as including even the Edomites, Ammonites (1 Macc. 5, 24; Strabo, Steph. Byz.) and all the Ishmaelites from the Red Sea to the Euphrates (Josephus, Antiqq. 1, 12, 4; Jerome on the passage). The Arabians are acquainted with a people نبط (Nabth) in Babylonia and Mesopotamia, with an Aramaean dialect. As to the form of the word, the Arabians have for it نَبْت and نَابِت; while they call the Aramaeised people نَبْط and نابط, changing the ת into ט. The reasons of *Chwolsohn* against the signification *Nabatheans* are not valid.

נָגַב (not used) *intr. to be dried up, to be withered*, of a country (*Kimchi*); Targumic נְגַב, Syr. ܢܓܶܒ the same; Talm. נָגַב to dry (the hands), whence the nouns נִגּוּב, נוּגְב, the adj. נְגוּב, נָגִיב; prop. *to glow, to burn, to lighten, to appear*, cogn. in sense with דָּרַם, *to be clear, to shine;* Ar. نَجَم the same. Derivative

נֶגֶב (with *a* of motion נֶגְבָּה) *m.* 1. *a dry, parched quarter* Ps. 126, 4. — 2. *the south, the southern quarter*, so called (like דָּרוֹם) from its dryness and heat (*Kimchi*) Ez. 27, 9; Ps. 126, 4; used as an adjective, following the noun in the genitive, e. g. גְּבוּל נֶ׳ *the southern border* Josh. 15, 4, שַׁעַר נֶ׳ *the southern gate* Ez. 46, 9, פְּאַת נֶ׳ *the south quarter* Num. 35, 5, coupled with תֵּימָן to strengthen it Ez. 47, 19; *the southern part* 1 Sam. 27, 10; 2 Sam. 24, 7. אֶרֶץ הַנֶּ׳ *south land*, i. e. the southern part (of Palestine) Josh. 15, 9, also called הַנֶּגֶב alone Gen. 13, 1, Num. 21, 1, or נֶגֶב 1 Sam. 30, 1; עָרֵי הַנֶּ׳ Jer. 32, 44 *the cities of the south* (of Palestine); and so נֶ׳ הַכְּרֵתִי 1 Sam. 30, 14, נֶ׳ כָּלֵב ibid., נֶ׳ הַקֵּינִי 27, 10 &c., all races in the south of Canaan; generally אֶרֶץ הַנֶּגֶב (accusat.) *into the land of the south* (i. e. into the land of Othniel) Judges 1, 15; *the district of*

Judah (because the expression נֶ׳ יְהוּדָה is used), hence יַעַר הַנֶּ׳ Ez. 21, 3, יַעַר הַשָּׂדֶה נֶ׳ 21, 2 *the forest of the south, the forest of the field in the south*, a periphrasis for the dense population of Judah (see יַעַר). Elsewhere נֶגֶב means: the land from southern Canaan to Arabia Petraea and Egypt, and therefore Is. 30, 6 (comp. Gen. 20, 1; Num. 13, 29) has בַּהֲמוֹת נֶ׳ which go thither; *Egypt* Dan. 11, 5 (Ptol. Lagi); סוּפוֹת בַּנֶּגֶב *storms in the south*, i. e. violent south-storms. Adv. נֶגֶב *in the south, south of*, Zech. 14, 10; Josh. 11, 2; נֶגְבָּה *southward* Gen. 13, 14; Dan. 8, 4; with לְ following *southward of* Josh. 17, 9, or מִן 18, 14; בַּנֶּגְבָּה *in the southern region* 15, 21; לַנֶּ׳ 1 Chr. 26, 17 the same.

נָגַד (Kal unused) *intr.* prop. *to rise*, of high land; *to swell out, to be prominent*, of the breast; *to be arched*, of a pillow, a bolster; metaphor. 1. *to be in front, to be before, to go before, to stand before; to be before* or *opposite to*. Deriv. נֶגֶד, נָגִיד.. — 2. *to be manifest, visible, clear*. — Arab. نَجَدَ the same, whence نَجْدٌ a) the swelling female breast, b) a high land; نِجَادٌ front- or breast-strap; نُجُودٌ (pl.) pillows, bolsters; نَجِيدٌ a leader; Syr. ܢܓܕ to lead; Phenic. נָגְדָא (*high city*) Nagidos, n. p. of a city in Cilicia. — The organic root נָ־גַד is also found in גָּדָ־ה I., Ar. جَدَّ, whence جَدٌّ corpulency, height. A collateral form is מָגַד with the special meaning *to be distinguished, noble;* Ar. مَجُدَ = نَجُدَ.

Hif. הִגִּיד (*part. m.* מַגִּיד, *fem.* מַגֶּדֶת; *inf. abs.* הַגֵּד, הַגִּיד, *constr.* הַגִּיד, with לְ 2 Kings 9, 15 לַגִּיד) prop. *to bring to light*, a riddle, i. e. *to solve*, Judges 14, 12 13 14 19, for which מָצָא is also used; *to explain* 1 Kings 10, 3; *to declare* Gen. 41, 24; *to make public* or *manifest* Ps. 9, 12; 19, 2, and with the omission of the accusat. 40, 6; 75, 10; *to shew* = הֶרְאָה with two accusatives Is. 3, 9, opposite כִּחֵד; Ez. 43, 10, strengthened by the addition of עַל־פְּנֵי פ׳ *to the face of one* Job 21, 31; usually *to announce, to make known*, with a double accusat. Esth. 2, 10 20; Job 17, 5; 26, 4; with עַל 1 Sam. 27, 11, Job 36, 33, compare דִּבֶּר עַל; *to point out = to denounce*, with accus. of the person Jer. 20, 10; *to betray* Josh. 2, 14, omitting the accusat. Prov. 29, 24; *to say*, with לֵאמֹר following 1 Sam. 25, 14, 2 Sam. 15, 31, אֲשֶׁר Esth. 3, 4, כִּי Gen. 3, 11, הַ׳ 24, 23; 43, 6, מָה Judges 16, 6, אֵיפֹה Gen. 37, 16, with the declaration deferred Job 38, 4; 42, 3, or it precedes Gen. 9, 22; 14, 13; 24, 49. It stands simply with the accusat. of the thing and לְ of the person Judges 13, 6, Is. 21, 10; seldomer with a double accus. like הֵשִׁיב, עָנָה, חִוָּה Job 31, 37, 2 Sam. 15, 31 (where דָּוִד is the accus. of the person), Ez. 43, 10, prop. to instruct one respecting a thing; with בְּ of the place Jer. 5, 20; Mic. 1, 20; *to reveal*, the future Is. 41, 22; 42, 9; 45, 19; *to admit, to confess* Ps. 38, 19; *to celebrate, to praise* Ps. 75, 10.

Hof. הֻגַּד (*fut.* יֻגַּד, *inf.* הֻגֵּד) *pass. to be brought to light, to be announced*, with לְ of the person Gen. 22, 20; Is. 7, 2; 21, 2.

נֶגֶד *Aram. m.* same as Hebr. נֶגֶד *over against* Dan. 6, 11.

נֶגֶד (with *suff.* נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ, with *a* of motion נֶגְדָּה) *masc. the front, the visible*, pars antica, hence 1. same as פָּנִים (face) and in the accus. as a preposition like לִפְנֵי *before, before the eyes, in presence of*, Ex. 34, 10 *before all thy people;* Ps. 22, 26 *in presence of his worshippers;* 138, 1; נֶ׳ הַשָּׁמֶשׁ Num. 25, 4 *before the sun*, i. e. in clear day, openly, = לִפְנֵי Ps. 72, 17; *straight on, directly forward* Josh. 6, 5; Am. 4, 3 *each one straight forward*, = לְפָנָיו Jer. 49, 5; נֶגְדִּי *before me*, i. e. continually before my soul Is. 49, 16, נֶגְדְּךָ *before thee* Ps. 38, 10, comp. לְפָנֶיךָ 19, 15; Gen. 10, 9. — 2. *in front of* (prop. forehead, breast, a metaphorical application found elsewhere in Arab. and Hebr. too; comp. the English *fronting*, standing opposite to, Greek κατὰ στόμα) e regione, Ex. 19, 2 *over against the mountain;* נֶגְדּוֹ *over*

against him, Is. 40, 17. — Usually combined with the prepositions כְּ, לְ and מִן, to express different ideas of relation: a) כְּנֶגֶד *as the opposite*, i. e. like the counterpart, which serves for comparison; hence *as the like*, GEN. 2, 18 *as one like to him, his counterpart, corresponding to him* (LXX); NEH. 12, 9 לְנֶגְדָּם *as they*, i. e. like them. b) לְנֶגֶד either = נֶגֶד 1. *before, in presence of* 2 KINGS 1, 13; HAB. 1, 3; DAN. 8, 15; 10, 16, or = נֶגֶד 2. *over against* JOSH. 5, 13; metaph. in a hostile sense: *against* DAN. 10, 13, PROV. 21, 30, comp. מִנֶּגֶד (2 SAM. 18, 13); הַכְעִיס לְנֶגֶד *to bring grievance against* NEH. 3, 37 [4, 5]; *like as*, 12, 9 *like them; for* (= before) 11, 22. c) מִנֶּגֶד, aa) *away from before*, i. e. away from נֶגֶד; hence after הִשְׁלִיךְ נֶפֶשׁ JUDGES 9, 17, הָסִיר Is. 1, 16, נִצְפַּן JER. 16, 17, נִגְרַשׁ JON. 2, 5, נִגְזַר PS. 31, 23 &c.; מִנֶּגְדּוֹ 10, 5 *away from before him*, i. e. in order not to be before his eyes; *from straight before* JUDGES 20, 34, where נֶגֶד denotes the place and מִן motion from. bb) *from over against*, *from opposite to*, DEUT. 32, 52, 2 KINGS 2, 15, *over against* 3, 22, NEH. 3, 19, מִנֶּ׳ לְ DEUT. 28, 66 *to be over against* one, i. e. before his sight. If this opposite is at a distance, מֵרָחוֹק is also added 2 KINGS 2, 7, or a measure of distance GEN. 21, 16; yet we have also מִנֶּ׳ alone NUM. 2, 2 *at some distance opposite and round about*, and parallel מֵרָחוֹק PS. 38, 12; מִנֶּ׳ פְּנֵי יי׳ *far from the face of Jehovah* 1 SAM. 26, 20; in a hostile sense 2 SAM. 18, 13; OB. 11.

נגד (*part. m.* נָגֵד) *Aram. intrans. to flow, to run*, DAN. 7, 10; Ethiop. the same. The fundamental signification is *to march on, to move onwards*, Syr. ܢܓܕ *trans. to draw on, to continue*, ܢܓܕܐ *continuance;* conseq. = Hebrew מָשַׁךְ and Ar. جَرَّ.

נגה (*fut.* יִגַּהּ) *intr. to shine, to lighten*, Is. 9, 1; JOB 18, 5; 22, 28; Syr. ܢܓܗ, Arab. نجه. The organic root is נָ־גַה. Deriv. נֹגַהּ, נְגֹהָה.

Hif. הִגִּיהַּ (*fut.* יַגִּיהַּ) *to cause to shine*, אוֹר Is. 13, 10; *to illuminate*, חָשֶׁךְ PS. 18, 29.

נֹגַהּ (with *suff.* נָגְהָם) *f.* 1. *a shining, brightnsss*, of a flame Is. 4, 5; *light, clearness*, 50, 10, of the moon 60, 19; נ׳ זַרְחֵךְ 60, 3 *splendour of rising*, i. e. ascending splendour, brightness of the morning sun 62, 1; PROV. 4, 18; of the stars Jo. 2, 10; of the glancing spear-point HAB. 3, 11; of the divine manifestation Ez. 10, 4 &c. — 2. (the name of *a light-god*) *n. p. m.* 1 CHR. 3, 7, which is omitted in 2 SAM. 5, 15. Later same as הֵילֵל the planet Venus (Ben-Sira 50, 6).

נְגַהּ (not used) *Aram. intr.* same as Hebrew נָגַהּ. Deriv. נוֹגַהּ.

נְגֹהָה *f. brightness*, plur. Is. 59, 9.

נְגוֹ (and נְגוֹא DAN. 3, 29) *n. p.* of a Babylonian god, in עֲבֵד נְגוֹ DAN. 1, 7; either = נְבוֹ (*Saadia*) or = נֹגַהּ *Venus.* Perhaps, however, a name of the dragon who was worshipped as a god (Sanskrit *nâga* serpent), the dragon having been worshipped along with *Bel*, as is said. (Apocryphal story of Bel and the dragon).

נגח (*fut.* יִגַּח) *tr. to thrust*, of horned beasts Ex. 21, 28 31 32; figur. *to thrust down;* Targ. נְגַח, Ar. نطح; ident. with נָגַע, נָכָה.

Pih. נִגַּח (*part.* מְנַגֵּחַ, *fut.* יְנַגַּח) *to push strongly* DAN. 8, 4; *to press* Ez. 34, 21; *to tread down* PS. 44, 6. Derivat. נַגָּח.

Hithp. הִתְנַגַּח prop. *to push one another, to strike one another* i. e. *to wage war* DAN. 11, 40 (Ex. 17, 16; Ez. 32, 2 Targ.).

נַגָּח *adj. m. wont to push* Ex. 21, 29.

נָגִיד (*c.* נְגִיד; *pl.* נְגִידִים, *c.* נְגִידֵי) *m. overseer*, of the temple 1 CHR. 9, 11, of the priests 12, 27, of the holy treasure 26, 24, of the royal palace 2 CHR. 28, 7, of the army 1 CHR. 13, 1; generally *a prince, a king* 1 SAM. 9, 16; 2 SAM. 5, 2; JOB 31, 37; מָשִׁיחַ נָ׳ DAN. 9, 25 *Cyrus*, who is called in Is. 45, 1 *the anointed;* נְגִיד בְּרִית *prince of the covenant* DAN. 11, 22, of Onias III.; *pl. princes, leaders* JOB 29, 10; PS. 76, 13. Metaph. *a noble, distinguished one*, hence pl. for the abstr. *nobility, distinction* PROV. 8, 6. Phenic.

נָגַד, Aram. נְגִיד, נְגוֹד, نَجِيد, Ar. نَجِيل the same.

נְגִינָה (with *suff.* נְגִינָתִי, נְגִינָתָם; *pl.* נְגִינוֹת) *f. the music of a stringed instrument*, to procure consolation and rest of spirit Ps. 77, 7; with the accompaniment of song for entertainment = מָשָׁל; also *a song of derision* Job 30, 9; Lament. 3, 14; plur. Ps. 69, 13; of joy Lament. 5, 14.

נְגִינוֹת (a plural form, from נָגַן) *n. p.* of a musical instrument, identical with the כִּנּוֹר, in the inscriptions of Psalms 4. 6. 54. 55. 67 and 76; hence a sort of stringed instrument.

נְגִינוֹתַי (־תַי instead of ־תַיִם) *dual*, a נְגִינוֹת-instrument consisting of two parts Is. 38, 20; Hab. 3, 19.

נְגִינַת (after the form נַחֲלַת, זְמִרַת, from נְגִינָה) *n. p.* of a musical choir in the temple, so called probably on account of their excellent playing on the harp Ps. 61, 1; therefore with עַל preceding, like יְדוּתוּן 62, 1, מוּת לַבֵּן 9, 1, הַגִּתִּית 8, 1, הַנְּחִילוֹת 5, 1.

נגל (not used) *tr. to mow*, *to cut off;* Ar. نجل to bore through, to cut through; identical in its organic root נ־גל with חל. Deriv. מַגָּל.

נגם (not used) *intr. to appear*, *to rise*, *to go forth*, of light, = נָגַהּ, a stem assumed for מְגַמַּת Hab. 1, 9 (to be read for מְגַמַּת), which is = Ar. نَجْم *a star*, *a high point*, then = פָּנִים. See מְגַמָּה.

נָגַן (only *part. m. pl.* נֹגְנִים) *tr. to touch*, *to strike*, the strings of the כִּנּוֹר (see 1 Sam. 16, 23), as pulsavit fides is used; Ar. وَجَنَ (see נ) to tread, to stamp, to mill, with a similar fundamental signification; see יָגַן and יוּן. — נֹגְנִים Ps. 68, 26 *players on instruments*, coupled with שָׁרִים = מְשֹׁרְרִים. Deriv. נְגִינָה, נְגִינוֹת, נְגִינוֹתַי, מַנְגִּינָה, נְגִינַת.

Pih. נִגֵּן (*part.* מְנַגֵּן, *inf. constr.* נַגֵּן, *fut.* יְנַגֵּן) *to strike the strings*, *to play*, בְּיָד 1 Sam. 16, 16 23, בְּכִנּוֹר 16, 16, as a means of inspiration 2 Kings 3, 15; accompanied with song Is. 23, 16; Ez. 33, 3; metaphor. *to sing*, *to praise* Is. 38, 20.

נָגַע (*part. m.* נֹגֵעַ, *fem.* נֹגַעַת, *pass.* נָגוּעַ; *inf. constr.* נְגֹעַ, גַּעַת; *imp.* גַּע; *fut.* יִגַּע) *tr.* prop. same as נָגַח, נָכָה *to strike*, *to beat*, hence 1. *to smite*, *to punish*, *to inflict plagues upon*, of God; נָגוּעַ Is. 53, 4 = מֻכֵּה אֱלֹהִים ibid.; Ps. 73, 14; comp. Pih., Hif., and נֶגַע; with בְּ *to smite upon a thing* Gen. 32, 26; of a tempest Job 1, 19; of power (יָד) 1 Sam. 6, 9; *to blast* Ez. 17, 10. — 2. with a weaker sense, *to touch*, e. g. an unclean thing Is. 52, 11, which accus. must be supplied from the preceding context in Job 6, 7; Lament. 4, 15; elsewhere it is also followed by אֶל *to approach a thing with a touch* Num. 4, 15; Hagg. 2, 12; עַל *to touch upon* Is. 6, 7; Dan. 10, 26; commonly בְּ Gen. 3, 3; Ex. 19, 12; נ׳ עַד *to come to a thing* (and to touch it) Job 4, 5; *to touch* (in a hostile manner), with בְּ Gen. 26, 11; Josh. 9, 19; Zech. 2, 12; seldom אֶל Job 2, 5; נ׳ בְּאִשָּׁה *to touch a woman* impurely Prov. 6, 29, also with אֶל Gen. 20, 6, comp. ἅπτεσθαι γυναικός (1 Cor. 7, 1), tangere mulierem (Hor. Serm. 1, 2, 54); *to move*, *to excite*, *to affect*, *to touch* 1 Sam. 10, 26. — 3. in a local sense, *to touch upon*, with בְּ Hos. 4, 2; *to reach to a thing* 1 Kings 6, 27; נ׳ עַד *to reach even to* Mic. 1, 9; Jer. 4, 10; *to extend to*, with אֶל 51, 9, עַל Judges 20, 34. — 4. *to come to*, *to arrive*, with בְּ 2 Sam. 5, 8, אֶל Jon. 3, 6, or absol. Ezr. 3, 1. Deriv. נֶגַע.

Nif. נִגַּע (*fut.* יִנָּגַע) *to be smitten* Josh. 8, 13.

Pih. נִגַּע (*fut.* יְנַגַּע) *to smite*, *to inflict plagues*, with accusat. Gen. 12, 17, of leprosy; comp. נָגַף and נָכָה.

Puh. נֻגַּע *to be smitten* Ps. 73, 3.

Hif. הִגִּיעַ (*fut.* יַגִּיעַ) *to cause to touch* or *to come into close contact with*, with accus. of the object and עַל Is. 6, 7 or בְּ 5, 8 *upon; to reach*, *to attain to*, *extend to*, with אֶל Ez. 13, 14, לְ Lament. 2, 2, עַד Is. 26, 5; *to cause to push against*

5, 8; *to come in contact with*, with לְ Ex. 4, 25, אֶל 12, 22, עַל Jer. 1, 9; *to reach to a thing*, with עַד Is. 8, 8, עַד לְ 2 Chr. 28, 9, לְ Job 20, 6, and accus. Gen. 28, 12; *to happen to*, with אֶל of the person Eccles. 8, 14; Esth. 9, 26; *to arrive at*, with עַד Ps. 107, 18, אֶל 1 Sam. 14, 9, לְ Ps. 88, 4, Dan. 12, 12, accus. Is. 30, 4; *to attain to*, with לְ Esth. 4, 14, = *to acquire* Lev. 5, 7; *to obtain* Esth. 9, 1; *to come*, of men Esth. 6, 14 and of times Ez. 7, 12.

נֶגַע (with *suff.* נִגְעוֹ, *pl.* נְגָעִים, *constr.* נִגְעֵי) *m. a blow*, *a stroke*, hence *chastisement*, *punishment* Prov. 6, 33, coupled with קָלוֹן; 2 Sam. 7, 14 with שֵׁבֶט; *suffering*, *injury*, inflicted upon one, along with רִיב Deut. 17, 8; 21, 5; especially *God's strokes*, i. e. *diseases inflicted*, as *leprosy*, *pestilence* &c. Gen. 12, 17; Ex. 11, 1; 1 Sam. 6, 9; 2 Kings 15, 5; Job 19, 21. Spec. *leprosy-spot*, because it was considered to be God's stroke, and was also in houses, clothes &c. It is explained, therefore, by נֶתֶק (scurf) Lev. 13, 31, or צָרַעַת (leprosy) 13, 3 9 20 25; which, however, are omitted in 13, 22 33.

נָגַף (*part.* נֹגֵף, *inf. absol.* נָגֹף, *constr.* נְגֹף, *fut.* יִגֹּף) *tr. to smite, to push*, אִשָּׁה הָרָה Ex. 21, 22, of a bull 21, 35 = נָגַח; *to hurt* Prov. 3, 23, with בְּ *against* Ps. 91, 12; particularly of God, *to smite with sickness*, with בְּ of the member 2 Chr. 13, 15; 14, 11; 21, 18; *to chastise* Is. 19, 22; *to destroy suddenly* 1 Sam. 26, 10; נ' מַגֵּפָה *to inflict a disease*, *to send a plague*, with אֶת Zech. 14, 12, בְּ 2 Chr. 21, 14. Deriv. נֶגֶף, מַגֵּפָה.

Nif. נִגַּף (*fut.* יִנָּגֵף) *to be smitten*, of an army Judges 20, 36, with לִפְנֵי of the person 20, 32; 2 Sam. 2, 17.

Hithp. הִתְנַגֵּף *to strike against*, of the feet Jer. 13, 16.

The organic root נָ־גַף (Aram. נְגַף) lies also in נָ־קַף, דָּ־חַף, אָ־כַף.

נֶגֶף *m. a striking*, i. e. the stumbling (of the foot); figurat. Is. 8, 14 *a stone of stumbling*, comp. *λίθος προςκόμματος* (Rom. 9, 33); *punishment*, *plague*, *death*, *misfortune* Ex. 12, 13; Num. 17, 11 12.

נָגַר (Kal unused) *intr. to flow to*, *to extend*, *to go to*, *to stretch* or *reach to*, identical in fundamental signification with מָגַר I. and then with מָגַן (which see); the ideas of flowing, pouring out passing elsewhere also (see נָזַל) into those of delivering over, giving up, reaching to; comp. Aram. נְגַר, ܢܓܪ to go to, to flow.

Nif. נִגַּר (*part. m. pl.* נִגָּרִים, *fem. pl.* נִגָּרוֹת) *to be poured out*, *to flow*, of מַיִם 2 Sam. 14, 14, of עַיִן Lament. 3, 49; *to spread out*, *to stretch*, יָד (in prayer) Ps. 77, 3; *to melt*, *to flow away*, i. e. to vanish Job 20, 28 (*part. pl. fem.* as a noun).

Hif. הִגִּיר (*fut.* יַגִּיר, *apoc.* יַגֵּר) *to cause to overflow in abundance*, i. e. to pour out, Ps. 75, 9 *and he makes of it* (wine) *to flow over;* metaphor. *to pour down*, *to shake down*, אֲבָנִים, with לְ *whither* Mic. 1, 6; *to deliver up*, *to give over*, עַל־יְדֵי חֶרֶב *into the hands* (the power) *of the sword* Jer. 18, 21 (Targ., Syr.); Ez. 35, 5 (Targ., Syr., Symm., without having to read תַּסְגֵּר for תַּגֵּר); Ps. 63, 11; comp. הֶעֱרָה Is. 53, 12.

Hof. הֻגַּר (*part.* מֻגָּר) *to be poured out*, of מַיִם Mic. 1, 4.

The organic root נָ־גַר is also in the Arab. جَرَى (to flow); Phenic. נָגַר the same, whence אַגָּרָא and נַגָּרָא in names of places, e. g. נְהַר אַגָּרָא, Nar-Aggara, Nar-Angara (*river of the waterfall*) n. p. of a city in Africa proper; מֵי נַגָּרָא, Me-Neggere (*water of the cataract*) n. p. of a city in Byzacium.

נִגָּרוֹת as a noun, see נִגַּר Nif.

נָגַשׂ (*part.* נֹגֵשׂ, *fut.* יִגֹּשׂ and Is. 58, 3 יִנְגֹּשׂ) *tr. to urge*, *to drive*, to work, or workmen Is 58, 3; hence נֹגֵשׂ, *a taskmaster* Job 3, 18; *an overseer of labourers*, *a bailiff* Ex. 3, 7; 5, 6; *an ass-driver* Job 39, 7. Farther, *to maltreat*, with בְּ Is. 9, 3; *to exact*, *to dun for*, tribute; *to lay under contribution*, of Heliodorus Dan. 11, 20; generally Zech. 9, 8; *to press*, a debt, *to*

demand urgently, with a double accusative Deut. 15, 2 3; 2 Kings 23, 35; *to drive* or *keep together*, a herd, an army Zech. 10, 4; hence נֹגֵשׂ *a leader*, *a ruler*, *a king*, *a tyrant* Is. 3, 12; 14, 2; 60, 17, Ethiop. nĕgûs, a title of the old Ethiop. kings, like Tobba' (تُبَّع a title of kings in Arabia Felix) from תָּבַע, ܬܒܰܥ to demand, to exact.

Nif. נִגַּשׂ recipr. *to harass one another* Is. 3, 5; pass. *to be pressed*, attacked 53, 7, *to be harrassed* 1 Sam. 13, 6 (LXX מֵהִגִּישׁוֹ); *to be tired out*, *wearied*, of warriors 14, 24.

With relation to the stem comp. نَجَشَ to drive or press together, نَجَسَ to press into a thing, to thrust, to pierce; but chiefly the Hebrew לָחַץ, נָחַץ, agreeing with it in use. The organic root is נָ־גַשׂ.

נָגַשׁ (perf. not used; *inf. constr.* גֶּשֶׁת, with *suff.* גִּשְׁתּוֹ; *imp.* גַּשׁ, before Makkeph גֶּשׁ, גְּשָׁה; *fut.* יִגַּשׁ) *intr.* 1. *to near*, *to approach*, *to join*, followed by אֶל Gen. 27, 22, Jer. 30, 21, בְּ Is. 65, 5, לְ Judges 20, 23, עַד Gen. 33, 3, עַל Ez. 44, 13, accusat. Num. 4, 19 in construction; absol. *to go near* Gen. 29, 10, with slight modifications of the idea; *to approach*, a woman (אֶל), i. e. *to have intercourse with* Ex. 19, 15, comp. קָרַב; *to draw near to God*, i. e. to perform priestly services 30, 20, to direct the mind to God Is. 29, 13; Jer. 30, 21; *to approach in a hostile manner*, i. e. to attack 1 Sam. 17, 40; 2 Sam. 10, 13; *to join*, with בְּ *upon* Job 41, 8 [17], comp. הִקְרִיב (Is. 5, 8); *to come near to*, i. e. to reach as far as Am. 9, 13. — 2. *to near away*, hence *to remove from others*, Is. 49, 20 *remain near thyself for me*, i. e. withdraw from me; Gen. 19, 9 *stand back* (from me); as also קָרַב 2 Kings 16, 14 and Is. 65, 5, and סוּר are to be taken, without any need for adopting an opposite meaning for the verb.

Nif. נִגַּשׁ (only *perf.* and *part.* נִגָּשׁ) *to near*, like Kal Gen. 33, 7; Is. 29, 13.

Hif. הִגִּישׁ (*part.* מַגִּישׁ, for which מַשִּׁיג stands in 1 Sam. 14, 26; *imp.* הַגִּישָׁה; *fut.* יַגִּישׁ, *apoc.* יַגֵּשׁ, תַּגֵּשׁ, for which תַּשִּׂיג has been read without necessity in Am. 9, 10) *to bring near*, *to lead to*, with אֶל Gen. 48, 13, Ex. 21, 6, or לְ Gen. 27, 25; *to present*, *to offer*, 1 Kings 5, 1; omitting לְ, *to present* Job 40, 19, with עַל Mal. 1, 7; *to bring forth*, *produce* Is. 41, 21; *to step near* 41, 22; 45, 21; *to bring near*, with לִפְנֵי of the person 1 Sam. 28, 25; *to cause to come near* Am. 6, 3, opposite נָדָה I.; *to come near* Am. 9, 10, coupled with הִקְדִּים to come before. The intransitive senses are to be referred to the transitive.

Hof. הֻגַּשׁ (*part.* מֻגָּשׁ) *to be offered*, with לְ Mal. 1, 11 (of sacrifices); *to be brought near*, with לְ 2 Sam. 3, 34, where it is better to read הֻגָּשׁוּ (to be pressed into).

Hithpa. הִתְנַגֵּשׁ *to draw near to one another*, *to move together* Is. 45, 20.

The organic root of the stem נָ־גַשׁ is not identical with that in נָ־גַשׂ, but with גַּשׁ (which see). It appears in פָּ־גַשׁ also.

נֵד (from נוּד II.) *m.* 1. prop. a heaping up, an accumulation, hence *a mound*, *a wall*, also of the heaped up waves of the sea Ex. 15, 8, for which 14, 22 has חוֹמָה; Josh. 3, 13 16; Ps. 78, 13; יָצַב, עָמַד, קוּם being always applied to it; comp. the Ar. نَدّ a hill, a mound, from نَدَّ = Hebr. נוּד II. — 2. same as נֹד, נֹאד (which see) *a bag*, Ps. 33, 7 *he collects the waters of the sea as into a bag*. See נוּד I. But it may also be taken in signif. 1.; comp. Virgil Aen. 4, 316.

נָדָא (Kal not used) *intr. to flee*, *to go away*, *to go out*, *to give way* = נָדָה I.; Syr. ܢܕܳܐ.

Hif. הִדִּיא (*fut.* יַדִּיא, *ap.* יַדֵּא) *to frighten away*, *to remove* 2 Kings 17, 21 K'tib, for which the K'ri has וַיַּדַּח (Hif. of נָדַח).

נָדַב (*fut.* יִדֹּב, with *suff.* יִדְּבֶנּוּ) *tr. to impel*, *to incite*, to a thing, *to urge*, of לֵב, רוּחַ with accusat. of the person

Ex. 25, 2; 35, 21 29. With relation to the idea of an impulse coming from within, the meaning arises *to act willingly*, *freely*, *spontaneously*, *to be noble*, *willing*, *liberal*, which idea comes out in the derivatives. Derivat. נְדִיבָה ,נְדָבָה ,נָדִיב, the proper names נְדַבְיָה ,נוֹדָב ,נָדָב.

Hithp. הִתְנַדֵּב (*part.* מִתְנַ׳, *fut.* יִתְנַ׳) *to impel oneself*, to a thing; hence *to do freely*, *willingly*, followed by the infin. with לְ Neh. 11, 2, 1 Chr. 29, 5, or a finite verb 29, 6; *to give willingly*, *freely*, *to bestow*, 29, 6 9 17, with לְ Ezr. 2, 68; *to volunteer*, for the military service Judges 5, 2 9; *to decide freely*, for the sacred service, with לְ 2 Chr. 17, 16; *inf.* הִתְנַדֵּב substantively *a free-will offering* Ezr. 1, 6; comp. הִתְנַדְּבוּת 7, 16.

The stem (dividing in its proper transitive and then intrans. sense into نَدَبَ and نَدُبَ in Ar.) is sufficiently clear in signification, according to its organic root נָ־דַב; the same being also found in דָּפָה ,הָ־דַף &c.

נָדָב (*a noble one*) *n. p. m.* Ex. 6, 23; 1 Kings 14, 20; 1 Chr. 2, 28; 8, 30. Compounded with נָ׳ are the proper names עַמִּינָדָב ,אֲחִינָדָב ,אֲבִינָדָב and נְדַבְיָה.

נְדַב (Peal not used) *Aram. tr.* same as Hebrew נָדַב.

Ithpa. הִתְנַדַּב (=אִת׳; *part.* מִתְנַדַּב) *to shew oneself ready*, *to be willing*, *liberal*, Ezr. 7, 13, followed by לְ 7, 15 16; the *infin.* הִתְנַדָּבוּת 7, 16 is a substantive, like הִתְנַדֵּב 1, 6.

נְדָבָה (*constr.* נִדְבַת; *pl.* נְדָבוֹת, *constr.* נִדְבוֹת, with *suff.* נִדְבֹתֵיכֶם) *f. willingness*, *voluntariness*, *spontaneousness*, opposite to obligation; hence בִּנְ׳ an *adv.* (prop. in willingness) *spontaneously*, without being obliged to do a thing Num. 15, 3, Ps. 54, 8, and in the same sense נְדָבָה accus. *willingly*, *voluntarily*, *with a willing disposition* Deut. 13, 24, Hos. 14, 5, or pl. נְדָבוֹת *willingly*, *readily*, for military service Ps. 110, 3; *a free-will gift*, of libations and sacrifices Ex. 35, 29; 36, 3; Ezr. 1, 4, oppos. to נֶדֶר (a vow), which is a duty; *pl.* נְדָבוֹת *free-will offerings*, without legal compulsion Amos 4, 5; 2 Chr. 31, 14; fig. Ps. 119, 108 *the free-will offerings of my mouth*, i. e. my spontaneous prayers (comp. 50, 14; 51, 19); גֶּשֶׁם נְדָבוֹת 68, 10 *rain of libations*, i. e. of plentiful gifts, of manna.

נְדַבְיָה (*Jah is the Noble*; נְדַב *constr.* of נָדָב) *n. p. m.* 1 Chr. 3, 18.

נִדְבָּךְ (from דְּבַק=דְּבַךְ) *Aram. masc. stones joined together in a wall*, prop. *a layer*, *a row* (Hebr. טוּר) Ezr. 6, 4 (LXX, Vulg.), Talmudic מִדְבָּךְ.

נָדַד (i. e. נַד, but the perf., part. and inf. in resolved forms; *fut.* יִדּוֹד ,יִדְּדוּן in the Aramaean manner for יָנֹד, and יִדַּד for יָנַד, conseq. פ״נ prevails) *intr.* 1. same as נָדָא ,נַד *to move forward*: *to ramble forward*, *to flee*, absol. Jer. 4, 25; 9, 9, coupled with הָלַךְ; with מִן *away from* Hos. 7, 13; Ps. 31, 12; Nah. 3, 7; Is. 33, 3 *the peoples flee at the lifting up of thyself*; with מִפְּנֵי פ׳ Is. 21, 15; absol. Ps. 68, 13; *to wander away*, with מִן of the place Prov. 27, 8; *to fly away*, *to disappear*, of שֵׁנָה Esth. 6, 1; *to wander abroad* Is. 10, 31; *to be scared*, of an עוֹף 16, 2; נֹדֵד *a fugitive* 16, 3; 21, 14, *a wanderer* Jer. 49, 5; Hos. 9, 17; *to wander about*, with לְ *to* Job 15, 23. — 2. same as נוּט *to move up and down*, *to flap*, of כָּנָף Is. 10, 14. Derivat. נְדֻדִים ,נֹדֵד, according to some מְדַד. — 3. *to separate*, *to remove*, *to reject*, *to abominate*; Syr. ܢܕ the same, prop. to divide, to separate, like Ar. نَدَّ, to thrust away. Cognate in sense with תָּעַב, conseq. like נָדָה I. Deriv. נִדָּה.

Po. נוֹדֵד *to disappear*, *to fly away* Nah. 3, 17.

Hif. הֵנֵד (*fut.* יָנֵד, with *suff.* יְנִדֻהוּ) *to scare away*, *to chase away*, with מִן Job 18, 18.

Hof. הֻנַּד (*part.* מֻנָּד, but *fut.* יֻדַּד) *to be scared away*, *to fly away*, Job 20, 8; metaphor. *to be thrust away* 2 Sam. 23, 6, e. g. קוֹצִים for the ploughed field; comp. Syr. ܢܕ. But the Hof. as well as the Hithp. may be also referred to נוּד I.

Hithp. הִתְנוֹדֵד (*fut.* יִתְנוֹדֵד) *to move to*

and fro, of מְלוּנָה (the hammock of the field-watch) Is. 24, 20; *to shake the head*, Jer. 48, 27 *when thou speakest of him, thou shakest the head* (from mischievous joy); Ps. 64, 9 *all that look upon them shake* (the head). But the Hithp. may also be referred to נוּד I.

The stem נַד, like נָד I. and נָד־א, has the fundamental signification to flee, to escape, like نَدَّ; whereas on the other hand the idea of moving to and fro lies more in נָד.

נְדַד or נַד (3 *f.* נַדַּת) *Aram. intrans. to flee*, of sleep Dan. 6, 13.

נְדֹד (prop. inf.) *m. wandering about, flight* Ps. 55, 8. See נְדוּד.

נֹדֵד see נְדוּד.

נָדָה I. (Kal unused) *intr.* same as נָד, נַד, נָד־א *to flee;* Syr. ܢܕܐ, Ar. نَدَا the same.

Pih. נִדָּה (*part.* מְנַדֶּה, *pl.* מְנַדִּים, with *suff.* ־דֵיכֶם) *to thrust out* or *forth*, coupled with שָׂנֵא (to hate) Is. 66, 5; *to remove, to keep far off* Am. 6, 3, with לְ instead of the accus. like 8, 9; prop. to make give way; Talmudic to banish, hence נִדּוּי a ban. Deriv. (perhaps) נִדָּה.

נָדָה II. (not used) *trans. to extend*, tendere; *to stretch forth, to reach to, to attain to*, hence *to present, to give.* Derivat. נֵדֶה (נָדָה).

The organic root נָד־ה lies also in נָטָה (to stretch to, to extend to), Ar. نطّ, redupl. نطنط extendit, protendit rem.

נֵדֶה (also in mss. נָדֶה) *m. a gift, a present, prostitution-wages* Ez. 16, 33; from נָדָה II.

נִדָּה (*constr.* נִדַּת, with *suff.* נִדָּתָהּ, from נָדַד or נָדָה I.) *fem.* prop. removal, separation, rejection, hence *abomination, aversion, degeneracy, loathing, a heathenish thing*, cogn. in sense with טֻמְאָה, תּוֹעֵבָה, Ez. 7, 19 20, Ezr. 9, 11, Lament. 1, 17, and like שִׁקּוּצִים of idolatrous images 2 Chr. 29, 5; *uncleanness of sin, stain* Lament. 1, 8; *incest* Lev. 20, 21; *issue*, of a menstruating woman, who is דָּוָה Lev. 12, 2; 15, 33; טֻמְאַת הַנִּדָּה *unclean from her issue* Ez. 22, 10 and 36, 17, a figure of impurity generally; אִשָּׁה נ׳ 18, 6 *a menstruating woman* is an apposition. מֵי נ׳ *water for uncleanness*, i. e. to purify from it Num. 19, 9 13 20; 31, 23; Zech. 13, 1.

נְדוּד (*pl.* נְדֻדִים) *m. a tossing to and fro* Job 7, 4; according to the Targ. sleeplessness (comp. Gen. 31, 40). Perhaps נְדֻדִים is the pl. of נְדֹד.

נָדַח (*inf. constr.* נְדֹחַ, *fut.* יִדַּח) *tr. to impel, to strike into*, accusat. גַּרְזֶן (axe), with עַל of the tree into which it is driven Deut. 20, 19; comp. Hif. 2 Sam. 15, 14; *to thrust out*, a fugitive (נִדָּח), with מִן of the person 2 Sam. 14, 14. In its organic root נָד־ח (Ar. نَدَحَ) it is closely connected with דָּח, دَاحَ, דָּח־ה, Aram. דְּחָא, ܕܚܐ, Arab. دَحَا, דַּח, دَحَّ; and the Arab. نَطَحَ (to push) has the same root. Deriv. מַדּוּחַ.

Nif. נִדַּח (*part. masc.* נִדָּח, with *suff.* נִדָּחוֹ, נִדָּחֲךָ, נִדַּחֲכֶם, *plur.* נִדָּחִים, *constr.* נִדְּחֵי, *fem.* נִדָּחָה, נִדַּחַת; *fut.* יִדַּח Jer. 23, 12 belongs to דָּח which see) *to be thrust out, expelled, frightened away*, with accus. *whither* and מִן *from* Jer. 40, 12; 43, 5; part. *a fugitive* 2 Sam. 14, 14, *a fleeing* or *wandering about* Deut. 30, 4, *an outcast* 2 Sam. 14, 13, *an exile* Is. 16, 4; 27, 13; Mic. 4, 6; Zeph. 3, 19. Farther, *to be scared away*, תּוּשִׁיָּה Job 6, 13; *to slide, to slip off*, Deut. 19, 5 *and his hand slips* (i. e. drops or slides) *with the axe*, i. e. in lifting it up; *to be impelled, misled, seduced* Deut. 4, 19; 30, 17.

Pu. נֻדַּח (*part.* מְנֻדָּח) *to be thrust forth*, i. e. *to be delivered up*, with accusat. of the direction, אֲפֵלָה *into darkness* Is. 8, 23 (Rashi); elsewhere with בְּ Jer. 23, 12.

Hif. הִדִּיחַ (*inf. constr.* הַדִּיחַ, with *suff.* הַדִּיחִי; *fut.* יַדִּיחַ, *ap.* יַדַּח) *to thrust out, to drive out*, with accus. of the person and of the place whither Deut. 30, 1; Jer. 16, 15; 23, 3; 29, 14; rarely אֶל of the place Jo. 2, 20; with בְּ among Ez. 4, 13; *to reject*, conceived of as destruc-

tion Ps. 5, 11; *to cast down* מִשְּׂאֵת (from a height) 62, 5; *to seduce*, *to mislead*, with accus. of the object 2 Chr. 13, 9, Prov. 7, 21, and מִן Deut. 13, 6; מֵעַל 13, 11; *to cause to fall*, with עַל of the person 2 Sam. 15, 14.

Hof. הֻדַּח (*part.* מֻדָּח) *to be driven away*, *to hasten away*, Is. 13, 14.

נָדִיב (after the form נָסִיךְ, נָגִיד; *constr.* נְדִיב; *pl.* נְדִיבִים) 1. *subst. m. a noble*, *a generous* or *distinguished one*, opposite to נָבָל Is. 32, 5; בַּת־נ׳ *a noble female*, *of noble descent* Song of Sol. 7, 2; *a prince*, *a grandee* Prov. 19, 6; 17, 7; 25, 7; *a well-disposed one*, *pious*, opposite to רָשָׁע Job 21, 28; seldom in a bad sense, *a tyrant*, properly a ruler Is. 13, 2, comp. מֹשֵׁל 14, 5. — 2. *adj. m.*, נְדִיבָה *f. willing*, *spontaneous*, *good*, of לֵב Ex. 35, 5, רוּחַ Ps. 51, 14. See נָדַב.

נְדִיבָה (*pl.* ־בוֹת) *f. honour*, *reputation*, which one enjoys Job 30, 15; *pl. noble things*, Is. 32, 8 *and the noble thinks of noble things and perseveres in the noble.*

נָדַן I. (not used) *intrans.* prop. *to be hollow*, *to be deepened out*, for containing a thing in it, hence *to be bellied*, *arched*, *bent;* these two ideas coinciding elsewhere (comp. גָּוָה I. and II.; גַּב and גַּב II). Deriv. נָדָן 1.

The organic root דָ־דַן (Aram. נְ־דַן, לְ־דַן) lies also in דָּנָ־ה (to be deepened out, low), Ar. دنا, בָּ־טַן Ar. بَطَنَ, tr. טָ־עַן I.&c.; the signification being confirmed by comparison. Comp. the Talmudic דַּנָּא *a cask*, Pers. دَان a vessel (*Fürst*, Conc. s. v.).

נָדַן II. (not used) *trans. to reach*, *to hand over*, *to give*, *to present*, ident. with נָתַן. Deriv. נָדָן 2.

נְדַן *Aram.* same as נָדַן I. Deriv. נִדְנֶה.

נָדָן (with *suff.* נְדָנָהּ, *plur.* with *suff.* נְדָנַיִךְ) *m.* 1. (from נָדַן I.) *a sheath*, of a sword 1 Chr. 21, 27, prop. the holding, containing, called so from its being hollow; like גֵּוָה Job 20, 25 from גָּוָה II. to hollow out, to deepen out; comp. too אַשְׁפָּה 1. — 2. (from נָדַן II.) *a gift*, *a present*, Ez. 16, 33, ident. with נֵדֶה. One ms. also reads נְדָיִךְ.

נִדְנֶה (from נְדַן) *Aram. m. a sheath*, like Hebrew נָדָן 1; metaphor. *body*, the sheath, as it were, of the soul (*Plin.* H. N. 7, 52, 53) Dan. 7, 15; comp. גֵּוָה 1, גּוּף and בֶּטֶן; Targ. נְדַן, לְדַן the same.

נָדַף (*fut.* יִדֹּף, once יִנְדֹּף Ps. 68, 3) *tr. to drive away*, *to disperse*, עָשָׁן Ps. 68, 3, מֹץ 1, 4; *to expel*, *to put to flight* Job 32, 13. The organic root דָ־דַף (comp. Ar. نَدَفَ) lies also in רָ־דַף, הָ־דַף.

Nif. נִדַּף (*part.* נִדָּף; *inf. constr.* הִנָּדֹף in כְּהִנְדֹּף Ps. 68, 3, arising from the combination of כִּנְדֹף and כְּהִנָּדֵף) *to be driven about*, *to be scattered*, of עָלֶה Lev. 26, 36, קַשׁ Is. 41, 2; *fleeting*, of הֶבֶל (a breath) Prov. 21, 6; *to disappear*, of מִזְרָע Is. 19, 7, *to evaporate*, of עָשָׁן Ps. 68, 3.

נָדַר (*part.* נֹדֵר, *inf. constr.* נְדֹר, *fut.* יִדֹּר and יִדַּר) *tr. to vow*, to give or do a thing, opposite to אָסַר (to bind oneself not to do a thing); *to consecrate*, with accus. of the thing Num. 6, 21, and לְ of the person Gen. 31, 13; Num. 21, 2; Deut. 23, 24; Judges 11, 30. Sometimes the object of the vow follows, introduced by לֵאמֹר Gen. 28, 20, וַיֹּאמַר Num. 21, 2. Deriv. נֶדֶר, נֵדֶר.

The stem (Targ. נְדַר, Syr. ܢܕܰܪ, ܢܕܪ, Ar. نَذَرَ the same) has obviously דָ־דַר for its organic root; and three views have been entertained about its fundamental signification: a) according to *Fürst* (Schulwörterb. p. 349) the organic root is said to be identical with דַּר, Ar. دَرَّ (to pour out), except that it should be *trans.: to pour out a libation*, spondere; then: *to fix a thing with the confirmation of a holy libation*, i. e. *to appoint it as sacred*, and so to vow; comp. despondere *to promise*, sponsus *betrothed*, sponsio *a vow;* thus נָדַר is = נָדַב. But נֵדֶר is opposed to נְדָבָה Lev. 7, 16, Num. 29, 39, and the idea of *promising surely*, *confidently*, lies in all cases

at its basis. b) It is a collateral form of נָ־זַר *to separate*, *divide from*, the two verbs coinciding in Arabic. But this does not exhaust the meaning of נָדַר. c) It is therefore better to take the view of *Fürst* in Concord. s. v. *to make fast*, *to appoint*, *to make certain and obligatory;* and so it is connected with דָּר (firmum facere), כָּ־דַר, דָּהַר II., יָ־תַר, קָ־טַר II.

נֶדֶר (5 times) *m. a vow* Lev. 22, 23; Num. 30, 10 14; 2 Sam. 15, 8; Is. 19, 21.

נֶדֶר (with *suff.* נִדְרִי, ־רוֹ, ־רָהּ; *plur.* נְדָרִים) *m. a vow*, to do a thing Gen. 28, 20, *an obligatory sacrifice*, *a sacrifice vowed*, oppos. to נְדָבָה Lev. 7, 16; 22, 21, שְׁלָמִים Num. 15, 8; *a firm purpose* 1 Sam. 1, 21; *a thank-offering*, vowed by one Prov. 7, 14; בַּר־נֶדֶר *a son asked for by a vow* 31, 2; *a wish* Ps. 61, 6; עָשָׂה נ׳ Judges 11, 39 *to pay a vow*. Phenic. נדר the same (Mel. 1).

נֹהַּ (from נָוֹהַּ, i. e. נֹהַּ, after the form קֹל) *m. meeting of people*, *tumult of the people*, i. e. common life Ezek. 7, 11, ident. with הֵם (הֵם־), הָמוֹן ib., conseq. נֹהַּ = נָהָה II. (see 1 Sam. 7, 2) *to rush*, *to be tumultuous*, *to assemble*. The meaning *lamentation*, from נָהָה = נוֹהַּ, or that of being eminent like the Arab. نَاهَ, must be decidedly rejected.

נָהַג I. (Kal not used) *intr. to sigh*, *to lament*, *to groan*, prop. *to utter dull sounds*, like the cooing of doves (Virg. Ecl. 1, 59), Ar. نَهَجَ and نَهِجَ to pant, Syr. ܢܗܓ the same; identical in its organic root נָ־הַג with that in הָ־גָה I. (Is. 59, 11), נָ־הַק, נָ־אַק, הָג.

Pih. נִהֵג (*part. f. pl.* מְנַהֲגוֹת) *to sigh*, *to lament*, *to coo* Nah. 2, 8 (Syr.).

נָהַג II. (*part.* נֹהֵג, *imp.* נְהַג, *fut.* יִנְהַג) *tr. to drive forward*, *to impel*, *to lead*, מִקְנֶה Gen. 31, 18, 1 Sam. 23, 5, צֹאן Ex. 3, 1; *to lead forth*, חַיִל 1 Chr. 20, 1, *to lead away*, captives Is. 20, 4, נְהוּגִים *led as captives* 60, 11; *to drive* 2 Kings 9, 20; *to drive forward*, עֲגָלָה 2 Sam. 6, 3, *to lead* Lament. 3, 2, *to drive off* Job 24, 3, *to guide* Eccles. 2, 3; sometimes with בְּ instead of the accus. Is. 11, 6; 1 Chr. 13, 7. Deriv. מִנְהָג.

Pih. נִהַג (*fut.* יְנַהֵג) *to make go*, *to drive*, a chariot Ex. 14, 25; *to conduct* or *lead*, a people Is. 49, 10; men Ps. 48, 15, with the accus. of a place Deut. 4, 27; *to bring upon*, רוּחַ קָדִים Ex. 10, 13; *to lead off* Gen. 31, 26.

The organic root of the stem נָ־הַג (Arab. نَهَجَ, Aram. נְהַג) means prop. *to drive*, *to lead*, *to lead forward*, *to drive on*, i. e. *to do*, *to act;* and it is partly connected with the organic root in הָ־גָה II., partly with the Sanskrit ag, aj, Pers. aǵ-iten, Greek *ἄγ-ω*, *ἡγέομαι*, Latin ag-o.

נָהַד a stem incorrectly adopted for הוֹד, הוֹד and the proper names הוֹדַוְיָה, הוֹדַוְיָהוּ, הוֹדִיָּה, הוֹדַוְיָה, יְהוּדִיָּה.

נָהָה I. (*imp.* נְהֵה) *intr. to lament*, *to mourn*, with עַל of the person Ez. 32, 18, which is also omitted; sometimes the accusative נְהִי is added Mic. 2, 4; Syr. ܢܗܐ, Ar. نَاحَ (planxit, gemuit), Ethiopic נהי. Identical, perhaps, in its organic root נָ־הָה with that in אָ־נָה I., Arab. أَنَهَ, אָ־נַח. Deriv. נְהִי and perhaps נִי, הִי, נִהְיָה (according to some).

נָהָה II. (Kal unused) *intr.* same as נֹהַּ (נוֹהַּ) *to collect*, *to come close together. to join a noisy multitude*, Targ. אִתְנְהִי (Jer. 3, 17; 30, 21) for נִקְוָה or נִגַּשׁ אֶל; Ar. نَهَا to press upon a thing, نَهِيَ to be added to.

Nif. נִהָה (instead of נִנְהָה; *fut.* יִנָּהֶה) *to come together*, *to assemble*, אַחֲרֵי יי 1 Sam. 7, 2 (Targ.), as הָלַךְ, מִלֵּא are also construed.

נְהוֹר (*def.* נְהוֹרָא, from נְהַר) *Aram. m. a light* Dan. 2, 22 K'ri, where the K'tib has נְהִירָא.

נְהִי (*in pause* נֶהִי, from נָהָה I.) *m. a lament*, coupled with בְּכִי Jer. 9, 9; 31, 15; *a lament for the dead* 9, 17 19; Am. 5, 16; נָשָׂא נ׳ *to take up a wail for the dead* Jer. 9, 9.

נְהִיָה (after the form לִוְיָה, from נָהָה I.) *f.* commonly same as נְהִי *lamentation* Mic. 2, 4 (Targ., *Kimchi*). But as this fem. of נְהִי does not appear elsewhere and נִהְיָה is written, it is better to take it, with *Rashi* and *Ibn Esra*, as the Nif. of הָיָה, therefore *it has happened*, *it is fulfilled*, paraphrased by the following "we are utterly destroyed".

נְהִיר see נְהוֹר.

נַהִירוּ (from נְהַר) *f. illumination, wisdom* Dan. 5, 11 14.

נהל (Kal not used) *intrans. to pass*, *to flow*, *to run*, of water, ident. with נָהַר I., hence like אָזַל, נָזַל, יָבַל *to wander, to go;* Ar. نال, نَحَلَ *to be abundant*, prop. to pour out, نَجَلَ *tr. to empty*, *to give up*, = הִגִּיר from נָגַר. The organic root נ־הל is perhaps ident. with that in נ־זל, א־זל, the liquid interchanging with the guttural.

Pih. I. נִהֵל (*part.* מְנַהֵל, *fut.* יְנַהֵל) *to conduct*, *to lead*, cogn. in sense with הוֹבִיל (from יָבַל I. to flow), with the accus. of the person Ps. 31, 4; Is. 40, 10, coupled with הִנְחָה; with אֶל of the place *to which* Ex. 15, 13, with עַל *to* or *by a thing* Is. 49, 10; Ps. 23, 2; נ׳ בַּחֲמוֹרִים *to conduct upon asses* 2 Chr. 28, 15; figur. *to adopt*, *to provide for*, *to take care for* Gen. 47, 17; Is. 51, 18; *to be careful about a thing*, hence with מִסָּבִיב 2 Chr. 32, 22, if we should not read here with the LXX and Vulg. וַיָּנַח לָהֶם.

Pih. II. נִהֲלֵל (not used) *to drive*, a herd; cognate in sense דָּבַר II. Deriv. נַהֲלֹל, the proper names נַהֲלָל and ־לֹל.

Hithp. הִתְנַהֵל (*fut.* יִתְנַהֵל) *to lead on*, *to go on*, Gen. 33, 14.

נַהֲלָל (*pasture*) *n. p.* of a city in Zebulon Josh. 19, 15, which became a Levitical one 21, 35.

נַהֲלֹל 1. *m. pasture* Is. 7, 19, from נָהַל Pih. II., like מִדְבָּר from דָּבַר II., coupled with נַעֲצוּץ (a thorn-hedge) a place where bees and flies settle. The ancients incorrectly took it sometimes (from הָלַל = חָלַל) for *a cave* (LXX, Vulg.); sometimes for a sort of bush (*Ibn G'anâch, Saadia*). — 2. *n. p.* = נַהֲלָל Judges 1, 30, for which the LXX put either (cod. Alex.) ἐκ Ἀμμάν i. e. יָקְנְעָם, or (cod. Vat.) Δωμανά i. e. דִּמְנָה, therefore neighbouring cities.

נהם (*fut.* יִנְהֹם) *intrans. to growl*, of young lions Prov. 28, 15, different from שָׁאַג; *to roar*, *rage*, of the sea Is. 5, 30; *to groan*, of the sick Ez. 24, 23; *to lament* Prov. 5, 11. Deriv. נַהַם, נְהָמָה.

The stem נָ׳, Ar. نهم, Syr. ܢܗܡ, has for its organic root נ־הם, which is also found in הָם III. (הוּם), הָמ־ה, Ar. هَمْهَمَ.

נַהַם *m. the growling*, of a young lion Prov. 19, 12; 20, 2.

נְהָמָה (*c.* נַהֲמַת) *f. the roaring*, of the sea Is. 5, 30; *the groaning*, of לֵב Ps. 38, 9, if we should not read לָבִי(א) for לִבִּי.

נהק (*fut.* יִנְהַק) *intr. to bray*, of an ass Job 6, 5; *to utter wild cries*, of famished persons 30, 7; comp. Targ. נְהַק, نَهَقَ and نَهِقَ; and see אָנַק, נָאַק, אָנַח.

נהר (*fut.* יִנְהַר) *intr.* prop. same as יָאַר (see under Yod and Nun) *to sparkle*, *to glitter*, metaphor. *to move rapidly to and fro*, hence 1. *to lighten*, *to shine*, *to glitter*, metaphor. *to rejoice*, *to be cheerful* Is. 60, 5 (comp. צָהַל, אוֹר); Ps. 34, 6. — 2. *to flow*, *to run*, *to ramble;* hence *to flock*, *to crowd to*, with אֶל Jer. 31, 12; 51, 44; Is. 2, 2, or עַל of the place Mic. 4, 1. Deriv. מִנְהָרָה, נְהָרָה, נָהָר, and the proper name נָהַר (dual נַהֲרַיִם).

The twofold signification of the stem is also perceptible from the Arab. نهر, which sometimes means *to lighten*, *to shine*, hence نَهَار day, of which نَار is a collateral form; sometimes *to flow*, *to stream*, whence the nouns نَهَر, نَهْر, مَنْهَر, نُهَيْر; and the coincidence of both significations in *to move quickly* is proved by the active meaning of نَهَرَ *to move quickly*, *to drive*, *to press on.*

נְהַר (not used) *Aram. intr.* same as Hebrew נָהַר 1. and 2. Derivat. נְהוֹר, נְהַר, נְהִירוּ, נְהִיר.

נָהָר (*constr.* נְהַר, 1 *pl.* נְהָרִים, *constr.* נַהֲרֵי, 2 *pl.* נְהָרוֹת, *constr.* נַהֲרוֹת, with *suff.* נַהֲרוֹתֶיךָ, נַהֲרוֹתָם) *m.* 1. *streaming*, *current*, in the sea JON. 2, 4, *running water* Ps. 24, 2. — 2. *a river*, *stream*, with genitive of the country, נְהַר מִצְרַיִם GEN. 15, 18, of *Wady el-Arish* = נַחַל מִצְרַיִם; נְהַר גּוֹזָן 2 KINGS 17, 6 (of Kisel-Osen); נַהֲרֵי כוּשׁ Is. 18, 1 (of Atbara, Astapos &c.); נַהֲרוֹת בָּבֶל Ps. 137, 1 (of the Euphrates and its canals); נ׳ דַמֶּשֶׂק 2 KINGS 5, 12; or with the genitive of the name of the river, instead of the usual apposition, as נְהַר פְּרָת GEN. 15, 18, נ׳ כְּבָר Ez. 1, 1, which is still doubtful in נְהַר אַהֲוָא EZR. 8, 31. הַנָּהָר *the Euphrates* GEN. 31, 21, poet. without the article Is. 7, 20, fully הַנּ׳ נְהַר פְּרָת 1 CHR. 5, 9, הַנּ׳ הַגָּדוֹל נ׳ פְּ׳ DEUT. 11, 24, or 1, 7; also the *Nile* (without the article) Is. 19, 5, interchanged with יָם there; of שִׁלֹחַ *Siloah* Ps. 46, 5. נָהָר is also applied to small brooks and streams 2 KINGS 5, 12, JOB 28, 11, or as an image of abundance and prosperity Is. 48, 18; 66, 12.

נַהַר (only dual נַהֲרַיִם) *m.* same as נָהָר, but only *dual* two rivers, i. e. Euphrates and Tigris; hence אֲרַם נַהֲרַיִם *Aram of the two rivers*, i. e. Mesopotamia, *Μεσοποταμία* (ACTS 2, 9), lying between the two rivers GEN. 24, 10; DEUT. 23, 5; JUDGES 3, 8; elsewhere פַּדַּן אֲרָם GEN. 25, 20; 28, 2, פַּדָּן 48, 7, שְׂדֵה אֲרָם Hos. 12, 13, Syr. ܒܝܬ ܢܗܪܝܢ.

נְהַר (*def.* נַהֲרָא, נַהֲרָה) *Aram. m. a stream*, *a river*, DAN. 7, 10 *a stream of fire issues;* especially *the Euphrates*, hence עֲבַר נַהֲרָה EZR. 4, 10 16 17 20 *the district on both sides of the Euphrates.*

נְהָרָה *fem. light*, *clearness*, hence *day* JOB 3, 4, Arab. نَهَار.

נוּא I. (in Kal only *fut.* 2 *pl.* תְּנוּאוּן NUM. 32, 7 K'tib) *tr.* 1. *to keep off*, *to debar*, *to hinder*, with accus. of the object, and מִן *from which* NUM. 32, 7 K'tib. Identical in its organic root נָא with the Arab. نَاءَ or نَأَى or عن; comp. نَهَى and the redupl. نَهْنَهَ *to bar*, *to hinder.* — 2. (not used) *to refuse*, *to deny*, *to hold off*, *to withhold*, probably proceeding in the first instance from an intrans. meaning, *to recede from a thing*, *to retract*, *to turn away from with reluctance.* Derivat. תְּנוּאָה.

Hif. הֵנִיא (*fut.* יָנִיא) *to hinder*, *to prohibit*, with accus. of the person NUM. 30, 6 9 12; *to avert*, with מִן NUM. 32, 7 K'ri, or with an apodosis following which begins with לְבִלְתִּי 32, 9; *to reject*, *to render vain*, Ps. 33, 10, parallel הֵפִיר. To this head has also been referred יָנִי Ps. 141, 5, which 36 mss. write יָנִיא, signifying *to refuse;* translated, *my head shall not refuse the oil.*

The organic root נָא is closely connected with the roots לָא (לוֹא) and מָא (which see); the ideas of *refusing*, *withholding*, *keeping back*, *standing off from* &c. being decidedly expressed in them. From לָא (לוֹא) have been formed the vocables לוֹא, לֹא, לוֹ, לָא &c.; from מָא the farther developed מְאֹם, מְאַן, מָה, Arab. مه &c. With נָא should be also compared the Arab. نا, نه, نع (see too נְ־נִיעַ) in نَهْنَهَ, نَعْنَعَ, نَأْنَأَ.

נוּא II. (not used) *intr. to be hard*, *tough*, *raw* (*Kimchi*), Arab. نَاءَ (med. Ye) and نَهَا (to be raw, hard). Derivat. נָא.

נוּב I. (*fut.* יָנוּב) *intr. to sprout*, *to grow*, of plants; hence תְּנוּבָה, נִיב, prop. like נָבָא *to press forth*, *to break forth*, then metaphor. *to burst forth*, *to pour out.* Figur. *to be juicy*, *marrowy*, i. e. *in full vital energy* Ps. 92, 15; *to bubble up*, *to speak* PROV. 10, 31, like נָטַף and נָבָא. Derivat. נוֹב and נִיב, the proper name נֵיבַי.

Pih. נוֹבֵב (*fut.* יְנוֹבֵב) *to cause to sprout*, *to produce*, metaphor. *to make eloquent* ZECH. 9, 17.

נוּב II. (*fut.* יָנוּב) *intr.* same as נָבַב I. *to project*, *to be prominent*, *to arch out*, comp. Phenic. נָב, whence נב = βουμός (Sid. 7, 14; 21, 5); metaph. *to heap up*, *to grow to fulness*, חַיִל Ps. 62, 11; Ar. نَبَا, نَافَ the same, نَبَّ magnifice semet extulit. Deriv. the proper name נֹב.

נוֹב or נִיב *m. fruit*, *produce*, of the lips, i. e. *discourse* Is. 57, 19 K'tib, here *praise*, elsewhere נִיב; comp. καρπὸς χειλέων (Hebr. 13, 15); Targ. נוֹב for פְּרִי and צֶמַח.

נוּב *n. p.* of a people and country, that shared the fate of Egypt, *Nubia*, Ez. 30, 5, as the Arab. translator reads; in our text is כּוּב, for which one ms. has כְּנוּב. לוּב (which see) is another race and province.

נוֹגַהּ (only *def.* נָגְהָא) *Aram. masc. the early light*, *the dawn* Dan. 6, 20; Syr. ܢܘܓܗܐ, ܢܓܗܐ.

נוּד I. (once *perf.* נָד Is. 17, 11; *part.* נָד; *inf. constr.* נוּד; *fut.* יָנוּד) 1. *intrans.* same as נָד (נָדַד), נְדָא, *to move on* or *forward*, *to rove about*, *to flee*, *to drive about* Jer. 4, 1; 49, 30; 50, 3 8, coupled with הָלַךְ, נוּס; נָד *fugitive* Gen. 4, 12, with נוּעַ; with the accus. *whither*, Ps. 11, 1 *flee to the mountain as* (for הַרְכֶם the old versions have הַר כְּמוֹ) *a bird*. נֵד קָצִיר Is. 17, 11 *the harvest flees*, i. e. disappears (LXX, Aq., Symm., Vulg.). But as נוּד is never used figur. in the sense of אָבַד, and besides נֵד does not appear as a noun-form, it is better to take it as a noun from נוּד II. meaning *a heap*, and קָצִיר as denoting *cut off*, *copse*, *branches*, and so translate: (it is) *a heap of brushwood* &c. — 2. *to move to and fro*, *to shake*, of a reed 1 Kings 14, 15; usually *trans. to move up and down*, *to nod*, the רֹאשׁ (see Ps. 44, 15; Job 16, 4), coinciding with נוּט, נָד 2; hence omitting רֹאשׁ as a gesture of mourning, and therefore *to lament*, *to pity*, with לְ of the person Job 2, 11; 42, 11; Is. 51, 19; Jer. 16, 5 coupled with נִחַם; seldom *to deplore*, *to bemoan*, מֵת Jer. 22, 10; comp. Syr. ܢܘܕܐ sorrow. Deriv. מָנוֹד, נִיד, נוֹד, according to the Targ. נִידָה (Lament. 1, 8), n. p. נוֹד.

Hif. הֵנִיד (*inf. constr.* הָנִיד, *fut.* יָנִיד) *to cause to wander* or *hasten away*, רֶגֶל 2 Kings 21, 8; *to scare away* Ps. 36, 12; *to shake*, בְּרֹאשׁ *the head*, as a sign of compassion Jer. 18, 16; comp. הֵנִיעַ רֹאשׁ.

Hof. הֻנַד (only *part.* מֻנָד) see נָדַד.

Hithp. הִתְנוֹדֵד see נָדַד.

The organic root נָד is also in נָד, נָדָא, נוּט, Arab. نَاد, Syr. ܢܕ, Sanskrit nud, whose meanings may all be referred to that now given.

נוּד II. (not used) *tr. to heap up*, *to accumulate*, a bank, a hill; Ar. نَدَّ the same, whence نَدّ a hill. Deriv. נֵד 1.

נוּד III. (not used) *intr.* same as נָאד *to be belly-shaped*, whence נֵד 2.

נוּד *Aram. intr.* same as Hebr. נוּד I. Dan. 4, 11.

נוֹד (with *suff.* נֹדִי) *m.* 1. (from נוּד I.) *a wandering*, *a restless wandering about* Ps. 56, 9, like נִידָה Lament. 1, 8 after the Targ. (טַלְטוּל), LXX, Vulg., *Rashi* (גּוֹלָה). — 2. *n. p.* of a land (אֶרֶץ) in the east of Asia, Gen. 4, 16. By *Nôd* has been understood China; but perhaps the name is meant to denote simply *a wandering*, i. e. *a foreign land*, something like Ἀλήϊον πεδίον in Homer. According to others it is = לוּד *Lydia* in Asia Minor, where the city חֲנוֹךְ is said to be *Iconium*.

נוֹדָב (*Noble* viz. is Jah) *n. p. m.* 1 Chr. 5, 19.

נוּהַּ (not used) *intr.* same as נָהָה II. (which see) *to collect*, *to gather together*. Deriv. נֹהַּ which see.

נָוָה I. (*fut.* יִנְוֶה) *intr.* same as נָאָה I. (interchanging א and ו) prop. *to rest*, *to lie down comfortably*, hence *to dwell*, *to abide*, in tranquillity; לֹא יִנְוֶה Hab. 2, 5 *he abides not*, i. e. he finds no rest or peace (see אִי IV.). Deriv. נָוֶה, נָוָה, the proper names נָוֹת (*plur.* נְוָיוֹת), נָיָה (*pl.* נָיוֹת).

נָוָה II. (Kal not used) *intr.* same as נָאָה II. *to be beautiful*, *lovely*, *pleasant*, *cheerful*, ident. with יָאָה, interchanging נ and י. Deriv. *adj.* נָוֶה, *fem.* נָוָה.

Hif. הִנְוָה (*fut.* יַנְוֶה) prop. *to make beautiful*, *to dress;* metaph. *to celebrate*, *to exalt*, *to praise* Ex. 15, 2 (LXX δοξάσω, Vulg. *glorificabo*).

נָוָה (*constr.* נְוַת, *pl. constr.* נְוֹת, from נָוָה I.) *f.* 1. *a dwelling*, *a home*, Job 8, 6; metaphor. *pasture*, *a mead* Zeph. 2, 6, coupled with כְּרֹת. — 2. coll. *dwellers*, in a house Ps. 68, 13 (Symm.).

נָוֶה (*constr.* נְוֵה, with *suff.* נָוְךָ, נָוֵהוּ, נְוֵהֶם; *plur.* נָוִים, with *suff.* נְוֵיהֶן) *masc.* 1. (from נָוָה I.) *a dwelling*, *dwelling-place*, of Jerusalem Is. 27, 10; 33, 20; *habitation*, of the animals of the desert 34, 13; 35, 7; of the city of Babylon Jer. 50, 45; *home*, of right, holiness, referring to Zion 31, 23; 50, 7; Ex. 15, 13; to David's holy tent 2 Sam. 15, 25; to the temple Jer. 10, 25; Ps. 79, 7; generally Is. 32, 18; like בַּיִת Prov. 3, 33; 21, 20; 24, 15; Job 5, 3 24. נ׳ אֵיתָן Jer. 49, 19 *habitation of the rock-fortress*, 49, 16 חַגְוֵי הַסֶּלַע. Also *pasture*, *couch of flocks* 2 Sam. 7, 8; Ez. 35, 5; 34, 14; Is. 65, 10, cogn. in sense רֵבֶץ, plur. Jer. 23, 3; of shepherds 33, 12, of wild beasts 25, 30. — 2. (from נָוָה II.) *adj. m.*, but only in *fem.* נָוָה *comely*, *beautiful*, *lovely* Jer. 6, 2, coupled with מְעֻנָּגָה, where the LXX incorrectly read נִהְיָה.

נוּחַ (*inf. constr.* נוֹחַ, נֻחַ; *fut.* יָנוּחַ, *apoc.* יָנַח) *to settle down comfortably*, *to rest*, hence 1. *intrans. to keep at rest* or *still* Josh. 3, 13, *to encamp*, of men Is. 7, 2; *to lie down*, of animals Ex. 10, 14, 2 Sam. 21, 10, of inanimate things Gen. 8, 4, absol. Num. 10, 36, with בְּ Is. 7, 19 or עַל of a place Gen. 8, 4; *to descend*, *to settle down upon*, of the spirit, with עַל Num. 11, 25; *to inhabit*, with עַל of the surface inhabited Is. 7, 2, comp. יָשַׁב עַל (Jer. 23, 8), הוֹשִׁיב עַל (Hos. 11, 11); *to dwell*, with בְּ of the surrounding space Esth. 9, 22; Is. 7, 19; *to abide* Prov. 21, 16; Eccles. 7, 9; *to enjoy rest* Is. 14, 7; Job 3, 26, coupled with שָׁקַט; *to keep holiday*, i. e. not to work Ex. 23, 12; Deut. 5, 14; *to rest*, in the grave Job 3, 13; Is. 57, 2; *to have rest*, from enemies, with לְ Hab. 3, 16 (comp. הֶחֱרִישׁ לְ), seldom with מִן Esth. 9, 22; *to wait quietly* Dan. 12, 13. — 2. *trans. to procure rest*, with לְ of the person Josh. 21, 42; 2 Chr. 14, 6; 15, 15; 20, 30; but וַיָּנַח is better taken as a Hif. Deriv. נוֹחַ, מָנוֹחַ, מְנוּחָה, נַחַת, and the proper names יָנוֹחַ, נֹחַ, נוֹחָה, מָנַחַת.

Pih. נוֹחַח (not used) *to be agreeable*, *pleasant;* prop. *to be contented*, *at rest;* comp. Latin acquiescere. Deriv. נִיחֹחַ.

Hif. I. הֵנִיחַ (1 *p.* הֲנִיחֹתִי, *part.* מֵנִיחַ, *inf. constr.* הָנִיחַ, *fut.* יָנִיחַ, *ap.* יָנַח) *to set down*, with accus. of the person and בְּ or אֶל = עַל of the place Ez. 37, 1; 40, 2; *to let down*, *to let sink*, יָד Ez. 17, 11, opposite הֵרִים; *to draw down*, with אֶל or בְּ of the person, so בְּרָכָה Ez. 44, 30, חֵמָה 5, 13; *to bring down on a thing*, a blow Is. 30, 32; *to lead to rest* 63, 14, *to procure rest* Josh. 1, 15, commonly with dative of the person 1 Kings 5, 18, and מִן *from* Deut. 12, 10 or with מִסָּבִיב 2 Chr. 14, 6; *to give rest* Is. 28, 12; metaphor. *to quiet*, *to comfort* Prov. 29, 17; in the New Test. καταπαύω. Derivat. הֲנָחָה.

Hif. II. הִנִּיחַ (after the form of הִסִּית, הִזִּיל, הִלִּיז, which may be referred to ע״ו; *part.* מַנִּיחַ, *inf. constr.* הַנִּיחַ, *imp.* הַנַּח; *fut.* יַנִּיחַ, *ap.* יַנַּח) 1. *to set down*, *to lay down*, with בְּ Num. 17, 19, אֶל of the place Judges 6, 20; *to put down*, with לִפְנֵי Deut. 26, 4, אֵצֶל Gen. 39, 16, שָׁם 1 Kings 8, 9; *to keep* Ex. 16, 24; הִנִּ׳ תַּחְתָּיו *to put in its place*, a statue Is. 46, 7; *to set*, a table 2 Chr. 4, 8; *to restore*, with עַל of the place Is. 14, 1; Ez. 37, 14; *to get a place for*, with בְּ of the place 2 Chr. 1, 14, for which 1 Kings 10, 26 has הִנְחָה בְּ; *to give up*, into (בְּ) Num. 15, 34 or stronger 19, 9; *to cast down*, לָאָרֶץ to the earth Is. 28, 2, fig. Am. 5, 7, i. e. to tread with the feet; *to cast into*, the furnace Ez. 22, 20. — 2. *to leave in quiet*, with accus. Judges 16, 26 or dative of the person 2 Kings

23, 18; *to let, suffer, endure* Esth. 3, 8; *to permit* 2 Sam. 16, 11; followed by an infin. with לְ Eccles. 5, 11; *to leave* or *give over to* Ps. 119, 121; *to leave remaining* Ex. 16, 23; Lev. 7, 15; *to leave behind* Eccles. 2, 18; Is. 65, 15 *you shall leave your names behind for a curse to the pious;* with מִן *to withdraw from* Eccles. 7, 18; *to forsake* 10, 4; *to leave* generally.

Hof. הֻנִּיחַ (after the form הֻקַּם Dan. 7, 4, with – as in הֻכַּבֵּס) and הֻנַּח (*part.* מֻנָּח) *to be set down, placed* Zech. 5, 11; *part.* מֻנָּח as a subst. *something left behind, left vacant, an open space, a clear place* Ezek. 41, 9 11, if we should not rather read מִרְוָח there.

The organic root נַח (Ar. نَاخَ to set oneself down, to bow down, in order to rest, whence مُنَاخ a couch; نَخَّ, نَخَا to bend, to bow down) has the fundamental signification given, without being identical with רָח; comp. Sanskrit *naj*, Latin nic-tare, German neig-en. The Ar. نَاحَ planxit is connected with the organic root in אָ־נַח.

נוּחַ *Aram. intr.* same as Hebrew נוּחַ.

נוֹחַ (with *suff.* נוֹחֶךָ) *m. resting-place* 2 Chr. 6, 41 = מְנוּחָה Ps. 132, 8 seq.

נוֹחַ *m. rest, peace, quiet, release* Esth. 9, 16-18. For the proper name נוֹחַ see נַח.

נוֹחָה (*rest, recreation*) *n. p. m.* 1 Chr. 8, 2.

נוּט (*fut.* יָנוּט) *intr.* same as מוּט I., מוּד I., נוּד, מָעַד *to be moved, to quake*, Ps. 99, 1, of the earth; Arab. نَاتَ the same, Sanskrit nat.

נָוִית see נוּת.

נוּךְ I. (not used) *tr. to point*, assumed for תָּוֶךְ, if we not should adopt תָּכַךְ for the stem; comp. אָנַךְ.

נוּךְ II. (only *part. m.* נָךְ, *pl.* נֵכִים) *intr. to jest, to play the fool; to be senseless, foolish;* hence נֵכִים *fools*, Ps. 35, 15 *fools* i. e. the godless (Targ.) *assemble against me*; comp. Arab. نَاكَ (Hariri p. 548). The ancient interpreters derive it from נָכָה. Others read נָכְרִים. But the explanation given is agreeable to the usus loquendi.

נְוַל (not used) *Aram. intr. to fall off, to wither*, of leaves; metaphor. *to be decaying, flabby, disfigured, despised*, like the Hebrew נָבֵל I.; but the comparison of its organic root נְ־וַל with זְ־בַל *to heap together*, from which latter comes זֶבֶל (Talmudic) dung, suits the context better, in which stands the noun derived from נְוַל, conseq. it is = Hebrew דִּ־בֵל. Deriv. נְוָלוּ, נְוָלִי.

נְוָלוּ *Aram. f. a dunghill* Ezr. 6, 11 (Syr. *Saadia*), *dung;* comp. 2 Kings 10, 27.

נְוָלִי *Aram. fem.* the same Dan. 2, 5; 3, 29.

נוּם (*fut.* יָנוּם) *intrans. to slumber, to fall asleep*, a stronger expression of which is יָשֵׁן, of keepers and watchmen Nah. 3, 18; Ps. 121, 3 4; *neither to slumber nor sleep*, i. e. to be vigorous Is. 5, 27; אֹהֲבֵי לָנוּם 56, 10 *to like to slumber*, i. e. to love inactivity. Ar. نَامَ is to sleep, and وَسِنَ to slumber, so that the relation is one opposite to the Hebrew. For נָמוּ Ps. 76, 6 see נָמָה. Deriv. נוּמָה, תְּנוּמָה; on the contrary, the proper name יָנוּם belongs to נוּן.

נוּמָה *f. slumber, sleepiness*, concrete *a sleepy one* Prov. 23, 21; Phenic. נם the same.

נוּן (in Kal only *fut.* יָנוֹן Ps. 72, 17 K'ri) *intrans.* 1. *to sprout* or *grow after, to grow afresh;* hence *to increase, to extend, to spread*, of men and animals; cognate in sense דָּגָה (comp. דָּגָן), as well as נָכַד. — 2. Figuratively *to endure, to continue*, of a name Ps. 72, 17 K'ri *as long as the sun exists* (see verse 5), *his name will endure.* Targ., LXX and Vulg. have paraphrased, not reading יִכּוֹן. Deriv. נִין, נוּן, and the proper names נוּן 2, יָנוּם, נוֹן; see also נִינְוֵה.

Hif. הֵנִין (*fut.* יָנִין) *to spread, to extend, to increase*, שְׁמוֹ Ps. 72, 17 K'tib.

The orthography יָנּוֹן appears undoubtedly incorrect.

The stem נוּן originated like all monosyllabic ones with similar consonants (comp. the stems זוּז, דּוּד, גּוּג, בּוּב, חוּח, טוּט, לוּל, מוּם and many others) in a reduplication of the simple organic root נָא or נָו na, naw, *to be new*, *fresh*, *to become new*, *to arise;* comp. Sanskrit *nav*, Greek *νέ-ον*, Latin nov-um &c., connected with נָב *to sprout*, *to grow*, Ar. نَابَ.

נוּן *m.* 1. (not used) *a fish*, like the Aram. and Arab., properly anything stretched, extended, hence according to some the name of the letter נ. — 2. (*posterity*) *n. p. m.* Ex. 33, 11, Num. 11, 28, which the LXX have incorrectly written *Ναυή*, *Ναβή*, *Ναβί* (proceeding from נָב). נוֹן 1 Chr. 7, 27 is the same.

נוֹן see נוּן.

נוּס (*part.* נָס, *inf. abs.* נוֹס, *constr.* נוּס; *fut.* יָנוּס, *ap.* יָנָס) *intr.* same as נוּץ *to flee*, *to fly*, *to move on quickly*, hence *to ride along*, עַל־סוּס Is. 30, 16, with an alliteration to סוּס; *to escape*, same as בָּרַח Judges 9, 21; or נִמְלַט follows 1 Sam. 19, 10; with the accus. of the place Gen. 39, 12 18; 2 Kings 14, 19; also with אֶל Deut. 19, 5; Is. 13, 14; לְ 2 Kings 8, 21; Jer. 15, 16; with מִפְּנֵי of the person or thing *from* Ex. 4, 3, Is. 30, 17, or מִן 24, 18, לִפְנֵי Deut. 28, 25, 1 Sam. 4, 17, and once לְ Num. 16, 34; with לְ as a dativ. commodi *to escape* Am. 9, 1; Is. 31, 8 (see לְ); *to disappear* Jer. 46, 6. Metaphor. *to vanish*, *to haste away*, of waves Ps. 104, 7, sorrow Is. 35, 10, shadows Song of Sol. 2, 17. Deriv. מָנוֹס, מְנוּסָה, נִיס. The same stem was in Arabic; hence the reduplicated نسنس rapide volavit.

Pol. נוֹסֵס *to chase* or *drive away*, with בְּ, of the spirit of God Is. 59, 19.

Hif. הֵנִיס (*fut.* יָנִיס) *to put to flight* Deut. 32, 30, for safety, with אֶל of the place Ex. 9, 20, or מִפְּנֵי of the person Judges 6, 11.

Hithp. הִתְנוֹסֵס *to flee*, *to betake oneself to flight*, with מִפְּנֵי (like נוּס) Ps. 60, 6.

נוּעַ (*part.* נָע, *f. pl.* נָעוֹת; *inf. abs.* נוֹעַ, *constr.* נוּעַ; *fut.* יָנוּעַ, *ap.* יָנַע) *intr.* *to totter*, *to move to and fro*, of the blind Lament. 4, 14; *to reel*, of the drunken Ps. 107, 27; *to tremble*, *to quake*, from fear Ex. 20, 18; Is. 19, 1; *to shake*, of the earth Is. 24, 20; of foliage, fig. of the heart 7, 2; *to totter*, of a building 6, 4; *to go along unsteadily*, of feeble persons Am. 4, 8; *to move*, of the lips 1 Sam. 1, 13; fig. *to be wavering*, *uncertain* Prov. 5, 6; *to sway to and fro*, of miners, when they are let down into the pits Job 28, 4; נוּעַ עַל *to rule over*, of trees Judges 9, 9 11 13, because waving expresses the visible activity of trees; but commonly like נוּד *to be driven about*, *to wander*, *to rove* Gen. 4, 12 14; Am. 8, 12; *to go about begging* Ps. 109, 10; *to shake* 2 Sam. 15, 20. Where the meaning of נוּעַ is transitive, it has been looked upon as Hif. Deriv. the proper name נֵעָה.

Nif. נָנוֹעַ (only *fut.* יִנּוֹעַ) *to be shaken to and fro*, *to be sifted*, of corn in a sieve Am. 9, 9; *to be shaken*, of a fig-tree Nah. 3, 12.

Pih. redupl. נִעְנַע (not used) *to rush*, of the little iron sticks of a musical instrument. Deriv. מְנַעַנְעִים which see.

Hif. הֵנִיעַ (*fut.* יָנִיעַ) *to shake to and fro*, i. e. to drive about Am. 9, 9; *to move* 2 Sam. 15, 20 K'ri; *to shake*, the hand, as a gesture of rejection Zeph. 2, 15; ה׳ רֹאשׁ *to shake the head*, a gesture of scorn, of mischievous joy, and of compassion Jer. 37, 22; Ps. 22, 8; 109, 25 (comp. Matth. 27, 39); ה׳ בְּמוֹ רֹאשׁ Job 16, 4; *to rouse by shaking*, *to set in motion*, with עַל in order to stand or to be set upright, Dan. 10, 10 *and shook me up* (and helped me) *upon my knees and hands* (to set me upright); *to make wander*, *to drive abroad* Num. 32, 13; Ps. 59, 12. הֵנַע is not to be derived from נוּעַ; see הֵנַע.

The stem נָע, Ar. نَاعَ, Targ. נָע, is connected with Greek *νεύ-ειν*, Lat. nu-ere, and is also found as an organic root in other stems.

נוֹעַדְיָה (same as מוֹעַדְיָה *Jah is As-*

sembler) *n. p. m.* Ezr. 8, 33; *fem.* Neh. 6, 14.

נוּף I. (Kal unused) *intrans. to move along*, *to rove*, Targ. נֻף *trans. to sift*, Syr. intr. نفـ to move, of the hand; Ar. نَافَ (to move away, to betake oneself away); identical in its organic root with that in נָאַף (to roam away), סְ־נַף, זָ־נַב (to wag), גְּ־נַב (trans. to turn off, to bend), Aram. גְּ־נַף &c. Deriv. תְּנוּפָה.

Pol. נוֹפֵף (*fut.* יְנוֹפֵף) *to shake*, יָד, as a gesture of beckoning Is. 10, 32.

Hif. הֵנִיף (*part.* מֵנִיף, *inf. constr.* הָנִיף, Aramaeising הֲנָפָה; *fut.* יָנִיף, *apoc.* יָנֵף) 1. to make move, hence *to shake*, יָד, to strike, with עַל *upon* Is. 11, 15; comp. 19, 16; metaph. *to act against one* Job 31, 21; without עַל, *to draw near* Is. 13, 2; *to swing*, *to lift up*, 10, 15, an iron tool, a sickle, a sword Ex. 20, 25; Deut. 23, 26; Josh. 8, 31; with אֶל *to move* the hand *towards a thing*, i. e. to pass it over a thing 2 Kings 5, 11; *to shake in a sieve* Is. 30, 28, i. e. *to disperse and drive about.* — 2. Often in the sacrificial ritual, *to wave to and fro*, portions of the victims (Luther: *weben*), a gesture of presenting them Lev. 7, 30; thence applied to consecrated gifts and men, *to dedicate* Ex. 35, 22, Lev. 23, 11, Num. 8, 11-20, often strengthened by the accus. תְּנוּפָה Lev. 14, 12, like הֵרִים תְּרוּמָה with which it is sometimes coupled. Deriv. הֲנָפָה.

Hof. הוּנַף *to be waved to and fro* Ex. 29, 27.

נוּף II. (Kal unused, for נַפְתִּי is an abridged Hif.) *intr. to flow*, *to run* (*Kimchi*), Arab. نَفَى (trans.) to pour, to pour out. Deriv. נֹפֶת.

Hif. הֵנִיף (1 *pers.* נַפְתִּי instead of הֲנִ׳; *fut.* יָנִיף) *to cause to flow* (abundantly), גֶּשֶׁם נְדָבוֹת Ps. 68, 10; *to moisten*, *to water*, with flowing myrrh, *to sprinkle* Prov. 7, 17 (*Kimchi*).

נוּף III. (not used) *intr. to be elevated*, *arched*, *hill-shaped* (Ar. نَافَ to be prominent), whose organic root is also found in אֲ־נַף I., נָב־הּ I., נָב II., נָפ־הּ, Ar. نَبَا, as well as in extra-Semitic tongues. Deriv. נוֹף, and perhaps נָפָה and נֶפֶת.

נוּף IV. (not used) *intr.* same as נוּב I. (which see) *to sprout*, *to grow;* comp. עָ־נַף. Phenic. נָב the same, hence נָב עֲבָרָא (Nab-Aburum, *growth of corn*) n. p. of a city in Mauritania; נִבָא (Niba, *growth*) n. p. of a place in Numidia. Deriv. נוֹף (according to the LXX, Aq.), תְּנוּפָה 2.

נוּף V. (not used) *intr. to turn*, *wind; to be encircled*, *enclosed*, of a department; cognate in sense with כִּרְכֵּר, גָּלַל; ident. in its organic root with אַף, אָף, interchanging *n* with the gentle aspiration. Derivat. according to some נוֹף, נָפָה, נֶפֶת.

נוֹף *m. elevation*, *height*, from נוּף III., hence יְפֵה נ׳ Ps. 48, 3 *of beautiful height*, parallel הַר (*Reland*, *Schultens*); comp. the Arab. نَوْف the high point of the back. According to the LXX, Aq. and others *branch*, from נוּף IV.; according to *Ibn Saruk a circle*, *district*, from נוּף V. (comp. גָּלִיל, כִּכָּר); but these explanations are less appropriate.

נוּץ (3 *pl.* נָצוּ) *intr.* 1. same as נֵץ (נָצַץ) *to glitter*, *to shine*, *to lighten*, Ar. نَاصَ; metaphor. *to bloom*, *to sprout*, as in נֵץ, אָזַב, פָּרַח, זָר־הּ, זַו, זָהַר; comp. Aram. נֵץ. Deriv. נִיצוֹץ according to some. — 2. same as נָס, נָצַץ, נָצָ־א, *to move forward quickly*, *to fly* (see נוֹצָה), comp. צִיץ; *to flee away*, coupled with נוּעַ Lament. 4, 15, this meaning being elsewhere also connected with signif. 1. But as the accent is on the last syllable in נָצוּ, it is better to assume for it a stem נָצָה with similar sense. Derivat. נוֹצָה (נֹצָה).

Hif. הֵנִיץ (only 3 *pl.* הֵנֵצוּ for הֵנִיצוּ, Targ. אֲנֵיץ; *fut.* יָנֵאץ Eccles. 12, 5 = יָנֵץ, יָנִיץ according to the LXX, Vulg., Syr.) *to put forth blossoms*, *to blossom*, Song of Sol. 6, 11; 7, 12; Eccles. 12, 5.

נוֹצָה (and נֹצָה) *f.* 1. only poetical (after the form קוֹמָה, from נוּץ 2) *a wing, a pinion* Job 39, 13, coupled with אֶבְרָה; *the plumage* Ez. 17, 3 7, coupled with כָּנָף and אֵבֶר; comp. Phenic. נצת feathers (Mass. 11). — 2. contracted from נוֹצָאָה (part. Nif. of יָצָא), *filth*, in the crop Lev. 1, 16, prop. quod excernitur; comp. צֵאָה, צוֹאָה.

נוּק (Kal not used) *intr.* same as יָנַק (which see).

Hif. הֵנִיק (*fut.* יָנִיק, with *suff.* תְּנִיקֵהוּ) *to suckle*, Ex. 2, 9, where תְּנִיקֵהוּ may also be read, with the cod. Samar.

נוּר I. (not used) *intrans. to shine, to lighten, to glitter*, same as נָהַר 1 (Phenic. the same, Kit. 22, 2), hence *to burn*, Ar. نَارَ (to shine, lighten); metaph. *to bloom* (see זָהַר); Aram. נְהַר, نَه. Deriv. נִיר, נֵר, תַּנּוּר, מְנוֹרָה, נִיר, the proper names נֵר (also in אַבְנֵר, אֲבִינֵר), נֵרִיָּה.

נוּר II. (Kal not used) *tr. to plough, to cultivate the field;* Phenic. נור the same, hence נרבעלי (Nur-ali = Nur-baali, *ploughed field of Baal*) n. p. of a place in Byzacium. Deriv. מָנוֹר, נִיר.

Hif. הֵנִיר (abridged נִיר) *to furrow a field, to make arable;* Jer. 4, 3; Hos. 10, 12; comp. Ben-Sira 7, 3.

The organic root נַר appears to be connected with אַר belonging to מְאוּרָה, and with עַר belonging to מְעָרָה, verbs פ״א (פ״ע) elsewhere running into those in פ״ן. In Ar. the stem is نَارَ and نَالَ, whence نِيرٌ, and مِنْوَلٌ a weaver's beam, prop. jugum aratorium, Syr. ܢܘܠܐ and ܢܝܪܐ the same.

נוּר *Aram. intr.* same as Hebr. נוּר I. Derivative

נוּר (*def.* נוּרָא) *Aram. f. fire* Dan. 3, 6 11 15 17; 7, 9; comp. Ar. نَار (fire), نُور and نَيِّر (light).

נוּשׁ (*fut.* יָנוּשׁ) *intr. to be sick, to be ill*, figurat. *to suffer*, of the soul Ps. 69, 21. The organic root נַשׁ (comp. Syr. ܢܘܫ or ܢܫ) lies also in אָנַשׁ I., עָנַשׁ, נָסַס (נָסַס) Is. 10, 18, Syr. ܢܫ, Ar. نَشَّ.

נָוֶת (from נָוָה I. after the form מָנָת) *f. dwelling-place, hospice*, for a prophetic school 1 Sam. 19, 18 19 22 23; 20, 1. Such is the reading of the Vulg. and Arab.; but instead of it our text has the plur. נָיוֹת (LXX *Ναυϊώθ*) after the form מְנָיוֹת in the K'tib; in K'ri is נָיוֹת. This prophet-habitation was at רָמָה, and the plur. may have been used on account of the different cells in it.

נזד (not used) *intr.* same as זָד (which see) *to cook, to boil.* Deriv. נָזִיד.

נָזָה I. (*fut.* יִזֶּה, *apoc.* יֵז, יִז) *tr. to moisten, to sprinkle*, e. g. blood, with אֶל 2 Kings 9, 33 or עַל Lev. 6, 20 [27] *upon; to sprinkle the juice of the grape*, with עַל *upon* Is. 63, 3.

The organic root of this stem נַז־ה is also found (according to *Fürst*, Concordance s. v.) in נָצַ־ח (*to be wet, fluid*), whence נֵצַח (*juice*); comp. Ar. نَدَا *to be wet, fluid*, نَدَى *to flow*, نَثَّ, نَثْنَثَ *to flow out, to exude*, نَزَّ *to be liquid, movable*, Greek *νότιος*, Sanskrit nadi (river), German nat, nass &c.; on the contrary the Arab. نَزَا is not to be compared with it.

Hif. הִזָּה (*part.* מַזֶּה, *fut.* יַזֶּה, *apoc.* יַז) *to sprinkle*, with accus. of the place Num. 8, 7, but also with מִן of the object *whereof* Lev. 4, 6 and 14, 16, and with עַל of the person or thing Ex. 29, 21, Lev. 5, 9, with אֶל of the thing 14, 51, אֶל־נֹכַח פְּנֵי 16, 14, לִפְנֵי 16, 15, עַל־פְּנֵי Num. 19, 4, אֶת־פְּנֵי Lev. 4, 6, according to the way of sprinkling.

נָזָה II. (Kal not used) *intr.* same as יָזָה (which see) *to go together*, Arab. وَزَى the same. Deriv. the proper name יִזִּיָּה.

Hif. הִזָּה (*fut.* יַזֶּה) *to collect*, Is. 52, 14 15 *like as many were amazed at him* — and therefore fled from him — *will*

he now gather to himself many nations. The versions have thought sometimes of *expiating*, *purifying*, sometimes of *causing to exult* (after the Ar. نزا); but the explanation now given is the most suitable.

נָזִיד (*constr.* נְזִיד) *m.* prop. anything cooked, hence *a mess*, Gen. 25, 29; 2 Kings 4, 38. As to the form, it is usually taken as = נָזוֹד Nif. of זוד; but it is better to assume the stem נָזַד.

נָזִיר (*constr.* נְזִיר; *pl.* נְזִירִים, with *suff.* נְזִירֶיךָ; from נָזַר I.) *m.* prop. one separated, then 1. *one consecrated*, especially by a vow, *a Nazarite*, Num. 6, 13, Am. 2, 12, fully נְזִיר אֱלֹהִים Judges 13, 5; 16, 17; נֵדֶר נְ׳ Num. 6, 2 *the vow of the Nazarite.* — 2. *a chosen*, *elect one*, of Joseph Gen. 49, 26; Deut. 33, 16; *a prince* Lament. 4, 7, with which has been identified נָזִר in מִנְּזָר Nah. 3, 17. — 3. *the consecrated*, *unpruned*, *untouched vine*, which was so left in the sabbatical and jubilee-years Lev. 25, 5 11, because the Nazarite left his hair unshorn. The unpruned sycomore is called in modern Hebrew בְּתוּלַת שִׁקְמָה. Hence

Hif. הִזִּיר (denom.) *to live like a Nazarite*, with מִן *to abstain from a thing* Num. 6, 3; *to consecrate as a Nazarite*, with לְ 6, 2 5 6.

נָזַל (*fut.* יִזַּל, *pl.* יִזְּלוּ) *intr.* 1. *to flow down*, *to run down*, *to stream down*, of water Num. 24, 7; Ps. 147, 18; *to overflow*, with accus. of the thing: of tears Jer. 9, 17, rain Job 36, 28, like verbs of flowing elsewhere; figur. of the flowing of language Deut. 32, 2, of the diffusion of fragrant odour Song of Sol. 4, 16. Part. plur. נֹזְלִים as a noun, *water* Prov. 5, 15, Ps. 78, 16, *floods* Ex. 15, 8, *brooks* Song of Sol. 4, 15, parall. with מַיִם and opposite to יַבָּשָׁה, rarely an adjective to מַיִם Jer. 18, 14. נָזֹלוּ Judges 5, 5 belongs to זָלַל *to shake.* — 2. (not used) *to turn in*, *to descend* or *alight;* cognate in sense יָרַד; Arab. نزل the same. The passing of the one meaning into the other is as in הָלַךְ (see הָלַךְ). Deriv. מַזָּל. — The organic root נָ־זַל lies also in אָ־זַל I. which see.

Hif. הִזִּיל *to cause to flow* Is. 48, 21. הִזִּיל Lament. 1, 8 belongs to the stem זוּל.

נֹזְלִים see נָזַל.

נָזַם (not used) *trans. to enclose round about*, of a ring, comp. זַם, Aram. זַם, ܙܡ, Arab. زمّ. Derivative

נֶזֶם (with *suff.* נִזְמָהּ; *pl.* נְזָמִים, *constr.* נִזְמֵי) *m.* prop. *a ring*, an ornament for the nose and ear Gen. 24, 47; Is. 3, 25; Prov. 11, 22; Syr. ܩܕܫܐ a nose-ring, Arab. زمام a rope attached to a ring that is put through a camel's nose.

נָזַק (not used) *intr.* prop. to be lessened, therefore *to be injured*, *hurt*, cognate in sense with *tr.* אָסָה (which see), in its organic root נָ־זַק = Arab. زقّ (to be thin, lean), דַּק. Deriv. נֵזֶק.

נְזַק (*part.* נָזִק = נָזֵק) *Aram. intr. to suffer loss* Dan. 6, 3.

Af. הַנְזִק (*part.* מְהַנְזִק, *constr. fem.* מְהַנְזְקַת; *inf. constr.* הַנְזָקָא; *fut.* יְהַנְזִק) *to bring loss upon*, *to inflict loss*, *to damage*, Ezr. 4, 13 15 22.

נֵזֶק *m. loss*, *damage* Esth. 7, 4.

נָזַר I. (Kal unused) *tr. to separate*, *to select*, *to choose*, identical in its organic root נָ־זַר with that in זָר I.; metaphor. a) *to dedicate*, i. e. to select out of a mass; Phenic. נָדַר the same. b) *to abstain*, *to debar*, verbs with this idea at their basis being so used elsewhere. Arab. نذر to consecrate, and also = נָדַר to vow; Syr. ܢܙܪ to keep from, abstain from, food. Deriv. נָזִיר and according to some מִנְזָר.

Nif. נִזַּר (*inf. constr.* הִנָּזֵר, *fut.* יִנָּזֵר) *to keep back from*, *to abstain from*, e. g. food, hence *to fast*, absol. Zech. 7, 3 (where הִנָּזֵר is an adverbial infin.) *abstaining from food*, = צוּם 7, 5; followed by מִן *to refrain from* Lev. 22, 2; *to separate from*, *to fall away from*, מֵאַחֲרֵי יי״

from following God Ez. 14, 7; *to devote oneself*, with לְ of the thing, Hos. 9, 10 *and they devoted themselves to idolatry.*

Hif. הִזִּיר (*inf. constr.* הַזִּיר, *fut.* יַזִּיר) *to refrain* or *detain from*, with accus. of the object and מִן *from* a thing Lev. 15, 31, where the LXX, Vulg. and Syr. with the cod. Sam. have taken הִזַּרְתֶּם as = הִזְהַרְתֶּם, after the Arab. نذر IV. to warn; *to admonish against*, after the Arab. نذر; *to consecrate*, with לְ of the person Num. 6, 12. See נָזִיר.

נָזַר II. (not used) *tr. to surround, to enclose, to encircle*, identical in its organic root נ־זר with that in זָר II., זָר־ה II., זַר II. Deriv. נֵזֶר and according to some מִנְזָר.

נָזַר III. (not used) *tr.* same as מָזַר II. (which see) *to bring together, to heap together*, deriv. מִנְזָר.

נֵזֶר (with *suff.* נִזְרְךָ, נִזְרוֹ) *m.* 1. (from נָזַר I.) *consecration*, of a priest Lev. 21, 12; *the consecration of a Nazarite* Num. 6, 4 5; רֹאשׁ נ׳ verse 9. *the head of a Nazarite*, i. e. the (unshorn) consecrated head, for which נ׳ also stands alone 6, 19; metaphor. *fem. the unshorn hair* Jer. 7, 29. — 2. (from נָזַר II.) same as זֵר *a chaplet, crown*, e. g. of a king 2 Sam. 1, 10; prop. *a golden circle* 2 Kings 11, 12; *a diadem*, of the priest, fully נ׳ הַקֹּדֶשׁ Ex. 29, 6, of צִיץ; *ornament, decoration*, אַבְנֵי נ׳ Zech. 9, 16 *precious stones.*

נֹחַ (from נָח = נָחַם, conseq. *consolation* Gen. 5, 29; but we may read here with the LXX יְנִיחֵנוּ for יְנַחֲמֵנוּ, and the sense would be *rest*) *n. p.* of the patriarch saved at the flood Gen. ch. 5-10; 1 Chr. 1, 4; 9, 2; an ideal model of uprightness Ez. 14, 14 20, after Gen. 6, 9; מֵי נֹחַ Is. 54, 9 *the flood.*

נָחַב (not used) *intr.* same as נָחַם prop. *to breathe out, to groan aloud, to snort*, Arab. نحب the same; transferred to the expression of strong sensuous feelings, as repentance, consolation. Derivative

נַחְבִּי (usually from חָבָה *protector*, but better from נָחַב contracted from נַחֲבִיָּה, *Jah is consolation*) *n. p. m.* Num. 13, 14.

נָחַג according to the Sam. cod. Ex. 14, 25 = נָהַג.

נָחָה (only *perf.* and *imper.*) *tr. to guide, to lead*, with accus. Ex. 32, 34, Is. 58, 11, with בְּ of the place *to* Gen. 24, 27, Ps. 27, 11, with עַד *as far as* 60, 11; cognate in sense נָהַג, נָהַל. The organic root is נַח־ה, Ar. نَحَّ, نَحَا, نَكْنَكَ to drive.

Hif. הִנְחָה (*infin. constr.* הַנְחוֹת, *fut.* אַנְחֶה) *to lead, to guide*, with accus. or בְּ of the place Ex. 13, 21, Gen. 24, 48, with מִן *whence* Num. 23, 7; of time Job 31, 18; with לִפְנֵי *to lead before one* Prov. 18, 16, with אֶת־פְּנֵי the same 1 Sam. 22, 4, with אֶל *to* Ps. 107, 30; *to bring to*, with בְּ 1 Kings 10, 26; *to lead away, to carry captive, to exile* 2 Kings 18, 11, Job 12, 23, with עַל *at, beside, with* 38, 32.

נַחוּם (after the form רַחוּם; *comforter*) *n. p.* Nah. 1, 1; Phenic. נחם; comp. כְּפַר נ׳ n. p.

נִחוּם (only *pl.* נִחוּמִים, in some mss. נִחֻמִים) *m. consolation*, i. e. prosperity, compensation Is. 57, 18, *compassion* Hos. 11, 8.

נְחוּם (*comfort*) *n. p. m.* Neh. 7, 7; elsewhere רְחוּם stands instead, which see.

נָחוֹר (*piercer, slayer;* from נָחַר) 1. *n. p.* of a post-diluvian patriarch, son of שְׂרוּג and grandfather of Abraham Gen. 11, 22, then the name of a race, still preserved in the local name חוֹרָא (ܚܘܪܢ) in the district *Sarûg* (Assem. B. O. II. p. 322. 338). — 2. *n. p.* of a brother of Abraham Gen. 11, 26 27, and of a race, which settled in the city חָרָן Gen. 27, 43; 29, 4. On this account the city was termed עִיר נָחוֹר 24, 10, where the Nahorite gods were worshipped Josh. 24, 2. As in the case of Ishmael and Jacob, twelve sons and as many tribes are assigned to him Gen. 22, 20 seq.,

which latter are to be looked for in the Euphrates-districts.

נְחוּשׁ (from נָחַשׁ II.) *adj. m.*, נְחוּשָׁה *f. brazen*, *made of copper*, of קֶשֶׁת 2 Sam. 22, 35; Job 20, 24; fig. of בָּשָׂר Job 6, 12. Elsewhere the fem. is used in the sense of נְחֹשֶׁת Is. 45, 2; 48, 4; Mic. 4, 13; Job 40, 18.

נְחוּשָׁה see נְחוּשׁ.

נְחִילוֹת *f. pl.* name of a music-choir, having their principal seat in a city of the same or similar name, Ps. 5, 1; to be identified, perhaps, with חִילֵן 1 Chr. 6, 43, חֹלֹן Josh. 21, 15. These inscriptions denote neither a sort of air, nor an instrument of music, but music-bands stationed in certain places.

נְחִיר (only *dual* נְחִירַיִם, from נָחַר) *m. a hole*, *nostril*, Syr. ܢܚܝܪܐ the nose, nostril; hence dual *nostrils* Job 41, 2.

נָחַל I. (*inf. constr.* נְחֹל, *fut.* יִנְחַל) *tr.* 1. *to take*, *to take into possession*, *to seize*, *to get*, as a possession, property, cogn. in sense with אָחַז, יָרַשׁ Ex. 23, 30, Zech. 2, 16, strengthened by the addition of נַחֲלָה Num. 18, 23 24; *to take possession of men*, i. e. to make slaves Zeph. 2, 9; *to have for one's own*, אִוֶּלֶת Prov. 14, 18, רוּחַ 11, 29, טוֹב 28, 10, כָּבוֹד 3, 35, שֶׁקֶר Jer. 16, 19, *to take for one's own*, a people Ex. 34, 9, without the accusat. Josh. 16, 4, with בְּ of the place Num. 18, 20; Deut. 19, 14; Ps. 82, 8. — 2. *to inherit*, with בְּ of the place Judges 11, 2. — 3. with the sense of Pihel or Hif. *to give to be possessed* Num. 34, 17; Josh. 19, 49. Deriv. נַחֲלָה, נַחַל, נַחֲלַת in the proper name נַחֲלִיאֵל.

Pih. נִחֵל (*inf. constr.* נַחֵל) *to give into possession*, with two accusatives Num. 34, 29; Josh. 14, 1; or with לְ of the person 19, 51.

Hif. הִנְחִיל (*part.* מַנְחִיל, *inf. constr.* הַנְחִיל, ־חִיל; *fut.* יַנְחִיל) *to give to be possessed*, with a double accus. 1 Sam. 2, 8, Zech. 8, 12, particularly of the distribution of Canaan Deut. 1, 38; 3, 28; sometimes without an accusat. of the thing 32, 8 (on the contrary in Prov. 8, 21 יֵשׁ is = תּוּשִׁיָּה), or simply with an accus. of the thing Is. 49, 8; *to cause to inherit*, with a double accusat. Prov. 8, 22, or with dative of the person 1 Chr. 28, 8; *to distribute an inheritance* Deut. 21, 16.

Hof. הָנְחַל *to come into possession* (by compulsion), *to have allotted*, with accus. of the thing and לְ of the person Job 7, 3.

Hithp. הִתְנַחֵל (*fut.* יִתְנַחֵל) *to possess oneself of*, *to receive as possession*, followed by an accus. Is. 14, 2, with dat. of the person *for* Lev. 25, 46.

To put the stem along with נָהַל and assume *to draw* as the fundamental signification must be rejected, because a) נָהַל itself has not this fundamental meaning, b) even in מָשַׁךְ these ideas are not united, and c) the one idea cannot well be derived from the other. It is true that the cod. Sam. (Gen. 33, 14; 47, 17; Ex. 15, 13) has interchanged the two; but it is better to suppose that the organic root is נָ־חַל, meaning to lay firm hold of, to seize, proceeding from the idea of attaching, binding, as in חָזַק; the same root being in חַל (חוּל) also.

נָחַל II. (not used) *intr.* same as נָהַל *to walk along*, *to flow along*, *to pour forth;* deriv. נַחַל 1. Conseq. ident. in its organic root with נָהַר. Metaphor. *to be copious*, *to give copiously*, *to present*, Ar. نَالَ.

נָחַל III. (unused and doubtful) *tr.* same as חַל (חָלַל) *to break through*, *to split*, comp. Syr. ܢܚܠܐ φάραγξ. Derivat. נַחַל 2.

נַחַל (with *a* of motion נַחְלָה, once poet. without the idea of motion Ps. 124, 4, once נַחֲלָה Ezek. 47, 19; *dual* נַחֲלַיִם Ez. 47, 9 for נַחְלַיִם; *pl.* נְחָלִים, *constr.* נַחֲלֵי, with *suff.* נְחָלֶיהָ) *m.* 1. (from נָחַל II.) generally *a river*, *a brook*, Eccles. 1, 7, of *a torrent*, which dries up in summer Job 6, 15, whose banks are shaded with willows 40, 22, which flows into the sea Ez. 47, 5, whose water is drunk 1 Kings 17, 5, and which promotes

fertility DEUT. 8, 7; coupled with מַעְיָן Ps. 74, 15 and יָם LEV. 11, 10. Hence the following are applied to it: אֵיתָן AM. 5, 24 (opposite אַכְזָב), נֹבֵעַ PROV. 18, 4, שׁוֹטֵף Is. 30, 28; fig. it is associated with גָּפְרִית 30, 33, דְּבַשׁ JOB 20, 17, שֶׁמֶן MIC. 6, 7, בְּלִיַּעַל Ps. 18, 5. The rivers and brooks of Palestine were named נַחַל, as אַרְנֹן DEUT. 2, 24, יַבֹּק 2, 37, קִישׁוֹן JUDGES 4, 13, בְּשׂוֹר 1 SAM. 30, 9, קִדְרוֹן 1 KINGS 2, 37, כְּרִית 1 KINGS 17, 3. נ׳ הָעֲרָבִים Is. 15, 7, or נ׳ הָעֲרָבָה AM. 6, 14, i. e. *the brook of the deserts* or *desert*, flows between Kerek and G'ebal (Moab and Edom), and falls into the Dead Sea, now called *Wady el-Achsa* (brook of the sandy plains); נ׳ מִצְרַיִם (*brook of Egypt*) NUM. 34, 5, also נַחַל alone Ez. 47, 19 (GEN. 15, 18 נְהַר מִצְרַיִם of the Nile), is *Wady el-Arish* or Rhinocorura (Ῥινοκόρουρα) forming the south boundary of Palestine, called elsewhere *Νεέλ* (נַחַל), see Epiph. Haeres. 66. — 2. (perhaps from נָחַל III.) prop. the deepened out, hence *a ravine* Is. 7, 19; *a deep gorge* 2 KINGS 3, 16, where springs rise Ps. 104, 10, burying-places are made JOB 21, 33, or Troglodytes dwell 30, 6; then applied to *valleys* like גְּרָר GEN. 26, 17, now *G'urf el-Gerar*, a deep and broad Wady (وادي), which coming from the south-east of Gerar receives *Wady el-Sheria;* זֶרֶד NUM. 21, 12, DEUT. 2, 13, שׂוֹרֵק JUDGES 16, 4, אֶשְׁכֹּל NUM. 13, 23, שִׁטִּים Jo. 4, 18 of the Kedron-valley, עַבְרֹנָה NUM. 33, 34; also *the shaft of a mine*, by which mountaineers go in and out JOB 28, 4; the piercing of a shaft being called פָּרַץ. — 3. same as נַחֲלָה, only in נַחֲלִיאֵל.

נַחֲלָאֵל see נַחֲלִיאֵל.

נַחְלָה see נַחַל; with *a* for a final vowel see under נַחֲלָה 2.

נַחֲלָה (*constr.* נַחֲלַת, with *suff.* נַחֲלָתִי, *pl.* נְחָלוֹת) *f.* 1. (from נָחַל I.) *a possession, property*, of men Ps. 2, 8, and things PROV. 20, 21; particularly *a possession of land* NUM. 16, 14, of the possession of the tribes JOSH. 13, 23, of the whole people DEUT. 4, 38, therefore *Palestine*, designated as Israel's possession 26, 1; Is. 58, 14; of the Jewish people as God's possession 1 SAM. 26, 19; Is. 19, 25; *an inheritance*, received from ancestors JOB 42, 15; NUM. 27, 7; 1 KINGS 21, 4. חִלֵּק נ׳ PROV. 17, 2 *to share the inheritance*, i. e. to have part in the inheritance. Also *the lot* communicated *for a possession, what is assigned* JOB 20, 29; 27, 13, conseq. = חֵלֶק, with which it is also coupled GEN. 31, 14; *a portion* 1 KINGS 12, 16. — 2. prop. נַחַל with *a* of motion Ez. 47, 19 = נַחְלָה, *a brook*, where the LXX read נֶגְבָּה; 48, 28. — 3. (from חָלָה) *the sick, the reduced one*, of the Israelite people Ps. 68, 10 (see לָאָה); same as מַחֲלָה *sickness*, fig. *misfortune* Is. 17, 11 (*Saadia*).

נַחֲלִיאֵל (*possession of El*) *n. p.* of a station in the wilderness NUM. 21, 19; cod. Sam. נַחֲלָאֵל.

נֶחֱלָם (*a strong one*, from חָלַם I.) *n. p. m.*, hence a family name or patronym. נֶחֱלָמִי JER. 29, 24, alluding to חֲלֹם 29, 31 32; comp. חֲלֹם.

נַחֲלַת *f.* same as נַחֲלָה 1. *possession* Ps. 16, 6.

נָחַם (Kal not used) *intr.* 1. *to breathe forth, to groan, to sigh*, connected in its organic root נ־חם partly with that in הָמָה, הם־ה, נ־הם III., partly = Arab. نحب VIII. vehementer anhelavit, نحب spiritum duxit, نحم and نحم to sigh deeply, to groan, to lament. — 2. *to feel strongly, warmly, to be excited by zeal, wrath* &c., ident. in its organic root with חמ־ה III. Derivat. נֹחַם, נֶחָמָה, תַּנְחוּמָה, תַּנְחוּם, and the proper names נַחַם, נַחוּם, נְחוּם, נְחֶמְיָה, נַחֲמָנִי, תַּנְחֻמֶת.

Nif. נִחַם (*in pause* נִחָם, *part.* נִחָם, *inf. constr.* הִנָּחֵם, *fut.* יִנָּחֵם, *ap.* יִנָּחֶם) *to be sorry, to have compassion*, JER. 15, 6 *I am weary of pity* Ez. 32, 31; *to grieve*, i. e. to have sympathy, with עַל of the person Ps. 90, 13; *to turn compassionately*, with אֶל JUDGES 21, 6 or לְ of the person 21, 15, *to feel sympathy* JER. 20, 16, with עַל of the person EXOD. 32, 12, *to*

grieve for, with עַל of the thing Jer. 8, 6; Jo. 2, 13; *to repent*, with אֶל of the evil 2 Sam. 24, 16, with מִן of the thing *for*, *on account of* a thing Judges 2, 18; *to feel repentance* i. e. (comp. the English *to rue*) *to be vexed*, *to be heartily grieved* Job 42, 6, Ps. 110, 4, with כִּי in the apodosis Gen. 6, 6 7; 1 Sam. 15, 11; reflex. *to console oneself*, prop. respirare, to respire, to take breath again, with עַל Gen. 38, 10; Ps. 77, 3; *to be calmed*, *to become softer* 2 Sam. 13, 39; *to lay aside grief*, with עַל Is. 57, 6; נ׳ אַחֲרֵי *to comfort oneself for the loss of one*, *to be calmed about* Gen. 24, 67; *to procure comfort*, *pacification*, *appeasement*, hence *to avenge oneself*, *to take vengeance*, which is conceived of as a satisfying of the feeling of revenge, with מִן of or from one Is. 1, 24, comp. ulcisci ab aliquo, se vindicare. וַיִּנָּחֲמוּ Ezek. 31, 16 we should read וַיִּנָּהֲמוּ, as in 24, 23.

Pih. נִחַם (*part.* מְנַחֵם, *inf. constr.* נַחֵם, *fut.* יְנַחֵם) *to console*, *to express condolence*, with accusat. of the person Ruth 2, 13; Is. 40, 1; Job 2, 11; with מִן Gen. 5, 29 and עַל of the thing or person *concerning* Is. 22, 4; 1 Chr. 19, 2; מְנַחֵם *a comforter* Eccles. 4, 1; *to manifest compassion*, *to have pity upon*, with accus. Is. 12, 1; 49, 13; hence *to interest oneself in*, *to assist* Jer. 31, 13.

Puh. נֻחַם (*part.* נֻחָמָה = מְנֻ׳, like סֹעֲרָה in the same place from מְס׳; *fut.* יְנֻחָם) *to be comforted* Is. 54, 11; 66, 13.

Hithp. הִתְנַחֵם (once הִנַּחֵם Ez. 5, 13, 1 *p.* הִנֶּחָמְתִּי; *fut.* יִתְנֶחָם) *to be sorry for*, *to feel compassion for*, with עַל Deut. 32, 36; *to repent* Num. 23, 19; *to console oneself* Gen. 37, 35; *to breathe strongly*, for revenge, with לְ of the person Gen. 27, 42, like נָקַם לְ.

נַחַם (*consolation*, *satisfaction*) *n. p. m.* 1 Chr. 4, 19.

נֹחַם *m. repentance*, *compassion* Hos. 13, 14.

נֶחָמָה *f. consolation*, *appeasing* Job 6, 10; Ps. 119, 50.

נְחֶמְיָה (*Jah is Consolation*) *n. p. m.* Neh. 1, 1, surnamed תִּרְשָׁתָא 8, 9; elsewhere in Ezr. 2, 2; Neh. 3, 16.

נַחֲמָנִי (*one rich in comfort*) *n. p. m.* Neh. 7, 7.

נַחְנוּ (*in pause* נָחְנוּ; a pronominal stem) instead of אֲנַחְנוּ (which see) only in Gen. 42, 11; Ex. 16, 7 8; Num. 32, 32; 2 Sam. 17, 12; Lament. 3, 42; Ar. نَحْنُ.

נָחַס (not used) *intr.* same as נָחַשׁ I. (which see), *to give oracles*, whence נְחָס in the proper name פִּינְחָס.

נְחָס *m. an oracle*, see פִּינְחָס.

נָחַץ (*part. pass.* נָחוּץ) *tr.* same as לָחַץ *to press*, *to urge on;* נָחוּץ 1 Sam. 21, 9 *urged*, *pressed*, *hasty;* comp. Ar. نَحَسَ, نَحَزَ, نَحَضَ.

נָחַר I. (not used) *tr. to bore through*, *to push through*, *to pierce*, ident. with נָקַר; comp. Ar. نَخَرَ *to be bored*, *pierced*, *hollowed*. Deriv. נָחִיר, and the proper name נָחוֹר. The organic root נָ־חַר lies also in חָר II., עָר, כָּר, נָ־קַר, כָּ־רָה.

נָחַר II. (not used) *intr. to snort*, of the horse, *to breathe hard through the nose*, Arab. نَخَرَ the same, Syr. ܢܚܪ to snort, to expel the breath strongly. The organic root נָ־חַר is connected with חַר, חָ־רָה, as the Aram. נְחַר also shews. Deriv. נַחַר, נַחֲרָה, and the proper name נַחֲרַי, נַחְרַי.

נַחַר (from נָחַר II.) *m. a snorting*, of the horse Job 39, 20.

נַחֲרָה (*constr.* ־רַת, from נָחַר II.) *f.* the same Jer. 8, 16.

נַחְרַי and נַחֲרַי (*a snorer*, from נָחַר II.) *n. p. m.* 2 Sam. 23, 27; 1 Chr. 11, 37.

נָחַשׁ I. (Kal unused) *intr.* same as לָחַשׁ and נָחַס (which see) *to utter a low sound*, *to murmur*, *to whisper*, *to hiss*, of serpents, hence נָחָשׁ (see *Fürst*, Conc. s. v.). Metaphor. *to whisper*, *to mutter magical formulas*, *to practise enchantment*, *to utter oracles*, Syr. ܢܚܫ (to whisper, to mutter, to practise enchantment). There is the same metaphor. application

in לָחַשׁ, כִּשֵּׁף, אָשַׁף, חָרַשׁ II., הָגָה and צִפְצֵף. Derivat. נַחַשׁ, and the proper name נַחְשׁוֹן.

Pih. נִחֵשׁ (*part.* מְנַחֵשׁ, *inf. constr.* נַחֵשׁ, *fut.* יְנַחֵשׁ) *to whisper*, hence *to divine*, *to give oracles*, by a cup Gen. 44, 5 15, coupled with עוֹנֵן Lev. 19, 26, קָסַם 2 Kings 17, 17, כִּשֵּׁף 2 Chr. 33, 6; *to look upon as a prognostic* 1 Kings 20, 33 (Vulg.), *to divine*, like divinare and augurari Gen. 30, 27, and בְּ *by* 44, 5.

The fundamental signification of the stem is sufficiently attested by the use of it in Pihel with the same latitude as כִּשֵּׁף, קָסַם, by its identity with לָחַשׁ and Syr. ܢܚܫ, as well as by the connection of the organic root (נ־חש) with that of חָשָׁ־ה; especially as in other instances *to give oracles* and *to practise enchantment* is explained by *murmuring* and *whispering* (Is. 8, 19; 29, 4). But it may be still doubted whether the noun נָחָשׁ (serpent) has been derived from it, though the Arab. لَوَاحِس (serpents) points to a connection with לָחַשׁ. The Arab. نحس, نهش, نهس *to pierce*, or its assimilation to the organic root in ר־חש meaning *to move*, *to creep*, so that נָחָשׁ would be explained like שָׂרָף, זָחַל עָפָר, Lat. serpens &c. is not at all unsuitable for the derivation of the noun.

נחשׁ II. (not used) *intr. to be hard*, *firm*, metaphor. of metals, Arab. نَحُسَ the same; ident. in its organic root נ־חש with that in קָשָׁ־ה, קָשָׁ־א &c. Deriv. נְחֹשֶׁת, נְחוּשָׁה, נָחוּשׁ, נְחֻשְׁתָּן, and the proper names נְחֻשְׁתָּא, נָחָשׁ 3.

נָחַשׁ III. (not used) *intr. to be dirty*, *unclean*, *hateful*, of adultery, Arab. نَحِسَ or نَحُسَ the same. Deriv. according to some נְחֹשֶׁת 2. (which see).

נְחַשׁ *Aram. intr.* same as Hebr. נָחַשׁ II. Deriv. נְחָשׁ.

נַחַשׁ (*pl.* נְחָשִׁים, from נָחַשׁ I.) *m.* *an omen*, *incantation*, *augury*, parallel קֶסֶם Num. 23, 23; 24, 1; Syr. ܢܚܫܐ.

נָחָשׁ (*constr.* נְחַשׁ, *plur.* נְחָשִׁים, see נָחַשׁ I.) *m.* 1. *a serpent*, Gen. 3, 2 4 13, named perhaps from hissing Jer. 46, 22, the stem having an assonance with לָחַשׁ Eccles. 10, 11; coupled with שָׂרָף and צֶפַע Deut. 8, 15; Is. 14, 29. It is represented as wise and sly Gen. 3, 1; 49, 17; its bite Num. 21, 17 like its poison (חֵמָה) Ps. 58, 8 is deadly. Then *a sea-serpent*, to which בָּרִיחַ *swift* and עֲקַלָּתוֹן *rolled* are applied Is. 27, 1, i. e. *a water-monster*, such also symbolising great powers elsewhere (Dan. 7, 3; Apoc. 3, 1); *artificial serpents made of brass* Num. 21, 9. — 2. The constellation of *the northern dragon* Job 26, 13; called also לִוְיָתָן (which see) 3, 8, Ar. حَيَّة. — 3 (from נָחַשׁ II.; *brass-place*) *n. p.* of a city otherwise unknown 1 Chr. 4, 12. — 4. (*oracle-giver;* from נָחַשׁ I.) *n. p. m.* 1 Sam. 11, 1; 2 Sam. 17, 25 27.

נְחָשׁ (*def.* נְחָשָׁא) *Aram. masc. brass*, *copper* Dan. 2, 32; 7, 19; coupled with פַּרְזֶל 4, 20, אָע 5, 4 and חֲסַף 2, 45.

נַחְשׁוֹן (*oracle-giver*, from נָחַשׁ I.) *n. p. m.* Ex. 6, 24.

נְחֹשֶׁת (with *suff.* נְחֻשְׁתִּי, נְחֻשְׁתָּהּ, נְחֻשְׁתֵּךְ, נְחֻשְׁתָּם; *dual* נְחֻשְׁתַּיִם; from נָחַשׁ II.) *f.* (Ez. 1, 7 and Dan. 10, 6 קָלָל is not an adject. but a subst., conseq. נ׳ is fem. here also; on the contrary it appears as masc. along with מְמֹרָט [which see] 1 Kings 7, 45, מֻצְהָב Ezr. 8, 27 &c.) 1. *brass*, *χαλκός*, *copper*, a metal used for vessels, parts of a building, arms &c. Ez. 26, 11; 27, 2; 36, 18, coupled with בַּרְזֶל Gen. 4, 22, זָהָב 2 Sam. 8, 10, בְּדִיל Ez. 22, 18, כֶּסֶף 22, 20 as a firm, hard metal Jer. 1, 18; 15, 20; Ps. 107, 16. Compared with gold and silver an ignoble metal, hence figur. *ignoble* Jer. 6, 28. Metaph. *a fetter* Lament. 3, 7, commonly *dual* Judges 16, 21; 2 Sam. 3, 34; 2 Kings 25, 7; Jer. 39, 7; 52, 11, prop. a double fetter, consisting of two halves. — 2. properly the firm, hence as in אֶדֶן (which see) *the basis*, *ground*, *support*, *lower part*, of the bottom of a kettle standing on the fire Ez. 24, 11; figurat. *the female pudenda*, conceived of as the

lower part, *the base;* comp. שֵׁת (from שׁוּת) pudenda, and שָׁת basis, support; hence נִשְׁפַּךְ נְחָשְׁתֵּךְ 16, 36 *thy shame was poured out*, i. e. whoredom was much practised; ident. with נִשְׁפַּךְ תַּזְנוּת 16, 15; 23, 8. It is therefore unnecessary to read נַחְשָׁתֵךְ (thine impurity) from נָחַשׁ III. and after the Arabic, for נְחֻשְׁתֵּךְ.

נְחֻשְׁתָּא (*basis, ground, support;* see נְחֹשֶׁת 2) *n. p. f.* 2 Kings 24, 8.

נְחֻשְׁתָּן (formed from נְחֹשֶׁת 1, *brass-image*) *n. p.* of the brazen serpent made by Moses and afterwards superstitiously worshipped 2 Kings 18, 4.

נָחַת (*fut.* יִנְחַת, but also יֵחַת, תֵּחַת, *Nun* being first assimilated to *Cheth* and then ֶ being lengthened into ֵ; once תֵּחַת Prov. 17, 10 according to the Masora, because the accent is on ֵ at the commencement; 3 *plur.* in pause יֵחָתּוּ from יֵחַתּוּ Job 21, 13, derived, according to the punctuators, from חַת) *intr. to come down*, with accus. whither Job 21, 13, *to lie down* (see נָחֵת) prop. to bow oneself down; comp. Arab. نكس *to lie deep down*, as an ambuscade 2 Kings 6, 8 (תִּנְחָתוּ to be read for תַּחֲנֹתִי); *to sink down*, with עַל *upon* one, Ps. 38, 3 *and thy* (punishing) *hand sinks down upon me;* then *to come down upon with hostile intent* Jer. 21, 13, where יָרַד is sometimes used; figur. *to press upon*, *to make an impression*, with בְּ of the person Prov. 17, 10 (which is referred to חָתָה בְּ to seize, lay hold of) *a reproof enters into.* Deriv. נַחַת 1, נָחֵת.

Nif. נִחַת (3 *pl.* נִחֲתוּ) *to sink* or *press into a thing*, with בְּ Ps. 38, 3.

Pih. נִחֵת (3 *fem.* נִחֲתָה, *imper.* נַחֵת) *to bend*, *to press down*, a bow, i. e. *to stretch it* 2 Sam. 22, 35, Ps. 18, 35, cognate in sense דָּרַךְ; *to water down* or *level*, גְּדוּדִים (*the ridges*, *beds*, from גַּד = גָּדָה I. which see) Ps. 65, 11.

Hif. הִנְחִית (*imper.* הַנְחַת) *to lead down*, *to cause to come down*, Jo. 4, 11; comp. הוֹרִיד 4, 2.

The trans. signification of the stem still lies in the Ar. نحت (to stretch, in fight; to make crouch down, a woman, in cohabitation), نكس (to bend down, to stretch down); the organic root נָ־חַת, in which the fundamental meaning lies, may also exist perhaps in שָׁ־חַת, תַּ־חַת.

נָחֵת (only *pl.* נְחִתִּים for נְחֵתִים, but without being on that account the *Nif.* of חָתַת; comp. אֲתִים interchanged with אִתִּים) *adj. masc. descending*, in order to conceal oneself or lie in ambush 2 Kings 6, 9.

נַחַת 1. (from נָחַת) *a descent*, Is. 30, 30 *the coming down of his arm*, i. e. his descending strokes; *a going down*, עַל־עָפָר *into the dust*, i. e. into the grave Job 17, 16; *a setting down*, i. e. what is set down (upon the table) 36, 16. — 2. (*lowness*) *n. p. m.* 1 Chr. 6, 11, for which 6, 19 תּוֹחַ and 1 Sam. 1, 1 תֹּחוּ of similar meaning are put. — 3. (from נוּחַ) *f. rest* Is. 30, 15; *ease*, *inactivity*, *repose* Eccles. 4, 6; 6, 5; Phenic. נחת *rest* (Kit. 2, 2).

נְחֵת (*part.* נָחֵת = נְחִת) *Aram. intr.* same as Hebr. נָחַת *to come down* Dan. 4, 10 20; Syr. ܢܚܬ the same, *fut.* יֵחוּת, ܢܶܚܽܘܬ as if from ܚܬ, חַת.

Af. אַחֵת and אֲחֵת (*fut.* יַחֵת, *imper.* אַחֵת, *part.* מְהַחֵת) *to bring down*, *to lead down* Ezr. 5, 15, *to deposit*, *lay up* 6, 1 5; Syr. ܐܰܚܶܬ the same.

Hof. (after the Hebrew manner) הָנְחַת *to be deposed* Dan. 5, 20.

נָטָה (3 *pl.* נָטוּ, and נָטָיוּ Ps. 73, 2 K'ri; *part.* נֹטֶה, נוֹטֶה, *part. pass. fem. plur.* נְטוּיוֹת Is. 3, 16 K'ri; *inf. constr.* נְטוֹת; *fut.* יִטֶּה, *apoc.* יֵט, ־יֶט) *tr.* prop. *to stretch*, *to extend*, *to spread*, *to bend*, cogn. in sense with מָ־תַח, לָ־טַח, מָ־תַג &c., hence 1. *to stretch out*, יָד with בְּ of what one has in the hand Josh. 8, 26, and sometimes without יָד 8, 18; with עַל *over* a thing Ex. 8, 2; of God to punish, or to attack and strike Is. 5, 25; 9, 11; 10, 4; 23, 11, for which הֵנִיף יָד (11, 15; 19, 16) and הֵשִׁיב יָד (1, 25) are also used;

with עַל *against* one Zeph. 1, 4; with אֶל *against* one, i. e. to oppose one Job 15, 25; נ׳ גָּרוֹן *to stretch out the neck*, i. e. as a sign of pride Is. 3, 16, נ׳ קָו עַל *to stretch a measuring line*, i. e. to put it on a thing Is. 44, 13; Job 38, 5; Lament. 2, 8; *to elongate*, of צֵל Ps. 102, 12. — 2. *to spread out*, *to expand*, a tent Gen. 12, 8, the heavens Is. 40, 22, וְנוֹטֵיהֶם (sing. like 22, 11) Is. 42, 5 *and he stretches them out;* figurat. נ׳ רָעָה עַל *to spread out evil against one*, i. e. to expand it like a net, *to devise* Ps. 21, 12; omitting the object 1 Chr. 21, 10; for which 2 Sam. 24, 12 has נָטַל, which in Lament. 3, 28 is likewise construed with עַל. — 3. *to bow down*, *to incline sidewise*, *to sink*, with accus. שְׁכֶם Gen. 49, 16, לֵב Ps. 119, 112, שָׁמַיִם 18, 10 (of God), קִיר (to fall in) 72, 4; רַגְלַיִם to fall 73, 2 (where נָטוּ should be read); omitting the accus.-object רַגְלַי 17, 11. Here belongs also the passage in Job 15, 29 *he does not bow their possession to the earth*, i. e. he does not enlarge it to superabundance (see מִנְלֶה). Still farther, *to turn to*, *to conduct* or *lead to*, i. e. to bestow, with accus. of the object Gen. 39, 21; Is. 66, 12. — 4. *intr. to decline*, of the day, i. e. to become late Judges 19, 8; *to stretch forwards*, of a shadow 2 Kings 20, 10; *to incline*, *to turn*, Num. 20, 17; 2 Sam. 2, 19; with אֶל *to turn to one* Gen. 38, 16; with עַד 38, 1; with מִן or מֵעִם *to turn away from one* Ps. 44, 19; Job 31, 7; with אַחֲרֵי prop. *to turn after one*, i. e. to attach oneself to his party, *to follow* Ex. 23, 2; Judges 9, 3; *to be devoted to* 1 Sam. 8, 3; *to go away*, *to depart* 14, 7. Deriv. מִטָּה, מַטֶּה, מֻט.

Nif. נִטָּה (3 *pl.* נִטָּיוּ; *fut.* יִנָּטֶה) *to be stretched along*, of נְחָלִים Num. 24, 6, צִלְלֵים Jer. 6, 4; *to be stretched forth*, *put along*, of קָו, with עַל Zech. 1, 16.

Hif. הִטָּה (*part.* מַטֶּה, *pl.* מַטִּים, *constr.* מַטֵּי; *inf. constr.* הַטּוֹת; *imp.* הַטֵּה, *apoc.* הַט; *fut.* יַטֶּה, *apoc.* יַט) 1. stronger than Kal, *to reach* or *stretch out*, the hand, to punish Is. 31, 3; *to spread out*, שַׂק 2 Sam. 21, 10, אֹהֶל 16, 22; *to bow down*, שָׁמַיִם Ps. 144, 5, *to reach*, כַּד Gen. 24, 14; *to incline*, אֹזֶן, i. e. to obey Jer. 7, 24, usually with לְ of the person Ps. 17, 6; Prov. 4, 20; *to bend sidewise*, *to turn aside*, *to lead aside*, 2 Sam. 3, 27; *to conduct*, *to lead* Num. 22, 23; *to turn away*, from the right path, hence *to mislead* Job 36, 18; *to turn away*, from a suppliant Ps. 27, 9; *to thrust away*, *to drive away*, *avert* Jer. 5, 25. Here belong also the expressions ה׳ לֵב פ׳ *to lead one's heart* (in a good sense) 2 Sam. 19, 15, with עַל Prov. 21, 1, אֶל Ps. 119, 37 or לְ to a thing 141, 4, with אַחֲרֵי *to lead the mind to follow* 1 Kings 11, 2; in a bad sense, *to lead* or *turn away*, from the right path Is. 44, 20; Prov. 7, 21; הִטָּה חֶסֶד עַל־פ׳ *to turn favour to one* Ezr. 7, 28; הִטָּה מִשְׁפָּט *to bend the right* 1 Sam. 8, 3, for which is also used אָרְחוֹת מִשְׁפָּט Prov. 17, 23 or דֶּרֶךְ Am. 2, 7, and absol. Ex. 23, 2. הִטָּה מִן *to push away*, מִדִּין *from judgment* (right) Is. 10, 2; absol. Am. 5, 12, מִדֶּרֶךְ *from the* (usual) *way* Job 24, 4; *to push aside*, *drive away* Is. 29, 21. — 2. *intr. to turn aside*, *to swerve*, Job 23, 11, commonly with מִן of a thing Is. 30, 11; *to walk along*, Ps. 125, 5 *who walk along their crooked ways.*

Hof. (not used) הֻטָּה, only *part.* מֻטֶּה, מֻטָּה as nouns; *fut.* יֻטֶּה only in the proper name יֻטָּה, יוּטָּה, if this be not from יֻטְּבָה = יָטְבָה.

As to the organic root נָט־ה, it is also in מָט I. (belonging to מוּטֶה = מֻטֶּה Ez. 9, 9 and מוֹטָה Is. 58, 9), מַד, מָד, Arab. ماط, نطا, نطّ, نطنط &c.

נְטִיל (*pl. constr.* נְטִילֵי, lengthened out of נָטַל; from נָטַל) *adj. masc.* prop. *bearing*, hence *laden*, with accus. כֶּסֶף Zeph. 1, 11.

נָטִיעַ (only *pl.* נְטִיעִים) *m.* prop. anything planted, hence *a plant* Ps. 144, 12.

נְטִיפָה (only *pl.* נְטִיפוֹת) *f.* prop. a little drop, hence *a pendant*, so called from its form Judges 8, 26; Is. 3, 19; comp. σταλάγμιον ear-drop, from στα-

λάζω to drop; Arab. نُطْفَة a pearl and ear-drop.

נְטִישָׁה (*pl.* נְטִישׁוֹת) *f. tendril, twig* Is. 18, 5; see נָטַשׁ I.

נָטַל (*part.* נוֹטֵל, *fut.* יִטּוֹל) *tr.* prop. *to raise, to lift up, to lift away, to heave away*, hence *to carry*, cogn. in sense with נָשָׂא, Is. 40, 16 *he carries the isles as a little dust*, i. e. easily (Targ.); with עַל *to lay upon* Lament. 3, 28 and 2 Sam. 24, 12. Metaphor. *to lay before* = נָתַן לִפְנֵי Jer. 21, 8, for which 1 Chr. 21, 10 has נָטָה עַל (which see). — 2. *intr. to be weighty, heavy*, = טוּל II., שָׁקַל, סָלָא, סָלָה, where is the same metaphor. application. The organic root נ־טַל lies also in טַל II., whence perhaps מְטִיל, in the Aram. נְטַל, נְטֵל, ܢܛܠ for נָשָׂא, whence מַטּוּלָא, ܡܰܛܽܘܠܳܐ weight. Derivat. נָטִיל, נֵטֶל.

Pih. נִטֵּל (*fut.* יְנַטֵּל) *to take up, to bear*, coupled with נִשֵּׂא Is. 63, 9.

נְטַל (1 *pers.* נִטְלֵת; *part. pass. fem.* 2 *pers.* נְטִילַת) *Aram. tr. to lift up, to bear* (Targ. for נָשָׂא) Dan. 4, 31; *pass. to be lifted up*, with מִן 7, 4.

נֵטֶל *m.* prop. *carriage*, hence *burden, load* Prov. 27, 3.

נָטַע (*part.* נוֹטֵעַ, נֹטֵעַ, *pl.* נֹטְעִים; *inf. constr.* נְטֹעַ and טַעַת Eccles. 3, 2; *imp.* נְטַע, *fut.* יִטַּע) *tr.* prop. to put in, hence *to strike in, to stick in*, a nail, a pin, Eccles. 12, 11 of fixing by scripture; *to fasten* or *make firm*, a tent Dan. 11, 45, of the tent of the heavens (לִנְטֹעַ) Is. 51, 16, where the LXX and Syr. read לִנְטֹת after 40, 22; *to set up*, a statue Deut. 16, 21, but commonly *to plant*, זַיִת 6, 11, עֵץ Eccles. 2, 4, כֶּרֶם ibid., Deut. 20, 6, גַּנּוֹת Jer. 29, 5; opposite נָתַשׁ 45, 4, עָקַר Eccles. 3, 2; with בְּ Jer. 32, 41, עַל Am. 9, 15, and the accus. of the place Ez. 36, 36, and with a double accusat. Is. 5, 2; Jer. 2, 21; figurat. a people, i. e. to give them a fixed abode 2 Sam. 7, 10, Am. 9, 15, opposite Jer. 45, 4; the ear, i. e. to create Ps. 94, 9. The organic root נ־טַע is also found in תַּח, תָּךְ, תַּךְ; Arab. سنق with the same fundamental signification. Deriv. מַטָּע, נְטִיעַ, נֶטַע, the proper name נְטָעִים.

Nif. נִטַּע (3 *plur. in pause* נִטָּעוּ) *to be planted*, Is. 40, 24 *they are scarcely planted.*

נֶטַע (*in pause* נָטַע, *constr.* נְטַע Is. 5, 7, with *suff.* נִטְעִי, *plur. constr.* נִטְעֵי) *m. a plantation, a planted place* Is. 5, 7; 17, 11; *the planting* 17, 11; *a plant* Job 14, 9.

נְטָעִים (*plantations*) *n. p.* of a locality in Judah 1 Chr. 4, 22.

נְטִעִים see נְטִיעַ.

נָטַף (*fut.* יִטֹּף) *intr. to drop, to drip, to flow*, with accusat. of the thing (like נָזַל, הָלַךְ), of which some overflows Jo. 4, 18; Song of Sol. 5, 5 13; *to drop down*, מַיִם Judges 5, 4, absol. Ps. 68, 9; fig. of speech Song of Sol. 4, 11; Prov. 5, 3; with עַל of the person *to drop speech upon one*, i. e. to penetrate, quicken and animate them with its beneficent influence Job 29, 22; comp. הִטִּיף (Ezek. 21, 2). Deriv. נָטָף, נְטִיפָה, the proper name נְטֹפָה (on the contrary טַפַּת belongs to טוּף).

Hif. הִטִּיף (*part.* מַטִּיף, *fut.* יַטִּיף) *to cause to drop, flow out* or *overflow*, with accusat. עָסִיס Am. 9, 13; *to make discourse flow*, i. e. *to speak, to prophesy*, with עַל *upon* a thing Am. 7, 16, with אֶל Ez. 21, 2 7; with לְ of a thing Mic. 2, 11, or absol. 2, 6.

The stem (Arab. نطف, Aram. נְטַף, ܢܛܦ, Ethiop. נטב) has נ־טַף for its organic root, which lies also in שָׁ־טַף, as well as in זָב, צָף, זָף I., אָ־דַב I., דָּב, דְּאַב, דָּבָ־ה, Ar. نصب (fluxit).

נָטָף (*pl. constr.* נִטְפֵי) *m. a drop*, of מַיִם Job 36, 27; metaphor. *an aromatic gum* or *resin* Ex. 30, 34, so called from its flowing out, distilling; LXX *σταχτή*, from *στάζω*.

נְטֹפָה see נְטֹפָה.

נְטֹפָה (*resin-trickling*, of the dropping of an aromatic resin; hence *balsam-* or *storax-place*) *n. p.* of a city and region,

in whose hamlets singers dwelt in Ezra's time Neh. 7, 26; 12, 28, in the neighbourhood of Jerusalem and Bethlehem Ezr. 2, 22, the mod. *Beith Netiph*, south-west of Jerusalem (*Robins.* II. 600). *Gentile* נְטֹפָתִי 2 Sam. 23, 28 29; 2 Kings 25, 23; 1 Chr. 2, 54; 9, 16; Jer. 40, 8. The apocryphal Esdras writes נְטֹפָה.

נָטַר (*fut.* יִטּוֹר and יִנְטֹר) 1. *intr.* *to look attentively*, at a thing, *to look at*, *to observe*, Ar. نظر; derivat. מַטָּרָה 2. — 2. *to keep*, *to guard*, אַף, i. e. *to be angry*, which, however, is commonly omitted Nah. 1, 2, Ps. 103, 9, prop. to continue anger, with לְ Nah. l. c. or אֵת of the person Lev. 19, 18, like שָׁמַר Jer. 3, 5; *to keep*, *to watch* Song of Sol. 1, 6; 8, 11. Deriv. מַטָּרָה 1, נֹטֵרָה.

The organic root נ־טר is clear from the Ar. نطر and نظر, and its identical נָצַר (which see). טָר I. (which see), Aram. טַר (Pa. טַיֵּר, noun טַיָּר) are the same root.

נְטַר (1 *pers.* נִטְרֵת) *Aram. intr.* same as Hebr. נָטַר, then *trans.* *to keep*, *to preserve* Dan. 7, 28.

נֹטֵרָה (prop. *part. fem. Kal* of נָטַר) *f.* a female keeper, *a shepherdess*, Song of Sol. 1, 6.

נָטַשׁ I. (*part. pass.* נָטוּשׁ, *fut.* יִטֹּשׁ) 1. *intr.* *to stretch* or *extend*, *to spread*, *to widen*, of branches (see נְטִישָׁה); נָ׳ הַמִּלְחָמָה 1 Sam. 4, 2 *the battle spreads* (Vulg., Ar.); 30, 16 *lo they are scattered on the surface of the whole land.* — 2. *tr.* *to spread out*, *to scatter about*, with עַל of the place Num. 11, 31, with accus. of the person, and accus. of the place *to which* Ez. 29, 5, or בְּ *where* 32, 4, parallel הֵטִיל; *to sprinkle about*, דָּמִים Hos. 12, 14. The Targ. expresses the same idea by רְטַשׁ or רַטֵּשׁ, which is connected therewith by root; or it is paraphrased by רְמָא. — 3. Metaphor. *to scatter afar*, *to disperse abroad*, hence *to give up*, a people to foreign masters Is. 2, 6; *to eject*, *to reject*, *to give to* 2 Kings 21, 14; Judges 6, 13; 1 Sam. 12, 22; *to give up*, contention Prov. 17, 14; *to remit*, debt Neh. 10, 32; *to leave off*, *to discontinue*, the cultivation of the field Ex. 23, 11, coupled with שָׁמַט; *to suffer* Gen. 31, 28, like הִנִּיחַ and נָתַן elsewhere; hence it is interchanged with הִרְחִיק, הִשְׁלִיךְ, עָזַב; and the Targumic אַרְחֵק, רַחֵק, רַטֵּשׁ, טַלְטֵל are used for it. Deriv. נְטִישָׁה.

Nif. נִטַּשׁ (*fut.* יִנָּטֵשׁ) *to spread*, with בְּ of the place Judges 15, 9, 2 Sam. 5, 18 22, for which the Chronicles have פָּשַׁט; of branches and plantations Is. 16, 8; *to be loosened*, of a ship's tacklings, i. e. to hang slack Is. 33, 22 (Vulg.); *to be dispersed*, with עַל of the place Am. 5, 2 (Targ., LXX, Vulg.).

Puh. נֻטַּשׁ *to be forsaken* Is. 32, 14.

נָטַשׁ II. (*part. pass. f.* נְטוּשָׁה) *tr.* same as לָטַשׁ (which see) *to sharpen*, *to point*, *to whet*, of חֶרֶב Is. 21, 15 (*Saadia*); the Syr. uses ܠܛܫ for it.

נִי (with *suff.* נִיהֶם; from נָהָה I.) *m.* *a lamentation*, *wailing*, Ez. 27, 32, comp. v. 30 31, cognate in sense with קִינָה, and a stronger expression than בְּכִי v. 31. Thus נִי would be contracted from נְהִי (Masora), and there is no need to emend it into נְהִיָּם. The LXX, Theod., Syr. and some mss. read unsuitably בְּנֵיהֶם; it would be better still to read בְּפִיהֶם, since נָשָׂא בְפֶה קִינָה is agreeable to the usus loquendi.

נִיא belonging to הֵנִיא and יָנִיא = יָנִי see נוּא I.

נִיב (from נוּב I.) *m.* *fruit*, *produce*, hence *food* Mal. 1, 12; fig. *fruit* of the lips Is. 57, 19 K'ri, i. e. speech, praise, thanksgiving, prayer (see נוֹב), comp. καρπὸς χειλέων (Hebrews 13, 15); Phen. נב (Niba, *fruit-place*) n. p. of a place in Numidia. The K'tib of Is. 57, 19 has נוֹב.

נֵיבַי (either from נוּב I. *the marrowy*, *having the vigour of life*, or from נוּב II. *projecting*) *n. p. m.* Neh. 10, 20.

נִיד (from נוּד I.) *m.* *movement*, שְׂפָתַיִם of the lips, to console or compassionate with empty speech Job 16, 5.

נִידָה *f.* *a going astray*, *a wandering*

away, of the homeless; *banishment* LAMENT. 1, 8 (LXX, Jerome), conseq. from נוּד I. or נָדָה I.; but more suitably = נִדָּה *abomination*, from נָדַד.

נָיוֹת see נָוֶת.

נִיחֹחַ (after the form נִיצֹץ; with *suff.* נִיחֹחִי, נִיחֹחֲכֶם, *pl.* with *suff.* נִיחֹחֵיהֶם; from Pihel נוֹחֵחַ) *m.* prop. satisfaction, quieting, i. e. *pleasantness*, *agreeableness*, *delight*, only in the genit. to רֵיחַ and of sacrifices GEN. 8, 21; LEV. 2, 12; *sacrifice* generally 1, 9; 3, 5; 29, 2; NUM. 28, 2; נָתַן רֵיחַ נִ׳ *to sacrifice* EZ. 6, 13. The derivation from נוּחַ is clear from the Syr. translation ܢܝܚܐ. Talm. נִיחָא לָךְ *do you like?* Noun-building of this form from ע״ו is not unusual in Arabic (see *De Sacy* Gramm. Ar. I. p. 561), and was also employed in Hebrew.

נִיחֹחַ (from נוּחַ; only *pl.* ־חִין) *Aram. masc. a sacrifice*, proceeding elliptically from רֵיחַ נִ׳; hence נַסֵּךְ נִ׳ *to dedicate a sacrifice* DAN. 2, 46; הַקְרֵב נִ׳ *to offer a sacrifice* EZR. 6, 10.

נִין (with *suff.* נִינִי; from נוּן) *m.* 1. *a shoot*, *after-shoot*, *new shoot*, fig. *posterity* GEN. 21, 23, IS. 14, 22, JOB 18, 19, constantly coupled with נֶכֶד, *a sprig*, to denote offspring. The verb in Ps. 72, 17 is not a denomin. — 2. The name of a fish-shaped water-god, נִין being = נוּן and the Sanskrit mîna (a fish), *Ninus;* then the name of the founder of the Assyrian empire, ὁ Νῖνος, the statue of Ninus having been worshipped with that of Bel (Diod. 11, 8).

נִינְוֵה *n. p.* of a city founded by Nimrod, Νῖνος in Strabo and Ptolemy, which lay on a small tract above the confluence of the Zabatus or Lycus (the great Zab) with the Tigris GEN. 10, 11, conseq. the modern small place of ruins Nimrûd. The other three cities, which Nimrod founded in that district (כֶּלַח, רְחוֹבֹת עִיר, רֶסֶן GEN. l. c.), were gradually united with Nineveh so as to become one large city, whose circumference was three days' journey JON. 3, 3, i. e. 480 stadia or 24 hours (*Ctesias* apud Diod. Sic. 2, 3); while the western side in length extended from Nimrûd (Nineveh) to Kuyyundshik (רֶסֶן), and the northern side in breadth from thence to Khorsabad (כֶּלַח) &c. In this large Nineveh which arose out of the union of four cities, the population was enormous NAH. 3, 15 seq. It had at a certain time 120,000 children JON. 4, 11, and could boast of being called *the unique* ZEPH. 2, 15, in short *the great city* JON. 1, 2; 3, 2; 4, 11; JUDITH 1, 1; greater than Babylon, *Strabo* 16 p. 737; *Amm. Marcell.* 18, 7, 1; the great Ninus *Diod. Sic.* 2, 23. In *Ammian* the name *Ninuos* (Nineveh) also appears; and *Niebuhr* found a village there called *Nunia*. — The derivation of the name from נִין נָוֶה (for נְוֵה נִין *dwelling-place of Ninus*) has an analogy in רְחֹבֹת עִיר for עִיר רְחֹבוֹת; but the name seems more correctly to have been formed from נִין ὁ Νῖνος, and consequently like the latter, as also Νινύας (written also in Syncellus Νῖνος), נִינְוֵה, i. e. either son of Ninus, or a fem. termination of the royal name, may be the name of an Assyrian god. See נִין 2.

נִיס (from נוּס) *m. a fugitive* JER. 48, 44 K'tib.

נִיסָן *m.* name of the first month of the old Hebrew year, fully חֹדֶשׁ נִ׳ ESTH. 3, 7, NEH. 2, 1, for which the Pentateuch has חֹדֶשׁ הָאָבִיב (which see), elsewhere הַחֹדֶשׁ הָרִאשׁוֹן or רֹאשׁ חֳדָשִׁים. As it is a historical tradition (Rosh ha-Shana 1, 2), that the names of the months came from Babylonia to the Hebrews at a later period, for which reason they have an Aramaean colouring (*Kimchi*), and as נִ׳ in fact appears among these peoples (Targ. נִיסָן, Syr. ܢܝܣܢ, Palmyr. נִיסָן, and so the Arab. نيسن), the derivation of the word from the Hebrew (נִיצָן = נִיסָן), as *Anastasius* already gives it (apud Meursius, varia divina p. 27), must be rejected *a priori*. The names or surnames of old Asiatic gods are preserved in תַּמּוּז, אֱלוּל, אֲדָר, כִּסְלֵו (which see), and in אֵיתָן, אָבִיב, בּוּל, זִו, as we have shewn already; so that

the appellations must be looked upon as originating in a primitive worship. With this assumption, the explanation of 'נ from the Zend navâzan or navaçna (new day), as *Stern* (über die Monatsnamen &c. p. 131 seq.) supposes, must be set aside, and the name or surname of a primitive Semitic god be adopted as the original. נִיסָן (for נִסָּן from נסס I.) seems to be the name of Adonis, as the year's sun and the spring-god; his name being also זִוָּן *Zaváνας*, because the month of May זִו (אִיָּר) was sacred to him.

נִיצוֹץ (from נִצֵּץ = נוּץ after the form נִיחֹחַ) *m. a spark*, Is. 1, 31; Targ. נִיץ, נִיצָא the same, Sam. fig. *pupil of the eye.*

נִיר (from נוּר I.) *masc.* same as נֵר *a light* or *lamp* 2 Sam. 22, 29.

נִיר as a verb, see נוּר II.

נִיר *m.* 1. (from נוּר I.) same as נֵר *a light* or *lamp*, an essential part of a nomad-tent or a dwelling, hence figur. *an enduring dwelling, a family, posterity* 1 Kings 11, 36; 15, 4; 2 Kings 8, 19; 2 Chr. 21, 7. — 2. (from נוּר II.) *newly broken, novale*, i. e. a field recently broken up with the plough, which is therefore good, Prov. 13, 23; fig. Jer. 4, 3; Hos. 10, 12. For וַנִּירָם Num. 21, 30 see יָרָה.

נָיִת *pl.* נָיוֹת *f.* same as נָוֶת which see.

נָכָא (Kal not used) *tr.* same as נָכָה *to smite, to strike away, to strike in pieces; to hurt, to wound, to injure, to lame;* Ar. نَكَى, نَكَعَ, Syr. ܢܟܐ the same. Figur. *to strike down, to disturb*, the mind; *to smite in pieces, to destroy*, plantations. Deriv. נָכֵא, נְכָאִים (נְכֵאָה).

Nif. נִכָּא (3 *pl.* נִכְּאוּ) *to be beaten, to be scourged*, with מִן of the place Job 30, 8 [5].

נָכֵא (from נָכָא) *adj. m.*, נְכֵאָה *f. dejected, afflicted*, of the רוּחַ Prov. 15, 13; 17, 22; 18, 14; cognate in sense עָצֵב. Comp. נָכֶה.

נְכָאִים (from נָכָא) *m. plur. a state of being beaten to pieces, desolation*, Is. 16 7 *ye mourn very much the desolation.* The pl. stands for the abstract.

נְכֹאת (properly an infin.-form of נָכָא after the manner of קְרֹאת, מְלֹאת, conseq. a singular) *f.* the name of an *aromatic gum*, perhaps the gum tragacanth, many kinds of which appear in Syria Gen. 37, 25; 43, 11; Targ. שְׁעַף = שְׁעִית, Sam. קְטַפָּא a sort of resin or gum; Ar. نَكَأَة, نكوه = نَكَعَة the same. It is uncertain how this signification is connected with the stem נָכָא; for the assumption that it means *to grind* to powder, is not yet certain. The derivation from a masc. נְכָא must be rejected. — On נְכֹות see the word.

נָכַד I. (not used) *intr. to sprout, to grow, to put forth shoots*, transferred to human propagation; in Arab. this idea lies in نَهَدَ, in Ethiop. in ነገደ, hence nagad *a stem, a race;* the organic root נ־כד is also in גָּד־ה II. Deriv. נֶכֶד 1.

נָכַד II. (not used) *intr. to be in straits* or *distress, to be unhappy, troubled*, Ar. نَكِدَ. Deriv. נֶכֶד 2.

נֶכֶד (with *suff.* נֶכְדִּי) *m.* 1. (from נכד I.) prop. *sprout*, hence *progeny* Gen. 21, 23, Is. 14, 22, Job 18, 19, coupled with נִין; Ethiop. nagad the same, cod. Sam. נֶגֶד Gen. l. c. for נֶכֶד. — 2. (from נכד II.) *misfortune, destruction*, Job 31, 3; where the best mss., however, read נֵכֶר. Ar. نَكَد vita misera.

נָכָה (Kal not used) *tr. to strike, to hurt, to injure*, hence *to destroy, to kill;* figurat. *to strike down, to vex.* Its organic root is נָכ־ה, which is also found in nec-o, noc-eo; and with *n* softened into *i* in ic-o, Ar. وَقَعَ, نَقَعَ, لَقَعَ, لَقَّ &c., Ethiop. ነከየ, modern Hebrew לָקָה. Deriv. נָכֶה, נָכוֹן.

Nif. נִכָּה *to be smitten* or *slain* 2 Sam. 11, 15.

Pih. נִכָּה (*inf. constr.* נַכֵּה) *to smite, to make war upon* Num. 22, 6, where, however, it is more correct to look upon נַכֶּה as the 1 pers. fut. Hif.

Puh. נֻכָּה (*fem.* נֻכְּתָה, 3 *plur.* נֻכּוּ) *to*

be smitten, *to be beaten down* Exod. 9, 31 32.

Hif. הִכָּה (*part.* מַכֶּה, *constr.* מַכֵּה; *inf. absol.* הַכֵּה, *constr.* הַכּוֹת; *imper.* הַכֵּה, *apoc.* הַךְ; *fut.* יַכֶּה, *apoc.* יַךְ) *to strike*, with accus. of the person and בְּ of the instrument Ex. 21, 18, Num. 22, 23; without בְּ 1 Kings 20, 35; but also בְּ *to smite upon* a thing Ex. 17, 6, and without בְּ Ps. 78, 20; *to chastise*, *torment*, *punish*, Jer. 2, 30; Neh. 13, 25; ה' לְחָיַיִם *to give boxes on the cheeks* Job 16, 10, regarded as the highest insult Lament. 3, 30, hence *to treat shamefully* Ps. 3, 8; Mic. 4, 14; *to smite water* (with a prophet's mantle) 2 Kings 2, 8, i. e. to perform a miracle upon it; with מִן *to strike away* Ez. 39, 3; *to push* or *butt*, with the horn Dan. 8, 7, with בְּ *upon* 1 Sam. 2, 14; *to pierce*, with a spear 2 Sam. 2, 23; figur. of a worm Jon. 4, 7; of the sun, with עַל 4, 8, with accus. of the person Is. 49, 10; *to smite into* 2 Sam. 4, 6; *to hit with a blow that throws down*, with אֶל of the member 1 Sam. 17, 49, and accus. of the person 1 Kings 22, 34; *to beat in pieces* Ex. 9, 25; *to reduce to ruins* Am. 3, 15; *to strike in*, with a double accus. Ps. 3, 8; *to pierce into*, with בְּ of the instrument and בְּ *into* 1 Sam. 19, 10, also with the accus. of the person 26, 8; *to strike asunder*, a tent, i. e. to pull it down Judges 7, 13; *to precipitate*, *to hurl into*, with בְּ Zech. 9, 4; *to smite*, *to kill*, Gen. 4, 15, sometimes with the addition of בֶּחָרֶב Josh. 11, 10, or לְפִי חֶרֶב 8, 24, or coupled with the intensive הֵמִית 1 Kings 16, 10, 2 Kings 15, 10, or with the consequence מוּת 25, 25; with accusat. נֶפֶשׁ *the life* Gen. 37, 21; Lev. 24, 18. In this sense it is used of killing on the part of God 2 Sam. 6, 7, his angel 2 Kings 19, 35; of men, with accusat. and מִן Judges 14, 19, or בְּ partitive 1 Sam. 18, 27, or omitting the accus. of number 2 Sam. 23, 10; *to tear in pieces*, of animals of prey Jer. 5, 6; figur. *to calumniate* 18, 18; *to put to flight and smite*, 1 Sam. 13, 4; with the announcement of space 2 Sam. 5, 25, time 1 Sam. 30, 17, or number Judges 3, 31; hence coupled with רָדַף Gen. 14, 15; fully הִכָּה אָחוֹר Ps. 78, 66. Phrases are: ה' כַּף Ez. 22, 13, ה' כַּף אֶל־כַּף 21, 19 ה' בְּכַף 6, 11, *to strike the hands*, *to strike the hands together*, a gesture of exultation, of dislike and of lamentation; ה' לֵב אֶת־פ' 1 Sam. 24, 6 *the heart smites one*, i. e. excites him; הִכָּה בְּ' *to smite with a thing*, viz. with a sickness or plague Gen. 19, 11; 2 Kings 6, 18; ה' חֵרֶם *to smite with a curse*, with a second accus. of the object Mal. 3, 24; *to smite the Nile*, i. e. to change it into blood Ex. 7, 25; *to punish and change into a thing*, with לְ Is. 11, 15; ה' שָׁרָשׁ *to strike roots* Hos. 14, 6, comp. שִׁלַּח שָׁרָשׁ Jer. 17, 8. Derivat. מַכָּה.

Hof. הֻכָּה (Ps. 102, 5 הוּכָּה; *part.* מֻכֶּה, *constr.* מֻכֵּה; *fut.* יֻכֶּה) *pass.* of Hif. *to be beaten* Ex. 5, 14, *to be chastised*, *punished*, *visited* 1 Sam. 5, 12; Ps. 102, 15; *to be killed* Num. 25, 14, *to be stormed*, *conquered* Ez. 33, 21.

נָכֶה (an old *part. pass.* for נָכִי; *constr.* נְכֵה) *adj. masc. smitten*, therefore with the genitive רַגְלַיִם *lame* 2 Sam. 4, 4, רוּחַ *dejected*, *afflicted* Is. 66, 2.

נֵכֶה *pl.* נֵכִים see נוּךְ.

נְכֹה and נְכוֹ *n. p.* of an Egyptian king, successor of Psammetichus, who fought against the Assyrian king Nabopolassar 2 Kings 23, 29 33. The same king is also mentioned in 2 Chr. 35, 20 and 36, 4. He is identical with Νεχαὼ δεύτερος of Manetho, the Νεκώς of Herodotus. A Necho was conquered at Carchemish Is. 46, 2. The Targ and Syr. derive the name incorrectly from נָכָה.

נְכוֹ see נְכֹה.

נָכוֹן (after the form חָזוֹן, from נָכָה) *m. a blow*, *stroke*, *death* 2 Sam. 6, 6, the old name of a threshing-floor, for which 1 Chr. 13, 9 has כִּידוֹן = כִּיד (destruction, death); *destruction*, Job 12, 5 *destruction to those*, *whose foot wavers;* on the contrary נָכוֹן 18, 12 &c. belongs to כּוּן.

נְכוֹת (prop. *part. m. Nif.* after the

form נְלוֹן, from כּוּת to conceal, to keep, with *suff.* נְכֹתֹה) *m. treasure* 2 Kings 20, 13; Is. 39, 2 (Targ., Syr., Saad.); it is not necessary to derive it, with *Lorsbach*, from the Persian nikahid (to keep); cognate in sense נְכָסִים (2 Chr. 1, 11).

נָכַח (not used) *intr.* prop. 1. *to be firm, strong, powerful*, cogn. in sense with אוּל I., prop. *to be firmly entwined with one another* (comp. نكّ to bind together, to unite); the idea of firmness (see חָזַק, קָוָה, קָשַׁר, חוּל) proceeding generally from that of knotting, putting in a chain; identical in its organic root נְ־כַח with כַּח, יָ־כַח. Metaphor. *to be right, equitable, just*, a right thing being looked upon as firm. Deriv. נְכֹחָה, נָכֹחַ, נֹכַח. — 2. *to be on, in front, before, over against*, cognate in sense with אוּל II., קָבַל II. Derivat. נֹכַח, נֹכַח.

נָכֹחַ (with *suff.* נְכֹחוֹ, *plur.* נְכֹחִים) 1. *adj. m. right, equitable, authentic* Prov. 8, 9, coupled with יָשָׁר; substantively *the right, the right conduct*, Is. 57, 2 *who walketh his right way.*

נֹכַח (with *suff.* נִכְחוֹ, from נָכַח 2) *m.* prop. same as נֶגֶד *the fore part*, pars antica, prob. in the first instance the name of the fore part of the body, *the belly*, like קֹבֶל, the noun אוּל (body and before); then a prepos. *before, in presence of*, יָצָא נִכְחוֹ Ez. 46, 9 *to go out before him*, comp. Am. 4, 3 נֶגֶד in this sense; חָנָה נִכְחוֹ Ex. 14, 2 *to encamp before him.* More commonly we have instead of it

נֹכַח *masc. the front;* hence *a prepos.* 1. *before*, נֹכַח יי *before God*, i. e. known and agreeable to him Judges 18, 6; *before = manifest* Jer. 17, 16; שׂוּם נ׳ *to put before* Ez. 14, 7; sometimes with the addition of פָּנִים Lament. 2, 19 *before the face*, i. e. *before;* נ׳ עֵין פ׳ Prov. 5, 21. — 2. *over against, opposite to* (comp. נֶגֶד) Ex. 26, 35; 40, 24. According to this twofold meaning of נֹכַח, which has arisen perhaps from the noun-idea of belly, body, other words expressing relation have originated by combination with the present one, as אֶל־נ׳ *towards before* Num. 19, 4; לְנֹכַח *straight forwards*, i. e. not backwards or sidewards Prov. 4, 25; *in front of = over against* Gen. 30, 38; *before = for*, i. e. having an eye to 25, 21; עַד־נ׳ *to the front of*, i. e. *close before* Judges 19, 10 = עִם (beside) 19, 11.

נְכֹחָה (*pl.* נְכֹחוֹת) *f. right, righteousness*, coupled with אֱמֶת Is. 59, 14; Am. 3, 10; *pl.* the same Is. 26, 10; 30, 10; opposite חֲלַקּוֹת.

נָכַל (only *part.* נוֹכֵל) *tr. to deceive, to deal fraudulently* Mal. 1, 14, Aram. נְכַל, ܢܟܠ the same; metaphor. *to act cunningly.* The fundamental signification is (according to *Fürst's* Concordance s. v.) *to conceal, to hide, to cover*, identical in its organic root נְ־כַל with כַּל (כּוּל), כָּלָ־א I., כָּלָ־ה I., Sankrit çal, Greek κλεί-ειν, κωλ-ύειν, κολ-ούειν, Latin cal-ere (clam = calam), cel-are, oc-cul-o, German hel-an, hehl-en, after the analogy of בָּגַד, מָעַל. But نَكَلَ to fetter, whence نِكْل fetter, refers to a fundamental signification = זָמַם.

Pih. נִכֵּל *to act cunningly*, with לְ of the person Num. 25, 18.

Hithp. הִתְנַכֵּל (*fut.* יִתְנַכֵּל) *to shew oneself cunning*, i. e. *to take cunning plans*, with accus. of the person Gen. 37, 18 or בְּ Ps. 105, 25.

נֶכֶל (only *pl.* with *suff.* נִכְלֵיהֶם) *masc. cunning, deceit*, Num. 25, 18; Aram. נִכְלָא, ܢܟܠܐ the same.

נָכַס (not used) *tr. to conceal, to keep*, treasures, cogn. in sense with טָמַן, צָפַן; identical in its organic root נְ־כַס with כַּס (כּוּס), כַּת, Syr. ܟܣܐ. Deriv. נֶכֶס.

נֶכֶס (only *plur.* נְכָסִים) *m. pl. riches, goods* (cogn. in sense מַטְמוֹן, צָפוּן, נְכוֹת, which proceed from the same fundamental signification) Josh. 22, 8; Eccles. 5, 18; put with עֹשֶׁר 2 Chr. 1, 11 12.

נְכַס (not used) *Aram. trans.* same as Hebrew נָכַס.

נְכַס (only *plur.* נִכְסִין, *constr.* נִכְסֵי, from נְכַס) *Aram. m.* same as Hebrew נֶכֶס Ezr. 6, 8; 7, 26.

נָכַר I. (Kal not used) *intr.* prop. *to be marked, signed,* by indentation, hence metaphor. 1. *to be foreign,* i. e. departing from the usual and the known. — 2. *to be perceptible.* — The organic root כָּ־כַר lies also in זָ־כַר (to mark, to pierce, to impress), כּוּר I., כָּרָה I., and also in כָּ־קַר, דָּ־קַר &c.; comp. Arab. نَكِرَ (1. to perceive, observe, know, understand; 2. to find strange), نَكُرَ (to be distinguished, remarkable, wonderful). Deriv. נָכְרִי, נֹכֶר, נֵכֶר, נֵכָר.

Nif. נִכַּר (*fut.* יִנָּכֵר) 1. *to make oneself unknown, to dissemble,* prop. *to present oneself as foreign* (נָכְרִי), and therefore probably a denominative from נָכְרִי Prov. 26, 24. — 2. *to be perceived, to be known* Lament. 4, 8; *to be recognised* Job 34, 19.

Pih. נִכֵּר (*fut.* יְנַכֵּר) *to find strange, to look upon as foreign,* i. e. to disdain, to despise Job 21, 29; *not to know* Deut. 32, 27; *to act in a strange, unknown way,* i. e. to mistake, *to despise* Jer. 19, 4. So also in Arabic.

Hif. הִכִּיר (*part.* מַכִּיר; *inf. constr.* הַכִּיר, before Makkeph הַכֶּר; *fut.* יַכִּיר) prop. to press strongly into a thing, i. e. to perceive it by finding out its distinguishing characteristics; hence *to recognise,* i. e. *take knowledge of* Gen. 31, 32; 37, 32; *to regard* Jer. 24, 5. Here belongs the phrase הִכִּיר פָּנִים (*to regard* or *look upon the person*) Deut. 1, 17, Prov. 24, 23, = נָשָׂא פ׳; *to observe one,* i. e. to care for him Ruth 2, 10, *to reverence* Dan. 11, 39; *to recognise,* what was strange Gen. 27, 23; Job 7, 10; *to acknowledge* Deut. 21, 17; *to conceive* 2 Sam. 3, 36; *to understand* Job 4, 16; 24, 13; Neh. 13, 24; *to be intimate with,* with accusat. Job 24, 17; *to distinguish* Ezr. 3, 13. Derivat. מַכָּר and perhaps הַכָּרָה.

Hithp. הִתְנַכֵּר (*part.* מִתְ־; *fut.* יִתְנַכֵּר) *to be recognised* Prov. 20, 11; *to represent oneself as strange* Gen. 42, 7; *to feign, to dissemble* 1 Kings 14, 5 6.

נָכַר II. (Kal not used) *tr.* same as מָהַר I., מָהַר 3, מָכַר I. *to deliver over, to give up,* interchanging מ and נ. Hence

Pih. נִכֵּר *to give up,* בְּיַד פ׳ 1 Sam. 23, 7; hence the LXX πέπρακεν.

נֵכָר (*c.* נֵכַר; from נָכַר I.) *m. anything strange* i. e. a strange land, opposite to home; hence בֶּן־נ׳ *son of a foreign land, a heathen, a non-Israelite* Gen. 17, 12, אַדְמַת נ׳ *a heathen land* Ps. 137, 4; אֵל נ׳ Deut. 32, 12, אֱלֹהֵי נ׳ Jer. 5, 19 *a heathen god;* בַּת אֵל נ׳ Mal. 2, 11 *a heathen woman;* figur. *heathenism, heathen worship,* Neh. 13, 30; 2 Chr. 14, 2.

נֶכֶר (from נָכַר I.) *m. a remarkable, extraordinary thing,* hence *calamity* (cognate in sense אֵיד) Job 31, 3, Ar. نُكْر the same.

נֹכֶר (with *suff.* נָכְרוֹ) *m.* 1. same as נֵכָר Ob. 1, 12, coupled with אֵיד, צָרָה, אֹבֵד, Ar. نُكْرٌ the same. — 2. (a ground-form to נָכְרִי) *foreign land.*

נָכְרִי (formed from נֹכֶר 2; *pl.* נָכְרִים) *adj. m.,* נָכְרִיָּה (*pl.* נָכְרִיּוֹת) *f. strange, foreign,* i. e. outlandish, heathenish, and therefore coupled with מַלְבּוּשׁ Zeph. 1, 8, עַם Ex. 21, 8, אִישׁ Deut. 17, 15, עִיר Judges 19, 12; commonly a subst. *a stranger* Prov. 5, 10; *one standing at a distance* 27, 2; like זָר in a bad sense Job 19, 15; *an estranged, alienated one* Ps. 69, 9; *a heathen* Is. 2, 6; *an enemy* Ob. 11. *Fem. strange* or *unheard of* Is. 28, 21, *degenerate* Jer. 2, 21; subst. *a strange woman, one not belonging to the house,* therefore *an improper one, an adulteress* Prov. 2, 16; 7, 5, coinciding with אִשָּׁה זָרָה, זוֹנָה.

נְכֹת see נְכוֹת.

נָלָה (Kal not used) *tr. to conduct to an end, to complete,* hence *to acquire;* Arab. نَالَ, to give, bestow. Derivat. מִנְלֶה.

Hif. הִנְלָה (*inf. constr.* הַנְלוֹת, with כְּ and *suff.* כַּנְּלֹתְךָ) *to complete, to bring to

an end, Is. 33, 1, parallel הָתֵם; hence *Kimchi* has paraphrased it by הַשְׁלִים, *Ibn Sarûk* by כַּלֵּה. It is, therefore, not necessary to read כְּכַלֹּתְךָ.

נְמִבְזָה *fem. the contemptible*, *the vile* 1 Sam. 15, 9; derived either from a compound of מְבֻזָּה and נִבְזָה, or from נִמְזָה and מִבְזָה in the popular dialect. See מִבְזָה.

נָמָה *intr. to reach to*, *to extend*, of sleep Ps. 76, 6; Aram. נָם, whence נִימָא a thread; Ar. نَمَّ tr. to spread, extend. Derivative

נְמוּאֵל (*El is Spreader*, perhaps same as יְמוּאֵל) *n. p. m.* Num. 26, 9; *patr.* נְמוּאֵלִי ibid. 26, 12.

נָמַךְ an assumed stem, see מָכַךְ.

נָמַל (not used) *intr. to join*, *to crowd together*, *to collect;* identical in its organic root מַל with מָלֵא (prop. מַל-א), in Hithp. הִתְמַלֵּא (Job 16, 10), Arab. مَلَأَ; comp. the organic root in גָּמַל (prop. to bring together, to collect), Ar. جمل (to gather), كَمَلَ to heap together; הַמַל (to הֲמֻלָּה a heap, a crowd). Deriv. נְמָלָה. For נִמַּלְתֶּם and יִמַּל see מָלַל.

נְמָלָה (*pl.* נְמָלִים) *f. an ant*, Prov. 6, 6; 30, 25; from נָמַל, because ants crowd together in flocks; Ar. نَمْلَة the same.

נָמַר (*in pause* נָמָר) *intr. to spread*, *to diffuse itself*, of odour, Jer. 48, 11, opposite עָמַד; Ar. نَمَرَ the same, whose transitive is نَمَّر.

נָמַר I. (not used) *intr. to be liquid*, of water, opposite to stagnant; hence to be clear, fresh, of water; Ar. نَمِرَ the same. The organic root מַר is also in מַר I. which see. Deriv. the proper names נִמְרָה, נִמְרִים (נָמֵר).

נָמַר II. (not used) *intr.* prop. *to be cut in*, *indented*, *notched*, therefore *to be striped*, cognate in sense with חָבַר II. (Ar. نَمِرَ the same); ident. in its organic root מַר with that in מַר II.; as also the 2[d] signification in Arabic, to be violent, strongly excited (of the mind), is connected with מַר II. Deriv. נָמֵר.

נְמַר *Aram. intr.* same as Hebr. נָמַר II.

נָמֵר (*pl.* נְמֵרִים; from נָמַר II.) *masc.* prop. *the spotted*, *striped*, hence *a panther*, *a leopard* (πάρδαλις) Jer. 13, 23, sometimes too perhaps (as in the Ethiop.) *the striped tiger*, who lurks in ambush and springs suddenly upon his prey 5, 6; Hos. 13, 7; Hab. 1, 8. הַרְרֵי נְמֵרִים Song of Sol. 4, 8 are parts of the Lebanon-mountains, where dens of wild beasts are.

נָמֵר (*pl.* נִמְרִים; from נָמַר I.) *masc.* prop. *a clear*, *wholesome river;* hence in pl. the name of a group of such rivers on the borders of Gad and Moab, fully מֵי נִמְרִים Is. 15, 6, Jer. 48, 34, where was also a city נִמְרִין, whose ruins still exist near רָמוֹת (es-Salt). See *Robinson* II. 279.

נְמַר (from נְמַר) *Aram. m.* same as Hebr. נָמֵר Dan. 7, 6, a symbol of Persia.

נִמְרֹד *n. p. m.* of a hero belonging to the Ethiopic race, a hunter and ruler after the flood, who founded a kingdom in the land of Shinar, i. e. Babylonia, where were four great cities, and who from thence established the Assyrian kingdom, according to a tradition in the Jehovistic narrator Gen. 10, 8-12. If מָרַד (which see) be the stem, then נִמְרֹד can only mean *the hero* or *valiant one*, which the designation גִּבּוֹר appears to confirm, and to which all the Arabic traditions (Abulfeda; see too Herbelot) allude. But as the LXX write the name Νεβρώδ, and Josephus Νεβρώδης, *m* may have arisen perhaps out of *b*, and the word be connected with the Persian نَبَرْدَه, نَبَرْد a valiant, strong one, a hero. אֶרֶץ נ׳ Mic. 5, 5 is Babylonia.

נִמְרָה (*flowing water*, from נָמַר I.) *n. p.* of a city of the Gadites in Gilead Num. 32, 3, interchanged with בֵּית נִמְרָה 32, 36, Josh. 13, 27, bordering on Moab. The place may have lain among the

clear and flowing brooks in the neighbourhood of Wady Shaib. See נָמֵר.

נִמְרִים see נָמֵר.

נָמַשׁ (not used) *tr. to communicate, to reveal*, secrets, Arab. نَمَسَ the same. Deriv. the proper name

נִמְשִׁי (from נִמְשִׁיָּה; *Jah is Revealer*) *n. p. m.* 2 Kings 9, 2.

נֵס (with *suff.* נִסִּי; from נָסַס I.) *masc.* prop. same as תּוֹפָעָה, a sign set up on a height and visible afar off; hence *a banner, a standard*, round which warriors gather Is. 5, 26, erected on bare mountains 13, 2; 18, 3; figur. 11, 12; *a flag* 33, 23; Ez. 27, 7; *a high pole* Num. 21, 8; *a sign of warning* or *admonition* Num. 26, 10, subsequently used like אוֹת, מוֹפֵת (which see). יי׳ נִסִּי Ex. 17, 15 is the proper name of an altar. Syr. ܢܶܣܳܐ a flag, sign.

נְסִבָּה (prop. *part. Nif. f.* of סָבַב) *f. a turn, course* of things 2 Chr. 10, 15, for which 1 Kings 12, 15 has סִבָּה.

נָסַבָּה Ez. 41, 7, if we should not rather read נוֹסְפָה, see סָבַב.

נָסַג (*inf. abs.* נָסוֹג, *fut.* יִסַּג) *intr. to give way, to retreat, to draw back*, hence מֵאַחַר אֱלֹהִים Is. 59, 13 *to draw back from following God*, i. e. to fall away from him; Mic. 2, 6 *reproach does not depart*, where כְּלִמּוֹת would be construed with the masc. sing.; better, however, to read יַסִּג. The organic root נ־סג lies also in סג I., זח, נ־סח, נ־סע, and passes sometimes into an active sense.

Hif. הִסִּיג (*fut.* יַסִּיג, *ap.* יַסֵּג) *to put away, to drive away, to remove, to carry away*, goods, Mic. 6, 14 *thou mayest put thy goods aside, and wilt not save them for all that;* then *to remove* גְּבוּל i. e. *to displace* Deut. 19, 14, Hos. 5, 10, for which is הִשִּׂיג in Job 24, 2.

Hof. הֻסַּג *to be driven back, removed*, Is. 59, 14.

נָסָה Ps. 4, 7 see נָסָה I. and II.

נָסָה I. (Kal unused) *tr.* after the Arab. نَشَا *to try by the smell, to prove* (*Schultens*); after the analogy of בָּחַן and בָּחַר I. properly to glow, to burn, hence *to purify, to prove*, with which נָץ may be compared. More correctly, however, after its organic root נָס־ה to divide, to separate, to cleave, Arab. نَسَّ (intr.), hence *to penetrate into* a thing, *to examine, to search through, to try*, comp. Targ. בְּדַק. In another application, the organic root also exists in נס II., עַ־נַשׁ, Aram. קְ־נַס, and in נָאַץ, נָעַץ; hence metaphor. *to reject, to despise, to disdain.* Deriv. מַסָּה.

Pih. נִסָּה (*part.* מְנַסֶּה, *inf. constr.* נַסּוֹת, *imp.* נַס, *fut.* יְנַסֶּה) *to try, to put to the proof* (to effect the authentication of it), with בְּ *by* a thing 1 Kings 10, 1; Judges 2, 22; *to make an attempt* Eccles. 2, 1, with accusat. of the person Dan. 1, 12 14; *to desire a proof* Judges 6, 39; *to try often*, i. e. *to be accustomed* 1 Sam. 17, 39; Deut. 28, 56; applied to God, who tries the virtues and the piety of men Deut. 13, 4, Ps. 26, 2, by sufferings Gen. 22, 1, generally same as עִנָּה *to afflict* Judges 3, 1 (see מַסָּה); vice versa, it is applied to men, who try God, i. e. doubt his help Ex. 17, 2, Num. 14, 22, by asking for proofs Is. 7, 12; hence coupled with מָרָה Ps. 78, 56. נִ׳ דָבָר אֶל *to try a word with one* Job 4, 2 (Aq., Symm.), if we should not take here נָשָׂא = נִסָּה (comp. Ps. 4, 7) and translate *to lift up a word* i. e. *to speak* to one. Aram. נַסִּי, ܢܰܣܺܝ the same. — נְסָה in Ps. 4, 7 stands for נָשָׂא = שָׂא (*Ibn Esra*), the same phrase appearing in Num. 6, 26; but see נָסָה II.

נָסָה II. (only *imper.* נְסָה) *tr. to irradiate, to illuminate, to shine upon* Ps. 4, 7 (*Rashi*), conseq. the organic root נס־ה is = נָס, נָץ.

נָסַח (*fut.* יִסַּח) *tr. to tear away, to root out*, of a country Ps. 52, 7, i. e. to lead into exile; *to pull down*, a house Prov. 15, 25, comp. נָתַשׁ; *to remove, to displace*, a watch, i. e. to relieve guard. Deriv. מַסָּח.

Nif. נִסַּח (*fut.* יִסַּח) *to be torn away, to be driven out* Prov. 2, 22; Deut. 28, 63.

The organic root נ־סח is closely connected with that in נ־סג, זח, נ־סע, פּ־סח; for the extra-Semitic comparison see *Pott*, Etymolog. Forsch. I, p. 268.

נְסַח *Aram. tr.* same as Hebr. נָסַח.

Ithpe. אִתְנְסַח (*fut.* יִתְנְסַח) *to be torn away*, *to be driven away*, *to be plucked out*, Ezr. 6, 11.

נָסִיךְ (with *suff.* נְסִיכֵם, *plur. constr.* נְסִיכֵי, with *suff.* נְסִיכֵיהֶם, from נָסַךְ I.) *m.* 1. *a molten image*, like נֶסֶךְ Dan. 11, 8, as also פֶּסֶל = פָּסִיל; on the whole, therefore, = מַסֵּכָה. — 2. *what is poured out*, *a libation*, *a drink-offering* Deut. 32, 38, = נֶסֶךְ, נֵסֶךְ. — 3. prop. one dedicated or appointed under נֶסֶךְ, hence *a sovereign*, *ruler*, *prince*, cognate in sense with אַלּוּף Josh. 13, 21; Ez. 32, 30; Mic. 5, 4; Ps. 83, 12; conseq. = מָשִׁיחַ.

נָסַךְ I. (*fut.* יִסֹּךְ; *inf. constr.* נְסוֹךְ) *trans.* 1. *to pour out*, יַיִן, as a libation, with לְ of the person Hos. 9, 4, i. e. *to worship;* commonly נ׳ נֶסֶךְ לְ Ex. 30, 9, for which Is. 57, 6 has שָׁפַךְ נֶסֶךְ לְ, conseq. like σπένδειν, libare; metaphor. *to dedicate*, *to appoint*, with the offering of a נֶסֶךְ Psalm 2, 6; *to pour out* רוּחַ תַּרְדֵּמָה Is. 29, 10. — 2. *to smelt*, *to cast*, molten images, of metal Is. 40, 19; 44, 10. Deriv. נָסִיךְ, נֶסֶךְ, נֵסֶךְ, מַסֵּכָה 1.

Nif. נִסַּךְ *to be appointed* Prov. 8, 23.

Pih. נִסֵּךְ (*fut.* יְנַסֵּךְ) *to pour out*, with לְ of the person 1 Chr. 11, 18; for which 2 Sam. 23, 16 has the Hif.

Hif. הִסִּיךְ (*inf. constr.* הַסֵּךְ, הַסֵּיךְ; *fut.* יַסִּיךְ, *ap.* יַסֵּךְ) *to pour out as a libation*, to Jehovah 2 Sam. 23, 16, or to idols Jer. 44, 17; commonly ה׳ נֶסֶךְ Num. 28, 7, but also דָּם Ps. 16, 4.

Hof. הֻסַּךְ (*fut.* יֻסַּךְ) *to be poured out* Ex. 25, 29; 37, 16.

נָסַךְ II. *to weave*, *to intertwine*, *to knot*, Ar. نسج, connected with שׂוּג, סָךְ, שָׂךְ; hence 1. *to cover*, *to veil*, Is. 25, 7; 2. *to enter into an association*, *to make a covenant* 30, 1. Deriv. מַסֵּכָה 2. and 3., מַסֶּכֶת.

נֶסֶךְ and נֵסֶךְ (*in pause* נָסֶךְ, with *suff.* נִסְכּוֹ; *pl.* נְסָכִים, with *suff.* נְסָכֶיהָ, נִסְכֵּיהֶם; נִסְכֵּי from נָסַךְ I.) *masc.* 1. *a libation*, *a drink-offering* Gen. 35, 14, coupled with מִנְחָה Jer. 7, 18; Jo. 1, 9 13; 2, 14; hence נָסַךְ נ׳ לְ Ex. 30, 9, שָׁפַךְ נ׳ לְ Is. 57, 6, i. e. *to shew reverence for;* coupled with זֶבַח Lev. 23, 37, שְׁלָמִים Num. 29, 39. — 2. *a molten image*, same as מַסֵּכָה and נָסִיךְ (Dan. 11, 8) Is. 41, 29; coupled with פֶּסֶל 48, 5.

נְסַךְ (Peal unused) *Aram. tr.* same as Hebr. נָסַךְ I. *to pour out;* deriv. נְסַךְ.

Pa. נַסֵּךְ (*inf. constr.* נַסָּכָה) *to sacrifice*, *to dedicate*, נִיחֹחִין (sacrifices) Dan. 2, 46; Ar. نسك.

נְסַךְ (*def.* נִסְכָּא, *pl.* נִסְכִּין, with *suff.* נִסְכֵּיהוֹן) *Aram. masc. a libation*, *drink-offering* Ezr. 7, 17.

נִסְמָן (prop. part. Nif. of סָמַן) *masc. what is marked off*, *designated*, i. e. *a marked off field* Is. 28, 25 (Targ.).

נָסַס I. (only *part. m.* נֹסֵס) *intr.* prop. *to be reduced to leanness*, *to be consumed*, hence *to be sick* or *ill*, נֹסֵס *a sick man* Is. 10, 18, with an assonance to מָסַס I., with which it is connected by root. The organic root נַס, Syr. ܢܣ, Ar. نشّ (to decrease, of water), lies in אֱ־נַשׁ, נָשׁ also. Comp. Syr. ܢܣܡܣܐ sick, Ar. نسنس to be weak or sick.

נָסַס II. (Kal not used) *intr. to glitter*, *to shine*, *to beam*, and like other verbs of this idea, also *to bloom* (see נָצַץ), *to be elevated*, *to be visible afar;* comp. Ar. نصّ (to be high); the organic root being also in נָשָׂ־א. Deriv. נֵס. נוֹסְסָה Is. 59, 16 belongs to נוּס.

Hithp. הִתְנוֹסֵס (*part.* מִתְ־) *to lift self up*, *to appear*, *to shine forth*, Zech. 9, 16 *stones of ornament arise shining upon his land.* הִתְנוֹסֵס Psalm 60, 6 see נוּס.

נָסַע (*part.* נֹסֵעַ; *inf. abs.* נָסוֹעַ, *constr.* נְסֹעַ, with *suff.* נָסְעָם; *imp.* סַע, סְעוּ; *fut.* יִסַּע) *trans.* prop. *to push away*, *to tear away*, *to pluck away*, ident. in its organic root נ־סע with that in נ־סח, זח. Hence *to tear out*, יָתֵד (a tent-pin) Is.

33, 20, מְזוּזָה (a door-post) JUDGES 16, 3, יְתַד הָאֶרֶג (a weaver's pin) 16, 14; commonly *to break up*, a nomadic tent, metaphor. *to move on*, of men GEN. 33, 17, NUM. 12, 16, warlike armies EX. 14, 10, 2 KINGS 19, 8, of the pillar of fire and the sacred tent NUM. 1, 51, of a tempest 11, 31, of the ark of the covenant 10, 35; *to migrate* GEN. 12, 9; NUM. 10, 33; *to break up* or *depart*, of shepherds with their flock JER. 31, 24, of the flock alone ZECH. 10, 2. In the derivatives also, *to break off*, *to loosen*, stones; *to draw*, *to bend*, a bow (Arab. نزع), *to rush on*, *to rush away*, Arab. commonly نسع. Deriv. מַסָּע, מַסַּע.

Nif. נִסַּע *to be torn away*, מֵיתָר = יֶתֶר (a tent-rope) JOB 4, 21; דּוֹר (dwelling) of the soul, i. e. the body IS. 38, 12.

Hif. הִסִּיעַ (*part.* מַסִּיעַ, *fut.* יַסִּיעַ, *ap.* יַסַּע) *to cause to break up*, *to make depart*, of men, flocks &c. EX. 15, 22; *to guide*, *to lead* PS. 78, 52; *to cause to rise*, a wind 78, 26; *to quarry*, stones (from their bed) ECCLES. 10, 9; 1 KINGS 5, 31; *to set aside*, *to remove*, a vessel 2 KINGS 4, 4; *to pluck up*, *tear up*, a tree JOB 19, 10; *to take away*, a גֶּפֶן; *to transplant* PS. 80, 9.

נָסַק (only *fut.* יִסַּק, out of the Aramaean) *intrans. to rise*, *to ascend*, with accus. whither PS. 139, 8; the Syr. ܢܣܩ the same, and imper. ܣܩ, infin. ܡܣܩ, Af. ܐܣܩ can only be referred to נְסַק, like the infin. Af. הַנְסָקָה. See סְלִק.

נְסַק (Peal not used) *Aram. intr.* the same.

Af. הַסִּיק (*inf.* הַנְסָקָה) *to take up*, *to cause to ascend*, DAN. 3, 22; 6, 24; the meaning *to heat*, *to kindle*, in the Targ., is as in הֶעֱלָה.

Hof. הֻסַּק *pass.* DAN. 6, 24.

נָסַר a verb-stem to נִסְרֹךְ which see.

נִסְרֹךְ *n. p.* of an idol of the inhabitants of Nineveh, to whom a temple was dedicated there 2 KINGS 19, 37; IS. 37, 38. By Nisroch is understood that Assyr. deity, which was called after *the eagle* (*Zoëga*, Abhandl. p. 139) and was represented with the head of an eagle or hawk (*Philo* in Eus. praep. ev. I, 10); just as the Egyptian sun-god *Phra* had an eagle's head. Zoroaster depicts this hawk- or eagle-headed god (Philo l. c.) as the first, immortal, invisible, unborn, inseparable god, who is compared with himself, knows the laws of nature &c. In conformity with this view, and from the consideration that the eagle was sacred to Ormuzd and among the Arabians, Nisroch is looked upon as originating in Nisra-ach (a-ach = ôch as in אַרְיֹךְ); *nisra* meaning eagle, hawk (Ar. نَسْر, Hebr. נֶשֶׁר); the Coptic ⲛⲟϣⲉⲣ having the same signification.

נָסַת to הֵסִית, see סוּת.

נָעָה (not used) 1. *trans.* to speak pleasantly, metaphor. *to flatter*, after the Ar. نَغَى. Deriv. n. p. נֹעָה. — 2. same as נָאָה I. *to settle down comfortably*. Deriv. נֵעָה and נְעִית, abridged נְעִי in the proper name נְעִיאֵל.

נֵעָה (from נָעָה 2, *settlement;* with the art.) *n. p.* of a place in Zebulon JOSH. 19, 13.

נֹעָה (from נָעָה 1; *the flattering*) *n. p. f.* NUM. 26, 33.

נְעוּרוֹת (developed from נַעַר) *f. pl.* (collat.) *youth*, *childhood*, figur. *the youth of a people* JER. 32, 30.

נְעוּרִים (formed from נַעַר) *m. plur. childhood*, *boyhood* GEN. 46, 34; *youth* PROV. 5, 18; figur. *the youth of a people* JER. 2, 2; EZ. 16, 22.

נָעַז see יָעַז I.

נְעִיאֵל (from נְעִית אֵל; *dwelling-place of El*) *n. p.* of a place in Naphtali JOSH. 19, 27; comp. נֵעָה. Perhaps = יְעִיאֵל.

נָעִים *adj. masc.*, נְעִימָה *fem. lovely* JOB 1, 16, coupled with יָפָה; *pleasant* PS. 133, 1; *sweet*, of כִּנּוֹר 81, 3; *glorious* 135, 3; coupled with יָקָר of הוֹן PROV. 24, 4; *kind* 23, 8. The *pl. m. joy*, *prosperity* JOB 36, 11, *prosperous land* PS. 16, 6; *pl. f. happiness* 16, 11.

נָעַל (*fut.* יִנְעֹל) *trans. to bolt*, *to bar*,

גַּן דֶּלֶת 2 Sam. 13, 17 18; Judges 3, 24, Song of Sol. 4, 12, *to lock up*, גַּל ibid. Deriv. נַעַל, מִנְעָל, מַנְעוּל. In וָאֶנְעָלֵךְ (Ez. 16, 10) נָעַל is a denom. from נַעַל.

Hif. הִנְעִיל is denom. from נַעַל which see.

As to the fundamental signification, it seems to have been *to fetter*, *to bind*, *to attach*, as the Ar. نَكَلَ (to fetter) and نَعْل (in the derivatives) still denote; then *to veil*, *to cover;* and so נָעַל would be identical in its primitive idea with מָעַל (which see).

נַעַל (with *suff.* נַעֲלִי, *dual* נַעֲלַיִם, *pl.* נְעָלִים and נְעָלוֹת) *f.* prop. a covering, clothing of the foot, *a shoe*, which was fastened to the foot with thongs (שְׂרוֹךְ) Gen. 14, 23; 1 Kings 2, 5; חָלַץ נ׳ Deut. 25, 9, שָׁלַף נ׳ Ruth 4, 8 *to take off the shoe;* נָשַׁל נ׳ Josh. 5, 15 *to cast away the shoe;* שׂוּם נ׳ בְּרֶגֶל *to put on a shoe* Ez. 24, 17. *To throw a shoe upon a thing* Ps. 60, 10, i. e. to take possession of it. The taking off of the shoe and giving it to another was an old custom, to attest exchange or remission Ruth 4, 7 8. Shoes were also considered a thing of little value Am. 2, 6; 8, 6. See מִנְעָל. Derivative

נָעַל (*fut.* יִנְעַל) *denom. to shoe*, with the accus. Ez. 16, 10.

Hif. הִנְעִיל the same 2 Chr. 28, 15.

נָעֵם (*fut.* יִנְעַם) *intr.* prop. *to be tender*, *soft*, of plants and garments, *to be mild*, of speech, *to be melting*, of song; hence *to be gracious* Song of Sol. 7, 6, *pleasant*, of דַּעַת Prov. 2, 10; *to be mild*, of אֲמָרִים Ps. 141, 6; *to be fruitful*, *productive*, of a land Gen. 49, 15, *well-tasted* Prov. 9, 17; *to be well* 24, 25, *dear* 2 Sam. 1, 26; *to be valuable* Ez. 32, 19. Deriv. נָעִים, מַנְעַמִּים, נַעֲמָן, נֹעַם, perhaps מִנִּים (=מִנְעִים); and the proper names נַעַם, נַעֲמָה, נָעֳמִי, נַעֲמָן, נֹעַם, אֲבִי־ אֲחִינֹעַם (in נַעֲמָן).

The fundamental signification of this stem is clear from its numerous applications and derivatives; and the Arab. نَعُمَ, نَعِمَ, نَعَمَ is the same.

נַעַם (*pleasantness*, *grace*) *n. p. m.* 1 Chr. 4, 15.

נֹעַם *masc. suitableness* Prov. 15, 26, *loveliness* 3, 17; *grace*, *favour*, Ps. 90, 17; Zech. 11, 7 = טוּב Ps. 27, 4. Elsewhere in the proper names אֲבִינֹעַם, אֲחִינֹעַם. Comp. Greek χάρις, Lat. gratia, German *Huld* from *hold.*

נַעֲמָה (*grace*) 1. *n. p. f.* Gen. 4, 22; 1 Kings 14, 21. — 2. *proper name* of cities in Judah Josh. 15, 41, and — 3. in Idumea; hence *the Gentile* נַעֲמָתִי Job 2, 11. Comp. Phenic. עַשְׁתֹּר־נַעֲמָא, Astronome, name of the mother of the gods, and the star Venus; the proper names גַּדְנַעֲמָא (see גָּד), נַעֲמָא חַנַּן, Nemanun and many others.

נַעֲמִי see נַעֲמָן.

נָעֳמִי (from נַעֲמִיָּה, *Jah is Grace*) *n. p. f.* Ruth 1, 2 seq.

נַעֲמָן (*plur.* ־נִים) *m.* 1. *pleasantness*, *joy*, of plants, in the pl. Is. 17, 10. — 2. (*a gracious one*) *n. p. m.* Gen. 46, 21; Num. 26, 40; 2 Kings 5, 1; *patronym.* נַעֲמִי for נַעֲמָנִי Num. 26, 40.

נַעֲמָתִי see נַעֲמָה.

נָעַץ (not used) *tr. to prick*, *to pierce*, of a thorn, coinciding with the Aram. נְעַץ, Arab. نَعَضَ and the Hebrew נָאַץ I., נָצַה in form and meaning. The organic root in אָ־נַס, עָ־נַשׁ (which see) is allied to it. Besides naz there was a root ʿaz with a like meaning, Targ. עֵץ, Syr. ܥܳܨ.

Pih. נִעֵצֵץ see נַעֲצוּץ.

נַעֲצוּץ (־צִים) *m. a thorn-hedge*, *a thorn-bush*, *a thicket of thorns*, Is. 7, 19; 55, 13. There may also have been in Hebrew a simple noun נַעַץ like the Ar. نَعَض (the prickly lotus).

נָעַר I. (3 *p. pl.* נָעֲרוּ) *intr. to roar*, *to growl*, of the lion Jer. 51, 38, perhaps a collateral form of נָחַר II., Arab. نَخَرَ (to snort), Syr. ܢܚܰܪ the same, in Talmudic applied to the braying of an ass likewise. Some have taken in this sense,

but incorrectly נַעוֹר Zech. 2, 17. We may also compare نَعَرَ *to hum*, of the fly, *to roar*, of a crowd of men, *to snort*, of sounds from the nose.

נָעַר II. (*part. pass.* נָעוּר) *trans. to move to and fro*, *to shake*, *to cast*, hence *to thrust away*, *to displace*, כַּפַּיִם Is. 33, 15, *to skake off*, leaves 33, 9, where the object is wanting; *to shake out*, חֹצֶן Neh. 5, 13; hence נָעוּר = רֵק ibid.; *to drive* or *chase away*. Deriv. נְעֹרֶת, נַעַר 2.

Nif. נִנְעַר (*fut.* יִנָּעֵר, *part.* נִנְעָר = נֵעָר Zech. 11, 16, as is read for נַעַר) *to be driven away*, i. e. to be shaken to and fro, of locusts and men Ps. 109, 23; Job 38, 13 *and the wicked be driven out of it;* then *to shake oneself*, in order to *get rid of* fetters Judges 16, 20; נִעָר Zech. 11, 16 *the cast away*, *the wandering*. See נַעַר 2.

Pih. נִעֵר (*fut.* יְנַעֵר) *to drive about*, *to push about*, *to make restless* Nah. 5, 13; *to thrust out*, *to drive out*, בְּתוֹךְ הַיָּם Ex. 14, 27; Ps. 136, 15.

Hithp. הִתְנַעֵר *to shake oneself from*, מֵעָפָר Is. 52, 2 i. e. the dust from oneself.

The organic root נָ־עַר lies also in עַר III. (עוּר), containing the idea of activity and moving about.

נָעַר III. (not used) a stem to נַעַר and its derivatives (נַעֲרָה, נֹעַר, and the proper names נְעַרְיָה, נַעֲרָן), respecting whose fundamental signification one is not clear. According to *Fürst's* Concord. s. v. the noun נַעַר is primitive, connected with the Sanskrit nri, nara man, narî woman, Zend. naere, pers. nar man, Greek ἀ-νήρ, Zab. νερ-ίνη, = ἀνδρία, νέρ-ων = ἀνδρεῖος, Alban. νιερί; according to others with נָעַר II. meaning to expel, *to bear*. Better same as نَجَرَ, نَغَرَ *to sprout*, *to grow*, whence نَجْر a root, نُغَر an embryo, a young one (of the sparrow, the ass &c.).

נַעַר (with *suff.* נַעֲרְךָ, נַעֲרוֹ; *pl.* נְעָרִים, *constr.* נַעֲרֵי, with *suff.* נְעָרָיו; see נָעַר III.) 1. *a newly born one*, *a child* Ex. 2, 6, Judges 13, 5, not yet weaned ibid., hence also *a maiden* = (the later) נַעֲרָה, and combined with a femin. verb Gen. 24, 14 16 28 55 57; 34, 3 12 &c.; so too נְעָרִים *maidens* Ruth 2, 21, or *children* (boys and girls) Job 1, 19, comp. the Greek ἡ παῖς; *a boy*, who has not yet the capacity to distinguish Is. 7, 16, and is still inexperienced; with which, however, קָטֹן 1 Sam. 20, 35, 1 Kings 3, 7, or נָעַר 1 Sam. 1, 24, or רַךְ 1 Chr. 22, 5 are joined, in order to prevent the idea of a youth from being entertained (opposite זָקֵן Gen. 19, 4); *a youth*, who is fearful Judges 8, 20, and inexperienced Jer. 6, 6, who is 20 years of age Gen. 34, 19; 1 Kings 3, 7; *boy*, a designation of age 2 Kings 8, 4; *a youth*, *young prophet*, *servant*, *slave* 1 Sam. 30, 13; *a herdsman's boy* or *servant* Gen. 37, 2; *a priest's boy* or *servant* 1 Sam. 2, 13; *a young servant* Ruth 2, 5; generally *a servant* of any sort Ex. 33, 11; 2 Sam. 9, 9; 2 Kings 4, 12; *a shepherd* Gen. 14, 24; *a young warrior* 1 Kings 20, 15; *a young son* Job 29, 5; figurat. *people in their youth* Hos. 11, 1. — 2. (from נָעַר II.) *m. the driven about*, *wandering about*, of sheep Zech. 11, 16 (LXX, Vulg., Syr.).

נֹעַר (a denom. from נַעַר as an abstract-formation, comp. אַלְמֹן) *m. youth* Job 33, 25; 36, 14; Ps. 88, 16; elsewhere נְעוּרִים is used for it.

נַעֲרָה (*pl.* נְעָרוֹת) *f.* 1. *a maiden*, a playing child Job 40, 29, a grown-up maiden 1 Kings 1, 3, who is a בְּתוּלָה 1, 2; *a young wife* Ruth 2, 6; a married פִּלֶגֶשׁ Judges 19, 3; *a damsel* Am. 2, 7; *a maid*, *a servant* Gen. 24, 61; Prov. 9, 3; 31, 15; always with the idea of youth. See נַעַר 1. — 2. prop. *a waterfall* (from נָעַר = נָגַר which see) *n. p.* of a city on the borders of the Ephraim-territory Josh. 16, 7, for which 1 Chr. 7, 28 has נַעֲרָן. — 3. (*shoot*, *posterity;* comp. נֶפֶג) *n. p. f.* 1 Chr. 4, 5.

נְעֻרוֹת see נְעוּרוֹת.

נַעֲרַי see פַּעֲרַי.

נְעַרְיָה (*Jah is* נַעַר or נָעַר, i. e. *Driver away* of the wicked, from נָעַר II.) *n. p. m.* 1 Chr. 3, 22; 4, 42.

נְעָרִים see נְעוּרִים.

נַעֲרָן see נַעֲרָה 2.

נְעֹרֶת *f. what is shaken off from flax, tow, refuse* Is. 1, 31; Judges 16, 9.

נָעַשׁ an assumed stem for עָשׁ which see.

נֹף see מֹף.

נָפַג (not used) *intr. to grow, to sprout,* cognate in sense with נָב I., צָ־מַח, נָף IV., Aram. נְבַג; identical in its organic root נָ־פַג with the Sanskrit wah, bah (to grow). Comp. נָפַק, Ar. نفخ to breathe. Derivative

נֶפֶג (*a sprout*) *n.p.m.* Ex. 6, 21; 2 Sam. 5, 15.

נָפָה (not used) *intrans. to be raised, arched, hill-shaped,* identical in its organic root נָפ־ה with נָף III., Ar. ناف, אֵ־נַף I., נָב־ה I. and נָב II., Ar. نَبَا. Derivat. נָפָה 1, נֶפֶת.

נָפָה *f.* 1. (after the form שָׁנָה, from נָפָה, as a proper name in the sing. constr. נֶפֶת and pl. constr. נָפוֹת instead of נְפַת and נְפוֹת, retaining the ־ָ) *a height, a hill,* hence the *proper name* of a hilly district about דֹּר or דֹּאר (in Manasseh); fully נָפַת דֹּר Josh. 12, 23, נָפַת דֹּאר 1 Kings 4, 11, נָפוֹת דּוֹר 11, 2, i. e. *hill-district about Dôr.* — 2. *a sieve, fan,* Is. 30, 28, from נוּף I.

נְפוּסִים (*expansions,* see נָפַס) *n. p.* of a family Ezr. 2, 50, K'tib נְפִיסִים.

נָפַח (*fut.* יִפַּח, *inf. constr.* פַּחַת Ez. 22, 20) *tr. to blow, to blow up,* a fire, with or without בְּ Is. 54, 16; Ez. 22, 21; *to blow upon,* so as to scatter, with בְּ Hagg. 1, 9; *to breathe away* or *out,* נֶפֶשׁ Jer. 15, 9; *to blow in, breathe in,* נְשָׁמָה Gen. 2, 7; *to blow* or *breathe upon a thing* Ez. 37, 9; metaphor. *to breathe out,* a sweet smell; *to exhale* (see תַּפּוּחַ); *to cause to blow out* or *swell* (Ar. نفخ); *to make to cook* or *boil,* דּוּד, the contents swelling out Jer. 1, 9; Job 41, 12; Ar. فاح bullivit olla. It is possible that the idea of *cooking* or *boiling* proceeds from that of *pressing, driving.* For the org. root comp. פַּח, יָ־פַח. Derivat. מַפָּח, תַּפּוּחַ, מַפֻּחַ; on the contrary the proper name נֹפַח is a collateral form of נֹבַח.

Puh. נֻפַּח *to be blown,* of a fire Job 20, 26.

Hif. הִפִּיחַ *to cause to breathe out,* the life, figur. *to torment to death, to squeeze to death* Job 31, 39; *to blow away,* i. e. *to despise, to esteem lightly* Mal. 1, 13.

נֹפַח (*hill*) *n. p.* of a city Num. 21, 30, elsewhere נֹבַח (which see); comp. תַּפּוּחַ.

נְפִיל (*pl.* נְפִילִים; from נָפַל I.) *masc.* prop. a tall, large, strong one, *a giant,* produced by the cohabitation of the בְּנֵי אֱלֹהִים with the daughters of men Gen. 6, 4; applied to the עֲנָקִים Num. 13, 33; Targ. נִפְלָא (pl. נִפְלִין or נִפְלֵי), of Orion, a heavenly giant. Hence the Messiah is called in later Jewish tradition בַּר כּוֹכָב = בַּר נִפְלֵי. See פִּיל.

נְפִיסִים (see נְפוּסִים) *n. p.* of a family Ezr. 2, 50 K'tib, coupled with נְפִישְׁים; from the fusion of the two arises נְפִישְׁסִים Neh. 7, 52.

נָפִישׁ (= נָפֵשׁ, after the Aramaean: *numerous, much*) *n. p.* of a son of Ishmael, and then of a race at the Euphrates Gen. 25, 15; 1 Chr. 5, 19.

נְפִישִׁים see נְפִיסִים.

נְפִישְׁסִים see נְפִיסִים.

נָפַךְ (not used) *intr.* prop. *to glow, to burn;* hence *to glitter, to shine,* of a bright red colour, whence נֹפֶךְ. — The organic root נָ־פַךְ lies also in פַּח (whence the noun פַּח, pl. פַּחִים), enlarged פָּח־ם (which see), in יָ־פַע I. &c. &c.

נֹפֶךְ *m.* a glowing, red stone, hence *a carbuncle* (Jer. Targ. I. and II.) or *a ruby* Ex. 28, 18; 39, 11; Ezek. 27, 16 (where the LXX had נֹפֶת); 28, 13.

נָפַל I. (not used) *intr. to be large, tall, thick, strong, powerful,* of the body; ident. in its organic root נָ־פַל with that in פַּל II. (פּוּל) to פִּיל, פּוּל, פּוֹל, in בָּעַל, בַּל (בּוּל) to בּוּל, in עָ־פַל (to be high, swell-

ing, strong, firm), נָ־בַל II., in Ar. نَبَلَ, نَبُلَ (to be fat, thick), نَبِّلَ (to over-top); comp. Sanskrit bal, whence bala, *strength*, Latin val-ere. Deriv. נָפִיל.

נָפַל II. (*inf. constr.* נְפֹל, with *suff.* נָפְלוֹ and נִפְלוֹ, *fut.* יִפֹּל) *intr. to fall* or *sink down*, on the earth; of men JUDGES 5, 27; Is. 8, 15; *to fall down*, from a seat, מֵעַל 1 SAM. 4, 18; נָ׳ אָחוֹר GEN. 49, 17 *to fall backwards;* with בְּ׳ *to fall into* a thing Ps. 7, 16, also with אֶל Is. 24, 18 and עַל AM. 3, 5; *to fall*, of inanimate things, of buildings JUDGES 7, 13, of mountains JOB 14, 18, i. e. *to precipitate*, *to fall down in ruins; to fall down*, of lightning 1, 16, of dew 2 SAM. 17, 12, with accus. of the place *upon*, also with עַל LEV. 11, 32, תַּחַת Ps. 45, 6, if the idea is intended to be modified, and with מִן, מֵעַל *whence; to be prostrate*, *to lie* JUDGES 3, 25, ESTH. 7, 8, in a wrapt state NUM. 24, 4. Phrases and metaphors are as follows: *to fall*, in war JUDGES 20, 44, 1 SAM. 4, 10, with בַּחֶרֶב NUM. 14, 43; *to perish*, by hunger or pestilence Ez. 6, 11; *to fall into one's hand*, i. e. to perish by him JUDGES 15, 18; LAMENT. 1, 7; but we have also for the same נָפַל לִפְנֵי פ׳ 1 SAM. 14, 13; נָ׳ לְמִשְׁכָּב Ex. 21, 18 *to fall sick upon one's bed*, *to become sick*, comp. πίπτειν ἐπὶ τὴν κλίνην (JUDITH 8, 3); *to be born*, *to come into life* Is. 26, 18, comp. πίπτειν and cadere (see נֵפֶל); *to fall away*, of human limbs, which become emaciated NUM. 5, 21; *to sink*, פָּנִים, i. e. *to be gloomy*, *dispirited* GEN. 4, 5; *to sink*, *to fall*, *to fail*, of לֵב (the spirit), with עַל referring to the subject 1 SAM. 17, 32, i. e. to lose heart, comp. הִתְעַטֵּף נֶפֶשׁ עַל JON. 2, 8, נֶפֶשׁ תִּשְׁתּוֹחַח עַל Ps. 42, 7, לֵב נֶהְפַּךְ עַל HOS. 11, 8; *to fall* into misfortune 2 SAM. 1, 10, but בְּרָעָה also stands occasionally with it PROV. 28, 14; *to come down* 2 KINGS 14, 10; *to be overthrown*, of a state Is. 21, 9; נָ׳ גּוֹרָל *the lot falls*, *is cast*, with עַל of the person, upon one JON. 1, 7; Ez. 24, 6; on the other hand, with לְ of the person *to fall to one*, so that he receives it NUM. 34, 2; Ps. 16, 6; *to fall down*, from heaven, i. e. to be sent, דָּבָר (a threatening word) Is. 9, 7; in this sense נָפַל עַל פ׳ *to come upon one*, רוּחַ יי׳, i. e. to penetrate into one Ez. 11, 5; 8, 1; at a later period (DAN. 4, 28; the book of Adam 1, 66) *to reveal;* נָפַל עַל *to fall upon*, *to befal* one, תַּרְדֵּמָה GEN. 15, 12, אֵימָה ib., פַּחַד Ex. 15, 16, הֹוָה Is. 47, 11, חֶרְפָּה Ps. 69, 10, i. e. to happen to; *to fall out*, *to take a turn*, of a thing RUTH 3, 18, comp. EZR. 7, 20; *to precipitate*, what stands upright, fig. not to stand, of a promise JOSH. 21, 43, fully נָ׳ אַרְצָה 2 KINGS 10, 10; *to fall away*, *to fall out*, יָמִים NUM. 6, 12; *to fall* from plans (מִמֹּעֲצוֹת), i. e. to fail in carrying them out Ps. 5, 11; נָ׳ מִן *to be lower than* JOB 12, 3; 13, 2; or followed by לִפְנֵי ESTH. 6, 13; *to fall down*, *to prostrate oneself* 2 SAM. 1, 2; with the addition of עַל פָּנִים GEN. 17, 3, אַרְצָה 2 SAM. 14, 4, לְאַפַּיִם 1 SAM. 20, 41, לִפְנֵי פ׳ GEN. 44, 14, לִפְנֵי רַגְלֵי פ׳ ESTH. 8, 3; נָ׳ עַל־צַוָּאר *to fall upon the neck* GEN. 33, 4; נָ׳ עַל־חֶרֶב *to fall upon the sword* 1 SAM. 31, 4; נָ׳ בְּעַד הַשֶּׁלַח *from behind the armour do they fall forward* JO. 2, 8; *to fall upon*, *to press upon*, with accus. JOB 1, 15 or בְּ JOSH. 11, 7; *to let oneself down*, *to leap down from* GEN. 24, 64; 2 KINGS 5, 21; *to encamp*, of an army JUDGES 7, 12, GEN. 25, 18, = שָׁכַן 16, 12; *to be humble*, of תְּחִנָּה JER. 36, 7, but also *to settle down*, *to abide* 37, 20; *to relinquish* and *go over to*, with עַל JER. 21, 9, or אֶל 37, 13. Derivat. נֵפֶל, מַפָּל, מַפֶּלֶת, מַפָּלָה.

Hif. הִפִּיל (*part.* מַפִּיל; *infin. constr.* הַפִּיל and הַנְפִּל; *fut.* יַפִּיל, *ap.* יַפֵּל) causat. of Kal, *to make fall*, a stone NUM. 35, 23; *to cause to fall*, into a sleep GEN. 2, 21, *to precipitate*, upon the sword, i. e. to slay with it Is. 37, 7, omitting בַּחֶרֶב Ez. 6, 4; *to cause to fall into one's hand*, 1 SAM. 18, 25, i. e. to deliver up; *to make wither* NUM. 5, 22; *to cast in*, עַל אֵשׁ JER. 22, 7; *to throw down*, a wall 2 SAM. 20, 15; *to cut down* JER. 19, 7; *to fell* 2 KINGS 3, 19; *to bear*, fig. of the אֶרֶץ with accusat. רְפָאִים Is. 26, 19; *to*

cast, lots PROV. 1, 14, and without גּוֹרָל 1 SAM. 14, 42, with לְ of the person *to assign by lot* JOSH. 13, 6; הִפִּיל פָּנִים *to make the countenance fall*, i. e. to make sorrowful JOB 29, 24; also *to look gloomily, angrily* JER. 3, 12; הִפִּ׳ תְּחִנָּה *to lay down a petition* 38, 26; *to let a promise fall*, i. e. not to fulfil it 1 SAM. 3, 19; generally *to let fall, to desist from* JUDGES 2, 19.

Hithp. הִתְנַפֵּל *to cast oneself down*, with לִפְנֵי פ׳ DEUT. 9, 18, and without it EZR. 10, 1; הִתְנ׳ עַל *to fall upon* one GEN. 43, 18.

Pil. נִפְלֵל (an intensive form) *to precipitate, to fall* EZ. 28, 23, for which, however, the simple נָפַל occurs in 6, 7 and 30, 4.

The Aram. נְפַל, ܢܦܠ for *βάλλεσθαι* and *πίπτειν* is the same stem; and the Arabic for it is سقط, seldom وقع.

נְפַל (*fut.* יִפֵּל, in Targ. יִפַּל) *Aram.* same as Hebr. נָפַל II., hence *to fall down, to come down from heaven to*, DAN. 4, 28, comp. Is. 9, 7; *to fall out* EZR. 7, 20; *to fall prostrate* DAN. 2, 46, with עַל אַנְפּוֹהִי.

נֵפֶל *m. an untimely birth, an abortion*, Ps. 58, 9; ECCLES. 6, 3; from נָפַל to bear, Ar. سِقْط abortus.

נִפְלָאוֹת see פָּלָא *Nif.*

נפס see נְפִיסִים, נְפוּסִים and נָפַשׁ.

נָפַץ (*part. pass.* נָפוּץ, *inf. abs.* נָפוֹץ; *imp.* and *fut.* from פּוּץ) 1. *intrans. to be dispersed, to be scattered about*, with מִן 1 SAM. 13, 11; *to be driven away from one another*, at (מִן) a thing Is. 33, 3; *to scatter* GEN. 9, 19; of exiles Is. 11, 12. — 2. *tr. to scatter, to disperse, to fling about, to throw about, to reduce to ruins*, עֶצֶב JER. 22, 28, כַּדִּים JUDGES 7, 19. Deriv. נֶפֶץ.

Pih. נִפֵּץ (*fut.* יְנַפֵּץ) *to break* or *dash in pieces*, כְּלֵי יוֹצֵר נְבָלִים JER. 48, 12; Ps. 2, 9 (fig.); *to shatter*, עוֹלָלִים 137, 9; נ׳ אִישׁ אֶל־אָחִיו JER. 13, 14 *to dash against one another;* also *to disperse* JER. 51, 20 23. Deriv. מַפֵּץ.

Puh. נֻפַּץ (*part. fem. pl.* מְנֻפָּצוֹת) *to be scattered about, to be dispersed* Is. 27, 9.

Hif. הֵפִיץ only in the derivatives מַפֵּץ, מַפָּץ.

The organic root נָ־פַץ lies also in פֵּץ, Arab. فَضّ, and passes into other meanings.

נֶפֶץ *masc.* prop. scatterer, disperser, hence *a stormy wind* Is. 30, 30, Targ. בִּדּוּר. סוּפָה should be compared, not מְזָרִים.

נֶפֶץ *m. a dispersion*, DAN. 12, 7 *and when the scattering* (i. e. the exile) *of a handful* (יָד, i. e. a part) *of the holy people is brought to an end* (וּכְכַלּוֹת), i. e. when *Simon* and *Judas* shall have brought home to Judea their fellow-countrymen scattered in Galilee and Gilead; an event, which took place before whitsuntide 164 B. C. (1 MACC. 5, 23 45 53 54; 2 MACC. 12, 32).

נְפַק (3 *f.* נִפְקַת, 3 *pl.* נְפַקוּ, נְפַקָא, *part.* נָפֵק, *plur.* נָפְקִין; *imp.* פּוּק; *fut.* in the Targ. יִפּוֹק) *Aram. intr. to go out, to proceed forth*, DAN. 2, 14; *to issue*, of an edict, i. e. it is published 2, 13, comp. LUKE 2, 1 *ἐξῆλθε δόγμα*; like the Hebr. יָצָא generally DAN. 5, 5; 7, 10; also *to give out* or *spend*. Deriv. נִפְקָא.

Af. הַנְפֵּק, הַנְפֵּק (3 *pl.* הַנְפִּיקוּ) *to bring out* or *forth*, = הוֹצִיא DAN. 5, 3; EZR. 5, 14; 6, 5.

נִפְקָא (*def.* נִפְקְתָא) *Aram. f. expenses* EZR. 6, 4 8; mod. Hebrew הוֹצָאָה.

נָפַשׁ (not used) *intrans. to extend, to spread*, of a multitude, and then locally also; hence *to be numerous, abundant, strong*. Deriv. the proper names נָפִישׁ, נְפִישִׁים.

The organic root נָ־פַשׁ, connected with that in פָּשׁ, נָ־פַץ, נָ־פַס, is frequently used in this sense in Aramaean.

נָפַשׁ (Kal unused) *intr. to breathe, to respire*, fig. *to take breath* as a sign of life, hence *to live; to smell*, which is expiration and inspiration; Ar. نَفَسَ, Aram. נְפַשׁ, ܢܦܫ the same. The organic

root נ־פשׁ is connected perhaps with that in נ־פת. Deriv. נֶפֶשׁ.

Nif. נִפַּשׁ (*fut.* יִנָּפֵשׁ) *to take breath, to draw breath*, hence *to be refreshed* Ex. 23, 12; 31, 17; 2 Sam. 16, 14. Ar. Conj. II. to refresh.

נֶפֶשׁ (with *suff.* נַפְשִׁי, נַפְשְׁךָ; *plur.* נְפָשׁוֹת, *constr.* נַפְשׁוֹת, with *suff.* נַפְשׁוֹתָם; Ez. 13, 20 נְפָשִׁים, where, however, it is better to read with the LXX נַפְשׁוֹתָם) *f.* (*masc.* in the meaning of *a being* only in Gen. 2, 19; 46, 25 27; Num. 31, 28, but where the Sam. cod. has likewise construed it as a fem.) prop. *a breath, respiration*, hence 1. *breath of life, vital power, life*, the animal life, conceived of as consisting in the breath, like רוּחַ, anima, ἄνεμος, therefore נָפַח נ׳ *to breathe out the breath of life*, i. e. to die Jer. 15, 9, הִפִּיחַ נ׳ *to kill* Job 31, 39; *life* generally, not the condition of life (חַיִּים) or the age (יָמִים), but the inner life existing in every breathing Ex. 21, 23, to which are applied יָצָא Gen. 35, 18, הֵשִׁיב 1 Kings 17, 21, בִּקֵּשׁ 1 Sam. 20, 1, לָקַח Prov. 1, 19 &c.; *the centre of life*, so that the endangering of the נֶפֶשׁ brings death Ps. 69, 2; Jer. 4, 10; הִכָּה נֶפֶשׁ *to smite the life*, i. e. to kill Num. 35, 11; of animals Lev. 24, 18; רָצַח נ׳ *to murder* Deut. 22, 26. Peculiar expressions are: אֶל־נַפְשׁ *with regard to the life*, i. e. *for the sake of one's life* 1 Kings 19, 3 (Targ.), Greek τρέχειν περὶ ψυχῆς, or *against the life* Jer. 44, 7; בְּנ׳ *with danger of life*, at the risk of life 2 Sam. 23, 7, Prov. 7, 23 (comp. בְּרָאשׁ 1 Chr. 12, 19), *for the sake of life taken away* 2 Sam. 14, 7, Jon. 1, 14, as נֶפֶשׁ alone also means *a life to be taken* i. e. murder Ps. 56, 7; לְנ׳ *belonging to* [the support of] *life* Gen. 9, 5. — 2. concrete *the soul* or *spirit*, as that which gives life, and has all needs and sensuous feelings. In this respect it is said of נ׳: to be frightened Ps. 6, 4, to be quieted 116, 7, to desire Is. 26, 8, to hope Job 10, 1; to express itself in speech Ps. 34, 3; Song of Sol. 3, 2 4; to hold fast or to loose Psalm 103, 2; 119, 129; to hunger Prov. 10, 3, to be strengthened 11, 25, to thirst 25, 25, and fast Ps. 69, 11 &c.; also חַיָּה Gen. 12, 13 and מוֹת Judges 16, 30 are said of it. It even denotes *means of life* Is. 58, 10. It is also used like לֵב to denote the seat of the affections, as love Is. 42, 1, joy Ps. 86, 4, fear Is. 15, 4, piety Psalm 86, 4, courage Judges 5, 21 &c. Coupled with אָרַךְ or קָצַר it expresses *length* or *shortness of spirit* Job 6, 11; Num. 21, 4, i. e. *patient* and *impatient;* as רוּחַ also sometimes stands for the same idea. Moreover as the seat of lamentation Job 30, 16, of moaning cries 24, 12, of the shedding of tears Ps. 119, 28, of blessing Gen. 27, 4, of pride Prov. 28, 25 (compare רְחַב לֵב 21, 4), of determination Gen. 23, 8, of willingness 1 Chr. 28, 9, of insight and knowledge Ps. 139, 14, Prov. 19, 2, of thinking Deut. 4, 9, of remembrance and forgetfulness Lament. 3, 20. — 3. *the breathing one*, i. e. *a creature* Josh. 10, 28, fully נ׳ חַיָּה Gen. 1, 24 or נ׳ הַחַיָּה 1, 21 (a living being); often used collect. of animals Gen. 1, 21 24; 9, 10; but seldom including men 9, 16; for *man* Deut. 24, 7; Ez. 22, 25; *an individual* Lev. 5, 1, *a person* Ex. 1, 5; and נ׳ אָדָם Num. 31, 46, where it is opposed to the cattle; also *a slave, a prisoner of war* Gen. 12, 5; 14, 21, opposite רְכוּשׁ; נ׳ מֵת *a dead person, a corpse* Num. 6, 6, and accordingly נ׳ alone Lev. 22, 4; Num. 5, 2. To this meaning belongs: *self*, ipse Jer. 46, 2, Hos. 9, 4, especially with a suffix, in order to express the reflexive; comp. Sanskrit âtman *soul* and *self*, German *Selb* and *Seele.* — 4. *smell* Is. 3, 20. Ar. نَفْسٌ, Syr. ܢܦܫܐ the same.

נָפַת (not used) *intrans. to smell, to breathe*, ident. with נָפַשׁ and the Aram. נְפַט (whence נִפְטָא). Derivat. נֹפֶת; on the contrary, נֶפֶת can only be derived from נוּף III. or from נָפָה. Others derive the noun נֹפֶת from נוּף II. (which see), = Ar. نَفَى, which is possible.

נֶפֶת (from נָפָה after the form דֶּלֶת from דָּלָה) *fem. a height, a hill*, hence שְׁלֹשֶׁת הַנֶּפֶת Josh. 17, 11 a general de-

signation of the three districts עֵין־דֹּר, תַּעְנַךְ and מְגִדּוֹ, prop. *three hills*, comp. Tricollis, Trilophus; just as in later times an association of 10 cities together bore the name of *Decapolis*.

נֹפֶת (from נָפַת or נוּף II. = נָפָה) *f.* prop. the sweet-smelling, the fragrant thing which flows out, hence *mucilage*, *juice*, of the cane (סוּף = צוּף), i. e. *sugar*, Ps. 19, 11, with the omission of צוּפִים Song of Sol. 4, 11. מָתוֹק Prov. 24, 13 is apposition to it.

נַפְתּוּל (*plur.* ־לִים) *masc. wrestling*, *struggling* Gen. 30, 8, from the Nif. of the stem פָּתַל.

נַפְתֻּחַ *n. p.* of middle Egypt with its metropolis Memphis, where the deity *Ptah* or *Phtach* was worshipped, as Memphis itself meant "habitation of *Ptach*". *Ptach* (פְּתַח) symbolised the productive, generating world-power, so that the root may be connected with פָּתַח (which see). *Naphtoach* may be a Coptic formation Na-phthah i. e. that belonging to Phtha, so that it would be people and land together. *Gent. plur.* נַפְתֻּחִים the people of central Egypt Gen. 10, 13, 1 Chr. 1, 11, as פַּתְרֻסִים are those of upper Egypt.

נַפְתָּלִי (according to the LXX abridged from נַפְתּוּלִים, *wrestlings;* more correctly according to Gen. 30, 8 from נַפְתְּלִיָּה = נַפְתּוּלֵי יָהּ *wrestling of Jah*) *n. p. m.* Gen. 30, 8, and then the name of a tribe 49, 21, Num. 1, 42, Deut. 33, 23, and of the district belonging to it Is. 8, 23. In connexion with Zebulon it represented Galilee at a later period Ps. 68, 28, comp. Matth. 4, 13 seq.

נֵץ (with *suff.* נִצָּהּ; from נָצַץ) *masc.* 1. *a flower*, *a blossom*, Gen. 40, 10, but where נִצָּהּ stands for נִצָּתָהּ; hence fem. — 2. *a hawk* (LXX), so called from its rapid flight Job 39, 26; of which there are several kinds Lev. 11, 16; Deut. 14, 15; Targ. נַצָּא, נִצְצָא, Syr. ܢܶܨܳܐ.

נָצָא (only *inf. absol.* נָצֹא) *intr.* same as יָצָא *to go out*, נָצֹא תֵּצֵא Jer. 48, 9 *it will go out* (into the wilderness), comp. 38, 17. The form is put in order to get an assonance with צִיץ (fowl), i. e. נֵץ; and there is no necessity for taking it as = נֵץ to flee, like נָצוּ Lament. 4, 15 = נוּעַ.

נָצַב (Kal unused) *intr.* same as יָצַב *to be firm in a place; to stand, to sit, to lie; to be established, set up, erected* &c.; from which intr. fundamental signific. יָצַב and Ar. نصب also proceed. The organic root נָ־צַב, connected with that in יָ־שַׁב, becomes clear from نَصَبَ (to stand, to stand fast, to be enduring); Phenic. נָצַב trans. Deriv. נְצִיב, מַצֵּבָה, מַצָּב, מִצָּב, מַצָּבָה, מַצֶּבֶת, the proper names צִיבָא, צוֹבָה.

Nif. נִצַּב (only *perf.* and *part.*) *to stand*, of persons Gen. 18, 2; 24, 13; *to stand upright*, of things 37, 7; Ex. 15, 8 כְּמוֹ נֵד; *to be stationed*, of watchmen *on* (עַל) a look out Is. 21, 8, elsewhere with עַל *to stand with, by, before* a person or thing, i. e. *to be present* Gen. 45, 1; 1 Sam. 22, 7; *to present oneself*, with לְ to or for one Ex. 34, 2; *to set oneself*, i. e. to appear Is. 3, 13; Ps. 82, 1; *to station oneself*, i. e. to take one's stand Ex. 7, 15; 17, 9; *to be set over*, with עַל Ruth 2, 5 6; 1 Sam. 22, 9; *to be firm, secure, standing firmly*, Ps. 119, 89; *part.* נִצָּב as an adjective to אָדָם *firm, healthy* 39, 6; fem. נִצָּבָה, Zech. 11, 16 *he will not keep the healthy* (in that state). The interpretation "the exhausted" after the Arab. نصب (to be wearied out) is less suitable. Derivat. נִצָּב, נְצָבָה.

Hif. הִצִּיב (*part.* מַצִּיב, *inf. constr.* הַצִּיב, *fut.* יַצִּיב, *apoc.* יַצֵּב) *to set, to hang in*, gates 1 Kings 16, 34; *to place* Gen. 21, 28; *to set up*, a memorial stone 35, 14; 1 Sam. 15, 12; *to erect, to build* Gen. 33, 20; *to raise* 2 Sam. 18, 18; *to lay upon* 18, 17; *to set* Lament. 3, 13; *to appoint, to determine*, Psalm 74, 17; *to set*, דָּרְבָן Sam. 13, 21; *to place*, מַשְׁחִית (a bar of wood), in a bird-trap Jer. 5, 26.

Hof. הֻצַּב (*part.* מֻצָּב) *pass. to be placed* Gen. 28, 12; Judges 9, 6. — הֻצַּב Nah. 2, 8 see הֻצַּב.

נִצָּב (prop. part. Nif.) *m.* 1. *a shaft, handle, haft* (Kimchi) Judges 3, 22, from נָצַב to be stiff, upright; Arab. نِصَاب a handle. — 2. *a prefect*, prop. one set over 1 Kings 4, 5 7; 5, 7 30; 9, 23; נ׳ מֶלֶךְ *a prefect as king* 22, 48.

נְצַב (not used) *Aram. intr.* same as יְצַב (which see) and Hebr. נָצַב; hence *to be firm, strong*, of iron; Ar. the same. Deriv. נִצְבָּא.

נִצְבָּא (*def.* נִצְבְּתָא, with *suff.* נִצְבַּתְהוֹן; from נְצַב) *Aram. f. firmness* Dan. 2, 41. According to Theod. from נְצַב to plant, and therefore נִצְבָּא means *roots*, metaphor. *nature, natural condition.*

נצג a stem incorrectly adopted for הִצִּיג and הִצַּב, see יָצַג.

נָצָה I. (only *fut.* תִּצֶּינָה) *intr. to be destroyed, wasted, made desolate*, of עָרִים Jer. 4, 7; prop. to be torn asunder, to be rent asunder; identical in its organic root נָצָ־ה with that in נָאַץ I., נָעַץ; hence it is only applied to a state of wasting by destruction, like the *trans.* הָרַס and בָּקַע.

Nif. נִצָּה (only *part. pl.* נִצִּים and *fut.* יִנָּצֶה) 1. same as Kal *to be destroyed, reduced to ruins*, גַּלִּים נִצִּים *waste heaps of ruins* 2 Kings 19, 25; Is. 37, 26. — 2. *to strive, to quarrel, to dispute*, prop. *to reproach one another, to calumniate, revile one another* Ex. 21, 22; Lev. 24, 10; 2 Sam. 14, 6; נִצִּים *disputing ones* Ex. 2, 13; comp. גָּדַף, חָרַף, where this idea is developed out of a similar fundamental signification.

Hif. הִצָּה (*inf. constr.* הַצּוֹת) *to strive, to contend*, with עַל *against* Num. 26, 9; *to wage war*, with accus. of the object Ps. 60, 2. Deriv. מַצָּה and מַצּוּת.

The connexion between *to be desolated* and *to contend* is also in the Ar. حرب.

נָצָה II. (3 *pl.* נָצוּ) *intrans.* same as נָץ (which see), according to some = נָצָא, נָץ (which see), *to move quickly forward, to fly, to flee*, Lament. 4, 15, coupled with נוּעַ. The noun נוֹצָה 1. may be from נוּץ.

נִצָּה (from נָצַץ) *fem. flower, blossom*, Is. 18, 5; Job 15, 33; Phenician נִצָּא (*nesso*) the same.

נֹצָה see נוֹצָה.

נָצוּר *adj. m.*, נְצוּרָה (on the contrary *constr.* נְצֻרַת) *f. watching for, aiming*, after something, Prov. 7, 10 *watching for the hearts* (of youths).

נְצוּרָה *fem. watch*, עִיר נ׳ *a tower of watch* Is. 1, 8.

נְצוּרוֹת (only *pl.*) *fem.* prop. *a thing sprouting*, hence *that has arisen, new* Is. 48, 6 = חֲדָשׁוֹת ibid. See נָצַר.

נְצוּרִים (only *pl.*) *m.* 1. *watch-houses, watch-towers*, Is. 65, 4, see נָצַר. — 2. *the preserved, the delivered* 49, 6 K'ri, where the K'tib has נְצִירִים.

נָצַח I. (Kal not used) *intr. to shine, to glitter, to lighten*, identical in its organic root נָ־צַח with that in מָ־צַח, צַח־ה; metaph. *to be bright, pure, white, neat*, like the Ar. نصح, نصع, Syr. ܢܨܚ (to shine, figur. to be prominent), figur. a) *to be pure, true, faithful* (comp. טָהַר), proceeding from the idea of shining; b) *to be shining, glorious, splendid, distinguished, noble*, comp. הָדַר. Derivat. נֵצַח 1. and the proper name נְצִיחַ.

Pih. נִצַּח (*part.* מְנַצֵּחַ, *inf. constr.* נַצֵּחַ) *to have the oversight of, to superintend, to stand at the head of, to be chief*, with עַל 2 Chr. 2, 1 17; 34, 13, for which the parallels have נִצָּב; *to lead*, music or playing 1 Chr. 15, 21. This meaning is prop. a stronger form of the Kal-idea *to shine forth, to be bright, to appear*, the same thing existing in the case of נָגַד belonging to נָגִיד; and the Arab. meanings *to admonish, instruct* (see הִזְהִיר), *to lead*, should also be referred thereto. The expression מְנַצֵּחַ in 53 psalm-inscriptions and Hab. 3, 19 means *president, overseer* (of the singers and musicians).

נָצַח II. (not used) *intrans. to be wet, liquid, to flow, to flow out* (*Fürst*, Concordance s. v.), *to exude*, conseq. a collateral form of נָזָה I. (which see); or identical in its organic root נ־צח with זָק III. (which see); Ar. نضخ and نضخ trans. to spout, to sprinkle, Ethiop. נזח nasĕha the same, Coptic ⲛⲟⲩϥ and ⲛⲟⲩϫϥ the same. Deriv. נֵצַח 2.

נָצַח III. (not used) *tr.* prop. *to bind, to attach*, as in the case of חָ־זַק, קָוָה, יָחַל metaphor. *to be powerful, strong; to endure, to hope, to trust; to be constant, true, faithful; to overpower, to conquer;* these ideas being developed in the verbs mentioned. Deriv. נֵצַח 3.

נֵצַח (with *suff.* נִצְחִי, נִצְחָם) *masc.* 1. (from נָצַח I.) *splendour, fame, majesty*, 1 Chr. 29, 11, coupled with תִּפְאֶרֶת and גְּדֻלָּה. — 2. (from נָצַח II.) *juice or liquor of the grape*, metaph. *blood* Is. 63, 3 6. — 3. (from נָצַח III.) *power, omnipotence* 1 Sam. 15, 29 = אֵל Num. 23, 19; but others take it to mean *glory, excellency, splendour*, from נָצַח I.; then *duration, eternity* Is. 34, 10, עַד נֵצַח *till eternity* Ps. 49, 20; *hope, trust, confidence* Lament. 3, 18 (*Ibn Gánâch*), parallel תּוֹחֶלֶת.

נֶצַח (also in pause; *pl.* נְצָחִים; from נָצַח III.) *m.* 1. *continuance, duration; constancy, uninterruptedness*, Ps. 74, 3 *lift up thy steps* (i. e. come to) *to the uninterrupted desolations*, if נ' be not there an adverb; hence *adv.* (as an accus.) *continually, constantly, always, ever on, for ever*, Jer. 15, 18, Am. 1, 11, Ps. 16, 11, Targ. לְעָלְמִין, לְעָלְמָא *wholly, entirely*, Ps. 13, 1; עַד־נ', *perpetually* Job 34, 36, like לָנֶצַח in 23, 7. Here belongs the common adverb לָנֶצַח *ever, for ever* Job 4, 20; 14, 20; 20, 7; *entirely* Ps. 9, 19; or by way of strengthening the idea with the pl. נְצָחִים added Is. 34, 10. — 2. Metaphor. *truth, fidelity*, Hab. 1, 4, = לֶאֱמֶת Is. 42, 3.

נִצָּח (from נָצַח III.) *adj. m.*, נִצַּחַת *fem. enduring, perpetual* Jer. 8, 5.

נְצַח (Peal unused) *Aram tr.* same as נְצַח III. *to overcome, to excel*, Syr. ܢܨܚ.

Ithpe. אִתְנְצַח *to signalise oneself, to appear as a conqueror* Dan. 6, 4.

נְצִיב (*pl.* נְצִיבִים) *m.* 1. *one set over, a prefect*, 1 Kings 4, 19; 2 Chr. 8, 10 K'tib; abstract *a military post, a garrison*, 1 Sam. 10, 5, in the first case = נִצָּב, in the other = מַצָּב, מֻצָּב. — 2. *a thing set up*, i. e. *a pillar*, Gen. 19, 26, = מַצֵּבָה, Arab. an idol; Phenic. נצב a tomb-stone (Steph. Byz.). — 3. (*plantation, foundation*) *n. p.* of a city in Judah Josh. 15, 43, now *Beith Nasib.*

נְצִיחַ (from נָצַח I.; *a famous, distinguished one*) *n. p. m.* Ezr. 2, 54.

נְצִירִים see נְצוּרִים.

נָצַל (Kal not used) *tr. to tear off, away* or *out; to draw off, away* or *out; to snatch from, to separate, to divide;* identical in its organic root נ־צל with that in אָ־צַל, בָּ־צַל, פָּ־צַל, גָּ־זַל, נָ־שַׁל, שָׁ־ל, חָ־סַל; Arab. نصل, نضل, Aram. נְצַל. Figurat. *to pluck*, out of danger, hence *to deliver.*

Nif. נִצַּל (*inf. constr.* הִנָּצֵל, *fut.* יִנָּצֵל) 1. *reflex. to free oneself* Prov. 6, 3 5 (where the LXX, Syr., Targ. read מִפַּח for מִיַּד). — 2. *to be delivered, saved* Jer. 7, 10, or *to become so*, followed by מִפְּנֵי Is. 20, 6, מִכַּף Hab. 2, 9, מִן Ps. 69, 15; on the contrary with אֶל *to be delivered by fleeing to one* Deut. 23, 16.

Pih. נִצֵּל (*fut.* יְנַצֵּל) *to rob, to rake up together*, 2 Chr. 20, 25 *and they raked together for themselves, without being able to carry it away;* then *to plunder* Ex. 3, 22; 12, 36; seldom like *Hif. to deliver* Ez. 14, 14, in the LXX Nif.

Hif. הִצִּיל (*part.* מַצִּיל; *inf. absol.* הַצֵּל, *constr.* הַצִּיל; *fut.* יַצִּיל, *apoc.* יַצֵּל) *caus. to tear apart, to pull apart* 2 Sam. 14, 6; *to take away*, i. e. to withhold Hos. 2, 11; *to snatch from*, with מִן of the person Gen. 31, 16; *to withdraw* Ps. 119, 43; *to keep off, to keep at a distance from* Prov. 2, 12 16; ה' עֵינַיִם *to withdraw the sight* 2 Sam. 20, 6, where one has to supply נַפְשׁוֹ; *to draw out from, to free,*

from danger Ex. 12, 27, Is. 19, 20, constantly followed by an accusat. 1 SAM. 30, 18, seldom by a dat. JON. 4, 6; מַצִּיל *a deliverer*, *rescuer* Ps. 7, 3; הִ׳ נֶפֶשׁ *to save the life* Ez. 3, 19, with מִן of the person Ps. 18, 49, or of the thing 69, 15. Deriv. הַצָּלָה.

Hof. הֻצַּל (*part.* מֻצָּל) *to be plucked out*, *snatched out of*, AM. 4, 11; ZECH. 3, 2.

Hithp. הִתְנַצֵּל (*fut.* יִתְנַצֵּל) *to strip oneself of*, ornament or dress Ex. 33, 6.

נְצַל (Peal not used) *Aram. trans.* = Hebrew נצל.

Af. הַצֵּל (*inf.* הַצָּלָה and הַצָּלוּ־) *to deliver*, *to free* DAN. 3, 29; 6, 15 28.

נִצָּן (only *pl.* ־נִים; from נָצַץ) *masc. flower*, *blossom* SONG OF SOL. 2, 12.

נָצַץ (*part.* נֹצֵץ) *intr. to shine*, *glitter*, *to sparkle*, EZEK. 1, 7; deriv. perhaps נִיצוֹץ. Metaph. a) *to blossom* (see זָהַר, זָהָה), whence נֵץ 1, נִצָּה, נִצָּן. b) *to flee*, *to fly* (comp. פָּרַח); deriv. נֵץ 2. For explanation of the organic root comp. נָאַץ II., נֵס, נֵץ, נצ־ה II. The Arab. نَصَّ is to be compared with נָצַץ.

נָצַק see יָצַק.

נָצַר (*part.* נֹצֵר, *imper.* נְצֹר, with *a* of motion נִצְּרָה, with *suff.* נִצְּרֶהָ; *fut.* יִצֹּר and יִנְצֹר) 1. *intrans. to appear*, *to shine*, *to lighten*, metaphor. *to bloom*, *to be green*, *to sprout* (= צָמַח Is. 42, 9; 43, 19; יָצָא 51, 5); figurat. *to unfold*, *to arise*, *to be*, hence נְצוּרוֹת Is. 48, 6 = חֲדָשׁוֹת (ibid.); identical in its organic root נָ־צַר with that in זָהַר, צָהַר, חָ־צַר, which meaning the Ar. نضر (to shine, to blossom, to be green), نشر (to sprout) also have. Deriv. נֵצֶר. — 2. *to behold*, *to see*, *to look*, proceeding from signification 1; comp. שָׁזַף (to shine upon, to singe, and to descry, to spy), Greek φάος δέδορκε, German *blicken* and *blitzen*, as well as the cognate radical בָּצַר II. to glitter, to shine, whence בֶּצֶר (plur. בִּצְרִים), בְּצַר, מִבְצָר (gold), to burn, to be arid, whence בַּצָּרָה and בַּצֹּרֶת (drought), and to see, to look, to spy, whence the proper names בֶּצֶר, בִּצָּרוֹן, מִבְצָר, מִבְצָר, בָּצְרָה (like מִצְפָּה) and نصر to see, to look; as "to lighten" and "to see" coincide in צָפָה. Accordingly *tr.* a) *to behold*, *to look upon*, *to inspect*, *to watch*, כֶּרֶם Is. 27, 3; *to spy*, *to guard*, hence נֹצְרִים JER. 31, 6 applied to watchmen who had to look to the fire-signals for determining the new moon; מִגְדַּל נֹצְרִים 2 KINGS 17, 9 &c. *watch-tower*, to protect flocks; נֹצֵר *a field-watcher* JOB 27, 18; נְצוּרִים *watch-houses*, *watch-towers*, which stand in the fields solitary and apart, and where idolatry was practised Is. 65, 4; instead of it is also used עִיר נְצוּרָה 1, 8, *place* or *tower of watch*, which were set solitary on the tops of mountains; farther, *to keep a look* out upon one, to spy after him, whence נָצוּר adj. masc., נְצוּרָה (constr. נְצוּרַת) fem. (which see); *to keep*, *to watch over* PROV. 27, 18; *to preserve*, *maintain* 20, 28; *to watch*, with עַל Ps. 141, 3, with מִן *from* 34, 14; נְצוּרִים *the kept*, i. e. the preserved Is. 49, 6; or *to give heed to*, פֶּה PROV. 13, 3, דֶּרֶךְ 16, 17; *to guard*, *to protect*, אִישׁ דַּעַת 22, 12, with מִן *from* one Ps. 32, 7; 140, 2; in a hostile sense, *to watch closely*, *to besiege*, of enemies, hence נֹצְרִים *besiegers* JER. 4, 16, identical with field-watchers 4, 17, comp. שָׁמַר אֶל 2 SAM. 11, 16 in this sense; figur. JOB 7, 20, where God is called a נֹצֵר of man in a hostile sense; *to observe*, *to keep*, a covenant DEUT. 33, 9, a law PROV. 28, 7, commands Ps. 78, 7; נָ׳ לְ *to keep for one* Ex. 34, 7; with accusat. שָׁלוֹם and לְ Is. 26, 3.

נֵצֶר *m. a shoot*, *sprout*, *branch*, of a plant Is. 14, 19; 60, 21; figur. *a descendant*, *offshoot*, of the Davidic 11, 1 or Ptolemy-dynasty DAN. 11, 7.

נֹצְרִים see נָצַר.

נָצַת (Kal not used) *intrans.* same as יָצַת (which see), *to burn*, *to blaze*, *to kindle;* as יָצַב also coincides with נָצַב. The organic root יָ־צַת, נָ־צַת is also in שַׁת, נָ־שַׁת, Ar. (transposed).

Nif. נִצַּת (*perf.*) *to blaze up*, *to be consumed*, בָּאֵשׁ (in the fire) Neh. 1, 3, *to fire up* in anger, with בְּ of the person 2 Kings 22, 13 or of the object 22, 17; *to be dried up*, *withered*, of ploughed land, plantations, pastures Jer. 9, 9 11; therefore *to be desert*, *waste*, 46, 19, without being identical with נָצָה.

Hif. הִצִּית may be referred to יָצַת (which see), especially as the forms הוּצִית and הִצִּית appear also.

נְקָא (*part. pass.* נְקֵא = נְקִיא) *Aram. intr. to be pure*, i. e. white, of wool, like the Hebrew נָקָה I., properly *to be bare*, *naked*, metaphor. *to be rubbed*, *polished*, *free* from dirt.

נְקָא see נָקָא.

נָקָא I. (*part. pass.* נָקוּא, *pl.* נְקוּאִים in the Sam. cod. Gen. 44, 10; Num. 32, 22) *intrans.* same as נָקָה I., only in the deriv. נָקִיא.

Hif. הִנְקִיא only in cod. Sam. Gen. 24, 41.

נָקָא II. (not used) only in cod. Sam. Ex. 2, 24 and 6, 5 for נָאַק.

נָקַב (*part.* נֹקֵב, *pass.* נָקוּב, *plur. constr.* נְקֻבֵי; *inf. abs.* קֹב for נָקֹב, *constr.* נְקֹב; *fut.* יִקֹּב and יִנְּקֹב) *tr.* 1. *to make a hole in*, *to hollow out*, Hag. 1, 6 *a purse with holes; to bore*, חֹר, with בְּ into a thing 2 Kings 12, 10; *to cut through*, *to cut asunder*, of splinters 18, 21; *to pierce*, אַף Job 40, 24, לְחִי 40, 26, with a spear Hab. 3, 14. — 2. Metaphor. *to separate*, *to distinguish*, *to name distinctly* Is. 62, 2; *to specify* Gen. 30, 28, comp. פָּרַשׁ, קָצַב, Targ. קְצַב, פְּרַשׁ, Ar. خَلَّ with حَلَّ, where the same metaphor occurs, لَقَبَ to name, with *l* for *n*; *to separate*, *to pick out*, *to select*, hence נָקוּב, *a selected*, *distinguished one*, Am. 6, 1 *the select* or *noble of the best of the peoples;* comp. Ar. نَقِيبٌ, a distinguished one, a prince, a select one. — 3. *to curse*, *to revile*, *to blaspheme*, the name of God, prop. to cut into one, to pierce one, Lev. 24, 11 16 (LXX, Targ. and Rashi *to pronounce accurately*, this being looked upon before God as a reviling of him); Prov. 11, 26; 24, 24; Job 3, 8; 5, 5; comp. חָרַף, גָּדַף, Ar. سَبَّ. Deriv. נֶקֶב, נְקֵבָה, מַקֶּבֶת, מַקָּבָה, קֻבָּה, קֵבָה, and the proper name נֶקֶב.

Nif. נִקַּב *to be called by name* Num. 1, 17; 1 Chr. 12, 31; 16, 41; opposite of *being numbered*.

נֶקֶב *m.* 1. *a bezel*, for precious stones, prop. a cavity Ez. 28, 13 (Jerome); but one must read there חֹק *impression* for תֹּף. — 2. (*a hollow;* with the article) *n. p.* of a town in Naphtali Josh. 19, 33.

נְקֵבָה *f. a female* (from נָקַב, like זָכָר referring to the sexual act or the figure of the female pudenda), of men Gen. 1, 27, Lev. 12, 5; of beasts Gen. 6, 19; Lev. 3, 1.

נָקַד I. (not used) *tr. to stick into* a thing, *to indent*, *to cut in;* Arab. نَقَدَ to pierce or sting (of the serpent); modern Hebrew נָקַד to make punctures, to mark with points, Arab. نَقَطَ *to cut in*, *to indent;* then *to make stripes*, *spots*, *to speckle*, sheep and goats in order to distinguish them; cognate in sense with נָמַר II.; identical in its organic root נ־קד with חָטַ, Ar. خَطَّ, Syr. ܣܩ (to mark, to inscribe), גָּד I. (to cut into), جَدَّ, קַד, גָּד I. and many others. Deriv. נָקֹד, נְקֻדָּה, נִקּוּד (from Pihel).

נָקַד II. (not used) *tr.* prop. *to keep*, *to guard*, *to keep together*, *to watch*, a flock; connected in its organic root נ־קד with that in שָׁ־קַד; comp. Sanskrit kaṭ, kaḍ. Derivat. נֹקֵד, the proper names נְקוֹדָא, מַקֵּדָה.

נָקֹד (*plur.* נְקֻדִּים) *adj. m.*, נְקֻדָּה (*pl.* נְקֻדּוֹת) *f. spotted*, *speckled*, of sheep and goats, coupled with טָלוּא and בָּרֹד Gen. 30, 32 33 39; 31, 8 10 12; Targ. נְמֹר.

נְקֻדָּה (*pl.* ־דּוֹת) *fem. an engraving*, *a stud* of silver, as an ornament, Song of Sol. 1, 11.

נִקֻּד (*pl.* נִקֻּדִים) *masc.* 1. *a crumb of bread*, mica Josh. 9, 5 12, which is יָבֵשׁ

(Aq., Symm., Vulg.), so called from its resemblance to a point. The meaning *furnished with mould-points* (LXX, Theod., Kimchi) is less suitable in a linguistic view. — 2. A sort of pointed (i. e. finely sprinkled) or otherwise small cake, which cannot be ascertained exactly, carried by the common people on journeys 1 Kings 14, 3; perhaps from יָקַד = נָקַד *to dry*, a kind of dried cake (Targ., Rashi and LXX; see *Fürst*, Conc. s. v.).

נֹקֵד (from נָקַד II.; *pl.* נֹקְדִים) *masc.* *a shepherd* Am. 1, 1; 2 Kings 3, 4.

נָקָה I. (only *infin. abs.* נָקֹה) *intrans.* prop. *to be naked*, *bare*, Arab. tr. نقح *to make bare* or *naked*. Hence metaphor. *to be empty*, of a city, without inhabitants; *to stand bare*, *solitary*, by exclusion from association; figur. *to be bare*, *free*, from guilt, i. e. innocent; from punishment, i. e. *to be exempt from punishment*, *pure; to be free*, from a thing; Ar. نقي (to be empty). Deriv. נָקֶה, נָקִי.

The stem is connected with the tr. נָצָה I. (to be empty, wasted), as נָצָה II. (to spirt out, to speckle) is the corresponding root to נָקָה II.; Ar. نضّ (to flow out), نَزّ, نضح; — an interchange of צ and ק.

Nif. נִקָּה (1 *p.* נִקֵּיתִי, *imp.* הִנָּקֵה, *fut.* יִנָּקֶה) *to be empty*, *solitary*, *forsaken* from inhabitants Is. 3, 26; *to be made solitary*, *bare*, i. e. to be driven out of communion Zech. 5, 3 (LXX, Vulg., Targ. נִכָּה for נִקָּה); *to be free*, *exempt from punishment* Ex. 21, 19; Prov. 6, 29; with מִן of the person or thing *to be free from* a person or thing, *to be untouched*, i. e. without punishment or guilt Num. 5, 19 31; Judges 15, 3; *to be declared innocent* Ex. 34, 7 and Num. 14, 18 cod. Sam.

Pih. נִקָּה (*fut.* יְנַקֶּה) *to pronounce free*, *innocent*, Job 9, 28, with מִן of the punishment 10, 14, with accus. of the object Ex. 20, 7; *to let go unpunished*, Jer. 30, 11 *I will chastise thee in moderation* (לַמִּשְׁפָּט, 10, 24 בְּמִשְׁפָּט), *but I will not let thee go altogether unpunished;* hence *to drive out*, *to separate*, *to drive away*, i. e. *to punish*, *to destroy*, Ex. 34, 7 *and he will not punish wholly* (cod. Sam. וְנָקֶה לוֹ יִנָּקֶה and the pious will be counted by him exempt from punishment); Num. 14, 18; Nah. 1, 3. In this sense Jo. 4, 21 is also to be taken: *and I will put away their blood-guiltiness* (cleanse by punishment) *which I had not propitiated;* comp. καθαρίζειν Mark 7, 19. Hence the LXX and Syr. do not read נִקַּם. Derivat. נִקָּיוֹן.

נָקָה II. (unused) *tr. to pour out*, *to sprinkle*, cognate in sense with נָסַךְ; Ar. نقي the same; hence to prepare a drink-offering, to dedicate by a libation. Derivat. מְנַקִּית. See נָקָה I. and עָרָה, הֶעֱרָה.

נָקֶה (from נָקָה I.) *adj. m.* same as נָקִי *guiltless*, *pure*, cod. Sam. Ex. 34, 7; Num. 14, 18; Phenic. נָקֶה the same (Malt. 2, 2).

נָקִיא (only *pl.* נְקִיאִים, from נָקָא I.) *adj. masc.* only in cod. Sam. Gen. 44, 10, Num. 32, 22, as also in the Samar. version Gen. 24, 41; Deut. 19, 10 13; 21, 9; 27, 25; = נָקִי.

נְקוֹדָא (*shepherd*) *n. p. m.* Ezr. 2, 48; Neh. 7, 50.

נָקַח see לָקַח.

נָקַט (only 3. *p. fem.* נָקְטָה) *intr. to feel loathing*, *to have disgust*, with בְּ *at*, *of*, *from*, Job 10, 1; identical in its organic root נָ־קַט with קַט (קוּט), comp. Aram. נְקַט and Hebr. נָקַע in all forms; and it is not necessary to refer נָקְטָה to קוּט.

נָקִי (*constr.* נְקִי, *plur.* נְקִיִּים) *adj. m.* *pure*, *unblameable*, with כַּפַּיִם *incorruptible* Ps. 24, 4; *innocent*, *upright* Ex. 23, 7; Job 4, 7; דָּם נ׳ *innocent blood* Deut. 19, 10; on the contrary דַּם נ׳ *blood of an innocent one;* אִי־נָקִי *the not guiltless* Job 22, 30, i. e. the guilty; with מִן *free from* a thing i. e. guiltless of it 2 Sam. 3, 28, with מֵעִם יי׳; *exempt from punishment* Gen. 44, 10; *free* from military service Deut. 24, 5; *not answerable*, *not bound* Gen. 24, 41, Josh. 2, 17, followed by מִן; Sam. נָקִיא, pl. נְקִיאִים, and נָקֶה.

נָקִיא *adj. m.* same as נָקִי Jo. 4, 19; Jon. 1, 14 K'tib.

נִקָּיוֹן (*constr.* נִקְיוֹן) *m. cleanness*, of hands, i. e. innocency; *incorruptibleness* Gen. 20, 5; Ps. 26, 6; 73, 13; without כַּפַּיִם Hos. 8, 5; *cleanness*, *bareness*, of teeth, i. e. hunger Am. 4, 6 (Targ. נִקְהָיוֹן *bluntness*).

נָקִיק (*constr.* נְקִיק, *pl. constr.* נְקִיקֵי, from נָקַק) *masc. a division*, *rent*, *crevice*, *cleft*, of a rock (הַסֶּלַע) Is. 7, 19; Jer. 13, 4; 16, 16; cognate in sense with נִקְרָה. Aram. נְקַע.

נָקַם (*part.* נֹקֵם; *inf. abs.* נָקוֹם, *constr.* נְקֹם; *fut.* יִקֹּם) prop. *intr. to pant*, *to be violently zealous*, *to be excited*, *to be angry*, ident. with נָחַם, נָהַם (which see) in its original meaning. Metaphor. *to scold*, *to punish*, *to curse*, like the Arab. نقم, hence coupled with קַנָּא Nah. 1, 2; נֹקֵם ibid. = בַּעַל חֵמָה; in general *to avenge*, with accus. of the thing, דָּם Deut. 32, 43, or of the person 1 Sam. 24, 13, and מִן *upon one; to take vengeance*, absol. Lev. 19, 18; *to punish*, with עַל Ps. 99, 8, or the accus. Josh. 10, 13; *to revenge upon*, with מִן 1 Sam. 24, 13, מֵאֵת Num. 31, 2 and לְ Ez. 25, 12, according to the conception of the relation. In a strong form are also used the expressions נָ׳ נָקָם Ezek. 25, 12, נָ׳ נִקְמָה Num. 31, 2. Deriv. נָקָם, נְקָמָה.

Nif. נִקַּם (*inf. constr.* הִנָּקֵם, *fut.* יִנָּקֵם) *to be punished* Ex. 21, 20; *to be avenged*, *to take revenge*, with מִן of the person *from* Is. 1, 24, Jer. 46, 10, with בְּ of the person *upon* Judges 15, 7; Jer. 50, 16; *to procure vengeance for oneself*, with מִן *from* a person and לְ *for* one 15, 15, with מִן of the thing *for which;* Judges 16, 28 *and I will get revenge to myself for* (מִן) *one of my two eyes from* (מִן) *the Philistines.*

Pih. נִקֵּם *to avenge*, with accus. of the object, and מִן at the hand of one 2 Kings 9, 7; Jer. 51, 36.

Puh. נֻקַּם (*fut.* יֻקַּם) *to be punished*, *avenged* Gen. 4, 15 24; Ex. 21, 21.

Hithp. הִתְנַקֵּם (*part.* מִתְ־, *fut.* יִתְ־) *to avenge oneself* Jer. 5, 9; *to shew oneself revengeful* Ps. 8, 3; 44, 17.

נָקָם (*constr.* נְקַם) *masc. punishment*, coupled with שִׁלֵּם (requital) Deut. 32, 35; *retaliation* Is. 35, 4, coupled with גְּמוּל; *revenge*, with genit. *for* Lev. 26, 25, Judges 16, 28, נְקַם נָ׳ *to take vengeance* Ez. 24, 8; יוֹם נָ׳ *the day of revenge*, *retribution*, *punishment*, Is. 34, 8; 61, 2; 63, 4; הֵשִׁיב נָ׳ לְ *to requite vengeance to one* Deut. 32, 41; לָקַח נָ׳ Is. 47, 3 and עָשָׂה נָ׳ אֶת Mic. 5, 14 *to take vengeance.*

נְקָמָה (*constr.* נִקְמַת, with *suff.* נִקְמָתִי; *pl.* נְקָמוֹת) *fem.* same as נָקָם *vengeance*, *retribution*, *punishment;* hence עֵת נְ׳ Jer. 51, 6, יוֹם נְ׳ 46, 10, with the genit. by whom 50, 15 or for what vengeance is taken 51, 11; *desire of vengeance*, *vindictiveness* Lament. 3, 60. Phrases: עָשָׂה נְ׳ בְּ *to take vengeance upon* Ez. 25, 17; Ps. 149, 7; נָתַן נְ׳ בְּ the same, Num. 31, 3; נָתַן נְ׳ לְ or עָשָׂה Judges 11, 36, Ps. 18, 48, *to do vengeance for one*, with מִן *upon* one; עָשָׂה בִנְ׳ *to act with revenge* Ez. 25, 15.

נָקַע (only *perf.*, while the *fut.* is formed from יָקַע I.) *intr. to stand off*, from a thing, *to turn away*, followed by מֵעַל Ez. 23, 18 or מִן 23, 22 28, as יָקַע is also so construed Jer. 6, 8; Ez. 23, 17. Comp. Arab. نكع (to stand off from, to turn away from a thing, hence to remove). The trans. prop. means to push or drive away, to strike away; Hebrew נָקַם (which see), Ar. نقص (to loosen, to break off, to put away). The organic root נָ־קַע exists also in קָעַ and קָץ I.

נָקַף I. (Kal not used) *tr. to strike off*, olives, i. e. to reap; *to break*, *to destroy*, the skin with leprosy; *to wound*, *to injure*, the body; *to tear in pieces*, *to tatter*, garments; *to cut away*, *to shave off*, the corners of the hair, i. e. the outer locks; *to cut*, *to strike down*, *to fell*, bushes and trees; all which senses are visible from Pih. and Hif. and the

derivatives; Aram. נְקַף to strike down, to prostrate, an ox; to throw down, a man; to knock, to beat, of the heart; Ar. نقف to smash, to crush, the head; to break, an egg; to strain, wine. Hence we see that נָקַף is intimately connected with נָגַף (which see). Deriv. נִקְפָּה, נֹקֶף (according to some).

Pih. נִקֵּף (3 *p. pl.* נִקְּפוּ) *to cut down*, *to fell*, trees, Is. 10, 34; *to shatter*, עוֹר Job 19, 26.

Hif. הִקִּיף (*fut.* יַקִּיף) *to cut away*, *to clip off*, the corners of the hair on the head Lev. 19, 27, coupled with הִשְׁחִית. The LXX, Vulg., Symm. and after them all the old interpreters have understood it according to the usual acceptation of הִקִּיף belonging to נָקַף II., *to make round*, *to make tonsure-like;* but this is not so suitable.

נָקַף II. (only *fut.* יִנְקֹף) *intr.* same as יָקַף, קָף (where a farther comparison is given) *to be bent*, *round*, *circular;* hence *to circle*, in time or space; Aram. *to join*, *to associate with*, *to be entwined with one*, Ar. وقف to enclose around, of an armlet. Hence *to circle*, *to make a circular course*, of festivals Is. 29, 1. Deriv. according to some נִקְפָּה.

Hif. הִקִּיף (*fut.* יַקִּיף) for Josh. 6, 3, 1 Kings 7, 21, 2 Kings 6, 14, Ps. 17, 9 and 88, 18, and Job 19, 6, see Hif. of יָקַף and of נָקַף I.

נֹקֶף (from נָקַף I.) *m. the shaking off* of the זֵיתִים, Is. 17, 6 and 24, 13, i. e. harvest; Aram. נְקוֹף.

נִקְפָּה *fem. a rope* (according to the LXX and Vulg.) Is. 3, 24, from נָקַף II.; but it may be also derived from נָקַף I. and be translated *a thing torn*, *a tatter*.

נָקַק (not used) *trans. to split*, *to tear asunder*, *to pierce*, *to bore through*, connected with the Aram. נְקַע. Derivat. נָקִיק.

נָקַר (*inf. constr.* נְקוֹר; *fut.* יִקֹּר, 3 *pl.* יִקְּרוּ) *tr. to bore*, *to bore out*, *to pierce*, *to pierce out*, עַיִן 1 Sam. 11, 2, and without עַיִן Prov. 30, 17; *to hollow out*, *to dig out*, a pit, a well; *to cut into*, a rock; *to gnaw* bones through, of a disease; comp. Aram. נְקַר the same, whence נִקְרָא a hollow, מַקּוֹר a borer, Arab. نَقَرَ, to hollow, to bore, Ethiop. *nakhara*, having an eye pierced out; the organic root נָ־קַר lying also in חָ־קַר, בָּ־קַר, דָּ־קַר, עָ־קַר &c. Deriv. נְקָרָה.

Pih. נִקֵּר (*fut.* יְנַקֵּר) *to bore through*, *to pierce*, (figur.) the bones, i. e. to make them soft Job 30, 17, where מֵעָלַי is to be referred to עֲצָמַי; *to put out*, עֵינַיִם Judges 16, 21; figur. Num. 16, 14.

Puh. נֻקַּר *to be digged*, *to be quarried*, out of quarries and pits; figurat. of the female parts of generation Is. 51, 1.

נְקָרָה (*constr.* נִקְרַת, *plur. constr.* נִקְרוֹת) *fem. a hole*, *a hollow*, of a rock Ex. 33, 22; Is. 2, 21.

נָקַשׁ (Kal only in *part.* נוֹקֵשׁ) *trans. to knot*, *to ensnare*, *to bind*, *to entwine*, *to wind together*, whose organic root נָ־קַשׁ is identical with that in יָ־קַשׁ, קָשׁ (קוּשׁ), רָ־כַס &c.; hence Ps. 9, 17 *he snares* (נוֹקֵשׁ) *the wicked.* But it is better to translate with the LXX and Vulg. as = נוֹקַשׁ (Nif. of יָקַשׁ) *is snared.* In Arab. this stem is لَقَثَ, لَقَصَ to take, to lay hold of, agreeably to a metaphor like that in אָחַז; while نقش (to press) should be compared with נָגַשׁ.

Nif. נִקַּשׁ (*fut.* יִנָּקֵשׁ) *to be snared*, *to be led astray*, with אַחֲרֵי *by following* Deut. 12, 30.

Pih. נִקֵּשׁ (*fut.* יְנַקֵּשׁ) *to lay a snare*, *a gin*, with לְ of the person; *to take*, *to seize upon*, of a creditor, i. e. *to distrain* Ps. 109, 11.

Hithp. הִתְנַקֵּשׁ *to lay cunning snares*, *to make plans* (see זָמַם), with בְּ of the person 1 Sam. 28, 9.

נְקַשׁ (*part. f. pl.* נָקְשָׁן) *Aram. tr. to knock*, *to strike*, hence דָּא לְדָא *one against another* Dan. 5, 6, Targ. חַד לְחַד (on Ez. 3, 13); comp. Hebrew נָגַשׁ, Ar. نقش.

נֵר (with *suff.* נֵרוֹ, *plur.* נֵרוֹת, from נוּר I.; once נִיר 2 Sam. 22, 29, and once

נֵר Prov. 21,4) *m.* prop. 1. *a light-giving, splendour-giving thing*, hence *a light*, *a lamp* Zeph. 1, 12, אוֹר נֵר *light of the lamp* Prov. 31,18; of the lamps of the sacred candelabrum Ex. 25, 37; 30, 8; then for מְנוֹרָה 1 Sam. 3, 3; in all cases different from אוֹר. — 2. Figur. *prosperity* Prov. 13, 9; 20, 20; *welfare* Ps. 18, 29, like אוֹר (which see); *glory* 2 Sam. 21, 17; *instruction*, as the light of man Prov. 6, 23; 20, 27. — 3. (*splendour, fame*) *n. p. m.* 1 Sam. 14, 50; 1 Chr. 8, 33; also a part of the proper names אֲבִנֵר, נֵרִיָּה.

נר see נֵר.

נרג I. (not used) *intr.* to chatter, to prattle; *to sound forth*, *to scream out;* Arab. نَوْرَجَ to be calumniated; and like דָּבַב *to talk ill of*, *to backbite*, *to calumniate.* Deriv. נִרְגָּן.

The organic root בְּ־רג is also in עָ־רַג, צָ־רַח, רָהַג, Sanskrit râç, Greek ῥοζ-, ῥειζ-, ῥογ-, Latin rug-ire &c.

נרג II. (not used) *trans. to crush*, *to murder*, *to bore through*, *to thrust through*, Targ. נְרַג to cut in pieces, whence נַרְגָּא an axe, Ar. نَرَجَ the same, whence نَوْرَجٌ a threshing-roller; accordingly it is connected in its organic root בְּ־רַג with that in הָ־רַג, מָ־רַג, Ar. هَرَجَ, حَرَكَ. Deriv. the proper name נֵרְגַל.

נֵרְגַל (נֵרַג and the termination ־ַל, from נָרַג II.) *n. p.* of a god of the Cuthites in the Assyrian empire 2 Kings 17, 30. It is rightly assumed that it means the war-god corresponding to Mars, especially as the Zabian [Mandaic word] denotes the planet Mars, as also the god of war (cod. Nas.); and the Arab. مِرِّيخ (Mirrich) the planet Mars. Pers. *Nirah* is a name of one of the seven Dews of heaven.

נֵרְגַל שַׂרְאֶצֶר *n. p.* of a high cup-bearer lord (סְמָגַר) Jer. 39, 3, and of a chief magus at the Babylonian court 39, 13. Elsewhere there appears in the list of Babylonian kings one נֵרִגְלִאֲסַר Nerigli-sar, Neriglasar, Niriglesar, Nireglesar. See שַׂרְאֶצֶר.

נִרְגָּן (from נָרַג I.) *masc. a tattler*, *a slanderer* Prov. 16, 28; 18, 8; 26, 20 22.

נֵרְדְּ *m. nard* Song of Sol. 1, 12 and 4, 13, an Indian plant with an ear-like blossom, from which a precious oil (Sanskrit *nardîn*) is prepared; Pers. نَرْد, Greek *νάρδος*. There is no etymology for it in Semitic.

נֵרִיָּה (*Jah is light* or *prosperity*) *n. p. m.* Jer. 32, 12.

נָשָׂא I. (3 *pers. pl. perf.* once נָשׂוּא Ps. 139, 20, arising from נָשְׂאוּ, נָשׂוּ; *part. pass.* once נְשׂוּי Ps. 32, 1, as if from לה; *inf. absol.* נָשׂוֹא, *constr.* נְשֹׂא Is. 1, 14, with *suff.* נְשֹׂאִי Ps. 28, 2, then also שׂוֹא 89, 10, more frequently שְׂאֵת and שֵׂאת; *imper.* נְשָׂא, שָׂא Gen. 27, 3, Num. 3, 40, once נְסָה Ps. 4, 7; *fut.* יִשָּׂא) *tr.* prop. to stretch up, to raise up, to make ascend, as the intr. signification in the Arab. نَشَا to extend upward, to rise high, to grow, to be high, نَسَغَ to be projecting, prominent, stretched out at length, to shoot forth, نَتَأَ to be elevated, prominent, and to which נָשִׂיא, מַשְׂאֵת, מַשָּׂאָה still points with clearness. Hence 1. *to raise*, the feet, for walking Gen. 29, 1; (כַּף) נ׳ יָד *to lift up the hand*, in swearing; *to swear* Deut. 32, 40 = הֵרִים יָד Gen. 14, 22, נ׳ יָד לְ *to swear to one* Ez. 20, 6; Neh. 9, 15; elsewhere נ׳ יָד means also *to entreat* Ps. 28, 2; *to pray to* 63, 5, *to wave* Is. 13, 2, i. e. to raise the hand for the purpose of giving a sign, to swing it aloft; נ׳ רֹאשׁ *to lift up the head*, i. e. to go along with cheerful spirit Job 10, 15, or to rise in repute, riches, and dignity Judges 8, 28; Ps. 83, 3; נ׳ פָּנִים *to lift up the countenance*, i. e. to walk along with the face raised aloft Job 11, 15, comp. Gen. 4, 7 (opposite הִפִּיל פָּנִים Gen. 4, 5 6); נ׳ עֵינַיִם *to lift up the eyes* (a sign of a good conscience), i. e. *to look at*, *to behold* Gen.

13, 10; 18, 2; with אֶל or לְ *to look upon one with pleasure* or *longing* 39, 7; Ps. 121, 1; *to direct the looks towards one with confidence* 123, 1; נ׳ נֵס *to set up a banner* Jer. 4, 6; נ׳ קוֹל *to lift up the voice*, in order to weep Gen. 27, 38, to cry Judges 9, 7, to exult Is. 24, 14, without קוֹל Is. 3, 7; hence *to cry aloud* = צָעַק 42, 2, *to rejoice aloud* Job 21, 12, *to pronounce aloud*, a poem Num. 23, 7, *to pray aloud* Is. 37, 4, *to weep aloud* Jer. 9, 9, *to utter aloud*, with עַל of the person Ps. 15, 3, and accus. of the object Ex. 20, 7; 23, 1, and without שֵׁם Ps. 139, 20 *who utter* (thy name) *aloud in lying* (but where שְׁמֶיךָ may be read for עָרֶיךָ which suits the context); נ׳ נֶפֶשׁ אֶל *to lift up the soul to* a person or thing, i. e. to direct it with longing or hope Deut. 24, 15; Ps. 25, 1; *to strive*, with לְ *whither* 24, 4; נ׳ לֵב אֶל the same Lament. 3, 14; on the contrary if לֵב be the subject and an object follows in the accus. it means *to make proud*, *haughty* 2 Chr. 25, 19; 2 Kings 14, 10; farther *to stir up*, *to raise up*, *to occasion* Ex. 35, 21; 36, 2; נ׳ עַל *to lay* or *load upon*, with accusat. of the object Gen. 31, 17, and figur. Lev. 22, 9, seldom נ׳ בְּ 2 Chr. 6, 22. Job 6, 2 belongs to signification 3. — 2. Figurat. and *intrans*. *to be high*, *eminent*, *prominent*, with בְּ *among* Hos. 13, 1; *to arise*, מָדוֹן Hab. 1, 3; *to quake*, *to tremble* Nah. 1, 5. — 3. *trans*. *to take away*, *to lift up*, *lift away*, *to carry away*, *to lead* or *carry off*, *to take off*, with accus. of the object 1 Sam. 17, 34, Eccles. 5, 14, and in the case of a garment with מֵעַל of the person Song of Sol. 5, 7; hence the phrases נ׳ נֶפֶשׁ פ׳ *to take away the life of one* 2 Sam. 14, 14, נ׳ רֹאשׁ with מֵעַל of the person Gen. 40, 19 *to take off one's head*, i. e. to behead him; with an assonance to נ׳ רֹאשׁ פ׳ *to take up one's person* (from humiliation, the depth of a prison), i. e. to redeem, to free him 40, 13 20; 2 Kings 25, 27; *to take away*, *to carry away*, by רוּחַ יי׳ 2 Kings 2, 16, comp. 1 Kings 18, 12, i. e. to transport speedily into another place; in a bad sense, *to cause to disappear* Job 27, 21. Figur. נ׳ פֶּשַׁע *to carry off* or *to take away sin*, i. e. to forgive it Gen. 50, 17; נ׳ עָוֹן *to expiate an offence* Lev. 10, 17; Ex. 34, 7; נְשֻׂא עָוֹן *whose iniquity is taken away*, i. e. forgiven Is. 33, 24, comp. Ps. 32, 1; also with לְ for the accus. 23, 21; Josh. 24, 19; with לְ of the person *to procure forgiveness for one*, where the object is omitted Gen. 18, 24; Hos. 1, 6. — 4. *to take*, proceeding from the idea of *raising* like נָטַל, therefore simply like לָקַח Gen. 45, 19; Is. 38, 21; Am. 6, 10; *to receive*, *obtain*, בְּרָכָה Ps. 24, 5; *to carry away*, חֶלְקוֹ *his portion* Eccles. 5, 18; נ׳ חֵן, חֶסֶד *to receive* or *obtain*, *to possess*, *to have favour*, *grace* Esth. 2, 9 17; נ׳ לְ *to accept for one* 1 Chr. 21, 24, opposite to reject; נ׳ אִשָּׁה *to lead home a wife*, *to marry* Judges 21, 23, Ruth 1, 4, and in this sense with לְ of the person, *to take for one*, i. e. select, conseq. same as *to give* 2 Chr. 24, 3, נָשִׁים being often omitted Ezr. 9, 2; comp. Talm. נָשׂוּאָה, נָשׂוּא *one married*, femin., הִשִּׂיא *to marry*. Figur. a) נ׳ פָּנִים *to accept the person*, i. e. to have a friendly regard for him, to admit and not to turn away from one Gen. 32, 21; Mal. 1, 8; *to be gracious*, *kind* Gen. 19, 21; 1 Sam. 25, 33; *to have regard to* 2 Kings 3, 14; coupled with רָצָה, oppos. to הֵשִׁיב פָּנִים; comp. נָסַב אַפָּא, Syr. ܢܣܒ ܦܐܘܐ, Greek *λαμβάνειν πρόςωπον*. But this signification may also be referred to 1. and the rendering be *to esteem highly*, the opposite being הִפִּיל פְּנֵי פ׳ (Job 29, 24), hence *to have respect to* Job 42, 8; Lament. 4, 16 coupled with חָנַן; *to give heed to* Prov. 6, 35; *to show reverence*, with לְ of the person Deut. 28, 50; same as הָדַר *to render prominent*, *to favour*, Lev. 19, 15; *to take the side of one with partiality* Prov. 18, 5; Job 13, 10; 32, 21; with בְּ *in* Mal. 2, 9. b) נ׳ רֹאשׁ *to take the sum of*, Ex. 30, 12; נ׳ מִסְפָּר *to take the number of*, i. e. *to count* Num. 3, 40; 1 Chr. 27, 23. — 5. *to bear* (arising out of the idea of *lifting*), a burden Ex. 12, 34, on the back Gen. 45, 23; garments 1 Sam. 2, 28; a shield 2 Chr.

14, 7; figur. fruits Ez. 17, 8; Jo. 2, 22; *to conduct* Is. 30, 6; *to bring*, *to carry*, *to take and bring* 1 Sam. 4, 4; Ex. 10, 13; 1 Kings 10, 11; 1 Chr. 16, 29; שָׁלוֹם Ps. 72, 3; *to bear*, מַכְאֹב Is. 53, 4, חֶרְפָּה Ps. 69, 8, without an accusat. Is. 1, 14, where נְשֹׂא is for נְשֹׂא אוֹתוֹ; *to endure*, with accusat. Mic. 7, 9, or מִפְּנֵי *because of* Jer. 44, 22; נָשָׂא בְּ *to bear with*, Job 7, 13 *my couch shall bear a part of my complaint*, i. e. lighten my complaint; so too נָשָׂא אֶת Num. 11, 17; *to endure*, *to suffer* Job 21, 3; Gen. 13, 6; *to care for* Num. 11, 14; Deut. 1, 9; נ׳ חֵטְא or נ׳ עָוֹן פ׳ *to bear one's sin*, i. e. to take its punishment upon oneself Is. 53, 12; Ez. 4, 5; hence *to atone for* generally Lev. 5, 1; Num. 5, 31; נ׳ זִמַּת פ׳ *to suffer punishment for one's whoredom* Ez. 23, 35. Deriv. מַשְׂאֵת, מַשָּׂאָה, נָשִׂיא, נְשׂוּאָה.

Nif. נִשָּׂא (*fut.* יִנָּשֵׂא) *to be elevated*, *lifted up*, גַּיְא, i. e. *to be filled out*, Is. 40, 4; *to stand in great repute*, *in great honour* 52, 13, comp. 2 Chr. 32, 23; *to be high*, of mountains Is. 2, 2, of a throne 6, 1, generally the same as רָם; *to be exalted* or *great*, of God Is. 57, 15; reflexive *to lift up oneself*, to do a thing Ps. 7, 7; 94, 2; of עַפְעַפַּיִם, *to look proudly around* Prov. 30, 13; *to be borne*, *carried* Ex. 25, 28; *to be carried away* 2 Kings 20, 17. Deriv. נִשֵּׂאת.

Pih. נִשֵּׂא (2 Sam. 5, 12) and נִשָּׂא (1 Kings 9, 11; *fut.* יְנַשֵּׂא) *to set on high*, *to make renowned* 2 Sam. 5, 12, in the parallel place נִשֵּׂאת לְמַעְלָה (1 Chr. 14, 2); *to heighten*, in reputation and dignity Esth. 3, 1, coupled with גִּדֵּל, with עַל *to set over others* 5, 11; נ׳ נֶפֶשׁ לְ *to carry the soul to a thing*, i. e. to long for a thing Jer. 22, 27; *to have a high regard for* Esth. 9, 3; *to support* Ezr. 8, 36; *to preserve* Ps. 28, 9, with בְּ *to help with* 1 Kings 9, 11; *to bring* or *offer*, נִשֵּׂאת *gifts* 2 Sam. 19, 43; *to carry up* Am. 4, 2.

Hif. הִשִּׂיא *to cause to bear*, sin; *to cause to atone for* Lev. 22, 16; *to put on*, *to apply to*, with אֶל of the person 2 Sam. 17, 13.

Hithp. הִתְנַשֵּׂא and הִנַּשֵּׂא (*fut.* יִתְנַשֵּׂא) *to be elevated*, *exalted*, with לְ of the thing over which 1 Chr. 29, 11; reflex. *to lift up oneself*, i. e. to shew oneself powerful Num. 23, 24; Dan. 11, 14; *to be haughty*, *proud*, *to exalt oneself* Ez. 17, 14, Prov. 30, 32, with עַל of the person *above* one Num. 16, 3; Ez. 29, 15.

נָשָׂא II. (not used) *intr.* same as נַס, נַץ *to lighten*, then *to burn*, *to blaze*, Ar. نَصَّ. Deriv. מַשְׂאֵת 4. (without Dagesh), *constr.* מַשְׂאַת; but this noun may also be referred to נָשָׂא I.

נְשָׂא (*imp.* שָׂא) *Aram. trans.* same as Hebr. נָשָׂא I. *to take* or *carry away*, of רוּחַ Dan. 2, 35; *to take* Ezr. 5, 15, elsewhere נְסַב.

Ithpa. אִתְנַשֵּׂא (*part.* מִתְ׳) *to lift oneself up*, above (עַל) Ezr. 4, 19.

נָשָׁא I. (only *part.* נֹשֶׁא, for which נֹשֵׁא Is. 24, 2 and 1 Sam. 22, 2, if not for נֹשֶׁה, *pl.* נֹשְׁאִים) *trans.* same as נָשָׁה I. prop. *to press violently*, *to squeeze*, *to urge closely*, *to torment*, *to bite*, conseq. = נָשַׁךְ *to loan on usury*, foenerari, and with בְּ of the person *to loan to one* Is. 24, 2 (like נָגַשׂ בְּ), fully נָשָׁא מַשָּׁא בְּ *to lend out a loan to one* Neh. 5, 7, for or without a pledge; נֹשֶׁא *a creditor* 1 Sam. 22, 2. 1 Kings 8, 31 the mss. have נָשָׁא incorrectly. Deriv. מַשָּׁא, מַשָּׁאָה, מַשְּׁאָה, מַשָּׁאת (= מַשְׁאֵת).

Hif. הִשִּׁיא (*fut.* יַשִּׁיא) with בְּ of the person *to press upon* one, *to vex one*, of enemies Ps. 89, 23.

The fundamental signification of נ׳ now given, by which its distinction from לָוָה becomes clear, lies in נַשׁ־א, נָשַׁ־ה, which exists also as an organic root in אָ־נַס (prop. *to sting*, *to pierce*, hence to press, to compel), עָ־נַשׁ (prop. to chastise), נָאַץ, נָעַץ (to cut into a thing, to pierce). The connection of it with נָ־שַׁךְ is only apparent, since in the latter the organic root is נָ־שַׁךְ. Another explanation of the stem may be seen under מַשָּׁא, which is unnecessarily derived from the signif. of נָשָׂא II.

נָשָׁא II. (Kal not used) *tr. to lead*

astray, *to deceive; intr. to be astray, insecure, to waver to and fro.* Comp. the Syr. ܢܣܐ, hence Af. ܐܢܣܝ to cause to err, to mislead, subst. ܢܣܝܐ error; Ar. نَسَأ (VIII.) to roam, to wander about. Deriv. מַשָּׁאוֹן, מַשְּׁאָה. מַשָּׂאָה (pl. constr. מַשְּׂאוֹת) LAMENT. 2,14 may perhaps stand for מַשָּׂאָה = מַדּוּחַ ib.

Nif. נִשָּׁא (3 *pl.* נִשְּׁאוּ) *to be deceived, to be in error, to belie oneself* Is. 19, 13.

Hif. הִשִּׁיא (*fut.* יַשִּׁיא) *to seduce, to lead astray*, GEN. 3, 13; JER. 49, 16; *to mislead, to deceive, to impose upon*, with לְ 2 KINGS 18, 29, JER. 29, 8, or accus. of the person 2 KINGS 19, 10; JER. 37, 9.

נָשָׁא III. (*inf. abs.* נָשֹׁא) *tr.* 1. *to let go, to leave behind*, what one has had, hence *to forget*, like נָשָׁה II. and Arab. نَسِيَ, prop. to let go out of the memory, proceeding from the fundamental signification to separate, to divide, to remove, like the Arab. نَزَعَ, نَزَأ, نَزَّ. — 2. *to cast forth, to remove* JER. 23, 39, coupled with נָטַשׁ, where *only* נָשָׁא is right (LXX, Vulg., Syr.).

נָשָׁא IV. (Kal unused) *tr.* same as נָשָׁה III. *to extend, to stretch out, to widen.* Hence

Hif. הִשִּׁיא (*fut.* יַשִּׁיא = יַשִּׁי Ps. 55, 16 K'ri) *to spread out, to stretch out*, figur. מָוֶת, with עַל of the person Ps. 55, 16 K'ri, if we should not rather read with the K'tib יְשִׁימוֹת, after the analogy of שׁוֹאָה 35, 8.

נְשֵׁא see נָשָׁה.

נִשֵּׂאת (prop. *part. Nif. f.*) *f. a gift* 2 SAM. 19, 43, prop. what is offered.

נָשַׁב *intr.* prop. to breathe, hence *to blow*, with בְּ *to blow upon* Is. 40, 7; נָשַׁבְתָּ Ex. 15, 10 cod. Sam. for נָשַׁפְתָּ; Syr. ܢܫܒ, Targ. נְשַׁב the same; Arab. نسب IV. to blow violently. The organic root נ־שׁב is ident. with that in נ־שׁם, שָׁאַף, נ־שׁף.

Hif. הִשִּׁיב (*fut.* יַשִּׁיב, *ap.* יַשֵּׁב) *to blow away, to drive away* GEN. 15, 11; *to cause to blow* Ps. 147, 18

נָשַׂג (Kal unused) *tr. to lay hold of, to seize*, not connected in its organic root נ־שׂג with that in נ־סג (= זַח I., פָּ־סַח, נָ־סַח), but with that in חָ־זַק, זַח II., נָ־סַךְ, סָךְ II. Hence

Hif. הִשִּׂיג (*fut.* יַשִּׂיג) *to overtake*, one fleeing GEN. 31, 25; *to reach*, of the sword JER. 42, 16, of the swelling waves JOB 27, 20; *to fall upon*, of a blessing or curse DEUT. 28, 2 15 45, of punishment Ps. 40, 13; with accusat. of the object, and accus. of the instrument JOB 41, 18; of God's anger Ps. 69, 25, of threatenings ZECH. 1, 6, or of salvation Is. 59, 9; *to attain to*, i. e. *to come as far as*, a time of life GEN. 47, 9; *to come fully in contact with, to meet* LEV. 26, 5, *to obtain* Is. 51, 11, *to have in possession* PROV. 2, 19; metaphor. *to get, to acquire, to have enough* LEV. 14, 21; 25, 26; *to possess* EZ. 46, 7, usually with יָד; *to put to*, with אֶל 1 SAM. 14, 26. הִשִּׂיג JOB 24, 2 stands for הִסִּיג.

נָשָׁה I. (*part.* commonly נֹשֶׁה, *plur.* נֹשִׁים, interchanging with לא"א: נֹשֵׁא 1 SAM. 22, 2; Is. 24, 2) *intrans.* same as נָשָׁא I. (which see) prop. *to bite*, hence *to loan on usury*, foenerari, as דָּגָן, כֶּסֶף NEH. 5, 10, מַשַּׁאת מְאוּמָה DEUT. 24, 10, with בְּ of the person *to whom* DEUT. 24, 10 11; NEH. l. c.; for interest JER. 15, 10, or also for a pledge DEUT. l. c.; sometimes without the accusat. of object 24, 14; without בְּ of the person JER. 15, 10. The interest, which was commonly מֵאָה i. e. one per cent monthly (see מֵאָה), stands in the accus. NEH. 5, 11, if we should not there read מַשַּׁאת (which see) for מְאַת. נֹשֶׁה prop. *a usurer*, hence figur. *an oppressor, a hard-hearted one*, Ex. 22, 24; 2 KINGS 4, 1; Is. 50, 1; Ps. 109, 11. Deriv. נְשִׁי, מַשֶּׁה (= מַשָּׁא and מַשָּׁאָה).

Hif. הִשָּׁה (*fut.* יַשֶּׁה) same as Kal DEUT. 15, 2; 24, 10.

נָשָׁה II. (1 *pers.* נָשִׁיתִי; 2 *pers. fut.* תֶּשִׁי instead of תִּנְשִׁי) *tr.* same as נָשָׁא III. (see the etymology and comparison there) *to leave behind, to forget*, טוֹבָה LAMENT.

3, 17, hence metaph. *to thrust away*, *to remove*, Jer. 23, 39, coupled with נָטַשׁ and with נָשָׁא III.; Ar. نَسِيَ to leave out of consideration.

Nif. נִשָּׁה (*fut.* יִנָּשֶׁה) *to be forgotten*, with accus. instead of לְ of the person, Is. 44, 21 *thou shalt not be forgotten of me.*

Pih. נִשָּׁה *to cause to forget*, with accusat. of the person and of the thing Gen. 41, 51. Derivat. the proper name מְנַשֶּׁה.

Hif. הִשָּׁה (*fut.* יַשֶּׁה) *to cause to forget*, *to bring into forgetfulness*, עָוֹן, i. e. *to remit*, *to forgive*, Job 11, 6 *that God will bring into forgetfulness to thee a part* (מִן) *of thy guilt;* also *to make bare*, *void*, with accus. of the person and accus. of the thing, 39, 17 *that God made her wisdom void*, i. e. made her forget it, as it were.

נָשָׁה III. (not used) *intr. to extend*, *to stretch out*, *to be prolonged*, of a tendon; Ar. نَثَأَ the same, and so too نَسَأَ to lengthen, life; *to extend*, a business; *to hold out*=to delay, comp. نَسَعَ, whence نَاسِع long, نُسُوع length. Deriv. נָשֶׁה.

נָשָׁה IV. (Kal not in use) *intr.* same as שָׁא III., שָׁאָה II. *to be waste.*

Hif. הִשָּׁה (*fut.* יַשֶּׁה) *to lay waste*, hence וַנַּשִּׁים = וַנַּשֵּׁם *and we have laid them waste* Num. 21, 30.

נָשֶׁה (from נָשָׁה III.; cod. Sam. נָשָׁא, in 3 mss. נָשִׁיא) *m. a tendon*, comp. tendo, nervus, spec. *the long sinew*, nervus ischiaticus, which reaches from the spinal marrow to the bend of the knee and runs into the sole of the foot. גִּיד הַנָּ' Gen. 32, 26 32 is the nerve leading to this large hip-sinew, by a stroke on which the motion of the lower limbs is impeded; Ar. عِرْق النَسا (foot-vein) which is used for bleedings.

נְשׂוּאָה *fem.* prop. what is borne, *a burden*, fig. *an idol* Is. 46, 1.

נְשִׁי (from נָשָׁה II.) *masc. debt*, prop. *what is borrowed* 2 Kings 4, 7.

נָשִׂיא (after the form נָגִיד, נָסִיךְ, פָּקִיד; *constr.* נְשִׂיא, *pl.* נְשִׂיאִים, *constr.* נְשִׂיאֵי, from נָשָׂא I.) *m.* 1. prop. *an exalted*, *distinguished one*, hence *a prince*, applied to kings 1 Kings 11, 34; Ez. 30, 13; 38, 2; 45, 7; but especially *to the heads* or *princes of tribes* Num. 4, 34; 7, 10; 34, 18, whether of Israelites 1, 44, or other nations Gen. 17, 20; 34, 2; Josh. 13, 21; to the heads of families Num. 3, 24; 1 Kings 8, 1; *generals* 1 Chr. 7, 40, who are under a רֹאשׁ; with אֱלֹהִים in the genit. *one appointed by God* Gen. 23, 6. As the tribe of Levi was reckoned the principal one, its prince was called נְשִׂיא נְשִׂיאִים Num. 3, 32. — 2. (lengthened out of נֹשֵׂא) *one bearing*, *a bearer*, of a מַשָּׂא Ez. 12, 10. — 3. (only *pl.*) *ascending vapour* Jer. 10, 13; 51, 16, coupled with עָלָה; *a cloud* Ps. 135, 7; Prov. 25, 14; Ar. نَشَأ the same.

נָשִׁיא see נָשָׁה.

נְשִׁיָּה (from נָשָׁה I.) *f. forgetfulness* Ps. 88, 23.

נָשִׁים see אִשָּׁה.

נְשִׁיקָה (from נָשַׁק) *fem. a kiss*, Song of Sol. 1, 2; Prov. 27, 6.

נָשִׁישׁ only in Ez. 21, 15, according to *Arnheim adj. m.* from נֵס = נָשַׁשׁ *shining*, *sparkling*, and אִי in the same place = אוּר; according to *Hävernick*, *high-spirited*, *supercilious* (from נָשַׁשׁ = נֵס); but both meanings are unsuitable. See שׁוּשׁ II.

נָשַׁךְ I. (*fut.* יִשֹּׁךְ and יִשַּׁךְ) *trans. to pierce*, *to cut into*, a thing, *to cut off*, hence *to bite*, of the serpent Gen. 49, 17; Prov. 23, 32; Eccles. 10, 11; metaphor. *to inflict injury*, *to oppress* Mic. 3, 5, *to lend on usury*, *to oppress with usury* Deut. 23, 20. Deriv. נֶשֶׁךְ.

Pih. נִשֵּׁךְ (*fut.* יְנַשֵּׁךְ) an intensive of Kal, *to bite*, of the serpent Num. 21, 6; Jer. 8, 17.

Hif. הִשִּׁיךְ (*part.* מַשִּׁיךְ, *fut.* יַשִּׁיךְ) *to lend on usury*, with dative of the person, or *to give tribute* Deut. 23, 20 21.

The organic root נָ־שַׁךְ (Aram. נְ־כַת, ܢܟܬ) lies also in פָּ־סַח, שָׂכַ־ה, חָ־שַׁךְ, לָ־תַךְ, לָ־תַע, לָ־שַׁע, Ar. لسع, from which

the fundamental signification is clear; comp. Ar. نخّ to knock, to strike.

נָשַׁךְ II. (not used) *intrans.* same as לָשַׁךְ *to settle*, *to rest*, *to dwell*, whence נִשְׁכָּה.

נֶשֶׁךְ (from נָשַׁךְ I.) *m. interest*, *usury*, Prov. 28, 8; נָתַן בְּנֶ׳ *to give on interest* Lev. 25, 37; שׂוּם נֶ׳ עַל *to impose usury upon one* Ex. 22, 24; הִשִּׁיךְ נֶשֶׁךְ לְ the same Deut. 23, 30; לָקַח נֶשֶׁךְ מִן *to take usury from one* Ez. 18, 17; Aram. נְוִכְתָא usury, from נְכַת, ܢܟܬ to bite, comp. Ar. قرض to gnaw, and to take usury.

נִשְׁכָּה (from נָשַׁךְ II., with *suff.* נִשְׁכָּתוֹ, *pl.* נִשְׁכוֹת) see לִשְׁכָּה.

נָשַׁל (*fut.* יִשַּׁל in an intrans. signif., *imp.* שַׁל) 1. *tr. to draw off*, *to pull off*, a shoe Ex. 3, 5; Josh. 5, 15, מֵעַל רֶגֶל; *to send away*, *to drive away*, *to cast out*, גּוֹיִם Deut. 7, 22, coupled with מִפְּנֵי. — 2. *intr. to fall off*, of berries 28, 40; *to slip out*, the iron from the handle 19, 5.

Pih. נִשֵּׁל (*fut.* יְנַשֵּׁל) *to drive out*, 2 Kings 16, 6.

The organic root נָ־שַׁל (comp. نشل, نثل, نسل) lies also in נָ־צַל (which see), שַׁל &c. The intr. meaning "to fall out, to fall off" lies in the Arab. نسل, Aram. נְשַׁר, ܢܫܪ to fall off, of leaves or fruits, ܢܫܘܪܐ *deciduum*.

נָשַׁם (*fut.* אֶשֹּׁם) *intr.* same as נָשַׁף (which see) *to gasp for breath*, *to draw in air; to breathe*, *to blow*, *to pant*, of one burning with anger, and eager for fight Is. 42, 14, coupled with שָׁאַף; also in Ez. 36, 3 שַׁמּוֹת וְשָׁאֹף אֶתְכֶם (*they pant and gape after you*) שַׁם has this meaning, like נָ־שַׁם, but the reverse does not hold good. Derivat. נְשָׁמָה, תִּנְשֶׁמֶת (which see). Comp. Arab. نسم to blow and to breathe, Syr. ܢܫܡ.

נְשַׁם *Aram.* same as Hebr. נָשַׁם. Derivative

נִשְׁמָא *Aram. f. breath of life*, *spirit of life* Dan. 5, 23.

נְשָׁמָה (*constr.* נִשְׁמַת, with *suff.* נִשְׁמָתִי) *f. breath*, *wind*, making cold water freeze Job 37, 10, comp. ψῦχος; *the panting* or *breathing of anger* 4, 9 = רוּחַ אַף; *the spiritual inspiration of God in man*, giving spiritual power 32, 8 as well as physical life 33, 4, fully נִשְׁמַת שַׁדַּי = רוּחַ יי״; the animating power or animal spirit is also נְשָׁמָה 27, 3, Is. 2, 22, or נִשְׁמַת חַיִּים Gen. 2, 7, or נִ׳ רוּחַ חַיִּים 7, 22; so it is also applied to the life-spirit of beasts. Metaphor. a) *the soul*, the source and seat of intelligence Prov. 20, 27. b) what is animated by נְ׳, *a being* Deut. 20, 16; Josh. 10, 40; 1 Kings 15, 29; Ps. 150, 6; comp. נֶפֶשׁ.

נָשַׁף *intrans.* same as נָשַׁב, נָשַׁם *to breathe*, *to blow*, of the blowing of the cooling breeze in the evening, with בְּ *through* a thing Ex. 15, 10; also בְּ (to breathe) *upon*, with a hot east wind Is. 40, 24. The organic root נָ־שַׁף is also in שָׁאַף. Deriv. נֶשֶׁף, יַנְשׁוֹף and יַנְשׁוּף.

נֶשֶׁף (*in pause* נָ׳, with *suff.* נִשְׁפּוֹ) *m.* prop. *the blowing*, of the cooling air, which takes place in the east toward evening or in the twilight (comp. רוּחַ הַיּוֹם), hence metaphor. *twilight* Job 24, 15; Prov. 7, 9; 1 Sam. 30, 17; כּוֹכְבֵי נִשְׁפּוֹ Job 3, 9 *the stars rising at twilight;* poet. *night* 7, 4; 24, 15; Is. 21, 4; never *darkness* or *dawn of morning.*

נָשַׁק (*part.* נוֹשֵׁק; *inf.* נְשֹׁק, before Makkeph נְשָׁק; *imp.* שַׁק, with *ah* optative שְׁקָה; fut. יִשַּׁק, but twice יִשֹּׁק, hence אֶשְּׁקָה) *tr.* prop. *to hang upon*, *to be attached to*, *to cleave to*, *to put to*, *to bring near;* ident. in its organic root נָ־שַׁק with that in חָ־שַׁק, חָ־זַק, זַק I., Targ. חֲ־שַׁק, Arab. عسق (to hang upon), عشق (to love), حزق (to bind) &c. From this the Arab. stem نسق means specific. to be inserted or fitted in one another, proceeding from the same fundamental idea. Hence metaphor. 1. to fasten the mouth to a thing, *to kiss*, with לְ Gen. 27, 27; 29, 11; 48, 10; 50, 1, seldomer with accus. of the person

1 Sam. 20, 41, Song of Sol. 8, 1, whether it takes place from esteem, friendship or love &c. If פֶּה is used with it, נָשַׁק is construed with עַל, Gen. 41, 40 *upon thy mouth shall they kiss*, i. e. render homage and obedience, after an old custom (1 Sam. 10, 1; Ps. 2, 12); יָד תִּשַּׁק לְפֶה Job 31, 27 *the hand kisses the mouth*, i. e. to shew respect to one by kissing the hands (comp. 1 Kings 19, 18; Plin. 28, 2, 5). Deriv. נְשִׁיקָה. — 2. *to put on armour* or *a shield*, i. e. *to equip oneself*. When the accus. מָגֵן &c. is omitted for brevity, or transposed, a zeugma arises 2 Chr. 17, 17, Ps. 78, 9, without our having to take נָשַׁק otherwise. Deriv. נֶשֶׁק and נֵשֶׁק. — 3. *to unite*, *to join* Ps. 85, 11, comp. Ar. to string, to join to.

Pih. נִשֵּׁק (*fut.* יְנַשֵּׁק) a stronger form of Kal *to kiss*, with לְ of the person Gen. 31, 28; 45, 15; or the accus. Ps. 2, 12.

Hif. הִשִּׁיק (*part. fem. pl.* מַשִּׁיקוֹת) *to touch*, which is the act of kissing, *to fit to one another* Ez. 3, 13. In 1, 21 some suppose too that נשקות should be read for יְשָׁרוֹת.

נשק (Kal not used) *intr. to glow*, *to burn*, Targ. נְסַק; ident. in its organic root נ־שק with that in בּ־זק, זק II., צח &c.

Nif. נִשַּׂק *to kindle* Ps. 78, 21.

Hif. הִשִּׂיק (*fut.* יַשִּׂיק) *to burn*, *to kindle*, *to cause to burn*, *to heat* Is. 44, 15; *to set on fire* Ez. 39, 9, coupled with בִּעֵר; Aram. אַסֵּק.

נֶשֶׁק (1 Kings 10, 25; Is. 22, 8; Job 20, 24; Neh. 3, 19) *m. equipment* 1 Kings 10, 25, concrete *one equipped* Job 20, 24, a figure of threatening danger; *armour* Is. 22, 8 (see יַעַר), comp. arma, ἄρμενα from ἄρω; metaphor. *an armoury*, *an arsenal*, Neh. 3, 19 *over against the ascent to the armoury*.

נֵשֶׁק (in pause נָ־) *m.* the same, *arms*, of all kinds 2 Kings 10, 2, concr. for אִישׁ נ׳ *an enemy* Job 39, 21, or = מִלְחָמָה in יוֹם נ׳ *the day of arms* or *of slaughter* Ps. 140, 8.

נשר (not used) *tr. to tear away*, *to tear off*, *to tear in pieces*, of birds of prey, *to divide* or *cut in pieces*, like the Arab. نسر, and probably connected with נָשַׁר, Aram. נְסַר, נשׂר; comp. נְסַר to נִסְרָךְ and the Ar. نثر. For the organic root נ־סר, נ־שר, נ־שׁר comp. also סָר (to סִיר) *to pierce*, *to scratch*, شر to scratch, redupl. شرشر to bite, to pierce, of the serpent, צֶרַע and צַר. Deriv. נֶשֶׁר.

נשר (not used) *tr. to saw in pieces*, *to cut* or *tear in pieces*, Aram. נְסַר, נשׂר, Ar. نشر, with which وشر and اشر are to be compared; on the etymology see נשר and מַשּׂוֹר. Deriv. מַשּׂוֹר.

נֶשֶׁר (in pause נָ׳; *pl.* נְשָׁרִים, *c.* נִשְׁרֵי) *m.* prop. a tearing in pieces, hence a bird of prey, *an eagle*, that flies high and swift Prov. 23, 5, Job 39, 27, Jer. 4, 13 and 48, 40, darts down rapidly on its prey Hab. 1, 8, Job 9, 26, receives new feathers every year Is. 40, 31, is a figure of a renovation of youth Ps. 103, 5, makes its nest on the highest crags of the rocks Ob. 4; Job 39, 27; *the carrion-kite* (vultur percnopterus), which has a bald forehead Mic. 1, 16, comp. نسر eagle and kite, Coptic ⲛⲟϣⲉⲣ kite. נ׳ symbolised an affectionate care for young Deut. 32, 11, a long life Ez. 1, 10, as well as a king going forth to fight like עַיִט (Is. 46, 11) Ez. 17, 3; hence Nebuchadnezzar is compared to such a bird Jer. 48, 40; 49, 22; and *the great eagle* means great king in Ez. 17, 37.

נשר a verb *Aram.* same as נָשַׁר.

נְשַׁר (*pl.* נִשְׁרִין) *Aram. m.* same as Hebr. נֶשֶׁר Dan. 4, 30; 7, 4.

נשת (3 *p. fem.* נָשַׁתָּה, in pause נָשָׁתָה, for which נָשַׁתָּה, with euphonic Dagesh) *intr. to be parched*, *dried up*, of the tongue (with thirst) Is. 41, 17; *to dry up*, of water; fig. *to fail*, of גְּבוּרָה Jer. 51, 30; prop. *to burn*, ident. in its organic root נ־שת with זָד, שַׁד, סַד. Ethiop. נשת *nasata*, to waste, to destroy, like the Hebrew חָרַב. Syr. ܢܫܳܐ a drying up.

Nif. נִשַּׁת (3 *p. pl.* נִשְּׁתוּ) *to be dried up*, of מַיִם Is. 19, 5, for which the transposed form נָתַשׁ stands in Jer. 18, 14 with the same meaning.

נִשְׁתְּוָן (altered and transposed from נִיְשְׁתְּוָן, from נָוַשׁ, old Pers. nuwisch, nwisch *to write*, new Pers. نبشتن nubishten) *m. an epistle*, *letter*, which is dispatched Ezr. 4, 7; 7, 11; ־ָן seems to be a noun-ending.

נִשְׁתְּוָן (*def.* ־תְּוָנָא) *Aram. m.* the same Ezr. 4, 18 23; 5, 5.

נָתַב (not used) *tr. to tread down*, *to stamp down*, *to dam*, conseq. like דָּרַךְ to דֶּרֶךְ, Aram. דּוּךְ to דּוּכְתָּא, from the organic root נָ־תַב, with which compare the Sanskrit *stabh*, *stubh*, Greek *στειβ*, Latin stip, expressing the same idea in their fundamental meaning. The organic root is נָ־תַב, prop. terere, *τρίβειν*, and then *to trample*, with which the Arab. تاب, تبّ are to be compared. Deriv. נָתִיב, נְתִיבָה.

נָתוּן (*pl.* נְתוּנִים) *m.* same as נָתִין Ezr. 8, 17 K'tib.

נָתַח (Kal not used) *tr. to cut in pieces*, *to divide* or *tear asunder*, ident. with נָתַק, נָתַע in fundamental signification. Deriv. נֵתַח.

Pih. נִתַּח (*fut.* יְנַתַּח) *to cut in pieces*, animals sacrificed Lev. 8, 20, 1 Kings 18, 33; or a dead body Judges 19, 29; 20, 6.

נֵתַח (*pl.* נְתָחִים) *m. a piece*, of a sacrificial animal Lev. 1, 8; 8, 20; 9, 13; *a piece of flesh for boiling* Ez. 24, 4 6, as it is better in 24, 5 to read נְתָחֶיהָ for רְתָחֶיהָ.

נָתִיב (*c.* נְתִיב, with *suff.* נְתִיבָה for ־בָהּ Prov. 12, 28, from נָתַב) *m. a trodden way*, *a path* Job 18, 10; *a footpath*, *a way* 28, 7; *direction of the way* 41, 24; fig. like דֶּרֶךְ Ps. 119, 35; Prov. 12, 28.

נְתִיבָה (with *suff.* נְתִיבָתִי; *pl.* נְתִיבוֹת) *f.* same as נָתִיב Job 30, 13, Prov. 3, 17, and in the same metaphor. use 1, 15; נְתִיבוֹת בֵּית Job 38, 20 *the paths to his dwelling*.

נָתִין (only *pl.* נְתִינִים) *m.* prop. *a presented*, *dedicated one*, to the temple-service (comp. Num. 8, 19); *a servant of the temple*, mentioned along with the Levites Ezr. 2, 43; Neh. 3, 26 31; 7, 46; 10, 29; 1 Chr. 9, 2. Once נְתוּנִים stands for it Ezr. 8, 17 in K'tib. *Josephus* calls them *ἱερόδουλοι*. They lived in Jerusalem Neh. 11, 21, or in the Levitical cities Ezr. 2, 70. Already did David as well as his successors dedicate them to the sanctuary Ezr. 8, 20; and as Solomon's servants are mentioned along with them 2, 58, Neh. 7, 60, they may have con sisted of captives of war, slaves, Canaanites, and formed a peculiar class, like the Gibeonites (Jos. 9, 21 seq.).

נְתִין (*pl.* נְתִינִין, *def.* ־נַיָּא) *Aram. m.* the same Ezr. 7, 24.

נָתַךְ (*fut.* יִתַּךְ) prop. same as נָסַךְ, but only *intr. to be poured out*, of water Job 3, 24, metaphor. of wrath, with בְּ 2 Chr. 12, 7 or עַל of the person Jer. 42, 18; of a curse, with עַל 9, 11, of divine punishment 9, 27.

Nif. נִתַּךְ (*part. f.* נִתֶּכֶת) *to be melted together* Ez. 22, 21; *to be dissolved* 24, 11; *to pour out*, of rain Ex. 9, 33 and of anger 2 Chr. 34, 21.

Hif. הִתִּיךְ (*inf. c.* הַנְתִּיךְ; *fut.* יַתִּיךְ) *to melt*, metal Ez. 22, 20, *to purify* (fig.); *to pour out*, *to empty*, a money-box 2 Kings 22, 9; *to pour forth*, seed, i. e. to beget Job 10, 10. Deriv. הִתּוּךְ.

Hof. הֻתַּךְ (*fut.* יֻתַּךְ) *to be melted* Ez. 22, 22.

נָתַל (not used) *intr. to be weighty*, *heavy*, a collateral form of נָטַל. Deriv. the proper names תִּילוֹן, תּוֹלוֹן.

נָתַן (1 and 2 *pers.* נָתַתָּ, נָתַתִּי, 1 *pers. pl.* נָתַנּוּ, 2 *p. pl.* נְתַתֶּם; *inf. abs.* נָתוֹן, *c.* נְתֹן, נְתָן־ only in Num. 20, 21; Gen. 38, 9; *fut.* יִתֵּן, יִתֶּן־, 1 *pers. pl.* before Makkeph with ā for ē נִתַּן Judges 16, 5, so that the first radical Nûn is sometimes assimilated, and sometimes the

second; but there occurs once תִּתָּה 2 Sam. 22, 41 for נָתַתָּה Ps. 18, 41; for תֵּת is usual, with *suff.* תִּתּוֹ, תִּתִּי, and for it is also found תִּתֶּן 1 Kings 6, 19 and 17, 14 in K'tib, probably arising from a reduplication of תֵּן; *imp.* תֵּן, before Makkeph תֶּן־, with *ah* optative תְּנָה Ps. 8, 2) *tr.* prop. *to stretch out*, *to reach forth*, *to reach to* (see נָדָה II., נָטָה) same as נָדַן II. (which see), and ident. in its organic root תֵּן ־ נָתַן with that in יָתַן, תֵּן. Hence 1. *to give*, *to hand over*, with accus. of the thing and לְ (Gen. 24, 35; 29, 28) or אֶל of the person Gen. 18, 7; 21, 14; rarely with accus. of the person Jos. 15, 19; *to deal out*, honour, praise Ps. 68, 35, Jer. 13, 16, love Song of Sol. 7, 13; *to perform*, a vow Ps. 21, 3; Job 6, 8; *to effect*, *to cause* Prov. 10, 10; *to give forth*, קוֹל or בְּקוֹל, i. e. to raise the voice (see קוֹל); *to bring forth*, words Gen. 49, 21, i. e. to speak; odour Song of Sol. 1, 12, i. e. to smell; a miracle, i. e. *to do a miracle* Ex. 7, 9, comp. Matth. 24, 24; *to give away*, i. e. *to sell* Prov. 31, 24, opposite לָקַח; *to communicate*, instruction, i. e. to teach 9, 9 (oppos. לָקַח *to learn*); *to permit*, *to allow*, followed by the infin. with לְ Gen. 20, 6; 31, 7, or without לְ Job 9, 18, or with לְ of the person 2 Chr. 20, 10; Ps. 55, 13; comp. *δίδωμι*, dare, largiri, Ar. وهب in this sense. With עִם (עִמָּדִי) of the person *to join to*, *to give a companion* Gen. 3, 12; with בְּ of the price, *to give for a thing* Jo. 4, 3; Ez. 18, 13; metaphor. absol. *to give abundantly*, *to bestow copiously* Prov. 21, 26; Ps. 37, 22. Syr. ܢܬܠ the same, elsewhere יְהַב. Phrases agreeable to this leading sense are: נָ׳ בְּיַד פ׳ *to deliver into one's power* Ex. 23, 31, Deut. 1, 27, seldom *to give into the hand*, *to reach out into the hand* Gen. 40, 13, *to gather into the hand*, in order to have it entirely Ps. 10, 14; נָ׳ לִפְנֵי פ׳ *to give up to one*, i. e. without hindrance, with accus. of the thing Judges 11, 9; 1 Kings 8, 46; נָ׳ with לְ of the thing *to give up*, *devote*, to the sword Mic. 6, 14, to slaughter Jer. 34, 2, to destruction Mic. 6, 16; נָ׳ עַל יַד פ׳ *to give up to one's care* (see יָד); נָ׳ עַל *to deliver up*, the dominion Dan. 11, 21; נָ׳ פְּרִי *to bear* or *bring fruit* Ps. 1, 3; Ez. 34, 27; נָ׳ עֹרֶף *to shew the back of the neck*, to an enemy, i. e. *to flee*, oppos. to נָ׳ פָּנִים (see פָּנִים and עֹרֶף); נָ׳ פָּנִים אֶל *to turn the face of one towards* Gen. 30, 40; נָ׳ חֵן *to give favour* Ps. 84, 12, also with לְ of the person Prov. 3, 34; נָ׳ חֵן לִפְנֵי פ׳ *to procure favour with one* Ex. 3, 21; נָ׳ צֶדֶק *to adduce justification* Job 36, 3; נָ׳ תֹּף *to strike the timbrel* Ps. 81, 3; נָ׳ יָד *to stretch forth the hand* Gen. 38, 28; יִתֵּן impersonally *there is*, i. e. *there arises* Prov. 13, 10; Job 37, 10. Here belongs also the formula of wishing מִי יִתֵּן, which may be determined more exactly according to the different meanings of מִי: a) *who will give?* i. e. *oh that*, utinam, followed by a finite verb Deut. 5, 26; Job 19, 23 connected by וְ. b) *would that it might be* or *come*, with לִי *might I but have*, followed by a noun in the accus. Deut. 28, 67, Judges 9, 29, to which Job 29, 2 also belongs. — 2. *to set*, *to place*, *to lay*, *to erect*, proceeding from the idea of *giving:* with בְּ *in*, *to fix* or *establish in* Gen. 1, 17; *to cause to appear in* a thing 9, 13; *to place*, with אֶל *at* 2 Sam. 11, 16 or merely the accus. of the thing Ex. 26, 35; Dan. 11, 31; with אֶל for עַל *to set upon* 1 Sam. 6, 8; *to erect*, a fortification, with עַל Ez. 26, 8, coupled with הֵקִים; fig. without עַל Gen. 9, 12; נָ׳ לִפְנֵי פ׳ *to lay before one*, מִכְשׁוֹל Ez. 3, 20; נָ׳ לְ the same Ps. 119, 110; נָ׳ בְּ *to lay up in* a thing, אֹכֶל Gen. 41, 48; *to put into*, *to pour* or *scatter in* Ex. 30, 18 36, and with עַל *to put upon*, *to pour upon* Lev. 2, 15, *to sprinkle upon* Ex. 12, 7; נָ׳ בְּ *to stick into*, *to fit into* Ez. 29, 4; Deut. 15, 17; נָ׳ אֶל *to put into* Ex. 28, 30; Num. 4, 10; Deut. 23, 25; נָ׳ עַל *to lay*, *set*, *place upon a thing* Lev. 1, 7; Ex. 29, 6; 2 Chr. 10, 9; and fig. Is. 42, 1. Metaphor. *to plant* Ez. 17, 22; *to settle*, of men 37, 26; *to yield* Prov. 12, 12; with עַל *to set over*, i. e. to appoint as supreme Gen. 41, 41; *to*

lay upon, *to impute* guilt or punishment Jon. 1, 14; Ez. 7, 3; with לִפְנֵי *to lay before* 1 Kings 9, 6; Ez. 23, 24; נָ׳ לֵב לְ *to apply the mind to a thing* Eccles. 7, 21; נָ׳ אֶל־לֵב *to put a thing into the heart*, *to inspire* Neh. 2, 12; Eccles. 7, 2; comp. ἐν φρεσὶ θεῖναι. — 3. Quite like שׁוּם, שִׁית *to make* Lev. 19, 28; *to do* Ex. 7, 9, with accus. *to make into a thing* Gen. 17, 5, or לְ to 17, 20; נָ׳ דָּבָר בְּ *to make a thing like another* Is. 41, 2; 1 Kings 10, 27; *to treat as*, *to hold for* Gen. 42, 30, with לִפְנֵי for one; *to count one as a* 1 Sam. 1, 16, comp. τίθεσθαι for νομίζειν. Deriv. מַתָּן, מַתָּנָה, מַתַּת, נָתִין, נָתוּן, and the proper names נָתָן, נְתַנְיָה, נְתַנְאֵל, ־מֶלֶךְ, ־יָהוּ; מַתַּנְיָה, ־יָהוּ; מַתְּנַי, מַתַּתָּה, מַתִּתְיָה, מַתִּתְיָהוּ.

Nif. נִתַּן (*part.* נִתָּן, *inf. abs.* הִנָּתוֹן, *c.* הִנָּתֵן, *fut.* יִנָּתֵן) *to be given*, *given over*, with לְ of the person Is. 9, 5, *to be delivered* בְּיַד פּ׳ Jer. 32, 24, *to be given out*, *published* Esth. 3, 14, *to be set* Eccles. 10, 6; *to take place*, *to become* Is. 51, 12; Lev. 24, 20.

Hof. הֻתַּן (*fut.* יֻתַּן) *pass. to be given* Num. 26, 54; 2 Kings 5, 17; *to be put*, *poured* Lev. 11, 38; fig. *to be placed between heaven and earth*, i. e. *to be suspended* 2 Sam. 18, 9.

נָתָן (*constr.* נְתַן, prop. *a bestower*, *giver*, viz. El is) *n. p.* of a prophet 2 Sam. 7, 2, and of a son of David, who formed one line of the Davidic dynasty (בֵּית נָתָן) Zech. 12, 12. Elsewhere a common *n. p. m.* 2 Sam. 23, 36; 1 Kings 4, 5; Ezr. 8, 16; 10, 39; 1 Chr. 2, 36. Comp. Luke 3, 31; Ben-Sira 47, 1.

נְתַן (only *fut.* יִנְתֵּן, before Makkeph יִנְתֶּן־; *inf.* מִנְתַּן) *Aram.* same as Hebr. נָתַן Dan. 2, 16; Ezr. 4, 13; 7, 20. Elsewhere יְהַב is used for it. Deriv. מַתְּנָא.

נְתַנְאֵל (*El is Giver*) *n. p. m.* Num. 1, 8; 1 Chr. 2, 14; Greek Ναθαναήλ; comp. אֶלְנָתָן.

נְתַנְיָה (*Jah is Giver*) *n. p. m.* 1 Chr. 25, 2; Jer. 40, 14; comp. יְהוֹנָתָן.

נְתַנְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 12; Jer. 40, 8 &c.

נְתַן־מֶלֶךְ (*Melech is giver*) *n. p. m.* 2 Kings 23, 11. מֶלֶךְ like אֵל and יָהּ is used as a designation of deity, both of the Jewish God and a heathen one (see page 819 b). Hence according to the principle of name-giving, both מֶלֶךְ alone and its compounds appear as proper names; such as עֶבֶד מֶלֶךְ Jer. 38, 7, רֶגֶם מֶלֶךְ Zech. 7, 2, מַלְכִּי־צֶדֶק, אֱלִימֶלֶךְ, מַלְכִּירָם, מַלְכִּי־שׁוּעַ, אֲבִימֶלֶךְ, אֲחִימֶלֶךְ, מַלְכִּיָּה, מַלְכִּיאֵל &c.

נָתַם *tr.* prop. same as נָתַץ, נָתַשׁ I. *to strike in pieces*, *to reduce to ruin*, *to tread down*, hence *to destroy*, נְתִיבָה Job 30, 13; נָתְצוּ is the reading of 6 mss.

נָתַע (Kal not used) *tr.* same as נָסַע *to tear out*, *to tear away*, teeth, i. e. *to break them out*, *to tear them out;* comp. נָתַץ Ps. 58, 7; also the same as נָתַק, לָתַע (which see).

Nif. נִתַּע (3 *p. pl.* נִתָּעוּ) *to be torn out*, *broken out*, of teeth Job 4, 10, which need not be referred to לָתַע.

נָתַץ (*fut.* יִתֹּץ) *trans. to destroy*, *to reduce to ruins*, *to tear down*, a house Lev. 14, 45, a wall Jer. 39, 8, a city Judges 9, 45, a monumental or other pillar 2 Kings 10, 27, an altar Deut. 7, 5, בָּמָה 2 Kings 23, 15; metaphor. *to knock out*, the teeth Ps. 58, 7, *to crush*, *to destroy*, persons Job 19, 10. The organic root is נָ־תַץ, found also in נָ־תַשׁ I., נָ־תַס, כָּ־תַשׁ, תָּשׁ, נָ־טַשׁ, רָ־טַשׁ, תַּז.

Nif. נִתַּץ *pass.*, of עָרִים Jer. 4, 26, רָמוֹת Ez. 16, 39; *to be thrown down*, of rocks Nah. 1, 6.

Pih. נִתֵּץ (*fut.* יְנַתֵּץ) a stronger expression of the idea in Kal Deut. 12, 3; 2 Chr. 31, 1.

Puh. נֻתַּץ (only *perf.*) *pass.* Judges 6, 28.

Hof. הֻתַּץ (only *fut.*) *pass.* Lev. 11, 33.

נָתַק I. (3 *pers. plur. perf.* with *suff.* נְתַקְּנוּהוּ, with euphonic Dagesh in ק; *fut.* יִתֹּק, אֶתֹּק, with *suff.* אֶתְּקֶנְךָ in pause, compounded of אֶתְּקֶךָּ and אֶתְּקֶנְךָ, without pause אֶתְּקֶךָּ; *part. pass.* נָתוּק) *tr. to*

pull away, *to push off*, *to tear off*, hence *to draw away*, a troop from (מִן) a place JUDGES 20, 32; *to pull off*, a ring JER. 22, 24; *to bruise*, the testicles, נָתוּק *one castrated* LEV. 22, 24; Ar. نتق (to tear off, to draw off, the hide), نتك (to tear out, the hair), نتخ (to break out, a tooth). The organic root נ־תק lies also in אָ־תַק, עָ־תַק (which see), בָּ־תַק, תַּךְ.

Nif. נִתַּק (*fut.* יִנָּתֵק) *pass. to be torn off*, of a פְּתִיל JUDGES 16, 9, חוּט ECCLES. 4, 12, מֵיתָר JER. 10, 20, חֶבֶל IS. 33, 20; *to be broken off*, figur. JOB 17, 11; *to be torn out* i. e. to be violently taken away, with מִן of the place 18, 14; neutr. *to melt*, dross (רָעִים) JER. 6, 29; *to move forward* JOSH. 4, 18; 8, 16.

Pih. נִתֵּק (*fut.* יְנַתֵּק) *to tear asunder*, מוֹסֵרוֹת JER. 2, 20; NAH. 1, 13; *to tear up*, שֹׁרֶשׁ EZ. 17, 9; *to tear open*, שְׁדָיִם 23, 34; *to tear off* JUDGES 16, 12; *to loose*, מוֹטָה IS. 58, 6.

Hif. הִתִּיק (*inf. constr.* הַתִּיק) *to push away*, *to drive away*, with מִן of the place JOSH. 8, 6; with לְ *to* JER. 12, 3.

Hof. הָתַּק *to be driven away*, מִן *out of*, *away from* JUDGES 20, 31.

נָתַק II. (not used) *tr. to cover*, *to cover over*, *to overlay* (*Fürst*, Concord. s. v.), identical in its organic root נ־תק with that in טָחָ־ה II. (which see), Aram. דְּחָא (which see). Derivative

נֶתֶק (in pause נָתֶק, from נָתַק II.) *m. a scurf*, *a scab*, in the head or beard LEV. ch. 13 and 14; for אִישׁ נֶ׳ *one affected with the mange* LEV. 13, 33.

נָתַר I. (*fut.* יִתַּר) *intr. to quake*, *to tremble*, *to palpitate*, of the heart, JOB 37, 1 *and it* (the heart) *trembles from its place;* Targ. טְפַז. Pih. and Hif. are to be explained according to this meaning. Cognate in sense חָרַד, חָרַג. On the organic root and its comparison see *Fürst*, Concordance s. v. Arab. نتّ *to suck.* But whether the organic root be also in τρέω, τρέμω, tremo, is questionable.

Pih. נִתֵּר (*inf. constr.* נַתֵּר) *to spring*, *to leap*, of the locust LEV. 11, 21.

Hif. הִתִּיר (*fut. apoc.* יַתֵּר) *to make tremble* HAB. 3, 6.

נָתַר II. (Kal not used) *tr. to break off*, *to loosen*, *to separate*, *to divide*, what is bound, chained together; connected in the first instance with נָזַר, and in its organic root נ־תר with שָׁרָ־ה, שְׁרָא; opposite אָסַר. Deriv. נֶתֶר.

Hif. הִתִּיר (*fut.* יַתִּיר) *to loose*, a yoke IS. 48, 6, *to untie*, fetters, hence *to set free* PS. 105, 20; 146, 7; poet. הִתִּיר יָד *to loose the hand*, i. e. to stretch it out freely, = שִׁלַּח, in order to be able to do a thing without hindrance JOB 6, 9; Arab. نثر IV.

נְתַר (Peal not used) *intr. Aram. to get loose*, *to fall off*, of leaves; *to fall out*, of teeth; identical with the Hebr. נָתַר II., Syr. ܢܬܰܪ.

Af. אַתַּר *to strip off*, *to cause to loosen* or *fall off*, foliage DAN. 4, 11.

נֶתֶר *masc.* a sort of alkaline salt, a powerful instrument of purification, coupled with בֹּרִית JER. 2, 22, which begins to froth by the infusion of an acid, has a bad smell, and loses its strength PROV. 25, 20. It is supposed to mean the mineral νίτρον, λίτρον or kali, which is got in Egypt (Plin. H. N. 31, 10, 46) and has the properties mentioned (*Hasselquist*, Itiner. p. 548). It is also used for washing. The word is Semitic from נָתַר II. meaning prop. solution, refuse, separation, inasmuch as it is gathered out of rocks and mounds of earth (at the natron lakes of the Nile-valley). The word came to the Greeks from the Semites.

נָתַשׁ I. (*inf. constr.* נְתוֹשׁ, *fut.* יִתּשׁ) *tr.* prop. same as נָתַץ, then *to tear out*, *to grub out*, *to root out*, plantations (oppos. נָטַע, see Hof.); metaphor. applied to populations JER. 24, 6, with מֵעַל *to tear away from*, *to expel* DEUT. 29, 27, coupled with נָתַץ JER. 1, 10; 18, 7; *to destroy*, cities PS. 9, 7, idols MIC. 5, 13; Arab.

نتش, Syr. ܢܬܫ; on the fundamental signification and organic root, see under נָתַע.

Nif. נִתַּשׁ (*fut.* יִנָּתֵשׁ) *pass. to be destroyed, overthrown*, of a kingdom DAN. 11, 4, of a province JER. 31, 40; *to be rooted out, banished*, of a people AM. 9, 15.

Hof. הֻתַּשׁ (*fut.* יֻתַּשׁ) *pass.* the same Ez. 19, 12.

נָתַשׁ II. (Kal not used) same as נָשַׁת which see (Nif.).

Nif. נִתַּשׁ (*fut.* יִנָּתֵשׁ) *to be dried up* JER. 18, 14, comp. Is. 19, 5.

ס

ס, called סָמֶךְ, *Samek*, signifies as a letter of the alphabet *the support* of a building or man, if it be thought that the origin of Semitic writing is found in images of which the letters are appellations. It is believed, accordingly, that the figure of this letter in the Samaritan (ࠎ), Aramaean (ל, ש, ש), Palmyrene (ס), Phenician (𐤎) &c. represents such external support. But it is probable that the name was selected solely because of the initial sound. As the Greek *Σ* arose from the Phenician, so the name *Σίγμα* came from סָמֶךְ. As a numeral it denotes 60, being the sixth letter in the series of tens; as a letter in the old alphabet it was pronounced *Sa*.

As to the sound of *Samek* it is 1. principally a dull, simple sibilant, corresponding to *s*, and is distinguished from the clear and soft ז, *z*, from the strong and sharp ץ, *ss*, from the broader, hissing שׁ, *sh* (Germ. *sch*); though the same fundamental tone exists in all. Hence in stem-building there is an accurate distinction between אָצַר, אָסַר, אָזַר, אָשַׁר; בָּצַר, בָּסַר, בָּזַר &c. Sometimes, however, a mutual exchange of sibilants arises: a) of ס with ז, as עָלַס with עָלַז; סָנַף with זָנַף; סָלַל with זָלַל; סוּר with זוּר; סָנָב with זָנָב; כָּנַס with גָּנַז; סָהַר with זָהַר; נָסַע Arab. نزع; חָסַם Arab. حزم &c. &c. b) with צ, as נָתַס with נָתַץ; סָפַן with צָפַן; סָעַד with צָעַד; סָנַר with צָנַר; נָסַס with נָצַץ; סָעַר with צָעַר &c. &c. c) with שׁ, as סִרְיוֹן and שִׁרְיוֹן; סִכֵּל Aram. אַשְׁכֵּל; כָּנַס Aram. כְּנַשׁ; סָפַח and שָׁפַח, סָפַק and שָׂפַק and many others. — 2. There is a peculiarity in the relation of ס to שׂ which did not originate till a later time and was distinguished from ס in orthography, but may not have been perhaps in sound. The softening of שׁ called forth שׂ, as שָׂאַר (in מִשְׁאֶרֶת) and שָׁאַר (to שְׁאֹר), שָׂעַר (in שְׂעֹרִים) and שָׁעַר, so that many stems were only written with שׂ, as שׂוּם, שָׂמַח; but at a later period שׂ was changed into ס, as סָכַר EZR. 4, 5 for שָׂכַר, הִסִּיג JOB 24, 2 for הִשִּׂיג; or both were interchanged, as כַּעַס and כַּעַשׂ, סִכְלוּת and שִׂכְלוּת, סוּג and שׂוּג, פָּרַס and פָּרַשׂ, רָפַס and רָפַשׂ. At an early time every softening of שׁ was written as ס, as סִבֹּלֶת instead of שִׁבֹּלֶת JUDGES 12, 6. See שׂ. The comparison of the two orthographies is important in the explanation of stems, as is seen from שָׂם, סָעַד; שָׂהַד, סָהַר, שָׂהַר; סָדַר, שָׂדַר; סוּר, שׂוּר; אָסַם &c. — 3. ס is so near the sound of ת, as צ is to that of ט, and ז to ד, that they are interchanged in the building of stems, as סָלַל and תָּלַל. Hence the phonetic transposition, when ת should come before ס in position, e. g. הִסְתּוֹפֵף. This interchange of the sibilant- and ת-sounds appears more frequently in the case of שׁ (which see). — 4. So far as Yod was pronounced ǵ (dsh) ס is interchanged with it, as סָבַל Aram. יְבַל; סָחַת and יָחַת; סָחַשׁ and יָחַשׁ; סָעַד and יָעַד I.; Yod interchanging with other *s*-sounds too, as זָגַר and יָגַר; יוּב and שׁוּב; יָפַת and שָׁפַט; יָצָא and שָׁצָא. — 5. There is a connection between the sibilant and guttural sounds, as סָלַךְ and הָלַךְ; סַב and אַף &c.; like הָדַד and שָׁדַד, הָלַל and צָלַל, שַׁלְהֶבֶת and הַלְהָב &c.; comp. ἕξ and sex, ἑπτά and septem, ἕρπω and serpo &c. &c.

In relation to the Arabic, س commonly stands for ס, as אָסַר Arab. أسر to bind, בֹּסֶר Arab. بُسْرَة sour grape; though س usually stands for שׂ. But there are occasional exceptions to this rule.

סָאָה (not used) *trans. to split, to divide*, Ar. سأا (to tear asunder), identical in its org. root with תָּאָה, Aram. שְׁעָא the same; hence the noun denotes a part of time, an hour. Metaph. *to measure*, proceeding from the fundamental signification *to separate, to divide*. Comp. מְשׂוּרָה from מָשַׂר, مشر to divide, כָּסַס, מָנָה, סָפַר &c. Derivative

סְאָה (a collateral form of סָאָה, which *Kimchi* found in 2 Kings 7, 18, after the form שָׁנָה; *pl.* סְאִים, *dual* סָאתַיִם instead of סְאָתַיִם; from סָאָה) *fem. a measure*, especially for grain or meal Gen. 18, 6; 1 Sam. 25, 18. What is measured with it stands in the accus. 2 Kings 7, 1 16; the announcement of the price is denoted by בְּ 7, 18; בֵּית סָאתַיִם 1 Kings 18, 32 *soil for two seahs* (of seed). It is said to have contained the third part of an ephah; according to Jerome a modius and half. Targ. סְאָה, *defin.* סָאתָא, ܣܐܬܐ, out of which arose the Greek σάτον (Hesych., Suidas).

סְאוֹן (from סָאַן) *m. equipment, armour*, looked upon as a thing prepared, as ornament Is. 9, 4; where the Targ. incorrectly takes it as = שָׁאוֹן. Deriv.

סָאַן (*part.* סֹאֵן) denom. *to equip oneself, to equip* Is. 9, 4. The words סֵינָא, מְסָנָא, ܡܣܐܢܐ (shoeing) in Aram. are derived from our סָאַן; and also סֵין, ܣܐܘܢܐ.

סָאַן (not used, since the part. סֹאֵן is a denom. from סְאוֹן) *tr.* same as אָזַן II. prop. *to make, to prepare*, a vessel, an implement; *to arrange*, a dress, a garment, which one puts on; comp. זָן III to ornament, to adorn, Ar. زان the same. Deriv. סְאוֹן and the denom. סָאַן.

סַאסְּאָ see סוּא.

סַאסְּאָה (in mss. also סַאסְּאָה, סַאסְאָה, סַאסְאָה, סַאסְאָה) *f. moderately, in measure*, compounded of סְאָה סְאָה (Aq., Symm., Theod., Targ., Syr., Saad. &c.) Is. 27, 8, as בְּמִשְׁפָּט or לַמִּשְׁפָּט (Jer. 10, 24; 30, 11; 46, 28) stand in similar phrases. But there is an attempt in *Fürst's* Concordance s. v. to regard it as a redupl. infin. constr. of סוּא. See סוּא.

סָבָא (*part.* סֹבֵא, *pl.* סֹבְאִים, *constr.* סֹבְאֵי; *part. pass.* סָבוּא; *fut.* אֶסְבְּאָ) *tr.* prop. *to swallow, to suck up*, to drink in large draughts, *to quaff*, even to intoxication, coupled with זוֹלֵל Deut. 21, 20; Prov. 23, 21; or יַיִן 23, 20, שֵׁכָר Is. 56, 12 stand with it; and probably סָבָא סֹבֵא was also used. Figur. *to be soaked, to be moist*, prop. *to be drunk, to carouse immoderately*, Nah. 1, 10 *and though they be wet like their moisture* — they shall be consumed like dry stubble (by the fire). סְבוּאִים is meant to have an assonance with סְבֻכִים. Derivat. סֹבֶא. The stem סְ' in its fundamental signification *to suck up* is connected with סָף (סוּף) to suck in, to swallow, שָׂבַע (which see), צָבַע I. (which see), شف to drink out; Arab. the same, hence سباء wine. It is also possible that the Arab. سَبَأَ (to draw) belongs to the same root.

סְבָא (only *pl.* סְבָאִים K'ri) *n. p.* of a people Ez. 23, 42, inhabitants of Meroe. The K'tib has סוֹבָאִים, originating in מוּבָאִים there; and therefore not expressed by the LXX, which is correct. See סְבָא.

סֹבֶא (with *suff.* סָבְאָךְ, סָבְאָם, from סָבָא) *m.* generally *drink*, hence *wine* Is. 1, 22; *a drinking-bout, a carouse* Hos. 4, 18; also *moisture* Nah. 1, 10.

סְבָא *n. p.* of the first-born of Cush Gen. 10, 7, i. e. of a race belonging chiefly to the Cushite family, mentioned along with כּוּשׁ and מִצְרַיִם Is. 43, 3 and 45, 14, without being identical with the latter. Since the so-called Meroe had the name סְבָא, Ζαβά, at a very early

61*

period (*Jos.* Ant. 2, 10, 2), and the metropolis was also styled so, it has been usual to understand by the word the northern half of Ethiopia including Meroe and its inhabitants. Hence the LXX Is. 43, 3 render it *Σονήνη* (the name of an Egyptian-Ethiop. border-city). Like the Ethiopians, the inhabitants of Meroe were large and strong Is. 45, 14. They were styled סְבָאִים Ez. 23, 42 K'ri (which see).

סָבַב (*perf.* סָבַב, סָבְבוּ and סַבֹּתִי, סַבּוּ; *part. masc.* סוֹבֵב, סוֹבֵיב, *pl.* סֹבְבִים; *inf. constr.* סֹב and סְבֹב; *imp.* סֹב; *fut.* יָסֹב, *ap.* יָסֹב, with *suff.* יְסֻבֵּנוּ, יְסֻבֵּנִי, 1 *p. pl.* נָסֹב, *ap.* נָסֹב, 3 *p.* יָסֹבּוּ, תְּסֻבֶּינָה) 1. *tr. to surround, to encircle*, with accus. of the thing Josh. 6, 15; seldom with אֶל of the object 2 Kings 8, 21; Ez. 42, 19; *to whiz around*, of shots, with עַל Job 16, 13, coupled with הִקִּיף Ps. 48, 13; *to encamp about* Eccles. 9, 14; *to go round*, a thing, so as not to touch it Deut. 2, 3; *to encompass* Gen. 2, 11 13, the adv. סָבִיב sometimes accompanying 1 Kings 7, 24, 2 Chr. 4, 3; once with לְ for the accus. 33, 14; *to go about*, in a city, i. e. to wander through it Is. 23, 16; 1 Sam. 7, 16; 2 Kings 3, 9 *and they went about a way of seven days;* fig. in a hostile sense *to encompass*, *to surround* &c. Ps. 18, 6; 22, 13 17. — 2. *intr. to go about*, with בְּ of the place Song of Sol. 3, 3; 5, 7; *to whirl about, to go in a circle*, also coupled with הָלַךְ Eccles. 1, 6; *to circle*, *to turn round*, with אֶל of the place Eccl. ibid., 2 Kings 9, 18; metaphor. *to turn*, *to bustle*, i. e. *to carry out* or *do a thing in a moment*, hence coupled with other verbs 1 Sam. 22, 18; 2 Sam. 18, 30; Song of Sol. 2, 17; generally *to intend to do a thing* Eccles. 2, 20; 7, 25; while שׁוּב and פָּנָה only express a turning about to see; *to put oneself into a circle* (on the cushions set round about the walls), i. e. at table, לֹא נָסֹב 1 Sam. 16, 11 *we will not sit down at table.* But the Nif. is better used in this sense. — 3. *tr. to be the cause of*, *to occasion*, *to bring about*, proceeding from the idea of *doing;* with בְּ *to be chargeable with*, 1 Sam. 22, 22 *I am the cause of all the deaths*, so that we should not read חַבְתִּי; Arab. سَبَّبَ the same. Derivat. סִבָּה, סָבִיב, סְבִיבָה, מְסִבָּה, מֵסַב.

Nif. נָסַב (3 *p. fem.* once נָסֵבָּה Ez. 26, 2 for נָסַבָּה [*Kimchi*], if it be not better to take it with the punctuators as the 1 pers. imperf. pl. Hif.; once נְסַבָּה Ez. 41, 7, if it be not more correct there to read נִסְפָּה; elsewhere regularly נָסַבּוּ; *fut.* יִסֹּב, *pl.* יִסַּבּוּ) *to turn* or *direct oneself*, with accusat. of the object *whither* Jer. 31, 39 (see גֹּעָה); with עַל Hab. 2, 16 according to the LXX *to be reaching forth*, with מִן *whence* Num. 34, 4 5, of a boundary; seldom with לְ of the place Josh. 18, 14; *to place oneself in a circle about a thing*, hence *to encamp about*, with accusat. Judges 19, 22 or עַל Gen. 19, 4; *to turn*, *to* (לְ), i. e. *to be led*, *brought to* Jer. 6, 12, with accus. 1 Sam. 5, 8; *to turn oneself = to go*, with אֶל 2 Sam. 14, 24, but also determining the following verbs 1 Sam. 15, 12 27, 2 Sam. 18, 30, to denote the commencement of action 1 Chr. 16, 43, for which וַיָּשָׁב stands in 2 Sam. 6, 20; נ׳ לְאָחוֹר *to turn back*, *to go back* Ps. 114, 5; *to turn* Prov. 26, 14; *to turn about* Ez. 1, 9; when defining another verb more exactly it expresses *again* Ps. 71, 21 like שׁוּב; *to be turned into* i. e. *to become* Zech. 14, 10. Deriv. נְסִבָּה.

Pih. I. סִבֵּב (*inf. constr.* סַבֵּב) *to give a turn to*, *to change*, *to alter*, אֶת־פְּנֵי דָבָר *the appearance of a matter* 2 Sam. 14, 20.

Pih. II. סוֹבֵב (*fut.* יְסוֹבֵב) *to surround*, *to go round*, in procession Ps. 26, 6, reverentially 7, 8, protecting Deut. 32, 10; *to enclose*, 32, 10, in a hostile sense Ps. 59, 7; *intr. to go about*, with בְּ of the place Song of Sol. 3, 2, with עַל Ps. 55, 11; *to look for*, i. e. to solicit, with accus. Jer. 31, 22; comp. ambire.

Hif. הֵסֵב (הֲסִבֹּתָ, הֵסַבּוּ; *part.* מֵסַב; *inf. c.* הָסֵב; *fut.* יָסֵב, נָסֵב, with *ah optat.* נָסֵבָּה, also יַסֵּב, with *suff.* יְסִבֵּנִי, 3 *p. pl.* יַסֵּבּוּ) *causat.* of Kal: *to turn a thing to*, with accus. of the object and לְ of the person, i. e. *to transfer* 1 Chr. 10, 14:

12, 23, *to bring*, with אֶל of place 1 SAM. 5,10, or also with accus. of place 2 SAM. 20,12; *to cause to turn*, i. e. *to make go*, *to make wander*, with a double accusat. Ex. 13, 18; *to direct*, the face 1 KINGS 8, 14; with מִן *to turn away* SONG OF SOL. 6, 5; *to conduct*, *to lead*, לֵב, with עַל of the person or thing EZR. 6, 22; omitting לֵב and having אֶל of the person 2 SAM. 3, 12; *to lead about*, a man Ez. 47, 2; *to build around*, a wall 2 CHR. 14, 6; *to change*, a name, with the accusat. *into* 2 KINGS 23, 34. Only in appearance is הֵ׳ intrans. 2 SAM. 5, 23, the accus. אַנְשֶׁיךָ having to be supplied here to הָסֵב; JOSH. 6, 11, which should be translated *to make a circuit;* and in Ps. 140,10 מְסִבַּי is a noun *those surrounding in a hostile sense*, i. e. enemies. Derivat. perhaps מֵסַב, מְסִבָּה (perhaps also נְסִבָּה).

Hof. הוּסַב (*part.* מוּסָב, *fut.* יוּסַב) *to be turned*, of a cart, i. e. *to be drawn about*, with עַל over a thing, at the threshing of grain Is. 28, 27; *to be turning*, of a door, i. e. to allow of being turned about on its hinges Ez. 41, 24 (but see the noun מוּסַבָּה); *to be surrounded*, *to be set in* Ex. 28, 11; *to be changed*, of a name NUM. 32, 38. Deriv. מוּסָב and מוּסַבָּה.

The stem סַב (Ar. سَبَّ) is ident. with אַף (אָפַף), Ar. أفّ, Phenic. אַף, according to the laws of root-building, since the initial ס is often interchanged with א; more remotely שַׁב (שׁוּב), Arab. آبَ (אָב), and probably στέφω also belong to this organic root. From the idea of *winding*, *turning* comes the Ar. سَبَبٌ a rope, سَبِيبٌ a lock of hair.

סִבָּה (after the form חִתָּה, מִלָּה) *f. a turn*, *course*, from God 1 KINGS 12, 15, for which 2 CHR. 10, 15 has נְסִבָּה, Talm. *cause*, *circumstance.*

סָבִיב (*constr.* סְבִיב, *pl.* סְבִיבִים, *constr.* סְבִיבֵי, with *suff.* סְבִיבֶיךָ, ־בָיו) *m.* 1. *a circuit*, *a surrounding country*, *neighbourhood*, referring to place JER. 21, 14; 33, 13; Ps. 76, 12; rarely spoken of persons, *neighbourhood*, JER. 48, 17; with *suff. that which is about one* JER. 46, 14; LAMENT 1, 17. — 2. in the accusat. as an *adv. round about*, circum, κύκλῳ GEN. 23, 17; JOB 10, 8, and so frequently; stronger סָבִיב סָבִיב Ez. 40, 5; מִסָּ׳ *in a circuit*, *on all sides round*, *from a circuit* = the adv. סָבִיב Ez. 37, 21; Ps. 31, 14; after verbs of motion סָבִיב means *toward all sides*, Is. 49, 18; 60, 4. — 3. with לְ following Ez. 40, 33 or עַל JER. 12, 9 סָבִיב is *a prepos. about.* The stat. constr. סְבִיב is rare in this sense AM. 3, 11, like סְבִיבוֹת Ps. 50, 3.

סְבִיבָה (only *pl.* סְבִיבוֹת, with *suff.* סְבִיבוֹתַי, ־תָיו, ־תָם) *f. a circuit*, *circle*, ECCLES. 1, 6 *and the wind turns back* (anew) *to its circuits; the environs*, *circumjacent district*, of a town NEH. 12, 28; *neighbourhood*, of persons NUM. 22, 4; also *a prepos. about*, circum, circa, where it has frequently a suffix NUM. 11, 24; Ez. 5, 12; Ps. 18, 12; JOB 29, 5.

סָבַךְ (*part. pass.* סָבֻךְ) *to bind*, *to interweave*, *to interlace*, branches; סִירִים סְבֻכִים NAH. 1, 10 *thorns folded together*, which it is difficult to disentangle, hence a figure of enemies hard to be overcome. סְבֻכִים in the passage causes סְבֻאִים. Deriv. סְבֹךְ, סְבָךְ, סֹבֶךְ, סְבַךְ.

Pih. סִבֵּךְ (not used) the same. Deriv. the proper name סִבְּכַי.

Puh. סֻבַּךְ (*fut.* יְסֻבַּךְ) *to be interwoven*, *interlaced*, of twining plants JOB 8, 17. Deriv. according to some סְבָךְ (=מִסָ׳).

The stem סָבַךְ (comp. שָׂבַךְ, Ar. شَبَكَ of a grating, a net &c., Maltese s h e b b e k to weave, Zab. סְבַךְ) is identical in its organic root סָ־בַךְ with that in בָּךְ, Ar. بَاكَ, אָ־בַךְ (according to some), נָ־בַךְ, הָ־בַק II., אָ־בַק, הָ־פַךְ &c.

סְבָךְ (for which *Ben-Asher* and some mss. read סְבַךְ) *m.* prop. *interweaving*, *interlacing*, hence *a thicket*, *shrubbery* GEN. 22, 13; סְבָךְ־עֵץ Ps. 74, 5 *thicket of trees;* but the absol. form here may be סְבֵךְ = סְבֹךְ.

סְבֹךְ (only *constr. pl.* סִבְכֵי or סִבְכֵי) *masc.* the same Is. 9, 17; 10, 34. The

readings סִבְּכֵי and סִבְּכֵי presuppose the ground-form סְבַךְ (as in סִבְּכֵי).

סִבֵּךְ (from *Pih.*) *m.* the same Is. 9, 17 and 10, 34 according to some mss.

סְבֹךְ (only with *suff.* סֻבְּכוֹ or סְבָכוֹ) *m.* the same Jer. 4, 7, if it would not be better there to assume a noun סְבָךְ (=מִס׳). The same word is also written שׂוֹבֶךְ.

סְבָךְ see סֹבֶךְ.

סְבַךְ *masc.* = סְבָךְ Ps. 74, 5, according to *Ben-Asher* and some mss.; on the contrary סְבָךְ must be assumed in Is. 9, 17 and 10, 34.

סְבֹךְ see סֹבֶךְ and סְבָךְ.

סַבְּכָא (from סְבַךְ = Hebr. סָבַךְ) *Aram. f.* prop. the net-like, hence the name of a harp-like instrument Dan. 3, 5, written שַׂבְּכָא also. From the Aramaean, since a Syrian invented it (Athen. IV. p. 175 e), it passed into Greek σαμβύκη, σάμβυξ &c. (sambuca); Strabo (X. p. 471 Casaub.) already looking upon it as foreign. Ar. شبكة a net.

סִבְּכַי (from סְבַךְ יָהּ *Jah is an interweaver* of things) *n. p. m.* 2 Sam. 21, 18; 1 Chr. 11, 29.

סָבַל (*inf. constr.* סְבֹל, *fut.* יִסְבֹּל) *tr. to lift*, a burden; *to carry*, what is heavy Gen. 49, 15; Is. 46, 7; fig. *to bear protectingly* 46, 4, *to endure, to suffer*, מַכְאֹב 53, 4, *to take upon self*, עָוֹן Lament. 5, 7; in the other forms too *to carry = to be pregnant*, of kine, a metaphor like that in the Ar. حَمَلَ, ثَقُلَ, Syr. ܛܥܢ; then *to molest, to trouble, to vex; to raise, to erect, to set up*, like נָשָׂא. Deriv. סֵבֶל, סֹבֶל, סַבָּל, סִבְלָה. The organic root סָ־בַל is connected with that in the Aram. יְבַל, whence מוֹבְלָא a burden; elsewhere there is also סְבַל; Sanskrit val, vall the same.

Pih. סִבֵּל (not used) a stronger form of expressing Kal; deriv. סַבָּל.

Puh. סֻבַּל (*part.* מְסֻבָּל) *to be pregnant*, Ps. 144, 14, of kine. But as אַלּוּפִים does not appear in this sense, and moreover the part. stands in the masc., we may rather translate with *v. Lengerke: our princes are set up*, like סוֹבֵל Ezr. 6, 3. Deriv. perhaps סֻבֹּל.

Hithp. הִסְתַּבֵּל (*fut.* יִסְתַּ׳) *to be laden*, i. e. *to bear*, of a tree; *to be burdensome*, of the male member Eccles. 12, 5; see חָגָב.

סֵבֶל *m. a heavy burden* Neh. 4, 11; *a hard employment* 1 Kings 11, 28; *trouble, burdensomeness* Ps. 81, 7.

סֹבֶל (only with *suff.* סֻבָּלוֹ, but which may be also derived from סֻבֹּל or סְבֹל) *m.* the same, Is. 9, 3; 10, 27; 24, 25.

סַבָּל (from Pihel) *m. a burden-bearer, porter* 2 Chr. 2, 1 17; 34, 13; Neh. 4, 4. In 1 Kings 5, 29, coupled with נֹשֵׂא, it appears to be used for סֵבֶל, as the LXX and Vulg. actually read.

סְבֹל see סֹבֶל.

סְבַל (Peal not used) *Aram. tr.* same as Hebrew סָבַל, but commonly in the sense of נָשָׂא *to raise, to set up, to erect.*

Poal סוֹבַל (*part. plur.* מְסוֹבְלִין) *to be erected*, of אֻשַּׁיָּא Ezr. 6, 3.

סֻבֹּל see סֹבֶל.

סִבְלָה (only *pl. constr.* סִבְלוֹת) *fem. labour, oppressive work, villainage* Ex. 1, 11; 2, 11.

סִבֹּלֶת Judges 12, 6, an Ephraimite pronunciation of שִׁבֹּלֶת (which see).

סָבַר (not used) *tr.* same as צָבַר *to heap up, to accumulate.* Deriv. the proper name סִבְרַיִם.

סְבַר (*fut.* יִסְבַּר) *Aram. intr. to consider, to think, to suppose, to judge*, Dan. 7, 25 (Theod., Alex., Vulg.), cognate in sense with the Hebr. חָשַׁב, prop. to direct the eye or mind steadily toward a thing, to penetrate into a thing, hence to examine, Ar. سَبَرَ the same. From this fundamental signification arose that of *to hold a thing fast, to hang firmly by a thing, to support oneself upon a thing*, i. e. *to hope, to trust;* cogn. in sense with קָוָה, בָּטַח, hence also *to hold fast,*

to maintain, all which meanings appear in Aramaean. The organic root is סְ־בַר.

סִבְרַיִם (= צְבָ׳ *double hill*) *n. p.* of a Syrian town between Damascus and Hamath Ez. 47, 16.

סַבְתָּא s. סַבְתָּה (שַׁבְתָּה).

סַבְתָּה *n. p.* of the third son of כּוּשׁ, and therefore the name of a Cushite race Gen. 10, 7, סַבְתָּא 1 Chron. 1, 9, that lived in the middle of southern Arabia, where a city Σαβάτ (Σαβά, Σαβαί), *Sabata*, *Sabbata*, *Sabota*, north of the sea-port *Kane* (Periplus), got the name of the race. In the territory of *Sabta* lived the tribe of the *Sembritae* (Strabo XVI. p. 786), which the Jerus. Targ. calls סְמִרָאֵי.

סַבְתְּכָא (cod. Sam. ־כָה) *n. p.* of a son of Cush, and of a Cushite people, as well as of a region inhabited by them Gen. 10, 7; 1 Chr. 1, 9. By the word is meant the dark-coloured (Cushite) race on the eastern side of the Persian gulf in Carmania, where the name of a town and river Σαμυδάκη = סַבְתְּכָא, a people the *Sabae*, the name of a river and town *Sabis*, were anciently found. The Jerus. Targ. has דִּנְגָּאֵי, זַנְגָּאֵי, i. e. الزنج Nigritia or Zingis.

סָג *m.* = סוּג see סוּג I.

סֵג to the pl. סִגִים see סִיג.

סָגַד (*fut.* יִסְגֹּד, *apoc.* ־יִסְגָּד) *intr. to bow down*, *to prostrate oneself*, to pray, only used with reference to idolatry, coupled with הִשְׁתַּחֲוָה, with לְ *before* one Is. 44, 15 17 19; *to practise idolatry* 46, 6; Aram. ܣܓܶܕ, Ar. سجد the same; also of the actual worship of God (see כָּפַף); comp. besides the Ar. مسجد a mosque. The organic root סְ־גַד lies also in קָדַד (which see), Sanskrit çad, Lat. cad-o, Greek χάζεσθαι, and in נָ־חַת &c. &c.

סְגִד (*part. m. pl.* סָגְדִין; *fut.* יִסְגֻּד) *Aram. intr. to bow down to*, in order to shew honour Dan. 2, 46 or to pray to (idols); constantly with לְ of the person 3, 5 7.

סְגוֹר and סֶגֶר *m.* 1. (from סָגַר I.) *a shutting up*, *enclosure*, of the heart, i. e. the breast enclosing the heart, in which the לֵב שְׁכוּל inserts its claws Hos. 13, 8. — 2. *what is closed together*, *firm*, i. e. *unporous*, *pure gold* Job 28, 15 = זָהָב סָגוּר 1 Kings 6, 20 (Targ., LXX, Vulg.). — 3. The alleged name of a spear coupled with חֲנִית, which was drawn Ps. 35, 3 (*Kimchi*), with which the Ar. شجار hasta lignea, Greek σάγαρις, battle-axe (a Scythian weapon), Sanskrit çakra *discus* are incorrectly compared. Hence we must put סְ־גַר III. with גַּר II. for the word. According to the Targ. it is עֲגִיל *a shield* from סָגַר = סָחַר, conseq. = in its organic root to גּוּר I. It is more correct, perhaps, to take it with the LXX and others as a usual imperative, translating: *and close* (דֶּרֶךְ) *before my pursuers* (see also *Kimchi*).

סָגַל (not used) *tr.* prop. *to enclose*, *to close about*, ident. in its organic root סְ־גַל with that in כָּלָ־א, as the stem may be also connected with סָגַר; hence *to get*, *to acquire*. Aram. סְגוּלָא possession, property, סַגֵּל to acquire.

סְגֻלָּה (with *suff.* סְגֻלָּתוֹ) *f. property*, *possession*, i. e. that which one embraces, encloses (Arab. شقل to hold fast by a thing), *a treasure* Eccles. 2, 8; 1 Chr. 29, 3; figurat. of Israel, who are called God's סְ׳ Ex. 19, 5, Deut. 7, 6, Ps. 135, 4, like נַחֲלָה.

סָגַן (not used) *tr.* usually *to manage*, *to administer*, *to do*, ident. with סָכַן I., properly *to make use of*, *to execute*, hence *to preside over*, *to take care of a thing*, Ar. شَجَنَ to carry on a thing, to do, whence the noun *employment* (Hamasa p. 187); conseq. סָגַן is = סֹכֵן, Ar. عامل. But as סָגָן, Aram. סְגַן, appears in the writings of the Persian period only, and شحنة means a satrap, شحن to institute as satrap, شحنية the office of a satrap, the present word being still preserved as Persian in ζωγάνης (Athen.

14. p. 639 c.), it may be regarded perhaps as foreign; though it may have been originally developed out of סָכַן.

סָגָן (only *pl.* סְגָנִים) *m. a prefect, ruler*, of a province, coupled with פֶּחָה, and yet different from it JER. 51, 23 28 57; Ez. 23, 6 12 23; *a noble, a magnate*, along with שָׂרִים, חֹרִים EZR. 9, 2; NEH. 2, 16; 4, 8 13; 5, 7 17; 7, 5; 12, 40; 13, 11; in the Targ. *vicar* of the high priest, or for פָּקִיד, נָגִיד of the temple; always proceeding from the fundamental signification mentioned.

סְגַן (only *pl.* סִגְנִין, *def.* סִגְנַיָּא) *Aram. m.* the same, applied both to a governor DAN. 3, 2 27; 6, 8; and to the head of the magi 2, 48.

סָגַר I. (*inf. constr.* סְגוֹר, *fut.* יִסְגֹּר) *tr.* 1. *to surround, to enclose*, of the scales of the crocodile, which surround the body as חוֹתָם צָר JOB 41, 7; elsewhere ס׳ בְּעַד, JUDGES 3, 22 *and the fat closed up the blade; to shut* or *close*, a door GEN. 19, 10, a gate JOSH. 2, 7, fig. the womb 1 SAM. 1, 5, i. e. to make barren; *to close up*, a breach, פֶּרֶץ 1 KINGS 11, 27; fig. Ps. 17, 10 *they close their insensible heart*, comp. 1 JOHN 3, 17. סָגַר is commonly construed with בְּעַד to express complete inclosure, though it is often to be translated *behind him, it* &c. 2 KINGS 4, 33, Is. 26, 21, omitting דֶּלֶת JUDGES 9, 51; with אַחֲרָיו GEN. 19, 6; ס׳ תַּחַת *to close in its place* 2, 21; ס׳ עַל *to shut in* Ex. 14, 3, prop. to close over one, same as to make one a captive, to be explained by the nature of the prisons among the Hebrews, which were holes and cisterns JOB 12, 14; ס׳ דֶּרֶךְ *to close up the way*, against (לִקְרַאת) Ps. 35, 3, where דֶּרֶךְ is omitted (see סְגֹר); in like manner should be taken סֹגֶרֶת JOSH. 6, 1 meaning *to shut out*, and translated: *and Jericho shut out* (the surrounding parts), *and was fortified round about;* ס׳ וּפָתַח *to shut and open*, i. e. to administer and perform, to have the duties of the master of a house Is. 22, 22. — 2. *to close firmly together*, gold, i. e. to make it unporous; hence זָהָב סָגוּר 1 KINGS 6, 20 21 and 7, 49 a designation of good, purified gold. Deriv. סוּגַר, מִסְגֶּרֶת, סְגוֹר.

Nif. נִסְגַּר (*fut.* יִסָּגֵר) *to be shut*, of gates, doors Is. 45, 1; NEH. 13, 19; *to be shut up* NUM. 12, 14; 1 SAM. 23, 7; *reflex. to shut oneself in* Ez. 3, 24.

Puh. סֻגַּר (*part. f.* מְסֻגֶּרֶת) *to be shut up*, בַּיִת Is. 24, 10, דֶּלֶת ECCLES. 12, 4; *to be barricaded*, of a city JOSH. 6, 1, see סֹגֶרֶת under Kal.

Hif. הִסְגִּיר (*fut.* יַסְגִּיר) *to shut up*, בַּיִת LEV. 14, 38, *to shut in*, a person 13, 5 11 54, נֶגַע 13, 4, נֶתֶק 13, 33 (for אִישׁ נֶ׳). Deriv. מַסְגֵּר.

The stem סָגַר is clearly connected with סָהַר I., סָחַר; and the organic root ס־גר is also in גָּר III. and כַּר II.

סָגַר II. (Kal not used) *intr.* 1. *to flow along, to run along, to flow out, to pour forth*, of rain, Ar. سَجَرَ the same; deriv. סַגְרִיר. — 2. *to extend to, to draw to, to stretch to*, the same metaphor. application found in נָזַל to הִזִּיל LAMENT. 1, 8 (if it be not better derived from זול), נָגַר, מָגַר I., and in עָרָה. See Pih. and Hif.

Pih. סִגַּר (*fut.* יְסַגֵּר) *to deliver, to give up, to deliver over*, with accus. of the object 2 SAM. 18, 28, with בְּיַד פּ׳ 1 SAM. 17, 46; 24, 19.

Hif. הִסְגִּיר (*inf. c.* הַסְגִּיר, *fut.* יַסְגִּיר, *apoc.* יַסְגֵּר) *to deliver up* or *over*, with accus. of the object 1 SAM. 23, 11, רֹצֵחַ JOSH. 20, 5; *to give up to*, with לְ of the person or thing Ps. 78, 48 62; AM. 1, 6; or with אֶל JOB 16, 11; DEUT. 23, 16; or lastly as in Pihel joined to בְּיַד פּ׳ LAMENT. 2, 7; Ps. 31, 9; metaphor. *to give up, to reject, to abandon* DEUT. 32, 30, AM. 6, 8, also with the accus. of the thing to which 1, 9. Here belongs also the passage JOB 11, 10 *if he changes* (i. e. puts something else in the place of a thing; חָלַף is here trans.), *abandons or brings together, who will appear against him?*

The fundamental signification of the stem is not connected with סָגַר I.; and all attempts to unite the meaning of סָגַר II. with סָגַר I. must be regarded

as failures. The organic root is also here סַ־גַר.

סָגַר III. see סְגוֹר 3.

סְגַר *Aram. tr.* same as Hebr. סָגַר I. *to shut* Dan. 6, 23; Syr. ܣܟܰܪ.

סְגֹר see סְגוֹר.

סַגְרִיר (after the form שַׁפְרִיר, from סָגַר II.) *m. rain*, *a rain-gush* Prov. 27, 15 (LXX), Targ. סַגְרִירָא, Syr. ܣܰܓܪܺܝܪܳܐ, Sam. אַסְגַּר.

סַד (from סָדַד) *m. stocks*, in which the feet of a prisoner were shut up Job 13,27; 33,11; elsewhere מַהְפֶּכֶת is used for it Jer. 20, 2; for ξύλον (Acts 16, 24) stands the Syr. ܣܰܕܳܐ; in Targ. is found סַדָּא.

סָדַד (not used) *tr. to shut up*, *to fetter;* Ar. سَدَّ the same; Aram. also סְדָא. In its organic root = צַד. Deriv. סַד.

סָדָה see סְדֹם.

סָדִין (*pl.* סְדִינִים; from סָדַן) *m.* prop. *a thing woven*, *worked*, then *a fine*, *thin covering*, of linen (*Kimchi*), for summer as an under-garment or shirt (Menachoth 41[a]) Judges 14, 12 13; Is. 3, 23; Prov. 31, 24; as אֵטוּן (Phenic. אֵטֻנִי) denotes the fine yarn for it. Comparison of it with the Coptic ϣεντω (fine linen), Sanskrit sindhu, Greek σίνδων is probably incorrect, because *n* is essential there, and it agrees with سَتَن (a thin texture); but the stem here is סָדַן.

סָדַם (not used) a stem adopted for the proper name סְדֹם. Sometimes the meaning of שָׂרַף *to burn* has been assigned to it, sometimes that of שָׁדַם (which see) belonging to שְׁדֵמָה; but we must in that case assume an interchange of שׂ and ס, which is not usual. It is therefore better to regard (with *Fürst*, Conc. p. 1285) סָדָה as the stem of סְדֹם, with a meaning similar to that of שָׂדֶה belonging to שִׂיד, as also the proper name שִׂדִּים of a valley there may have stood for שִׂידִים; or סָדַם should be compared with the Arab. سَدَمَ *to enclose*, *surround* (a place).

סְדֹם (from סָדָה or סָדַם which see; *lime-place* or *enclosed place*, *fort*) *n. p.* of a Canaanite royal city in the vale of שִׂדִּים, which is said to have been destroyed with others in the time of the patriarch Abraham by fire from heaven, and to have been submerged in the Dead Sea Gen. 13,13; 18,10; 19,1 seq. This fearful divine punishment, as also the great vices of its inhabitants became a proverb in holy Scripture Deut. 29, 23; Is. 1, 9 10; 3, 9; 13, 19; Jer. 23, 14; 49, 18; 50, 40; Lament. 4, 6; Ez. 16, 46 seq. Wicked princes, bad vines are compared to those of Sodom Is. 1, 10; Deut. 32, 32; comp. besides Am. 4, 11; Zeph. 2, 9; in the New Testament Matth. 10, 15; 2 Peter 2, 6. The district was rich in bitumen Gen. 14, 10, conseq. volcanic; and so Sodom (with the other cities) perished by volcanic eruptions and earth-quakes, as *Strabo* heard the tradition in this sense (16. p. 764). Accordingly הָפַךְ. Likewise the volcanic Edom south of Siddim, is threatened with being turned into a burning lake of bitumen Is. 34, 9. At the present day, a mountain with fossil salt at the Dead Sea is called *Hağr Usdûm;* and *Galen* also knew of a Sodom-mountain.

סָדַן (not used) *tr. to work together*, *to weave together*, Ar. شَتَنَ (texuit) and so too سَدَنَ, hence سَدَان a covering; a cognate form is سَدَل, whence سَدِيل a linen garment. The org. root סַ־דַן lies also in אֵ־טַן ,תַּן &c.; the Sanskr. tan-ta, *a weaver*, comes from tan. Deriv. סָדִין.

סָדַר (not used) *tr. to arrange*, *to set in a row*, persons or things, cognate in sense with עָרַךְ; Aram. סְדַר, ܣܕܰܪ. Ident. in its org. root סַ־דַר with דַּר III., תָּר, טַר &c. Ar. (transposed) سَرَدَ the same, hence سَرْد = סֵדֶר. Deriv. סֵדֶר, שְׂדֵרָה, (= סְדַ') and מִסְדְּרוֹן.

סֵדֶר (only *pl.* סְדָרִים) *m. order*, לֹא־סְדָרִים Job 10, 22 *not orders*, i. e. disorder, of the horrible and dark שְׁאוֹל (*Kimchi*); Targ. סִדְרָא ,סְדַר, ܣܶܕܪܳܐ the same, at a later period a book (strung together).

סָהַר (not used) *intr. to be circular, round*, of a round basin, tower &c.; completely ident. in fundamental signification with סָחַר I. (comp. מָהַר and מָחַר), as may be seen from a comparison of the noun סֹהַר; the *tr.* סָגַר I. *to enclose round about* is also to be compared. Deriv. סֹהַר and סַהַר.

סַהַר *m. roundness*, of a basin Song of Sol. 7, 3; on the other hand the signification *moon* is in ܣܗܪܐ, Ar. شَهْر from סָהַר = צָהַר. See שַׂהֲרֹן.

סֹהַר *m. an inclosed space, a tower, a prison*, fully בֵּית הַסֹּהַר Gen. 39, 20-23, cod. Sam. סֹחַר, according to the Aram. ܣܘܚܪܐ.

סוּא (not used) *intr. to move hither and thither, to quake, to totter, to shake;* in its organic root סָא = זָע I. (which see), and ident. with that in נָסַע.

Pih. redupl. סַאסֵא (*inf. constr.* with *suff.* סַאסְאָהּ) *to disturb, to vex, to banish*, Is. 27, 8 *by leading him away, by sending him away thou punishest him*, comp. זַעְזֵעַ Hab. 2, 7. But the word may also be reduplicated from סְאָה which see.

סוֹא (contracted from סְוֵא) *n. p.* of an Egyptian king of Ethiopian descent, who sat on the throne about 728 B. C., conseq. *Sevechus* (in Manetho), the second king of the 25[th] dynasty, 2 Kings 17, 4, who had reigned 14 years and was the predecessor of תִּרְהָקָה. The LXX write *Σωά*, *Σουά*, *Σοβά*, *Σωβά*, *Σουβά*, Vulg. *Sua*, which presupposes a form סָוָא that must have been identical with סְוֵא or סֶוֶא, whence arose *sabech*, *sevech*, in hieroglyphic writing SBK. סְוֵא, *Seve*, *Sevech* means in old Egyptian "dedicated to Kronus" (see *Champollion*, Panth. N. 21 22).

סוּג I. (*part. pass.* סוּג, *fut.* יִסּוֹג) *intr.* prop. to seclude, to separate oneself from, hence *to give way, to draw back*, with מִן of the person Ps. 80, 19; seldom absol. 53, 4, if with *Rashi* we should not take סוּג = סִיג = סָג *dross*. סוּג לֵב *one drawn back in heart* (from God), i e. a backslider Prov. 14, 14 (*Levi de Bañoles*), with reference to Ps. 44, 19; but סוּג may also be here = סִיג, which suits badness very well. Deriv. סִיג, סוּג, סָג.

Nif. נָסוֹג (*part. pl.* נְסוֹגִים; *fut.* יִסֹּג) *to give way*, with אָחוֹר *to draw back, to retreat* Ps. 44, 19; Is. 42, 17; 50, 5; Jer. 38, 22; yet this is also omitted Ps. 78, 57; coupled with בָּגַד; נ׳ מֵאַחֲרֵי *to draw back from following* Zeph. 1, 6.

Hif. הִסִּיג see נָסַג.

Hof. הֻסַּג see נָסַג.

סוּג II. (*part. pass. f.* סוּגָה) *tr. to hedge in, to shut in, to enclose*, Song of Sol. 7, 3; Aram. סָג, ܣܳܓ, Pa. סַיֵּג, Hebr. שׂוּךְ.

סוּג *m.* = סִיג Prov. 14, 14 see סוּג I., elsewhere in K'tib Ez. 22, 18.

סוּגַר (from סָגַר I.) *m. an enclosure, prison, cage* Ezek. 19, 9 (LXX, Vulg.); more correctly *fetter, chain*, hence נָתַן בְּ, and coupled with חָח.

סוּד (not used) *intrans.* prop. *to sit* (like יָסַד *trans.* to set), hence *to sit down*, for consultation; ident. in its organic root סַד with that in יָסַד (which see), שַׁת (which see), Arab. وَصَدَ (to be firm in a place), وَسَدَ to establish, to ground; and the Sanskrit sad, Greek *ἵσδ-ειν* (Doric), Lat. sed-ere &c. are the same root. Derivat. סוֹד, perhaps מִסְפֵּד; the proper name סוֹדִי.

סוֹד (after the form קוֹל, with *suff.* סוֹדִי, סוֹדָם, from סוּד) *m.* 1. prop. *a sitting*, for conversation or consultation, hence *a circle, an assembly*, as that of בַּחוּרִים Jer. 6, 11, מְשַׂחֲקִים 15, 17, קְדֹשִׁים Ps. 89, 8, מְרֵעִים 64, 3. יְשָׁרִים 111, 1, — 2. Metaphor. *mutual consultation* Prov. 15, 22, *a common plan* Ps. 83, 4; *counsel*, taken together and confidential 55, 15, to which belongs also סוֹד יי׳ Jer. 23, 18, Ps. 25, 14, and סוֹד אֱלֹהַּ Job 15, 8, or סוֹד alone Gen. 49, 6, Ez. 13, 9, Jer. 13, 22, i. e. the confidential converse of God with his prophets; בְּאֵין סוֹד Prov. 15, 22 *without deliberation*, opposite בְּרֹב יוֹעֲצִים Ps. 83, 4; מְתֵי ס׳ Job 19, 19 *my confidants*. — 3. *a determination taken in a confiden-*

tial circle Am. 3, 7; Prov. 11, 13; 20, 19. The (Samar.) meaning *heart* proceeds from that of *basis*, *kernel*. — 4. *a secret*, Prov. 11, 13; Am. 3, 7.

סוֹדִי (from סוֹדְיָה *Jah is Determiner*) *n. p. m.* Num. 21, 10.

סָוָה (not used) *trans. to veil*, *to bind about*, *to tie; to cover*, with an upper garment or veil, Ar. زوى; from the organic root סו־ה (see *Fürst*, Conc. s. v.), which is also found in חָ־צַב II., חָ־שַׁב, כָּ־זַב, Talm. צַב (whence צִיב a bundle), Arab. خصف, خشب, اشب &c. in the original meaning; the Sanskrit su, *siv*, Lat. su-ere &c. appearing to be the same root. Deriv. מַסְוֶה, סוּת (= סְוּוּת).

סוּחַ I. (not used) *intrans.* same as שׂוּחַ I. *to sprout forth*, *to grow up*, metaphor. *to be great*, *rich*, *distinguished*, *strong*, *bold;* connected in its organic root סח (שׂח) with that in שָׂ־גָה, Ar. شاخ. Deriv. the proper names סִיחוֹן, סוּחַ.

סוּחַ II. (not used) *tr. to push forth*, *to cast forth*, *to pour out*, whose organic root סח lies also in סָח־ה, Ar. سَحَّ, سَخَّا; deriv. סוּחָה.

סוּחַ (from סוּחַ I.; *riches*, *distinction*) *n. p. m.* 1 Chr. 7, 36.

סוּחָה (from סוּחַ II.) *fem. sweepings*, *filth*, *dung-heap*, Is. 5, 25 (Targ., LXX, Vulg.), = סְחִי, Targ. def. סְחִיתָא. But see כְּסוּחָה (from כָּסַח).

סוּט (not used) *intr. to turn away from*, a person or thing, hence *to fall away from*, *to be faithless*, whose organic root סט exists also in סָטָ־ה, שָׂטָ־ה. Deriv. סֵט (perhaps סָטָה from סוּט) and

סוֹטַי (from סוּט יָהּ *the turning away of Jah*, i. e. *the withdrawal of his care*) *n. p. m.* Ezr. 2, 54; Neh. 7, 57.

סוּךְ I. (not used) *intr. to be woven into another*, of a thorn-hedge, same as שׂוּךְ I.; figur. of a thick multitude, generally of a complex thing. Derivat. סַךְ, מְסוּכָה.

סוּךְ II. (1 *pers.* סַכְתִּי, 2 *pers. f.* סַכְתְּ; *inf. abs.* סוֹךְ; *fut.* יָסוּךְ, on the other hand וַיָּסֶךְ belongs to יָסַךְ) 1. *intr. to sprinkle*, *to cover with*, *to strew over*, with accus. of the material, as שֶׁמֶן *with oil*, Deut. 28, 40, hence *to anoint oneself* 2 Sam. 14, 2, Mic. 6, 15, without any addition Dan. 10, 3, as a sign of joy and hilarity 2 Chr. 28, 15, and coupled with רָחַץ Ruth 3, 3. This *anointing* consisted in pouring oil upon the crown of the head (Ps. 133, 2), or upon the body Ez. 16, 9; therefore the idea of pouring out must be a derivative one. The org. root סךְ is ident. with that in נָסַךְ, יָסַךְ I. — 2. *tr. to anoint*, with accusat. of the person 2 Chr. 28, 15. For the organic root comp. מָ־שַׁח. Deriv. אָסוּךְ.

Hif. הֵסִיךְ (*fut. apoc.* יָסֵךְ) *to anoint*, omitting the accus. נַפְשׁוֹ 2 Sam. 12, 20, if we should not here read וַיָּסֶךְ; on the contrary מֵסִיךְ Judges 3, 24 = מֵסֵךְ belongs to סָכַךְ.

סוּם (not used) *tr. to mark out*, *to draw*, an image, ident. in its organic root סם with the root in שָׂמָ־ה belonging to שֵׂם, and in סָמָ־ן. Deriv. סֶמֶל.

סוּמְפֹּנְיָה (once K'tib סִיפֹנְיָה with מ elided) *Aram. fem. a double pipe*, *a bagpipe* (Saadia) Dan. 3, 5 10 15, Ital. *sampogna*, old French *chifonie*, and so in the book שִׁלְטֵי הַגִּבֹּרִים of *Porta-Leone*. If it be traced back to the Greek *συμφωνία*, it can only be called so because of the accord of the two pipes stuck into the bag. But as the Greeks themselves did not name the instrument so, it may perhaps be Semitic and come from סְפַן *a bag*, whence the *adject.* סִפֹּנִי, סִיפֹנִי, *def.* ־נְיָא *bag-like*, utricularis, comp. Ar. صَفَن, صُفْن a sack, صُفُن a bag, Talm. סִמְפָּן a reed (with מ inserted), so that the stem would be סָפַן, סְפַן (which see). Or it may come also from סוּף *reed*, whence סִיפֹן after the form of חִיצֹן.

סוּן I. (not used) *intr.* same as טוּן (which see) *to be soft*, *kneadable*, *clammy*, of loam, clay; Aram. סָן and טָן the same,

טִין, טִין, ܛܝܢܳܐ, ܛܺܝܢܳܐ loam, clay; Arab. swamp, loam &c. Derivat. the proper name סִין 1.

סוּן II. (not used) *intr.* same as סָנָה *to be jagged, pointed*, of rocks; hence *to be abundant in cliffs*, of a territory. Derivat. the proper names סִין 2. and סִינַי.

סְוֵנֵה *n. p.* of an Egyptian city in the extreme south, as מִגְדֹּל (which see) is in the north, Ez. 29, 10 *from Migdol to Syene and as far as the border of Cush* (LXX), i. e. even to where Cush commences, which is from Syene onwards 30, 6; Greek Συήνη, Ar. *Aswân*, أَسْوَان, Syr. *Aswon*. The name is old Egyptian, and seems to have been that of a god (*Champoll.* Gr. I. p. 125).

סוּס (not used) *intr.* according to the Rabbins same as שׂוּשׂ *to leap, to frolic*, hence *to gallop*, of a horse, like סוּס in Zabian; which fundamental signification to סוּס 1, סוּסָה, n. p. סוּסִי would have an analogy in the Ar. حرجلة equites from حرجل to leap, to gallop, خيل equi, from خال to move along by leaps, and in the use of שׂוּשׂ Job 39, 21. The etymology may be farther confirmed by the meaning *to be moveable, quick, swift, nimble*, hence the Ar. شَوْشَاء *moveable, quick* (of the walk of a camel), سايس equiso, Sanskrit çaç *to leap;* and as all such reduplicated stems are referrible to a simple organic root, we may compare here סָא (סוּא) belonging to סְאסְּא, שָׂא in שֵׂשָׂא. See סוּס 1 and 2, and סִיס.

סוּס (*plur.* סוּסִים, סֻסִים, *constr.* סוּסֵי, with *suff.* סוּסָיו) *m.* 1. *a horse*, coupled with גָּמָל and חֲמוֹר Ex. 9, 3; 1 Kings 5, 8; particularly *a war-horse*, whose shaking main, galloping, snorting and eagerness for battle are described in Job 39, 19-25; ס׳ הוֹד Zech. 10, 3 *a splendid horse*, i. e. a swift and spirited one; metonym. *cavalry* Ex. 14, 9, in which the Phenicians Josh. 11, 4, Assyrians and Chaldeans Jer. 6, 23 and 51, 21 excelled. War-horses were fetched from Egypt Deut. 17, 16, Is. 2, 7, 1 Kings 10, 28, as well as the chariots of war ib., because the Egyptians had a distinguished cavalry Is. 31, 1; 36, 9; Jer. 4, 13. The disappearance of the horse and his replacement by the patient ass was a sign of peace Zech. 9, 9. Figur. of a horse (and chariot) dedicated to the worship of the sun 2 Kings 23, 11, hence also in the names of places בֵּית הַמַּרְכָּבוֹת, חֲצַר סוּסָה, חֲצַר סוּסִים, and the Phenician proper names עֶבֶד־סָסָם, כְּפַר־סָס &c. Deriv. סוּסָה and the proper name סוּסִי. — 2. *a swallow*, hirundo Is. 38, 14, to which belongs the adj. עָגוּר *lamentably chattering; Ovid* calling her querula (Trist. 5, 1, 60), and *Horace* flebiliter gemens (Od. 4, 12, 5). In וְסוּס וְעָגוּר Jer. 8, 7 K'tib, we should either omit the copula, with the LXX, or take it in the peculiar way in which the adj. is joined by וְ.

As to the derivation of סוּס (Targ. סוּסְיָא, Syr. ܣܘܣܝܳܐ, hence ܡܣܘܣܝܳܢܳܐ stabularius, Ar. سايس equiso, old Egyptian *sus*), the fundamental signification *the swift, quick, nimble* has been given to it; as the Sanskrit açva, Lat. equus have the same meaning; and so סוּס 2, for which is also סִיס, would be named from its swift flight; comp. Il. 2, 462 ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν. But in ancient times horses got their names for the most part from the countries from which they were introduced: so in India *Parasika*, the Persian, a Persian horse, *Bahlika*, a horse from Balkh. As Polybius (X, 24) relates that almost all Asia was provided with horses from Media and Persia (see *Malcolm*, hist. of Persia), and as it is said of Tyre that it got its horses from *Togarma* (Ez. 27, 14), the noun סוּס may perhaps in very ancient times have been derived from *Susa*, like Fars, פָּרָשׁ from פָּרַס. Thus the assumption that it is derived from a verb would be confined to the 2ᵈ signification only.

סוּסָה *f. a mare*, Song of Sol. 1, 9, with which Solomon furnished his chariot 1 Kings 10, 26 (LXX).

סוּסִי (from סוּסְיָה *Jah is a swift one*) *n. p. m.* Num. 13, 11.

סוּעַ I. (not used) *intr. to unite, to come together, to assemble*, of a troop; ident. in its organic root סָע with the Aram. ܣܥܐ, סְעָא, as a verb and in numerous derivatives. Deriv. the proper names סִיעָא, סִיעֲהָא.

סוּעַ II. (not used) *tr. to send on, to drive onwards*, of a shot; ident. with the organic root in נָסַע, זָע, סָא. Derivat. 2. נִסָּע סֵעָה see under סָעָה.

סוּף I. (not used) *intr. to be violently moved, to be excited, to storm*, of a tempest, *to drive, to drive on, to hurry away;* in its organic root סַף same as זָעַף I. (Targ. סְעַר = זְעַף); deriv. סוּפָה.

סוּף II. (not used) *intrans. to draw* (water), *to swallow*, haurire, of sedges and plants in lakes, the same conception lying in אַגְמוֹן, גֹּמֶא; ident. in its organic root סַף with شف (to draw out, to drink out), שָׁפָה &c. To compare and combine it with סוּף I. must be rejected as far-fetched. Deriv. סוּף.

סוּף III. (*fut.* יָסוּף) *intr.* prop. *to be cut off*, cognate in sense with (tr.) קָץ, whence קֵץ; therefore *to be at end, to cease, to vanish*, זֵכֶר Esth. 9, 28, *to perish* Is. 66, 17, *to be swept away* Ps. 73, 19, *to be destroyed*, of בָּתִּים Am. 3, 15. Derivat. סוֹף.

Hif. הֵסִיף (*fut.* יָסִיף and יָסֵף) *to cut off, to destroy, to sweep away*, men or animals Zeph. 1, 2 3; Jer. 8, 13. The infin. absol. is taken from אָסַף in Kal.

The organic root סַף, and sometimes אַ־סַף, has for its fundamental meaning *to split off, to divide*, and is found also in חַ־סַף, קָ־צַב, חָ־צַב I. &c.

סוּף (3 *fem.* סָפַת) *intr. Aram.* same as סוּף III. *to be at an end;* hence of a divine utterance (מִלְּא), *to be fulfilled* Dan. 4, 30. Deriv. סוֹף.

Af. אָסֵף (*fut.* יָסֵף) *to destroy, to annihilate*, Dan. 2, 44, in the Targ. for כִּלָּה.

סוּף (from סוּף II.) *masc.* 1. *sea-weed, sedge, reed, river-grass, rushes* Jon. 2, 6, so called from swallowing, sucking in, imbibing, like גֹּמֶא, צַפְצָפָה (which see), אַגְמוֹן and others. Spec. of the thick and strong rushes on the banks of the Nile (arundo donax) Ex. 2, 3 5, Is. 19, 6 (comp. Plin. H. N. 13, 23, 45), and of the sedges of the Red Sea or Arabian gulf; hence יַם סוּף a name of the latter Ex. 10, 19, Ps. 106, 7, called also in Egyptian ϥιομ ⲛϣⲁⲣⲓ *sea of weeds.* The name cannot have come out of Egyptian (Coptic) into Hebrew, because ⲁϫⲓ, ⲁϫⲉ, ϣⲁⲣⲓ usually stands for it there; but on the contrary, it passed from Semitic (Aram. סוּף, ܣܘܦ) into Egyptian ⲥⲏϥⲉ, ⲥⲏⲃⲉ. — 2. *n. p.* of a (reedy, sedgy) place out of Palestine Deut. 1, 1. The name of a town *Arsuf* 6 miles from Joppa on the coast, in the neighbourhood of the reedy brook between Ephraim and Manasseh (Josh. 16, 8) is also to be referred to this head.

סוֹף (from סוּף III.) *m.* same as קֵץ *the end* Eccles. 7, 2, *close* 12, 13 (opposite רֹאשׁ 3, 11); *the last, the rear* Jo. 2, 20; Arab. سيف *shore, bank.*

סוֹף (*def.* סוֹפָא) *Aram. m.* same as Hebr. סוֹף Dan. 4, 8 19; 6, 27; 7, 26.

סוּפָה (with *a* of motion סוּפָתָה, from סוּף I.) *f.* prop. a thing sweeping away, driving forward, moving along violently, hence *a hurricane*, Num. 21, 14; Job 21, 18; Is. 17, 13; *pl.* 21, 1, a figure of swiftness 5, 28. The Arab. سَيْف, Aram. סַיְפָא, Talm. סַיִף *sword*, Greek ξίφος, Coptic *sefe*, mean properly what hurries away, like חֶרֶב.

סוּר I. (בְּשׂוּרִי Hos. 9, 12 does not belong here; 3 *p. fem.* סָרָה; *part.* סָר; *inf. absol.* סוֹר, *constr.* סוּר; *fut.* יָסוּר, יָסַר, *apoc.* יָסַר for יָסֹר, but like the fut. apoc. Hif.) *intr. to turn off, to turn away, to go aside, to go away*, a) with מִן of the person or place Ex. 8, 25, Is. 59, 15, and in consequence of that also with מֵעַל Num. 12, 10, מֵאַחֲרֵי 1 Sam. 12, 20, מִתּוֹךְ 15, 6, מֵעִם 16, 14, מִשָּׁם Is. 52, 11, ac-

cording as the construction appears elsewhere with עַל, אַחֲרֵי, תּוֹךְ, עִם. In this usage ס' is translated by *to abandon* JUDGES 16, 20, *to depart from* 1 KINGS 15, 5, *to go from* 2 KINGS 10, 31, *to avoid* JOB 1, 1; *to leave off* 2 CHR. 35, 15, *to escape* PROV. 13, 14, *to separate from* Is. 7, 17 &c.; and also in a mental sense, translated *to apostatise from* DEUT. 17, 20. — b) *absol.* without מִן, *to turn*, with accus. *whither* 1 SAM. 6, 12; *to fall away* (from God) DEUT. 11, 16; JER. 5, 23; Ps. 14, 3; DAN. 9, 11; *to depart*, עָוֹן Is. 6, 7, in the sense of *to be taken away* 1 KINGS 15, 14 = הוּסַר *to disappear*, JOB 15, 30 *he disappears by the angry breath of his mouth.* On סָר 1 SAM. 15, 32, HOS. 4, 18, AM. 6, 7, Ps. 14, 3 see סוּר II. — c) *to turn to*, *to apply to*, a person or thing, hence with אֶל of a person or thing *to turn into* GEN. 19, 2 3, JUDGES 19, 12, or with ה־ as שָׁמָּה *to turn thither* 18, 15, הֵנָּה PROV. 9, 4, or merely the accus. שָׁם JUDGES 18, 3; with עַל *to turn against one* 1 KINGS 22, 32, for which the Chronicles and the LXX have וַיָּסֹבּוּ; *absol. to approach* Ex. 3, 3; JUDGES 14, 8; 1 KINGS 20, 39; JER. 15, 5. On סָר 1 SAM. 22, 14 see מִשְׁמַעַת. Deriv. סוּר (adj.), סוּר (a noun), יָסוּר, סָרָה, the proper names סוּר (יָסוּר, for which is יְסוֹד) and perhaps סָרָה.

Pih. סוֹרֵר *to turn off*, *to turn aside*, דֶּרֶךְ, to cause not to find the right way LAMENT. 3, 11 (= עִוָּה נְתִיבָה 3, 9) *he has turned aside my ways*, so that I fell into error, into an ambuscade. On the contrary סוֹרֵר (*fem.* סוֹרֶרֶת, סֹרֵרָה, *plur.* סוֹרְרִים) as also סָר JER. 6, 28, belongs to סוּר III. = סָרַר.

Hif. הֵסִיר (*part.* מֵסִיר; *inf. absol.* הָסֵר, *constr.* הָסִיר; *fut.* יָסִיר, יָסֵר, *apoc.* יָסַר) 1. *to make depart*, *disappear*, *turn away*, hence *to drive away* GEN. 30, 32, *to lead away* 2 KINGS 17, 18, *to put away* GEN. 8, 13, *to put aside* 2 KINGS 18, 4, *to put off* ZECH. 3, 4, *to take away* 1 SAM. 17, 26, *to expel* 28, 3, *to depose*, with מִן 2 CHR. 15, 16, *to remove* Is. 10, 13, and so in the greatest variety of meanings including figurative ones. Elsewhere הֵסִיר is construed with מֵעַל of a place GEN. 48, 17, with מֵאַחֲרֵי DEUT. 7, 4 &c. — 2. *to cause to turn to*, with אֶל of the person 2 SAM. 6, 10.

Hof. הוּסַר (*part.* מוּסָר, *fut.* יוּסַר) *to be taken away* LEV. 4, 31 35; *to be carried away* DAN. 12, 11; *to be removed*, Is. 17, 1 *behold*, *the inhabitant of Damascus is removed from the city*, i. e. is exiled.

The organic root סַר, which lies also in זַר I., נָזַר I., and in many other stems, expresses the fundamental signification in such a way that its identification with סוּר II. and III. is impossible. Comp. also the Ar. سَرَّا to remove, to send away.

סוּר II. (only 3 *pers.* סָר) *intr. to be bad*, *bad-smelling*, *stinking*, *corrupt*, foetere, cognate in sense with בָּאַשׁ, אָלַח; identical in its organic root with the Aram. סְרַח־א, Hebr. סָרַח־ח II., בָּסַר &c. Hence *to be degenerate*, of סֹבֶא (drinking-bout) HOS. 4, 18; *to be disturbed*, of מַרְזֵחַ (a cry of joy) AM. 6, 7, where סָר has an assonance with סְרוּחִים and vice versa; *to be sad*, *fearful*, *terrible*, of the bitterness of death 1 SAM. 15, 32; figur. *to be corrupt* Ps. 14, 3, coupled with נֶאֱלַח, and = סָג (dross) 53, 4; comp. רַע = סַר of the disturbance of the look, Arab. شَرّ to be bad, corrupt.

סוּר III. (used only in signification 3) *trans.* 1. *to sting*, *to prick*, *to pierce*, of thorns. Deriv. סוּר 3. — 2. *to cut in*, *to cut out*, *to pierce*, *to deepen*, a vessel, prop. to make a cleft. (The connection of these two meanings is also perceptible in חוֹחַ to חוֹחַ and חָוָה, כְּלוּב a cage, a basket, and in other cases.) Deriv. סִיר 1 and 2. The organic root סַר with this sense lies also in סַר, as well as in צַר־ע, צָר &c. — 3. Metaphor. *to strive against*, *to be obstinate*, derived from the sting of thorns, comp. סָרַב. Hence סָרִים *obstinate*, *rebellious ones* JER. 6, 28 = סֹרְרִים.

סוּר 1. (from סוּר I.) *adj. m.*, סוּרָה *f.*

separated, removed, forsaken, solitary, of a person driven from his home Is. 49, 21, coupled with גֹּלָה. — 2. (from סוּר I.) *subst. masc. one departing* (from God), *a rebellious one*, only in the rare plur. סוּרַי for סוּרִים Jer. 17, 13 K'ri (which is incorrectly pointed סוּרַי), for which the K'tib has יְסוּרַי from יָסוּר with a similar meaning (which see); parallel עֹזְבֵי יְיָ. — 3. (from סוּר III.) *a branch, twig*, of a vine Jer. 2, 21, prop. a thing pointed, like סִיר, comp. שֹׂךְ a thorn, Syr. a twig. — 4. *n. p.* of a gate (שַׁעַר) of the palaceyard 2 Kings 11, 6, identical, as it appears, with שַׁעַר הָרָצִים 11, 19 (Syr., Arab.). In 2 Chr. 23, 5 we have for it שַׁ׳ הַיְסוֹד which may be translated *door of the post*, and would agree with the door of the body-guards, if we should not read here יָסוּר = סוּר. With regard to סוּר I. the noun would have the signification, a turning, yielding, hence *side* or *entrance.*

סוּת (Kal unused) *trans. to stick, to pierce, to goad on, to cut into*, hence *to incite, to stimulate*, stimulavit, instigavit. The organic root סת lies also in שׁוּת to שִׂית, in ח־סר II., Aram. ח־צר, Arab. حصد, اشد, حسد, Hebr. עָ־צַר, in all which the organic root expresses the fundamental signification *to cut in*, which suits *to reproach, to calumniate*, as well as *to goad on, to incite.*

Hif. I. הֵסִית (*fut.* יָסִית, *apoc.* יָסֵת) *to incite, to goad on*, therefore *to persuade, to mislead, to seduce*, with accus. of the object 1 Chr. 21, 1, followed by an infin. with לְ 2 Chr. 18, 2, Josh. 15, 18, & with בְּ of the person *against* one 1 Sam. 26, 19; 2 Sam. 24, 1; with מִן of the person *to entice away from one*, i. e. to lead him to forsake one 2 Chr. 18, 31; on the contrary *Ibn Esra* has already taken הֵסִית מִן Job 36, 16 = הֵסִיר, comp. Zech. 9, 7, which must be read instead of it. Job 36, 18 *that he may not seduce you with abundance;* comp. Prov. 2, 10.

Hif. II. הִסִּית (*part.* מַסִּית, *fut.* יַסִּית, after the Aramaean manner) the same, 2 Kings 18, 32; Jer. 43, 3.

סוּת (with *suff.* סוּתֹה, from סָוָה for סְוּוּת) *f. a garment, clothing* Gen. 49, 11, parallel לְבֻשׁ.

סָחַב (*fut.* יִסְחַב, *inf. absol.* סָחוֹב, *constr.* סְחֹב) *tr. to drag about, to trail along*, a corpse Jer. 15, 3, coupled with הַשְׁלִיךְ (to throw about) 22, 19; *to drag along, to trail along*, 49, 20 *they* (the enemy) *will drag along the least of the herd* (i. e. the unwarlike multitude), after the אַדִּירֵי הַצֹּאן have escaped vs. 19; *to drag to*, with עַד 2 Sam. 17, 13, Ar. سحب *to pull, to drag.* Derivative

סְחָבָה (only *pl.* סְחָבוֹת) *fem. what is dragged, pulled* or *thrown about*, i. e. old clothes; what is fallen in pieces or rent in shreds being called בְּלוֹי Jer. 38, 11 12, and this alone is = מְלָחִ shreds, tatters.

סָחָה (Kal not used) *tr. to tear away, to sweep away, to wipe off, to brush, scratch away*, earth, soil; ident. in its organic root סָה־חָ with כָּ־סָה (which see); Arab. سحا (to thrust away), Aram. סְחָא (to expel, drive away, wash off) the same. Deriv. סְחִי and perhaps סוּחָה.

סְחִי (from סָחָה) *m. what one sweeps off, offscouring, dirt*, coupled with מָאוֹס Lament. 3, 45; Aram. סְחִיתָא offscouring, dirt, ܣܚܝܬܐ a besom. In Jer. 29, 18 זַעֲוָה stands for it.

סָחִישׁ (from סָחַשׁ = שָׁחַס) *m. after-growth* out of the roots of stocks (*Ibn Gânâch*), in the second year after sowing Is. 37, 30; 2 Kings 19, 29; Aq., Theod. αὐτοφυή. See שָׁחִיס.

סָחַף (*part.* סֹחֵף) *tr. to drive away, to carry away by violence;* of rain *to sweep away, to wash away* Prov. 28, 3, Arab. سحف to drive (of clouds); to float away, of rain; on the contrary the Aram. ܣܚܦ is to be compared with the Hebrew סָחַב. Figur. *to hurl down, to dash to pieces, to prostrate, to destroy* &c. The organic root is closely connected with that in חַף II., שָׁ־חַף, יָ־חַף.

Nif. נִסְחַף *to be driven away, swept*

away, of אַבִּיר (Apis) JER. 46, 15 (LXX, comp. Theodoret); coupled with הָדַף and לֹא עָמַד.

סָחַר I. (*part.* סֹחֵר, *fut.* יִסְחַר) *intr.* 1. *to go about*, *to roam about*, cognate in sense with סָבַב (for which the Targ. has סְחַר); hence with the accus. of a country, *to go through* GEN. 34, 10, with אֶל *to migrate to* JER. 14, 14. Figurat. *to go about* as a trader, i. e. *to trade*, like תּוּר and רָכַל from a like fundamental signification; with accus. of the land GEN. 42, 34, comp. ἐμπορεύομαι; סֹחֵר *a goer about*, *a trader*, *merchant*, GEN. 23, 16; 37, 28; סֹחֵר יָד Ez. 27, 21 *one who supplies goods directly*, comp. סְחֹרַת יָד 27, 15 *hand-traffic*, i. e. direct; then *to trade by sea* or *exchange wares by sea* Ez. 38, 13, PROV. 31, 14, coupled with עֹבֵר יָם Is. 23, 2; *to buy* or *sell*, *to negotiate*, *part. f.* סֹחֶרֶת *a female customer* or *purchaser* Ez. 27, 12; generally *to have intercourse* with one Is. 47, 15. Deriv. מִסְחָר, סְחֵרָה 1, סֹחֶרֶת 1, סְחֹרָה, סַחַר, סָחָר. — 2. (not used) *trans. to surround*, *to enclose*, of a shield; deriv. סֹחֵרָה 2.

The stem סָחַר is closely connected with סָהַר, סָגַר I., as well as with the Aram. תְּגַר, Arab. تجر; and the organic root סָ־חַר lies also in גּוּר III., גּוּר I., כּוּר II. (whence כִּרָה, כִּרְכֵּר); Targ. סְחַר to sit round in a social circle.

סָחַר II. (not used) *intr. to glow*, *to burn*, of the fever-heat of the heart; a farther development of חַר (חָרַר), only in

Pih. סְחַרְחַר (redupl.) *to glow*, *to burn*, of the heart Ps. 38, 11; therefore the Targumic צְמַרְמַר (from צְמַר to glow, comp. צְמַרְתָּא fever-heat).

סָחַר III. (not used) *intr. to be red-coloured*, of a sort of marble, Ar. شقر the same (of a red earth- or clay-colour, of the foxy colour of horses or camels &c.), and also سقر, whence سَقَرَة cinnabar, أَشْقَر red (see transp. שָׁרֹק), Aram. סְקַר the same, whence סִקְרָא rubrica. Deriv. סֹחֵרֶת 2. The stem here set forth as סָחַר III. may be referred very well to סָחַר II., since in other cases also the ideas *to glow*, *to burn*, may be traced back to *to be red-coloured*.

סָחָר (only *constr.* סְחַר) *m. gain*, by traffic, Is. 23, 3 *and is a gain of the nations*, inasmuch as they import Phenician grain; 45, 14; PROV. 3, 14; hence parallel to תְּבוּאָה and יְגִיעַ.

סַחַר (with *suff.* סַחְרָהּ) *m. gain* or *profit by traffic*, Is. 23, 18; PROV. 3, 14; 31, 18; coupled with אֶתְנַן (what is acquired by traffic — זָנָה).

סֹחֵרָה (after the form תּוֹעֵבָה) *fem.* 1. *traffic*, *place of trade*, Ez. 27, 15, into which סְחֹרָה is altered here; but the reading סְחֹרָה may also remain (see יָד). — 2. (from סָחַר I, 2) *a shield*, coupled with צִנָּה Ps. 91, 4.

סְחֹרָה *fem.* same as סָחָר *trade*, *gain*, Ez. 17, 15; see סֹחֵרָה 1.

סֹחֶרֶת (with *suff.* סַחְרְתֵּךְ) *fem.* (from סָחַר I.) 1. *commercial goods*, *commercial customership*, of the Tyrian colony of Tartessus, who paid for Tyrian products with the produce of its mines (בַּרְזֶל, כֶּסֶף, עוֹפֶרֶת, בְּדִיל) Ez. 27, 12; so also of Edom (אֱדֹם for אֲרָם) 27, 16, of Damascus 27, 18. — 2. (from סָחַר III.) a sort of precious red marble for laying out pavements ESTH. 1, 8; as the Syr. ܣܘܚܪܐ black marble.

סָחַשׁ (not used) *intr. to be sapless*, *dry*, of stubble and straw, particularly of the dry after-growth; conseq. identical in its organic root סָ־חַשׁ with חָשׁ, קַשׁ (*Fürst*, Concordance s. v.). It is better, however, (after *Fürst*, see above page 565) to assume for its organic root סָ־חַשׁ, שָׁ־חַס, which lies also in יָ־חַשׁ, Targ. יְ־חַס, Arab. نحس, نحز *to sprout after*, *to grow after*, *to shoot forth after* (out of the root-stock), though the peculiarity of סָחִישׁ is not specified by that. Deriv. סָחִישׁ.

סָטָה see שׂוּטָה.

סֵטָה (after the form קֵצָה, from סטה = שֵׂטָה, *pl.* סֵטִים) *m.* Ps. 101, 3 see שֵׂטִים.

סִיג (*pl.* סִיגִים, for which mss. have sometimes סֻגִים, with *suff.* סִגַיִךְ, from סוּג I.) *m.* prop. what is separated from, removed, the off-going of metal, hence *dross*, of silver, which goes off in smelting it Prov. 25, 4; ס' כֶּסֶף Ez. 22, 18 *silver-dross*, i. e. the dross in silver, where ס' is an apposition; on the other hand כֶּסֶף סִיגִים Prov. 26, 23 dross-silver, i. e. unpurified; *base metal*, which is separated from the pure by melting Ez. 22, 19; Is. 1, 22. For the same thing we have also סַג, סֻג (*pl.* סֻגִים) and סוּג (a noun).

סִיוָן *n.p.* of the third month of the Hebrew year, from the new moon of June till that of July. The word did not come to the Jews till the late Persian period Esth. 8, 9. Hence it is in the Targum, Midrash and Talmud. As תַּמּוּז, אֱלוּל, טֵבֵת, כִּסְלֵו, אֲדָר, בּוּל, אֵיתָן are demonstrably from the old worship, the same may be predicated of סִיוָן; for which purpose the Zend. *çpenta*, Pehl. *sapand*, Pers. *sefend*, denoting an Iranian deity (comp. *Benfey*, Monatsnamen p. 13. 41. 122) presents itself.

סִיחוֹן (*great one, bold one*, from סוּחַ I.) *n. p.* of an Amorite king in חֶשְׁבּוֹן which was called the city of Sihon on that account Num. 21, 21 23 28; Ps. 135, 11.

סִין 1. (from סוּן I.) *n. p.* of the most easterly border-city of Egypt situated at the marshes, usually called *Pelusium* (*marsh-town*, Strabo XVII. p. 802) Ez. 30, 15 16. The Arabic name of this city طينه (marsh) or فرما (Farama, which denotes *marshy place* after the Coptic ⲫⲉⲣⲟⲙⲓ), also refers to this derivation. — 2. (*cliff-place*, from סוּן II.) *n. p.* of a wilderness not far from mount Sinai Ex. 16, 1; 17, 1; Num. 33, 12. — 3. *n. p.* of a very distant eastern land, by which is understood *Sina*, *China*, called by the Semites صين, صين, צִין, Is. 49, 12. Deriv. the Gentile סִינִי.

סִינַי (*anything full of rock-fissures* or *cliffs, jagged*, from סוּן II., see *Fürst*, Conc. p. 1285) *n. p.* of the granite mountain in the Arabia peninsula, which has been made famous by the Mosaic legislation Ex. 16, 1, Num. 33, 16; fully הַר סִינַי Ex. 19, 11 &c. It consists of three large tops, of which the north-eastern is called חֹרֵב (which see), the south-western that of St. Catherine. מִדְבַּר סִינַי is the wilderness about Sinai Ex. 19, 1 2, Lev. 7, 38, and particularly the plain Sebayeh, south of G'ibl Mûsa. LXX *Σινά*, Ar. سينا. Perhaps from סִין *moon* among the Zabians, i. e. *dedicated to the moon.*

סִינִי (from a ground-form סִין) 1. *n. p. m.* of a son of Canaan, and then of a Phenician race in the north of Lebanon Gen. 10, 17; 1 Chr. 1, 15. This race was spread over the north of Phenicia till late times, and their memory is preserved in the names of places. *Jerome* (quaest. in Gen. 10, 17) was still acquainted in his day with a civitas Sini; the "Reyssbuch des heil. Landes" (itinerary of the holy land) p. 66 mentions a place *Syn* 1/2 a mile north of Archas; *Strabo* (16. p. 755) speaks of a mountain-fortress *Σιννᾶ* on Lebanon; an Arabian geographer speaks of a beautiful city سين in the Pashalik of Aleppo (*Rosenmüller*, Analecta Ar. III. p. 25), in the neighbourhood of which it is supposed the נְהַר סִין Nahr el-Sin of the moderns is, between Laodicea and Aradus (*Buckingham's* travels II. p. 438). Modern travellers (Niebuhr, Robinson) mention a district ضنيه in the Pashalik of Tripolis; and Jewish tradition (Onkelos, J. Targum, Gen. rabba, Targ. on Chronicles, Saadia, Abr. Sakkuto in Juchasin) understands either Tripolis, or Orthosia between Tripolis and Arca. — 2. סִינִי, *plur.* סִינִים, *n. Gent. masc.* one of the land of סִין Is. 49, 12, by which country is rightly understood usually *Sina* or *China*. But Jewish tradition (Targ., Jerome, Saadia) supposes it to be the south land of Egypt, Pelusium, which is less agreeable to the context.

סִיס (from סוּס) *m. a swallow* Jer. 8, 7 K'ri, the K'tib having סוּס. See סוּס 2.

סִיסְרָא (arising from סִרְסְרָא, comp. קִיקָלוֹן from קְלָ׳; *mediation*, from סַרְסֵר after the Aramaean *to mediate*, to appear as a mediator; comp. סַרְסוּר, ס׳ mediator) *n. p. m.* Judges 4, 2 seq.; Ezr. 2, 53. According to others we should compare the Syr. ܣܶܕܪܳܐ, τάξις, array.

סִיעָא (*congregation*, from סוּעַ I.) *n. p. m.* Neh. 7, 47, for which is

סִיעֲהָא (the same) *n. p. m.* Ezr. 2, 44; in Aram. the same.

סִיפֹּנְיָה K'tib see סוּמְפֹּנְיָה.

סִיר as a verb, see סוּר.

סִיר (in signif. 1. the *pl.* is סִירוֹת, in signif. 2. it is סִירִים and סִירוֹת; the stem is סוּר III.) *m.* 1. (*fem.* only in 2 Kings 4, 38; Ez. 24, 6) prop. a thing hollowed out, a kettle, a pot, a bowl, and so *a kettle*, in which flesh is boiled Ex. 16, 3; ס׳ נָפוּחַ *a seething, steaming kettle* Jer. 1, 13 (see נָפוּחַ); 2 Kings 4, 38-41; Ez. 11, 3 7; 24, 6, and symbol. 24, 3; *a kettle* for boiling the flesh of sacrifices Zech. 14, 20 21; *pl.* סִירוֹת *vessels*, belonging to the altar-service 1 Kings 7, 45, *pans* Ex. 27, 3. Here belongs also Ps. 58, 10 *before your kettles feel the* (kindled) *thorns*, i. e. before the kettle begins to boil, *the storm drives away both thorn and thistle* (see חַי). — 2. (*pl.* סִירִים and סִירוֹת) *thorns*, *briars*, as fuel Eccl. 7, 6 comp. Ps. 58, 10; of thorns folded together Nah. 1, 10, growing upon ruins in wild luxuriance Is. 34, 13, stopping up the ways Hos. 2, 6; metaph. *a fish-hook*, *a hook*, so called from piercing Am. 4, 2, Copt. ⲥⲟⲩⲣⲓ spina.

סָךְ (either from סָכַךְ I., so that it is = סֹךְ, or from סוּךְ I. = סָכַךְ) *m. a troop*, *a thick mass*, *a multitude* Ps. 42, 5; comp. יַעַר in this sense Is. 10, 18; Talm. סַךְ a sum, Ar. شَكِيكَةٌ a troop, a multitude.

סֹךְ (with *suff.* סֻכֹּה, סוּכּוֹ, סֻכּוֹ, once שֻׂכּוֹ, from סָךְ I. to protect) *m.* 1. prop. the covering, protecting, screening thing (not a thing woven together out of branches), hence *a covering*, *hut*, *tent* Ps. 76, 3, coupled with אֹהֶל 27, 5, where it is better to read סֻכָּה; of the temple Lament. 2, 6; *a covert*, *lair* of wild beasts Ps. 10, 9; Jer. 25, 38. — 2. *n. p.* of a mountainous territory on the west coast of the Arabian gulf, where Pliny 6, 34 mentions a Troglodyte city *Suche;* the present *Suakin* in Nubia may also belong to this region. Deriv. the *Gent. m.* סֻכִּי (which see).

סָכָה I. (not used) *tr.* same as שָׂכָה I. (belonging to שַׂכִּין) *to cut away*, *to cut off*, *to castrate*, cognate in sense with סָרַס; comp. Ar. خَصِيَ, whence the noun means a castrated one. With the organic root סכ־ה or שׂכ־ה comp. that in כָּ־סַח, חָ־שַׂךְ &c. Deriv. סָכִּי (*pl.* סָכִּים).

סָכָה II. (not used) *intr. to see, to look, to behold*, same as שָׂכָה II. (which see); Aram. סְכָא the same. Deriv. מַסְכָּה (= מַשְׂכִּית which see), as is to be read for מַשְׂכָּה, and the proper name יִסְכָּה. The connexion of these two stems is clear from חָזָה, נָבַט.

סֻכָּה (*pl.* סֻכּוֹת, from סָכַךְ I.) *f.* same as סֹךְ *a booth*, *hut*, especially of foliage, for men and cattle Gen. 33, 17; Jon. 4, 5; for watchmen Is. 1, 8; nomads, hence of the booths of the Israelites in the wilderness Lev. 23, 34, Neh. 8, 15; and חַג הַסֻּכּוֹת the festival in memory of them Deut. 16, 13; 2 Chr. 8, 13; Zech. 14, 16; *a tent*, of warriors 2 Sam. 11, 11; *a house*, especially a little one Am. 9, 12; fig. of the tabernacle Ps. 18, 12; *a covert* Job 38, 40. On סֻכּוֹת בְּנוֹת see next page.

סֻכּוֹת (*huts*, *shepherds' abodes*, from סָכַךְ I.) 1. *n. p.* of a locality east of the Jordan Job 8, 4 seq., in the territory of that river, belonging to Gad Josh. 13, 27; 1 Kings 7, 46. According to Jerome (on Gen. 33, 17) the name still existed in his time on the other side of the Jordan in the district of Scythopolis. The narrator in Gen. 33, 17 already explains the name *shepherd's tent;* and according to Josephus (Antt. 1, 21, 1) the place is said to have been

called *Σκηναί* in his time. Another סֻכּוֹת, Ar. سُقّط, lay in the West-jordan land, south of בֵּית־שְׁאָן (*Burckhardt*, Syria p. 595). עֵמֶק ס׳ Ps. 60, 8 is the great valley about Succoth, denoting, along with the Shechemite territory on this side of Jordan, the entire Jordan-district, where none but foreign settlers lived in the time of the Maccabees. — 2. *n. p.* of the first station of the Israelites, when they left Egypt, the next to רַעְמְסֵס Ex. 12, 37; 13, 20; Num. 33, 5. According to Josephus (Antt. 2, 15, 1) *Letopolis*, the later *Babylon*.

סִכּוּת *n. p.* of a heathen deity, whose image the Israelites carried about with them in their wanderings through the desert, as they did those of כִּיּוּן and כּוֹכַב (which see) Am. 5, 26. In apposition to סִכּוּת stands מַלְכְּ (ruler), as צַלְמֵיכֶם does to כִּיּוּן (which see), and אֱלֹהֵיכֶם to כּוֹכַב ib., whence one sees that a heathen deity only can be spoken of. But what god is meant, whether *Sichaeus*, husband of the Carthaginian Coelestis and a god worshipped in many ways together with Astarte, or *Dionysus* also termed *Σικύτης*, can hardly be determined. As the knowledge of a deity of this name was already lost at an early period, the LXX, Symm., Hieron., Pesch., contrary to the context, thought of סֻכּוֹת and understood *holy shrines*; the Carthaginians carrying about a *σκηνὴν ἱεράν* (Diod. 20, 68). Theodot. renders it by *ὅρασις*, thinking of סָכָה II.

סֻכּוֹת בְּנוֹת *n. p.* of a deity of the Babylonians, mentioned along with נֵרְגַל, אֲשִׁימָא, נִבְחַז, תַּרְתָּק, אַדְרַמֶּלֶךְ, עֲנַמֶּלֶךְ 2 Kings 17, 30, for which the LXX read סֻכּוֹת בְּנִית. As סִכּוּת (which see) was already the name of a god, בְּנוֹת or בְּנִית seems to be only a modification of it, without either the one or the other having to be explained by tracing them back to a Hebrew origin.

סָכִי (prop. *part. pass.* of סָכָה I., but only *plur.* סָכִים, for which סָרִים) *m. one castrated*, a periphrasis of סָרִים; hence the Hebr. שַׂר־סָכִים explains the Aram. רַב סָרִים Jer. 39, 3. See also שַׂרְסְכִים.

סֻכִּי (from סֻךְ 2) *n. Gent. m. an inhabitant of* סֻךְ, hence the סֻכִּיִּים the people there, mentioned as being in the pay of שִׁישַׁק in Egypt; together with the לוּבִים (which see) and כּוּשִׁים 2 Chr. 12, 3. LXX and Vulg. understood *Troglodytes*, i. e. the Ethiopian ones, who dwelt in the district of סֻךְ (*Strabo* p. 819).

סָכַךְ I. (2 *pers.* סַכֹּתָה, סַכֹּתָה, סַכֹּתָ; 1 *pers.* שַׂכֹּתִי; *part.* סֹכֵךְ, *pl.* סֹכְכִים; *fut.* יָסֹךְ, with *suff.* יְסֻכֵּ־, *pl.* יָסֹכּוּ) *tr.* 1. *to cover*, *to spread in covering*, either with accus. of the cover, as פָּרֹכֶת Ex. 40, 3, כַּף 33, 22, or with בְּ (*with*), as בֶּעָנָן Lament. 3, 44 *thou coverest thyself with a cloud*, i. e. round about thee, to make thee invisible, בְּכַנְפֵיהֶם Ex. 25, 20; 37, 9; fig. בָּאַף Lament. 3, 43; the person or thing to be covered is put with עַל Ex. 33, 22; 40, 3, which is also the case after the object-accus. has been dropped 40, 3; 1 Chr. 28, 18; 1 Kings 8, 7; seldom with לְ Ps. 140, 8; Lament. 3, 44. — 2. Figur. *to protect*, *to shelter* (comp. Is. 51, 16, and חָס in connection with כָּסָה), Ps. 139, 13 *in the body of my mother hast thou sheltered me* (not woven), Job 10, 11 being also understood similarly. With this meaning the *part.* סֹכֵךְ is in Ez. 28, 14 *the cherub of consecration*, *the sheltering*, 28, 16 *the sheltering cherub* (see מִמְשַׁח). סֹכֵךְ Nah. 2, 6 is a noun (which see). The passage in Job 40, 22 is altogether irregular: *the shady bushes shelter him with their protection* (צֵל), where צִלֲלוֹ stands for צִלְלָם. — 3. (not used) *to enclose*, *to embrace*, *to cover about*, a thing; *to contain;* proceeding from the fundamental signif. *to cover*. See Hif. — 4. (unused) *to be thick*, *pressed together*, *to be interwoven*, of a thick forest, of a close multitude of people, of a mass held together, the same meaning in the case of כָּסָה (which see) proceeding from the idea of covering. Deriv. סֹכֵךְ, סֹךְ, סָךְ, שׂךְ (=סֹךְ), מָסָךְ, סֻכָּה, doubtfully מְסֻכָּה (which see),

and the proper names סִכּוֹת, סְכּוֹת (doubtful), סְכָכָה.

Pih. I. שׂוֹכֵךְ (= סוֹכֵךְ, *fut.* יְשֹׂכֵךְ) *to protect* (the bodily structure with an apparatus of bones) Job 10, 11.

Pih. II. (redupl.) סִכְסֵךְ see סָכַךְ II.

Hif. הֵסֵךְ (*part.* מֵסִיךְ an extension of מֵסֵךְ; *inf. c.* הָסֵךְ; *fut.* יָסֵךְ, *ap.* יָסֵךְ) *to cover.* רַגְלַיִם Judges 3, 24, 1 Sam. 24, 4 euphemistically for *to ease oneself* (Targ., LXX, Vulg., Aq.); with בְּעַד *to surround entirely*, *to embrace*, *to enclose straitly* (with misfortune) Job 3, 23, comp. גָּדַר אָרְחִי 19, 8; שַׂךְ בְּעַד 1, 10 is prop. the same, but with another application; *to enclose*, the sea, with double banks (דְּלָתַיִם) 38, 8; with עַל *to spread out and cover* Ex. 40, 21, *to spread out and protect* Ps. 5, 12; *to afford protection*, with לְ of the person Ps. 91, 4. Deriv. מֵסַךְ = מֵיסַךְ K'tib.

Hof. הוּסַךְ *to be covered*, Ex. 25, 29; 37, 16. Deriv. מוּסָךְ.

The fundamental signification of the stem, even in signification 4, lies also at the basis of the Ar. شَكَّ (to embrace, to cover, to be dense, pressed together) and its numerous derivatives, as is perceptible from סַךְ (which see). The organic root סַךְ is also found in סָג II., سَيَّجَ, שַׂךְ; on the contrary only in part in נָסַךְ II., so far as the idea of *covering* predominates. In other respects we have to compare with the organic root the Greek σ-τέγ-ω, Latin teg-ere, German *decken*, *Dach*, Sanskrit sku; comp. *Pott*, etymologische Forschungen page 243. The meaning *to weave*, *to intertwine*, *to interlace*, *to entwine*, which lies in נָסַךְ II., שָׂכַךְ, Aram. סְכַךְ &c., and which has been adopted in Hebrew also, is not expressed in the passages in question.

סָכַךְ II. (Kal unused) *tr.* same as שָׂכַךְ (to שַׂךְ, שֻׂכָּה) *to stick*, *to pierce*, *to cut into a thing*, *to sting*, Aram. سَكّ fixit; identical in its organic root סַךְ with תַּךְ (which see), Arab. سَكَّ (to stick into), whence سِكَّة (a stamp, an impression), Hebr. תֹּךְ (so in Ez. 28, 13 to be read for תֹּף), with סֻכָּה I., שֻׂכָּה I., פָּ־סַח, חָ־שַׂךְ.

Pih. (redupl.) סִכְסֵךְ (*fut.* יְסַכְסֵךְ) *to instigate*, *incite*, figur. *to stir up*, to arms, Is. 19, 2 (Aq., Syr., Targ., Vulg.) *and I incite Egypt against Egypt*, i. e. I stir up a civil war; 9, 10 *and he will arouse his enemies.*

סֹכֵךְ (from סָכַךְ I.) *m.* Nah. 2, 6 according to *Kimchi: a shed*, *a protecting cover*, *a storming cover*, vinea, testudo, an instrument of war used by besiegers in storming cities; but as the passage in question speaks of defenders, we can only understand by it a thing protecting the breaches in walls, covering the bareness of the fortifications, or *the men who protect.*

סְכָכָה (*enclosure*, *hedging about*) *n. p.* of a city in the steppe of the Judah-territory Josh. 15, 61.

סָכַל (Kal not used) *intr.* transposed from כָּסַל (which see) prop. *to be thick*, *fleshy*, *fat*, hence figurat. as in the case of that verb, *to be stupid*, *dull*, *foolish*; cognate in sense שָׁמֵן, טָפַשׁ; Aram. סְכַל, ܣܟܠ the same. Its distinction from שָׂכַל (Aram. סְכַל) *to be intelligent* readily appears in this, that שָׂכַל is a farther development of שָׂכָה; while סָכַל is transposed from כָּסַל. Comparison with the Arab. سَقُطَ, شَكِلَ &c., which mean *to be senseless*, *foolish*, should be rejected, because these agree with שָׁגָה, שָׁגַע. Deriv. סָכָל, סֶכֶל, סִכְלוּת (שִׂכְלוּת).

Nif. נִסְכַּל *to shew oneself foolish*, *to act foolishly*, with עַל 2 Chr. 16, 9; *to do wickedly*, 2 Sam. 24, 10; *to sin* 1 Sam. 13, 13.

Pih. סִכֵּל (*fut.* יְסַכֵּל) same as הוֹלֵל *to make foolish*, *to change into silliness*, עֵצָה 2 Sam. 15, 31, דַּעַת Is. 44, 25.

Hif. הִסְכִּיל *to commit folly*, *to act foolishly* Gen. 31, 28 with the addition of עֲשׂוֹ; 1 Sam. 26, 21; Aram. אַסְכֵּל, ܐܣܟܠ.

סָכָל *m.* same as כְּסִיל *a fool*, oppos. to חָכָם Eccles. 2, 19; *one devoid of under-*

standing 10, 3, *one irrational*, *senseless* Jer. 4, 22, an appos. to בָּנִים; *subst. folly* 5, 21; Aram. סְכַל, סִכְלָא, ܣܰܟܠܳܐ the same.

סֶכֶל *m. folly*, *unreasonableness*, hence *lowness*, concrete *low ones*, Eccles. 10, 6, parallel עֲשִׁירִים.

סִכְלוּת *f. folly* Eccles. 2, 3; 7, 25; once שִׂכְלוּת 1, 17; Aram. the same.

סָכַן I. (*part. m.* סֹכֵן, *fem.* סֹכֶנֶת; *fut.* יִסְכּוֹן, before Makkeph יִסְכָּן־) *tr.* 1. *to carry on*, an employment, *to do*, *to execute*, *to perform*, the office of a courtier; hence סֹכֵן Is. 22, 15 *a house-steward*, *administrator*, *manager* (Targ.), more exactly determined by אֲשֶׁר עַל־ הַבָּיִת; conseq. *the master of a house*, who is set over the royal palace and guides the collective affairs of the court, perhaps with the rank and authority of the French major-domos; סֹכֶנֶת 1 Kings 1, 2 4 *a female administrator*, *manager*, *stewardess of a house*, with the accessory idea of *an attendant*, *keeper*. Hence סָכַן with עַל *to have the charge* or *administration of a thing*, i. e. to manage, to carry it on as סֹכֵן, Job 22, 2 *therefore the intelligent carefully watches over them* (עָלֵימוֹ i. e. עַל־דְּרָכָיו). — 2. Figurat. *to perform* = *to bring advantage*, *gain*, *profit*, as the result of management, with לְ of the person Job 22, 2 *does a man act for God?* i. e. does he bring חֵפֶץ or בֶּצַע to him 22, 3; on the contrary the construction with עַל belongs there to the first meaning; *absol.* לֹא יִסְכּוֹן 15, 3 *what is not of use*, parallel לֹא־ יוֹעִיל; 34, 9 *man gets no gain*. יִסְכָּן־ 35, 3 belongs to סָכַן III. In מְסַכֶּנֶת, כָּנַס = סָכַן.

Hif. הִסְכִּין (*inf. constr.* הַסְכֵּן) like Kal, *to perform*, *to manage*, absol. Num. 22, 30 *have I then ever managed in such a way to thee?* i. e. have I acted in such a way? With accus. of the object Ps. 139, 3 *and thou hast controlled and inspected all my ways*. With עִם פ׳ *to have to do with one* (in a common affair), i. e. to have intercourse with him Job 22, 21.

The stem is closely connected with סָגַן, and the Arab. شَجَنَ *to carry on*, *to execute* can alone be identical with it, not سكن = שָׁכַן. Such a meaning as *to dwell*, *to be stopped*, *to be wont*, *to be familiar* &c. appears in no passage. The organic root is סַ־כַן, existing also in כּוּן, כֵּן with the meaning *to prepare*, *to perform*, *to execute*, as is also in קָנָ־ה II.

סָכַן II. (Kal not used) *to be bowed*, *to be low*, *to be poor;* identical in its organic root סַ־כַן with that in כָּנַ־ע, Aram. גְּנָ־א, ܓܢܳܐ, Hebr. חָנָ־ה I., עָנָ־ה III., חֵן, חָן; Arab. سَكَنَ to be poor, needy, reduced. Deriv. מִסְכֵּן, מִסְכֵּנוּת.

Puh. סֻכַּן (*part.* מְסֻכָּן) *to be impoverished*, *reduced*, hence the *part. one impoverished* or *poor* Is. 40, 20, if it be not a denomin. from מִסְכֵּן (which see).

סָכַן III. (*fut.* יִסְכֹּן) *tr. to cut into*, *to pierce*, into a thing, hence *to endanger* Job 35, 3; identical in its organic root סַ־כַן with that in חָנָ־ה II. (to חֲנִית), קָן (to קָנֶה), Aram. קַן, ܩܢܳ (to bore through), Ar. قَانَ (to pierce through), Sanskrit khan fodere, Pers. kenden &c.

Nif. נִסְכַּן (*fut.* יִסָּכֵן) *to cut oneself*, *to be wounded*, *endangered*, with בְּ *with* a thing Eccles. 10, 9 (LXX, Vulg.). This meaning is frequent in Aramaean.

סָכַר I. (Kal not used) *tr.* same as סָגַר *to close*, the mouth, *to stop up*, a spring, Arab. سكر to dam, Aram. סְכַר for the Hebr. אָטַם, Syr. ܣܟܰܪ, to reduce to a strait, whence the modern Hebrew אַסְכָּרָא angina; Maltese sakkar the same; sakkara a bolt.

Nif. נִסְכַּר (*fut.* יִסָּכֵר) *to be shut* Gen. 8, 2; Ps. 63, 12.

Pih. סִכֵּר same as סִגֵּר *to deliver* or *give up*, בְּיַד פ׳ Is. 19, 4. But this signification proceeds from another fundamental idea than סָגַר.

סָכַר II. same as שָׂכַר (which see) Ezr. 4, 5.

סָכַת (Kal not used) *intr. to be calm, to be still, to be silent* = שָׁקַט, Ar. سَكَتَ to be dumb. From this the Rabbins have incorrectly derived סִכּוּת Am. 5, 26, the name of an idol, prop. *dumbness.*

Hif. הִסְכִּית (*imper.* הַסְכֵּת) *to observe silently* Deut. 27, 9; hence in modern Hebrew = הִקְשִׁיב, הֶאֱזִין.

סַל (*pl.* סַלִּים, *constr.* סַלֵּי, from סָלַל II.) *m. a basket, a wicker-basket*, i. e. made of rods, for bread or flesh Gen. 40, 17; Ex. 29, 3 32; Judges 6, 19; Aram. סַלָּא, סַלְּתָא, ܣܠܐ, Arab. سَلَّة, Zab. ܣܠܬܐ.

סֶל (from סָלָה II. after the form שֵׁם, יֵשׁ, רֵעַ, אֵל from שְׁמָה, עֵצָה, יָשָׁה, עֵץ, רָעָה, אֵלָה, which have arisen from longer forms, as e. g. קֵצָה; constantly with *a* of motion סֶלָה, where ֵ is shortened into ֶ like ָ into ַ in this case, and ֶ even passes into ֶ in הֶרָה) *m.* prop. *section, end, pause* (of the song), with *a* of motion סֶלָה prop. *to the end* i. e. *ended*, like סִלּוּק pause, end, in the system of accents. This technical expression occurring 71 times in the Psalms and thrice besides (Hab. 3, 3 9 13) stands at the end of a verse or poem, or at the close of a strophe, to denote the pause or end Ps. 7, 6; 20, 4; 21, 3, or entirely at the end Ps. 3. 9. 24. It occurs but 4 times in the middle of a verse Ps. 55, 20; 57, 4; Hab. 3, 3 9, where its displacement from the close of the verse is still perceptible. The expression may refer mainly to the musical accompaniment.

סָלָא (Kal not used) *intrans.* same as דָּלָה I. and סָלָה I. *to move to and fro, to waver*, hence *to rock*, metaphor. *to hang, to hang down.* This does not connect with the idea of *heaving, drawing up on high, elevating.* Figur. like דָּלָה, דָּלַל *to be slack, wavering, tottering, decaying, miserable, unfortunate.* Deriv. the proper name סַלּוּא.

Pih. סִלָּא (not used) *to weigh, to weigh off*, cognate in sense with שָׁקַל. Deriv. the proper name סַלּוּא or סַלָּא.

Puh. סֻלָּא (*part.* מְסֻלָּא) *to be weighed*, with בְּ *with* Lament. 4, 2.

סִלָּא (= סִלָּה, from סָלַל) *f.* same as מְסִלָּה *a highway* in Jerusalem 2 Kings 12, 21. By it is meant the way going from the Jaffa gate with steep descent leading crosswise through the city, and then ascending to a bank at Haram-Area (הַמְסִלָּה הָעוֹלָה 1 Chr. 26, 16); it is the present *David-street.*

סַלָּא see סַלּוּא.

סָלַד (Kal not used) *intrans.* prop. *to glow, to burn*, as in modern Hebrew and Talmudic, which are already compared by Saadia, Ibn G'anâch and Kimchi; hence *to be violently moved* or *excited* (a usual metaphor, comp. also בָּעָה), modern Hebrew *to beg strongly* (Jozeroth 105, 3) and סֶלֶד the most urgent begging (ibid. 110, 2); metaph. *to exult, to leap up with joy*, in mod. Hebrew the same, therefore סֶלֶד exultation; comp. Ar. صَلَدَ to leap up joyfully, to exult, prop. to be strongly moved; hence زلط to go about quickly, زَلَزَ to move violently. Deriv. the proper name סֶלֶד.

Pih. סִלֵּד (*fut.* יְסַלֵּד) *to exult, to rejoice with strong excitement*, Job 6, 10 (Targ., LXX) *and I might exult in the pain, which he* (God) *does not spare.*

סֶלֶד (*exultation*) *n. p. m.* 1 Chron. 2, 30.

סָלָה I. (Kal not used) *intr.* same as סָלָא, זָל, דַּל I., דָּלָה I., *to wave to and fro, to shake*, of branches, twigs, old men; hence *to rock to and fro*, of what is weighed (see Puh.); figur. *to be tottering, slack, miserable.*

Puh. סֻלָּה (*fut.* יְסֻלֶּה) same as סָלָא *to be weighed*, Job 28, 16 19.

סָלָה II. (2 *pers.* סָלִיתָ) *tr.* same as סָלַל III. (which see) *to stick, to cut, to tear*, into a thing, cognate in sense with נָעַץ, נָאַץ; figur. (like נָאַץ) *to contemn, to despise, to reject* Ps. 119, 118; then like other verbs with the same fundamental idea, *to cut off, to conclude, to*

end; comp. Aram. סְלֵי, סְלָא, ܣܠܐ the same, whence סִלְוָא *a thorn, splinter,* ܣܠܘܢܐ a point; deriv. סַל (with *a* of motion סַלָּה) which see.

Pih. סִלָּה *to reject, to disdain, to thrust away,* Lament. 1, 15, comp. זַל in this sense. Derivat. the proper names סַלַּי, סַלּוּ.

The organic root of the stem סל־ה is also in חָ־סַל, גָ־זַל, אָ־צַל, נָ־צַל, Ar. خصل.

סַלָּה see סַל.

סַלּוּ (*contempt, rejection;* from סָלָה II.) *n. p. m.* Neh. 12, 7; instead of which is סַלַּי elsewhere.

סַלּוּא (from סָלָא; *a miserable, unfortunate one*) Num. 25, 24.

סַלּוּא (from סָלָא in Pih. *a weighed, dear one*) *n. p. m.* 1 Chr. 9, 7; סַלָּא Neh. 11, 7.

סַלּוֹן (*plur.* סַלּוֹנִים, from סָלַל) *m. a thorn, prickle,* Ez. 2, 6, coupled with סָרָב, like שָׁמִיר with שַׁיִת, דַּרְדַּר with קוֹץ; comp. Aram. סִלְוָא (thorn, thorn-bush), סִלְתָּא (palm-thorn), Arab. سلاء the same. See סָלָה II.

סִלּוֹן *m.* the same Ez. 28, 24, of which מַמְאִיר (pricking) is said.

סָלַח (*fut.* יִסְלַח, once אֶסְלוֹחַ Jer. 5, 7 K'tib, where perhaps לִסְלוֹחַ was originally written; *inf. constr.* סְלֹחַ; *part.* סֹלֵחַ) *tr.* prop. *to separate, to divide, to loosen,* figur. *to untie sin,* i. e. *to do it away* or *forgive it,* with dative of the person Num. 30, 13, Deut. 29, 19, and לְ of the object Ex. 34, 9, Num. 14, 19; sometimes *absol.* 14, 20. Deriv. סְלִיחָה.

Nif. נִסְלַח *to be forgiven, pardoned,* with לְ of the person Lev. 4, 20; 5, 13; Num. 15, 25.

Pih. סִלַּח (not used) *to forgive often* or *constantly.* Deriv. סַלָּח.

The objective fundamental signification of the stem סָלַח (Aram. סְלַח) is *to divide, to split off,* as in the Arab. سلخ (to split), Aram. תְּלַח, ܬܠܚ, Hebrew צָלַח. The organic root ס־לח lies also in לַח, פָּ־לַח, פָּ־לַג, מָ־לַק, חָ־לַק, בָּ־לַק (לוּחַ) II. &c.

סַלָּח *m. forgiver* Ps. 86, 5.

סַלַּי (after the form זַכַּי from סָלָה II.; *a rejecter* viz. *Jah is*) *n. p. m.* Neh. 12, 20.

סְלִיחָה (*pl.* סְלִיחוֹת) *f. forgiveness, pardon* Dan. 9, 9; Neh. 9, 17.

סָלַךְ (not used) *intr.* same as הָלַךְ (which see); Arab. سلك the same. Derivative

סַלְכָה (*wandering*) *n. p.* of a locality in the extreme eastern boundary of Bashan Deut. 3, 10, Josh. 13, 11, which was assigned to Gad 12, 5; 1 Chr. 5, 11. The place still exists by the name of *Zalchat* (صلخت or صرخد) seven hours east of Bostra (*Burckhardt* p. 180), and appears in Arabic writers also.

סָלַל I. (only *part. f.* סְלוּלָה, סְלֻלָה; *imp. pl.* סֹלּוּ, with *suff.* סַלְסְלוּהָ; *fut.* יָסֹל, *pl.* יָסֹלּוּ) prop. same as תָּלַל *to heighten, to heap up, to tower up, to pile up, to pile,* hence 1. *tr. to cast up, to prepare,* a way, a street, דֶּרֶךְ Jer. 18, 15, אֹרַח Prov. 15, 19, מְסִלָּה Is. 62, 10; absol. 57, 14. Here belongs also Ps. 68, 5 *cast up, cast up the way* (מְסִלָּה) *for him who rides along through the deserts,* i. e. a suitable way for the divine march, as is done for worldly rulers (Mos. *Chiquitilla*); it is not necessary here to assume a meaning *to praise, to exalt* (Ibn Esra). Farther *to cast up,* a dam, χῶμα (דֶּרֶךְ, סְלֻלָה = אֹרַח). Fig. with עַל of the person Job 19, 12; 30, 12, comp. also רוּם Is. 49, 11; *to heap* or *pile up* (sheaves, corpses) Jer. 50, 26 (Jos. Kimchi). Derivat. סֹלְלָה, מְסִלָּה, מַסְלוּל, סַלָּא = סֶלָה. — 2. (not used) *intr. to mount up, to rise up,* cognate in sense with עָלָה; derivat. סֻלָּם.

Pih. (redupl.) סִלְסֵל (*imp.* with *suff.* סַלְסְלֶהָ) *to heighten greatly,* i. e. *to exalt, to esteem highly,* wisdom Prov. 4, 8 (Ibn Esra, Kimchi), hence coupled with רוֹמֵם. According to the LXX: *to surround with a wall* (סֹלְלָה), = the following חָבַק; ac-

cording to *Rashi: to twine round, to embrace*, from סָלַל II.; explanations which have much in their favour.

Hithp. הִסְתּוֹלֵל see סָלַל III.

סָלַל II. (not used) *intr. to interweave, to interlace*, rods, twigs, tendrils (for a basket); cognate in sense with טָנָא (to טְנֵא); ident. in its organic root סַל with אַ־זַל (to מְאוּזָּל Ez. 27, 19, which *Rashi* translates *a web, a thing spun*), Targ. and Talm. אֲ־זַל *to weave, to spin*, whence אוּזְלָא, אַזְלָא *a web*, אַזְלוֹי ,אֲזְלֵי *a weaver*, *a net*, אֱזוּלְתָּא *a bundle, a binding*, עֲ־זַל in the Targ. for טָוָה, Syr. ܥܙܠ, Arab. غَزَلَ. Deriv. סַל.

Pih. (redupl.) סִלְסֵל properly *to weave strongly into one another*, metaphor. *to twist around, to embrace*, or *to treat of a thing often* Prov. 4, 8 (Rashi). Deriv. סַלְסִלָּה (LXX, Vulg.).

סָלַל III. (not used) *trans.* same as סָלָה II. *to cut into, to stick into*, a thing, metaphor. *to pierce against a thing, to resist, to strive against*, comp. מָרַד and מָרָה I.; deriv. סִלּוֹן, סַלּוֹן.

סָלַל IV. (not used) *intrans.* same as סָלָא, סָלָה I. *to wave to and fro*, of branches, shoots; comp. זַל, דַּל I. Deriv. סַלְסִלָּה.

סֹלְלָה (*pl.* סֹלְלוֹת, from סָלַל I.) *f. a wall* heaped up Jer. 32, 24; 33, 4; hence שָׁפַךְ ס׳ with עַל 2 Kings 19, 32, Jer. 6, 6, or אֶל 2 Sam. 20, 15.

סָלַם (not used) see סֻלָּם.

סֻלָּם (from סָלַל I.) *masc. a stair-case, ladder, steps*, Gen. 28, 12, for which is מְסִלָּה in 2 Chr. 9, 11 (LXX, Vulg.); Ar. the same. In the other Semitic languages this word is likewise to be derived from סַל and not from סָלַם.

סַלְסִלָּה (only *pl.* ־לּוֹת, from סָלַל IV.) *f.* = זַלְזַל *a tendril, a twig*, of the vine, Jer. 6, 9 *turn thy hand as a grape-gatherer upon the tendrils*. The explanation = סַלִּים from סָלַל II. (LXX, Vulg.) is unsuitable.

סָלַע I. (not used) *intr. to be heavy, weighty* (*Fürst*, Conc. s. v.), cognate in sense with שָׁקַל, סָקַל, proceeding from the idea of *weighing*, conseq. being = in its organic root to סַל, סָלָה, סָלָא IV.; hence the Targ. סְלַע for the Hebr. שֶׁקֶל. But as the heaviness and weight of a סֶלַע (Is. 32, 2) are specially noticed, and the characteristic of the derivative noun is on the whole hardness (Jer. 5, 3; Neh. 9, 15) and firmness, against which something is dashed in pieces (Ps. 137, 9); as the expression is also applied to a stony, hard soil (Am. 6, 12): it can only have meant at first *to be hard, firm;* and may be connected in its organic root סַל־ע with that in בַּ־זַל (which see). Derivat. סֶלַע.

סָלַע II. (not used) *intr. to swallow, to gulp*, Targ. for בָּלַע; *to consume, to eat away;* ident. in its organic root סַ־לַע with לַע, בַּ־לַע. In Targumic there is also formed from this stem the Pael סַלְעֵם. Arab. سَلَعَ, سَلْعَفَ. Derivative סַלְעָם.

סֶלַע (in pause סָלַע, with *suff.* סַלְעִי, *pl.* סְלָעִים; from סָלַע I.) *masc.* 1. *a rock* (from its hardness), which a hammer dashes in pieces Jer. 23, 29, on which enemies knock children to pieces Ps. 137, 9; applied to a stony, hard soil Am. 6, 12. Fig. the hard, defiant face of the bold is compared with it Jer. 5, 3. To ס׳ are applied סְעִיף (cleft, rent) Judges 15, 8, צְחִיחַ (nakedness, baldness) Ez. 24, 7, חֲגוּ (ravine, hollow) Ob. 3, נָקִיק (fissure) Jer. 13, 4; and it is used as the image of a volcanic mountain 51, 25. Certain rocks lying on mountains had peculiar designations Judges 15, 11; 20, 47; 1 Sam. 23, 28; and there safety was sought. Hence it denotes also *protection, security*, applied to God 2 Sam. 22, 2, Ps. 42, 10, or to men Is. 31, 9. — 2. a designation of Edom, which abounds in rocky hollows Is. 42, 11; Ob. 3; Jer. 49, 16; Num. 24, 21; specially a *proper name* of its metropolis Is. 16, 1, commonly הַסֶּלַע (with the article) Judges 1, 36, 2 Kings 14, 7, Greek *Πέτρα*,

αἱ Πέτραι, in the middle ages the *vallis Mosis*, now وادي موسى. *Petra* lay between the southern point of the Dead Sea and the extremity of the Elanitic gulf, in a valley shut in by lofty rocks (*Robinson*, Palestine II. p. 514. 573).

סָלְעָם (from סָלַע II. with the termination ־ָם) *masc.* the name of an edible locust Lev. 11, 22, so called from consuming, like יֶלֶק.

סָלַף (Kal unused) *tr.* 1. prop. same as שָׁלַב (to join or fit into one another, Aram. שְׁלַב, hence Pael to bind, to attach), therefore *to turn*, *weave*, *fold* or *wind together*, cognate in sense with לָ־בַט, לָ־פַת, עָבַט, עָוַת, עָבַת &c., and connected in its organic root סָ־לַף with חָ־לַף II., כָּ־לַב I. (which see); Aram. סְלַף to be twisted, crooked, Ar. سلف (to turn, to turn up, a field); and for the organic root comp. the Aram. לַף, لَفَّ to knot to, to bind, to entwine. — 2. Figur. *to make twisted*, *entangled*, *perverse*, *crooked*, or *to act* so; cognate in sense עָקַל. Deriv. סֶלֶף.

Pih. סִלֵּף (*fut.* יְסַלֵּף) *to pervert*, *to wrest*, דְּבָרִים Ex. 23, 8; Prov. 22, 12; *to corrupt*, דַּרְכּוֹ 19, 3; *to overthrow*, אֵיתָנִים Job 12, 19; *to precipitate*, with לְ *into* a thing Prov. 21, 12, *to cause to fall* 13, 6, where חַטָּאת is for אַנְשֵׁי ח׳. Comp. in this sense עִוֵּת Lament. 3, 9, הֶעֱוָה Job 33, 27, הָפַךְ Prov. 12, 7.

סֶלֶף *masc. perverseness*, *viciousness*, Prov. 11, 3, opposite תֻּמָּה.

סְלִק (3 *plur.* סְלִקוּ) *Aram. to go up*, Dan. 2, 29; 7, 3; Esth. 4, 12; see נְסַק, of which the Af. is הַסִּיק, הַנְסָקָה, the Hof. הֻסַּק.

סָלַת (not used) *intr.* properly *to be rubbed to pieces*, *crushed*, *ground*, of grain, hence *to be fine*, cognate in sense with דַּק, a similar verb-idea lying at the basis of אָבָק, קֶמַח, עָפָר; Ar. سلت *to rub*, *bruise* or *divide* generally; Talm. סְלַת *to cut in pieces*, wood, whence סִלְתִּין pieces of wood. Derivative

סֹלֶת (with *suff.* סָלְתָּהּ, from סָלַת) *f.* (Ex. 29, 40 *masc.*) *fine* (pure) *meal*, i. e. what is best ground Lev. 2, 5; 7, 12; Num. 7, 13; ס׳ חִטִּים Ex. 29, 2 *fine flour of wheat;* in קֶמַח סֹלֶת Gen. 18, 6 ס׳ is in apposition. A derivation from סָלַל IV. is not linguistically justified; and no comparison with *πάλη* (fine meal) from *πάλλω* should therefore be regarded.

סַם (only *pl.* סַמִּים from סָמַם) *masc. an aromatic*, of plants and mixtures (*φάρμακον*) Ex. 25, 6; 30, 7; Lev. 4, 7; Aram. סַם, سَمّ the same, and also poison.

סַמְגַּר נְבוֹ *n. p.* of a distinguished Chaldean at the court of Babylon (*Kimchi*) Jer. 39, 3. But as נְבוֹ stands at the end of the proper name contrary to all analogy, and in the 13th verse ס׳ ought to be an official name, it is better to join נְבוֹ with what follows, taking סַמְגַּר as a name of office. סַמְגַּר is thought to have arisen from סַם, Pers. جام (a cup), and גַּר, Pers. گر; conseq. *cupbearer* = רַבְשָׁקֵה; but see שַׁמְגַּר.

סָמַד (unused) *intr. to be knotted in one another*, *to be hard*, *firm*, Ar. سمد to twist together; comp Hebrew צָמַח, Ar. صمد. Hence

סְמָדַר (after the form צְלָצַל; *pause* ־דָר, *c.* סְמָדַר, *pl.* סְמָדָרִים, from סָמַד with the termination ־ָר) *m. the first bud* or *fruit*, *the bulb*, of the vine Song of Sol. 2, 13 15; 7, 13; so called from its hardness; different from בֹּסֶר and נִצָּה. More frequent in the Mishna, where it means the incipient fruit; in the Zabian also the buds of blossoms.

סָמָה (not used) *tr. to mark*, *to draw* = סָם (סוּם) where the comparison is also given. From the reduplicated form of this stem comes the proper name סִסְמָי.

סָמַךְ (*fut.* יִסְמֹךְ) *tr.* same as תָּמַךְ *to support*, *to lean*, with accus. of the object and עַל *upon* Lev. 1, 4; 3, 2 8; ס׳ יָד עַל־הַקִּיר Am. 5, 19 *to lean* (to support or press) *the hand upon the wall;* hence omitting the object-accus. like an

intr. סָמְכָה חֲמָה עַל Ps. 88, 8 *the wrath lies upon*, i. e. lies hard upon. The fundamental signification *to press upon a thing*, i. e. *to lay firm hold of a thing*, is still perceptible in סָ׳ אֶל Ez. 24, 2, where it means *to cast oneself in a hostile manner upon a thing*. Fig. (with or without יָד Ps. 37, 24) *to strengthen*, Is. 63, 5, with accus. of the person *to lend strength* 59, 16; *to invest*, with a double accus. Gen. 27, 37; סוֹמֵךְ of God, Ps. 37, 17 and 145, 14 *a firm, unshaken one*, יֵצֶר (in mind) Is. 26, 3, hence = נָכוֹן Ps. 112, 8; סָ׳ נֶפֶשׁ *to strengthen the person* 54, 6; סְמוּכִים לָעַד *established for ever* 111, 8; סֹמְכִים Ez. 30, 6 *auxiliary troops*, properly the supporting. Deriv. סֶמֶךְ in the proper name יִסְמַךְ, סְמַכְיָהוּ in the proper name אֲחִיסָמָךְ, יְסַמַּכְיָהוּ in סָמָךְ.

Nif. נִסְמַךְ (*fut.* יִסָּמֵךְ) *to be supported, upheld*, or reflex. *to support oneself*, with עַל Judges 16, 29; Is. 36, 6; fig. *to trust*, with עַל Is. 48, 2; Ps. 71, 6; 2 Chr. 32, 8.

Pih. סִמֵּךְ (*imp. pl.* with *suff.* סַמְּכוּנִי) prop. *to stay*, hence *to refresh* Song of Sol. 2, 5 = סָעַד.

The stem סָמַךְ, which also exists in תָּמַךְ (which see), Aram. סְמַךְ, ܣܡܰܟ (to support, to put on, to lean, hence סַמְכָא threshold, ܣܡܟܐ for אֶדֶן), is quite synonymous with סָעַד; the org. root סָ־מַךְ, תְּ־מַךְ lies also in the Aram. דְּ־מַךְ, ܕܡܟ (to sleep) prop. = שָׁכַב. In the Talmud *to lean upon a thing, to be near*, אַסְמַכְתָּא a leaning upon.

סָמָךְ see אֲחִיסָמָךְ.

סֶמֶךְ see סְמַכְיָהוּ.

סְמַכְיָהוּ (from סֶמֶךְ and יָהוּ: *Jah is a support*) *n. p. m.* 1 Chr. 26, 7. סָמֶךְ is also the name of the letter ס, changed into סָמֶךְ on account of its old appellation (*sa*).

סמל (not used) a stem adopted for סֵמֶל and סֶמֶל; according to some transposed from צֶלֶם (which see), מָשָׁל II. with the meaning *to make like, to copy;* but it is better with *Fürst* (Conc. s. v.) to assume סם (סוּם) as the stem. Derivative

סֶמֶל (in pause סָ׳, from סָם with the termination ־ֶל, see סוּם) *m. a likeness, image*, of a thing, *an idol*, Deut. 4, 6, 2 Chr. 33, 7 15, especially of Aschera; פֶּסֶל הַסָּ׳ *an idol hewed out of stone* 33, 7.

סֵמֶל *m.* Ez. 8, 3 5 same as סֶמֶל.

סמם (not used) *intr.* 1. *to smell, to be fragrant*, Arab. شَمَّ prop. to breathe forth, of plants; ident. in its organic root with that in בָּ־שָׂם, נָ־שַׁם, Aram. ܒܣܡ, ܒܣܡ, Ar. بَشَمَ. Deriv. סָם. — 2. (not used) to give out a sharp, penetrating smell, spoken of poisonous plants or poisonous mixtures; Aram. סַם, ܣܡܐ the same, for which the Ar. سَمّ, Hebr. שָׂם.

סמן (not used) *tr. to mark, to designate, to determine*, Coptic ⲥⲙⲏ; probably an elongated form of סָם belonging to סֶמֶל, and identical in its organic root with שְׂמ־ה belonging to שֵׁם, and with סָמָה, Greek σημαίνω; comp. Aram. סְמַךְ and the noun סִמָּן; on the contrary the organic root of זָמַן is זְ־מַן.

Nif. נִסְמָן *to be determined, marked off*, of a field. Deriv. the noun נִסְמָן.

סמר *intr.* 1. *to stand erect*, of the hair, bristles, סָ׳ בְּשָׂרִי Ps. 119, 120 out of סָ׳ שַׂעֲרַת בְּשָׂר (comp. Job 4, 15) *the hair of the body stands on end*, from fear; horrere, φρίσσειν. For the organic root סָ־מַר we have to compare that in אָ־מַר (to stand erect, to be prominent, projecting), תָּ־מַר eminere, יָ־מַר II. (to stretch forth). Derivat. סָמָר. — 2. *to stand forth, to project with a point*, of a peg, nail, tack, to hang a thing on. Deriv. מַסְמֵר, מִסְמָר, מַסְמְרוֹת, מִסְמְרוֹת.

Pih. סִמֵּר (*fut.* יְסַמֵּר) *to stand strongly erect*, שַׂעֲרַת בְּשָׂרִי Job 4, 15.

סָמָר *adj. m. bristling, rough, ὀρθόθριξ*, of יֶלֶק, i. e. of the locust after its third skin, when the wings are still covered with the rough, horny hide Jer. 51, 27 which it strips off Jo. 2, 16.

סנא (not used) *intr.* same as סָנָה *to be prickly, pointed;* figur. *to be injured*,

hated, comp. שָׂנֵא, Aram. סְנָא, ܣܢܐ; ident. in its organic root with סַן (see סִין). Deriv. the proper names סְנוּאָה and

סְנָאָה (from סָנָא; *thorn-hedge*) *n. p.* of a city in Judah Ezr. 2, 35; with the article Neh. 3, 3.

סַנְבַלַּט (Aryan) *n. p.* of a Persian satrap of Samaria at the time of Nehemiah under Artaxerxes Longimanus Neh. 2, 10; 4, 1; 6, 1 seq.; 13, 28; whose actions and fortune are put by Josephus into another time (Antt. 11, 7, 2; 8, 1 seq.). The syllable סַנְ־, which appears also in סַנְחֵרִיב and in σανα-, is the Sanskrit prepos. *sam*, Greek συν, *with*, and בַּלַּט is agreeably to the Sanskr. strength, power, heroic courage; i. e. together, a strong one, hero.

סָנָה (not used) *tr. to pierce*, *to sting*, or *intr. to be pointed*, *sharp*, of thorns, crags; ident. in its organic root with סָנָא, שָׂנֵא, שֵׁן, זַן II., אָזַן, צַן &c.; Ar. سَنَّ. Deriv. סְנֶה and the proper name סֶנֶּה.

סְנֶה (*pl.* modern Hebrew סְנָאִים) *m. thorn-bush*, *thorn-briars* Ex. 3, 2 seq.; hence God is called שֹׁכְנִי סְנֶה Deut. 33, 16 with reference to the narrative in Exodus. Syr. ܣܢܝܐ the same, Arab. سَنَا senna.

סֶנֶּה (*pointed rock*) *n. p.* of a rock over against Michmas 1 Sam. 14, 4, connected with סְנֶה and with סִינַי, סְנָאָה.

סַנָּה (from סָנַן Pih. I.) *f. instruction*, *precept*, or *writing* (which proceeds in other cases also from the fundamental signification *to pierce into*), Arab. سُنَّة the same; only in the name קִרְיַת סַנָּה Josh. 15, 49, i. e. town where the sacred books were written or from which priestly instructions and precepts issued, = קִרְיַת סֵפֶר 15, 15 16 and דְּבִיר Judges 1, 11; also ident. with the proper name סַנְסַנָּה Josh. 15, 31. See דְּבִיר 2 and סֵפֶר.

סְנוּאָה (from סָנָא; *the violated*) *n. p. f.* Neh. 11, 9 (with the article).

סַנְוֵר (only *pl.* ־ְרִים, from סוּר or סָנַר; see under סָנַר) *m. blindness* Gen. 19, 11, 2 Kings 6, 18, prop. a veiling, covering, or hollowness; הִכָּה בַּסּ' *to smite with blindness* ibid.

סַנְחֵרִיב *n. p.* of an Assyrian king 714-696 B. C., who was slain by his two sons in the temple of Nisroch 2 Kings 18, 13-20; 19, 16-26. Of his ill-fated expedition against Judah and Egypt Isaiah ch. 36 and 37 speaks. The orthographies Σενναχηρίμ, -χηρείμ, Σεναχήριβος, Σαναχάριβος in the LXX, Josephus, Berosus, Herodotus lead to the derivation from san i. e. *with* (συν), hari *the lion*, and bha (part. of bhâ) i. e. *appearing*, so that san-hari-bha means *appearing like a lion*, *a lion-like man.* See *Ph. Luzzatto*, le Sanscritisme &c. (Padua 1849. 8) p. 32. On Sennacherib comp. Berosus apud Euseb. Armen. I. p. 42. 43.

סָנַן (not used) *tr.* same as סָנָה I. (to סְנֶה and סֶנֶּה), סַן II. and שֵׁן (which see), *to pierce*, *to cut in*, hence *to make pointed* or *sharp.*

Pih. I. סִנֵּן (not used) *to pierce*, figur. *to inculcate*, *to impress*, doctrines, precepts, like שִׁנֵּן Deut. 6, 7, then *to teach* generally. Deriv. the proper name סַנָּה.

Pih. II. סִנְסֵן (redupl., not used) 1. *to be very sharp* or *pointed*, of the branches of the palm consisting of points, the Ar. سِن meaning tooth and twig. Deriv. סַנְסִן. — 2. same as Pi. I. *to inculcate*, *to instruct.* Derivat. the proper name סַנְסַנָּה.

סַנְסִן (from סָנַן Pih. II., only *pl.* סַנְסִנִּים) *m. a pointed twig of the palm* Song of Sol. 7, 9, if it be not a mere collateral form of זַלְזַל (which see); Syr. ܣܘܣܢܐ for ܣܘܣܢܐ twig, basket, Ar. سِن twig from سَنَّ to be sharp or pointed.

סַנְסַנָּה (from סָנַן Pih. II.) *f.* same as סַנָּה, and *n. p.* of the same city in Judah Josh. 15, 31.

סָנַף (not used) *tr.* same as זָנַב (which

see) *to waddle*, *to move to and fro*, *to wave* (*Fürst*, Conc. s. v.); deriv. סְנַפִּיר.

סְנַפִּיר (from סְנַף, *constr.* סְנַת, with the noun-ending ־ִיר, see ר) *m. a fin.* LEV. 11, 9, DEUT. 14, 9, so called from its waving motion; comp. Arab. شَنْفَار agilis, celer, شَنْفَارَة alacritas.

סָנַר (not used) *tr.* (according to *Fürst*, Conc. s. v.) *to bore*, *to hollow* (connected with צָנַר, which see), from which a Pihel-form סִנֵּר may have been developed with the insertion of a Vau, like שְׁחָוָה, טַחֲוָה from שָׁחָה, טָחָה. The Syr. ܫܢܒܘܪܐ *a helmet* is so called from its being hollowed out. But it is better to take for the noun סַנְוֵרִים a stem סָנַר with the fundamental signification *to cover*, *to veil*, which was in Pihel סִנֵּר with *Nun* inserted. On סָרַר comp. צָמַר to cover or veil around, Ar. صفر (prop. *to cover* or *veil*, then to hide; comp. ظُفْر a covering, صَافِر a thief).

סָס *m. a moth*, *a wood-louse* Is. 51, 8, called from סוּס *to corrupt*, *to extinguish*, *to overthrow;* comp. Aram. סָסָא, ܣܣܐ, Ar. سُوس, Malthese sûs, Greek σής.

The stem of it is סַס (סוּס) *to rub in pieces*, *to destroy*, comp. Arab. شَاصَ defricuit dentes, to rub off; besides شَاسَ with a similar meaning; so also probably سَاسَ, whence سُوس a moth, and in point of fact rubbing in pieces or destroying is described as the peculiarity of the סָס.

סִסְמַי (contracted from the redupl. form סְמִסְמַי from סָמָה = סָם; *a distinguished one* viz. is Jah) *n. p. m.* 1 CHR. 2, 20.

סָעַד I. (*fut.* יִסְעַד) *tr. to make firm*, *to support*, *to make strong*, coupled with הֵכִין Is. 9, 6; *to support the throne* PROV. 20, 28; *to help*, *support*, *assist*, with accusat. of the object Ps. 18, 36; 20, 3; 41, 4; metaph. *to refresh* (i. e. strengthen), לֵב GEN. 18, 5, Ps. 104, 15, with food and drink; sometimes with the accusat. of the material besides, *wherewith* JUDGES 19, 5; comp. Aram. סְעַד to eat, to take food (Targ. Ps. 14, 4; 20, 30), סְעוּדָא convivium, Hebr. רָפַד, מִטָּה, מִשְׁעֶנֶת, and Ar. قِوَام (support and food).

The stem סָעַד, Ar. سعد, Aram. סְעַד, has סָ־עַד for its organic root, the same fundamental signif. lying in עַד and יָ־עַד.

סָעַד II. (not used) *intr.* same as צָעַד *to ascend*, *to go up*. Deriv. מִסְעָד (which see).

סְעַד (Pe. not used) *Aram. tr.* same as Hebrew סָעַד I.

Pa. סַעֵד (*part. pl.* מְסָעֲדִין) *to support*, *to strengthen*, *to help*, with לְ of the object EZR. 5, 2.

סָעָה (only *part. f.* סֹעָה) *intr. to rush along*, *to chase along*, *to tear along*, hence רוּחַ סֹעָה Ps. 55, 9 *a rushing*, *violent wind*, i. e. a storm, = סַעַר; Ar. سَعَى *to go in haste*, *to run;* perhaps ident. in its organic root סָע־ה with the tr. נָ־סַע, נָ־סַח, סָח־ה &c.

סָעִיף (only *c.* סְעִיף, *pl. c.* סְעִפֵּי) *m.* 1. (from סָעַף I.) *a cleft*, *fissure*, of a rock, hence coupled with סֶלַע JUDGES 15, 8 11; Is. 2, 21; 57, 5. — 2. (from סָעַף II.; *pl.* סְעִפִּים) *a branch*, *sprout* Is. 17, 6; 27, 10; same as סְעַפָּה. Comp. Arab. شُعْبَة for both senses, سَعَف a palm-branch. Deriv. the denom.

Pih. סֵעֵף (*part.* מְסָעֵף) *to disbranch*, *to lop off the boughs* (פֻּארָה) Is. 10, 33.

סָעַף I. (not used) *trans. to divide*, *to split*, *to distribute*, *to share*, *to tear asunder*, Ar. شعب (to cut in pieces, to scatter), سعف (to be full of fissures), ident. in its organic root with that in עָ־צַב, קָ־צַב, שָׁ־סַף, שֵׁב (Arab. سب), חָ־צַב &c. Deriv. סָעִיף 1, סְעִפָּה.

Pih. סֵעֵף (not used) *to be of a wavering*, *divided mind*, *to doubt*. Deriv. סֵעֵף.

סָעַף II. (not used) *intr.* 1. *to be green*, *to bloom*, *to sprout*, of young shoots, branches &c.; ident. in its organic root סָ־עַף with that in עָפָ־ה, Aram. עֲפָ־א, אֵב, Aram. אַר, ܐܒܐ, Arab. اَبَّ. Deriv.

סְעִף (a noun), סְעַפָּה (from סָעַף). — 2. *to think*, *to meditate*, proceeding from the idea of sprouting; comp. שׂוּחַ, נוּב &c.

Pih. סַרְעֵף (with Resh inserted for Dagesh; not used) 1. *to sprout*, *to grow*, Syr. ܣܰܪܥܶܦ the same. Deriv. סַרְעַפָּה. — 2. *to meditate*, *to think*, metaphor. as in Kal. Deriv. שַׂרְעַף (= סַר׳) (which see).

סְעִף see סְעַפָּה.

סָעִף see שָׂעִף (*pl.* שְׂעִפִּים).

סֵעֵף (from the Pihel of סָעַף I. after the form מֵאֵן Jer. 13, 10, עִקֵּשׁ, פִּקֵּחַ) *m. one wavering*, *a doubter*, *a dissembler* Ps. 119, 113.

סְעַפָּה (prop. from the masc. סְעִף after the form קְטַנָּה from קָטָן; *pl.* סְעַפּוֹת; from סָעַף II.) *f. a twig*, *a shoot* Ez. 31, 6 8, for which סַרְעַפָּה occurs in 31, 5; Ar. سَعَف the same.

סְעִפָּה (from the masc. סָעִף to סָעַף I.; *pl.* סְעִפִּים) *f. a divided opinion*, *a party* (Vulg.), from סָעַף I. (which see); hence the expression *to halt between two sides* 1 Kings 18, 21, i. e. to be sometimes devoted to Baal, and sometimes to Jehovah. But it is better, with the LXX, to understand *the bend of the knee* by סְעִפָּה, inasmuch as one or other knee bends in when the gait is tottering.

סָעַר (*part. m.* סֹעֵר; *fut.* יִסְעַר) *intr.* same as שָׂעַר II., שָׂעַר II., *to storm*, *to rage*, *to be moved*, of the sea Jon. 1, 11 13; *to be blown away*, of chaff; *to rush on*, of enemies Hab. 3, 14. For סֹעֲרָה see Puh. Deriv. סַעַר, סְעָרָה. The organic root סַ־עַר with the fundamental signification to be stirring, moveable, lies also in עָר III.; Ar. سعر the same, whence سُعْر rage.

Nif. נִסְעַר (*fut.* יִסָּעֵר) *to be moved* or *restless*, of לֵב, with עַל *respecting* 2 Kings 6, 11.

Pih. סֵעֵר (*fut.* יְסָעֵר, but 1 person אֲסָעֵר for אֲסָעֵר) *to toss about*, *to scatter*, a people, with עַל Zech. 7, 14.

Puh. סֹעַר (*part. f.* סֹעֲרָה for מְסֹעֲרָה Is. 54, 11; *fut.* יְסֹעַר) *to be disquieted*, by an enemy Is. 54, 11; *to be tossed about*, *scattered* Hos. 13, 3.

סַעַר (with *suff.* סַעַרְךָ) *m.* thrust, hence *a storm*, procella Jer. 23, 19; Ps. 83, 16.

סְעָרָה (*c.* סַעֲרַת, *pl.* סְעָרוֹת, *c.* סַעֲרוֹת) *f. a storm*, *tempest* Is. 29, 6; Zech. 9, 14; in the pl. and coupled with רוּחַ in the same sense Ez. 1, 4; 13, 11.

סַף (in pause סָף, with *suff.* סִפִּי, סִפָּם, *pl.* סִפִּים as if from a sing. סֵף; from סָפַף I. which see) *m.* prop. a thing holding, receiving, containing, comp. the noun יָכִיל (= מִדָּה); hence 1. *a basin*, *dish*, *bowl*, סַף רַעַל Zech. 12, 2 *a bowl of intoxication*, i. e. containing a drink whose effect is intoxication (comp. Is. 51, 17); *a sacrificial bowl*, for the reception of blood Ex. 12, 22; Jer. 52, 19 (where the LXX read סִפּוֹת). — 2. Metaphor. *entrance-space*, i. e. the space between the posts, where are the שֹׁמְרִים 2 Kings 12, 10; 22, 4; 25, 18; Jer. 35, 4, and where one enters 1 Kings 14, 17; which is waste and desolate for the want of persons going in Zeph. 2, 14; whose אַמּוֹת quake Is. 6, 4; as *the entrance-space* the LXX render it Ez. ch. 40 by אֵילָם (hall-like entrance- and exit-space), in no case is it = מִפְתָּן or מַשְׁקוֹף; in Ez. 41, 16 the LXX read סְפֻנִים for הַסִּפִּים. Metaphor. the moulding or knop put at the entrance above or below Am. 9, 1, Judges 19, 27, particularly in the plural. Comp. سُفّة vestibule, to which one comes first. — 3. (*a preserver*, viz. Jah is) *n. p. m.* 2 Sam. 21, 18, for which 1 Chr. 20, 4 has סִפַּי = סִפָּיָה. From signification 2 of the noun סַף

Hithp. הִסְתּוֹפֵף *denom. to stand* or *remain in the entrance between the door-posts.* Infin. הִסְ׳ for לְהִסְתּוֹפֵף Ps. 84, 11, = דּוּר in signification, and with בְּ of the place *where.*

סַף see סָפַל.

סָפָא (not used) *tr.* commonly *to mix*, fodder for cattle, cognate in sense with בָּלַל to בְּלִיל; hence ident. in its organic root סַפ־א with אַ־סַף = עָרַב. But this

derivation is still questionable even in the case of בַּלִּיל. *Ibn G'anâch* takes מִסְפּוֹא (Gen. 42, 27; 44, 1) = אֹכֶל, conseq. from סָפָא = סָפָה II. meaning *to consume*, cognate in sense with אָכַל. Deriv. מִסְפּוֹא.

סָפַד (*fut.* יִסְפֹּד) prop. *intr. to be piercing*, *pointed*, *sharp*, of prickly plants, of pointed instruments, of the sharp taste of certain vegetables; metaph. applied to the sharp, piercing, and penetrating sound of the death-wail; the idea *to sound sharply*, *to cry piercingly* proceeding in other cases too from the objective idea of *piercing* (comp. شكّ to pierce, and شكا to complain). Generally 1. *to lament aloud* Mic. 1, 8; Jer. 22, 18; 34, 5, with לְ Gen. 23, 2, עַל 2 Sam. 11, 26 and לִפְנֵי of the person 3, 31, seldom absol. Jer. 4, 8; 16, 5; Eccles. 12, 5; the wail-cry being also occasionally appended 1 Kings 13, 30; Jer. 22, 16; 34, 5. — 2. *tr. to thrust*, *to strike*, upon a thing, with עַל, Is. 32, 12 *they smite on the breasts*, a thing done in mourning (LXX, Vulg., comp. תּוֹפֵף Nah. 2, 8), so that this meaning also came out of the fundamental signification. סֹפְדִים stands for the feminine here, like חֲרָדוּ 32, 11. Deriv. מִסְפֵּד.

Nif. נִסְפַּד (*fut.* יִסָּפֵד) *to be lamented for aloud* Jer. 16, 4; 25, 33.

Pih. סִרְפֵּד (with ר inserted, from סָפַד) *to pierce*. Deriv. סִרְפָּד.

The stem סָ׳ is sufficiently attested in the above meanings by the Aram. ܣܦܕ, ܣܦܕ, שְׂפַד, Ar. شَفَل according to derivatives from them; comp. Syr. ܣܦܕܐ (white, sharp) mustard, ܣܦܕܐ a cunning one, a speaker, ܣܦܕܐ, שְׁפוֹד, سَفُّود spear, שָׁפִיד pointed, ܣܦܝܕܐ prickly. The organic root is סָ־פַד.

סָפָה (*infin. constr.* סְפוֹת, *fut.* יִסְפֶּה) *tr.* 1. *to add*, *to add to*, *to make follow*, חַטָּאת, שָׁנָה, with עַל to a thing Is. 29, 1; 30, 1; *to put to*, עֹלוֹת, to (עַל) זְבָחִים Jer. 7, 21; without accus. of the object and with עַל Num. 32, 14; *to augment*, with accus. Deut. 29, 18. In this sense the organic root סָפ־ה is identical with that in אָ־סַף, יָ־סַף. — 2. same as סָפַף (סוּף) III. (*tr.*) *to cut off*, זָקָן Is. 7, 20, *to destroy* נֶפֶשׁ Ps. 40, 15, *to hurry off* Gen. 18, 23; abs. and intr. *to be hurried off* 23, 24; comp. יָסַף and אָסַף, which pass over into this meaning. Ar. سَفَا to hurry away, to carry away; but the organic root seems to have another fundamental idea. — 3. *intrans. to perish*, *to cease* Am. 3, 15; *to disappear* Jer. 12, 4.

Nif. נִסְפָּה (*part.* נִסְפֶּה, *fut.* יִסָּפֶה) 1. *to be added*, *collected*, *enclosed*, Is. 13, 15 (LXX), along with נִמְצָא. — 2. *to perish*, 1 Sam. 12, 25, *to be carried off* Gen. 19, 15 17; Num. 16, 26; by war 1 Sam. 26, 10; Prov. 13, 23. On the contrary נִסְפֶּה מִפְּנֵי 1 Chr. 21, 12 seems to have arisen from נָסִים לִפְנֵי (comp. 2 Sam. 24, 13).

Hif. הִסְפָּה (*fut.* יַסְפֶּה) *to heap together*, *to collect*, *to add together*, with עַל of the person and accus. of the object Deut. 32, 23 (LXX συνάξω, Vulg., Saad.).

סָפָה (only *pl.* סַפּוֹת from סָפַף II.) *f.* *a carpet*, 2 Sam. 17, 28 (LXX, Vulg., Syr., Ar.), coupled with מִשְׁכָּב (a bolster).

סָפָה (only *pl.* סִפּוֹת, from סָפַף I.) *f.* same as סַף 1 Kings 7, 50; 2 Kings 12, 14.

סְפוּן see סְפִינִים.

סְפוּן see סִפֵּן.

סָפַח I. (only *imp.* with *suff.* סְפָחֵנִי) *tr.* same as סָפָה *to join*, *to add to*, *to attach to*, with accusative of the object and אֶל of the person or thing, 1 Sam. 2, 36 *associate me with some one of the priestly offices*. This signification is undoubtedly visible from the Targ., LXX, *Kimchi* &c., as well as from the Nif., Puh. and Hithp.; and it is inadmissible to take סָפַח here in the sense of ܣܦܚ *to anoint* (see סָפַח III.). Derivat. perhaps מִסְפַּחַת.

Nif. נִסְפַּח *to join oneself to*, with עַל Is. 14, 1 (LXX, Vulg., Targ.); parallel נִלְוָה.

Pih. סִפֵּחַ (*part.* מְסַפֵּחַ) see סָפַח III. Deriv. perhaps סַפַּחַת.

Puh. סֻפַּח (*fut.* יְסֻפַּח) *to be crowded together*, *joined together*, *collected;* hence *to dwell* Job 30, 7 (Targ., LXX).

Hithp. הִסְתַּפֵּחַ *to join oneself*, to (בְּ) 1 Sam. 26, 19.

סָפַח II. (Kal not used) *tr. to spread out*, whose organic root סַ־פַח is identical with that in טָ־פַח, צָ־פַח and פַּח II. Deriv. מִסְפַּחַת 2.

סָפַח III. (Kal not used) *tr.* same as שָׁפַךְ, שָׁפַח *to pour out*, *to pour*, Ar. سفح, Phenic. שְׁפַח the same, whence שְׁפַח (Mass. 15) = נָסַךְ; *to overflow*, *to inundate*, of water; metaphor. *to spread freely*, of the aftergrowth of the grain which falls out of the ears. Derivat. מִשְׂפָּח ,סָפִיחַ (= מִסְפָּח) and מִסְפַּחַת.

Pih. סִפֵּחַ (*part.* מְסַפֵּחַ) *to pour* or *pour in abundantly*, *copiously*, Hab. 2, 15 *pouring in thy bottle* (חֵמֶת) *full*, with an assonance to שָׁפַךְ חֵמָה; metaphor. *to empty*, *to make bald*, like עָרָה II., hence Is. 3, 17 *the Lord makes bald the crown of the daughters of Zion*, i. e. their hair will be cut off by the enemy by way of disgrace (comp. 1 Cor. 11, 6; Tac. Germ. 19).

סַפַּחַת *f. scurf*, *scab* Lev. 13, 2; 14, 56, as also מִסְפַּחַת 13, 6-8, either from סָפַח I. (to stick or adhere to), conseq. a close adherence of dry scab or tetter, which adheres to the skin, like יַלֶּפֶת (which see); or from סָפַח III. meaning to rise, conseq. tetter, leprous scurf.

סִפִּי see סַף 3.

סָפִיחַ (*plur.* with *suff.* סְפִיחֶיהָ, from סָפַח III.) *m.* 1. *a flood*, *inundation*, Job 14, 19, where תִּשְׁטֹף is a fem. sing. for the pl. masc., as 20, 11; 27, 20; 30, 15. — 2. prop. *the poured out*, stratum, or *what is spread* (of itself), i. e. what grows from the corns that have fallen out Lev. 25, 5 11, 2 Kings 19, 29, Is. 37, 30, coupled with סָחִישׁ. To spread in a mass is also expressed by שָׁפַךְ and ἐκχέω.

סְפִינָה (from סָפַן) *f. a ship*, Jon. 1, 5, Syr. and Arab. the same; prop. what is roofed, covered, protected around on all sides.

סַפִּיר (*pl.* סַפִּירִים, from סָפַר II. Pih.) *m.* prop. the shining, light-giving, then *sapphire* Ex. 28, 18; 39, 11, with which a shining thing is compared Ez. 1, 26; 10, 1; comp. besides 28, 13; Is. 54, 11; Song of Sol. 5, 14; Aram. אַסְפּוֹר ,סַפִּיר (from Peal), סַמְפִּיר (with *m* inserted), ܣܦܝܠܐ (*r* passing into *l*) the same. From the Phenician סַפִּר ,סַפֵּר has come the Greek σάπφειρος, σάπφιρος, Latin sapphirus.

סָפַל (not used) a stem assumed for סֵפֶל, which see.

סֵפֶל (a farther development of סַף = סַף by the termination ־ֶל) *m. a cup*, *a little bowl* Judges 5, 25; 6, 38; Ar. السفل the same (Ibn Koreish); Aram. and Talm. the same. Incorrectly derived by others from סָפַל.

סָפַן I. (*part. pass.* סָפוּן ,סָפֻן; *fut.* יִסְפֹּן) *tr.* 1. *to cover*, *to cover over*, *to roof over*, *to overspread*, בַּיִת and with the accus. *wherewith* 1 Kings 6, 9, *to overlay*, *to cover with boards*, with בְּ of the material Jer. 22, 14, *to ceil* 1 Kings 7, 3, *to wainscot* 7, 7, where מֵהַקַּרְקַע עַד־הַקּוֹרוֹת (Vulg., Syr.) should be read; *to roof*, *to wainscot*, בָּתִּים Hag. 1, 4. The idea of rounding and being arched does not appear here; hence סָפַן has no connection with the stems גָּפַן ,כָּפַן ,גָּבַן, or with אָבַן ,הָבַן. Derivat. סְפִינָה ,סִפֻּן. — 2. (not used) figur. *to cover over*, *to conceal*, *to hide*, treasures; hence the noun שְׂפֻנִים (= סְפֻנִים).

סָפַן II. (only *part. pass.* סָפוּן) *tr. to esteem highly*, *to honour;* hence סָפוּן *one highly esteemed*, *honoured*, i. e. a distinguished one, Deut. 33, 21 *he saw that there the burial-place* (for חֶלְקָה comp. Gen. 33, 19) *of the law-giver*, *of the highly honoured one*, *was preserved* (Onk., Mendelssohn, *Fürst*, see Conc. s. v.); Aram. סְפַן (Targ. on Esth. 1, 12; 7, 10), Talm. סָפַן the same.

סִפֻּן (from סָפַן I.) *m. a ceiling*, 1 Kings 6, 15 עַד־קִירוֹת הַסִּפֻּן *even to the beams* (קִירוֹת = קוֹרוֹת LXX) *of the ceiling*.

סְפֻנִים (from סָפַן I.) *m. pl. treasures* Deut. 33, 7, where שְׂפֻנֵי occurs; prop. the covered, concealed, secured; ident. with צָפוּן, מַצְפֻּן, מַטְמֹן, טְמֻנִים.

סָפַף I. (not used) *intrans. to contain* (in itself), *to hold*, *to receive into itself*, of a vessel, of an entrance-space, which receives those turning into it; cognate in sense with יָ־כַל (to מִיכָל conservatory), הָ־כַל (to הֵיכָל prop. a building, containing in itself a number of inhabitants), יָ־כֹל, כַּל (כּוּל, whence יָכִיל), כִּלְכֵּל &c. &c. In its organic root סַף it may be ident. with that in שָׂפָ־ה I., whence אַשְׁפָּה (prop. the holding, receiving) quiver, שָׁפָ־ה (to hold, to contain), whence the noun שָׂפָה the organ that takes in, the mouth, lip. Derivat. סַף 1 and 2, סַף in סֵפֶל, סִפָּה.

Hithp. הִסְתּוֹפֵף (probably a denomin. from סַף 2) see above, page 989, סַף 2.

סָפַף II. (not used) *trans. to spread out*, as in Ethiopic; ident. in its organic root with the Talmudic צַף, צָפָא, Hebr. צָפָ־ה II., but not with צָפָ־ה, טָפַ־ח; deriv. סַפָּה.

סָפַק I. (also שָׂפַק in the noun, in Hif. and in 31 mss. Job 27, 23; *fut.* יִסְפֹּק) *tr.* prop. *to thrust*, *to strike*, whose organic root סַ־פַק is = that in דָ־פַק; hence 1. *to punish*, *chastise*, Job 34, 26 *in the place of evildoers he punishes them* (תַּחַת is a noun and accusat. of the object). Commonly only in the phrases: (אֶל) ס' עַל יָרֵךְ *to smite on the hip* Jer. 31, 19, Ez. 21, 17, an expression of pain and displeasure; ס' אֶת־כַּפַּיִם *to clap the hands*, a gesture of indignation Num. 24, 10, and of scorn, with עַל of the person Job 27, 23; Lament. 2, 15; and with the omission of כַּפַּיִם Job 34, 37. To this stem the Arab. صفق, سفق, سفع, صفح, in Aramaean טְפַח and סְפַק correspond. — 2. *to strike the hands together*, in buying or selling; hence *to bind oneself*, *to enter into a covenant*, like the Arab. سفق, if the latter be not connected with סָפַח I.

Hif. הִשְׂפִּיק (*fut.* יַשְׂפִּיק = יַסְפִּיק) *to enter into a* (commercial) *union*, with בְּ, Is. 2, 6 *and they have associations* (of marine commerce) *with the sons of strangers* i. e. heathen peoples; which was the case under Uzziah and Jotham (2 Kings 14, 22; 16, 6).

סָפַק II. (*fut.* יִשְׂפֹּק = יִס') *intr.* 1. *to flow*, *to overflow*, *to pour forth copiously*, *to flow over*, connected with סָפַח, שָׁפַךְ, שָׁפַע, שָׁפַח, Arab. سفح &c.; hence — 2. metaphor. *to be sufficient*, *abundant*, לְ for a thing 1 Kings 20, 10; Aram. סְפַק, ܣܦܩ the same; ident. in its organic root סַ־פַק with that in אָ־פַק II., פָּכָ־ה. Deriv. שֶׂפֶק, סֶפֶק.

סָפַק III. (only *perf.*) *intr. to reel*, *to totter*, *to move to and fro*, of the drunken, Jer. 48, 26 *and Moab totters to and fro in her debauch* (Kimchi); comp. נִתְעָה Is. 19, 14. In its organic root סַ־פַק is connected with that in פּוּק; and the Aram. סְפַק (to doubt) is the same verb.

סֶפֶק (with *suff.* סִפְקוֹ, from סָפַק II.) *m. superfluity*, *fulness*, *abundance*, Job 20, 22 *when his abundance is gone* (see מָלֵא I.), *there shall be little to him;* Targ. סִפְקְנָא = Hebrew דַּי.

סֵפֶק (prop. שֶׂפֶק) *masc.* same as סֶפֶק, *superfluity*, *fulness*, Job 36, 18 *for an unjust possession* (for חֵמָה we should read חָמָס after Am. 3, 10) *should not mislead thee by superabundance;* comp. Prov. 2, 10.

סָפַר I. (*part. masc.* סֹפֵר, *inf. constr.* סְפֹר, *fut.* יִסְפֹּר) *tr.* prop. *to cut into*, *to pierce*, *to grave*, *to scratch in*, *to mark*, hence metaphor. 1. *to write* (to scratch into a tablet, to grave in it), cognate in sense with כָּתַב (ident. in fundamental signification with חָטַב, חָצַב I., קָצַב), *γράφειν* (= to grave), Ps. 87, 6 *God will write* (יִסְפֹּר) *when he numbers* (בִּכְתוֹב) *the peoples.* Most frequently in the part. סֹפֵר as a noun (which see), in the nouns סֵפֶר, סִפְרָה, and the proper names

מִסְפָּר 4, מִסְפֶּרֶת, סְפֹרֶת. — 2. prop. to make incisions, marks; hence *to number* (a splitting, dividing of parts), cogn. in sense with מָנָה (prop. to divide, separate), כָּסַס (prop. to divide), and so Gen. 15, 5; 41, 49; Lev. 15, 13; Deut. 16, 9; Is. 33, 18; figur. *to observe very exactly*, *to have an oversight of*, *to watch* Job 14, 16; 31, 4; *to look closely at* Ps. 48, 13; comp. the Ethiopic, where it means *to measure*, proceeding from the same fundamental signification. Derivatives סֵפֶר, מִסְפָּר 1., 2. and 3. — 3. *to fix the limits of*, *to set bounds* or *limits to*, prop. = קֵץ, whence קֵץ, and so *to appoint*, *determine* Ps. 56, 9. Deriv. סְפֹרָה and perhaps מִסְפָּר 3. — 4. (not used) *to relate*, properly in marked, distinct sounds, i. e. to say in words; but this meaning appears only in Pih. and Puh. Deriv. מִסְפָּר 1.

Nif. נִסְפַּר (*fut.* יִסָּפֵר) *pass.* of signif. 2: *to be numbered*, coupled with יִמַּד Hos. 2, 1; with לֹא *to be innumerable* Jer. 33, 22; 1 Kings 8, 5.

Pih. סִפֵּר (*part.* מְסַפֵּר, *inf. constr.* סַפֵּר, *fut.* יְסַפֵּר, *ap.* ־סַפֵּר) 1. *to count*, the bones, in a state of leanness Ps. 22, 18. — 2. *to recount* Judges 6, 13; with accus. of the object and לְ 7, 13, 2 Kings 8, 5, or אֶל of the person Gen. 37, 10, seldom with בְּאָזְנֵי פ׳ Ex. 10, 2. ס׳ עַל *to relate of a thing* Jo. 1, 3; with אֶל of a thing *of* (i. e. in respect of), Ps. 2, 7 *I will relate of the decree* (see אֶל 2 b); 69, 27 *and they talk of the suffering of thy smitten ones*, if we should not read here with the LXX יֹסִפוּ for יְסַפֵּרוּ; metaphor. *to announce*, *to celebrate* Ex. 9, 16; Ps. 19, 2; 73, 28; *to make known* Job 28, 27; *to adduce* (a proof) *orally* Jer. 43, 26; *to concert*, followed by an infin. Ps. 64, 6; *to declare*, 73, 15 *I will declare like them* (i. e. like the godless); כְּמוֹ = כְּמוֹ אֵלֶּה (Job 12, 3).

Puh. סֻפַּר (*fut.* יְסֻפַּר) *to be recounted*, construed in all the ways of Pih. Hab. 1, 5, with לְ of the pers. Is. 52, 15, Job 37, 20; and also with לְ of the thing Ps. 22, 31.

The stem סָפַר is connected in the first instance with צָפַר I. (to point, to pierce, hence צִפֹּרֶן), שָׁפַר I. (to deepen out, to hollow, hence שׁוֹפָר), with the Aram. טְפַר, Ar. ظفر, Himyar. ذبر to write (whence ذبر a book); and with the meaning *to write*, כָּתַב, שָׁטַר should be compared with it. To the fundamental signification is allied 1. the meaning to cut off, to scratch away, to shave or scrape off, radere, tondere, Aram. סְפַר (סַפָּר) for גָּזַז, גִּלַּח, Syr. ܣܦܪ, Ar. سفر, hence سفر lima, also شفر, hence شفرة culter magnus; derivat. in Aram. and mod. Hebrew מִסְפָּר, מִסְפָּרַיִם, מִסְפֶּרֶת, סְפִירָא, תִּסְפֹּרֶת; 2. to cut in, Aram. סְפַר, whence סְפַר = מִפְרָץ. The organic root is סְ־פַר, also found in אָ־פַר I., עָ־פַר I., בָּ־רָה I., בָּ־רָא, בָּאַר, פָּאַר, בַּר I., פַּר, דָּ־בַר (perhaps to דְּבֹרָה and דָּבַר), הָ־בַר, חָ־בַר II., קָ־בַר, חָ־פַר, פַּר II. &c.

סָפַר II. (not used) *intr. to shine*, *to glitter*, *to lighten*, connected with שָׁפַר II., Aram. סְפַר; and the organic root סְ־פַר is also in פָּאַר II., כָּ־פַר II. &c. &c. Deriv. סַפִּיר.

סָפַר (*def.* סָפְרָא from סָפַר = סְפַר I.) *Aram. m.* same as Hebrew סֹפֵר *a royal scribe* Ezr. 4, 8 9 17 23, ס׳ דָּתָא *a scribe of the law* 7, 12 21.

סֵפֶר (with *suff.* סִפְרִי, *plur.* סְפָרִים, *constr.* סִפְרֵי) *m. a writing*, *a letter*, prophetic Is. 29, 11 12; יוֹדֵעַ סֵפֶר *one who understands writing* or *letters* ibid. (not the art of writing, scriptura, but what is written); *the learning* Dan. 1, 4 17; סֵפֶר הַמִּקְנָה Jer. 32, 12 *a writing* or *bill of sale;* ס׳ הַגָּלוּי 32, 14 *an open letter*, *a protocol*, in which witnesses testified their assent to the contents of a ס׳ חָתוּם (ibid.); ס׳ כְּרִיתֻת *a bill of divorce* Deut. 24, 1; generally *a letter* 2 Sam. 11, 14; 2 Kings 5, 5; 10, 1 6; but sometimes the plural is put for a single letter 2 Kings 19, 14; Is. 37, 14; 39, 1, like literae, Syr. ܐܓܪܬܐ; *a bill of accusation* (according to the context) Job 31, 35, and perhaps also *a letter of defence.* Commonly *a book*, followed by a genitive for more exact description, as ס׳ הַתּוֹרָה Josh. 1, 8, ס׳ תּוֹרַת יי׳ 2 Chr.

ס׳ הַמְּלָכִים Ex. 24, 7, ס׳ הַבְּרִית 34, 14, ס׳ דִּבְרֵי הַיָּמִים 1 Kings 2 Chr. 16, 11, ס׳ דִּבְרֵי שְׁלֹמֹה 11, 41, or with a 14, 19, title following, as ס׳ הַיָּשָׁר Josh. 10, 13; an expression of contempt for making many books is in עֲשׂוֹת סְפָרִים Eccl. 12, 12; farther *a list* Gen. 5, 1; Josh. 18, 9; *the list of the living* Ps. 69, 29, Ex. 32, 32, i. e. in which they are written; on the other hand, *the book of life* Dan. 12, 1 is that in which the citizens of the Messianic kingdom are written; comp. Is. 4, 3. הַסְּפָרִים Dan. 9, 2 = *τὰ βιβλία*, i. e. הַכְּתֻבִים *αἱ γραφαί*, the well-known sacred books. Arab. سِفْر the same. See מְגִלָּה.

סֹפֵר (*pl.* סֹפְרִים, *constr.* סֹפְרֵי, prob. formed in the first instance from the noun סֵפֶר, like שׁוֹעֵר from שַׁעַר, בּוֹקֵר from בָּקָר, hence not the participle of Kal) *masc. a scribe*, to whom is applied מָהִיר (ready, quick, sure) Ezr. 7, 6, whose materials are specified as עֵט Ps. 45, 2, קֶסֶת Ez. 9, 2, תַּעַר Jer. 36, 23; with the article הַסֹּפֵר *the royal scribe*, who composed the king's commands and edicts, therefore also *a high officer*, *a great dignitary*, *a state notary*, who held the first position in times of peace 2 Kings 18, 18; 19, 2; fully ס׳ הַמֶּלֶךְ 12, 11 or הַס׳ לַמֶּלֶךְ 2 Chr. 15, 18, seldom סֹפֵר 2 Sam. 8, 17; comp. Phen. ספר Carth. 3, 4. Metaphor. 1. *a scribe of the commander in chief*, who wrote out the muster-roll of troops, *muster-master*, more specifically denoted by שַׂר הַצָּבָא 2 Kings 25, 19; Jer. 52, 25; 2 Chr. 26, 11; *a leader*, *an arranger of the troops*, who has the שֵׁבֶט in his hand Judges 5, 14; *a receiver of tribute*, *a notary* Is. 33, 18. — 2. *one skilled in the sacred books*, *a sacred scribe*, coupled with מֵבִין 1 Chr. 27, 32; Jer. 8, 8; hence of *Ezra* הַסֹּפֵר ס׳ מָהִיר בְּתוֹרַת מֹשֶׁה Ezr. 7, 6 or Neh. 8, 1; comp. Ezr. 7, 11; so too ܣܦܪܐ كَاتِب.

סְפַר (not used) *Aram. trans.* same as Hebr. סָפַר I. *to inscribe*, *to write*. Deriv. סְפַר, סָפַר.

סְפַר (*plur.* סִפְרִין, *def.* סִפְרַיָּא; from סְפַר) *Aram. m. a book*, Dan. 7, 10; Ezr. 4, 15.

סְפָר (in the proper name with *a* of motion, סְפָרָה; from סָפַר I.) *m.* 1. same as מִסְפָּר *a numbering* or *census* 2 Chr. 2, 16. — 2. *n. p.* of a city in the southwest corner of Arabia, in the south of Yemen, called by the ancients Saphar, Sapphara Gen. 10, 30; comp. Pliny (H. N. 6, 26) and Ptol. (6, 7, 25 41), who were acquainted with a regia Saphar, a metropolis Sapphara and a people the Sapphareans. Others understand by it Thafor in eastern Hadramaut at the sea. As the seat of a Himyaritic king it was called by the people of the land اصفار, اسفار, and in ancient times ظفار. See סְפַרְוַיִם.

סְפָרַד *n. p.* of a distant land, to which exiles were carried from Jerusalem, who were again to take possession of the עָרֵי הַנֶּגֶב in their native place, according to the promise Ob. 20. Agreeably to a very old Jewish tradition adduced already by Jerome (on the passage), ס׳ is said to mean the (Cimmerian) *Bosphorus*, where ancient Iberia was the main land, and the old Iberians the leading people. As the same race peopled Spain too (hence called the Iberian peninsula), the Targ., Pesh., Ibn Ġanâch, Kimchi &c. have rendered ס׳ Spain. In the Persian cuneiform inscriptions (Niebuhr, Inschriften I, 12; Reisebeschreib. II, plate 31), in the monument of Darius at Nakshi Rustan line 28, and in the inscription of Bisutun, line 15, a land is mentioned Saparad or Çparad as occupied by Persians, as well as Cappadocia and Ionia; which may be our ס׳ (de Sacy), i. e. ancient *Iberia*, whither the גָּלוּת of Jerusalem may have been transported by Antigonus, since he carried away many in point of fact (Josephus Ant. II, 4; Diod. Sic. 19, 58 59). According to *Lassen* (Keilinschriften p. 50. 51) ס׳ means *Sardes*, whose indigenous name is said to have been *Çvarda* (Svarad). Comp. *Oppert* in the Journal Asiat. IX. 1851. p. 279.

סִפְרָה (with *suff.* סִפְרָתְךָ, from סֵפֶר I.) *f.* commonly same as סֵפֶר or ס׳ זִכָּרוֹן (Mal. 3, 16) *a book*, *a memorial-book* Ps. 56, 9 (Ibn *Sarûk*); according to *Rashi* and Ibn *Esra* = סְפָר 1. *list*, *enumeration*, translated, *are they not in the list?* i. e. dost thou not count the tears? But ס׳ may be also = נֹאד on account of its verb-meaning, to paraphrase the latter and to have an assonance with סְפַרְתָּה.

סְפֹרָה (only *pl.* סְפֹרוֹת; from סָפַר I.) *f. a measure*, *limit*, Ps. 71, 15 (*Fürst*, Concordance).

סְפַרְוַיִם *n. p.* of a city in southern Mesopotamia, *Sipphara*, in Procopius *Sifris*, and the name of the whole district, coupled with the eleven territories of Mesopotamia and Assyria אַרְפָּד, כַּרְכְּמִישׁ, גּוֹזָן, (עִוָּא) עַוָּה, הֵנַע, חֲמָת, כּוּתָא and בָּבֶל, תְּלַשָּׂר, רֶצֶף, חָרָן, which Assyria had already conquered, and from which the Assyrian king brought colonists to Samaria 2 Kings 17, 24; 18, 34; Is. 36, 19. The city was the centre of the small territory, had its own king 2 Kings 19, 13; Is. 37, 13; and its chief god was אַדְרַמֶּלֶךְ 2 Kings 17, 31. Altogether different appears to be סְפָר, also a territory conquered by Assyria, with the *Gentile m. pl.* סְפָרִים 2 Kings 17, 31 K'tib, where the god עֲנַמֶּלֶךְ was worshipped; but the K'ri has סְפַרְוִים in this place. *Gent. m.* סְפַרְוִי, *pl.* סְפַרְוִים.

סֹפֶרֶת (*scholarship*, *learning*) *n. p. m.* Ezr. 2, 55; Neh. 7, 57. (As an appellat. with the article).

סָקַל (not used) *intrans. to be heavy*, *weighty* (*Fürst*, Concordance s. v.), proceeding from the idea of *raising*, *lifting up*, like נָשָׂא, נָטַל (to נְטִיל, נָטַל), טוּל II. (perhaps to מַטִּיל), and identical with שָׁקַל; Ar. ثقل the same. Derivative

סֶקֶל (unused) *masc. a stone*, prop. *a weight*, *a burden*, conseq. = שֶׁקֶל; whence the denominative

סָקַל (*inf. absol.* סָקוֹל, with *suff.* סָקְלוֹ; *fut.* יִסְקֹל) *tr. to stone*, a capital punishment for criminals, with accusat. of the person Ex. 8, 22; 17, 4; *to cover with stones* 1 Sam. 30, 6, 1 Kings 21, 10, often with the addition בָּאֲבָנִים Deut. 13, 11; 17, 5 &c.; cognate in sense רָגַם.

Nif. נִסְקַל (*fut.* יִסָּקֵל) *to be stoned* Ex. 19, 13; 21, 28.

Pih. סִקֵּל (*fut.* יְסַקֵּל) 1. *to pelt with stones*, with accus. of the person 2 Sam. 16, 6; with לְעֻמַּת פּ׳ *over against one* 16, 13. — 2. *to unstone* i. e. *to free from stones*, with accus. of the object Is. 5, 2; with the addition מֵאֶבֶן 62, 10.

Puh. סֻקַּל *to be stoned* 1 Kings 21, 14.

סָר *adj. masc.* 1. (from סוּר II., prop. part., perhaps the 3 pers. perf.) *degenerated*, of סֹבֶא Hos. 4, 18; *disturbed*, of מִרְזַח Am. 6, 7; *fearful*, *terrible*, of מַר הַמָּוֶת 1 Sam. 15, 32; *degenerate*, *corrupt* Ps. 14, 3 = סָג. On סָר 1 Sam. 22, 14 see מִשְׁמַעַת. — 2. (from סוּר III.) *rebellious*, *refractory*, סָרֵי סוֹרְרִים Jer. 6, 28 *the most rebellious*.

סַר (from סָרַר II.) *adj. m.*, סָרָה *fem.* *ill-humoured*, *peevish*, *sad* 1 Kings 20, 43 (with זָעֵף); 21, 4 5; cognate in sense רַע Gen. 40, 7. — On the foreign סַר = אֲסַר or אֵסֶר see סַרְגּוֹן.

סָרַב (not used) *intr. to burn*, connected with צָרַב, שָׂרַף, צָרַף in its organic root and original signification; cognate in sense with חָרַר; metaph. 1. *to pierce*, of thorns, like חָרַר belonging to חָרֻל and חָרוּל (a prickly thorn), and חָרָה (to burn, to sting) to חָרוֹן (Ps. 58, 10 pointed brushwood, comp. Aram. חָרִית, ܚܘܪܥܐ), Aram. ܙܪܦ (to burn, to sting, comp. Arab. صرم), whence ܙܪܘܦܐ (thistle), Arab. ضرب to sting and burn (see *Fürst*, Concordance s. v.). — 2. *to resist*, *to rebel*, *to struggle against*, proceeding from the idea of piercing; comp. מָרָה, מָרַד I. (which see), סוּר III. (hence סָרִים the rebellious, and סִיר a thorn).

Pih. סֵרֵב (not used) *to burn*, metaph. *to prick* and *to strive against a thing*, a stronger expression of the meaning of

Kal, comp. Aram. סְרַב; Arab. سَرَبَ the same. Derivative

סָרָב (from סָרַב from the Pihel סֵרֵב; *pl.* סָרָבִים) *m. thorn*, *thistle* (Ibn *Labrath*), prop. a sting, coupled with סַלּוֹנִים, Ez. 2, 6 *though thorns and thistles are about thee* (אִתָּךְ for אֹתָךְ) *and thou dwellest among prickly plants* (see עַקְרָב).

סַרְבָּל (*pl.* סַרְבָּלִין, with *suff.* סַרְבָּלֵיהוֹן) *Aram. m.* commonly *an upper garment*, *a mantle* (Ibn *Esra*, *Arûch*, Ibn *Jachja*, *Luther*) Dan. 3, 21 27, a derivative of סַרְבֵּל (which see), and like the Talmudic סַרְבֵּל for אַדֶּרֶת (mantle), טַלִּית (covering) &c., Arab. سِرْبَال *garment*, *dress*, Syr. ܣܪܒܠܐ mantle. But inasmuch as לְבוּשׁ *an upper garment* = מְעִיל (comp. 2 Kings 10, 22; Job 24, 7), כַּרְבְּלָא (which see) *turban* or *tiara* = מִצְנֶפֶת, and פַּטִּישׁ or פַּטִּישׁ (which see) *a thin covering* (of a fine web) follow there, so that the enumeration proceeds from the inner to the outer clothing; inasmuch too as Symm. renders it ἀναξυρίδες which is especially used of the *hosen* of the Persians (*Herod.* 5, 49; 7, 61); because such actually belonged to the dress (*Xen.* Cyrop. 8, 3. §. 28) and the writer obviously intended to represent that they were thrown into the fire with their upper and under clothes; farther since the Vulgate and Jerome have this explanation, while Aquila and Theodotion even translate the Persian *shalvar* (شَلْوَار, Ar. سِرْوَال in Saadia on Lev. 6, 3 and 16, 4 for מִכְנָסַיִם) by σαράβαρα (saraballa): the word seems to be of old Persian origin. The Zend. çâravârô (Vendid. 14, 14 18), consisting of the Sanskrit sara *vital part*, and vṛ *to cover*, i. e. = מִכְנָסַיִם, may have meant *hosen;* and thus it is explained how it became in Arab. سِرْوَال, Pers. شَلْوَار, Greek σαράβαρα, σαράβαλλα, Latin sarabaras, saraballa; in the middle ages serabara, saravara, saraballa, sarabella, sarabola, sarabula; Polish szarwari; Kurd. sharwal; Hungar. schalwary.

סַרְבֵּל (*Pael*) *Aram.* (not used) *tr. to cover over*, *to draw over*, *to cover about*, with garments (*Saadia*, *Rashi*, Targ. at Nah. 2, 3); figur. with fat &c., hence *to be thick*, *fleshy* (Targ. Ez. 16, 26), comp. Talmudic סַרְבֵּל (*def.* סַרְבָּלָא) for אַדֶּרֶת (Sanh. 44[a]), טַלִּית (Sabb. 58[a]), Arab. سَرْبَلَ to cover, سِرْبَال a covering, Syr. ܣܪܒܠܐ a mantle. The organic root סְבַל, Ar. سَبَلَ, Syr. ܣܒܠ seems to be connected in origin with שְׂמַל, Arab. شَمَلَ to cover, to draw over. In no case, however, does the noun סַרְבַּל (pl. סַרְבָּלִין) appear to come from this verb; though the Agada (see the Aruch), Ibn *Esra*, Jos. Ibn *Jachja* have so understood it.

סַרְגוֹן (Assyrian) *n. p.* of an Assyrian king, from 718-715 B. C., who preceded סַנְחֵרִיב (as he followed שַׁלְמַנְאֶסֶר reigning until 718 B. C.), and whose general was תַּרְתָּן; the same having filled that office under his successor also (2 Kings 18, 17) Is. 20, 1. For the etymology have been compared סַר = אֶסֶר or אֲסַר (Sanskrit çira, Zend. çara, modern Persian ser, Armenian sôr peak of a mountain) *supreme head*, and גּוֹן Sanskrit guna valour, conseq. *prince of valour;* for סַר comp. the Phenician proper names סַרְאֹסֶר, סַרְגַּד. Derivat. the name of a place *Zurghun.*

סָרַד (not used) *intr. to go away*, *to flee*, *to escape*, identical with שָׂרַד II., Ar. شَرَدَ. The Syr. ܣܪܕ prop. to retreat timidly, hence to be afraid, is connected with it. Derivative

סֶרֶד (from סָרַד; *escape*, *deliverance*) *n. p. m.* Gen. 46, 14; *Patron.* סַרְדִּי Num. 26, 26.

סָרָה (not used) *tr.* same as שָׂרָה II. *to knot together*, *to fit together*, *to attach firmly to one another*, identical with זָרָה II., זַר II., צָר and צַר, זַרְזֵר &c. Deriv. סִרְיוֹן.

סָרָה *fem.* 1. (from סוּר I.) *a turning away*, *a departure*, from the law Deut. 19, 16, Is. 59, 13, i. e. apostasy Is. 1, 5; 31, 6; metaphor. *remission*, *cessation*

Is. 14, 6. — 2. (from סוּר II. or III.) *what is bad*, *blasphemous* Deut. 13, 6; Jer. 28, 16; 29, 32.

סִרָה (*entrance*, *turning in*, from סוּר I.) *n. p.* of a cistern 2 Sam. 3, 26, perhaps because a caravansera was in the neighbourhood.

סְרוּחַ (*pl.* סְרוּחִים, from סָרַח I.) *m.* *the* (overhanging) *tiara* or *turban*, a head-dress of the Babylonians Ez. 23, 15; while טְבוּל denotes the part which winds about the head.

סָרַח I. (*part. f.* סֹרַחַת, *fut.* יִסְרַח) *intr.* *to spread out*, *to extend*, of a luxuriant vine Ez. 17, 6; *to overhang*, of a tiara, turban, whence the noun סְרוּחַ; *to be stretched out*, on a couch Am. 6, 4; *to hang over*, of a curtain Ex. 26, 12 13, deriv. סֶרַח. The stem סָ', whose organic root lies also in אָ־רַח, אָ־רַךְ and שָׂ־רַע, is in Ar. سرح (to spread, of a tree; to pour out, of water; to stretch), Aram. סְרַח, ܣܪܚ to overhang, of branches.
Nif. נִסְרַח see סָרַח II.

סָרַח II. (*part. pass. pl.* סְרוּחִים) *intr.* same as סַר II. (סוּר) *to be bad*, *ill-smelling*, *stinking*, foetere, cognate in sense with אָלַח, בָּאַשׁ. Metaphor. *to be degenerate*, *bad*, *corrupt*, Am. 6, 7 *and the rejoicing noise of the degenerate is disturbed.* The organic root סָר־ח, Aram. סְרָא and סְרַח, Ar. شَرَّ, Hebr. סַר II. is also in סַר II. (סָרַר); Aram. בְּ־סַר, ܒܣܪ (to be peevish, sour, sullen) = רַע.
Nif. נִסְרַח *to be corrupt*, *stinking*, *degenerate;* metaphor. of חָכְמָה Jer. 49, 7, like בֻּלַּע Is. 19, 3, בָּקַק Jer. 19, 7.

סֶרַח (from סָרַח I.) *m.* *the overhanging*, *overtopping*, *extending beyond*, *superfluous part* Ezr. 26, 12.

סִרְיוֹן (with *suff.* סִרְיֹנִי, *pl.* סִרְיֹנוֹת; from סָרָה) *m.* same as שִׁרְיוֹן *coat of mail* Jer. 46, 4; 51, 3, prop. something fitted or joined together.

סָרִיס (*c.* סְרִיס; *pl.* סָרִיסִים, *c.* סָרִיסֵי and סְרִיסֵי, with *suff.* סָרִיסָיו, סָרִיסֶיהָ) *m.* 1. *one castrated* or *cut*, *a eunuch*, a keeper and guard of the harem Esth. 2, 3 14; 4, 4 5; Jer. 38, 7, who has no posterity Is. 56, 3 4, and who was not allowed by the law to come into the congregation of God (Deut. 23, 2); hence perhaps כּוּשִׁי Jer. l. c., or *a foreigner* generally Dan. 1, 7. The chief eunuch had to educate noble youths for the service of court Dan. 1, 3 7. But he was sometimes married Gen. 37, 36; 39, 1; profane writers also speaking of such a fact (*Ter.* Eun. 4, 3, 24; *Juv.* 6, 366). — 2. Metaphor. *a minister of court* 2 Kings 20, 18, *a chief butler* and *chief baker* Gen. 40, 2 7, *a courtier* generally Jer. 20, 7; 41, 16, explained by שָׂרִים 29, 2, and coupled with עֲבָדִים 1 Sam. 8, 15; 2 Kings 24, 12; *a supreme military officer* 25, 19. These and similar meanings proceeded perhaps from the idea of eunuch, such persons being used at an early period for court-servants; comp. Ar. خادم *eunuch* and *servant;* Talm. סַרְסְיָא servant.

סָרַךְ (only *pl.* סָרְכִין, *constr.* סָרְכֵי, *def.* סָרְכַיָּא) *m.* *a prefect*, *minister*, *prince*, set over 40 satrapies Dan. 6, 3 4 5 7 8, but where it is also used in a wider sense; in the Targ. for שׁוֹטֵר or for the second after the king. If it has passed out of old Persian into Aramaean, סַר is compared (comp. אָסַר, אֲסַר) with the old Aryan termination ־ךְ (which see) = *ka*, meaning *supreme head*, *leader*, comp. çara head. But a Semitic stem סְרַךְ (which see) may be also adopted, so that the participle סָרֵךְ would mean prop. *a confidential one*, *a friend* (of the king).

סְרַךְ (not used) *Aram. intr. to attach oneself to*, *to be intimate*, conseq. in its fundamental signification same as שָׂרַךְ, comp. Ar. شَرِكَ socius, consors fuit.

סָרַן (not used) *intr.* same as אָרַן, תָּרַן (which see) *to be hard*, *firm*, of beams, poles, masts; fig. of the heroic spirit or power of men, of the strength of God &c.; comp. for cognate stems תֹּרֶן a mast, אֹרֶן prop. a beam, pole, hence a firm and

hard tree; in proper names strength, power, as אֵרָן (power, strength), אֲרַוְנָה, אָרָן (hero) in אֲרַנְיָה, אֲרַנְן, אָרְנָן. The organic root סָ־רַן is also found in the Ar. رَهَنَ *to be enduring*, *firm*, رَانَ to make firm, رُون hardness. Deriv. סֶרֶן 1 and 2.

סֶרֶן (*pl.* סְרָנִים, *canstr.* סַרְנֵי) *m.* prop. a beam, pole, hence 1. *an axle* 1 Kings 7, 30, i. e. *a pin*, comp. Talm. סַרְנָא roller, pin, axle, Syr. ܣܪܢܐ. — 2. Fig. (comp. אָרָן, אֹרֶן &c.) prop. a strong, powerful one, a hero; hence *a lord*, *prince*, especially used of Philistine princes Josh. 13, 3; Judges 3, 3; 16, 5; 1 Sam. 5, 8; 1 Chr. 12, 19; comp. Ar. قُطْب (קֹטֶב) axle and prince. The derivation from the Sanskrit çarana, whose meaning *protector* is not yet by any means proved, must be rejected, because the word appears in 1 Kings l. c. also; and a Semitic derivation is sufficiently attested.

סָרַס (not used) *tr. to cut out*, *to pierce out*, *to cut*, the organs of generation. Like all stems with similar initial and final sounds (see מָאַם, Aram. טְאַט besides the Hebr. טֵאטֵא, מַם, זוּז, לוּל, טוּט &c.) סָרַס can only have arisen from the redupl. סִרְסַר according to the laws of the language; and *sar* is = סַר III., as the stem also exists in סַר III., צַר, צַר־ע &c.; comp. too the org. root in נָ־שַׁר, נָ־סַר, נָ־שַׁר, Aram. נְ־סַר, ܢܣܪ, Ar. شَرْشَرَ to cut in pieces = سَرْسَرَ, out of which proceed also the contractions سَرِسَ (to be castrated, metaphor. to be weakened), شَزَرَ to cut out, شَرَصَ to injure, Aram. ܣܪܣ the same. No connexion, however remote, exists between it and שֹׁרֶשׁ, since שֹׁרֶשׁ has another basis. Deriv. סָרִיס.

סַרְעַפָּה (from סִרְעֵף 1. out of סָעַף II.) *f. a branch*, *sprout* Ez. 31, 5, comp. סְעַפָּה.

סָרַף (Kal not used) *tr. to bind*, *to knot together*, *to join*, *to unite*, cogn. in sense with דּוֹד (out of דַּוְדָּו, from צַו=דָּו &c.), especially of related and friendly union. Comp. Ar. صرب to be united, collected, سرب and زرف the same, whence سِرْب, سَرْب, زَرَافَة a united crowd, a stem, people, race, kindred; Aram. ܫܪܒ the same. Here belongs also the Talm. and modern Hebrew צָרַף to contract, to bind together.

Pih. סֵרֵף (*part.* מְסָרֵף) *to be nearly related* or *connected*, דּוֹד = מְסָרֵף Am. 6, 10 *a relative*, *an uncle* (Ibn *Koreish*, *Kimchi*); but others have understood it as = מְשָׂרֵף (Jerome, Targ.) *burners of the dead*, which is not so suitable to tradition.

סִרְפַּד (out of סִרְפֵּד from סָפַד) *m. a prickly thorn*, *a prickly plant* Is. 55, 13, Vulg. *urtica*.

סָרַר I. (*part.* סוֹרֵר) *intr.* same as סַר I. (סוּר) *to turn off from*, *to turn away from*, hence *to apostatise*, from God, *to turn away* (from him), i. e. to sin Is. 65, 2; *to be rebellious* 1, 23; Hos. 9, 15; Ps. 66, 7; 68, 7 19. On the contrary סוֹרֵר Lament. 3, 11 see סוּר I. Deriv. perhaps סַר (*fem.* סָרָה) for סַר.

סָרַר II. (not used) *intr.* same as סַר II. (סוּר) *to be bad*, *ill-smelling*, *degenerate*, *disturbed;* Arab. شَرَّ the same. Deriv. סַר adj.

סָרַר III. (*perf.* סָרַר, *part. m.* סוֹרֵר, *f.* סֹרֶרֶת) *tr.* same as סַר (סוּר) III. *to pierce*, metaph. *to withstand*, *to be refractory*, coupled with מָרָה Deut. 21, 18 20, Jer. 5, 23, and also in other places (Hos. 4, 16) used of an untamed heifer, which does not patiently bear the yoke on her neck (Jer. 2, 20); hence the phrase נָתַן כָּתֵף סֹרֶרֶת Zech. 7, 11 *to turn a refractory neck*.

סָתָה (not used) *intr. to pour out*, of brooks exceeding their banks, *to flow down*, *to stream* or *flow over*, of rain, which happens in the rainy season; cognate in sense with חָרַף II. (= עָרַף) to חָרַף; ident. in its organic root סָת־ה with שָׁת־ה, שָׁד־ה, אָ־שַׁד, לָ־שַׁד, Aram. אֲ־שַׁד, שְׁדָא (to pour), ܐܫܕ, ܫܕܐ, Ar.

شَتَى (to moisten), Himyar. شَصِيّ = שָׁתָה. Derivative

סְתָו (from סָתָה after the form חָגָו, קְצָו, נְדָו from קָצָה, נָדָה, חָגָה) *m. the rainy season*, the winter of the orientals, cognate in sense with חֹרֶף; סְתָו עָבַר Song of Sol. 2, 11 defined by גֶּשֶׁם חָלַף; elsewhere עֵת גְּשָׁמִים (Ezr. 9, 13); Aram. סִתְוָא, ܣܬܘܐ, Sam. אֲצַתְּב, Ar. شِتَاء the same; the verb شَتَا, Syr. ܐܣܬܝ, to be winter, is a denominative.

סְתוּם *m. a secret* Ez. 28, 3, prop. a hidden, shut up thing.

סְתוּר (viz. יָהּ, *Jah is the covered* or *invisible One*) *n. p. m.* Num. 13, 13.

סָתַם (*fut.* יִסְתֹּם) *tr. to stop up*, *to close up*, springs 2 Kings 3, 19 25, fig. *to keep secret*, a revelation Dan. 8, 26; 12, 4 9, where חָתַם is a stronger expression of the same idea; *to stop*, *to hinder* Lament. 3, 8 (שָׂתַם).

Nif. נִסְתַּם *to be stopped*, *repaired*, of the breach in a wall Neh. 4, 1 [7].

Pih. סִתֵּם *to stop up*, a fountain Gen. 26, 15 18.

The stem ס' is in Ar. سطم, Aram. סְתַם. The organic root ס־תם is also in א־טם (which see), ח־תם, ח־טם &c.; Coptic ϣⲑⲁⲙ, ⲑⲱⲙ the same.

סָתַר (Kal not used; see *Nif.*) *tr. to cover*, *to veil*, of a veil; *to close up*, *hide*, *conceal*, of men and things; *to keep secret*, *to keep in ignorance*, of the conduct; *to protect* or *cover about*, of a shield; and so used in various ways. Deriv. סֵתֶר, סִתְרָה, מִסְתָּר, מִסְתּוֹר, and the proper names סִתְרִי and סְתוּר.

Nif. נִסְתַּר (*fut.* יִסָּתֵר) 1. *to be concealed*, i. e. *to be unknown*, *covered*, of דֶּרֶךְ Job 3, 23, with מִן of the person, who knows nothing 28, 21, or is not concerned Is. 40, 27; with a negative, *to be known* Psalm 38, 10; נ' אִישׁ מֵרֵעֵהוּ Gen. 31, 49 *one is hidden from the other*, i. e. separated from him, and withdrawn from his sight; נ' מֵעֵינֵי פ' Is. 65, 16 *to be concealed from the eyes of one*, i. e. to come no more before one (into his mind); seldom with מִנֶּגֶד עֵינֵי פ' Am. 9, 3 in the sense of מִפְּנֵי; נ' מִפְּנֵי פ' Deut. 7, 20 or נ' מִלִּפְנֵי פ' Jer. 16, 17 *to be hidden from one*, i. e. escape; with a verb following, defining the idea, e. g. נִסְתְּרָה וְנִטְמָאָה Num. 5, 13 *to be secretly defiled.* — 2. *reflex. to cover*, *protect*, *secure oneself*, with בְּ of the place or שָׁם Is. 28, 15; *to hide oneself* Jer. 36, 19, Zeph. 2, 3, Job 34, 22, and with מִן or מִפְּנֵי of the person Ps. 55, 13; Job 13, 20; *to withdraw*, of God, i. e. to renounce Ps. 89, 47 = הִסְתִּיר פָּנִים. In Prov. 22, 3 the K'tib has יִסָּתֵר and the K'ri נִסְתָּר (as 27, 12) *to hide oneself.* The *part. pl. f.* נִסְתָּרוֹת occurs often as a noun, sometimes *something mysterious*, *unknown* Deut. 29, 28, again *unknown errors* Ps. 19, 13, like עֲלֻמִים 90, 8 = שְׁגִיאוֹת.

Pih. סִתֵּר (*imp. fem.* סַתְּרִי) a stronger form of the Kal idea, *to hide*, *conceal*, fugitives Is. 16, 3.

Pu. סֻתַּר (*part. f.* מְסֻתֶּרֶת) *to be secret*, *hidden*, of אַהֲבָה Prov. 27, 5.

Hif. הִסְתִּיר (*inf. abs.* הַסְתֵּר, *c.* הַסְתִּר, *fut.* יַסְתִּיר) *to conceal*, *to cover*, i. e. to withdraw from the eyes of spies, with accus. of the object Jer. 36, 26, 2 Chr. 22, 11, with מִן of the person Job 3, 10, i. e. *to keep at a distance;* with מִפְּנֵי of the person 2 Kings 11, 2; *to hide*, with מִן 1 Sam. 20, 2; *to protect*, *to keep*, with מִן Ps. 64, 3; Job 14, 13; *to cover*, with בְּ of the place Ps. 17, 8; 27, 5; 31, 21; *to make solitary*, i. e. alone, without help, Prov. 25, 2; *to carry on in secret*, עֵצָה Is. 29, 15; *to save*, with בְּ of a place 49, 2. The expression הִס' פָּנִים used of God is a frequent one, *to hide the face*, i. e. *to withdraw regard for* Ps. 10, 11, with מִן of the person; *to be angry*, *displeased* Deut. 32, 20; Ps. 13, 2; *to turn away in anger from* Job 13, 24; *to withdraw regard for* 34, 29, also omitting פָּנִים Is. 57, 17 (a general antithesis to it is הֵאִיר פָּנִים, נָשָׂא פְּנֵי פ'); once, *to cause to hide* Is. 59, 2; הִסְתִּיר פָּנִים מֵחֲטָאִים, i. e. *to forgive* Ps. 51, 11. Deriv. מַסְתֵּר.

Hithp. הִסְתַּתֵּר (*part.* מִס', *fut.* יִס') *to*

hide oneself, with עִם (*with*) of a person 1 Sam. 23, 19, or בְּ of a place 26, 1; *to keep oneself hidden*, i. e. apart, of God who executes his plans alone, without any one knowing them Is. 45, 15; *to be imperceptible* 29, 14.

The stem ס׳ is in Aram. סְתַר (rare), ܣܬܪ (to veil, to keep secret, to protect); Ar. سَتَرَ (to cover, conceal, veil, protect, enclose), Malt. satar. The organic root ס־תַר is also in אֶ־טַר, כְּ־תַר, עֲ־טַר, טַר I., הָר, תְּר, גְּ־דַר, חֲ־דַר &c.

סֵתֶר (with *suff.* סִתְרִי, *pl.* סְתָרִים) *m. a veil*, *a covering* Job 22, 14; ס׳ רַעַם Ps. 81, 8 *the veil of the thunder-cloud;* ס׳ פָּנִים Job 24, 15 *veil* or *covering of the face;* metaphor. *what is secret*, דְּבַר ס׳ *a secret* Judges 3, 19, in the *pl. secrecies* Prov. 9, 17, i. e. what one has not acquired openly; בַּסֵּ׳ *adv. in secret*, *secretly* Job 13, 10; Prov. 21, 14; hence *a concealed place*, of the mother's womb Ps. 139, 15; *a hiding-place* 1 Sam. 19, 2; 25, 20; *protection*, *shelter* Ps. 32, 7; 91, 1.

סְתַר I. (Pe. not used) *Aram. tr.* same as Hebr. סָתַר *to hide*, *to cover*, *to keep secret.*

Pa. סַתַּר *to cover* or *conceal strongly*, what is secret; hence *part. pl. def.* מְסַתְּרָתָא *things which one strongly conceals*, *secrets* Dan. 2, 22, coupled with עַמִּיקָתָא.

סְתַר II. (with *suff.* סַתְרֵהּ) *Aram. tr. to cast asunder*, *to destroy*, *to reduce to ruins*, disjicere, destruere, a house Ezr. 5, 12; metaphor. (modern Hebrew) *to refute*, hence סְתִירָה refutation. In the Targ. and Syr. the verb appears in other conjugation-forms also; hence ܣܘܬܪܢ destruction. The stem סְתַר, ܣܬܪ, is Arab. شَتَرَ dissecuit, disgregavit; and the organic root סְ־תַר exists also in בַּ־תַר (to put into pieces, to divide in parts), בְּ־דַר (to scatter about), דַּר II. (to cut asunder), דַּרְ־א, עֲ־דַר, חֲ־תַר (= פְּרַץ, בְּקַע), נְ־תַר II., נְ־תַר &c., as Ar. ثَرَّ = شَتَرَ.

סִתְרָה *fem. screen*, *protection* Deut. 32, 38.

סִתְרִי (from סִתְרִי־יָה *Jah is protection*) *n. p. m.* Ex. 6, 22.

ע

ע, called עַיִן, *ʿAyin*, as a letter of the alphabet denotes *eye*, if the origin of our alphabetic writing be looked upon as originating in images, and the names be taken from outward objects. It is believed that the figure of an eye is represented by the shape of the letter in Phenician (*O*, ◯, *Θ*, ◡), old Hebrew (◇), Samaritan (▽, ▽), and Aramaean (ט, ◡, Ƴ, Ƴ). The Greek *O*, which was formerly *Θ* (see *Boeckh* T. I. p. 31), corresponds to the Semitic *ʿAyin;* and as the simple sound only appears as a name here, so also in Semitic the name may have been selected merely because of the initial sound. *ʿAyin* being the seventh letter in the series of ten, signifies as a numeral 70; in the old alphabet it was pronounced *ʿAi* and probably too *ʿOi*. In Phenician it appears as an abbreviation for עֶבֶד, עַבְדְּךָ, עֹלָם, עֶלְיוֹנִם &c.

As to the pronunciation of *ʿAyin*, it represented 1. in the most ancient times the vowel *o*, of which remnants are still preserved in Hebrew, as בול *bôl*, *bûl*, from בעל = בַּעַל (see בּוּל I.), מעכה (pronounce *Mocha*, see מַעֲכָה), בער (בַּעַר which see) = Aram. בּוֹר; comp. in Palmyrene עַגְלִבּוֹל, זַבְדִּבּוֹל, -*βολος*, where בּוֹל is out of בעל *bôl* = בַּעַל; in Phenic. בּוֹלָא = בַּעֲלָא i. e. *Bôla*, מֹשִׁיבעל = מַעֲשִׂיבַעַל, עשתרת (עַשְׁתֹּרֶת) *ostor*-, נערא (נַעֲרָה) *nora*, בעלתי (בַּעֲלָתִי) *Βωλατής*, עלים (עָלִים, leaves), *Olim*, עשתר נעמא (עַשְׁתֹּר נַעֲמָא), *Ostronome* (Astronome), where the *ʿAyin* was always pronounced *o*. The LXX may have known of this pronunciation, when they translate מַעֲכָה

by *Μωχά, Μοχά,* נַעֲמָה by *Νοεμά, Νωμάν* &c.; and Jerome too reckons *ʿAyin* among the vowels. — 2. As a slender and weak guttural it is stronger than א and ה, and weaker than ח; but it was uttered in such a peculiar way, that it has been represented in Greek like *Alef*, i. e. sometimes by a spiritus lenis, sometimes not at all, as *Ἐφρών* (עֶפְרוֹן), *Ἀνά* (עֲנָה), *Ἀμβράμ* (עַמְרָם), *Ὤγ* (עוֹג). Even this was lost in the middle of a word, as *Βηθασμώθ* (בֵּית עַזְמָוֶת), *Ἰωαδά* (יְהוֹיָדָע), *Γεδεών* (גִּדְעוֹן). Seldom has it been rendered = ה by a spiritus asper, as עֵשָׂו *Ἡσαῦ*, עֵילָם *Ἠλάμ*. Agreeably to this pronunciation *ʿAyin* is interchanged a) with א, as גָּעַל and גָּאַל 2; זְאֵב and זָעַק; צָעַק and שָׁאַג; תָּעַב and עָטַר; תָּאַב; אָזַר and עָזַר; אָגַד and עָקַד; and אָטַר; אָבַק and עָבַק; אָגַם and עָגַם; אָהַב and עָגַב; אָזַל Aram. עֲזַל; בָּאַשׁ Samar. בְּעַשׁ &c. So too פִּתְאֹם is to be explained from פֶּתַע. b) with ה, as גָּעַל Arab. جَهَلَ (to reject); גָּעַר Arab. جَهَرَ; גָּעַשׁ Arab. جَهَشَ; זָהַב and זָעַק II. &c. c) In this respect it was sometimes uttered as *e*, as is still the case in Jewish writing; hence in the LXX שֵׂעִיר *Σηειρ*, שְׂעִירָתָה *Σεειρωθά*, הוֹשֵׁעַ *Ὠσηέ*, בַּעַל מְעוֹן *Βεελμεών*, גֶּבַע *Γαβεέ*, שֶׁבַע *Σαβεέ*, עַכְרָן *Ἐχράν*, עִבְרִי *Ἑβραῖος*, עִיר *εἰρ*, פַּרְעֹשׁ *Φαρές* &c.; א and ה representing the vowels *a* and *e* in old writing. — 3. It had already, at an ancient period, the power of a harder and stronger guttural, which the Arabians marked by a diacritic point, as غ (different from ع), which was expressed sometimes as *gh*, sometimes with the admixture of an *r*; yet it always came near the *k*-sound. Thus the LXX pronounced: עַזָּה *Γάζα* (غَزَّة), עֹמֶר *γομόρ* (غُمَر), עֲמֹרָה *Γόμοῤῥα*, רְעוּ *Ῥαγαῦ*, רַעְמָה *Ῥέγμα* (from the stem רָעַם Ar. رغم), צֹעַר *Σόγορα* (زغر), עַי *Γαί*, עֵיבָל *Γεβάλ*, רְעוּאֵל *Ῥαγουήλ*; sometimes they even render it by *k*, as אַרְבַּע *Ἀρβάκ*, רֹבַע *Ῥοβάκ*. From this we can explain: a) its interchange in stem-building, with ג, as גָּדַר and עָטַר; גָּמַל and עָמַל; גָּמַם and עָמַם; עָנַן and גָּנַן &c. b) with ח, as עָגַב and חָגַב II.; חוּג and עוּג; עָגַל and חָגַל; צָוַח Phenic. צָוַע (= שָׁבַח); עָזַר (to עֶזְרָה) and חָצַר &c. c) with כ, as עָזַב II. and כָּזַב; עָטַר and כָּתַר; עָלַם and כָּלַם &c. d) with י inclining to the *k*-sound, as עָצַר and יָצַר I.; עָבֵשׁ and יָבֵשׁ &c. e) with ק, as עוּר and קוּר; עָצַב and קָצַב; עָצָה and קָשָׁה; Aram. אַרְעָא and אַרְקָא; שָׁמַע and שָׁמַק; פָּשַׁע Arab. فسق &c. — 4. As an aspirate letter *ʿAyin* had already at an early period a connexion with the sibilants, which we see in the case of *h* in Semitic and extra-Semitic languages (comp. סָלַךְ and הָלַךְ; סַב and אַתְּ; הָדַד and שָׁדַד; הָלַל and צָלַל; סָבַךְ and אָבַךְ; שַׁלְהֶבֶת and הַלְהֵב; *ἕξ* and sex; *ἑπτά* and septem; *ἕρπω* and serpo); hence a) its interchange with ס, as עָדַר II. and סָדַר; עוּד and סוּט &c. b) with שׂ or שׁ, as עָזַב Aram. שְׁזַב; עָטַן and שָׂטַן &c. c) with צ, as עוּק and צוּק; נָתַע and נָתַץ; רָעָה and רָצָה; רָעַע and רָצַץ, particularly in relation to Aramaean, as אֶרֶץ Aram. אַרְעָא, أرض; צֶמֶר Aram. עַמְרָא; רָצָה Aram. רְעָא; צֹאן Aram. עָאן &c. In Ar. this Tsade is a ض (dh), but not always. — 5. Another peculiarity of the Ayin-sound is its connexion with the *r*-sound; several Arab. grammarians expressing ע by *r* connected with a guttural. This explains the comparison of מָעַט II., مغط, with מָרַט; בָּצַע with בָּצַר; בָּקַר with בָּקַע; טָבַע (to טַבַּעַת 3) with טָבַר (צִפֹּר); קָצַע with קָצַר; צַר with צָע, and perhaps קַרְקַע with קַרְקַר. This phenomenon is illustrated by the fact, either that nothing but the *r* of the guttural has remained; or that the syllable *ar* (for it is only in this that the interchange takes place) was contracted, like *al*, into *ô*, so that ע in this case was prop. *ô*, comp. the Phenician בעמלקר *Bomilcar*, out of בַּרְמִלְקַר; therefore ו i. e. *ô* frequently originated from *ar*, as חֲצֹצְרָה from חֲצַרְצְרָה; דּוֹדָנִים from דַּרְדָּנִים (which see); Aram. חֲטוֹטַר from

חֲטַרְטַר ;שׁוֹפָר from שְׁפוֹפָר and this from שְׁפַרְפָר &c.

With relation to stem-building *ʿAyin* appears 1. already developed out of the fundamental sound *a*, and has thus furnished occasion for the elongation of stems, as מַד I. and מָעַד ;מַט II. and מָעַט ;מַךְ and מָעַךְ ;דַּךְ and דָּעַךְ ;בַּעַר and Targumic בַּר. — 2. ע has sometimes a tendency to become a first radical sound from being a second, e. g. עֹטְיָה SONG OF SOL. 1, 7 = טֹעִיָה ,טֹעָה ;עָרַף II. out of רָעַף ;הֶעֱמִיד Ez. 29, 7 out of עָבַט ;צָעַף = טָעַף out of עָטַף ;הֶמְעִיד out of בָּעַשׁ = בָּאַשׁ ;עָגַר out of גָּעַר. This appears especially when we compare the Arabic. — 3. *ʿAyin* forms a commencement in making stems from organic roots, as עָגַל = גַּל ;עָגַן = גַּן ;עָדַף Aram. טְפָא ;עָטַשׁ and טַשׁ ;עָכַב cognate with קוה ;עָכַר Aram. כְּרָא ;עָלַט and לַט ;עָלַק and לַק.

In nouns or proper names, more rarely in verbs, ע is elided: a) when a vowelless consonant precedes, so that its vowel is given to the preceding consonant, or the elision is indicated by Dagesh, as בַּל out of בְּעַל ;בַּל (in בַּלְאֲדָן) out of בְּעַל ;בֵּי out of בְּעִי (according to some); מוֹנָה Ez. 19, 7 (where אֶל־מְנוֹתָיו is read for אַלְמְנוֹתָיו) out of מְעֹנָה ;בַּעַל מֹן (Numid. 9. 11. 13. 25) out of בַּעַל מְעוֹן, comp. מֹן for מְעֹן in the cod. Samar. NUM. 32, 38; מֹנִים (ibid. 14) out of מְעֹנִים ;נִשְׁקָה AM. 8, 8 out of נִשְׁקְעָה ;רוּת proper name fem. out of רְעוּת ;שַׁמַּי proper name masc. out of שַׁמְעַי ;שַׁמָּה proper name masc. out of שִׁמְעָה = שַׁמְּעָה ;זֶרֶת out of זְעֶרֶת ;מִנִּים perhaps out of מְיוּם ;סוּפָה perhaps out of סְעוּפָה ;מִנְעִים out of מְעוּם ; b) when ע itself is vowelless, as שְׁמוּאֵל out of שְׁמוּעַ אֵל ;זְרֻבָּבֶל (which see) out of זְרַע בָּבֶל ;בָּכוֹ MIC. 1, 10 out of בְּעַכּוֹ (= עַכּוֹ) ;בָּלָה JOSH. 19, 3 out of בַּעֲלָה ; c) at the beginning, especially of proper names, as בָּרָה (in the proper name בֵּית בָּרָה) out of עֲבָרָה, comp. *Βηθαβαρά* JOHN 1, 28; בְּדָן out of עַבְדָּן ;בִּדְקַר out of עֲבַדְקַר ;בְּדַיָה out of עֹבַדְיָה; Phenic. בְּדַאֶשְׁמֹן ,בְּדַמֶלְקַרְתּ, עֶבֶד מֶלְקַרְתּ ,עֶבֶד אֶשְׁמֹן out of בְּדַעַשְׁתֹּרֶת עֶבֶד עַשְׁתֹּרֶת. In NEH. 5, 1 we should read עֹרְבִים for רַבִּים, since ע has obviously fallen away. — But examples are found where *ʿAyin* as well as *ʿAlef* is prefixed to nouns, e. g. in עֲטַלֵּף.

עָב (*pl.* עָבִים, *constr.* עָבֵי, with *suff.* עָבָיו; from עוּב) *common*, prop. (a particip. form) *the veiling*, *covering;* hence 1. *darkness of clouds*, *darkness*, with the genit. עָנָן Ex. 19, 9 or שְׁחָקִים Ps. 18, 12; *a thick cloud*, which brings טַל Is. 18, 4, or מַלְקוֹשׁ PROV. 16, 15; also collect. JOB 20, 6 and 36, 29 as a figure of swift flight and of swiftness generally Is. 60, 8, as well as of speedy evanescence 44, 22; JOB 30, 15. Ideas of veiling or covering are often transferred to darkness, obscurity, cloud; comp. אָפֵל Ar. عفل to be veiled, أفل to be concealed, whence אֹפֶל ,אֲפֵלָה ;חָשַׁךְ ;לַט ,לָאַט = עָלַט, whence עֲלָטָה ; prop. to cover or veil around; עָנַן to cover, veil, whence עָנָן &c. — 2. *a forest*, *thicket* JER. 4, 29, like the Targ. עוּב, Syr. ܥܒܐ, Arab. غابة, from the idea of *darkness*, *obscurity*. — 3. (from עָב II. = עָבָה *to be thick*) *a threshold-like projection*, *step before a door* 1 KINGS 7, 6, Targ. סְקוֹפְתָא ; Ez. 41, 25; so too עוּב ,עָב (*pl.* עֻבִּים = עוּבִים).

עֹב see עוּב as a noun.

עָב see עוּב as a noun.

עָבַב a stem incorrectly adopted for עֻבִּים ; see the noun עוּב (עָב).

עָבַד (*part.* עֹבֵד, *inf. constr.* עֲבֹד, עֲבָד־, with *suff.* עָבְדִי ; *fut.* יַעֲבֹד) *trans.* prop. *to cut*, *to split*, a field, hence *to furrow*, *to plough* = פָּלַח, Aram. פְּלַח, Ar. عَبَدَ, whence مِعْبَدَة *an axe*, *a mattock.* From this objective sense has been developed: 1. *to plough*, *to till*, אִכָּר = עֹבֵד אֲדָמָה ,אֲדָמָה PROV. 12, 11; GEN. 4, 2; ZECH. 13, 5; *plur.* Is. 30, 24, as in Nif., of שָׂדֶה ECCLES. 5, 8, and אֶרֶץ Ez. 36, 34; omitting the accusative and

with בְּ wherewith Deut. 15, 19; seldomer of כֶּרֶם 28, 39, גַּן Gen. 2, 15; *to cultivate* generally, עִיר by inhabiting or building Ezek. 48, 19, like colere locum; *to work* a material of cloth, as פִּשְׁתִּים (*linen*) Is. 19, 9. — 2. *to perform heavy work*, as a slave or servant, hence *to serve* (in this sense), with accus. of the person Gen. 15, 13; 29, 15; Job 39, 9, and also with accus. of the thing Gen. 30, 29; מַס עֹבֵד Gen. 49, 15 *socage of the labourer*, i. e. one who does service in socage, עָבַד בְּ *for* a thing Ezek. 29, 20, *for* one or a thing Gen. 29, 20, *to serve in* a thing Num. 4, 37; also *to work by one*, i. e. to cause him to perform service Jer. 22, 13; 34, 9; *to impose service* Ex. 1, 14; Lev. 25, 39; with the accus. *to serve*, *to take care of with service* Num. 8, 15; עָ׳ עִם *to serve with one* Gen. 29, 25; *to do service before* (especially before the great) with לְ and לִפְנֵי 2 Sam. 16, 19. Metaphorically of subdued and subject peoples, of vassals &c. Judges 9, 28; 1 Sam. 11, 1; Jer. 27, 7; Gen. 14, 4; *to be at the service of*, *to be willing*, 1 Kings 12, 7. It is not a denom. from עֶבֶד like servire from servus, δουλεύειν from δοῦλος, but comes from the fundamental signification *to work*. — 3. Fig. *to worship*, *to serve*, with the accus. God Ex. 3, 12; Josh. 24, 15; Ps. 22, 31; but in this meaning the accus. is sometimes omitted Job 36, 11, or עָ׳ is construed with לְ Judges 2, 13; Jer. 44, 3; of idols Deut. 4, 19; Judges 10, 10. Proceeding from the idea of *worshipping* it means: *to offer* or *present* a זֶבַח, מִנְחָה, Is. 19, 21, also omitting the object Ex. 3, 12, or with two accusatives 10, 26. Deriv. עֶבֶד, עֲבָדוֹת, עֲבֻדָּה, עֲבֹדָה, עֶבֶד, מַעְבָּד, the proper names עֶבֶד, עֶבֶד מֶלֶךְ, עֹבַדְיָה, עַבְדְּאֵל, עַבְדָּא, עֶבֶד אֱדֹם, עֹבֵד, עַבְדִּיאֵל, עַבְדִּי, עַבְדּוֹן.

Nif. נֶעֱבַד (once נֶעֱבָד, *fut.* יֵעָבֵד) *to be cultivated*, of a field, Ez. 36, 9 34; Eccles. 5, 8 *a king for a cultivated field*, i. e. for an inhabited land; *to apply*, prop. to labour i. e. to use Deut. 21, 4.

Puh. עֻבַּד *to be worked*, with בְּ Deut. 21, 3; *to impose service* (עֲבוֹדָה), with בְּ of the person Is. 14, 3.

Hif. הֶעֱבִיד (*inf. constr.* הַעֲבִיד, *fut.* יַעֲבִיד) *to cause to work* Ex. 1, 13; 6, 5; *to weary with labour*, *to fatigue*, parallel הוֹגִיעַ; hence *to oppress*, *to weary* Is. 43, 23 24; *to reduce to servitude* Jer. 17, 4; *to impose service*, *labour* Ez. 29, 18; *to compel to labour* 2 Chr. 34, 33.

Hof. הָעֳבַד *to be made to serve* Ex. 23, 24, with the accus. Deut. 5, 9; 13, 3.

The fundamental signification of the stem is sufficiently attested by a comparison with פָּלַח, Aram. פְּלַח, Arab. معبدة; and the organic root עָ־בַד is also found in אָ־בַד (to be separated, divided), בַּד I. (to separate, divide), פָּדָה ,פָּד־עַ ,בָּעַד &c. &c.

עֲבַד (עַבְדוּ, עַבְדֵת, עַבְדֵת, עַבְדֵּתְּ; *part. masc.* עָבֵד, *pl.* עָבְדִין, *fem.* עָבְדָא; *inf. constr.* מֶעְבַּד; *fut.* יַעֲבֵד) *Aram.* prop. *tr.* same as Hebrew עָבַד (but commonly like the Hebrew עָשָׂה) *to make*, צְלֵם Dan. 3, 1, *to set on foot*, אֶשְׁתַּדּוּר Ezr. 4, 15, *to carry on*, קְרָב Dan. 7, 21, *to make ready* 5, 1, *to perform*, אָתִין 6, 28, *to commit* 6, 23, *to do*, *to carry on* 4, 32; *to do*, with בְּ (*with*) 4, 32, Ezr. 7, 18, with עִם the same 6, 8; *to worship*, God; *to do* or *keep*, the law Ezr. 7, 26. Deriv. עֲבַד, מַעְבָּד, עֲבִידָא.

Ithp. אִתְעֲבֵד *to be made* Ezr. 4, 19; with the accus. *to be made into* Dan. 3, 29; *to be done* Ezr. 5, 8.

עֶבֶד (in pause עָבֶד, with *suff.* עַבְדִּי, *pl.* עֲבָדִים) *m.* 1. *a servant*, *a slave*, Gen. 12, 16, Ex. 12, 30, whether he has become so by captivity in war or by debt or purchase (מִקְנַת כֶּסֶף) Gen. 17, 12 27, or whether he has been born in the house (יְלִיד בַּיִת) 14, 14; hence עֲבֹדַת עָ׳ *servile work* Lev. 25, 39; עָ׳ עוֹלָם *an everlasting* (life-long) *slave* Deut. 15, 17; עָ׳ עֲבָדִים *a servant of servants*, i. e. the lowest servant Gen. 9, 25; בֵּית עֲבָדִים *house of servants*, *of labour* Ex. 13, 3, of Egypt. Sometimes with לְ of the person to whom one is a servant Gen. 41, 12; 1 Sam. 17, 8; hence הָיָה עָ׳ לְ *to serve*

one as a slave, i. e. to serve as not free GEN. 47, 25, *to become one's servant* 9, 25; הָיָה לְעֶ׳ *to become a slave*, with לְ of the person 1 SAM. 8, 17, like לָקַח לְעֶ׳ לְ 2 KINGS 4, 1; יָצַר לְעֶ׳ לְ Is. 44, 21; metaphor. *a willing dependent* DEUT. 6, 21, *one obedient*, *compliant* 1 KINGS 12, 7; *a willing instrument* 1 SAM. 17, 8; *a court-servant* GEN. 40, 20; 1 SAM. 16, 17; 1 KINGS 1, 47; *military head* 1 SAM. 29, 3; *military servant* 2 SAM. 2, 12; *a subject* GEN. 9, 26; *a bondman*, *dependent*, even of אֲדָמָה 47, 19 (see Judith 3, 4); *doing service*, of an animal JOB 40, 28; very often עֶ׳ is used in conversations with distinguished persons by the speaker, in the 3ᵈ person, as a sign of devotion, the one addressed being called אָדוֹן GEN. 19, 2; 44, 18; DAN. 2, 4; and so too in speaking to God 1 SAM. 3, 9, in prayers 23, 10, even when one speaks of a third person to another GEN. 32, 5; 44, 27. — 2. When coupled with a deity, *a servant*, *worshipper*, *devotee* NEH. 1, 10; hence it is applied to Abraham Ps. 105, 6, Joshua JOSH. 24, 29, Eliakim Is. 22, 20, Zerubbabel HAG. 2, 24, Job JOB 1, 8, David Ps. 18, 1; *pl.* in DEUT. 32, 36 and metaphor. of *messengers* or *ambassadors* of God, who execute his purposes, applied to the theocratic nucleus of the people in exile Is. 49, 6, to Nebuchadnezzar JER. 25, 9, to Messiah the branch ZECH. 3, 8; *one beloved*, *chosen*, hence applied to angels JOB 4, 18, prophets AM. 3, 7, Moses DEUT. 34, 5, Isaiah Is. 20, 3 &c. — 3. (abridged from עַבְדְּיָה *adherent of Jah*) *n. p. m.* JUDGES 9, 26; EZRA 8, 6; comp. the proper names in Phenician עבדא = עֶבֶד־אֵל Kit. 29, 2; עבדה = עֶבֶד־יָה ib. 15, 2; עַבְדְּאסר ib. 2, 1; עַבְדְּאֶשְׁמֹן ib. 12, 1; עַבְדְּזהר num. Kilik. 1; עַבְדְּמֶלֶךְ Kit. 2, 3; עַבְדְּמִלְקַר ib. 1, 2; עַבְדְּמַן ibid. 12, 2; עַבְדְּנַעַר ibid. 13, 1; עַבְדְּסָסָם ib. 2, 1; עַבְדְּשֶׁמֶשׁ Athen. 1, 2; עַבְדְּתָּנִת ib. 1, 1; עַבְדַּי from עַבְדְּיָה Joseph. contra Ap. 1, 21; עַבְדְּעָלֹנִם Abdalonim Just. 10, 10; עַבְדְּעַשְׁתֹּרֶת Abdastartus Joseph. contra Ap. 1, 18; עַבְדְּאֵלִם Abdelem ib. 1, 21; עַבְדְּאֵמֹן Abdemon ib. 1, 18 &c. &c.; in Arabic Abd-Alla, Abd-el-Rachman; in Ethiop. Gebra-Christos (adherent of Christ); in Greek Ἑρμόδουλος, in German Gott-Schalk &c.

עֶבֶד מֶלֶךְ (worshipper of מֹלֶךְ = מֶלֶךְ) *n. p. m.* JER. 38, 7; comp. Ar. Abd-elmalich, Phenic. Abadmelech.

עֲבֵד *Aram. m.* same as Hebrew עֶבֶד *a servant*, *minister* EZR. 4, 11; *a worshipper* DAN. 6, 21.

עֲבֵד נְגוֹ (נְגוֹ is according to *Saadia* = נְבוֹ, *worshipper of Nebo*) *n. p. m.* in Babylon DAN. 1, 7; 2, 49; for which 3, 29 has עֲבֵד נְגוֹא. (It is possible that נְגוֹ, נְגוֹא = נֹגַהּ, *Venus*).

עֲבָד (*pl.* with *suff.* עַבְדֵיהֶם) *m. work*, *deed*, ECCLES. 9, 1, prop. Aram. = ܥܒܳܕܳܐ.

עֹבֵד (*worshipper*, viz. of Jah) *n. p. m.* RUTH 4, 17; 1 CHR. 11, 47; 2, 17; 26, 7; 2 CHR. 23, 1.

עֹבֵד אֱדֹם (*worshipper of Edom*, i. e. of Mars) *n. p. m.* 2 SAM. 6, 10. אֱדֹם (Talm. מַאְדִּים) i. e. *the red*, was a designation of Mars, like עֵשָׂו among the Phenicians, to whom the ass was sacred (חֲמוֹר *the red*). See Strabo 15, 2.

עַבְדָּא (probably abridged from עַבְדְּאֵל) *n. p. m.* 1 KINGS 4, 6; NEH. 11, 17; for which 1 CHR. 9, 16 has עֹבַדְיָה.

עַבְדְּאֵל (*worshipper of El*) *n. p. m.* JER. 36, 26.

עֲבֹדָה (*constr.* עֲבֹדַת) *fem. work*, of a husbandman PSALM 104, 23; *husbandry* NEH. 10, 38, fully עֲבֹדַת הָאֲדָמָה 1 CHR. 27, 26; *heavy*, *servile labour* LEV. 25, 39, or defining מְלָאכָה 23, 7; *external*, *mechanical work* EXOD. 39, 32, defining מְלָאכָה 35, 24; *service*, *ministry* GEN. 30, 26; Ex. 1, 14; *military service* Ez. 29, 18, עָבַד עֲ׳ GEN. 30, 26 *to do service; subjection* 1 CHR. 26, 30; 2 CHR. 12, 8; *use*, *profit* Ps. 104, 14; *implements* NUM. 3, 31; *employment*, *performance* NUM. 4, 47, = מַעֲשֶׂה Is. 28, 21; *fruit*, *use*, *result* 32, 17; *service of God*, *of the temple* 1 CHR. 25, 1; *holy*, *divine service* NUM. 8, 11; *the doing of service* 8, 25. In Targ. עוֹבָדָא, עֲבִידָא.

עֲבֻדָּה (after the form כְּהֻנָּה) *f. service*, prop. *hand-service*, concrete collect. *servants* Gen. 26, 14; Job 1, 3.

עַבְדּוֹן (*worshipper*, *devotee*, viz. of Jah) 1. *n. p. m.* Judges 12, 13, for which 1 Sam. 12, 11 has בְּדָן (out of עַבְדָּן = עַבְדּוֹן); 1 Chr. 8, 23 30; 2 Chr. 34, 20. See בְּדָן. — 2. *n. p.* of a city in Asher, inhabited by Levites Josh. 21, 30, 1 Chr. 6, 59, prop. arising out of עֶבְרֹן (*ford*, *passage*) Josh. 19, 28, with which it is identical.

עַבְדוּת *f. servitude*, *bondage* Ezr. 9, 8; Neh. 9, 17; Aram. ܥܒܕܘܬܐ.

עַבְדִּי (instead of עַבְדִּיָּה *worshipper of Jah*) *n. p. m.* Ezr. 10, 26; 1 Chr. 6, 29; 2 Chr. 29, 12.

עַבְדִּיאֵל (same as עַבְדְּאֵל) *n. p. m.* 1 Chr. 5, 15.

עֹבַדְיָה (*worshipper of Jah*; עֹבַד instead of עֶבֶד in compounds) *n. p. m.* 1 Chr. 3, 21; 7, 3; 8, 38 &c.; the LXX have sometimes read עַבְדִּיָּה *Ἀβδία* or עֹבְדִיָּה *Ὀβδία*.

עַבְדִּיָּה see עֹבַדְיָה.

עֹבַדְיָה see עֹבַדְיָה.

עֹבַדְיָהוּ (= עֹבַדְיָה) *n. p. m.* 1 Kings 18, 3.

עָבָה (only Kal) *intr. to be fat*, *thick*, *well-fed*, of men Deut. 32, 15, coupled with כָּשָׂה, שָׁמֵן; comp. Ethiop. עבי *abeye to be large*, *grown up*, Ar. وَغُبَ *to be large*, *thick*, Aram. *to be fat*, *obdurate*, of the heart; *to swell up*, then *to be strong* 1 Kings 12, 10; *to be closely* or *straitly bound*, of shield-bosses; *to be firmly trodden*, of earth, to serve as a mould for casting in; *to be thick*, *strong*, of things &c. Metaphor. *to be veiled*, *covered*, *concealed*, for which the Ar. is غَبِيَ (to be covered, concealed); comp. כָּשָׂה with כָּסָה. Deriv. עֲבִי, עֳבִי, עָבָה, מַעֲבֶה.

The organic root עב־ה is also in עָב (עוּב II.), Aram. עַב, ܥܒ, Ar. غَابَ, and the Arab. وَغُبَ, غَبِيَ, عَبَنَ have the same organic root. The roots גּוּר I., גָּזַר I., גַּב I., חָבָא־ I., חָב I. &c. &c. may be remotely connected with it.

עָבֹת (only *plur.* עָבוֹת; formed from עָב, i. e. עוּב I.) *f.* same as עָב *darkness of clouds*, 2 Sam. 23, 4 לֹא עָבוֹת *without clouds*.

עֳבִי (*plur. constr.* עֲבִי, as is read) prop. an *adj. thick*, *firm*, of earth, *subst. thickness*, 2 Chr. 4, 17 *in the thickness of the earth*, i. e. in firm ground prepared for a mould to cast in. 1 Kings 7, 46 has מַעֲבֶה instead.

עֲבוֹט (from עָבַט, after the form עֲבוֹת, with *suff.* עֲבוֹטוֹ) *m. a pledge* Deut. 24, 10-13; comp. חֲבֹל.

עָבוּר (*constr.* עֲבוּר, from עָבַר II.) *m.* prop. what is produced, brought forth, hence 1. *produce*, *fruit*, of the earth, proventus, i. e. grain Josh. 5, 11 12 (Jeh. *Carpentrasi*), in the Targ. and Peshito for דָּגָן (from דָּגַן to grow, to bear fruit) and יְבוּל (from יָבַל to sprout, to grow); comp. Aram. עוּבְרָא foetus, surculus, Syr. ܥܒܘܪܐ corn. — 2. only in the construct state עֲבוּר and coupled with בְּ (likewise from עָבַר II.) prop. *in fruit*, *in consequence*, and therefore different from לְמַעַן *for the purpose of*, *in order that* (from מַעַן out of עָנָה); hence a) *a preposition* בַּעֲבוּר (prop. followed by a genitive, an infin. or imperfect, with *suff.* בַּעֲבוּרִי, ־רֵךְ, ־רָהּ, ־רָם &c.) *for*, *on account of*, *α*) followed by an infin. Ex. 20, 20 *in order to prove*; 2 Sam. 14, 20 *in order to alter*, *turn*, prop. for the sake of proving, turning; *β*) followed by a noun Gen. 8, 21 *on account of man*; Ex. 9, 16 בַּ' זֹאת, 13, 8 בַּ' זֶה, where זֶה and זֹאת are to be regarded as nouns; and this signif. should also be adopted in Am. 2, 6 and 8, 2, where the translation is, not *for*, but *on account of* shoes, i. e. because of a little thing or trifle. In the same sense בַּ' is to be taken with a suff. 1 Sam. 23, 10 *for my sake*, Gen. 3, 17 *for thy sake*, 12, 16 *for her sake* &c. — b) *a conjunction*, *because*, with the perf. Mic. 2, 10, *so that*,

in order that, ut, with the imperf. Gen. 27, 4; Ex. 9, 14; on the contrary, in 2 Sam. 12, 21 we should read for it בְּעֹד *as long as* (according to the Targ., Syr., Ar.); sometimes לְ is added 2 Sam. 17, 14, without altering the sense much.

With respect to signif. 1. the Aramaean עוּבְּרָא foetus, Syr. ܥܘܒܪܐ, עִבּוּר corn, have been compared, and therefore עָבוּר has been derived from עָבַר II. (which see). On the other hand, for signif. 2. עָבַר I. has been usually compared, and for the subst. the meaning *passing over*, *going away* has been adopted; though the translation *fruit* and therefore *consequence* is more suitable.

עָבַט (*inf. constr.* עֲבֹט, *fut.* יַעֲבֹט) *tr.* same as עָבַת, עָוַת *to knot together*, *to interlace*, *to interweave*, *to mix* (see Pih.); hence metaphor. *to change*, *to exchange* (comp. עָרַב), *to borrow*, upon a pledge given Deut. 15, 6, *to pledge*, for a debt 24, 10; *to lend*, upon a pledge; comp. חָבַל. Deriv. עַבְטִיט, עֲבוֹט.

Pih. עִבֵּט (*fut.* יְעַבֵּט) *to change*, *to exchange*, אֹרַח Jo. 2, 7, i. e. to turn aside, to come upon the way of another (LXX, Vulg.).

Hif. הֶעֱבִיט (*inf. constr.* הַעֲבֵט, *fut.* יַעֲבִיט) *to lend*, upon a pledge, with accus. of the person Deut. 15, 6, and accus. of the thing 15, 8.

As to the organic root עָ־בַט, the same lies also in אָ־פַד, עָ־בַת, עָ־וַת, לָ־בַט, לָ־פַת, רָ־פַד, בַּד, כָּ־פַת, פַּת, צָ־פַד which contain together the fundamental signification complicare, connectere; comp. also לָוָה, חָבַל, עָרַב, proceeding from cognate ideas, and Syr. ܥܒܛ to interweave, whence ܥܒܝܛ interlaced, Ar. عبيط a saddle.

עַבְטִיט (after the form שַׁפְרִיר, סַגְרִיר, תַּבְלִיל) *m.* prop. *obligatoriness*, hence *a pledging* Hab. 2, 6, Targ. תְּקוֹף חוֹבִין. According to the Syr., Jerome, Jos. Kimchi, Ibn Esra and others it is said to be = עָב טִיט *thick dung*, which yields no suitable sense, and is also linguistically incorrect.

עֳבִי *masc. denseness*, *compactness* Job 15, 26.

עֳבִי (with *suff.* עָבְיוֹ) *m. thickness*, of a thing 1 Kings 7, 26; Jer. 52, 21.

עֲבִידָא (*def.* עֲבִידְתָא, *constr.* עֲבִידַת) *Aram. f.* same as Hebr. עֲבֹדָה *work*, *labour*, *service* Ezr. 4, 24; 5, 8; *an employment*, *an office* Dan. 2, 49; 3, 12, like מְלָאכָה.

עָבַל (not used) 1. *trans. to strip off*, leaves; *to bare*, *to make naked*, trees; 2. *intrans. to be bare*, of a mountain, a rock; Arab. عَبَلَ. Yet עָבַל might be transposed from גָּלַב = עָלַב, meaning *to be bare*, *waste*, as belonging to גִּלְבֹּעַ. Deriv. the proper names עוֹבָל, עֵיבָל.

עָבַץ (not used) *intr.* same as אָבַץ *to shine*, *to glitter*. Metaphor. a) *to be distinguished*, *noble;* b) *to be high*, *to shine afar;* deriv. the proper name יַעְבֵּץ; comp. אֶבֶץ, תֶּבֶץ.

עָבַר I. (*part.* עֹבֵר, *inf. absol.* עָבוֹר, *constr.* עֲבֹר ,עֲבָר־, with *suff.* עָבְרִי, *fut.* יַעֲבֹר) *intr.* prop. to go over a standing place or resting point, to step beyond, to rove beyond, to go beyond. Hence *to pass over*, with the accusat. נָהָר, *to cross*, יָם Is. 23, 2; *to go through*, אָרְחוֹת יַמִּים, of fishes Ps. 8, 9, more rarely with בְּ Is. 43, 2 Zech. 10, 11, or בְּתוֹךְ Num. 33, 8; *to go over a thing*, מַעֲבָר Gen. 32, 23, נַחַל Deut. 2, 13; *to pass over*, absol. 2 Kings 2, 9; over rivers and waters, i.e. *to emigrate*, with accus. of the place *to which* Is. 23, 6 12, Am. 6, 2, אִיִּים Jer. 2, 10, seldom with אֶל Num. 32, 7; *to step over*, אֹרַח Job 19, 8; גְּבוּל Ps. 104, 9; *to tread over*, e. g. captives, in token of their humiliation Is. 51, 23. Fig. *to transgress*, פִּי יי״ Num. 22, 18, בְּרִית Deut. 17, 2, תּוֹרֹת Is. 24, 5, מִצְוָה Esth. 3, 3, comp. Aram. עֲבַר, ܥܒܪ to sin, עֲבֵרָא, Talm. עֲבֵרָה transgression. — עָ׳ אֶל *to pass over to* a person or thing 1 Sam. 14, 1; *to pass over*, of the wind, with בְּ Ps. 103, 16, with עַל of תַּעַר, Num. 6, 5; *to pass through*, *to go through*, with ac-

cusat. 20,17, JUDGES 11, 29; מַעְבָּרָה *the pass* Is. 10, 29; fig. *to penetrate*, תְּפִלָּה LAMENT. 3, 44, yet בְּ is also put GEN. 12, 6; 1 KINGS 22, 36; Ps. 42, 5; of inanimate things, Ps. 18, 13 *hail and fiery coals passed through his clouds;* also with בְּתוֹךְ JOB 15, 19, Ez. 9, 4, בְּקֶרֶב AM. 5, 17; *to pass between* two things is expressed by ע׳ בֵּין GEN. 15, 17; absol. 2 KINGS 4, 8; of כֶּסֶף (*money*), *to pass*, from one to another, *to be current* GEN. 23, 16; 2 KINGS 12, 5 (Targ., LXX, Vulg.). Farther *to go beyond*, past (accus.) a thing JUDGES 3, 26; *to outrun*, with accusat. 2 SAM. 18, 23; ע׳ סֶלַע *to hasten on beyond the rocky height* Is. 31, 9; *to pass by*, with עַל of the person GEN. 18, 5, or מֵעַל 18, 3, עַל פְּנֵי Ex. 34, 6, לִפְנֵי 2 KINGS 4, 31, with some modifications of the meaning; elsewhere ע׳ לִפְנֵי means *to go before* JOSH. 3, 11; ע׳ תַּחַת *to pass along under*, LEV. 27, 32 of sheep, which pass under the crook that they may be numbered. Also *to go*, *to travel*, abs. GEN. 37, 28, עֹבְרִים *passers by* Ps. 129, 8, fully עֹבְרֵי דֶרֶךְ Ps. 80, 13 = הֹלְכֵי דֶרֶךְ; *to pass away*, *to disappear*, of times, days, dispositions JER. 8, 20; JOB 17, 11; 30, 15; Ps. 90, 4; *to pass away swiftly*, of קַשׁ, מֹץ Is. 29, 5, JER. 13, 24, עָנָן JOB 30, 15, צֵל Ps. 144, 4, מַיִם JOB 6, 15, a figure of transitoriness; *to perish*, *to vanish away*, of men JOB 34, 20 or things, followed by מִתּוֹךְ ESTH. 9, 28. — עָבַר עַל *to go over*, *to pass over* a thing, hence with פֶּשַׁע *to forgive* MIC. 7, 18, or without פֶּשַׁע with the dative of the person AM. 7, 8; *to go farther*, *to pass on*, *to go forward* GEN. 18, 5, coupled with חָמַק (= סָבַב) SONG OF SOLOM. 5, 6; *to come through*, *to pass under*, of an animal ridden NEHEM. 2, 14; *to go off*, of an animal 2 SAM. 18, 9; *to pass on*, 16, 9; עָבַר וָשָׁב prop. *to go forward and return*, i. e. *to go hither and thither*, of a wanderer Ex. 32, 27, Ez. 35, 7, ZECH. 7, 14, with עַל or בְּ of the way PROV. 4, 15; 2 KINGS 6, 26; *to pass on to*, with accus. of the place *where* 2 KINGS 6, 9, AM. 5, 5, or *as far as* NUM. 34, 4; with אֶל of a person *to go to one* 1 KINGS 19, 19; *to pass in*, *to go through*, with בְּ of the place LEV. 26, 6, JUDGES 9, 26, seldom the accusat. MIC. 2, 13. Expressions belonging here: עָבַר בִּבְרִית *to enter into a covenant* DEUT. 29, 11, comp. בָּא; ע׳ בַּשֶּׁלַח JOB 33, 18 *to run into the dart* (into danger of death); בְּאָלָה; ע׳ בַּשַּׁחַת *into the pit* 33, 28. Still farther ע׳ לִפְנֵי *to pass on before* GEN. 33, 3, *to go first* 33, 14; ע׳ אַחֲרֵי *to follow* 2 SAM. 20, 13; followed by מִן or מֵאֵת *to go away*, *depart from* RUTH 2, 8, 1 KINGS 22, 24, hence ע׳ מִמִּצְוָה *to depart from the commandment*, i. e. not to observe it DEUT. 26, 13; ע׳ מִשְׁפָּט מִן *right has departed from him*, i. e. he has not regarded the righteous cause Is. 40, 27; ע׳ עַל *to pass over to* a person or thing Is. 45, 14, Ez. 48, 14, *to come to one* LAMENT. 4, 21; *to lay upon one as a burden* DEUT. 24, 5; *to come upon one*, irruit in aliquem, invasit JOB 9, 11; 13, 13; *to mount and press upon a thing*, i. e. *to ride* HOS. 10, 11 = הִרְכִּיב; *to assail* NAH. 3, 19; *to fall upon* JUDGES 11, 29; *to advance*, of floods, coupled with שָׁטַף Is. 8, 8; *to overflow*, of שֶׁטֶף NAH. 1, 8; *to drive along*, of זֶרֶם מַיִם HAB. 3, 10; *to pour forth abundantly*, of יְאֹר Is. 23, 10; with עַל *to pour out over* a thing, *to cause to flood*, as מֵי נֹחַ Is. 54, 9, גַּלִּים and מִשְׁבָּרִים Ps. 42, 8, נַחְלָה 124, 4; coupled with שָׁטַף and like the latter applied to troops, *to inundate*, *to overwhelm* DAN. 11, 10, even when שׁוֹט שׁוֹטֵף Is. 28, 18 or בְּלִיַּעַל NAH. 2, 1 [1, 15] mean so. Metaphor. a) *to overpower*, *to overcome*, of יַיִן, with accus. of the object JER. 23, 9; *to overwhelm*, of a multitude of sins Ps. 38, 5, of wrath 88, 17; *to transgress*, *to exceed*, of מַשְׂכִּיּוֹת לֵבָב = מְזִמּוֹת 73, 7; b) *to flow out*, *to drop in tears*, for which the Ar. is عبر, hence מֹר עֹבֵר SONG OF SOL. 5, 5 13 *exuding*, *distilling myrrh*, = מָר דְּרוֹר, *σταχτή*. — From the fundamental signification *to exceed* (the position taken, the original measure), whence all the meanings present themselves as modifications, has arisen the sense not used in Kal, *to swell out*, *to bubble forth*;

metaphor. *to be agitated*, of a stream; *to be puffed up*, *haughty*, *overbearing*, *provoked*, *irritated*. Deriv. עֶבְרָה 1, מַעֲבָר, מַעְבָּרָה 1 and 3, מַעְבֶּרֶת, עֶבְרָה, according to some עָבוּר 2, and the proper names עַבְרוֹנָה, עֶבְרוֹן, בָּרָה (in בֵּית בָּרָה).

Nif. נֶעֱבַר (*fut.* יֵעָבֵר) *to be passed through*, of a river Ez. 47, 5.

Pih. עִבֵּר (*fut.* יְעַבֵּר) *to make go through*, i. e. *to bolt*, *to close*, with בְּ of the thing 1 Kings 6, 21, where אֶת־הַפָּרֹכֶת (according to Chron. and Jos.) should be supplied; comp. Aram. עַבְּרָא a bolt, אַעְבַּר to bolt, Targ. בְּרִיחַ = עִבּוּר.

Hif. הֶעֱבִיר (*part.* מַעֲבִיר, *inf. c.* הַעֲבִיר, *fut.* יַעֲבִיר) *causat.* of Kal in all its modifications; hence *to lead over*, *to transport across*, with accus. of the object and an accus. Gen. 32, 24 or בְּ of the river Ps. 136, 14; *to conduct across* 2 Sam. 19, 16; *to remove*, with לְ *whither* Gen. 47, 21, as in Kal עָבַר מִן . . . לְ (2 Chr. 30, 10); *to convey*, an inheritance, with לְ to one Num. 27, 7; *to make transgress*, a law 1 Sam. 2, 24, if we should not read מַעֲבִידִים; *to pass* a thing *over*, e. g. the hair of the head, i. e. to cut it off Ez. 5, 1; *to cause* or *let pass through*, with בְּ of the place Deut. 2, 30; Ez. 14, 15; הֶעֱ' קוֹל *to make to be known* Ex. 36, 6; הֶעֱ' שׁוֹפָר *to cause the trumpet to sound through* Lev. 25, 9; *to let pass* or *disappear*, חַטָּאָה 2 Sam. 12, 13, i. e. *to forgive; to bring before*, with לַיי׳ Ex. 13, 12, i. e. *to dedicate*, = הֵבִיא; *to cause to pass by*, *to shoot* 1 Sam. 20, 36; *to carry away*, *to lead away* 2 Chr. 35, 23, i. e. *to remove; to cast off*, *to put off*, בֶּגֶד, with מֵעַל of the person Jon. 3, 6; *to take off*, with מִן, of טַבַּעַת Esth. 8, 2; *to put away* or *destroy* 2 Chr. 15, 8; *to turn away* Ps. 119, 37; הֶעֱ' בָּאֵשׁ *to lead through the fire*, i. e. *to cause to be burned*, *to purify* Num. 31, 23, but commonly *to burn* Deut. 18, 10, which was done to children in honour of מֹלֶךְ, hence הֶעֱבִיר . . . לְ, הֶעֱבִיר . . . לַמֹּלֶךְ Ez. 16, 21 (on לְ comp. לַיי׳ Ex. 13, 12) Lev. 18, 21; Jer. 32, 35; Ez. 16, 21; 23, 37, sometimes with בָּאֵשׁ 2 Kings 23, 10, and interchanged with שָׂרַף בָּאֵשׁ Jer. 7, 31. Here belongs also הֶעֱבִיר . . . בַּמַּלְבֵּן 2 Sam. 12, 31 *to lead through the long four-cornered projection* (see מַלְבֵּן) at the entrance of a palace, i. e. to burn; or we should read with K'tib מַלְכֹּם = מַלְכֵּן and לְ for בְּ.

Hithp. הִתְעַבֵּר (*part.* מִתְעַבֵּר, *fut.* יִתְעַבֵּר) *to be provoked*, *irritated*, *to fall into a passion*, *to get wroth*, by exceeding one's previous state, Ps. 78, 21, and with בְּ Dt. 3, 26, עִם Ps. 89, 39 and עַל of a person Prov. 26, 17; seldom with accus. of the person 20, 2; *to be haughty* 14, 16; comp. עֶבְרָה.

עָבַר II. (Kal not used) *tr.* prop. *to veil*, *to cover*, *to enwrap*, identical in its organic root with that in אָ־בַר II., אָ־פַר &c. Hence metaphorically as in כָּבַשׁ (see לָבַשׁ 4) 1. *to copulate*, *to impregnate*, intrans. *to be fructified*, of corn-fruit; *to be pregnant*, of a woman (different from הָרָה *to be big with young*, of animals), Targ. עֲבַר (Targ. J. I. and II. on Gen. 16, 5; Num. 11, 12 &c.); comp. also עָטַף belonging to Ps. 65, 14, לָבוּשׁ Mal. 2, 16. Fig. *to yield as fruit* or *produce*. Derivat. עָבוּר 1 and 2. — 2. as in כָּנַף (which see), צָלַע (which see), אָצַל (to אֵצֶל) the idea of *covering around* is transferred to that of *encompassing*, *enclosing*, *hedging about*, out of which arise the noun-conceptions: fence, side, wing, edge, bank, hedge &c., as has been copiously developed under כָּנָף (p. 674) by comparing the Aram. and Arab. Deriv. עֵבֶר (Aram. עֲבַר), עֲבָרָה 2, מַעְבָּרָה 2, the proper names עֵבֶר (according to some), עֲבָרִים, עַבְרוֹנָה.

Pih. עִבֵּר *to fructify*, *to impregnate*, *to cover*, Job 21, 10 *his ox covers and does not reject* (seed); Targ. אַבְטֵן.

In Aram. עֲבַר to be pregnant, fruitful, as also the Syr. ܥܒܪ, and the Targ. like the Syr. in all conjugation-forms and derivatives. Hence fig. in modern Hebr. עִבּוּר *fruitfulness*, of the year, i. e. intercalary year, עִבּוּרָא שֶׁל עִיר fruitfulness of a city, i. e. the part belonging to it, which the Talmud limits to $70^2/_3$ ells around the city; פָּרָשַׁת הָעִבּוּר cross-ways, going out of the boundary of the city.

עֵבֶר (with *suff.* עֶבְרוֹ, *pl.* עֲבָרִים, *c.* עֶבְרֵי, with *suff.* עֲבָרָיו, עֶבְרֵיהֶם; from עָבַר II.) *m.* 1. *a bank, a margin,* like عِبْرٌ, عَبْرٌ, عُبْرٌ (ora, ripa, latus fluvii); *bank-land, river-land,* i. e. which lies on a נָהָר, followed by לְ of the genit. Is. 18, 1, of Meroe, on the streams of Cush; so too Num. 32, 19; perhaps 1 Sam. 14, 1. עֶבְרֵי נָהָר *Assyria and Egypt* Is. 7, 20, because that lies on the Euphrates, this on the Nile; hence עֲבָרִים *coast-lands, river-lands,* of different countries 1 Kings 5, 4, Jer. 49, 32, comp. מַעְבָּרָה 2; *bank-district,* of the Euphrates 2 Sam. 10, 16 (not the other side), as far as which the kingdom of Zobah stretched; מֵעֵבֶר לַנָּהָר 1 Kings 14, 15 *far from the coast-lands of the Euphrates,* i. e. beyond; מֵעֵבֶר לַיָּם 2 Chr. 20, 2 *from the* (south-eastern) *bank-districts of the* (Dead) *Sea.* — 2. like כָּנָף *a side, flank,* in which case the thing specially meant is announced 1 Sam. 14, 1 4 40; Jer. 49, 32; 1 Kings 5, 4; or is easily perceptible from the context 1 Sam. 26, 13. Hence is to be explained the common phrase עֵבֶר הַיַּרְדֵּן, which is used for both sides of the Jordan: for the other side Gen. 50, 10 11, Deut. 3, 25, 1 Sam. 31, 7, for this one Josh. 1, 14; Judges 5, 17; and in both cases בְּעֵ׳ הַיַּרְדֵּן Judges 10, 8, or מֵעֵבֶר לַיַּרְדֵּן 7, 25 is employed; for greater clearness there is also added מִזְרָחָה Josh. 18, 7, מִזְרְחָה שֶׁמֶשׁ Deut. 4, 41, לְמִזְרַח שֶׁמֶשׁ 1 Chr. 6, 63, יָמָּה Josh. 5, 1, מַעֲרָבָה 1 Chr. 26, 30, מְבוֹא שֶׁמֶשׁ Deut. 11, 30. — 3. *A preposition: on this side* (Jordan) Is. 8, 23, i. e. the eastern land of Jordan; *on the other side,* אֶל־עֵבֶר *to the other side* (of the sea), i. e. *over* or *beyond* Deut. 30, 13, *by the side of* Josh. 22, 11, *towards the side* Ex. 28, 26, אֶל־עֵ׳ פָּנִים *towards the fore side,* i. e. *forwards* Ez. 1, 9, for which we have also עַל־עֵ׳ Ex. 25, 37. לְעֶבְרוֹ Is. 47, 15 *to his side,* i. e. directly to his home, Babylon being conceived of as an island; מֵעֵבֶר *from beyond* Job 1, 19. — 4. *n. p.* of a grandson of אַרְפַּכְשַׁד, and consequently an offshoot of a Chaldean Semitic race Gen. 10, 24 25, as well as the progenitor of a Hebrew stem 11, 14 15; hence בְּנֵי עֵ׳ 10, 21 all the peoples descended from *Heber* (10, 25 seq.; 11, 10 seq.; 25, 1 seq.), but especially the Abrahamites of the line of Isaac and Jacob, who are named עִבְרִים, sometimes in the mouth of non-Israelites Gen. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6; 1 Sam. 4, 6 9; 14, 11; 29, 3; sometimes in that of Israelites, when they are speaking to non-Israelites Gen. 40, 15; Ex. 1, 19; 2, 7; 3, 18; 5, 3; 7, 16; 9, 1 13; 10, 3; Jon. 1, 9; and sometimes when Israelites are contrasted with non-Israelites or distinguished from them Gen. 14, 13; 43, 32; Ex. 1, 15; 2, 11 13; 21, 2; Deut. 15, 12; 1 Sam. 13, 3 7 19; 14, 21; Jer. 34, 9 14. Accordingly עֵבֶר is also a *proper name* of different persons Neh. 12, 20; 1 Chr. 5, 13; 8, 12 22. See עִבְרִי. — Like שֶׁלַח, father of the first עֵבֶר, עֵ׳ must also afford explanation for a personal name, for which there is an analogy in עָבוּר, i. e. *production, shoot,* like שֶׁלַח.

עֲבַר I. *Aram.* same as Hebr. עָבַר I.

עֲבַר II. *Aram.* same as Hebr. עָבַר II. Deriv. עֲבַר.

עֲבַר (from עֲבַר II.) *Aram. m.* same as Hebr. עֵבֶר *bank-district, coast-district;* hence עֲ׳ נַהֲרָא *the* (western) *bank-district of the Euphrates* Ezr. 4, 10; 5, 3 &c. (comp. 1 Kings 5, 4; Neh. 2, 7).

עֲבָרָה (*pl.* עֲבָרוֹת, *c.* עַבְרוֹת K'tib) *f.* 1. (from עָבַר I.) *a ferry-boat* 2 Sam. 19, 19, to which עֲבָרָה refers, and therefore the LXX and Josephus have διάβασις. — 2. (from עָבַר II.) *border, margin;* hence בְּעַבְרוֹת הַמִּדְבָּר *in the outermost sides of the steppe* 15, 28 K'tib, for which the K'ri has עַרְבוֹת.

עֶבְרָה (*c.* עֶבְרַת, with *suff.* עֶבְרָתוֹ; *pl.* עֲבָרוֹת, *c.* עֶבְרוֹת and עַבְרוֹת; from עָבַר I.) *f.* prop. *an overflowing* (of wrath), *overpouring, outbreak, outpouring;* hence 1. *wrath, fury,* of God punishing; coupled with זַעַם Ps. 78, 49, חָרוֹן Is. 13, 9, and to which are applied אָסַף (to take away) Ps. 85, 4, שָׁפַךְ (to pour out)

Hos. 5, 10; elsewhere עֶבְרַת יי occurs of the punitive wrath of God Is. 9, 18; 13, 13, and יוֹם עֶ׳ is the great divine judgment-day of the heathen and Israel Zeph. 1, 15 18; Ez. 7, 19; then *the time of judicial sentence* Job 21, 30; with אַף 40, 11; also *punishment*, *suffering* Ps. 90, 9 11. — 2. *haughtiness* 7, 7; Is. 16, 6; בְּעֶ׳ *with haughtiness* 14, 16, שֵׁבֶט עֶ׳ *rod of haughtiness* Prov. 22, 8.

עֶבְרוֹן see עֶבְרֹן.

עַבְרֹנָה (*coast-place*, *bank-place*) *n. p.* of a station of the Israelites not far from עֶצְיוֹן גֶּבֶר on the coast of the Red Sea Num. 33, 34.

עַבְרוֹת see עֲבָרָה.

עִבְרִי (from עֵבֶר, *pl.* commonly עִבְרִים, but also עִבְרִיִּים Ex. 3, 18) *Gent. m.*, עִבְרִיָּה (*pl.* עִבְרִיּוֹת) *f. a Hebrew*, male and female, a simple and suitable name for the Hebrew people Ex. 1, 15; 2, 13; 3, 18; 1 Sam. 13, 7; 14, 11, referred to an ancestor עֵבֶר Gen. 10, 21 24 25. The appellation is commonly used in Scripture only where strangers are introduced as speaking Gen. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6, or where Israelites speak of themselves to strangers Gen. 40, 15; Ex. 1, 19; Jon. 1, 9, or where they are contrasted with other peoples Gen. 43, 32; Ex. 1, 15. Greek and Roman writers use this appellation also (Pausanias, Tacitus, Plutarch, Appian &c.). As to the meaning of the name, its derivation from an ancestor *Heber*, as well as other similar derivations, is to be rejected; as such progenitors were assumed only after the land or people; and moreover, Joktanites, Ishmaelites, Edomites &c. are also derived from *Heber*. Agreeably to an old tradition Josh. 24, 3 the appellation appears to have been applied by the Phenicians chiefly to Abraham and his horde, who immigrated מֵעֵבֶר הַנָּהָר. The LXX, Aquila and Jerome already translate עִבְרִי by περάτης, περαίτης, transitor. To this should be added, that עֵבֶר was also understood of Mesopotamia in particular Num. 24, 24. Artemis that came πέραθεν i. e. out of Mesopotamia had the surname Περασία (Strabo 12. p. 537); and the Mesopotamian Nisibis was described more exactly by ἐν τῇ Περασίᾳ τῇ πρὸς τῷ Τίγρητι ποταμῷ (Steph. Byz. s. v. Νίσιβις). That עִבְרִי was used of the Israelites alone, not of other peoples coming from Mesopotamia, is accounted for by the fact that עֵבֶר הַנָּהָר gradually passed into עֵבֶר הַיַּרְדֵּן and became fixed; as the east Jordan-land was called τὸ πέραν (Matth. 8, 18) or Περαία (Joseph. Antt. 13, 2, 3); and its inhabitants Περαῖται (Jos. Jewish Wars 2, 20, 4). Other derivations, as from עֵבֶר = חֶבֶר, Ar. عَبْرٌ, عِبْرٌ, عِبْرَةٌ *a union*, *a mass of men*, *a people*, *nation*, *clan*, חֵבֶר (Num. 26, 45) being such a name; or from עָבַר = عبر *to denote*, *to explain*, *interpret*, *to speak plainly*, are too general and want sufficient basis, having no points of attachment to tradition.

עֲבָרִים (*sides*, *edges*; from עָבַר II.) *n. p.* of a mountain on the other side of Jordan Jer. 22, 20 (not meaning opposite mountains); fully הַר־הָעֲ׳ Num. 27, 12, Deut. 32, 49, or הָרֵי הָעֲבָרִים Num. 33, 47 48. To it belonged נְבוֹ (which see). עִיֵּי הָעֲ׳ (hills of the Abarim) *n. p.* of a city or district at the Abarim-mountain Num. 21, 11; 33, 44; for which עִיִּים also stands by itself 33, 45. See עִי.

עֶבְרֹן (*ferry*, *ford*) *n. p.* of a city in Asher Josh. 19, 28, for which עַבְדּוֹן (which see) is oftener used.

עָבַשׁ *intr. to die*, of seed which is withered up by heat in the dry ground, Jo. 1, 17 = הוֹבִישׁ of יָבֵשׁ, Ar. عَبِسَ (to be dried up and shrunk); probably ident. with the Aram. עֲפַשׁ (Ibn *Ganâch*, *Kimchi*); comp. aestu vanescere (Plin. H. N. 14, 24) and πύθεσθαι (Hesiod).

עָבַת (Kal unused) *trans. to twist*, a rope, interlaced work; *to interlace*, *intertwine*, *interweave*, *intermix*, of branches, fetters &c.; ident. with עָבַט and עָוַת (which see); Ar. عبث commiscere. Derivat. עָבֹת (*fem.* עֲבֹתָה) and עֲבֹת.

Pih. עִבֵּת (*fut.* יְעַבֵּת) *to twist together, interweave* Mic. 7, 3.

עָבֹת *adj. m.*, עֲבֻתָּה *f. interwoven, interlaced*, of trees Lev. 23, 40; hence *thick-leaved* Neh. 8, 15; Ez. 6, 13; 20, 28; Syr. ܥܒܘܬܐ the same.

עֲבֹת (with *suff.* עֲבֹתוֹ, *pl.* עֲבֹתִים and עֲבֹתוֹת) *m.* (*fem.* only Judges 15, 14) 1. prop. what is interwoven, hence *a rope* Judges 15, 13 14; 16, 11 12; *a cord, a string* Is. 5, 18; *a band* Job 39, 10; *braided work* Ex. 28, 24, fully מַעֲשֵׂה עֲבֹת *wreathed work* 28, 14; *fetters* Ps. 129, 4, hence נָתַן עֲ׳ עַל *to fetter* Ez. 3, 25 and 4, 8, i. e. fig. *to hinder, to hold back.* — 2. same as עָבוֹת *clouds* Ez. 19, 11; 31, 3 10 14 (LXX), prop. nothing but a different form, and not from עָבַת.

עָגַב (*part.* עֹגֵב, *fut.* יַעְגַּב instead of יֶעְגַּב) *intr.* 1. *to dote on, to love*, especially impurely and lustfully, hence *to lust after, to be inflamed*, with אֶל Ez. 23, 12, עַל 23, 5 9 16 20 and בְּ *whereafter* 23, 7, also *to burn for;* עֹגְבִים *lovers* Jer. 4, 30. Derivat. עֶגֶב (*plur.* עֲגָבִים), עֲגָבָה. — 2. (not used) *to be lovely, pleasant*, of sounds. Deriv. עוּגָב (עֻגָּב, עֻגָב).
With respect to the fundamental signification of the stem, we have to compare for the organic root עָ־גַב that in חָב II., אָב־ה, תָּ־אַב, יָ־אַב, אָ־הַב, אָר־ה, Arab. حبّ, Syr. ܚܒ (to love), and عجب with its manifold senses in the Echkili-dialect. In other respects the Aram. and Ar. have also the meaning "to be fleshy, thick, sensuous", borrowed from sensuous love; comp. عُجْب the hinder parts, Talm. עַגְבוֹת nates &c.

עֶגֶב (only *plur.* עֲגָבִים) *masc. what is lovely, well-arranged*, in speech Ez. 33, 31, where the LXX and Syr. omit הֵמָּה עֹשִׂים; שִׁיר עֲגָבִים *a lovely song* 33, 32 for *a lovely singer*, hence associated with מֵטִיב נַגֵּן. שִׁיר is there same as שָׁר, מְשֹׁרֵר, comp. 2 Chr. 29, 28, and it is unnecessary to read מְשֹׁרֵר=שָׁר (Ewald). Comp. עָגַב 2

עֻגָב see עוּגָב.

עֻגָּב see עוּגָב.

עֲגָבָה (with *suff.* עֲגָבָתָהּ) *f. impure* or *unchaste love* Ez. 23, 11 (*Kimchi*).

עֻגָה and עֻגָּה (*pl.* עֻגוֹת or עֻגּוֹת, from עוּג) *f. a round cake*, Gen. 18, 6, Ex. 12, 39, baked on hot stones 1 Kings 19, 6, which is turned Hos. 7, 8, Arab. عجّة; comp. מָעוֹג.

עָגוּר (lengthened out of עָגוֹר, from גָּעַר = עָגַר) *masc.* the name of a bird of passage, coupled with תּוֹר and סוּס, which knows the time of its departure and coming Jer. 8, 7; according to the Targ., Syr., Saadia *the crane* (כּוּרְכְּיָא, ܟܘܪܟܝܐ, كُرْكِي); according to *Ibn Ganâch the swallow*. The LXX retained Ἀγούρ, which was mutilated into ἀγροῦ; comp. grus, γέρανος, from gruo, γεράω, German cran = to cry. In Is. 38, 14 the copulative Vau is wanting before עָגוּר.

עָגִיל (*plur.* עֲגִילִים, from עָגַל) *m. an ear-ring, a ring*, Num. 31, 50, Ez. 16, 12, cod. Samar. Ex. 35, 22; probably from its round shape.

עָגַל (not used) *intr.* 1. same as גָּלַל *to circle, to turn* or *wind about, to be round*, of a thing; Syr. ܥܓܠ tr. to roll, to wind in a circle, Ar. عجل the same (in derivatives). Deriv. עָגֹל (fem. עֲגֻלָּה), מַעְגָּל, מַעְגָּלָה, עָגִיל, proper names עֶגְלוֹן, עֶגְלַת, עֶגְלָה, עֶגְלַיִם. — 2. like גָּלַל *to hasten forward, to drive forward, to run, to go along quickly;* Syr. and Arab. the same. Deriv. עֲגָלָה. — 3. *tr. to roll together, to twist together*, into a lump; cognate in sense with גָּלַם, hence applied to a foetus. See עֵגֶל, עֶגְלָה.

עָגֹל *adj. m.*, עֲגֻלָּה (*pl.* ־לּוֹת) *f. round, rounded*, 1 Kings 7, 23 31 35; opposite מְרֻבָּע.

עֵגֶל (with *suff.* עֶגְלְךָ, *pl.* עֲגָלִים, *constr.* עֶגְלֵי) *m.* 1. *a calf*, named בֶּן־בָּקָר Lev. 9, 2; hence coupled with כֶּבֶשׂ Lev. 9, 3 and with בֶּן־שָׁנָה *of a year old* Mic. 6, 6, but this is usually absent Is. 11,

6; 27, 10; *a fatted calf* 1 Sam. 28, 24; Am. 6, 4. To עֵגֶל are applied leaping and bounding Ps. 29, 6, and the being untamed Jer. 31, 18 (comp. 2, 20; Hos. 4, 16; Acts 26, 14); and therefore it is a figure of wild mercenary troops of all kinds of peoples Ps. 68, 31, so that one is easily led to take the stem עָגַל in the sense of, *to run, to go along quickly, to hasten, to leap*, like the Aram. עֲגַל, ܥܓܠ, Arab. عَجَلَ (and transposed غَلَجَ). See *Fürst*, Conc. s. v. — 2. *a calf-image*, i. e. the figure of a calf or ox cast in metal that it may be worshipped as a symbol of the deity; fully עֵ׳ מַסֵּכָה Ex. 32, 4 8, Deut. 9, 16, Neh. 9, 18, or with the genitive of the material 1 Kings 12, 28, 2 Chr. 13, 8; but also עֵ׳ alone Hos. 8, 6; 13, 2.

As to the original signification of עֵ׳, the following may be adopted in addition to that which is here given: a) properly what is rolled or folded together, a mass, a lump, same as גֹּלֶם embryo, foetus, which is usual in Ethiopic; hence the young of a lion, stag, ass, and even of man. b) from עָגַל to break through, hence a young thing; comp. عَجَلَ to bear an untimely offspring, عَجَل a young camel. But the meaning above given is the most probable.

עֶגְלָה (*constr.* עֶגְלַת, with *suff.* עֶגְלָתִי; *pl.* עֲגָלוֹת) *f.* 1. *a calf*, hence עֶגְלַת בָּקָר Deut. 21, 3; 1 Sam. 16, 2; especially a cast-metal calf symbolising Apis Hos. 10, 5, several of which stood at Bethel; commonly *a young cow* or *heifer* not yet put to work Is. 7, 21; Deut. 21, 4 6; but she is also called דָּשָׁא *threshing* Jer. 50, 11 (where the LXX read דֶּשֶׁא), מְלֻמָּדָה *trained to work* Hos. 10, 11, *ploughing* Judges 14, 18, and *three years' old* Gen. 15, 9. — 2. (*young cow*) *n. p. f.* 2 Sam. 3, 5; comp. the Latin proper names Damalis (= juvenca), Bos, Juvencus, Vitulus, Taurus, Taurinus, Taurillus, Tauriscus &c. See עֶגְלַת.

עֲגָלָה (with *suff.* עֶגְלָתוֹ; *plur.* עֲגָלוֹת, *constr.* עֶגְלוֹת) *fem.* a rolling thing, *a car* Gen. 45, 19; Num. 7, 3; specially *a threshing-dray* Is. 28, 27, *a war-chariot* Ps. 46, 10.

עֶגְלוֹן (Vitulus) 1. *n. p. m.* Judges 3, 12. — 2. (*circle, district;* comp. מַעְגָּל, Phenic. מַעְגָּל name of the new city Carthage) *n. p.* of a city in the plains of Judah Josh. 10, 3; 12, 12.

עֶגְלַיִם (either same as אֶגְלַיִם *double fountain*, which appears also as the name of a place, or *two calves* so called from an unknown tradition) only in the *n. p.* עֵין עֶ׳ a locality at the northern point of the Dead Sea Ez. 47, 10, in the neighbourhood of עֵין גֶּדִי; in Jerome עֵין גַּלִּים.

עֶגְלַת (*ring*) *n. p.* of a place on the border of Moab, towards Edom, with the epithet שְׁלִשִׁיָּה in Is. 15, 5 and Jer. 48, 34, to distinguish it from two other עֶ׳; in the LXX Ἀγγελία Σαλασία; in Josephus Ἀγαλλά.

עָגַם (3 *fem.* עָגְמָה) *intr.* same as אָגַם *to be bowed, bent, melancholy, grieved*, Job 30, 25 *my soul was grieved for the distressed*, i. e. felt compassion; Aram. עֲגַם the same. For the organic root אָ־גַם, עָ־גַם comp. Ar. غَمّ moeror, وَكَمَ contristavit; while عكم means to press together.

עָגַן (Kal not used) *tr. to hedge about, to enclose, to bar round about*, conseq. perhaps same as הָגַן (which see), Ar. عجم IV. to shut up, Aram. עֲגַן to debar, to shut out, whence Targ. בֵּית עֲגָנָא = Hebr. מַסְגֵּר. The organic root is עָ־גַן, being also in גַּן.

Nif. נֶעֱגַן (2 *fem. pl. fut.* תֵּעָגֵנָה instead of גֵּנָּה־ in pause like תֵּאָמַנָּה Is. 60, 4) *to shut oneself up, to keep oneself debarred from*, i. e. so as not to marry, Ruth 1, 13. In the Talmud עָגַן is often used in the meaning of our Nifal; hence עֲגוּנָה a woman who is shut out from men, or who has been forsaken by her husband.

עָגַר (not used) *intr. to cry*, of birds; *to twitter, to utter a piping sound*, cogn. in sense with צִפְצֵף, connected with גָּעַר,

קָרָא, Greek γηρύω, γαρύω, Latin garrio, in its fundamental meaning; Ethiopic the same; on the contrary, the Ar. عجر is either connected with عجر or with عجل (עָגַל), and should not be compared here. Deriv. עָגוּר (a noun).

עַד (from עדה after the form of שַׁד from שׁדה, זַן from זנה, דַּם Ez. 19, 10 from דמה, שַׁל from שׁלה abridged from עֲדֵה or וָעֵד, after Vau עַד, hence וָעֶד, in the constr. state of the sing. עֲדֵי like עֲלֵי, אֱלֵי, which have ־ֵי not from the pl. but from ל״ה; with *suff.* עָדַי, עָדֶיךָ, עָדָיו, עֲדֵיכֶם, Job 32, 12 for עֲדֵ־; עַד־הֵם 2 Kings 9, 18 for עֲדֵיהֶם) *m.* (from עדה I.) *progress, advance* (in space), *duration*, perpetuitas, of time, inasmuch as it expresses progress, continuance; hence 1. *eternity*, *perpetuity*, שֹׁכֵן עַד Is. 57, 15 *inhabitant of eternity*, i. e. everlasting; הַרְרֵי עַד *the everlasting hills* Hab. 3, 6, for which Deut. 33, 15 has הַרְרֵי קֶדֶם; הוֹרַי עַד Gen. 49, 26 = הוֹרֵי עַד with a like meaning to הַרְרֵי עַד (LXX), parallel with גִּבְעֹת עוֹלָם; מִנִּי עַד *from eternity*, i. e. *continually* Job 20, 4 = מֵעוֹלָם; לָעַד = לְעוֹלָם Ps. 9, 19, עֲדֵי עַד = עַד עוֹלָם Ps. 83, 18; a stronger expression עוֹלְמֵי עַד appears in Is. 45, 17 *eternities of eternity*, i. e. all eternity, or עוֹלָם וָעֶד *for ever and ever* Psalm 9, 6; 10, 16; Mic. 4, 5. The meaning in אֲבִי עַד Is. 9, 5 is doubtful. The Targ. and ancients look upon it as an epithet of God, translating *father of eternity;* while others take it to mean *booty*, which, however, is not necessary. — 2. *A preposition: unto*, usque ad, prop. continuance a) of an action, *during*, *as long as*, before nouns 2 Kings 9, 22, עֲדֵי רָגַע Job 20, 5 *as long as a moment lasts;* before the infin. Judges 3, 26 *as long as their tarrying lasted;* seldom followed by שֶׁ and before a finite verb Song of Sol. 1, 12. Hence also same as עוֹד with which it is interchanged Job 1, 18; 8, 21; 1 Sam. 14, 19; without being a conjunction on that account or expressing degree. Here belongs also עַד־כֹּה . . וְעַד־כֹּה 1 Kings 18, 45 *during here . . . and during there*, i. e. *as long as.* b) continued movement towards an object or the highest point, whether it be a movement in space, time or circumstance. This use of עַד is most frequent: aa) of space, as עַד־הַנָּהָר Deut. 1, 7, עַד־קְצֵה הָאָרֶץ Ps. 46, 10; so עַד־הֲלֹם 2 Sam. 7, 18 *hitherto*, and so also עַד־הֵנָּה Num. 14, 19, which may be taken in a local sense. Hence verbs denoting progress in space and arrival at an object are construed with עַד, as נָגַע Job 4, 5, מָצָא 11, 7, נִגַּשׁ Judges 9, 52, בָּא 2 Sam. 16, 5 and 23, 19 *to reach as far as;* also subjectively, as הִתְבּוֹנֵן עַד Job 32, 12, הֶאֱזִין עַד Num. 23, 18. In order to express the point of setting out, there is used מִן . . . עַד, מִן . . . וְעַד Gen. 6, 7, Lev. 13, 12, Judges 15, 5; seldom is מִן absent 1 Sam. 17, 52; Is. 31, 40. bb) of time, as עַד הַיּוֹם הַזֶּה Gen. 26, 33, עַד־הַבֹּקֶר Judges 6, 31, עַד־הָעָרֶב Lev. 15, 5; poetically עֲדֵי־עָרֶב Ps. 104, 23. Before particles, as עַד־אָנָה *till when? how long?* Ex. 16, 28; עַד־הֵנָּה *till now* Gen. 15, 16, עַד־כֹּה *until now* (now expletive) Gen. 22, 5, עַד־מָתַי *till how long?* 1 Sam. 16, 1; עַד־מָה *till when?* Psalm 74, 9, *until* Num. 24, 22 &c. &c. cc) referring to circumstances, followed by an infin. and suff., as עַד גִּשְׁתּוֹ Gen. 33, 3, עַד שׁוּבֶךָ Judges 6, 18, עַד הִשְׁמִידוֹ 2 Kings 10, 17; עַד בֹּאֲךָ Gen. 19, 22; at a later period we have עַד לְ instead, as עַד לָבוֹא Judges 3, 3, עַד לְהָשִׁיב Ezr. 10, 14. — c) an expression to give strength to an idea, either before nouns, as עַד יְרֵכָהּ *even the shaft* Num. 8, 4, i. e. even till the shaft; עַד פִּרְחָהּ ibid.; לֹא עַד־אֶחָד Judges 4, 16 *not as far as one*, i. e. not one, none; עַד־הַגֶּפֶן *even the vine*, Hagg. 2, 19; or before particles, as עַד־מְאֹד *exceedingly* Gen. 27, 33, for which עַד־לִמְאֹד 2 Chr. 16, 14 also occurs; עַד־מְהֵרָה *very soon* Ps. 147, 15; עַד לְמַעְלָה *even to a high degree*, *exceedingly;* and so before the negatives עַד־אֵין Ps. 40, 13, עַד־לְאֵין 2 Chr. 36, 16, עַד־אֶפֶס Is. 5, 8, עַד בִּלְתִּי Ps. 72, 7. Also to denote the highest limit, as עַד־כַּמֶּה פְעָמִים *till*

how many times, i. e. very many times 1 KINGS 22, 16. — d) עַד is used in comparisons to express the advance of one to the same degree as another, as 1 CHR. 4, 27 *nor did all their territory increase like* (עַד) that of *the children of Judah*, i. e. it did not reach to that of the children of Judah; NAH. 1, 10 *like* (עַד) *thorns are they interwoven;* hence a parallel is כְּ. — e) From expressing the idea more strongly arises the meaning *even*, 1 SAM. 2, 5 *even the unfruitful;* JOB 25, 5 *even the moon.* — 3. *A conjunction:* a) *while*, *while yet*, dum, before a perfect 1 SAM. 14, 19, a partic. NEH. 7, 3 and a future JOB 8, 21; at a subsequent period עַד שֶׁ· SONG OF SOL. 1, 12; as for עַד לֹא PROV. 8, 26, עַד אֲשֶׁר לֹא ECCLES. 12, 1 was used at a subsequent time. b) *until* (of time), donec, followed by a perfect JOSH. 2, 22, 1 SAM. 20, 41, or a future GEN. 38, 11, HOS. 10, 12; fully עַד אֲשֶׁר DEUT. 2, 14, HOS. 5, 15, עַד שֶׁ· SONG OF SOL. 3, 4, JUDGES 5, 7, עַד כִּי GEN. 26, 13; 49, 10, עַד אִם GEN. 24, 19, עַד אֲשֶׁר אִם 28, 15. c) *till that*, *so that*, i. e. to the degree that, usque ad, adeo ut, ita ut, Is. 47, 7 *so that thou didst not lay such things to heart;* 1 SAM. 20, 41; JOB 14, 6; fully עַד אֲשֶׁר JOSH. 17, 14. — 4. (from עָדָה II.) *booty* GEN. 49, 27, parall. to שָׁלָל, and therefore put together to intensify the idea Is. 33, 23; comp. Aram. עֲדִי, defin. עֲדִיתָא, עֲדָא, defin. עֲדָאָה the same; cod. Samar. עֲדִי GEN. 49, 27 for עַד. — 5. (from עָדָה III.) *dress*, *ornament*, only in the proper names עֲדִיאֵל, עֲדָיָה, עֲדָיָהוּ. — 6. A collateral form of עֵד (if indeed this should not be read instead) *witness*, *testimony*, of God, ZEPH. 3, 8 *on the day that I rise up for a witness* (LXX, Targ., Syr.), i. e. to punish (comp. LAMENT. 2, 13), God attesting crime by punishment. To take it with Jerome as = לָעַד (Is. 30, 8), or in signification 4, is unsuitable to the context.

עַד *Aram.* same as Hebr. עַד 2: 1. as *a prepos. during* DAN. 6, 8, *until*, עַד־אָחֳרֵין *till at the last* DAN. 4, 5, עַד דִּבְרַת דִּי *to the intent that* 4, 14 = עַל־דִּ׳ 2, 30; עַד־כְּעַן *till now* EZR. 5, 16. — 2. *A conjunction: whilst that*, followed by דִּי DAN. 6, 25; *till that* 4, 31; 7, 22.

עֵד (for significations 1-3 with *suff.* עֵדִי; *pl.* עֵדִים, *constr.* עֵדֵי and עֵדֵי, with *suff.* עֵדֶיךָ, עֵדֵיהֶם; from עוּד) *m.* 1. *a witness*, i. e. an attestor, who strengthens a saying EX. 22, 12, LEV. 5, 1, and is therefore described by the genitives שֶׁקֶר EX. 20, 16, חָמָס 23, 1, שָׁוְא DEUT. 5, 18, אֱמוּנִים PROV. 14, 5, אֱמֶת 14, 25, כְּזָבִים 19, 5, בְּלִיַּעַל 19, 28, שְׁקָרִים ibid.; עֵד חִנָּם *a witness without cause*, i. e. *a thoughtless witness* 24, 28 (see חִנָּם); וְעֵד בַּשַּׁחַק PS. 89, 38 of the moon or the rainbow, if the reading here should not be different; עֵד מְמַהֵר *a swift witness* (after long delay) MAL. 3, 5; נָתַן עֵדִים *to set forth witnesses* Is. 43, 9; a people is witness for their God, i. e. attests his godhead Is. 44, 8 9. — 2. abstract for concrete, *witness*, *proof*, GEN. 31, 48 50 52; JOSH. 22, 27 34; *a piece of testimony* DEUT. 31, 21; הָיָה לְעֵד *to be for a witness* JOB 16, 8, i. e. to serve for proof of guilt; חִדֵּשׁ עֵדִים נֶגֶד פ׳ JOB 10, 17 *to bring forth new witnesses* (plagues) *against one.* — 3. *confirmation*, *assurance*, *covenant*, *security* Is. 55, 4. — 4. (from עָדַד; only in *pl.* עִדִּים) prop. *a section of time*, *a definite time*, especially *the time of the monthly purification of women;* hence metaphor. *menstruation*, *issue of blood;* בֶּגֶד עִדִּים Is. 64, 5 *cloth of menstruations*, i. e. soiled, blood-stained; Arab. عِدَّةٌ the same, and عَدَّ (VIII.) to menstruate; Talm. עֵד patches or tatters of menstruation.

עֹד (12 times according to the Masora) see עוֹד.

עֲדָא see עֲדָה.

עִדֹּא (= עִדּוֹ which see) *n. p. m.* 1 KINGS 4, 14; written elsewhere עִדּוֹא ZECH. 1, 7; EZR. 5, 1; 6, 14; NEH. 12, 4 16.

עָדַר (Kal not used) *trans.* prop. *to separate from one another*, *to divide*, identical in its organic root עַד with גַּד, חַד, קַד, جَدَّ. Metaphor. (as in יָעַד I.)

to number (comp. Arab. عَدَّ to number), *to limit*, *determine*, *establish* (comp. כָּס, מָנָה, סָפַר; cognate in sense גָּזַר), a time, a festival-season (see יָעַד to מוֹעֵד), Aram. ܥܶܕ, redupl. ܥܶܕܥܳܐ a festival-time, in Arab. also = Hebrew הֵכִין to prepare. Derivat. עַד 4 (*plur.* עֲדִים) or עֵדָה, the proper names עִדּוֹא, עִדּוֹ (comp. the proper names יֶעְדּוֹ, יַעְדִּי). In the meaning *to continue*, *to be firm* the Ar. عَدَّ coincides with the Hebrew עָדָה I., Ar. عَدَا.

Po. עוֹדֵד see עוּד.

Pih. redupl. עִדְעֵד, see the proper name עַדְעָדָה.

Hithp. הִתְעוֹדֵד see עוּד.

עֲדַד *Aram. trans.* same as Hebr. עָדַד. Deriv. עִדָּן.

עָדָה I. (only perf.) *intrans. to pass over*, *to pass by*, *to march along*, with עַל of the place Job 28, 8 = עָבַר עַל; *to go forward*, *to advance*, *to roll on*, of time, hence *to continue*, *to be constant*, of time (= אֵיתָן), of advancement in space, in an action, in ascending. Derivat. עַד 1-3.

Hif. הֶעְדָּה (*part. m.* מַעְדֶּה) prop. to cause to hasten forward, hence *to put off*, בֶּגֶד, Prov. 25, 20 *he that puts off a garment on a cold day*, (pours) *vinegar on natron*, *and he that sings songs to a sick heart*, all three are preposterous; comp. הֶעֱבִיר Jon. 3, 6.

In Ar. عَدَا for عَدَوَ agrees with this; on the contrary عَدْوٌ belongs to عَدَا II., Hebrew עָדָה II.

עָדָה II. (not used) *trans. to take*, *to seize upon*, identical in its organic root with הָדָה I. and יָדָה III. (which see), cogn. in sense with לָקַח; metaph. *to take booty*, like לָקַח to מַלְקוֹחַ. Deriv. עַד 4, עֲדִי cod. Samar.

עָדָה III. (*perf.* 2 *fem.* עָדִית, *imper.* עֲדֵה, *fut.* יַעְדֶּה, *apoc.* יַעַד) *tr. to veil*, *to cover around*, *to cover;* hence like לָבַשׁ *to put on*, כֵּלִים Is. 61, 10, נֶזֶם Hos. 2, 15, עֲדִי Ez. 16, 11, or giving the material, עֲדִי 16, 13; *to adorn oneself*, with accus. תֻּפִּים Jer. 31, 4; figurat. *to shew oneself*, in a thing, e. g. גָּאוֹן וָגֹבַהּ Job 40, 10; comp. Ps. 104, 1. Deriv. עֲדִי, מַעֲדַנָּה (doubtful), מַעַד in the proper names מַעַדְיָה, מַעַדַי; עַד 5. in the proper names עֲדִיאֵל, עֲדָיָה, עֲדָיָהוּ; besides the proper names עֲדִיתַיִם, עָדָה.

Hif. הֶעְדָּה see on עָדָה I. — Ez. 16, 11 is not Hif. but Kal.

The fundamental signification of the stem lies in the organic root עד־ה, which is also in עט־ה, ב־גד.

עָדָה (from עָדָה III. after the form שָׂנָה, same as עֲדִי *ornament*, *beauty*) *n. p. f.* Gen. 4, 19; 36, 2 4; comp. 26, 24.

עֵדָה *fem.* 1. (from יָעַד II. for יְעָדָה after the form שֵׁנָה, *constr.* עֲדַת, with *suff.* עֲדָתִי, עֲדָתְךָ, עֲדָתוֹ, עֲדָתָם, without a plur.) *an assembly*, *association*, *congregation*, comp. מוֹעֵד, מוֹעֵד 3 and 4, מוּעָדָה; a) specially of Israel Num. 16, 2, commonly הָעֵדָה, construed with a femin. sing. Lev. 8, 4, or with a plur. masc. Lev. 9, 5; 24, 14 16; Judges 21, 10; but also generally *an assembly of people*, coupled with קָהָל Prov. 5, 14. Of Israel there is in full עֲדַת יִשְׂרָאֵל Ex. 12, 3; or it stands as an apposition to קָהָל 12, 6; also עֲדַת בְּנֵי־יִשְׂרָאֵל 16, 1, seldom עֲדַת יי Num. 27, 17; 31, 16, which God led Ps. 74, 2; while עֲדַת אֵל 82, 1 is the assembly of judges, summoned by God; comp. Syr. ܥܺܕܬܳܐ synagogue, church, properly congregation, and so too ܥܶܕ or ܥܶܕܬܳܐ = ܥܶܕ to which the verb ܥܰܕ to collect, to bind (see *Wiseman*, Horae Syriacae. See יָעַד II.) also belongs. b) *an assembly of people* Prov. 5, 14; Hos. 7, 12. c) *a congregation* in a narrower sense, *an association*, *a union* Ps. 1, 5 = קָהָל 149, 1; *an assembly*, of לְאֻמִּים 7, 8. d) *a household*, *family*, that is, all that belongs to a house in the widest sense of it Job 15, 34; 16, 7; in which passages is not necessary with the LXX and Syr. to read עֵדָתִי. e) *a troop*, *a gang* (in a bad sense) Num. 16, 5; Ps. 22, 17; Jer. 6, 18. f) *a herd*, of ani-

mals Ps. 68, 31; *a swarm*, of bees Judges 14, 8. — 2) (from עוּד) a) *f.* of עֵד *a female witness* Gen. 31, 52, if it should not be taken as an abstract like b) the abstract *testimony*, same as עֵדוּת Gen. 21, 30; Josh. 24, 27. c) (only *pl.* עֵדֹות, with *suff.* עֵדֹתַי, עֵדֹתָיו) same as תְּעוּדָה *attestation*, *announcement*, *prescription*, *law*, *determination*, hence coupled with חֹק Deut. 4, 45; 6, 20, פִּקּוּדִים Ps. 119, 168, בְּרִית 25, 10; comp. עֵדְוֹת, where the plural עֵדְוֹת is interchanged with עֵדוֹת.

עֵדָה (see עדה I. Hif.) *fem. unveiling*, only in יְהוֹעַדָּה, which see.

עִדָּה (*pl.* עִדִּים) after the Arab. عِدَّة see עֵד 4.

עֲדָה and עֲדָא (3 *fem.* עֲדָת, *fut.* יֶעְדֵּה, יֶעְדֵּא) *Aram. intr.* same as Hebr. עָבַר *to come upon* (בְּ) *a thing* Dan. 3, 27; with מִן *to go from*, *to depart*, *to disappear*, from a person 4, 28 [31]; *to be taken away from*, of a law 6, 9; *to be removed*, a dominion 7, 14; comp. Syr. ܥܕܐ.

Af. הֶעְדִּי (3 *pl.* הֶעְדִּיו, *part.* מְהַעְדֵּה, *fut.* יְהַעְדּוֹן) same as Hebrew הֶעֱבִיר *to take away*, *to destroy*, with מִן of the person and accus. of the object Dan. 5, 30; *to depose*, מַלְכִין 2, 21.

עִדּוֹ (= עִדּוֹן from עָדַד, *one born on a feast-day;* comp. שַׁבְּתַי and Paschalis) *n. p. m.* Zech. 1, 1; 1 Chr. 6, 6; but it is also interchanged with עֲדָיָה (which see). See עִדֹּא.

עִדּוֹא see עִדֹּא.

עֵדוּת (from עוּד, *plur.* עֵדְוֹת together with the Aramaean form עֵדְוָת, to distinguish it from the *plur.* of עֵדָה) *fem.* 1. prop. what is appointed, determined, prescribed; hence *the* (divine) *law*, coupled with תּוֹרָה Ps. 19, 8, חֹק, מִשְׁפָּט, מִצְוָה, 1 Kings 2, 3; Jer. 44, 23; *a precept* Ps. 78, 5; 81, 6; עֵדוּת לְ *precepts for* 122, 4. Meaning *law* it is put in the genitive with אֲרוֹן Ex. 25, 22, לֻחוֹת 26, 33, מִשְׁכַּן 38, 21, אֹהֶל Num. 9, 15. Here also belongs עֵ׳ 2 Kings 11, 12, 2 Chr. 23, 11, coupled with נֵזֶר, which does not mean *ornament* (*Kimchi*), but *law*, put on the head of the king symbolically as a roll. — 2. only in the psalm-inscriptions: שׁוּשַׁן עֵדוּת Ps. 60, 1, שֹׁשַׁנִּים עֵדוּת 80, 1, perhaps like שֹׁשַׁנִּים 45, 1 the name of a musical choir whose president was called שׁוּשַׁן or שׁוֹשָׁן = שֹׁשָׁן, and who was stationed in עֲדִיתַיִם (Josh. 15, 36) in Judah, without anything more definite being known about the point.

עֲדִי (in pause עֶדִי, with *suff.* עֶדְיֵךְ, עֶדְיוֹ, עֶדְיֵךְ, *pl.* עֲדָיִים; from עדה III.) *m.* 1. *ornament*, which one puts on Jer. 2, 32, 2 Sam. 1, 24, עֲדִי עֲדָיִים Ez. 16, 7 *most beautiful ornaments;* but see 3. — 2. *the noblest*, *best*, same as כָּבוֹד; hence *the heart*, *the soul* Ps. 103, 5, the same applying to נֶפֶשׁ 107, 9; Is. 58, 11. The meaning *age* (Targ.) is a mere conjecture. — 3. *the cheek*, so called from its beauty Ps. 103, 5 (*Ibn Esra*, *Kimchi*); 32, 9 (LXX). To this has been referred also עֲדִי עֲדָיִים Ez. 16, 7 *ornament of the cheeks*, which suits the context very well. But there is no support for such meaning in the verb-idea.

עֲדִיאֵל (*El is ornament*, *decoration*) *n. p. m.* 1 Chr. 4, 36; 9, 12; 27, 25.

עֲדָיָה (the same) *n. p. m.* 2 Kings 22, 1; 1 Chr. 8, 21; 9, 12; Ezr. 10, 29; 10, 39.

עֲדָיָהוּ (the same) *n. p. m.* 2 Chron. 23, 1.

עָדִין 1. *adj. m.*, עֲדִינָה *f. luxurious*, *soft*, *comfortable*, of Babylon Is. 47, 8; proceeding from the fundamental signification "to be flexible, pliant, wavering, soft". — 2. עָדִין (*a lururious, soft, voluptuous one*) *n. p. m.* Ezr. 2, 15; Neh. 7, 20; see עֶדֶן and עַדִּין.

עַדִּין (from עדן I. after the form שַׁלִּיט; *preparer of sexual pleasure, pleasure-giver, rejoicer*) *masc.* only in the proper name יְהוֹעַדִּין 2 Kings 14, 2 K'ri, for which the K'tib has יְהוֹעַדָּן.

עֲדִינָא (*a luxurious*, *effeminate one*) *n. p.* of one of David's heroes, designated as בֶּן־שִׁיזָא and belonging to the tribe of

Reuben; who had with himself 30 other heroes 1 Chron. 11, 42; comp. עָדִין 2, עֲדִינוֹ.

עֲדִינוֹ (abridged from עֲדִינוֹן, hence in the LXX Ἀδινών, conseq. identical in its appellative signification with עָדִין 2, and עֲדִינָא) *n. p.* of one of the heroes in the union of the שְׁלוֹשָׁה or שְׁלוֹשִׁים or שָׁלִישִׁים (which see), the body-guard and field-officers of David; described in 2 Sam. 23, 8 after his family-name as הָעֶצְנִי (K'ri), or according to the LXX as הָעֶצְנִי (ὁ Ἀσωναῖος) i. e. of the family of עֵצֶן or עֶצְוֹן. The passage may have been originally in its complete form: וְאַחֲרָיו עֲדִינוֹ הָעֶצְנִי (הָעֶצְנִי) הוּא עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁמֹנֶה מֵאוֹת חָלָל בְּפַעַם אֶחָת; the first-mentioned hero being specified as head of the Sheloshim or Shalishim: יֹשֵׁב בַּשֶּׁבֶת (יָשָׁבְעָם) בֶּן־תַּחְכְּמֹנִי (חַכְמוֹנִי) רֹאשׁ הַשָּׁלִשִׁי הוּא־עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁלֹשׁ־מֵאוֹת חָלָל בְּפַעַם אֶחָת so that in 2 Sam. l. c. compared with 1 Chr. 11, 11 the accounts of *two* heroes are moulded together.

עֲדִיתַיִם (if from עָדָה I. same as עֲבָרָה, עֲבְרוֹנָה) *n. p.* of a city in Judah Josh. 15, 36. According to Jerome there was an עֲדִידָה at עַזָּה, and an עֲדִית at Diospolis; but our Adithaim agrees with neither of the two.

עדל (not used) *intr.* same as חָדַל *to disappear*, *to vanish*, *to be inactive*, *weary*, *indolent*, *to repose.* The Ar. عَدَلَ "to be just, equitable" has been compared. Deriv. the proper names עַדְלַי, עֲדֻלָּם.

עַדְלַי (*a weary*, *lax one*) *n. p. m.* 1 Chr. 27, 29; comp. the proper name חַדְלַי.

עֲדֻלָּם (from עָדַל with the formative syllable ־ָם; *resting-place*, *station*) *n. p.* of a city in the south of Judah, formerly the capital of a small Phenic. state Josh. 12, 15; 15, 35; known by the neighbouring cave not far from Bethlehem 1 Sam. 22, 1; 2 Sam. 23, 13; comp. 2 Macc. 12, 35 38. *Gent. m.* עֲדֻלָּמִי Gen. 38, 1 20. LXX Ὀδολλάμ.

עדן I. (Kal not used) *intr. to be soft*, *tender*, *luxurious*, *voluptuous*, cognate in sense עָנַג and פָּנַק; *to be lovely*, *pleasureable*, *agreeable*, *satisfying*, *delightful; to go leisurely*, *to be weary*, cognate in sense בָּטַל, חָדַל; *to be dainty*, of food; *to be distinguished*, of productions; *to be dear*, *valuable*, of children; metaphor. *to be pliant*, *flexible*, of a rod, i. e. to be tender. Deriv. עָדִין 1 (*fem.* עֲדִינָה), עֵדֶן (*pl.* עֲדָנִים), עֶדְנָה, מַעֲדָן (*pl.* מַעֲדַנִּים), מַעֲדָן (*pl.* ־דַנִּים), and the proper names עֲדִינוֹ, עֲדִינָא, עַדְנָה, עַדְנָא, עֶדֶן, עֵדֶן 2, עָדִין 2.

Pih. עִדֵּן (not used) *to prepare luxury*, *pleasure*, *voluptuousness*, *to cause delight*, *to make voluptuous.* Deriv. the proper names עַדִּין and עֵדֶן in יְהוֹעַדָּן.

Hithp. הִתְעַדֵּן *to give oneself up to pleasure*, *to live voluptuously* Neh. 9, 25.

The stem עָדַן is the Ar. غَدَنَ and غَدَلَ, Aram. עֲדַן, ܥܕܢ; and the organic root lies in עַ־דַן (to be juicy), which is perhaps also in זַן I.

עדן II. (not used) *tr.* transposed from עָנַד, which see. Deriv. מַעֲדַנָּה.

עֵדֶן (from עָדַן I.) *m.* 1. (only *pl.* עֲדָנִים) *delight*, *pleasure*, ἡδονή, Ps. 36, 9; *the dearest*, *most precious*, i. e. tender children Jer. 51, 34, if we should not read here מַעֲדָן; *costly things*, *distinguished garments* 2 Sam. 1, 24. — 2. (only *sing.*; *land of delight*) *n. p.* of a region in an eastward direction (מִקֶּדֶם), in whose garden (גַּן) our first parents lived; fully גַּן עֵדֶן Gen. 2, 15; 3, 23 24, but also עֵדֶן alone Gen. 4, 16 (the figure of a gloriously blooming land generally Is. 51, 3; Ez. 28, 13; 31, 7). Its situation cannot be pointed out now, though it is described in Gen. 2, 10-14. In any respect it is different from עֶדֶן. It was also the pleasure-land of Jehovah 2, 14. East of it was the land of *Nod* in which Cain settled 4, 16. — 3. only with בֵּית in בֵּית־עֶדֶן Am. 1, 5, which is either the modern *Bet el ǵanna* not far from Damascus, or Παράδεισος in the territory of Laodicea (Ptol. V, 15. §. 20).

עֶדֶן (*pleasure-place*) *n. p.* of a locality

or district on the south coast of Arabia, now *Aden* (Ar. عَدَن), the Arabia Felix of the ancients Ez. 27, 23, mentioned along with חָרָן on the Arabian gulf, 12 stations south of Mecca (Assemani B. O. III, 2. p. 563), כַּנֵּה on the south coast of Arabia, among the Greeks *Κάνη* (Ptol. 6, 7, 10), which were places of commercial intercourse between Saba and Tyre. — 2. only in בְּנֵי־עֶדֶן, arising from בֵּית־עֶ׳ = בֵּין־עֶ׳ (see בַּיִת I.), *n. p.* of a district mentioned with גּוֹזָן, חָרָן and רֶצֶף, nothing but Mesopotamian territories 2 Kings 19, 12; Is. 37, 12; and described more exactly as lying in תְּלַשָּׂר, in order to distinguish it from בֵּית עֶדֶן. As this *Beth-* (Ben-, Bne-) *Eden* can only be in Mesopotamia or its neighbourhood by reason of its position in the verse, it may be the district عَكْبَر (Assem. B. O. II, 242) in Mesopotamia; rendered in the Targ. הַדְיַב *Adiabene.*

עֵדָן see עֲדִין and יְהוֹעַדָּן.

עִדָּן (*def.* עִדָּנָא, *du.* or the nearest plural עִדָּנִין, *def.* עִדָּנַיָּא; from עֲדַד to reckon, to measure, to determine, to appoint, with the noun-ending ָן) *Aram. m. time*, present, זְבַן עִ׳ Dan. 2, 8 *to buy time*, i. e. to gain, to have the mastery of it, comp. Lat. emere tempus; אִשְׁתַּנֵּא עִ׳ 2, 9 *the time is changed;* בְּעִדָּנָא דִּי 3, 5 15 *at the time when;* coupled with זְמָן 2, 21; 7, 12; a fixed measure of time, *a year* 4, 13 20 22 29, i. e. 12 months 4, 26, like מוֹעֵד 12, 7 (LXX, *Rashi*, *Ibn Esra*), consequently not *a month* (*Saadia*). In this sense is to be taken עִדָּן וְעִדָּנִין וּפְלַג עִדָּן *one year and two years and half a year*, which is translated in 12, 7 מוֹעֵד מוֹעֲדִים וָחֵצִי and given in 12, 11 as the sum of 1290 days, prop. 1278. In the same manner John (Revelation 12, 14) resolves a time, two times and half a time into 1260 days (11, 3), and also into 42 months (11, 2; 13, 5).

עֲדֶן (contracted from עַד־הֵן) *adverb of time: till now* Eccles. 4, 3; comp. הֵן 2 in לָהֵן Ruth 1, 13, לָהֶן Job 30, 24; Talm. עֲדַיִן the same.

עַדְנָא (*softness*, *tenderness*) *n. p. m.* Ezr. 10, 30.

עַדְנָה (the same) *n. p. m.* 1 Chr. 20, 20; 2 Chr. 17, 14; comp. עֲדִינָא, עֲדִינוֹ, עֲדִין 2.

עֶדְנָה *f. sexual pleasure* Gen. 18, 12.

עֲדֶנָּה (contracted from עַד־הֵנָּה) *adv. of time*, same as עֲדֶן Eccles. 4, 2; comp. עַד־הֵנָּה Num. 14, 19.

עַדְעָדָה (*bordering*, out of עֲדַעַד from עָדַד) *n. p.* of a city in Judah Josh. 15, 22.

עָדַף (*part.* עֹדֵף, *pl.* עֹדְפִים, *fem.* עֹדֶפֶת) *tr. to overspread*, *to cover over*, *to overhang*, i. e. out over a thing, of a curtain Ex. 26, 12 13; metaphor. *to remain over*, of food 16, 23, *to be more than enough*, of money Lev. 25, 27; *to be a surplus*, of persons, followed by עַל Num. 3, 46, or בְּ 3, 48 49; comp. Arab. قَذَفَ to press forward, to strive before, to run before, غدف to be or give in superfluity, to overhang &c.; Aram. עֲדַף to be better, more distinguished. The organic root is עָדַף, which lies also in the Aram. טְפָא.

Hif. הֶעְדִּיף *to have an overplus*, *to have more* or *some remaining* Ex. 16, 18.

עָדַר I. (Kal not used) 1. *intr. to separate*, of a person or thing; *to withdraw*, *to remain behind*, Ar. غَدَرَ and غَدِرَ the same; therefore like the cognates in sense חָסֵר, גָּרַע, *to be wanting*, *to be deficient*, *to be lessened*, *missed.* Inasmuch as all these meanings proceed from the objective conception "to be cut off, abridged, lessened" (see בָּצַר, גָּרַע, חָסֵר), and as it may be paraphrased in reality by חָסֵר, the fundamental signification should be determined accordingly. See Nif. and Pih. — 2. *tr. to cut into*, *to tear into*, *to hew into*, *to dig into*, *to plough*, vineyard-land; hence the Aram. عْبَر to plough. Deriv. מַעְדֵּר.

The two meanings of the verb may be very well referred to one fundamental signification = חָסֵר; and accordingly גָּזַר

and קָצַר may be compared with it in the first instance. The organic root עַ־דַר exists also in דַּר II. and דַּר־א.

Nif. נֶעְדַּר (*part. fem.* נֶעְדֶּרֶת; *fut.* יֵעָדֵר) 1. *to be wanting*, *lacking*, *missed* 1 Sam. 30, 19, 2 Sam. 17, 22, *to remain behind* Is. 34, 16, *to be left behind*, *forsaken* 59, 15, Ar. غدر (to take from, to lessen, to betray), comp. in philosophical language הֶעְדֵּר negatio, privatio, opposite to הֲוָיָה. — 2. *to be digged*, *ploughed*, הֵר Is. 5, 6; 7, 25.

Pih. עִדֵּר (*fut.* יְעַדֵּר) *to let lack* or *be wanting* 1 Kings 5, 7, cognate in sense חִסֵּר.

עָדַר II. (*part.* עֹדֵר, *inf. c.* עֲדֹר) *tr. to arrange*, *to put together in a row*, *to heap together*, *to set in order* 1 Chr. 12, 38, paraphrased in 3 mss. by עֹרְכֵי with allusion to 12, 33 35 36; omitting the object מַעֲרָכָה 12, 33, without the verb being intrans. on that account, or without there being any necessity to take it with the LXX and Vulg. as = עָזַר, or to read לַעְזֹר with 9 mss. The stem is connected with סָדַר, and the organic root תַּר עַ־דַר with that in דַּר III., סַ־דַר, תַּר &c. Deriv. עֵדֶר and the proper names עֵדֶר, עַדְרִיאֵל, עֶדֶר.

עֵדֶר (with *suff.* עֶדְרוֹ, *pl.* עֲדָרִים, *c.* עֶדְרֵי, with *suff.* עֶדְרֵיהֶם; from עָדַר II.) *m.* 1. prop. a putting together, a heaping together; hence a troop, a multitude, commonly *a herd*, with genit. of the kind, as עִזִּים Song of Sol. 4, 1, רְחֵלִים 6, 6, צֹאן Gen. 29, 2, בָּקָר Jo. 1, 18; also without any thing more specific *a flock of sheep* Job 24, 2, in the fold Mic. 2, 12 (according to some), in pasture Ps. 78, 52; which is under a רֹעֶה Is. 40, 11; Jer. 31, 10; fig. of Israel, as the flock of God 13, 17 20; Zech. 10, 3. — 2. (perhaps = מִגְדַּל עֵדֶר) *n. p.* of a city in the south of Judah Josh. 15, 21. — 3. (perhaps = עַדְרִיאֵל) *n. p. m.* 1 Chr. 23, 33. For מִגְדַּל עֵדֶר see מִגְדָּל.

עֶדֶר (*order* viz. El is, from עָדַר II.) *n. p. m.* 1 Chr. 8, 15.

עַדְרִיאֵל (*El is Order*) *n. p. m.* 1 Sam. 18, 19; 2 Sam. 21, 6.

עָדַשׁ (not used) *intr. to be firm*, *hard*, Arab. حَدَسَ, of hard grain, or in its organic root דַּשׁ = עַ־דַשׁ *to pound* or *bruise in pieces*, like רִיפוֹת from רוּף, גֶּרֶשׂ from גָּרַשׂ = גָּרַס, or *to separate*, *to divide*, conseq. = פָּרַד, גַּרְגַּר. Derivative

עֲדָשָׁה (only *pl.* עֲדָשִׁים) *f. lentiles* Gen. 25, 34, Ez. 4, 9, sometimes miswritten שְׂעֹרִים 2 Sam. 23, 11 comp. with 1 Chr. 11, 13; Ar. عَدَس the same. The verb عَدَسَ is a denominat. there. That the sing. is not עָדָשׁ or עֶדֶשׁ is seen from the Mishna.

עוּא (not used) *Aram. tr.* same as Hebr. עָוָה *to bow*, *to bend*. Deriv. עַוָּא (= עִוְיָא).

עַוָּא (*region*, see עִוָּה) *n. p.* of a province conquered by the Assyrians, like אַרְפָּד, הֵנַע, סְפַרְוַיִם, חֲמָת, כּוּתָה, בָּבֶל, רֶצֶף &c. 2 Kings 17, 24; ident. with עִוָּה 18, 34; 19, 13; Is. 37, 13, and in any case situated in the vicinity of Babylon.

עוּב (Kal unused) *intr.* same as עָבָה *to be thick*, of a threshold, a projection; *to be dense*, of a wood, forest; *to be veiled*, *dark*, *obscure*, of a thick cloud. Deriv. עָב 1-3 (*pl.* עָבִים), עָבָה, עָב or עִיב.

Hif. הֵעִיב (*fut.* יָעִיב) *to enwrap in clouds*, *to cover around*, with cloudy darkness Lament. 2, 1; hence the LXX have ἐγνόφωσεν, Syr. ܐܥܡ.

In the stem עָב are united the ideas of thickness, compass, density, to which are annexed those of veiling, covering (comp. כָּשָׂה and כָּסָה), of being enwrapped in clouds, of gloominess, darkness, of cloudy obscurity (comp. אָפֵל, עָלַט, חָשַׁךְ, עָנַן under עָב), whence it is clear that the stems עָב־ה, وَغِبَ, غَبَى, Syr. ܥܡܐ (to veil around, to enwrap in clouds), Hebr. עַם I. (עוּם), עָף II. and רָ־עַף, חָב I., חָף I., חָב־ה &c. hang together. Comp. also Zab. and Syr. ܥܡܛܐ cloud.

עוֹב (only *pl.* עֻבִּים; Dagesh instead

of the lengthened utterance) *m.* same as עָב 3 (1 Kings 7, 6) *a threshold-like projection, an offset* Ez. 41, 26, Targ. סְקוּפָּא.

עוֹבֵד (*one serving, worshipping*, viz. Jah) *n. p. m.* Ruth 4, 17; 1 Chr. 2, 37; 11, 47; 26, 7; 2 Chr. 23, 1; see עֹבֵד, עַבְדְּיָה, אֱדֹם.

עוֹבָל (from עָבַל; *bare district*) *n. p.* of a region of the Joktanite races, then of a tribe dwelling there, coupled with שְׁבָא and אוּזָל Gen. 10, 28; for which עֵיבָל stands in 1 Chr. 1, 22, which might also be pronounced *Ghebal*, coinciding perhaps with the *Gebanites* (south of שְׁבָא) of the classical writers.

עוּג (not used) *tr.* same as חוּג *to encircle, to enclose, to enchase round, to form round*, a cake, bread; Arab. عَاجَ to bend or crooken. Metaphorically *to crooken, to twist*, of slanderers. Deriv. עֻגָה, עֻגָּה, עוּגָה, and the denom. עוּג, מָעוֹג.

עוֹג (i. e. *'Og = Ong* out of עֹנֶג = עֲנָק and this = עֲנָק or עָנוֹק *long-necked, giant*) *n. p.* of a giant-king of Bashan Deut. 3, 11, Josh. 13, 12, whose possessions were taken by the Israelites under Moses, and assigned to the tribe of Manasseh Num. 21, 33; Deut. 3, 3; 1 Kings 4, 19. See עֹנֶג II.

עוּגָב (once עֻגָּב Ps. 150, 4, in several mss. עֻגָב; from עָגַב *to make a lovely sound*) *m. a flute, a reed* Gen. 4, 21; Job 21, 12; 30, 31; Ps. 150, 4, consequently a wind-instrument; either an אַבּוּבָא tibia (Targ.), organum (Jerome), or סוּמְפֹּנְיָה.

עוּגָה (from עוּג) *f.* the original orthography of עֻגָּה, עֻגָה (which see) *a rounded cake*, = מָעוֹג (which see); deriv.

עוּג (*fut.* תְּעוּג, with *suff. fem.* תְּעֻגֶנָּה) denom. *to bake an* עוּגָה, with בְּ *on* Ez. 4, 12.

עוֹד (12 times עֹד; with *suff.* עוֹדֶנּוּ, עוֹדֶינָה, עוֹדֶנָּה, עוֹדְךָ, עוֹדֶנִּי, עוֹדִי [referred as a pl. with suff. to עֵינַיִם Lament. 4, 17, for which the K'ri has עוֹדֵינוּ as referring to men], עוֹדָם, for which is once עוֹד הֵם Is. 65, 24; from עוּד after the form קוֹל) *m.* prop. *continuance, duration, repetition* (from עוּד), iteratio (and therefore with noun-suffixes); but used only as an *adverb:* a) a repetition of an action: *again, once more* (Ar. عاد, Maltese *'ad*), e. g. יָדַע עוֹד Gen. 4, 25 *to know again*, רוּץ עוֹד 24, 20, הָרָה עוֹד 29, 33, חָלַם עוֹד 37, 9, and even after verbs of repetition for the purpose of strengthening the idea, as יָסַף עוֹד 18, 29, שׁוּב עוֹד Jer. 3, 1, and with negatives Gen. 8, 21; Job 7, 10. לֹא עוֹד *not again* Gen. 9, 11. — b) to express the continuance of an action: *continuedly, continually, uninterruptedly*, e. g. בָּכָה עוֹד Gen. 46, 29, Ruth 1, 14, הִלֵּל עוֹד Ps. 84, 5, where it may be sometimes translated *largely, much* &c. — c) the repetition of a like period of time Gen. 7, 4; 8, 10; 29, 27, or a farther, wider, advanced state or operation, e. g. יָסַף עוֹד (*to do*) *more, longer, further* Gen. 37, 5; Is. 23, 12; חָכַם עוֹד Prov. 9, 9 *to become more wise*, i. e. *wiser;* as an addition to what exists, e. g. עוֹד אָח Gen. 43, 6 *another brother still* (besides the well-known ones); 19, 12 *whom hast thou here also* (עוֹד), besides thy household; הֻכָּה עוֹד *to be smitten still farther* (in another place) Is. 1, 5. — d) a continuance of time or action: *till now*, i. e. till the beginning of a new transaction, e. g. עוֹד חַי *does he live till now?* Gen. 45, 3; *still ever, still continued* 29, 7; 31, 14; עוֹד מְעַט Is. 10, 25 *still a little;* עוֹד מְדַבְּרִים 65, 24 *still are they speaking*, i. e. while they yet speak; עוֹד coinciding in this head with עַד (which see). In this sense עוֹד appears with the suffixes (like אַיִן, יֵשׁ), as עוֹדֶנִּי Josh. 14, 11, עוֹדְךָ Gen. 46, 30, עוֹדֶךָ 1 Kings 1, 14, עוֹדֶנּוּ Gen. 18, 22, עוֹדֶנָּה 1 Kings 1, 22, עוֹדָם Ex. 4, 18, for which עוֹד הֵם is in Is. 65, 24. — Compounded with בְּ it appears a) in בְּעוֹד meaning *while yet* Job 29, 5, *while still* Jer. 15, 9, 2 Sam. 12, 22, oppos. to בְּטֶרֶם, and then as a preposition *during* (a time) Gen. 40, 13 *during three days*, בְּעוֹדִי *during me* Ps. 104, 33, i. e. as long as I am, without its having the signification of

a noun on this account. b) with מִן in מֵעוֹד *since*, hence with suff. מֵעוֹדִי *since I am* Gen. 48, 15, מֵעוֹדְךָ *since thou art* Num. 22, 30.

עוֹד *Aram.* the same Dan. 4, 28.

עוּד (Kal only the *fut.* אָעִיד Lament. 2, 13 K'tib) 1. *intr.* same as אוּד (which see) *to circle*, *to wind* or *turn in a circle*, cogn. in sense with אוּל, גּוּל I., חוּל; hence *to repeat*, *to continue*, of time or action; *to increase*, Ar. عَادَ the same. Deriv. עוֹד. — 2. *tr. to surround*, *to enwrap* (in Ethiopic), *to collect about*, this enlargement of the fundamental signification existing in אוּד and חוּל also. — 3. In its organic root עַד same as יָ־עַד I. and עַד (עָדַד) *to appoint*, *to establish*, a statute, law, command; *to promise*, *to determine beforehand*, an occurrence; *to strengthen*, an expression, hence — 4. *to attest*, i. e. to prove as being certain Lament. 2, 13 K'tib (LXX *τί μαρτυρήσω σοι*), but for which the Hifil usually stands; deriv. עַד 6 (=עֵד) in Zeph. 3, 8, עֵד, עֵדוּת, עֵדָה, תְּעוּדָה. — 5. *to set up*, *to raise up*, one sinking; *to give stability*, to one falling (see Pih. II. and Hithp.). — The 2. and 3. leading senses of the stem belong together, and proceed from 1, as is easily seen from the analogy of אוּד, יָ־עַד, עָדַד, קָוָה, חָזַק, חוּל, שָׁרַר; and therefore 1-5 belong together.

Pih. I. עִוֵּד (=עִיֵּד) *to surround*, *to encompass*, *to ensnare* Ps. 119, 61 (LXX, Vulg.), for which is elsewhere 18,5 אָפַף. It is to be explained by signif. 1 of Kal.

Pih. II. עוֹדֵד (*fut.* יְעוֹדֵד) *to give a firm position to*, *to make firm*, *to set upright* Ps. 146, 9; 147, 6; opposite הִשְׁפִּיל. Deriv. the proper name עוֹדֵד.

Hif. הֵעִיד (*part.* מֵעִיד, *inf. abs.* הָעֵד, *fut.* יָעִיד, *ap.* יָעֵד and יָעַד) properly *to strengthen*, a saying, *to attest*, בֵּין . . . וּבֵין Mal. 2, 14 *to be a witness between two;* הֵעִיד בְּ' *to give testimony before* one Am. 3,13, *against* one Deut. 31,28; *to protest to* Gen. 43, 3; *to chastise*, *to punish*, as a testimony of guilt Neh. 3, 15; *to give a command*, *admonition*, *promise*, to one 2 Kings 17, 15; Neh. 9, 34; *to adjure* Ps. 50, 7; with the accus. of a person *to give an honourable testimony*, *to strengthen by proof* Lament. 2, 13 K'ri; but also with עַל of the person Jer. 6, 10; absol. *to take as witness* Is. 8, 2. יְעִידֵנִי Jer. 49, 19 and 50, 44 belongs to יָעַד I.

Hof. הוּעַד *to be definitely announced*, with בְּ of the person Ex. 21, 29.

Hithp. הִתְעוֹדֵד *to hold oneself firm* i. e. *upright*, *to stand upright* Ps. 20, 9 (LXX).

The fundamental signification of the organic root עַד, which is also in יָ־עַד I. and II., is probably *to bind together*, *to interlace*, *to wind together*, like the verbs identical with it גַּד II., גָּד II., אָ־גַד, יָ־חַד, אָ־כַד, עָ־קַד; from which the meanings *to surround*, *to encircle*, *to wind about*, *to put together*, *to unite*, *to collect*, *to make firm*, *to determine*, have proceeded, as may be seen from קָוָה, חָזַק, חוּל. Comp. also the Ethiop. עויד *awid* to surround, to go round, Ar. عود continuing, old.

עוּד *Aram. intr.* same as Hebr. עוּד. Deriv. עוֹד.

עוֹדֵד (= מֹעַ' *one setting up*, *strengthening*, viz. Jah is) *n. p. m.* 2 Chr. 15, 1; 28, 9.

עָוָה (3 *fem.* עָוְתָה, 1 *pl.* עָוִינוּ) *trans.* 1. *to bend*, *to curve* (the way, the walk); hence *to act crookedly*, *perversely*, coupled with חָטָא, הִרְשִׁיעַ Dan. 9, 5, with עַל of the person Esth. 1, 16. Deriv. עָוֹן, עָוֹון and perhaps also עָוֹן Zech. 5, 6, עוֹנָה Hos. 10, 10 K'ri and עַיִן Ps. 73, 7, if it be not better to assume a stem אוֹן=עוֹן for all these. — 2. *to subvert*, *to overturn*, *to destroy*, places, cities, like the Pih. Is. 24, 1; cognate in sense הָפַךְ. — 3. *to twist together*, *to pour together*, in a heap. Deriv. עִי, מְעִי. — 4. *to move in a circle*, about a thing, applied to circular tents, villages of huts, conseq. = חָוָה III. Deriv. the proper name עַוִּית, עַי out of עַוִי, and perhaps also עִי out of עִוִי.

Nif. נַעֲוָה (1 *p.* נַעֲוֵיתִי, *part.* נַעֲוֶה) *to be bent*, *to writhe*, with pain; *to be bent with grief*, with מִן *because of*, Is.

21, 3; fig. *to be disturbed*, of the mind Ps. 38, 7; *to be perverse*, *sinful*, of the heart Prov. 12, 8; *to be perverse* = *bold*, of a woman 1 Sam. 20, 30, if we should not with the LXX read נַעֲרַת for נַעֲוַת (see בֵּן p. 213[b]).

Pih. I. עִוָּה 1. *to subvert*, *to overturn*, champaigns, i. e. to turn them into empty wastes Is. 24, 1, comp. הָפַךְ 1 Chr. 19, 3; *to turn upside down*, נְתִיבָה Lament. 3, 9, i. e. to destroy, to make impassable, subvertere (Vulg.); deriv. עַוָּה. — 2. same as *Pih.* II. עִיָּה; deriv. the proper names עַוָּה, עַוָּה, עַוָּא.

Pih. II. עִיָּה (= עִוָּה) either *to put* or *make into a circle*, *to round*, or from עָוָה meaning like חָוָה III. and קָוָה *to put together*, *to bring together*, *to collect* &c.; deriv. the proper names עַיָּה, עַיָּת, עַיָּא, עַיִּים, עַיּוֹת, עִיּוֹן.

Pih. III. עִוְעָה (contracted from עִוְעֲוָה; not used) *to disperse*. Deriv. עִוְעָה.

Hif. הֶעֱוָה (*inf. abs.* הַעֲוֵה, with *suff.* הַעֲוֹתוֹ) *to make crooked*, *to bend*, דֶּרֶךְ, i. e. *to act perversely* Jer. 3, 21, יָשָׁר (the straight, the right) Job 33, 27; *to sin*, coupled with רָשַׁע 1 Kings 8, 47; נִלְאָה הַעֲוֵה *to endeavour to sin* Jer. 9, 4.

For the explanation of the Hebrew stem compare Ar. عَوَى to wind, to turn, to act perversely, غَوَى to act crookedly, to err, عَفَا to destroy, to reduce to ruins, i. e. to pour or heap into one another confusedly; and אָוָה III. (to wind or turn), גָּבָא II., קָוָה, גָּבָה, גָּפָה may be put along with it: it is also connected with חָוָה III. (which see) meaning to make a thing in a circular form.

עַוָּה *f. destruction*, *overturning*, Ez. 21, 32 [27] *I will make it an overthrow*, *a waste*, *and ruins* (namely the priesthood and kingdom, symbolised by מִצְנֶפֶת and עֲטָרָה).

עַוָּה see עִוָּה and עַוִּים.

עַוָּה (same as חַוָּה 1, חַיָּה in an appellative sense) *n. p.* of a district conquered by Assyria, named along with חֲמָת, אַרְפָּד, סְפַרְוַיִם and הֵנַע 2 Kings 18, 34, or with גּוֹזָן, חָרָן, רֶצֶף, בְּנֵי־עֶדֶן and לָעִיר 19, 12 13, Is. 37, 12 13; perhaps identical with עַוָּא; coupled with בָּבֶל and כּוּתָה 2 Kings 17, 24. In addition to these forms עַוָּה and עַוָּא there appears to have existed a third form עַיָּה, out of which comes the *Gent. pl.* עַוִּים (see עַוִּים 3) 2 Kings 17, 31, the inhabitants of *ʿAva*, *ʿIvah*, *ʿAveh*, *the Avites*, who worshipped the gods נִבְחַז (נִבְחָן, נִבְחַז), תַּרְתָּק (which see), נִבְחַאסֵר (see נִבְחַז). The situation of this territory can hardly be discovered now; but it cannot have lain far from Cutha and Babylon, since the other territories point to Mesopotamia.

עָוֹן see עָוֹן.

עוֹז see עֹז.

עוּז (in Kal only the *inf. c.* לָעוֹז = לְעוּז Is. 30, 2) *intr. to flee*, *to hasten away*, *to hasten*, with בְּ *to*, Is. 30, 2 *to flee* (to betake themselves) *to Pharaoh's protection* (parallel חָסָה), selected to have an assonance with מָעוֹז (from עָזַז). For the stem comp. חוּשׁ, גּוּז, Ar. عَاذَ (which is also construed with ب); perhaps also עִישׁ I.

Hif. הֵעִיז (*imp.* הָעֵז) 1. *to transport in haste*, goods Is. 10, 31, like הֵנִיס (Judges 6, 11; Jer. 4, 2); *to save by fleeing*, *to bring into safety*, with accusat. of the object Ex. 9, 19. — 2. *to go away quickly*, *to flee in haste* Jer. 4, 6; 6, 1.

עוּט I. (*fut. ap.* יַעַט after the form יָקָם) *tr.* 1. same as אוּת I. *to pierce into*, *to engrave*, *to cut in*, *to hew into*, of a stylus, as אֵת (אֶתֶת); *to rush upon a thing*, *to push into a thing*, *to storm*, *to press*, of a bird of prey, a beast of prey; deriv. עֵט, עַיִט, the proper name עֵיטָם. — 2. Metaphor. *to rush*, *to fall upon* or *over* prey, with אֶל 1 Sam. 14, 32 K'ri; 15, 19.

עוּט II. (Kal not used) *intr.* in its organic root עַט equivalent to קָט, קוּץ, בְּ־קָט *to feel loathing*, *to have a disgust at;* comp. Syr. ܚܛܦ in Ethpa. to feel

loathing for one, غَثَّ disgust, loathing, Ar. غَلَطَ the same; hence

Hif. הֵעִיט (*fut. ap.* וַיַּעַט) *to treat contemptuously*, with בְּ of the person 1 Sam. 25, 14 (Targ. וְקַץ בְּ, LXX, Vulg., Syr.), construed with בְּ like קָץ, נָקַט.

עַוִּי see עַוִּים.

עֲוִיָא (= עֲוָיָא, from עֲוָא Aram. = Hebr. עָוָה; with *suff.* עֲוָיָתָךְ = עֲוִיָתָךְ) *Aram. f. perverseness, sin* Dan. 4, 24.

עֲוִיל (only *plur.* עֲוִילִים, with *suff.* -לֵיהֶם; from עוּל II. = עִיל) *m. a child* Job 19, 18; 21, 11, parallel יְלָדִים; Theod., Vulg. and 1 ms. of Kennicott have אֱוִילִים incorrectly.

עֲוִיל (from עָוַל I.) *m.* same as אֱוִיל *a perverse, unrighteous person* Job 16, 11, coupled with רָשָׁע, and = עַוָּל, בֶּן־עַוְלָה.

עַוִּים 1. *n. p. Gent. pl.* of the primitive inhabitants in the hamlets as far as עַזָּה the most southerly border-point of the Canaanites, whom those who had immigrated out of כַּפְתֹּר are said to have destroyed Deut. 2, 23; a thing that took place perhaps but partially, since they are enumerated at a subsequent time as a special tribe along with the five Philistine circles Josh. 13, 3, and a Benjamite city was even termed עַוִּים in addition to others, probably because the remains of this tribe dwelt there 18, 23 (see עַוִּים 2). There was, therefore, a territory עַוָּה (circle, district) in Palestine, in addition to כְּנַעַן, whose inhabitants were called עַוִּים. — 2. *n. p.* of a city in Benjamin Josh. 18, 23, perhaps abridged from עִיר הָעַוִּים, because remains of the Avites lived there; if עַוִּים be not equivalent here to the proper names עַיִּים, עֲוִית, עַוּוֹת, עִיּוֹן. — 3. *Gent. pl.* of עַוָּה = עִוָּה; עַוָּא 2 Kings 17, 31. See עַוָּה.

עֲוִית (from חַוָּה = עַוָּה III.; *hut-village*) *n. p.* of an Edomite city in the east of Moab Gen. 36, 35, 1 Chr. 1, 46, where the K'tib עַיִּוֹת = עַיִּים, עִיּוֹן. The series of hills غُوَيْتَة (Ghuweita) in the east of Moab (*Burckhardt*, Syr. 638) or *Αὔαθα* a locality between Petra and Elath (Steph. Byz.) may be the same.

עָוַל I. (Kal not used) *trans. to turn away, to entangle, to distort*, the straight; *to make perverse, to act perversely*, cognate in sense עָקַשׁ, עִוֵּת, עָקַל; metaphor. *to sin, to commit wrong*, cognate in sense רָשַׁע. Accordingly the stem is = חָבַל I. 3, whence חֶבֶל 2, Syr. ܚܒܰܠ, Ar. عَالَ intr. to turn away, to depart or deviate from the right way, عَبَلَ to twist or knot, a rope; and probably the same organic root is in אָוַל (to אֱוִיל, אִוֶּלֶת), אוּל I., חוּל, יָאַל, יָבַל I. = וָאַל, with the fundamental signification *to twist, to knot, to wind together*, so that one need not assume for אָוַל, as is usually done, the idea of *to be slack*. Deriv. עָוֶל, עַוְלָה, עוֹלָה (עֹלָה), עַוְלָה, עֲוִיל.

Pih. עִוֵּל (*fut.* יְעַוֵּל) *to act perversely, to commit wrong*, Is. 26, 10 *in the land of uprightness* (in the holy land) *he acts wickedly;* מְעַוֵּל Ps. 71, 4 coupled with חוֹמֵץ (חוֹמֵס), and = רָשָׁע; Syr. ܐܰܘܶܠ the same. Deriv. עַוָּל.

עוּל II. (not used) *intr.* same as עִיל, which see. Deriv. עֲוִיל = עִיל.

עַוָּל (from עָוַל I.) *masc. one perverse, wicked, a sinner*, coupled with רָשָׁע Job 18, 21; 27, 7; 29, 17, of judges who pervert justice; = פֹּעֵל אָוֶן 31, 3; Zeph. 3, 5.

עָוֶל (*constr.* עֶוֶל Ez. 28, 18, with *suff.* עַוְלוֹ; from עָוַל I.) *m. perverseness, wickedness, dishonesty;* hence פָּעַל ע׳ Job 34, 32, עָשָׂה ע׳ Ez. 3, 20, הִתְעִיב ע׳ Ps. 53, 2 *to act badly* (in a moral view), i. e. *unrighteously*, of judges Lev. 19, 15, *dishonestly*, of merchants Ez. 28, 18; concrete, *dishonestly acquired gain* Ps. 7, 4.

עוּל (only *part. fem. pl.* עָלוֹת) *intr.* 1. *to be wet, to draw in moisture, to suck, to swallow, to drink*, of calves, lambs or children; hence *to be young, fresh, juicy, tender*, of young sheep (see עָלוֹת) Gen. 33, 13; of children (see עוּל); comp. Ar. غَالَ to swallow, to suck in, hence غِيلٌ a reed-bank (comp. גֹּמֶא = Aram. גְּמִיעַ to

(גַּיְא), غَيْل a valley of springs; comp. also عَلَّ to suck or drink repeatedly. Deriv. עִוֵּל, עֲוִיל, עָלוֹת. — 2. Metaph. *to be well fed, thick, fat,* of milk, flesh &c.; Ar. غَالَ to be thick, pregnant, عَالَ to nourish. — 3. *trans. to suckle,* פָּרוֹת עָלוֹת *milch kine* 1 Sam. 6, 7 10.

Pih. I. עוֹלֵל (not used) *to be very young, tender,* of children; deriv. מְעוֹלָל, עוֹלָל, תַּעֲלוּל, עוֹלֵל (which see), מַעֲלָל 2, without any necessity for assuming a stem עָלַל different in the least from עָל.

Pih. II. עִלַּע (arising out of the reduplicated עִלְעֵל, *fut.* יְעַלַּע) *to swallow, to drink greatly* Job 39, 30; conseq. not from לָעַע.

עוּל (with *suff.* עוּלָהּ; from עוּל) *m. a child,* Is. 49, 15, coupled with בֶּן־בֶּטֶן; *a youngster,* in עוּל יָמִים *a youngster in days,* i. e. in the days of life, opposite זָקֵן 65, 20; comp. עֲוִיל. Arab. عايل, Aram. ܥܘܠܐ and ܥܘܝܠܐ, עוּל and עִיל the same.

עוֹל see עֹל.

עַוְלָה (*fem.* of עָוֶל, poetically lengthened by an accentless *a* עַוְלָתָה Ez. 28, 15; Hos. 10, 3; Ps. 125, 3; comp. זֹאתָה, יְשׁוּעָתָה, עֶזְרָתָה, אֵימָתָה) *f.* same as עָוֶל Job 6, 29; Prov. 22, 28; Is. 59, 3; hence בֶּן־עַ' Ps. 89, 23, *pl.* בְּנֵי עַ' 2 Sam. 3, 34, *a perverse, bad, dishonest man.*

עוֹלָה (poet. עֹלָתָה Job 5, 16; *plur.* עוֹלֹת) *fem.* 1. same as עַוְלָה Is. 61, 8; Job 5, 16; Ps. 58, 3; 64, 7; comp. עַלְוָה. The stem is therefore עָוַל. — 2. (from עָלָה, *plur.* with *suff.* עֹלוֹתָיו) same as מַעֲלָה *a step, staircase, stairs* Ez. 40, 42; plur. 40, 26. — 3. (from עָלָה) meaning *sacrifice, whole burnt-offering,* see עֹלָה.

עוֹלֶה (from עָלָה) *m.* same as מַעֲלָה *a step, stairs* Ez. 40, 40 (LXX, Jerome), like עֹלוֹת 40, 26 and עוֹלָה 40, 42.

עוֹלָל (after the form חוֹתָם, עוֹלָם; *pl.* עוֹלָלִים, with *suff.* עוֹלָלַיִךְ; from עוּל) *m.* same as עוֹלֵל Jer. 6, 11; Lament. 4, 4; Nah. 3, 10.

עוֹלֵל (prop. abridged from מְעוֹלֵל [which see] *part. Pih.* of עוּל, like עֹרֵר, Job 3, 8, עֹנְנָה Is. 57, 3 out of מְעֹרֵר, מְעֹנְנָה, מְאָרֵר; *pl.* עוֹלְלִים, *constr.* עֹלְלֵי, with *suff.* עֹלְלֵיהֶם, עוֹלְלֵיהֶם; see *Fürst,* Concordance s. v.) *m.* same as עוּל, עֲוִיל, *a child,* both one very tender 2 Kings 8, 12, Is. 13, 16, Hos. 14, 1, carried on the arm Lament. 2, 20, and *the boy* that plays on the street Jer. 6, 11, goes into captivity Lament. 1, 5, and asks for bread 4, 4; hence coupled with יוֹנֵק Ps. 8, 3, Jo. 2, 16, Jer. 44, 7, but regarded as different and older 1 Sam. 15, 3; 22, 19; the plur. = בָּנִים Ps. 17, 14.

עוֹלֵלוֹת see עֹלֵלוֹת.

עוֹלָם (sometimes עֹלָם, from עָלַם I. after the form אוֹצָר, with *suff.* עֹלָמוֹ, *pl.* עוֹלָמִים, *constr.* עוֹלְמֵי) *m.* prop. the veiled, concealed, dark, distant; of unlimited time, whether past or future, and therefore 1. *time past,* Ps. 139, 24 *in the way of the past,* i. e. in which ancestors walked; Jer. 6, 16; 18, 15; אֹרַח ע' Job 22, 15 *path of the past,* i. e. in which sinners went before; יְמֵי ע' Am. 9, 11, יְמוֹת ע' Deut. 32, 7 *days of old,* hence a genitive to גְּבוּל Prov. 22, 28, פִּתְחֵי Ps. 24, 7, מֵתֵי 143, 3, עַם Ez. 26, 20, where it may be rendered *old, very old, former* &c.; מֵעוֹלָם *of old, from ancient times* Is. 42, 14 and 57, 11 with a retrospect at the close of the exile to the beginning, like חָרְבוֹת עוֹלָם 58, 12 and 61, 4 *the ruins since the fall of Judah.* — 2. time future, hence *eternity, everlasting times, perpetual duration,* as בְּרִית עוֹלָם Gen. 17, 7 *covenant of eternity,* i. e. standing for all future, and therefore a genitive to אֲחֻזָּה 17, 8, חֹק Ex. 12, 14; שְׁנַת עוֹלָם Jer. 51, 39 *sleep of eternity,* i. e. for all future, viz. death; בֵּית עוֹלָם Eccles. 12, 5 *the grave;* חַיֵּי עוֹלָם Dan. 12, 2 *life after the resurrection.* Hence adverbially לְעוֹלָם Ps. 104, 5, Eccles. 1, 4, or merely עוֹלָם Gen. 49, 26, Ez.

36, 2 *for ever*, to denote continuance, in a stronger form עַד־עוֹלָם 1 Sam. 2, 30; 2 Sam. 7, 16; 1 Chr. 17, 12; Ps. 18, 51. It is duration without end in Gen. 3, 22; Job 7, 16. Eternity of both past and future is expressed by מֵעוֹלָם וְעַד עוֹלָם Ps. 90, 2. — 3. a time future conditioned by the context or by the nature of the subject: a) *duration of life*, *lifetime*, from the present point of time onward, as עֶבֶד ע׳ Deut. 15, 17; of families, races, peoples 1 Sam. 2, 30; 13, 13; 2 Sam. 7, 16; also of animals Job 40, 28. Here belongs also עַד־עוֹלָם 1 Sam. 1, 22; 2 Sam. 3, 28. b) *continuance*, *duration* Ps. 5, 12; 31, 2; 73, 12; שִׂמְחַת ע׳ *continual joy* Is. 35, 10. c) *a definite duration of time*, *a long time*, whose termination is sometimes specified Is. 32, 14 15. — 4. *eternity*, i. e. without beginning and end, applied to God alone Gen. 21, 33, Is. 40, 28, Dan. 12, 7, and always to be rendered *everlasting*. — 5. A rhetorical or poetical hyperbole, in wishing for long life or in saluting kings 1 Kings 1, 31; Ps. 45, 7; 61, 8; Neh. 2, 3. Other formulas of a similar kind stand elsewhere Ps. 72, 5 17; 89, 37. — The plur. עוֹלָמִים is also used in almost all the preceding meanings: *earlier* (old) *times* i. e. *time of old* Is. 51, 9; Dan. 9, 24; Eccles. 1, 10; *later times*, *remote future* Ps. 77, 6; *continuance* Is. 26, 4, — 6. *the world*, like חֶלֶד (which see), Greek *αἰών*, only in Eccles. 3, 11 (Vulg.), i. e. worldliness, like *κόσμος* 1 John 2, 15, Ephes. 2, 2, Talm. עוֹלָם הַזֶּה, Ar. دُنْيَا (world, worldly-mindedness; but this gives no suitable sense (see therefore עֶלֶם).

עוּם I. (not used) *trans. to cover*, *to veil round*, *to enwrap*, connected with עִיב, עוּף II. or rather identical with them, Syr. ܥܡ to veil, enwrap in clouds, to envelop in darkness; hence *to darken round*, e. g. what is shining; Arab. غَمَّ to cover, to enclose, to darken, to make gloomy. Yet עָמַם II. is rather used instead; the Aram. עֲמַם, Arab. غَمَّ also existing, without being different from it.

Hof. הוּעַם (*fut.* יוּעַם) Lament. 4, 1 see עָמַם.

עוּם II. (not used) *intr. to glow*, *to burn*, of the east wind; Ar. غَامَ to gape, to thirst. Identical in its organic root עַם with חַם, הַם, Aram. אֲ־כַם. Deriv. עְיָם.

עוֹן I. (not used) *intr.* same as אוֹן I. *to breathe*, *to blow*, therefore figur. 1. *to be empty*, *transient*, *null*, cognate in sense הָבַל; 2. *to be sinful*, *wicked*, *false*; 3. *to be idolatrous*, *heathenish*. All three meanings are closely connected, as may be seen under אוֹן I. and הָבַל; and for the organic root עַן a Semitic and extra-Semitic comparison is found in the identical אַן I. (אוֹן), אָנָה I., אַךְ, הֵן, הוּן (הוּן) I. &c. Deriv. עָוֹן, עוֹנָה 2., עֵין = עָוֹן and probably also עָנָן.

עוֹן II. (not used) *intr.* 1. prop. *to bend*, *to settle;* hence *to dwell*, *to abide*, of men and of God; *to have a lair*, of animals; metaphor. *to find protection*, *refuge*. In its organic root עַן the stem is identical with חָנָה I. (which see). Deriv. מָעוֹן, מְעוֹנָה and מוֹנָה, מְעִין 2, the proper names מְעוֹנֹתַי, מָעִין, מָעוֹן, מְעוֹן, מְעוֹן. — 2. *to cohabit*, *to consummate marriage*, which may lie very well in עַן = עָנָה II., כָּנַע. Farther חָנַן I., אָנָה II. &c. may be also compared. Generally comp. שָׁכַב עִם and כָּרַע עַל. Deriv. עוֹנָה 1.

עוֹן III. (not used) *intr. to run*, *to flow*, *to spring*, of water, Arab. عَانَ, metaph. *to weep*. The identification of this with עוֹן II. in the fundamental signification "to bend, to bend in, to sink in" of the form of the eye and a spring, is sufficiently refuted by the clear meaning of the Arab. عَانَ, as well as by other linguistic analogies. Deriv. עַיִן 1-3. and the denomin. עַיִן, מַעְיָן, עֵינָה, מְעוֹן 3; the proper name עַיִן, and this in עֵין גֶּדִי, עֵין חַדָּה, עֵין־דּוֹר, עֵין־דֹּאר, עֵין־גַּנִּים

עֵין עֶגְלַיִם, עֵין מִשְׁפָּט, עֵין חָצוֹר, חֲרוֹד, עֵין תַּנִּים, עֵין שֶׁמֶשׁ, עֵין רִמּוֹן, עֵין רֹגֵל, עֵינָה, עֵינָן, עֵינָם, עֵינַיִם; עֵין־תַּפּוּחַ and (Samar. version); עָנֵם, עָנִים.

עָוֹן (seldom עָווֹן 2 Kings 7, 9, Ps. 51, 7, *constr.* עֲוֹן, seldom עֲווֹן 1 Chr. 21, 8, with *suff.* עֲוֹנִי, עֲוֹנוֹ, עֲוֹנֵנוּ; 1 *plur.* עֲוֹנִים, only with *suff.* עֲוֹנֶיךָ, עֲוֹנֵינוּ; 2 *pl.* עֲוֹנוֹת, עֲוֹנֹת, with *suff.* עֲוֹנוֹתַי, עֲוֹנֹתֵיכֶם) *m.* 1. *perverseness* (comp. Aram. עֲוָיָא), hence metaphor. *sin*, *guilt*, *crime*, of a people or race Gen. 15, 16. Is. 27, 9, Hos. 7, 1, of an order Lament. 4, 13; coupled with פֶּשַׁע Ex. 34, 7 and חַטָּאת Deut. 19, 15; increased in force עֲוֹן חַטָּאת Ps. 32, 5. The forgiving or expiating of sin is expressed by נָשָׂא Ex. 28, 43, כִּפֶּר Ps. 78, 38, הֶעֱבִיר 2 Sam. 24, 10, סָלַח Num. 14, 19, לֹא חָשַׁב לְ Ps. 32, 2, לֹא זָכַר Is. 64, 8, לֹא מָצָא לְ Hos. 12, 9, רָצָה Lev. 26, 41, כִּסָּה עַל Neh. 3, 37, טִהַר מִן Jer. 33, 8, נִקָּה מִן Num. 5, 31, פָּדָה מִן Ps. 130, 8; and vice versa *to punish sin* or *to punish one on account of sin* is called יִסַּר אִישׁ עַל עָ׳ Ps. 39, 12, הִזְכִּיר עָ׳ Ez. 29, 16, פָּקַד עָ׳ Num. 14, 18, שִׁלֵּם Jer. 32, 18, פָּגַע בְּ Is. 53, 6. The supplementing genitive denotes either him who commits sin Ex. 20, 5, or the object respecting which one sins Num. 18, 1, Josh. 22, 17, or the consequence brought about by it, as קֵץ Ez. 21, 30, חֶרֶב Job 19, 29, פְּלִילִים (the punishment of judges, condemnation) 31, 11 (comp. 1 John 5, 16 ἁμαρτία πρὸς θάνατον), effected by a thing Is. 57, 17; Ez. 7, 19 *a stumbling-block of sin.* — 2. *the oppression*, *suffering*, *misfortune*, arising from crime, עֲוֹן עָקֵב Ps. 49, 6 *the suffering by a supplanter* or *enemy; pain* 31, 11, by which strength is weakened; *misfortune*, *destruction*, *punishment*, as the consequence of sin Gen. 19, 15; Is. 5, 18; עַוְלָה Hos. 10, 13 and חַטָּאת Zech. 14, 19, Prov. 21, 4 being so used also.—With regard to the derivation עָוָה has been commonly looked upon as the stem, and the fundamental signification twisting, perverseness has been given to it; but though the idea of sin, guilt &c. may very well come from this verb-idea, yet the occurrence of עוֹן Zech. 5, 6 (LXX, Syr.), עוֹנָה Hos. 10, 10 K'ri, and עָיִן Ps. 73, 7 in a like sense, and the fact that עָוֹן generally agrees with אָוֶן (which see) almost completely, favour our adoption of the stem עוּן I. = אוּן I.

עָוַן (part. עֹוֵן 1 Sam. 18, 9 K'tib) for עָיַן, denomin. from עַיִן; see עָיַן.

עוֹן (with *suff.* עוֹנָם) *masc. sin*, *guilt*, symbolically filling the אֵיפָה Zech. 5, 6 (LXX, Syr.), for which, however, עֵינָם is commonly read.

עוֹנָה (with *suff.* עֹנָתָהּ, *pl.* with *suff.* עוֹנֹתָם) *fem.* 1. (from עוּן II.) *cohabitation*, *lying with*, concubitus Ex. 21, 10, comp. זָבַל and זְבוּל; Arab. عوان nupta. — 2. same as עוֹן, עָוֹן *sin*, *crime*, metaph. *an idol* Hos. 10, 10 K'ri, either a mere collateral form of עָוֹן, or from עוּן I. = אוּן.

עִוְעֶה (contracted from עֲוַעֲוָה, and this a reduplication of עָוָה; only *plur.* עִוְעִים) *masc. perverseness*, *confusion*, of spirit, *thoughtlessness* Is. 19, 14.

עוּף I. (*part. f.* עָפָה, *pl.* עָפוֹת; *inf. constr.* עוּף, *fut.* יָעוּף, *apoc.* יָעַף, in pause יָעֹף) *intr. to fly*, of the eagle Hab. 1, 8, Prov. 23, 5, of יֶלֶק after the last skin Nah. 3, 16, cogn. in sense with דָּאָה (Deut. 28, 49); figur. of an enemy, *to rush rapidly*, with בְּ *to* a thing Is. 11, 14; *to come flying to*, of שָׂרָף 6, 6; metaph. *to fly*, of the eyes to a thing, i. e. *to look at directly* Prov. 23, 5 K'tib (where the K'ri has Hif.); of a book Zech. 5, 1, i. e. *to spread out;* הִגְבִּיהַּ עוּף Job 5, 7 *to fly high*, of בְּנֵי רֶשֶׁף (which see); *to float*, *to fly covering*, of female birds protecting their young Is. 31, 5, coupled with גָּנַן עַל, where עַל is also to be supplied to עָפוֹת (cognate in sense רָחַף); of the flight of clouds and doves 60, 8; of God's being borne upon Cherubim 2 Sam. 22, 11; *to hasten away*, of a dream Job 20, 8, of an arrow Ps. 91, 5; *to fly away*, of life. Deriv. עוֹף.

Pih. I. עוֹפֵף (*part.* מְעוֹפֵף, *infin.* with

suff. עוֹפְפִי, *fut.* יְעוֹפֵף) 1. *to fly repeatedly*, as a usual thing Gen. 1, 20; Is. 6, 2; of שָׂרָף 14, 21; 30, 6. — 2. with עַל *to swing above* or *before*, *to brandish*, e. g. חֶרֶב Ez. 32, 10.

Pih. II. עִפְעֵף (not used) *to flutter*, *to move to and fro*, of the eye-lashes, i. e. to open and close them repeatedly. Derivat. עַפְעַף.

Hif. הֵעִיף (*fut.* יָעִיף) *to make fly away*, עֵינַיִם, with בְּ *to* Prov. 23, 5 K'ri.

Hithp. הִתְעוֹפֵף (*fut.* יִתְ־) *to fly away*, *to vanish*, *disappear*, כָּבוֹד Hos. 9, 11.

The stem עָף also lies in the Ar. عاف (to float in the air), Aram. עָף, ܥܳܦ, whence עוֹפָא, ܥܽܘܦܳܐ; and the fundamental signification seems to be, *to be moveable*, *lively*, *rapidly moving*, metaphor. *to glitter*, *glimmer*, *burn*, after the analogy of פָּרַח, נָץ, נִצָּה II. &c., so that the organic root is also found in יָעַף (see הוּעָף Dan. 9, 21 and the noun תּוֹעָפוֹת) and הוּה I. (where the comparison is given at length).

עוּף II. (only 2 *p. fut. sing.* תָּעֻפָה = תָּעוּף according to Kimchi) *intr.* 1. *to be covered*, by obscurity, darkness Job 11, 17, Syr. ܥܳܦ trans.; but it is better to read here with the Targ. and Pesh. תְּעָפָה = תְּעוּפָה with the sense of מוּעָף, מָעוּף, עֵיפָה, so that it is a noun. — 2. (not used) *tr. to cover about*, *to wrap*, like עָב which is ident. with it; metaphor. *to be gloomy*, *dark*, עָב (a noun), אָפֵל (see עָב), עַלְטָה, חֹשֶׁךְ proceeding from a like fundamental signification. Deriv. עֵיפָה I., מוּעָף, מָעוּף, תְּעֻפָה. — 3. (*fut. apoc.* יָעַף, to distinguish it from יָעָף of עוּף I.) *to be weary*, *weak*, *pining*, *perishing* 1 Sam. 14, 28 31; Judges 4, 21; ident. in its organic root with יָעֵף, עָיֵף, and proceeding from the idea of veiling, covering, enwrapping, as in עָטָה, עָטַף, עָלַף. Syr. ܥܳܦ the same, Ethpa. to pine away.

עוֹף (from עוּף I.) *m.* what flies, floats, therefore *a bird*, collect. *fowl*, *birds*, volucres, construed with the pl. Jer. 4, 25, Ez. 31, 6, or the sing. Gen. 1, 20, Job 12, 7; contrasted with רֶמֶשׂ Gen. 7, 23, חַיָּה Lev. 17, 13, בְּהֵמָה 11, 46 (oppos.); the inhabitants of the air or sky, hence עוֹף הַשָּׁמַיִם Gen. 1, 30, 2 Sam. 21, 10, Ps. 104, 12, Eccles. 10, 20, while the more exact description by עוֹף כָּנָף *winged fowl*, alites, appears in Gen. 1, 21 and Ps. 78, 27, as צִפּוֹר כָּנָף is also used Deut. 4, 17; Ps. 148, 10; conseq. ע׳ alone is not to be translated *the winged*, alites. ע׳ הָרִים *the birds building their eyries on high mountains* Ps. 50, 11; also applied to birds of prey 2 Sam. 21, 10, for which עַיִט usually occurs.

עוֹף (*def.* עוֹפָא) *Aram. m.* the same Dan. 2, 38; 7, 6.

עוֹפַי *n. p. m.* Jer. 40, 8 K'tib; see עֵיפַי.

עוּץ I. (only *imp. pl.* עֻצוּ) *tr.* same as יָעַץ (which see) prop. *to fasten*, *to make firm*, *to support;* therefore figur. *to determine firmly*, *to decide*, *to recommend*, עֵצָה Judges 19, 30; Is. 8, 10; Ar. عاط the same. Deriv. the proper name יְעוּץ.

Hif. הֵעִיץ (*fut.* יָעִיץ) *to advise*, *to give advice*, with accus. of the person Ex. 18, 19 (אָעִיצְךָ) cod. Samar. and Num. 24, 14 cod. Sam.

עוּץ II. (not used) a stem assumed for the proper name עוּץ, where the Ar. غاط *to be sandy*, *soft*, of the ground, or عاص *to be thick*, of the growth of a tree, is compared.

עוּץ (from עוּץ II.) 1. *n. p.* of a son of Aram Gen. 10, 23, said like Aram to be a descendant of Shem 1 Chr. 1, 17; then the name of an Aramaean tribe and region belonging to the Lebanon-parts. This עוּץ may be still preserved in the district *el-Ghutha* (غوطة) near Damascus. — 2. *n. p.* of a son of נָחוֹר Abraham's brother Gen. 22, 21, and conseq. of a Chaldean tribe and territory in the Euphrates-parts, afterwards incorporated with the Syrian Aramaeans. — 3. *n. p.* of a son of שֵׂעִיר, ancestor of the חֹרִים Gen. 36, 28, 1 Chr.

1 42, and conseq. of an Edomite tribe and district. — All three tribes (the Horites, Edomites and Uzzites) gradually intermingled, as they proceeded from one mother-stem. Edom itself is poetically named אֶרֶץ עוּץ Lament. 4, 21, or עוּץ is adduced as Edomite along with Edom Jer. 25, 20; and as the inhabitants of *Uz* are reckoned among the בְּנֵי קֶדֶם i. e. those of Arabia Deserta Job 1, 3, Uz seems to have been the east of the great Arabian desert that runs into the land of the Chaldeans, and in the south of Edom. The LXX writes *Αὐσῖτις*, *Αὐσῖται*; and Ptol. (V, 19) places *Αἰσῖται* in the Syrian desert not far from the Euphrates.

עוּק (Kal not used) *tr. to press about, to enclose, to encircle*, metaphor. *to oppress*, comp. צוּק; ident. in its organic root עַק with that in עָקָה. Deriv. עָקָה, מוּעָקָה.

Hif. הֵעִיק (*part.* מֵעִיק, *fut.* יָעִיק) *to wind about, to go round*, of a threshing machine (עֲגָלָה), which was drawn about on the threshing-floor (עַל־גֹּרֶן) full of sheaves (הַמְלֵאָה לָהּ עָמִיר) Am. 2, 13, where עַל־גֹּרֶן has either fallen out after הָעֲגָלָה, or is included in the sentence; comp. Is. 28, 27, where סָבַב stands instead; *to embrace, to press about, to enclose*, תַּחְתֵּיכֶם *your standing-place* Am. 2, 13, comp. סָגַר תַּחַת (Gen. 2, 21) to close up in the place of. We should not therefore read מֵפִיק and תָּפִיק.

עָוַר (Kal not used) *intr.* prop. *to be wrapped up, covered, veiled*, of the eyes; hence *to be closed, to be blind*, oppos. to פָּקַח to have (the eyes) open, i. e. *to see*. It should be put with עָבַר II., אָבַר II. (which see), אָפַר II., עָפַר II., in organic root and fundamental signification.

Pih. עִוֵּר (*fut.* יְעַוֵּר) 1. (not used) *to be firmly closed*, of the eyes; mentally, *to be closed up, obstinate;* deriv. עִוֵּר (adj.), עַוֶּרֶת, עִוָּרוֹן. — 2. *to make blind, to blind* 2 Kings 25, 7; Jer. 39, 7; 52, 11; figur. *to bribe*, i. e. to close up the eyes of a judge with a bribe Ez. 23, 8; Deut. 16, 19; Aram. עַוַּר, ܥܰܘܰܪ the same.

For the fundamental signification of the stem comp. عَمِيَ (to be veiled, obscure, blind, II. and IV. to blind), كَمِهَ (to be dark, blind), where the idea of blindness has proceeded from that of covering, closing. The Ar. عَارَ, عَوِرَ means prop. to be blind, and then to be one-eyed.

עִוֵּר (*pl.* עִוְרִים) *adj. m.*, עִוֶּרֶת (*pl.* עִוְרוֹת) *f.* 1. *blind*, i. e. having the eyes closed or covered, then a noun Lament. 4, 14; a bodily defect like פִּסֵּחַ Lev. 21, 18; Jer. 31, 8. The עִוְרִים and פִּסְחִים were forbidden to come into the temple (Acts 3, 2; John 9, 1); which prohibition is referred to David 2 Sam. 5, 6 8. Opposite פִּקֵּחַ (having open eyes, seeing) Ex. 4, 11; therefore פָּקַח to become seeing again Is. 35, 5; 42, 7; Ps. 146, 8. — 2. Figur. *senseless, obstinate* Is. 29, 18; 42, 19; *helpless, not seeing one's way* 42, 16; *spiritually blind* 43, 8; Aram. עַוִּיר, עַוִּר, ܥܰܘܝܳܪܳܐ.

עוּר I. (not used) *tr. to hollow out, to deepen, to dig out*, a place for hiding, burying in &c.; ident. in the organic root with כַּר I. (כּוּר), כָּרָה I., אָ־כַר, קָר I., דָּ־קַר, נָ־קַר &c.; Arab. عَارَ the same, and to be deep, whence غَارٌ a hole. Deriv. מְעָרָה.

עוּר II. (not used) *tr.* 1. *to surround, to encircle, to enclose*, a district; ident. in its organic root עַר with כַּר II. (כָּרַר), קָרָה (to קִרְיָה), or perhaps with כַּר I. (כָּרַר), קָר II. (קוּר). Deriv. עִיר 1, עָר 1, עִיר 2, the proper names עָר, עִיר in cod. Sam., עִירָם; on the contrary, the proper names יָעִיר, יָעוּר belong to יַעַר from יָעַר (which see). — 2. *to draw about, to cover, to clothe*, of the skin, proceeding from the fundamental signification *to enclose*, and therefore connected with עָרַר remotely. Derivat. עוֹר I. (עֹר). —

3. Like צוּר I. *to close in straitly*, *to enclose;* deriv. עִיר 3, עָר 2.

עוּר III. (only *part.* עֵר, *imp.* עוּרָה, עוּרִי; *fut.* יָעוּר K'ri Job 41, 2 with the meaning of יָעִיר K'tib) 1. *intr. to be awake*, *astir*, *to wake*, oppos. יָשֵׁן (*to be lax*, *weary*, *to sleep*) Song of Sol. 5, 2; *to awake*, of God, i. e. to awake to action Ps. 44, 24 (comp. 78, 65); *to be impelled*, to a thing, *to be aroused*, imper. as an exclamation, *Up!* age! Judges 5, 12; Is. 51, 9; *to be encouraged*, to action, of men 57, 9; *to assist actively*, with אֶל of the person 7, 7, *to meet actively* 59, 5; with עַל *to move against one in a hostile manner* Zech. 13, 7, comp. הֵעִיר עַל Is. 13, 17. — 2. *tr. to stir up*, *to excite*, with accus. Job 41, 2 K'ri, for which, however, the K'tib has more exactly יְעִירֶנּוּ (Hif.). — 3. *to call upon*, arising from the idea of being excited and moved, or being restless; hence עֵר וְעֹנֶה Mal. 2, 12 *an invoker and answerer*, a proverbial expression for every living thing, like the Arab. الداعِ والمجيب a caller and answerer (see vit. Tim. 1, 108); comp. Pih. III. עוֹעֵר and also Hifil. But in this sense עֵר may be = גֵּעֵר. Deriv. the proper names עֵר, עֵרִי, עִירָא, עֵרָן, עִירִי, עִירוּ, עִירִי.

Nif. נֵעוֹר (after the form נָקוֹם for נָקוֹם, like נָמוֹל for נִמּוֹל; *fut.* יֵעוֹר) *to be raised up*, *to arise*, with מִן of the place *whence* Zech. 2, 17 [13]; *to be awaked*, with מִן, *to awake* Job 14, 12; *to be aroused*, *stirred up*, to an undertaking Jo. 4, 12; Jer. 6, 22; *to rise*, of a storm 25, 32. תֵּעוֹר Hab. 3, 9 see עור IV.

Pih. I. עוֹרֵר (*imper.* with accentless *a* עוֹרְרָה, *fut.* יְעוֹרֵר, יְעֹרֵר) *to excite*, *to put into motion*, לִוְיָתָן (= נָחָשׁ בָּרִחַ) Job 3, 8, with לְ *whither* Is. 14, 9; *to bring into rebellion*, with עַל *against one* Zech. 9, 13; *to excite*, *to stir up*, love Song of Sol. 2, 7; 8, 4; *to put into a state of restlessness* or *confusion*, אַרְמְנוֹת Is. 23, 13; *to awake*, out of sleep Song of Sol. 8, 5; metaphor. *to brandish*, חֲנִית 2 Sam. 23, 18, שׁוֹט, with עַל *against* one Is. 10, 26.

Pih. II. עַרְעֵר (*inf. abs.* עַרְעֵר) *to jolt* or *push against one another*, of a wall; hence *to scatter*, Jer. 51, 58 *the broad walls of Babylon shall be laid in utter ruin.* Deriv. the proper names עֲרֹעֵר, עֲרוֹעֵר, עֲרֹעוֹר; but see ערר I.

Pih. III. עֹעֵר, עוֹעֵר (contracted from עַרְעֵר; *fut.* יְעֹעֵר) *to cry*, זַעֲקַת שֶׁבֶר (*a cry of destruction*) Is. 15, 5. The meaning is to be explained according to Kal 3.

Hif. הֵעִיר, *part.* מֵעִיר, *inf.* הָעִיר, with בְּ *a preposition* בָּעִיר Ps. 73, 20, *fut.* יָעִיר, *ap.* יָעֵר) 1. *to awake*, out of a sleep-like state Zech. 4, 1, *to excite*, *to entice forth*, אַהֲבָה Song of Sol. 2, 7, קִנְאָה Is. 42, 13, coupled with עוֹרֵר; *to rouse up* Is. 41, 2; Jo. 4, 9; *to excite* Is. 41, 25; 45, 13, commonly אֶת־רוּחַ פּ' *the spirit of one* (to a thing) 2 Chr. 36, 22; Ezr. 1, 5; Hag. 1, 14; *to waken*, the ear Is. 50, 4, i. e. *to make attentive*, to cause to observe; *to summon up*, i. e. to make one appear, with accus. *whither* Dan. 11, 2, commonly with עַל of the person *against*, and the accus. of the object Jer. 50, 9; Is. 13, 17; Dan. 11, 25 *and he will summon up his might and his spirit against the king of the south;* הֵעִיר מִן *to order from* Jo. 4, 7; seldom הֵעִיר עַל *to keep watch over* Job 8, 6 = שָׁקַד עַל (Jer. 31, 28); *to guard*, with accus. Deut. 32, 11; *to raise* Hos. 7, 4. — 2. *intr. to awake* Ps. 35, 23, with לְ *to;* בָּעִיר by syncope from בְּהָעִיר *in awaking*, in order to judge Ps. 73, 20, and so according to some הָעִ' שַׁחַר *to waken with the dawn* 57, 9, which, however, is better rendered "*to awake the dawn*" (*Rashi*).

Hithp. I. הִתְעוֹרֵר (*part.* מִתְעוֹרֵר, *fut.* יִתְעוֹרֵר) *to stir up oneself*, *to rouse oneself* Is. 51, 17; *to be zealous* (to come forth from torpidity) 64, 6; with עַל *to rebel against* Job 17, 8; *to be excited*, with joy, *to exult* 31, 29.

Hithp. II. הִתְעַרְעֵר *to be jostled* or *dashed together* Jer. 51, 58.

עוּר IV. (in Kal only an infin.-noun with an appended accentless ־ָה, עֹרָה Is. 32, 11, as פְּשֹׁטָה, רְגָזָה, חֲגֹרָה are poetical nouns) *intr. to be naked*, *bare*,

of the pudenda; *to be taken off*, of skin, leather, hide, dress, coupled with פָּשַׁט Is. 32, 11; *to be empty*, *open*, of space; *to be taken off*, *peeled*, of chaff. Identical in its organic root עָר, Arab. عَارَ (hence عَارٌ nuditas), with עָר־ה, Arab. عَرِيَ, עַר (see עָרַר), remotely with גָּר־ע (which see). Deriv. עוֹר (עֹר, according to some), מָעוֹר, Aram. עוּר.

Nif. נֵעוֹר (after the form נָקוֹם, *fut.* תֵּעוֹר) *to be bared*, of a bow, by its being taken out of its case Hab. 3, 9 (see עֶרְיָה).

Pih. I. עוֹרֵר in Is. 23, 13 see עוּר III.

Pih. II. עִרְעֵר in Jer. 51, 58 see עוּר III.

Hithp. הִתְעַרְעֵר in Jer. ib. see עוּר III.

עוּר V. (not used) *intr.* to be moist, to draw in moisture; hence *to suck*, of young animals; ident. in its organic root with גּוּר V. Deriv. עוּר 2 and עַיִר I. (= גּוּר); but see עוּר VI.

עוּר VI. (not used) *intr. to glow*, *to be heated*, *to be hot*, *seething*, *boiling*, *bubbling up*, Arab. غَارَ and وَغَرَ the same; ident. in its organic root with גָּר IV. and with those in חָר, בָּ־עַר, חָר־ה, בָּ־חַר I. in its fundamental signification. Metaphor. *to run in a heat*, *quickly*, Ar. عَارَ the same, comp. דָּלַק; *to assail one with fury* or *heat*, *to attack as an enemy*; *to be warm*, *angry*; *to be in distress*; غَارَ and وَغَرَ in their derivatives being metaphorically applied in a similar way. Deriv. עַיִר 2 and according to some עַיִר 1. But the assumption of such a verb in Hebrew is problematical, since the other stems with their meanings are sufficient.

Hif. הֵעִיר (only *part.* מֵעִיר) *to heat*, calefacere Hos. 7, 4; but see עוּר III.

עִיר as a noun, see עָר.

עוּר (*def.* עוּרָא) *Aram. m. chaff*, of corn Dan. 2, 35, prop. husk, connected with עוּר IV. and denoting what is peeled off, separated; Syr. ܥܘܪܐ, Arab. عَايِرٌ, عُوَارٌ the same. Comp. ψακάς, ψῶκος, from peeling off, rubbing off.

עוֹר and עֹר (with *suff.* עוֹרִי, עוֹרוֹ, עוֹרְנוּ, עוֹרָם; *pl.* עוֹרוֹת, עֹרֹת, with *suff.* עֹרֹתָם) *masc.* 1. *the skin*, of a man Job 10, 11, of animals 40, 31, *leather*, corium Gen. 3, 21, Lev. 4, 11, either with the genitive of the animal, as תַּחַשׁ Num. 4, 8, אֵילִים Ex. 26, 14, גְּדָיֵי Gen. 27, 16; or the genitive of the material, as כְּתֹנֶת Gen. 3, 21, כְּלִי Num. 31, 20, מְלָאכֶת Lev. 13, 48, אֵזוֹר 2 Kings 1, 8 &c. To עוֹר are applied covering (הִלְבִּישׁ) Job 10, 11, overlaying (קָרַם) Ezek. 37, 6 of the flesh; hence עוֹר בָּשָׂר is often used Lev. 13, 2 3 4 11 28 39, or a sticking (צָפַד) to the bones Lament. 4, 8, a drawing off (גָּזַל, הִפְשִׁיט) from the body as a figure of complete plundering Mic. 3, 2 3; it being also applied to the gums of the teeth Job 19, 20, and the skin of the face Ex. 34, 29. The fundamental signification is *coating*, *covering*, from עוּר II., though it may also be referred to עוּר IV. (which see). Poetically = בָּשָׂר, i. e. *body* Job 18, 13 and 19, 20, in which sense occurs the old proverb עוֹר בְּעַד עוֹר *skin for skin*. Phenic. ערת the same. — 2. Only pl. עֲיָרִים Is. 30, 6 K'tib, same as עַיִר I. (which see), therefore from עוּר V. — 3. Perhaps a ground-element in the pl. עָרִים and = עִיר 1.

עִוָּרוֹן *masc. blindness*, Deut. 28, 28; metaphorically Zech. 12, 4.

עֲוָרִים Is. 30, 6 K'tib see עַיִר.

עַוֶּרֶת *fem.* same as עִוָּרוֹן Lev. 22, 22, Syr. ܥܘܝܪܘܬܐ.

עוּשׁ I. (only *imper. plur.* עוּשׁוּ) *intr. to hasten*, *hurry up* Jo. 4, 11 (*Ibn Sarûk*, *Rashi*), to be identified with חוּשׁ, עוּז, Ar. غَشَّ.

עוּשׁ II. (not used) *intr. to put together*, *to collect*, a meaning adopted by the Targ., LXX, Ibn *Esra*, *Kimchi* for Jo. 4, 11 also; cognate in sense נִקְבַּץ; Arab. حَاشَ and حَازَ to collect. Deriv. עַיִשׁ, עָשׁ (according to *Kimchi*), and the proper names יְעוּשׁ, יְעִישׁ, יוֹעָשׁ.

עוּת (only *inf. constr.* with לְ, לָעוּת) *intr.* prop. same as עוּשׁ I. and חוּשׁ (Deut. 32, 35; Ps. 71, 12) *to hasten up to*, *to succour*, succurrere; hence *to help*, *to support*, with a double accusative Is. 50, 4 *so that I know to support the weary with words* (of comfort). So Aquila, Vulgate. As לְ is necessary here in the character of a preposition, and לָעָה as a verb is unsuitable, לָעוּת cannot be derived from לָעָה (Hitzig). As little can עוּת be equivalent to עָתַת as a denomin. from עֵת (*Ibn G'anâch*), since no regular meaning is educed in that way. Ar. غاث (to hasten to, to help), whence غويث quick race, غياث help. Deriv. proper name עוּתַי.

עָוַת (Kal not used) *tr.* commonly *to knot together*, *to interlace*, *interweave*, like עָבַת, עָבַט, with which it is also identical. But it may be also reckoned an enlargement of עָוָה (which see), meaning *to curve*, *to bend;* or its organic root עַ־וַת is identical with that in עַ־בַט, לַ־פַת.

Pih. עִוֵּת (*inf. constr.* עַוֵּת, *fut.* יְעַוֵּת) *to bend*, *to make crooked*, מִשְׁפָּט Job 8, 3, צֶדֶק ibid.; *to falsify*, מֹאזְנַיִם, with accus. whereto Am. 8, 5; with accus. of the person, prop. *to pervert the right of one* or *to bend it aside*, generally *to subvert* Lament. 3, 36, *to do injustice* Job 19, 6; *to corrupt*, *to endanger*, Eccles. 7, 13 *for who can make good that which he* (God) *has endangered*, opposite תִּקֵּן; *to injure* Ps. 119, 78; *to subvert*, דֶּרֶךְ פּ׳, i. e. *to lead into destruction* Ps. 146, 9. Deriv. עַוָּתָה.

Puh. עֻוַּת (*part.* מְעֻוָּת) *pass. to be crooked*, *curved*, *part.* as a noun *a thing crooked*, i. e. what is unjust or defective (in the order of the world) Eccles. 1, 15.

Hithp. הִתְעַוֵּת *to bend oneself*, *to sink together*, of the legs bearing the body (אַנְשֵׁי חָיִל) Eccles. 12, 3; comp. 2 Macc. 4, 5.

עַוָּתָה (from עִוֵּת after the form כַּפָּרָה, with *suff.* עַוָּתָתִי) *f. injustice*, *oppression*, prop. a bending of right Lament. 3, 59, comp. 3, 36; Syr. ܥܘܝܬܐ dolus, fraus.

עוּתַי (from עוּתְיָה *Jah is help;* from עוּת) *n. p. m.* Ezr. 8, 14; 1 Chr. 9, 4.

עַז (from עָזַז, *in pause* עָז; *pl.* עַזִּים, *constr.* עַזֵּי) 1. *adj. m.*, עַזָּה (*pl.* עַזּוֹת) *f. strong*, of a lion Judges 14, 18, לֹא־עַז *weak* Prov. 30, 25; *powerful*, of עַם Is. 25, 3, *strict*, of מֶלֶךְ 19, 4, coupled with קָשֶׁה, עָרִיץ; *violent*, of חֵמָה Prov. 21, 14, *vehement*, *impetuous*, *irrepressible*, of אַהֲבָה Song of Sol. 8, 6, *rushing violently*, of מַיִם Is. 43, 16; Neh. 9, 11; *strong*, of גְּבוּל Num. 21, 24, where it is more correct, however, with the LXX to read יַעְזֵר for עַז; *overpowering*, of אַף Gen. 49, 7, i. e. exceeding all measure; *hard*, *bold*, *shameless*, with פָּנִים Dan. 8, 23; sometimes merely strengthening the idea, as עַז נֶפֶשׁ *strong in greediness*, *greedy*, *insatiable* Is. 56, 11. — 2. A *subst.* same as עֹז *strength*, *power*, *might*, Gen. 49, 3, concrete *fortress* Am. 5, 9, *the strong* Judges 14, 14; עַזִּים *violent*, *haughty* Ps. 59, 4; on the contrary, in Ez. 7, 24 for עַזִּים should be read with the LXX עֻזָּם. Here also belongs עַזּוֹת *harsh words* Prov. 18, 23. — As a word expressing state Ps. 18, 18 *from mine enemy*, *because he is too powerful an one* (see עָזַז).

עֵז (*pl.* עִזִּים, with *suff.* עִזֶּיךָ) *fem. a goat*, *she-goat*, or one that has already got some strength and is not exactly young; mentioned along with כֶּשֶׂב Lev. 7, 23; 17, 3, רָחֵל Gen. 31, 38, and as belonging to small cattle 30, 32 33; עֵ׳ מְשֻׁלֶּשֶׁת 15, 9 *a goat of three years'*, עֵז בַּת שָׁנָה Num. 15, 27 *of one year*, גְּדִי עִזִּים Judges 6, 19; 13, 15, *pl.* גְּדָיֵי עִזִּים Gen. 27, 9 *little kids of the goats*, young goats, for which גְּדִי is also put alone (Ex. 23, 19); שֵׂה עִזִּים Deut. 14, 4 *a young one of the goats;* שְׂעִיר עִזִּים Lev. 4, 23 *a buck of the goats*, for which is also שְׂעִירַת עִזִּים 4, 28 (see שָׂעִיר, שְׂעִירָה); also צְפִיר עִזִּים Dan. 8, 5 8; חֲשִׂפֵי עִזִּים *divisions* or *herds of goats* 1 Kings 20, 27. Metaphor. *goats' hair* Ex. 35, 26,

out of which were made כְּבִיר (which see) 1 Sam. 19, 16, בְּגָדִים Judges 15, 1, or any thing else Num. 31, 20. — As to the derivation, it may come from עָזַז (which see); אַיִל, אֵיל, כֶּבֶשׂ pointing to a like origin. It appears to denote the animal when it has already become somewhat strong; as vice versa גְּדִי, טְלֶה, שֶׂה denote the tender and young. In the Arab. عَنْز *n* has merely arisen by resolving the double ز (*Kimchi*). In Phenic. עז (*ʿOz*) Mass. 7, pl. עזים (*ʿOzzim, ʿOzim*) is the same; hence the name of a goat's-herb among the Carthaginians (Diosc. 4, 50) אַחוּ־עִזִּים *Ἀχοιοσίμ, τράγιον*, of which according to Steph. of Byzantium (s. v. *Ἄζωτος*) the feminine form is עַזָּא (*ʿOzza, ʿAzza, Ἄζα*). Whether the Sanskr. aǵa *he-goat*, agâ *goat*, Greek *αἴξ, αἰγ-ός*, Gothic gaitsa, German Geis be connected with it, is questionable.

עֵז (*pl.* עִזִּין) *Aram. f.* the same Ezr. 6, 17.

עָז see עֹז.

עֹז (עוֹז only in Prov. 24, 5 and 31, 17, before Makkeph עָז־, with *suff.* עֻזִּי and עֻזִּי, עוּזֵּנוּ, עֻזְּךָ and עֻזֶּךָ, עֻזְּכֶם, עֻזּוֹ and עֻזָּה, עֻזָּהּ, עֻזָּם; from עָזַז) *m.* 1. *might, strength*, of God Job 12, 16, of men Prov. 31, 17, of animals Job 41, 14; also *reckless boldness*, with the genitive פָּנִים *defiance* Eccles. 8, 1 (comp. הֵעֵז פָּנִים Deut. 28, 50; Prov. 7, 13), in a stronger form גְּאוֹן עֹז *pride of defiance* Lev. 26, 19; Ez. 30, 18; *violence*, of rain Job 37, 6; *power*, of thunder (קוֹל) Ps. 68, 34, of anger 90, 11; *courage*, הִרְהִיב בְּ עֹז *to make one very courageous* Ps. 138, 3; *firmness*, of מִגְדָּל Judges 9, 51, עִיר Is. 26, 1, קִרְיָה Prov. 18, 19. — 2. *protecting power*, הֶעֱמִיד עֹז לְ *to lend strength to one* Ps. 30, 8; *protection* 28, 8; *refuge* 62, 8, along with מָנוֹס and מָעֹז *defence, shelter, deliverance, covering* &c. Jer. 16, 19, Is. 49, 5, used especially of God in relation to men; hence in the genitive to זְרוֹעַ Ps. 89, 11, מַטֵּה 110, 2 of God's power, sometimes *Deity* generally; מַצְּבוֹת עֹז *the pillars of Deity*, of the חַמָּנִים Ez. 26, 11; *energy*, לָבַשׁ עֹז Is. 51, 9 *to arm oneself with energy; splendour, fame, majesty, victory, praise*, as the concomitants of power; hence coupled with תִּפְאֶרֶת Ps. 96, 6, כָּבוֹד 29, 1, הָדָר Prov. 31, 25, צְדָקוֹת Is. 45, 24, and therefore applied to יי, מֶלֶךְ 1 Sam. 2, 10, אֱלֹהִים Ps. 62, 12, מִקְדָּשׁ 96, 6, אָרוֹן 132, 8, like the Arab. عِزّ; כְּלֵי עֹז *instruments of praise*, i. e. with which one praises God 2 Chr. 30, 21. — 3. *adv. courageously, powerfully* Judges 5, 21, elsewhere בְּעֹז Prov. 24, 5.

עֻזָּא (*strength, might*, viz. Jah is) *n. p. m.* 2 Sam. 6, 3, for which 6, 6 and 7 have עֻזָּה; Ezr. 2, 49; 1 Chr. 8, 7.

עֲזָאזֵל *m.* only in Lev. 16, 8 10 26 in describing the ritual of the day of atonement, in which two goats were set apart by lot for a sin-offering, the one for Jehovah, the other לַעֲזָאזֵל, whither or to whom it was sent into the wilderness (הַמִּדְבָּרָה 16, 10 21 or אֶל־אֶרֶץ גְּזֵרָה 16, 22). As an antithesis to לַיי it can only be the name of an evil demon dwelling in the wilderness (originally a deity), to whom they sent a goat as an expiation (*Ibn Esra*); Azazel being also found in the book of Enoch (8, 1; 10, 12; 13, 1 seq.; 15, 9), in Pirke R. Elieser (ch. 46), in the Nazarean book (1, 240), among the Gnostics (*Epiph.* Haer. 34) and in Jewish, Christian, and Mohammedan tradition, as the name of a demon. Since one ms. apud Kennicott, writes עֲזַאזְאֵל, the Peshito ܥܙܐܙܝܠ, the Zabian ࡏࡆࡀࡆࡉࡋ, the Arabs عزازيل, it can only have come from עֲזַז־אֵל (comp. גַּבְרִיאֵל), i. e. *power* or *might of God;* or in a later sense, *defiance to God. Mars* in Edessa was called עַזִּיז or עָזִז *the strong one* (Julian. orat. p. 150), and the corresponding female deity עַזִּיזָא *Ἀζησία* (Suid. s. v.); which name עַזִּיז for Mars still exists in the proper name masc. בַּל־עַזִּיז Bel-esys, in ראשׁ־עַזִּיז Rus-Aziz, the name of a

promontory; so that עֲזָז here is obviously to be identified with him and with Typhon who had his home in the desert. The conception is of a destruction-bringing intermediate being; the same mode of expiation appearing in the case of Typhon in Egypt (Plut. de Iside ch. 73; Macrob. Sat. III, 7). The explanations *a goat to be sent*, hircus emissarius (Symm., Aq., Vulg.), = שְׂעִיר הַמִּשְׁתַּלֵּחַ (*Mishna*) from עֵז אָזַל, or the name of a mighty and high pointed mountain (*Rashi*, *Saadia*, Jer. Targ., Arabs Erp.) out of עֲזָאז, Ar. عزاز locus durus, asper, and אֵל, or from עָזַל, Ar. عزل *to avert*, averruncare, after the form חֲצוֹצַר for עֲזַלְזֵל, i. e. *averter*, deus averruncus (*Josephus*), Ἀποπομπαῖος, Ἀποτροπαῖος (LXX), have little to favour them, corresponding neither to etymology, nor to the connexion of the subject itself. The question relative to this idolatrous custom must be interpreted by the fact that Mosaism retained many things of the Egyptian worship, though with certain modifications.

עָזַב I. (*part. pass.* עָזוּב, *inf. absol.* עָזֹב, *fut.* יַעֲזֹב) *tr.* 1. *to loosen*, bands, fetters, *to release*, an animal bound, Ex. 23, 5 עָזֹב תַּעֲזֹב עִמּוֹ *thou shalt loosen* (the ass) *with him*, i. e. thou shalt help thine enemy to loosen the girth of the ass, by which the burden is bound to him (*Saadia*); in Deut. 22, 4 paraphrased by הָקֵם תָּקִים עִמּוֹ, as the LXX, Targ., Vulg. and Pesh. render the less usual expression here also, but which is as little necessary as it is to read עָזֹר תַּעֲזֹר; Ar. عزب the same; then *to pour out freely*, *without restraint*, שִׂיחַ, with עַל of the person Job 10, 1 (עַל used as it is after הִשְׁתַּפֵּךְ 30, 16, הָמָה Ps. 42, 6). עָ׳ פָּנִים *to loosen* or *relax the* (dark) *countenance*, i. e. to cheer up Job 9, 27, opposite to contract it; Arab. بسط (to set free) the same; hence same as שִׁלַּח *to let go*, *to set free*, opposite מָנַע 20, 13; לֹא־עָזַב *not to let go*, i. e. *to hold fast* Ez. 20, 8. To this belongs the phrase עָצוּר וְעָזוּב (Deut. 32, 36; 1 Kings 14, 10; 21, 21; 2 Kings 9, 8; 14, 26) *the shut up and the let free*, i. e. *the bond and the free*, an alliteration, same as *all*. — 2. *to let*, *to omit*, תַּזְנוּת Ezek. 23, 8; *to intermit*, עָ׳ חֶסֶד מֵעִם־פ׳ *to intermit favour to one* Gen. 24, 27; with accusat. of the person עָ׳ חֶסֶד אֶת־ *to withdraw favour from one* Judges 2, 20; *to let go*, *to grant*, *permit* 2, 8; with לְ of the person *to allow* Neh. 3, 34 [4, 2]; *to leave*, a) a place, סֹךְ Jer. 25, 38, אֶרֶץ Ez. 8, 12, figur. דֶּרֶךְ Is. 55, 7, אָרְחוֹת יֹשֶׁר Prov. 2, 23; hence עֲזוּבָה of a city, *the forsaken one*, deprived of its inhabitants, Is. 6, 12 *and numerous be the depopulated ones*, in Jer. 4, 29 more definitely described by אֵין יוֹשֵׁב בָּהֵן, comp. נֶעֱזָב Is. 7, 16 of אֶרֶץ; עֲזֻבוֹת עָרֵי עֲרֹעֵר 17, 2 *the cities of Aroer* (i. e. the whole territory east of Jordan) *are depopulated* (see the noun עֲזוּבָה Is. 17, 9), comp. عزب to be desolated, depopulated. b) *to leave*, men, with accusat. of the person Gen. 2, 24; Deut. 12, 19; *to leave behind* Judges 2, 21; with accus. of place in addition 2 Sam. 5, 21; 2 Chr. 28, 14; of God, *to leave helpless* Ps. 27, 9, *to withdraw concern for* 9, 11; עֲזוּבָה *forsaken* (by a man), oppos. to the married, hence figur. Is. 62, 4. c) *to forsake God*, *to turn aside from him* Deut. 31, 16; Judges 2, 12; Jer. 5, 19. d) *to leave* things, בֵּיצִים Is. 10, 14 i. e. to leave eggs in a nest; *to leave behind*, i. e. to entrust to, כָּבוֹד 10, 3, with בְּיַד פ׳ and accusat. of the object Gen. 39, 6 12; metaphor. *to give up to* 2 Chr. 12, 5, *to surrender*, to one's disposal, with accus. of the object and לְ of the thing Ps. 16, 10, Job 39, 14, seldom with אֶל 39, 11; with עַל of the person and without accus. *to commit to one* Ps. 10, 14. Figur. מִשְׁפַּט אֱלֹהִים Is. 58, 2, עֵצָה 1 Kings 12, 8, חָכְמָה Prov. 4, 6, בְּרִית קֹדֶשׁ Dan. 11, 30. Deriv. עֲזוּבָה and the proper name עֲזוּבָה.

Nif. נֶעֱזַב (*part.* נֶעֱזָב, *fut.* יֵעָזֵב) *to be forsaken*, of צַדִּיק Ps. 37, 25; *to be desolated*, *depopulated*, of אֶרֶץ Lev. 26, 43, אֲדָמָה Is. 7, 16, עִיר Ez. 36, 4; Is.

27, 10; *to be withdrawn from the care of God* 62, 12, *to be abandoned* 18, 6.

Puh. עֻזַּב *to be made to cease* Is. 32, 14; *to be forsaken* JER. 49, 25 (according to some).

עָזַב II. (*fut.* יַעֲזֹב) *tr.* 1. *to knot*, *to bind*, *to intertwine*, *to intermix;* ident. in its organic root עָ־זַב with that in חָ־שַׁב, כָּ־זַב. Fig. *to fit together*, *to fasten together*, rents, NEH. 3, 8 *and they repaired Jerusalem even to the walls;* comp. חוּט, רָפָא. — 2. like עָרַב *to exchange*, *to turn over in traffic*, *to interchange;* comp. Pih.

Pih. עִזֵּב (not used) *to exchange*, *to interchange;* deriv. עִזָּבוֹן.

Puh. עֻזַּב *to be erected*, *strengthened*, *built up* JER. 49, 25 (according to some).

עִזָּבוֹן (only in *plural* עִזְבוֹנִים, with *suff.* עִזְבוֹנַיִךְ; from עָזַב II.) *masc. traffic*, *commerce*, like מַעֲרָב from עָרַב; hence *wares* (exchanged), נָתַן ע׳ בְּ *to reckon wares with* Ez. 27, 16 19, like נָתַן מַעֲרָב בְּ 27, 13 17, with which it is interchanged; 27, 33 *while thy wares come forth from the sea*, i. e. the sea carried them to the nations; נָתַן עִזְבוֹנִים *to pay wares* 27, 12 14 22; *goods* = הוֹן Ez. 27, 27.

עַזְבּוּק (from זָבַק = שָׁבַק *to unloose*, *to unbind*, *to set free*, with ע prefixed, as in עַטַלֵּף, עַזְגָּד; *freedom*, *emancipation*) *n. p. m.* NEH. 3, 16; comp. the proper names שׁוֹבֵק and יִשְׁבָּק. But as עַז (עַז־, עָז־) appears in compound names, עַז here may be also the same; and בּוּק (as is explicable from בַּקְבּוּק, בֻּקִּי 2, בַּקְבֻּקְיָה and בּוּק III.) may have been a very old name of a deity giving forth a revelation.

עַזְגָּד (from זָגַד = סָגַד *to worship*, *to pray to*, with ע prefixed; *worship*, *supplication*) *n. p. m.* EZR. 2, 12; NEH. 7, 17. But it may be also compounded of עַז and גָּד (which see).

עָזָה (not used) *tr.* same as קָצָה *to decide*, *to judge*, *to determine*, hence *to rule.* Derivat. מַעַז in מַעַזְיָה, מַעַזְיָהוּ; doubtful in יַעֲזִיאֵל, abridged עֻזִּיאֵל, and יַעֲזִיָּה, which may be derived from יָעַז II. According to others from عزى = עָזָה *to console.*

עַזָּה (*fortress*, from עָזַז, in Steph. Byzant. *fem.* of עַז *goat*, according to an old tradition) *n. p.* of one of the five leading cities of the Philistines at the southern boundary of Palestine GEN. 10, 19; DEUT. 2, 23; JOSH. 11, 22; JUDGES 16, 1 21; 1 SAM. 6, 17; 2 KINGS 18, 8, sometimes with its own king and independent ZECH. 9, 5, sometimes mentioned along with Ashdod or Ascalon JER. 25, 20; AM. 1, 6 7; ZEPH. 2, 4. It was assigned to the tribe of Judah JOSH. 15, 47, and also conquered by that tribe JUDGES 1, 18; but it was afterwards recovered by the Philistines, and was occupied by various conquerors JER. 47, 1; comp. Curt. 4, 6; Jos. Antt. 13, 13, 3. The LXX have it Γάζα. *Gent. m.* עַזָּתִי JOSH. 13, 3; JUDGES 16, 2.

עֻזָּה see עֻזָּא.

עֲזוּבָה *f.* 1. (from עָזַב I.) *desolation*, *depopulation* Is. 6, 12; *abandonment* 17, 9; see חֹרֶשׁ. — 2. (*a free one;* see עָזַב I.) *n. p. f.* 1 KINGS 22, 42; 1 CHR. 2, 18 19.

עִזּוּז (after the form שִׁקּוּץ, פִּקּוּד, from עָזַז) *m. a strong one*, *a hero* Ps. 24, 8; *an abstract*, *military power*, coupled with חַיִל Is. 43, 17.

עֱזוּז (from the Kal of עָזַז) *m. might*, *strength*, of war Is. 42, 25 or of God Ps. 78, 4, coupled with נִפְלָאוֹת.

עַזּוּר see עַזֻּר.

עֲזוּת *f. pl.* see עַז.

עָזַז (*inf. constr.* עֲזוֹז and according to some also עוֹז Is. 30, 2, which belongs, however, to עוּז; *fut.* יָעֹז and יָעוֹז) *intr. to become firm*, *strong*, עֵינוֹת תְּהוֹם *the fountains of the abyss*, i. e. the great water-masses of the deep PROV. 8, 28; *to be strong*, *to shew oneself strong* Ps. 68, 29; *to exert power* 9, 20; *to be firm*, *stubborn*, *to trust perseveringly*, with בְּ 52, 9 (see הַוָּה); with יָד (*power*) *to be mighty*, *energetic* 89, 14, with עַל of the person, *to be strong over one* JUDGES 3, 10 and 6, 2, i. e. *to prevail over him;* without עַל *to conquer* DAN. 11, 12; *to be a*

power, Eccles. 7, 19 *wisdom is a power to the wise*. Ar. عَزَّ, Syr. ܥܙ the same. Derivat. עָז עַז (fem. עַזָּה) adj., עֹז, עֻז, עֶז, עֹז, (מָעוֹז) מָעֹז, עֱזוּז, and the proper names עָזָא, עֻזָּה, עַזָּה, עָזָּז, עֻזִּיָּא, עֻזִּיָּהוּ, עַזְמָוֶת, עֲזַזְיָהוּ, עֻזִּיָּה, עֻזִּיאֵל, עֲזָזֵל, perhaps also עַזְגָּד, עַזְבּוּק, עַזְמָוֶת.

Nif. נוֹעָז (for נֶעֱז) Is. 33, 19 *to prove oneself hard*, *bold* (Targ., Vulg., Syr., *Kimchi*); but יָעַז I. = עַז may also be the stem; or better still לָעַז = נָעַז (which see).

Pih. עִזֵּז (not used) *to be very strong*. Deriv. עֱזוּז.

Hif. הֵעֵז (3 *fem.* הֵעֵזָה Prov. 7, 13 without doubling the ז) *to harden*, the face, i. e. *to act impudently* Prov. 7, 13; also with בְּ before פָּנִים 21, 29; Ar. عَزَّ the same; comp. עַז.

עָזָּז (*a strong one*, *a hero*, viz. Jah is) *n. p. m.* 1 Chr. 5, 8; compare

עֲזַזְיָהוּ (from עָזָּז and יָהוּ- the same) *n. p. m.* 1 Chr. 15, 21; 27, 20; 2 Chr. 31, 13.

עֻזִּי (from עֻזִּיָּה; the same) *n. p. m.* 1 Chr. 5, 31; 7, 2 7; 9, 8; Neh. 11, 22; 12, 19.

עֻזִּיָּא (same as עֻזִּיאֵל) *n. p. m.* 1 Chr. 11, 44.

עֻזִּיאֵל see יַעֲזִיאֵל.

עֻזִּיאֵל (*El is Might*) *n. p. m.* Ex. 6, 18; 1 Chr. 4, 42; 7, 7; 25, 4; 2 Chr. 29, 14; Neh. 3, 8. *Patronym.* עָזִּיאֵלִי Num. 3, 27. Judith 8, 1 Ὀζιήλ. Also in עֻזִּיָּה Jud. 6, 18 Ὀζίας, עֲדֻלָּם Ὀδολλάμ ע is ο.

עֻזִּיָּה (same as עֻזִּיאֵל) *n. p. m.* 1 Chr. 6, 9, for which 6, 21 has עֲזַרְיָה; Ezr. 10, 21; Neh. 11, 4; then for עֻזִּיָּהוּ 2 Kings 15, 13 30, for which is עֲזַרְיָה in 14, 21 and 15, 1 7 17, or עֲזַרְיָהוּ 15, 6 8, with a verbal allusion to עָזַר (2 Chr. 26, 7 15).

עֻזִּיָּהוּ (see עֻזִּיָּה) *n. p. m.* 2 Kings 15, 32; elsewhere עֻזִּיָּה, עֲזַרְיָה, -יָהוּ; 1 Chr 27, 25.

עֻזִּיזָא (*hero*, among the Syrians a name of Mars) *n. p. m.* Ezr. 10, 27.

עָזַל (not used) a stem assumed for עֲזָאזֵל with the meaning *to remove*, like the Ar. عزل, but see the word.

עָזַם (not used) *tr. to bind*, *to tie*, in knots, Ar. حَزَمَ, comp. זָם; metaphor. *to cogitate*, *think*, *devise*. Deriv. עַזְמָוֶת.

עַזְמָוֶת 1. *n. p.* of a hero of David's in the Shalish-corps, belonging to בַּרְחֻם (בַּרְחֻמִי) or בַּחֲרֻם (בַּחֲרוּמִי) 2 Sam. 23, 31; 1 Chr. 11, 33; 12, 3. — 2. *n. p.* of a chancellor, son of עֲדִיאֵל 1 Chr. 27, 25. — 3. (as a genitive to בֵּית or also עַזְמָוֶת alone) *n p.* of a city in Benjamin in the neighbourhood of Jerusalem, named perhaps after the builder *Asmaveth*, Neh. 7, 28; 12, 29; Ezr. 2, 24. As to the derivation, the stem may be עָזַם (which see), out of which arose עַזְמוּת (= מְזִמָּה), *counsel*, *sentiment;* -מוּת is then changed into -מָוֶת, like צַלְמָוֶת out of צַלְמוּת, from צֶלֶם (which see). On the other hand, the name may be compounded of עַז and מָוֶת = מוּת; *Mût*, *Môt* (Mavet) being a name of the deity of the lower world, of Pluto among the old Semites (Sanch. p. 36), as חֲצַרְמָוֶת (which see), אֲדַר־מוּת, Adramythos (Xanthus ap. Athen. 12. p. 515), אֲחִימוֹת are obviously compounded with the same.

עָזַן (not used) *intr. to be sharp*, of the power of seeing, ident. in its organic root עַ־זַן with זַן II. (whence זוֹנָה 2, Aram. (זַיִן), שֵׁן, צֵן &c. But this stem may also be compared with אָשַׁן (which see), Aram. עֲשַׁן *to be strong*, which is likewise suitable. Derivative

עָזְנִיָּה *fem.* the name of a species of eagle Lev. 11, 13, Deut. 14, 12, so called either from its sharp sight (comp. Job 30, 29) or from its strength, like Valeria a name for the black eagle (Plin. 10, 3), from valere. The latter sense is preferable. Onkelos (עַזְיָא), the Sam. (עוזה) and *Kimchi* refer it to עַז.

עָזַק (Kal not used) *tr. to chop*, *to chop through*, *to break through*, *to dig through*, a field, Arab. عَزَقَ (which *Saadia* already compares, whence مِعْزَق

a mattock), Maltese âzak the same; metaphor. *to engrave*, in a signet-ring; cognate in sense טָבַע I., Talm. עָזַק the same; cognate in its organic root with פ־סח. Deriv. the proper name עֲזֵקָה.

Pih. עִזֵּק (*fut.* יְעַזֵּק) *to dig up*, כֵּרֵם; *to make arable*, a field Is. 5, 2.

עֲזַק (not used) *Aram.* the same. Derivat. עִזְקָא.

עִזְקָא (*constr.* עִזְקַת, with *suff.* עִזְקְתֵהּ; from עֲזַק) *Aram. f. a signet-ring* Dan. 6, 18; comp. טַבַּעַת. Syr. ܥܶܙܩܬܳܐ.

עֲזֵקָה (*new-breach*) *n. p.* of a city in the plain of Judah Josh. 10, 10; Jer. 34, 7; in Eusebius's time *Ezeka*.

עָזַר I. (*part.* עֹזֵר, *pass.* עָזוּר; *inf. constr.* עֲזֹר, עֲזֹר, with *suff.* עָזְרוֹ; *fut.* יַעֲזֹר, יַעֲזֹר, יַעְזָר־) *tr.* 1. *to strengthen*, *to invigorate*, לֹא־כֹחַ (*weakness*) Job 26, 2, a people Is. 41, 10, coupled with אִמֵּץ; 41, 13 coupled with הֶחֱזִיק יְמִין פ׳; seldom *intr. to exert power*, *might*, Zech. 1, 15 *and they have exerted their power to destruction;* with עַל of a person *to hold* or *side with one* 1 Chr. 12, 21, like הֶחֱזִיק עַל. Here also may belong עֹזְרִים = גִּבֹּרִים Ez. 30, 8; 32, 21, and עֹזְרֵי הַמִּלְחָמָה = גִּבֹּרֵי הַמִּ׳ 1 Chr. 12, 1, like the Arab. عزّ II., and also as עֲזַרְיָה (which see) is interchanged with עֻזִּיָּה. — 2. *to succour*, *to help*, *to support*, in war 1 Chr. 12, 1, or otherwise Job 26, 2; 29, 12; absol. Is. 30, 7; with accus. 41, 10; 49, 8, or לְ of a person 50, 7 9, seldom with עִם 1 Chr. 12, 21, בְּ 2 Chr. 20, 23; עָ׳ אַחֲרֵי פ׳ *to follow one with help* 1 Kings 1, 7; עָזוּר *one protected* Is. 31, 3; a meaning that has arisen from that of strengthening. Syr. ܥܕܰܪ the same. Deriv. עֵזֶר, עֶזְרָה, עֶזְרַת, and the proper names עֶזֶר, עֵזֶר, עֶזְרָא, עֶזְרָה, עֶזְרִי, the stat. constr. עֶזֶר from עֵזֶר in עֲזַרְאֵל, עֲזַרְיָה, אֲבִיעֶזֶר, עַזְרִיקָם, עֲזַרְיָאל in עֵזֶר; עֲזַרְיָהוּ עֵזֶר in הֲדַדְעֶזֶר; אֱלִי־, יוֹ־, אִי־, אֲחִי־ אֱלִיעֶזֶר.

Nif. נֶעְזַר (*inf. constr.* הֵעָזֵר, *fut.* יֵעָזֵר) *to be helped*, by God Ps. 28, 7, with עַל *against* one, i. e. to get the victory over one 1 Chr. 5, 20; הִפְלִיא לְהֵעָזֵר 2 Chr. 26, 15 *he was marvellously helped;* נֶ׳ עֵזֶר *to obtain help* Dan. 11, 34.

Pih. עִזֵּר (not used) *to help*, *assist;* deriv. the proper name עַזֻּר and עַזּוּר.

Hif. הֶעֱזִיר (*part. plur.* מַעְזְרִים, *infin. constr.* with Lamed לַעְזִיר K'tib) *to help*, *support*, absol. 2 Sam. 18, 3 K'tib; or with the accus. like Kal 2 Chr. 28, 23.

עָזַר II. (not used) *tr. to enclose*, *to embrace*, a space, cingere, circumdare, *to strengthen round about*, *to hedge about*, a place; ident. in its organic root ע־זר with that in אָ־זַר, Ar. أَزَرَ (to enwrap), ח־צר (to חָצֵר), ח־שׁר, ח־דר &c.; and it may be also connected with עָזַר I., as one can easily see from אָזַר, חָשַׁר. Derivat. עֲזָרָה and the proper name יַעְזֵר.

עֵזֶר (*constr.* עֵזֶר) *m. a helper*, absol. state only in the proper name אֱלִיעֶזֶר; on the contrary the constr. in the proper names עֲזַרְאֵל, ־יָה, ־יָהוּ.

עֵזֶר (with *suff.* עֶזְרִי, עֶזְרֵנוּ, עֶזְרְךָ &c.; from עָזַר I.) *m.* 1. *help*, *assistance*, Ps. 121, 1, coupled with מָגֵן 33, 20; 115, 9; *a succour*, along with הוֹעִיל *profit* Is. 30, 5; הָיָה עֵ׳ מִן *to have help from* Deut. 33, 7, שִׁוָּה עֵ׳ עַל *to lay help upon* Ps. 89, 20, if we should not read נֵזֶר; concrete = עֹזֵר Ps. 70, 6, coupled with מְפַלֵּט; *a helper* Gen. 2, 18; Ez. 12, 14. — 2. (*help = helper*) *n. p. m.* Neh. 3, 19; 1 Chr. 4, 4, for which עֶזְרָה is in 4, 17; 12, 9.

עֶזֶר (= עֵזֶר) *n. p. m.* Neh. 12, 42; 1 Chr. 7, 21; more frequently in the compound names אִי־, אֲחִי־, אֲבִיעֶזֶר, הֲדַד־, יוֹ־, אֱלִיעֶזֶר; the construct state עֶזְרִי־ is found in עַזְרִיאֵל, ־קָם.

עַזֻּר and עַזּוּר (*helper*) *n. p. m.* Jer. 28, 1; Ez. 11, 1; Neh. 10, 18.

עֶזְרָא (*help*) *n. p. m.* Ezr. 7, 1 seq.; Neh. 12, 1 33.

עֲזַרְאֵל (*El is Helper*) *n. p. m.* Ezr. 10, 41; Neh. 11, 13; 1 Chr. 12, 6; 25, 18; 27, 22; see עֲזַרְיָאֵל.

עֶזְרָה (poet. lengthened by an accentless ־ָה, עֶזְרָתָה Ps. 44, 27) *f.* 1. same as עֵזֶר *help*, Ps. 46, 2; with genit. יי for עַם יי Judges 5, 23; *the finding of help, the seeking of help, the receiving of help*, according to the context Is. 10, 3; 31, 1; Lament. 4, 17, as the genitive also may be taken variously; concrete *helper* Ps. 27, 9, and also for the pl. Nah. 3, 9. — 2. *n. p. m.* 1 Chr. 4, 17 for עֵזֶר 4, 4.

עֲזָרָה (from עזר II.) *f.* prop. *an enclosed space*, hence for the older חָצֵר (*court*), the great court 2 Chr. 4, 9, which is called the lower court in Ez. 43, 14, in which a scaffold stood 2 Chr. 6, 13; metaphor. *a ledge* or *border*, of the altar Ez. 43, 14 17 20. In the Targ. עֲזָרָא is frequently used for חָצֵר, and the Arab. عرصة (court) is often transposed from عصرة, taken from the Aramaean.

עֶזְרִי (out of עֶזְרִיָּה) *n. p. m.* 1 Chr. 27, 26.

עַזְרִיאֵל (*El is help*) *n. p. m.* Jer. 36, 26; 1 Chr. 5, 24; 27, 19.

עֲזַרְיָה (*Jah is helper, supporter*, from עָזַר, *c.* עֲזַר, from עזר I.) *n. p. m.* 2 Chr. 22, 6, for which 21, 17 has יְהוֹאָחָז; elsewhere אֲחַזְיָה or יְהוֹ־ is used; 1 Chr. 6, 21, for which עֻזִּיָּה stands in 6, 9; 2 Kings 14, 21 (15, 1 7 17), for which עֻזִּיָּה (which see) or יהו־ stands. Elsewhere as a name Jer. 43, 2; Dan. 1, 6; Ezr. 7, 1 3; Neh. 3, 23 and often besides.

עֲזַרְיָהוּ (the same) *n. p. m.* 1 Kings 4, 2 &c. &c.

עַזְרִיקָם (*God is Helper*; קָם, *assistant*, is a periphrasis of יָה, in proper names, as in אֲחִיקָם = אֲחִיָּה, אֲדֹנִיקָם = אֲדֹנִיָּה) *n. p. m.* 1 Chr. 3, 23; 8, 38; 9, 44; 2 Chr. 28, 7.

עֶזְרָת *f.* same as עֶזְרָה Ps. 60, 13; 108, 13.

עֶזְרָתִי see עֵזָה.

עֵט (from עוט I.) *m.* prop. *that which engraves, an* (iron) *stylus*, stilus Job 19, 24, Jer. 17, 1, to inscribe (כָּתַב) in stone or metal; *a writing-tool*, of the סֹפֵר Ps. 45, 2; when intended for deception termed עֵט שֶׁקֶר Jer. 8, 8.

עֵטָא (from יְעַט = Hebr. יָעַץ which see) *Aram. f. counsel, remonstrance*, cogn. in sense טְעֵם (Hebr. טַעַם); hence הֲתִיב עֵ׳ Dan. 2, 14 = הֵשִׁיב טַעַם Prov. 26, 16.

עָטָה I. (only *part. fem.* עֹטְיָה) *intr.* same as עָדָה I. *to march past, to march along, to go along*, cognate in sense עָבַר; hence like עָדָה and עָבַר with עַל of the place Song of Sol. 1, 7 *for why should I be as one wandering about by the flocks of thy companions* (Vulg.); and it is unnecessary to take it (with the Peshito) as = טֹעִ֫יָה (from תָּעָה = טָעָה), or as = שֹׁטִיָּה.

עָטָה II. (*part.* עֹטֶה, *inf. abs.* עָטֹה, *fut.* יַעְטֶה) *tr.* same as עָדָה II. (= הָדָה I. and יָדָה III.) *to seize, to lay hold of*, Is. 22, 17 *he lays hold of thee violently*, in order to hurl thee away, which others refer to עָטָה III.; *to seize*, a land, i. e. *to plunder, make a prey of it*, Jer. 43, 12 *and he will seize the land of Egypt* (make a prey of it), *as a shepherd takes his garment* (an animal's skin) *for himself* (LXX).

עָטָה III. (*part.* עֹטֶה, with *suff.* עֹטְךָ; *inf. abs.* עָטֹה; *fut.* יַעְטֶה, *ap.* יַעַט) *tr. to cover, to wrap*, with עַל (like כָּסָה) of tke object, prop. to cover a thing, Mic. 3, 7 *and they will cover* (עַל) *the beard*, i. e. be unwilling to speak from shame and vexation; hence a token of mourning Lev. 13, 45; Ez. 24, 17 22; *to put about, to put on*, a garment Jer. 43, 12, מְעִיל 1 Sam. 28, 14, fig. כְּלִמָּה ,חֶרְפָּה Ps. 71, 13, בְּרָכוֹת 84, 7 (see מוֹרֶה), אוֹר 104, 2, בֹּשֶׁת 109, 29, קִנְאָה Is. 59, 17; *to fold up, to crumple up*, a person, i. e. to hurl him away afar Is. 22, 17 = צָנַף 22, 18 (*Saadia*); *to turn upside down, to change*, a land Jer. 43, 12 = הָפַךְ (which see), hence the LXX φθειρεῖ; but in the last passages the word is better referred to עָטָה II.

Pu. עֻטָּה, *part.* מְעֻטָּה, see מַעַט II. and מְעֹט.

Hif. הֶעֱטָה *to cover*, fig. and with עַל

Ps. 89, 46, on the contrary 84, 7 belongs to Kal. Deriv. מַעֲטֶה. — וַיַּעַט, וַתַּעַט see עִיט.

The fundamental signification of the stem lies in the organic root עַט־ה, which is also in עַד־ה III. and farther in בַּ־גַד; Ar. غطا to veil, to be dark, Aram. עֲטָא, ܥܛܐ for *καλύπτειν*.

עָטִין (only *pl.* עֲטִינִים) *m. a sinew, vein*, Job 21, 24 *his veins are full of juice* (*Ben-Seeb*), parall. עֶצֶם (full of marrow), conseq. from עָטַן = אָטַן (which see), like גִּיד from גּוּד (see *Fürst*, Concord. s. v.). But *Ibn G'anâch* translates *resting-place of herds* (after the Ar. عَطَن), though against the parallelism; the LXX, Vulg., Syr., unsuitably, *side*, *entrails*, from عطن to bend, incline.

עֲטִישָׁה *f. a sneezing*, prop. a pushing forth, a radiation Job 41, 10; Arab. عَطْسَة, Syr. ܥܛܫܐ, Malt. âtîs, the same.

עָטַל (not used) an assumed stem for עֲטַלֵּף (which see).

עֲטַלֵּף (*pl.* עֲטַלֵּפִים) *m.* the name of a bird that lives in the holes of old buildings and is mentioned along with חֲפַרְפֵּרֶת Lev. 11, 19, Is. 2, 20; according to the LXX and *Ibn Esra*, *the bat;* Phen. עטלפת Ὀθολαβάθ (Diosc. 2, 214) the same. It is commonly derived (after *Schultens*) from עָטַל, Ar. غطل, *to be dark*, *gloomy*, and עָף *flying*, or from עָטַל farther developed by ף or ف (comp. حَرْجَف a cold wind from حرج), or from עָטַל, Ar. عطل *to be naked*, *bare*, on account of the bareness of the under part of the body and the feet. The stem appears rather to be טָלַף = טָלַם to be wrapped, covered, hence to be dark, Ar. ظَلَف, ظَلَم the same; ע would be prefixed, and the fundamental signification be *night-bird*.

עָטַן (not used) *tr.* same as אָטַן *to bind*, *to knot;* cognate in sense גּוּד and יָתַר. Deriv. עָטִין, like גִּיד and מֵיתָר applied to sinews, nerves.

עָטַף (*part. pass.* עָטוּף, *inf. c.* עֲטֹף, *fut.* יַעֲטֹף) 1. *tr. to cover*, *to clothe*, with accus. of the thing wherewith (שִׁית, חָמָס) and לְ of the person, Ps. 73, 6 *they clothe them* (לְ) as *with a garment*, *with violence*, compare כִּסָּה לְ (Is. 11, 9); for שִׁית see Prov. 7, 10. — 2. *intr. to put on*, *to be covered*, *concealed*, Job 23, 9 *he puts on* (hides himself) *in the south*, *and I see not;* fig. a) *to languish* Lament. 2, 19, *to be exhausted*, *faint* Ps. 61, 3; 102, 1, proceeding from the idea of being covered or veiled about, through the medium of the idea "to be darkened, to be put in gloom," as in עָלַף, עוּף II., עָטָה, where comparisons may be found. Here too belongs Is. 57, 16 *for the spirit is weak before me*, i. e. succumbs before me. b) *to be weak*, *feeble*, of late-born cattle Gen. 30, 42, Targ. לְקִשׁ; hence עָטוּף = ضعيف *weak*. c) *to copulate*, fig. with the accus. Ps. 65, 14, like לָבַשׁ (which see) the same. Deriv. מַעֲטָפָה.

Nif. נֶעְטַף (*inf. constr.* with בְּ, בֵּעָטֵף instead of בְּהֵעָטֵף) *to languish*, *faint*, *to be exhausted* Lament. 2, 11.

Hif. הֶעֱטִיף (*inf. c.* הַעֲטִיף) *to bear what is weak* or *feeble*, of young cattle, i. e. to bear late Gen. 30, 42.

Hithp. הִתְעַטֵּף (*fut.* יִתְעַטֵּף) *to cover* or *darken oneself*, of the רוּחַ or נֶפֶשׁ, i. e. *to be feeble*, *insensible*, from exhaustion, sorrow or pain Ps. 77, 4; 107, 5; *to languish* Lament. 2, 12; *to be disheartened*, with עַל Ps. 142, 4; Jon. 2, 8.

For the stem comp. the Arab. عطف to fold together, to wrap up, to put on, to clothe; Ar. غضف to be black, dark, obscure, غسف the same; Syr. ܥܛܦ to be clothed. The organic root עַ־טַף is also in טַף (to bind about, to cover), redupl. טִפְטֵף and טוֹטֵף, Arab. طاف, דַּ־רַה II. (perhaps also connected with דַּ־רַה I.), and perhaps in טָנַף (which see) Song of Sol. 5, 3 (parallel לָבַשׁ) with Nûn inserted.

עָטַר (*part.* עֹטֵר, *fut.* יַעְטֹר) *tr.* same as כָּתַר (אָ־טַר) *to surround*, *to encircle*,

of a chaplet, *to protect*, with a double accus. Ps. 5, 13 (it is unnecessary to read תְּעַטְּרֶנּוּ Hif.); *to encompass*, *to surround*, in a hostile manner, with עַל = אֶל (Targ. LXX) 1 SAM. 23, 26. Deriv. עֲטָרָה (c. עֲטֶרֶת), the proper names עֲטָרוֹת, עֲטָרוֹת־אַדָּר and עַטְרָה, עַטְרוֹת שׁוֹפָן, עַטְרוֹת בֵּית־יוֹאָב. The organic root עְ־טַר lies also in גְּ־דַר, חָ־דַר and טַר II.

Pih. עִטֵּר (*part.* מְעַטֵּר, *fut.* יְעַטֵּר) *to encircle with a crown*, *to crown*, with two accus. Ps. 8, 6 and 103, 4, i. e. to surround entirely; fig. = *to distinguish*, 65, 12 *thou hast distinguished the year of thy goodness*, i. e. afforded the most abundant produce; *to adorn with a chaplet*, with לְ of the person SONG OF SOL. 3, 11.

Hif. הֶעֱטִיר (*part. f.* מַעֲטִירָה) *to give crowns*, *to distribute crowns*, of Tyre Is. 23, 8, since Tyre gave rulers to the colonies and other Phenician cities (Strabo 16. p. 754).

עֲטָרָה (*c.* עֲטֶרֶת, *pl.* עֲטָרוֹת, from עָטַר) *f.* 1. *a crown*, of persons drinking Is. 28, 1, of the newly-married SONG OF SOL. 3, 11, of a ruler Ps. 21, 4, ESTH. 8, 15, the highest token of dignity for a king and high-priest ZECH. 6, 11 14; figur. *a crown of honour*, *an distinguished ornament* JOB 19, 9; 31, 36; with a genit. תִּפְאֶרֶת PROV. 4, 9; 16, 31; *the worthiest*, *best*, *noblest* 12, 4; 14, 24; 17, 6, with the genit. צְבִי Is. 28, 5, hence applied to Zion with its splendid palaces, adorning Jerusalem like a diadem Is. 62, 3, Ez. 21, 31; and to Samaria, which lies high and is encircled with heights Is. 28, 1. — 2. (*ornament*) *n. p. f.* 1 CHR. 2, 26.

עֲטָרוֹת (*crowns*) *n. p.* of a city in Gad, coupled with יַעְזֵר and דִּיבֹן NUM. 32, 3 34. But there were several cities of this name, which were distinguished by adjuncts, as 1. עַטְרוֹת שׁוֹפָן *n. p.* of a city in Gad NUM. 32, 35. — 2. עַטְרוֹת אַדָּר *n. p.* of a city in Ephraim JOSH. 16, 5; 18, 13, for which עֲטָרוֹת also stands alone JOSH. 16, 7. — 3. עַטְרוֹת בֵּית־יוֹאָב *n. p.* of a city in Judah 1 CHR. 2, 54. Comp. *Atâra* and *Ἀρχιαταρώθ* in *Robins.* III. 297.

עֲטֶרֶת see עֲטָרָה.

עָטַשׁ (not used) *trans.* prop. *to expel; to radiate*, hence figur. *to sneeze;* Ar. عطس, Maltese âtas, Aram. עֲטַשׁ, ܥܛܫ the same. The organic root עְ־טַשׁ lies also in טַשׁ, נָ־טַשׁ, רָ־טַשׁ. Deriv. עֲטִישָׁה.

עַי (perhaps contracted from עֲוִי, like חַי 1 SAM. 18, 18 from חֲוִי, conseq. from the stem עָוָה ident. with חָוָה III., either *a circle of huts* or *tents*, or *union*, *heap*, comp. חַוָּה) *n. p.* of a Canaanitish chief city, east of Bethel, and at the northern boundary of Benjamin JER. 49, 3; commonly with the article GEN. 12, 8 (in the Samar. version עַיְנָה out of עֲוִינָה, *Joseph.* Antt. 5, 1, 12 *Ἀïνα*); GEN. 13, 3; JOSH. 7, 2. Feminine forms are עַיָּא, עַיָּה and עַיָּת which see.

עִי (contracted from עֲוִי; *pl.* עִיִּים and עִיִּין) *m.* 1. *a heap*, *a waste mass thrown together;* hence *a heap of stones*, עִי הַשָּׂדֶה MIC. 1, 6 = גַּלִּים עַל־תַּלְמֵי שָׂדָי HOS. 12, 12, also עִיִּין MIC. 3, 12 or עִיִּים alone Ps. 79, 1; incorrectly read עִיר by the LXX in MIC. 1, 6; 3, 12; Ps. 79, 1. Fig. *the destroyed body* JOB 30, 24 (according to some). Phenic. עי a heap. — 2. only *pl.* עִיִּים (*circles*, *districts*) *n. p.* of a city in Judah JOSH. 15, 29, and also of one on the mountains of עֲבָרִים; fully עִיֵּי הָעֲבָרִים NUM. 21, 11 and 33, 44; for which עִיִּים alone is put in 33, 45. Phenic. עי the same; hence עִיבַעַל n. p. of a city in Cilicia.

עַיָּא (same as עַי) *n. p.* of a city in Benjamin, mentioned along with גֶּבַע, מִכְמָשׂ and בֵּית־אֵל NEH. 11, 31; not ident. with עַיָּה 1 CHR. 7, 28, but with עַיָּת (which see) and עַי.

עֵיבָל (*bare mountain*, from עָבַל which see) *n. p.* of the bare, barren, northern top of the Ephraim-mountains; גְּרִזִּים being the southern one DEUT. 11, 29; JOSH. 8, 30. Connected in its appellative signification with עוֹבָל (which see), for which it is put in 1 CHR. 8, 22. LXX *Γαιβάλ*.

עַיָּה (same as עַי) *n. p.* of a city north of שְׁכֶם in Ephraim 1 Chr. 7, 28, where עַזָּה is incorrect (according to *Norzi*), though it is the reading of the LXX, Vulg. and Targ. According to Josh. 16, 6 and 17, 7 it seems to have lain near מִכְמְתָת.

עִיּוֹן (same as עַי) *n. p.* of a fortified city in Naphtali, mentioned along with קֶדֶשׁ, חָצוֹר, כִּנְּרוֹת, אָבֵל בֵּית־מַעֲכָה, דָּן &c. 1 Kings 15, 20; 2 Chr. 16, 4. It is conjectured that it lay in the present beautiful plain *Merǵ ʿAjûn*, which is connected with the plain of Hûleb towards the south by means of a narrow entrance (*Robins.* III. p. 611. 887; Later Bibl. Res. p. 492; *v. d. Velde* I. 88).

עיּוּת 1 Chr. 1, 46 K'tib see עֲוִית.

עִיט (not used) assumed for וַיָּעַט, וַיַּעַט, וַתַּעַט, עַיִט, see עוּט I. and II.

עַיִט (from עוּט I. after the form בַּיִת, c. עֵיט) *m.* prop. one rushing upon a pers. or thing; hence *a ravenous bird*, as the kite, eagle Is. 46, 11, Job 28, 7, figure of a warrior that rushes on in haste Is. l. c.; collect. *birds of prey*, of hawks 18, 6, Gen. 15, 11, a symbol of the Egyptians (Horapollo 1, 6); עֵיט צִפּוֹר *birds of prey among* צִפֳּרִים Ez. 39, 4, where עֵיט, however, may be taken in apposition to צִפּוֹר; עַיִט צָבוּעַ *a coloured ravenous bird* (see צָבַע I.) Jer. 12, 9 (Targ., Jerome, *Rashi*), which is attacked by others (Plin. H. N. 10, 19).

עֵיט see עַיִט.

עֵיטָם (*a lair of wild beasts*) *n. p.* of a city in Judah, not far from בֵּית־לֶחֶם and תְּקוֹעַ, in the mountains of Judah, where there were rocks and fissures Judges 15, 8 11; 1 Chr. 4, 3 32; 2 Chr. 11, 6. *Robins.* II. 167. 390; Later Bibl. Res. p. 358.

עִיִּים see עַי.

עִיּוֹן see עַי.

עֵילוֹם *m.* same as עוֹלָם *eternity* 2 Chr. 33, 7, expressed in the Phenician and vulgar form, where עֻלֹם existed along with עֹלֹם, as חֵירוֹם, חֵרֹם were found together with חִירָם, חוּרָם (which see). The Phenician Saturn, the symbol of time without a beginning, was termed עֻלֹם *Οὐλωμός* (Damascius, de principiis in *Wolf's* Anecd. graec. III. p. 259-60).

עִילַי (= עִלַּי, developed out of the Pih. of עָלָה I.; *the most high, elevated*, viz. El is) *n. p. m.* 1 Chr. 11, 29, for which 2 Sam. 23, 28 has צַלְמוֹן (corrupted perhaps from עֶלְיוֹן).

עֵילָם 1. *n. p.* of the eldest son of Shem and of an old Semitic race dwelling perhaps east of the Tigris, where Semites mixed with Iranians Gen. 10, 22. As ancestors of the Persians (Jos. Antt. 1, 6, 4) עֵילָם stands for פָּרַס along with מָדַי Is. 21, 2 and 22, 6, or coupled with בָּבֶל which lay opposite on the west side of the lower Tigris Gen. 14, 1. The name of the territory accordingly is *Elymaïs*, עֵילָם הַמְּדִינָה, where the fortress (בִּירָה) and royal city *Susa* (שׁוּשַׁן) were situated at the river אוּלַי, i. e. *Eulüus*, surrounding Susa (Plin. H. N. 6, 31; Arr. exp. Alex. 7, 7) Dan. 8, 2; so that *Elam* means decidedly *Persia*, or specially *Susiana* between Babylonia and Persis. Hence *Saadia* translates it *Chuzistan* (Gen. 10, 22; 14, 1; Is. 11, 11), *Chuz* (Is. 21, 2; 22, 6) and *Ahwaz*, which are names for Susiana; as in Pehlevi Chuzistan is mentioned with *Airyama*, which is ident. with עֵילָם. As the name of a people עֵ׳ is sometimes masc. Is. 22, 6, sometimes fem. 21, 2. — 2. *n. p. m.* Ezr. 2, 7, 1 Chr. 8, 24, and by way of distinction from this עֵילָם אַחֵר Ezr. 2, 31, if it should not be taken for the name of a place like נְבוֹ.

עֲיָם (from עוּם after the form אֱיָל from אוּל, where *Yod* is developed out of the vowel-sound) *m. heat, glow*, עֲיָם רוּחוֹ *his hot wind*, i. e. his hot, violent east-wind Is. 11, 15; Ar. غَيْم glow, heat, hence Saad. بسخون; comp. Ex. 14, 21; Hos. 13, 15; Jon. 4, 8. — The LXX, Vulg., *Rashi*, *Kimchi*, *Ibn Ezra* either read עֹצֶם, or adopted the same meaning.

עָיִן see עַיִן.

עַיִן (in pause עָיִן, with *a* of motion עַיְנָה, *constr.* עֵין, with *suff.* עֵינִי, עֵינְךָ &c.; *dual* עֵינַיִם, *constr.* עֵינֵי, with *suff.* עֵינַי, עֵינֶיךָ, עֵינֵינוּ &c.; *pl.* עֲיָנוֹת, *constr.* עֵינוֹת) *f.* (masc. SONG OF SOL. 4, 9 K'tib, where it is better to read אַחַת with the K'ri; JOB 21, 20; ZECH. 3, 9) 1. *the eye*, oculus, a) as the organ of sight Is. 64, 3; JOB 10, 18; רֹאָה PROV. 20, 12, like שֹׁמַעַת of אֹזֶן. Its seeing is expressed by הִבִּיט Ps. 91, 8, רָאָה JOB 13, 1, שׁוּר 24, 15, שָׁזַף 20, 9; and *to direct the eye to a person* or *thing* (to fasten the look upon) is denoted by שׂוּם 32, 8, יָעַץ עַיִן עַל עַיִן עַל JER. 24, 6 or אֶל Ps. 33, 18 or בְּ DEUT. 11, 12, commonly in a good sense, but also in a bad one AM. 9, 4 coupled with לְרָעָה, as elsewhere with לְטוֹבָה JER. 24, 6. חוּס עַיִן עַל *to direct the eye protectingly towards*, i. e. to look with compassion EZ. 16, 5; 20, 17. לוּן עַיִן *the eye dwells*, i. e. looks calmly JOB 17, 2. Of rare occurrence is עֵינַיִם בְּ *the eyes are directed to* JOB 7, 8, or עַיִן לְ *an eye is to* one, i. e. he looks at ZECH. 9, 1. Not seeing, arising from weakness of the eyes &c. is expressed by כָּהָה ZECH. 11, 17, עָשֵׁשׁ Ps. 31, 10, דָּאַב 88, 10, קוּם 1 KINGS 14, 4. b) Parts are ascribed to it as the organ of vision, such as בָּבָה (entrance, door, gate, apple) ZECH. 2, 12, abridged בַּת (= בָּבַת) in the constr. state LAM. 2, 18, אִישׁוֹן DEUT. 32, 10; or imperfections, as תְּבַלֻּל LEV. 21, 20; good and bad qualities, as חַכְלִלוּת PROV. 23, 29, רַכָּה מָאוֹר 15, 30, מַרְאֶה ECCLES. 6, 9, GEN. 29, 17; פָּקַח GEN. 3, 7, גָּלָה NUM. 22, 31, עִוֵּר DEUT. 16, 19, שָׁעָה IS. 32, 3, נִקֵּר NUM. 16, 14, שִׂקֵּר IS. 3, 16 being also applied to it. c) Phrases: עַיִן בְּעַיִן *eye to eye*, i. e. directly NUM. 14, 14; IS. 52, 18; but also *an eye for an eye*, i. e. one for another DEUT. 19, 21, for which עַיִן תַּחַת עַיִן usually occurs EX. 21, 24. — טוֹב עַ' PROV. 22, 9 *looking friendly*, i. e. *liberal*, oppos. to רַע עַ' 23, 6 *looking askance*, i. e. envious; רָעָה עַ' בְּ *to be envious against* DEUT. 15, 9; שַׁח עֵינַיִם *low of eyes*, i. e. humble JOB 22, 29 = שְׁפַל; רוּם עֵינַיִם *proud elevation of the eyes*, i. e. a joyous, careless look PROV. 6, 17; 21, 4. בֵּין־עֵינַיִם *between the eyes*, i. e. *the middle of the forehead* EX. 13, 9; DAN. 8, 5; *the forehead* DEUT. 14, 1. But the formulas מֵעֵינֵי, לְעֵינֵי, בְּעֵינֵי פ' are to be specially observed: aa) בְּעֵינֵי פ' *in the eyes of one*, i. e. *in the opinion*, *sight of one*, *according to his view*, *before one*, therefore after מָצָא חֵן GEN. 6, 8, צָחַק 19, 14, רַע 21, 11, חָרָה 31, 35, טוֹב LEV. 10, 19, יָשַׁר NUM. 23, 27, עָשָׂה הָרַע 32, 13, עָשָׂה הַיָּשָׁר DEUT. 19, 13, גִּדֵּל JOSH. 3, 7, נִפְלָא 2 SAM. 13, 2, נִכְבַּד IS. 49, 5 &c. Rarely does it stand in the meaning *open*, *visible to* PROV. 1, 17. bb) לְעֵינֵי פ' *before the eyes of one*, i. e. *in his presence*, in conspectu alic., *before one*, after נָתַן GEN. 23, 11, עָשָׂה EX. 4, 30, יָרַד 19, 11 &c. cc) מֵעֵינֵי פ' *away from the eyes of one*, i. e. without his knowledge, *behind one's back*, especially after verbs of hiding, as נֶעְלַם LEV. 4, 13, JOB 28, 21, נִסְתַּר IS. 65, 16, נָדְדָה שֵׁנָה GEN 31, 40. — 2. The eye as a fountain of tears, as מְקוֹר דִּמְעָה JER. 8, 23, to which are applied נִגְּרָה LAMENT. 3, 49, יָרְדָה מַיִם 1, 16, דָּלְפָה יָרְדָה דִּמְעָה JER. 13, 17, JOB 16, 20, תִּמַּקְנָה ZECH. 14, 12; like the Greek πηγή and the Persian چشمه, چشم uniting the two ideas of fountain and eye. — 3. *a look*, לָטַשׁ עַיִן לְ *to sharpen the look upon one*, i. e. to look piercingly at him JOB 16, 9, SONG OF SOL. 4, 9, where we should read with the K'ri בְּאַחַת; comp. רַע עַיִן PROV. 23, 6, מְעוֹן 1 SAM. 2, 32 in צַר מָעוֹן *an anxious look*, מַעְיָן 2. (which see). — 4. what presents itself to the sight: *a phenomenon*, *appearance*, *sight*, *prospect* NUM. 11, 7; LEV. 13, 5; hence כְּעֵין with a genitive following, *like the appearance*, *like the aspect*, = כִּדְמוּת, כְּמַרְאֵה EZ. 1, 4; 8, 2; 10, 9; DAN. 10, 6, and therefore same as פָּנִים of things, as עֵין הָאָרֶץ EX. 10, 5 and NUM. 22, 5, i. e. *the visible surface*. Here belongs also עַיִן as a designation of the outward appearance of man, and so for *self*, עֵינַי *I myself*

Job 19, 27, מִנֶּגֶד עֵינַי *before me* Is. 1, 16. — 5. *the eye*, *bead* or *pearl*, of wine Prov. 23, 31. — 6. (*constr.* עֵין, with *a* of motion עֵינָה, *pl.* עֲיָנוֹת, *constr.* עֵינוֹת) *a fountain*, Gen. 16, 7; 24, 29; 2 Chr. 32, 3; Ex. 15, 27, connected with the meaning *eye*, like the Greek πηγή, Persian چشم; comp. מַעְיָן. In this sense עַיִן is to be taken in the following names of places compounded with it; to which belong also עֵינָם, עֵינַיִם and עֵינָן, עֵינוֹן, עֵינָם and עֵנִים. Closely connected with this is — 7. עַיִן as the *proper name* a) of a city of Simeon, which lay within Judah and was also a Levitical city Josh. 15, 32; 19, 7; 21, 16 (perhaps we should read עָשָׁן); 1 Chr. 4, 32, where the writer did not at all wish to read עֵין רִמּוֹן, since he specifies Rimmon, and not till Neh. 11, 29 עֵין רִמּוֹן was made out of it. b) name of a locality in the north-east of Palestine Num. 34, 11, according to *Robinson* N. Bibl. Res. p. 696 the source of the Orontes south-east of Riblah. In all these seven meanings the stem is עִין III. — 8. (with *suff.* עֵינָם Zech. 5, 6, עֵינֵימוֹ = עֵינֵמוֹ Ps. 73, 7, 2 *pl.* with *suff.* עֵינוֹתָם Hos. 10, 10 K'tib; from עִין I. = אוֹן) same as אָוֶן *nothingness*, *vanity* (= הֶבֶל), *sin*, *a lie*, and therefore like that word (Is. 66, 3) concrete *an image*, שְׁתֵּי עֵינוֹתָם Hos. 10, 10 K'tib *the two idols*, i. e. the two golden calves (1 Kings 12, 28); זֹאת עֵינָם Zech. 5, 6 *that is their guilt* (LXX, Syr.), which is something heavy (Is. 1, 4), which has been made full like a sum or a measure (Gen. 15, 16; Matth. 23, 32); Ps. 73, 7 *their sin proceeds from an insensible heart* (חֵלֶב). But see עָוֹן, עוֹנָה. — From עַיִן 1. comes

עָיַן (*part.* עוֹיֵן) *denom. to look at*, only in the secondary signification *to look askance*, *to look envious* 1 Sam. 18, 9 K'ri, for which the K'tib has עָוֵן from עָוַן; Ar. the same.

עֵין־גְּדִי see גְּדִי I.

עֵין־גַּדָּה see גְּדִי I.

עֵין־גֶּדִי or עֵין־גַּדִי see גְּדִי I.

עֵין גַּלִּים see עֶגְלַיִם.

עֵין־גַּנִּים (*fountain of gardens*) *n. p.* 1. of a city in the plain of Judah Josh. 15, 34; in *Josephus* Γινναία, now G'enin (*Rob.* III. 386). — 2. A levitical city in Issachar 19, 21 and 21, 29, for which 1 Chr. 6, 58 has עָנֵם (which see), as also עֵינָם = עֵנִים.

עֵין דֹּאר (see דּוֹר 4) *n. p.* of a city and district in Manasseh Ps. 83, 11 compared with Judges 4, 6 7 14 15, called Ἔνδωρον in *Josephus* (Antt. 6, 14, 2) and four miles south of mount Tabor (*Eus.*), whose ruins still exist (*Burckh.* II, 590); now *Endûr* (*Robinson*, Later Bibl. Res. p. 446).

עֵין דּוֹר in Josh. 17, 11 and 1 Sam. 28, 7 is same as עֵין דֹּאר.

עֵין חַדָּה see חַדָּה.

עֵין חָצוֹר (*fountain at Chazor*) *n. p.* of a city in Naphtali Josh. 19, 37, different from חָצוֹר in the same territory; comp. 1 Macc. 11, 67.

עֵין חֲרֹד see חֲרֹד.

עֵין מִשְׁפָּט (*fountain of judgment*) *n. p.* of a locality in the wilderness פָּארָן between שׁוּר and אֱדֹם, at the south border of the Hebrew land; distant 10 or 11 days' journey from Sinai and ident. with קָדֵשׁ Gen. 14, 7. Both מִשְׁפָּט and קָדֵשׁ (which see) appear to point to a religious significance of this place, which it may have had before Moses.

עֵין עֶגְלַיִם see עֶגְלַיִם.

עֵין רֹגֵל (*fountain of the fuller*) *n. p.* of a fountain on the border between Judah and Benjamin, not far from Jerusalem, and at the south-east side of it Josh. 15, 7; 18, 16; 2 Sam. 17, 17; 1 Kings 1, 9 (comp. *Josephus*, Antt. 7, 14, 4). The fuller's field lay in the neighbourhood (2 Kings 18, 17; Is. 7, 3; 36, 2). Comp. also the proper name רֹגְלִים.

עֵין רִמּוֹן (*fountain dedicated to Rimmon*) Neh. 11, 29, see רִמּוֹן and עַיִן 7, a.

עֵין שֶׁמֶשׁ (*fountain dedicated to the sun*) *n. p.* of a locality and fountain on

the border of Judah and Benjamin JOSH. 15, 7, not far from *En-rogel.* But an *En-shemesh* may have also been situated at the south-eastern border of Dan (*Robins.* Pal. III, 224 seq.).

עֵין הַתַּנִּין (with the article; *snake-fountain*) *n. p.* of a fountain near Jerusalem NEH. 2, 13.

עֵין תַּפּוּחַ (*fountain at Tappuah*) *n. p.* of a locality in the district תַּפּוּחַ, which belonged to Manasseh JOSH. 17, 7 8; comp. בֵּית תַּפּוּחַ.

עֵינָה (out of עֲיָנָה, from עָוָה) *n. p.* of a city GEN. 12, 8, in the Samar. version for עַי of our text.

עֵינָה (only *plur.* עֵינוֹת) HOS. 10, 10 see עַיִן 8.

עֵינוֹן, see חֲצַר עֵינוֹן under חָצֵר.

עֵינַיִם (*double fountain*) *n. p.* of a place in the plain of Judah on the road to Timnah GEN. 38, 21, identical with עֵינָם JOSH. 15, 34, the dual-ending ־ַיִם being contracted in other cases also into ־ָם.

עֵינָם see עֵינַיִם.

עֵינָן (*a Fountain-distributer*, viz. El is) 1. *n. p. m.* NUM. 1, 15; 2, 29; comp. בְּאֵרִי. — 2. only in חֲצַר עֵינָן NUM. 34, 9 10; Ez. 48, 1 (see under חָצֵר), for which Ez. 47, 17 has חֲצַר עֵינוֹן.

עִיף (3 *f.* עָיְפָה) *intr.* same as עוּף II. *to be veiled*, *covered*, figur. *to languish;* יָעֵף and the cognate in sense עָטָה, עָלַף, עָטַף proceeding from a similar fundamental signific. Metaph. *to succumb powerless*, with לְ of the person JER. 4, 31; *to gape*, *pant with thirst*, *to pine; to be weary*, *tired; to be gloomy*, *dark* (see עָלַם). Derivat. עָיֵף (*fem.* עֲיֵפָה); on the contrary עֵיפָה and עֵיפַי are derived from עוּף.

עָיֵף (*plur.* עֲיֵפִים) *adj. m.*, עֲיֵפָה *fem.* *languid*, coupled with רָעֵב, צָמֵא 2 SAM. 17, 29; *gaping*, *thirsting* PS. 63, 3; JOB 22, 7; *weary*, *faint*, GEN. 25, 29, coupled with יָגֵעַ DEUT. 25, 18; נֶפֶשׁ עֲיֵפָה *a thirsty soul*, i. e. one exhausted PROV. 25, 25; עֲיֵפָה substantively *a beast of burden* IS. 46, 1, properly abridged from בְּהֵמָה עֲיֵפָה.

עֵיפָה (with a poetical accentless ־ָה עֵפָתָה; from עוּף II.) *f.* 1. prop. a veiling or covering, hence *darkness*, *obscurity* JOB 10, 22; opposite שַׁחַר, AM. 4, 13 *turner of the morning into darkness;* comp. מָעוּף, מוּעָף, תְּעֻפָה. — 2. *n. p.* of an Arab-tribe beside Midian, who dwelt on the east side of the Red Sea as far as Moab, and were a commercial medium of exchange in gold and frankincense from Saba; then also the name of their abode GEN. 25, 4; IS. 60, 6; 1 CHR. 1, 33. A place at Pelusium was also termed غَيْفَة (*Kamus* p. 1211). — 3. *n. p. m.* 1 CHR. 2, 47. — 4. *n. p. f.* ib. 2, 46.

עֵיפַי (*protecting one*) *n. p. m.* JER. 40, 8 K'ri, for which K'tib has עוֹפַי.

עַיִר (with *suff.* עִירֹה, *pl.* עֲיָרִים) *m.* 1. (from עוּר V.) prop. the sucking one; hence *a young thing*, like גּוּר from גּוּר = עוּר, but only the young of an ass, asellus GEN. 32, 16, ZECH. 9, 9, = בֶּן־אֲתֹנוֹ GEN. 49, 11; rarely of פֶּרֶא JOB 11, 12; metaphor. *an ass*, for riding JUDGES 10, 4; 12, 14, for bearing burdens IS. 30, 6 K'ri, or for husbandry 30, 24 coupled with אֶלֶף; Arab. عَيْر a wild or tame ass. — 2. (from עוּר II., only pl. עֲיָרִים) *a city* JUDGES 10, 4, selected for alliteration to עֲיָרִים *young asses*, especially as עִיר may have sprung from עַיִר, like עָרִים from עוּר. For *a young ass* there is also עוּר, *pl.* עֲוָרִים IS. 30, 6 K'tib.

עִיר as a verb, see עוּר I-VI.

עִיר (perhaps instead of עַיִר from עוּר II. like אַיִן 1 SAM. 21, 9 instead of אַיִן, אֵין, hence the pl. once עֲיָרִים JUDGES 10, 4 to have an assonance with עַיִר 1; the common plural is עָרִים from a singul. עוֹר, as from יוֹם the plur. is יָמִים, the *ô* passing into *â;* but the sing. may also have been עָר, since this form likewise appears) *fem.* (masc. only in NUM. 35, 2 3; JUDGES 19, 12) 1. *an enclosed*, *fenced place*, proceeding from the verb-idea "to fence round, encircle, enclose";

hence a) *a tower*, *a castle*, Is. 1, 8 *like a tower of watch* (see נְצוּרָה = מִגְדַּל נֹצְרִים, which is also called עִיר 2 KINGS 17, 9; *a place of encampment* NUM. 13, 19, designated more exactly by מַחֲנִים. b) *a city* generally = קִרְיָה Is. 22, 2; but also *a village*, *a hamlet*, *a nomad village* or *encampment* GEN. 4, 17; JOSH. ch. 15; *a fortification*, *a fortified city* NEH. 9, 25; 2 CHR. 11, 5; HOS. 8, 14; but for the latter meaning stand the fuller forms עִיר מָצוֹר PSALM 31, 22; 60, 11; 2 CHR. 8, 5, עִיר מִבְצָר 2 KINGS 3, 19; 17, 9; JER. 1, 18, or with specific mention עִיר חוֹמָה LEV. 25, 29; עָרֵי מִבְצָרוֹת of Sidon DAN. 11, 15; עִיר הַהֶרֶס Is. 19, 18 see הֶרֶס. The particular name of a city is sometimes paraphrased, as עִיר הַקֹּדֶשׁ NEH. 11, 1, עִיר אֱלֹהִים Ps. 46, 5 of Jerusalem, and also עִיר הַדָּמִים Ez. 22, 2, עִיר שֹׁפֶכֶת דָּם 22, 3, הָעִיר 7, 23 or עִיר alone Is. 60, 6; also applied to Nineveh Is. 32, 19; עִיר תְּהִלָּה JER. 49, 25 of Damascus, and so in the most various applications, as may be seen from the context. In the genitive case to בַּת (constr. plur. בְּנוֹת) עִיר is considered as a mother to whom belong villages and hamlets like daughters NUM. 21, 25; JOSH. 15, 45; JUDGES 11, 26. *To know how to go into the city* ECCLES. 10, 15 is an expression used instead of, to know how to help oneself, to know how to find. c) of a part of a city, as עִיר דָּוִד of that part of Jerusalem on Zion 2 SAM. 5, 7; 6, 10; הָעִיר הַתִּיכוֹנָה of the middle part of Jerusalem 2 KINGS 20, 4; עִיר הַמַּיִם the lower city of רַבָּה, situated on a river 2 SAM. 12, 27; עִיר בֵּית הַבַּעַל *the department of Baal's temple*, and therefore nothing but a part of the city of Samaria 2 KINGS 10, 25. d) Metaphor. *the inhabitants of a city* 1 SAM. 4, 13; Is. 14, 31; elsewhere עִיר appears in contrast with the inhabitants JUDGES 1, 8; on עִיר מְתִם see מֵת. In this leading sense names of places are compounded with עִיר, as עִיר הַמֶּלַח ,עִיר נָחָשׁ ,עִיר שֶׁמֶשׁ ,עִיר הַתְּמָרִים, which follow below, in order. — 2. (from עוּר VI.) *heat*, *anger*, *wrath*, Hos. 11, 9 (*Rashi*); but עִיר may be taken in the usual meaning there, *I will not come* (threatening and destroying) *into the city*, because the men sink under his fearful presence (1 SAM. 5, 9-12; JER. 49, 38). In Ps. 73, 20 בָּעִיר is contracted from בְּהָעִיר, and מֵעִיר Hos. 7, 4 is the part. Hif. of עוּר III. — 3. (from עוּר II, 3) = צִיר *anguish*, *pain* JER. 15, 8 (LXX, Pesh.), like צַר 2. same as צַר (enemy); hence coupled with בֶּהָלָה. — 4. (*a Watcher*, viz. El is, from עוּר III.) *n. p. m.* 1 CHR. 7, 12, for which 7, 7 has עִירִי (which see). — 5. on עִירֹה see עַיִר.

עִיר הַמֶּלַח (*salt-city*, i. e. near יָם הַמֶּלַח) *n. p.* of a city in the desert of Judah, near the *Salt-Sea* JOSH. 15, 62.

עִיר־נָחָשׁ (*brass-city*, perhaps *oracle-* or *magic-city*, see נָחַשׁ) *n. p.* of a city otherwise unknown 1 CHR. 4, 12.

עִיר שֶׁמֶשׁ (*city of the sun*) *n. p.* of a city in Dan Is. 19, 41, so called from the worship of the sun; see עֵין שֶׁמֶשׁ, בֵּית שֶׁמֶשׁ.

עִיר הַתְּמָרִים (*city of palms*) *n. p.* for various places, 1. a name for יְרֵחוֹ JUDGES 3, 13, 2 CHR. 28, 15, DEUT. 34, 3, so called from the palm-groves there (Plin. H. N. 5, 14; Tacit. hist. 5, 6). — 2. name of a place in the peninsula of Sinai, *Phoenikon* (Diod. Sic. III, 42; Strabo p. 776) in Arabia JUDGES 1, 16.

עִיר (from עוּר III.; pl. עִירִין) *Aram. m. a watcher*, of archangels DAN. 4, 10 14 20; identical with קַדִּישׁ, and parall. with it; hence Aq. and Symm. *ἐγρήγορος* and the LXX *ἄγγελος* generally. In the book of Enoch both good angels (12, 2 4; 92, 16) and fallen ones (10, 13; 12, 5) are called *watchers*, and there are *watchers of heaven* (13, 11), *holy watchers* (15, 8), *watching angels* (20, 1). *Amshaspand* proceeds from the same meaning.

עִירָא (*a Watcher*, viz. Jah is) *n. p. m.* 2 SAM. 20, 26; 23, 26 38; comp. as proper names עִיר 4, עִירִי, עִירוּ.

עִירָד (from עָרַד = יָרַד) *n. p.* of an

antediluvian patriarch Gen. 4, 18, ident. with יֶרֶד 5, 18 in the other narrator; originally perhaps (comp. יַרְדֵּן river) god of the water or the valley, somewhat similar to the Indian Varuna.

עִירוּ (*watch*, see Aram. עִיר) *n. p. m.* 1 Chr. 4, 15.

עִירִי (from עִירִיָּה *Jah is Watcher*) *n. p. m.* 1 Chr. 7, 7, for which the abridged עִיר stands in 7, 12.

עִירָם (*city-district*, from עִיר with the formative syllable ־ָם) *n. p.* of a locality in the territory of Edom with its own אַלּוּף Gen. 36, 43; תִּמְנָע, קְנַז, פִּינֹן, אֵלָה, אָהֳלִיבָמָה, יְתֵת, עַלְוָה, מַגְדִּיאֵל, מִבְצָר and תֵּימָן being there names of places. Perhaps *Iram* in *Jakut* (Mosht. p. 20), the name of a mountain west of Aila, may be compared with it.

עֵירֹם (only in Ez. 16, 7; 18, 7 16; 23, 29 עֵרֹם after the form עֵילוֹם, זֵרֹעַ, a collateral form after קִיטוֹר, כִּישׁוֹר, consequently made from Pih.; *pl.* עֵירֻמִּים; from עָרַם I.) *adj. m.* same as עָרֹם (*pl.* עֲרֻמִּים), prop. *taken off*, *stripped off*, clothes; generally *bare*, *naked* Gen. 3, 7 10 11, a figure of modesty; concrete *one naked*, *uncovered* Ez. 18, 7 16, who is to be clothed (כִּסָּה בֶגֶד); abstract *nakedness*, *bareness* 16, 7 22 39, coupled with עֶרְיָה; *nakedness*, specified as a misfortune, like רָעָב, צָמָא Deut. 28, 48.

עַיִשׁ (as well as עָשׁ, which see; consequently, as to its form, from עוּשׁ II., according to *Kimchi*, Ibn *Esra*, *Rashi*) *femin.* Job 38, 32, properly *a group* (of stars), *a crowd* (of stars), congregatio stellarum, either *the tail of the Pleiades* (Rashi), or *the seven stars* (Ibn *Esra*), *the great bear* (עֲגָלָה, דֹּב, שִׁבְעָה כוֹכָבִים), or some other constellation; Targ. זְנַבְתָּא (Pleiades), conseq. etymolog. like כִּימָה. Both forms, however, עָשׁ as well as עַיִשׁ, might be connected with עֵז, and the name be that of the Capella (in the constellation of the Wain), so that the בָּנִים mean *the young of the goat*, i. e. the 3 stars called by the Arabians العناز (the goats), as the Capella is termed العنز (goat); Syr. ܥܶܙܬܳܐ (the goat) Pesh., which appears in addition to ܥܽܝܽܘܬܳܐ. The derivation from נָעַשׁ, Arab. نعش, *to lift up*, *to bear*, is to be rejected, in consideration of the form which the nouns have. See עָשׁ.

עַיָּת (out of the Pihel of עִיָּה = עִוָּה) *n. p.* of a city of Benjamin Is. 10, 28, inhabited by Benjamites after the exile, under the name of עַיָּא Neh. 11, 31. It is the old עַי.

עָכַב I. (not used) *tr. to intertwine*, *interlace*, *interweave;* identical in fundamental signification with עָקַב I. The organic root עַ־כַב lies also in חָב (חוּב) which see; Arab. the same, whence the quadriliteral عكبش to bind or knot firmly. The same fundamental meaning is borne by עָקַב I. (which see), except that its modifications are developed otherwise. The Aramaean and modern Hebrew sense of עָכַב, עַכֵּב to stop, to tarry, to withhold, proceeds from the same fundamental signification (see חָבַשׁ, אָסַר, עָצַר), as is shewn under עָקַב I. Deriv. עַכָּבִישׁ.

עָכַב II. (not used) *tr. to nibble off*, *to gnaw*, *to bite in pieces*, of gnawing animals, rodentia; identical in its organic root עַ־כַב with that in חַת II., נָ־קַת, שָׁ־חַת, סָ־חַת, יָ־חַת I.; comp. the Arab. quadriliterum كعبر (transposed from عكبر) to gnaw off, to strike off, to cut off. Deriv. עַכְבָּר and

עַכְבּוֹר (= עַכְבָּר *a mouse;* comp. *Μῦς*, Mus, Musculus &c., proper names among other nations) *n. p. m.* Gen. 36, 38; 2 Kings 22, 12; also called עַבְדּוֹן in another place 2 Chron. 34, 20; Phenic. עַכְבֹּר a proper name. The general usage of naming persons and places from animals explains the appellation. Examples of such usage are רָחֵל, יָעֵל, חֲמוֹר, דְּבוֹרָה, שְׂעִירָה, יְמִימָה, סוּס, שׁוּעָל, שָׁפָן, עָרָד, נָחָשׁ, חָגָב, אַרְנָן, צְבֹעִים, עֶגְלוֹן, עֶגְלָה, עֵגֶל, יַעֲלָה, בֶּכֶר, פָּרָה,

עַפְרָה, חֻמְטָה, חֻלְדָּה, חָגְלָה, (עֹפֶר = עֹפֶר)
לְבָאוֹת, לָבִי, יוֹנָה, לַיִשׁ, זְאֵב, שַׁחַץ, תַּן,
אַיָּה, צְבִיָּה &c.

עַכָּבִישׁ (out of עַכָּב from עָכַב I. with the very old noun-ending יִשׁ-, see חַלָּמִישׁ) *m.* one weaving, spinning; hence *a spider*, בֵּית עַ' *a spider's house*, *a spider's web*, Job 8, 14, a figure of fragility (comp. Coran, Sur. 29,41); קוּרֵי עַ' *threads of the spider* Is. 59, 5, a figure for intrigues; Targ. עַכּוּבִי, def. עַכּוּבִיתָא the same, proceeding from עַכּוּב, Ar. عَنْكَب (with *n* inserted) and in the collective form عكاب the same, and in the Coran عَنْكَبُوت after an Aramaean pattern; Maltese *ankabût*. It is obvious, therefore, that עָכַב alone, Aram. עֲכַב, Ar. عَكَب, may be the stem. In favour of the fundamental explanation now given is the Arab. عَكْبَش *to bind*, *to weave*, *to put together*, Greek ἀράχνη, Latin *ara*-nea (= *arac*-nea) a spider, from אָרַג (which see), and the German *Spinne*. On the other hand, the Arab. عُكَّاش (a spider) may have come first from عُكْبَاش, and out of that the denomin. عكش *to spin*, *to weave*, of the spider.

עַכְבָּר (*pl. constr.* עַכְבְּרֵי, with *suff.* עַכְבְּרֵיכֶם; from עָכַב II. with the noun-ending ר-, as in סְמָדַר) *masc.* prop. a gnawing animal; hence *a mouse* (along with חֹלֶד) Lev. 11, 29, Ar. عَكْبَر a field-mouse; comp. Ar. كعبر transposed from عكبر to gnaw off, to draw off, to cut off; Syr. ܥܘܟܒܪܐ, Samar. in Lev. l. c. עַגְבְּרָה. The field-mouse was dedicated and sacrificed to certain dark deities, and its flesh consumed at sacrificial feasts (comp. Varro 3, 15) Is. 66, 17. To propitiate such deities in case of a pestilence &c. (see טְחֹר), with which the plague of field-mice was united, golden mice of this form were presented 1 Sam. 6, 4 5 11 18. Mice were regarded by magicians as demoniacal animals (Plut. Symp. 4, 5, 2).

עָכָה (not used) see עַכּוֹ.

עַכָּה see עַכּוֹ.

עַכּוֹ (abridged from עַכּוֹן) *n. p.* of a city situated on a gulf 250 feet north of where the river Belus flows into the Mediterranean Sea Judges 1, 31; assigned to the tribe of Asher, but in Shalmanezer's time still dependent on Tyre (*Joseph.* Antt. 9, 14, 2), and usually reckoned by the Greeks (*Strabo* and others) as belonging to the Phenicians. According to Mic. 1, 10 it appears to have been looked upon merely as a Philistine town, and perhaps it never belonged to Israel. In addition to the form עַכּוֹ, in the time of the Crusades *Accon* (עַכּוֹן), there was another עַכָּה, Ar. عَكَّة, عَكَّا, Greek Ἄκη instead of Ἄγκη; and also an old one, עֲכוֹ Mic. l. c., Phenic. עך (on coins); so that either עָכַךְ or עָכָה may be adopted as the stem. עָכַךְ i. e. עַךְ, or עָכָה, has been wrongly compared by *Simonis* with the Ar. عَكَّ (see עָכַךְ) and עַכּוֹ translated a r e n a f e r v e n s s o l i s a e s t u, which does not at all suit ʿAkko on a gulf in whose vicinity are swamps, and which was abundantly supplied with water. To put it by the side of עַק, עָקָה is better suited to the topographical situation of the place. See עָכַךְ.

עֲכוֹ see עַכּוֹ and see ע p. 1002[a].

עַכּוֹן see עַכּוֹ.

עָכוֹר (*sorrow-valley*) *n. p.* of a valley near Jericho, to the east, like שָׁרוֹן in the west Josh. 15, 7 compared with 7, 25 26; Is. 65, 10; also mentioned on account of its meaning in Hos. 2, 17, like עֵמֶק הַבָּכָא Ps. 84, 7.

עָכַךְ (not used) or עָכָה *tr.* same as עַק (עוּק), עָקָה, *to enclose*, *to encircle*, a place, to make it habitable. Deriv. the proper name עַכּוֹ (עַכּוֹן, עַכָּה, עֲכוֹ).

A comparison with the Arab. عَكَّ to be hot, sultry, of day, or to be burnt up, of the ground, is unsuitable to the n. p.

עָכַן (not used) *intr.* commonly said to be the same as עָכַר, an etymological mythus identifying both JOSH. 7, 1 seq., 1 CHR. 2, 7, and I have explained the proper name יַעְכָּן (which see) accordingly. But it may also mean *to wind*, *to twist* (of a serpent) like the Talm. עָכַן. Deriv. the proper names עָכָן, יַעְכָּן.

עָכָן (*snake-charmer*, from עָכַן; comp. נַחְשׁוֹן, נָחָשׁ, אַכִּישׁ) *n. p. m.* JOSH. 7, 1; 22, 20; but in 1 CHR. 2, 7 for עָכָר.

עָכַס (not used) 1. *intr. to wind*, *to be rolled* or *twisted together*, of a serpent; ident. with עָכַשׁ, אָכַשׁ (which see); Ar. عكس the same, whence عكس a serpent. Deriv. the proper name עַכְסָה. — 2. *tr. to wind together*, *to knot together*, *to twist together*, *to fetter*. Deriv. עֶכֶס, whence the denom. Pih. עִכֵּס.

עֶכֶס (*pl.* עֲכָסִים) *m. a fetter*, *an ankle-band*, made of silver, gold or ivory, a sort of bracelet, fastened about the ankles as a female ornament Is. 3, 18; generally *a fetter*, Ar. عكاس (ankle-band), PROV. 7, 22 *the fool is led to instruction as if in fetters* (i. e. slowly). But the Targ., LXX, Vulg. and the ancients generally depart from one another in the explanation of this passage, and even the most superficial examination may be allowed to conjecture a defect in the verse. Deriv. the denom.

Pih. עִכֵּס *to tinkle with anklets* Is. 3, 16, a sign of coquetry.

עַכְסָה (*serpent*) *n. p. f.* JOSH. 15, 16.

עָכַר (*part.* עֹכֵר, *fut.* יַעְכֹּר) *tr. to trouble*, *to bring into trouble*, *to disturb*, *to grieve*, with accus. of the object בַּיִת PROV. 11, 29, שְׁאֵר 11, 17, אֶרֶץ 1 SAM. 14, 29; *to precipitate into trouble* JOSH. 7, 25; *to afflict* JUDGES 11, 35; Ar. intr. عكر to be troubled. The organic root עָ־כַר lies also in כָּאַר I. (Talm. כָּעַר), Aram. כְּרָא, כְּרִי, meaning to be turbid, of water, to be disturbed, of the mind, to be sorrowful, of the spirit. Deriv. the proper names עָכָר, עָכוֹר, עָכְרָן.

Nif. נֶעְכַּר (*part. m.* נֶעְכָּר, *f.* נֶעְכֶּרֶת) *to be disturbed*, *grieved* Ps. 39, 3; but נֶעְכֶּרֶת PROV. 15, 6 is probably a noun meaning *trouble*, *disturbance*, = מְהוּמָה 15, 16.

עָכָר (*troubler*) *n. p. m.* 1 CHR. 2, 7, for עָכָן JOSH. 7, 20.

עָכְרָן (the same) *n. p. m.* NUM. 1, 13.

עָכַשׁ (not used) *intr. to be rolled together*, *to be folded* or *wound*, of a serpent; hence *to join*, *to bind*, *to unite*, *to attach;* Ar. tr. عكس to bend together. The stem is ident. with אָכַשׁ and עָכַס (which see); and the organic root עָ־כַשׁ, אָ־כַשׁ, עָ־כַס also lies, according to its fundamental signification, in רָ־קַשׁ, קֹשׁ (קוּשׁ), רָ־קַשׁ, עָ־קַשׁ, רָ־כַס. Deriv.

עַכְשׁוּב (from עָכַשׁ with the rare derivative syllable וּב־, from עָכַשׁ, like שַׁעֲלַב from שׁוּעָל = שָׁעַל; see ב) *m. an adder*, *serpent*, *viper*, prob. *an asp*, ἄσπις, Ps. 140, 4, for which נָחָשׁ stands elsewhere. The derivation from כָּשַׁב to sting, to pierce, after the Arab. كشب, كَشَب, قَشَب is the less necessary, inasmuch as there is also عَكَس and عكش (to intertwine); and ἄσπις is so called from the round form in which the adder lies.

עַל (out of עָלָה from עָלָה I., together with עַל Hos. 11, 7 after the form עַד, זַן) *m.* 1. *most high*, same as עֶלְיוֹן, hence *God*, Hos. 11, 7 *they* (the prophets) *call to God;* hence לֹא עָל = לֹא־אֱלֹהִים *no-god*, *an idol*, Hos. 7, 16 *they turn themselves* (יָשׁוּבוּ) *to idols;* שׁוּב (to turn oneself) is also construed with the accus. in Is. 52, 8. It is applied to men in הֻקַם עָל 2 SAM. 23, 1 *to be raised up on high*, *exalted*, *famous;* עֶלְיוֹן being so used likewise. The LXX read incorrecty הֵקִים (אֲשֶׁר) עַל; Phenic. עֶלְיוֹן the same. — 2. same as מַעַל 2 *the upper part*, *the height;* hence מֵעָל same as מִמַּעַל *from above*, oppos. to מִתַּחַת GEN. 27, 39; 49, 25; *above*, i. e. in the height Ps. 50, 4.

עַל (abridged from עָלֶה, עָלַי, from עָלָה I., like עַד from עָדָה I.; *constr.* עֲלֵי out of alaï, without being a pl., as אֱלֵי, עֲדֵי, are not plurals; with *suff.* עָלַי, עָלֶיךָ, עָלֶיהָ, עֲלֵיהֶם, עָלֵינוּ, poet. עָלֵימוֹ) *m.* 1. *highest*, same as עֶלְיוֹן, עַל Hos. 11, 7; see עַל. — 2. *A preposition: upon, over, above, ἐπί, ὑπέρ,* super, in the widest sense, partly expressing protecting, covering, pressing, resting above upon, answering to the question *where?* partly motion toward the upper surface of a thing, answering to the question *whither?* whether the point of procedure be higher (*down upon*), or lower (*up on*); partly the overtopping of other and lower objects, answering to the question *where* or *whither?* partly mere local motion and direction to, particularly a more distant agency approaching or joining another; objectively or subjectively, and therefore sometimes interchanged with אֶל. Accordingly its numerous uses may be reduced to the following classes: a) applied to the being above upon an object, conseq. *upon*, super, *ἐπί*, e. g. עַל־כִּסֵּא 1 Kings 2, 12, עַל הַשֻּׁלְחָן Lev. 24, 6, עַל־הַחוֹמָה Is. 36, 12, עַל־גָּדִישׁ Job 21, 32 (*on the heap of sheaves*), עַל־רַגְלַיִם (*upon the feet*) 1 Chr. 28, 2, Zech. 14, 12, עַל הַמִּטָּה 2 Sam. 4, 7. Hence after verbs of protecting, sparing, as after חוּס Deut. 7, 16, חָמַל Jo. 2, 18, Job 20, 13, רִחַם Ps. 103, 13, of burdening and oppressing, כָּבֵד 2 Sam. 13, 25, הִכְבִּיד Hab. 2, 6, עָז יָד Judges 3, 10, הָיָה לְמַשָּׂא 2 Sam. 15, 33, הָיָה לָטֹרַח Is. 1, 14; רַבָּה עַל *it is heavy upon* Eccles. 6, 1; 8, 6; after verbs of covering, veiling, כִּסָּה Lev. 4, 8, כִּפֶּר 4, 20, of resting, abiding, as after נוּחַ Gen. 8, 4, יָשַׁב Jer. 23, 8, therefore after הוֹשִׁיב Hos. 11, 11, of sheltering, גָּנַן Is. 31, 5, סָכַךְ Ex. 40, 21 &c. Here belongs also רָגַל עַל־לְשׁוֹן *to bear slander upon the tongue*, i. e. *to slander* Ps. 15, 3; נָשָׂא עַל ib.; and as the mouth or lips are looked upon as the seat of speech, the expressions: הִזְכִּיר = נִשְׁמַע עַל־פֶּה Ex. 23, 13, נָשָׂא עַל־פֶּה *to speak* Ps. 50, 16, בִּהֵל עַל־פֶּה Eccles. 5, 1 *to be hasty with speech;* עַל־בִּית *above upon*, whether upon the extreme surface Is. 32, 13, or on an elevated place 38, 20. Still farther: *in* or *upon*, answering to the question *where?* So in עַל־אֲדָמָה Am. 7, 17, עֲלֵי אֲדָמוֹת Ps. 49, 12, עַל אֶרֶץ 110, 6, עַל־מַמְלֶכֶת Is. 9, 6, עַל אֶפְרַיִם 7, 2; of clothing, of gold or silver coverings, e. g. הָיָה עַל *to have on*, *to wear* Gen. 37, 23; Deut. 7, 25; 1 Chr. 15, 27; 2 Sam. 13, 18; and so should be explained Job 24, 9 עַל עָנִי *what the poor has upon him*, i. e. his clothes (*de Bañolas*). To this is easily attached the expression of abiding *at* a thing, to be translated *with*, *at*, as עֲלֵי אִמּוֹ Ps. 131, 2 *with his mother*, עֲלֵי נָתִיב Job 18, 10 *at the way*, this *at* or *with* being at the same time a local *upon*. Connected with the latter is its figurat. use as dat. commodi and incommodi, lying like a burden or duty upon one: so הָיָה עָלַי 2 Sam. 15, 33; רַע עָלַי Eccles. 2, 17 and 6, 1; Gen. 48, 7; 2 Sam. 18, 11; Prov. 7, 14; and some verbs are construed with עַל instead of the dat., as שִׁיר עַל־לֵב Prov. 25, 20 *to sing to the heart*, דִּבֶּר עַל־לֵב Is. 40, 2 *to speak to the heart.* — b) it expresses motion to the upper part or surface of an object, answering to the question *whither?* to be translated by *upon*, *down* or *up on*, *up to;* in Greek sometimes *ἐπί*, sometimes *κατά*, Lat. deorsum in, in, ad, and sometimes interchanging with אֶל. עַל stands in this meaning after הִשְׁלִיךְ Ps. 60, 10, הִמְטִיר Job 38, 26, נָתַן Lev. 1, 7, הָלַךְ 2 Sam. 15, 20, הוֹלִיךְ 2 Kings 25, 20, בּוֹא 2 Sam. 15, 4, נִקְרָה Ex. 3, 18, עָלָה Gen. 38, 12, אָרַב Judges 9, 34, פָּנָה Gen. 24, 49, הֵשִׁיב = הוֹשִׁיב Hos. 11, 11 compared with 1 Kings 20, 43 &c. It is interchanged with אֶל after שָׁלַח Is. 36, 12, נָפַל Am. 3, 5, Is. 24, 18, כָּתַב Ex. 34, 1, נָתַן Is. 29, 11 12, הִגִּיד Job 21, 31 &c. Here belongs also סָעַר עַל Zech. 7, 14 *to drive over to*, הִשְׁתַּחֲוָה עַל *to bow down to* Lev. 26, 1, עָגַב עַל Ez. 23, 5 *to turn to adulterously;* as well as אֻסַּף עַל־בּוֹר *to be gathered down into the pit* Is. 24, 22, סֻגַּר עַל־מַסְגֵּר ib., because

בּוֹר and מִסְגַּר were below ground and the prisoners were thrown down from above. — c) It denotes the overtopping of other lower or flat objects, answering to the question *where* or *whither?* and should be translated by *upon*, *at*, *over* &c. So עַל־הָעַיִן Gen. 16, 7 *at a fountain*, עֲלֵי־מָיִם Num. 24, 6, עַל־הַיָּם Ex. 14, 2, עַל־הַגְּמַלִּים (*near the* lying *camels*) Gen. 24, 30; עַל אֵבוּס *over the crib* Job 39, 9. So too עַל־הַיַּיִן Prov. 23, 30 *at the wine*, עַל־הַלֶּחֶם 1 Sam. 20, 24 *at the meal*, like ἐπὶ τῷ δείπνῳ, super coenam, ἐπ᾽ ἔργῳ, where the food, wine &c. are conceived of as beneath. Hence after verbs of administration and ruling, oversight &c., as after מָלַךְ Gen. 37, 8, 2 Kings 11, 3, מָשַׁל Prov. 28, 15, נוּעַ Judges 9, 9 (an obvious expression of dominion over the trees), פָּקַד 2 Chr. 36, 23, הִפְקִיד Gen. 39, 5, פָּקַח עַיִן Job 14, 3, שׂוּם עַיִן &c., so that even עַל alone is sometimes sufficient without a verb 1 Kings 4, 6; 16, 9; Is. 22, 15. Figur. it denotes a mental overtopping and superiority to a lower thing, as in the relation of the protector to the protected, of the propitiating to the propitiated, of the intercessor, the fighter for &c., to be rendered by aa) *for*, *pro*, hence הָיָה עַל 1 Sam. 25, 16, נִלְחַם עַל Judges 9, 17, עָמַד עַל Dan. 12, 1, כִּפֶּר עַל Lev. 19, 22, הִתְפַּלֵּל עַל Job 42, 8, גָּדַר עַל Ez. 13, 1; bb) expressing a depressing, ruling over, it is super, *above*, *over*, hence כָּבֵד עַל Job 23, 2, נוֹרָא עַל Ps. 89, 8; generally it is put with verbs of coming upon one, of overpowering Gen. 34, 25; Judges 18, 27; Is. 10, 28; and mentally, *over one* = *of one* e. g. דִּבֶּר עַל Judges 9, 3, 1 Kings 5, 13, שָׁמַע עַל פ׳ Gen. 41, 15 *to hear of one*, נִשְׁבַּע עַל Lev. 5, 22 [6, 3] *to swear to*, הוֹדָה עַל Ps. 32, 5 *to make confession to*, חָזָה עַל Is. 1, 1, הִתְנַבֵּא עַל 1 Kings 22, 8 *to prophesy over one*, רִיב עַל Gen. 26, 21 *to strive over a thing*, יָדַע עַל *to have the knowledge of a thing;* also *besides*, praeter (i. e. *over* or *beyond*) Gen. 48, 22; of time, *older* Lev. 15, 26; cc) expressing an addition to a person or thing, that person or thing superadded being looked upon as overtopping the other and lower, translated by *upon*, *to*, as יָסַף עַל Lev. 5, 16 *to add to* a thing, נֶחְשַׁב עַל 2 Sam. 4, 2 *to be reckoned to;* also without a verb, as Jer. 4, 20 *breach upon breach*, Jer. 32, 10 *days upon* or *above a year;* עַל־נָשָׁיו Gen. 28, 9 *in addition to his* (already married) *wives.* dd) The idea of overtopping &c. may be perceptible only from the context or from a turn in the signification of the verb, though the translation may be *by*, *about.* So נִצָּב עַל פ׳ 1 Sam. 4, 20, עָמַד עַל פ׳ 2 Sam. 1, 9 *to stand by one* who lies or sits; hence הִתְיַצֵּב עַל־יי׳ Job 1, 6 *to place themselves before the* (sitting) *ruler* (God) and receive his commands, as עָמַד עַל־יי׳ 1 Kings 22, 19, elsewhere מִמַּעַל לְ Is. 6, 2; but also generally in the sense of *by*, *around* Gen. 45, 1, 1 Sam. 22, 19; *upon*, Gen. 45, 14 *upon his neck* (without צַוָּאר 45, 15); עַל־כַּפּוֹת רַגְלַיִךְ Is. 60, 14 *at the soles of thy feet*, i. e. lying in the dust before thee; עֲלֵי־שִׂיחַ *at the bush.* In this sense of עַל are formed the prepositions עַל־יַד *at*, *by*, prop. at the side 2 Sam. 15, 2, *pl.* עַל־יְדֵי *at* Num. 34, 3; עַל־יַד *at the place* Num. 2, 17 (see יָד); עַל־יָמִין *at the right* Gen. 24, 49; עַל־אֲחֹרֶיהָ *at the rear of it* Ez. 41, 15. So too adverbs, as עַל־יֶתֶר Ps. 31, 24 *plentifully*, עַל־שֶׁקֶר Lev. 5, 22 *falsely*, עַל־רָצוֹן Is. 60, 7 *pleasantly*, *willingly*, elsewhere לְרָצוֹן; עַל־נְקַלָּה Jer. 6, 14 *slightly*, *triflingly.* ee) meaning *about*, as סָגַר עַל Ex. 14, 3 = סָגַר בְּעַד 1 Sam. 1, 6, *with* Am. 3, 15 &c. — d) Different other applications of עַל, derived in substance from the fundamental significations mentioned above, are aa) *suitably to*, *according to*, juxta, secundum, because a thing which covers another is looked upon as corresponding to it and regulated by it, as עַל־שֵׁם *after the name* Gen. 48, 6, עַל־צִבְאֹתָם Ex. 12, 51 *according to their posts*, and thus too עַל־דִּבְרַת *after the manner*, *in the way of* Ps. 110, 4; bb) *although*, quanquam, as עַל־דַּעְתְּךָ Job 10,

7 *though thou knowest*, prop. over thy knowledge; עַל מִשְׁפָּטִי 34, 6 *though I am right;* עַל לֹא־חָמָס 16, 17 *though there be no violence* (i. e. uprightness) *in my hands.* This should always be considered a preposition, and resolved by *by*, *over.* In Is. 53, 9 עַל with this meaning is a conjunction. cc) עַל for לְ Job 22, 2; 33, 23 &c. dd) before the names of a music choir in the Psalms 8, 1; 45, 1 &c., showing that one should not take those words for the names of instruments. ee) *on account of*, *for the sake of*, hence עָלֶיךָ Ps. 44, 23 *for thy sake*, עַל־תְּשׁוּבוֹת *on account of answers* Job 34, 36, especially with the infin. constr. and a suff. Jer. 2, 35; Job 32, 2; and in this sense are to be explained the particles עַל־זֶה, עַל־כֵּן, עַל־אוֹדוֹת, עַל־דְּבַר, עַל־מָה; see כֵּן, דָּבָר, מָה and זֶה. After the verbs חָרָה אַף, בָּכָה, שָׂחַק, סָפַד, הִתְעַנֵּג, שָׂמַח, שָׁרַק, סָפַק כַּפַּיִם, נִחַם, רִחַם &c. עַל is used in this sense. ff) *against*, adversus, contra; *upon a thing*, Judges 16, 12; Ez. 5, 8; Job 16, 4; therefore after קוּם, חָנָה, סָבַב, חָשַׁב &c. gg) *towards*, in a friendly sense 1 Sam. 20, 8. hh) in the meaning of עַד Ps. 19, 7, where 18 mss. have עַד. — On עַל כִּי, עַל בְּלִי, עַל אֲשֶׁר see כִּי, בְּלִי, אֲשֶׁר. — Closer compounds are: 1. כְּעַל *according as*, sicut, secundum, Is. 63, 7 *according to all that Jehovah has shewed us*, i. e. corresponding to it; its place supplied in the last member by a simple כְּ 2 Chr. 32, 19 *as against the gods;* כְּעַל ... כְּעַל *according to ... so*, 59, 18 *according to their evil deeds* (which the Babylonians did to the Israelites) *will he repay.* — 2. מֵעַל a) *from upon*, *from above*, according to the different meanings of עַל. So e. g. נָפַל מֵעַל Gen. 24, 64 and 1 Sam. 4, 18 *to fall down from*, because עַל הַכִּסֵּא, עַל הַגָּמָל is said by antithesis; and so after יָרָה 2 Sam. 11, 20, הֵסִיר Ez. 1, 19, נָשָׂא Gen. 48, 17, נָשָׂא 40, 19, נִגְלָה Am. 7, 11 &c. Hence after verbs meaning to give way, to go away, to pull down, to put off, to remove (what is hard), to flee, Judges 16, 19 20; Gen. 13, 11; 38, 14; 41, 42; Is. 20, 2; Deut. 8, 4; where עַל always stands in antithesis. Especially note-worthy are the phrases דָּרַשׁ מֵעַל סֵפֶר *to search out of a book* Is. 34, 16; קָרָא מֵעַל סֵפֶר Jer. 36, 11 *to read from a book;* מֵעָלַי *away from me*, i. e. being upon me no more, of the skin Job 30, 17 30. b) *from at*, *from near*, de ... juxta; *away from the side of* Gen. 17, 22; 18, 3; 35, 13; Num. 16, 26. c) *above*, *upon*, super, supra, opposite to מִתַּחַת לְ, as עַל means sometimes by itself. So מֵעַל לְ *above the* Gen. 1, 7, *above over*, Jon. 4, 6. *above at*, 2 Chr. 26, 19, without לְ *above* Neh. 3, 28. Here belongs also Eccles. 5, 7 *for a high one watches above the high*, i. e. stands over him.

עַל (from עֲלָא I.; with *suff.* עֲלוֹהִי, עֲלַיְנָא, עֲלָךְ, עֲלֵיהוֹן) *Aram.* the same: *upon* Dan. 2, 10; 3, 12, *over* 5, 23, *on account of* Ezr. 4, 15, or same as אֶל *to*, *unto* Dan. 7, 16, *against* 3, 29, or dative 4, 24; עַל־דִּי see דִּי; עַל־דְּנָה see דְּנָה.

עַל (*def.* עִלָּא, from עֲלַל III. = עֲלָא I.) *Aram. m.* same as Hebr. מַעַל *the height*, *the upper;* but commonly as *a prepos.* only with מִן following *above*, *over*, Dan. 6, 3; comp. עֵלָּי.

עֹל (and עוֹל Num. 19, 2; Deut. 21, 3; Jer. 5, 5; with *suff.* עֻלּוֹ, עֻלְּכֶם; from עָלַל I.) *masc.* prop. a round, roller-like thing, specially *a yoke*, i. e. the round, bent cross-wood put on the neck of animals and fastened to the pole, so that the yoke is drawn and carried at the same time; hence מָשַׁךְ בְּעוֹל *to draw the yoke* Deut. 21, 3, עָלָה עֹל עַל פ׳ *to put the yoke upon*, *to yoke* Num. 19, 2; 1 Sam. 6, 7; along with חֶבֶל rope, halter Hos. 11, 4; figur. *servitude*, *dependence*, *oppression*, in which sense are used עֹל בַּרְזֶל Deut. 28, 48, עֹל כָּבֵד 1 Kings 12, 11, עֹל סֻבֳּל Is. 9, 3. Putting it on, and burdening with it, are called עָלָה עַל Num. 19, 2, הֶעֱמִיס עַל 2 Chr. 10, 11, נָתַן עַל Jer. 28, 14, הִכְבִּיד עַל 1 Kings 12, 10, הִקְשָׁה עֹל 12, 4; breaking and casting it away are חִבֵּל Is. 10, 27, שָׁבַר Jer. 5, 5, פָּרַק מֵעַל Gen. 27, 40. Other metaphorical applications are: *severe*

chastisement, *heavy fate* Lament. 3, 27; *a burden*, of פְּשָׁעִים 1, 14. מוֹטוֹת עֹל Lev. 26, 13 *the staves of the yoke*, i. e. the crooked wood, for which עֹל or מוֹטָה alone stands elsewhere (Jer. 28, 10). Arab. غُلّ the same.

עֶלָא see עָלָה.

עִלָּא see עַל.

עֻלָּא (עֹל with Aram. definit.; *a burden*) *n. p. m.* 1 Chr. 7, 39.

עֲלָא I. (not used) *Aram. intr.* same as Hebr. עָלָה I. Deriv. עֶלְיוֹן, doubtful עִלִּי, עֲלִית, עַל, which may be from עֲלַל III. = עֲלָא I.

עֲלָא II. (not used) *Aram. intr.* same as Hebr. עָלָה II. Deriv. עָלֶה, *pl.* עֲלִין.

עָלַב (not used) *intr. to be ashamed*, prop. *to become white*, *to turn pale*, from shame, proceeding from the fundamental signification "to shine, to lighten", conseq. transposed from לָעַב, Targ. לְעַב, Syr. ܠܥܒ, Arab. لعب; and identical with the organic root in חֶ־לֶב II., לָבַן, Greek αλφ, Lat. alb, alp &c.; comp. כָּסַף, חָוַר, בּוּשׁ. The Ar. غلب to be strong, belongs to another group. Deriv. עַלְבוֹן.

עַלְבוֹן (not used; from עָלַב) *m. brightness*, *clearness*, an epithet of God, only in the proper name אֲבִי־עַ׳ (*Ab is splendour*, *clearness*, i. e. majesty) 2 Sam. 23, 31, for which 1 Chr. 11, 32 has אֲבִיאֵל, interchanged elsewhere with נֵר (which see) 8, 33 and 1 Sam. 9, 1. One may also look upon עַלְבוֹן as arising from עֶלְיוֹן, but not (Ar. غلب *to be strong*) meaning *strength* = אֵל.

עָלַג (not used) *intr.* transposed from לָעַג (which see) like עָלַב out of לָעַב, *to stammer*, *stutter*, *to speak unintelligibly*, *foolishly*, *thoughtlessly;* the special development of the idea being given under לָעַג. Arab. علج to speak in a foreign tongue, علج one that speaks in a strange tongue. Derivative

עִלֵּג (out of *Pihel*) *adj. m. stuttering*, *stammering*, *speaking foolishly*, then a substant. Is. 32, 4; opposite צַח.

עָלָה I. (*part.* עֹלֶה, עוֹלָה, *pl.* ־לִים, *fem.* עֹלָה, *plur.* עֹלוֹת; *infin. absol.* עָלֹה, *constr.* עֲלוֹת, עֲלֹת; *imper.* עֲלֵה; *fut.* יַעֲלֶה, *apoc.* יַעַל) *intrans.* 1. *to be high*, *above*, *aloft*, *to be elevated*, *raised high*, as the nouns עַל, עַל, עֲלִיָּה, מַעֲלָה, מַעַל, מַעְלָה &c. shew; hence Prov. 26, 9 *is raised in the hand;* then *to lie high*, *above*, of גָּדִישׁ Job 5, 26, i. e. a threshing-floor which was always on a height; *to be* or *lie over a thing*, as אֲרֻכָה over a wound Jer. 8, 22; *to be over*, e. g. בָּשָׂר over עֲצָמוֹת and גִּדִים Ez. 37, 8; *to be above*, *over a thing*, of a garment; *to be covered*, with עַל of the person Lev. 19, 19; comp. Arab. علا altus, elatus fuit. — 2. *to go to a height*, *to ascend*, *to go up*, opposite יָרַד; hence *to shoot up*, *to shoot forth*, of plants, *to sprout*, *to grow* Gen. 40, 10; 41, 22; Deut. 29, 22; Am. 7, 1; *to shoot out*, of a horn Dan. 8, 3; *to mount up*, *advance*, of a thunder-storm, of God in thunder Job 36, 33 comp. Hab. 3, 16; *to spring up*, of the wind Hos. 13, 15; *to rise*, of flame Judges 13, 20; *to ascend*, *to mount up*, of smoke Gen. 19, 28; *to rise*, of vapour 2, 6. — 3. *to go* or *come up*, ascendere, with מִן of the place *whence* Josh. 4, 17, Song of Sol. 4, 2, and with עַל Is. 14, 14, אֶל Ex. 24, 13, לְ Is. 22, 1, בְּ of the place *whither* Ps. 24, 3; seldom absol. Gen. 44, 17; with אֶל of the person *to* whom Ex. 19, 3. In particular it is applied to going from a low to a higher region, as from Egypt to Canaan Gen. 13, 1, Ex. 1, 10; from Assyria 2 Kings 17, 3, Is. 36, 1, Babylonia 2 Kings 24, 1, Neh. 7, 6, or from other countries to Palestine Hos. 1, 11; Zech. 14, 16; the reverse being denoted by יָרַד (which see); only in Hos. 8, 9 does עָלָה stand for going to Assyria (comp. הֶעֱלָה 1 Kings 17, 4). Of going into a desert (which is always higher) Josh. 16, 1; Job 6, 18; of pilgrimages or processions to holy places (usually higher) Deut. 17, 8;

Judges 20, 3; 1 Sam. 1, 3; of going up to a place of judgment Num. 16, 12, Judges 4, 5, Ruth 4, 1, or to a king Gen. 46, 31, or generally to a higher one 46, 29; *to ascend*, with accusat. מִשְׁכָּב Gen. 49, 4; superare, *to overcome* Prov. 21, 22, hence עָלָה עַל *to go up against one* or *something in a military way*, in order to subdue Nah. 2, 2; Jo. 1, 6; 1 Kings 15, 17; 20, 22; with accus. of the place Is. 7, 1 or בְּ 7, 6; with לִפְנֵי *to go before*, in order to fight Mic. 2, 13; *to overtop*, with עַל Deut. 28, 43; Prov. 31, 29. Figur. *to ascend*, of God Gen. 35, 13, *to overflow*, of a river Is. 8, 7, *to rise*, of a storm Hos. 13, 15, of the dawn Gen. 19, 15, *to spread upwards*, of a stench Jo. 2, 20, *to lead up*, of a way Judges 20, 31, of a border Josh. 15, 15, *to come forth from*, of a lot Lev. 16, 9, *to mount up* Ps. 18, 9, *to increase* 1 Kings 22, 35, *to prance* Jer. 46, 4; *to mount*, *to spring upon*, of the gendering of animals Gen. 31, 10; *to cry out* Jer. 14, 2; *to reach*, רָעָה Jon. 1, 2; עָ' עַל־לֵב *to come up to mind* Is. 65, 17; Jer. 3, 16; *to graze upon the surface*, of a razor Judges 16, 17; *to reach*, of a number, i. e. to result 1 Chr. 27, 24, hence in Talm. *to amount to*. — These numerous senses of עָ' have a point of support in the Ar. علا *to be high*, *elevated*, *to ascend;* غلا *to shoot forth*, *to grow up*, *to rise in value*, *to be priceworthy;* Syr. in Pa. *to celebrate*, *to praise*, *to offer;* Coptic ⲁⲗⲉ *to ascend*, *tr.* ⲉⲗ *to lead up;* as well as in numerous analogies. But a closer examination shews, that an עָלָה II. and an עָלָה III. in themselves and as stems to certain nouns must proceed from entirely different fundamental elements; and therefore they are separately adduced. Deriv. עַל, עָל (a noun), מַעַל, מַעֲלֶה, עוֹלָה, 2 עוֹלֶה, עֶלְיוֹן, עֲלִיָּה, מַעֲלָה, מֹעַל, prepos. עַל; the proper names עֵלִי, עַלְיָה, עַלְיָן, עַלְוָה, עַלְוָן; doubtful עַלְוָה, עַלְוָה, עֵלִי, עֶלֶה.

Nif. נַעֲלָה (*inf. constr.* הֵעָלוֹת, *fut.* יֵעָלֶה) 1. *to be high*, *exalted*, of God Ps. 47, 10; with עַל *above* others 97, 9. — 2. *to lift up oneself*, *to rise up*, *to go away*, of a cloud Num. 9, 17, of an army Jer. 37, 5; with מִן of the place, *to go away from* Num. 16, 24. On the other hand וַתֵּעָלוּ Ez. 36, 3 belongs to עָלָה III. = עָלַל I. *to go into*.

Hif. הֶעֱלָה (once הֶעֱלָה Hab. 1, 15, 3 *fem.* הֶעֱלָתָה and הֶעֱלָתָה 1 Sam. 2, 19; 2 *pers.* הֶעֱלִיתָ, הֶעֱלִיתָ, הֶעֱלִיתָ &c.; *part.* מַעֲלֶה, *plur.* מַעֲלִים; *inf. absol.* הַעֲלֵה, *constr.* הַעֲלוֹת; *fut.* יַעֲלֶה, *apoc.* יַעַל, to be distinguished from Kal by the context) *caus. to make go up* or *come up*, i. e. *to lead* or *bring up*, with accusat. Josh. 2, 6, אֶל 1 Kings 17, 19, עַל 20, 33 *whither*, with מִן of the place *whence* Ps. 30, 4; Ez. 29, 4; hence causat. of Kal, *to bring*, *to lead*, e. g. out of Egypt into the desert or to Palestine Gen. 50, 24; Judges 6, 8; out of other lands to Palestine Jer. 27, 22; 39, 2; 2 Chr. 36, 17; metaph. *to lead on* or *up*, an enemy, with עַל *against* Jer. 50, 9; 51, 27; a troop Ez. 16, 40; 26, 3; *to bring forth* 19, 13 (comp. on Kal Gen. 49, 9); *to make rise*, a flood Ez. 26, 3; *to draw up*, fishes with a hook Hab. 1, 15; with גֵּרָה, *to ruminate* Lev. 11, 4, prop. *to bring up what is chewed; to bring*, tribute 2 Kings 17, 4 (on Kal see Hos. 8, 9), the giver being conceived of as lower than the receiver; מִנְחָה Is. 57, 6; *to put up*, lights, i. e. *to kindle them* Ex. 25, 37; 40, 4, but see עָלָה II. Hif.; *to impose*, מַס 1 Kings 5, 27; *to apply*, אֲרֻכָה Jer. 30, 17, i. e. to heal (comp. Kal ibid. 8, 22); *to put on*, *lay on*, שַׂק, with עַל of the member Am. 8, 10; בָּשָׂר Ez. 37, 6; *to bring upon* one Deut. 28, 61; *to cause no remainder to be left*, of a sum, i. e. *to be sufficient*, *to be enough*, *to amount to*, with עַל 1 Kings 10, 17; *to put upon*, with עַל 2 Chr. 3, 5 14; *to reduce*, with לְ *to* 1 Kings 9, 21; 2 Chr. 8, 8; *to bring up*, עַל־לֵב *into the mind* Ez. 14, 3; comp. in Jer. 7, 31 and 19, 5 the noun-expression for it מַעֲלַת רוּחַ Ez. 11, 5, and עָלָה עַל־רוּחַ 20, 32 &c., as a causative of Kal. Still farther: *to make a prancing movement*, i. e. *to prance*, of פָּרָשׁ Nah. 3, 3, like Kal Jer. 46, 4. Of frequent

occurrence is the formula הֶעֱלָה עֹלָה *to offer a burnt-offering* Lev. 14, 20, with עַל Ex. 40, 29 or בְּ of the place *where* Gen. 8, 20, or with the accus. of that which one brings as a holocaust; עֹלָה 1 Sam. 7, 9 or לְעֹלָה Gen. 22, 2 being put with it. Here הֶעֱלָה is usually rendered offerre, *to offer*, after the analogy of הֶעֱלָה מִנְחָה; but as הֶעֱלָה only means *to sacrifice*, *to burn a whole offering* Judges 13, 19, 2 Sam. 6, 17, it is better to reckon it to עָלָה II. הֶעֱלָה Ps. 102, 25 belongs like עָלָה Job 5, 26 and נַעֲלָה Ez. 36, 3 to עָלָה III.

Hof. הָעֳלָה (for הָעֳלָה) *to be offered*, as a holocaust, with עַל of the place Judges 6, 28.

Hithp. הִתְעַלָּה (*fut. apoc.* יִתְעַל) *to lift up oneself*, *to be elated*, with בְּ with a thing Jer. 51, 3. Others derive it from تَلَعَ = תָּעַל to stretch, to be extended on high; see תָּעַל.

עָלָה II. (*fut.* יַעֲלֶה) *intr.* 1. same as קָלָה *to glow*, *burn*, of sacrifices; *to blaze*, of לַהַב Judges 13, 20; figur. of אַף Ps. 78, 21 31, חֵמָה 2 Sam. 11, 20; identical in its organic root עַל־ה with קַל (to קָלַל), עַל II. (to עָלִיל), כַּל II. (to כָּלִיל 2), which see. As verbs having this primitive idea frequently pass into the meaning *to lighten*, *to glitter*, *to shine*, *to blossom*, *to sprout*, *to grow*, so significations 2. *to sprout*, *to grow*, of נִצָּה Gen. 40, 10, שִׁבֳּלִים 41, 22, עֵשֶׂב Deut. 29, 22, הֲדַס, בְּרוֹשׁ Is. 55, 13, לֶקֶשׁ Am. 7, 1, קִמְּשֹׂנִים Is. 5, 6, סִירִים 34, 13, שָׁמִיר וָשַׁיִת Prov. 24, 31, metaphor. קֶרֶן Dan. 8, 3, and 3. *to lighten*, *to shine*, of שַׁחַר Gen. 19, 15, may belong here, and not to עָלָה I. Deriv. עָלֶה, עֹלָה.

Hif. הֶעֱלָה and הֶעֱלָה (*fut.* יַעֲלֶה) *caus. to make burn;* hence *to kindle*, *set fire to*, נֵרוֹת Ex. 25, 37; 40, 4; Num. 8, 3; *to consume*, עֹלָה i. e. *to offer a whole burnt-offering* Lev. 14, 20; *to sacrifice*, without עֹלָה, with לְ of the person 13, 19, or with לִפְנֵי יי׳ 2 Sam. 6, 17. But the extending of this meaning to Hif. and Hof. is still questionable.

עָלָה III. (*inf. constr.* עֲלוֹת) *tr.* prop. *to turn*, *to wind*, *to make to move in a circle;* hence 1. *to handle*, *to practise*, *to do often*, *to carry on*, *to treat*, comp. כַּל־ה II., עַל I. (עָלַל), חַל (חוּל) 3. — 2. *to drive away*, *to roll away*, *to move onwards*, like גַּל (גָּלַל); hence לַעֲלוֹת עַמִּים תַּחְתָּם Job 36, 20 *to drive away peoples immediately* (prop. in their place, i. e. on the spot, comp. 40, 12). — 3. *to bring home*, *to bring into the barn*, *to gather in*, גָּדִישׁ Job 5, 26. — 4. *to make round* or *circular;* deriv. עֲלִי, עָלֶה, עֲלָה (*pl.* עֲלוֹת).

The idea of *rolling*, *turning*, *moving in a circle*, *making circular*, passes into *driving*, *rolling forward* or *away*, *moving forward*, *gathering in;* as may be seen from גַּל (גָּלַל), כָּלָה II. &c., and as has been copiously treated under עַל (עָלַל) I.

Nif. נַעֲלָה (*fut.* יֵעָלֶה, 2 *pl. m.* תֵּעָלוּ = תֵּעָלוּ) 1. *to move forward*, of an army, with מֵעַל of place Jer. 37, 5 11 *and they marched away from Jerusalem.* — 2. with עַל *to enter into a thing*, *to come into*, Ez. 36, 3 *and ye enter into the speech of the tongue and into the prattle of the people*, i. e. ye come into their talk. שָׂפָה there is = דִּבָּה and בַּעַל לָ׳ = לָשׁוֹן. The derivation from עָלָה I. is less suitable.

Hif. הֶעֱלָה *to drive away*, *to bring away;* hence *to destroy*, *to snatch away* Psalm 102, 25.

עָלֶה (*constr.* עֲלֵה, with *suff.* עָלֵהוּ; *pl.* עָלִים, *constr.* עֲלֵי; from עָלָה II. which see) *m.* prop. *a sprout*, usually *a leaf* of גֶּפֶן Is. 34, 4, תְּאֵנָה Gen. 3, 7, זַיִת 8, 11, עֵץ־שֶׁמֶן Neh. 8, 15, הֲדַס and תָּמָר ibid.; comp. נֵצֶר, נִצָּה, פֶּרַח of like meaning. As *a thing sprouting* פֶּרַח Prov. 11, 28, נָבֵל Jer. 8, 13, רַעֲנָן 17, 8 are applied to it. עָ׳ נִדָּף *a leaf driven about* Job 13, 25. The forms עָלֶיהָ Is. 27, 3 and Jer. 11, 16, עָלָיו Ez. 17, 7, וּמֵעָלָיו Prov. 14, 14 are incorrectly referred to this head.

עֵלָה and **עֵלָא** (not used) *adj. masc.* same as עֶלְיוֹן *one elevated*, *high*, only in the proper name אֶלְעָלֵה, ־לֵא, which see.

עִלָּה (from עֲלַל I. Aram. to roll, to turn, to wind) *Aram. f.* prop. *a turning*, same as Hebr. גָּלָל, סִבָּה; hence *a circumstance, concern, occasion, pretext, cause*, DAN. 6, 5 6; Syr. ܥܶܠܬܳܐ, Arab. عِلَّة = Hebr. אוֹדוֹת.

עֹלָה and עוֹלָה (*constr.* עֹלַת, with *suff.* עֹלָתוֹ, עֹלָתְךָ; *plur.* עֹלוֹת, עֹלֹת) *fem.* 1. (from עָלָה II.) *a whole burnt-offering*, i. e. a sacrifice to be entirely consumed, ὁλόκαυστον (Philo, Vulg.), as Jerome (on Ez. ch. 45) explains it "quod totum sacro igne consumitur"; described in LEV. 1, 3-17; 6, 9-13. To bring an עֹלָה is called הֶעֱלָה or עָשָׂה ע׳ LEV. 5, 10; JUDGES 13, 16; Ez. 45, 23. It is put with זֶבַח Ex. 18, 12, NUM. 15, 3, חַטָּאָה Ps. 40, 7, שֶׁלֶם Ez. 46, 12 as a peculiar kind of sacrifice. — 2. (a contracted form from עַוְלָה which is from עָוֶל) *perversity, wickedness*, Is. 61, 8; Ps. 58, 3; 64, 7; JOB 5, 16; see עוֹלָה 1. — 3. (from עָלָה I.) *a step, an ascent* EZEK. 40, 26 42, see עוֹלָה 2.

עֲלָה (a rare formation, from עָלָה III., only in *pl.* עֲלוֹת) *fem.* prop. something rounded, round-shaped; hence *a vessel*, for sacrificial use, coupled with כַּפּוֹת 2 CHR. 24, 14. See עֲלִי.

עֲלָה (from עֲלָא II., only in *pl.* עֲלָוָן) *Aram. f.* same as Hebr. עֹלָה 1. *a whole burnt-offering* EZR. 6, 9, in the Targ. also עֲלָא, def. עֲלָתָא.

עַלְוָה *fem.* 1. transposed from עַוְלָה (from עָוֶל) *perversity, unrighteousness*, Hos. 10, 9. — 2. (*Majesty, Sublimity*, viz. of El; from עָלָה I.) *n. p.* of an Edomite tribe and an Edomite locality GEN. 36, 40; 1 CHR. 1, 51 K'ri, where the K'tib has עַלְיָה.

עֲלוּמִים (from עָלַם after the form בְּתוּלִים, זְקֻנִים, with *suff.* עֲלוּמֶיךָ, ־מָיו) *m. pl. youth, youthful time, youthful age*, of the Israelite people Is. 54, 4, spoken of the time in Egypt; of an individual, fully יְמֵי עֲ׳ PSALM 89, 46; JOB 33, 25; *youthful vigour, youthful strength* 20, 11 (Targ., LXX, Pesh.); Targumic עֲלֵמִין, Ar. غُلُومَة, but perhaps cognate here with אָלַם *to be strong*. On Ps. 90, 8 see עֲלֻמִים.

עַלְוָן (*a High, Sublime one*, of El, conseq. = עֶלְיוֹן) *n. p. m.* of an Idumean GEN. 36, 23, for which 1 CHRON. 1, 40 has עַלְיָן.

עֲלוּקָה (from עָלַק after the form גְּבוּרָה) *fem.* prop. abstract *a sucking, a swallowing, a greedy sort of drinking*, especially of blood, concr. *a blood-sucking monster*, a figure of insatiableness and greediness, like the vampire PROV. 30, 15 (comp. Targ. on Ps. 12, 9); perhaps *a leech*, as the LXX, Vulg., *Kimchi* take it, the Aram. עֲלוּקָא, עֲלַקְתָּא, ܥܠܘܩܬܐ, ܥܠܩܬܐ, Ar. عَلَقَة having the same meaning. Also a female demon or ghostly being inhabiting deserts, which sucks out human blood, belonging to the old Semitic mythology like the Ar. عَلُوق عَوْلَق; conseq. a kind of *ghoul*. The Sanskrit *ǵalukâ* has an accidental alliteration with it.

עֲלוֹת see עֲלָה.

עָלַז (*inf. constr.* עֲלוֹז; *imp.* עֲלֹז and עִלְזוּ in 2 different forms; *fut.* יַעֲלֹז and יַעֲלָז) *intr.* same as עָלַס, עָלַץ prop. *to be in lively, restless motion;* hence *to leap up, to leap about, to hop about*, and like exsultare *to exult, to rejoice*, absol. 2 SAM. 1, 20; *to give up oneself to exciting pleasure* Is. 23, 12; in a good sense Ps. 68, 5; with בְּ of the person or thing in which one rejoices HAB. 3, 18; Ps. 60, 8; a stronger form of expressing the idea in שָׂמַח JER. 50, 11 *yea, rejoice now, yea, exult;* then *to make a noise*, of the drunken 51, 39, of the merry 15, 17; *to be petulant, wanton* Ps. 94, 3. From this application there results for the fundamental signification *to be moved in a lively manner*, Arab. عَلِزَ to be excited, restless, قَلَصَ to spring, قَلِصَ to be disquieted; conseq. not applied to a joyful shout, = ἀλαλάζω (Gesen.), and not = שָׂמַח to lighten, to shine (Conc. s. v.),

but like גִּיל. The organic root עַ־לַז, עַ־לַץ, עַ־לַס lies also in לָץ I. (which see). Deriv. עָלֵז.

Pih. עִלֵּז (not used) *to make a noise carelessly, to be seized with a joyous restlessness*, of the noise of a city; *to rejoice petulantly*, of the drunken; *to be wanton*, of those eager for fight. Deriv. עַלִּיז.

עָלֵז *m. one rejoicing noisily* Is. 5, 14.

עָלַט (not used) *intrans. to be veiled, wrapped, covered;* metaphor. a) *to conceal, to cover, to keep secret;* b) *to be obscure, dark;* the verbs אָפֵל (Ar. عفل to be covered), أفل to be concealed, עָב, חָשַׁךְ &c. proceeding from the same fundamental signification. Ar. غلط to be dense; transp. غطل to be obscure. The organic root עַ־לַט lies also in לָט I., לָהַט II., לָאַט, لاط, חָ־לַד I., קָ־לַט I. Deriv.

עֲלָטָה *f. darkness*, Gen. 15, 17; Ez. 12, 7 12.

עֵלִי (out of עֲלִיָּה and this from עֲלָה־יָהּ, *Jah is Highness*) *n. p. m.* 1 Sam. 1, 3, LXX Ἡλί.

עֱלִי (after the form פְּרִי, from עלה III.) *m.* prop. a round, round-rolled thing; hence *a pestle* Prov. 27, 22; comp. עֲלָה (*pl.* עֲלוֹת).

עִלַּי (out of the Pa. of עֲלָא I. = Hebr. עִלִּי, or from עֲלָא = עָלַל; *def.* עִלָּאָה, in K'tib constantly after the Syriac manner עִלָּיָא, in Targ. pl. עִלָּאִין, *fem.* עִלָּאָה, *def.* עִלָּיְתָא) *Aram. adj. m. high, highest, uppermost, elevated;* hence אֱלָהּ עִלָּי, *def.* אֱלָהָא עִלָּאָה K'ri Dan. 3, 26 32; 5, 18 21 = Hebr. אֵל עֶלְיוֹן, for which אֱלִעֲלֵה (which see) was used in the Moabitish dialect; *subst. Highest = God* 4, 21 22 29 31; 7, 25.

עִלִּי (out of *Pih.* of עָלָה I., or from עָלַל = עָלָה I.) *adj. m.*, עִלִּית (*pl.* עִלִּיּוֹת) *f. upper, above*, of a cistern Josh. 15, 19; Judges 1, 15; opposite תַּחְתִּי.

עֲלִיָּה see עֲלוּהָ.

עֲלִיָּה (*constr.* עֲלִיַּת, with *suff.* עֲלִיָּתוֹ, *pl.* עֲלִיּוֹת, with *suff.* עֲלִיּוֹתָיו; from עָלָה I.) *fem.* 1. *an upper room, loft*, over a gate 2 Sam. 19, 1, on the flat roof of a house or palace 2 Kings 23, 12, sometimes with windows and walls 2 Kings 1, 2; 4, 10 11, built for luxurious ease Jer. 22, 13 14, or for cooling Judges 3, 20; to which one got by a מִסְדְּרוֹן ib. 3, 23; of the upper chambers of the temple between the upper covering of the דְּבִיר and the roof 1 Chr. 28, 11; 2 Chr. 3, 9; fig. the upper chambers or rooms of God, i. e. *a couch of clouds* Ps. 104, 3 13, for which Am. 9, 6 has מַעֲלָה; as vice versa עֲלִיָּה in signif. 2. stands for מַעֲלָה. — 2. *ascent, stairs, way up* 2 Chr. 9, 4, for which 1 Kings 10, 5 has עֹלָה. Arab. عِلِّيَّة, عُلِّيَّة the same.

עֶלְיוֹן (from עָלָה I.) *adj. m.*, עֶלְיוֹנָה (*pl.* ־נוֹת) *f.* 1. of place: *uppermost*, of סַל Gen. 40, 17, *upper*, of שַׁעַר 2 Kings 15, 35, Jer. 20, 2, Ez. 9, 2, חָצֵר Jer. 36, 10, בְּרֵכָה 2 Kings 18, 17, of Beth-horon Josh. 16, 5, לִשְׁכָּה Ez. 42, 5; opposite to תַּחְתּוֹן and תִּיכוֹן; metaphor. of dignity and rank: *elevated, renowned*, of the temple 1 Kings 9, 8, *eminent*, of persons, with עַל Deut. 26, 19; 28, 1; an *adverb: loudly*, after זִמֵּר Ps. 7, 18; 9, 3; 92, 2; *high, great, dignified*, after כּוֹנֵן 87, 5. — 2. *a subst. the Highest, the High, the Exalted*, an apposition to אֵל Gen. 14, 18, יי׳ Ps. 7, 18, אֱלֹהִים 57, 3, and still oftener עֶלְיוֹן alone for *God* Num. 24, 16, Deut. 32, 8, especially in the Psalms 9, 3; 18, 14 &c. Phenician עֶלְיוֹן Ἐλιοῦν (Sanch. p. 24) and עָלֹן, plur. עֲלֹנִם and fem. plur. עֲלֹנֹת (Plaut. Poen.), besides עֲלֹנִי (Gesen. Monum.) the same, of male and female gods, whence many proper names with the one form or other, e. g. מַג־עֶלְיֹן, Megalius (Augustin), גִּר־עֶלְיֹן, Givalius (Acta Sanct.), גַּם־עֶלְיֹן (*Morcell.* Africa christ.), גַּד־עֶלְיֹן, Gadalius (*Harduin*, Acta conc.), עֲבַד־עֲלֹנִם, Abd-Alonymus (Justin) &c. &c.

עֶלְיוֹן (only *pl.* עֶלְיוֹנִין; from עֲלָא I.) *Aram. pl.* same as Hebr. עֶלְיוֹן of God, *the most High*, Dan. 7, 18 22 25 27 *the saints of the most High*, i. e. the Israelites

(comp. Ex. 19, 6). The pl. is used like קְדֹשִׁים &c.

עַלִּיז (*plur.* ־זִים, *constr.* ־זֵי) *adj. m.*, עַלִּיזָה *f. noisy*, *stirring*, of cities Is. 22, 2; Zeph. 2, 15, along with הֹמִיָּה; of the drunken Is. 24, 8; עַ׳ גַּאֲוָה 13, 3 *a haughty petulant one*. See עָלַז Pih.

עֲלִיל (*constr.* עֲלִיל, from עָלַל II.) *m. a crucible*, of a worker in metal, Ps. 12, 7 *silver purified in a crucible of earth*, i. e. which is in the earth; in Targ. translated by כּוּר, from כָּר II. to glow, to burn (which see), and cognate in sense with כִּבְשָׁן, from כָּבַשׁ to glow; to burn. A comparison of it with עֲלִי (Joseph., *Kimchi*), with כְּלִי (de Wette), or as = Talmudic בַּעֲלִיל manifesto (*Rashi*), or a workshop (*Rosenmüller*), or lastly as = בְּהַעֲלִיל (Conc. s. v.) is opposed to the context and to etymology.

עֲלִילָה (*pl.* עֲלִילוֹת, with *suff.* ־לוֹתָם, from עָלַל I.) *fem.* prop. busy working; hence 1. *deed*, *doing*, *work*, especially of the wonderful and gracious deeds of God Ps. 9, 12; 103, 7; Is. 12, 4; נוֹרָא עֲ׳ Ps. 66, 5 *astonishing in wonderful deeds*, with עַל *over*, i. e. wonderfully acting upon or over, = מַעֲשֶׂה in a similar connexion 66, 3. — 2. in a bad sense: *an evil*, *sinful deed*, of men; defined by הִשְׁחִית Zeph. 3, 7, הִתְעִיב Psalm 14, 1 (therefore 53, 2 has עָוֶל instead), or in some other way by the context Zeph. 3, 11; Ps. 141, 4; Ez. 24, 14 &c. &c. Similarly מַעֲשֶׂה and מְזִמָּה. On 1 Sam. 2, 3 see תָּכַן. Comp. מַעֲלָל 1, מַעֲלִיל. — 3. same as Aram. עִלָּה *pretext*, *motive*, like סִבָּה; *cause*, *occasion*, עֲלִילוֹת דְּבָרִים *occasions for speech* Deut. 22, 14 17, = שֵׁם רָע; conseq. from עָלַל I.

עֲלִילִי *adj. m.*, עֲלִילִיָּה *f.* see עֲלִילִיָּה.

עֲלִילִיָּה (from עֲלִילִי) *fem. deed*, Jer. 32, 19 *and mighty in deed*.

עֲלִילִים (from עָלַל I.) *m. pl.* same as עֲלִילָה 2. *an evil*, *sinful deed* Zech. 1, 4 K'tib, which should be read מַעַלְלֵיכֶם.

עַלְיָן see עַלְוָן.

עֲלִיצוּת (from עָלַץ) *f. joy*, *exultation* Hab. 3, 14.

עִלִּית (*fem.* of the *masc.* עִלִּי, from עֲלָא I. or from עֲלַל = עֲלָא I.) *Aram. f.* same as Hebr. עֲלִיָּה *an upper room*, *loft*, Dan. 6, 11.

עלל I. (Kal not used) *tr.* prop. same as גָּלַל *to roll*, *to turn*, *to move in a circle*, *to make circular* or *round;* hence 1. *to wrap round about*, the head (see *Pih.*), *to encircle*, *to enclose*, *to surround*, an enemy, cognate in sense with סָבַב, הִקִּיף; *to make round*, *roller-shaped* (see עֹל). — 2. Metaphor. *to act*, *do*, *carry on*, *to perform*, not applied to working off, forming or doing a thing at once (עָשָׂה), but to constant, repeated turning and moving about in work or action; the same metaphor happening in כָּלָה II., כָּלַל I. See Pih., Puh. and Hithp. I. Deriv. מַעֲלָל 1, עֲלִילִי, עֲלִילִיָּה, עֲלִילָה 1 and 2, עֲלִילִים, מַעֲלִיל. — 3. Fig. a) *to do repeatedly*, *constantly*, *continuously*, *to exercise often*, proceeding from the fundamental signification *to turn*, *to roll*, this idea being still farther developed and strengthened in the case of כָּלַל I. and כָּלָה II.; used of the gleaning in a vineyard, of the after struggle succeeding a first slaughter. Derivat. עוֹלֵלוֹת. b) Like סָבַב *to effect*, *to occasion*, proceeding from the idea of turning. Deriv. עֲלִילָה 3, comp. Aram. עִלָּה. — 4. *to gather in*, *to bring into the barn;* or *intr. enter*, comp. אָלַל, Aram. עֲלַל I. and = עָלָה III. (which see). The fundamental signification *to turn in*, *go in*, *enter*, or *tr. to gather* or *bring in*, is connected with that of *turning*, *moving forward*, as may be still seen from סָבַב, פָּנָה &c.

Pih. עוֹלֵל (*fut.* יְעוֹלֵל) 1. *to roll*, *to roll about*, Job 16, 15 *and I rolled my horn* (i. e. my head, קַרְנִי for רֹאשִׁי Ps. 75, 5 11) *in the dust; to encircle*, *enclose*, *surround*, *to beset in a hostile manner*, with accus. of the object and בְּ of the place Judges 20, 45, to which the idea of *destroying* is to be supplied from מַשְׁחִיתִים 20, 42. — 2. *to do*, *to accom-*

plish, *to act often and repeatedly*, especially in evil, with לְ of the person LAMENT. 1, 22; 2, 20; hence 3, 51 *mine eye does evil to me* (לִי = לְנַפְשִׁי), i. e. vexes me, pains me, viz. from weeping. — 3. *to glean*, a vineyard, with accus., as כֶּרֶם LEV. 19, 10, גֶּפֶן JER. 6, 9; also absol. DEUT. 24, 21; *to overpower the remnant*, *to destroy what is behind* JER. 6, 9.

Pu. עוֹלַל *to be done*, *practised* LAMENT. 1, 12.

Hif. הֶעֱלִיל (only *inf. c.* בַּהֲעֲלִיל = בְּהַעֲ' Ps. 12, 7) *to inflict punishment*, *to do evil*, with לְ (Conc. s. v.); but see עָלִיל.

Hithp. I. הִתְעַלֵּל (*fut.* תִּתְעַלֵּל) 1. *to practise repeatedly*, *to do fully*, *to carry out*, with בְּ of the person *upon* whom Ex. 10, 2. — 2. *to work about upon one*, *to execute* i. e. *to maltreat him; to cool one's spirit upon one* JUDGES 19, 25; 1 SAM. 31, 4; JER. 38, 19. Both meanings proceed from the fundamental signification *to do repeatedly*, *continously*.

Hithp. II. הִתְעוֹלֵל *to employ oneself repeatedly*, i. e. *to do*, עֲלִילָה Ps. 141, 4.

The verb עַל (עָלַל) I. is closely connected in its organic root with גַּל (גָּלַל), גָּלָה II., جلى, جلا, חָל, גָּל, جال, حال, חָל II., כָּלָה II., כַּל I. &c.; and the development of the numerous senses from the fundamental conception is sufficiently clear by their comparison from one another. The Arab. عَلَّ to glean a vineyard, to drink repeatedly, to effect, to occasion &c. admits of the same development of the original conception.

עָלַל II. (not used) *intr.* same as כָּלַל II. *to glow*, *to burn*, comp. קָלַל to the noun קָלַל, קָלָה, and עָלָה II. to עוֹלָה &c. Deriv. עָלִיל.

עָלַל III. (not used) *intr.* same as עָלָה I. Deriv. (perhaps) עֲלִי.

עָלַל IV. (not used) *intr.* same as עָל (עוּל) which see. Deriv. מְעוֹלָל 2, מְעוֹלֵל, עוֹלֵל, עוֹלָל (perhaps), תַּעֲלוּל.

עֲלַל I. (3 *p. perf.* עַל, *fem.* עַלַּת, K'tib עֲלַלַת, *part. pl.* עָלִּין, K'tib עָלְלִין) *Aram. tr.* prop. same as Hebr. עָלַל (which see), *to roll*, *to turn*, *to turn in a circle;* but in use 1. *to accomplish*, *occasion*, like the Hebr. סָבַב, גָּלַל, deriv. עִלָּה (which see). — 2. *to enter*, *to go into*, a royal hall DAN. 2, 16 24; 4, 4; 5, 8 10; of the sun, *to go down*, = בּוֹא; Arab. غَلَّ the same. Deriv. מֶעָל.

Af. הַנְעֵל (with *n* inserted instead of a reduplication, *imp.* הַעֵל, *inf.* הַעָלָה DAN. 5, 7 and הַנְעָלָה 4, 3) *caus. to bring in*, with accus. DAN. 2, 24, or לְ of the person 2, 25. הַעֵלְנִי 2, 24 is irregular, retaining no trace of reduplication.

Hof. הֻעַל (after the Hebrew manner) *to be introduced* DAN. 5, 13 15.

עֲלַל II. (not used) *Aram. intr.* same as עִלָּא I. Deriv. עַל, עִלִּית.

עֹלֵלוֹת (*c.* עֹלְלוֹת, from עָלַל I.) *f. pl. gleanings*, in corn Is. 17, 6 or vines 24, 13, what follows בָּצִיר JUDGES 8, 2; a figure of a scanty remnant generally JER. 49, 9; OB. 5; metaphor. *gleaning-time*, MIC. 7, 1 *as gleaning-time in the harvest.* ־וֹת seems to have originated from ־ָת as in הוֹלֵלוֹת, חָכְמוֹת.

עָלַם I. (Kal not used) *tr. to enwrap*, *veil*, metaphor. *to hide*, *conceal*, *to remove to an obscure* or *remote time;* ident. with גָּלַם II., עָלַת &c. in fundamental signification. Deriv. עֲלָמִים, עוֹלָם, עֵילוֹם, תַּעֲלֻמָה, the proper names עַלְמוֹן, עָלֶמֶת, uncertain עֲלָמוֹת, עַלְמוּת. יַעְלָם belongs to יָעַל.

Nif. נֶעְלַם (*part. m.* נֶעְלָם, *pl.* נַעֲלָמִים as a noun, *fem.* נַעֲלָמָה) *to be concealed*, *veiled*, *covered*, *unknown*, with מִן of a person LEV. 5, 2, or followed by מֵעֵינֵי פ' 4, 13, *part.* נֶעְלָם ECCL. 12, 14 *subst. something hidden*, *a concealed action*, where עַל stands for לְ; *to be concealed = to hide oneself* NAH. 3, 11 i. e. to consign oneself to non-observation, comp. Is. 47, 5. נַעֲלָמִים Ps. 26, 4 *hidden men*, i. e. cunning ones.

Pih. עִלֵּם (not used) *to hide much.* Deriv. the proper name עַלֶּמֶת.

Hif. הֶעְלִים (more rarely הֶעֱלִים, *fut.* יַעְלִים, *part.* מַעְלִים) *to hide*, with מִן of the person 2 Kings 4, 27; הֶעְ׳ עֵינַיִם *to turn away the eyes*, with מִן of the thing Ez. 22, 26 or of the person Is. 1, 15, Lev. 20, 4, i. e. not to observe; seldom without מִן Prov. 28, 27, or without עֵינַיִם Ps. 10, 1; הֶעְ׳ אֹזֶן *to turn away the ear*, i. e. not to hear Lament. 3, 56; הֶעְלִים עֵצָה Job 42, 3 *to mistake the* (divine) *counsel*, comp. הֶחְשִׁיךְ עֵצָה 38, 2 and עֵצָה = חָכְמָה 28, 12. The passage 1 Sam. 12, 3 וְאַעְלִים עֵינַי בּוֹ is difficult, since the construction with בְּ is not natural; the LXX, therefore, read וְנַעֲלַיִם עֲנוּ בִי (i. e. וּמִיַּד מִי לָקַחְתִּי נ׳); comp. Am. 2, 6; 8, 6.

Hithp. הִתְעַלֵּם (*fut.* יִתְ־, *ap.* יִתְעַלֶּם־) *to hide* or *conceal oneself*, *to turn away*, with מִן of the person or thing Deut. 22, 1 3 4; Is. 58, 7; Ps. 55, 2. The construction with עַל Job 6, 16 is peculiar, where the translation is not altogether appropriate: *coming down upon them* (the snow) *hides itself in them* (the streams). It might be better to read עָלֵימוֹ יִתַּלֶּם־שָׁלֶג (Hithp. from תָּלַם, whence יִתְעַלֶּם־) *the snow rises like a hill upon them.*

עָלַם II. (not used) *intr.* same as עָל (עוּל) *to be moistened*, *to suck*, *to swallow*, metaphor. *to be young*, *juicy*, conseq. as the derivatives of עָל, viz. עָוִיל, עוּל, עוֹלֵל, מְעוֹלֵל, עוֹלָל which denote youth; so we have here עֶלֶם, עַלְמָה, עֲלוּמִים. Thus the stem עָלַם would be an enlargment of עָל. But we might also adopt for the fundamental signification *to be stout*, *firm*, *strong*, = אָלַם, חָלַם I., Targ. אֲלַם, עֲלַם, Ar. حلم, so that youth would be named from invigoration or strenghtening, in favour of which is also the use of עֲלוּמִים Job 20, 11, rendered by the Targ. חֵילָא (vigour). Ar. غَلِمَ the same. On the other hand, the meaning "to feel the sexual desire, to be hot," is nothing but secondary. Comp. the Syr. ܐܬܥܠܡ to become marriageable.

עָלַם III. (not used) *tr. to divide*, *separate*, metaphor. as in חָקַר, חָכַם, בּוּן, *to be judicious*, *acute*, *intelligent;* Ar. علم the same; hence *to know*, *to understand;* ident. in its organic root and fundamental signification with כָּלַם (to divide, separate &c.). Deriv. עֹלָם.

עָלַם (*def.* עָלְמָא, *pl.* עָלְמִין, *def.* עָלְמַיָּא, from עֲלַם) *Aram. m.* same as Hebr. עוֹלָם *the distant future*, *later time*, of מַלְכוּ Dan. 3, 33, שָׁלְטָן 4, 31; *time past* Ezr. 4, 15; generally = αἰών, מִן־עָלְמָא וְעַד־עָלְמָא Dan. 2, 20 = Hebrew מֵעוֹלָם וְעַד־עוֹלָם; לְעָלְמִין 2, 4 = Hebrew לְעוֹלָם, so also לְעָלְמַיָּא 2, 44.

עֹלָם (from עָלַם III.) *m. understanding*, *knowledge*, *apprehension* (of the divine operations); hence נָתַן עֹלָם בְּלֵב פ׳ Eccles. 3, 11 *to put understanding into the heart*, like נָתַן חָכְמָה בְּלֵב פ׳ Ex. 36, 2, and so it is unnecessary to read עֵלֶם = Ar. عِلْم. In Ben-Sira 6, 22 σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς &c. it is conjectured that wisdom was expressed in the Hebrew text by עֹלָם; which word might be put by the side of עָלַם to cover, to conceal (*Eichhorn*).

עֶלֶם (in pause עָלֶם, from עָלַם II.) *m. a youth* 1 Sam. 20, 22, for which in 20, 21 נַעַר, in 20, 35 נַעַר קָטֹן stand, prop. a strong one; Ar. غُلَام, غَيْلَم, Maltese hlym, Syr. ܥܠܝܡܐ the same, whence denom. ܐܬܥܠܡ, Targ. עוּלֵם for Hebrew נַעַר.

עֵילָם *Aram. n. p.* same as Hebr. עֵילָם; hence the *Gentile pl.* עֵלְמָיֵא *Elamites* Ezr. 4, 9.

עַלְמָה (*pl.* עֲלָמוֹת, from עָלַם II.) *f. a marriageable*, *ripe maiden* (Aq., Symm., Theod.), either unmarried Gen. 24, 43, Ex. 2, 8, Song of Sol. 6, 8, striking the timbrels on solemn processions Ps. 68, 26 (elsewhere נָשִׁים Ex. 15, 20; 2 Sam. 11, 5), or in sexual intercourse with a man Prov. 30, 19, comp. 30, 20; hence applied to a pregnant and bearing mother, Isaiah's wife (*Kimchi*) Is. 7, 14 (comp. נְבִיאָה 8, 3), conseq. different from בְּתוּלָה

(*Ibn Ganâch*); Phenic. עַלְמָא a maiden (Jerome), Arab. غُلَامٌ, Targ. עֻלֵּימְתָא. It should not, therefore, be translated παρθένος with the LXX (on Is. 7, 4).

עַלְמוֹן (from עָלַם I.; *hiding-place, hidden corner*) *n. p.* 1. of a city in Benjamin Josh. 21, 18, for which 1 Chr. 6, 45 has עָלֶמֶת, now ʿ*Almuth* near ʿAnâta (*Robins.*, New Bibl. Res. p. 376). — 2. of a station of the Israelites in the Sinaitic desert, more exactly defined by דִּבְלָתָיְמָה Num. 33, 46, perhaps in the vicinity of Beth-Diblathaim in the plain of Moab (Jer. 48, 22).

עֲלָמוֹת *n. p.* of a musical choir, dwelling perhaps in עָלֶמֶת, over whom was placed a מְנַצֵּחַ (director) Psalm 46, 1. נַצֵּחַ (1 Chr. 15, 21) and מְנַצֵּחַ are always construed with עַל of the corps. See בֵּן, יְדוּתוּן, מָחֲלַת, נְחִילוֹת, גִּתִּית, שְׁמִינִית. The expression לִבְנֵי קֹרַח there is connected with the following שִׁיר, and was a peculiar inscription, as in Ps. 48. In the same manner בִּנְבָלִים עַל־עֲלָמוֹת (לְנַצֵּחַ) 1 Chr. 15, 20 is to be understood *with harps over the corps* ʿ*Alamoth* (*to direct it;* לְנַצֵּחַ to be supplied, as it stands in 15, 21).

עַלְמוּת (from עָלַם I.) *f. eternity*, and as an *adv. to eternity*, *for ever and ever* Ps. 48, 15, as עַד עוֹלְמֵי עַד, עוֹלָמִים Is. 26, 4; 45, 17; hence the LXX εἰς τοὺς αἰῶνας, Vulg. *in secula*, which suits the context. One ms. reads עוֹלָמוֹת. But the Masora reads עַל־מוּת = עַל־מָוֶת and understands "*beyond death*", an interpretation proceeding from a mere doctrinal view. — In עַל־מוּת לַבֵּן Ps. 9, 1 מוּת לַבֵּן are connected, being the name of a musical choir (see בֵּן 8).

עֲלֻמִים (from עָלַם I., with *suff.* עֲלֻמֵנוּ) *m. a secret thing*, referring to the preceding עֲוֹנוֹת, *secret sins* Ps. 90, 8, like נִסְתָּרוֹת 19, 13 referring to שְׁגִיאוֹת.

עָלֶמֶת (from עָלַם II.; *youthfulness, vigour*) *n. p. m.* 1 Chr. 7, 8; 8, 36.

עַלֶּמֶת see עַלְמוֹן.

עָלַס (*fut.* יַעֲלֹס) *intr.* same as עָלַז, עָלַץ, prop. to hop or leap about; hence *to exult*, *to rejoice*, *to be joyful*, absol. Job 20, 18. Deriv. עֲלָסִים in בַּעֲלָסִים.

Nif. נֶעֱלַס (*fem.* in pause נֶעֱלָסָה) *to carry oneself joyfully*, *to wave joyfully*, of the ostrich Job 39, 13, referring to כָּנָף.

Hithp. הִתְעַלֵּס (*fut.* 'יִתְע) *to rejoice*, with בְּ *at* Prov. 7, 18.

עָלַע (Kal unused) *intr. to suck up*, *to sip up*, arising from לַעְלַע, according to some; but see עוּל Pih.

Pih. עִלַּע (*fut.* יְעַלַּע) arising from the reduplicated עִלְעֵל. See עוּל Pih. II.

עֲלַע (*pl.* עִלְעִין) *Aram. f.* same as Hebr. צֵלָע *a rib.* The LXX render both by πλευρόν. Dan. 7, 5 *and it* (the slain beast) *had three ribs in its mouth*, symbolising the three cities Nineveh, Mispila and Larissa, which were destroyed by the Medes (*Xenoph.* Exp. Cyr. 3, 4, 7 8 10; *Herod.* 1, 106). See צֵ.

עָלַף (Kal not used) *tr. to wrap up*, *to veil*, *to cover;* metaphor. a) *to conceal*, *to hide;* b) *to pine*, *to be exhausted*, like עָטַף, עָטָה, עוּף &c. which are metaphor. applied in a similar way; Ar. غلف (to hide) the same, whence غِلَاف theca.

Pu. עֻלַּף *to be covered over*, Song of Sol. 5, 14 *covered with sapphires*, i. e. with sapphire- or Dutch-blue; *to be faint* Is. 51, 20. Here too is referred עֻלְּפֶה Ez. 31, 15, either as = עֻלְּפָה, so that the pl. is construed with a fem. sing. (comp. Ez. 32, 13; 35, 12; Deut. 21, 7), or as a farther development of עֻלַּף, so that ֶה would correspond to the Aram. ـِ as a peculiar Pael-form (comp. ܢܘܟܪ to estrange, ܓܠܐ to reveal); or lastly עֻלְּפוּ should be read, with עַל *about* one. Yet עֻלְּפֶה may also be a noun (which see).

Hithp. הִתְעַלֵּף (*fut.* יִתְעַלָּף) *to veil wrap* or *cover oneself* Gen. 38, 14; metaphor. *to faint*, from heat Jon. 4, 8, or from thirst Am. 8, 13.

עֻלְפֶּה (formed from the simple form

עֲלָפֶת, like לְבָנָה, אֶפְעֶה, פִּשְׁתָּה from לְבֵן, אֶפַע, פֵּשֶׁת; ־ is shortened from ־) *m. a wrapping*, *veiling;* hence fig. *mourning*, as עֲטָה (which see); ע׳ עַל־פּ׳ Ez. 31, 15 *the mourning for one.*

עָלַץ (*infin. constr.* עֲלֹץ, *fut.* יַעֲלֹץ) *intr.* same as עָלַז (which see) *to leap*, *to spring*, *to exult*, *to rejoice;* absol. Prov. 11, 10; 28, 12; usually with בְּ of the person Ps. 5, 12; 9, 3, in addition to שָׂמַח; with לִפְנֵי פ׳ *to shew joy before* one 68, 4; also of mischievous joy 25, 2, where לִי beside אוֹיְבַי (*my enemies*) stands pleonastically as in 27, 2, and עָלַץ is not construed with לְ. Deriv. עֲלִיצוּת.

עָלַק (not used) *intrans. to suck*, *to swallow*, *to gulp*, of blood-sucking animals; cognate in its organic root ע־לק with לָק, לַק. Deriv. עֲלוּקָה. Another עָלַק, which does not appear in old Hebrew, signifies *to adhere*, like the Ar. علق and غلق; and some have incorrectly derived עֲלוּקָה from that.

עַם (with the article הָעָם, *constr.* עַם, which is also put with conjunctive accents; with *suff.* עַמִּי, עַמּוֹ &c.; *pl.* עַמִּים, poetically abridged עַמִּי Ps. 144, 2, 2 Sam. 22, 44, for which in Ps. 18, 44 the collective עָם stands, and עַמִּים is read by the LXX and many mss.; *constr.* עַמֵּי; besides the Aramaeising resolved form עֲמָמִים Neh. 9, 22, comp. חֲקָקִים, תְּכָכִים, צְלָלִים from תֹּךְ, Judges 5, 15 from חֹק; *constr.* עַמְמֵי Neh. 9, 24, with *suff.* עֲמָמֶיךָ Judges 5, 14; from עָמַם I.) *m.* (*fem.* Ex. 5, 16; Judges 18, 7; *masc.* and *fem.* at the same time Jer. 8, 5) prop. *union*, *association*, *community*, *congregation*, *company;* hence 1. *a people*, constituting a union by common language and descent Esth. 1, 22; 3, 12; Neh. 13, 24, or by relationship Gen. 34, 16; as a collective construed with the *plur.* Ex. 5, 5; Judges 2, 4; Is. 9, 1; (אֵלֶּה) 1 Sam. 2, 23. So of the Israelite people as a whole עַם יִשְׂרָאֵל 2 Sam. 18, 7, עַם יי Ex. 15, 16, עַם הָאֱלֹהִים Judges 20, 2, עַם נַחֲלַת יי Deut. 4, 20, עַם הַקֹּדֶשׁ Is. 62, 12; or עָם alone 42, 6, i. e. the genuine, pious and good people; of לֹא־עָם Deut. 32, 21 being = גּוֹי נָבָל; of the Canaanites Deut. 1, 28, the Egyptians Gen. 42, 6, Moabites Jer. 48, 16 &c. The plur. עַמִּים commonly denotes different peoples, separated by boundaries Gen. 17, 16; Is. 2, 3; 10, 13; but also *one* people merely, consisting of species, stems and families Gen. 17, 14. Metaphor. a) *the human family*, *the inhabitants of the earth*, *mankind*, considered as *one community* Is. 40, 7; 42, 5 = כָּל־בָּשָׂר; b) *persons*, i. e. the noblest part of the people Job 12, 2, like the Arab. عشيرة, عميم, hence עֲשִׁירֵי עָם *the richest people* Ps. 45, 13; c) *many men*, like the Arab. قَوْم, English *people* Num. 21, 6, or persons of a definite class Judges 3, 18, 1 Sam. 9, 24, generally a multiplicity of individuals Ps. 18, 28, like גּוֹי Gen. 20, 4; d) *the population*, *inhabitants*, of a city Gen. 19, 4; 47, 21; 2 Chr. 32, 16; Lament. 1, 1; or of a country 2 Kings 11, 18-20; e) *country-men*, *those of the same district* Gen. 23, 11; Lament. 2, 11 (see בַּת and אֶרֶץ); f) *a troop*, of animals, i. e. a number of animals of one kind living together Prov. 30, 25 26, like גּוֹי; hence Ps. 74, 14 עָם לְצִיִּים *the troop of the beasts of the desert* (לְ is here a sign of the genitive), where it is not necessary to read עַיִט for עָם; g) *the mass of the people*, oppos. to פְּרָעוֹת (*leaders*) Judges 5, 2, אַדִּירִים 5, 9, חוֹקְקִים 5, 13; Arab. عَامَّة populace; h) *a warlike people*, *an host* 5, 18; i) in contrast with the rich and noble Mic. 6, 12, therefore also by itself, *the populace*, *the lower people* Ez. 7, 27; comp. Talm. עַם הָאָרֶץ used of an individual who is uncultivated or ignorant; k) *a tribe*, plur. עַמִּים the Israelite tribes Lev. 21, 1; Hos. 10, 14; Gen. 49, 10; l) *a kindred*, *family-stock* 2 Kings 4, 13; hence the phrases נֶאֱסַף אֶל־עַמָּיו = אֶל־אֲבוֹתָיו (see אָסַף); נִכְרַת מֵעַמָּיו Gen. 17, 24 *to be rooted out of his kindred*, called elsewhere מוֹת יוּמָת Lev. 17, 4; Arab. عَمّ uncle, relation. — 2. The use

of עָם (in united words עַם־, עַמִּי־) is peculiar in personal names (see אֱלִיעָם above), where according to the most appropriate acceptation of the nature of Hebr. proper names, it can only be a name or surname of God, an epithet of him; and may perhaps have properly signified *uniter*, *gatherer*, *binder together*, *family-founder*, interchanging with אָח, יוֹ, אָב, אֵל &c.; as it appears to be also identical with אָם (which see). So in אֲבִיעָם, אֱלִיעָם, יִתְרְעָם, רְחַבְעָם, יָשָׁבְעָם, יָרָבְעָם, יָקְנְעָם, עַמִּיאֵל, עַמִּישַׁדַּי, יָקְדְעָם, יָקְמְעָם, יְקַמְעָם, עַמִּיחוּד, עַמִּיהוּד, עַמִּיזָבָד, עַמִּינָדָב; doubtful in עַמְעָד, עַמְרָם.

עַם (*def.* עַמָּא, עַמָּה, *def. pl.* עַמְמַיָּא, in Targ. *pl.* עַמְמִין, *constr.* עַמְמֵי, Syr. *pl.* ܥܡ̈ܡܐ; from עָמַם I.) *Aram. m.* same as Hebr. עָם *people*, along with אֻמָּא and לִשָּׁן Dan. 3, 29; 7, 14; of the mass of the people, the community Ezr. 7, 16; of the heathen 7, 25; of Israel 5, 12.

עִם (a shorter form for עֵם from עָמַם I., with *suff.* עִמָּנוּ, עִמּוֹ, עִמָּךְ, עִמְּךָ, עִמִּי, עִמָּם, עִמָּכֶם together with עִמָּהֶם; for עִמִּי occurs also עִמָּדִי, see עִמָּד) *masc. communion*, *union*, *conjunction*, then a particle, *with*, cum, σύν, *beside*, *by*, expressing independent accompaniment or attachment to, and different from בְּ (see p. 173 seq.) and אֵת II. (אֶת־ which see); or *and*, as a sign of coordination. It is applied, therefore, 1. as *a prepos.*, with verbs, e. g. עָזַר עִם *to assist*, *to help in common with* 1 Chr. 12, 21, הִתְחַזֵּק עִם *to shew oneself courageous with one*, i. e. to prove oneself a helper to one; then עָשָׂה טוֹב עִם Gen. 26, 29, עָשָׂה רַע עִם 31, 29, הֵיטִיב עִם 32, 10, עָשָׂה חֶסֶד עִם 24, 12, רָצָה עִם Ps. 50, 18, where עִם is also interchanged with לְ, prop. *to deal well*, *ill*, *graciously*, *beneficently*, *kindly with*, i. e. towards one. Here belongs עִם with תָּמִים Ps. 18, 24, נָכוֹן 78, 37, שָׁלֵם 1 Kings 15, 14. In like manner with verbs of fighting and striving with, as נִלְחַם 2 Kings 13, 12, נֶאֱבַק Gen. 32, 26, רָב Judges 11, 25, or where a verb of that sort is to be supplied Ps. 55, 19; 94, 16, or with expressions of participation and communion, as חָלַק (*to divide with one*) Prov. 29, 24, כָּרַת בְּרִית Deut. 5, 2, דִּבֶּר Num. 11, 17, שָׁכַב עִם Gen. 19, 32 &c., to which דָּבָר עִם Job 15, 11 also belongs. Here also is to be put the use of עִם with הָיָה, or where the latter can be easily supplied Gen. 13, 1; 21, 22; or with הָלַךְ 18, 16, אָכַל 1 Sam. 9, 24, יָרַשׁ 21, 10. — 2. *a conjunction* and *preposition*, forming the bond of connexion between two adjectives 1 Sam. 16, 12; 17, 42, or substantives Nah. 3, 12, Song of Sol. 4, 13 14, where it may be translated by *and* or *also*, and is actually interchangeable with וְ. Also, *together with* Gen. 18, 23 25, *comparable with* Job 3, 14 15; *as* (comparison) 21, 8; *equally with* Ps. 73, 5; 120, 4; *in like manner as* Eccles. 2, 16; *just as* 7, 11, עִמְּךָ *as well as thee* Job 40, 15, עִם־אֳנִיּוֹת *as well as ships* 9, 26. As a particle of time עִם־שֶׁמֶשׁ *as long as the sun* (shines) Ps. 72, 5, comp. Dan. 3, 33 and Ovid amor. 1, 15, 16 cum sole et luna semper Aratus erit; hence with נִמְשַׁל Ps. 143, 7, נֶחְשַׁב 88, 5. Expressing nearness, conseq. *at*, apud, prope, ad Gen. 25, 11; 35, 4; Judges 9, 6, עִמָּנוּ Gen. 24, 25 *with us*, i. e. in our house; fully עִם־בֵּית פ׳ 1 Chr. 13, 14; Job 27, 11 אֲשֶׁר עִם־שַׁדַּי *what is with the Almighty*, i. e. his doings, his mode of action; עִמָּךְ 10, 13 (determined) *with thee; beside*, as עִם־אֵל *in the view of God* 9, 2; Hos. 12, 1; referring to place, *near to*, as עִם־אֶפְרַיִם 2 Sam. 13, 23 *near to* (the city of) *Ephraim* (see אֶפְרַיִם 2), identical with חָצוֹר in Judah (Josh. 15, 23); *before*, *in presence of*, Job 1, 12 *before the face; in*, Job 6, 4 *for the arrows of the Almighty are in me* (LXX *ἐν τῷ σώματί μού ἐστιν*), for which Ps. 38, 3 has נִחֲתוּ בִי; *in* or *with* (referring to the mind), Job 9, 35 *for not so am I in myself*, i. e. not so disposed in mind; *in the consciousness of*, *in the mind of*, as עִמָּדִי Ps. 50, 11 *present to me*, i. e. in my consciousness, parallel יָדַעְתִּי, Ar. عندى according to my mind, for which later Hebrew has עִם לִבִּי or עִם לְבָבִי

Deut. 8, 5; Ps. 77, 7; Eccles. 1, 16; *among*, *between*, inter, in medio, apud, *μετά* (comp. German *mit* from *Mitte*), as עִם יֹשְׁבֵי חָדֶל Is. 38, 11 *among the inhabitants of the world;* עִם־אָהֳלֵי קֵדָר Ps. 120, 5 *among* or *in the midst of the tents of Kedar; notwithstanding*, arising out of *with* (see עַל, בְּ), as עִם־זֶה *notwithstanding this* Neh. 5, 18. — Connected with מִן in מֵעִם, removal and departure from a condition are denoted by עִם; hence after verbs of going away, separating from Gen. 13, 14; 26, 16, of dismissing Deut. 15, 12; hence, *away from*, with nouns, as מֵעִם הַמִּזְבֵּחַ Ex. 21, 14 *away from the altar; from near* Ex. 8, 8; *out of the possession of*, *out of the power of* &c., after verbs of receiving 2 Sam. 3, 15, taking Gen. 31, 31, demanding Ex. 22, 13, buying 2 Sam. 24, 21; *from*, as מֵעִם־יי *from God* 1 Kings 2, 33; Ps. 121, 2 &c.; *away from the mind of*, 1 Sam. 16, 14; *according to the mind*, מֵעִמְּךָ *in a way proceeding from thy mind* Job 34, 33, *in the mind of* being expressed by עִם 27, 11; *away from between*, Gen. 48, 12 *from between his knees; away from the midst of* Ruth 4, 10.

The acceptation of עִם in the first instance as a noun derived from עָמַם I., then as a preposition and conjunction is unquestioned. The Syr. ܥܡ, Arab. transp. مَعْ, مَعَ are the same word; but the Arab. عِنْدَ, like עָמַד (which see), is not of this stem, as many have asserted. The use of مَعَ meaning "notwithstanding, for all that", and particularly that of عِنْدَ agrees with the various applications of עִם. But if עִם be originally a noun, it can only be the constr. state of a form עֵם.

עִם (from עֲמַם) *Aram. a preposition, together with* Dan. 2, 18, *with* 2, 43; 6, 22; *with the clouds of heaven* 7, 13, i. e. *riding on a cloud* (like God), *ἐπὶ τῶν νεφελῶν* (Matth. 24, 30; 26, 64); of time, *so long as*, *as long as*, *like*, as עִם־דָּר וְדָר 3, 33 and 4, 31 *as long as the generations of men*, i. e. for ever; *by*, as עִם־לֵילְיָא 7, 2 *by night*.

עָמַד I. (*inf. absol.* עָמוֹד, *constr.* עֲמֹד, *fut.* יַעֲמֹד) *intrans.* properly *to be extended*, *to be set up*, of a pillar; hence 1. *to stand upright* (opposite to lie, sit, to be leaning), applied to men Gen. 24, 30, to animals 41, 3, to things Deut. 31, 15; with בְּ Ps. 1, 1, or more frequently עַל *upon* Hab. 2, 1, Jer. 6, 16, ע׳ עַל־רַגְלַיִם generally *to stand* Ezek. 2, 1; *to place* or *set oneself*, with אֶל 1 Sam. 17, 51, לְ 1 Kings 20, 38, the accusat. Hab. 3, 11 or בְּ Ez. 22, 30 of a person or thing *whither*, and אֶל of place *where* 1 Kings 20, 38, including the secondary idea of *assisting*, *protecting*, *defending*, *giving help;* with עַל 2 Sam. 1, 9 and Esth. 8, 11 (see עַל) it is used like קוּם עַל Job 19, 25 *to appear* or *stand up for*, elsewhere with עַל *to be set over* Num. 7, 2, or *to stand upon*, *confide in* Ez. 33, 26, for which אֶל stands in 31, 14 and = נִסְמַךְ עַל (Is. 48, 2); followed by לִפְנֵי פ׳ Gen. 18, 22 or אֶת־פְּנֵי פ׳ 1 Kings 12, 6 *to stand before one*, in a respectful, submissive, ministering position before the great, hence *to serve*, *to wait upon* Deut. 1, 38, Dan. 1, 5, for which עָמַד alone with בְּ of place stands in 1, 4. — 2. Figurat. *to stand*, absol. Dan. 11, 25; *to hold good* Esth. 3, 4; *to have steadiness*, i. e. not to be subject to change Ps. 102, 27, Eccles. 1, 4, to transitoriness Ps. 33, 11, to wearing out Ex. 18, 23 (opposite 18, 18); of warriors, *to stand firm*, *to endure* Jer. 32, 14; Am. 2, 15; metaphor. *to continue to live* Ex. 21, 21; with לִפְנֵי פ׳ of a person *to stand before one* Nah. 1, 6, Dan. 8, 7, seldomer נֶגֶד פ׳ Eccles. 4, 12, or מִפְּנֵי פ׳ Josh. 21, 42; 23, 9; with בְּ of a thing *to persist* or *persevere in* Eccles. 8, 3, opposite הָלַךְ, נִבְהַל (elsewhere עָמַד Josh. 10, 13; 1 Sam. 20, 38); on the contrary in 2 Kings 23, 3 we should read וַיַּעֲמֵד for וַיַּעֲמֹד and translate, *and he made the whole people enter into a covenant*, as in 2 Chr. 34, 31, and as לְעָמְדָה stands for לַעֲמֹד בָּהּ or for לְהַעֲמִידָהּ (LXX) in

Ez. 17, 14. — 3. *to stand still*, *to stop*, of the sun Josh. 10, 13, *to endure*, *to continue* Ps. 102, 27; Jer. 48, 11; *to abide* Eccles. 2, 9; *to be calm*, of the sea Jon. 1, 15; *to stay*, absol. Ex. 9, 28, or with בְּ of place 2 Kings 15, 20, or with אֶת־, עַל of the person *with* whom one stays Gen. 45, 1; 2 Sam. 20, 11; *to remain like oneself*, בְּעֵינָיו *in appearance*, of נֶגַע Lev. 13, 5; hence with מִן *to stop from*, *to desist*, *to cease* Gen. 29, 35; 2 Kings 4, 6; 13, 18; Gen. 30, 9; *to remain behind*, Dan. 11, 31 *and arms shall remain behind him* (at his command); figuratively *to die*, Dan. 11, 4 וּכְעָמְדוֹ תִּשָּׁבֵר מַלְכוּתוֹ *and at his departure his kingdom will be reduced to ruins*. — 4. *to stand up*, *to raise oneself*, to speak 2 Chr. 20, 5, to help Is. 47, 13; *to appear*, of a new ruler Dan. 8, 23; *to rise*, of the dead 12, 1; *to appear*, with לְ of a person *for* one, Ezr. 10, 14 *let our rulers appear for the whole congregation* &c.; with עַל *against* a person or thing 1 Chr. 21, 1, 2 Chr. 20, 23, Ezr. 10, 15, עָ׳ עַל־דַּם פּ׳ Lev. 19, 16 *against the blood* (life) *of one; to place oneself*, with לִפְנֵי of a woman, to give oneself up to unnatural impurity Lev. 18, 23; figur. *to arise*, *to come*, רֶוַח, הַצָּלָה Esth. 4, 14; מִלְחָמָה 1 Chr. 20, 4. Here too belongs עָ׳ *to arise*, of the creation Ps. 33, 9. Deriv. עֹמֶד, עֶמְדָּה, מַעֲמָד.

Pih. עִמֵּד (not used) *to be strongly extended*, of a pillar, Arab. عمد the same; *to be set up*, of a gallery. Deriv. עַמּוּד.

Hif. הֶעֱמִיד and הֶעֱמִיד (*part.* מַעֲמִיד, *fut.* יַעֲמִיד) *caus.* 1. *to set up*, *to erect*, pillars, 2 Chr. 33, 19, a house 24, 13; *to place*, with בְּ 19, 8, עַל of a place Ezr. 2, 68, and לִפְנֵי of a person Gen. 47, 7; *to set* Ez. 24, 11; *to make firm*, doors Neh. 6, 1; *to appoint*, *to constitute*, in an office 1 Kings 12, 32; 1 Chr. 6, 16; *to appoint*, *to establish*, with accus. of the object and dative of the person 2 Chr. 30, 5; 33, 8; *to impart* Ps. 30, 8; *to set forth*, לְחֹק *for a law*, with לְ of the person Ps. 105, 10, also with עַל of the person Neh. 10, 33; *to make stand*, *to preserve*, a city 1 Kings 15, 4, a dynasty 2 Chr. 9, 8, a man Ex. 9, 16; *to establish*, אֶרֶץ Prov. 29, 4; *to confirm* = קִיֵּם 1 Chr. 35, 2; *to fulfil*, חָזוֹן, namely the event Dan. 11, 14; *to settle*, *compose*, פָּנִים 2 Kings 8, 11; *to cause to appear* or *arise*, *to stir up*, *raise up* Dan. 11, 11; Neh. 6, 7; Ps. 107, 25. In 2 Kings 23, 3 the reading should be וַיַּעֲמֵד (see Kal 2); and in Ez. 17, 14 we should read לְעַמְּדָהּ (inf. Hif.). — 2. A stronger mode of expressing the Kal sense: *to stand continuously*, *to keep oneself upright* 2 Chr. 18, 34, for which the Hof. is used in 1 Kings 22, 35.

Hof. הָעֳמַד (*part.* מָעֳמָד, *fut.* יָעֳמַד) *to be placed* Lev. 16, 10; *to continue to stand upright* 1 Kings 22, 35. Deriv. מָעֳמָד.

The organic root עַ־מַד lies also in מַד (מוּד) II., מַד־הּ, מַד (מָדַד), מַת (מוּת), מַת־הּ &c., where comparisons may be found; Ar. عَمَدَ, and Syr. the same.

עָמַד II. (Kal not used) *intr. to waver*, transposed from מָעַד (which see); hence

Hif. הֶעֱמִיד same as הִמְעִיד *to make waver*, *to cause to shake*, מָתְנַיִם Ez. 29, 7; comp. Ps. 69, 24. It can be better referred to עָמַד I. and translated *to make rigid*, *to lame*.

עָמַד III. (not used) *intrans. to be inclined*, to a thing, *to lean*, to a thing, *to turn*, to one side; cogn. in sense צָלַע. From this has arisen the noun-idea *side*, as also the prepositional *at*, *with*. Identical with the stem is אָנַת (which see), whence has come אֵנֶת, contracted אֵת (אֶת־), prop. *side*, then *with;* Ar. عَنَدَ to incline, to bend, whence عَنْدٌ, عِنْدَ side, عند *with;* comp. also أَنِثَ to be flexible, عَنَز to bend. Deriv.

עִמָּד (from עָמַד III.) *m. side*, then as a preposition *with* (see אֵצֶל, אֶת־), only with the *suff.* ־ִי in עִמָּדִי as another form for עִמִּי with its great variety of meanings: *with me* Gen. 21, 23; 31, 5; Ps. 23, 4; *at my house* Gen. 29, 19 27; Lev. 25, 23; Deut. 5, 28 &c.; *against me* Gen.

20, 9; Job 6, 4; *to me* Gen. 3, 12; 19 19 &c.; Ar. عندى.

עֹמֶד (only with *suff.* עָמְדִי) *m.* a later word for מָקוֹם *a stand, a place,* Dan. 8, 17; Neh. 8, 7; *a platform* 2 Chr. 30, 16.

עֶמְדָּה *f. a domicile,* Mic. 1, 11.

עָמָה (not used) *intr. to unite, to bind together, to join,* ident. in its organic root עָמ-ה with עַם (עָמַם) I. Deriv. עָמִית.

עֻמָּה (*constr.* עֻמַּת, with *suff.* עֻמָּתִי, עֻמָּתָם, *pl.* עֻמּוֹת; from עָמַם I.) *f.* 1. prop. *society, union, neighbourship, companionship, nearness, side;* אֵצֶל (which see), and the modern Hebrew קְמַר proceeding from a like fundamental signification. Constr. עֻמַּת as a particle of comparison *like as, similarly to,* prop. in common with, ... כָּל־עֻמַּת שֶׁ Eccles. 5, 15 *altogether as.* But לְ is commonly prefixed, and stands before nouns in various senses, as Ezek. 40, 18 *parallel to the length;* 48, 13 *reaching along with the border; compared with* 42, 7; *along with* 1 Chr. 24, 31; 26, 12; Neh. 12, 24; זֶה לְעֻמַּת־זֶה Eccles. 7, 14 *the one like the other;* לְעֻמָּתָם *like as they,* i. e. at the same time Ez. 1, 21; *beside* 2 Sam. 16, 13; מִלְּעֻמַּת *near to* 1 Kings 7, 20. — 2. (*union, kindred*) *n. p.* of a locality in Asher Josh. 19, 30.

עַמּוּד (from עָמַד I. Pih., *pl.* עַמּוּדִים) *m.* prop. what is extended, set up; hence 1. *a pillar* Ex. 26, 32, Judges 16, 25, of בַּרְזֶל Jer. 1, 18, as a figure of strength; of the seven pillars of Wisdom's house Prov. 9, 1, of those of heaven and earth Job 9, 6; 26, 11; metaphor. of the pillar of cloud and fire Ex. 13, 22; 33, 9. — 2. *an elevated platform* 2 Kings 11, 14; 23, 3 (*Rashi*), for which 2 Chr. 34, 31 has עָמְדוֹ; perhaps *a scaffold;* mod. Hebrew a column.

עַמּוֹן (*belonging to the people, a countryman* = בֶּן־עַמִּי Gen. 19, 38, out of which it is said to have arisen; perhaps like עָם 4. the epithet of an associate deity) *n. p.* of a son of Lot's Gen. 19, 30-38, born in incestuous intercourse, and the ancestor of the Ammonites 1 Sam. 11, 11, who are commonly called בְּנֵי עַמּוֹן Judges 10, 9 &c.; also standing for the land of the Ammonites Ez. 25, 2-5. The race dwelt east of the trans-jordanic יִזְרְעֶאל, north-east of Moab between the rivers יַבֹּק and אַרְנוֹן Deut. 3, 16; Josh. 12, 2; Judges 11, 13. They lived in enmity with Israel, oppressing at one time the Gileadites, at another all Israel Judges 10, 9; 11, 12 seq. down to the latest times 1 Sam. ch. 11; 2 Sam. ch. 10-12; 2 Chr. ch. 20 and 27; 2 Kings 24, 2; Zeph. 2, 8; Jer. 27, 3; 40, 14; Ez. 25, 1 seq.; Neh. 4, 1 seq.; and the prophets predicted misfortune to them Am. 1, 13; Jer. 49, 1-6; Zeph. 2, 8; Ez. 25, 1 &c. When they perished the Arabs (Saracens) took possession of their land Ez. l. c. See רַבָּה. *Gent. m.* עַמּוֹנִי Deut. 23, 4, *pl.* עַמּוֹנִים = בְּנֵי עַמּוֹן 2, 20, *fem.* עַמּוֹנִית 1 Kings 14, 21, *pl.* עַמּוֹנִיּוֹת 11, 1 and once K'ri עַמֳּנִיּוֹת Neh. 13, 23.

עָמוֹס (*Bearer, Taker upon himself,* viz. Jah is) *n. p. m.* Am. 1, 1; 7, 8 seq.; 8, 2. A derivation from the Coptic (Rosell. 1, 194) must be rejected because of the proper name עֲמַסְיָה.

עָמוֹק (*the Unfathomable, Incomprehensible* viz. Jah is) *n. p. m.* Neh. 12, 7 20.

עַמִּיאֵל (עַמִּי־ the stat. constr. of עָם; *El is an Uniter*) *n. p. m.* Num. 13, 12; 2 Sam. 9, 4; 1 Chron. 3, 5, for which 2 Sam. 11, 3 has אֱלִיעָם; 26, 5. עָם in such compound names is usually taken like the Greek λαός or δῆμος, which are likewise put either as first or last member of the name (Simonis); but the nature of old Hebrew proper names, according to which they form nothing but consecration-exclamations and eulogies, according to the very ancient Semitic view taken of God, leads us to assume, that עָם should be taken simply as an epithet of God = אֵל, יָהּ (see עָם 4).

עַמִּיהוּד (not *splendid people,* but as in הוֹדְיָה, אֲחִיהוּד, אֲבִיהוּד *God — as uniter — is Renown*) *n. p. m.* Num. 1, 10; 34, 20 28; 2 Sam. 13, 37 K'ri; 1 Chr. 9, 4.

עַמִּיזָבָד (*God is Giver;* see אֶלְזָבָד,

זַבְדִּיאֵל, יְהוֹזָבָד &c.) *n. p. m.* 1 Chron. 27, 6.

עַמִּיחוּר (*God is Nobility*) *n.p.m.* 2 Sam. 13, 37 K'tib; see חוּר.

עַמִּינָדָב (*God is the Noble one*) *n. p. m.* Exod. 6, 23; 1 Chr. 6, 7; 15, 10; comp. אֲחִינָדָב, אֲבִינָדָב &c.

עֲמִיקָא (*def. pl.* עֲמִיקָתָא) *Aram. fem. something deep*, *unfathomable* Dan. 2, 22.

עָמִיר (from עָמַר I.) *m.* same as עֹמֶר, *a bundle*, *heap* of fallen grain, *swath*, Jer. 9, 22 *like heaps behind the harvestman;* also *a sheaf* Am. 2, 13; Zech. 12, 6.

עַמִּישַׁדָּי (*God is the Almighty one*) *n. p. m.* Num. 1, 12; comp. צוּרִישַׁדָּי; Latin Salvator, German Heiland, Herr-Gott, *Διοκράτης*.

עָמִית (with *suff.* עֲמִיתוֹ, ־תְךָ, from עָמָה) *fem.* 1. *abstract: fellowship*, Zech. 13, 7 *man of my fellowship*, as a king is called by God, He being also king of Israel; parallel רֵעַ (to be read for רֹעִי). — 2. *concrete: neighbour*, *fellowman* Lev. 5, 21; 19, 15.

עָמַל (*fut.* יַעֲמֹל) *intr.* prop. to work, to bear a burden, to lift up heavily; hence *to toil*, *to labour*, abs. Eccles. 5, 15; once עָמַל עָ' to strengthen the idea 1, 3; with בְּ of a thing *to labour upon a thing* 2, 21, *to toil about a thing* Jon. 4, 10; Ps. 127, 1; followed by the inf. constr. and לְ *to endeavour*, Eccles. 8, 17 *for this reason that* (בְּשֶׁל אֲשֶׁר = Aram. בְּדִיל דְּ) *he endeavours to search it out;* with בְּ of the person *to toil for one* Prov. 16, 26. Deriv. עָמֵל, עָמָל.

The Arab. عَمِلَ "to labour, to do, to strive, to toil" is to be compared with עָמַל, and as the former means also *to be vigorous*, *to be alert*, the fundamental signification can only relate to laborious, enduring work; and therefore עָ' cannot be put with קָ־מַל, אָ־מַל. Aram. עֲמַל, ܥܡܠ the same.

עָמֵל *adj. m. toiling*, *labouring*, forming with a personal pronoun the present tense Eccles. 2, 22; 4, 8; 9, 9; *subst. a labourer*, *workman* Judges 5, 26; Prov. 16, 26 *the eagerness of the labourer is exerted for him;* metaphor. *one sorrowful*, *wretched* Job 3, 20; 20, 22 *all the hands of the wretched* (עָ' collect. and = דַּלִּים 20, 10) *come upon him*, in order to revenge upon him the wrong they have suffered.

עָמָל (*constr.* עֲמַל, with *suff.* עֲמָלִי, עֲמָלוֹ, frequent in Eccles.) *masc.* (*fem.* Eccl. 10, 15) 1. *the act of labouring*, *toiling*, *working* Eccles. 1, 3, *work* 2, 10, *deed* 2, 11. — 2. *what is gained by labour* 2, 18 19, *the object of work* 2, 21; Ps. 105, 44. — 3. Metaph. *anything wretched*, *sorrowful;* hence *toil* Gen. 41, 52; *lifetoil*, *life-sorrow* Job 3, 10; *suffering*, Is. 53, 11 *far from his sufferings*, i. e. free from them; *restlessness*, *disquiet* Num. 23, 21; *wickedness* Is. 10, 1 = אָוֶן; *misfortune* Ps. 73, 16, *misery* Deut. 26, 7; Job 5, 6 7; Ps. 25, 18, together with עֳנִי, לַחַץ; *sorrow* Jer. 20, 18 coupled with יָגוֹן; *mischief* Job 4, 8; 7, 3; and generally associated with אָוֶן Ps. 10, 7, שָׁוְא Job 15, 35, כַּעַס Ps. 10, 14; hence מְנַחֲמֵי עָמָל Job 16, 2 *sorrow-bringing comforters*, not = הֶבֶל. — 4. (*one Bearing*, viz. El is) *n. p. m.* 1 Chr. 7, 35.

עֲמָלֵק *n. p.* of a primitive Arabian people, called רֵאשִׁית גּוֹיִם Num. 24, 20, in the ethnographical table of Gen. 10, 22 probably contained in לוּד; since many Arabian writers look upon ʿAmlak or ʿAmlik as a primitive people coming through the medium of Laud, which agrees neither with Ishmael nor with Kachtan. As an ancient Semitic people they dwelt, according to the Hebrew accounts, from שׁוּר before Egypt to חֲוִילָה 1 Sam. 15, 7, i. e. in Arabia Petraea and *Hegas* in the Sinaitic peninsula, united themselves with the Moabites, Ammonites, Midianites and the sons of the East Judges 3, 13; 6, 3 33; 7, 12; and also settled with the Horites on mount שֵׂעִיר 1 Chr. 4, 43; from which mixture with the Horites Amalek is called a grandson of Esau Gen. 36, 12 16; 1 Chr. 1, 36. The Kenites and perhaps also the Kenisites belonged to them

Gen. 15, 19; 1 Sam. 15, 6. Besides, it is observable from many places that the Amalekites dwelt in Palestine also at an early period. In the territory of Ephraim a district and mountain were called עֲמָלֵק Judges 5, 14; 12, 15; and the LXX name the otherwise Aramaean מַעֲכָה east of Jordan 2 Sam. 10, 6 8 Amalek. Their history from Abraham's time till that of Hezekiah is found in separate parts of Scripture Gen. 14, 7; Ex. 17, 8-16; Judges 3, 13; 1 Sam. ch. 15; 27, 8. *The Gentile m.* עֲמָלֵקִי Gen. 14, 7, Judges 12, 15, is a collective.

As to the derivation, the Ar. عَمْلَق, arising from عمق, עָמֹק, may be compared with it in the first instance; and it might signify perhaps *inhabitant of the valley.* Thus out of עָמֹק would arise עֲמַלֵּק and then עֲמָלֵק. But the stem may also be מָלַק, and ע a letter prefixed; in which case it would be translated *warrior.*

עָמַם I. (not used) *tr.* same as אָמַם *to unite, to bind together, to associate together, to join in one, to collect; intr. to come together, to form into a community;* Ar. عَمَّ the same (= أُمّ). The stems אָמָה, אָמַן, עָמָה, גָּם I. (גָּמַם) Ar. جَمَّ, אָגַם Ar. جمع, חָמָה II. (to חָם, חָמוֹת, חָמָה 2 and 3, חֲמוּר- and חֲמִי- in proper names), חָמָא (to חֶמְאָה, חֲמָאָה, מַחֲמָאֹת), כָּם (כּוּם), Ar. كَمَّ have the same organic root, and are to be viewed in relation to an extra-Semitic comparison. Deriv. עַם and עִם, עִמָּה, עִם, the proper name עַמּוֹן, and עַם in proper names.

עָמַם II. (Kal only in resolved forms עֲמָמֻהוּ, עֲמָמוּךָ) *tr.* prop. *to enwrap, to enclose, to embrace,* περιέχειν, like the Ar. غَمَّ, comp. חָמָה I. to embrace, enclose, Ar. حَمَى to protect round about, to debar. Metaphor. 1. *to be superior to, to overtop, to surpass,* Ez. 31, 8 *the cedars do not overtop him,* i. e. are not higher than he; 28, 3 *all secrets have not surpassed thee,* i. e. nothing was too high for thee. Hence a variation in *Holmes's* Sept. expresses it by ὑπεραίρω; and Ben-Sira's (48, 13) πᾶς λόγος οὐχ ὑπερῆρεν αὐτόν may have run thus in Hebrew כָּל־מַדָּע לֹא־עֲמָמוּהוּ. This metaphorical application proceeds from *to embrace,* as περιέχειν Thuc. 8, 105 has the same meaning; comp. عِمَامَة a covering for the head, properly what overtops a thing. — 2. (not used) *to enwrap, to darken,* Aram. עַמְעֵם (redupl.), Ithpe. אִתְעַמַּם the same.

Hof. הוּעַם (*fut.* יוּעַם) *to be darkened, obscured,* of the lustre of gold Lament. 4, 1.

עֲמָמִים *pl.* from עַם which see.

עֲמָמִין see Aram. עַם.

עִמָּנוּאֵל (*God with us*) *n. p.* of a son of the prophet Isaiah, so called by his mother symbolically Is. 7, 15; 8, 8; Greek Ἐμμανουήλ (Matth. 1, 23).

עָמַס (once עָמַשׂ Neh. 4, 11; *part.* עֹמֵס, *part. pass.* עָמוּס; *fut.* יַעֲמֹס) *tr. to lift up,* a heavy stone, fig. instead of overcoming obstacles; *to bear,* a burden, hence עֲמוּסוֹת Is. 46, 1 *a load,* of idols; and עֲמֻסִים 46, 3 *those borne* by God (Hos. 11, 3), of Israel; עָמַס עַל without an object *to lift* a load Gen. 44, 13; Is. 46, 1; in a good sense with לְ of the person *to lay upon, to give to, to bestow,* Ps. 68, 20 *God imparts salvation to us.* Deriv. מַעֲמָסָה, the proper names עָמוֹס, עֲמַסְיָה, with שׂ for ס in עֲמָשָׂא, עֲמָשַׂי.

Hif. הֶעֱמִיס *to lift upon, to load,* עַל כָּבֵד, with עַל of the person 1 Kings 12, 11.

As to the organic root of this stem, עָ־מַס is identical with that in נָשָׂא (*m* interchanged with *n*). In the Arab. stems connected with it the fig. meaning *difficult* lies; hence عَمِسَ to be difficult, intricate, uncertain, غَمُضَ to be difficult of comprehension.

עֲמַסְיָה (from עָמַס, c. עָמֻס, and יָהּ; *Jah is Bearer*) *n. p. m.* 2 Chr. 17, 16; comp. עָמוֹס.

עַמְעָד (perhaps from עָמַד with repetition of the first radical, as in יַרְזִיף from זָרַף, גֵּרֵשׁ from גָּרַשׁ; *a station, a post*) *n. p.* of a city in Asher JOSH. 19, 26.

עָמַק (Kal rarely) *intr. to be sunk, low, bent in, deep,* of the ground; metaphor. *to sink,* of movement to a distance, into the depth as it were of the circle of vision, = *to be wide;* fig. *to be unsearchable, unintelligible,* of language; *to be unfathomable, mysterious, concealed,* of ideas Ps. 92, 6. Deriv. עָמֹק, עֵמֶק (fem. עֲמֻקָּה), עָמֹק, עֹמֶק, עָמִק, מַעֲמַקִּים, the proper name עֲמוֹק.

Hif. הֶעְמִיק (*part.* מַעֲמִיק, *imp. sing.* הַעֲמֵק) *to make deep,* serving merely to define more precisely the following verb or noun, הַעֲמֵק שְׁאָלָה Is. 7, 11 *make deep, ask,* i. e. ask for a sign from beneath the earth, oppos. to הַגְבֵּהַּ; הֶעְמִיקוּ לָשֶׁבֶת JER. 49, 8 30 *to sit deep,* i. e. stooped and concealed, so as not to be seen by the enemy; fig. הַמַּעֲמִיקִים לַסְתִּר Is. 29, 15 *to hide deep,* i. e. to keep very secret; הֶעֱ׳ הִרְחִיב 30, 33 *to make deep, broad,* i. e. stretched out very wide; הֶעֱ׳ סָרָה 31, 6 *to make the revolt deep,* i. e. widestretching.

The organic root עָ־מַק lies also in נָמַךְ, מָךְ, only in another application of it. Arab. عمق to be deep, wide, transp. معق; Aram. ܥܡܩ the same.

עָמֵק (*pl. c.* עִמְקֵי) *adj. m. unintelligible, unsearchable,* of שָׂפָה Is. 33, 19, = כִּבְדֵי לָשׁוֹן Ez. 3, 5 6, figuratively.

עָמֹק (*pl.* עֲמֻקִּים) *adj. m.,* עֲמֻקָּה (*pl.* ־קּוֹת) *f. deep,* of a pit PROV. 22, 14; 23, 27; of waters 18, 4, a figure of what is difficult to be exhausted (see ECCLES. 7, 24); *low, sunk,* of נֶגַע LEV. 13, 3; fig. *mysterious* JOB 12, 22 (as a noun); *unsearchable* 11, 8; Ps. 64, 7.

עֵמֶק (with *suff.* עִמְקְךָ, עִמְקָם, *plur.* עֲמָקִים, with *suff.* עֲמָקַיִךְ) *m. a sunk deep plain* or *wide space, a valley,* into which one descends (יָרַד) JUDGES 1, 34 and assembles 2 CHR. 20, 26, adapted for plantations of trees, for flowers and for sowing on, or better *a furrowed deep place,* oppos. to גַּל SONG OF SOL. 2, 1. JOB 39, 10, parall. כַּר Ps. 65, 14; adapted also for drawing up an army in battle JOB 39, 21; NUM. 14, 25; fig. perhaps *an army drawn out in a valley* 1 CHR. 12, 15, if we should not read הָעֲנָקִים for הָעֲמָקִים, as is perceptible from 8, 13 (7, 21), and as one might also read עֲנָקִים with the LXX for עִמְקָם in JER. 47, 5, since there is an allusion to גַּת, the home of the giant race (1 SAM. 17, 4, 2 SAM. 21, 22), and the expression appears adapted to JOSH. 13, 12 and 2 SAM. 21, 2. — הָעֵמֶק *the plain* JER. 21, 13 is a poetical periphrasis for Jerusalem, as *the rock of the plain* is applied to Zion, which is also termed *a mountain in the field* 17, 3. Certain valleys or plains denoted by עֵמֶק, were called after localities in their vicinity, or after known persons who acted there, or after natural objects or historical things worthy of notice. Such are: עֵ׳ אַיָּלוֹן JOSH. 10, 12, so called from the Levitical city in Dan. עֵ׳ הָאֵלָה (*oak-* or *terebinth-valley*) 1 SAM. 17, 2 19; 21, 10, the name of a place in the neighbourhood of Bethlehem, called so perhaps from a sacred oak. עֵ׳ הַבָּכָא (*valley of the balsam-shrub*) Ps. 84, 7, name of a valley not far from Jerusalem, through which the pilgrims had to pass (Jos. Antt. 7, 4). עֵ׳ בְּרָכָה (*plain of the pond;* בְּרֵכָה = בְּרָכָה, see בְּרָכָה 5 and יְהוֹשָׁפָט 2), name of a place not far from תְּקוֹעַ, now *Bereikût* (Robins. Pal. II. 416) 2 CHR. 20, 26. עֵ׳ בְּגִבְעוֹן (*valley of Gibeon*) Is. 28, 21, the name of a valley a mile to the north of Jerusalem and the valley of Rephaim, by no means to be identified with that of Ajalon (JOSH. 10, 12). עֵ׳ הַמֶּלֶךְ (*king's dale*) GEN. 14, 17, 2 SAM. 18, 18, also termed עֵ׳ שָׁוֵה, where childless Absalom set up a monument to himself. It was situated in the neighbourhood of Jerusalem (*Joseph.*), towards the Dead Sea (GEN. l. c.), and may have been part of a valley through which the Kedron

flows into the Dead Sea; identical with עֵ׳ יְהוֹשָׁפָט. עֵ׳ חֶבְרוֹן (*valley near Hebron*) GEN. 37, 14, on which see *Robinson*, Pal. II. p. 370. III. p. 194. יִזְרְעֶאל (*plain of Jezreel*) see יִזְרְעֶאל. עֵ׳ קְצִיץ (*plain of the border*) JOSH. 18, 21 is the name of a city in Benjamin. עֵ׳ סֻכּוֹת (*plain at Succoth*) Ps. 60, 8, name of a valley in Gad beyond the Jordan, where foreign settlers came in after the exile. עֵ׳ רְפָאִים (*valley of the giants*) JOSH. 15, 8; 18, 16; 2 SAM. 5, 18 22, the name of a vale in a north-western direction from Jerusalem, see רְפָאִים. עֵ׳ הַשִּׂדִּים see שִׂדִּים. עֵ׳ יְהוֹשָׁפָט see יְהוֹשָׁפָט 2. עֵ׳ הֶחָרוּץ see שָׁוֵה and יְהוֹשָׁפָט. עֵ׳ הֶחָרוּץ see חָרוּץ and יְהוֹשָׁפָט.

עֹמֶק *m. depth*, oppos. רוּם PROV. 25, 3.

עָמַר I. (Kal not used) *tr.* 1. *to knot, to bind, to string together*, sheaves; metaphor. *to join, to collect, to heap together;* identical in its organic root עָ־מַר with that in חָ־מַר, כָּ־מַר III., Targ. קְ־מַר (hence קְמוֹר, קוּמְרָא, קַמְּרָא); Ar. غمر prop. the same, whence the noun غمر, غمير a heap of waters, abyss, and also a mass of men, an army, a heap of grain. Deriv. עֹמֶר 1 and עָמִיר. — 2. *to exchange, to negotiate, to traffic*, as in the case of עָזַב (to עִזָּבוֹן) and עָרַב (to מַעֲרָב 1) proceeding from the fundamental signification *to bind*, by which signification the *Hithp.* in DEUT. 21, 14 and 24, 7 is explained by Onkelos, Peshito and Samar. — 3. (not used) *to attach oneself to, to devote oneself to*, a religious worship; hence *to worship*. Ar. عمر the same. Derivat. (perhaps) the proper name עָמְרִי.

Pih. עִמֵּר (*part.* מְעַמֵּר) *to bind*, sheaves, Ps. 129, 7 *and the sheaf-binder* (fills) *his bosom*.

עָמַר II. (Kal not used) *tr.* according to tradition and the old interpreters (*Talmud, Mose ha-Darshan, Saadia, Rashi, Kimchi* and others) of the same meaning as עָבַד, Aram. פְּלַח, *to labour, to do service*, so that the Hithp. is explained by הִשְׁתַּעְבֵּד, הִשְׁתַּמֵּשׁ. Better, *to oppress, to maltreat violently, to crush down*, as the Samar. עַמַּר stands for the Hebrew כָּבַשׁ; Ar. intr. عَمُرَ to be hard, rough, and عَمِرَ to be hateful, hostile; identical in its organic root with that in מָאַר intr. to be violent, excited, angry, transit. to provoke, to stir up, מָר־ה I., מָרַר (מָרַר) II., where the fundamental signific. passes over into *to injure, to treat with harshness* or *violence, to maltreat*. Deriv. perhaps the proper name עַמְרָם.

Hithp. הִתְעַמֵּר (*fut.* יִתְעַמֵּר) *to shew oneself harsh* or *rough*, with בְּ of the person *against* one DEUT. 21, 14; 24, 7 (LXX).

עָמַר III. (not used) *tr. to cut into*, metaphor. *to measure out to, to distribute to;* deriv. עֹמֶר 2, and the proper names עֲמֹרָה, עָמְרִי.

עֹמֶר a ground-form to the proper name עַמְרָם which see.

עֹמֶר (*pl.* עֳמָרִים) *m.* 1. (from עָמַר I.) *a bundle of ears of corn, a sheaf* DEUT. 24, 19; RUTH 2, 7 15; נָשָׂא עֹ׳ *to carry sheaves*, in the service of the possessors JOB 24, 10; and here belongs עֹ׳ LEV. 23, 10-15, which was presented as a heave-offering; Targ. עוּמְרָא, Ar. غُمْر, أغمار the same (in the Arabic version Ps. 129, 7; Hos. 8, 7), and the same is עָמִיר (which see). Deriv. perhaps עָמַר (to עָמַר I.) as a denom. — 2. the name of a measure of dry goods, the tenth part of an אֵיפָה Ex. 16, 36, e. g. for grain 16, 16 22 32 33; elsewhere עִשָּׂרוֹן (LXX γομόρ). This meaning may either be derived from עָמַר I. *to join, to collect, to heap together*, so that עֹמֶר would be = חֹמֶר (from חָמַר III.) in its fundamental signification; or from עָמַר *to measure* or *distribute to*, whose organic root עָ־מַר is ident. with that in μείρ-ειν, μερ-ίζειν, Latin mer-ere &c. (*Fürst*, Conc. s. v.). Better from עָמַר III. *to deepen* or *hollow out*, בַּת, כַּר, קַב having proceeded from similar fundamental senses; and the organic root would be

עֲ־מַר, whence Ar. غُمَر a cup. — 3. For the proper name עָמְרִי, see the word itself.

עֲמַר (*def.* Targ. עַמְרָא) *Aram. m.* = Hebr. צֶמֶר *wool* Dan. 7, 9; comp. אֲמַר.

עֲמֹרָה (*rent, fissure, incision in the earth*, from עָמַר III.) *n. p.* of one of the four cities in the vale of Siddim, which was submerged, the Dead Sea rising over it Gen. 10, 19; 14, 2 8; Deut. 29, 22; usually mentioned with סְדֹם Gen. 13, 10; 14, 10; 18, 20. The downfall of both Is. 1, 9 as well as their moral corruption Jer. 23, 14 stand forth as examples. LXX Γόμοῤῥα.

עָמְרִי (abridged from עָמְרִיָּה *Jah is Apportionment*, i. e. *Apportioner;* עָמַר probably from עָמַר III.; comp. חֶלְקִי from חִלְקִיָּה with a like meaning; according to others from עָמַר I., so that it denotes *worship of Jah*) *n. p. m.* 1 Kings 16, 16 (Mic. 6, 16), LXX Ἀμβρί; 1 Chr. 7, 8; 9, 4; 27, 18.

עַמְרָם (either from עַם 4 and רָם, conseq. appell. *God* [עַם] *is the Elevated*, similar to אֲדֹרָם, אֲדֹנִירָם, אַבְרָם, אֲבִירָם, אֲחִירָם, מַלְכִּירָם, יוֹרָם, יְהוֹרָם see page 12; or from עָמַר II. with the formative syllable ־ָם *Ruler, Compeller*) *n. p. m.* Ex. 6, 18; *patr.* עַמְרָמִי Num. 3, 27; Ezr. 10, 34.

עָמַשׂ (not used) *intr. to be firm, strong, powerful, vigorous, prepared to strike, valiant;* ident. with חָמַשׁ, Arab. حَمِسَ. Deriv. עָמָשׂ (*c.* עֲמַשׂ).

עָמַס (not used) *intr.* same as עָמַס (which see), which occurs for it once Neh. 4, 11. But the meaning *to speak in a way hard to be understood, to speak intricately, obscurely*, like the Ar. غَمَصَ, may have already existed in the old Hebrew, since tradition explains the proper name עָמוֹס in that manner (*Carpzov.* introd. in V. T. III. p. 314). Deriv. עֲמַשַׂי, עֲמָשָׂא.

עָמָשׂ (*c.* עֲמַשׂ) *m. one valiant, equipped, a warrior, a hero;* only in the proper name עֲמַשְׁסַי which see.

עֲמָשָׂא (same as עָמוֹס) *n. p. m.* 2 Sam. 17, 25; 2 Chr. 28, 12.

עֲמָשַׂי (same as עָמוֹס) *n. p. m.* 1 Chr. 6, 10; 15, 24; 2 Chr. 29, 12.

עֲמַשְׁסַי (moulded together out of עֲמַשׂ שְׁסַי, so that עֲמַשׂ is a stat. constr. of עָמָשׂ and שְׁסַי abstr. from שָׁסָה, conseq. *hero of the acquisition of booty*, i. e. booty-making hero) *n. p. m.* Neh. 11, 13.

עָנַב (not used) *intr. to be thick, round, hill-shaped, arched*, Ar. عَنَبَ the same, hence عِنَاب rotundus; ident. in its organic root עַ־נַב with that in נָף III., Ar. نَابَ, אֲ־נַף I., נָבָ־ה I., נָב II., נָפָ־ה. In like manner the Arab. عَبَبَ, حَبَّ berry, appears to proceed from the verb عَبَّ, حَبَّ with a similar fundamental signification. Deriv. עֵנָב, עֵנָב, the proper names עֲנָב, עָנוּב and

עֲנָב (*hill*) *n. p.* of a city in the mountains of Judah Jos. 11, 21, for which 15, 50 has עֲנָב; Ar. at the present day عَنَاب (*Robins.* II. 194. 195).

עֵנָב (*pl.* עֲנָבִים, *c.* עִנְּבֵי with Dagesh dirimens, with *suff.* עֲנָבֵמוֹ) *m. a ripe grape*, Is. 5, 4, prop. a round berry Num. 13, 20; which was eaten dried or fresh Num. 6, 3, and out of which wine was pressed Am. 9, 13, Neh. 13, 15 (called also דַּם עֲנָבִים Gen. 49, 11); or a prepared liquor Num. 6, 3; or a sort of cake baked Hos. 3, 1; עֲנָבִים בַּמִּדְבָּר 9, 10 *wild grapes;* עִנְּבֵי נְזִירִים Lev. 25, 5 *uncut, untouched grapes*, of a vinestock. Targ. עִנְּבָא, also Talm. עֲנָבָה berries generally; Arab. عِنَاب the same. See אֶשְׁכֹּל.

עֵנֶב (only with *suff.* עִנְבְּכֶם) *m.* same as עֲנָב; see עָנָה.

עָנַג (Kal not used) *intr.* prop. *to be soft, flexible, pliant;* metaphor. *to be tender, weakly, languishing, pleasure-loving;* Ar. غَنِجَ to coquet, transp. خَنِعَ to be voluptuous; ident. in its organic root עַ־נַג with that in פָּ־נַק, דָּ־נַג. Derivat. עֹנֶג, עָנֹג, תַּעֲנוּג.

Puh. עֻנַּג (*part.* מְעֻנָּג) *to be delicate, tender, luxurious* JER. 6, 2.

Hithp. הִתְעַנֵּג (*fut.* יִתְעַנַּג) *to delight oneself* (in copious enjoyment), *to enjoy in luxury*, with בְּ *wherein* Is. 55, 2; *to be delicate* DEUT. 28, 56; *to rejoice in* (עַל), for example שַׁדַּי JOB 22, 26, יי Is. 58, 14, רֹב שָׁלוֹם Ps. 37, 11; *to make merry over*, with עַל Is. 57, 4; *to be nourished abundantly with*, with מִן 66, 11.

עָנֹג *adj. m.*, עֲנֻגָּה *f. delicate, effeminate*, cognate in sense with רַךְ DEUT. 28, 54; Is. 47, 1.

עֹנֶג *masc. delight, pleasure, enjoyment, satisfaction* Is. 13, 22; *joy* 58, 13.

עָנַד (*imper.* with *suff.* עָנְדֵם, *fut.* יַעֲנֹד) *tr. to bind, to lace*, with accusat. of the object JOB 31, 36, and עַל of the place PROV. 6, 21; Talm. עָנַד the same, whence the noun עִנּוּד, comp. עָמַד belonging to עִמָּד, Ar. عَنَدَ to the prepos. عِنْدَ (with). The organic root עַ־נַד is also perhaps in נֵ־נַז, בְּ־נַט 3.

עָנָה I. (*fut.* יַעֲנֶה) *tr.* prop. to turn; hence 1. *to reply, answer*, a question (= הֵשִׁיב), with accusat. of the thing 1 KINGS 18, 21; PROV. 18, 23; JER. 23, 35; MIC. 6, 5; but also with the accus. of the person, whom one answers SONG OF SOL. 5, 6, JER. 23, 37, especially if the speaking to or calling upon be expressed by דִּבֵּר PROV. l. c., קָרָא SONG OF SOL. 5, 6, שִׁוַּע אֶל JOB 30, 20, צָעַק אֶל Is. 46, 7, שָׁאַל בְּ 1 SAM. 28, 6. Elsewhere it is made fuller by אָמַר DEUT. 21, 7, דִּבֶּר 1 KINGS 12, 7. With עוּר III, 3 (which see) in עֵר וְעֹנֶה MAL. 2, 12 *the caller and answerer*, i. e. all living. Farther: *to answer*, with the accusat. JOB 40, 2; of God, *to hear* 2 SAM. 22, 42, Ps. 118, 21, once *to hear and deliver*, without an object Hos. 14, 9; *to reply to a summons* (to judgment), i. e. *to appear, to present oneself* (opposite קָרָא in jus vocare) JOB 9, 16; *to announce, to reveal*, by prophetic utterances JER. 23, 35; MIC. 6, 3; *to declare* (as an answer), of God GEN. 41, 16; 1 SAM. 9, 17; *to make a sentence*, of a judge Ex. 23, 2. Fig. *to procure* ECCLES. 10, 19, *to accomplish* (a hope), i. e. to hear Hos. 2, 23, *to comply with* ib. (comp. Arab. جاب), of the earth by its springing forth. Accordingly metaphor. *to sing an alternate song* or *in alternate choir* 1 SAM. 18, 7, EZR. 3, 11, *to sing to*, in alternate choir, with לְ of the person 1 SAM. 21, 12; 29, 5; Ps. 147, 7, but always *to sing in reply*, not *to sing* merely; though the Arab. غنى, Syr. ܥܢܳܐ, Targ. עֲנֵי is used of singing generally, and the Latin *can*-ere, old high German *han* &c. may be easily compared. — 2. *to begin to cry, to shout* Is. 13, 22; ע׳ עַל *to raise a cry over one* JER. 51, 14, absol. NUM. 21, 17; *to begin to speak*, with אָמַר following as a supplement DEUT. 21, 7; 26, 5; JOB 3, 2; *to announce* Is. 21, 9; ZECH. 1, 11. Comp. on this meaning generally עֲנָא in Daniel, and ἀποκρίνομαι in the New Testament. In Ethiopic also one verb is used for answering and beginning (to speak). — 3. in judicial style, *to testify, to attest, bear witness*, with בְּ of a person *for* one (doubtful) GEN. 30, 20, 1 SAM. 12, 3, or more frequently *against* one 2 SAM. 1, 16; NUM. 35, 30; DEUT. 19, 18; fully עָנָה עֵד בְּ Ex. 20, 16 and generally the same as הֵעִיד בְּ; ע׳ בִּפְנֵי פ׳ JOB 16, 8 and אֶל־פָּנִים are stronger, as בֵּרֵךְ 2, 5 is stronger than בֵּרֵךְ בְּ; with accus. of the object DEUT. 19, 16 18. The fundamental idea of this sense is clear from Ex. 23, 2, where עָנָה עַל־רִיב means *to testify in a cause*, prop. to answer the judge. — 4. (not used) like סָבַב *to effect, to aim at, to intend, to occasion, to cause*, proceeding from the fundamental signification *to turn*. — 5. (not used) *to transact, to do, to carry on*, proceeding from the idea of turning, as in עָלַל. Deriv. יַעַן (if not from יָעַן 2), מַעֲנֶה, מַעַן, עִנְיָן, עֵנוֹת, the proper names יַעֲנַי, עֲנָיָה, עֲנָת, יַעַן, and perhaps also the stem יָעַן with its derivatives יָעֵן, יַעֲנָה.

Nif. נַעֲנָה (*part.* נַעֲנֶה, *fut.* יֵעָנֶה) *to be answered, replied to*, with accusat. of the person JOB 11, 2; *to be heard* 19, 7; PROV. 21, 13; *to answer*, coinciding with Kal, with לְ of the person Ez. 14, 4 7

(LXX, Vulg.), analogous to נִמְצָא, נִדְרַשׁ, נֶעְתַּר; *to agree to* Is. 53, 7.

Pih. עִנָּה (*imp.* עַנֵּה, *pl.* עַנּוּ) *to strike up*, a singing match Ex. 32, 18, *to sing alternately* Is. 27, 2. Deriv. perhaps עַנּוֹת.

Hif. הֶעֱנָה (only *part.* מַעֲנֶה, *fut.* יַעֲנֶה) *to grant*, with בְּ Eccles. 5, 19 *since God grants him the joy of his heart;* but better (like עָנָה בְּ׳) *since God witnesses to the joy of his heart.* יַעֲנֶה Eccles. 10, 19 is Kal (which see). See also מַעֲנֶה.

The fundamental signification of the stem is *to turn*, *to wind*, *to turn to*, *to turn back*, which is applied 1. *to answering* or *replying*, like פָּנָא, فنأ (comp. פָּנָה) and הֵשִׁיב. Another development of the fundament. signif. is — 2. *to repeat*, *to alternate*, *to respond*; and the meanings *to sing responsively* or *alternately*, *to attest*, *to call in reply* &c. attach themselves closely in the first instance to, *to reply;* as in the Arab. جَابَ the meanings *to hear*, *grant*, *correspond to*, *to pledge*, are developed out of *to answer*. Then belongs to this head — 3. *to aim at*, *intend*, as in אוּד, גָּלַל, שׁוּב, פָּנָה, סָבַב the fundamental signification *to turn* is unfolded in the same direction. Lastly — 4. the conception *to act*, *carry on*, *do*, proceeds from *turning*, as in עָלַל and כָּלָה. In Arabic the corresponding stem is عَنَى (to aim at, to declare &c.), but for the meaning to sing &c. غَنَّى stands; so that one might be easily induced to assume here an עָנָה III. (see יַעַן).

עָנָה II. (*inf. constr.* עֱנוֹת, *fut.* יַעֲנֶה) *intr.* 1. *to be low*, *sunk*, of the ground, as is apparent from מַעֲנֶה and מַעֲנִית. — 2. Transferred to persons: *to be bowed down*, *oppressed;* hence *to be* or *become suppressed*, of a triumphal song (זָמִיר) Is. 25, 5; *to be faint-hearted*, *dispirited*, with מִן *on account of* one 31, 4, parall. to חָתַת; *to be bowed*, *unfortunate*, *miserable* Ps. 116, 10; 119, 67; יַעֲנוּ Zech. 10, 2 *they will lead a miserable life*, as slaves, comp. עֳנִי (Is. 48, 10); *to be vexed*, *to be in toil*, *to carry on toilsomely* Eccles. 1, 13, with an assonance to עִנְיָן (from עָנָה I.). Also in derivatives: *to grieve*, *to fast;* figur. in derivatives: *to be humble*, *piously-patient*, *meek*, *mild;* *to be miserable*, *suffering*, *unfortunate*, *helpless* &c.; Ar. عَنِيَ to be troubled about a thing, to trouble oneself, to be troublesome; عَنَا to be bowed down, oppressed. Derivat. עָנָו, עָנִי, עֱנוּת, עֲנָוָה, עֱנוּה, עִנְיָה, עִנּוּי (fem. עֲנִיָּה), תַּעֲנִית, מַעֲנִית, מַעֲנֶה, עֹנִי, perhaps the proper names עֲנוֹת, עַנְתֹת, עֲנָת.

Nif. נַעֲנָה (*part. m.* נַעֲנֶה, *f.* נַעֲנָה, *inf. constr.* הֵעָנוֹת, but with לְ לַעֲנוֹת) *to be tormented*, *oppressed* Is. 53, 7, נֶפֶשׁ נַעֲנָה 58, 10 *the bowed soul; to be afflicted* Ps. 119, 107; reflexive *to humble oneself* Ex. 10, 3.

Pih. עִנָּה (*part.* מְעַנֶּה, *inf. abs.* עַנֵּה, *constr.* עַנּוֹת, *fut.* יְעַנֶּה) *to oppress*, by imposing heavy labour, *to treat hardly* Gen. 15, 13, along with עָבַד; with בְּסִבְלֹת Ex. 1, 11, or coupled with נָתַן עֲבֹדָה קָשָׁה עַל Deut. 26, 6; generally *to oppress*, *to tread down*, of enemies Is. 60, 14; Zeph. 3, 19; *to weaken*, *to make faint*, כֹּחַ Ps. 102, 24; *to maltreat* Lament. 3, 33, to which what is related in 24-36 belongs; metaphor. a) עִ׳ אִשָּׁה *to humble*, *to have intercourse with by force*, a woman Gen. 34, 2; Ez. 22, 10 11; Lament. 5, 11; especially applied to whoredom. b) עִ׳ נֶפֶשׁ, *to afflict the soul*, i. e. *to chastise* or *punish oneself*, hence *to fast* Lev. 16, 29, Is. 58, 3, fully עִ׳ נֶפֶשׁ בַּצּוֹם Ps. 35, 13, as also in Ben-Sira 2, 17, Judith 4, 9. On the contrary עִנִּיתָ Ps. 88, 8 does not belong here, but stands rather in the sense of צִוִּיתָ, or we should read the latter instead (see מִשְׁבָּר). For לֹא־יְעַנֶּה Job 37, 23 we should probably read with the LXX, Vulg. and mss. לֹא־יַעֲנֶה (*he does not respond*, give account).

Puh. עֻנָּה (*part.* מְעֻנֶּה, *inf. constr.* עֻנּוֹת, *fut.* יְעֻנֶּה) *to be tormented*, *maltreated* Is. 53, 4, *to be humbled* (by suffering) Ps. 119, 71; *inf. constr.* עֻנּוֹת *the being afflicted*, *labour*, *toil* 132, 1; *to fast* Lev. 23, 29.

Hif. הֶעֱנָה (*fut.* יַעֲנֶה) *to humble* 1 Kings 8, 35 (LXX, Vulg.); 2 Chr. 6, 26; *to op-*

press, enemies Ps. 55, 20; on the contrary מַעֲנֶה Eccles. 5, 19 belongs to עָנָה I.

Hithp. הִתְעַנָּה (*inf.* הִתְעַנּוֹת, *fut.* יִתְעַנֶּה) *to be afflicted, to suffer, endure,* 1 Kings 2, 26, with מִן *on account of* a thing Ps. 107, 17; *to bow* or *submit oneself*, with לִפְנֵי יי Dan. 10, 12 or תַּחַת יַד פ׳ Gen. 16, 9.

The stem is connected with אָנָה II., חָנָה I. and כָּנַע, חָן, where the same fundamental signification appears.

עֲנָה or עֲנָא I. (3 *fem.* עֲנָת, 3 *plur.* עֲנוֹ, *part.* עָנֵה, *pl.* עָנַיִן) *Aram. intr.* and same as Hebrew עָנָה I. *to answer* Dan. 2, 7 10, *to reply to*, supplemented by אֲמַר 5, 10, with לְ of the person 3, 9; Syr. ܥܢܐ.

עֲנָה or עֲנָא II. (*part. pass. m.* עֲנֵי, *pl.* עֲנַיִן, in the Targ. עֲנַוִין) *Aram. tr. to bow, to oppress; part. pass. pl.* Dan. 4, 24 *afflicted ones*, same as עֲנִיִּים; Syr. ܥܢܐ the same.

עֲנָה (*the hearing, granting,* viz. is with El; from עָנָה I.) 1. *n. p. m.* of a son of שֵׂעִיר, and hence of an Edomite race Gen. 36, 20 29. — 2. *n. p. m.* of a grandson of שֵׂעִיר, whose father was צִבְעוֹן and his daughter אָהֳלִיבָמָה, who is also called בַּת־צִבְעוֹן 36, 2 14, thus named after father and grand-father (the LXX and Samar. read בֵּן for בַּת, to make the verse plainer); then also the *proper name* of a tribe 36, 24.

עָנָו (once K'ri עָנָיו, like דַּכָּיו from דָּכָה; *pl.* עֲנָוִים, *constr.* עַנְוֵי; prop. *part. pass.* of עָנָה II. developed out of עָנוּ = עָנִי; עָנָו and עָנִי sometimes interchanging) *m. an oppressed, suffering, wretched one* Psalm 9, 13; 10, 12; Prov. 3, 34; 14, 21 (in 16, 19 K'tib עֲנִיִּים stands for it; the reverse is the case in Is. 32, 7, Ps. 9, 19, so that both forms properly speaking interchange); *a pious, patient one* Ps. 22, 27; 76, 10; *a humble one* Num. 12, 3; in short in all the various significations of the verb. Aram. עִנְוְתָן, עִנְוַן, ܡܟܝܟܐ the same.

עֲנוּב (*a strong one;* see עָנָב) *n. p. m.* 1 Chr. 4, 8.

עֲנָוָה *fem.* 1. (from עָנָה II.) *humility, modesty*, Prov. 15, 33; 18, 12, coupled with יִרְאַת יי 22, 4 and = צֶדֶק Zeph. 2, 3. — 2. (from עָנָה I.) *hearing, granting, help* Ps. 18, 36, perhaps *mildness, clemency;* in 2 Sam. 22, 36 עֲנֹתְךָ stands for עֲנְוָתְךָ; see עֱנוּת 2.

עַנְוָה *f.* the same Ps. 45, 5, where ו copulative before צֶדֶק has probably been omitted.

עֲנוֹק *m.* same as עֲנָק *a giant*, Josh. 21, 11. The progenitor of the giant-race may have been called אַרְבַּע = אַרְבַּעַל.

עֱנוּת (prop. inf. constr. Kal of עָנָה I.) *f.* 1. *a cry, alternate song, rejoicing*, more exactly described by חֲלוּשָׁה, גְּבוּרָה Ex. 32, 18. — 2. *a hearing, granting*, 2 Sam. 22, 36, if we should not read עֲנְוָתְךָ. — 3. (perhaps from עָנָה II.; *low country*) coupled only with בֵּית, as a proper name Josh. 15, 59. See בֵּית.

עַנּוֹת (*infin. Pih.* of עָנָה I.) *f. shouting* Ex. 32, 18. לְעַנּוֹת in the superscription of Ps. 88, 1 is difficult. The LXX and Vulg. translate *for answer* (perhaps *mutual singing*); more correctly *an alternate song* (comp. לְתוֹדָה Ps. 100, 1 *a song of praise*).

עֱנוּת (after the form גָּלוּת, *constr.* עֱנוּת, from עָנָה II.) *f. solicitude, sorrow, affliction*, of the עָנִי Ps. 22, 25; not *cry* (LXX, Vulg.).

עֻנּוֹת (prop. *inf. Puh.* of עָנָה II.) *f. trouble, sorrow* Ps. 132, 1.

עָנָז (not used) a stem adopted for עֵז, Phenic. עז (pl. עִזִּים), fem. עִזָּא, but which should be derived from עָזַז (which see).

עָנִי (*pl.* עֲנִיִּים, sometimes interchanged with עֲנָוִים, *constr.* עֲנִיֵּי, with *suff.* עֲנִיֶּיךָ) *adj. m.*, עֲנִיָּה (according to some) *fem.* properly *bowed, oppressed*, thence *poor, helpless*, as an *adject.* to אִישׁ Deut. 24, 12, עַם 2 Sam. 22, 28, but commonly a *subst. a poor, needy, forsaken, suffering one* Job 24, 9, coupled with אֶבְיוֹן Ps.

37,14, רָשׁ 82, 3, דַּל ZEPH. 3,12, גֵּר LEV. 19,10, כֹּאֵב Ps. 69, 30, יָחִיד (solitary) 25,16; *a peaceful, meek, patient one* = עָנָו ZECH. 9, 9, *an oppressed one* Is. 3, 14, *a banished one* 58, 7, *a disquieted one* 14, 32, *a pious, innocent one* Ps. 22, 25, along with נְכֵה רוּחַ Is. 66, 2; עֲנִיֵּי הָעָם Ps. 72, 4, עֲנִיֵּי יי׳ 74, 19 spoken of Israel; used generally in all the various meanings of the verb. — As to עֲנִיָּה Is. 10, 30, we may either take it as a fem. of עָנִי (Vulg.); or rather translate it with the Syr. *to call in response, to re-echo*, which suits the parallelism צַהֲלִי קוֹלֵךְ, הַקְשִׁיבִי; accordingly it should be written עֹנִיָּה, as a participle feminine.

עֳנִי (in pause עֹנִי, with *suff.* עָנְיִי, עָנְיוֹ) *m. oppression, affliction, misery*, Ex. 3, 7 17; *servitude, bondage* GEN. 16, 11; 31, 42; *suffering, misfortune* JOB 10, 15; 30, 16; לֶחֶם עֹנִי DEUT. 16, 3 *bread of poverty*, i. e. poor bread, of מַצּוֹת; בְּנֵי עֹנִי PROV. 31, 5 = עֲנִיִּים *the wretched.*

עֻנִּי (out of עֲנָיָה *hearing is with Jah*) *n. p. m.* 1 CHR. 15, 18 20.

עֲנָיָה (*Jah is Hearer*) *n. p. m.* NEH. 8, 4.

עָנָיו NUM. 12, 3 K'ri for עָנָו which see.

עָנִים (from עַיִן III.; *springs*) *n. p.* of a city in Judah JOSH. 15, 50; comp. עָנֵם and עֵינָם whence this עָנִים has arisen.

עִנְיָן (from עָנָה I., *constr.* עִנְיַן, with *suff.* עִנְיָנוֹ; only in Ecclesiastes) *masc. business, employment, work*, ECCLES. 1, 13 *a business of fruitlessness* or *nothingness* (רַע, afterwards explained by רְעוּת רוּחַ); *travail* 2, 26; *activity* 3, 10; רֹב עִנְיָן 5, 2 *a multitude of business*, i. e. *much ado*, consisting of inconsiderate, hasty speaking, parall. רֹב דְּבָרִים; *doing, subject of doing*, i. e. *a thing*, = מַעֲשֶׂה in the widest sense 5, 13; כַּעַס עִנְיָנוֹ 2, 23 *vexation is his employment*, i. e. he has nothing to do but to vex himself, comp. Ps. 42, 4. In modern Hebrew the applications of עִנְיָן are very numerous, *object, contents, signification, statement* &c.

עָנַךְ (not used) *intrans.* same as אָנַךְ (which see) *to be pointed, battlement-like*, of a locality; according to others like the Arab. عنك to be high, difficult of access. Deriv. the proper name תַּעְנָךְ, תַּעֲנָךְ and תַּעֲנַךְ; perhaps עָנָךְ.

עֲנָךְ see עָנֵר.

עָנַם (not used) *intr. to be hard, firm*, like חָנַם, צָנַם (which see), Arab. صنم, קָנַם (to קִנָּמוֹן) &c.; comp. the farther explanation under חָנַם. Deriv. עָנָם in the proper name עֲנַמֶּלֶךְ, and perhaps too עָנָם in עֲנָמִים.

עָנֵם 1. (contracted from עֵינַיִם out of עַיִן III.; *double fountain;* comp. עֵינָם, עָנִים) *n. p.* of a city in Issachar 1 CHR. 6, 58; for which JOSH. 19, 21 and 21, 29 has עֵין־גַּנִּים. — 2. (*constr.* עֲנַם, in the compound proper name עֲנַמֶּלֶךְ) *m. rock, safe retreat*, like חָנָם belonging to חֲנַמְאֵל and חֲנַמֵּל; comp. עֲנַמֶּלֶךְ and perhaps עֲנָמִים.

ענמאסר see עֲנַמֶּלֶךְ.

עֲנָמִים (from the Aram. sing. עָנָם, or from עָנָם; the cod. Samar. has עֵינָמִים; the LXX read עֲנָמֵתִים or עֵינָמֵתִים, or they have explained it so) *n. p.* of an Egyptian district, and also of a tribe dwelling there GEN. 10, 13; 1 CHR. 1, 11. As a territory it has been understood of northern Egypt, in Egyptian *tsa-* or *sanemhet*, said to mean *north country.* This coincides pretty much with the orthography of it in the LXX.

עֲנַמֶּלֶךְ (contracted from עָנָם, *constr.* עֲנַם, and מֶלֶךְ; מֶלֶךְ in proper names is a name of the supreme deity [see מֶלֶךְ], and עָנָם means *rock, safe retreat*, like חָנָם; so that עֲנַמֶּלֶךְ should be taken like חֲנַמְאֵל, אֶבֶן יִשְׂרָאֵל or צוּר י׳) *n. p.* of one of the highest deities of the Sepharites (סְפָרִים) 2 KINGS 17, 31, like אַדְרַמֶּלֶךְ of the Sepharvites. The first part of the name is also found in the proper name עֲנַמְאֵסֶר Ἐνεμεσσάρ TOB. 1, 2 13 15 16, where אֵסֶר is a special name of deity.

עָנַן (Kal not used) *trans.* 1. *to cover about*, *to veil around*, of a thick cloud, as עוּב belonging to the noun עָב proceeds from the idea of covering; Arab. عما a cloud from عَمِىَ to cover or wrap about, غَفَارَةٌ a cloud from غَفَرَ to cover. Accordingly the stem is connected with גָּנַן, Arab. جَنَّ, كَنَّ to hedge about, to protect or cover round about, גַּן (belonging to the proper name גּוּנִי) to veil about. Deriv. עָנָן, עֲנָנָה, denom. עָנֵן. — 2. Figur. *to screen* or *protect round about*, as in the case of גָּנַן. Deriv. the proper names עֲנָנִי, עֲנַנְיָה. — 3. *to practise enchantment*, prop. *to act secretly*, *covertly*, *stealthily* (comp. לָהַט II.), or *to speak covertly*, *secretly*, of soothsayers and conjurers; without any reason for comparing עָנַן with the Arab. غَنَّ (to hum). Deriv. עֹנְנָה.

Pih. I. עִנֵּן see עָנָן, of which it is a denominative.

Pih. II. עוֹנֵן (*part.* מְעוֹנֵן and without Mem עוֹנֵן, *pl.* מְעֹנְנִים and עוֹנְנִים; *fut.* יְעוֹנֵן) generally *to practise magic*, *to divine*, along with נִחֵשׁ Lev. 19, 26, כִּשֵּׁף and קָסַם Deut. 18, 10; a peculiar sort of soothsaying, which was reputed to be heathenish, together with נְבִיאֵי שֶׁקֶר and חֲלֹמוֹת Jer. 27, 9, and was indigenous among the Philistines. In the Talmud it is put along with the modern Hebrew עוֹנָה *time*, and translated the selecting of *time* or days; according to *Ibn Esra*, *to view the clouds*, a denom. from עָנָן; according to the Targ. and Vulg. from עַיִן either *to look*, *see*, *spy*, for signs, like augurari, or to look with evil eye, Ar. عَانَ; or lastly *to deceive the eyes* (Targ.), i. e. to confuse the mind; according to the LXX connected with עָנָה I. or rather with the Ar. غَنَّ (to hum, to whisper, to utter sounds), therefore *to practise soothsaying* by voice, tone and speech, or *to give oracles*. But it is better to set out with the fundamental signification *to cover*, *to wrap up* (see Kal). Deriv. מְעֹנְנִים and the proper name אֵלוֹן מְעֹנְנִים (see אֵלוֹן).

עָנָן (*constr.* עֲנַן, with *suff.* עֲנָנְךָ, עֲנָנוֹ, *pl.* עֲנָנִים) *m.* 1. *a cloud*, so called from veiling, covering, and therefore כִּסָּה is applied to it Ex. 24, 15; 40, 34; Num. 9, 15; 17, 7; a figure of darkness and obscurity, coupled with חֹשֶׁךְ Deut. 4, 11, עֲרָפֶל Jo. 2, 2, or a figure of quick disappearance Job 7, 9; hence עֲנַן בֹּקֶר Hos. 6, 4 *the morning-cloud* as a figure of instability; of the might of an army covering all Ez. 30, 18; 38, 9. God appears in a cloud Job 38, 9, Ex. 16, 10, Lev. 16, 2, or rides upon clouds (Is. 19, 1; Psalm 104, 3); also to be inaccessible Lament. 3, 44. As a sign of the divine protection עַמּוּד עָנָן, *a pillar of cloud*, accompanied Israel in the wilderness, Ex. 14, 19; 33, 9 10. עֲנַן אוֹר *a cloud pregnant with lightning* Job 37, 11. Ar. عنانة the same. — 2. (*a Protector*, *Defender*, viz. Jah is) *n. p. m.* Neh. 10, 27.

Pih. עִנֵּן (*infin.* with *suff.* עַנְנִי instead of עַנְּנִי) a denomin. *to gather clouds*, *to form clouds* Gen. 9, 14.

עֲנַן *Aram.* same as Hebrew עָנָן. Derivative

עֲנַן (*constr. plur.* עֲנָנֵי) *Aram. m. a cloud* Dan. 7, 13, on which the son of man moves along; comp. ἐπὶ τῶν νεφελῶν Matth. 24, 30; 26, 64.

עֲנָנָה (*fem.* of עָנָן and collect. = עֲנָנִים) *fem. a cloud* Job 3, 5, συννεφία (Theod.) along with חֹשֶׁךְ.

עֹנְנָה (derived from Pih. II. עוֹנֵן) *f. soothsaying*, *sorcery;* hence *superstition*, *heathenism*, Is. 57, 3 *sons of heathenism*, i. e. devoted to heathenism.

עֲנָנִי (from עֲנַן־יָהּ *Jah is Protector*) *n. p. m.* 1 Chr. 3, 24.

עֲנַנְיָה (the same) 1. *n. p. m.* Neh. 3, 23; the Greek Ἀνανίας is also חֲנַנְיָה. — 2. *n. p.* of a city in Benjamin Neh. 11, 32.

עָנַף (not used) *intrans. to sprout*, *to grow*, prop. to break forth, to push forth,

identical in its organic root עָ־נַף with that in נַף IV. and נַב I. (which see); Aram. עֲנַף, ܥܢܦܐ the same. Deriv. עָנָף, עָנֵף and

עָנָף (*constr.* עֲנַף, *pl. constr.* עַנְפֵי Lev. 23, 40 cod. Samar., with *suff.* עֲנָפֶיהָ) *m. a branch* Ez. 31, 3, עָשָׂה עָ׳ *to put forth branches* 17, 8, or נָשָׂא עָ׳ 17, 23 (עָשָׂה and נָשָׂא ibid. being similarly used, in the case of פְּרִי); collat. 31, 3 with שֹׁרֶשׁ as the constituent parts of a tree Mal. 3, 19. עֲנָפֶיהָ אַרְזֵי־אֵל Ps. 80, 11 *its branches are* (like) *cedars of God*, i. e. large and splendid.

עָנֵף *adj. m.*, עֲנֵפָה *fem. abounding in branches* or *boughs*, of גֶּפֶן Ez. 19, 10.

עָנָף (only with *suff.* עַנְפְּכֶם) *m.* the same; hence נָתַן עָ׳ *to put forth branches* Ez. 36, 8; where the LXX read עִנְּבְכֶם (your grapes), from עֵנָב = עֵנָב.

עֲנַף (*def.* עַנְפָּא, *pl.* with *suff.* עַנְפּוֹהִי) *Aram. m. a branch*, Dan. 4, 9 11 18.

ענק (not used) *trans. to nod, incline*, the neck, head; connected in its organic root עָ־נַק with the Latin nic-o, nic-to, Greek νεύειν, German nick-en, neig-en &c. Hence the fundamental signification may have proceeded in the derivatives from the idea of being bent or bowed. It is better, however, to assume for the fundamental signification, *to overtop a thing*, *to stand forth above it; to be stretched*, *long; to be stretched out;* which suits the derivatives (see עֲנָק), and for which linguistic analogies testify. See אָקוֹ. Derivat. עֲנָק, denomin. עָנַק, עָנָק, עָנוֹק.

עֲנָק *m.* 1. (not used) *the neck*, so called from its being stretched out and long, as طُلْعَة neck, from طَلَعَ to stretch out, to stand forth; شِرَاع the neck of a camel, from شَرَعَ to be extended, stretched out; Aram. עוּנְקָא (עוֹנֵק), Ar. عُنُق the same; comp. مَعْنَق a country rising high and rough. — 2. Probably same as עָנָק (comp. אֶסֶר together with אֵסָר) one who is stretched, long, i. e. *a giant;* only *n. p.* of an ancestor of the giant-race, son of אַרְבַּע (which see) Josh. 15, 13, for which עָנוֹק is used in 21, 11. The race of giants is termed בְּנֵי עֲנָק Num. 13, 33, יְלִידֵי הָעֲנָק Josh. 15, 14, בְּנֵי הָעֲנָק Num. 13, 22, or lastly עֲנָקִים Deut. 2, 10 or בְּנֵי עֲנָקִים 9, 2; comp. Arab. عَنَق long-neckedness, أَعْنَق long-necked, عُنُجُوج the same. — 3. same as עָנָק *a neck-ornament*, see עָנָק.

עָנַק *trans.* denomin. *to straighten up the neck*, *to stretch out the neck*, from pride, Ps. 73, 6 *pride stretches out the neck and surrounds it.*

Hif. הַעֲנִיק (*fut.* יַעֲנִיק) *to lay upon the neck*, *to load* (with gifts) Deut. 15, 14. Or according to the fundamental signification, *to stretch forth*, *to reach to*, *to hand over to*, with לְ of the person; so that neither Hif. nor Kal need be denomin.

עָנָק and עֲנָק (*pl.* עֲנָקִים and עֲנָקוֹת) *m. a neck-ornament*, *a neck-lace*, Song of Sol. 4, 9; Judges 8, 26; Prov. 1, 9.

ענר (not used) *tr.* 1. *to push*, *to precipitate*, *to drive*, same as נָעַר II., from which it may be transposed. Derivat. עָנֵר the name of a place. — 2. *intrans.* same as נָעַר III. *to sprout*, *to grow;* deriv. עָנֵר the name of a person.

עָנֵר (from עָנַר) 1. (*sprout*, *descendant*) *n. p. m.* Gen. 14, 13; comp. נַעֲרָה. — 2. (*water-fall*) *n. p.* of a Levitical city in Manasseh 1 Chron. 6, 55, elsewhere תַּעְנָךְ, if we should not read עָנֵךְ (from עָנַךְ) = תַּעְנָךְ.

ענש (*inf. absol.* עָנוֹשׁ, *constr.* עֲנוֹשׁ) *trans.* prop. *to pierce*, *to sting*, *to injure*, identical in its organic root עָ־נַשׁ with that in אָ־נַס, Aram. אֲ־נַס, أنس; hence metaph. *to punish*, *to impose punishment*, with accusat. of the object and accusat. *wherewith* Deut. 22, 19; in money 2 Chr. 36, 3, but also with לְ of the person Prov. 17, 26; *to chastise*, absol. 21, 11. The wine procured by the effect of punishment is called יֵין עֲנוּשִׁים Am. 2,

8, which the judges drank. Derivat. עֹנֶשׁ.

Nif. נֶעֱנַשׁ (*fut.* יֵעָנֵשׁ) *to be punished*, *to suffer punishment*, Ex. 21, 22; *to pay for*, *suffer* Prov. 22, 3; 27, 12.

The stem עָנַשׁ, identical with the Aram. קְנַס, has been already compared with אָנַס; an intrans. signification of the stem appears to lie in אַ־נַשׁ I., נוּשׁ and נָס I., where are also farther comparisons. The signification *to incline*, *to bend* in the Ar. عنس, عنز, عنك is in the Hebrew אָנַת.

עֲנַשׁ (not used) *Aram. trans.* same as Hebrew עָנַשׁ. Deriv. עֲנָשׁ.

עֹנֶשׁ *m. punishment*, *atonement*, *a fine;* hence נָתַן עֹ׳ עַל 2 Kings 23, 33 *to inflict punishment upon;* נָשָׂא עֹ׳ *to suffer punishment* Prov. 19, 19.

עֲנָשׁ *Aram. m.* same as Hebrew עֹנֶשׁ Ezr. 7, 26.

עֲנָת 1. (from עָנָה I. after the form מְנָת *granting*, *hearing*, viz. by Jah) *n. p. m.* Judges 3, 31, comp. עֲנָתוֹת. — 2. (from עָנָה II.; *low ground*) only in union with בֵּית as a proper name Josh. 19, 38; see בֵּית עֲנָת.

עֶנֶת in כְּעֶנֶת see כְּעֶנֶת (from כְּעַן) and כְּעֶת.

עֲנָתוֹת (prop. a plur. of עֲנָת, where the feminine termination ת has remained, as in שְׁחִיתוֹת, כְּסָתוֹת, דְּלָתוֹת) 1. (*hearing*) *n. p.* of a Benjamite race Neh. 10, 20, 1 Chr. 7, 8, perhaps because they dwelt in the Benjamite city Anathoth. — 2. (perhaps from עָנָה II.) *n. p.* of a priestly city in Benjamin Josh. 21, 18, 1 Kings 2, 26, Ezr. 2, 23, Neh. 11, 32, 1 Chr. 6, 45, the birth-place of Jeremiah Jer. 1, 1, twenty stadia north of Jerusalem (Josephus, Jerome); now a small village, an hour and half north-north-east of Jerusalem, called *ʿAnâtha* (Robinson); *Gentile m.* עַנְּתֹתִי 2 Sam. 23, 27; Jer. 29, 27.

עַנְתֹתִיָּה (*hearings of Jah*) *n. p. m.* 1 Chron. 8, 24; compare עֲנָתוֹת and עֲנָת.

עָסִיס (*constr.* עֲסִיס, from עָסַס) *m. the pressed-out juice* of רִמּוֹן Song of Sol. 8, 2 or of grapes Jo. 1, 5; fig. 4, 18 *the mountains shall drop with mead*, i. e. a luxurious fruitfulness will prevail; cognate in sense תִּירוֹשׁ.

עָסַס (2 pers. pl. עַסּוֹתֶם) *tr.* prop. to press, to squeeze, then *to tread*, *to stamp upon*, רְשָׁעִים Mal. 3, 21; *to press out*, grapes. Deriv. עָסִיס. The stem עַס is connected with עַשׁ־ה (= מָעַךְ), Aram. עֲסָא, *Pa.* עַסִּי, modern Hebr. עָסָה, whence עִסָּה, and with the Ar. عَضَّ, غَضَّ.

עָעַר (to עֹעֵר) see עוּר III. Pih. III.

עֲפָא (not used) *Aram. intr.* same as Hebrew עָפָה (which see). Deriv. עֲפִי.

עָפָה (not used) *intr. to be green*, *to sprout*, *to bloom*, Aram. עֲפָא, ܥܦܐ (Af. to send out shoots), Ar. عفا the same; in its organic root עפ־ה it its connected with that in אֵב (אָבַב), Targ. אַבָּב, Syr. ܐܒܐ (Pa. ܐܒܒ), סַ־עַף II.; conseq. it does not proceed from the fundamental signification *to cover*, *to be dense*. Deriv. עֲפִי.

עֵפָה see עֵיפָה.

עֳפִי (*pl.* עֳפָאִים; from עָפָה) *m. twig*, *branch*, *shoot* Ps. 104, 12, where the LXX read כֵּפָאִים (rocks) incorrectly.

עֲפִי (from עֲפָא; *def.* עִפְיָא, with *suff.* עִפְיֵהּ) *Aram. m.* the same Dan. 4, 9 11 18; Syr. ܥܦܝܐ bough, ܥܘܦܝܐ bush.

עָפַל (Kal not used) *intr. to swell*, *to become tumid*, turgescere, of a boil; *to rise up*, *to be prominent*, of a hill; fig. *to be puffed up*, *to be high-minded;* the opposite of all the meanings is יָשַׁר. Ar. عفل the same, as well as عفن (to mount up). Deriv. עֹפֶל.

One may perhaps assume as the fundamental signification *to be thick*, *dense*, *large*, *capacious*, so that it is possibly connected with the Ar. جبل (the same), as also with גָּבַן. The organic root עַ־פַל is also in פוּל (to be hill-shaped)

belonging to נָ־פַל פּוּל I. (to be stretched high) belonging to נָפִיל, Arab. فَالَ (to be fat, thick, gross), נָ־בַל II. (to be arched), Ar. نَـبَلَ (to be prominent, to overtop) &c.

Pu. עֻפַּל *to be inflated*, of the soul, *to be lifted up* Hab. 2, 4, along with לֹא יָשְׁרָה.

Hif. הֶעְפִּיל (*fut.* וַיַּעְפִּלוּ) *to act proudly, presumptuously* Num. 14, 44, for which Deut. 1, 43 has הֵזִיד.

עֹפֶל (*plur.* only in signific. 2 עֳפָלִים) *masc.* 1. *a hill*, *a tower*, a) upon Zion, where was also a watch-tower Is. 32, 14, Mic. 4, 8, identical with the earlier מִלּוֹא (2 Sam. 5, 9), which became a mountain-fort 2 Chr. 27, 3; 33, 14; called in Josephus (Jewish Wars 6, 6, 3) Ὀφλᾶ (עָפְלָה); b) a fortified hill at Samaria 2 Kings 5, 24, where the LXX and Vulg. read אֹפֶל incorrectly. — 2. (only pl. and in K'tib, while the K'ri has טְחֹרִים) *a hill-shaped rise; hence a boil* Deut. 28, 27, 1 Sam. 5, 6 sq., which was understood by many interpreters as used euphemistically for *the hinder parts* (clunes), and to which has been referred אָחוֹר Ps. 78, 66 on account of the following חֶרְפָּה, and so the K'ri has been explained. But the first explanation appears to be more correct; comp. Ar. عَفَل, عَفْلَة.

עָפְלָה see עֹפֶל 1

עָפַן (not used) *intr.* either same as גָּבַן, גָּפַן *to be hill-shaped, uneven;* or the stem is ident. with עָפַל. Deriv. the proper name עָפְנִי, Gentile עָפְנִי.

עֹפֶן (*hill;* comp. גֶּבַע, גִּבְעָה) *n. p.* of a locality in Benjamin, *Gofen* or *Gofna* in later writers, according to Eusebius 5 Roman miles from גֶּבַע, and also not far from גִּבְעַת שָׁאוּל (*Jos.* Jewish Wars 5, 2, 1). This עֹפֶן is expressed in Aramaean גּוּפְנָא, עָפְנָא, עֻפְנָא, in Josephus and Euseb. Γοφνά, Talm. גּוּפְנִית, גּוּפְנָא or בֵּית־גּוּפְנִין; deriv.

עָפְנִי *Gent. m.* from עֹפֶן, *the Ophnite*, i. e. born in *Ophen* or *Gofna*. A colony of these Ophnites in the neighbourhood of עֹפֶן founded the place כְּפַר הָעַמֹּנִי (*hamlet of the Ophnites*) Josh. 18, 24, where כְּפַר is omitted, as being easily supplied from the preceding context.

עַפְעַף (only *du.* עַפְעַפַּיִם, *c.* עַפְעַפֵּי, with *suff.* ־פֶּיךָ, ־פֵּינוּ &c.; formed from the Pihel עִפְעֵף of עוּף I.) *m. dual*, *eyelashes*, prop. the fluttering ones, then taken for *the eyes*, which weep Jer. 9, 17, look straight forward Prov. 4, 25 or high 30, 13, and close in sleep Ps. 132, 4; Prov. 6, 4; fig. in עַפְעַפֵּי שָׁחַר Job 3, 9 and 41, 10 *the eye-lashes of the dawn*, i. e. the first rays of the sun, like ἡμέρας βλέφαρον (Soph. Antig. 103). The same figure is frequent in Arabic.

עָפַר I. (not used) *intr. to be rubbed fine, to be broken in small pieces*, of dust, of dry bruised earth, of rubbish &c., ident. with אָפַר I., כָּ־פַר I. in its fundamental signification. The organic root is here as there אָ־פַר, עָ־פַר, lying also in פַּר I. Ar. عَفَرَ the same, hence عَفَر dust. Deriv. עָפָר, עֲפָרָה.

Pih. עִפֵּר see עָפָר, whose denom. it is.

עָפַר II. (not used) *tr.* 1. *to string together, to bind, to join*, connected with כָּפַר II., חָבַר I. (belonging to the proper name חֶבְרוֹן prop. hamlet), אָפַר II. (to אֲפֵר). Deriv. the proper names עָפְרָה, כְּפִירָה, עֶפְרַיִן, עֶפְרוֹן, עָפְרָה, חֶבְרוֹן proceding from a similar signification. — 2. Metaphor. *to be strong, vigorous, spirited*, a metaphor. application which is especially prominent in גָּבַר, אָבַר prop. to be dense, stout; and in גָּבַר, חָזַק, קָשַׁר the idea of strength also proceeds from that of being pressed together. Deriv. עֹפֶר and the proper names עֵפֶר, עָפְרָה 3, עֶפְרוֹן.

עָפַר III. (not used) *intr. to grow white, gray*, identical with חָוַר, Targ. חֲוַר, Syr. ܚܘܰܪ, as also with Aram. אֲבַר (to אֲבָרָא lead), Ar. حَفَرَ (to make white), عَفِرَ (to be whitish). Deriv. עֹפֶרֶת.

עָפָר (c. עֲפַר, with *suff.* עֲפָרְךָ, עֲפָרוֹ, עֲפָרָם; from עָפַר I.) *m.* prop. a thing bruised, crushed; hence 1. *dust*, a dry, crushed part of earth, out of which the body of the first man is said to have been formed Gen. 2, 7; 3, 19 (hence man himself is called עָפָר 18, 27; Ps. 103, 14), to which the body turns again after death Job 10, 9; 34, 15; Ps. 146, 4; which the wind = אָבָק blows away Ps. 18, 43; *dry earth*, for filling up Gen. 26, 15, as clay Lev. 14, 42, cast upon the head as a sign of mourning Job 2, 12; Lament. 2, 10. This explains the expression עָפָר מִן־הָאֲדָמָה Gen. 2, 7, עֲפַר אֶרֶץ Gen. 13, 16 &c. To ע׳ are applied צָבַר Hab. 1, 10, שָׁפַךְ Lev. 14, 41, סָחָה Ez. 26, 4 &c.; and it is looked upon as capable of being scattered Deut. 9, 21, 2 Kings 23, 6 15, Ps. 18, 43, like אָבָק Deut. 28, 24 and אֵפֶר Num. 19, 17. אָכַל ע׳ Gen. 3, 14 *to eat* or *lick dust*, of the serpent (according to an old opinion dust was its food Is. 65, 25; Mic. 7, 17). *To creep in the dust* Mic. 7, 17 is a sign of lowness or humiliation Lament. 3, 29. עָפָר is also used for *sand* Job 39, 14, hence it is a figure of multitude Num. 23, 10; *earth* generally Job 19, 25; 41, 25; *the grave* 20, 11 and 21, 26, for which אַדְמַת עָפָר Dan. 12, 2, עֲפַר מָוֶת Ps. 22, 16 are also used; *something earthly*, *transitory*, of a corpse Ps. 30, 10; Eccles. 12, 8; Ar. عَفَر the same.

עֵפֶר (same as עֹפֶר) *n. p. m.* Gen. 25, 6; 1 Chr. 4, 17; 5, 24; Ar. غُفْر = עֹפֶר.

עֹפֶר (from עָפַר II.; *plur.* עֳפָרִים) *m.* prop. a young, vigorous animal, e. g. of אַיָּל Song of Sol. 2, 9, *a young deer*, *a young roe* 4, 5; 7, 4; comp. אַיִל, כֶּבֶשׂ, כְּפִיר, אַיִל, which are called so from strength; Arab. غَفَر, غُفْر, غِفْر (calf, young goat &c.).

עָפְרָה 1. (from עָפַר II.; *hamlet*) *n. p.* of a city in Benjamin, not far from the Philistine border Josh. 18, 23; 1 Sam. 13, 17; called in Mic. 1, 10 בֵּית לְעַפְרָה (לְ sign of the genitive), to represent it as an עָפָר and therefore written עַפְרָה. — 2. (with *a* of motion עָפְרָתָה, *c.* עָפְרַת) *n. p.* of a city in Manasseh. To distinguish it from ʿ*Ofra* of the Benjamites it is named ע׳ אֲשֶׁר לְיוֹאָשׁ Judges 6, 11, עָפְרַת אֲבִי הָעֶזְרִי 6, 24; or described as עִיר גִּדְעוֹן 8, 27. — 3. (from עָפַר II.; *strength*, *power*) *n. p. m.* 1 Chr. 4, 14.

עַפְרָה see עָפְרָה.

עֲפָרָה (only *pl. c.* עַפְרוֹת) *f.* 1. *a little particle of dust*, Job 28, 6 *and little particles of gold-dust are to it* (sapphire), i. e. the lapis lazuli has golden (iron-pyrites') points. — 2. *a heap*, *hill*, *wall*, Prov. 8, 26 *the mass of the hills* (walls) *of the globe*, perhaps from עָפַר II.

עֶפְרוֹן (same as עָפְרָה) 1. *n. p.* of a south-western border-city of Benjamin 2 Chr. 13, 19 K'tib (so LXX, Vulg.); also the name of a mountain there Josh. 15, 9. The K'ri has עֶפְרַיִן which see. — 2. (*a powerful*, *strong one*) *n. p. m.* of a Hittite Gen. 23, 8.

עֶפְרַיִן (*hamlet*) *n.p.* of a Benjamite city 2 Chr. 13, 19 K'ri, for which the K'tib has עֶפְרוֹן, 2 Sam. 13, 23 אֶפְרַיִם, Ἐφραΐμ or Ἐφρέμ John 11, 54. It lies near the wilderness of Judah, 8 miles from Jerusalem (*Eus.*) and near Bethel (*Joseph.*). But see אֶפְרַיִם.

עֹפֶרֶת (from עָפַר III.) *f. lead* Ex. 15, 10; Num. 31, 22; Jer. 6, 29; Job 19, 24; a figure of heaviness Zech. 5, 7 8; so called from its grayish-white colour; Aram. אֲבַר, ܐܒܪܐ; Ar. غُفْرَة gray, earth-colour.

עֵץ (after the form שֵׁם, יֵשׁ from עָצָה I., with *suff.* עֵצוֹ, עֵצָהּ; *pl.* עֵצִים, with *suff.* עֵצֵינוּ, עֵצָיו retaining Tsere; on the other hand the stat. constr. is עֲצֵי) *m. a stick*, so called from its stiffness and firmness, and therefore coupled with מַקֵּל Hos. 4, 12 (of divination by rods); *shaft* 2 Sam. 21, 19, 1 Chr. 20, 5, for which in 1 Sam. 17, 7 the K'tib is חֵץ; *a stake*, palus, for fastening criminals to Gen. 40, 19; Deut. 21, 22; *a block*, *a log*, as an idol Hab. 2, 19; Jer. 2, 27; לֹא־עֵץ Is. 10, 15 *a non-wooden-block*, i. e. a man; *wood*, as a material, along with אֶבֶן Ex. 15, 25, Is. 40, 20, hence as a genitive to denote

the stuff a thing is made of LEV. 11, 32. Metaphor. *a tree*, with the adjectives רַעֲנָן DEUT. 12, 2, יָבֵשׁ Is. 56, 3, לַח Ez. 17, 24, with לֹא־יִרְקַב Is. 40, 20; or with the genitives פְּרִי GEN. 1, 11, הַגָּן 2, 16, הַשָּׂדֶה Ex. 9, 25, מַאֲכָל LEV. 19, 23 &c.; *pl.* עֵצִים also *sticks of wood* GEN. 22, 3. Arab. عَصًا stick, staff.

עָצַב (Kal in signific. 1. not used) *tr.* prop. to cut, to divide, to carve, ident. with חָצַב I., קָצַב, חָטַב; hence 1. *to form, work, fashion*, which the verbs just mentioned also signify in part; comp. besides בָּרָא, יָצַר, גָּזַר, צַר (צוּר) II., which also transfer the fundamental signification "to divide or cut" to that of forming, fashioning. The Aram. ܥܨܒ, Ar. عصب in the sense of *to bind* belongs to חָצַב II., חָשַׁב, and has nothing in common with this stem. Deriv. עָצָב, עֶצֶב 1, עֹצֶב 1. — 2. (3 *pers.* with *suff.* עֲצָבוֹ, *part. f.* עֲצוּבָה, *inf.* with *suff.* עָצְבִּי) metaphor. *to pain, to afflict, to grieve*, with accus. of the object 1 KINGS 1, 6; 1 CHR. 4, 10 לְבִלְתִּי עָצְבִּי *and that thou dost not grieve me*, where the apodosis is omitted, and must be supplied (after GEN. 28, 20-22; NUM. 21, 2); עֲצוּבַת רוּחַ Is. 54, 6 *of afflicted*, troubled *spirit*, where עֲצוּבָה is intended to have an assonance with עֲזוּבָה; in derivatives *to bring sorrow, trouble, misfortune* &c. Signific. 2 has come from signific. 1, a similar metaphor being in מָאַר = כָּאַב. Deriv. עֶצֶב 2, עֹצֶב 2.

Nif. נֶעֱצַב (*fut.* יֵעָצֵב) *to hurt oneself*, with בְּ of the instrument ECCLES. 10, 9; hence *to grieve oneself, to be afflicted* GEN. 45, 5, *to be sorrowful* NEH. 8, 10, with אֶל 1 SAM. 20, 34 or עַל of the person 2 SAM. 19, 3.

Pih. עִצֵּב (*fut.* יְעַצֵּב) 1. *to make, form* or *fashion carefully*, coupled with עָשָׂה JOB 10, 8 (LXX, Vulg.); deriv. עַצֶּבֶת 1. — 2. *to pain, to grieve*, רוּחַ קָדְשׁוֹ Is. 63, 10; *to injure*, with accus. דְּבָרַי Ps. 56, 6 *my cause*. Deriv. עַצֶּבֶת 2, עִצָּבוֹן.

Hif. הֶעֱצִיב (*inf. c.* הַעֲצִיב, *fut.* יַעֲצִיב) 1. *to form, fashion, make*, with accus., JER. 44, 19 *have we then without the approval of our men made cakes to her* (to the מְלֶכֶת הַשָּׁמַיִם), *in order to fashion her* (the goddess') *image* (*Kimchi*)? The כַּוָּנִים like the σελῆναι of the Greeks had the form of the goddess. — 2. *to grieve, to offend* Ps. 78, 40. Deriv. מַעֲצֵבָה.

Hithp. הִתְעַצֵּב (*fut.* יִתְ־) *to grieve oneself*, אֶל־לִבּוֹ *to be grieved at heart* GEN. 6, 6, *to feel mortified* 34, 7.

עָצָב (after the form קָטָן, *pl.* עֲצַבִּים, *constr.* עַצַבֵּי) *m. an image, representation*; hence *an idol*, of gold and silver Ps. 135, 15, coupled with אֲשֵׁרִים 2 CHR. 24, 18; חֲבוּר עֲ׳ Hos. 4, 17 *leagued with idols*; בֵּית עֲ׳ *an idol-temple* 1 SAM. 31, 9.

עֶצֶב (*pl.* עֲצָבִים, with *suff.* עֲצָבֶיךָ) *m.* 1. *a thing formed*, of an earthen vessel which may be dashed in pieces, JER. 22, 28 fig. of Coniah. — 2. *labour, pain, travail*, of a woman bearing GEN. 3, 16; *exertion*, hence *the possession* gained by this PROV. 10, 22; כָּל־עֶ׳ 14, 23 *every effort*; דְּבַר עֶ׳ 15, 1 *a vexing* (cutting) *word*, Vulg. *sermo durus*, Aquila σκληρός; *pl. toil, severe labour* Ps. 127, 2, *what is gained by toil* PROV. 5, 10, proceeding from signific. 2 of the verb.

עָצֵב (only *constr. pl.* with *suff.* עַצְּבֵיהֶם with Dagesh dirimens, because the ַ is shortened from ָ, as in עִנְּבֵי DEUT. 32, 32, עִקְּבוֹת Ps. 77, 20 from עֵנָב, עָקֵב (עָקֵב) *m. a bondman, a labourer*, Is. 58, 3 *and all your bondmen press you* (to work). But the form may also be עָצָב, like חַלְּקֵי (Is. 57, 6) from חָלָק, or עֶצֶב (עָצֵב), like קַשְּׁתוֹת, כַּסְּתוֹת, עִשְּׂבוֹת from עֵשֶׂב, קֶשֶׁת, כֶּסֶת, and the signification *labour, exertion*.

עֹצֶב (with *suff.* עָצְבִּי, עָצְבְּךָ) *masc.* 1. *image, idol*, Is. 48, 5, parallel פֶּסֶל, נֶסֶךְ. — 2. *compulsory service*, toilsome hard work 14, 3; *labour, pain* 1 CHR. 4, 9; *affliction, injury*, which one causes Ps. 139, 24, according to the LXX = אָוֶן, hence ἀνομίας.

עֲצַב (*part. pass.* עֲצִיב), *Aram. tr.* same as Hebr. עָצַב, only in the meaning *to injure, to afflict, to trouble* DAN. 6, 21

עִצָּבוֹן (*constr.* עִצְּבוֹן, with *suff.* עִצְּבוֹנֵךְ) *m. sorrow*, *anxiety*, *distress*, Gen. 3, 17; *severe work* 5, 29; *pain*, *travail* 3, 16, like עֶצֶב.

עַצֶּבֶת (*constr.* עַצְּבַת, *plur. constr.* עַצְּבוֹת, with *suff.* עַצְּבֹתַי) *fem.* 1. same as עָצָב, עֶצֶב *an idol* Ps. 16, 4 (Targ.), which suits the connexion best (see אַחֵר and מָהַר). — 2. *affliction*, Prov. 10, 10 *causes affliction; sorrow* 15, 13 = נְכֵה רוּחַ. — 3. *an incision*, *wound* Psalm 147, 3.

עָצַר (not used) *tr. to split off*, *to cut off;* identical with חָסַר II., Aram. חֲצַר, ܚܨܕ, חֲשַׁד, Arab. عضد, حصد, أسد; also has the same meaning. Derivat. מַעֲצָד.

עָצָה I. (not used) *intr.* 1. *to be hard*, *firm*, of wood, bones; *to be stiff*, of the spine; comp. עָצָה I. trans. to make firm, יָעַץ the same, עָזַז, יָעַז I., Arab. عصى to be hard, firm, figur. to be refractory, stubborn, عَصَّ to be hard, firm. Deriv. עֵץ, עָצֶה I., עָצָה and עֶצְיוֹן in the proper name. — 2. *tr.* (not used) *to determine firmly*, transferred from the fundamental signification as in עָצָה I. and יָעַץ, if עָצָה be not here = קָצָה; hence *to judge*, *to rule;* comp. עָזָה (to מָעַז). Deriv. the proper name מַעַץ and אֲחִימַעַץ.

עָצָה II. (*part.* עֹצֶה) *tr. to shut*, *to draw together*, *to close*, עֵינָיִם Prov. 16, 30, a gesture of cunning calculation, elsewhere עָצַם (Is. 29, 10; 33, 15), so that the organic root עצ־ה is obviously synonymous with that in עצ־ם. The connexion of עצ־ה II. with חָז to enclose, חָם, חָץ, Arab. حاص, حاز (see חוּז), חז־ה II. (to חֹזֶה 3, חָזוּת 2) is clear from the fundamental signification.

עֵצָה *fem.* 1. (*fem.* of עֵץ, *constr.* עֲצַת) *collect.* same as עֵצִים *wood* Jer. 6, 6 (LXX, Vulg., Syr.), after Deut. 20, 19, without any necessity for reading עֵצָהּ there on that account, or for translating it by *wood-work* (Targ.); מֵעֲצַת נָפֶשׁ Prov. 27, 9 (the sweet discourse of friendship) *more than fragrant wood;* parallel שֶׁמֶן וּקְטֹרֶת (*Gesenius*). — 2. (from יָעַץ, *constr.* עֲצַת, with *suff.* עֲצָתִי, עֲצָתוֹ, and once עֲצָתְךָ for עֲצוֹתֶיךָ or more correctly for עֲצָתְךָ) *purpose*, *determination*, *plan*, *expedient*, a) which one takes Is. 19, 3, Jer. 18, 23, עֲצַת יי *the plan of God* Is. 5, 19, also עֵצָה alone Job 38, 2; 42, 3, like הַחָכְמָה 28, 12 = חָכְמַת יי. *To conceive a plan* is called יָעַץ עֵ׳ Is. 14, 26; *to execute* one עָשָׂה עֵ׳ 30, 1. אִישׁ עֵ׳ 46, 11 is *a man who executes a purpose.* שִׁית עֵצוֹת *to project*, *to make plans* carefully Ps. 13, 3; hence the parallel is יָגוֹן. b) counsel which one communicates 2 Sam. 16, 20. The communication is expressed by יָעַץ עֵ׳ 2 Sam. 16, 23, יָהַב עֵ׳ 16, 20, הֵבִיא עֵ׳ Is. 16, 3; and in this sense אִישׁ עֵ׳ Ps. 119, 24 is *a counsellor.* — 3. Metaphor. *wisdom*, *prudence* Is. 11, 2, Prov. 8, 14, prop. *the knowing how to advise oneself* Job 12, 13; Prov. 21, 30; *intelligence* Jer. 32, 19, which is supplemented by action proportioned to it; בְּעֵצָה *by deliberation* Prov. 20, 18, *advisedly* 1 Chr. 12, 19.

עָצֶה (from עָצָה I.) *m. the spine*, with its joints and points Lev. 3, 9; hence Targ. שִׁזְרְתָא, Arab. السزرة, according to *Saadia* the lowest joint of the backbone, Arab. عُصْعُص; in any case עָ׳ seems to denote originally *bones*, comp. عَصًا the bone of the leg, in the pl. the bones of a bird's wing.

עָצוּם (*pl.* עֲצוּמִים) *adj. m. strong*, *powerful*, of גּוֹי Deut. 26, 5, לֹא־עָ׳ *weak* Prov. 30, 26, of waters Is. 8, 7; *mighty*, *extraordinary* Am. 5, 12; *numerous* Num. 32, 1.

עֲצוּמִים (only with *suff.* עֲצוּמָיו) *dual fem. the claws*, prop. the strong ones Ps. 10, 10 (Ibn *Esra*); according to others it is a plur. abstract, *strength.*

עֶצְיוֹן (*fortress*) *n. p.* of a locality 2 Sam. 23, 8, according to the LXX same as עֶצֶן. See עֲדִינוֹ.

עֶצְיוֹן גֶּבֶר (*back-bone* i. e. *point of*

the giant, so called from the head of a mountain that runs out into a point) *n. p.* of a sea-port at the north-east end of the Elanitic gulf of the Arabian Sea, not far from אֵילַת (afterwards Berenice) NUM. 33, 35, DEUT. 2, 8, in whose harbour Solomon built his Ophir-ships 1 KINGS 9, 26, 2 CHR. 8, 17, and where Jehoshaphat's fleet suffered shipwreck 1 KINGS 22, 49, 2 CHR. 20, 36. The name عقبة (ʿAkaba), combined with *Elath*, denotes *back;* and this seems to have differed from *Ezion-geber* only dialectically; according to which view *Elath* and *Ezion-geber* lay near one another. There is in Arabic also the name عصين, a place situated at the coast of *Wady el-merakh* (see *Rüppel*, Reisen in Nubien, 1859. p. 252 seq.).

עָצַל (Kal not used) *intrans.* prop. *to incline*, *to lean*, a manifestation of desire for rest; hence *to be languid*, *idle*, generally *to be lazy*. Deriv. עָצֵל, עַצְלָה, עַצְלוּת, עַצְלָה or עַצֶּלֶת.

Nif. נֶעֱצַל (*fut.* יֵעָצֵל) *to yield oneself up to sloth*, i. e. *to be idle*, with an infin. following JUDGES 18, 9.

The stem and fundamental signification lies also in אָצַל (which see); and it is connected with חָדַל, Ar. عطل, only in the object to which the idea points. In other respects the Arab. عطل means to be at leisure, عصل to incline. The fundamental conception is not the want of activity, but slothful abandonment to rest.

עָצֵל (only in PROV.) *m. a slothful one*, *a sluggard* (opposite a worker) PROV. 6, 6; described in 6, 9; 13, 4; 15, 19; 22, 13.

עַצְלָה *fem. sloth* PROV. 19, 15.

עַצְלָה (or עַצֶּלֶת) *femin.* only *dual* עֲצַלְתַּיִם *the* (two) *lazy hands* ECCLES. 10, 18 (*Ibn Esra*), more exactly defined by רִפְיוֹן שִׁפְלוּת יָדַיִם (opposite יָד רָמָה) = (JER. 47, 3) and חִבּוּק יָדַיִם.

עַצְלוּת *fem. sloth* PROV. 31, 27.

עַצֶּלֶת see עַצְלָה.

עֲצַלְתַּיִם see עַצְלָה.

עָצַם (3 *pl.* in pause עָצֵמוּ; *inf.* with *suff.* עָצְמוֹ, *fut.* יַעֲצֹם) *trans.* prop. *to fit firmly to one another*, *to lace*, *knot*, *bind*, *enclose firmly to one another*, Arab. عصم to tie up; hence 1. *to press together*, the eyes Is. 33, 15. — 2. *intr.* (like other verbs of closing and binding, comp. גָּדַל, גָּבַר, חָזַק, קָשַׁר) *to be strong*, *powerful*, of a ruler DAN. 8, 8, coupled with גָּדַל; of enemies Ps. 38, 20; *to get the upper hand* DAN. 11, 23; *to have influence* GEN. 26, 16. In this sense occurs once עָצַם כֹּחוֹ DAN. 8, 24 *his strength was mighty*, selected because of the apodosis וְלֹא־בְכֹחוֹ. Metaphor. *to be numerous* Ps. 38, 20, Is. 31, 1, just like רַב JER. 15, 8; comp. Arab. عصم to tie up, a skin-bottle, عَظُمَ to be large. Derivat. עֶצֶם with the denom. עָצֵם, עָצוּם, עֹצֶם, עָצְמָה, תַּעֲצֻמוֹת, עֲצוּמִים, and the proper names עֶצֶם, עַצְמוֹן.

Pih. עִצֵּם (*fut.* יְעַצֵּם) 1. *to close*, the eyes Is. 29, 10. — 2. (not used) *to make strong*, *to strengthen;* deriv. עַצְמוֹת. Another עִצֵּם JER. 50, 17 is a denom. from עֶצֶם.

Hif. הֶעֱצִים (*fut.* יַעֲצִים) *to make strong* Ps. 105, 4.

The organic root of the stem is manifestly עָ־צַם, and may be identical with that in הָ־דַם, אָ־דַם, أَدَمَ (to put together), צַם, זַם, סָ־תַם, חָ־טַם, אָ־טַם etc. in the primary conception.

עֶצֶם (with *suff.* עַצְמִי; 1 *pl.* עֲצָמִים, with *suff.* עֲצָמַי; 2 *pl.* עֲצָמוֹת, *constr.* עַצְמוֹת) *masc.* prop. the hard, the firm; hence 1. same as עֵץ and *pl.* עֲצָמִים = עֵצִים Ez. 24, 5 *a pile of wood* (see דּוּר); — commonly 2. *a bone*, coupled with בָּשָׂר GEN. 2, 23, to which are applied the words שָׁבַר Ex. 12, 46, רָחַף (to quake) JER. 23, 9, נִחַר Ps. 102, 4, הִתְפָּרֵד 22, 15, יָבֵשׁ Ez. 37, 11, גָּרַם NUM. 24, 8, זָרָה Ez. 6, 5 &c.; specially the bone of a dead person Ez. 39, 15; in the plur. עֲצָמִים AM. 6, 10 or עֲצָמוֹת Ex. 13, 19; JOSH. 24, 32. *The bones cleave to the flesh* JOB 19, 20 i. e. are much emaciated,

like Ps. 102, 6; *the bones are on fire* Job 30, 30 i. e. elephantiasis has already attacked the bones. — 3. Generally *the body, the bodily form*, Lament. 4, 7; in the plur. Job 7, 15 *so that my soul gives the preference* (בָּחַר מִן) *to death over my living body;* opposed to the soul Prov. 15, 30; 16, 24; Job 33, 19 *and the restlessness of his body is continuous.* As the seat of strength and vigour; hence *strength*, like גֶּרֶם. United with בָּשָׂר *consanguinity* 2 Sam. 5, 1; Judges 9, 2; Is. 58, 11; then, *a firm piece*, of נְתָחִים Ez. 24, 4. For the meaning *body*, comp. Eccles. 11, 5 *how a body* (עֲצָמִים) i. e. the fruit of the body, foetus, *is in the womb of the pregnant.* Also *a dead body, a corpse*, Ez. 32, 27 *their clothing* or *coverings* (עֲוֹנוֹתָם to be read for עוֹרוֹתָם) *upon their bodies.* — 4. *self*, prop. *essence, body of a thing*, res ipsa, entirely like לֵב, גֶּרֶם and נֶפֶשׁ, and therefore followed by a genitive. So in the phrase עֶ' הַיּוֹם הַזֶּה *the self-same day* Gen. 7, 13; 17, 23; Ex. 12, 17; בְּעֶ' תֻּמּוֹ Job 21, 23 *in his bodily health*, i. e. in health itself; כְּעֶצֶם הַשָּׁמַיִם Ex. 24, 10 *as the heaven itself*, i. e. like the very heaven. Here perhaps עַצְמִי may also be taken in this sense (*I myself*) Job 30, 30, עַצְמוֹ (*he himself*) 2, 5 = בְּשָׂרוֹ; בַּעֲצָמַי *in me* Ps. 38, 4; עֲצָמֵינוּ *we ourselves* 141, 7. עַצְמוֹתָי 22, 18 see עָצְמָה. In Ar. عين (eye) stands for it, but yet there is a distinction. — 5. (*fortress*) *n. p.* of a city in Simeon Josh. 15, 29; 19, 3; 1 Chr. 4, 29.

Pih. עִצֵּם denomin. *to break the bones*, like גֵּרֵם Jer. 50, 17.

עֹצֶם (with *suff.* עָצְמִי) *m. strength, might*, with יָד same as כֹּחַ Deut. 8, 17; Job 30, 21; metaph. Ps. 139, 15 = עֶצֶם *body*, in the sense of גֹּלֶם.

עָצְמָה (only *pl.* with *suff.* עַצְמוֹתָי) *fem. act of overpowering, act of overcoming, violence*, Ps. 22, 18 *I relate all the deeds of violence practised toward me.*

עָצְמָה (from עֹצֶם) *f. strength, might*, Is. 40, 29; but also as an infin. *the being strong, the being numerous = multitude* 47, 9, therefore like הַרְבֵּה Nah. 3, 9, parallel אֵין־קֵצֶה, and we should not read with the versions עָצְמָה.

עַצְמוֹן (*fort*) *n. p.* of a city on the south border of Palestine Num. 34, 4; Josh. 15, 4.

עֲצֻמוֹת (from Pih.) *fem. plur. a bulwark, strong defence*, like عصمة, figur. *a strengthening, a confirmation*, in causes; *a corroboration, a proof*, Is. 41, 21; comp. Job 13, 12 (*Rashi*).

עָצַן (not used) *tr. to cut, to pierce*, of a pointed weapon; *to divide, separate*, (Ar. عصن originally the same, metaphor. to keep off); identical in its organic root עָ־צַן with that in אָ־זַן (to אֹזֶן), זַן II., צַן, שֵׁן, if not with that in אָ־שֵׁן I., חָ־סַן, Ar. اسن, اشن, حَصُنَ, حَشُنَ, Targ. עַ־שֵׁן (to be hard, firm). Deriv. the proper names עֶצְיוֹן and

עֵצֶן (with *suff.* עֶצְנוֹ, after another reading) *masc. a weapon for cutting* or *piercing, a sword* (LXX) or *a spear* = חֲנִית 2 Sam. 23, 8, where some wish to read עוֹרֵר אֶת־עֶצְנוֹ. It is better to take עֵצֶן (*fortress*) as the name of a place, like עֶצְיוֹן, and so הָעֶצְנִי would be a *Gent. m. the Eznite*, a family name of one of David's heroes 2 Sam. 23, 8 (LXX הָעֶצְנִי). See עֲדִינוֹ.

עָצַר (*infin. constr.* עֲצֹר; *fut.* יַעֲצֹר, *apoc.* יַעֲצָר־, also יַעְצֹר) *trans.* prop. to enclose, to bind about, to join, to bring together, to heap together; identical with אָזַר, אָסַר, אָצַר, חָצַר (to חָצֵר), חָדַר, עָזַר II. Hence 1. *to close*, with בְּעַד Gen. 20, 18, with the accus. 16, 2, Deut. 11, 17, or absol. Is. 66, 9; *to enclose, to shut up in, to incarcerate* Jer. 33, 1; 36, 5. And so according to some the alliteration עָצוּר וְעָזוּב Deut. 32, 36; 1 Kings 14, 10 26; 21, 21 (see עָזוּב under עָזַב I.); but as בְּיִשְׂרָאֵל is added, it might be better to explain with relation to the whole: *the man who is hindered and he who is his own master*, i. e. he to whom participation in public life is denied, and he to whom it is

granted, i. e. the small and great. — 2. Metaphor. *to hold back, to hinder*, Ar. عصر; with מִפְּנֵי of the person 1 Chr. 12, 1; *to hold together*, כֹּחַ, i. e. *to have strength, courage*, Dan. 10, 8 16; *to manifest strength*, followed by the infin. with לְ 2 Chr. 2, 5; 13, 20; 22, 9, and without כֹּחַ 20, 37; with עִם of a person *to have power against* one, i. e. to be able to accomplish a thing 14, 10; *to keep back, to withhold*, בְּמִלִּים (in discourse) Job 4, 2; 29, 9; בַּמַּיִם 12, 15 (in a flood); *to detain*, with accusat. of the person Judges 13, 15 16, i. e. *to hold captive* 2 Kings 17, 4, seldom with לְ 4, 24; *to refuse*, 1 Sam. 21, 6 *a woman has been refused us*, where the LXX read מֵאִשָּׁה עֲצֻרָנוּ; *to hold back* 1 Kings 18, 44; עָ' הַשָּׁמַיִם Deut. 11, 17 and 2 Chr. 7, 13 *to withhold rain from heaven.* — 3. Figur. *to rule, prevail*, prop. *to tame, to keep in with a bridle*, coërcere imperio, dominare (not from עָצַר כֹּחַ), therefore with בְּ 1 Sam. 9, 17, or absol. 2 Chr. 22, 9. In derivatives also, *to be without, to suffer the want of, to be needy; to put up in a string, to confine*, hence *to oppress*, Ar. عصر; compare also the Aram. עֲצַר to press, to press out, whence מַעְצַרְתָּא, ܡܥܨܪܬܐ (a wine-press). Deriv. עֶצֶר, עֹצֶר, מַעְצוֹר, מַעְצָר, עֲצֶרֶת, עֲצָרָה.

Nif. נֶעְצַר (*part.* נֶעְצָר, *inf. constr.* הֵעָצֵר, *fut.* יֵעָצֵר) *pass. to be shut up* 1 Kings 8, 35, *to be restrained* Num. 17, 13, metaphor. *to stay, to remain behind*, with לִפְנֵי of the person 1 Sam. 21, 8, i. e. to be present on account of a festival.

עֶצֶר *m. a keeping off, debarring, hindering, deprivation, need*, cognate in sense מַחְסוֹר; hence יוֹרֵשׁ עָ' (viz. אֵין, to be supplied from the preceding clause) Judges 18, 7 *no one* (had) *need*, i. e. none suffered want, conseq. connected with אֵין מַחְסוֹר כָּל־ and אֵין מַכְלִים מִדָּבָר דָּבָר; comp. Ar. عنصرة indigence.

עֹצֶר *m.* 1. *a shutting up*, of the רֶחֶם, i. e. barrenness Prov. 30, 16. — 2. *constraint, oppression, suffering* Is. 53, 8; Ps 107, 39; cognate in sense מְצוּקָה.

עֲצָרָה (only stat. absol., commonly עֲצֶרֶת) *f.* 2 Kings 10, 20, Is. 1, 13, Jo. 1, 14, commonly *assembly, festive assembly;* Targ. כְּנִישָׁא or סִיעָא, Pesh. ܟܢܘܫܬܐ, Vulg. *coetus, collectio*, LXX *σύνοδος, πανηγυρίς, Rashi* אֲסִיפָה, *Kimchi* קָהָל, conseq. from עָצַר meaning *to join, to collect*, = אָצַר. But as it means in Jo. l. c. only *an appointed day of fasting and repentance*, and in 2 Kings and Is. ll. cc. *a festival* generally, it is better explained as = מוֹעֵד *an appointed, definite time.* The assembling is then the consequence of *the fast-* or *feast-day.* It should therefore be derived from עָצַר *to establish, to appoint.*

עֲצֶרֶת (*pl.* with *suff.* עַצְרֹתֵיכֶם) *fem.* 1. *a feast-day*, of the *eighth day* of the סֻכּוֹת feast Lev. 23, 36; Num. 29, 35; Neh. 8, 18; 2 Chr. 7, 9; or of the *seventh* of the passover Deut. 16, 8 (where the cod. Samar. has instead חַג). As in both cases it is just the *closing feast*, the word *ἐξόδιον* (closing feast) of the LXX is explained, without having recourse to עָצַר *to determine.* Afterwards it was called עֲצַרְתָּא (*Ἀσαρθά*) the feast of pentecost (Joseph. Antt. 3, 10, 6), Ar. عنصرة. — 2. *a festival-sacrifice*, metaphor. like חַג and מוֹעֵד, Am. 5, 21. — 3. *covenant, league, statute, confederacy* (metaphor. like מוֹעֵד), so עֲ' בֹּגְדִים Jer. 9, 1.

עָקַב I. (*inf.* עָקוֹב, *fut.* יַעְקֹב, or according to mss. יַעֲקֹב, with *suff.* יַעְקְבֵנִי) *tr.* same as עָכַב I. *to interlace, to intertwine, to bind together;* hence 1. *to devise, to weave cunning, to lay wait, to deceive* Hos. 12, 3, with an assonance to יַעֲקֹב; *to cogitate plans, to forge devices* Jer. 9, 3, *to deceive, to mislead* Gen. 27, 36; comp. אָרַב I., זָמַם, כָּזַב, יָקשׁ. Derivat. עָקְבָה, עָקֹב 3. — 2. (not used) *to stop, to withhold, to interdict, to tarry*, proceeding from the idea of *binding*, as is clear from חָבַשׁ (Job 28, 11), אָסַר, עָצַר, Ar. حجر, עָכַב I. having the same meaning; comp. Ar. عقب to remain behind, to tarry. Deriv. Pih. עִקֵּב. — 3. (not used)

to bind about, *to enfold*, *to enclose*, therefore in Ethiop. to keep, to watch, to guard; metaphor. *to make inaccessible*, *unfathomable*, *to close up*, *to conceal*, לֵב. Derivat. עָקֹב adj. — 4. (not used) *intr.* either locally *to be behind*, *at the back*, *last;* or referring to time, *to be later*, *to be behind;* in both cases connected chiefly with *to tarry*, *to stay*, as in אָחַר (which in its organic root אָ־חַר is related to that in חָרַ־ה II. *to bind about*). Deriv. עָקֵב, עֵקֶב 1. and 2.

Pih. עִקֵּב (*fut.* יְעַקֵּב) 1. *to keep back*, Job 37, 4 *and he does not hold them* (the lightnings) *back when his voice resounds* (the *suff.* ־ֵם should have an assonance to יַרְעֵם, though referred to אוֹרוֹ it is grammatically irregular). The Targ. has for it עַכֵּב, and many mss. read יְעַכְּבֵם. — 2. (not used) *to go behind*, *to follow after*, in a good sense, protectingly, from עָקֵב 4. (which see). Deriv. the proper name עַקּוּב.

עָקֹב II. (not used) *intr. to be high*, *hill-shaped;* ident. in its organic root עָ־קַב with that in כַּבַ־ע, גָּבַ־הּ, גַּב, גְּבַ־ע, קְבַ־ע &c.; Ar. عقب. Deriv. עָקֹב 2. and עֲקֻבָּה.

עָקֵב (*constr.* עֲקֵב; with *suff.* עֲקֵבוֹ, *pl.* עֲקֵבִים, *c.* עִקְּבֵי and עִקְבֵי with Dagesh dirimens, with *suff.* עֲקֵבֶיךָ, עֲקֵבַי) *m.* 1. *the heel*, prop. the hinder part of the foot Gen. 3, 15; 25, 26; 49, 17; *the foot* generally, which is caught in a snare Job 18, 9; שָׁמַר עָ׳ Ps. 56, 7 *to watch the feet*, in order to entangle them with a net; יָצָא בְּעִקְבֵי פ׳ Song of Sol. 1, 8 *to follow at the heel* (foot) *of one*, i. e. close behind, like בְּרַגְלֵי פ׳ Judges 4, 10, and Jer. 13, 22 *thy feet are disgraced*, by lifting up the train; *the hoof*, of a horse Judges 5, 22. — 2. *the rear*, Gen. 49, 19 *and he will wound the rear*, i. e. cause a complete defeat, comp. זִנֵּב; *the rear of an army*, Josh. 8, 13, comp. Ar. عَجْب. This may come from עָקֵב I. with the signif. 4; but also from עָקֹב II. meaning *hill-shaped*, *hunched;* so that the other senses have proceeded from *heel.* — 3. (from עָקֵב I.) *a persecutor* or *lier-in-wait*, Ps. 41, 10 *the persecutor prevails over me* (הִגְדִּיל עָל), but see גָּדַל Hif.; עֲוֹן עֲ׳ 49, 6 *the iniquity of liers-in-wait.*

עָקֹב 1. (after the form קָדוֹשׁ, גָּדוֹל, from עָקֵב I.) *adj. masc. inscrutable*, *unfathomable*, of the heart Jer. 17, 9 (LXX), without having to read עָמֹק; comp. לֵב עָמֹק Ps. 64, 7, אֵין־חֵקֶר Prov. 25, 3. — 2. (from עָקֹב II.) *subst. a hill* Is. 40, 4, opposite מִישׁוֹר, comp. Arab. عَقَبَة a mountain ridge, also عُقَاب, Maltese åkba.

עֵקֶב (from עָקֵב I.) *m.* prop. the later, later-following; hence *the end*, *the last*, as adv. *even to the end*, i. e. *always* Ps. 119, 33 112; *consequence*, adv. עַל־עֵקֶב Ps. 40, 16 or עֵקֶב Is. 5, 23 *on account of*, *because;* also עֵ׳ אֲשֶׁר Gen. 22, 18, עֵ׳ כִּי 2 Sam. 12, 10; and עֵ׳ alone Num. 14, 24 as a conjunction meaning "propterea quod"; *reward*, as a consequence of doing Ps. 19, 12; comp. Arab. عِقَاب, عُقُوبَة reward, عقب end, Greek λοισθήϊα reward, from λοῖσθος last.

עֲקֻבָּה (from עָקֹב 2) *f. a mountain*, *a hill*, Hos. 6, 8 *a hill of blood*, of the city of Gilead, which lay on a mountain (Gen. 31, 47 54).

עָקְבָה *fem. cunning*, *deceit* 2 Kings 10, 19.

עֲקֵבָה (only *pl. constr.* עִקְּבוֹת) *fem. footstep*, *track*, Ps. 77, 20; 89, 52.

עָקַד I. (*fut.* יַעֲקֹד) *tr. to bind*, *to lay hold of*, *to knot together*, of the binding of a sacrifice Gen. 22, 9, Aram. כְּפַת (which see); metaphor. *to unite*, *to collect.* Deriv. עֵקֶד (a proper name).

The stem עָקַד (Aram. עֲקַד, ܥܩܰܕ, Ar. عَقَدَ, Maltese åkad) is ident. in this meaning with אָחַד, אָכַד, אָגַד, and in its organic root עָ־קַד with that in גַּד II., Ar. قَادَ, كَادَ.

עָקֹד II. (not used) *tr. to notch*, *to cut into*, metaphor. *to stripe*, *to variegate*, like חָבַר II. to חֲבַרְבֻּר and נָקַד I. to נָקֹד

of similar fundamental signification; the organic root עָ־קַד is also in נָ־קַד, Ar. نقل, نقط, חַט, حَطّ, גַּד I., קַד. Derivative

עָקֹד (*pl.* עֲקֻדִּים, from עָקַד II.) *adj. m. striped*, *banded*, of sheep, properly notched Gen. 30, 35 39 40; 31, 8. According to the Targ. and Saad. from עָקַד I., like أَعْصَم (striped in the feet) from عصم to bind; but Hebrew analogy points to עָקַד II.

עֵקֶד *m.* either *the binding* of sheep, in order to shear them; or *union*, *assembly;* only in the proper name בֵּית הָעֵקֶד (which see) or בֵּית עֵ׳ הָרֹעִים (which see).

עָקָה (not used) *tr. to contain*, *to enclose*, ident. with עָק (עוּק), צָק (צוּק); Ar. عقا, عاق the same. Deriv. מַעֲקֶה.

עָקָה (from עוּק) *f. constraint*, *oppression* Ps. 55, 4, elsewhere מוּעָקָה.

עַקּוּב (*a Protecting one*, viz. Jah is; comp. عقوب successor) *n. p. m.* Ezr. 2, 42 45; 1 Chr. 3, 24.

עָקַל (Kal not used) *tr. to turn*, *to twist*, *to wind*, *to meander;* connected with עָגַל, and ident. in its organic root עָ־קַל with that in גַּל, חַל, חַל II., כַּל I., גַּל, עַל I.; metaphor. *to pervert*, *to make perverse*, the conduct; comp. Aram. עֲקַל the same, whence עָקוֹל whirlpool; Syr. ܥܩܠ the same; Ar. عقل to bind, fetter, to entangle, fig. to be discreet, prudent. Deriv. עֲקַלָּה and עֲקַלָּתוֹן.

Pih. (redupl.) not used, deriv. עֲקַלְקַל.

Puh. עֻקַּל (*part.* מְעֻקָּל) *to be perverted*, *twisted*, of right Hab. 1, 4.

עֲקַלָּה a ground-form to עֲקַלָּתוֹן which see.

עֲקַלְקַל (redupl. from עָקַל) *adj. m.*, עֲקַלְקַלָּה (*pl.* ־לּוֹת) *f. crooked*, *sloping*, of ways Judges 5, 6, opposite יָשָׁר; *subst. a crooked path*, *apostasy*, *departure*, from the true worship Ps. 125, 5; Syr. the same.

עֲקַלָּתוֹן (from עֲקַלָּה) *adj. m. crooked*, *winding*, *tortuous*, of the serpent; together with בָּרִחַ Is. 27, 1, a figure of Babylon.

עָקַן (unused) *intr. to wind*, *to twist*, of the serpent, or *tr. to turn*, *to wind*, and ident. either with עָקַל, Aram. עֲקַם, ܥܩܡ, or also with עָכַן (which see); metaphor. like عَقَلَ *to be acute*, *intellectual.* Deriv. עֲקָן, יַעֲקָן.

עֲקָן (= יַעֲקָן, *a Sharp-sighted*, *Intelligent one*, viz. Jah is) *n. p. m.* Gen. 36, 27; also of an Edomite race, perhaps the race Ἀκχηνός (Steph. Byz.), for which יַעֲקָן stands elsewhere; but comp. עָכָן. According to Eupolemus (*Euseb.* Pr. Ev. 9, 30) there was also an Arabian place Ἄχανα (עֲקָן).

עָקַר (unused) *intr.* 1. *to be bound*, *related*, *entangled*, of plants or roots, as שֹׁרֶשׁ to שָׁרַשׁ also (comp. Aram. זְרַז, Hebr. זַרְזַר) proceeds from a like fundamental signification. Metaphor. of the winding of the sinews of the foot, of the uterus of a woman, and the testicles of a man. Comp. Ethiop. עקר to wind about; Arab. عقر to bind, to fetter. — 2. *to be rooted*, *naturalised.* Deriv. עֵקֶר (comp. Aram. עִקַּר), denom. עָקַר (also Nif. and Pih.), and thence עָקָר (with עֲקָרָה, עֲקֶרֶת); the proper names עֶקְרוֹן, עֵקֶר.

For the organic root עָ־קַר are to be compared אָ־גַר (to put together, to bear together, to heap together), Aram. אֲ־גַר, أَجَر (to bargain for, properly to bind), שָׂ־כַר (which see), גַּר I., דָּ־גַר; as well as the Arab. عقر to bind, to fetter, to hold fast, to attach to, Ethiop. to bind about, to enclose.

עֲקַר (unused) *Aram.* the same; deriv. עִקָּר (out of Pael) and denom. עֲקַר.

עֵקֶר *masc.* prop. root, root-windings, like the Aram. עִקָּר; hence metaphor. 1. *rooting in*, *naturalising* (in a land), עֵ׳ מִשְׁפַּחַת גֵּר Lev. 25, 47 *one implanted from a foreign family*, different from אֶזְרָח. Derivat. the denominat. עֲקַר. —

2. (unused) *the foot-sinews* of animals; deriv. Pih. denom. — 3. (*naturalisation*) *n. p. m.* 1 Chr. 2, 27.

עָקַר (*inf. constr.* עֲקוֹר) *denom. to pluck up the roots* (עִקָּר), *to root up*, fully עֲקַר נָטוּעַ Eccles. 3, 2.

Nif. נֶעֱקַר (*fut.* יֵעָקֵר) *to be destroyed from the ground*, of a city Zeph. 2, 4; having an assonance to 'Ekron, as Ashdod has to שׁוֹדֵד, Ashkalon to שְׁכוֹל, and עַזָּה to עֲזוּבָה.

Pih. עִקֵּר (*fut.* יְעַקֵּר) 1. *to cut the foot-sinews*, of animals; hence *to lame*, *to hough*, of סוּס Josh. 11, 6 9 or שׁוֹר Gen. 49, 6. — 2. *to destroy*, רֶכֶב (war-) *chariots* 2 Sam. 8, 4; 1 Chr. 18, 4 (LXX, Aq.); Arab. عَقَرَ the same.

עָקָר *adj. m.*, עֲקָרָה (*constr.* עֲקֶרֶת) *f.* prop. injured in the roots, i. e. in the testicles or uterus; hence *barren* Gen. 11, 30; Deut. 7, 11; coupled with מְשַׁכֵּלָה Ex. 23, 26; Targ. the same.

עִקָּר (*constr.* עִקַּר, from עֲקַר) *Aram. masc. that which binds together*, of שָׁרְשׁ Dan. 4, 12 20 *and the bond of his roots*, i. e. their stock (elsewhere עִקָּר alone); Syr. ܥܶܩܳܪܳܐ.

עֲקַר (Peal not used) *Aram. denom. to root up;* hence *to destroy.*

Ithpe. אִתְעֲקַר *to be destroyed* Dan. 7, 8.

עַקְרָב (*constr.* עַקְרַב, *pl.* עַקְרַבִּים) *m.* 1. *a scorpion*, σκορπίος Deut. 8, 15, with נָחָשׁ and שָׂרָף (from קָרַב II. with the meaning *to seize*, *to catch*, *to pierce*); metaphor. *a scorpion-like*, *hooked*, *and bent locality*, hence מַעֲלֵה עַקְרַבִּים Judges 1, 36 *the scorpion-ascent*, of the curved cliffs stretching from the south end of the Dead Sea with a bend towards the east (*Robins.* III, p. 45 seq.); comp. Ar. مُعَقْرَب curvus, inflexus. Ἀκραβαττινή 1 Macc. 5, 2 is the same name. — 2. The name of a thorn with prickly branches; in botany *Onkoba* (comp. Forsk. p. 103) Ez. 2, 6, mentioned with סָרָב and סַלּוֹן, where אֶל stands for עַל. — 3. *an instrument of torture in the form of a scourge furnished with points*, *a knotted pointed scourge* 1 Kings 12, 11 14, prob. a thong with sharp hooks; Ar. the same.

עֶקְרוֹן (*naturalisation*) *n. p.* of a Philistine tribe naturalised in Palestine; then of a Philistine territory in the north of Philistia with metropolis of the same name Josh. 13, 3; assigned first to the tribe of Judah 15, 45, next to that of Dan 19, 43, though never occupied by them 13, 3; Judges 1, 18; Zeph. 2, 4; Zech. 9, 5. *Gent. m.* עֶקְרֹנִי Josh. 13, 3; 1 Sam. 5, 10.

עָקַשׁ (*fut.* יַעְקֹשׁ; Kal not used) *tr.* prop. *to knot*, *to twist*, *to wind*, *to interlace;* metaphor. *to twist into each other*, *to twist*, *to make crooked*, opposite יָשַׁר; *to pervert*, *to entangle; to be sly*, *cunning;* ident. in its organic root עָ־קַשׁ with that in נָ־קַשׁ, רָ־קַשׁ, רָ־כַס, קַשׁ. The Ar. عَكَظَ, عَكَصَ belong here, in their secondary meaning to stop, to hold back, to be refractory, proceeding from the idea of binding; whereas to make crooked, to turn is عقش, عقص. Job 9, 20 belongs to Hif. Deriv. מַעֲקַשׁ.

Nif. נֶעְקַשׁ *to be perverted*, *perverse*, with דְּרָכַיִם Prov. 28, 18 *to be perverted in two ways* (i. e. *of hesitating way*).

Pih. עִקֵּשׁ (*fut.* יְעַקֵּשׁ) *to crook*, *to pervert*, נְתִיבָה Is. 59, 8, דֶּרֶךְ Prov. 10, 9; יְשָׁרָה Mic. 3, 9; *to act perversely*, *cunningly*, *craftily*; deriv. עִקֵּשׁ and עִקְּשׁוּת.

Hif. הֶעְקִישׁ (only *fut.* with *suff.* וַיַּעְקְשֵׁנִי for וַיַּעְקִישֵׁנִי) *to regard as an* עִקֵּשׁ Job 9 20, parallel יַרְשִׁיעֵנִי from הִרְשִׁיעַ.

עִקֵּשׁ (before Makkeph עִקֶּשׁ־, *plur.* עִקְּשִׁים, *constr.* עִקְּשֵׁי) 1. *adj. m. perverse*, *perverted*, with accus. אֹרַח Prov. 2, 15, דֶּרֶךְ 28, 6 in walk; or with דּוֹר Deut. 32, 5, לֵבָב Ps. 101, 4, i. e. *corrupt; subst. one perverse*, with the genitive לֵב Prov. 11, 20 and 17, 20, or שְׂפָתַיִם 19, 4, i. e. with reference to the heart, speech; along with נִפְתָּל. — 2. (*a prudent one*) *n. p. m.* 2 Sam. 23, 26.

עִקְּשׁוּת *fem. perverseness*, *perversion*, with שְׂפָתַיִם Prov. 4, 24; 6, 12, i. e. lying speech, coupled with לְזוּת.

עָר (from עִיר II., with *suff.* עָרֶךָ; according to some *plur.* עָרִים, with *suff.* עָרֶיךָ, which, however, may be the *pl.* of עִיר after the form יוֹם) 1. same as עִיר *a city*. Only as a *proper name* of the metropolis of the Moabite territory on the south bank of the *Arnôn* Num. 21, 15 (cod. Samar. עִיר); Deut. 2, 9; fully עָר מוֹאָב Num. 21, 28; Is. 15, 1; also called elsewhere עִיר מוֹאָב Num. 22, 36, from which the appellative meaning clearly appears. It is named in Greek *Ἀρεόπολις*; Aquila and Symmachus translate *πόλις Μωάβ*. At the present day the ruins, called *Rabba*, i. e. רַבַּת מוֹאָב, after the analogy of רַבַּת עַמּוֹן (*Burckh.* II, 640; *Robins.* Pal. III, 123), are considered the same; but they are not at the Arnôn. The Targ. renders it לְחַיַּת or לְחַיָּא מוֹאָב, with reference to the nature of the place; see רַבָּה and לְחַיָּה. Three hours to the south-east of it was situated קִיר מוֹאָב or קִיר חֶרֶשׂ, קִיר חֲרֶשֶׂת which see. — 2. (from עוּר III., but doubtful), *an enemy*, = צָר 1 Sam. 28, 16, but where לְרֵעֶךָ may be read; pl. עָרִים Is. 14, 21, where some would read as a suitable antithesis עִיִּים, but better רֵעִים (of the Chaldeans), since they are called רִשְׁעֵי אֶרֶץ 13, 9. For עָרֶיךָ Ps. 139, 20 it is more appropriate to read שְׁמֶךָ and to translate: *they have uttered thy name lyingly* or *falsely*.

עָר *Aram. m. an enemy* Dan. 4, 16; comp. Hebrew עָר 2.

עֵר (from עוּר III.) *m.* 1. *a caller* (proceeding from the idea of *to be astir*), only in the formula עֵר וְעֹנֶה Mal. 2, 12 *caller and answerer* (see page 1029). — 2. (*a Watcher*, viz. Jah is) *n. p. m.* Gen. 38, 3; 1 Chr. 4, 21; comp. the proper names עִירָא, עִירוּ, עִירִי, עִיר.

עֹר see עוֹר.

עֲרָא (unused) *Aram.* see עֶרְוָה (עַרְוָא).

עָרַב I. (*part.* עֹרֵב, *fut.* יֶעֱרַב) 1. *tr.* (unused) *to interweave*, *to knot*, *to twist together*, of the weft of a web; *to mix*, *to intermingle; intr. to flow together*, of men, *to be in confusion;* Aram. עֲרַב, ܥܪܒ (hence עֲרוֹב mixture and union, quadrilit. עַרְבֵּב to mix), Ar. عرب (to mix, to mingle; metaph. to speak confusedly, impurely), Egyptian opϣ to bind. Derivat. עֵרֶב 1 and 2, עֶרֶב 3, עֵרֶבְרַב, Hithp. הִתְעָרֵב. — 2. *to exchange*, *to have intercourse*, *to carry on traffic*, proceeding from the fundamental signification of mutual union Ez. 27, 9 27, as also עָזַב I. (to עִזְבוֹן 27, 16); comp. עָבַט. Deriv. מַעֲרָב 1. — 3. *to pledge*, prop. to make obligatory, with accus. of the object, Neh. 5, 3 *we pledge our fields*, *our vineyards*, *and our houses.* Hence we should read אֲנַחְנוּ עֹרְבִים for אֲ׳ רַבִּים in 5, 2. Fig. עָ׳ אֶת־לֵב Jer. 30, 21 *to pledge the heart* (spirit), i. e. to stake, conseq. *to risk*, Arab. عرّب II. and IV. the same, عرّب to venture; *to be surety for*, a person or thing, i. e. to answer for them, with accusat. of that for which one is security Gen. 43, 9; with מֵעִם (*from with*) of the person, to whom the security is given 44, 32. עָרַב זָר Prov. 11, 15 *to give security for a stranger;* עָ׳ עֲרֻבָּה לִפְנֵי פְ׳ 17, 18 *to undertake security* before i. e. *with one*, for which לְ of the person is also put 6, 1, here = תָּקַע כַּף לְ; עָרְבֵנִי Job 17, 3 *be surety for me;* Ps. 119, 122; generally, *take me under protection* Is. 38, 14. This meaning also proceeds, as עָבַט and חָבַל I. shew, from the fundamental signification *to bind;* Aram. עֲרַב, ܥܪܒ, whence עָרוֹב (a bailsman), עַרְבוּ (security), Arab. عرب the same. Derivat. עֲרֻבָּה, תַּעֲרֻבָה (according to some).

Pih. עֵרֵב (unused) *to pledge* (see Kal 3). Deriv. עֵרָבוֹן.

Hithp. הִתְעָרֵב (*fut.* יִתְעָרֵב) *to intermingle*, with בְּ *among* Psalm 106, 35; Prov. 14, 10; *to associate with*, with לְ of a person Prov. 20, 19; *to have intercourse with*, with עִם of a person Prov. 24, 21.

The stem עָ׳ is connected with אָרַג (which see), Ar. أرق to knot, عرق the same, whence عرقة hair-braid, a cord,

أَرَبَ the same, whence أَرْبَة a knot, אָרַב I., Aram. أُرْثٌ (to bind), whence أُرْثَنَا juncus. The organic root עַ־רַב is also in רְפַ־א I.

עָרַב II. (*inf. constr.* עֲרֹב) *intr.* 1. *to be obscure*, *to become* or *be dark*, of night setting in; JUDGES 19, 9 *the day* (already) *is obscure* (רָפָה) *in order to be dark*, i. e. it is night; so that 'עָ is not a denom. from עֶרֶב, and does not, besides, mean *to turn*. Figur. Is. 24, 11 *all joy is dark*, i. e. is obscured; *to rejoice* being symbolised by *to lighten* (see אוֹר, נָהַר, צָהַל). Deriv. עֶרֶב 1, מַעֲרָב 2, מַעֲרָבָה, עֲרָבָה 1. — 2. (not used) *to be black*, *dark-coloured*, of the raven; cognate in sense חָשַׁךְ; Ar. غرب med. E the same. Derivat. עֹרֵב 1 (according to some). — 3. Fig. *to be unknown*, *strange*, i. e. to be low, common; חָשַׁךְ (to חָשֹׁךְ) being so used also; Arab. غرب I. II. IV. to wander into the dark distance, to go abroad; غَرِيب a stranger. Deriv. according to some, עֶרֶב 2, perhaps עֶרֶב 3.

Hif. הֶעֱרִיב (*inf. abs.* הַעֲרֵב) prop. *to make at evening*, or *to do at evening* 1 SAM. 17, 16, without being a denom. from עֶרֶב.

The stem עָרַב in this sense is connected with עָרַף (to עֲרִיף, עֲרָפֶל), and in its organic root עַ־רַב with רְפַ־ה II. (belonging to רָפָה pl. רְפָאִים 1).

עָרַב III. (not used) *tr.* same as קָרַב, גָּרַב *to cut in*, *to lay hold of*, hence fig. *to consume*, Ar. غرب = لكل (Kamôs p. 125). Deriv. עָרֹב.

עָרֵב I. (*fut.* יֶעֱרַב) *intr.* *to be pleasant*, *sweet*, with לְ of the person, of שֵׁנָה JER. 31, 26; PROV. 13, 19 *a wish fulfilled is sweet to the soul;* next, *to be well-pleasing*, of זֶבַח HOS. 9, 4, מִנְחָה MAL. 3, 4; seldom with עַל of the person Ps. 104, 34; Ez. 16, 37. As in חָשַׁק I. and רָצָה the fundamental signification proceeds from *to hang upon*, *to be closely attached to*, *to incline to;* and is therefore but the intrans. form of עָרַב I. Arab. the same, whence عَرُوب united, a consort. Deriv. עָרֵב.

עָרֵב II. (not used) *intr. to be withered*, *dry*, therefore *to be waste*, *desert*, of countries, steppes &c.; connected with חָרֵב (which see), Arab. خَرِبَ. Deriv. עֲרָבָה 2, עֶרֶב 2, עֲרָבָה 2, עֲרָבָה, עֹרֵב 2, the proper name עֲרָב, עֲרָבָה, Gent. עַרְבִי, עֲרָבִי.

עָרֵב III. (unused) *intr.* prop. *to drop*, *to flow*, *to be wet*, like עָרַף, רָעַף; hence *to suck in moisture*, *to love moisture*, of plants growing on water; comp. the Ar. عَرَب pure water, عَارِب a deep river, غَرْب flow of tears or wine, غَرَب efflux and pasture; Aram. أُرْثَنَا, אוּרְבְּנָא, reeds, where the same fundament. signif. should be adopted. The organic root עַ־רַב is also in רַב to רְבִיבִים. Deriv. עֲרָבָה 3 and 4, עָרָב 1.

עֲרַב (Peal unused) *Aram. tr.* same as Hebr. עָרַב I. *to mingle*, *to mix*.

Pa. עָרַב (only *part. pass.* מְעָרַב) *to mix*, DAN. 2, 43 *mixed*.

Ithpa. אִתְעָרַב *to be mixed* DAN. 2, 43; comp. Targ. on Is. 1, 22; PROV. 14, 10.

עָרָב (*pl.* עֲרָבִים, *constr.* עַרְבֵי) *masc.* 1. (from עָרֵב III.) *the willow*, salix, a tree that likes the water and grows by water-brooks (עַל־יִבְלֵי מָיִם) Is. 44, 4; Ps. 137, 2; hence fully עַרְבֵי נַחַל LEV. 23, 40; JOB 40, 22; Arab. غَرَب; Talm. עֲרָבָה, Syr. ʿArabto. — 2. (from עָרֵב II.) *a wilderness;* hence Is. 15, 7 *a brook of the deserts*, viz. the *Wady* which falls into the Dead Sea between Moab (Kerek) and Edom (G'ebal), and is still called *Wady-el-Achsa* (i. e. brook of the sandy plain); *Robinson* II, pp. 488. 555. In AM. 6, 14 נַחַל הָעֲרָבָה stands for it.

עָרֵב (from עָרֵב I.) *adj. masc. lovely*, *pleasant*, PROV. 20, 17; *sweet*, of the voice SONG OF SOL. 2, 14.

עֵרֶב (from עָרַב I.) *m.* 1. prop. insertion, intermixing; hence *the weft of a web*, LEV. 13, 48-59. — 2. *a mixture*, *a mixed*

multitude, plebs promiscua, a mixture of all sorts of people Ex. 12, 38 (LXX, Vulg.), which is accordingly expressed in Num. 11, 4 by אֲסַפְסֻף; and even עֶרֶב רַב Ex. l. c. may be עֲרַבְרַב (comp. Targ. on Num. 11, 4; Song of Sol. 1, 12). By the word is understood the promiscuous multitude that joined the Israelites on their departure from Egypt in order to colonise Canaan. With them are compared the *Πάμφυλοι* of the Greek colonies, or the mixed people that recolonised Palestine after the Babylonian exile Neh. 13, 3. The very explanation *foreigners* (Targ. Onkelos) appears nothing but a periphrasis of a mixed or promiscuous mass. But the meaning *foreigners*, *common people* may be referred to עָרַב II.

עֶרֶב (in pause עָ׳, *dual* עַרְבַּיִם which see) *f.* (1 Sam. 20, 5) 1. (from עָרַב II.) prop. a darkening, hence *evening* Gen. 1, 5 8 (opposite בֹּקֶר); to denote the clear day: מִן־בֹּקֶר עַד־עָ׳ Ex. 18, 14, and a full day: מֵעָ׳ עַד־עֶרֶב Lev. 23, 32; different from לַיְלָה, which is opposed to יוֹם. Besides: *time of sunset* or still earlier, when the shadows begin to stretch Jer. 6, 4. מִנְחַת עָ׳ *the evening sacrifice* Dan. 9, 21; Ezr. 9, 4 5 (comp. Num. 28, 4), conseq. not about the ninth hour of the day (see עַרְבַּיִם and Acts 10, 3). Also, *twilight*, fully עֶרֶב יוֹם Prov. 7, 9, but what is farther advanced than and different from נֶשֶׁף, which Zech. 14, 7 expresses by לֹא־יוֹם וְלֹא־לָיְלָה. עֶרֶב בֹּקֶר Dan. 8, 14 is not a compound like *νυχθήμερον*, forming a single conception, but should be translated *evening and morning* and with reference to תָּמִיד; so that 2300 of them there make but 1150 days. לְעֵת עָ׳ Gen. 8, 11 *at even-tide;* לִפְנוֹת עָ׳ 24, 63 *at the turning of evening*, i. e. when evening approaches and one goes out (3, 8). As adverbs *at evening*, *in the evening*, vesperi, are used בָּעֶרֶב Gen. 19, 1, לָעֶרֶב 49, 27 or the accus. עֶרֶב Ex. 16, 6. See עַרְבַּיִם, Hif. to עָרַב II. and מַעֲרָב. — 2. (from עָרַב II.) *a wilderness*, *waste*, זְאֵבֵי עָ׳ Hab. 1, 8 and Zeph. 3, 3 *wolves of the wilderness*, which are very rapacious and fierce; for which Jer. 5, 6 has זְאֵב עֲרָבוֹת, where עֲרָבוֹת is parallel to מִיַּעַר. Hence עָ׳ cannot be translated there *evening;* though Zeph. l. c. may have thought of that, on account of בַּבֹּקֶר. Hence the name of the districts of certain nomad Bedouin tribes, being natives of the Arabian desert (עֶרֶב), and whose sheikhs are termed מַלְכֵי הָעֶרֶב Jer. 25, 24. These Bedouins with their sheikhs are inhabitants of the desert (הַשֹּׁכְנִים בַּמִּדְבָּר) Jer. l. c.; where dwell also the tribes of the קְצוּצֵי פֵאָה 9, 25 and other Arab peoples 3, 2. By the word is understood in particular that part of Arabia Deserta which bordered on the Israelite territory 1 Kings 10, 15, and since it was Arabia also, it is rendered by עֲרָב in 2 Chr. 9, 14 (comp. Joseph., Vulg., Syr.). — 3. same as עֵרֶב 2. *foreigners*, *mob*, *mixed multitude*, a) among the Egyptian people Jer. 25, 20; 50, 37; Ez. 30, 5; referring to Ex. 12, 38, constituting a peculiar part of the Egyptian population, and therefore always put with מִצְרַיִם, and so with כּוּשׁ, פּוּט, כּוּב, לוּד; b) among the Chaldeans in Babylonia, who served as auxiliary troops Jer. 50, 37, where the same language is applied to them which is used of warriors in 51, 30.

עֹרֵב (*pl.* עֹרְבִים, *c.* עֹרְבֵי) *m.* 1. (from עָרַב II.) *a raven*, so called from its blackness Song of Sol. 5, 11; Arab. ابو الشوم. Its preservation was regarded as wonderful Job 38, 41 (Luke 12, 24, comp. Ps. 147, 9); and as a prophetic bird, among the ancients (*Aelian.* H. A. 1, 48; *Plutarch*, de Pyth. orac. 22) it is adduced in the tradition about the flood Gen. 8, 7, and appears in connexion with the prophet Elijah 1 Kings 17, 4 6, on which compare Jerome (Acta Pauli Eremitae). Because of its abiding in solitary valleys, the expression עֹרְבֵי נַחַל is employed Prov. 30, 17. Ar. غُرَاب, Aram. עוּרְבָא, ܥܘܪܒܐ, Malt. *hrâb*, *hrib* the same; on the other hand the assonant extra-Semitic names (Sanskr. kârawa,

Lat. cor-vus, old high Germ. krab-an, rab-an, Rab-e) proceed from to croak, to cry, or from the sound the bird is supposed to make. — 2. (from עָרַב II.) *a bird of the desert*, concrete *a bustard* Is. 34, 11, for which חֹרֶב stands in Zeph. 2, 14 (= Ar. خَرَب). — 3. *n. p.* of a Midianite (i. e. Arabian) prince, who was smitten at צוּר עֹרֵב in a famous battle, and killed Judges 7, 25; 8, 3; Ps. 83, 12; a victory which is praised as the work of God Is. 10, 26. Phenic. עֲרַבְיָן n. p. m. — The place צור־ע׳, so called from him Judges 7, 25, may have lain not far from Jordan. The עֹרְבִים mentioned in 1 Kings 17, 4 6 have been also referred to this head.

עֲרָב and עֲרַב (prop. *a steppe*, from עָרַב II.) 1. *n. p. f. Arabia*, the land of the Dedanites (in the neighbourhood of the Edomites), Kedarenes &c. Is. 21, 13; Jer. 25, 24. In Ez. 27, 21 and 2 Chr. 9, 14 it stands for עֶרֶב 2 (which see); but in Is. l. c. for בַּעֲרַב we should perhaps read בָּעֶרֶב (with the Targ. and LXX). Ar. عَرَب the same. Deriv. *Gent. m.* עֲרָבִי Is. 13, 20, Jer. 3, 2, or עַרְבִי Neh. 2, 19 and 6, 1 *an Arabian; pl.* עַרְבִים 2 Chr. 21, 16; 22, 1; Neh. 4, 1, or עַרְבִיִּים 2 Chr. 26, 7 K'tib, or finally עַרְבִיאִים 2 Chr. 17, 11, of the nomadic Arabians extending as far as Babylon (comp. Strabo 16 p. 748), the robber Bedouins (comp. Diod. Sic. 2, 48) &c. But it is also applied to single parts of Arabia the great, and the Gentile to single Arab tribes, as appears from Jer. 25, 24; Ez. 27, 21. In the New Test. also (Gal. 1, 17; 4, 25) single regions in northern Arabia bear the name. At a later period there was a locality עֲרָב in Galilee (J. Sabbath 122), which agrees perhaps with the Biblical עֲרָבָה 2 Sam. 23, 31 (1 Chr. 11, 32), and which might be compared in its appellative signification with יְשִׁימוֹת. — As to the explanation of this name, עֶרֶב 1 has sometimes been thought of, and so it is explained Odorifera (Plin. 5, ch. 2), Ἀρωματοφόρος (Strabo). Sometimes it is derived from עָרַב I. and explained *a mixed people.* Or it is traced to עָרַב II. and so interpreted *land of the evening* (Huetius). But the explanation given above is preferable.

עָרֹב see עָרוֹב.

עֲרָבָה (with *suff.* עֲרָבָתָהּ) *fem.* 1. *a wilderness*, *a waste*, of the destroyed environs of Jerusalem Is. 51, 3. — 2. (*steppe-place*) *n. p.* of a locality otherwise unknown, ident. perhaps with the later עֲרָב in Galilee (see עֲרָב). Hence *Gent. m.* עַרְבָתִי 2 Sam. 23, 31; 1 Chr. 11, 32.

עֲרָבָה (with *a* of motion עֲרָבָתָה Josh. 18, 18; *pl.* עֲרָבוֹת, *c.* עַרְבוֹת) *f.* 1. (from עָרַב II.) *a thick*, *dark cloud*, on which God moves along Ps. 68, 5, as he is generally represented as riding on clouds (עָב, שַׁחַק) or the heavens (שָׁמַיִם), Deut. 33, 26; Is. 19, 1; Ps. 68, 34; etymologically and in meaning identical with עֲרִיפִים. The LXX have derived עֲרָבוֹת from עֶרֶב 1, as many interpreters have understood עֲרָבוֹת in Jer. 5, 6, explaining it *the setting of the sun*, which gives no proper sense. — 2. (from עָרַב II.) *a wilderness*, of that between Babylon and Palestine Is. 35, 1, of the Arabian wilderness Jer. 2, 6, of the destroyed Babylon 50, 12; 51, 43; or *a steppe* generally Job 24, 5; 39, 6. Specially applied to the waste neighbourhood of the Dead Sea Ez. 47, 8, which is called יָם הָעֲרָבָה Deut. 4, 49; Josh. 3, 16; 2 Kings 14, 25; also to the waste places between Jericho and Jordan 2 Kings 25, 5; Jer. 39, 5; 52, 8, for which עַרְבוֹת הַמִּדְבָּר stands in the K'ri 2 Sam. 15, 28 and 17, 16, while the K'tib has עַבְרוֹת; to the wilderness (*Sin*) about קָדֵשׁ (in the south-east of Palestine not far from the Edomite border), fully עַרְבוֹת קֹדֶשׁ Deut. 33, 2, as is to be read for רִבְבֹת קֹדֶשׁ, and for which מִדְבַּר קָדֵשׁ stands in Ps. 29, 8; lastly to the waste plains and tracts between Moab and Edom, called in full עַרְבוֹת מוֹאָב Num. 22, 1; 26, 3; Deut. 34, 8. The plain is more exactly de-

scribed by נַחַל הָעֲרָבָה Am. 6, 14 = נַחַל הָעֲרָבִים Is. 15, 7 (see עָרָב). — 3. *a richly watered meadow*, particularly of *the Jordan-mead*, the luxuriant Jordan-vale 2 Sam. 2, 29; 4, 7; 15, 28; 17, 16 (comp. *Robins.* III, 159); Josh. 4, 13; 12, 3; 18, 18; 2 Kings 25, 5; Jer. 39, 5; Zech. 14, 10; called elsewhere כִּכַּר הַיַּרְדֵּן (Gen. 13, 11), and more exactly described by כֻּלָּהּ מַשְׁקֶה. It means the two plains on both sides of the Jordan from the sea of Cinnereth to the Dead Sea, now called *el-Ghur* (الغور), i. e. *the plain.* — 4. same as עָרָב *pasture*, in נַחַל הָעֲרָבָה Am. 6, 14, the feminine form occurring in Talmudic. But see עָרָב. — 5. Fully בֵּית הָעֲרָבָה which see.

עֲרֻבָּה (with *suff.* עֲרֻבָּתָם, from עָרַב I.) *f. security*, עָרַב עֲ' *to give security*, with לִפְנֵי פ' Prov. 17, 18, coupled with תָּקַע כַּף, comp. 6, 1. With this meaning is also classed (*Ibn Parchon*, *Kimchi* in express quotations) וְאֶת־עֲרֻבָּתָם תִּקָּח 1 Sam. 17, 18 *and thou shalt take a pledge in return from them*, i. e. a token of their happiness, which gives besides a tolerable sense. But the Vulg. has read and interpreted וְאֶת־עֲרֻכָּתָם תְּחַקֵּר (cum quibus ordinati sunt, disce); the LXX וְאֶת־עֲרֻבָּתָם תְּחַקֵּר (*inquire after their wish*, from עָרַב to please). To neither of these does the context compel us to have recourse.

עֵרָבוֹן (from the Pihel of עָרַב I.) *m. a pledge, earnest*, Gen. 38, 17-20; Phenic. a pledge to make a bargain secure. From the Phenicians the word came to the Greeks, Romans (ἀῤῥαβών, arrhabo) and Egyptians (Coptic ⲁⲣⲏⲃ); Ar. عَرَبَان, عُرْبُون the same; comp. תַּעֲרֻבָה.

עַרְבִי see עֲרָב.

עַרְבִי see עֲרָב.

עַרְבִיאִים see עֲרָב.

עַרְבַּיִם (*dual* of עֶרֶב 1, only in the formula בֵּין הָעַ') prop. *the two evenings*, i. e. either the time between sunset and complete darkness (Samaritans and Karaites), in the Talm. שְׁמָשׁוֹת; or the time when the sun declines to his setting (*Joseph.* Jewish Wars 6, 9, 3); Ar. مُسَيّ the little evening or when it declines to evening till the evening proper (Greek δείλη ὀψία, Ar. مسى full evening) as the Pharisees have understood it, so that בֵּין הָעַ' the time between these two points was that appointed for slaying and eating the passover-lamb Ex. 12, 6, Lev. 23, 5, Num. 9, 3, and for offering the daily sacrifice Ex. 29, 39 41; Num. 28, 4. But according to Deut. 16, 6 the first explanation is the more probable one.

עֲרַבְרַב (from עָרַב I.) *m. a mixture, a rabble*, only in Ex. 12, 38, as one may read according to the Targ. for עֵרֶב רַב, and for which אֲסַפְסֻף stands in Num. 11, 4.

עַרְבָתִי see עֲרָבָה.

עָרַג I. (*fut.* יַעֲרֹג) *intr. to desire, wish for, long for*, a thing, with אֶל Jo. 1, 20 or עַל Ps. 42, 2 for אֶל, espec. like אָוָה *to have violent, eager desire for* (LXX, Vulg., Targ.); ident. in its organic root עָ־רַג with the Targ. רַג (רְגַג) for the Hebr. כָּסַף, חָמַד and אִוָּה, Pa. רַגֵּג and רַגְרֵג &c. with its numerous derivatt., and ident. with the Syr. ܪܓ &c. (comp. *Fürst*, Conc. s. v.). According to the Arabic version ap. Pococke (on Jo. l. c.), as also the Peshito and *Kimchi*, *to call, to cry*, radically related to rug-ire, ὀ-ρύγ-ειν, ἐ-ρυγ-εῖν &c., and ident. in its organic root עָ־רַג with that in רָהַג, Ar. رهج. But this explanation is not so suitable.

עָרַג II. (not used) *intr. to rise, to ascend*, of steps, garden-beds, Ar. عَرَجَ the same, therefore مَعْرَج ascent, Ethiop. the same; ident. in its organic root עָ־רַג with that in דָּ־רַג, according to *Kimchi* also with עָ־רַךְ. Deriv. עֲרוּגָה.

עָרַד (not used) *intr. to retreat timidly, to separate oneself*, of the wild ass; *to flee*; Ar. عَرَدَ, عَرِدَ the same; originally ident. in its organic root עָ־רַד with that

in חָרַד, حَرَد, פָּרַד, פָּרַט, conseq. proceeding from the same point of view as the root of פֶּרֶא ,פָּרָא; deriv. עָרוֹד and

עֲרָד 1. (prop. בֵּית עֲ' *place of fugitives;* comp. אֲרָוֹד) *n. p.* of a Canaanite royal city in southern Palestine Num. 21, 1; 33, 40; Josh. 12, 14; to the south of which is the wilderness of Judah Judges 1,16. According to the Onomasticon (*Eus.* s. v. Ἄσαδα, see *Jerome*, *Reland* p. 481) עֲ' lies four geographical miles south of Hebron; and there is also a mountain تل عرد (Tel ʿArad), תֵּל עֲרָד (*Robins.* III. p.12). — 2. (*a fugitive*) *n. p. m.* 1 Chr. 8, 15.

עֲרָד (*pl. def.* עֲרָדַיָּא) *Aram. m.* same as Hebr. עָרוֹד Dan. 5, 21.

עָרָה I. (Kal not used) *intr. to be naked, bare, bald* (of the body, of a plain, of an empty open space), whence the trans. meaning would be *to put off, to undress, to make bare;* Ar. عَرِيَ the same. Deriv. מַעַר ,מְעָרָה (*pl.* מְעָרוֹת), עֶרְיָה ,עֶרְוָה, and the proper name מְעָרַת.

Nif. נֶעֱרָה (*fut.* יֵעָרֶה) see עָרָה II.

Pih. עֵרָה (*fut.* יְעָרֶה, *ap.* יְעַר, *inf. abs.* עָרוֹת instead of עָרֵה; *imp. pl.* עָרוּ instead of עָרוּ) *to uncover*, the pudenda (פֹּת), i. e. *to deflower* Is. 3, 17 (comp. 13, 16), as גִּלָּה עֶרְוָה (Lev. 20, 11) expresses; *to make bare a shield* (מָגֵן), i. e. to take off the leather coverings and so hold oneself in readiness for an attack 22, 6 (comp. Caes. Bell. Gall. 2, 21; Cic. Nat. Deor. 2, 14); fig. *to lay bare the ground* (יְסוֹד), i. e. to destroy to the ground, absol. Zeph. 2, 14 *for he has destroyed* (הֵרְזָה=אַרְזָה from רָזָה), *he has laid bare* (see another explanation under אַרְזָה); with acc. יְסוֹד Hab. 3, 13, for which Mic. 1, 6 has גִּלָּה, comp. Ez. 13, 14; once with עַד הַיְסוֹד Ps. 137, 7.

Hif. הֶעֱרָה *to uncover, to make naked,* מְקוֹר Lev. 20, 18, שְׁאֵר 20, 19; comp. גִּלָּה עֶרְוָה.

Hithp. הִתְעָרָה (*fut.* יִתְעָרֶה) *to make oneself naked* or *to uncover oneself*, of the drunken Lament. 4, 21; comp. Gen. 9, 21.

The organic root עָר—ה is also in עָר IV.

עָרָה II. (Kal unused) *intr. to flow, to run*, ident. in its organic root עָר—ה with that in נָגַר (Phenic. נָגַר, Aram. נְגַר ,מְגַר I., Arab. جَرَى.

Nif. נֶעֱרָה (*fut.* יֵעָרֶה) *to pour oneself out*, of the spirit Is. 32, 15; comp. بَزَل.

Pih. עֵרָה (*fut.* יְעָרֶה, *ap.* יְעַר) prop. *to cause to flow* or *to run;* hence fig. עֵ' נֶפֶשׁ *to give up, to expose*, the life Ps. 141, 8, like הִגִּיר Jer. 18, 21 (and perhaps חָרַף viz. Nif. and Pih. 3 are to be referred to חָרַף II.); *to let down*, כַּד, with אֶל *whither* Gen. 24, 20; *to empty*, אָרוֹן (the chest) 2 Chr. 24, 11.

Hif. הֶעֱרָה *to pour out*, נֶפֶשׁ, like Pihel Is. 53, 12, i. e. *to deliver up*, for which חֵרֵף ,הִשְׁלִיךְ ,הִגִּיר stand elsewhere.

Hithp. הִתְעָרָה at Ps. 37, 35 *to spread out*, of a tree; *to pour out, to vomit*, of the drunken Lament. 4, 21; but this belongs to עָרָה I.; the former to עָרָה III.

עָרָה III. (not used) *intr. to sprout thickly, to grow, to be green*, same as יָעַר to יַעַר ,יַעְרָה ,יָעוֹר K'tib, and the proper names יַעְרֵי ,יָעִיר ,יָעוּר, Arab. عرى and وعر, Aram. עֲרָא the same. Deriv. עָרוֹת ,מַעֲרֶה and perhaps the proper name מַעֲרָת.

Hithp. הִתְעָרָה (*part. m.* מִתְ־) *to sprout, to grow* Ps. 37, 35 (*Kimchi*).

עָרוֹב *m.* an animal mentioned in the plagues of Egypt, by which we must understand one scorpion-like and stinging Ex. 8, 17; Ps. 78, 45; 105, 31; conseq. from עָרַב III. = קָרַב II., גָּרַב ,חָרַב, and ident. with κάραβος (see קָרַב II. and עַקְרָב); Ar. غراب *edge*, with *n* inserted قرنبى a beetle, scarabaeus; and if the LXX understand by it *dog-fly* (κυνόμυια), they may have thought of this derivation. In another relation the ancient expositors thought of עֶרֶב I., understanding *a heap, a swarm* (Aquila, Graeco-Venet., Jerome) of flies, or *game* (Saadia, Ibn Esra, Rashi), but which is not so suitable.

עֲרוּגָה (*constr.* עֲרוּגַת, *pl.* עֲרוּגוֹת), from

עֲרָג II.) *fem. a garden-bed, border-bed,* so named from the earth being raised; to which cheeks are compared, Song of Sol. 5, 13; 6, 2; Ez. 17, 7 10; Vulg. *areola.*

עָרוֹד *m.* prop. *a fleet one, a swift-runner,* hence *a wild ass* Job 39, 5, parallel פֶּרֶא (comp. Xenoph. An. 1, 5, 2); Aram. עֲרוֹד, עֲרוֹדָא, عِرْد, Arab. عَرَد.

עֶרְוָה (*constr.* עֶרְוַת, with *suff.* עֶרְוָתוֹ, from עָרָה I.) *fem. nakedness,* which one covers Ex. 16, 8; *bareness* Hos. 2, 11; generally *the shame,* the pudenda, of a man Gen. 9, 22 or of a woman Lev. 18, 17, for which בְּשַׂר עֶ׳ Ez. 28, 42 is also used. Hence the expression גִּלָּה עֶרְוַת פ׳ Lev. ch. 18 *to uncover the parts of shame,* i. e. *to have carnal intercourse with,* in an impure, forbidden way, and said of both sexes Ez. 16, 36; 22, 10; stronger in 23, 29; metaph. *to uncover the nakedness* Is. 47, 3, i. e. to give up to disgrace, ignominy, to the violation of all feeling of shame, and = חֶרְפָּה; *to expose to mockery* Ez. 16, 37. Figur. *the nakedness of the land* Gen. 42, 9 12, i. e. the unoccupied, accessible and undefended places of the land, like γυμνοῦσθαι (Il. 12, 399) and nudari (*Caes.* Bell. Gall. 7, 20), Arab. عَوْرَة (Kor. 33, 13); *the shame* Is. 20, 4; *a hateful thing, filthiness,* with relation to the sexual act Deut. 23, 15; 24, 1. בֹּשֶׁת עֶרְוָה 1 Sam. 20, 30 seems to be a strengthened form, like the reversed עֶרְיָה־בֹשֶׁת Mic. 1, 11, properly *disgracefulness* = *uncovering,* i. e. *disgraceful uncovering, disgrace and shame.*

עַרְוָה (from עֲרָא = עָרָה I.) *fem. a baring,* figur. *a complete emptying out, a consumption* (of money) Ez. 4, 14.

עָרוֹם together with עָרֹם (*pl.* עֲרֻמִּים and עֲרוּמִּים, from עָרַם I.) *adj. masc.,* עֲרֻמָּה *fem.* prop. *drawn off, undressed, bared,* i. e. with the upper garment cast off 1 Sam. 19, 24; *badly dressed* Job 24, 7, comp. *Seneca,* de benef. 5, 13 and Arab. مسلوخ; hence *naked, bare,* Job 1, 21; 24, 10, along with יָחֵף, of captives Is. 20, 2-4; metaphor. *needy, poor* Job 22, 6, as γυμνός; *open, uncovered,* i. e. *well known to,* 26, 6.

עָרוּם (*pl.* עֲרוּמִים; from עָרַם II.) *adj. m. cunning, crafty,* of the serpent Gen. 3, 1 (comp. 49, 17; in the New Test. Matth. 10, 16); *subtle,* of men Job 5, 12, where the LXX read עֲצוּם (δυνάστης); 15, 5; in a good sense, *shrewd, prudent* Prov. 12, 16 23; 13, 16; subst. *a wise one,* opposite to אֱוִיל 12, 16, כְּסִיל 12, 23, and פֶּתִי 22, 3; comp. עֹרֶם, עָרְמָה.

עֵרוֹם see עֵרֹם, עֵירֹם.

עֲרוֹעֵר see עֲרֹעֵר.

עָרוּץ (*constr.* עֲרוּץ; from עָרַץ II.) *m. a fissure, a gap,* Job 30, 6, = חָרוּץ; some mss. read עֲרֻץ, which is of like meaning.

עֲרוּץ (after the form חֲלֹם, מְלֹא) *m.* see עָרוּץ.

עָרוֹת (a sing. noun from עָרָה III. after the form חָזוֹת, רַבּוֹת) *fem. a green meadow,* of the grass- and bushy-meadows on the banks of the Nile Is. 19, 7 (Ibn Sarûk, *Kimchi, Saadia*); hence the LXX χλωρός.

עֵרִי (from עֲרִיָּה *Jah is Watcher*) *n. p. m.* Gen. 46, 16; comp. עֵר.

עֶרְיָה (from עָרָה I.) *fem. nakedness,* of a bow, prop. an infin. (on the contrary תְּעוֹר is from עוּר IV. = עָרָה I.) Hab. 3, 9; עֶרְיָה־בֹשֶׁת Mic. 1, 11 *nakedness* (and) *shame,* i. e. *shameful nakedness,* of a military captivity (the combination is as in עַנְוָה־צֶדֶק Ps. 45, 5); *bareness,* used adjectively with עֵרֹם, עֵירֹם (nakedness) Ezek. 16, 7 22 39; 23, 29.

עֲרִיסָה (*pl.* עֲרִיסוֹת, from עֶרֶס) *fem.* prop. *dough, mixed dough* (perhaps *bread* from it) Num. 15, 20 21; Neh. 10, 38; Ez. 44, 30. The first of it was given to the priest; it being a usual bread or mess (comp. Arab. هريسة a mess made of cooked or boiled wheat &c.). All the ancient versions and interpreters have this explanation, which is more pro-

bable than *groats*, *a coarse meal*, according to a comparison with גֶּרֶשׂ, גֶּרֶס (therefore = גֶּרֶשׂ), Aram. גְּרוּסְיָא, גְּרִיס, גְּרִיצָא, of which linguistic tradition knows nothing.

עֲרִיף (only *pl.* עֲרִיפִים, from עָרַף II.) *m. obscurity*, *darkness*, *gloominess* (Vulg.); hence *the darkness of clouds*, *the dark heavens* Is. 5, 30 (Syr., Jerome), the figure of a night of misfortune (comp. 8, 22; Zeph. 1, 15; Am. 5, 18); conseq. = עֲרָפֶל.

עָרִיץ (instead of עַרִּיץ, *pl.* עָרִיצִים, *constr.* עָרִיצֵי, from עָרַץ I. Pih.) *adj. m.* prop. terrifying, spreading fear; hence *violent*, *tyrannical*, and substantively *a powerful one*, of God or nations Is. 25, 3; Jer. 20, 11; *a violent man*, *a furious person* (stronger than רָשָׁע) Job 15, 20; Ps. 37, 35; *a tyrant* Is. 13, 11; רוּחַ ע׳ 25, 4 *the snorting of the tyrant;* זְמִיר ע׳ *the triumphing of the tyrant;* with זָרִים 29, 5.

עֲרִירִי (*pl.* עֲרִירִים, from עָרַר I.) *adj. m.* prop. *naked*, *bare*, metaphor. *solitary*, *forsaken*, *childless* Gen. 15, 2; 20, 20 21; *without a successor* Jer. 22, 30.

עָרַךְ (*imp.* עֲרֹךְ, lengthened עֶרְכָה; *fut.* יַעֲרֹךְ) *tr. to place in a row*, *to set in order*, *to put in order*, with accus. of the object and with עַל *upon* a thing, as עֹלָה Lev. 6, 5, עָרַךְ לֶחֶם Ex. 40, 23, עֵצִים Gen. 22, 9; or with לִפְנֵי פ׳ Lev. 24, 8, of the shew-bread (see מַעֲרֶכֶת). ע׳ שֻׁלְחָן *to prepare a table*, i. e. to make ready banquets, feasts, Prov. 9, 2, Is. 21, 5; of the lectisternia and meals, with which the god גָּד was worshipped in Babylon 65, 11 and figurat. Ps. 78, 19; ע׳ מִלְחָמָה *to prepare war*, i. e. *to draw up an army* Judges 20, 22, 1 Sam. 17, 8, with אֶת־ Gen. 14, 8, לִקְרַאת (and without מִלְחָמָה) 2 Sam. 10, 10, אֶל Judges 20, 30 or לְ Jer. 50, 9 *against* a person or thing; עָרַךְ רֹמַח, מָגֵן, צִנָּה 1 Chr. 12, 8, Jer. 46, 3, i. e. *to put them in order*, *to use them dexterously;* in judicial style ע׳ לְ *to set forth to one* (a thing), i. e. to present it to him, to bring it before him Is. 44, 7; ע׳ מִשְׁפָּט *to set a cause* (self-defence) *in order* Job 13, 18; 23, 4; ע׳ מִלִּין אֶל־ *to prepare words against one*, i. e. to come forth strongly with words 32, 14; omitting מִלִּין and with לְפָנַי of a person 33, 5; *to set over against*, with לְ Is. 40, 18 or an accus. Job 28, 17 19, i. e. *to compare with* a thing or person Ps. 40, 6; *to set an equal value upon*, hence Job 36, 19 *will* (injustice) *equal thy riches* (שׁוּעַ = שׁוּעֲךָ Job 34, 19, elsewhere חַיִל 15, 29), i. e. outweigh them; *to order* = *to establish*, 2 Sam. 23, 5 *established for all time* (LXX) *and sure;* then *to dress*, a sacrifice Lev. 1, 12; *to direct*, תְּפִלָּה, which is omitted, however, in Ps. 5, 4. Deriv. עֵרֶךְ, מַעֲרָךְ, מַעֲרָכָה and מַעֲרֶכֶת.

Hif. הֶעֱרִיךְ (*fut.* יַעֲרִיךְ) *to value*, *to estimate* Lev. 27, 8 12 14, i. e. to compare the value of a thing with its price.

The stem ע׳, which denotes not merely *to set in order*, *to place in a row*, but also *to set straight up*, *to set up*, is identical in its organic root עָ־רַךְ with that in אָ־רַךְ, אָ־רַח (perhaps), עָ־רַג; and may be also connected by root with *reg*-o (to regula, rectus), *rig*-eo (to rigor), German *Reige* (= Reihe), *Riege*, *recken*. Arab. عَرَكَ to prepare, and also to rub off = חָרַק.

עֵרֶךְ (with *suff.* עֶרְכְּךָ, עֶרְכּוֹ) *m.* 1. *a row*, *series*, *pile*, of לֶחֶם Ex. 40, 23; *equipment*, of בְּגָדִים Judges 17, 10, LXX Vat. *στολὴ ἱματίων*, i. e. complete clothing, consequently not זוּג (Targ.), *ζεῦγος* (LXX Al.); metaphor. Job 41, 4 *frame* of the body, *τάξις* (Aquila, Symm.). — 2. commonly *value*, *price* Job 28, 13; *estimation* 2 Kings 23, 35; hence כְּעֶרְכִּי Ps. 55, 14 *equally valued with me; estimate*, 2 Kings 12, 5 *the silver of the* (individual) *souls of his estimate*, i. e. as each person is valued, at the redemption of the first-born Num. 18, 16; of what is vowed Lev. 27, 2 12, where the *suff.* refers to the person valued.

עָרַל (Kal unused) *intrans.* 1. *to be bare*, *naked*, *bared*. It is a farther de-

velopment of עָרָה I. or עַר IV., other verb-stems being enlarged by the addition of liquids; hence equivalent to פָּשַׁט *to be stript*, of clothing. The Aram. עַרְטִילַי *naked*, *bare*, does not come, however, from עָרַל, but in the first instance from עַרְטֵל, where the simple stem is עֲטַל, Arab. عطل *to be naked*, *bare*. — 2. Metaph. (as in עָרָה) *to be odious*, *stained*, *disgraceful*, *shameful*, *full of impurity*, *to be unclean*, of ears, heart, of the fruit of trees, of the lips (language), and espec. of the foreskin (בְּשַׂר הָעָרְלָה). Deriv. עָרֵל, עֹרֶל, עָרְלָה, denom. עָרַל, and the proper name עֲרָלוֹת.

Nif. נֶעְרַל (*imp.* הֵעָרֵל) *to uncover oneself*, *to bare oneself*, of the drunken (Gen. 9, 21). Hab. 2, 16 *drink thou and shew thy foreskin;* hence Targ. אִתְעַרְטַל; comp. 2, 15. The explanation of it as a denom. from עָרֵל (*Rashi*) or as transposed from רָעַל (LXX, *Kimchi*) is not admissible.

עָרֵל (*constr.* עֲרַל; *pl.* עֲרֵלִים, *constr.* עַרְלֵי) *adj. m.*, עֲרֵלָה *f.* 1. *naked*, *stript*, *unclothed*, of those struck down in war, whom the conquerors stript naked (1 Sam. 31, 8) and allowed to lie unburied; hence מוֹתֵי עֲרֵלִים תָּמוּת Ez. 28, 10 *thou shalt die the death of naked* (defeated and slain) *enemies*, same as מְמוֹתֵי חָלָל 28, 8 (see מָמוֹת), as in 32, 19 עֲרֵלִים = חַלְלֵי חֶרֶב 32, 20 25 28 29 30 32 or מְחֻלְלֵי חֶרֶב 32, 26; comp. 32, 21 24 עֲרֵלִים = חֲלָלִים 32, 25 (in the text of the LXX חֲלָלִים stood often, instead of עֲרֵלִים). — 2. *unconsecrated*, of the ear, i. e. unfit to hear the truth Jer. 6, 10; *unsensible*, *obstinate*, of the heart Lev. 26, 41, Ez. 44, 9, opposite to עַרְלֵי בָשָׂר Ez. 44, 7; *forbidden as food*, *unclean*, of fruits Lev. 19, 23; *difficult*, *obscure*, of speech Ex. 6, 12, i. e. *stammering*. — 3. Commonly *uncircumcised*, i. e. still furnished with the foreskin (עָרְלָה), which was reckoned unclean (Is. 52, 3), and by the taking away of which one became consecrated and clean Gen. 17, 14. The right of the covenant was denied to the uncircumcised Ex. 12, 48; and the foreskin was regarded as the reproach of certain peoples 1 Sam. 17, 26 36; Judges 14, 3; comp. also חָתָן. Derivative

עָרַל (denom. from עָרֵל) *to look upon the foreskin* (עָרְלָה) *as profane and impure*, of fruit not to be eaten Lev. 19, 23.

עֹרֶל *m.* prop. *nakedness;* hence *undevotedness*, of לֵב Ez. 44, 9; concrete *the state of being uncircumcised* ibid.

עָרְלָה (*constr.* עָרְלַת, with *suff.* עָרְלָתוֹ; *pl. constr.* עָרְלוֹת) *fem.* 1. *uncleanness*, *undevotedness*, of hard hearts Deut. 10, 16, Jer. 4, 4, which is also translated *the foreskin of the heart*, *περιτομὴ καρδίας* (Rom. 2, 28). — 2. *the prepuce* 1 Sam. 18, 25; 2 Sam. 3, 14; fully בְּשַׂר הָעָ' Gen. 17, 11; Lev. 12, 3; prop. the uncleanness, wherefore the LXX (on Lev. 19, 23) have *ἀκαθαρσία*. Ar. غُرْلَة, Syr. ܥܘܪܠܘܬܐ.

עֲרָלוֹת (*nakedness*, *bareness*) *n. p.* of a hill (גִּבְעָה) near Gilgal Josh. 5, 3, but where the writer gives it a reference to עָרְלָה.

עָרַם I. (unused) *intrans. to be naked*, *bare*, of the body; *to be unclothed*, Ar. عَرَمَ the same, comp. جَرَمَ to put off, صَرَمَ (to cut off), Hebr. זָרַם II., חָרַם I. &c. Deriv. עֵרֹם, עֵירֹם, עָרוֹם, עָרֹם and מַעֲרֻם.

עָרַם II. (only *infin. abs.* עָרֹם) *trans.* 1. *to bind*, *to tie*, a sheaf; *to put together*, *to mix together*, into a heap, hence *to heap together*, grain. — 2. Metaphor. (as in זָמַם, חָשַׁב, כָּזַב) *to spin*, *to devise*, cunning, i. e. *to be cunning* 1 Sam. 23, 22, coupled with Hifil; *to connect ideas*, *to combine ideas*, hence *to be prudent*. Deriv. עֹרֶם, עֲרֵמָה, עָרְמָה, עָרוּם, עָרֵם.

Nif. נֶעֱרַם *to be joined together*, *to be heaped*, *to be heaped up* Ex. 15, 8.

Hif. הֶעֱרִים (*fut.* יַעֲרִים) *to act craftily* 1 Sam. 23, 22; hence הֶעֱ' סוֹד Ps. 83, 4 *to make a cunning* or *crafty plan*, i. e.

to devise cunning plans; in a good sense, *to act prudently*, *discreetly* Prov. 15, 5; 19, 25.

With the stem 'עָ is connected the Ar. أَرَمَ (to join together), عَرَمَ (to be contracted, to be cold, to unite, to heap together, to mix with one another), Aram. ܥܪܡ, עֲרַם; and the organic root ע־רם appears to be also in ח־רם II. (to bind, to tie, whence חֵרֶם 2. a net), בְּ־רם I. (which see).

עָרַם III. (unused) *intr. to be high, to project upward*, of trees; figurat. *to be strong, firm;* ident. in its org. root ע־רם with that in ה־רם, רָאַם, רָם, א־רם I., ה־רם, ח־רם, חֶרֶם, חֶרְמָה, חֶרְמוֹן III. (to י־רם), Arab. أرم, ورم, عرم &c. Deriv. עַרְמוֹן.

עֵרֹם see עֵירֹם.

עָרֹם and עָרוֹם (*pl.* עֲרוּמִּים) *adj. m.*, עֲרֻמָּה *fem.*, see עֵרוֹם.

עֲרֵם (only *plur.* עֲרֵמִים) *m.* same as עֲרֵמָה *heap of corn* Jer. 50, 26.

עֹרֶם (from עָרַם II., only with *suff.* עָרְמָם) *m. cunning, craftiness* Job 5, 13; but it is better to refer עָרְמָם to עָרְמָה; like מִדָּה Job 11, 9, פִּנָּה Zech. 4, 2, גֻּלָּה Prov. 7, 8, פֶּחָם Neh. 5, 14 to מִדָּה, גֻּלָּה, פֶּחָה, פִּנָּה.

עָרְמָה (from עָרַם II.) *f. cunning, craft* Ex. 21, 14; Josh. 9, 4; *prudence* Prov. 1, 4.

עֲרֵמָה (*constr.* ־מַת, *pl.* עֲרֵמוֹת, from עָרַם II.) *f. a heap, a heap of grain* Song of Sol. 7, 3, of sheaves Ruth 3, 7, of rubbish Neh. 3, 34; see עֲרֵם. Comp. Arab. عُرْم multitude, عَرَمَة heap, Syr. ܥܪܡܬܐ.

עַרְמוֹן (from עָרַם III.) *m. the plane-tree, maple*, so called from projecting upward Gen. 30, 37; Ez. 31, 8.

עֵרָן (from עֵר; *a Watcher*, viz. Jah is) *n. p. m.* Num. 26, 36; *patr.* עֵרָנִי.

עָרַס (not used) *intr. to be sticky, viscous, soft*, of dough; ident. in its org. root with ח־רס I., ח־רש I. Deriv. עֲרִיסָה.

עֲרֹעֵר (*an enclosed* or *hedged about place*, like עִיר 1, עָר and עִיר 2, either from עוּר II. or from עָר II.) *n. p.* of a district-city, situated before *Rabbah* (עַל־פְּנֵי רַבָּה), i. e. in the Ammonite territory before Rabbath-Ammon Judges 11, 26, conseq. the same as עֲרֹעֵר (which see) Josh. 13, 25, in the midst of the valley of the Jabbok-river, which belonged to Gad 2 Sam. 24, 5 and was built by that tribe Num. 32, 34. Hence it is rightly distinguished from the cities at the side of the Arnon, to which an עֲרוֹעֵר belonged (Deut. 2, 36; Josh. 12, 2).

עַרְעָר *m.* 1. (from עָרַר I.) *the naked, the bare*, hence *the unfortunate, poor, helpless* Ps. 102, 18, according to which עַרְעָר Jer. 17, 6 and עֲרוֹעֵר 48, 6 have been explained, as a helpless, naked one in the wilderness (בַּעֲרָבָה, בַּמִּדְבָּר) is still more helpless. But the latter passages belong to signific. 2, according to the Targ., LXX, Vulg., Ibn *Gânâch.* — 2. (from עָרַר III.) the name of a tree or shrub which grows miserably in the wilderness Jer. 17, 6, and therefore it stands with בָּעֲרָבָה, for which 48, 6 has עֲרוֹעֵר (unnecessarily taken as an Arabicus plur. fractus by some) with בַּמִּדְבָּר. The LXX have ἡ ἀγριομυρίκη, Symm. ξύλον ἄκαρπον, Vulg. *myrice*, Targ. עַכּוּבִיתָא, and these are followed by the old interpreters, with more or less speciality, though tree or shrub generally suits both passages very well. To the derivation from עוּר = Ar. غَارَ *to come into the heath*, so that 'עַ would be *one driven into the wilderness*, suits neither בְּ for אֶל, nor לְ, nor the etymologically baseless signification.

עֲרֹעֵר and עֲרוֹעֵר 1. (same as עֲרֹעוֹר) *n. p.* of a Moabite city on the north-side of the Arnon, first assigned to the Sihon-territory, then to Moab and the tribe of Reuben Deut. 2, 36; 3, 12; 4, 48; Josh. 12, 2; 13, 16 20; Jer. 48, 19; now called عراعير ʿAraʿir (*Burckh.* Syria, p. 633). — 2. (the same) *n. p.* of an Ammonite district-city before Rab-

bath-Ammon in the valley of the Jabbok, belonging to Gad Num. 32, 34, Josh. 13, 25, Judges 11, 33, and called עַרְעוֹר in 11, 26. The Gadites are said to have founded it at first Num. l. c. Both cities together, being the most important of the east-Jordan cities, are called by Isaiah עָרֵי עֲרֹעֵר Is. 17, 2, which can only mean *the cities of Aroer.* — 3. same as עַרְעָר 2 *a tree*, *a shrub* Jer. 48, 6. — 4. *n. p.* of a city in Judah (Arab. عَرْعَر juniper-tree) 1 Sam. 30, 28, *Gent. m.* עֲרֹעֵרִי 1 Chr. 11, 44. In the east of *Beersheba* we find at the present day a *Wady ʿArʿara* (عرعارة) *Robinson's* Palest. II. 618.

עָרַף I. (*fut.* יַעֲרֹף, *pl.* יַעַרְפוּ) *intr.* prop. *to flow*, *to run;* hence 1. *to pour out*, *to drop down*, of טַל Deut. 33, 28; figur. of instruction 32, 2, along with נָזַל. — 2. Metaphor. *to be juicy*, *fresh*, *vigorous*, *youthful.* רָעַף and רָוָה have the same meaning, so that the organic root is עַ־רַף. Deriv. the proper name עָרְפָּה.

עָרַף II. (not used) *intr.* same as עָרַב II. *to be* or *become dark*, *obscure*, ident. in its organic root עַ־רַף with that in עַ־רַב. Deriv. עָרִיף and עֲרָפֶל.

עָרַף III. (not used) *intr. to incline*, *to bend*, *to nod*, of the neck, the nape of the neck, of joints generally; hence עֹרֶף, like מִפְרֶקֶת prop. joint-work, limb-construction, vertebrated work, from פָּרַק of similar meaning, Aram. פְּרִיקָא, פָּרַק, פַּרְקוּ the neck, the back; so too קָדְקֹד nape of the neck, connected in its etymolog. meaning with קַד־ (קָדַד) *to bend*, *to bow*, whence קָדְקֹד; Ar. عَرْق the same, therefore عُرَيْق reed, sedge, so called from its waving. The organic root is עַ־רַף, existing also in רַף (רוּף), whence רוֹפֵף, modern Hebr. רִפְרֵף.

עֹרֶף (with *suff.* עָרְפִּי, עָרְפְּךָ; from עָרַף III.) *m.* prop. an inclining, nodding thing; hence *the neck*, *nape*, of animals Lev. 5, 8, and of men Job 16, 12. Phrases are: נָתַן ע׳ *to turn the back*, i. e. to despise 2 Chr. 29, 6 = פָּנָה ע׳ אֶל Jer. 2, 27, פָּנָה ע׳ Josh. 7, 12, הִפְנָה ע׳ Jer. 48, 39, הָפַךְ ע׳ Josh. 7, 8 *to turn the back*, i. e. *to flee;* נָתַן ע׳ אֶל Ex. 23, 27 *to flee before one.* Here also belongs Gen. 49, 8 *thy hand is upon the neck of thine enemies*, i. e. thou seizest the fleeing enemy. On קְשֵׁה ע׳ see קָשֶׁה. Ar. عُرْف the nape, the ridge of a mountain, a mane.

עָרַף (*fut.* יַעֲרֹף) *denom. tr.* prop. *to unneck*, *to break the neck* (of an animal), i. e. to kill it, כֶּלֶב Is. 66, 3 (as a heathen sacrifice) = זָבַח; עֶגְלָה Deut. 21, 4 6; fig. *to destroy*, *to break down*, מִזְבֵּחַ Hos. 10, 2, i. e. to break off the horns of an altar.

עָרְפָּה (*youthful vigour*, *youthful freshness*, from עָרַף I. = חָרַף II.; comp. the proper name חָרֵף) *n. p. f.* Ruth 1, 4 14.

עֲרָפֶל (from עָרַף with the old noun-termination in ־ֶל, from עָרַף II.) *masc.* prop. *darkness*, *obscurity;* hence *a dark cloud*, along with עָנָן Ps. 97, 2, Deut. 5, 19 and חֹשֶׁךְ 4, 11, *dark clouds*, behind which God hides himself Job 22, 13; 38, 9; 2 Sam. 22, 10, as עָנָן is used of a dense cloud of locusts Jo. 2, 2; also a figure of spiritual darkness Is. 60, 2, as well as of God's judgment, Jer. 13, 16 *he will make it darkness.* See עָרִיף. To look upon it as compounded of עָרַף and אֹפֶל (*Gesenius*) or formed from עָרַף to flow (*Gesenius*) or from עָפֵל (*Meier*), contradicts the spirit of Hebraism; Syr. denom. ܥܪܦܠ to darken.

עָרַץ I. (*fut.* יַעֲרֹץ) 1. *to terrify*, *to make to tremble* or *quake*, with accus. of the object Job 13, 25, of God's terrifying judgment Ps. 10, 18; Is. 2, 19 21; *to fear*, with accus. of the object, as הָמוֹן רַבָּה Job 31, 34. — 2. *intr. to be afraid*, *to fear*, with חָתַת Josh. 1, 9 and יָרֵא Deut. 1, 29, with מִפְּנֵי of the person Deut. 7, 21; 20, 3; comp. the German *erschrecken*, both tr. and intr., English *to fear*, tr. and intr.

Nif. נַעֲרַץ (only part. נַעֲרָץ) *to be feared*, *to be fearful*, of God; hence נַעֲרָץ *a terrible one* Ps. 89, 8, = נוֹרָא.

Pih. עֵרֵץ (not used) *to terrify, to make quake, to rage.* Deriv. עָרִיץ.

Hif. הֶעֱרִיץ (*part.* מַעֲרִיץ, *fut.* יַעֲרִיץ) *to manifest fear*, towards God, with accus. Is. 29, 23; *to fear, to reverence*, מוֹרָא (object of reverence) 8, 12; *to inspire fear, reverence*, of God 8, 13.

The fundamental signification of the stem is *tr. to move, to make to tremble* or *quake*, hence *to terrify, to scare;* intr. *to be movable, to shake, to quake, to move to and fro violently*, from fear, Ar. عَرَصَ the same. The organic root עָ־רַץ lies also in קָ־רַץ II., רַט ,רַת ,רָעַד.

עָרַץ II. (not used) *tr.* 1. *to cut into, to pierce, to press into*, of a cutting instrument; deriv. עָרוּץ (incision, fissure) and מַעֲרָצָה (axe). — 2. Metaphor. *to violate, to enslave, to maltreat*, like other verbs of cutting; hence *to be strong, firm, bold.* Deriv. עָרִיץ.

This עָ׳ is the Arab. عَرَضَ to divide, to cut in pieces, and is closely connected with חָרַץ I. (حَرَصَ), קָרַץ, גָּרַס, גָּרַז, חָרַס II., חָרַשׁ, חָרַת, כָּרַת &c. The organic root עָ־רַץ appears also in רַס, רַץ.

עָרַק I. (*part.* עֹרֵק) *intr. to go away in haste, to go away, to flee*, with accus. *whither*, Job 30, 3 *who flee into the wilderness* (to prolong life there), selected for בָּרַח as an Aramaean and poetical word, numerous Aramaeisms being found in other parts of Job. LXX φεύγοντες, Targ. עָרְקִין (from עֲרַק to flee, elsewhere in Targ. for נוּס and בָּרַח), and so *Saadia, Kimchi.* — The stem עָ׳ is ident. with the Aram. עֲרַק, ܥܪܩ (to flee), Arab. عَرَقَ, عَرِقَ (to flee, to go away); and the organic root עָ־רַק is also in אָ־רַח, בָּ־רַח. The signification *to gnaw* in عرق is from خَرَقَ, عَرَكَ (see חָרַק).

עָרַק II. (not used) *tr. to tie, to bind*, cognate in sense גִּיד II. (to גִּיד); Aram. ܥܪܩ, ܥܪܩܐ the same, whence עַרְקָא, עֲרַק, a thong, girdle, lace, band; Ar. عَرَقَ the same, therefore عرقة lorum &c. The organic root עָ־רַק is also in אָ־רַג, חָ־רַךְ II., שָׂ־רַךְ, שָׂ־רַג. Deriv.

עֹרֶק (after the form שֹׁרֶק from עָרַק II., *pl.* with *suff.* עֹרְקַי) *m. a vein, sinew*, cogn. in sense with גִּיד, מֵיתָר, Job 30, 17 *and my sinews rest not* (in the protasis עֲצָמִים are spoken of); LXX τὰ νεῦρα, and so *Ibn Esra, Kimchi* (who has compared the Ar. عُرُوق *veins*), *Rashi, de Bañolas.*

עַרְק *n. p.* of a Phenician city, north of Tripolis in Syria, belonging to the Damascene kingdom at a later period; in Greek Ἄρκη and Ἄρκαι (*Joseph.* Antt. 1, 6, 2; 8, 2, 3; 9, 14, 2, Steph. Byz. s. v., Ptol. 5, 15), written also Ἄκη, Latin Arce (Plin. 5, 16) or *Caesarea Libani*, Syr. ܥܪܩܐ, Ar. عِرْقَا and عِرْقَة; at present in ruins called *Tel ʿArka.* Travellers (Itin. Anton. and others) know it under the name of *Archas* or *Arcas* (*Burckhardt*, travels in Syria, p. 162); and *Robinson* (Palest. III. App. p. 183) adduces *Arka* as situated in the region of *Akkar*, where is also an *ʿArkaja.* See also *Robinson*, Later Bibl. Res. p. 754 seq. Deriv. *the Gentile m.* עַרְקִי, a tribe dwelling about *Ark* Gen. 10, 17; 1 Chr. 1, 15.

עַרְקִי see עַרְק.

עָרַר I. (in Kal only *imp.* with ־ָה appended עֹרָה, according to some) *intr.* 1. *to be bare, naked*, like עוּר IV. and עָרָה I., Is. 32, 11 *strip you and make you bare* (i. e. put off your fine garments) and gird *your loins* (with the garments of mourning); the *imp. masc.* is used, though referring to the *pl. fem.*, as in רְגָזָה ib. But it is better to refer עֹרָה as an infin. to עוּר IV. (which see). — 2. *to be solitary, forsaken, childless, unfortunate.* Deriv. עֲרִירִי.

Pih. I. עוֹרֵר *to lay bare*, אַרְמְנוֹת, i. e. *to destroy to the ground* Is. 23, 13, which the other words שָׂמָהּ לְמַפֵּלָה suit. But see עוּר III.

Pih. II. עַרְעֵר (*inf. abs.* עַרְעֵר) 1. *to bare*, the foundation of a wall, i. e. *to lay bare* Jer. 51, 58. But it may also come from

עוּר III. *to shake, toss, push together*, i. e. *to reduce to ruins*, a stronger form of the idea *to move*, where it is also adduced. — 2. (not used) *to be very solitary* or *forsaken*. Deriv. עַרְעָר 1.

Hithp. הִתְעַרְעֵר *to be destroyed to the ground* Jer. 51, 58.

ערר II. (not used) *tr.* same as עוּר II. *to surround, to encircle*, a place. From its reduplicated form are taken the proper names עֲרֹעֵר, עַרְעֵר, עַרְעוֹר (עֲרוֹעֵר).

ערר III. (not used) *intr. to sprout, to be green*, of trees, comp. יַעַר (to יַעַר, יְעוֹר, יַעֲרָה), עָרָה (to עָרוֹת and perhaps מַעֲרָה); Arab. وَعْر (whence وَعْر forest-place) and عَرِى (whence عَرِين thorn-bush).

Pih. (redupl.) עִרְעֵר the same; deriv. עַרְעָר 2.

ערשׂ (not used) *intr.* same as عرس *to settle down, to abide, to dwell.*

Hif. הֶעֱרִישׁ (not used) *to cause to dwell, to make a home;* derivat. the noun יַעֲרִשׁ *giver of a home* or *dwelling-place*, only in the proper name יַעֲרֶשְׁיָה.

ערשׂ (not used) *tr. to bind, to unite, to fit into one another*, of a structure, like קָשַׁר Neh. 3, 38; Arab. رِبَاطَة a firm building, prop. ligatio, comp. אֲגֻדָּה; عَرَش to arch, proceeding from the idea of fitting into one another. The organic root עַ־רַשׁ is also in יָ־רַשׁ II., גָּ־רַשׁ II., אָ־רַשׁ. Still better as equivalent to כָּרֵשׂ, כָּרֵס *to be bellied*, therefore עֶרֶשׂ, Arab. عَرْش a heightened seat, a bolster, roof, covering. Hence

עֶרֶשׂ (with *suff.* עַרְשִׂי, עַרְשֵׂנוּ; *plur.* עֲרָשׂוֹת) *m. an arched bed*, as a pleasure-couch Am. 3, 12; 6, 4; a bed of love, in the open air Song of Sol. 1, 16; a sick-bed Ps. 6, 7; 41, 4; probably from כָּרֵשׂ *to be bellied.* Aram. עַרְסָא, עַרִיסָא.

עָשׁ *m.* 1. only Job 9, 9 same as עַיִשׁ which see. — 2. (from עָשֵׁשׁ) *a moth*, prop. the gnawing, consuming, destroyer of clothes Job 13, 28, a figure of destruction 4, 19 and of frailty 27, 18; Ps. 39, 12; Hos. 5, 12; Ar. عُثّة the same, where the stem is عَثّ, عَشّ.

עשׂב (not used) *intr.* prop. *to shine, to glitter*, hence *to grow, to be green*, of plants (*Fürst*, Conc. s. v., and so *Gesen.* Thesaur.), as also אָזַב (to אֵזוֹב), Ar. أسب the same. The organic root lies also in חָ־סַב, זַו, זֹ־הַ, צָהֹב, זָהָב (to the proper name אֲחַסְבַּי), Ar. وَ-سَب (hence وِسْب plant, herb, vegetable), عَ-شَب (hence عُشْب vegetable).

עֵשֶׂב (with *suff.* עֶשְׂבָּם; *plur. constr.* עִשְּׂבוֹת with Dagesh dirimens) *m.* prop. *vegetable, sprout*, hence *grass, herbage, larger seed-growth* Gen. 1, 11 12; 2, 5; 3, 18; Ex. 10, 12; Ps. 104, 14; with genit. הַשָּׂדֶה Gen. l. c., הָרִים Prov. 27, 25; as fodder for animals Deut. 11, 15; Ps. 106, 20; *vegetables* Jer. 14, 6; a figure of transitoriness Ps. 72, 16; 102, 5; Is. 37, 27; Ar. عُشْب, Aram. עִסְבָּא, ܥܣܒܐ, Maltese *ushab* the same. See יֶרֶק, דֶּשֶׁא.

עֲשַׂב (*def.* עִשְׂבָּא) *Aram. m.* the same Dan. 4, 12 22 29 30; 5, 21.

עשׂה I. (*part. act. m.* עֹשֶׂה, *f.* עֹשָׂה, *pass.* עָשׂוּי, *f.* עֲשׂוּיָה; *inf. abs.* עָשֹׂה, עָשׂוֹ, *c.* עֲשׂוֹת, עֲשׂוֹ and עֲשׂוֹת; *fut.* יַעֲשֶׂה, *apoc.* יַעַשׂ, yet the full form sometimes occurs with Vau consec.) *tr.* 1. *to feel, to touch* Ez. 23, 21; *to press*, like עָס; Aram. עֲסָא, Ar. عصّ (comp. *Pih.*), with which it is connected in the org. root. Hence 2. *to labour = to do*, without an object Ruth 2, 19, fully ע׳ מְלָאכָה Ex. 20, 9 (opposite נוּחַ); עֹשֵׂי מְלָאכָה *labourers* Neh. 11, 12, seldom ע׳ בַּמְּלָאכָה 4, 15; also with בְּ of the material *in which* Ex. 31, 4 or *upon* 5, 9. Besides: *to work*, as a continual agency; of God, *to create* Job 23, 9, LXX ποιεῖν; *to put into action*, עֵצָה Is. 30, 1; *to accomplish*, תּוּשִׁיָּה Job 5, 12; ע׳ נֶדֶר Judges 11, 39 *to keep a vow*, i. e. to execute it; ע׳ שְׁפָטִים Ez. 5, 8; ע׳ חָרוֹן *to execute wrath* 1 Sam. 28, 18; *to make, to form*, fabricari, with accus. of the

object, תֵּבָה Gen. 6,14, מִזְבֵּחַ 13,4, לְבֵנִים Ex. 5,16, חֲגֹרֹת Gen. 3, 7; *to establish*, גַּנּוֹת Eccles. 2,5, בְּרֵכוֹת מַיִם 2, 6; Neh. 3,16; *to build up*, בַּיִת Gen. 33,17, fig. *to maintain an abiding posterity* 2 Sam. 7,11; *to set up*, עֵץ Esth. 5,14; *to put*, גְּבֻלוֹת Prov. 22,28; *to create*, as a single act Gen. 1, 7; 2, 2; Ps. 96, 5, עָ' עִם *to make besides one* Job 40,15, עֹשֶׂה *creator* Is. 17,7; Hos. 8,14; Job 4,17; *to construct* = יָצַר and בָּנָה, with accusat. of the object and accusat. of the material *out of* Ex. 30, 25; 38, 3; Is. 46, 6, to which קִנִּים also belongs Gen. 6, 14, the accus. of the material as it were; seldom with לְ of the object 27,3; Hos. 2, 10 *and out of gold they made Baal;* on the other hand constantly with לְ *to* Is. 44,17. Next: *to acquire = to make by labour*, *to make*, with accus. חַיִל Deut. 8,17, שֶׂכֶר Is. 19,10, כָּבוֹד Gen. 31, 1, נֶפֶשׁ 12,5; עָ' שֵׁם 11,4 *to make a name*, i. e. to attain to fame; *to procure*, with לְ of the person 2 Sam. 15,1, 1 Kings 1, 5, Eccles. 2, 8, comp. pecuniam facere, *ποιεῖν βίον*, Engl. make money; without an object *to acquire*, *to make gain* Prov. 31,13; *to bring*, *to make*, i. e. *to be of use* Eccles. 2, 2. Farther: *to make ready*, *to prepare*, food, a feast Gen. 8, 7 8, Judges 13, 15; therefore *to sacrifice*, to prepare, as it were, the food of God, with the accus. בָּקָר Ps. 66,15, כֶּבֶשׂ Ex. 36, 41; *to offer*, מִנְחָה Num. 15, 14; 2 Kings 17, 32 *and they offered for them*, comp. *ἱερὰ ῥέζειν*, Latin sacra facere; עָ' שָׂפָם 2 Sam. 19, 25 *to shorten the beard*, *to dress it;* עָ' רַגְלַיִם ib. *to bathe the feet.* Of the heart: *to devise*, *to resolve upon* Is. 22,11; 32,6; 37,26, like פָּעַל. Also: *to constitute*, *to appoint*, constituere, to an office, כֹּהֲנִים 1 Kings 12, 31, אֶת־מֹשֶׁה 1 Sam. 12, 6, עָ' אֶת־פְּ' לְ אוֹב וְיִדְּעֹנִים 2 Kings 21, 6; *to make one something*, Gen. 12,2 *I will make thee a great nation*, comp. Jer. 37, 15, and without an accus. of object עָ' לִמְלָאכָה 1 Sam. 8,16 *to make for work*, i. e. to use them for that purpose; rarely with a double accusative 1 Sam. 17,25; or לְ *for a person* or *thing*, Jer. 10,13 *he makes lightnings for rain*, i. e. they become his heralds; *to carry on*, e. g. עָ' מִלְחָמָה Gen. 14,2, Deut. 20,12, with עִם or אֶת־ of the person; *to establish* or *make*, עָ' שָׁלוֹם *to make peace with one; to execute*, *accomplish*, of God and men, coupled with הִצְלִיחַ, without an object Dan. 8, 24; Is. 10, 13; Ps. 52, 11; *to exert* or *practise*, חַיִל Num. 24,18, טוֹב Ps. 37,3 or נְבָלָה Gen. 34,7, often with בְּעֵינֵי פְ' to the liking or dislike of a person 1 Kings 11,38, Is. 38,3, Ps. 51, 6, construed with עִם, לְ or אֶת־ of the person Judges 15,3; Jer. 33,9; Psalm 15, 3. — 3. Metaphor. *to keep*, *to celebrate*, שַׁבָּת Deut. 5,15, פֶּסַח Ex. 12,48, פּוּרִים Esth. 9,27; *to live through* or *spend*, the time of life Eccl. 6,12, comp. *ποιεῖν χρόνον*, hence עָ' טוֹב *to spend life prosperously* 3,12; *to perform*, *to practise*, חֻקּוֹת Lev. 22,22, מִצְוָה Deut. 15,5; *to observe*, *to consider*, רָצוֹן, דָּבָר Ps. 103, 20 21, מִשְׁפָּט, צְדָקָה Jer. 22,15, חַיִל Num. 24,18, טוֹב Ps. 37, 3, as well as the reverse עָ' חָמָס, עָוֶל Is. 53, 9, Ez. 3, 20, נְבָלָה Gen. 34, 7. — 4. *to do*, generally without an object, good or evil Gen. 40,15, good alone 30,30, Ex. 13,8; evil alone Gen. 19,8; 27,45; or generally Gen. 12,18; 20,9, construed with לְ Ex. 14,31, עִם Ruth 2,19, אֶת־ 2,11, and the accusat. of the person Is. 42,16; *to deal with*, with לְ of the person Num. 5, 30 *and he shall deal with her*, i. e. execute upon her, hence followed by an accus., *the whole law*, or with לְ of the person Lev. 4, 20; but also בְּ Is. 5, 4 and an accus. Lev. 16, 15; usually, however, with בְּ of the person, with the accessory idea of *proceeding arbitrarily* Jer. 18, 23; Dan. 8, 4; 11,3 7 36; עָשָׂה מֵרָעָה 1 Chr. 4,10 *to do remote from evil*, i. e. graciously and kindly. — 5. Altogether generally *to act*, agere, *the how* or *the what* resulting from the context Gen. 3,13 14; 6,22; 8,21; Is. 46,4 (like *ποιεῖν*); or there is no reference at all to the special subject of action 2 Sam. 12,12; with an adverb עָ' בְדַעַת Prov. 13,16 *to act considerately;* עָ' לַשֶּׁקֶר Jer. 8, 6 *to act falsely.*

United to other verbs ע׳ appears merely as an auxiliary, as עָשָׂה וְגָנַב Gen. 31, 26; עָשָׂה וְהִפְקִיד 41, 34; עָשָׂה וְשָׁפַט 1 Kings 8, 32. The idea of *doing* is weakened in 1 Kings 20, 40 *and thy servant was doing* (busy) *here and there*, i. e. directing his attention hither and thither. — 6. *to bring forth out of oneself, to beget*, therefore often = *to have*, as ע׳ חָלָב *to give milk*, *to have milk* Is. 7, 22, ע׳ פִּימָה Job 15, 27 *to make fat*, i. e. *to be fat*, comp. corpus facere (*Justin.* 11, 8); ע׳ פְּרִי Gen. 1, 11 *to bear fruit*, comp. ποιεῖν καρπόν, ποιεῖν σῦκα; ע׳ עָנָף *to put forth shoots* Ez. 17, 8, and so ע׳ קָמַח of a stalk Hos. 8, 7, ע׳ שְׁדֵמוֹת Hab. 3, 17, ע׳ עֲנָבִים Is. 5, 2 &c. Deriv. מַעֲשֶׂה, the proper names עֲשָׂהאֵל, עֲשִׂיאֵל, עֲשָׂיָה, מַעֲשֵׂיָה, מַעְשַׂי, בַּעֲשֵׂיָה, יַעֲשִׂיאֵל, יַעֲשַׂי, מַעֲשֵׂיָהוּ.

Nif. נַעֲשָׂה (*fem.* נַעַשְׂתָה; *part.* נַעֲשֶׂה, *pl.* נַעֲשִׂים, *pl. f.* נַעֲשׂוֹת; *inf. c.* הֵעָשׂוֹת; *fut.* יֵעָשֶׂה, *ap.* יֵעַשׂ, once תֵּיעָשֶׂה) commonly the passive of Kal in the most varied applications: *to be made* 1 Kings 10, 20, *to be created* Ps. 33, 6, *to be prepared* Num. 6, 4, *to be sacrificed* Lev. 7, 9; *to be executed*, of a plan 2 Sam. 17, 23, punishment Dan. 11, 36; *to be committed*, a crime Deut. 13, 15; *to be celebrated*, a festival 2 Kings 23, 23; but also *to become* (*a thing*), *to happen*, *to be* Eccles. 1, 9; 4, 3; Is. 26, 18; hence with לְ of the person *to happen to one* Ex. 2, 4; Is. 3, 11.

Pih. עִשָּׂה *to press*, *to squeeze*, דַּדִּים, i. e. *to handle immodestly* Ez. 23, 8; but in 23, 3 we should perhaps read עִשּׂוּ. The infin. Kal is used in the same sense 23, 21, and there is no need to read either עֲשׂוֹת or עֲשׂוֹתָם. Comp. ποιεῖν, facere, per-, conficere.

Puh. עֻשָּׂה *to be made*, *created* Ps. 139, 15. See *Pihel.*

עָשָׂה II. (unused) *intr. to be shaggy*, *rough*, *rough-haired*, of men; probably also of a rough, rugged forest-mountain; Ar. عشى the same. Deriv. עֵשָׂו.

עֲשָׂה־אֵל see עֲשָׂהאֵל.

עֲשָׂהאֵל (*El is Former*) *n. p. m.* 2 Sam. 2, 18; 2 Chr. 17, 8; Ezr. 10, 15. Written עֲשָׂה־אֵל also 1 Chr. 2, 16.

עֵשָׂו (after the form עֵנָב, שֵׂעָר; *the hairy*, *rough*, from עָשָׂה II.; comp. שָׂעִיר) *n. p.* of a son of Isaac and Rebekah, so called from his hairiness Gen. 25, 25; ancestor and founder of the Edomite race 36, 1 which is poetically termed בְּנֵי עֵשָׂו Deut. 2, 4, בֵּית עֵשָׂו Ob. 18, or עֵשָׂו alone Jer. 49, 8; הַר עֵשָׂו Ob. 8 9 19 21 = שֵׂעִיר.

עָשׁוֹק (after the form קָדוֹשׁ, from עָשַׁק) *m. an oppressor*, Jer. 22, 3, interchanging with עֹשֵׁק 21, 12, as בָּגוֹד 3, 7 does with בֹּגֵד.

עֲשׁוּקִים (from עָשַׁק) *m. pl. oppression*, of the poor Am. 3, 9, *violence* Eccles. 4, 1 (LXX, Targ.), Job 35, 9. Sometimes, however, it is merely a *part. pass. plur.* signifying *the oppressed*, oppressi Jer. 50, 33; Ps. 103, 6.

עָשׂוֹר (from עֶשֶׂר *ten*) *m.* 1. *the number ten*, *a decade*, decas, δεκάς, especially *ten days*, a stronger expression than יָמִים (some days) Gen. 24, 55; commonly the last day of the ten; but also = δεκάς, the tenth day of the month Ex. 12, 3, Lev. 16, 29, comp. שָׁבוּעַ hebdomas; Arab. عاشور or عشرى the same. — 2. *the number ten of cords*, *a decachord*, of נֵבֶל (νάβλα, which had twelve strings according to *Josephus*), and distinct from כִּנּוֹר Psalm 92, 4, fully נֵבֶל עָשׂוֹר *ten-stringed harp* 33, 2; 144, 9.

עָשׁוֹת (from עָשַׁת I.) *adj. m. prepared*, *wrought*, *strengthened*, of iron; hence בַּרְזֶל ע׳ Ez. 27, 19 *steel*, *iron prepared* for sword-blades, *steel* (*Kimchi*), which was made excellently in אוּזָל (which see), an Indian emporium in Yemen.

עַשְׁוָת (from עָשַׁת I.; *a stout*, *firm*, *strong one*, arising from עָשׁוֹת; Ar. عَسْوَد strong, from عَسَدَ to twist together firmly) *n. p. m.* 1 Chr. 7, 33.

עֲשִׂיאֵל (same as עֲשָׂהאֵל) *n. p. m.* 1 Chr. 4, 35.

עֲשָׂיָה (*Jah is Creator*) *n. p. m.* 2 Kings 22, 12; 1 Chr. 4, 36; 6, 15; 9, 5.

עָשִׁיר (*pl.* עֲשִׁירִים, *constr.* ־רֵי, with *suff.* עֲשִׁירֶיהָ; from עָשַׁר I.) *m.* 1. *a rich man* (opposite דַּל Ex. 10,15; רָשׁ or רָאשׁ Prov. 22, 2; 28, 6; אֶבְיוֹן Ps. 49, 3; הֵלֶךְ 2 Sam. 12, 4), who has עֹשֶׁר Jer. 9, 22, הוֹן Prov. 10, 15 and אֹהֲבִים 14, 20; therefore עֲשִׁירִים are *the distinguished, the noble* = רַבִּים Eccles. 10, 6, opposite סְכָלִים = סֶכֶל; *the influential, mighty*, 10, 20 = שָׂרִים 10, 16. Hence one who rules over the poor Prov. 22, 7, who is sometimes hard 18, 23, and conceited 28, 11; also *a violent man* Mic. 6, 12; *a wicked man* Job 27, 19, Is. 53, 9, of the luxurious and proud Babylonians (where עָשִׁיר is not = עָשׁוֹק, nor is the Ar. عثر *to stumble* to be compared), comp. Matth. 19, 23; a similar metaphor happening to אֶבְיוֹן and עָנִי, which are parallels to צַדִּיק and יָשָׁר (Am. 2, 6; Ps. 14, 6).

עֲשִׂירִי *Numeral ord. masc.*, עֲשִׂירִיָּה, עֲשִׂירִית *f.*, *the tenth*, Lev. 27, 32; Num. 7, 66; elliptically *the tenth month* Gen. 8, 5 (i. e. Tebet); *fem. a tenth part* Is. 6, 13; Ex. 16, 36.

עָשַׁן (*fut.* יֶעְשַׁן) *intrans. to smoke, to burn, to fume, to be vaporous*, Ex. 19, 18; figur. of wrath Deut. 29, 19; Ps. 74, 1; 80, 5. Deriv. עָשֵׁן, עָשָׁן, and the proper name כּוֹר עָשָׁן.

The stem עָ׳ (Arab. عَثَنَ) has עָ-שַׁן for its organic root, which lies also in the Aram. תַּן (תְּנַן); but in the noun אַתּוּן the stem is אַת (אֵשׁשׁ = אֲתַת to burn).

עָשֵׁן (*pl.* עֲשֵׁנִים) *adj. m. smoking* Ex. 20, 15; Is. 7, 4.

עָשָׁן (*constr.* עֲשַׁן, with *suff.* עֲשָׁנוֹ, ־נָהּ) *m.* 1. *smoke, vapour*, תַּנּוּר עָ׳ Gen. 15, 17 *a vapour-* or *smoking furnace*, a symbol of the luminous essence of God, who appeared in a veil of clouds (Ex. 24, 15; Ps. 18, 9) and marched with Israel in a pillar of cloud and fire Is. 4, 5; 6, 4; caused also by a volcanic fire 34, 10; גֵּאוּת עָ׳ 9, 18 *the lifting up of smoke;* תִּימְרוֹת עָ׳ Song of Solom. 3, 6 *pillars of smoke*, of places set on fire Is. 14, 31; a figure of transitoriness Is. 51, 6; Hos. 13, 3. — 2. Fig. *vapour* of a snorting animal Job 41, 12; spoken of violent anger Is. 65, 5; Ps. 18, 9; Arab. عُثَان smoke, a thick, cloud-like mass of dust. — 3. in כּוֹר-עָשָׁן (*a smoking smelting furnace*, comp. צָרְפַת) *n. p.* of a locality 1 Sam. 30, 30, for which עָשָׁן alone occurs Josh. 15, 42; 19, 7; 1 Chr. 4, 32; 6, 44. But for 3 the stem may be עָשַׁן = אָשַׁן (to be firm, strong) = Aram. עֲשַׁן, Ar. اشن, אַשְׁנָה being also the name of a place.

עָשַׁק (*fut.* יַעֲשֹׁק) *trans. to press, to squeeze;* hence *to oppress*, comprimere, עָמִית Lev. 5, 21, גֵּר Ez. 22, 29, דַּל Prov. 14, 31, רֵעַ Lev. 19, 13; *to subjugate* Is. 52, 4; *to rob* Mal. 3, 5, along with גָּזַל Deut. 28, 29, רָצַץ 28, 33; *to burden* (the conscience), with blood-guiltiness Prov. 28, 17; עֲשׁוּקִים *the oppressed, the suffering* Eccles. 4, 1, Ps. 146, 7, but see also עֲשׁוּקִים particularly. Metaphor. *to do violence*, of a river, i. e. *to overflow and tear along in its course* Job 40, 18. Derivat. מַעֲשַׁקָּה, עָשְׁקָה, עֹשֶׁק, עֲשׁוּקִים, עָשׁוֹק, and the proper name עֵשֶׁק.

Puh. עֻשַּׁק (*part. fem.* מְעֻשָּׁקָה) *to be pressed down, subdued;* of a city, *to be conquered* Is. 23, 12.

The stem עָ׳ (Arab. عسق to press, to squeeze, to wound) has, like עָשָׂה, the fundamental signification to press, to urge; and the organic root עָ-שַׁק is also found in זַק *to compel, to force.*

עָשַׂק (Kal not used) *tr.* 1. *to pierce, to penetrate into, to cut into;* cognate in sense נָצָה I., חָרַת I. &c. The signification of the Aram. עֲסַק is prop. to press into a thing, to have to do with a thing strongly, and proceeds likewise from this fundamental signification. — 2. Metaphor. *to strive, to quarrel;* comp. נָצָה I., חָרַת, רִיב. — Syr. ܥܣܩ *to sting*, of prickly plants, ܥܘܣܩܐ *a thorn*, ܥܣܩܐ cleft ground; Arab. عَسَقَ the same, hence عَسَق a sort of thorn, roughness, عَسَجَ *to pierce*, whence عوسج christ-thorn. Deriv. the proper name עֵשֶׂק.

Hithp. הִתְעַשֵּׂק *to strive* or *quarrel with one another*, with עִם Gen. 24, 20.

עֵשֶׁק (*oppression*, *subjugation*) *n. p. m.* 1 Chr. 8, 39.

עֵשֶׂק (*quarrel*) *n. p.* of a well near גְּרָר Gen. 26, 20.

עֹשֶׁק *m. grievance*, *hostility* Is. 54, 14; 59, 13; *oppression* Eccles. 5, 7; *property got by extortion*, like חָמָס Eccles. 7, 7; Ps. 62, 11; Lev. 5, 23; *what is vicious*, *injurious*, Ps. 73, 8; *a wrong* Is. 30, 12, coupled with נָלוֹז; *terror* 54, 14, coupled with מְחִתָּה.

עָשְׁקָה (*fem.* of עֹשֶׁק) *fem.* properly *pressure;* hence *distress*, Is. 38, 14 *distress is upon me.*

עָשַׁר I. (*fut.* יֶעְשַׁר) *intr. to be large*, *to be heaped together*, *brought together in abundance*, of goods, property, and so *to be rich* Hos. 12, 9; Job 15, 29. Comp. Ar. كَثُرَ *to be abundant*, עָתַר II. *to overflow*, *to be copious*, *heaped* (whence עֲתֶרֶת and עֹתֶר), יָתַר (of space) *to extend*, *to stretch afar*, which again is connected with אָתַר (which see), הָדַר II. *to heap up*, *to accumulate.* The organic root, therefore, would be עָ־שַׁר, which is probably found in שׁוּר (to תְּשׁוּרָה) also; Aram. עֲתַר the same; Arab. عَتَلَ to be abundant, copious. Deriv. עָשִׁיר, עֹשֶׁר.

Pih. עִשֵּׁר *to make many*, אֳנִיּוֹת, i. e. to build many ships 1 Kings 22, 49 K'tib; but it may be better to read, with the K'ri and 2 Chr. 20, 36, עָשָׂה.

Hif. הֶעֱשִׁיר (*part.* מַעֲשִׁיר, *fut.* יַעֲשִׁר, יַעֲשִׁיר, with *suff.* תַּעְשִׁרֶנָּה, יַעְשְׁרֶנּוּ) *to make rich*, with accusat. of the person Gen. 14, 23; Ez. 27, 33; with a double accus. 1 Sam. 17, 25; absol. 2, 7; Prov. 10, 4; *to gain* or *acquire riches* Ps. 49, 17; Zech. 11, 5; also with the accusat. עֹשֶׁר Dan. 11, 2.

עָשַׁר II. (not used) *intrans. to be united*, *joined*, in a sexual relation; *to be intimate*, *to be associated*, of friendship and alliance; completely identical with אָשַׁר (belonging to the proper names אַשְׂרִיאֵל, אֲשַׂרְאֵל), אָשַׁר II. (to אֲשֵׁרָה, אֲשֵׁרִים, אָשֵׁר), אָסַר (which see); Ar. عَشَرَ the same, hence عَشِيرٌ a spouse, an associate. Perhaps עָשַׁר I. and II. are connected. Deriv. עַשְׁתֹּרֶת, עַשְׁתֶּרֶת, עַשְׁתֹּרָה, עֶשְׁתֹּרָה.

עָשַׂר (not used) 1. *tr.* same as עָשַׁר II. *to put together*, *to bind*, *to unite*, into a whole; *to associate*, *to join together*, of the married, companions, friends; Arab. عَشَرَ, whence عَشِيرٌ a spouse, مَعْشَرٌ coetus; it is connected accordingly with אָסַר, עָצַר, קָשַׁר. — 2. *intr. to be brought together*, *united*, *bound*, of a heap, connected with עָשַׁר I. Deriv. עֶשֶׂר, denom. עֶשְׂרֵה, עָשָׂר, עֶשְׂרִים, עֲשֶׂרֶת, עֲשָׂרָה, עָשֹׂר, מַעֲשֵׂר, עִשָּׂרוֹן, עֲשִׂירִי, עָשׂוֹר.

עֲשַׂר (not used) *Aram.* same as Hebr. עָשַׂר (which see). Deriv. עֲשַׂר, עַשְׂרָה, עֶשְׂרִין.

עָשָׂר (after the form אָשָׁם, נָקָם as a subst.) *m. ten*, only in the numbers 11 to 19 compounded with one to 9; and without *Vau* (like undecim, quindecim), as שִׁשָּׁה עָשָׂר Ex. 26, 25 *sixteen*, אַרְבָּעָה עָשָׂר 12, 6 *fourteen;* in which the lesser numbers precede, sometimes in the absolute state as above, sometimes in the construct, as אַחַד עָשָׂר Gen. 32, 23 *eleven;* שְׁנֵי עָשָׂר Num. 7, 3 *twelve*, חֲמֵשֶׁת עָשָׂר Judges 8, 10 *fifteen*, שְׁמֹנַת עָשָׂר 20, 25 *eighteen.* Only in the case of שְׁנַיִם did the language fluctuate between the absol. שְׁנַיִם and the constr. state שְׁנֵי, so that it is often punctuated שְׁנֵים Gen. 17, 20; 25, 16; 42, 13. See עֶשְׂרֵה.

עֶשֶׂר (from עָשַׂר; without a constr. state) *fem.* prop. collect. *union*, *association*, hence *multitude*, *heap*, *multiplicity;* but only as *a card. number fem. ten* (comp. מֵאָה, רִבּוֹ), united to the *plur. fem.*, as עֶ' אֲתֹנוֹת Gen. 45, 23, עֶ' נָשִׁים 2 Sam. 15, 16, עֶ' אַמּוֹת Ex. 26, 16; עֶ' שָׁנִים Gen. 5, 14. Where the emphasis is not laid on the number but on the thing numbered, עֶשֶׂר stands after the noun, as עָרִים עֶ' Josh. 15, 57; when the measure follows, it stands in the singular

with בְּ, as עֶ׳ בָּאַמָּה 1 Kings 7, 24. — עֶ׳ פְּעָמִים is *ten times* Gen. 31, 7; in Job 19, 3 *many* as a round number. See עָשָׂר, עֶשְׂרִים, עֲשֶׂרֶת, עֲשָׂרָה. Hence

עָשַׂר (*fut.* יַעְשֹׂר) *a denom. to tithe*, i. e. *to take the tenth part of a thing* (as a tax), with accus. of the object as זֶרַע, כֶּרֶם 1 Sam. 8, 15, צֹאן 8, 17 (the LXX have also read וְעָשַׂר for וְעָשָׂה 8, 16).

Pih. עִשֵּׂר (*fut.* יְעַשֵּׂר) *to give the tenth part*, with accusat. of the object Deut. 14, 22 and לְ of the person Gen. 28, 22; absol. Neh. 10, 38.

Hif. הֶעְשִׂיר (*inf. constr.* with לְ or בְּ excluding the *He* לַעְשֵׂר and בַּעְשֵׂר) the same Deut. 26, 12; Neh. 10, 39.

עֹשֶׁר *m. riches* Gen. 31, 16; Eccles. 4, 8; strengthened עֹ׳ רָב Prov. 22, 1 or רֹב עֹ׳ Ps. 52, 9; sometimes coupled with נְכָסִים Eccles. 5, 18, כָּבוֹד 2 Chr. 17, 5, חָכְמָה 9, 22, הוֹן Ps. 112, 3; opposite to רֵאשׁ Prov. 30, 8.

עֲשַׂר (from עֲשַׂר) *Aram. m.* same as Hebr. עָשָׂר, united to a fem. Dan. 7, 7 20 24; תְּרֵי עֲשַׂר *twelve* 4, 26; Ezr. 6, 17; Syr. ܥܣܰܪ, Arab. عَشَر.

עֲשָׂרָה (formed in the first instance perhaps from עָשָׂר, like נְקָמָה out of נָקָם, though it may also come from עֶשֶׂר, like צְדָקָה from צֶדֶק; *constr.* עֲשֶׂרֶת) *m.* same as עֶשֶׂר, *ten*, used only with masc. nouns in the plur. So e. g. in the absol. state עֲ׳ גְּמַלִּים Gen. 24, 10, עֲ׳ חֲמֹרִים 45, 23, עֲ׳ אֲנָשִׁים; and put after, when what is numbered is meant to be made prominent, as פָּרִים עֲ׳ Gen. 32, 16, כִּיֹּרֹת עֲ׳ 1 Kings 7, 43, which also happens if the noun stands with a suffix Ex. 27, 12; 38, 12. Very often the constr. state עֲשֶׂרֶת is used, as עֲ׳ יָמִים Jer. 42, 7, עֲ׳ שְׁקָלִים Lev. 27, 5, עֲ׳ הַדְּבָרִים Ex. 34, 28. It occurs without a noun, and simply as a numeral, when it belongs to a larger number Ezr. 1, 10, or when it stands in relation to another number Neh. 11, 1, or where the noun is to be inferred from the context Gen. 18, 32, and Hagg. 2, 16 *and he gives us ten* (cor), כֹּר having also to be supplied before. עֲשָׂרָה עֲשָׂרָה *ten apiece* Num. 7, 86. עֲ׳ is joined to the sing. זָהָב Gen. 24, 22, and שֶׁקֶל Ez. 45, 12, when these nouns denote a weight; or with collectives, as לֶחֶם 1 Sam. 17, 17, רֶכֶב 2 Kings 13, 7. The pl. עֲשָׂרוֹת signifies a mass consisting of many tens, as in divisions of people Ex. 18, 21; Deut. 1, 15. Arab. عَشَرَات.

עֶשְׂרֵה (for עֶשְׂרָה, the femin. ending ־ָה being sometimes weakened into ־ֵה, like the Arab. ـَةٌ into ـَى, comp. זוּרֶה Is. 59, 5 out of זוּרָה part. pass. fem., יִרְאֶה Mic. 6, 9 out of יִרְאָה infin. of יָרֵא; hence it is formed from עָשָׂר, as is also עֶשְׂרִים) *fem.* same as עָשָׂר, and joined only to fem. numbers from 1 to 9, to make up 11 to 19, as אַחַת עֶ׳ 2 Kings 9, 29 *eleven*, שְׁתֵּי עֶ׳ Ez. 32, 1, שְׁלֹשׁ עֶ׳ Jer. 25, 3, אַרְבַּע עֶ׳ Ez. 40, 1. As in the case of עָשָׂר, שְׁתַּיִם stands fluctuating between שְׁתַּיִם and שְׁתֵּי Gen. 5, 8; 14, 4.

עַשְׂרָה *Aram. fem.* same as Hebrew עֲשָׂרָה and עֶשְׂרֵה, joined to the masc. Dan. 7, 24; Syr. ܥܶܣܪܳܐ, Arab. عَشَرَة.

עִשָּׂרוֹן (*pl.* עֶשְׂרֹנִים) *m. a tenth part*, a measure for grain or meal Ex. 29, 40; Lev. 14, 21; Num. 15, 6; the tenth part of an *Ephah* (LXX, Vulg.), conseq. the same as עֲשִׂירִית הָאֵיפָה Num. 5, 15.

עֲשָׂרוֹת see עֲשָׂרָה.

עֶשְׂרִים (*plur.* from עֶשְׂרָה = עֶשְׂרֵה, which is = עָשָׂרָה, like פִּשְׁתִּים from פִּשְׁתָּה; in like manner all the other tens from 20 to 90 are formed out of the number in use for a femin.) *comm. g. twenty*, as עֶ׳ אֲנָשִׁים 2 Sam. 3, 20 *twenty men*, עֶ׳ שָׁנָה *twenty years* Gen. 31, 41; where emphasis is laid upon what is numbered, the number is put after Gen. 32, 15 16. Sometimes for the ordinal number, *the twentieth* Num. 10, 11; 1 Kings 15, 9; 16, 10. — As to the meaning of the plural form, one expects, according to the analogy of שְׁלֹשִׁים to תִּשְׁעִים, a multiplication of unity into

tens, so that it must denote 100. But as there was already a separate word for 100 in the language, the least multiplication of 10 is expressed by it, twice 10, without עֶשְׂרִים being used for that purpose.

עֶשְׂרִין *Aram. plur. common*, same as Hebrew עֶשְׂרִים *twenty* Dan. 6, 2.

עֲשֶׂרֶת see עֲשָׂרָה.

עָשֵׁשׁ (3 *fem.* עָשְׁשָׁה, 3 *pl.* in pause עָשֵׁשׁוּ) *intr.* 1. *to fall in pieces*, *to fall away*, *to grow old;* hence *to become dull*, *weak*, of the eyes Ps. 6, 8; 31, 10 (elsewhere כָּהָה, Job 17, 7); *to be dissolved*, *to decay*, of the bones 31, 11; generally with בָּלָה. Arab. عشّ to pine, عسا to grow old, to wither. — 2. *to gnaw in pieces*, *to eat away*, of a moth, Ar. عثّ. Deriv. עָשׁ 2.

עָשַׁת I. (Kal unused) *tr.* 1. *to tie*, *to weave*, *to lace together;* hence *to be firmly knotted* or *pressed together*, *to be strong*, derivat. the proper name עַשְׁוָת (which see); of iron, *to be wrought into steel*, whence עָשׁוֹת; figur. like חָשַׁב *to think*, *to purpose*, deriv. עַשְׁתּוּת and עֶשְׁתֹּנֹת, comp. זָמַם, Ar. عسل the same; ident. in its organic root ע־שׁת with that in שָׁת־ה II. — 2. *to make by art*, *to form*, like חָשַׁב. Deriv. עֶשֶׁת 1.

Hithp. הִתְעַשֵּׁת *to bethink oneself*, *to recollect*, with לְ of the person Jon. 1, 6; Targ. אִתְעַשַּׁת *to excogitate*, *to think out*.

עָשַׁת II. see עֶשֶׁת 2.

עָשַׁת (3 *pl.* עָשְׁתוּ) *intr. to shine*, of the skin Jer. 5, 28, read עָשְׁרוּ by the Targ. and LXX; modern Hebrew עָשַׁשׁ the same, whence עַשְׁשִׁית light. Deriv. (according to some) עֶשֶׁת 1.

עֶשֶׁת (*pl. constr.* עַשְׁתֵּי) *fem.* (either ־ת a femin. termination or contracted from עַשְׁתֶּת, like מִשְׁרֶת from מִשְׁרֶתֶת) 1. (from עָשַׁת) *a thing formed*, hence *artificial work* Song of Sol. 5, 14, Peshito ܥܫܬܐ. — 2. only *pl. constr.* עַשְׁתֵּי, followed by the masc. עָשָׂר or the fem. עֶשְׂרֵה archaically for אַחַד עָשָׂר and אַחַת עֶשְׂרֵה, *eleven*, whence the sing. or the plur. may follow Ex. 26, 7 8; 36, 14 15; Num. 7, 72; 29, 20; 2 Kings 25, 2; Jer. 1, 3; Ez. 40, 49; sometimes for the ordinal number, *the eleventh* Deut. 1, 3; Jer. 39, 2; Ez. 26, 1; 1 Chr. 12, 13; Zech. 1, 7. As to the derivation, Ibn *G'anâch* (see Zachot of Ibn *Esra* ed. Fürth 1827, 8. p. 41[b]) looks upon it as arising from עַל־שְׁתֵּי (not עַד־שְׁתֵּי, as *Gesenius* has it in his Thesaur. p. 1082); an opinion already rejected by Ibn *Esra*, because עַשְׁנֵי must also have appeared. According to Ibn *Esra* and *Kimchi* from עֶשְׁתִּים *thoughts*, so that עַשְׁתֵּי ע׳ denotes what is thought of as additional to ten. But perhaps from עָשַׁת II. (= חָסַד I.) to incline, to bend, to lean to, so that עֶשְׁתִּים means *a turning to*, *attachment*, and עַשְׁתֵּי ע׳ prop. *an attachment to ten*.

עֲשַׁת (עֲשִׁית = עֲשַׁת) *Aram.* same as Hebrew עָשַׁת I. *to think*, *to think upon a thing*, *to purpose*, Dan. 6, 4.

עַשְׁתּוּת (after the form עַבְדוּת; not עֶשְׁתּוֹת *Kimchi* and *Norzi*) *fem. a thought*, *opinion*, Job 12, 5 *according to the thought*, i. e. opinion, *of the prosperous one* (*Rashi*, *Ibn Esra*). *Saadia* less suitably, *obduracy*, from עָשַׁת *to be strong*, *fat*.

עֶשְׁתֹּנֹת (*plur.* עֶשְׁתֹּנוֹת) *fem. a thought*, *plan* Ps. 146, 4.

עַשְׁתָּרָה see עַשְׁתֹּרֶת 2.

עַשְׁתָּרָה same as עַשְׁתָּרוֹת *n. p.* of a city; deriv. *Gentile m.* עַשְׁתְּרָתִי 1 Chr. 11, 44 *of Ashterah*.

עַשְׁתֹּרֶת (formed from עֲשֶׁרֶת by inserting ת, from עָשַׁר *to be united*, *bound together*, of married people, friends; only in *plur.* עַשְׁתָּרוֹת, *constr.* עַשְׁתְּרוֹת, like the *plur.* צַנְתָּרוֹת, *constr.* צַנְתְּרוֹת Zech. 4, 12; for the sing. עַשְׁתֹּרֶת appears עַשְׁתֹּרֶת) *fem.* 1. prop. *one united*, *a married female companion*, *a wife*, comp. Arab. عشير conjux; hence *Astarte*, ἡ Ἀστάρτη, the name of the goddess of love and fruitfulness, the Venus of

hither Asia, corresponding in part to the Babylonian Mylitta (מוֹלַדְתָּא), whose husband, the god of the productive nature-power, was termed אֹסֵר (*Osir*) in Phenician. This female divinity, called שִׁקֻּץ אֱלֹהֵי צִדֹנִים 1 Kings 11, 5 or צִידוֹנִים 2 Kings 23, 13, had also found access to the Israelites through the Phenicians from the time of the judges ibid.; and the pl. עַשְׁתָּרוֹת was in use on account of the different forms and attributes under which the present nature-goddess was worshipped by the Philistines, Phenicians and other races; comp. בְּעָלִים and אֲשֵׁרוֹת (which see) Judges 2, 13; 10, 6; 1 Sam. 7, 3 4; 12, 10. She had a temple in *Sidon* (*Lucian*, de Syr. dea §. 4), Tyre (ibid.), Ascalon (*Herod.* 1, 105) and elsewhere; and came to Greece as Aphrodite. See particulars in *Movers*, Phönizien I, 601-27. In Phenician עַשְׁתֶּרֶת or עַשְׁתֹּרֶת was the name of the goddess mentioned (Kit. 1, 3; Zid. 15, 2; 18, 10), to which a male principle עַשְׁתֹּר, *Ostor*, plur. עַשְׁתָּרִים also belonged, whence the Phenician proper names אֲמַתְעַשְׁתֹּרֶת Kit. 2, 3, (עֶ)בֶּדְעַשְׁתֹּרֶת גַּדְעַשְׁתֹּרֶת Karth. 5, 2, עַבְדְעַשְׁתֶּרֶת ibid. 5, 3, עַשְׁתֹּרֶתְיָתֶן Kit. 30, *Ἀβδαστάρτος Jos.* c. Ap. 1, 18, מְתוּעַשְׁתֶּרֶת Metuastartus, (עֶבֶד)עַשְׁתָּרִם *Syncell.* page 345, עַשְׁתַּרְתּוֹ *Joseph.* l. c., אֲרִי־עַשְׁתֹּר, Aristo, *Aristus* Liv. 34, 61, בֶּדְלְעַשְׁתֹּרֶת *Βαδ-* or *Βαλλαστάρτος Jos.* l. c. 1, 21, דְּלִיעַשְׁתֹּרֶת, בֶּדְעַשְׁתֹּר, *Βοδόστωρ*, *Οὐδόστορ*, *Δελαιαστάρτος*. A head of Astarte struck off was found not long ago in קָנָה (which see) *Porter*, III. p. 106. In cuneiform inscriptions she is called Iastara or Ishtar. — 2. (for בֵּית עַ׳ *place of Astarte*, so called from her worship there) *n. p.* of a leading city in Bashan (בָּשָׁן) Deut. 1, 4; once עַשְׁתְּרוֹת קַרְנַיִם (*the horned Astartes*) Gen. 14, 5, figured as a moon-goddess with horns (*Καρναΐν* 1 Macc. 5, 43 is קַרְנַיִם). According to Euseb. and Jerome it lies 6 Roman miles from *Edrei*, and seems to be the modern *Tel Astereh* (*Robinson*, later Bibl. Res.). Once בְּעֶשְׁתְּרָה Josh. 21, 27 stands instead of it, which is contracted from בֵּית־עַ׳. — 3. (from עָשַׁר I.) *multiplication*, *increase*, *begetting*, of צֹאן Deut. 7, 13; 28, 4 18 51, coupled with שֶׁגֶר (*G'anâch*, Vulg.).

עַשְׁתֹּרֶת see עַשְׁתֶּרֶת.

עֵת = עֵת to עַתָּה, עַתָּ, and the proper name עַתַּי which see.

עֵת (before Makkeph עֶת־, with *suff.* עִתִּי, עִתּוֹ, עִתָּם, עִתְּךָ, *pl.* עִתִּים and עִתּוֹת, with *suff.* עִתֹּתַי; from עָתַת which see) *comm.* (masc. because the ת is radical; fem., many names of time being feminine, as (יֹבֵל, שַׁבָּת, עֶרֶב) prop. what is bounded, defined, established, of time (as in the derivatives of יָעַד I., סָפַר, (כָּסַס, מָנָה), hence *time* generally, followed by a genitive, as עֵת עֶרֶב Josh. 8, 29 *the time of evening*, עֵת הַזָּמִיר Song of Sol. 2, 12 *the time of the song of spring;* עֵת רָעָה Ps. 37, 19 *time of misfortune;* עֵת נְקָמָה Jer. 51, 6 *time of revenge;* with an infin. following (regarded as a noun) Job 39, 1, or with a suff. Jer. 8, 7, more rarely followed by a finite verb as עֵת יוֹלֵדָה *the time of her bringing forth* Mic. 5, 2, עֵת יְזֹרְבוּ Job 6, 17, or with an infin. with לְ following Hag. 1, 2. מֵעֵת אֶל־עֵת 1 Chr. 9, 25 *from one time to another*, מֵעֵת עַד־עֵת Ez. 4, 10 *from time to time*, i. e. very often within a certain space of time. Used specially of definite times in the year, as of קָצִיר Jer. 50, 16, זָמִיר Song of Sol. 2, 12, גְּשָׁמִים Ezr. 10, 13 (where עֵת is to be supplied); rarely *a year*, as עֵת חַיָּה *the year becoming young again*, *reviving*, *new*, Gen. 18, 10 14; of human life, as *youth* Ez. 16, 8; *prosperous time* Ps. 81, 16; *suitable*, *right time* Deut. 11, 14; Ps. 1, 3; כִּי עֵת Hos. 13, 13 *for at the right time;* בְּלֹא עֵת Eccl. 7, 17 *at a time not right*, i. e. before the time; *at an improper time* 10, 17, = בְּלֹא־יוֹמוֹ Job 22, 16; *a time of punishment* Is. 13, 22, Jer. 27, 7, along with פֶּגַע Eccles. 9, 11; *a limited time* 3, 1 17, opposite עוֹלָם; *a final time*, *future time*, i. e. time of judgment 8, 6. Joined to prepositions: בְּעֵת Gen. 38, 27, בָּעֵת 21, 22 *at a time*, tempore; לְעֵת 8, 11 *at a time*, also pleonas-

tically 1 Chr. 12, 22, where לְעֵת יוֹם בְּיוֹם = כְּעֵת; יוֹם בְּיוֹם *about the time* Dan. 9, 21, on the contrary כָּעֵת *about this time*, *now*, i. e. in our time Num. 23, 23, Judges 13, 23, hence כָּעֵת מָחָר Ex. 9, 18 *about this time to morrow*, כָּעֵת חַיָּה *about this time of the new year;* מֵעֵת *more than about the time when* ..... Ps. 4, 8, therefore once for עַתָּה *now* Ez. 27, 34 (LXX, Vulg.), like כְּמוֹ עֵת 16, 57 *as now*, *thus*, comp. עַתָּה 23, 43. הַעֵת 2 Kings 5, 26 *was it in season?* where the LXX read הַעַתָּה. *Plur.* עִתִּים *times = courses of time*, *occurrences of time*, *determinations of time*, of astronomers and time-calculators Esth. 1, 13, 1 Chr. 12, 32, in the expressions יֹדְעֵי בִינָה לָעִתִּים, יֹדְעֵי הָעִתִּים; *history* 1 Chr. 29, 30; *events* Dan. 9, 25; *relations of time*, Is. 33, 6 *safety of thy times; adverse times* Job 24, 1; עִתּוֹת *destiny*, *fate* Ps. 31, 16. Metaphor. *times*, עִתִּים רַבּוֹת *many times* Neh. 9, 28, like the Aram. זְמַן, أحيان and أزمان, English *times*. See עַתָּה, עֵת, עִתִּי, and the proper name עִתַּי. Another עֵת, contracted from עֵמֶת, may be seen under עֵת קָצִין.

As to the derivation, sometimes יעד I. has been looked upon as the stem, sometimes עד (עֵדֶד), and עֵדֶת (= Ar. عِدَّة, عِدَّان, Aram. עִדָּן time) as the original form; sometimes עָנָה (so *Kimchi*) has been taken for the stem, and the noun supposed to be from עֵנֶת (= עוֹנָה Ex. 21, 10 = עוֹנָה in the Mishna, *time*, comp. אָנָה III., Ar. أَنَى). But see עתת.

עֵת קָצִין (with *a* of motion עִתָּה קָ׳: *kindred of the border-territory;* probably עֵת is here contracted from עֵמֶת; Phenic. עת the same, together with עמת or עמת) *n. p.* of a city in Zebulon Josh. 19, 13.

עַתְּ Ez. 23, 43; 27, 34; 2 Kings 5, 26, see עַתָּה.

עָתַד (Kal unused) *intr. to be strong*, *prepared*, *vigorous*, of animals, Ar. عَتُدَ the same. — 2. *to be set*, *placed; to be brought together*, *acquired*, of property. Deriv. עָתִיד, עֲתִידָה, עַתּוּדָה.

Pih. עִתֵּד (*imp.* עַתֵּד) 1. (not used) *to be very vigorous*, *firm*, *strong.* — 2. *to make ready*, *prepare* Prov. 24, 27. Deriv. עַתּוּד.

Hithp. הִתְעַתֵּד *to be destined*, with לְ for a thing Job 15, 28.

The stem עָ׳, Aram. עֲתַד, ܥܬܕ, appears to be identical in its organic root עַ־תַד with that in שׂת, סד־י, סַד I.; since this verb stands in Targ. for יָצַב, עָמַד, כּוּן, שׂוּת.

עתד *Aram. intr.* same as Hebrew עָתַד. Deriv. עֲתִיד.

עָתָה (not used) *tr. to support*, *to help*, ident. in its organic root עַת־ה with עַת (עוּת), غَاثَ. Deriv. the proper name עֲתָיָה (= עוּתַי).

עַתָּה (from עַת = עֵת with ־ה final and an exceptional accentuation of the final syllable, but in pause עָתָּה; seldom עַתְּ Ez. 23, 43, so read for עֵת 16, 57; 27, 34; 2 Kings 5, 26) *adverb: now*, prop. *at the time = at present*, like עַד־עַתָּה *till now*, *till the present* Gen. 32, 5, opposite of the past in אָז Josh. 14, 11, Is. 48, 7, Hos. 2, 10, and of the future in עוֹלָם Is. 9, 6; used also of the future in the case of a prophet looking into the future Mic. 4, 9 10 11 14. Elsewhere עַ׳ stands like νῦν, as a vocable of exhortation, coupled with the imper. or fut. meaning *age*, *obsecro*, *well!* Gen. 31, 13; 2 Chr. 6, 41; Is. 30, 8; or with הִנֵּה 2 Kings 18, 21; *behold now*, *now then* 1 Sam. 27, 1; 1 Kings 12, 26; *in a short time*, *then*, Is. 43, 19; Hos. 10, 3; *now certainly*, certo, omnino, profecto Is. 29, 22, Hos. 8, 8; *therefore*, *on that account* Gen. 19, 9, Ex. 18, 19, introducing the clause containing the consequence 2 Kings 4, 26; *already*, *now* Judges 8, 6, followed by the imperfect expressing the present Hos. 8, 10 13; Ps. 12, 6; Dan. 10, 20; *for*, nam, 2 Kings 18, 21; 2 Chr. 7, 15; *although* Neh. 5, 5; *if now*, i. e. in case Judges 13, 12; *but*, 2 Kings 18, 20; Jer. 14, 10; *however*, 1 Kings 1, 18; Hos. 4, 16; עַתָּה זֶה *just now* 2 Kings 5, 22; עַתָּה מְהֵרָה Jer. 27,

16 *as soon as possible*, *right early*. It seldom stands for אַתָּה 2 Sam. 18, 3.

עָתוּד (*pl.* עֲתוּדִים K'tib) *adj. m. ready*, *prepared*, same as עָתִיד Esth. 8, 13.

עַתּוּד (*pl.* עַתּוּדִים, *constr.* ־דֵי; from Pih. עִתֵּד) *m.* prop. *a vigorous one*, hence *a he-goat* Gen. 31, 10 12, mentioned with כֶּבֶשׂ Is. 1, 11, אַיִל Jer. 51, 40, בָּקָר Ps. 66, 15, כַּר Is. 34, 6; *the leader-goat* Jer. 50, 8; figuratively of princes that go before their people (Ar. كبش the same), Zech. 10, 3; Is. 14, 9; Arab. عَتُود the same, عَتَد a vigorous horse.

עֲתוּדָה see עֲתִידָה.

עַתַּי (from עֵת=עַת; *one born at an opportune time*) *n. p. m.* 1 Chr. 2, 35; 12, 11; 2 Chr. 11, 20; comp. עִדּוֹ.

עִתִּי (from עֵת) *adj. m. existing* or *appointed at a convenient time* Lev. 16, 21; ὡραῖος.

עָתִיד (*pl.* עֲתִידִים) *adj. masc. ready*, *equipped*, *prepared* Esth. 3, 14 and 8, 13 like עָתוּד; *practised*, *skilful*, *knowing* Job 3, 8.

עֲתִיד *Aram. adj. m. ready* Dan. 3, 15.

עֲתִידָה (once K'tib עֲתוּדָה Is. 10, 13; *pl.* ־דוֹת) *f.* 1. *the future* (mod. Hebrew עָתִיד), *future destiny*, plur. as a collect. construed with a sing. masc. Deut. 32, 35; prop. the impending. — 2. *what is acquired* i. e. prepared for a later time; hence *a treasure*, *riches*, *property*, Is. 10, 13 K'ri, for which עֲתוּ׳ in K'tib (*Ibn Koreish*); τὰ ὑπάρχοντα.

עֲתָיָה (*Jah is Helper*) *n. p. m.* Neh. 11, 4.

עָתִיק (from עָתַק II.) *adj. m. splendid*, *shining*, of מְכַסֶּה (clothing) Is. 22, 18 (Targ.); Ar. عَتِيق the same.

עַתִּיק (*pl.* עַתִּיקִים; from עָתַק I.) *adj. m. old*, of דְּבָרִים 1 Chron. 4, 22; *taken away* (of place), hence *taken off*, *weaned*, מִשָּׁדָיִם Is. 28, 9.

עַתִּיק (from עֲתַק) *Aram. adj. m. old*, *advanced*, יוֹמַיָּא, in days, i. e. ancient Dan. 7, 9 13, of God; comp. πεπαλαιωμένος ἡμερῶν (Sus. 52); Syr. ܥܬܝܩܐ, Ar. عَتِيق.

עָתַךְ (not used) *intr. to immigrate*, *to turn in*, *to lodge*, *to dwell* (as a stranger), *to settle*, *to encamp*, cogn. in sense with גּוּר I., conseq. like the Ar. عَتَكَ to turn in; ident. in its organic root עָ־תַךְ with תָּכָ־ה, Ar. تَكَّ to lodge, תַּךְ &c. Phenic. עָתַךְ the same, in many local names. Derivative

עֲתָךְ (*lodging*, *inn*) *n. p.* of a city in Judah 1 Sam. 30, 30; comp. Phenic. מַעֲתְכָא, Motuca, the name of a Phenician place in southern Sicily, עֲתֵכָא Utika &c. Perhaps written wrongly out of עֶתֶר (which see).

עָתַל (not used) *tr.* prop. *to knot together*, *to tie together;* metaphor. *to be condensed*, *vigorous*, *strong*, *able*. With this stem should be compared כָּתַל, גָּדַל, חָתַל. Derivative

עַתְלַי (instead of עֲתַלְיָה which see) *n. p. m.* Ezr. 10, 28.

עֲתַלְיָה (from עָתַל, *constr.* עֲתַל, and יָהּ; *Jah is the Strong one*) 1. *n. p. m.* 1 Chr. 8, 26; Ezr. 8, 7. — 2. *n. p. f.* 2 Kings 11, 1, for which 8, 26 has

עֲתַלְיָהוּ see עֲתַלְיָה.

עָתַם (Kal unused) *intr. to glow*, *to burn*, *to consume*, Arab. غَتَمَ the same; perhaps secondarily from עָם II., Arab. غَامَ, like שָׁתַן (which see) from שָׁן; larger stems and nouns being occasionally lengthened by the insertion of ת (see עַשְׁתֹּרֶת).

Nif. נֶעְתַּם *to be set on fire*, *consumed*, of אֶרֶץ Is. 9, 18 (LXX, Targ.). The meaning *to be darkened* (*Ibn ʿEzra*, *Kimchi*, after the Arab. عتم) or *to fall into confusion* (Syr. and Vulg., after the Ar. عظم) is unsuitable.

עָתַן (unused) *intr. to be strict*, *rough*, *hard*, *violent*, *forcible* (Ar. عتن the same =عتل); whose organic root עָ־תַן lies also in יָ־תַן, אָ־תַן (to אָתוֹן, as אֵיתָן

has the meaning of violence and force). Derivat. עָתָן in the proper names עָתְנִי and עָתְנִיאֵל.

עָתָן (unused) *masc. violent treatment, force*, whence the proper names עָתְנִי and עָתְנִיאֵל; Ar. عَتْوَن violence, عَتْوَن a lion.

עָתְנִי (out of עָתְנְיָה, *Jah is Force*) *n. p. m.* 1 Chr. 26, 7.

עָתְנִיאֵל (*El is Force*) *n. p. m.* Josh. 15, 17; Greek Γοθονιήλ (Jud. 6, 15).

עָתַק I. (*fut.* יֶעְתַּק) *intr. to be torn away, to be removed*, צוּר מִמְּקוֹמוֹ (*a rock from its place*) by an earthquake Job 14, 18, a figure of the disarrangement of moral order in the world 18, 4; hence metaphor. (see Hif. and the derivatives) and figurat. *to be displaced*, of mountains; *to move on* or *go farther*, of nomads (by removing their tent); *to be taken off, removed*, the child from its mother's breast; *to be moved away*, of proverbs, i. e. transferred from one collection to another; *to be taken away*, of words, discourses, i. e. to be silenced; *to be advanced*, in years, i. e. *to be old*, Job 21, 7 *they advance* (in years), i. e. they become old and do not perish early; *to become old*, i. e. *dull, dim-sighted*, of the eyes Ps. 6, 8; *to be released, free*, i. e. bold, licentious. Deriv. עָתָק, עָתֵק.

Pih. עִתֵּק (unused) *to be entirely removed*, the child from the mother's breast; *to be old*, of narratives. Deriv. עַתִּיק.

Hif. הֶעְתִּיק (*part.* מַעְתִּיק, *fut. apoc.* יַעְתֵּק) *to take away, to displace*, mountains Job 9, 5; *to advance, to remove to another place*, prop. הֶעְ' אֹהֶל, but א' is omitted Gen. 12, 8; 26, 22; *to transfer*, from old collections, hence *to bring together* Prov. 25, 1 (Talm. *to transfer into another language, to copy*); הֶעְ' מִלִּים *to take away words*, with מִן of a person, i. e. *to reduce one to silence*, Job 32, 15 *they took speech from them.*

The organic root of עָ־תַק lies also in אָ־תַק (to אַתִּיק, אַתּוּק), נָ־תַק, Ar. عَتَقَ, and perhaps in בָּ־תַק, תָּךְ.

עָתַק II. (unused) *intr. to shine, glitter, lighten*, hence *to be splendid, stately*, of dress; ident. in its organic root עָ־תַק with that in זַךְ II., צַח. Deriv. עָתִיק.

עָתָק (from עָתַק I.) *m. wantonness, petulance, boldness* 1 Sam. 2, 3; Ps. 31, 19; 94, 4; צַוָּאר עָ' 75, 6 *neck of impudence*, i. e. impudently raised neck; Ar. عَتَق in a good sense, frankness.

עָתֵק *adj. m.* prop. *old*, metaphor. *solid, enduring*, of הוֹן Prov. 8, 18.

עָתַר I. (unused) *intr. to breathe, to steam, to smell*, of pleasant smells, hence of sacrifices, Ar. عطر, conseq. same as קָטַר I., Aram. עֲטַר, ܥܛܪ, יְטַר. Deriv. עָתָר 1.

עָתַר II. (*fut.* יֶעְתַּר) *intr.* prop. *to look attentively to one, to look out*, as one praying or asking; hence *to pray*, with לְ Gen. 25, 21 or אֶל Ex. 8, 26 *to one*; also *to supplicate.* To consider prayer as an offering of incense, and so to mix together עָתַר I. and עָתַר II. is destitute of analogy, since no similar figure is presented in בִּקֵּשׁ יי, דָּרַשׁ יי; שָׁאַל, הִתְחַנֵּן, הִתְפַּלֵּל, and הִבִּיט אֶל agree with עָתַר. Deriv. עָתָר 2.

Nif. נֶעְתַּר (*fut.* יֵעָתֵר; *inf. abs.* נַעְתּוֹר 1 Chr. 5, 20 after the form נִכְתּוֹם Esth. 8, 8, נַהֲפוֹךְ 9, 1) *to let oneself be entreated*, with לְ of the person, i. e. *to hear and answer* Gen. 25, 21; 2 Sam. 21, 14; 24, 25; Is. 19, 22.

Hif. הֶעְתִּיר (*fut.* יַעְתִּיר) *to address prayers* or *requests to one*, with אֶל Ex. 8, 25 or לְ 10, 17; הֶעְ' with בְּעַד *to pray for one* 8, 24.

The organic root עָ־תַר II. is also found in נָ־טַר (which see), טַר I.; Phenic. עתר the same.

עָתַר III. (Kal unused) *intr. to run over, to overflow, to exceed*, measure; *to extend;* ident. in its organic root with יָ־תַר I.; hence *to be abundant.* Deriv. עֲתֶרֶת, עָתָר.

Nif. נֶעְתַּר *to be abundant*, of deceitful kisses Prov. 27, 6.

Hif. הַעְתִּיר *to make abundant*, דְּבָרִים Ez. 35, 13, Ar. كَثَّرَ, i. e. to boast.

עָתָר (c. עֲתַר) *m.* 1. (from עָתַר I.) *sweet smell*, *scent* Ez. 8, 11, Arab. عِطْر the same, hence Targ. יְתוּר. — 2. (*pl.* with *suff.* עֲתָרַי, from עָתַר II.) *a suppliant*, *worshipper*, i. e. one who looks to God; hence עֲתָרַי = מְבַקְשַׁי Zeph. 3, 10, of the dispersed Israelites (פּוּצִים). According to others from עָתַר I. *a sacrifice*, to be rendered "from beyond the rivers of Cush they shall bring my sacrifices," which is less suitable. Phenic. עתר the same; hence the n. p. עֲתַרְבַּעַל, Ἀτάρβας.

עֶתֶר (*riches*, *fulness*, from עָתַר III.) *n. p.* of a locality in Simeon Josh. 15, 42; 19, 7; comp. עָתָר the name of a Phenician place in Sicily.

עֲתֶרֶת (from עָתַר III.) *f. fulness* Jer. 33, 6.

עָתַת (not used) *tr.* prop. same as עָדַד *to divide*, *to separate*, therefore metaphor. *to number*, *determine*, *appoint*, *establish*, a time, a feast, the same metaphor existing in כָּס, גָּזַר, מָנָה, סָפַר also, as עַד 4 comes from עָדַד. Deriv. עֵת, עַתָּה, עַתָּ, עִתִּי, and the proper name עַתַּי.

פ

פ, called פֵּא (same as פֶּה), *Pê*, as a letter of the alphabet means *mouth*, if the origin of the Hebrew characters be derived from pictures and the names be therefore picture-representations. The Greek name πῖ (= פִּי) is interpreted in the same manner. But in old Hebrew coin-writing (𐤐), in Phenician (𐤐,), ב), in old Greek (Γ, Π), Samaritan (ב) &c. *Pê* has not the remotest similarity to the form of the mouth, and it should be assumed therefore, that the name was selected solely on account of the initial sound. As a numeral, it denotes 80, being the eighth letter in the series of tens; and it is pronounced in the old Semitic alphabet *Pê* or *Pî*. When it stands at the end of a word, the stroke bent at the right is drawn into a perpendicular direction ף, as in כ, נ, צ.

As to the vocal character of Pê, it has, like the בגדכת letters, an inclination to an aspirate utterance by which *p* passes gradually into *f*, Greek φ, and into *v* (in Arabic the softer pronunciation remained constant), so that the punctuators represented the cases in which the original and harder sound remained, by Dagesh lene. The grammars contain copius information on this head. At the time of the 72 interpreters there may have been considerable uncertainty in the pronunciation of the letter, because they uttered with a soft sound פֶּלֶג Φαλέγ, פִּלְדָּשׁ Φαλδές, אַרְפַּכְשַׁד Ἀρφαξάδ, פַּרְעֹה Φαραώ, פְּלִשְׁתִּים Φυλιστείμ, פְּנוּאֵל Φανουήλ, פְּעוֹר Φαγώρ, פְּדָהצוּר Φαδασσούρ, while the punctuators direct it to be hardened in these cases; but the reverse seldom occurs, as צְלָפְחָד Σαλπαάδ, כַּפְתֹּרִים Καππάδοκες. In the time of Eusebius and Jerome (Comment. on Isaiah and on Dan. 11, 45) פ was pronounced only like *f;* the latter saying, *P* literam sermo hebraeus non habet, sed pro eo φ graeco utitur. The doubled *Pê* was pronounced πφ at the time of the LXX, as צִפּוֹרָה Σεπφώρα, תַּפּוּחַ Θαπφούς, coupled with the *s*-sounds ψ, as חֶפְצִי־בָהּ Ἀψιβά, which took place with בס, בצ, בש also, as רִבְשָׁקֵה Ῥαψάκης, מִבְצָר Μυψάρ, רַב־סָרִים Ῥαψαρίς, conseq. retaining the harder *p*-sound. By the twofold utterance of *Pê* we may perhaps explain why the letter is repeated at the conclusion of alphabetical poems (which have been defectively preserved, it is true) Ps. 25, 22; 34, 23; and the interchange of *Pê* with the weaker sounds ב and ו, is decidedly explicable by that circumstance, as of גַּב with גַּף; פָּזַר with בָּזַר; פָּצַע, פָּצַל,

לָוָה with אָפַן, בָּצַע, בָּצַל, אֹבֶן (see ב); לָפָה with לָוָה; אָפַע with גָּוַע; גַּף with גָּוָה; גַּו with גַּף (see ו); sometimes the Vau becomes a vowel entirely. As a labial in general *Pê* is interchanged with *Mêm*, as רָפָה with רָמָה (to רָמִיה), קָפַד with קָמַט, אָפַק with עָמַק. With the necessary reduplication of the *p*-sound, the first *p* accordingly is sometimes changed in pronunciation into *m*, the same being the case with *Bêth* also (see מ), as מְפִּים *Μομφίμ*, מֹף *Μέμφις*, תֹּף *τύμπανον*, לַפִּיד *λαμπάς* &c. The following are peculiar, and hardly explicable by the character of the sound of Pê, 1. the interchange of פ and כ, as פֹּה and כֹּה, פּוּד and כּוּד (which see), but the Greek presents analogies to these. — 2. the interchange of aspirated פ with ث, as of חָנַף with حنث, فوم with ثوم, جلف with جلث, to which there is perhaps some analogy in Russian.

פֹּא *adv.* same as פֹּה, פּוֹ (which see), *here*, hic Job 38, 11.

פָּאָה (Kal not used) *intr. to breathe, to blow*, ident. in its organic root פָּא־ה with that in פָּעָה, פָּה, אָ־פַע, Ar. فاع, فاه, Syr. ܦܥܐ; metaphor. *to speak*, efflavit verba; *to snort, to hiss, to pant* &c.; comp. Sanskrit *b'â*, *wa*, Latin *fa*-ri, Greek *φη-μί*, &c. Deriv. פֵּאָה.

Hif. הִפְאָה (*fut.* יַפְאֶה) *to blow away, to disperse, to scatter about* Deut. 32, 26 אַפְאֵיהֶם *I will scatter them*, LXX *διασπερῶ αὐτούς*. The Vulg. reads אֵפֹא הֵם ubinam sunt? the cod. Sam. אַפֵּי הֵם; Onkelos understood פָּאָה to mean the same as فَآ (to pierce, to wound, to destroy), translating it יְשֵׁיצֵי; the ancients, as *Ibn Ganâch*, *Ibn Sarûk*, *Kimchi* have taken it as a denom. from פֵּאָה, and explained it as = חִלֵּק לְפֵאָה (Neh. 9, 22), like the Ar. قصّى (to scatter on all sides) from قصى (a district); but our interpretation is more in harmony with the character of the language.

פֵּאָה (from פָּאָה after the form כֵּהָה, גֵּהָה, גֵּוָה, גֵּאָה; *constr.* פְּאַת; *du.* פֵּאָתַיִם, c. פַּאֲתֵי; *pl.* פֵּאוֹת) *f.* prop. what blows, the wind; hence 1. as רוּחַ *the wind-quarter* or *district*, *the side*, as פ׳ יָם Ex. 27, 12, פ׳ צָפוֹן 26, 20, פ׳ נֶגֶב 27, 9, פ׳ קָדִים Ez. 48, 2, of quarters of the heavens; the announcement of the side frequently following with ה־ of direction, as יָמָּה Ez. 48, 16, צָפוֹנָה Josh. 15, 5, נֶגְבָּה 18, 15, תֵּימָנָה Ex. 26, 18, קֵדְמָה Num. 35, 5, מִזְרָחָה Ex. 38, 13. לִפְאַת *at the side of the* ... Ex. 38, 9, מִפּ׳ *from the side of the* ... Ez. 45, 7; פְּאַת פָּנִים Lev. 13, 41 *from the side of the face*, i. e. *before, the forehead.* — 2. *quarter, district*, like רוּחַ; hence חִלֵּק לְפֵאָה Neh. 9, 22 *to distribute into different quarters* (of the holy land). — 3. *a corner, border*, of a field Lev. 19, 9, of the sacred table Ex. 25, 26, of a bed Am. 3, 12, and especially פְּאַת רֹאשׁ Lev. 19, 27 *corner of the hair of the head*, פְּאַת הַזָּקָן 21, 5 *corner of the beard*, but the specific and exact meaning of these expressions is difficult. To cut off or to round the extremities of the hair of the head (הִקִּיף), and to shave off (הִשְׁחִית, גִּלַּח) the corners of the beard was strictly forbidden to the Israelites Lev. 19, 27 and 21, 5, in order to distinguish them by that means from *the corner-clipped* (קְצוּצֵי פֵאָה), the Arabs in the desert Jer. 9, 25; 25, 23; 49, 32, who shaved off the beard at the ears and temples (*Herod.* 3, 8; comp. *Niebuhr*, descr. de l'Ar. p. 59). Hence to cut off the extremities of the hair and beard was looked upon as a disgrace. פְּאַת מוֹאָב Jer. 48, 45 should be explained, by comparison with the original passage פַּאֲתֵי מוֹאָב Num. 24, 17 and with respect to קָדְקֹד, which the cod. Samar. has also in Num. l. c. for וְקַרְקַר: *the corner* or *the two corners of the face, where the beard on the cheeks grows*, Moab being here personified as not a קְצוּץ פֵּאָה (see Jer. 9, 25), but whose פֵּאָתַיִם, of which she boasted (hence שְׁאֵת = שֵׁת; בְּנֵי שֵׁת = בְּנֵי שָׁאוֹן from שָׁאָה), may have been cut off (מָחַץ) selected perhaps on account of קָדְקֹד) by way of reproach. The explanation

"*parts*" (Symm.) or = פַּחַת, פַּחֲתֵי *princes* or *leaders* (LXX, Vulg., Targ., Saadia), cannot be justified by the context.

פָּאַם (not used) *intr. to be thick, full, corpulent, fat;* Ar. فَتَمَ the same, coinciding with فَعُمَ, فَخُمَ; the transitive form is فَأَمَ = فَعَمَ *to fill up, to stuff full, to fatten.* For the organic root comp. בָּם (בּוּם) to be thick, capacious, to swell out, hence to be high, בָּהַם and בָּהַן to be thick, swollen, Arab. بهم, all of which proceed from the same fundamental signification; but whether the Sanskrit pina *fat*, Greek *πιμ-ελής, -ελή*, *opim-us* be connected with it, is questionable. See פּוּם. Deriv. perhaps פִּימָה.

פָּאַר I. (Kal unused) *tr. to hollow out*, a vessel; *to dig*, a pit; *to bore in*, the ground, *to dig through;* figur. *to search out, to explain;* ident. in its organic root with فَقَرَ to dig or bore through, فَأَرَ to bury, בָּאַר, בָּר, بَأَرَ, بَارَ. Deriv. the proper name פָּארָן; on the contrary פֻּרָה belongs to פּוּר.

Hithp. הִתְפָּאֵר *to explain oneself, to utter plainly* or *definitely*, with עַל of the person Ex. 8, 5; LXX *τάξαι πρός με*, and so the Vulg. Comp. בָּאֵר and נָקַב with עַל.

פָּאַר II. (Kal unused) *intr.* prop. *to shine, to glitter, to lighten*, ident. with בָּהַר (بهر, ܒܗܪ), and in its organic root with that in חָ־וַר, עָ־פַר III. (to עֹפֶרֶת), כָּ־פַר, שָׁ־פַר, סָ־פַר II. (to סַפִּיר), חָ־פַר II. (to כֹּפֶר). Hence metaphor. 1. *to glow, to burn*, as in אָדַר and הָדַר; deriv. פַּארוּר. — 2. *to be splendid, excellent, distinguished, renowned;* the same metaphor. application being in אָדַר and הָדַר also; especially, *to be beautiful, adorned, ornamented;* deriv. פְּאֵר, תִּפְאָרָה, תִּפְאֶרֶת. — 3. *to bloom, to grow, to be green*, which ideas proceed from shining and glittering in other cases also; comp. פָּרַח, זָהַר, יָרַק. Deriv. פֹּארָה, פֻּארָה.

Pih. פֵּאֵר (*inf. c.* פָּאֵר, *fut.* יְפָאֵר) *to glorify, to impart splendour to*, מְקוֹם מִקְדָּשׁ Is. 60, 13, בֵּית יְיָ Ezr. 7, 27; a people Is. 55, 5; figur. עֲנָוִים Ps. 149, 4.

Hithp. הִתְפָּאֵר (*fut.* יִתְפָּ׳) 1. *to glorify himself, to shew himself glorious*, Is. 60, 21; 61, 3; in a thing or person with בְּ Is. 44, 23; 49, 3. — 2. *to boast, to glory*, with עַל of a person, *against one* Judges 7, 2; Is. 10, 15.

פְּאֵר (with *suff.* פְּאֵרְךָ; *pl.* פְּאֵרִים, *c.* פַּאֲרֵי, but with *suff.* פַּאֲרֵכֶם) *m.* prop. *ornament, dress*, specially *a tire*, as part of female dress Is. 3, 20, *a head-dress*, as a sign of joy 61, 3, the ornament of a bridegroom 61, 10, consisting of a sort of *crown* or *chaplet*, but not a turban itself (צָנִיף); hence applied to the turban-like crown of priests פְּ׳ מִגְבָּעָה Ex. 39, 28; Ez. 44, 18.

פֹּארָה (contracted from פְּאֹרָה, like שֵׁת, שֵׂת, שְׂאֵת, שֵׁלָה from שְׁאֵלָה, שֵׂאֵת; *pl.* פֹּארֹת, פֹּארוֹת, as the Masora already remarks, and in 2 mss. also פֹּאוֹרוֹת, especially before a *suffix;* from פָּאַר II.) *fem. branches, a leafy sapling*, especially a green and tender one Ez. 17, 6; 31, 5 6 8 12 13; but not *the ornament of a tree* (*Kimchi*), and not from פָּרָה (Ibn *Chajjûg*), or from פָּרָה = פָּאַר.

פֻּארָה (from פְּאֻרָה, in 22 mss. contracted פּוּרָה) *fem.* the same Is. 10, 33.

פָּארוּר (contracted from פַּאֲרוּר, from פָּאַר II., repeating the last consonant) *m. the red, the flaming*, in the face, Jo. 2, 6 *every face draws in* (קִבֵּץ like אָסַף elsewhere) *redness of the cheeks*, i. e. the blood leaves their cheeks and they become pale (*Ibn Sarûk, Ibn Esra*), like אָסַף נֹגַהּ 2, 10; 4, 15. An incorrect appeal has been made in this phrase to פְּנֵי לְהָבִים Is. 13, 8, since the fiery, glowing face in that passage does not suit the chilled and despairing, but should rather be understood of the clear colour of the enemies' face. Nor should it be put by the side of פָּרוּר (LXX, Jerome, Syr.) *soot, blackness;* or derived from פָּאַר *to glow, to boil*, and be translated, *every face assumes an agitated glow* (from fear).

פָּארָן (cod. Sam. פָּרָאן; *region abounding in caverns*, from פָּאַר I.) *n. p.* of the great desert (מִדְבָּר) south of Palestine and west of Edom, which reached westward as far as שׁוּר, and southward to the Elanitic gulf GEN. 21, 21; NUM. 10, 12; 13, 3 26; DEUT. 1, 1. From it David sent messengers into southern Canaan 1 SAM. 25, 1; through it the way led from מָעוֹן to מִצְרַיִם 1 KINGS 11, 18; and in it was found קָדֵשׁ NUM. 13, 26. In the neighbourhood of Akrobatene and Edom a valley abounding in caverns was called *Pâran* specially (*Joseph.* Jewish wars 4, 9, 4). The *Φαρανῖται* (Ptol. 5, 17, 3) inhabited the part near אֵילַת, where פָּארָן bordered upon Arabia (*Istachri*). הַר פ׳ HAB. 3, 3 or הַרֵי פ׳ DEUT. 33, 2 is a mountain, running through the entire south of this desert, and representing like תֵּימָן in Edom (JUDGES 5, 4; DEUT. 33, 2) the entire southern horizon in describing the divine appearance and march. אֵיל פ׳ GEN. 14, 6, with the addition אֲשֶׁר־עַל־הַמִּדְבָּר, is the name of a place or tract between the Dead Sea and שֵׂעִיר, where the Horites lived, and which is identical with אֵילַת (terebinth-forest of Paran).

פְּאַת same as פַּחַת NUM. 24, 17, see פֵּאָה.

פָּגַג (i. e. פַּג; not used) *intrans. to be thickly drawn together; to be weighty, close, thick, hard*, of unripe fruits; metaphor. *to be cold, stiffened.* Deriv. פַּגָּה.

The stem פַּג is the Ar. فَجّ *to be raw, unripe*, Syr. ܦܓܐ, as also فَجّ *to be thick, compact*, whence the redupl. فَجْفَج crassus, pinguis; metaphor. *to be stiffened, cold*, as in יָרַק and קַר. The organic root פַּג is also perhaps in פָּקַע.

פַּגָּה (so is the sing. in modern Hebrew; *pl.* פַּגִּים) *fem. hard, unripe fig*, i. e. Greek *ὄλυνθος*, Latin grossus, not merely *winter* figs SONG OF SOL. 2, 13; Ar. فَجّ, فَجَاجَة the same; also in the name of the place בֵּית פָּאגֵי (פַּגֵּי = פָּאגֵי is the Syr. pl.), *Βηθφαγή*, near the mount of Olives MATTH. 21, 1.

פָּגַל (not used) *tr. to stain, to soil*, cognate in sense with שָׁקַץ, תָּעַב; *to make unclean, to render fetid;* metaphor. *to reject, to abhor, to execrate;* identical with the intrans. בָּחַל (which see), Arab. بَهَل, whence بَهْلَة imprecation, بعل ب = בָּחַל בְּ, فَجِل *to make horrible, detestable*, food; but the organic root is פ־גל, lying also in גָּעַל (גָּאַל), جهل. In modern Hebrew this verb is common.

Pih. פִּגֵּל *to make unclean, to reject, to abominate;* deriv. פִּגּוּל.

פִּגּוּל (*pl.* פִּגֻּלִים) *m. what is abominable, unclean, rejected, forbidden*, LEV. 7, 18; 19, 7; hence of unclean, disgusting animals Ez. 4, 14; of *idols* and *idol-sacrifices* Is. 65, 4, like שֶׁקֶץ.

פָּגַע (*fut.* יִפְגַּע) *tr.* prop. to push, to strike, upon a person or thing; hence 1. *to meet with, to light upon*, with בְּ of the place *where* GEN. 28, 11; *to border upon*, of places, with בְּ JOSH. 16, 7; 17, 10, or אֶל 19, 11; *to stumble upon one, to meet* him, with בְּ GEN. 32, 2, NUM. 35, 19 21, sometimes with the accusat. of the person Ex. 23, 4; 1 SAM. 10, 5; AM. 5, 19; so also Is. 64, 4 *thou meetest the joyful;* hence = קִדֵּם *to meet helpfully, to interest oneself in one*, of the avenger, i. e. to spare Is. 47, 3; *to urge one* RUTH 1, 16; *to go to entreatingly*, God, i. e. *to pray* JOB 21, 15, JER. 7, 16, and with לְ of the person for whom one intercedes = *to intercede for* GEN. 23, 8. — 2. *to light upon one*, with בְּ of the person, i. e. *to be hard upon* RUTH 1, 16, *to fall upon* JOSH. 2, 16, *to let loose*, upon one, *to attack* him, hence *to kill, to slay*, JUDGES 8, 21; 15, 12; 2 SAM. 1, 15; once with accus. of the person and בְּ of the thing *wherewith* Ex. 5, 3. Deriv. פֶּגַע, מִפְגָּע.

Hif. הִפְגִּיעַ (*part.* מַפְגִּיעַ, *fut.* יַפְגִּיעַ) 1. with בְּ of the person *to lay upon one, to cause to fall upon one*, Is. 53, 6 *but Jehovah laid upon him the iniquity of us all; to make* (*the enemy*) *meet*, one JER.

15, 11; מִפְגִּיעַ *an assailant*, *enemy* JOB 36, 32. — 2. same as Kal *to press entreatingly*, *to intercede*, מַפְגִּיעַ *an intercessor*, *mediator*, Is. 59, 16; JER. 36, 25; with לְ of the person *to intercede for one*, Is. 53, 12. Deriv. the noun מִפְגָּע (which see).

The organic root of the stem פַּג־עַ with the fundamental signification "to attack, to press upon" lies also in סָ־פַק I., דָ־פַק, Arab. فَجَّ to stumble upon one, and perhaps in πηγνύω, German *pochen*.

פֶּגַע *m. incident*, *event*, ECCLES. 9, 11; *fate* 1 KINGS 5, 18.

פַּגְעִיאֵל (*El is Fortune*) *n. p. m.* NUM. 1, 13; 2, 27.

פָּגַר (Kal unused) *intr.* prop. *to be weary*, *weak*, *decaying*, *spent;* hence *to be lazy*, and in this meaning וְהַפְּגוּרִים in 1 SAM. 30, 9 was read for וְהַנּוֹתָרִים; *to be fallen*, *lifeless*, of a body; Aram. פְּגַר, ܦܓܪ *to be idle*, *lazy*, of a lazy mass, whence ܦܰܓܪܳܐ a body; *to be unemployed*, Talm. פָּגַר *to rest from work*. The org. root is פָּ־גַר with the fundamental signification *to be weary*, *stretched out*, *to rest*, *to be at leisure*, cognate in sense with בָּ־טַל (which see), and is also found in גַּר, דָ־גַר, סָ־גַר II. as well as in the meaning *to be restrained*, *lamed*, *hindered* (1 SAM. 30, 10 21 according to the Targ.) in חָ־גַר (חֲ־גַר) which see. Deriv. פֶּגֶר.

Pih. פִּגֵּר *to be very slack*, *lazy*, with מִן 1 SAM. 30, 10 21 (Aquila, Theod.).

פֶּגֶר (*pl.* פְּגָרִים, *constr.* פִּגְרֵי) *m. a corpse*, prop. a thing fallen, stretched, cadaver (from cado), of men Is. 14, 19; JER. 31, 40; 41, 9, and animals GEN. 15, 11, collect. 1 SAM. 17, 46; AM. 8, 3; *an inert mass*, hence *a body*, פֶּ׳ מֵת 2 KINGS 19, 35 and Is. 37, 36 *a dead body*, like the Syr.; figurat. *fallen idol-blocks*, פִּגְרֵי גִלּוּלִים LEV. 26, 30.

פָּגַשׁ (*fut.* יִפְגֹּשׁ) *tr. to strike against*, a person or thing; hence 1. *to fall upon*, *to attack*, of bears, with accusat. of the object HOS. 13, 8; figur. of God, *to kill* EX. 4, 24. — 2. Metaphor. *to light upon a thing*, *to meet*, with בְּ PROV. 17, 12, an accus. GEN. 32, 18; *to meet* or *come together* Is. 34, 14. The organic root פָּ־גַשׁ is also in נָ־גַשׁ.

Nif. נִפְגַּשׁ *to light upon one another*, i. e. to live together PROV. 22, 2; *to meet one another* Ps. 85, 11.

Pih. פִּגֵּשׁ (*fut.* יְפַגֵּשׁ) *to strike against*, *to attack*, with accus. חֹשֶׁךְ, i. e. *to grope about in* JOB 5, 14.

פָּדַד see פָּדַן.

פָּדָה (*inf. absol.* פָּדֹה, *constr.* פְּדוֹת; *fut.* יִפְדֶּה) *trans.* properly *to sever*, *to separate*, *to divide*, referring to space (see פְּדוּת); *to release*, *to loose*, hence metaphor. *to redeem*, with accus. of the object EX. 13, 13; LEV. 27, 27; with בְּ of the price *for which* EX. 34, 20; generally *to free*, *to deliver*, *to let go free*, with accus. of the object and מִן *from*, as מִבֵּית עֲבָדִים DEUT. 7, 8, מִכָּל־צָרָה 2 SAM. 4, 9, מִמָּוֶת JOB 5, 20; or with מִיַּד, מִכַּף *from violence* JER. 15, 21; 31, 11; JOB 6, 23, or מִן followed by an infin. 33, 28, seldom without מִן Ps. 34, 23; 71, 25. In Ps. 49, 8 one must supply מִמָּוֶת, if we should not read יִפְדֶּה. It is to be taken like גָּאַל to denote the act of delivering from Egypt and Babylon 2 SAM. 7, 23; 1 CHR. 17, 21; Is. 35, 10. — Deriv. פְּדוּת, פִּדְיוֹם, פִּדְיוֹן, פְּדוּי, פְּדוּי, and the proper names פְּדַהְאֵל, יִפְדְיָה, פְּדָיָהוּ, פְּדָיָה, פָּדוֹן, פְּדָהצוּר.

Nif. נִפְדָּה (*fut.* יִפָּדֶה) *to be redeemed*, LEV. 19, 20, *to be freed* Is. 1, 27.

Hif. הֶפְדָּה *to cause to be redeemed* EX. 21, 8.

Hof. הָפְדָּה (*inf. absol.* הָפְדֵּה) *pass.* of *Hif.* LEV. 19, 20.

The stem פָּ׳ (Arab. فَدَا) is identical in its organic root פָּד־ה with אָ־בַד, בַּד, פָּר־עַ, بَدَّ, بَادَ, especially with فَدَّ (to separate, to divide, to plough), whence فَدَّانٌ a bullock of the yoke.

פְּדַהְאֵל (*El is Deliverer*) *n. p. m.* NUM. 34, 28.

פְּדָהצוּר (*God is Deliverer*) *n. p. m.* Num. 1, 10. See צוּר.

פָּדוּי (*pl.* פְּדוּיִים, *constr.* פְּדוּיֵי) *m.* (*part. pass.*) *the redeemed*, in *pl.* = גְּאוּלִים Is. 35, 10; 51, 11.

פְּדוּי (after the form כִּפּוּר, לִחוּם, only in *pl.* פְּדוּיִים) *masc. ransom*, *redemption* Num. 3, 46; 18, 16.

פָּדוֹן (*deliverance*, *rescue*) *n. p. m.* Ezr. 2, 44.

פְּדוּת (from פָּדָה) *fem.* 1. *division*, *interval*, *space between*, Ex. 8, 19, LXX διαστολή, Ibn Esra הֶפְרֵשׁ. — 2. *deliverance*, *rescue*, *redemption*, Is. 50, 2; Ps. 111, 9.

פְּדָיָה (*Jah is Deliverer*) *n. p. m.* 2 Kings 23, 36; Neh. 3, 25; 8, 4; 11, 7; 1 Chr. 3, 18.

פְּדָיָהוּ (the same) *n. p. m.* 1 Chron. 27, 20.

פִּדְיוֹם (from פָּדָה) *masc. price of redemption* Num. 3, 49, λύτρον.

פִּדְיוֹן (and פִּדְיֹן) *masc.* same as פִּדְיוֹם Ex. 21, 30; Ps. 49, 9.

פָּדַן (not used) *intr. to stretch out*, *to extend*, of flat surfaces; Arab. فَدَنَ to stretch to a height, of a turret; of compass, i. e. to be thick, capacious; ident. in its organic root פ־דן with that in בּ־טן ,פּ־תן ,מ־תן ,י־תן. On the contrary فَدَّان a plough, فَدَان a measure of land, Syr. ܦܕܢܐ the same, are to be derived from فدّ (to divide, cut, plough), as فدفد shews.

Pih. פִּדֵּן (not used) stronger than Kal. Derivative

פַּדָּן (from פִּדֵּן in Pih.; *constr.* פַּדַּן, with *a* of motion פַּדֶּנָה) *m.* prop. extension; hence *a flat*, *a plain*, *an open field*, only in the compound פַּדַּן־אֲרָם, in order to denote the plain of Syria, including the desert west of the Euphrates, and in opposition to mountainous Syria Gen. 31, 18; 33, 18; 35, 9; 46, 15; for it Hos. 12, 13 has the similar שְׂדֵה אֲרָם, once dropping אֲרָם Gen. 48, 7. It denotes the Mesopotamian plains, campos Mesopotamiae (*Curt.* 3, 2, 3; 5, 1, 15); the LXX and Vulg. translating it Mesopotamia, ident. with אֲרַם נַהֲרַיִם.

פָּדַע (only *imper.* with *suff.* פְּדָעֵהוּ) *tr.* same as פָּדָה (comp. יָפָה = יָפַע) *to deliver*, *to rescue*, *to free*, Job 33, 24, in which sense פָּדָה stands in 33, 28. But as פָּדַע does not appear elsewhere, one may either read פְּדָהוּ, or with 5 mss. פְּרָעֵהוּ (see פָּרַע); as vice versa for פְּרָעֵהוּ in Prov. 4, 15 פְּדָעֵהוּ stands in 3 mss.

פָּדַר (unused) *intr. to be* or *become thick*, *fat*, *well-fed*, Ar. فَدَنَ and بَدَنَ the same, whence بَدْن fat; it may therefore be connected with בָּטַן, פָּדַן &c. In no case does the Arab. فَدَرَ (to break in pieces, to dissolve) belong to it, but this Arab. stem has the meaning *to be fat*, whence فَدْرٌ *a fat youth.*

פֶּדֶר (with *suff.* פִּדְרוֹ) *m. fat*, *grease*, Lev. 1, 8 12; 8, 20 (Targ., LXX, Jerome).

פָּה (not used) *intrans. to breathe*, *to blow;* the organic root in פָּא־ה (which see), פָּע־ה, אָ־פַע having the same fundamental signification. Metaph. *to speak*, the same metaphor. application being in *fa-ri*, φημί. Derivative

פֶּה (prop. *part.* of פָּה, like שֶׂה from שָׂה which see; but the *constr. state* is פִּי, not פֵּה after the form שֵׂה, perhaps contracted from an old form פִּיר from פָּיָה = פָּאָה = פָּה; with *suff.* פִּיךָ, פִּיךְ, פִּיהֶם, פִּיכֶם, פִּינוּ, פִּיהָ, פִּיהוּ, פִּיו and cod. Samar. פִּיֶם, poet. פִּימוֹ; *plur.* meaning *edges* either פִּים out of פִּיִּים or פִּיּוֹת from sing. פִּיָה from פָּיָה) *m.* 1. *the mouth*, as a breathing organ, out of which the רוּחַ proceeds Ps. 33, 6; 135, 17; as an organ of breathing anger Job 15, 30; *the jaws*, of an animal Ps. 22, 22, figurat. of צָר Job 36, 16, of the *jaws* of the crocodile 41, 11; *the bill*, of birds Gen. 8, 11; Is. 10, 14. In like manner as an organ of consuming and devouring Gen. 25, 28, Is. 9, 11, of

kissing Song of Sol. 1, 2, of laughing Job 8, 21, and of speech Exod. 4, 11; Numb. 22, 28. Phrases are: פֶּה אֶל־פֶּה Num. 12, 8 *to one another directly*, and so דִּבֶּר פִּיו עִם־פִּיו Jer. 32, 4, בְּפֶה 1 Kings 8, 15; metaphor. *speech, discourse* Ps. 49, 14, concrete *a speaker* Ex. 4, 16, for which 7, 1 has נָבִיא; *tones, sound, song*, Am. 6, 5 *who chant to the tones of the harp* (Vulg., *Ibn Ganâch*, see פָּרַט); פֶּה אֶחָד 1 Kings 22, 13 *with one mouth;* next, *full voice* Job 19, 16, hence פִּי adv. *loud* Ps. 66, 17; שׂוּם בְּפִי פ׳ Ex. 4, 15, נָתַן בְּפִי פ׳ Deut. 18, 18 *to put* (words) *in one's mouth*, i. e. to communicate to him what is to be spoken; מַה בְּפִיו 2 Sam. 17, 5 *what is in his mouth*, i. e. what he says thereto; נָפַל or נָתַן עַל־פִּי פ׳ Nah. 3, 12, Mic. 3, 5 *to fall* or *give into one's mouth;* עַל־פִּי פ׳ 2 Sam. 13, 32 *according to the expressions of one*, where the Targ. take it as = לֵב, Syr. = רַעְיוֹן, Aq., Symm. and the Vulg. read אַף; שׂוּם יָד עַל־פֶּה *to put the hand on the mouth*, i. e. *to be silent* Judges 18, 19, Job 21, 5, also יָד לְפֶה Prov. 30, 32; כָּתַב מִפִּי פ׳ *to write from the oral communication of one* Jer. 36, 4. — 2. Metaphor. *a command, behest*, prop. utterance, especially in the formula עַל־פִּי פ׳ *according to the command* or *prescription of a person* Ex. 17, 1, Lev. 24, 12, for which אֶל־פִּי פ׳ seldom stands Josh. 15, 13, or כְּפִי פ׳ 1 Chr. 12, 23 = כִּדְבַר 11, 3, and so in the phrases שָׁמַר אֶת־פִּי פ׳ Eccles. 8, 2, עָבַר אֶת־פִּי יי״, מָרָה &c.; *testimony*, hence עַל־פִּי Deut. 17, 6 or לְפִי Num. 35, 30 *according to the testimony*. — 3. (like فَم, στόμα) *aperture, orifice*, of a sack Gen. 42, 27, of a well 29, 2, of מְכֹנָה 1 Kings 7, 31, of a cavern Josh. 10, 18, of שְׁאֹל Is. 5, 14, Ps. 141, 7, of a garment or coat of mail Ex. 39, 23, i. e. *the upper seam, the border*, the opening at the neck Ps. 133, 2, Job 30, 18, but different from שָׂפָה (*border, edge*) Ex. 28, 32; פִּי הָרֹאשׁ *the uppermost opening* ib.; then *entrance* (to a city) or *exit* Prov. 8, 3. Here also belongs the formula פֶּה לָפֶה 2 Kings 10, 21 or מִפֶּה אֶל־פֶּה Ezr. 9, 11 *from entrance to exit*, i. e. *throughout*, prop. from opening to opening. — 4. *the edge, sharpness*, of a sword; hence followed by חֶרֶב in the phrases הִכָּה לְפִי חֶרֶב, הָרַג, הֶחֱרִים Gen. 34, 27; Josh. 6, 21; 8, 24, where לְ denotes *by*. Hence the pl. פִּים *edges* 1 Sam. 13, 21, for which פִּיּוֹת or פִּיפִיּוֹת is also used. — 5. *margin, bank, border*, of יָם Prov. 8, 29 = גְּבוּל Ps. 104, 9; of יְאֹר Is. 19, 7. — 6. Prop. a mouthful, hence *a portion, part* (like יָד *handful* and *part*), פִּי שְׁנַיִם Deut. 21, 17 *the portion of two*, which the first-born was to get; accordingly in a spiritual sense 2 Kings 2, 9, i. e. *double*, in opposition to one; but in opposition to a third, *two thirds* Zech. 13, 8. — The stat. constr. פִּי united with prepositions forms the following particles, when the subst. meaning is not to be retained: a) כְּפִי *according to the command of* 1 Chr. 12, 23 = כִּדְבַר; *according to the measure*, pro ratione Ex. 16, 21; Lev. 25, 52; *as*, כְּפִיךָ Job 33, 6 = כָּמוֹךָ, כְּפִי 30, 18 perhaps = כְּמוֹ; *according as*, hence כְּפִי אֲשֶׁר prout Mal. 2, 9 and *so that* Zech. 2, 4, where אֲשֶׁר is omitted. b) לְפִי *according to, as*, secundum, an Elohistic expression Gen. 47, 12; Ex. 12, 4; 16, 16 18; Lev. 25, 16 51; *in proportion to*, לְפִי חֶסֶד Hos. 10, 12 *in proportion to your love;* followed by the infin. *as soon as*, simulatque Jer. 29, 10; Num. 9, 17. c) כְּפִי = עַל־פִּי *according to*, secundum, pro ratione Lev. 27, 18; Num. 26, 56; hence עַל־פִּי אֲשֶׁר = כְּפִי אֲשֶׁר Lev. 27, 8. See also פֵּיָה, פִּיפִיָּה, פִּיָּה. The Arabic forms are فَاهُ, فُوهُ, فِيهِ, where the *He* in construct state falls away, and fâ, fî, fû remain.

פֹּה (a pronominal stem, either correlative to כֹּה, or ident. with it by the passing of *k* into *p*, like ποῖος = κοῖος, once פֹּא Job 38, 11, more frequently פּוֹ) an *adv.* of place: *here, in this place*, hic, hoc loco Gen. 19, 12; 22, 5; 40, 15; Josh. 18, 6; *hither*, huc 1 Sam. 16, 11; Ezr. 4, 2. Connected with אֵי interrogative, אֵיפֹה, which is also put for אֵיכֹה, as אֵיכָה for אֵיפֹה (which see);

and אֵפוֹא, אֵפוֹ (which see) is the same; מִפֹּה *from here*, for which also מִפּוֹ Ez. 40, 21 26 34 37. It is clear from כֹּה, that this particle is compounded of פֶּ־הוּ.

פּוֹ see פֹּה.

פּוֹא see אֵיפוֹא.

פּוֹא (i. e. פָּא = פָּה; not used) *intr. to breathe*, *to blow*, like פָּאָ־ה which see. Derivative

פּוּאָה (*utterance*, *speech*, viz. of El; comp. Ar. فُوَّهَ mouth) *n. p. m.* Judges 10, 1; 1 Chr. 7, 1; see פֻּוָּה.

פּוּג (*fut.* יָפוּג, *ap.* יָפָג) *intrans. to be cold*, *stiff*, *torpid*, of the heart Gen. 45, 26 (opposite 45, 27 וַתְּחִי רוּחוֹ); ident. in its organic root פַּג with that in פַּג (see פָּגַג); metaphorically *to be slack*, *to be weak*, *to cease*, Ps. 77, 3, תָּפוּג תּוֹרָה Hab. 1, 4 *the law is torpid*, i. e. is relaxed, is not put in force; Arab. فَاجَ, Talm. פּוּג the same. See פּוּן I. Deriv. הֲפוּגָה, פּוּגָה.

Nif. נְפוּג *to be benumbed*, without vital force and warmth Ps. 38, 9.

פּוּגָה *fem.* = הֲפֻגָה prop. *a weakening*, hence *interruption*, *cessation*, Lament. 2, 18.

פּוּד (not used) *tr. to pierce into a thing*, *to cut*, *to split* or *cut in pieces;* metaphor. *to hurt*, *injure*, *corrupt*, ident. with כּוּד (which see); comp. כֹּה and פֹּה). The organic root פַּד is also according to its first meaning in סָ־פַד, Aram. שְׁ־פַד, Hebr. שָׁ־פַט, Sanskrit bhid, Lat. fid in *findere*, perhaps also in the Sanskrit pîd (contristare, affligere). The Ar. فَادَ, فَاتَ *to die* is connected with مَاتَ. Deriv. פִּיד.

פָּוָה (not used) *intr.* same as פָּאָה *to breathe*, *to blow;* derivat. formed from Puh., the proper name

פֻּוָּה (= פּוּאָה) *n. p. m.* Gen. 46, 13, for which 1 Chr. 7, 1 has פּוּאָה.

פּוּחַ (*fut.* יָפוּחַ) *intr. to breathe*, *to blow*, *to fan*, הַיּוֹם יָפוּחַ Song of Sol. 2, 17 and 4, 6 *the day fans*, i. e. causes a cooling, refreshing wind to blow (which takes place shortly before sunset); comp. Gen. 3, 8; Plin. H. N. II, ch. 47. Fig. (in derivatives) *to be fragrant*, i. e. to breathe out perfumes, Ar. فَاحَ; *to be in motion*, i. e. *lively*, of fire; *to breathe out* = to utter; *to drive*, *to press on* (intr.), i. e. *to hasten*, cognate in sense שָׁאַף; *to snort* or *pant* = to be angry, to rage; *to be scattered about*, of dust, ashes. Derivat. פִּיחַ, תַּפּוּחַ and perhaps מַפָּח, מַפֻּחַ. — The organic root פַּח is also in נָ־פַח, יָ־פַח.

Hif. הֵפִיחַ (*fut.* יָפִיחַ, *apoc.* יָפֵחַ) *to breathe through*, *to blow through*, Song of Sol. 4, 16; *to blow up*, *to fan*, the fire of anger, with עַל of a person Ez. 21, 36; *to put in motion*, *to excite*, with accusat. Prov. 29, 8; *to breathe out*, *to speak*, כְּזָבִים Prov. 6, 19, אֱמוּנָה 12, 17 = הִגִּיד; *to press* or *drive on*, with לְ Hab. 2, 3 (but see יָפֵחַ); *to puff at*, with בְּ Ps. 10, 5 or לְ 12, 6. הָפֵחַ Is. 42, 22 from פָּחַח.

פּוּט (not used) *intrans.* according to the Syr. ܦܳܛ *to push away*, *to despise*, conseq. = בָּעַט (which see); Talm. redupl. פִּטְפֵּט (another פִּטְפֵּט is connected with בָּטָא), with בְּ = בָּ. בָּעַט. According to the Ar. فَاطَ *to be dissolved*, *to die*. But both derivations do not suit the noun פּוּט in the proper name פּוּטִיאֵל. Better therefore *to shine*, *to glitter*, *to lighten*, ident. in its organic root פַּט with that in בָּהַט, Arab. بَهَتَ, לַ־פַד. Deriv. פּוּט 2. in the proper name פּוּטִיאֵל (which see).

פּוּט *n. p.* of a son of Ham, and so like כּוּשׁ and מִצְרַיִם the name of a Hamite people of antiquity Gen. 10, 6; 1 Chr. 1, 8. Along with כּוּשׁ and לוּדִים Jer. 46, 9, or with כּוּב, עֶרֶב, לוּד, כּוּשׁ and בְּנֵי אֶרֶץ הַבְּרִית (i. e. כְּנַעַן comp. Dan. 11, 28, Ps. 74, 20) Ez. 30, 5 the Putians are distinguished as warlike (גִּבֹּרִים), bow-bearing (תֹּפְשֵׂי קֶשֶׁת) auxiliary troops of Egypt; and along with

לוּד and פָּרַס (which see) as African mercenaries in the army of the Tyrians 27, 10. They appear also, with פָּרַס and כּוּשׁ, in the fearful army of the Scythian leader Gog 38, 5. Not merely the race however, but also the region inhabited by them forming a part of Libya, was called פּוּט, since the name of Libya in Coptic is ⲫⲁⲓⲁⲧ; and classical writers are acquainted with a river *Φοὺτ* in western Mauritania. It is usually derived from the Coptic ⲡⲓⲧ or ⲫⲓⲧ a bow; so that Put would mean the people of the bow. — 2. (from פּוּט) *light*, *splendour*, only in the proper name

פּוּטִיאֵל (*El is Light*, from פּוּט) *n. p. m.* Ex. 6, 25.

פּוֹטִיפַר (abridged from פּוֹטִי פֶרַע, in the LXX *Πετεφρῆς*, *Πεττεφρῆς*, *Πεντεφρῆς*, which is in Coptic ⲡⲉⲧⲉ-ⲫⲣⲏ, i. e. *belonging to the sun*, like ⲡⲉⲧⲁⲙⲟⲩⲛ belonging to Amûn &c.) *n. p.* of the head of the body-guard at the court of Pharaoh Gen. 37, 36; 39, 1. See *Champollion*, Grammaire égypt. p. 310.

פּוֹטִי פֶרַע (the same) *n. p.* of a superior priest in Egypt, father-in-law to Joseph Gen. 41, 45; 46, 20.

פּוֹטֶר (from פָּטַר after the form שׁוֹרֵק) *m. a breaking out*, of water Prov. 17, 14, parallel רֵאשִׁית.

פּוּךְ (not used) *intr.* prop. *to glow*, *to burn*, of burning coals; ident. in its organic root פַּךְ with that in נָ־פַךְ; hence 1. *to shine*, *to glitter*, of a clear, red colour (see נֹפֶךְ), of ruby or carbuncle, of shining black (comp. כָּחַל, חָכַל with גָּחַל), of a clear-shining coal, of lead-ore (stibium, antimonium). — 2. *to be painted*, of the eye-brows and eye-lids. The Aram. פִּיַּח *to paint*, *to colour*, and conseq. the Sanskrit pig &c., which I formerly compared, does not belong to it. Deriv.

פּוּךְ (from פּוּךְ) *m.* 1. the name of a bright-shining precious stone, serving for the setting of other stones in order to heighten their beauty; mentioned with אַבְנֵי חֵפֶץ, אַבְנֵי אֶקְדָּח, כַּדְכֹּד, סַפִּיר Is. 54, 11, comp. נֹפֶךְ; fully אֶבֶן פּוּךְ 1 Chr. 29, 2, along with אַבְנֵי שֹׁהַם, אֶבֶן רִקְמָה, אֶבֶן שַׁיִשׁ, אֶבֶן יְקָרָה. Whether a bright red or black stone is to be understood by it must remain undecided, though by the analogy of נֹפֶךְ perhaps a kind of ruby is meant. — 2. *lead-ore* (stibium, antimonium), which was used for the purpose of giving to the eyes a black shining border to heighten their beauty (see גָּחַל = חָכַל = כָּחַל). Hence the expression שׂוּם בַּפּוּךְ עֵינַיִם 2 Kings 9, 30 *to set the eyes in stibium*, i. e. to paint or colour them with it; קָרַע בַּפּוּךְ עֵינַיִם Jer. 4, 30 *to part the eyes with stibium* (to make them wider), i. e. so to besmear the upper part of the eyelids with stibium, that a black edge forms about them and they appear larger; comp. *ὑπογράφειν ὀφθαλμούς* (*Josephus*, Jewish Wars 4, 9, 10). — 3. only in קֶרֶן הַפּוּךְ (*horn* or *box for eye-paint*) *n. p. f.* Job 42, 14.

פּוֹל (from פּוּל I.) *masc. a bean, pea*, collect. 2 Sam. 17, 28, along with עֲדָשִׁים, קָלִי; *bean-meal*, with עֲדָשִׁים, שְׂעֹרִים, חִטִּין, דֹּחַן and כֻּסְּמִים Ez. 4, 9 (comp. Plin. H. N. 18, 12); Targ. פּוּלָא, Ar. فول (pea-like grains).

פּוּל I. (i. e. פַּל; not used) *intr.* 1. *to be swelling*, *capacious*, *hill-shaped*, *round and thick*, of beans; ident. in its organic root פַּל with that in עָ־פַל (to be hill-shaped), Arab. فَالَ (to be fleshy, thick, round, fat), فَالَ (the same), נָ־בַל II. (to be arched, bellied), בָּעַל (which see), נָ־פַל I. (to be large, high-stretched, thick, strong, to נָפִיל), בַּל II. (see בּוּל). It is possible, however, that only the idea of thickness or of tuberosity, lies in פּוּל I., as in the Latin *bull-a*, Dutch *hol*, *peul*, *balle;* and on the contrary that of strength and vigour may be looked for in פּוּל III. Deriv. פּוֹל and perhaps מִפָּל 2. (dew-lap). — 2. Metaphor. *to be strong*, *vigorous;* ideas of thickness, largeness, capaciousness being so applied metaphor. in other cases. Deriv. the proper name פּוּל.

פּוּל II. (i. e. פַּל; not used) *intr.* perhaps same as נָפַל I. (which see), which may be assumed for מַפָּל 1. &c.

פּוּל III. (unused) *intr. to be strong, vigorous;* ident. in its organic root פַּל with that in כָּ־פַל I., בָּעַל, בַּל II.; comp. Sanskrit pîl arcere, Latin val-ere &c. Derivat. the proper names פַּל, פִּיל, פּוּל, in זְרַאֲבָן, פִּלְנְאֶסֶר, and פַּל under זְרֻבָּבֶל.

פּוּל 1. (from פּוּל III.; *a strong, vigorous one, hero,* comp. בַּעַל lord, נְפִיל giant, Sanskrit pîlu, an elephant, prop. the strong, Persian پيل; Sanskrit pâla, lord, Pers. balâ) *n. p.* of an Assyrian ruler, predecessor of תִּגְלַת פִּלְאֶסֶר, who first conquered Palestine (771 B. C.) 2 Kings 15, 19, 1 Chr. 5, 26, and carried away a number of Gileadites, to which Is. 8, 23 refers. LXX Φοὺλ, Φοὺδ, Φουά, Φαλώς, mis-written more or less. See פִּיל. — 2. *n. p.* of an African people, mentioned with לוּד Is. 66, 19, written by the LXX Φοὺδ, Φοὺθ, for which פּוּט (Jer. 46, 9, Ez. 27, 10) appears elsewhere (see פּוּט). If the word be not a collateral form of פּוּט, but an independent Hamite stem, we may compare the district ⲫⲟⲗⲟ or ⲡⲟⲗⲟ in Africa (see *Champollion*, Gr. égypt. p. 159).

פּוּם (not used) *intr. to be thick, full, corpulent, fat, puffed up,* Arab. in the three forms فَعْم, فُخِّم, فَخُم the same; the Ethiop. ተፈአመ (tafaëma) to fill the mouth, and tr. فَأَمَ = فَعَمَ to make full, to fill, and בַּם (which see) may also be compared with it; ident. in its organic root פַּם with that in the Sanskrit pina fat, Greek πιμελής, πιμελή, Latin opimus. As the simple root here is pa, so there it is pi, whence the Sanskrit pjaj (to increase), Greek πῖαρ, πῖον, Persian *pî* fat &c.; comp. פָּאָם. Deriv. פִּימָה.

פּוּם (not used) *Aram. tr. to fill, to fill in, to feed,* by filling the mouth. Derivative

פּוּם see פֶּם.

פּוּן I. (*fut.* יָפוּן, with *He* optative אָפוּנָה) *intr. to be cold, numb, wearied* hence אָפוּנָה Ps. 88,16 *I am torpid* (Pesh.), if it be not better to read אָפוּגָה for this ἅπαξ λεγ. The organic root פַּן may be like that in אָ־בַן I. to be hard, stiff, numb. Its derivation from פֵּן (*Ibn Esra, Kimchi*), or a comparison with פָּנָה (to turn) or with Ar. أفن = אָפַל (to obscure) present no suitable meaning, but compared with פָּ־נָה and אָ־פַן it may signify *to writhe* (with pain).

פּוּן II. (not used) *tr.* 1. *to split, to divide, to separate,* same as בּוּן (in its fundamental signification); hence metaphor. *to be intelligent, to mark, to distinguish;* deriv. the proper name פּוּנִי. — 2. Fig. *to break* (in mining language), the same figure existing in the case of בָּצַר; deriv. the proper names פּוּנֹן, פִּינֹן (פִּינָה in the ancients).

פּוּנָה (*corner* = פִּנָּה, which is once used for it) only in שַׁעַר הַפּוֹנֶה *corner-gate* 2 Chr. 25, 23, for which 2 Kings 14, 13 has שַׁעַר הַפִּנָּה, which latter the LXX, Vulg. and Targ. have also in 2 Chr.

פּוּנִי (out of פּוּנְיָה *Jah is Intelligence,* from פּוּן II.) *n. p. m.* whose *patr.* פּוּנִי is out of פּוּנִיִּי Num. 26, 23, but where the simple proper name is פֻּוָּה.

פּוּנֹן (*ore-pit,* from פּוּן II.) *n. p.* of a city on the east side of Edom, between סֶלַע and צֹעַר Num. 33, 42 43, where the cod. Sam., LXX and Peshito read פִּינוֹן. The church-fathers who call it Φινῶν, Φαινῶν, knew it still as a mining-place (*Jerome* de locis; *Epiphan.* adv. haer. II, 719; *Athanas.* ep. ad Solit. etc.); and a ruined place *Phanon* in Edom is known in modern times (*Zach,* monatl. Correspond. 1808 p. 137). Another way of writing it is פִּינָה, Φέννη.

פּוּעַ (not used) *intr.* same as יָ־פַע, יָ־פָה *to shine, to glitter,* hence *to be beautiful, pleasing.* Deriv.

פּוּעָה (*gracefulness*) *n. p. f.* Ex. 1, 15.

פּוּץ (*imp.* פֻּץ, *part. pass. m. pl.* with *suff.* פּוּצַי, *fut.* יָפוּץ) 1. *intr.* same as נָפַץ

to be reduced to dust, *to be scattered about*, of nations Gen. 11, 4, enemies Ps. 68, 2; *to disperse themselves* 1 Sam. 11, 11; with מִן of a place 2 Sam. 20, 22; hence *to be driven away from* Ez. 46, 18; fig. *to overflow* Zech. 1, 17; with בְּ *to disperse themselves among* 1 Sam. 14, 34; *to pour forth* Prov. 5, 16; *to spread*. פּוּצַי Zeph. 3, 10 see פּוּץ as a noun = נָפַץ. Deriv. פּוּץ, תְּפוּצָה. — 2. (not used) *tr. to break in pieces*, *to strike asunder*, *to reduce to ruins*, *to cast asunder* &c.

Nif. נָפוֹץ (*part. m.* נָפוֹץ, *pl.* נְפֹצִים, *fem. sing.* נְפוֹצֶת 2 Sam. 18, 8 K'ri) interchanged with Kal, *to be dispersed*, of an army 2 Kings 25, 3, of a people Ez. 11, 17; *to be scattered*, with בְּ *among* 28, 25; *to disperse themselves* 34, 6, with מֵעַל *away from* Jer. 52, 8; *to extend*, of מִלְחָמָה 2 Sam. 18, 8.

Pih. I. פּוֹצֵץ (*fut.* 'יְפ) *to break* or *dash in pieces*, סֶלַע Jer. 23, 9.

Pih. II. (redupl.) פִּצְפֵּץ *to dash to pieces*, a man Job 16, 12.

Hif. הֵפִיץ (*part.* מֵפִיץ; *inf. c.* הָפִיץ, with *suff.* הֲפִיצֵנִי; *fut.* יָפִיץ, *ap.* יָפֵץ) *to scatter*, *to disperse*, עֲנַן אוֹר Job 37, 11; *to lead away*, *send into exile*, the inhabitants of a place Is. 24, 1; *to put to flight*, *to rout*, an army Hab. 3, 14; *to cause the dispersion* (of a flock) Jer. 23, 1 2; *to hurl*, *to throw forwards*, חִצִּים (lightnings) Ps. 18, 15 (according to the Masora and 2 Sam. 22, 15); 144, 6; with acc. of the place *whither* Deut. 30, 3, Jer. 30, 11, or with בְּ *among* Deut. 4, 27, Jer. 9, 15, מִן *whence*, *from out* Gen. 11, 9; *to break* or *dash in pieces*, hence *part. m.* מֵפִיץ Nah. 2, 2 *a hammer*, like Prov. 25, 18, but which may also mean *one driving away* or *leading into exile; to drive away*, *put to flight* Job 18, 11; without an object, *to scatter*, *to pour out*, *to pour forth*, *to spread*, of the air 38, 24, of people who disperse themselves Ex. 5, 12. As to תְּפוֹצוֹתִיכֶם Jer. 25, 34 (as the Masora reads), it is said by the Masora to stand as = תְּפִיצוֹתִיכֶם for הֲפִי־, an act being required, and ת occurring elsewhere for ה Hif.; but it is better to read with the LXX, Vulg., *Rashi*, *Kimchi* תְּפוּצוֹתֵיכֶם from תְּפוּצָה = נְפֻצָה (Is. 11, 4). Deriv. מֵפִיץ.

Hithp. הִתְפּוֹצֵץ (*fut.* 'יִתְפ) *to be scattered as dust*, *to be broken in pieces*, of mountains Hab. 3, 5.

The organic root פַּץ lies also in נָ־פַץ, Ar. فَاضَ (to overflow), فَهَضَ (to break asunder), فَضَّ (to turn to dust), נָ־פַת, נָ־פַס, פַּת &c.

פּוּץ *m. dispersion*, *exile*, like נֵפֶץ (which see), or *separate return*, Zeph. 3, 10 *the whole* (בַּת) *of my dispersed ones*, i. e. either exiles or = פְּלֵטִים Is. 66, 19.

פּוּק I. (3 *pl.* פָּקוּ) *intr. to waver*, *to totter*, of the drunken, Is. 28, 7 *they waver in* (בְּ should be repeated) *pronouncing judgment*, viz. as the drunken, parallel with שָׁגָה; *to totter*, from exhaustion; *to be tormented*, by an evil conscience. Derivatives פִּיק, פּוּקָה. — The organic root פַּק lies also in סָ־פַק III. (Is. 48, 26), as well as in the Aram. סְ־פַק (to doubt), Arab. فَكَّ (to be exhausted, to waver); and the Sanskr. vah, Latin veh-o, Gothic vig-an, Latin vac-illo, Sanskr. viǵ appear to be the same root.

Hif. הֵפִיק (*fut.* יָפִיק) *to make a motion*, i. e. *to waver* (opposite, to stand firmly) Jer. 10, 4.

פּוּק II. (Kal unused) *intr. to flow*, *to pour out abundantly*, ident. in its organic root פַּק with that in סָ־פַח III., שָׁ־פַךְ, אָ־פַק II., פַּכַ־ה; cognate in sense נָזַל, מָגַר, נָגַר I.

Hif. הֵפִיק (*fut.* יָפִיק, *ap.* יָפֵק) either *to give out*, *to supply*, with לְ of the person Is. 58, 10; or *to cause to go forth*, *to aim at*, *to get from*, i. e. *to obtain*, *to get*, תְּבוּנָה Prov. 3, 13, רָצוֹן 8, 35; *to let succeed* or *get the desired aim*, Ps. 140, 9; *to deliver* 144, 13; a similar metaphor being also found in נָגַר, מָגַר and נָגַל.

פּוּקָה (from פּוּק I.) *f. a stumbling-block*, which makes one stagger; *conscientious anxiety*, along with מִכְשׁוֹל 1 Sam. 25, 31, Targ. יִצְפָּא sollicitudo.

פּוּר I. (only *inf. abs.* פּוֹר) *intr. to be reduced to ruins, to be fallen in pieces,* of the earth; fig. *to perish,* of the Babylonian empire Is. 24, 19.

Pih. פּוֹרֵר *to divide, to break,* יָם Ps. 74, 13, elsewhere בִּקַּע.

Hif. הֵפִיר *to break up, to destroy,* בְּרִית Ez. 17, 19; *to reject,* עֵצָה Ps. 33, 10.

Hithp. הִתְפּוֹרֵר *to be reduced to ruins,* אֶרֶץ Is. 24, 19.

The org. root פַּר is in the first instance = פַּר (פָּרַר), and one might even refer Kal, Pih., Hif. and Hithp. to the latter, so that פּוּר I. would fall away entirely; it exists also in עָ־פַר I., אָ־פַר I. Arab. فَرَى, فَرَّ tr. the same.

פּוּר II. (not used) *tr. to pierce* or *dig through, to hollow out,* a tub, a hole; ident. in its organic root פַּר with that in פָּאַר, קָ־בַר, חָ־בַר II., שָׁ־פַר II., חָ־פַר, בַּר, בָּאַר, talm. פַּר I. (whence פִּירָא a pit), Arab. حَفَرَ, حَفَرَ, فَارَ &c. Deriv. פּוּרָה, פָּרָה.

פּוּר (*pl.* פּוּרִים) *m.* the name of a Jewish festival celebrating the deliverance from Haman's murderous designs, on the 14 and 15 Adar Esth. 9, 28 31 32. It is a Persian word and is explained by גּוֹרָל (lot) 3, 7; 9, 24. It is the Persian پاره pâre, باره bâra, بهره behre, بهر bahr, بهره bahre, which denotes *part, lot, fate,* and which has also passed into the Ar. بَهْر and Syr. ܦܘܪܐ (lot). But the festival may have been originally a spring-feast which was borrowed from Persia, to which also the time points, and which is rendered probable by comparison with פֶּסַח (which see); so that we should have to compare the Pers. بهار *spring,* Sanskr. vihâra *spring.* Later Persians called their spring-feast, celebrated about the same time, Neurûz (نوروز), new day, i. e. first day of the new year.

פּוּרָא see פּוֹרָתָא.

פּוּרָה (from פּוּר II.) *f. a vat,* a measure for liquids Hag. 2, 16; according to the LXX = גַּת; *a wine-press* Is. 63, 3.

פּוֹרָתָא (old Persian) *n. p. m.* Esth. 9, 8, one of Haman's sons. As in other Persian names ־תָא stands for ־דָתָא (see אֲבַגְתָא, בִּגְתָא, תַּרְשִׁתָא, אַסְפָּתָא, אֲדַמְתָא, פַּרְמַשְׁתָּא, וַיְזָתָא), the last syllable of this proper name should probably be considered = *dâta* or as an abridgment of ־דָתָא; the last syllable being written -δαθα in the LXX. The first part פּוֹרָא is either the old Persian pôuru, Sanskr. puru (*rich*), or it should be compared, according to the φαρα-, βαρ-, φαρ- of the LXX, with bahr, ber (fate), and so translated *one favoured by fate.*

פּוּשׁ (3 *pl.* פָּשׁוּ, 2 *pl.* פִּשְׁתֶּם = פַּשְׁתֶּם, *fut.* יָפוּשׁ) *intr. to be spread, extended,* in space; hence *to overflow* (see פִּישׁוֹן); *to hasten* or *leap forwards,* of פָּרָשִׁים Hab. 1, 8, with which it is meant to have assonance; *to leap about proudly, wantonly,* of עֶגְלֵי מַרְבֵּק Mal. 3, 20, עֶגְלָה דָשָׁה Jer. 50, 11 (read in the LXX עֶגְלַת דֶּשֶׁא); metaphor. *to be proud;* also perhaps *to be many, numerous.* Deriv. פַּשׁ (= פֶּשׁ) and the proper name פִּישׁוֹן.

Nif. נָפוּשׁ (3 *pl.* נָפֹשׁוּ) *to be scattered about,* of sheep in pastures without the oversight of a shepherd Nah. 3, 18.

The organic root פַּשׁ is also in נָ־פַשׁ, פָּץ, נָ־פַץ, נָ־פַס, Ar. فَاتَ (to step or spring forward), فَاشَ (to leap along).

פּוּת see פַּת.

פּוּת (not used) *intr. to be open, to be wide apart,* of the female pudenda, of a door-pan, Arab. فَاتَ to be open, to stand apart from each other, hence فَوْت the interval between two fingers; metaph. in general *to be wide, open,* of the mind, i. e. *to be harmless; to be manifest.* Deriv. פַּת (פּוֹת) פֹּת, פָּתָה, and the proper names פּוּתִי, פִּיתוֹן.

The organic root פַּת is also in פָּתָ־ה, פָּתַ־ח, פָּתַ־ע; likewise in the Latin pat-ere, Greek πετ-άννυμι.

פּוּתִי (from פּוּתִיָה *Jah is Revelation*)

n. p. m. and so the *patron. m.* 1 Chr. 2, 53.

פָּז (commonly in pause and for פַּז, as in the proper name אֱלִיפָז; from פָּזַז I.) 1. *adj. m. pure*, *broken* (in grains), describing כֶּתֶם (perhaps from כְּמַת = כָּתַם) Song of Sol. 5, 11. — 2. *subst. m. fine gold*, broken in the mine or purified in the furnace Job 28, 17; Ps. 21, 4; Song of Sol. 5, 15; along with זָהָב Ps. 19, 11 and חָרוּץ Prov. 8, 19. — 3. (unused) fig. *riches;* only in אֱלִיפָז which see.

פָּזַז (not used) *tr.* 1. *to divide*, *to separate*, metals, i. e. *to purify them* from base mixtures, especially gold; the Ar. فَضَّ to divide, whence فِضّة silver, and like בְּדִיל (which see) and the Ethiopic ברר bărâr silver, proceeding from a similar fundamental signification. — 2. in mining language, *to break*, brass, especially gold, which being found in grains or pieces yields the most precious metal; comp. בָּצַר (to בֶּצֶר, בְּצַר, מִבְצָר, בִּצּוּר), רָצַץ (to רַץ Ps. 68, 31), Talm. פָּרַךְ (in דַּהֲבָא פְּרִיכָא Kethub 67), Ar. تِبْر = שָׁבַר (to تِبْر gold), so that פַּז coincides in its organic root with פַּת. Derivat. פָּז and the proper name אֱלִיפָז.

Hof. הוּפַז (only *part. m.* מוּפָז) *to be purified*, *purged from dross*, *refined*, hence זָהָב מוּפָז 1 Kings 10, 18 *purified*, i. e. *fine gold*, for which 2 Chr. 9, 17 has זָהָב טָהוֹר. The reading of the Arab. and Syr. מְאוֹפִיר originated in conjecture. See אוּפָז and מוּפָז.

פָּזַז II. (*fut.* יָפֹז) *intr. to be flexible*, *pliant* Gen. 49, 24, hence *Saadia* اهتزّت (become supple); generally *to move to and fro*, *to leap*, *to spring*, Ar. فَزَّ, Talm. אָפַז; identical accordingly in its organic root פַּז with that in חָ־פַז Ar. حَفَزَ, חָ־פַץ Job 40, 17, חָ־פַשׂ Ar. حفش, קָ־פַץ, in دفز, وفز, أفز. The explanation *to be hard*, *strong* (*Ibn Ganâch*, *Kimchi*) after the Syr. ܦܙ is not necessary for the Hebrew.

Pih. פִּזֵּז (*part.* מְפַזֵּז) *to leap*, *to dance*, coupled with כִּרְכֵּר (LXX, Vulg.) 2 Sam. 6, 16 and for which 1 Chr. 15, 29 has רִקֵּד.

פָּזַר (*part. pass. fem.* פְּזוּרָה) *tr. to strew*, *to scatter about*, *to disperse*, *to lead astray*, Jer. 50, 17, elsewhere according to Pih. also *to lavish*, *to shiver to pieces*, *to do copiously*. The organic root פַ־זַר is also in בָ־זַר, זָרַ־ע I., דָּ־רַע I., בָּ־זַר, בְּ־דַר, דְּרָ־א, זְרָ־א, Aram. זָרָ־ה I., פוּ, Arab. بذر, بزر.

Nif. נִפְזַר *to be scattered about*, of עֲצָמִים, the bones of the slain Ps. 141, 7.

Pih. פִּזֵּר (*fut.* יְפַזֵּר) *to scatter*, אֵפֶר, כְּפוֹר Ps. 147, 16, עַצְמוֹת 53, 6; *to pursue* אֹיְבִים 89, 11; *to disperse*, *send into exile* Jo. 4, 2; *to distribute largely* Prov. 11, 24; *to dissipate*, דֶּרֶךְ (the worship of God) Jer. 3, 13.

Puh. פֻּזַּר (*part.* מְפֻזָּר) *to be* or *become dispersed* Esth. 3, 8.

פַּח (in pause פָּח; *plur.* פַּחִים) *masc.* 1. (from פַּח i. e. פָּחַח I.) *a snare*, *net*, *trap-net*, *gin*, for taking birds or wild animals Am. 3, 5, Prov. 7, 23, which the יָקוּשׁ, יָקוֹשׁ Hos. 9, 8, Ps. 91, 3, or יוֹקֵשׁ 124, 7 lays; usually to catch the feet, hence the expressions אָחַז בְּעָקֵב פַּח Job 18, 9, טָמַן פַּח לְרֶגֶל פּ׳ Jer. 18, 22; the laying of nets or a snare being expressed by טָמַן פַּח לְ Ps. 140, 6, נָתַן פַּח לְ 119, 110, יָקַשׁ פַּח לְ 141, 9. Figur. *danger*, *destruction* Josh. 23, 13, Is. 8, 14, *a falling* (cause of) Hos. 5, 1. In this figur. sense is Ps. 69, 23 *let what they shall eat become to them destruction.* Then what causes destruction, in order to express every sort of danger when coupled with פַּחַד and פַּחַת, Is. 24, 17; Jer. 51, 25; Ar. فَخّ, Syr. ܦܚܳܐ the same. — 2. (from פָּחַח I., signif. 2) prop. what is bent, bowed, hence *a bow*, Ps. 124, 7, to which נִשְׁבַּר belongs; comp. Ar. فَخَّة a bow. — 3. (from פַּח i. e. פָּחַח II.) prop. hammered out broad, hence *a plate* Ex. 39, 3; Num. 17, 3. On פֶּחָם Neh. 5, 14 see פֶּחָה; פַּחִים Ps. 11, 6 see under פֶּחָם (from פָּחַם).

פַּחָא see פֶּחָה.

פָּחַד I. (*fut.* יִפְחַד) *intr.* prop. *to be beaten, reduced to ruins, to be bruised, to be terrified;* hence *to be afraid, to tremble, to quake* Is. 44, 8, with יָרָה; *to despair* 19, 16 with חָרַד, opposite to בָּטַח 12, 2; *to throb* with joy 60, 5, along with רָחַב לֵב; commonly *to be uneasy, to be afraid*, Deut. 28, 66, Prov. 3, 24, with יָרֵה Is. 44, 8, בּוֹשׁ 44, 11, רָגַז Jer. 33, 9; with מִן of the person or thing of whom one is afraid Ps. 27, 1, Job 23, 15, Mic. 7, 17, or מִפְּנֵי Is. 19, 16; in a stronger form פָּחַד פ׳ *to have terror of, to quake with fear*, Ps. 14, 5; 53, 6; Job 3, 25 (like חָלַם חֲלוֹם Gen. 40, 5); פ׳ אֶל־פ׳ *fear comes upon one*, i. e. seizes him Is. 19, 17; *to hasten to one with joyful throbbing* Hos. 3, 5; פ׳ אִישׁ אֶל־רֵעֵהוּ Jer. 36, 16 *to manifest fear to one another*. Deriv. פַּחַד I., פַּחְדָּה.

Pih. פִּחֵד (*part.* מְפַחֵד, *fut.* יְפַחֵד) *to fear continually* Is. 51, 13; *to be always timid and cautious* Prov. 28, 14, opposite בָּטַח 14, 16.

Hif. הִפְחִיד *to make shudder* or *fear, to make tremble*, Job 4, 14.

The stem פָּחַד may be connected perhaps with the Arab. فَخَذَ (to beat in pieces, to reduce to ruins), فَخَتَ (the same), فَخَضَ (the same), فَخَصَ (to break in pieces), بَهَتَ (to be shocked, terrified); in any case its organic root פ־חד is found also in חת (חָתָה), פת I. (= שָׁבַר), Arab. فَتَّ, فَدَّ.

פָּחַד II. (not used) *tr.* 1. *to tie, to bind;* identical in its organic root פ־חד with that in אָ־חַד, אָ־כַד, עָ־קַד I., אָ־גַד. — 2. Metaphor. *to be firm, thick, strong* (comp. קָשַׁר, אָ־רַ and أَزَرَ, وَزَرَ, חָזַק), Ar. فَخِذَ, whence فَخِذٌ femur. Derivat. פַּחַד 2.

פַּחַד (with *suff.* פַּחְדְּךָ, פַּחְדּוֹ, פַּחְדָּם; *pl.* פְּחָדִים) *m.* 1. (from פָּחַד I.) *terror, fear*, objectively to denote danger Is. 24, 17, Jer 48, 43, Lament. 3, 47, with פַּחַת and פַּח; also pl. Job 15, 21; subjectively *the state of being frightened* Job 4, 14, Song of Sol. 3, 8; *a terror-exciting thing*, Ps. 91, 5; *shuddering* Prov. 3, 25; *anguish* Deut. 28, 67; *fear, dislike* Job 21, 9; 39, 16, opposite to בֶּטַח; *the terror* which one inspires, with a genitive, as פַּחַד יי׳ 1 Sam. 11, 7, Is. 2, 10, פַּחְדּוֹ Job 13, 11, 1 Chr. 14, 17, but the genitive may also be translated *because of*, as פ׳ אֱלֹהִים Ps. 36, 2, פ׳ אוֹיֵב 64, 2, פ׳ הַיְּהוּדִים Esth. 8, 17; *object of fear, a terrifying thing*, Ps. 31, 12; but also *an object of holy fear*, i. e. God (comp. מוֹרָא, מַעֲרִיץ Is. 8, 13), hence פ׳ יִצְחָק *the God of Isaac* Gen. 31, 42 53; comp. Aram. ܕܚܠܬܐ and *Statius* in Thebais 3, 661 primus in orbe deos fecit timor. — 2. (only *pl.* with *suff.* פַּחֲדָו; from פָּחַד II.) *the testicles, the binding of the testicles*, Job 40, 17 [12] (Targ., Pesh., Vulg., *Ibn Esra*, *Rashi*), after the Aram. פַּחֲדִין, ܦܚܕܐ, whence the word may have been taken; the Targ. and Peshito have also retained the word. Better after the Arabic فَخِذٌ *loins, thighs*, so called from their thickness and firmness, which suits the preceding verse.

פַּחְדָּה *fem.* same as פַּחַד I., Jer. 2, 19 *the fear of me*, comp. יִרְאָה.

פֶּחָה (from פַּחְחָה pachcha, *constr.* פַּחַת, once פַּחַת, with *suff.* פֶּחָתְךָ, פֶּחָם = פֶּחָתָם; *pl.* פַּחוֹת, *constr.* פַּחֲוֹת after the Aramaean manner, with *suff.* פַּחוֹתֶיהָ) *m. a governor, a stadtholder, the military* and *civil head of a province*, distinct from אֲחַשְׁדַּרְפַּן Esth. 8, 9; 9, 3, סָגָן Jer. 51, 28 57, מֶלֶךְ 2 Chr. 9, 14. First used of Assyrian subordinate stadtholders and generals, 2 Kings 18, 24; Is. 36, 9; afterwards transferred to the governors and prefects of the Babylonian Jer. 51, 57, Ez. 23, 6 23, Median Jer. 51, 28 and Persian empires Esth. 8, 9; 9, 3; applied especially to the Persian governors on this side of the Euphrates and in Judea Neh. 2, 7 9; 3, 7; Ezr. 8, 36; Hagg. 1, 1 14; Nehemiah Neh. 5, 14 18 and 12, 26, and Zerubbabel Hagg. l. c.

being such. The word was transplanted into Hebrew by early Assyrian influence, and stands in the late-written 1 Kings 10, 15 (2 Chr. 9, 14) for נִצָּב (1 Kings 4, 7-19). It is even used of Syrian prefects 20, 24, or of any *governor* Mal. 1, 8.

As to the derivation, the word may be compounded of *pê* (پی) *the hinder, lower* (from *pâ*, پا = پای pâi *foot*), and گاه gâh *kingly office*, conseq. pégâh *under-governor*, i. e. he who rules next to the king; to which the modern Persian پایگاه paigâh (the name of a dignity) presents an analogy. It is also possible that the Assyrian *Pakha* (from the Sanskrit paksha, Prak. pakkha, Zend. pakhsha or pasha) prop. *signifies friend, companion* (of the king), *adjutant*, then *stadtholder* (*Stern*, Monatsnamen p. 196), whence also *Pascha*, پاشا. In any case, derivations from the Persian بكيت *magnate* (von Bohlen), Persian پختن pukhten *to cook, to prepare*, (Ewald), Persian پيك paik *satellite, attendant* (Gesenius), Turkish بك, بيك *general* (Frähn), and every derivation from the Semitic should be rejected.

פֶּחָה (פֶּחָא, *constr.* פַּחַת, *def. plur.* פַּחֲוָתָא) *Aram. m.* the same Ezr. 5, 3 14; 6, 7; coupled with סְגַן Dan. 3, 2 and הַדָּבַר 6, 8.

פַּחוֹת (only *constr. pl.* פַּחֲווֹת, after the form עֵדוֹת) *m.* same as פֶּחָה Ezr. 8, 36; Neh. 2, 7 9.

פָּחַז (*part. m. pl.* פֹּחֲזִים) *intr.* 1. same as פָּחַד *to move to and fro*, perhaps transposed from חָ־פַז *to drive to and fro*, hence *to waver, to be insecure, uncertain*, of a characterless rabble Judges 9, 4, LXX δειλός (i. e. meticulosi, nebulones); of unsafe prophets Zeph. 3, 4. — 2. (not used) *to hasten, to run, to roam, to exceed;* figur. *to be unbridled, proud, boastful.* Deriv. פַּחַז, פַּחֲזוּת.

Compare for the stem فخر *to be proud, to exceed bounds*, فخس *to be haughty*, Talm. פָּחַז *to overmatch;* the fundamental signification lies, however, in חָ־פַז (which see), חָ־פַץ II.

פַּחַז *m. a bubbling up, boiling over*, of water; hence fig. *wantonness, excess*, and so Gen. 49, 4 *wantonness* (abstr. for concrete) i. e. wanton *like water, thou shalt not excel.* The LXX, Symm. and Vulg. have paraphrased it, without reading פַּחַזְתָּ as the Sam. cod. has it.

פַּחֲזוּת *fem. insecurity, uncertainty*, coupled with שֶׁקֶר Jer. 23, 32.

פָּחַח I. (Kal unused) *tr.* 1. *to tie, to bind, to intertwine*, a net, a snare (comp. יָרַשׁ I. to רֶשֶׁת); Ar. فخ intr. *to be bound* or *fettered*, hence figur. *to be lame* (comp. אִטֵּר, אִלֵּם), *to sleep* (a state in which the senses are bound), Syr. ܦܚܚ the same. The organic root פַּח is also in אָ־בַק, סָ־בַךְ, הָ־פַךְ, בָּךְ, נָ־בַךְ. Derivat. פַּח 1. — 2. *to bend, to bow*, like קוּשׁ to קֶשֶׁת, which is connected with יָקֹשׁ. Deriv. פַּח 2.

Hif. הֵפַח (*inf. constr.* הָפֵחַ) *to lay snares, to keep bound, to fetter*, Is. 42, 22 *one keeps them all fettered in prison-houses* (in holes). So *Kimchi.* The LXX, Vulg. and Pesh. incorrectly read הֻפַּח.

פָּחַח II. (not used) *tr. to spread, to spread out, to extend, to beat out*, a plate; identical in its organic root פַּח with that in סָ־פַח II., טָ־פַח, צָ־פַח. Deriv. פַּח 3.

פֶּחָם (after the form פַּטִּישׁ, from פָּחַם) *m. a flame, lightning*, parallel with אֵשׁ, גָּפְרִית, רוּחַ זִלְעָפוֹת, and therefore = פֶּחָם Ps. 11, 6 (*Rashi, Ibn Esra*); lightnings being called גַּחֲלֵי אֵשׁ elsewhere (Ps. 18, 13); Ar. فحيم (burning coal) the same. Also by tradition Prov. 22, 5, where צִנִּים is referred to צִנָּה.

פָּחַם (not used) *intrans. to glow, to burn*, of burning coals; metaphor. *to be heated, burned, blackened;* identical in its organic root פָּ־חַם with that in חָם, חָם, יָ־חַם, Aram. אֻ־כָם; Ar. فحم, Syr. ܦܚܡ the same. Deriv. פֶּחָם, פַּחִים.

פֶּחָם (formed from פַּחַם, from a Pihel of פִּחֵם; *pl.* modern Hebrew פְּחָמִים) *m. a coal-fire*, by which the smith works Is. 44, 12, called also אֵשׁ פֶּ׳ 54, 16; *the burning*, *the kindling*, of גֶּחָלִים Prov. 26, 21, figur.; Arab. فَحْم the same.

פָּחַר (not used) *Aram. tr. to fashion, form, make*, of a potter; cognate in sense the Hebr. יָצַר to יֹצֵר (a potter) and יֵצֶר (form of the limbs, structure of the body), Syr. ܦܚܪ the same, whence ܐܬܦܚܪ finxit, to form in clay; Arab. فَخَرَ the same (in derivatives), but in the meaning to be proud فَخَرَ is = بَطِرَ. I have assumed for the organic root פַּח־ר (Concordance s.v.); fing-ere, fig-urare, fig-ulus, and the Talm. פָּח (to point) appearing to be connected with it. It is more correct, however, to take פִּ־חַר as the root.

פֶּחָר (out of פַּחָר, which comes from the Pa. of פְּחַר) *Aram. m. a potter* Dan. 2, 41, Syr. ܦܚܪܐ, Ar. فَخَّار the same.

פָּחַת (not used) *tr.* 1. *to deepen*, *to dig out*, a pit; *to dig through*, *to pierce*, with a spear. — 2. Metaphor. *to take away*, *to lessen*, as בָּצַר, חָסַר; Arab. فَحَصَ prop. to dig through, hence (comp. חָקַר) to examine, to search thoroughly; Aram. פְּחַת to lessen, ܦܚܬ to bore through. The organic root is פָּ־חַת, found also in תָּ־חַת, שָׁ־חַת, נָ־חַת. Deriv. פְּחֶתֶת and

פַּחַת (*pl.* פְּחָתִים) *m.* (*fem.* only in 2 Sam. 17, 9, where ַת־ is looked upon as a fem. termination) *a pit*, *a fissure*, of rocks 2 Sam. 17, 9; 18, 17; a figure of destruction, with an assonance to פַּח, פַּחַד Is. 24, 17; Jer. 48, 43; Lament. 3, 47; Aram. ܦܚܬܐ the same.

פַּחַת מוֹאָב (*prefect of Moab*) *n. p. m.*, whose family colonised Palestine under Zerubbabel Ezr. 2, 6; 8, 4; 10, 30; Neh. 3, 11; 7, 11; 10, 15. See פֶּחָה.

פְּחֶתֶת (from פָּחַת) *fem. a hollow*, made by the leprosy eating into garments Lev. 13, 55.

פָּטַר (not used) *intrans. to be pure*, *bright*, *to glitter*, of a precious stone; assumed as a stem for פִּטְדָה, and put with פָּז, בָּץ; but see פִּטְדָה.

פִּטְדָה (*constr.* פִּטְדַת) *fem.* the name of a topaz of great value brought from כּוּשׁ (Ethiopia) Job 28, 19. Pliny also (37, 8) mentions a topaz-island in the Red Sea. It is mentioned along with סַפִּיר, שֹׁהַם, כֶּתֶם טָהוֹר, כֶּתֶם אוֹפִיר, פְּנִינִים, גָּבִישׁ, רָאמוֹת, זְכוּכִית and and rendered *topaz*, *τοπάζιον*, by the old interpreters. It also stands with בָּרֶקֶת and אֹדֶם Ex. 28, 17 &c. It is a transparent yellow (Strabo 16, 770; Diod. Sic. 3, 39) or green (Plin. l. c.) gem, which was perhaps in Phenic. transposed טַפְדָא or טַפְזָא, whence the Greek *τοπάζιον* arose. Inasmuch as India is not specified as the native land of the topaz, it can scarcely come from the Sanskrit pita *yellow*, then *topaz* (*von Bohlen*); whereas it was rather a native of Ethiopia. Every other derivation is unsatisfactory.

פָּטוּר (*plur.* פְּטוּרִים, *constr.* פְּטוּרֵי; after the form גְּמוּל) *m.* prop. the loose, free, moveable (from פָּטַר 2); hence *a festoon*, *a garland*, of צִצִּים (flowers) 1 Kings 6, 18 29 32 35, Targ. אֲטוּן; 2 Chron. 3, 5 having for it שַׁרְשֶׁרֶת (a chain). *The bursting of flower-buds* is unsuitable.

פָּטוּר (*part. pass.* from פָּטַר) *adj. m. free*, *vacant*, *unbound*, of an employment 1 Chr. 9, 33 K'ri, for which the K'tib has פְּטִירִ; in the Mishna opposed to חַיָּב.

פְּטִיר *m.* see פָּטוּר.

פַּטִּישׁ (from פָּטַשׁ) *m. a hammer*, with which one smooths and makes even Is. 41, 7, or beats rocks in pieces Jer. 23, 29; fig. of Babylon, *the hammer of the whole earth*, i. e. the desolator of all kingdoms 50, 23.

פַּטִּישׁ (*pl.* with *suff.* פַּטִּישֵׁיהוֹן K'tib, for which the K'ri has פַּטְּשֵׁיהוֹן; from פְּטַשׁ) *Aram. masc. a fine upper garment* Dan. 3, 21, for which the Hebrew trans-

lator has כְּתֹנוֹת; Syr. ܦܛܫܐ under-garment. Herod. (1, 195) *κιθὼν ποδηνεκὴς λίνεος.*

פָּטַר (*fut.* יִפְטַר) *intr.* 1. (not used) *to break forth*, *to burst through*, of buds, blossoms; Arab. فطر, figur. to cut teeth; *to burst out*, through the רֶחֶם, i. e. *to be born*, Ar. بثر to sprout, to bud; on the other hand פּוֹטֵר Prov. 17, 14 is a noun of the form שׁוֹרֵק. Deriv. פֶּטֶר, פִּטְרָה, פּוֹטֵר. — 2. Metaphor. *to be loose*, *free*, *unrestrained*, of a loose, not firm festoon (see פָּטוּר), prop. to be separated, to be broken loose; hence *to slip away*, *to depart*, *to separate oneself*, with מִפְּנֵי of a person 1 Sam. 19, 10 (*Ibn Ganâch*), Aram. פְּטַר, ܦܛܪ to depart, to get away, to die. — 3. *tr. to separate*, *to let go free*, *to dismiss*, with accus. of the object 2 Chr. 23, 8; *to set free*, from employments. Deriv. פָּטוּר and פָּטִיר.

Hif. הִפְטִיר (*fut.* יַפְטִיר) *to cause to break forth*, *to send forth*, reproaches, words, בְּשָׂפָה (*with the lip*) Ps. 22, 8, conseq. not = פָּעַר בְּפֶה עַל Job 16, 10 or הִרְחִיב פֶּה עַל Ps. 35, 21; mod. Hebrew *to release*, like the Targ. אַפְטַר, whence prob. הַפְטָרָה, and מַשְׂכִּים = מַפְטִיר among the Sephardim.

The organic root פ־טר is ident. with that in נ־תר II., שׂ־רה, Aram. שׂ־רא.

פֶּטֶר *m. that which has broken forth*, i. e. *the first-born*, with רֶחֶם Ex. 13, 2; 34, 19; Num. 3, 12; Ez. 20, 26; seldom without רֶחֶם Ex. 13, 12; 34, 20.

פִּטְרָה *f.* the same Num. 8, 16.

פָּטַשׁ (not used) *tr. to beat*, *to pound*, *to reduce to pieces*, ident. in its organic root פ־טשׁ with that in ר־טשׁ, הָשׁ; Ar. فطس the same, whence فطّيس a hammer; comp. Greek *πατάσσω.*

Pih. פִּטֵּשׁ *to beat greatly*, *to bruise*. Deriv. פַּטִּישׁ.

פְּטַשׁ (not used) *Aram. intr. to spread*, *to extend*, of an upper garment (comp. Hebr. טָפַח); ident. in its organic root פ־טשׁ with that Hebr. in נ־טשׁ (which see), which stands also for פָּשַׁט; so that it is unnecessary to look upon it as transposed from פְּשַׁט, Ar. بسط. Perhaps it belongs to the Ar. فدس, whence فُدْس a cobweb, fine web, hence as a noun a thin upper garment. Derivat. פַּטִּישׁ, פְּטַשׁ.

פְּטַשׁ *Aram. m.* same as פַּטִּישׁ Dan. 3, 21 K'ri.

פִּי (formed from פֵּאָה, פֶּה = פִּיָה, and contracted from פִּיִי) *masc.* same as פֶּה; used only in *stat. constr.* with *suff.*, and in the *pl.* פִּים; see פֶּה. Another פִּי, the Egyptian article, see in

פִּי־בֶסֶת (written together פִּיבֶסֶת, i. e. dedicated *to the* goddess *Bast* or *Basht*) *n. p.* of the metropolis of lower Egypt, as also the name of a district; called among the Greeks and Romans *Βουβαστός* (LXX), *Βουβαστίς* (*Herod.*), *Bubastus*, Ez. 30, 17; Coptic ⲡⲟⲩⲃⲁⲥϯ. בֶּסֶת, i. e. *Bast*, is obviously the Egyptian ⲡϣϯ i. e. *Pasht*, name of a deity, whom the Greeks compared with Diana (*Herod.* 2, 137. 156; *Strabo* 17 p. 805; *Diod. Sic.* 16, 51; *Plin.* 5, 9), and described as having the form of a cat (*Steph. Byz.*). פִּי, Coptic ⲡⲓ, is the masc. article, standing here because the word had become the name of a city. See *Quatremère*, Mémoires sur l'Égypt I, 98.

פִּיד (not used) as a verb, see פּוּד.

פִּיד (from פּוּד) *m.* prop. *a hurt*, like כִּיד; hence *destruction*, *misfortune* Prov. 24, 22; Job 31, 29. 30, 24 *when one is in misfortune*, *is there not a cry for help on that account?* (לָהֶן = לָהֶן). לַפִּיד בּוּז Job 12, 5 *for misfortune is contempt.* See לַפִּיד.

פָּיָה (unused) *to breathe*, *to blow*, metaphor. *to speak*, conseq. a collateral form of פָּאָה and פֶּה (which see). Deriv. פֵּיָה.

Pih. פִּיָּה (unused) stronger than Kal. Deriv. פִּיָה and the redupl. פִּיפִיָּה.

פִּיָה (after the form חֵמָר, נֵכָר, from פָּיָה; *pl.* פִּיּוֹת) *fem. edge*, Judges 3, 16, where the *plur. fem.* may be very well

coupled with the masc. שְׁנֵי, as the numbers from 3 to 10 being masc. are joined to fem. nouns. It is unnecessary, therefore, to read שְׁתֵּי with 27 mss. It is also possible that פֵּיוֹת should be referred to פֶּה, after the analogy of שֵׂיו from שֶׂה.

פִּיָּה (from Pih. of פָּיָה; *pl.* פֵּיוֹת) *f. edge*, of חֶרֶב Prov. 5, 4, elsewhere פִּיפִיָּה.

פִּי־הַחִירֹת *n. p.* of an Egyptian city on the northern border of the gulf of Heroöpolis, east of בַּעַל צְפֹן Ex. 14, 2 9; Num. 33, 7; without פִּי 33, 8. — פִּי is the article πι, and הַחִי רוֹת is the Coptic ⲁϫⲓ-ⲣⲱⲧ, *place of meadows*, i. e. where sedge grows (Jablonski).

פִּיחַ (from פּוּחַ) *m. ashes*, *dust* Ex. 9, 8 10.

פִּיכֹל (after the form שִׁילֹה, from פָּכַל; *the great*, *the strong one*) *n. p.* of a Philistine general Gen. 21, 22 36. If the Philistine name be not Semitic, we may compare the name of the place *Φιχολά* (*Jos.* Antt. 12, 4, 2) and *Φιγαλία* in the land of the Pelasgians, and translate it by *tamarisk*, Sanskrit pitshula, so that it may be sometimes a personal name like אֵלָה, בְּרוֹשׁ (*Βήρωσος*), sometimes a local name like תַּפּוּחַ. But it may be Semitic and come from פָּכַל (which see).

פִּיל see פּוּל, פֵּל.

פִּילֶגֶשׁ see פִּלֶגֶשׁ.

פִּימָה (from פּוּם, i. e. פָּאַם = פָּם) *f. fat*, *fatness* Job 15, 27.

פִּינְחָס (from נָחָס from נָחַשׁ = נָחָס I., and פִּי: *oracle-mouth*, *utterance;* but it may also have been moulded together from פִּנְחַ־נָחָס; see פָּנַח) *n. p. m.* Ex. 6, 25; 1 Sam. 1, 3.

פִּינֹן Gen. 36, 41 see פּוּנֹן.

פִּיפִיָּה (redupl. from פִּיָּה; *pl.* פִּיפִיּוֹת) *f. edge*, of the חֶרֶב, in the pl. *two edges* Ps. 149, 6, but also *many edges*, hence בַּעַל פִּיפִיּוֹת Is. 41, 15 *having many edges.*

פִּיק (from פּוּק) *m. a tottering*, Nah. 2, 11.

פִּישׁוֹן (from פּוּשׁ; *the freely-flowing*, *unshackled*, like Hyphasis, Sanskrit vipâsa, prop. the fetterless, see *Lassen's* Pentapotamia p. 9) *n. p.* of one of the four rivers of Paradise, which issued from Eden, flowed round the gold-land חֲוִילָה, where were the finest gold, the בְּדֹלַח or *βδέλλη ὄνυξ* and the stone שֹׁהַם Gen. 2, 11; and so Ben-Sira 24, 25. By the Pishon has been understood: 1. the *Phasis* of Xenophon, i. e. the *Araxes* (Karl v. Raumer); and by *Havilah* the island-shaped Ural, where the *Chvalissi* dwelt, and from whom the Caspian Sea is called in Russian Chwalinskoye More. 2. the *Besynga* (Irabatti) flowing through the kingdoms of Pegu and Ava (Buttmann). 3. the *Indus* (Schulthess), so that Havila should be combined with India, whose western part is surrounded by the Indus. The river district of the upper Indus is the richest gold-land (Herodotus, Megasthenes, Arrian, Strabo and Pliny). 4. the *Ganges* (Josephus, Eusebius, Jerome and others); and Havila would then be a name for the whole eastern part of the earth (Bertheau). 5. the *Hyphasis* (Haneberg). 6. the *Nile* (Midrash, Saadia, Rashi), for which, however, the Gihon is taken. 7. the *Goshap* (אסקוף), which surrounds Kaffa in a spiral course (Samar.) and flows into the Indian ocean towards the south-east (C. Ritter). But nothing can be decided on the point.

פִּיתוֹם see פִּתֹם.

פִּיתוֹן (from פּוּת; *a harmless one*) *n. p. m.* 1 Chr. 8, 35. — פִּיתוֹן in cod. Samar. for פִּתֹם which see.

פִּיתֹם see פִּתֹם.

פַּךְ (from פָּכַךְ which see) *m.* prop. anything hollowed out, deepened, hence *a cruet*, *a flask*, for oil 1 Sam. 10, 1; 2 Kings 9, 1 3; identical in root with בַּקְבֻּק, בַּקְבֻּק, Syr. ܦܰܟܳܐ. The LXX have retained it in *φάκ-ος* as בַּקְבֻּק in *βίκ-ος*. In any case not from פָּכָה.

פָּכָה (Kal unused) *intr. to flow*, *to burst out*, of water; ident. in its organic

root פכ־ה with that in בכ־א, בכ־ה, בע, נ־בע, נ־בג Aram. נ־בך (to נבך), בק, בע־ה or י־בק (to נבק), Ar. بق.

Pih. פכה (*part. pl. m.* מפכים) *to let flow out*, of מים Ezek. 47, 2. In form מפכים may also come from פך, verbs ע״ע and ל״ה in other respects also interchanging their forms, as גליתי (*I roll*, comp. Ps. 22, 9; Prov. 16, 3) Jer. 11, 20 from גלל, ירצו Job 20, 10 from רצץ; Arab. فك like דר *to flow out freely.* פכה is better.

פָּכַךְ (unused) *tr. to hollow out*, *to deepen*, of a cruise; ident. in its organic root פך with that in בק II. (to בקבק), א־פק I. (to אפיק a channel, a pit), ע־מק (which see). Deriv. פך.

פָּכַל (unused) *intr. to be thick*, *capacious*, *large*, Ar. بجل; metaphor. *to be distinguished, honoured*, comp. בעל. Deriv. the proper name פיכל.

פָּכַר (unused) *tr. to bind*, *to fetter*, *to couple together*, animals; metaphor. *to catch*, *to draw into*, Syr. ܦܟܪ the same for the Targumic כפת; perhaps only a transposed form of כפר II. (which see); it is better to adopt for the organic root פ־כר compared with כר I. Derivative

פֹּכֶרֶת (*a binding*, *fettering*, *catching*, from פכר, only united with הצביים *the gazelles*) *n. p. m.* Ezr. 2, 57; Neh. 7, 59.

פַּל see under זראדן.

פַּל (from פלל I.) *m. a judge*, only in the proper name פלליה = אליפל.

פַּל (prop. פיל; see פול) *m. a strong* or *powerful one*, *a hero*, only in the proper name פלנאסר, פלאסר.

פָּלָא (Kal unused) *tr. to split*, *divide*, *separate*, *part*, hence *to secern*, *to select;* metaphor. *to distinguish*, *to make extraordinary* or *wonderful;* ident. in its organic root פל־א with that in פל, פל־ה, ח־בל II., خبل, ܚܒܠ, ח־בל; Aram. פלר, ܦܠܐ, Arab. فلا, Sanskrit *phal* the same, partly in an extended form as it is here. Deriv. מפלאה, פליא, פלאי, פלא, and פלא in the proper names פלאיה, פליה.

Nif. נפלא (3 *f.* נפלאת, 2 *p.* נפלאתה; *part. pl.* נפלאות, נפלאים; *fut.* יפלא) *to be distinguished*, *to be singled out;* hence *to be great*, *extraordinary*, 2 Sam. 1, 26; with מן *to be distinguished above*, i. e. *to be too great*, *too wonderful for* Gen. 18, 14; Jer. 32, 17 27; Prov. 30, 18; נפלא בעיני פ׳ *to be extraordinary in one's eyes*, i. e. *to be hard for one* Zech. 8, 6, *to appear wonderful* Neh. 6, 16, where ויפלו stands for ויפלאו. The use of the part. is that of a verb Deut. 30, 11, Ps. 139, 14, but in the *pl. fem.* נפלאות is a noun: *extraordinary, superhuman things, astonishing deeds, miracles* Mic. 7, 15, Ex. 34, 10, along with גדלות Ps. 131, 1, and an adv. in Dan. 8, 24, Job 37, 5, comp. נוראות Ps. 139, 14; with מן פ׳ *too wonderful for* Job 42, 3; of the wonders of creation Ps. 9, 2; 26, 7; for the Jewish people Ex. 34, 10; *wondrous things*, *secrets* Ps. 119, 18; metaphor. *defiant things* Dan. 11, 36.

Pih. פלא (*inf. constr.* פלא) *to distinguish*, i. e. *to consecrate*, נדר (the offering vowed), i. e. to pay it by consecration Lev. 22, 21; Num. 15, 3. Derivat. the proper name פלוא.

Hif. הפליא (twice הפלא Deut. 28, 59; Is. 28, 29; *inf. abs.* הפלא, *constr.* הפליא; *fut.* יפלא) 1. *to make wonderful*, *extraordinary* or *to do wonderfully*, i. e. to punish in an unusual way Is. 29, 14; strengthened by הפלא (inf. abs.) ibid., or adverbially defining a verb following, as הפליא להעזר *to be helped in a wonderful manner* 2 Chr. 26, 15; הפלא לעשות Judges 13, 19 *he has done marvellously*, where it is unnecessary to take מפלא as a noun (after the form משחית) or to point מפלא; in a transposed form עשה להפליא עם Jo. 2, 26; also followed by a noun, as עצה Is. 28, 29, מכה Deut. 28, 59, חסד Ps. 31, 22. — 2. Metaphor. *to consecrate*, *to sanctify*, נדר Lev. 27, 2, Num. 6, 2, like פלא. But this meaning may here come, as in Pihel, from *to announce definitely* or *accurately*, *to explain*

clearly; the same metaphor. application taking place in פָּרַשׁ.

Hithp. הִתְפַּלֵּא *to shew oneself great,* i. e. *mighty,* with בְּ *against* one Job 10, 16.

פְּלָא see פְּלָאיָה.

פֶּלֶא (with *suff.* פִּלְאֲךָ, *pl.* פְּלָאִים) *m.* *a wonder*, *a wonderful* or *extraordinary thing*, of God Ex. 15, 11; עָשָׂה פֶ׳ *to do a wonder* Ps. 77, 15; *mighty protection* Is. 25, 1; *a marvellous work*, of deliverance Ps. 77, 12; *a wonderful doing* 89, 6; pl. adverb. in יָרַד פְּלָאִים Lament. 1, 9 *to come down wonderfully;* concrete *an extraordinary* or *wonderful one* Is. 9, 5; Phenic. פֶּלֶא the same, hence פְּלֵאי שָׂדֶה *φυλλεσαδέ*, the name of a plant (Diosc. 1, 127).

פְּלָאוֹת *pl. f. astonishing occurrences, judgments* Dan. 12, 6.

פִּלְאִי (from פֶּלֶא) *adj. m.*, פִּלְאִיָּה *f.* *wonderful* Judges 13, 18 K'tib, for which the K'ri has פֶּלִי from פָּלִי (which see). For the K'tib פְּלִאִיָּה Ps. 139, 6 the K'ri has פְּלִיאָה, formed from the masc. פָּלִיא, without distinction of meaning.

פִּלְאִי see פָּלוּא.

פְּלָאיָה (*Jah is Distinction*) *n. p. m.* Neh. 8, 7. פְּלָא is a noun.

פִּלְאֶסֶר (compounded of פִּיל = פֻּל and אֶסֶר) *n. p. m.* of an Assyrian king, successor of פּוּל (which see), fully תִּגְלַת פִּלְאֶסֶר 2 Kings 15, 29; 16, 10, for which latter part are also written פִּלֶסֶר 16, 7, פִּלְנְאֶסֶר 1 Chr. 5, 6 and פִּלְנֶסֶר 5, 26. As to the meaning, פֻּל is = פִּיל (which see) and אֶסֶר (also in שַׁלְמַנְאֶסֶר) is *head, commander*, and therefore together *mighty leader;* comp. נְבוּפַלְאֶסֶר *Nebopolasar* in Babylonian history. See also תִּגְלַת, תִּלְּגַת.

פָּלַג I. (Kal unused) *tr. to cleave, to divide, to separate;* ident. in its organic root פ־לג with that in לַח II., בְּ־לַק, חָ־לַק, פָּ־לַח; Ar. فلج the same. Deriv. פְּלֻגָּה 1, מִפְלַגָּה, פְּלֻגָּה, and the proper name פֶּלֶג.

Nif. נִפְלַג *to be divided* or *separated,* Gen. 10, 25, where אֶרֶץ stands for יוֹשְׁבֵי אֶרֶץ.

Pih. פִּלַּג (*imp.* פַּלַּג) *to divide*, תְּעָלָה, i. e. *to point out*, *determine* Job 38, 25; fig. *to split*, לָשׁוֹן, i. e. *to make disunited, dissentient* Ps. 55, 10.

פָּלַג II. (not used) *intr.* 1. *to flow, to run, to flood*, ident. with מָלַח I., Arab. فلج. The organic root is said (according to *Fürst's* Concord. s. v.) to lie in פל, מל, Sanskrit plu, Latin flu-ere, fluc-tuare, fle-o, plu-o, Greek *φλύ-ω*, *βλά-ω*. It seems more correct to me now to place the centre in פַּ־לַג, a root also found in לַח, מַ־לַח. Deriv. פֶּלֶג 1 and פְּלַגָּה 2. — 2. (not used) *to pour out*, of seed, hence *to whore, to have illicit intercourse with;* זָנָה (which see), the Greek *μοιχός*, prop. mejens, *λαικ-ᾶν*, *λαγ-νεύειν*, *λοχ-εύειν*, German *laich*-en proceeding from the same idea. Derivat. פִּלֶגֶשׁ.

פֶּלֶג (*pl.* פְּלָגִים, *constr.* פַּלְגֵי, with *suff.* פְּלָגָיו) *m.* 1. (from פָּלַג II.) *a river*, *a brook*, commonly followed by the genitive מַיִם Ps. 1, 3, Is. 32, 2, along with יִבְלֵי 30, 25, or as a genitive to נָהָר Ps. 46, 5; fig. of rich blessing 65, 10; of a stream of tears 119, 136; Lament. 3, 48; of שֶׁמֶן Job 29, 6; Arab. فَلَج the same; Ethiop. פלג *falag*, river. — 2. (*division, separation*, from פָּלַג I.) *n. p. m.* Gen. 10, 25; 11, 16-18. — 3. the name of a Mesopotamian race and district. The place *Φάλγα* (Steph. Byz. s. v.; Isidor. Charac. p. 248) in western Mesopotamia at the confluence of the Chaboras with the Euphrates has this name Gen. 10, 25.

פְּלַג (*part. pass. m.* פְּלִיג, *f.* פְּלִיגָה) *Aram. tr.* same as Hebrew פָּלַג I. *to divide* Dan. 2, 41. Deriv. פְּלַג, פַּלְגָּא, פְּלֻגָּה (־גָּה).

פְּלַג (*def.* פַּלְגָּא) *Aram. m. a half* Dan. 7, 25; from פְּלַג.

פַּלְגָּא see Aram. פְּלֻגָּה.

פְּלַגָּה (*pl.* פְּלַגּוֹת) *f.* 1. (from פָּלַג I.) only *pl. a family-division*, *a kindred*, of a tribe Judges 5, 15 16 (LXX, Pesh.,

Targ.), conseq. = מִפְלַגָּה. — 2. (from פָּלַג II.) *a brook*, *water*, an image of fulness (parallel נָהָר) Job 20, 17.

פְּלַגָּה (*pl.* ־גּוֹת, from פָּלַג I.) *f. a division*, *class* 2 Chr. 35, 5, for which מַחֲלֹקֶת or מִפְלַגָּה elsewhere.

פְּלֻגָּה and פְּלֻגָּא (*pl.* with *suff.* פְּלֻגָּתְהוֹן) *Aram. f. division* Ezr. 6, 18.

פִּלֶּגֶשׁ (more frequently פִּילֶ׳, with *suff.* פִּילַגְשׁוֹ ,־שׁוֹ; *pl.* פִּלַגְשִׁים ,פִּי־, *constr.* ־שֵׁי, with *suff.* ־שָׁיו ,־יהֶם; from פִּלֵּג ,פִּלָּג from פָּלַג II, 2, with the termination ־ֶשׁ) *f.* 1. prop. *a prostitute*, *a whore*, hence *a concubine* Gen. 22, 24; 25, 6; 35,22; Judges 8,31; fully אִשָּׁה פִּ׳ 19,1, pl. נָשִׁים פִּלַגְשִׁים 2 Sam. 15, 16. — 2. *a female slave*, of the legitimate wife, *a woman of the court* 1 Kings 11, 3; Song of Sol. 6,8 9. — 3. Metaph. *a male courtier*, *a court-officer* Ez. 23,20, like סָרִיס (which see) elsewhere, conseq. not a puer mollis or eunuchus imbellis, though מְאַהֵב stands in the parallel passage 23, 5 9 16 and one might translate *fornicator*, *lover*. The Aram. (פַּלַקְתָּא ,פִּילַקְתָּא out of פִּילֶקֶת ,פַּלֶּקֶת) and Greek forms (πάλλαξ, παλλακίς, παλλακή, Latin pellex, out of פִּלֶּגֶשׁ ,פִּלְגֶשׁ ,פִּלְגָּה) originated through the medium of the Phenicians, since they are without an obvious etymology in those languages. The Phenicians may have carried on a trade in female slaves who were employed as concubines. The spirit of the language forbids us to regard the word as compounded of שֵׁגָל and פָּלַג (*Hiller*), or of אִשָּׁה and פָּלַג (*El. Levita*), or as derived from פָּגַשׁ = Ar. كمش (inivit puellam), معس (subegit puellam) with ל inserted.

פָּלַד (unused) *tr.* prop. *to divide*, *to cut*, *to cut* or *divide in pieces*, like the Arab. فلذ, in part also like the Arab. بلط ,بلد, conseq. originally identical in its organic root פַּ־לַד with that in חָ־לַד II.; therefore *to throw out sparks*, like بلد (whence تبلد to be scattered, بلد a district, i. e. which lies apart); and so it would be ident. with the organic root in פָּ־לַט ,מָ־לַט. According to others, *to be hard*, *firm*, of steel, Ar. فلذ ,فلز the same, whence فالوذ hard iron, steel. Better still = לַפִּד or ident. in its organic root פַּ־לַד with that in לַהַט ,לָהַד ,לַד, meaning *to glow*, *to flash* (*Rashi*, *Kimchi*). Deriv. the proper name פִּלְדָּשׁ and

פְּלָדָה (only *pl.* פְּלָדוֹת) *f.* commonly *steel*, *hard iron*, metaphor. *weapons of steel*, proceeding from the idea of *cutting* or of *being firm*, *hard;* Syr. ܦܠܕܐ, Ar. فولاذ ,فالوذ, Pers. پولاد (steel). Better *the act of flashing*, Nah. 2, 4 *the chariots in flashing fire*, i. e. quick (*Kimchi*), or (like לַהַט) *in the fire of flashing armour*.

פִּלְדָּשׁ (out of פֶּלֶד אֵשׁ *flame of fire*, אֵשׁ = אָשׁ; comp. לַפִּידוֹת, Greek and Latin Lampis, Lampadion, Lychnos, Phanion as proper names) *n. p. m.* Gen. 22, 22.

פָּלָה (Kal unused) *tr. to separate*, *to distinguish*, *to divide off*, like פָּלָא (which see). Deriv. פַּלּוּן to פְּלֹנִי.

Nif. נִפְלָה *to be separated*, *distinguished* Ex. 33, 16, *to be preferred* Ps. 139, 14.

Hif. הִפְלָה (*imp.* הַפְלֵה, *fut.* יַפְלֶה) *to distinguish* Ex. 8, 18 [22], = *to favour*, of God Ps. 4, 4; 17, 7; *to separate*, *to divide*, with בֵּין 9, 4; 11, 7.

פַּלּוּא (*a Distinguished one*, viz. *El is;* from פָּלָא) *n. p. m.* Gen. 46, 9; *patronym.* פַּלֻּאִי Num. 26, 5.

פַּלּוּן (from פָּלָה) see פְּלֹנִי.

פָּלַח (*part.* פֹּלֵחַ) *tr.* same as פָּלַג I. *to divide*, *to cleave;* hence *to furrow* Ps. 141, 7, *to plow*, *to cultivate*, the ground; cognate in sense with עָבַד (which see); and then like the latter, *to serve*, *to worship;* Arab. فلح, Aram. פְּלַח, ܦܠܚ the same. Deriv. פֶּלַח, and the proper name פִּלְחָא.

Pih. פִּלַּח (*fut.* יְפַלַּח) *to cleave*, the reins Job 16, 13, the liver Prov. 7, 23; *to cut in pieces*, פַּקֻּעֹת, with אֶל *to slice into*

a thing 2 Kings 4, 39; fig. *to bring forth*, prop. to let break forth Job 39, 3, like בָּקַע, if we should not here read תְּפַלַּטְנָה for תְּפַלַּחְנָה.

פֶּלַח *m. a part cut off*, *a piece*, of רִמּוֹן דְּבֵלָה 1 Sam. 30, 12; *the half*, of רִמּוֹן Song of Sol. 4, 3; *a part*, hence פֶּ׳ רֶכֶב *the upper mill-stone* Judges 9, 53, 2 Sam. 11, 21, for which is also רֶכֶב alone (Deut. 24, 6); פֶּ׳ תַּחְתִּית *the lower mill-stone* Job 41, 16; perhaps *what is cut and fitted to*. Arab. فِلْقٌ the same.

פְּלַח (*part.* פָּלַח, *pl.* פָּלְחִין, *c.* פָּלְחֵי; *fut.* יִפְלַח) *Aram. tr.* same as Hebrew פָּלַח, only metaphor. *to serve*, *to worship* Dan. 3, 12 14 17 28; 6, 17 21; 7, 14 27; seldom *to labour* Ezr. 7, 24. Deriv. פָּלְחָן.

פִּלְחָא (*worship*, viz. belongs to El) *n. p. m.* Neh. 10, 25.

פָּלְחָן (from פְּלַח) *Aram. m. service of God*, *worship* Ezr. 7, 19; Targ. פּוּלְחָן for עֲבוֹדָה.

פָּלַט (3 *plur.* פָּלְטוּ) *intr.* prop. same as מָלַט *to glide away*, *to slip away*, *to go away in haste*, hence *to flee*, *to get off*, *to escape* Ez. 7, 16, Arab. فلت, Aram. פְּלַט, Syr. ܦܠܛ the same. Deriv. פָּלִיט (פָּלֵט) פֶּלֶט, פְּלֵטָה (פְּלִיטָה), מִפְלָט, and the proper names פֶּלֶט, פַּלְטִי, פַּלְטִיאֵל, פַּלְטִי, פְּלַטְיָה, פְּלַטְיָהוּ.

Pih. פִּלֵּט (*part.* מְפַלֵּט; *imp.* before Makkeph פַּלֶּט־, with ה ָ- פַּלְּטָה; *fut.* יְפַלֵּט) 1. *to let escape*, *to let disappear*, i. e. *to free*, *to deliver*, with accus. of the object Ps. 37, 40; 82, 4; 91, 14, and מִן of the person 17, 13, or with מִיַּד פּ׳ 71, 4; also with מִן of the thing 18, 44; *to rescue* Mic. 6, 14; sometimes the accus. נֶפֶשׁ is omitted Job 23, 7, as in מִלֵּט 20, 20, without its being intrans. on that account. — 2. Fig. *to bring forth easily*, i. e. to let slip forth (the fruit of the body), of a miscarriage Job 21, 10, as מִלֵּט Is. 34, 15; Ar. فَلَطَ, Syr. ܦܠܛ to bear. — 3. Only the *imp.* פַּלֶּט Ps. 56, 8 with לְ of the person, but which may have arisen from פֶּלֶס, according to which the translation would be: *according to the measure of their iniquity recompense to them*. Deriv. פַּלֵּט.

Hif. הִפְלִיט (*fut.* יַפְלִיט, *ap.* יַפְלֵט) *to bring into safety* Mic. 6, 14; booty Is. 5, 29. Deriv. the proper name יַפְלֵט.

As to the organic root מַ־לַט = פַ־לַט, the fundamental signification has been sought in *to penetrate*, and therefore it has been put along with that in יָ־לַד, חָ־לַד II., לַד; better to take the fundamental signification as *to withdraw*, *to escape*, so that the root belongs to that in מָ־לַץ, חָ־לַץ.

פָּלֵט (*pl.* פְּלֵטִים) *m. a fugitive*, *one fleeing* Jer. 44, 14; 50, 28; 51, 50; see פָּלִיט and פָּלִיט.

פַּלֵּט (prop. *inf. Pih.*) *m. deliverance*, *freedom*, Ps. 32, 7 *thou surroundest me with the joyous noise of deliverance* (*Rashi*). But the words רָנֵּי פַלֵּט are suspicious, both on account of their separation from תְּסוֹבְבֵנִי by Athnach, as well as on account of the strange constr. state of the plur. רָנֵּי, for which reason the LXX read רָנִּי פַּלְּטֵנִי (*thou*, *my rejoicing*, *deliver me!*). פַּלֶּט Ps. 56, 8 is = פֶּלֶס.

פַּלֵּט see פַּלְטִי.

פֶּלֶט (*deliverance*, *freedom*, *refuge*, viz. is with El) 1. *n. p. m.* 1 Chr. 2, 47; 12, 3; also in פַּלְטִי, פַּלְטִיאֵל, אֱלִיפֶלֶט. — 2. (only in בֵּית פֶּלֶט, *place of deliverance*) *n. p.* of a city in the south of Judah Josh. 15, 27; comp. ܦܠܛ proper name of a Syrian city. *Gent. m.* הַפַּלְטִי 2 Sam. 23, 26.

פְּלֵטָה (only three times, elsewhere פְּלֵיטָה; *c.* ־טַת) *f. deliverance*, *preservation* Gen. 45, 7, *escape* 32, 6; hence the phrases נִשְׁאַר פּ׳ לְ, הָיָה פּ׳ לְ Jo. 2, 3, 2 Chr. 30, 6, נָתַן פּ׳ לְ Ezr. 9, 13, אֵין פּ׳ לְ 2 Chr. 20, 24 or לִפְ׳ Gen. 32, 9; 45, 7; *remnant*, the part saved from punishment, of the Jewish people Is. 4, 2; 10, 20; 15, 9; 37, 3; *concrete* same as פְּלֵטִים *the dispersed*, *the fugitives* Ez. 14, 21; Jer. 50, 29.

פַּלְטִי (from פֶּלֶט) 1. (abridged from פַּלְטִיָּה *Jah is Deliverance*) *n. p. m.* Num. 13, 9, 1 Sam. 25, 44, for which 2 Sam. 3, 15 has פַּלְטִיאֵל. — 2. *Gent.* from בֵּית פֶּלֶט 2 Sam. 23, 26; see פֶּלֶט.

פִּלְטַי (abridged from פֶּלֶט and יָהּ, *Jah is Deliverance*) *n. p. m.* Neh. 12, 17.

פַּלְטִיאֵל (*El is deliverance*) *n. p. m.* 2 Sam. 3, 15, for which פַּלְטִי (which see) is elsewhere.

פְּלַטְיָה (the same) *n. p. m.* 1 Chr. 3, 21; 4, 42; comp. מְלַטְיָה.

פְּלַטְיָהוּ (the same) *n. p. m.* Ez. 11, 1 3.

פְּלִי an alleged K'ri Judges 13, 18 see פָּלִיא and

פֶּלִי (from פָּלָה after the form כֶּלִי, in pause פֶּלִי) *m. a wonder, a wonderful thing* Judges 13, 18 K'ri, not פָּלִי; the K'tib has פִּלְאִי.

פָּלִיא (from פָּלָא) *adj. m.*, פְּלִיאָה *f. wonderful* Judges 13, 18, but for which the K'tib has פִּלְאִי and the K'ri פֶּלִי; Ps. 139, 6 K'ri, for which the K'tib is פִּלְאִיָּה.

פְּלָיָה (contracted from פְּלָאיָה) *n. p. m.* 1 Chr. 3, 24; comp. Phenic. פֶּלֶא *Φέλες* name of a Tyrian king (*Joseph.* contra Ap. 1, 18), פִּלְאָן Philaen name of a Carthaginian (*Sall.* Jug. 79), פִּלְאֹן *Φιλάων* n. p. m., פֶּלֶא־בַעַל Fallaba name of a place in Mauritania, פִּלְאֵי־שָׂדֶה, *φυλλεσαδέ* n. p. of an herb (Diosc. 1, 127).

פָּלֵיט (only *pl.* פְּלֵיטִים) *m. a courier* Is. 66, 19; *a fugitive* Num. 21, 29; conseq. = פָּלֶט, from which פָּלִיט comes.

פָּלִיט (*plur. constr.* פְּלִיטֵי, with *suff.* פְּלִיטָיו, פְּלִיטֵיהֶם, פְּלִיטֵיכֶם) *m.* same as פָּלֵיט, פָּלֶט *a fugitive, one escaped*, from slaughter Am. 9, 1; *the escaped*, Gen. 14, 13, followed by a genitive *out of, from* Judges 12, 5; Jer. 44, 28; Ez. 6, 8; coupled with שָׂרִיד Jer. 42, 17.

פְּלֵיטָה see פְּלֵטָה.

פָּלִיל (only *pl.* פְּלִילִים, from פָּלַל I.) *m. a judge, a decider*, Ex. 21, 22; Deut. 32, 31; hence Job 31, 11 עֲוֹן פְּלִילִים (עָוֹן after many mss. and editions) *a crime before the judges*, i. e. for them to punish (עָוֹן has arisen from עֲוֹן פְּלִילִי 31, 28).

פְּלִילָה (from פָּלַל I.) *fem. judgment* Is. 16, 3.

פְּלִילִי *adj. m.*, פְּלִילִיָּה *fem. judicial*, עָוֹן פְּ׳ *a sin to be punished before the judges* (comp. פָּלִיל) Job 31, 11. The femin. Is. 28, 7 is a noun, *judgment*, and בְּ to be supplied.

פָּלַךְ (not used) *trans. to separate, to cut off, to divide, to single out*, from a whole; hence of the dividing of a district, of a piece of tree, as a staff, stick, distaff; Ar. فلك the same, particularly of the breasts becoming prominent, of a hill rounded &c., فلّق to distinguish; identical in its organic root with that in פָּ־לַג I., פָּ־לַח, לָח II., חָ־לַק I., מָ־לַק. Derivative

פֶּלֶךְ (with *suff.* פִּלְכּוֹ) *m.* 1. *a circuit, district*, divided off from a whole Neh. 3, 9-18; hence שַׂר פֶּ׳ *the ruler of a circuit* 3, 14; commonly שַׂר חֲצִי פֶּ׳ *the ruler of half a circuit* 3, 9 12 15; Aram. פְּלַךְ province, modern Hebrew פֶּלֶךְ (pl. פְּלָכִים) and Arab. فُلْك heavenly orb, فَلْكَة province. — 2. *a staff, crutch*, prop. a thing cut off 2 Sam. 3, 29 (LXX). — 3. *a distaff, a spindle* Prov. 31, 19; Aram. פְּלַךְ, Arab. فَلْكَة the same.

פָּלַל I. (Kal unused) *trans.* same as פָּלָא, פָּלָה prop. *to cleave, to divide, to separate;* hence *to judge, to decide*, between parties (see Hithp. and Pih.) like גָּזַר, חָתַךְ, שָׁפַט; hence *to think.* The organic root פַּל (Ar. فَلَّ to break asunder) is identical with that in פָּל־ָא, פָּל־ָה, comp. Sanskrit phal findi; on the contrary the Syr. ܦܠ in ܦܠܦܠ to mix, to mingle, to roll about, to soil, is connected with בַּל I. Deriv. פָּלִיל, פְּלִילָה,

פְּלִילִי (femin. פְּלִילִיָּה), and the proper names אֱלִיפַל in פַּל, אֱפְלָל, פְּלַלְיָה, פָּלָל.

Pih. פִּלֵּל (*fut.* יְפַלֵּל) *to decide*, i. e. to punish Ps. 106, 30, but where it is better to render *to break through* with reference to Num. 25, 7; *to judge* 1 Sam. 2, 25, but which is better referred to פָּלַל II.; *to adjudge to*, with לְ of the person Ez. 16, 52 *therefore bear thine one shame*, *thou that hast adjudged to thy sisters*, i. e. thou hast surpassed them by thy heavier sin and so justified the lighter (parallel צִדֵּק); *to think*, *suppose* Gen. 48, 11.

פָּלַל II. (Kal not used) *intr.* prop. *to fall down*, *to sink down*, *to cast oneself down*, *to bow*, metaphor. *to pray*, to God; חָנַן, Aram. צַלָּא also proceeding from the same fundamental signification. The organic root פַּל is identical with that in נָ־פַל.

Pih. פִּלֵּל (*fut.* יְפַלֵּל) *to pray*, absol. Ps. 106, 30, i. e. *to appease the wrath of God by prayer* (LXX, Vulg.), if it be not better referred to פָּלַל I.; with אֶל *to* the person and לְ *for* the person one prays 1 Sam. 2, 25, where we should read וּפִלְלוּ לוֹ אֶל־יְיָ with the LXX, Vulg. and Syr., as in 14, 45 the LXX read וַיִּפְדּוּ אֶת־ for וַיִּפַּלֵּל עַל.

Hithp. הִתְפַּלֵּל (*part.* מִתְפַּלֵּל, *fut.* יִתְפַּלֵּל, before Makkeph יִתְפַּלֶּל) prop. *to bow*, *to cast oneself down;* hence *to pray* to God, coupled with הִתְחַנֵּן 1 Kings 8, 33, דִּבֵּר Dan. 9, 20, צָם Neh. 1, 4, הִשְׁתַּחֲוָה Is. 44, 17, בִּקֵּשׁ פְּנֵי פ׳ 2 Chr. 7, 14, either absol. 1 Sam. 2, 1, 2 Chr. 7, 14, or with אֶל 1 Sam. 1, 26, לְ Dan. 9, 4, עַל 1 Sam. 1, 10 = אֶל (LXX); לִפְנֵי of the person 1 Kings 8, 28 to *whom*, with בְּעַד Gen. 20, 7, עַל Job 42, 8, לְ 1 Sam. 2, 25 of the person *for whom* one prays; seldom with אֶל of the place prayed for 1 Kings 8, 30; *to bow down reverentially*, with אֶל, before idols Is. 44, 17; 45, 20; before the priestly people of Israel 44, 14. Deriv. תְּפִלָּה.

פָּלָל (*a Judge*, viz. El is; from פָּלַל I.) *n. p. m.* Neh. 3, 28; see פְּלַלְיָה.

פְּלַלְיָה (*Jah is Judge;* פְּלַל constr. state of פָּלָל) *n. p. m.* Neh. 11, 12.

פָּלַם (unused) *trans.* 1. *to conceal*, *to shut up*, *to lock up;* metaphor. *to make solitary*, *to individualise;* identical in its organic root with that in גָּ־לַם II., עָ־לַם I.; Talmudic פָּלַם the same, hence אֲבָנִים מְפֻלָּמוֹת covered (mysterious) stones; Arab. فلم to separate, to shut off, to debar. — 2. *intr. to be shut up*, *unknown*, *indefinite.* Derivative

פַּלְמֹנִי (an adjective formation from פָּלַם, like אַלְמֹנִי from אָלַם which see) *m.* prop. *enclosed*, *solitary*, therefore *indefinite*, *unknown*, and so *a certain one*, ὁ, ἡ δεῖνα Dan. 8, 13. It may have been originally pronounced together with אַלְמֹנִי for the sake of assonance, and have been thence abridged פְּלֹנִי.

פָּלַן (not used) see פְּלֹנִי.

פְּלֹנִי (prop. an adject. from פְּלוֹן from פָּלָה *to distinguish*) *adj. m.* 1. *a certain one*, *one distinct*, i. e. not known by name, ὁ, ἡ δεῖνα, constantly joined with אַלְמֹנִי (which see), 1 Sam. 21, 3, 2 Kings 6, 8; also in an address Ruth 4, 1; Aram. פְּלָן, Arab. فلان the same. — It is uncertain whether פָּלָה be the stem of it, and if it be not rather abridged from פַּלְמֹנִי; or whether we should not adopt a stem פָּלַן for it = פָּלַם, so that פ׳ is prop. *the concealed*, *the indefinite one*, like פַּלְמֹנִי from פָּלַם. — 2. Only *Gent. m.* הַפְּלֹנִי 1 Chr. 11, 37, arising from הַפַּלְטִי in 2 Sam. 23, 26, and in 1 Chr. 11, 36 from הַגִּלֹנִי 2 Sam. 23, 34.

פָּלַס (Kal not used) *tr.* 1. *to tear* or *cut into*, *to tear asunder*, *to cut asunder*, e. g. of lightning which rends the clouds (see מִפְלָשׂ = מִפְרָשׂ); *to cut through*, *to break through*, a path (see Pih.). — 2. Metaphor. *to determine firmly* (see גָּזַר, חָקַק), *to make firm*, a way; figurat. *to weigh*, as also אָזַן I. *to weigh* (prop. to determine, to establish, = יָזַן, ident. in fundamental signification with זַן II. to cut into, to tear into), סָפַר, כַּס and

מְנָה have the same transference of idea. Deriv. מִפְלָשׂ, פֶּלֶס.

Pih. פִּלֵּס (*part.* מְפַלֵּס, *future* יְפַלֵּס) 1. *to break through*, נָתִיב, with לְ of the thing *for* Ps. 78, 50; *to cause to press* or *break through*, חֲמַס יְדֵיכֶם 58, 3. — 2. *to make fast*, מַעְגַּל Prov. 4, 26, coupled with נָכוֹן; Is. 26, 7, oppos. to נָתַס (Job 30, 13); *to ground firmly*, אֹרַח חַיִּים 5, 6, oppos. to נוּעַ; *to determine*, מַעְגְּלֹה 5, 21.

The stem is connected with בָּלַס, פָּלַשׁ, פָּלַץ (which see); and the organic root פַ־לַס is identical with that in חָ־לַץ II.

פֶּלֶס *m.* prop. *establishment*, *determination;* hence *a balance* Prov. 16, 11; Is. 40, 12; Arab. تَفْلِيس.

פָּלַץ (Kal unused) *intr. to be broken in pieces*, *to be reduced to fragments*, cognate in sense חָתַת; hence *to be amazed*, *terrified;* the same transition of idea existing in חָתַת, שָׁבַר (Job 41, 17), Ar. فرق, كسر; accordingly the stem may be united with פָּלַס. Ar. فلط the same, and فلص to save. Derivat. מִפְלֶצֶת, תִּפְלֶצֶת.

Pih. פִּלֵּץ (not used) *to quake greatly*, *to terrify*. Deriv. פַּלָּצוּת.

Hithp. הִתְפַּלֵּץ (*fut.* יִתְפַּלָּץ) *to burst*, *to crack* Job 9, 6; comp. נִבְקַע 1 Kings 1, 40; prop. rumpi.

פַּלָּצוּת *fem. terror*, *horror*, Is. 21, 4; Ez. 18, 7.

פָּלַשׂ to מִפְלָשׂ see פָּלַס.

פָּלַשׁ (Kal unused) prop. *tr. to break through* (see פָּלַס), hence = עָבַר *to go through*, *to walk* or *penetrate through*, Syr. ܦܠܫ *to break* or *press into*, like the Hebrew בָּקַע, Talm. פָּלַשׁ *to break through*, *to open up*, a way; Ethiop. פלש falasa, *to pass on* = נָסַע, עָבַר, hence fallâsi, *a wanderer*, *stranger*.

Hithp. הִתְפַּלֵּשׁ (*fut.* יִתְפַּלָּשׁ) *to go through*, *to press through*, בָּאֵפֶר Jer. 6, 26, Ezek. 27, 30, i. e. *to roll oneself*, identical in object with הִתְגּוֹלֵל (Gen. 43, 18; Job 30, 14), a custom in mourning; sometimes without בָּאֵפֶר Jer. 25, 34; or עָפָר stands in the accus. Mic. 1, 10, where the following עָבַר is caused by it. Derivative

פְּלֶשֶׁת (in pause פְּלָשֶׁת) *n. p.* of a coast district in the south-east of the holy land on the Mediterranean Sea, *Philistia* Ex. 15, 14; Is. 14, 29 31; Ps. 60, 10; 83, 8; 87, 4; 108, 10; in prose אֶרֶץ פְּלִשְׁתִּים (*land of the Philistines*) stands for it Gen. 21, 32 33; Ex. 13, 17; 1 Sam. 27, 1 7; 29, 11; 1 Kings 4, 21; 2 Kings 8, 2 3; in *Herodotus* (1, 105; 2, 104) and *Josephus* (Ant. 1, 6, 2; 2, 16, 2) *Παλαιστίνη*, *Palestine*, but it denotes all Palestinian Syria or the whole Jewish land (*Josephus* l. c. 8, 4), as also in the Talmud and in Arabic. Deriv. *n. Gent.* פְּלִשְׁתִּי (which see). — As to the derivation, the word has been regarded either as arising by transposition from שְׁפֵלָה (*Redslob*), since the Philistine lowland is called שְׁפֵלָה; or as coming from an older form פְּלֶשֶׁג and as identical with *Πελασγοί* (*Hitzig* after *Fourmont*, reflexions critiques sur les histoires des anciens peuples II, 254 seq.). But the derivation from פָּלַשׁ (which see) is more correct, meaning *migration*, *emigration* (after the Ethiopic), and then concretely *the emigrants;* a designation that passed over to the land, comp. *Ἐλευσίς*.

פְּלִשְׁתִּי (*pl.* פְּלִשְׁתִּים, seldom פְּלִשְׁתִּיִּים) *Gentile masc.* (from פְּלֶשֶׁת) *a Philistine*, Philistaeus Gen. 26, 1; Judges 10, 6; 1 Sam. 4, 1; 17, 4. The Philistines belonged to the Semitic race לוּד and are also mentioned with the Hamites (Gen. 10, 14). At an earlier period they dwelt in the district of the Egyptian Kasluchim, from which they emigrated into the holy land, as they did also from Crete under the appellation of כְּרֵתִים Am. 9, 7; Jer. 47, 4. Sometimes they are mentioned separately Ez. 25, 16; Zeph. 2, 5. After the Maccabean period they amalgamated with the other peoples of Palestine (Ben-Sira 50, 20) and perished accordingly as a distinct race. אֶרֶץ פְּלִשְׁתִּים see פְּלֶשֶׁת. — יָם

פְּלִשְׁתִּים *the Philistine Sea*, i. e. the Mediterranean Ex. 23, 31; comp. פְּלֶתִי.

פְּלִשְׁתִּים see פְּלִשְׁתִּי.

פָּלַת (unused) *intrans. to flee*, *to flee away*, *to escape*, after فلت, Hebr. פָּלַט (which see). Derivative

פֶּלֶת (from פָּלַת; *haste*, *flight*) *n. p. m.* Num. 16, 1; 1 Chr. 2, 33. It is possible that פֶּלֶת is from פָּלָה, as דֶּלֶת from דָּלָה.

פְּלֵתִי (formed perhaps from פָּלַת, after the form כְּרֵתִי from כָּרַת, conseq. from the stem פָּלַת which see) *adj. m.* (and so the name of a state) *couriership*, belonging to the royal body-guard like the כְּרֵתִי 1 Kings 1, 44; 1 Chr. 18, 17; 2 Sam. 8, 18; 15, 18; 20, 7; coupled with כָּרִי (which see) 20, 23 K'tib; hence רָצִים along with כָּרִי is used for it at a later time to denote the whole of the body-guard 2 Kings 11, 4, supplying the place of the former כְּרֵתִי and פְּלֵתִי. But the explanation of פְּלֵתִי can only be regulated by that of כְּרֵתִי and כָּרִי. And as כְּרֵתִי (which see) obviously means *Cretans* (in 1 Sam. 30, 14 it has an ethnographical signification, and in Ez. 25, 16 and Zeph. 2, 5 כְּרֵתִים is a race) and כָּרִי (which see) denotes the valiant *Carian* mercenaries in the royal body-guard (in 2 Chr. 23, 20 אַדִּירִים stands for it), פ׳ can only be a race of people; and as the form is selected for the sake of assonance with כְּרֵתִי, it may have arisen from פְּלִשְׁתִּי.

פֻּם and פּוּם (with *suff.* פֻּמֵּהּ) *Aram. m. the mouth* Dan. 4, 28; 6, 23; 7, 5; figur. *edge* 6, 18. It appears to be derived not from פְּאוּם, but from פָּם = فغم *to fill*.

פֶּן (from פָּנָה from פָּנָה I., only constr. state פֶּן־) *m.* prop. *a removing*, only as a *conjunct. that not*, *lest*, ne, 1. introducing the apodosis, connected with the imperf., which apodosis expresses the thing that is to be avoided by a preceding action, Gen. 11, 4 *that we may not be scattered;* 19, 15 *lest thou perish.* In this sense פֶּן־ stands after the verbs יָרֵא Gen. 31, 31, הִשָּׁמֵר 31, 24, נִשְׁבַּע Judges 15, 12, expressing the wish to avoid a thing. — 2. At the beginning of a clause, like the Latin ne, denoting the fear of misfortune and wish to avoid it, *that not*, *lest*, expressing fear and prohibition Gen. 3, 22, dissuading Is. 36, 18, cautiously prohibiting Job 32, 13, fearing Gen. 44, 34, putting the verb in a clearer light, comp. Latin ne mittat. — 3. Followed by a perfect expressing fear of a fact perhaps already done, *that may not* 2 Sam. 20, 6; 2 Kings 2, 16. — 4. *that not*, to increase the power of לֹא, putting the necessary consequence as aim Prov. 5, 6, and not connected with אַל. — Another פֵּן assumed for פִּנָּה and פָּנִים see under פָּנָה.

פָּנַג (not used) *intr.* same as פָּנַק *to be soft*, *tender*, *savoury*, *sweet*, connected in its orig. root פ־נג with ע־נג. Deriv.

פַּנַּג (from פָּנַג) *m.* only Ez. 27, 17 prop. *something savoury*, *sweet* (see פָּנַג), hence the name of a cake sweet as honey (Ibn Parchôn), Targ. קוֹלְיָא i. e. κολία the same; according to the Vulg. *balsam.* But no trace of such an exported ware is found elsewhere. According to the LXX *cassia*, קְצִיעָה, from פָּנַג = فنج to rub off, to shave off, like קְצִיעָה from קָצַע; 3 mss. have פַּג = פַּנַּג. According to the Peshito *millet.* Modern interpreters have compared the Sanskrit pannaga, name of a fragrant wood which was used in therapeutics for cooling and strengthening. All these explanations have arisen either from the endeavour to get a suitable product for exportation without being able to give it an etymological foundation, or from an easy but inappropriate comparison with פָּנַק. It is better to take it, with *Ibn Melech*, like מִנִּית (whence the best wheat was brought), for the name of a place; identical perhaps with פִּגַּר (out of פִּנְגַּר) in the Mishna (Parah 8, 10), on the road from Damascus to Baalbeck.

פָּנָה I. (*part.* פּוֹנֶה, פֹּנֶה, *plur.* פֹּנִים,

vl. f. פּוֹנוֹת; *inf.* פְּנֹה, *constr.* פְּנוֹת; *fut.* יִפְנֶה, *ap.* יִפֶן, on the contrary, in other persons וַיִּפֶן, תֵּפֶן, אֵפֶן) 1. *intr. to turn*, i. e. to leave a position, direction, or situation; with the accus. *whither*, Job 24, 18 *he turneth not to the way of the vineyards;* then *to repair to* Prov. 17, 8; *to betake oneself* 1 Sam. 13, 18, with לְ Is. 53, 6; 56, 11, or אֶל *whither* Judges 24, 49, Is. 13, 14, seldom with עַל for אֶל Gen. 24, 49 or בְּ of the place 1 Sam. 14, 47; with אֶל of a person *to turn to one*, to God Is. 45, 22, to angels Job 5, 1, to idols Lev. 19, 4, to sooth-sayers 20, 6, with אֶל of a thing Job 36, 21. From this meaning comes that of *to direct the attention to*, *to look*, *to behold*, with accus. Ex. 2, 12, followed by לִרְאוֹת Eccles. 2, 12, or with אֶל Ex. 16, 10, בְּ Job 6, 28; פָּ׳ לְמַעְלָה Is. 8, 21 *to turn upwards*, i. e. to direct the looks upwards; פָּ׳ אַחֲרָיו *he looked behind him* Judges 20, 40; of God or a king, *to turn graciously to* 2 Sam. 9, 8; Ps. 25, 16; פָּ׳ מִן *to turn away from* Gen. 18, 22, and פָּ׳ מֵעִם the same Deut. 29, 17; also without מֵעִם or פָּ׳ מִן, when it may be readily supplied 30, 17; פָּ׳ אַחֲרֵי פ׳ *to turn in order to follow*, i. e. *to follow* Ez. 29, 16. With verbs of motion, as הָלַךְ Gen. 18, 22, יָצָא Ex. 7, 23, בּוֹא 32, 15, נָסַע Deut. 1, 7, it gives them the signification of beginning to move by leaving the former state. Fig. פָּ׳ הַיּוֹם Jer. 6, 4 and Ps. 90, 9 *the day turns*, i. e. declines; פָּ׳ הַבֹּקֶר *the morning turns to* Judges 19, 26, פָּ׳ הָעֶרֶב *the evening turns to* Gen. 24, 63, i. e. approaches; hence לִפְנוֹת followed by a genitive *towards* Ex. 14, 27; Deut. 23, 12 (but see פָּנָה II.); *to turn to*, *look to*, of inanimate things, spectare 1 Kings 7, 25; Ez. 8, 3; 2 Chr. 4, 4; of the direction of a boundary Josh. 15, 2. — 2. *tr.* only in the phrase פָּנָה עֹרֶף *to turn the neck*, to the pursuing, i. e. *to flee* Josh. 7, 12; Jer. 2, 27; elsewhere הִפְנָה. Derivat. פֶּן and according to the usual acceptation פָּנֶה (plur. פָּנִים), פְּנִימִי, פָּנִים, פְּנִימָה, and the proper names פְּנוּאֵל, פְּנִיאֵל, פּוֹנֶה.

Pih. פִּנָּה prop. to cause to turn; hence *to hunt away*, *to drive away* Zeph. 3, 15. The meaning *to clear*, *to lighten* belongs to פִּנָּה from פָּנָה II.

Hif. הִפְנָה (*part.* מַפְנֶה, *inf.* with *suff.* הַפְנֹתוֹ, *fut. ap.* וַיֶּפֶן) *to turn*, זָנָב אֶל־זָנָב Judges 15, 4, שְׁכֶם 1 Sam. 10, 9; *to turn to*, עֹרֶף, i. e. *to flee* Jer. 48, 39; sometimes פָּנִים Nah. 2, 9, Jer. 46, 5 and 47, 3, or עֹרֶף 46, 21 and 49, 24 is to be supplied; conseq. הִפְנָה is not intr.

Hof. הָפְנָה (3 *plur.* הָפְנוּ) with נוּס (whither) *to be directed* or *turned* Ez. 9, 2.

The fundamental signification is properly *to wind*, *roll* or *twist*, accordingly *to turn;* and it is ident. in its organic root פּנ־ה with that in אָ־בַן, אָ־פַן II.

פָּנָה II. (in Kal perhaps only *infin. constr.* פְּנוֹת) *intr. to shine*, *to appear*, *to be* or *become visible;* hence לִפְנוֹת בֹּקֶר *at the appearing of the morning* Ex. 14, 27, Judges 19, 26, לִפְנוֹת עֶרֶב *at the appearing of the evening* Gen. 24, 63; perhaps figurat. of God, *to make himself visible* 2 Kings 13, 23, Ps. 25, 16, like the opposite הִסְתִּיר פָּנִים. Deriv. פָּנִים, פּוֹנֶה, פְּנִי, פָּנִי (*pl.* פְּנִיִּים), פָּנִין, פְּנוּ and פְּנִי in the proper names פְּנוּאֵל and פְּנִיאֵל, and the proper name פְּנִנָּה.

Pih. פִּנָּה 1. *to make visible*, *to lighten*, a covered space; hence *to clear*, *to clear out*, a house Gen. 24, 31; a country Ps. 80, 10, where אֶרֶץ is to be supplied; especially דֶּרֶךְ, therefore = יִשֵּׁר Is. 40, 3; 57, 14; Mal. 3, 1. — 2. (not used) *to be visible afar off*, *to be prominent.* Deriv. פִּנָּה, פִּנָּה.

Puh. פֻּנָּה (*fut.* יְפֻנֶּה). Deriv. the proper name יְפֻנֶּה.

The org. root is פַּנ־ה, ident. with that in כָּ־פַן, Aram. כְּ־פַן, ܟܦܢ (to hunger, to thirst), prop. to glow; also with that in סָ־פַן II. (comp. חָרַר); comp. also φαίν-ειν.

פָּנֶה (an unused sing.-form from פָּנָה II., for which in proper names are פְּנִי and פְּנוּ) see פָּנִים.

פִּנָּה (from the Pihel of פָּנָה II. after the form אִסָּר; *constr.* פִּנַּת, with *suff.*

(פִּנּוֹתָם, פִּנֹּתָיו, with *suff.* פִּנּוֹת, *pl.* פִּנָּתָהּ, *f.* prop. what is prominent afar off, what is shining, projecting, visible afar; hence *the projecting corner*, *pinnacle*, of a wall; *a turret* ZEPH. 1, 16; 3, 6; 2 CHR. 26, 15; *the corner*, of a house JOB 1, 19, of a street PROV. 7, 8, of a roof 21, 9, of חָצֵר EZ. 43, 20; אֶבֶן פ׳ *a corner-stone*, as the firm support of a building JOB 38, 6, which sustains the whole IS. 28, 16; רֹאשׁ פ׳ PS. 118, 22 *the head corner-stone;* שַׁעַר הַפּ׳ *the corner-gate*, at the north-west corner of Jerusalem 2 CHR. 26, 9; JER. 31, 38 (2 CHR. 25, 23 שַׁעַר הַפּוֹנֶה instead); fig. *a pillar*, *column*, of the state IS. 19, 13, *plur. the chiefs*, in פִּנּוֹת הָעָם JUDGES 20, 2, 1 SAM. 14, 38, Targ. רֵישִׁין, רַבְרְבִין. — For the derivation comp. זָוִית (from זָוָה), קֶרֶן; נֵס also proceeds from the same fundamental signification. — פִּנָּה PROV. 7, 8 and פִּנִּים ZECH. 14, 10 see under

פִּנֶּה (only with *suff.* פִּנָּהּ, *pl.* פִּנִּים; out of the Pihel of פָּנָה after the form גֵּאֶה, כֵּהֶה) *masc.* same as פִּנָּה *a corner* PROV. 7, 8, שַׁעַר הַפִּנִּים ZECH. 14, 10 *gate of the corner-turrets*, 2 CHR. 26, 9; JER. 31, 38; called 2 KINGS 14, 13 שַׁעַר הַפִּנָּה and 2 CHR. 25, 23 שַׁעַר הַפּוֹנֶה, the name of a gate in Jerusalem.

פְּנוּאֵל (from פְּנוּת from פָּנָה II. and אֵל; *the vision*, i. e. *visibleness of El*) 1. *n. p.* of a city on the north side of יַבֹּק, some distance from יַרְדֵּן and from סֻכּוֹת JUDGES 8, 8; 1 KINGS 12, 25. The reason of the appellation is given in GEN. 32, 31. In *Josephus* (Ant. 1, 19) *Φανουήλ*. A Phenician promontory, which *Strabo* (16 p. 754 seq.) calls *Θεοῦ πρόσωπον*, may have also been so called. — 2. *n. p. m.* 1 CHR. 4, 4; 8, 25, for which the K'tib has פְּנִיאֵל.

פָּנַח (unused) *intr.* same as פָּנַק *to be tender*, *soft*, Ar. فنخ, whence perhaps, with the termination ־ָם, the proper name פִּינְחָס (*the mild*).

פָּנֶה (*in pause* פָּנֶה, from פָּנָה II. after the form שָׂדֶה = סָנֶה, דָּוֶה ,סָנֶי, (לְשַׁד) *masc. the fore part*, *front*, לְפָנֵי *to the front part*, i. e. before דְּבִיר 1 KINGS 6, 17.

פְּנִי (only *pl.* פְּנִיִּים K'tib; from פָּנָה II.) *m. red corals*, so called from their shining colour PROV. 3, 15 K'tib, for which the K'ri has the usual פְּנִינִים (see פְּנִין).

פְּנִיאֵל (from פְּנִית from פָּנָה II. and אֵל; = פְּנוּאֵל) 1. *n. p.* of a city JUDGES 12, 20. — 2. *n. p. m.* 1 CHR. 8, 25 K'tib.

פָּנִים (from a sing. פָּנֶה, *constr.* פְּנֵי, with *suff.* פָּנֶיךָ, פָּנֵינוּ, פָּנַי &c., from פָּנָה II.) *m. pl.* (*fem.* only in EZ. 21, 12) prop. the visible, external side; hence 1. *the upper surface*, of a thing, s u p e r f i c i e s, of the earth GEN. 1, 29, of a field IS. 28, 25, of water JOB 38, 30, פְּנֵי הַלּוֹט *the surface of the covering* IS. 25, 7, i. e. the external covering; *covering*, of לְבוּשׁ (this poet. for skin), i. e. *coat of mail* JOB 41, 5; *outside*, of כַּפָּה (= כִּפָּא) 26, 9; *the aspect*, of the earth PS. 104, 30, of sheep PROV. 27, 23. Here belongs פְּנֵי as a preposition followed by a genitive: אֶל־פְּנֵי *upon the surface of* LEV. 14, 53, EZ. 16, 5, עַל־פְּנֵי *over the surface* (i. e. *upon*), of the earth GEN. 6, 1, the water 1, 2, a valley EZ. 37, 2, or also as with אֶל *upon the surface* LEV. 14, 7; AM. 5, 8; *out upon the surface* GEN. 11, 8; IS. 18, 2. — 2. *the face*, i. e. the visible part (in Ehkili *fene*), as a collective idea (Greek *τὰ πρόσωπα*), construed sometimes with the plural JOB 38, 30, DAN. 1, 10, sometimes with the singular LAMENT. 4, 16; PROV. 15, 14; but the plural also denotes *faces* EZEK. 1, 6; 10, 21; 41, 18; for which כָּל־פָּנִים (*every face*) JO. 2, 6 is not to be taken. Also of the face of animals EZ. 10, 14; JOB 41, 6. To this meaning belong the phrases: פָּנִים אֶל־פָּנִים GEN. 32, 31 *face to face*, i. e. *directly*, for which also פָּנִים בְּפָנִים DEUT. 5, 4; פָּנִים לַפָּנִים PROV. 27, 19 *face towards face*, reflected in water; עַל־פְּנֵי פ׳ *in the sight of one*, i. e. *without any reserve*, *openly*, *boldly*, *defiantly*, describing more definitely the ideas in the verbs בֵּרֵךְ JOB 1, 11, הִגִּיד 21, 31, הִכְעִיס IS. 65, 3; so too בֵּרֵךְ, הוֹכִיחַ and שִׁלֵּם אֶל־פְּנֵי פ׳ JOB 2, 5; 13, 15; DEUT. 7, 10,

without meaning on that account *immediately*, *without delay*. עָנָה בִּפְנֵי פ׳ *to testify in the face of one* Job 16, 8; Hos. 5, 5; elsewhere עָנָה בְּ. — 3. *the front*, of a thing, pars anterior, frons rei, of סִיר Jer. 1, 13; *the van* Jo. 2, 20 (opposite סוֹף *the rear*); hence as an adverb *before*, a fronte Ez. 2, 10, 1 Chr. 19, 10, opposite אָחוֹר; לְפָנִים *forwards*, prorsus Jer. 7, 24 (opposite לְאָחוֹר), but also of time *before*, *of old*, olim Deut. 2, 10; Judges 1, 10; מִלְּפָנִים *from before*, *from of old* Is. 41, 26; מִפָּנִים *before*, *in front*, of the slaughter 2 Sam. 10, 9. Fig. *edge*, of a sword Ez. 21, 21, Eccles. 10, 10, as its face or front. — 4. that which is visible in front: *direction*, *point of view*, *look;* hence the phrases: שׂוּם פָּנִים followed by an accus. *to take the direction of*, *to aim at* Gen. 31, 21, followed by an infin. with לְ Jer. 42, 15, comp. Luke 9, 51 and the Syr. ܣܡ ܐܦ̈ܘܗܝ; שׂוּם פָּנִים בְּ *to fix the look upon a thing* or *person*, and with לְרָעָה Jer. 44, 10, לְרָעָה וְלֹא לְטוֹבָה 21, 10, = to be angry at a person or thing; also without such appendage Lev. 20, 5; so too נָתַן פָּנִים בְּ 17, 3; also = עַיִן *angry look* Ps. 34, 17, but here in opposition to עַיִן in a good sense 34, 16; נָשָׂא פ׳ אֶל *to look (freely) upon one* Job 22, 26, and so הֵרִים פ׳ אֶל Ezr. 9, 7; רָאָה פְּנֵי פ׳ *to look upon one* i. e. to be in intercourse with him, Gen. 32, 21; 46, 30, *to come before the eyes of one* 48, 11, *to have access to* 2 Kings 25, 19, *to enjoy the presence of God*, i. e. to rejoice in his favour Job 33, 26, also חָזָה פְּנֵי יי״ Ps. 17, 15; *to turn to God* Gen. 33, 10; Is. 1, 12. Metaphor. *the mien*, *look*, *visible expression of a person* Gen. 31, 2, hence עַז פָּנִים Deut. 28, 30; אוֹר פָּנִים *serenity*, *cheerfulness* Job 29, 24; פָּנִים רָעִים *a sad*, *fretful mien* Gen. 40, 7, for which פָּנִים alone occurs in 1 Sam. 1, 18; generally that in which בֹּשֶׁת Ps. 44, 6, כְּלִמָּה 69, 8, קָלוֹן 85, 17 are expressed. — 5. *the presence*, *visibility of a thing* or *person*, i. e. *person* generally, then for the personal pronoun, as פָּנַי יֵלֵכוּ *I myself will go* Ex. 33, 14, פָּנֶיךָ הֹלְכִים 2 Sam. 17, 11 *thou goest;* פְּנֵי יי״ Lament. 4, 16 *the presence of God;* לְעֵת פָּנֶיךָ *at the time of thy presence* Ps. 21, 10; בְּסֵתֶר פָּנֶיךָ *in thy protection* 31, 21; בִּקֵּשׁ פְּנֵי פ׳ *to seek the presence* or *favour of one* 1 Kings 10, 24, and so in הִסְתִּיר פ׳ מִן, הֵסִיר פ׳ מִן, הֵשִׁיב פְּנֵי פ׳; יְשׁוּעוֹת פָּנִים *the salvation proceeding from the person* (of God) Ps. 42, 6, or *salvation for the person* 43, 5, just as the genitive is to be taken.

פָּנִים is applied frequently and in a variety of ways in combination with אֶל, אֶת־, מֵאֵת, בְּ, לְ &c. instead of prepositions and particles: a) אֶל־פְּנֵי *in the presence of* 2 Chr. 19, 2; *before* Lev. 9, 5; *in the sight of* Ex. 23, 17; *upon the surface* Lev. 14, 53. — b) אֶת־פְּנֵי פ׳ *at the countenance*, i. e. *before*, coram Gen. 19, 13; *present before* Esth. 1, 10; hence the formula: נִרְאָה אֶת־פְּנֵי יי״ 1 Sam. 1, 22, for which occurs also נִרְאָה אֶל־יי״ Ex. 23, 17, *to appear before God*, i. e. in the sanctuary; *before*, referring to place Gen. 33, 18; מֵאֵת פְּנֵי *away from before* 27, 30, *from the fore part* 2 Kings 16, 14. — c) בִּפְנֵי *before*, *in presence of one*, ante and coram, a later phrase for לִפְנֵי Deut. 7, 24; Esth. 9, 2; Ez. 42, 12. — d) לִפְנֵי (with *suff.* לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לִפְנֵיכֶם, לִפְנֵיהֶם) *in sight of*, *before the eyes*, *in presence of*, *before* Num. 8, 22, 2 Kings 4, 38, *at*, as בְּעֵינֵי Dan. 1, 9, 1 Kings 8, 50, hence יָטַב לִפְנֵי interchanged with יָטַב בְּעֵינֵי (see יָטַב). Quite peculiar are the applications: aa) *before*, of place, ante 1 Chr. 6, 17, *east of* Gen. 23, 17; *before*, prae, Eccles. 4, 16 (see יָצָא, בּוֹא), *from before* Is. 8, 4; Amos 9, 4. bb) referring to time *before* 1, 1, לִפְנֵי קָצִיר *before the harvest* Is. 18, 5; *sooner than*, לְפָנַי *before I* (came) Gen. 30, 30, לִפְנֵי מִזֶּה Neh. 13, 4 *before this*, antehac, especially so followed by an infin. *before* Gen. 13, 10; Deut. 33, 1. cc) referring to preference, like ante, prae, as לִפְנֵי דָל *more than the poor* Job 34, 19. dd) referring to method and manner, in modum, ad instar, but always with the gradation *before*, as לִפְנֵי עָשׁ

easier or *sooner than the moth* Job 4, 19, and *sicut* (Vulg.), σητὸς τρόπον (LXX), not quite = the Latin *ad faciem* (Plaut.); נָתַן לִפְנֵי פ׳ 1 Sam. 1, 16 *to make as* ... i. e. *for one.* In many verbs construed with לִפְנֵי, לְ has properly one of the meanings given, but these must be taken in a wider and more extended import while they define the verbs more exactly. So עָמַד ל׳ Gen. 18, 22 *to serve*, *to wait upon* (see עָמַד), Nah. 1, 6 *to stand before one;* הִשְׁתַּחֲוָה ל׳ *to pray before* (see שָׁחָה), for which also הָלַךְ ל׳ 1 Kings 12, 30 stands, and so it modifies נִגַּף (see נָגַף), הָמַם Judges 4, 15, נָפַל 1 Sam. 14, 13, פָּרַץ 2 Sam. 5, 20, חָתַת Jer. 1, 17, נָתַן 2 Kings 4, 43, עָרַב Prov. 17, 18, סָפַד 2 Sam. 3, 31. — e) מִלִּפְנֵי *from before*, i. e. away from Gen. 23, 3 4; 41, 46; Lev. 9, 24; hence after the verbs נוּס 1 Chr. 19, 18, הוֹרִישׁ 2 Chr. 20, 7, יָרֵא 1 Sam. 18, 12, נָמַס Ps. 97, 5, חוּל 114, 7, נִבְעַת Esth. 7, 6, seldom after זָעַק 1 Sam. 8, 18, נִכְנַע 1 Kings 21, 29, where it appears to be = לִפְנֵי, as it also stands for it Eccles. 1, 10, once for מִפְּנֵי *on account of* 1 Chr. 16, 33. — f) מִפְּנֵי means in the first instance *away from before*, Ex. 14, 19 *away from before them*, after verbs of departing, fleeing Hos. 11, 2, Gen. 7, 7, Is. 20, 6, of seeking help 19, 20, of fearing (see יָרֵא, חָתַת), of reverencing, humbling oneself 2 Kings 22, 19, of hiding Job 23, 17, and such like. Here belongs also שׁוּב מִפְּנֵי *to retreat before one* (from fear) Job 39, 22, אָבַד מִפְּנֵי *to perish before one* (fleeing) Ps. 9, 4, נָזַל מִפְּנֵי *to totter before one* (retreating) Judges 5, 5 and so after other verbs, where the secondary idea of *fearing*, *fleeing* &c. is to be supplied Job 9, 21; Is. 17, 9; 1 Chron. 12, 1. Then, *because of*, expressing the efficient cause, as מִפְּנֵיהֶם Gen. 6, 13 *because of them*, i. e. proceeding from them, *from them* (LXX ἀπ' αὐτῶν); *on account of*, propter, denoting the more remote cause 47, 13; Deut. 28, 20; Hos. 10, 15; Jer. 9, 6; and when a hindrance is spoken of, prae, *for*, *by reason of*, as מִפְּנֵי חֹשֶׁךְ Job 37, 19 *by reason of darkness* (of understanding); מִפְּנֵי אֲשֶׁר *because that*, quia, Ex. 19, 18; Jer. 44, 23. In Lev. 19, 32 and Jer. 1, 13 מִפְּנֵי belongs to פָּנִים, and has nothing of the meaning of a particle. g) עַל־פְּנֵי stands aa) personally, *before*, prop. before a person, = לִפְנֵי Gen. 32, 22, עַל־פָּנַי Job 4, 15 *before me*, עַל־פְּנֵיכֶם 6, 28 *before you*, i. e. in your presence; hence מֵעַל־פְּנֵי = מִלִּפְנֵי Gen. 23, 3 *in the presence* Gen. 11, 28. bb) referring to space, *before*, ante, in fronte rei, 1 Kings 6, 3 *before the breadth of the house;* or *in the front of* 2 Chr. 3, 17, *east of*, ab oriente, *eastward over against* Gen. 16, 12, 1 Kings 11, 7, Deut. 32, 49, 1 Sam. 15, 6, but *before*, *over against* appears to be the prevailing idea, while מִקֶּדֶם Zech. 14, 4, מִמִּזְרַח הַשֶּׁמֶשׁ Num. 21, 11, יָמָּה Josh. 15, 8, נֶגְבָּה 18, 14 sometimes complete the sense; on the other hand it stands alone Judges 16, 3; 1 Sam. 24, 3. cc) *in sight of*, *before*, prae, to denote preference Deut. 21, 16. dd) *towards* Gen. 18, 16; Ps. 21, 13. — As belonging to פָּנִים, עַל־פְּנֵי signifies aa) *upon the surface* Gen. 1, 2 29, and of motion *on the surface* Amos 5, 8, Lev. 14, 7, Ez. 32, 4, *over the surface* Gen. 11, 8; to this belongs מֵעַל־פְּנֵי *away from the surface* 1 Sam. 20, 15; Am. 9, 8. bb) *above*, i. e. *except*, Ex. 20, 3 *except me*, Targ. בַּר מִנִּי.

For the Hebrew פָּנִים is used the Ar. وَجْه, and with many modifications the Aram. אַפִּין, ܐܦܐ.

פְּנִים (after the form אֱלִיל, מְעִיל, from פָּנַם; therefore with לְ, לִפְנִים in מִלִּפְנִים; with *a* of motion פְּנִימָה) *m.* prop. *a thing covered*, *concealed*, *hidden;* hence *the inner* (opposite חוּץ and cognate in sense בַּיִת), לִפְנִים *to within*, מִלִּפְנִים *from within* 1 Kings 6, 29, פְּנִימָה *to within*, *into the interior* Lev. 10, 18, *within* 2 Kings 7, 11 (*into the house*); also in answer to the question where? *within* 1 Kings 6, 18; Ps. 45, 15; לִפְנִימָה prop. *to within*, but also *inside* 1 Kings 6, 30, opposite לַחִיצוֹן;

inward Ez. 41, 3, 2 Chr. 29, 16, *inwardly to* Ez. 40, 16, מִפְּנִימָה *from within* 1 Kings 6, 19 21. — A derivation of it from פָּנִים, even if the form could then be justified, would give the opposite meaning *the external.* The ־ִים here is only an apparent plural which is also wholly unsuitable.

פְּנִימָה see פָּנִים.

פְּנִימִי (out of פָּנִים; *pl.* פְּנִימִים) *adj. m.*, פְּנִימִית (*pl.* פְּנִימִיּוֹת) *f. inner*, of בַּיִת 1 Kings 6, 27, שַׁעַר Ez. 40, 15, חָצֵר 40, 19, הֵיכָל 41, 15, חֶדֶר 1 Chr. 28, 11, opposite חִיצוֹן Ez. 41, 17.

פָּנִין (from פָּנָה II. after the form קָצִין from קָצָה; only the *pl.* פְּנִינִים) *m.* prop. *a shining thing*, hence *coral*, of a red colour, to which אָדַם is applied, and to which is compared the dark red colour of the skin of orientals Lament. 4, 7 (Boote, Michaelis). In preciousness like gems Prov. 3, 15 K'ri; 8, 11; 20, 15; 31, 10; Job 28, 18. The ancient interpreters understood either a red gem, or a red pearl, unsuitably. See פְּנִי. The Greek *πίννα* has nothing to do with it.

פָּנַם (not used) *tr. to conceal*, celare, occulere, ident. in its organic root פַּנ־ם with that in סָ־פַן I., צָ־פַן (Conc. s. v.), enlarged into a stem by means of *m*, and assumed for פָּנִים and פְּנִימָה, פְּנִימִי, as a reference of it to פָּנִים does not hold good. See these words.

פָּנַן (unused) a stem adopted for פִּנָּה, פָּנִין, פִּנָּה, and compared with the Ar. فَنّ (to mix, to divide, separate &c.); but see these words.

פְּנִנָּה (out of פְּנִינָה, as some mss. actually read it; *a coral*) *n. p. f.* 1 Sam. 1, 2 4.

פָּנַק (Kal unused) *intr. to be soft*, *tender*, *delightful*, *fondled*, the Ar. فَنَق, Aram. פְּנַק, ܦܢܩ and פַּרְנֵק in their varied applications going back to this fundamental signification; metaphor. *to pine*, *to be slack*, *weak*, *decaying*, for which فَنَى and فنج are used in Arabic; the organic root is פָּ־נַק, being also in עָ־נַג.

Pih. פִּנֵּק (*part.* מְפַנֵּק) *to fondle* Prov. 29, 21.

פַּס (*pl.* פַּסִּים, from פָּסַס II.) *m.* prop. *extension*, of the feet, *striding* (from פַּס = פָּשַׂע); hence 1. *the step*, i. e. where it begins, viz. with *the ankle*, כְּתֹנֶת פַּסִּים Gen. 37, 3 and 2 Sam. 13, 18 *a garment reaching to the ankles*, *an ankle-tunic*, also with sleeves down to the hands, *a sleeve-garment* (*Joseph.* Antt. 7, 8, 1; LXX on Samuel, Syr. on Genesis, Symm. on both places; Vulg. *tunica talaris* on Gen. 37, 23 and on Samuel), worn over the usual tunica, and also called מְעִיל 2 Sam. 13, 18; it is therefore connected with אֲפָסַיִם Ez. 47, 3. — 2. *the wrist*, whence the palm of the hand with the fingers spreads out, therefore כְּתֹנֶת פַּסִּים *tunica manicata* Gen. l. c. 2 Sam. l. c. The old translators either fluctuate between 1 and 2, or unite them both, and the latter may be adopted; comp. Aram. פַּס. — 3. *the speckled*, *variegated*, *striped*, of a garment, from the fundamental signification "to distribute, to sprinkle", hence the LXX in Gen. l. c. *χιτὼν ποικίλος*, Vulg. *tunica polymita*, and so Jerus. Targ. and Ibn *G'anâch.*

פַּס (from פָּסַס) *Aram. m. wrist*, of the hand, whence the palm with the fingers spreads out; conseq. the whole of that part of the hand itself Dan. 5, 5 24, with יְדָא or דִּי־יְדָא; Targ. for כַּף.

פַּס דַּמִּים (*extension* or *fulness of brooks*, i. e. *abounding in brooks;* on פַּס comp. פִּסָּה; דַּמִּים comes from the Pihel of דָּמָה I. to flow) *n. p.* of a locality in the western part of the tribe of Judah, between שׂוֹכֹה and עֲזֵקָה 1 Chr. 11, 13 (1 Sam. 17, 1 has for it אֶפֶס דַּמִּים); in 2 Sam. ch. 23 it has fallen out.

פָּסַג (Kal unused) *tr. to split*, *to cut in pieces*, *to separate*, *to divide*, Aram. פְּסַג for Hebr. בָּתַר; it may be connected with פָּשַׂח, פָּשַׂק, Aram. פְּסַק &c. The organic root is פָּ־סַג, פָּ־סַךְ, which exists

also in סכ־ה I., שׂכ־ה I., פ־סח, ח־שׂך. Deriv. the proper name פִּסְגָּה.

Pih. פִּסֵּג (*imp. pl.* פַּסְּגוּ) *to mark off, to fix the limits of*, אַרְמְנוֹת, i. e. to review all over Ps. 48, 14; according to the LXX and Vulg. *to divide, to walk through*, like the Ar. خَابَ to cut and to walk through. According to *Rashi* and *Kimchi*, *to furnish with pinnacles* or *turrets*, as a denom. from פִּסְגָּה.

פִּסְגָּה (prop. a piece, part, like the Aram. פִּסְגָּא, hence *a point, a mountain-peak*) *n. p.* of a mountain ridge in Moab, south of Sihon, of which נְבוֹ forms a part Num. 21, 20; 23, 14; Deut. 3, 17 27; 4, 49; the ancient interpreters render it גִּבְעָה,

פָּסָה (not used) *tr.* same as פָּשָׂה (Ar. فَشَا, Aram. פְּסָא) *to spread out, to extend*, of superabundance and fulness; deriv. according to some פִּסָּה, which, however, may better be derived from פָּסַס; the proper name פִּסְפָּה is to be derived from פָּסָה.

פִּסָּה (*c.* פִּסַּת, from פָּסַס II.) *f.* prop. expansion, hence *superabundance*, Ps. 72, 16 *superabundance of corn* (*Rashi*), Aram. פִּסְיוֹן, conseq. like שֶׁפַע of men, רְוָיָה of fluids, מְלֵאָה of fruit, סֵפֶק of riches.

פָּסַח (*part. pl. m.* פֹּסְחִים, *inf. abs.* פָּסוֹחַ, *fut.* יִפְסַח) *intr.* prop. *to move away from, to move forward from, to move over*, from one object to another; cognate in sense with the tr. נָתַק, עָתַק, אָתַק, and like these proceeding from the fundamental signification to split off, to tear away, conseq. ident. with פָּסַג in fundamental signification. Hence 1. *to go through, to pass through*, a river, like עָבַר (which see) to pass through a level expanse, comp. جَابَ *to cut asunder* and *to go pass* or *go through*. Perhaps גּוּז (=גָּזַז), צָלַח II. (as צָלַח I.) is to be referred to a like fundamental signification. — 2. with עַל *to go* or *pass over a thing*, i. e. *to spare*, like עָבַר עַל Ex. 12, 13 23 27; generally *to spare, to deliver*, coupled with הִצִּיל, הִמְלִיט, גָּנַן, and absol. Is. 31, 5, for which 30, 18 has חָנַן. — 3. Metaph. *to totter from side to side*, of the gait; hence the old saying of Elijah's time פָּסַח עַל־שְׁתֵּי סְעִפִּים 1 Kings 18, 21 *to waver upon two knee-bends* (see סְעִף), i. e. to bend sometimes the one and sometimes the other, comp. Iliad 15, 280 seq.; *to halt* (see Pih.). Deriv. פֶּסַח, and the proper names תִּפְסַח, פָּסֵחַ.

The explanation of the stem now given is explained by the Ar. فَصَحَ *to be snatched away*, of a thing, فَسَخَ *to dislocate*, hence *to limp, to totter, to be lame*, فَسَخَ *to break through, to break*, a covenant, فَضَحَ *to break through*, of light, Syr. ܦܨܚ *to protect, to spare;* and פ׳ is also identical in form with פָּצַח, פָּסַג, פָּסַךְ, Aram. פְּסַק. The organic root is פַ־סח, which exists also in כָ־סח, כָ־סע, כָ־סג, זח. For extra-Semitic comparisons see *Pott*, Etymol. Forschungen I. p. 268.

Nif. נִפְסַח (*fut.* יִפָּסֵחַ) *to become lame* 2 Sam. 4, 4.

Pih. פִּסֵּחַ (*fut.* יְפַסֵּחַ) prop. *to totter very much*, of the Bacchanalian sacrificial dancing of the priests of Baal 1 Kings 18, 26 (Targ.), alluding to 18, 21.

פֶּסַח (*pl.* פְּסָחִים) *m.* prop. stepping over, sparing; hence 1. *an exemption-sacrifice*, in memory of the sparing of Israel Ex. 12, 27, fully זֶבַח פֶּסַח Ex. l. c., commonly פ׳ alone in זָבַח פ׳ Deut. 16, 2, אָכַל הַפּ׳ 2 Chr. 30, 18, שָׁחַט הַפּ׳ 30, 15, עָשָׂה פ׳ Ex. 12, 48; *pl. the paschal lambs* 2 Chr. 30, 17. — 2. *the passover-feast*, i. e. the passover-meal on the evening of the 14th Nisan; the following seven days as a festival being termed חַג הַמַּצּוֹת Lev. 23, 5 6, and so in מִמָּחֳרַת הַפֶּסַח Num. 33, 3; yet at a later period these were also termed פֶּ׳, explained by חַג שְׁבֻעוֹת יָמִים Ez. 45, 21; fully חַג הַפֶּ׳ Ex. 34, 25.

The Greek translators and Hellenists have translated פֶּ׳ in the sense here given, as ὑπέρβασις (Aq.), ὑπερμάχησις (Symm.), ὑπερβασία (Joseph.), διαβατήρια (Philo),

ἄλμα (Graeco-Ven.). Only the LXX (φασέκ, πάσχα = Aram. פִּסְחָא), the Syr. (ܦܨܚܐ) and Arab. (فصح) retain the Hebrew word. Perhaps פֶּסַח may have originally denoted the breaking through of the spring-sun, or the new sprouting of nature or spring; which is justified by analogy. A historical allusion may have originated with the exodus from Egypt.

פָּסֵחַ (perhaps from פֶּסַח; *one born at the passover;* comp. Paschalis) *n. p. m.* Ezr. 2, 49; Neh. 3, 6; 1 Chr. 4, 12.

פִּסֵּחַ (*pl.* פִּסְחִים, without Dagesh) *adj. m. lame, limping* Lev. 21, 18, Deut. 15, 21, פִּ׳ שְׁתֵּי רַגְלָיו 2 Sam. 9, 13 *lame in both feet*, i. e. going on crutches; *pl.* fig. of *idols* (see Ps. 115, 5 7) 2 Sam. 5, 6 8, which were placed on the walls for the protection of the Jebusites; elsewhere *the lame* Is. 33, 23.

פָּסִיל (only *pl.* פְּסִילִים, *c.* ־לֵי, with *suff.* ־לֵיהֶם, from פֶּסֶל) *m.* 1. *a cut, cast* or *carved image*, of idols Is. 42, 8; Jer. 50, 38; Hos. 11, 2; פְּ׳ כֶסֶף Is. 30, 22 *idols of silver.* — 2. *a quarry* Judges 3, 19 (Targ.), *n. p.* of a place in the neighbourhood of Gilgal.

פָּסַךְ (unused) *tr.* same as פָּסַג *to separate, to divide, to cut through*, Aram. פְּסַק; or = פָּסַח *to totter, to waver*, which is more probable according to the derivative. Deriv.

פָּסַךְ (same as פָּסֵחַ) *n. p. m.* 1 Chr. 7, 33.

פָּסַל (*fut.* יִפְסֹל) *tr.* 1. *to hew*, stones; *to carve*, of stone-cutters, by smoothing stones, making them square, or by preparing them in any manner Ex. 34, 1; 1 Kings 5, 32; more than חָצַב. — 2. *to cut*, wood, especially for an image Hab. 2, 18. — 3. Metaphor. *to form, fashion*, of a worker in metal, especially in פָּסִיל, פֶּסֶל. The organic root פַּ־סַל is identical with that in חָ־סַל, פָּ־צַל; Aram. פְּסַל the same, metaph. to destroy, to corrupt, whence פְּסוּלָא what is bad, corrupt, modern Hebrew פָּסוּל, opposite of כָּשֵׁר; פְּסֹלֶת = Aram. פְּסוּלָא.

פֶּסֶל (with *suff.* פִּסְלִי; for plur. see פָּסִיל) *m.* prop. a hewn, prepared stone; hence *an image of stone* Ex. 20, 4; Deut. 4, 16; but also *a molten image* Is. 40, 19; 44, 10; *one of wood* 44, 15 17; 45, 20; generally *a likeness, image*, of אֲשֵׁרָה 2 Kings 21, 7, of a סֶמֶל 2 Chr. 33, 7 (see Ez. 8, 3), of אֵפוֹד, i. e. bound with an Ephod Judges 18, 14 18; elsewhere coupled with מַסֵּכָה 17, 4, תְּרָפִים 18, 14 20, נֶסֶךְ Is. 48, 5; *an idolatrous image* Ps. 97, 7.

פְּסַנְטֵרִין (or פְּסַנְטֵּרִין; also פְּסַנְתְּרִין or פְּסַנְתֵּרִין) *Aram. m.* a stringed instrument like a lyre or harp Dan. 3, 5 7 10 15. It is the Greek ψαλτήριον (λ changed into נ), standing in the LXX for the Hebrew כִּנּוֹר, נֶבֶל and נְגִינָה. The termination -ιον is the Aramaean ־ִין.

פָּסַס I. (3 *pl.* פַּסּוּ) *intr. to disappear, to cease, to be lost* Ps. 12, 2, parallel to גָּמַר, conseq. identical in its organic root with that in אָ־פֵס.

פָּסַס II. (unused) *intrans. to unfold, spread out, extend, to diffuse*, of the sole of the foot or palm of the hand, i. e. where the foot expands with its toes or the palm with its fingers; metaph. *to expand*, of fulness, *to be manifold* &c. The stem is connected with פָּשַׂע (which see), פָּשָׂה, פָּסָה, where also a comparison is found. See פַּס, פִּסָּה.

פְּסַס *Aram.* see Aram. פַּס.

פִּסְפָּה (contracted from פִּסְפְּסָה, from פסה = פָּשָׂה; *expansion*) *n. p. m.* 1 Chr. 7, 38.

פָּעָה (*fut.* אֶפְעֶה) *to breathe, to blow*, like פָּאָה, אָ־פַע, פֶּה, where still other comparisons may be found; metaph. *to pant violently, to gasp*, of the groaning of a woman in travail Is. 42, 14, of the bleating of herds (Aram. פְּעָא, ܦܥܐ), of the hissing of the serpent (see אֶפְעֶה,

if it be from פָּעָה), of the panting of an angry man (comp. שָׁאַף, נָשַׁם Is. 42, 14), Arab. فاع; *to yawn*, *to open*, the throat, of a yawning abyss. Deriv. the proper names פָּעִי and

פָּעוּ (in pause פָּעוּ, from פָּעָה, *a yawning deep;* or from פְּעָ־ה = יָ־פְּע, conseq. = יָפִיעַ) *n. p.* of a city in Idumea GEN. 36, 39, for which 1 CHR. 1, 50 has פָּעִי, in pause פָּעִי. The LXX translate it by פָּעוֹר, *Φογώρ*, meaning hiatus or opening.

פְּעוֹר (from פָּעַר; *an opening*, *gaping*) *m.* prop. the opening of the maiden's hymen, then 1. the name of a Moabite deity, in whose honour virgins prostituted themselves NUM. 23, 28; 31, 16; JOSH. 22, 17; fully בַּעַל פְּעוֹר NUM. 25, 3 5; DEUT. 4, 3 4; Ps. 106, 28; Hos. 9, 10; comp. Jerome on Hos. 4, 14: . . . colentibus maxime feminis Beelphegor ob obscoeni magnitudinem, quem nos Priapum possumus appellare, and on 9, 10, as well as in Jovin. 1, 12: Phegor in lingua Hebraea Priapus appellatur. — 2. the name of a mountain in Moab NUM. 23, 28, so called from the worship of Baal-peor. The mountain itself was afterwards worshipped as a god (Hilary, Comment. on Ps. 133).

פָּעִי see פָּעוּ.

פָּעַל (*part.* פֹּעֵל, *fut.* יִפְעַל, JOB 35, 6 before Makkeph יִפְעָל־) *tr.* poet. for עָשָׂה *to make* (of an iron-smith) Is. 44, 12; *to fashion*, an idol 44, 15; *to form*, a pit Ps. 7, 16; *to create*, hence פֹּעֵל = עֹשֶׂה *creator* JOB 36, 3; *to put in order*, *prepare* Ex. 15, 17, strengthened by עָשָׂה Is. 41, 4, like יָצַר 43, 7; *to practise*, עוֹלוֹת Ps. 58, 3, צֶדֶק 15, 2, עָוֶל JOB 34, 32, עַוְלָה 36, 23, אָוֶן PROV. 30, 20, רָע MIC. 2, 1; *to accomplish* DEUT. 32, 27; *to do* JOB 11, 8; always with the accusat. of the object DEUT. l. c.; also absol. *to work* Is. 44, 12; with לְ *to make into* Ps. 7, 14, or with לְ of a person JOB 22, 17; seldom with בְּ of the person JOB 35, 6. Deriv. פֹּעַל, פְּעֻלָּה, מִפְעָל, מִפְעָלָה, and the proper name פְּעֻלְּתַי.

The stem פ׳ = עָשָׂה is likewise found in the other Semitic dialects (Ar. فَعَلَ, Aram. פְּעַל, ܦܥܠ, Phenic. פָּעַל, whence the infin. לִפְעֹל and a form תִּפְעַל for Kal Plaut. Poen. 1, 6 13); the organic root means *to cut into*, *to divide*, then *to form*, *to create*, *to make*, as in בָּרָא, עָשָׂה, יָצַר the usual significations proceed from the same fundamental one; conseq. identical with פַּל.

פֹּעַל (with *suff.* פָּעֳלְכֶם, פָּעֳלְךָ, פָּעֳלוֹ, but also פָּעֳלוֹ; *pl.* פְּעָלִים) *m. work*, *business* PSALM 104, 23; JOB 24, 5; *doing*, *acting* JER. 25, 14; PROV. 24, 12; *a work*, *deed* JOB 34, 11; fully פ׳ כַּפַּיִם Ps. 9, 17; פ׳ חָמָס *a deed of violence* Is. 59, 6; *mighty deed*, in רַב־פְּעָלִים = אִישׁ חַיִל or אִישׁ חַי, the peculiarity of one בְּנָיָה 2 SAM. 23, 20; 1 CHR. 11, 22; *an evil deed* JOB 36, 9 = מַעֲשֶׂה 33, 17 and הַמַּעֲשֶׂה הָרָע ECCLES. 4, 3, Ar. فَعْلَة; *a work accomplished*, *creation* DEUT. 33, 11, of Israel, as the creation of God Is. 45, 11; *a punitive work*, of God Is. 5, 12; *acquisition*, *property* PROV. 21, 6; *wages* JOB 7, 2, like פְּעֻלָּה; comp. מַעֲשֶׂה and *ἔργον*.

פְּעֻלָּה (*constr.* פְּעֻלַּת, with *suff.* פְּעֻלָּתִי, פְּעֻלָּתָם) *fem. the doing*, of a thing, *labour* PROV. 10, 16; Is. 61, 8; *exertion* Ps. 17, 4; *a mighty deed* 28, 5; *a great work* JER. 40, 10; *wages*, *reward* 49, 4.

פְּעֻלְּתַי (abridged from פְּעֻלְּתְיָה, *Jah practises mighty acts*) *n. p. m.* 1 CHRON. 26, 5.

פָּעַם (*inf.* with *suff.* פַּעֲמוֹ) *tr.* prop. 1. *to beat*, *to strike*, of a hammer; of the striking or beating of the feet, i. e. *to tread; to knock*, of clock- or bell-work; figur. *to impel*, *to drive* or *urge on*, of the spirit JUDGES 13, 25, incorrectly taken by *Ibn Ganâch* as a denomin. from פְּעָמִים (times). Deriv. פַּעַם, פַּעֲמֹן, פַּעֲמָה. — 2. *to stop*, i. e. to make fast, to bar, to cause to stagnate; proceeding from the idea of beating (see Nif. 2).

Nif. נִפְעַם (*fut.* יִפָּעֵם) 1. *to be moved hither and thither*, *to be driven to and*

fro, i. e. *to be restless*, of רוּחַ Gen. 41, 8; Dan. 2, 3. — 2. *to stop*, i. e. not to speak; *to be restrained in words* Ps. 77, 5.

Hithp. הִתְפָּעֵם (*fut.* יִתְפָּעֵם) same as Nif. in signification 1. Dan. 2, 1.

פַּעַם (*dual* פַּעֲמַיִם; *pl.* פְּעָמִים, *constr.* פַּעֲמֵי, with *suff.* פְּעָמַי, פְּעָמֶיךָ, פְּעָמַיִךְ, פְּעָמָיו) *m.* (in signif. 1 and 2) prop. *a stroke*, *tread*, ictus, hence 1. the instrument on which one hammers, *an anvil*, incus Is. 41, 7, for which 44, 12 has פֶּחָם = פַּעַם. Here some (*Ibn Sarûk*) refer פְּעָמֶיךָ Ps. 74, 3 *remove thy blows from uninterrupted desolations.* *Plur.* *chariot-wheels* Judges 5, 28. — 2. *foot-step*, *tread*, *pace*, poet. *step*, Ps. 17, 5; 119, 133, and = רֶגֶל Is. 26, 6; כַּף פְּעָמִים 2 Kings 19, 24 = כַּף רַגְלַיִם; comp. Phenic. פעם (pl. פְּעָמִם) for the common רֶגֶל *foot* (Mass. 4. 6. 8. 10); n. p. Namphamo, נַעֲמִפַּעֲמֹה = נַעֲמִפַּעֲמוֹן, which Augustin explains "boni hominis pes"; Pygmalion, i. e. פַּעֲמִעֶלְיוֹן; in *Echkili* the same. — 3. commonly *fem.* (masc. Judges 16, 28; 2 Sam. 23, 8) *tread*, *pace*, therefore like רֶגֶל *time*, *once*, usually פַּעַם אַחַת *once*, una vice, semel Josh. 6, 3 11 14, with ordinal numbers פ' חֲמִישִׁית *the fifth time* Neh. 6, 5, פ' הַשְּׁבִיעִית *the seventh time* Josh. 6, 16; or in the plur. with the cardinal numbers preceding, שָׁלֹשׁ Ex. 23, 17, שֶׁבַע Lev. 4, 6, עֶשֶׂר Num. 14, 22, מֵאָה 2 Sam. 24, 3, אֶלֶף Deut. 1, 11; generally פְּעָמִים רַבּוֹת *many times* Eccles. 7, 22; in the question, עַד־כַּמֶּה פְעָמִים 1 Kings 22, 16 *how many times?* פ' וּשְׁתַּיִם Neh. 13, 20 *once and again;* הַפַּ' *this time* Gen. 2, 23; 30, 20, אַךְ הַפַּ' *only once* 18, 32, עַתָּה הַפַּ' *now at last* 29, 34; פַּעַם ... פַּעַם *now* ... *now*, modo ... modo Prov. 7, 12; כְּפַעַם בְּפַעַם *this time as every time*, i. e. *one time like another*, nunc ut antea Judges 16, 20; 1 Sam. 20, 25; *dual* פַּעֲמַיִם *twice* Gen. 27, 36; פַּעֲמַיִם שָׁלוֹשׁ Job 33, 29 *twice, thrice* (שָׁלֹשׁ is to be taken like שְׁתַּיִם 40, 5), and it is unnecessary to read, with the versions, פְּעָמִים שָׁלֹשׁ. Comp. Ar. خَطْوَةٌ *a step* and *once*, مَرَّةٌ the same, دَفْعَةٌ *a stroke* and *once* &c.

פַּעֲמֹה (*plur.* with *suff.* פַּעֲמֹתָיו) *fem.* same as פַּעַם 2, but only of artificial feet Ex. 25, 12; 1 Kings 7, 30.

פַּעֲמֹן (*pl.* פַּעֲמֹנִים) *m.* prop. a striking to and fro, *a clock*, *a bell* Ex. 28, 33 34; 39, 25 26.

פִּעְנֵחַ (not used) a Pihel-form adopted for צָפְנַת פַּעְנֵחַ (which see), meaning *to discover*, *to reveal*, *to unveil*, with the insertion of an ע, as is often the case in Arab. (see Abhandlungen für semitische Wortforschung p. 312), from פִּנֵּחַ = פָּנָה II. *to be luminous*, *open*, *clear*, in Pih. *to make clear* or *light*, *to brighten up*, what is dark; *to discover.* So Onk., Pesh., Joseph., Philo, Samar., Saad. Derivative

פַּעְנֵחַ see צָפְנַת פַּעְנֵחַ.

פָּעַר (only *perf.*) *trans. to open*, *to gape with*, פֶּה Is. 5, 14, Ps. 119, 131, seldom with בְּ and עַל of the person Job 16, 10, as a gesture of scorn; elsewhere = שָׁאַף 29, 23; metaph. *to uncover*, the pudenda, i. e. *to give oneself up to;* Arab. فغر, Aram. פְּעַר, ܦܥܪ the same. Deriv. the proper names פְּעוֹר and

פַּעֲרַי (out of פְּעַר יָהּ *revelation of Jah*) *n. p. m.* 2 Sam. 33, 35, which is expressed by נַעֲרַי in 1 Chr. 11, 37.

פָּצָה (*part.* פֹּצֶה, *fut.* יִפְצֶה) *tr. to tear asunder*, *to rend*, *to cut in pieces;* hence 1. *to open wide*, פֶּה, to eat Ez. 2, 8; to utter a vow Judges 11, 36; Ps. 66, 14; to twitter, said of birds Is. 10, 14 = צִפְצֵף; to express mischievous joy, with עַל Ps. 22, 14; Lament. 2, 16; פ' פֶּה הֶבֶל *to prattle foolishly* Job 35, 16; figur. of the earth, to swallow Gen. 4, 11; Num. 16, 30. — 2. *to cut off*, *to separate*, therefore *to deliver* Ps. 144, 7 10 11 = פָּדָה and like the Arab. فَصَى, Aram. פְּצָא. The organic root פַּצ־ה is in פַּץ, פָּץ, נָפַץ, Arab. فَصَّ.

פָּצַח (*fut.* יִפְצַח) *tr.* same as פָּצָה,

prop. *to break asunder*, bones (see Pih.); only figur. *to break forth*, *to break out*, into joy, with רִנָּה Is. 14, 7; 44, 23; coupled with רַנֵּן 52, 9; Ar. فصح, فضح, also of the breaking forth of dawn (see פָּסַח); comp. شقشق to break and to cry aloud, طلع to break and to announce loudly, Greek ῥήγνυμι φωνήν, Latin erumpere gaudium etc.

Pih. פִּצַּח *to break in pieces*, עֲצָמוֹת Mic. 3, 3.

פְּצִירָה (from פָּצַר) *fem. a notch*, *indentation*, *gap*, in cutting instruments, 1 Sam. 13, 21 *and there was bluntness in the edges* (i. e. the notched edges, פְּצִירָה־פִים forming a single conception) viz. in מַחֲרֵשׁוֹת, אֵתִים, שְׁלֹשׁ קִלְּשׁוֹן, קַרְדֻּמִּים and הַצִּיב הַדָּרְבָן, so that this verse only describes more exactly what precedes. Others (Targ., Rashi, Kimchi) translate *a file with edges*, an instrument for sharpening (לְלַטּוֹשׁ). But this passage does not speak of a sharpening tool, which had been already mentioned before more briefly; nor can הַצִּיב, שְׁלֹשׁ קִלְּשׁוֹן הַדָּרְבָן be correct. The old translators had clearly another text; and therefore it is better to read וְהָיְתָה הַפְצִיר הַפִּים וְכ׳ and translate *and there be a sharpening of the edges* (הַפְצִירָה = הַפְצִיר, הַפְצַר, from פָּצַר, where this meaning is shewn). The noun would be an infin. Hif.-form, to which ה is essential.

פָּצַל (Kal not used) *tr. to cut off*, *to peel off;* Syr. ܦܨܠ dissecuit, Arab. فصل to separate; see בָּצַל, פָּסַל. Derivat. פְּצָלָה.

פְּצָלָה (only *pl.* פְּצָלוֹת) *fem. a peeling*, *a striping*, of rods by peeling them Gen. 30, 37.

פָּצַם *tr. to split*, *to rend*, the earth by an earth-quake (רַעַשׁ) Ps. 60, 4; Arab. فصم, فطم, Aram. פְּצַם the same; identical in its orginic root פ־צם with that in קָ־דַם, פָּ־סַם, גָּ־זַם, גָּ־דַם (to קָרְדֹּם).

פָּצַע (*part.* פֹּצֵעַ, *constr.* פְּצוֹעַ; *inf. absol.* פָּצוֹעַ) *tr.* prop. *to cut*, *to cut in pieces*, *to cleave* wood, then *to wound* 1 Kings 20, 37; Song of Sol. 5, 7; *to crush*, *to bruise*, the testicles, strengthened by דַּכָּה Deut. 23, 2. Aram. פְּצַע to cut, wood; to cleave, the brain; to press out, olives. פצע is connected with בָּצַע, Aram. בְּזַע, בְּצַע, as also with פָּצַח; Arab. فضخ to crush. Derivative

פֶּצַע (with *suff.* פִּצְעִי; *plur.* פְּצָעִים, *constr.* פִּצְעֵי, with *suff.* פְּצָעַי) *m. a wound*, Prov. 23, 29; 27, 6; a stronger word is חַבּוּרָה Is. 1, 6, or the present is a general expression Prov. 20, 30; Gen. 4, 24.

פָּצַץ (unused) *tr. to reduce to ruins*, *to break in pieces;* metaph. *to disperse*, *to scatter;* identical in its organic root פַּץ with פַּץ (פּוּץ), נָ־פַץ; Ar. فضّ. Deriv.

פִּצֵּץ (= נַפָּץ, *dispersion*, *exile*) *n. p. m.* 1 Chr. 24, 15; with the article on account of its appellative meaning.

פָּצַר (*fut.* וַיִּפְצַר) *tr.* 1. prop. *to cut into*, *to notch*, a thing; *to rend*, Ar. فطر (of notched, hacked edges), whence فطار (a knife full of notches), therefore *to sharpen;* metaph. *to urge* one, instare, urgere; *to press vehemently*, upon one, with בְּ of the person Gen. 19, 3 9; 33, 11; 2 Kings 2, 17; 5, 16, like פָּרַץ בְּ (which see). Deriv. פְּצִירָה.

Hif. הִפְצִיר (only *inf.* הַפְצַר as a noun) 1. *to act in an urgent*, *incessant*, *pressing way;* hence *to be obstinate*, *obtuse*, *stubborn*, according to which is explained הַפְצַר 1 Sam. 15, 23 = מְרִי *rebelliousness*. — 2. *to sharpen*, after the fundament. signif. Deriv. הַפְצַר=הַפְצִיר. See פְּצִירָה.

פָּקַד (*fut.* יִפְקֹד) *tr.* prop. *to divide*, *to split asunder*, for the purpose of judging or examining (see בִּין), Arab. بقط the same, فقد to open, i. e. to cleave asunder; *to cut into*, *to press into*, hence 1. *to chastise*, *scourge*, *punish*, absolut. Job 31, 14; 35, 15; Is. 26, 14; or with accusat. of the object, as פֶּשַׁע Ps. 89, 33, חַטָּאת Hos. 8, 13, עָוֺן Lament.

4, 22, רָעָה Is. 13, 11, רַע Jer. 23, 2; sometimes the accusative lies in a whole clause 1 Sam. 15, 2; often with עַל of the person *on* whom a chastisement comes Ex. 20, 5; 32, 34; 34, 7; Num. 14, 18; Am. 3, 2; without an accus. of the object, with עַל Jer. 9, 24 25; 44, 13; Hos. 12, 3, אֶל Jer. 46, 25; 50, 18 or בְּ of the person 9, 8, according to the way in which the idea of punishment is modified. Comp. בִּקֹּרֶת (from בָּקַר) meaning chastisement. — 2. *to prove*, *to examine* Ps. 17, 3, *to consider carefully* Job 7, 18, *to review*, *to muster*, *to number*, a people, army, Num. 1, 44; 3, 39, either in order to take a census 2 Sam. 24, 4, or to make a sally 1 Kings 20, 15; *to inspect* Job 5, 24; *to count off*, therefore פְּקוּדִים *the counted*, *numbered* Num. 1, 44, Ex. 38, 21, and the phrase עָבַר עַל־הַפְּקֻדִים *to pass over to the numbered*, i. e. to belong to them Ex. 30, 13; 38, 26. To this head belong: a) *to have an urgent care for one*, *to direct the attention to one*, generally *to think of*, *to interest oneself in one*, with accus. of the object Gen. 21, 2; 50, 24; Ex. 3, 16; 4, 31; 13, 19; sometimes with the additional idea: *to think of at last*, *to think of again* Is. 23, 17; 26, 16, for which the Elohist uses זָכַר (of like fundamental meaning) Gen. 8, 1; 19, 29; 30, 22. b) *to look out*, for a person or thing, *to give close heed to*, with לְשָׁלוֹם (*referring to the welfare of*) 1 Sam. 17, 18, like רָאָה אֶת־שְׁלוֹם פ׳ (which see); in a bad sense 2 Kings 9, 34; *to visit*, with בְּ of the object one takes with him Judges 15, 1. In all these meanings בָּקַר is cognate in sense, and proceeds from a similar radical signification. — 3. *to set over*, *to appoint*, *to give the oversight of*, with accus. of the person and עַל (*over*) of a person or thing whom one is set over Num. 4, 27; 27, 16; Jer. 51, 27; fig. 15, 3; without עַל Num. 3, 10; Deut. 20, 9; with אֶת־ *to set with*, *to join to* Gen. 40, 4; *to enjoin upon*, *to charge with*, with עַל of the person Ezr. 1, 2, 2 Chr. 36, 23, *to entrust* Job 34, 13, *to prescribe* 36, 23, i. e. to give over to the care of; *to dispose of*, *to commit to the care of* another 2 Kings 5, 24. This meaning is connected with the second, as appointing, giving the oversight of, setting over, is only meant to express committal to one's strict care and inspection. Deriv. פְּקֻדָּה, פְּקֻדּוֹת, פָּקִיד, פִּקּוּדִים, מִפְקָד, and the proper name מִפְקָד.

Nif. נִפְקַד (*inf. constr.* הִפָּקֵד, *fut.* יִפָּקֵד) 1. *to be chastised*, *punished*, with מֵעִם *by whom* Is. 29, 6; with accusat. *by what* Prov. 19, 23, with עַל of the person *on* whom chastisement is inflicted Num. 16, 29; on the contrary Is. 24, 22 is to be taken in signif. 2. — 2. *to lack*, *to be missed*, with מִן of the person Num. 31, 49, or absol. 1 Sam. 20, 18 25; also with לְ of the person 25, 7; the same signif. existing in Kal also (Is. 34, 16); comp. חָסֵר, with which it is ident. in fundamental signification. — 3. *to be set over*, *appointed* Neh. 7, 1; 12, 44.

Pih. פִּקֵּד (*part.* מְפַקֵּד) *to muster*, *to set in array*, צָבָא Is. 13, 4. Also according to the derivatives *to establish*, *to determine;* cognate in sense with חָק (חָקַק) *to consign to the care* or *keeping of*. Derivat. פִּקָּדוֹן, פִּקּוּד.

Puh. פֻּקַּד 1. *to be established*, *arranged* Ex. 38, 21. — 2. *to be without*, *to be lessened by*, *to want*, Is. 38, 10 *I want the residue of my years;* conseq. = חָסֵר.

Hif. הִפְקִיד (*fut.* יַפְקִיד, *ap.* יַפְקֵד) 1. *to appoint*, *set over* a thing, *to make overseer of*, with accus. of a person and עַל Gen. 39, 5, Is. 62, 6, לְ 1 Kings 11, 28 and בְּ of a thing Jer. 40, 5; 41, 18; also absol. 2 Kings 25, 23, and fig. Lev. 26, 16. — 2. *to commit to the care of one*, with עַל יַד פ׳ 2 Chr. 12, 10, בְּיַד פ׳ Ps. 31, 6; with אֶת־ *to entrust* or *deposit with* Jer. 40, 7; 41, 10; with accus. of the person and בְּ of the thing *to give over to the care of in* 37, 21; with accus. of the place, *to lay up*, *to place* Is. 10, 28.

Hof. הָפְקַד (*part. pl.* מֻפְקָדִים) 1. *to be chastised*, *punished* Jer. 6, 6. — 2. *to be appointed*, *set over* 2 Kings 12, 12; 22, 5. — 3. *to be given over to*, *entrusted with*, with אֶת־ with one Lev. 5, 23.

Hithp. הִתְפָּקֵד (*fut.* יִתְ־) *to be mustered*,

examined, *numbered*, JUDGES 20, 15 17; 21, 9 (הָתְפָּקְדוּ for הִתְפַּקְּדוּ).

Hothpa. הָתְפָּקֵד *to be mustered*, *numbered*, NUM. 1, 47; 2, 33; 26, 62.

As to the verb פָּקַד, the fundamental signification is sufficiently established by comparison of the analogous בָּקַר, חָסַר &., as well as by the Ar. فقص (to break through) and فقأ (to open). The organic root פ־קד can therefore be identical only with that in קד (קָדַד), I. גַּד (גָּדַד), חַד (חָדַד).

פְּקֻדָּה (after the form גְּדֻלָּה, *constr.* ־דַּת, with *suff.* ־דָּתָם, *plur.* פְּקֻדּוֹת) *fem.* 1. *visitation*, *chastisement*, *punishment* Is. 10, 3 = שׁוֹאָה; JER. 10, 15; 11, 23; HOS. 9, 7; MIC. 7, 4; commonly supposed also in Ez. 9, 1, but which is better referred to 2. בֵּית הַפְּקֻדּוֹת, *a house of punishment*, *a prison* JER. 52, 11, where טוֹחֵן (comp. JUDGES 16, 21) has probably fallen out before it; hence the LXX have εἰς οἰκίαν μυλῶνος. — 2. *official class* 1 CHR. 23, 11; 24, 3; generally equivalent to מִשְׁמֶרֶת, מִשְׁמָר *watch*, *watch-post*, *service*, prop. a firm and definite commission or position of service, munus, praefectura NUM. 4, 16; 1 CHR. 24, 19; 26, 30; פְּ׳ הַמֶּלֶךְ *the jurisdiction*, *office*, *service of the king* 2 CHR. 24, 11; *overseership*, *headship of overseers*, *heads* (abstract for concrete) Is. 60, 17, parallel נֹגְשִׂים, and so too Ez. 9, 1, where קָרְבוּ stands = קִרְבוּ (imperat.); metaphorically *a thing laid up*, *carefully kept*, hence *substance*, *goods*, *property* Is. 15, 7, PSALM 109, 8 (comp. 49, 11), if this meaning be not as in בֶּצַע taken from the fundamental signification, denoting prop. what is snatched away to oneself, acquired. — 3. *a muster*, *enumeration* 2 CHR. 17, 14; hence *strict care* JOB 10, 12; *office of overseer* 2 KINGS 11, 18 (comp. 12, 12; JER. 20, 1), as מִשְׁמָר is used.

פִּקָּדוֹן *m. something laid up*, *goods deposited*, depositum GEN. 41, 36; LEV. 5, 21 23.

פְּקִדֻת see פְּקִידוּת.

פְּקוֹד *n. p.* of the whole land of Chaldea or a part of it; hence יוֹשְׁבֵי פְּ׳ JER. 50, 21 its inhabitants, selected to have an assonance with פָּקַד (*to punish*) 50, 18, פְּקֻדָּה 50, 27 31. In a similar way it stands associated in EZEK. 23, 23 with בָּבֶל, כַּשְׂדִּים, שׁוֹעַ, קוֹעַ, all which must have been designations of lands and peoples. In the Talmud, as among the Gaonim (e. g. Sherira) a city נְהַר־פְּקוֹד in Babylonia is mentioned, whence the Amoreans and Gaonim came forth, where there was a high school in the Talmudic time (J. Nedarim 10[b]), and whose inhabitants were characterised by *Rab* in a ryhmed sentence (Chullin 127[a]). Comp. *Fürst's* LB. d. Or. 1850 ch. 2; Kultur- and Literaturgeschichte der Juden in Asien p. 189. 263. 264. 297. It seems to have denoted at first the district and race of the *Pactyians*, whom Herodotus (3, 93; 7, 67) puts with the Armenians and Caspians, and of whom a branch may have settled in Babylonia.

פִּקּוּד (only *pl.* פִּקֻּדִים, פִּקּוּדִים, *constr.* ־דֵי) *m. precepts*, *orders*, *commands*, Ps. 19, 9; 103, 18; especially in Ps. 119, of the law.

פָּקוּד (only *pl.* פְּקוּדִים, *constr.* פְּקוּדֵי, with *suff.* פְּקֻדָיו; prop. *part. pass.*) *m.* 1. *the mustered*, *numbered*, as a people or army NUM. 1, 46; 2, 9; perhaps abstract *a numbering*, *mustering* Ex. 30, 13 in the phrase עָבַר עַל־הַפְּ׳. — 2. *the head*, of an army 2 KINGS 11, 15, *one set over* NUM. 31, 48, = פָּקִיד.

פָּקַח (*part.* פֹּקֵחַ, *inf.* פְּקֹחַ, *constr.* פְּקֹחַ, *imp.* פְּקַח, *fut.* יִפְקַח) *tr.* prop. to split, to break asunder, to divide; hence *to open*, the eyes, to see 2 KINGS 4, 35; 19, 16, with עַל of the person; in a bad sense JOB 14, 3; *to exercise watchfulness over one* JER. 32, 19; *to have a protecting eye* ZECH. 12, 4, comp. שׂוּם עַיִן עַל. Fig. (not used) *to be open-eyed*, i. e. *to be prudent* (see Pih.); *to have open eyes*, i. e. *to be watchful*, opposite to be sleepy, lazy PROV. 20, 13; פְּ׳ עֵינֵי פְּ׳ *to open*

one's eyes, i. e. to make him see, of God 2 Kings 6, 17, hence פִּ׳ עִוְרִ *to make the blind see* Ps. 146, 8; *to make one see* Gen. 21, 19; of the ears, *to give to hear* (the law, admonitions), Is. 42, 20 *he has opened his ears, and he heeded it not;* usually in a subjective sense. Deriv. פְּקַחְיָה, פֶּקַח.

Nif. נִפְקַח (*fut.* יִפָּקַח) *to be opened*, of the eyes, i. e. to attain to understanding Gen. 3, 5 7; entirely in a spiritual sense Is. 35, 5.

Pih. I. פִּקַּח (unused) *to open well*, the eyes, i. e. *to see well; figur. to be intelligent, prudent, wise.* Deriv. פִּקֵּחַ.

Pih. II. (redupl.) פִּקַחְקַח *to open*, i. e. to unfetter, to set free. Deriv. פְּקַח־קוֹחַ.

The stem פָּ׳ is closely connected with פָּקַע, בָּקַע, Aram. בְּקַע, פְּקַע. The Arab. فتح to open, of the rose, to open suddenly, the eyes, [illegible] II. to cut in pieces, بعق to divide, to separate, are the same stem. The organic root is פָּק־ח, since فقّ (to divide) has the same meaning.

פֶּקַח (*watchfulness, oversight*) *n. p. m.* of a king of Samaria 2 Kings 15, 25; Is. 7, 1; 2 Chr. 28, 6.

פִּקֵּחַ (from Pih.; *pl.* פִּקְחִים) *adj. m. seeing*, oppos. to עִוֵּר, also a subst. Ex. 4, 11; fig. *intelligent* 23, 8; mod. Hebr. a wise, prudent one.

פְּקַחְיָה (*Jah is Watchfulness*) *n. p. m.* 2 Kings 15, 22.

פְּקַח־קוֹחַ (after the form שְׁחַרְחֹר, פְּתַלְתֹּל, made from the reduplicated form פְּקַחְקַח, conseq. = פְּקַחְקֹחַ) *m.* prop. an opening, hence *an unfettering, deliverance*, liberatio Is. 61, 1, like פָּתַח 14, 17, or with the LXX ἀνάβλεψις (a making to see), so far as the אֲסוּרִים sit in darkness, Vulg. *apertio.* — *Jos. Kimchi* takes קוֹחַ to mean *a prison*, like the Talm. קוֹחַ fetter, so that פְּקַח־קוֹחַ together would likewise be *deliverance;* but the common explanation (Vulg., Pesh.) is more suitable.

פָּקִיד (*constr.* פְּקִיד, with *suff.* פְּקִידוֹ; *pl.* ־דִים) *m. an officer*, of the high priest (כֹּהֵן הָרֹאשׁ) 2 Chr. 24, 12, of the Levites Neh. 11, 22, of the temple (בֵּית יְיָ) Jer. 29, 26; *a chief overseer* Gen. 41, 34; *a magistrate* Judges 9, 28. In פָּקִיד נָגִיד Jer. 20, 1, פָּ׳ is more exactly defined by נָגִיד, i. e. a פָּ׳ who belongs to the נְגִידִים (see 2 Chron. 35, 8); comp. Dan. 9, 25, where two nouns also stand together.

פְּקִידֻת (prop. פְּקִדוּת) *f.* the office of a פָּקִיד, *office, oversight* Jer. 37, 13.

פָּקַע I. (not used) *tr.* same as בָּקַע, פָּקַח (which see), *to cleave, to divide; intr. to split, to burst asunder*, of the wild cucumber, which bursts at the slightest touch, if it be ripe. Deriv. פַּקֻּעַ.

פָּקַע II. (unused) *intrans. to be drawn together, to be firm, hard*, of a harsh and bitter plant pumpkin-shaped and lump-like, colocynth; Aram. [illegible] the same, whence [illegible] an unripe fig, grossus.

Pih. פִּקַּע (unused) stronger than Kal. Deriv. פַּקֻּעָה.

פַּקֻּעַ (only *plur.* פְּקָעִים, from פָּקַע I.) *m. an egg-shaped, pointed* or *wild cucumber*, whose shape was imitated artificially and applied as an architectural ornament 1 Kings 6, 18; 7, 24; Targ. צוּרַת בֵּעִין.

פַּקֻּעָה (*pl.* ־עוֹת, from פָּקַע II.) *fem. bitter gourd*, פַּ׳ שָׂדֶה 2 Kings 4, 39 *wild gourds* (LXX, Vulg., Arab.), a sort of pumpkin, so called from its harsh bitter taste (comp. קִשֻּׁא); it is possible that פַּקֻּעַ also belongs here.

פַּר (in pause פָּר, and also with the article בַּפָּר, לַפָּר, הַפָּר; *pl.* פָּרִים instead of פַּרִּים, with *suff.* פָּרֶיהָ; from פָּרַר I.) *m.* prop. the burst forth, the cast forth, the born, the young; specially 1. *a young bullock*, juvencus, especially for sacrifice, coupled with אַיִל Num. 23, 2; also a figure of a powerful enemy, and symbolising, like the lion dog and old bullock Ps. 22, 13 the great, the distinguished Jer. 50, 27 (Rashi), if this passage should not be otherwise ex-

plained; in the pl. along with אַבִּירִים (*grown up bullocks*) Is. 34, 7. Often defined more exactly by בֶּן־בָּקָר Num. 8, 8; Lev. 16, 3; 2 Chr. 13, 9; seldom of one seven years old and fattened Judges 6, 25. It also stands unconnected, after שׁוֹר Ps. 69, 32, or שׁוֹר follows in the genitive Judges l. c., but *a young bullock* is always meant. — 2. Fig. *young and vigorous manhood, manly youth* Jer. 50,27 = מִבְחַר בַּחוּרִים 48,15. Hos. 14, 3 וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ is difficult. The old interpreters (Targ., *Kimchi*) translate: *and we will pay bullocks with our confession*, i. e. the confession will supply the place of sacrificial bullocks; the LXX have: *we will pay with the fruit* (פְּרִי) *of our lips*, i. e. with the confession of sin; comp. לְקַח דְּבָרִים עִם. But see פָּרִים.

The noun פָּרָה is a feminine form of פַּר, and the same word may lie in the Arab. فُرار (the young of sheep, a goat), فَرْفَر (a young wild cow) and فَرِيض, فُرافِر (the same), Greek πόρτις (metaphor. a young woman), German *Farr*, feminine *Färse*.

פָּרָא I. (Kal unused) *tr.* same as פָּרָה I., פָּרַר I. *to urge* or *drive forth; to cause to break forth, to bear; to bear*, fruits; ident. in its organic root פַר־א with פַר and פָּר, Ar. فَرَى to cut through, to break through, comp. פָּטַר to break forth or through, belonging to פָּטַר, Ar. بَكَر to sprout, to grow; on the contrary, the organic root has no connection with the Sanskrit bhri, fer-o, φέρ-ω.

Hif. הִפְרִיא (*fut.* יַפְרִיא) *to bear* or *bring forth fruit* Hos. 13, 15, alluding to אֶפְרַיִם (see אַחוּ = אָח). *Ibn Ganâch* explains הִפְרִיא as a denom. from פֶּרֶא, and translates *and he is wild* (i. e. פֶּרֶא) *among his brethren*, i. e. the wildest. Others take it as a denom. from פֹּארָה meaning *to be distinguished for powerful branches*, שִׁלַּח פֹּארוֹת = הִפְרִיא.

פָּרָא II. (unused) *intr.* same as פָּרָה II. *to run swiftly, to flee*, of the wild ass; Aram. (in Talm.) פְּרָא, Arab. فَرَّ, نَفَرَ to flee, to be fleeting; cognate in sense to עָרַד to עָרוֹד. Deriv. the proper name פִּרְאָם and

פֶּרֶא (*pl.* פְּרָאִים, from פָּרָא II.) *m.* prop. swift-runner, a fleeting one; hence *wild ass*, onager, a figure of roughness, wildness and irrationality Job 11, 12, moving about in troops in solitary places 24, 5, Is. 32, 14, so called from its extraordinary fleetness; פֶּ׳ אָדָם *a wild ass of a man*, i. e. one like a wild ass Gen. 16, 12; Ar. فرا, فراة the same. See פָּרָה.

פִּרְאָם (*one roving about, a free one*) *n. p. m.* Josh. 10, 3.

פֹּרֹאת *f. pl.* see פֹּארָה.

פַּרְבָּר and פַּרְוָר (*pl.* פַּרְוָרִים) *m.* name of a place situated west of the temple-building, and surrounded by a wall 1 Chr. 26, 18, for which 2 Kings 23, 11 has פַּרְוָר, and Ez. 41,12 15 בִּנְיָן. It is said to mean *an open summer-house*, after the Persian Farwâr. In Aram. פַּ׳ is *suburb*.

פָּרַד (*part. pass. f. pl.* פְּרֻדוֹת) 1. *tr.* same as פָּרַט *to separate, to divide, to sunder;* metaphor. *to insulate*, of grains, cognate in sense בָּדַל; hence פְּרֻדוֹת *gone asunder, separated* Ez. 1, 11; comp. Aram. פְּרַד, ܦܪܰܕ, Ar. فَرَدَ, whence فُرُود, فَرِيد separated, alone, single, فَرْد single; in grammar שֵׁם נִפְרָד a noun absolute. Derivat. פִּרְדָּה and the proper names פְּרוּדָא, פְּרִידָא. — 2. *intr. to separate oneself, to walk, run, draw by oneself, to move onwards separately;* Syr. ܦܪܰܕ to flee or fly forwards. Deriv. פֶּרֶד, פִּרְדָּה.

Nif. נִפְרַד (*part.* נִפְרָד, *inf. c.* הִפָּרֵד, ־רֶד־, *fut.* יִפָּרֵד) *to be parted*, of rivers Gen. 2, 10, *to be divided*, i. e. *to be derived from* 10, 5 32; *to separate oneself* Judges 4, 11; *to proceed from* Gen. 25, 23, always with מִן of the person 13, 9 11; *to be separated*, from a friend Prov. 19, 4; נִפְרָד *one going his own way*, i. e. who closes his mind to admonition 18, 1; *to be divided, dispersed* Neh. 4, 13.

Pih. פֵּרֵד (*fut.* יְפָרֵד) to take a separate walk, i. e. *to go aside* Hos. 4, 14.

Pu. פֹּרַד (*part.* מְפֹרָד) *to be scattered*, i. e. separated from one another, conseq. = פְּזֻר Esth. 3, 8.

Hif. הִפְרִיד (*part.* מַפְ׳, *inf. c.* הַפְרִיד, *fut.* יַפְרִיד) *to separate*, *to divide*, בְּנֵי אָדָם, i. e. to disperse them; with בֵּין (between), of persons or things 2 Kings 2, 11; Ruth 1, 17; *to cause a dispute* or *quarrel* Prov. 18, 18; *to remove* 16, 28; 17, 9.

Hithp. הִתְפָּרֵד (*fut.* יִתְפָּ׳) *to be dispersed*, i. e. to go singly, by self Ps. 92, 10; Job 4, 11; *to be separated* 41, 9 [17]; *to separate oneself*, of עַצְמוֹת (the extremities), i. e. to refuse service Ps. 22, 15.

פֶּרֶד (with *suff.* פִּרְדּוֹ; *pl.* פְּרָדִים, with *suff.* פִּרְדֵיהֶם) *m. a mule*, mulus, an animal used by commanders and kings to ride upon, 2 Sam. 13, 29; 18, 9; 1 Kings 18, 5, kept in the royal stable with the סוּס 1 Kings 10, 25; 18, 5, and applied to the carrying of goods Is. 66, 20; 2 Kings 5, 17, but which had first to be broken in and subjugated Ps. 32, 9. — It is commonly derived from פָּרַד, because the mule lives isolated without copulation (*Hâja*), or because it is quick and vigorous (comp. فُرُط equus velox), or meaning *separation*, metaphor. half-ass, as in the Greek; but better = פֶּרֶא.

פִּרְדָּה (*c.* ־דַּת) *f.* the same 1 Kings 1, 33.

פְּרֻדָה (*pl.* ־דוֹת) *f. seed-corn* Jo. 1, 17, explained in *Ibn ʿEsra* by גַּרְגַּר (in the Mishna גַּרְגִּיר), prop. the solitary, separated; comp. פֶּרֶט. Syr. ܦܪܕܬܐ corn.

פַּרְדֵּס (*pl.* פַּרְדֵּסִים) *m. a park-* or *garden-ground*, covered with small plants and flowers, coupled with גַּן Eccles. 2, 5, or planted with pomegranates Song of Sol. 4, 13, used of the pleasure-parks of the Persian kings Neh. 2, 8. As the word occurs very often in the Targ., Talm. and in Greek (παράδεισος), and as the latter is used elsewhere by the LXX for גַּן (Gen. 2, 8; 3, 1) and גַּנָּה (Is. 1, 30), as well as in the apocryphal books (Ben-Sira 24, 31; 40, 19 30; Sus. 4, 8 15 17), there can be no doubt about its meaning, though there may be of its origin. It cannot be referred to the old Persian, since the word is not preserved there; though writers speak of the παράδεισοι of Persian kings (Xenoph., Diodor.). There only remain 1. the Zend. *pairidaêza*, an enclosure of earth or wall, a place hedged round (Haug); 2. the Armenian *pardêz*, a garden surrounding a house, a delightful place of trees, fruits, flowers, surrounded by a ditch or wall; 3. the Sanskrit *paradêça* a region of surpassing beauty; or 4. we may assume a Semitic derivation from פָּרַס (to extend, to spread out), meaning *a flat*, *a plain*. But all these attempts to explain the origin of the word have something uncertain. In the Talmud and modern Hebrew פַּ׳ is never used for the abode of the blessed, but עֵדֶן or גַּן עֵ׳ is employed for it; on the contrary it was figuratively applied to *metaphysical speculation*.

פָּרָה I. (פָּרִינוּ, פְּרִיתֶם; *part. m.* פֹּרֶה, *f.* פֹּרִיָּה, פֹּרָת; *imp.* פְּרֵה; *fut.* יִפְרֶה) *intr.* 1. *to break through*, *to burst forth*, of the fruit of the body, therefore *to bear*, coupled with רָבָה *to bear often* Gen. 8, 17; Jer. 23, 3; 3, 16 (רָבָה is rarely used in this sense Gen. 26, 22; Ex. 23, 30), *to cast forth*, of animals in bearing Gen. 1, 22. — 2. of plants, *to bring forth fruit* Is. 11, 1; Deut. 29, 17. פֹּרִיָּה is another form of the part. fem. *fruitful*, of גֶּפֶן Ps. 128, 3, Is. 32, 12, but also a subst. for זַיִת 17, 6 or an adjective (like עֲנֵפָה there) Ez. 19, 10. Another feminine form is פֹּרָת Gen. 49, 22 *the fruitful*. Figur. of יֶשַׁע Is. 45, 8. Deriv. פְּרִי, the proper names אֶפְרַיִם 1, אֶפְרָתָה and אֶפְרָת, perhaps also פְּרָת.

The organic root פָּר־ה, Aram. פְּרָ־א, ܦܪܐ, פָּר־א I. (which see) is clear from פָּר, Ar. فَرَى (to cut through); and any connection with φέρ-ω, fer-o, Germ. *gebären*, English *to bear*, is inadmissible.

Hif. הִפְרָה (*part.* מַפְרֶה, *fut.* יַפְרֶה, *ap.* יַפְר) *to make fruitful* Gen. 41, 52, Ps. 105, 24, coupled with הִרְבָּה.

פָּרָה II. (unused) = פָּרָא II. Deriv. פֶּרֶה.

פָּרָה III. (unused) *tr. to bear, to lift up;* deriv. פַּרְיוֹן, with א prefixed אַפִּ' (which see); connected with *φέρ-ω*, fero.

פָּרָה (with *suff.* פָּרָתוֹ, *pl.* פָּרוֹת, from פָּרַר III.) *f.* 1. *a heifer, young cow* Gen. 41, 2; Num. 19, 2; of one that gives milk and bears young Job 21, 10, 1 Sam. 6, 7, that undergoes the yoke Hos. 4, 16; פָּרוֹת הַבָּשָׁן Am. 4, 1 *the heifers of Bashan*, i. e. fat, hence unruly, a figure of Samaria's females. See פַּר. — 2. (connected with פָּרָה, פֶּרֶא; *wild-town*) *n. p.* of a city in Benjamin Josh. 18, 23.

פֶּרֶה *m.* same as פֶּרֶא, only in Jer. 2, 24 and cod. Sam. Gen. 16, 12. See פָּרָה II.

פֵּרָה (only *pl.* פֵּרוֹת, from פּוּר II.) *f. a pit, hole;* only in חֲפֹר פֵּרוֹת Is. 2, 20 written separately, but where for חֲפֹר should be read חֹפֵר, so that ח' פ' is a periphrasis for a burrowing animal; comp. Talm. פִּירָא a pit. But see חֲפַרְפֵּרֹת.

פֻּרָה (from פֻּאָרָה; *splendour, beauty, ornament*) *n. p. m.* Judges 7, 10 11.

פְּרוּדָא (*isolation, separation*) *n. p. m.* Ezr. 2, 55; see פְּרִידָא.

פְּרוֹז belonging to

פְּרוֹזִי (*pl.* -זִים) K'tib, see פְּרָזִי.

פָּרוּחַ (*increase*, viz. by Jah) *n. p. m.* 1 Kings 4, 17.

פַּרְוַיִם (only *pl.* פַּרְוָיִם) *n. p.* of a gold-region whence Solomon is said to have fetched gold for the temple 2 Chr. 3, 6; אוּפָז (Dan. 10, 5) or אוֹפִיר (Ps. 45, 10) standing elsewhere. Sometimes it is compared with סְפָר (which see) in the south-west corner of Arabia, which the old translators render סְ-פַרְוַיִם, and from which the Gent. m. pl. is called in 2 Kings 17, 31 סְפַרְוִים K'tib or סְפַרְוַיִם K'ri; sometimes with אוֹפִיר; sometimes with the Sanskrit pûrva (eastern) or rather with paru, a mountain, conseq. פַּרְוַיִם *δίδυμα ὄρη*, Ptolemy (Geogr. 6, 7, 11) adducing such in Arabia. Accordingly פַּרְוַיִם must be a colony transplanted from India to Arabia. Particular details respecting the word are not yet brought to light.

פַּרְוָר see פַּרְבָּר.

פָּרוּר (from פָּרַר III.) *m.* prop. something deepened, hence *a pot, a kettle* Num. 11, 8; Judges 6, 19; 1 Sam. 2, 14; not connected with פָּארוּר (Targ., LXX, Vulg., Pesh.).

פָּרַז I. (not used) *tr. to separate, to cut, divide, cleave,* metaphor. *to decide, to judge*, cognate in sense with שָׁפַט, גָּזַר, hence also *to lead, to rule;* Arab. فرز the same. The organic root פ־רז is also in בּ־רז which see. Deriv. פָּרָז 1, פִּרְזוֹן.

פָּרַז II. (not used) *tr.* same as פָּרַשׂ II., פָּרַשׂ, פָּרַץ II. *to extend, to spread; to make even, flat, level,* Ar. فرز I. the same. The organic root is פ־רז. Deriv. פְּרָזָה, פָּרָז 2 and פְּרוֹז, whence פְּרָזִי and פְּרוֹזִי, with the Gentile noun פְּרִזִּי (from פֶּרֶז).

פָּרָז (*pl.* with *suff.* פְּרָזָו) *m.* 1. (from פָּרַז I.) *a decider, a judge;* hence *a ruler, a chief* Hab. 3, 14 (LXX, Pesh.), like קָצִין (Rashi, Targ.). Vulg. *bellator*, from פ־רז = برز *to appear for fight, to fight*, to which has also been referred פִּרְזוֹן Judges 5, 11, which is not so well founded etymologically. — 2. (from פָּרַז II.) a ground-form to פְּרָזִי which see.

פֶּרֶז see פְּרִזִּי.

פְּרָזָה (only *pl.* פְּרָזוֹת; from פָּרַז II.) *f. an extended, level place, a plain,* hence עָרֵי הַפְּרָזוֹת Esth. 9, 19 *cities of the champagne-country*, in opposition to the metropolis 9, 18 (*Ibn Ganâch*); coupled with אֶרֶץ *a flat land*, Ez. 38, 11 *open country;* Ar. فرز a plain, a flat land.

פִּרְזוֹן (with *suff.* פִּרְזוֹנוֹ; from פָּרָז I.) *m. dominion*, concrete *a ruler, leader*, Judges 5, 7 *the leaders in Israel were idle* (LXX, Vulg.); 5, 11 *the righteous acts of his rule.*

פְּרָזִי (formed from פָּרָז 2) *m. an inhabitant of the flat* or *level land, a coun-*

tryman Esth. 9, 19 K'ri, for which the K'tib has פְּרוֹזִי (from פְּרָזוֹן = פְּרָז 2); עָרֵי הַפְּרָזִי *the cities of the countryman*, i. e. country towns; כֹּפֶר הַפְּ' *a country village* 1 Sam. 6, 18, opposite עִיר מִבְצָר.

פְּרִזִּי (from פְּרָז; *a countryman*) *n. Gent. m.* the name of a Canaanitish but subordinate tribe driven out by the Judeans and Ephraimites Gen. 15, 20; Ex. 3, 8; Judges 3, 5. They dwelt in the middle West-jordan part of Palestine Josh. 17, 15.

פַּרְזֶל (*def.* פַּרְזְלָא) *Aram. m.* same as Hebr. בַּרְזֶל *iron*, Dan. 2, 33 34 41 42 45.

פָּרַח I. (*fut.* יִפְרַח) *intrans. to break through, to burst forth*, of a young brood; hence 1. (unused) *to be born, to originate*, Arab. فرّخ, whence فَرْخ pullus. Deriv. אֶפְרֹחַ and (according to some) פִּרְחַח. — 2. *to sprout forth, to put forth*, of branches, leaves, blossoms Gen. 40, 10; Num. 17, 20; Hab. 3, 17; Song of Sol. 6, 11, like فرخ; *to be covered with blossoming plants* Is. 35, 2; fig. *to thrive, to prosper*, of individuals, of peoples and states Hos. 10, 4; 14, 6; Prov. 11, 28; Is. 66, 14. Deriv. פֶּרַח and the proper name פָּרוּחַ. — 3. *to break through, to come forth*, of leprosy, sores Ex. 9, 9 10; Lev. 13, 12; 14, 43.

As to the fundamental signification, the same is also in זָ־רַח (which see) cognate in sense with פָּרַץ (Gen. 38, 29), in Arab. طلع, and in צָ־רַח, with the same metaphor. application of the radical meaning. The organic root is פ־רַח.

Hif. הִפְרִיחַ (*fut.* יַפְרִיחַ) *to make blossom*, זַרְעֵ Is. 17, 11 (figur.), עֵץ יָבֵשׁ Ez. 17, 24 (figur.); without an object *to blossom* Job 14, 9; metaph. אֹהֶל יְשָׁרִים Prov. 14, 11, *to flourish* Ps. 92, 14. אַפְרַחַת in cod. Samar. Gen. 40, 10 is a noun = פֶּרַח.

פָּרַח II. (unused) *intr. to flee, to fly forward, to hasten;* Aram. פְּרַח, ܦܪܰܚ the same (hence פַּרְחָא, ܦܪܰܚܬܳܐ a bird); closely connected in its organic root פ־רַח with that in אָ־רַח, בָּ־רַח. Deriv. פֹּרַחַת.

פֶּרַח (with *suff.* פִּרְחָהּ, פִּרְחָם; *plur.* פְּרָחִים, with *suff.* פְּרָחֶיהָ) *m. a sprout*, out of שֹׁרֶשׁ Is. 5, 24; *a blossom* 8, 5; *verdure* Nah. 1, 4; metaph. *blossom-shaped ornament* Ex. 25, 31-34; 1 Kings 7, 26.

פִּרְחָה see פִּרְחָח.

פִּרְחָח (also פִּרְחָח, reduplicated from פָּרַח I.; a different reading is פִּרְחָה) *m. a young brood, knaves* Job 30, 12 (*Kimchi*); a suitable designation of the rabble, according to 30, 1 and 2. Arab. فَرْخ pullus. פִּרְחָה may have also the same meaning.

פֹּרַחַת (from פָּרַח II.; *pl.* פֹּרְחוֹת) *fem. the flying, a bird;* Ez. 13, 20 *and I drive away the people* (אֶת־הַנְּפָשׁוֹת), *whose souls* (אֲשֶׁר . . . אֶת־נַפְשׁוֹתָם, as is to be read for אֲשֶׁר . . . אֶת־נְפָשִׁים) *ye lie in wait for, as if they were* (לְ like Job 39, 16) *birds*, i. e. I let them fly. The bird is a figure of the soul (Ps. 11, 1; 124, 7). שָׁם לְפֹרְחוֹת (to be read for שָׁם) ibid. means *I make to depart*.

פָּרַט (only *part. m. pl.* פֹּרְטִים) *trans.* prop. same as פָּרַד, *to divide, separate, break asunder;* hence 1. to sunder, to insulate; Aram. פְּרַט, Ar. فَرَطَ the same. — 2. *to break forth, to break out*, in a cry, like פָּצַח proceeding from a similar fundamental signification. So Am. 6, 5 *they who sing there to the tone of the harp* (Vulg., Ibn G'anâch, comp. פָּצַח רִנָּה) or *they who strike there* &c. Derivative

פֶּרֶט *m.* prop. the single, separated; hence *a single berry*, which falls off in the vintage Lev. 19, 10 (Targ., Pesh., LXX); Ibn *G'anâch* has therefore نُثْر for it.

פְּרִי (in pause פֶּרִי, with *suff.* פִּרְיִי, פֶּרְיְךָ, also פִּרְיֵךְ, פִּרְיוֹ, פִּרְיָהּ, פִּרְיָם, פִּרְיָן; from פָּרָה I.; pl. פִּרְיְכֶם, פִּרְיֵהֶם, פִּרְיֶהָן; only in modern Hebrew פֵּרוֹת and פֵּרִים) *m.* prop. what has broken forth, what has burst forth; hence 1. *fruit*, either

of the earth, with אֲדָמָה, אֶרֶץ, i. e. its produce Num. 13, 26, Deut. 1, 25, of a field Gen. 4, 3, פְּרִי alone Ps. 72, 16, or of a tree (עֵץ) Gen. 1, 29; Ex. 10, 15. As a genitive to עֵץ Gen. 1, 11 or אֶרֶץ Ps. 107, 34 an adject. *fruitful*, *bearing fruit;* and עֹשֶׂה פְּ׳ Gen. 1, 11, נָשָׂא פְּ׳ Ez. 17, 8, נָתַן פְּ׳ Lev. 25, 19 *to bear fruit*, *to give fruit.* Metaphor. applied to living beings, *fruit*, i. e. *what is born*, *begotten*, of animals Is. 14, 29, or men Ps. 21, 11, like זֶרַע, fully פְּ׳ בֶטֶן Deut. 7, 13; 28, 4, and also in this sense עָשָׂה פְּ׳ 2 Kings 19, 30; Hos. 9, 16; comp. Arab. ثمرة fruit, a child. — 2. Figur. *the fruit* = *result*, *consequence*, of an action Is. 3, 10; hence *atonement*, as the fruit of sin being removed Is. 27, 9; *a reward*, as a consequence Ps. 58, 12, *punishment* Jer. 6, 19; *gain*, *what is obtained*, *profit* Prov. 8, 19; Is. 10, 12; *remnant*, *what is left*, of the Israelite people Is. 4, 2, parallel צֶמַח יי; of the clouds, of rain, conceived of as פְּרִי מַעֲשֵׂה יי Ps. 104, 13 (*Kimchi*).

פְּרִידָא (same as פְּרוּדָא) *n. p. m.* Neh. 7, 57.

פֶּרִים (instead of פֵּרִים, from פָּרַם) *m. the wide opening*, of שְׂפָתַיִם, i. e. the unpremeditated letting out of speech, Hos. 14, 3 *and we will pay the inconsiderateness of our lips;* comp. פָּטַר of speech (Ps. 22, 8).

פָּרִיץ (*constr.* פְּרִיץ, *plur.* פָּרִיצִים, *constr.* פָּרִיצֵי, as if from פָּרִיץ = פָּרִיץ) *m. one rapacious*, *violent*, i. e. wild, of חַיּוֹת Is. 35, 9 *and the wildest of beasts*, i. e. the wildest beast; *an oppressor*, *robber* Dan. 11, 14; Jer. 7, 11; בֶּן־פְּ׳ Ez. 18, 10 the same; in Ps. 17, 4 נִין is wanting after שָׁמַר; on the other hand, in Ez. 7, 22 פִּתְאֹם should be read for פָּרִיצִים according to the LXX.

פָּרַךְ (unused) *tr.* 1. *to separate*, *to break off*, *to divide off*, hence *to debar*, *to keep off*, deriv. פָּרֹכֶת; identical in fundamental signification with פָּרַק, פָּרַץ. — 2. *to break in pieces*, *to crush*, *to grind*, *to bruise*, like the Aram. פְּרַךְ (hence פְּרוּךְ = Hebr. גָּרֵשׂ, פְּרִיךְ = יָבֵשׁ); figur. *to oppress*, Arab. فرك the same. Derivative

פֶּרֶךְ *m. oppression*, prop. *bruising*, *crushing;* adv. *hardly*, *strongly*, *fearfully*, *oppressively* Ex. 1, 13 14; Lev. 25, 43.

פָּרֹכֶת (according to Ibn Esra פָּרֹכֶת, Milra) *fem.* what keeps off, debars, therefore *the curtain*, before the holy of holies Ex. 26, 31; 27, 22; 35, 12; 36, 35; Talm. pl. פָּרְכִיּוֹת, elsewhere פַּרְגּוֹד instead.

פָּרַם (*fut.* יִפְרֹם) *tr.* prop. *to cleave*, therefore 1. *to rend*, בְּגָדִים Lev. 10, 6; 13, 45; Aram. פְּרַם, ܦܪܡ the same. — 2. (not used) *to open wide*, the mouth, i. e. to speak inconsiderately. The organic root פר־ם lies also in חָ־רַם I. Deriv. פֶּרִים (from Pihel).

פַּרְמַשְׁתָּא (from the old Persian תָּא, which also stands in other Persian names for דָתָא data, -δαθα, see פּוֹרָתָא; and פַּרְמַשׁ which is in old Persian *peramash* = *perama* the highest, the highest being, Sanskrit paraméshṭh'a a name of the highest being, but where the last syllable is taken from other elements) *n. p. m.* Esth. 9, 9.

פָּרָן see פַּרְנָךְ.

פַּרְנָךְ (ךְ־ appears to be a termination, as in חַדְרָךְ &c. see ךְ־; and פָּרָן may be connected with בָּרָן which see, but without any thing certain being found out for the signific.) *n. p. m.* Num. 34, 25. To put it beside the Pers. فرناك *Pharnaces* (a glorious one), as *Hamaker* thought, is to be rejected, since the name already appears in Numbers.

פָּרַס I. (*inf. absol.* פָּרוֹס, *fut.* יִפְרֹס) *tr. to break asunder*, *to divide;* therefore פְּ׳ לֶחֶם לְ Is. 58, 7 *to break bread to one*, i. e. to impart of it to him. The cake-formed bread was not cut but broken. Without לֶחֶם Jer. 16, 7. Comp. Syr. ܦܪܘܣܐ the host. Deriv. פָּרַס 2.

Hif. הִפְרִיס (*part. m.* מַפְרִיס, *fem.* מַפְרֶסֶת) *to cleave*, *to divide*, פַּרְסָה (the

hoof), i. e. to have a cloven hoof Lev. 11, 3-7 26, Deut. 14, 7, along with שָׁסַע.

פָּרַס II. (unused) *intr. to be pointed, sharp*, of a nail, claw; cognate in sense אֱנָךְ, צִפֹּר (belonging to צִפֹּרֶן). Deriv. פֶּרֶס 1, פַּרְסָה, denom. הִפְרִיס.

פָּרַס (in pause פָּרָס) *n. p.* of an Aryan land and people, usually mentioned with מָדַי, *a Persian, Persia*, for which עֵילָם seems to have been employed at an older period Dan. 8, 20; 16, 1; Esth. 1, 3. *Sallust* (Jug. 18) knew of Persians who had settled in Africa at a very early time. Such were the African mercenaries פָּרַס with לוּד in the army of the Tyrians Ez. 27, 10. But they may also be understood to be *the Pharusians*. Arab. فَارِس, پَارِس, old Persian Paraça, Pâraç the same. — It has been derived from the Zend. pârs *pure, shining*, or from فَرَس (a horse), or from the Zend. parasha, as it is found in the proper name Perasha-ôstra; but these derivations are unsatisfactory. See אֲפָרְסַי, אֲפַרְסַתְכַי, אֲפַרְסְכַי.

פָּרַס *Aram.* the same Dan. 5, 28; 6, 9.

פֶּרֶס *m.* 1. (only *pl.* with *suff.* פַּרְסֵיהֶן) same as פַּרְסָה *hoof, claw* Zech. 11, 16. — 2. prop. *breaker*, a species of eagle, called by Pliny (H. N. 10, 3; 30, 7) *bone-breaker*, ossifragus, ossifraga Lev. 11, 13; Deut. 14, 12; Arab. الكاسر or كاسر العظام; French orfraye.

פְּרַס (*part. pass.* פְּרִס = פְּרִיס, with *personal suffix* פְּרִיסַת) *Aram. tr.* same as Hebrew פָּרַס I. *to tear away, snatch away*, booty, like the Arab. فرس (diripuit); hence Dan. 5, 28 *thy kingdom is snatched away, and given to the Medes* (not *divided*, Vulg., Saadia). Deriv.

פְּרֵס (only *pl.* פַּרְסִין) *Aram. m. pl. a snatching away*, of מַלְכוּ Dan. 5, 25, prop. = שֶׁבֶר, with an assonance to פָּרַס; on the contrary פְּרֵס 5, 28 is = פְּרִיס.

פַּרְסָה (*plur.* פְּרָסוֹת, *constr.* פַּרְסוֹת, with *suff.* פַּרְסֹתֵיהֶן) *fem.* prop. the pointed, the sharp, therefore *a hoof* (not merely a divided one), *a claw* (comp. צִפֹּרֶן, אֱנָךְ) Ex. 10, 26; Lev. 11, 3 7 26; Deut. 14, 6; Mic. 4, 13. Hence

הִפְרִיס (*part.* מַפְרִיס) denomin. *to be furnished with a hoof* Ps. 69, 32, like מַקְרִין from קֶרֶן ibid., מַשְׁכִּים from אֶשֶׁךְ.

פַּרְסִי (from פָּרַס) *Gentile m. a Persian* Neh. 12, 22.

פַּרְסִי (*def.* פַּרְסָאָה or פַּרְסָיָא) *Aram. Gentile m.* the same Dan. 6, 29.

פָּרַע I. (*fut.* יִפְרַע) *tr.* same as פָּרַץ (see ץ and ע) and פָּרַד, *to tear off, to separate from, to loosen, to untie* (see Hif.); therefore 1. *to make bare, to uncover*, רֹאשׁ Num. 5, 18, Lev. 13, 45 (prop. to take away the head-covering), so also 10, 6 and 21, 10 an act against the priestly dignity, like פָּרַם בֶּגֶד; comp. Ar. فَرَغ to make empty, bare, a vessel. — 2. Figur. *to absolve, to loosen, to deliver*, Ez. 24, 14 *I will not absolve and I will not spare;* then *to unbridle, to make licentious, unrestrained*, with accusat. of the object Ex. 32, 25 *for they were licentious, as Aaron had given them the reins* (the cod. Sam. has in this sense 32, 22 פָּרַע for בְּרַע), comp. Arab. فَرَغ V. to be free from work; *to reject, to despise, to abandon*, מוּסָר Prov. 13, 18 and 15, 32, עֵצָה 1, 25, absol. 8, 33; with דֶּרֶךְ 4, 15; comp. Aram. פְּרַע, فرع *to loose*, meaning *to settle, to pay, to requite*, like the Hebr. גָּמַל, שִׁלֵּם, therefore *to satisfy, to fulfil* (an obligation), *to redeem*, a vow; *to revenge*, as the redemption of a crime; Ar. فَرَغ *to conclude, to bring to an end.* — 3. (not used) *to cut off, to separate*, of the hair; like the Aram. בִּינִית hair, from בּוּן to divide; שֵׂעָר from שָׂעַר I. to split off. Deriv. פֶּרַע.

Nif. נִפְרַע (*fut.* יִפָּרַע) *to be unruly* Prov. 29, 18.

Hif. הִפְרִיעַ (*fut.* יַפְרִיעַ) *to cause to be unbridled, to make unruly* 2 Chr. 28, 19; *to separate*, with מִן of a thing, i. e.

to dismiss from Ex. 5, 4, where the cod. Samar. has הִפְרִיד.

פָּרַע II. (*inf. constr.* פְּרֹעַ) *intr. to project, to stand forth prominently*, of a top, point, head; hence figur. *to go before, to lead, to stand at the head*, used of princes, generals and nobles; Arab. فَرَعَ. So JUDGES 5, 2 *when the leaders led the way in Israel, and when the people willingly assembled* (for battle), this song was sung (LXX in cod. Alex., Theod.). בִּ is a designation of the point of time. The explanations according to פָּרַע I. *to punish, to revenge* (in oriental versions) do not suit. Deriv. פַּרְעָה and the proper name פִּרְעָתוֹן.

פָּרַע III. to פַּרְעֹשׁ which see.

פֶּרַע (from פָּרַע I.) *m.* 1. *the hair*, of a Nazarite NUM. 6, 5, which the priests were not allowed to let grow Ez. 44, 20; Aram. פַּרוּעַ, Arab. فَرْعٌ the same. — 2. (from פָּרַע II.) only pl. פְּרָעוֹת see פַּרְעָה. — פֶּרַע in פּוֹטִי־פֶרַע which see.

פַּרְעָה (after the form מַלְכָּה; *plur.* פְּרָעוֹת, *constr.* פַּרְעוֹת, from פָּרַע II.) *fem.* prop. *supremacy*, concrete *a prince, leader*, JUDGES 5, 2 *when the princes led in Israel* (LXX, Theod.; it stands therefore beside מִתְנַדְּבִים, as חוֹקְקִים in 5, 9). So also DEUT. 32, 42 *from the head of the princes of the enemy* (LXX).

פַּרְעֹה (Egyptian) *n. p. m.* prop. a title of the native Egyptian kings till the time of the Persians, but only met with among the Hebrews and the writers that follow them (Josephus, Eusebius). In the n. p. *Φέρων* Herod. 2, 111 פַּרְעֹה seems to lie. It is the proper name of the king, both alone GEN. 12, 15 and 37, 36, and with the addition of מֶלֶךְ מִצְרַיִם 1 KINGS 3, 1; 9, 16. Rarely is the actual name added, as נְכֹה 2 KINGS 23, 33, חָפְרַע JER. 44, 30. It also stands for Egypt generally SONG OF SOL. 1, 9. As to the etymology, *Josephus* (and after him Eusebius and others) has already rendered it *king*, since the Coptic ⲟⲩⲣⲟ, ⲉⲣⲣⲟ, ⲉⲣⲣⲁ, with the masculine article ⲡⲟⲩⲣⲟ, signifies *king*. This interpretation is followed by *Jablonski* (Opusc.) and *Kosegarten* (de prisca Aegyptiorum literatura p. 17); and the Semitic פַּרְעָה (which see) may also be compared with it. But as the simpler form פֶּרַע appears already in פּוֹטִי־פֶרַע (which see), it is more advisable to refer it thereto, as *Rosellini* and *Lepsius* have done, who have taken for the basis ⲫ-ⲣⲏ *the sun*.

פַּרְעֹשׁ (from פָּרַע with the derivative syllable שׁ-ֹ) *m.* 1. *a flea*, 1 SAM. 24, 15; Arab. بُرْغُوث (with the initial sound weakened), Syr. (transp.) ܦܘܪܥܛܢܐ. As פָּרַע is a verb-stem here, it may either mean *the pricking one*, from פָּרַע = פָּרַץ, or *the flying, leaping one*, from פָּרַע III. = Ar. فَرَّ *to fly*, like *Floh*, *ψύλλ-ος*, pul-ex (Sanskrit sphul dissilire). — 2. (*a fugitive*) *n. p. m.* EZR. 10, 25; NEH. 3, 25.

פִּרְעָתוֹן (from פִּרְעָה = פְּרָעָה with the termination וֹן-ָ; *peak, top*) *n. p.* of a city in Ephraim, situated on הַר הָעֲמָלֵקִי (a part of הַר אֶפְרַיִם) JUDGES 12, 15; Greek *Φαραθών* (1 MACC. 9, 50). This place was again called פִּרְעָה at a later time, and still exists in the modern *Fer'ata* (*Robinson's* New Bibl. Res. p. 175). *Gentile m.* פִּרְעָתֹנִי JUDGES 12, 13.

פַּרְפַּר (*the swift river*; from פָּרַר IV.) *n. p.* of the *Nahr el-Sibarâni* descending from the great חֶרְמוֹן in a steep bed, and flowing past Damascus 2 KINGS 5, 12; but not the little river at the village *el-Faigah*, which falls into the Burâdâ. According to others the *'Awag*, which descends from eastern Hermon (*Robinson's* New Bibl. Res. p. 583), and which is also called in Arabic *Barbar* = פַּרְפַּר (see *Kiepert's* map of Lebanon).

פָּרַץ (*part.* פֹּרֵץ, *inf. abs.* פָּרוֹץ, *constr.* פְּרֹץ, *fut.* יִפְרֹץ) *tr.* properly to cut or pierce into a thing, to break in; hence 1. *to break through*, the mother's womb, GEN. 38, 29 *what dost thou break through?* i. e. why dost thou press forward? Commonly *to break, to rend*, i. e. *to tear down*, גָּדֵר Is. 5, 5, חוֹמָה NEH. 3, 13, בַּיִת 2 CHR.

24, 7, with בְּ *to make a breach in a thing* 2 Kings 14, 13, and so עִיר פְּרוּצָה Prov. 25, 28 *a city whose walls are broken down*, i. e. *an open city;* פָּ׳ שַׁעַר Mic. 2, 13 *to break through the gate*, opposite to בָּנָה Eccles. 3, 3; *to rend asunder*, *to scatter*, with accusat., as אוֹיְבִים 2 Sam. 5, 20, where the Vulg. reads כְּהִפָּרֶץ for כְּפֶרֶץ; פָּ׳ נַחַל *to break a shaft through* Job 28, 4; פֹּרֵץ Mic. 2, 13 *the leading ram*, who bursts open the fold-door and breaks out first, a figure of a king who goes before his people. Fig. with בְּ *to break in upon one*, irruit, i. e. *to rush upon one with violence and might*, of God's strokes Ex. 19, 22, 2 Sam. 6, 8, of the plague Ps. 106, 29; *to break through* same as *to exceed beyond measure* Hos. 4, 2; in a good sense, *to press strongly upon one*, *to urge importunately*, with בְּ of a person 1 Sam. 28, 23; 2 Sam. 13, 25. Here belongs 1 Chr. 13, 2 *we will send pressingly* (hastily, in haste). — 2. Metaphor. *to spread*, *to increase*, Gen. 30, 30, along with רָבָה Ex. 1, 12, with accus. of place *whither* Is. 54, 3; *to overflow*, *to be abundant* Prov. 3, 10; fig. *to be known*, *spread abroad* 2 Chr. 31, 5. Deriv. פָּרִיץ, פֶּרֶץ, מִפְרָץ, פְּרָצָה, and the proper names פֶּרֶץ, פְּרָצִים.

Nif. נִפְרַץ (*part.* נִפְרָץ *to be known*, *to appear* 1 Sam. 3, 1.

Puh. פֹּרַץ (*part. f.* מְפֹרֶצֶת) *to be broken down*, of חוֹמָה Neh. 1, 3.

Hithp. הִתְפָּרֵץ (*part. pl.* מִתְפָּרְצִים) *to break through*, *to break away*, of slaves 1 Sam. 25, 10.

פֶּרֶץ (*pl.* פְּרָצִים, with *suff.* פִּרְצֵיהֶן) *m.* 1. *a fissure*, Judges 21, 15; *stroke*, *death* 2 Sam. 6, 8; *breach*, in a wall 1 Kings 11, 27; גֹּדֵר פֶּ׳ Is. 58, 12 *a mason of the breach*, i. e. a restorer of ruins; *a rent*, Amos 4, 3 *and ye shall go out through rents;* also *a wall full of breaches* Is. 30, 13; fig. *violent pressure*, *forcible penetration into* Job 30, 14; פֶּ׳ מַיִם 1 Chr. 14, 11 *a breaking forth* or *rending* made by water. — 2. (*a bursting through*, *birth*) *n. p. m.* Gen. 38, 29; 46, 12 (comp. זֶרַח); *Patronym.* פַּרְצִי Num. 26, 20. — 3. only in פֶּרֶץ עֻזָּא (*stroke of Uzza*) *n. p.* of a place, so called from a certain occurrence there 2 Sam. 6, 8; 1 Chr. 13, 11. See פְּרָצִים.

פְּרָצָה (*pl.* פְּרָצוֹת) *f. a breach*, Ez. 13, 5 *ye did not mount* (לֹא עֲלִיתֶם) *into the breach*, i. e. ye did not keep off the storming rush of the enemy or danger (עָלָה for עָמַד Ez. 22, 30; Ps. 106, 23).

פְּרָצִים *masc. pl.* prop. *incisions*, i. e. *clefts*, only 1. in the *proper name* הַר פְּרָצִים name of a mountain in the valley רְפָאִים Is. 28, 21, where a mighty deed of Jehovah's once took place. — 2. in the *n. p.* בַּעַל פְּרָצִים (*Baal of Perazim-mount*), a mountain-city, where David smote the Philistines 2 Sam. 5, 20; 1 Chr. 14, 11. פְּרָצִים was at an early period, like חֶרְמוֹן and פְּעוֹר, a place where the worship of Baal was established.

פָּרַק (*part.* פֹּרֵק, *fut.* יִפְרֹק) *tr.* 1. *to break off*, *to separate from*, *to part from*, *to unloose*, עֹל (a yoke put on), with מֵעַל of the person Gen. 27, 40; *to lacerate*, of a wild beast Ps. 7, 3 (elsewhere פָּרַק), cognate in sense טָרַף; Arab. فرق (to divide, separate). — 2. Figur. *to tear away*, from danger; *to deliver*, with מִן Ps. 136, 24; Lament. 5, 8; Aram. פְּרַק, ܦܪܰܩ the same, for the Hebrew גָּאַל, הוֹשִׁיעַ, פָּדָה. Deriv. פֶּרֶק, פָּרָק, מִפְרֶקֶת.

Pih. פֵּרַק (*part.* מְפָרֵק, *imp. pl.* פָּרְקוּ, *fut.* יְפָרֵק) *to break in pieces*, *to tear off*, פְּרָסִים (the hoofs), by driving animals in a bad road Zech. 11, 16; *to rend in pieces*, הָרִים 1 Kings 19, 11; fig. *to tear off*, *to take away*, נִזְמֵי הַזָּהָב Ex. 32, 2.

Hithp. הִתְפָּרֵק (*fut.* יִתְפָּרֵק) *to be broken off*, *to be torn off*, of פְּרִי Ezek. 19, 12, where the LXX read בַּדֶּיהָ for פִּרְיָהּ; *to put off*, with accus. of the thing Ex. 32, 3 24.

As to the stem, פָּרַךְ, מָרַק (which see) are to be compared with it in the first instance; perhaps also בָּרַךְ I. The organic root פ־רק lies also in הָ־רַג, Ar. حَرَكَ (to bore through), בָּ־רַג II., מָ־רַג; in the extra-Semitic department is to

be compared the Sanskrit *prah* (to break), Lat. *frango*, Germ. *brechen*, Engl. *break*.

פָּרָק (*constr.* פְּרַק) *m.* same as מָרָק *broth*, prop. pieces of flesh bruised small, and moistened with liquids Is. 65, 4 K'tib (LXX, Vulg., Targ.), where the K'ri has מְרַק. But as כְּלֵיהֶם there does not suit, and also פָּרָק from פָּרַק may be more correctly taken as = פֶּרֶק, it is better to translate: (sacrificial) *pieces of abominations* (idols) *are their* (soothsaying) *vessels*, i. e. they seek to divine the future from them; comp. Diod. 2, 29 on hieroscopy in Babylonia. Or, פָּרָק = פֶּרֶק (Ob. 14) should be translated: *their vessels are an abomination at the cross-ways;* comp. Propert. 4, 1, 23.

פֶּרֶק *m.* 1. prop. *a tearing in pieces*, by lions (see Ps. 7, 3), then applied to men: *murder* Nah. 3, 1, coupled with כַּחַשׁ. — 2. *a cross-way* or *fork* Ob. 14; elsewhere דְּרָכִים (Jer. 3, 2), prop. structure of the limbs, joint, comp. מִפְרֶקֶת; Aram. פִּרְקָא (limb-structure); Ar. تفرق الطريقين the parting of ways.

פְּרַק (*imp.* פְּרֻק) *Aram. tr. to deliver, redeem*, Dan. 4, 24, with בְּ *with;* comp. Aram. פֻּרְקָן.

פָּרַר I. (Kal not used) *tr.* = פּוּר I. *to break in pieces*, *to reduce to fragments*, *to rub into dust*, *to crush;* figur. *to destroy*, *to overthrow*. It is possible that the infin. abs. פּוֹר Is. 24, 19, united with Hithp. is = פַּר and belongs here.

Pih. I. פּוֹרֵר *to divide*, *to cleave*, יָם Ps. 74, 13, elsewhere בָּקַע. See פּוּר I.

Pih. II. (redupl.) פִּרְפֵּר (*fut.* יְפַרְפֵּר) *to shake to pieces*, *to crush*, Job 16, 12; Ar. فرفر, Aram. פַּרְפַּר the same. See פּוּר I.

Hif. הֵפֵר (in pause הֵפַר Gen. 17, 14, with *suff.* הֲפֵרָם; *part.* מֵפֵר, *inf.* הָפֵר, הָפִיר, with *suff.* הַפְרְכֶם Lev. 26, 15, but which did not come probably from הֲפִרְכֶם, but from הַפְרְכֶם; *fut.* יָפֵר, *ap.* יָפֵר, with *suff.* הֲפֵרֵנוּ) *to dissolve*, *to destroy*, *to break*, בְּרִית, of man with man Is. 33, 8, Ez. 17, 16, of man with God Gen. 17, 14, Is. 24, 5, of God with man Lev. 26, 44; Jer. 14, 21; *to violate*, *despise*, תּוֹרָה Ps. 119, 126, מִצְוָה Num. 15, 31, עֵצָה 2 Sam. 15, 34, מַחֲשָׁבָה Job 5, 12, מִשְׁפָּט (righteousness) Job 40, 8; *to destroy*, *to annihilate*, יִרְאָה (the fear of God) Job 15, 4; הָפֵר כַּעַס עִם פ׳ Ps. 85, 5 *to annul the anger that one has against a person*, comp. הֵפִיר חֶסֶד מֵעִם פ׳ 89, 34; *to frustrate* Is. 44, 25; *to annul*, a vow Num. 30, 9. On וְתָפֵר Eccles. 12, 5 see under חָגָב 2.

Hof. הֻפַר (*fut.* יֻפַר) *to be dissolved*, בְּרִית Jer. 33, 21; *to be despised*, עֵצָה Is. 8, 10; *to cease* Zech. 11, 11.

Hithp. הִתְפּוֹרֵר *to be shaken*, *to be rent asunder*, of אֶרֶץ Is. 24, 19.

פַּר (פּוּר) I. is ident. with the org. root פַּר, which is also in עָ־פַר, فرّ, فرى, כָּ־פַר I., אָ־פַר I.

פָּרַר II. (unused) *tr.* same as פּוּר II. *to bore*, *to hollow out*, *to deepen;* for meaning and comparison see פּוּר II. Deriv. פָּרוּר.

פָּרַר III. (not used) *trans. to break forth*, *to break through*, *to bear*, *to bring forth*, of animals; Ar. فرّ the same, as is sufficiently obvious from the derivatives فُرار pullus ovis, فرير pullus vaccae &c.; cognate in sense with פָּטַר (to break through), whence פֶּטֶר, פִּטְרָה birth. Deriv. פַּר, פָּרָה.

פָּרַר IV. (unused) *intrans.* same as פָּרָא II., פָּרָה *to run swiftly*, *to run*, *to flee*, Ar. فرّ the same; then *to flow swiftly*.

Pih. (redupl.) פִּרְפֵּר the same. Deriv. the proper name פַּרְפַּר.

פָּרַשׁ I. (*inf. constr.* פְּרֹשׁ) *tr.* 1. = פְּרַשׁ I. (not used) *to sting*, *to cut*, *to bite*, of a serpent; Aram. פְּרַשׁ, ܦܪܫ, Arab. فرث the same, hence Syr. ܦܘܪܫܐ a sting. See Hif. — 2. *to cleave*, *to divide*, *to cut asunder*, hence *to separate*, *to split off*, *to disjoin*, of sectaries; Aram. פְּרַשׁ, ܦܪܫ, therefore mod. Hebrew פָּרוּשׁ, ܦܪܝܫܐ a Pharisee, prop. separatus, singularis; *to*

disperse, *scatter*, an army (see Pih.). Metaphor. a) *to secrete*, *to separate*, of excrements, whence פֶּרֶשׁ, Aram. פְּרַת, ܦܪܬ, Ar. فَرْثٌ; b) figur. *to distinguish*, *to specify*, *to declare distinctly;* the same metaphor. application being found in נָקַב (Gen. 30, 28; Is. 62, 2), קָצַב, and in the Ar. حَدَّ, خَدَّ. So Lev. 24, 12 *to declare distinctly to them* (to give an answer to them) *according to the mind of the Lord.* c) *to explain*, i. e. to represent accurately and definitely, which idea proceeds from the idea of cutting, as in the case of בֵּאֵר; Aram. and Sam. the same. Deriv. פָּרָשָׁה I.

Nif. נִפְרַשׁ (*part. pl. f.* נִפְרָשׁוֹת) *to be separated*, *insulated*, *dispersed*, of צֹאן, in order to be better inspected Ez. 34, 12; where some mss. and editions have נִפְרָשׂוֹת.

Pih. I. פֵּרֵשׂ (at Ps. 68, 15; Zech. 2, 10) *to disperse*, *scatter;* see פָּרַשׂ.

Pih. II. פִּרְשֵׁז see פָּרַשׂ II.

Puh. פֹּרַשׁ (*part.* מְפֹרָשׁ) *to be definitely* or *distinctly declared* Num. 15, 34; Targ. אִתְפָּרַשׁ the same; מְפֹרָשׁ Neh. 8, 8 *distinctly declared*, *definite*, *plain*, like מְפָרַשׁ Ezr. 4, 18, opposite to quick, hasty, indistinct, unintelligible (Vulg., Pesh.); traditionally, *with explanation*, after a later application of פֵּרֵשׁ; but this is unnecessary.

Hif. הִפְרִישׁ (*fut.* יַפְרִשׁ) *to sting*, *to wound*, of the serpent, prop. to cut into Prov. 23, 32.

פָּרַשׁ II. (unused) *tr.* same as פָּרַשׂ II. *to spread out*, *to extend*, expandere, whence the quadriliteral פַּרְשֵׁז which see, and whence perhaps the meaning *to explain*, *to enlarge*, *to illustrate* may be derived, so that the Puhal פֹּרַשׁ would belong here. Deriv. פָּרָשָׁה 2.

Pih. פִּרְשֵׁז (but only in the Aramaean Paël-Form פַּרְשֵׁז) *to spread out*, with עַל upon a thing Job 26, 9.

פָּרַס I. (*fut.* יִפְרֹשׂ = יִפְרֹס) *tr.* = פָּרַס I. 1. *to break asunder*, לֶחֶם, with לְ of the person *to reach* or *present to*, bread (לֶחֶם) Lament. 4, 4; hence *to put asunder*, *to put right*, with a fork Mic. 3, 3; hence perhaps מִפְרָשׂ to Job 36, 29. — 2. (unused) *to divide*, *to disperse*, *to scatter*, as is seen from Nif. and Pih.

Nif. נִפְרַשׂ (*fut.* יִפָּרֵשׂ) *to be dispersed*, *scattered*, with לְכָל־רוּחַ Ez. 17, 21; ident. with נִפְרַשׁ 34, 12.

Pih. פֵּרֵשׂ (*inf. constr.* פָּרֵשׂ) *to disperse*, *to scatter*, with accusat. of the object Zech. 2, 10; Ps. 68, 15.

פָּרַשׂ II. (*part.* פּוֹרֵשׂ; *fut.* יִפְרֹשׂ, אֶפְרֹשׂ, אֶפְרְשָׂה) *tr. to spread out*, *to extend*, as פָּרַשׁ II.; therefore with the accus. רֶשֶׁת Lament. 1, 13, מִכְמֹרֶת Is. 19, 8, כְּנָפַיִם Jer. 48, 40; also figur. Ruth 3, 9; בֶּגֶד Num. 4, 6, שִׂמְלָה Deut. 22, 17, with עַל of a person or thing Ez. 17, 20, with לְ *before* Lament. 1, 13 or *to* Ps. 140, 6, or with accus. *whither* 1 Kings 8, 54; also absol. Deut. 32, 11; *to stretch out*, יָד Lament. 1, 10, כַּף 1 Kings 8, 38, with אֶל 2 Chr. 6, 29 or לְ *to* Prov. 31, 20; *to unfold*, נֵס Is. 33, 23; לְפֹרְשִׂים 1 Chr. 28, 18 stands for הַפֹּ׳ *that spread out the wings* (LXX); פָּ׳ לִפְנֵי פ׳ *to spread out before one* 2 Kings 19, 14. Deriv. מִפְרָשׂ according to the common assumption.

Pih. פֵּרֵשׂ (*inf.* with *suff.* פָּרֶשְׂכֶם, *fut.* יְפָרֵשׂ) *to spread out*, יָדַיִם Is. 25, 11; seldom with בְּ of the object instead of the accus. Lament. 1, 17; with אֶל of the person *to spread out the hand to one* Ps. 143, 6; generally in the meanings of Kal.

פֶּרֶשׁ (with *suff.* פִּרְשׁוֹ, ־שָׁהּ, ־שָׁם, of פָּרַשׁ I.) *m.* 1. prop. *a thing separated;* hence *excrement*, *dung*, of animals Ex. 29, 14; Lev. 4, 11; 16, 27; Mal. 2, 3 *and I scatter upon your faces the dung* (of the animals used in sacrifice), i. e. they should be cast out of the camp like this dung (Ex. 29, 14); Ar. فَرْثٌ, Aram. פִּרְתָּא, ܦܪܬܐ the same. — 2. (*Wondrousness*, *Extraordinariness*, viz. Jah is, like פְּלָאיָה; comp. Aram. פְּרַשׁ for פְּלָא) *n. p. m.* 1 Chr. 7, 16.

פָּרָשׁ (from פָּרַשׁ; *c.* פָּרַשׁ Ez. 26, 10, but doubtful; *pl.* פָּרָשִׁים, with *suff.* פָּרָשָׁיו) *m.* 1. *a horse;* hence צֶמֶד פָּרָשִׁים Is. 21, 7

a draught of pairs of horses, i. e. trains (רֶכֶב coll.) of horses in pairs; 21, 9 with רֶכֶב אִישׁ; especially *a horse for riding*, with סוּס (a chariot-horse) Ez. 27, 14, an article of commerce in which Armenia dealt; 1 Kings 5, 6; בְּרֶכֶב אָדָם פָּרָשִׁים Is. 22, 6 *with draughts of men* (and) *horses*, i. e. with horsemen and their steeds in pairs 1 Kings 20, 20; *a war-horse* Hos. 1, 7, Nah. 3, 3, who runs swiftly Jo. 2, 4, and is also applied to the turning of a threshing-machine Is. 28, 28. — 2. *a rider*, eques, fully בַּעַל פָּרָשׁ 2 Sam. 1, 6, or with רוֹכֵב סוּס Ez. 23, 6 12; *a warrior on horseback*, with רֹמֵה קֶשֶׁת Jer. 4, 29, frequently with רֶכֶב Gen. 50, 9; *a rider as escort*, with רֶכֶב (state-chariot) 1 Kings 1, 5 or שָׂרֵי חַיִל Neh. 2, 9, a figure of supreme power 2 Kings 2, 12. Arab. فَارِس, Aram. פָּרָשָׁא, ܦܳܪܫܳܐ the same; فَرَس equus.

As to the derivation, if the Semitic פָּרַשׁ be assumed as the stem, the word can only be translated *the vigorous*, *swift* (see סוּס), from פָּרַשׁ to break through, to press or leap forward, ident. with فرط, פָּרַץ, and perhaps with פָּרַד to פֵּרֵד, Ar. فُرُط equus velox. To put it with פָּרַס, the land whence it is alleged the horse was brought (see *Pott*, Etymol. Forschungen), is unsafe.

פְּרַשׁ (Pe. not used) *Aram. to explain*, *to enlarge*, *to make plain*.

Pa. פָּרֵשׁ (*part. pass.* מְפָרַשׁ as an adv.) *to make very plain*, *to make detailed*, e. g. reading Ezr. 4, 18.

פַּרְשֶׁגֶן *m. a copy*, of a royal mandate, *a transcript*, coupled with הַנִּשְׁתְּוָן, Ezr. 7, 11, *copy of the mandate which was made out*, Aram. the same; united to אִגַּרְתָּא 4, 11 and 5, 6, נִשְׁתְּוָנָא 4, 23, and for which פַּתְשֶׁגֶן, united to הַכְּתָב or כְּתָב הַדָּת, stands in Esth. 3, 14; 4, 8. In the Targ. it stands for מִשְׁנֵה Deut. 17, 18, Josh. 8, 32, מִכְתָּם Ps. 60, 1; in like manner in the Peshito and Syriac profane writers ܦܪܰܫܓܶܢ is a transcript, copy; in which sense the word before us is taken by the LXX, Vulg., Peshito and others.

As to the derivation, *Ibn Ganâch*, who renders it نُسْخَة (transcript, copy), appears to have thought of פַּשֶׁג = פַּרְשֶׁג = פַּשֶׁק (to transfer, to translate, to paraphrase, generally = תַּרְגֵּם), comp. Aram. פְּשַׁק; so that the simple stem פַּשֶׁג is connected with the Ar. مَسَخَ and نَسَخَ (Talm. נְסַח). But like נִשְׁתְּוָן (which see) it may be of old Persian origin, and both *Oppert* (Journ. Asiat. XVII, 1851 p. 278) and *Gildemeister* (Zeitschr. für K. des Morgenlandes IV. p. 208-12) have already tried to find an explanation for it from the non-Semitic. פר is said to be the old Persian *fra* and שגן is çanghana, meaning *command*, *edict*, *diploma*. The Zend root *çengh*, *çangh*, may have been already converted into *shaghn* at the time of writing.

פֵּרְשֵׁד (unused) *tr. to stretch* the feet *apart; to cleave*, like the Arab. فرشل and فرشط; conseq. prop. nothing more than a farther development of פָּרַשׂ II. = פָּרַד, with ד for a terminating sound, as in רִפֵּד to רִפְסֵד, Aram. פְּרַקְד to פַּרְקְדָן &c. Deriv. according to some פַּרְשְׁדֹן (which see).

פַּרְשְׁדֹן (with *a* of motion ־דֹנָה; from פִּרְשֵׁד) *m.* only Judges 3, 22, which the Targ. translates *his food was rejected* or *cast out*, as if compounded of פֶּרֶשׁ and שְׁדָא; which Jerome follows. But the ה local (after יָצָא) makes it probable, according to *Ibn Ganâch* and *Tanchûm*, that it is the name of a place and should be translated: *and it* (the sword) *went out between the legs*; if it be not better to take וַיֵּצֵא הַפַּרְשְׁדֹנָה as a mere interpretation of the immediately succeeding וַיֵּצֵא הַמִּסְדְּרוֹנָה.

פָּרָשָׁה (c. ־שַׁת) *f.* 1. *a determination*, *appointment* Esth. 4, 7. — 2. *explanation*, *copious announcement* 10, 2.

פַּרְשֵׁז see פָּרַשׂ II. Pih.

פַּרְשַׁנְדָּתָא (old Persian) *n. p.* of one

of Haman's sons Esth. 9, 7. As ־דָתָא is already known sufficiently from other Persian names, it only remains to explain פַּרְשַׁן, and for this end the Zend and old Persian point out the way very easily. Fresheme, Fresho, Frasnô, Perasha already form names in the Zend (*Kleuker* I, 129; II, 231. 260): frashô, fraçna, frashna means *prayer;* so that frashnadata is = *given by prayer.* The proper name *Παρσώνδης* (Diod. II, 33) seems to be the same.

פָּרַת (not used) *intr. to break through, to break forth, to be precipitated*, of a rushing stream, Aram. פְּרַת, ܦܪܰܬ the same; conseq. same as פָּרַץ. This stem is assumed for the proper name פְּרָת, פֶּרֶץ being thought of Prov. 3, 10, and פֶּרֶץ 2 Sam. 5, 20. The Semites living at the Euphrates thought indeed of a Semitic derivation, but that does not exclude the supposition that the Aryans who formerly gave the name, did not think of a Semitic verb-stem. See פְּרָת.

פְּרָת (*a bursting* or *rapid stream*) *n. p.* 1. of the largest river in western Asia, which, rising in the Armenian mountains, flows from north to south, has the same course as the Tigris, and falls into the Persian gulf: *the Euphrates;* fully נְהַר־פְּרָת Gen. 2, 14, a river of Paradise; the symbol of Assyria or Babylon Jer. 2, 18 (comp. 46, 7; Is. 8, 7), as far as which the northern boundary of Palestine was to extend Gen. 15, 18; Deut. 1, 7; 11, 24; also הַנָּהָר פְּרָת 1 Chr. 5, 9, or merely נָהָר Is. 7, 20; 8, 7; Ps. 72, 8; Jer. 2, 18, הַנָּהָר *κατ' ἐξοχήν* Ex. 23, 31 and הַנָּהָר הַגָּדוֹל Deut. 1, 7; Syr. ܦܪܳܬ, Ar. فُرَات, seldom فُراة. The Greek name *Εὐφράτης* is either from אֶפְרָת = פְּרָת, as vice versa פְּרָת Jer. 13, 4 6 7 stands for אֶפְרָת, or from the Persian pronunciation *ifrat*, *ufrat* (in cuneiform inscriptions), *ευ* being used to give the word a native sound. As to the etymology, פָּרַת = פָּרַץ should be adopted as the stem, which is very suitable for the name of a river (comp. גִּיחוֹן); for the derivation from فَرُتَ to be weak, soft, فَرُتَ to be sweet (hence فُرَات sweet water) is inappropriate, a) the Arabic verbs being denominative; b) the derivation having to be looked for only in Aramaean; and c) the Euphrates-water in its natural state being muddy and undrinkable. The derivation from the Zend frathó *breadth* (Benfey and Stern), Sanskrit pratha = *πλατύς*, should be rejected for Semites, because the name plainly originated in an Aramaean land only. Comp. *Oppert* in Journal Asiat. 1851 p. 425. — 2. same as אֶפְרָת (see signific. 4), like זְרֹעַ = אֶזְרֹעַ, selected to have an assonance with the river-name פְּרָת Jer. 13, 5, with *a* of motion פְּרָתָה 13, 4 6 7. It denotes *Bethlehem* lying upon a hill, with the clefts of rocks in its vicinity, where the prophet Jeremiah performed symbolical acts.

פֹּרָת see פָּרָה.

פַּרְתַּם (only *pl.* פַּרְתְּמִים) *m.* prop. *the foremost*, *first;* hence *a noble*, *a prince*, among the old Persians Esth. 1, 3; 6, 9; and accordingly among the Jews Dan. 1, 3. It is the Zend. frathĕma, Sanskr. prathama (superlative of pra *before*), Pehlevi pardom, Latin pri-mus, Greek *πρῶ-τος* &c.

פַּשׁ (from פָּשַׁשׁ I.) *m.* only Job 35, 15, taken by the LXX and Vulg. as = פֶּשַׁע (comp. Talm. שֵׁב for שֶׁבַע), and by the old Jewish interpreters as meaning *multitude* or *extravagance*, *degeneracy* from פּוּשׁ (which see); the Peshito reads נֶפֶשׁ for בַּפַּשׁ. Better from פָּשַׁשׁ *to be weak-minded*, *foolish;* hence *folly*, *silliness*, *sin*, metaphor. *mischief*, and יָדַע בְּ = יָדַע אֶת־, to be translated accordingly: *and he does not at all consider mischief.*

פָּשַׁג (not used) *tr.* adopted for פַּרְשֶׁגֶן (which see).

פָּשָׂה (*inf. abs.* פָּשׂוֹה, *fut.* יִפְשֶׂה) *intr. to extend*, *to spread*, of נֶגַע Lev. 13, 5, נֶתֶק 13, 36, מִסְפַּחַת 13, 8, בַּהֶרֶת 13, 28, always of sores, leprosy, comp. trans. פָּסָה; on the contrary the Arab. فَشَا,

Aram. פְּסָא, ܦܣܐ are general. The organic root פַּשׁ־ה is also in פַּשׁ, כָּ־פַשׁ, פָּשַׂק, פַּשׂ־ע, but not in פֵּץ, כָּ־פַץ, כָּ־פַס, פָּשַׁח.

פָּשַׁח (Kal unused) *tr.* 1. *to split, burst, tear asunder*, Aram. פְּשַׁח, ܦܫܚ for the Hebr. נָתַח, טָרַף, שָׁסַף, פָּרַק, Talm. in Nifal נִפְשַׁח; comp. the Aramaean nouns תַּפְ׳, אַפְשִׁיחָא a broken-off date-stalk. Arab. فسق the same. Accordingly the stem is connected with פָּסַג (Aram. פְּסַג for the Hebrew בָּתַר), פָּשַׂק (Aram. פְּסַק), פָּסַח (which see), פָּסַךְ, פָּצַח, פָּצַע, and the organic root פַּ־שׁח lies also in פַּ־סח, חָ־שַׂךְ, סַכ־ה I. &c. — 2. (not used) *to liberate, make free*, by such a metaphor as in פָּדָה, פָּרַק, נִצַּל.

Pih. פִּשַּׁח (*fut.* יְפַשַּׁח) *to tear in pieces* Lament. 3, 11.

פַּשְׁחָה see פַּשְׁחוּר.

פַּשְׁחוּר (from פַּשְׁחָה out of פָּשַׁח, with the derivative syllable ־וּר, like the Ar. جُسْمُر from جسم, بَاطُور from باط; see ־ר, ־ָר, ־ַר, ־וּר under ר) 1. *n. p.* of a priest and פָּקִיד נָגִיד Jer. 20, 3. The meaning of the name must have been *freedom, liberation, redemption* (conseq. from פָּשַׁח 2, which see), whose opposite is designated by the prophet מָגוֹר. — 2. *n. p. m.* Jer. 21, 1; Ezr. 2, 38.

פָּשַׁט I. (*fut.* יִפְשֹׁט and יִפְשַׁט) *tr. to put off, pull off*, בְּגָדִים Lev. 6, 4; 16, 23, כֻּתֹּנֶת Song of Sol. 5, 3, opposite לָבַשׁ; בִּגְדֵי רִקְמָה Ez. 26, 16; hence the noun פֶּשֶׁט (which see), with *ah* of motion Is. 32, 11; metaphor. *to strip off*, the skin, of יֶלֶק, therefore *to cast the skin* Nah. 3, 16; comp. Pih. and Hif.

Pih. פִּשֵּׁט (*inf. c.* פַּשֵּׁט) *iterative: to strip, to plunder*, חֲלָלִים 1 Sam. 31, 8, absol. לְפַשֵּׁט 2 Sam. 23, 10 *in order to plunder* (the slain).

Hif. הִפְשִׁיט (*fut.* יַפְשִׁיט) *to strip*, with accus. בֶּגֶד and accus. of the person Ez. 16, 39; 23, 26; with accus. of the object *to pull off*, אֶדֶר Mic. 2, 8, כָּבוֹד, and with מֵעַל of the person Job 19, 9; הִפְ׳ בִּגְדֵי עֲרוּמִּים 22, 6 *to take off the clothes of the needy*, to keep them in pledge; on the other hand הִפְ׳ עָרוֹם Hos. 2, 5 *to strip naked*, i. e. even to nakedness (עָרוֹם is here an adverb); *to flay*, the victim for sacrifice 2 Chr. 29, 34; 35, 11; Lev. 1, 6; with מֵעַל of the person as a figure of uncovering Mic. 3, 3.

Hithp. הִתְפַּשֵּׁט (*fut.* יִתְפַּ׳) *to strip oneself* 1 Sam. 18, 4.

פָּשַׁט II. (*fut.* יִפְשֹׁט) *intr. to spread out, to extend, to roam about*, for plunder, absol. of גְּדוּד Hos. 7, 1, commonly with announcement of the place, the tribe, or the object *where* by עַל Judges 9, 33 44, 1 Sam. 23, 27, Job 1, 17, for which אֶל is also used, i. e. *to move against a person* or *thing* Judges 20, 37, 1 Sam. 27, 8 and 30, 1 (read also עַל by the Targ. and LXX), and so we should read with the LXX and Vulg. in 27, 10 אֶל־מִי פְּשַׁטְתֶּם, as עַל and אֶל stand in the answer. Also 30, 14 we should read with the Targ. and LXX פָּשַׁטְנוּ עַל־נֶגֶב, since עַל follows. With בְּ of the place *where*, *to spread* 1 Chr. 14, 9 13; 2 Chr. 25, 13; 28, 18.

As to the signification, the Ar. بسط and the Aram. פְּשַׁט have, it is true, the same meaning, but as the Aram. פְּטַשׁ (to the nouns פַּטִּישׁ, פְּטָשׁ) is synonymous, the organic root may be פַּ־טַשׁ, lying in כָּ־טַשׁ also. If the organic root be פַּ־שַׁט, it would be also in שָׁת־ה II. (*to spread*), Arab. ستا.

פֶּשֶׁט (with *ah* of motion פֶּשְׁטָה; from פָּשַׁט I.) *m. the putting off, unclothing*, Is. 32, 11 *to the stripping!* i. e. make you bare! comp. עֶזְרָתָה Ps. 44, 27 *to the help!*

פָּשַׁע (*fut.* יִפְשַׁע) *intr.* prop. same as Aram. פְּסַק, פָּשַׂק, *to separate*, from one; hence *to be rebellious, faithless*, with בְּ against one, commonly against God Is. 1, 2; 43, 27; 59, 13, generally of religious Jer. 3, 13, Am. 4, 4, or political rebellion Hos. 7, 13; *to transgress, to sin*, with בְּ of the person and accus. (אֲשֶׁר) of the thing *whereby* Zeph. 3, 11;

to apostatise, *to sin*, absol. Am. 4, 4, where בְּאוּ should be supplied to הַגִּלְגָּל; Lament. 3, 42; with עַל of the thing *to sin for the sake of* Prov. 28, 21, and *to transgress against* one Hos. 8, 1. *Part.* פֹּשֵׁעַ, *pl.* פֹּשְׁעִים, *idol-worshippers* Is. 46, 8, *transgessors* Hos. 14, 10.

Nif. נִפְשַׁע (*part.* נִפְשָׁע) *to be separated*, by מִדְיָנִים, Prov. 18, 19 *a brother who separates* (from another), *is worse than a strong city*, i. e. more inaccessible.

פָּשַׂע (*fut.* יִפְשַׂע, 1 *pers.* אֶפְשְׂעָה as if from אֶפְשֹׂעַ) *tr.* prop. *to spread apart*, same as פָּשַׂק (which see); hence *to stride*, with בְּ of a person *to rush against* or *upon* one Is. 27, 4. Deriv. מִפְשָׂעָה, פֶּשַׂע.

פֶּשַׁע (with *suff.* פִּשְׁעִי, ־עֵם, ־ֲהּ, *pl.* פְּשָׁעִים, *c.* פִּשְׁעֵי) *m.* in general, *a transgression*, *fault* Prov. 10, 19; 17, 9, *sin* 28, 24, coupled with חַטָּאָה, עָוֹן Ex. 34, 7, Num. 14, 18, רָעָה 1 Sam. 24, 12; *defection*, *corruption* Mic. 1, 5; metaphor. *sin-offering* 6, 7; *an idol-image*, the object of transgression Dan. 8, 13, *heathen worship*, = שִׁקּוּץ 8, 12, *political rebellion* Prov. 28, 2; *punishment* of sin Job 34, 37.

פֶּשַׂע (from פָּשַׂע) *masc. step*, 1 Sam. 20, 3.

פָּשַׂק (*part.* פּוֹשֵׂק) *tr. to divide*, *to part asunder*, שְׂפָתָיִם, i. e. to speak with thoughtlessness Prov. 13, 5, comp. Aram. פְּסַק, Hebrew פָּשַׂע, פָּשַׂח, Talm. פִּשְׂקָא a gap.

Pih. פִּשֵּׂק (*fut.* יְפַשֵּׂק) *to spread out*, רַגְלַיִם, i. e. to give oneself up to whoredom Ez. 16, 25.

פָּשַׁר (not used) *tr.* prop. same as פָּתַר (which is usual in Hebrew) and בָּתַר, פָּטַר *to divide*, *to cut in pieces*, *to separate into parts;* hence *to interpret*, *to explain* (comp. בֵּאֵר), *to unravel*, an intricate speech, like שֶׁבֶר (Judges 7, 15). The organic root is פְּ־שַׁר, בְּ־תַר, פְּ־טַר which see. Derivative

פֵּשֶׁר *masc. explanation*, *interpretation* Eccles. 8, 1, elsewhere פִּתְרוֹן.

פְּשַׁר (*inf.* מִפְשַׁר) *Aram. tr. to explain*, *interpret*, visions in dreams, appearances Dan. 5, 16, frequent in Targumic; Syr. ܦܫܰܪ, Ar. فَسَرَ (*to uncover*, what is concealed; *to explain*). Derivative

פְּשַׁר (*c.* פְּשַׁר, *def.* פִּשְׁרָא, twice פְּשַׁרָה Dan. 2, 7 and 5, 12, where it is better to read פִּשְׁרָה; with *suff.* פִּשְׁרֵהּ, three times פִּשְׁרֵא 4, 15; 1, 6; 5, 8, where the Vulg. and Theod. read פִּשְׁרָא, which is better; *pl.* פִּשְׁרִין) *m. explanation*, *interpretation*, of חֶלְמָא Dan. 4, 3, מִלְּתָא 5, 15, מִלַּיָּא 7, 16; פְּשַׁר פִּשְׁרִין *to give explanations* 5, 16. In the versions פִּשְׁרָא and פִּשְׁרֵהּ run into one another.

פָּשַׁשׁ I. (not used) *intr.* prop. to be stupid, unfeeling, dull; hence *to be weak-minded*, *foolish*, *silly;* Arab. فَشَّ, فَسَّ the same, therefore فسفس to be weak-minded, فَسِيس and فَسْفَاس fatuus; in its organic root it is connected with that in טְ־פַשׁ (see Ps. 119, 70, like שָׁמֵן Is. 6, 10), Aram. טְ־פַשׁ (Pa. טַפֵּשׁ), by a transition as in כָּסַל. Deriv. פַּשׁ.

פָּשַׁשׁ II. (not used) *trans.* to pull or separate or tear asunder; hence *to card*, flax or wool; *to make loose* and *slack*, *to break asunder;* connected in its organic root פַּשׁ with פָּץ 2, נָ־פַץ, Arab. فَشَّ to card, to make loose, نـفش to pull asunder, Syr. ܦܫ the same, whence ܦܘܫܳܫܳܐ a carding; Targ. פַּשְׁפֵּשׁ, modern Hebrew פִּשְׁפֵּשׁ *to examine*, *to search*, prop. to break through, *rimari*. Deriv.

פֵּשֶׁת (after the form אֵשֶׁת, only with *suff.* פִּשְׁתִּי, usually *plur.* פִּשְׁתִּים, *constr.* פִּשְׁתֵּי) *fem.* prop. *what is fibrous*, *carded;* hence *flax*, a material for cloth like צֶמֶר Hos. 2, 7 11, which before it is manufactured flies asunder in fire Judges 15, 14, fully פִּשְׁתִּים שְׂרִיקוֹת Is. 19, 9 *combed* or *heckled flax;* generally *linen*, hence פְּתִיל פ׳ Ez. 40, 3 *a line of flax*, בִּגְדֵי פ׳ 44, 17 *linen garments*, which the priests had to wear (בַּד Lev. 16, 4, שֵׁשׁ Ex. 39, 28), also used of פְּאֵרִים and

מִכְנָסַיִם 44, 18; opposite to צֶמֶר DEUT. 22, 11. פִּשְׁתֵּי הָעֵץ JOSH. 2, 6 *flax of the stalk*, stalks of flax, λινοκαλάμη (LXX), *stipulae lini* (Vulg.). The Punic name for *linen*, Ζεραφοῖς or Ζεραφίς (Diosc.) is שְׂרָבַת, Arab. شَرْب, but not from זֶרַע פֵּשׁ. Whether *cotton* is also to be understood by it cannot be ascertained. That the ת‍ָ feminine is occasionally looked upon as radical is a thing that happens in other cases also.

פִּשְׁתָּה *fem. collect. flax*, growing in the field Ex. 9, 31; *a wick* made from it Is. 42, 3.

פִּשְׁתָּה see פֵּשֶׁת.

פַּת (with *suff.* פִּתִּי, פִּתְּךָ; *pl.* פִּתִּים; from פָּתַת) *fem. a bit*, *crumb*, *piece*, with לֶחֶם GEN. 18, 5, JUDGES 19, 5, 1 SAM. 2, 36, and without לֶחֶם, *a piece of bread* PROV. 17, 1; *food* generally 23, 8; JOB 31, 17; 2 SAM. 12, 3 (modern Hebrew *bread*); *plur. pieces*, whether of bread LEV. 2, 6 or hail Ps. 147, 17; Ar. فُتَات the same. — See another פַּת under פַּתְבַּג, פִּתְגָּם and פַּתְשֶׁגֶן.

פֹּת (from פּוּת which see; with *suff.* פָּתְהֵן) *m.* prop. an opening, a hole; hence *the female pudenda* Is. 3, 17 (*Ibn G'anâch*, *Kimchi*), the uncovering of which was looked upon as the highest disgrace. The meaning פָּתְהֵן = פַּאתְהֶן *the hair of their head*, parallel with קָדְקֹד (Vulg.), is less suitable. See פֹּתָה.

פְּתָאִים *pl.* of פְּתִי which see.

פִּתְאֹם (from פֶּתַע, with the adverbial termination ־ֹם) *adv.* prop. in the opening of an eye; hence *suddenly*, *in a moment* JOB 5, 3; PROV. 6, 15; also in the genitive with a noun 3, 25; בְּפִתְאֹם 2 CHR. 29, 36 is the same; combined with בְּפֶתַע NUM. 6, 9, לְפֶתַע Is. 29, 5 to strengthen the idea; לְפֶתַע also follows 30, 13. See פֶּתַע.

פַּתְבַּג and פַּתְבָּג (with *suff.* פַּתְבָּגוֹ, פַּתְבַּגָם) *m. food*, as opposed to vegetable diet (זֵרְעִים), united with מֶלֶךְ *royal* or *dainty food;* hence principally *animal fare* DAN. 1, 5 8 13 15; also without מֶלֶךְ, where the meaning is obvious of itself 1, 16; 11, 26. The word has got into the book of Daniel from the Persian, and under Persian influence (*Ibn Koreish*); whence it has come into the Syriac ܦܬܒܓܐ, where it has the same meaning by itself as the פַּתְבַּג הַמֶּלֶךְ of Daniel, then *fare* generally. Accordingly the derivation can only be looked for in Aryan. *Ibn Koreish* considers בַּג as the Pers. باج bâǵ, باه *food*, i. e. Sanskr. bhag the primitive root of bhakshja *food*, Greek φαγ, comp. Sanskrit bakhs, φαγεῖν; and *Ibn G'anâch* and *Kimchi* also found this בַּג in Ez. 25, 7, rendering it by מַאֲכָל. פַּת *pat* is either the old Persian پت pat *idol* (Lorsbach) or پاد pad *father*, *king* (v. Bohlen), or the Sanskrit paiti *lord* (Benfey); so that the whole word means *royal*, *divine food*, *lordly food*, which explains the Syriac signification *dainties*, *delicate food.* But as the idea of "kingly, delicate" is determined by הַמֶּלֶךְ only, and פַּת in פַּתְשֶׁגֶן is manifestly the old Persian *pati*-, modern Persian *pei*-, it is better with Gildemeister to take בַּג as = the Sankrit bhaga a part, and פַּת = the old Persian pati, modern Persian pei, Sanskrit prati, Greek πρός (toward, to); so that פַּתְבַּג is the old Persian pati-bâg = the Sanskrit *prati*-bhâga *allotment*, prop. attributum, Greek ποτίβαζις (only ap. Athenaeus), the thing assigned, i. e. food; comp. Aram. פִּתְכַּר, Syr. ܦܬܟܪܐ, old Persian pati-kara (Nakshi Rustam line 41), modern Persian پیکر peiker, an image, a statue, = the Sanskrit prati-kara. See פִּתְגָּם.

פָּתַג (not used) *tr. to tie around*, *to cover about*, an upper garment; ident. in the organic root פ־תג with that in מ־תג (to מֶתֶג), זַח II. (to מְזַח Is. 23, 10 = מֶתֶג), זַק I., נ־שק, מ־שך II., מ־תח. According to others = the Aram. פְּתַךְ, ܦܬܓ (prop. to divide, to burst), hence *to be variegated*, *sprinkled.* But as in Aram. פִּתְגָּא (*pl.* פִּתְגִין) appears with the

meaning *covering*, the first assumption is more correct. Deriv. פְּתִיגִיל.

פִּתְגָם (from the Aramaean, only in Esther and Ecclesiastes) *m.* same as Hebrew דָּבָר *word*, *sentence* Eccles. 8, 11; *a command*, *declaration*, *edict* Esth. 1, 20; in the Targ. often with all the various senses of דָּבָר, so too the Syr. ܦܬܓܡܐ. As to the derivation, פַּת is = פַּת Sanskrit prati = πρός (Doric ποτί), old Persian *pati*, modern Persian *pei*, پى, and גָּם gam means *going*, Sanskrit gama; consequently together pat(i) gama, what comes to one, or is issued to him, i. e. *a thing sent*, *a message*, *command*, *account;* Armenian patkam, Persian paigham = pratigam (Gildemeister). A Semitic derivation from פְּתַג to utter, to decide, = Aram. פְּתַק, פְּסַק (Corcordance s. v.), or from فتا to answer (Schulthess, Simonis), or a comparison of it with the Greek φθέγμα Michaelis, Eichhorn) is untenable.

פִּתְגָם (*def.* פִּתְגָמָא) *Aram. m. a rescript*, *message* Ezr. 4, 17; 5, 7; 6, 11; *a command*, *decree* Dan. 4, 14; אֲתִיב פִּ׳ Ezr. 5, 11 *to give an answer* = the Hebr. הֵשִׁיב דָּבָר, like שְׁלַח פִּ׳ Ezr. 4, 17 = שָׁלַח דְּבָרִים (Prov. 26, 6). See the Hebrew פִּתְגָם.

פָּתָה (*part.* פֹּתֶה, *fut.* יִפְתֶּה, *apoc.* יִפְתְּ) *tr.* 1. *to part asunder*, *to open*, *to expand*, שְׂפָתַיִם Prov. 20, 19, i. e. *to prattle*, for which פֹּשֵׂק stands in 13, 3; but also without שְׂפָתַיִם Job 5, 2; (not used) *to extend widely*, *to spread out*, a district, opposite to narrow or to confine (see יֶפֶת). — 2. Figurat. *to make wide*, *accessible*, לֵב, opposite to *close*; hence without an object and in an intransitive sense, *to be open*, *susceptible*, *accessible to seduction* Deut. 11, 16; *to be befooled* Job 31, 27; פֹּתֶה *simple* Hos. 7, 11. Derivat. פְּתִי, פְּתַיּוּת, the proper name יֶפֶת and perhaps also פְּתוּאֵל.

Nif. נִפְתָּה (*fut. apoc.* אֶפְתְּ) *to open oneself*, *to shew oneself easily persuaded* Jer. 20, 7; with עַל of the person Job 31, 9 *to be enticed to one.*

Pih. פִּתָּה (פִּתִּיתָ, פִּתֵּיתִי; *part.* מְפַתֶּה; *inf. constr.* פַּתּוֹת; *fut.* יְפַתֶּה) prop. *to make wide*, the heart, the mind; *to make accessible*, *susceptible*, hence *to persuade*, *to entice* Jer. 20, 7; *to persuade*, *to mislead* 1 Kings 22, 20 22; Hos. 2, 16; *to deceive* Ps. 78, 36. וַהֲפִתִּיתָ Prov 24, 28 is said to stand for וְהִפְתִּיתָ, meaning *and thou makest broad*, i. e. *thou betrayest* (a secret).

Puh. פֻּתָּה (*fut.* יְפֻתֶּה) *to be persuaded*, *misled*, *to let oneself be deceived* Jer. 20, 10; Ez. 14, 9.

Hif. הִפְתָּה (*fut. apoc.* יַפְתְּ) *to make wide* or *roomy*, with לְ of the person Gen. 9, 27, like הִרְחִיב לְ (Gen. 26, 22). See Pihel.

As to the stem, the meaning of it is clear from the Aramaean פְּתָא, פְּתָה to make broad, wide, open, Syr. ܦܬܐ; and from its being compared with פָּתַע, פָּתַח. The organic root is פַּת־ה, which also exists in פַּת (see פּוֹת); Arab. فتى (in a good sense) *to be free-minded*, *unsuspicious*, *youthful*, *noble.* The root is also connected with πετάω, patere.

פֹּתָה (from פּוֹת; only *pl.* פֹּתוֹת) *fem. the hole*, in which the hinge of a door moves 1 Kings 7, 50, for which the Chronist has פֶּתַח; in the Mishna פֹּתָה is the same.

פָּתֶה (only *pl. constr.* פַּתֵּי, from פָּתָה) *m. a wide district* Num. 24, 17, where the cod. Sam. reads פַּתֵּי for פַּאֲתֵי; so too Symm.

פְּתָה (not used) *Aram. tr.* prop. to tear asunder, hence *to decide*, *to judge;* identical in its organic root פַּת־ה with that in the Hebrew שֶׁ־פֶט; Arab. فتى the same. Deriv. תִּפְתָּי.

פְּתוּאֵל (*El is Deliverance*) *n. p. m.* Jo. 1, 1, if it does not stand for מְתוּאֵל.

פִּתּוּחַ (with *suff.* פִּתֻּחָהּ, *pl.* פִּתּוּחִים, *constr.* פִּתּוּחֵי, with *suff.* פִּתּוּחֶיהָ, out of the Pihel of פָּתַח) *masc. engraving*, in stone; *sculpture* 2 Chr. 2, 13, in a seal Ex. 39, 30, perhaps also in wood Ps. 74, 6; where we may perhaps read פִּתּוּחִים.

פְּתוֹר (with *a* of motion פְּתוֹרָה; *extension, enlargement, stretching out,* from פָּתַר II. *to spread out*) *n. p.* of a city in Mesopotamia on the Euphrates Num. 22, 5; Deut. 23, 5.

פְּתוֹת (*pl. constr.* פְּתוֹתֵי, from פָּתַת) *fem.* same as פַּת Ez. 13, 19, but generally *pay;* we should not read פְּתוֹתִים.

פָּתַח (*part.* פֹּתֵחַ, *inf.* פָּתוֹחַ, *constr.* פְּתֹחַ, with *suff.* פִּתְחוֹ; *fut.* יִפְתַּח) *trans.* prop. same as פָּתָה, פָּתַע, also identical with פָּקַח (comp. שָׁתָה and שָׁקָה) *to open,* דֶּלֶת 2 Kings 9, 3, figurat. דַּלְתֵי שָׁמַיִם Ps. 78, 23, שַׁעַר Ez. 46, 12, חַלּוֹן 2 Kings 13, 17, מַאֲבֻס (granary, store-chamber) Jer. 50, 26, אוֹצָר 50, 25 (figur.), קֶבֶר Ez. 37, 13; *to throw open,* בַּיִת Is. 14, 17, i. e. *to let go,* from captivity, opposite to סָגַר; of the master of a house, hence 22, 22 *he opens and shuts not,* i. e. he walks about free; פ׳ אֹזֶן 50, 5 *to open the ear* i. e. to make it capable of hearing, susceptible of revelations; פ׳ מַעְיָן, נָהָר 41, 18 *to open a stream, a spring,* i. e. to cause it to spring forth; פ׳ צוּר Ps. 105, 41 *to open a rock,* i. e. the spring there; פ׳ חֶרֶב 37, 14 *to draw the sword,* comp. Ez. 21, 33; פ׳ פֶּה Ps. 38, 14, Prov. 31, 26 *to open the mouth,* i. e. to begin to speak, but Ez. 3, 2 to begin to eat; פ׳ אֱלֵי־מַיִם Job 29, 19 *to open to the water,* of שֹׁרֶשׁ, i. e. to make itself accessible to the waters; פ׳ רֶחֶם Gen. 29, 31 *to open the womb,* i. e. to cause to bear; פ׳ יָד Ps. 104, 28 *to open the hand,* i. e. to give abundantly; *to open,* of the earth, i. e. to cause to spring forth Is. 45, 8; פ׳ עֵינַיִם 1 Kings 8, 29, for which also פָּקַח; *to open up* or *lead off,* i. e. to begin Ps. 49, 5; *to open,* of עִיר, i. e. the gates; *to surrender* Deut. 20, 11; 2 Kings 15, 16. Speaking generally פָּ׳ is used in the most various applications, like the Arab. فتح (to open, to free, to conquer a city, to begin), Aram. פְּתַח, ܦܬܚ. But the accus. of the object is sometimes omitted Is. 22, 22, or the dative of the person follows Song of Sol. 5, 2; or the expression is abridged, as פ׳ בַּר Am. 8, 5 *to open the grain,* i. e. the granaries, comp. Jer. 50, 25. Deriv. מִפְתָּח, פְּתִיחָה, פֶּתַח, פֵּתַח, and the proper names יִפְתַּח־אֵל, פְּתַחְיָה, יִפְתָּח.

Nif. נִפְתַּח (*inf. constr.* הִפָּתַח; *fut.* יִפָּתַח, in pause יִפָּתֵחַ) *to be opened,* of שַׁעַר Ez. 1, 1, אֲרֻבּוֹת Gen. 7, 11, שָׁמַיִם Neh. 7, 3; נִפ׳ אֹזֶן Is. 35, 5 *the ear is made to hear;* next, *to be made accessible* Nah. 2, 7; *to unfold, to begin* Jer. 1, 14, where the LXX read תִּפּוּחַ (*shall boil, spout, fume*); *to open up,* of מָקוֹר Zech. 13, 1; *to be set free,* Is. 51, 14 *the oppressed one will hasten to be set free,* comp. Job 12, 14; יַיִן לֹא יִפָּתֵחַ 32, 19 *the wine is not opened,* i. e. it is shut up in the bag. Deriv. the proper name נֶפְתֹּחַ, but not the name נַפְתָּח.

Pih. פִּתַּח (*part.* מְפַתֵּחַ, *inf. constr.* פַּתֵּחַ, *fut.* יְפַתַּח, *in pause* ־תֵּחַ) 1. *to open, to keep open,* שְׁעָרִים, for ingress and egress Is. 60, 11 (the plural stands for the indefinite *one* or *they*); fig. דַּלְתֵי פָנָיו Job 41, 6, i. e. *to uncover;* then *to loose, to set free,* with accusat. חַרְצֻבּוֹת Is. 58, 6, a girdle 1 Kings 20, 11, oppos. to חָגַר; *to loosen,* מוּסָר = מֹאסֵר Job 12, 18, מֹסֵרוֹת 39, 5, יֶתֶר (a rope) 30, 11, with לְ for the accus. Ps. 116, 16, or with accus. of the person and מִן of the fetters Jer. 40, 4; transferred to captives Ps. 105, 20, or to what is girded Gen. 24, 32; generally *to make free* Ps. 102, 21; *to put off,* שַׂק (mourning-garments) Is. 20, 2. — 2. *intr.* פִּתְּחָה אָזְנֶךָ Is. 48, 8 *the ear is open,* i. e. it perceives and hears; *to open itself,* of סְמָדַר Song of Sol. 7, 13. — 3. *to engrave,* with accus. of the object and עַל of the stone Ex. 28, 9 36; without עַל 2 Chr. 3, 7; *to plough, to dig through,* the ground Is. 28, 24, proceeding from the fundamental signification to split, to divide, as in חָלַל, which passed over into *to open;* also *to carve,* wood 1 Kings 7, 36; *to hew,* stones Zech. 3, 9. Deriv. פִּתּוּחַ, פִּתְחוֹן.

Puh. פֻּתַּח (*part.* מְפֻתָּח) *to be engraved* Ex. 39, 6.

Hif. הִפְתִּיחַ (not used) *to open.* Deriv. מַפְתֵּחַ.

Hithp. הִתְפַּתַּח *to loose oneself*, with accus. of fetters Is. 52, 2.

פֵּתַח *m. an opening*, *revelation* Ps. 119, 130, from פָּתַח meaning to illuminate, to give insight, to explain; Syr. and Ar. the same.

פֶּתַח (in pause פָּתַח, with *a* of motion פֶּתְחָה, with *suff.* פִּתְחִי; *pl.* פְּתָחִים, *constr.* פִּתְחֵי) *m.* 1. *an opening*, *entrance*, with the genitive הָאֹהֶל GEN. 18, 3, הַבַּיִת 19, 11, הַמִּשְׁכָּן EX. 40, 6, הֶחָצֵר NUM. 3, 26, הַמִּגְדָּל JUDGES 9, 52, הָעִיר 1 KINGS 17, 10, הַמְּעָרָה 19, 13, הַתֵּבָה GEN. 6, 16. פֶּ׳ עֵינַיִם GEN. 38, 14 *at the entrance to* עֵינַיִם. (דֶּלֶת denotes the gate by which the פֶּתַח is closed.) After verbs of motion is used אֶל־פֶּ׳ LEV. 1, 3 or הַפֶּתְחָה GEN. 19, 6. — 2. Metaphor. *door*, like דֶּלֶת PROV. 17, 19, 1 KINGS 7, 5, especially with prepositions, בְּפֶתַח 2 KINGS 4, 15 *in the gate*, לַפֶּתַח *at the door* GEN. 4, 7, עַל־פֶּתַח the same JOB 31, 9; or as an adverbial accusat. פֶּתַח GEN. 18, 1; יָצָא פֶתַח JOB 31, 34 *to go before the door;* or *a gate* = שַׁעַר Is. 3, 26, hence פִּתְחֵי עוֹלָם Ps. 24, 7 9 of the outer gates of the temple. פֶּתַח is to be taken in a non-figurative sense Hos. 2, 17, as the valley of Achor is said to be changed into *a gate of hope* (into a pleasant district). Figur. of the lips MIC. 7, 5; so too 5, 5 *in its gates* (the land's), i. e. in its approaches. חֶרֶב is only apparently parallel, and *Aquila*, *Ibn Ezra*, *Kimchi* have allowed themselves to be misled in explaining it by *a drawn sword.*

פְּתַח *Aram. tr.* same as Hebr. פָּתַח, hence *part. pass. Pe.* פְּתִיחַ *opened* DAN. 6, 11; 7, 10.

פִּתָּחוֹן (*constr.* פִּתְחוֹן) *m. the opening*, of the mouth Ez. 16, 63; 29, 21.

פְּתַחְיָה (*Jah is* פָּתַח i. e. *causing to bear*, *Producer*, like יִפְתַּח־אֵל, יִפְתָּח, El or Jah conceived of as the creative world-power; comp. *Phtah* among the Egyptians) *n. p. m.* EZR. 10, 23; NEH. 11, 24; 1 CHR. 24, 16.

פֶּתִי (in pause פֶּתִי, frequently also without pause PROV. 9, 4 16; 14, 15; *pl.* פְּתָיִים 22, 3, פְּתָיִם 1, 22 32, usually פְּתָאִים, like טְלָאִים, צְבָאִים from טְלִי, צְבִי; from פָּתָה) *m.* prop. *openness*, of heart; *undisguisedness*, opposite to slyness, cunning; hence 1. *folly*, a) abstract like כְּסִילוּת, אֱוִילוּת PROV. 1, 22; *plur. want of understanding*, like פְּתַיּוּת (9, 13) 9, 6; commonly b) concr. *a simple one* 1, 4, like אֱוִיל 12, 16, כְּסִיל 12, 23, opposite to עָרוּם, coupled with לֵץ 1, 22, and yet again different from it 9, 6-9; *a fool*, to whom עָרְמָה is wanting 8, 5, who is credulous 14, 15, whose possession is אִוֶּלֶת 14, 18, who sins from simplicity Ez. 45, 20, coupled with שֹׁגֶה; *an inoffensive one* Ps. 116, 6. — 2. *a youth* (*without understanding*), who is easily alive to impressions, along with נַעַר PROV. 7, 7; Talm. פַּתְיָא a boy, Arab. فتى to be young.

פְּתִי (*def.* פְּתָיָא, with *suff.* פְּתָיֵהּ; from פְּתִי, פְּתָה, פְּתָא) *Aram. m.* prop. *width* (see Hebrew פָּתָה), hence *breadth*, cognate in sense with Hebr. רֹחַב DAN. 3, 1; EZR. 6, 3; Syr. ܦܬܝܐ the same.

פְּתִיג see פְּתִיגִיל.

פְּתִיגִיל (formed from פְּתִיג with the termination ־ִיל, like כַּרְמִיל from כֶּרֶם with ־ִיל; the stem is פָּתַג which see) *m. a covering*, *a mantle*, *a festive garment* Is. 3, 24 (*Saadia*, *Ibn Ganâch*, *Kimchi*), opposite to מַחֲגֹרֶת שָׂק; Aram. פְּתַג, ܦܬܓܐ a mantle, a variegated garment.

פְּתַיּוּת (formed from פֶּתִי) *f. simplicity*, *folly*, PROV. 9, 13 as a predicate *foolish.*

פְּתִיחָה (*pl.* ־חוֹת) *f. a sword* Ps. 55, 22 (*Ibn Sarûk*), perhaps not so much from פָּתַח meaning *to draw*, as from its fundamental signification *to cut into.* Old interpreters have also incorrectly referred to this head פִּתְחוּ Ps. 37, 14, פְּתוּחָה Ez. 21, 33 and פִּתְחוּ Is. 13, 2 (*Ibn Sarûk* and *Ibn Ganâch*), פְּתָחֶיהָ MIC. 5, 5.

פָּתִיל (*constr.* פְּתִיל, *pl.* פְּתִילִים, from

(פְּתִל) *m.* 1. prop. what is twisted, wound; hence *a thread*, *cord*, by which a signet-ring (חוֹתָם) hangs Gen. 38, 18 25; פְּ׳ פִּשְׁתִּים Ez. 40, 3 *a line of flax*, to measure large distances, as *the rod* was for smaller ones; פְּ׳ תְּכֵלֶת *a purple blue thread* Ex. 28, 37; פְּ׳ נְעֹרֶת Judges 16, 9 *a thread of tow*, which is easily broken; *gold threads*, which were artificially wrought into blue purple Exod. 39, 3. Arab. فَتِيل, Aram. פְּתִילְתָא, ܦܬܝܠܬܐ the same; Talm. פְּתִילָה a wick. — 2. same as פָּתוּל *bound to* Num. 19, 15.

פָּתַל (in Kal only in *part. pass.* פָּתוּל = פָּתִיל) *trans. to knot*, *to twist*, *to twine*, *to spin*, a rope or thread; hence *to bind to* Num. 19, 15, where פָּתִיל is = פָּתוּל. Metaphor. *to struggle*, *wrestle* with one, prop. to fold about, to intertwine (comp. אָבַק II. = חָבַק). Fig. *to be discreet*, *prudent*, *crooked*, *cunning*, comp. עָקַל. Deriv. the noun פָּתִיל.

Nif. נִפְתַּל (*part. m.* ־תָּל) prop. to be knotted or twisted together, hence *to be perverse*, *crooked*, i. e. *cunning;* part. with עִקֵּשׁ (contortus, perversus) Prov. 8, 8, pl. Job 5, 13; comp. עָקַל, Arab. حال torsit, and حيلة versutia; metaphor. *to wrestle*, *to struggle* (see Kal) Gen. 30, 8, Ar. جدل to twist together and wrestle. Deriv. נַפְתּוּל, and the proper name נַפְתָּלִי.

Pih. (redupl.) פְּתַלְתֹּל see פְּתַלְתֹּל.

Hithp. הִתְפַּתֵּל (*fut.* יִתְפַּתָּל) *to shew oneself crooked* or *cunning* Ps. 18, 27, which some mss. have also in 2 Sam. 22, 27. תִּתַּפָּל 2 Sam. l. c. the usual reading, is said by *Kimchi* to stand for תִּתַּפָּל (= תִּתְפַּתָּל), to have an assonance with תִּתַּבָּר; but it may be referred to תָּפַל (which see).

פְּתַלְתֹּל (after the form שְׁחַרְחֹר, from פָּתַל Pih.) *adj. m. twisted*, *crafty*, *perverse* Deut. 32, 5, with עִקֵּשׁ.

פִּתֹם (also in mss. פִּיתוֹן, פִּיתֹם, פִּיתוֹם; Egyptian) *n. p.* 1. of a city fortified by the Israelites (by Pharaoh's orders) in lower Egypt or Goshen, east of the Nile Ex. 1, 11, called by Herodotus (2, 158) and by Steph. Byz. after him *Πάτουμος Ἀραβίας* (later *Θοῦμ*, see Itin. Ant. p. 163 ed. Wessel.), and said to be on the way to Heröopolis, 24 miles from it. The Coptic translator at Gen. 46 puts πεθωμ for Heroopolis (גֹּשֶׁן), from the vicinity of the two. — 2. another city of this name in upper Egypt, distant three days' journey from Kahira, called at a later period *Fayyûm* (الفيوم). *Saadia* whose birth-place it was, and who was called in Hebrew הַפִּיתוֹמִי, thinks (at Gen. 46) that such was the place. As to the derivation, θωμ with the article πι signifies *a narrow mountain-pass*, which suits *Pithom* in upper Egypt (*Champollion* I, 172; II, 58 seq.). The Egyptian name of the city is said by *Brugsch* (Geogr. Aegypt. I, 260) to be *Prehtmu*.

פָּתַן (not used) *intr. to wind*, *to twist*, *to bend*, of the serpent, conseq. = פָּתַל; better = מָתַן *to stretch*, *to extend; to be stretched*, *extended*, connected with תַּן, יָתַן in the organic root; metaphor. *to be strong*, *firm*, like the organic root in אֵיתָן (to אָדַן); Aram. פְּתַן, ܦܬܢ, Arab. متن = بثن the same. Deriv. מִפְתָּן and

פֶּתֶן (*pl.* פְּתָנִים) *m. an adder* Is. 11, 8, prop. what stretches or extends itself. It has poison (רֹאשׁ or מְרוֹרָה) Job 20, 14 16, cannot be tamed (by charms), and stands with שַׁחַל as a figure of dangers arising from cunning Ps. 91, 13; Aram. פִּתְנָא, פְּתַן, ܦܬܢܐ, Ar. بثن the same.

פָּתַע (not used) *tr.* same as פָּתַח *to burst open*, *to open*, of the eyes; Samar. פְּתַע. Deriv. פִּתְאֹם and

פֶּתַע *m. the opening of the eyes;* as a designation of time: *a moment*, only adverbially *in a moment*, *suddenly* Prov. 6, 15; 29, 1; Hab. 2, 7; בְּפֶ׳ *unexpectedly*, fortuito Num. 35, 22; strengthened by פִּתְאֹם (= פִּתְעֹם) 6, 9; לְפֶתַע the same, where פִּתְאֹם sometimes precedes Is. 30, 13, sometimes follows 29, 5. See פִּתְאֹם.

פָּתַר I. (*inf. constr.* פְּתֹר, *fut.* יִפְתֹּר, *ap.* ־יִפְתָּר) *tr. to break through*, *to open*,

ident. with פָּשַׁר, פָּטַר (which see); metaphor. *to interpret*, *explain*, *declare* GEN. 40, 16 22; 41, 8 12 13; comp. בָּתַר. Deriv. פִּתְרוֹן.

פָּתַר II. (not used) *tr. to spread out*, same as Aram. פְּתַר: hence פָּתוֹרָא = the Hebr. שֻׁלְחָן from שָׁלַח. The same fundament. signification appears to lie in the Hebrew פָּרַר. Derivat. the proper name פְּתוֹר.

פִּתְרוֹן (from פָּתַר with the termination ־וֹן) *masc. interpretation*, *explanation* GEN. 40, 5 12 18; 41, 11.

פַּתְרוֹס (Egyptian) *n. p.* of the fifth son of Mizraim, i. e. of an Egyptian race and land, viz. *upper Egypt;* designated as the land of the origin of the Egyptians Ez. 29, 14, as Thebais was reckoned the oldest district of Egypt, by the ancients (Herod. 2, 2 and 15; Diod. Sic. 1, 10 22 50; 3, 3). *The Gent. pl.* פַּתְרֻסִים only occurs GEN. 10, 14, i. e. *Egyptians of upper Egypt* in Thebais. *Pathros* is adduced along with lower and central Egypt JER. 44, 1 15, Ez. 30, 14, and also separately with Mizraim Is. 11, 11; as in classical writers Thebais is mentioned along with Aegyptus (Plin. H. N. 18, 47). As to the derivation and meaning, the orthography of the LXX and Vulg. *Παθούρης*, *Φαθωρῆς*, Phethures, Phatures leads to Thebais or upper Egypt, which ⲡⲁⲧⲟⲩⲣⲏⲥ is termed; hence a nome in Thebais was also called nomos Phaturites (Plin. H. N. 5, 9, 47); comp. *Παθυρίτης* in the Greek-Egyptian papyrus. The word denotes *the southern*, from ⲡ-ⲉⲧ-ⲣⲏⲥ *that which is southern*, like the Ar. مريس i. e. upper Egypt and Nubia, from ⲙⲁ-ⲣⲏⲥ locus meridiei. Hence *Saadia* translates *one of Yemen*, i. e. one dwelling in the south, the Jer. Targ. נַסְיוֹטָאֵי, i. e. *na-siout*, those of Siout or Lycopolis, which belonged to Thebais.

פַּתְשֶׁגֶן only in ESTH. 3, 14 and 4, 8 for פַּרְשֶׁגֶן. See פַּרְשֶׁגֶן and פִּתְגָם.

פָּתַת (*inf. abs.* פָּתוֹת) *tr. to break in pieces*, *to break*, LEV. 2, 6, Ar. فَتَّ the same, whence فُتَات frustulum; the organic root is also in בַּד I., אָ־בַד, פָּ־רָה, &c. Deriv. פַּת, פְּתוֹת.

צ

צ, called צָדֵי (LXX: *τσαδῆ*), *Tzade*, as a letter of the alphabet denotes *reaping hook*, *fishing-hook* (from צְדָא = צָד *to lay hold of*, *to seize*), if the origin of writing be found in pictures, so that the names of the letters resemble outward things. Accordingly it is believed by some that the figure of a hook is perceptible in the Phenician (𐤑, 𐤑, 𐤑), Etruscan and Umbrian (ǂ), old Hebrew (𐤑, 𐤑) &c. But we should follow the analogy of the other names of letters in assuming that the present name was chosen solely on account of the initial sound; and as the letter was pronounced *Tza*, צַדֵּי or צָדֵי may stand for צְדִי (fem. צְדִיָּה). As a numeral צ denotes 90, being the ninth letter in the series of tens. At the end of a word the right stroke which is bent below is straightened, viz. ץ, as in כ, נ, פ.

As to the phonetic character of *Tzade*, it is primarily the strongest sibilant, which may gradually change into the softer ז, שׂ, ס, שׁ. But it has also a connection with the flat and firm linguals ד, ת, ט, and is sometimes converted into them, partly in Hebrew itself, partly in the Semitic dialects compared with Hebrew. The double pronunciation of *Tzade*, i. e. sometimes a mere sibilant sound, sometimes a flattened one mixed with a *t*-sound, was fully recognised while the language was a living one; since certain verb-stems have separated their meanings by this expedient only, as may be seen from צָלַל I. and II. &c.

The Arabs have set apart ص Sad for the former, for the latter ض often = ظ; so too in Ethiopic the one letter is divided into ጸ Zadai and ፀ Tzappa. The LXX abided by the pronunciation of their time, rendering Tzade merely by σ, as חֶצְרוֹן Ἀσρών, פְּדָהצוּר Φαδασσούρ, חֲצַר מָוֶת (Gen. 10, 26) Σαρμώθ, צְלָפְחָד Σαλπαάδ, צִפֹּרָה Σεπφώρα, seldom by ζ, as עוּץ (Gen. 10, 23) Οὔζ, perhaps because the Greeks could not at all apply the letter in their alphabet which they adopted from the Phenicians. In consequence of this double character of Tsade it is converted I. into softer sibilants, viz. a) into the mild liquid ז, as צָעַק, זָעַק; צָעַר, זָעַר; קָצַר, צָרַב, זָרַב; צָהַר, זָהַר; קֵץ, גֵּז; גָּזַר &c. which holds good of the Semitic dialects also with relation to one another, as צֵידָה Syr. ܙܘܕܐ, צָדַק ܙܕܩ, צָלַח Aram. זְלַח, Ar. زلخ; צָנַק Ar. زنق &c.; b) into the dull, simple sibilant ס, als נָתַץ, נָתַס; צָעַד, סָעַד; נָצַץ, נָסַס; צָפַן, סָפַן (to מִסְעָד); צָבַע, שָׁבַע; c) into שׂ, as צָחַק, שָׂחַק; צָרַב, שָׂרַף; d) into שׁ, as צוּץ, שׁוּשׁ; צָנַן, שָׁנַן; צָנַק Aram. שְׁנַק; צָרַב, שָׁרַב &c. — II. into harder and flatter ones, a) into the guttural and aspirated t-sound ט which the Greeks represent by ϑ, as חָצַב, חָטַב; נָצַר, נָטַר; צָהַר, טָהַר; צָפַח, טָפַח; צָבַר, טָבַר. In Arabic it coincides sometimes with ط, as בָּצַר, بطر; עָצַל, عطل; צַק, طاق; צָלַל tinnivit, طن; צָם, طم; sometimes with ظ, as צָהַר, ظهر; צֵל obumbrare, ظل; צֶלֶם, ظلم. With regard to Aramaean compare Hebr. טְנָא, Aram. צְלַע, טְלַע, ܛܠܥ; צֵל, ܛܠܐ; צְפַת, טְפַת; צְנָא. b) into ד, as צָרַב, דָּרַב; עֵצֶן, אֹדֶן; חָצַר, דָּוַר, especially in Arabic and Aramaean, as צָפַן, دفن; צָנַח, دنح; צָלַח, دلح; צְפַע, دفع; אֶצְבַּע, Aram. אֶדְבַּע. c) into ת, as צָבַר, תָּבַר; בָּצַל, בָּתַל (בָּדַל); קָץ, צָלַח, חָתַל; עָצַם, חָתַם; Aram. חֲצַל; חֵת, Aram. תְּלַח. But the interchange of b. and c. is rare.

In addition to these characteristics of *Tzade*, which are clear and obvious, a deeper insight into it shews 1. a connexion with the *k*-sounds, as the Sanskrit *ś* is intimately allied to such sounds, being found to represent the Greek κ and Latin *c*. Thus צ is interchanged a) with ק, as בָּצַע, בָּקַע; צָלָה, קָלָה; צָבַר, קָבַר, perhaps = קָלָה, צָלַח; צָהַל, קָהַל; צָוָה, קָוָה; comp. אֶרֶץ, Aram. אַרְקָא; b) with כ, as צָנַע, כָּנַע; צָנַר, כִּנּוֹר (Arab. صنر, حنر); צָלַח, כָּלַח; c) with ג, as צָלַל and גָּלַל; צָחַק, Aram. גְּחַךְ; comp. the Zend. *z*, which occupies the place of the Sanskrit *ǵ*; d) with ע (as a *k*-sound), as צַק, עַק; צָוָה, עָוָה; צֵל, עֵל; צֶלַע, Aram. עִלְעָא; צָמַר, Aram. עֲמַר; צַם, עַם; צֹאן, Aram. עָאן; צֶרַע, Aram. עֶרַע in עַרְעִיתָא; רַע, רַץ; צָקַל, עָקַל; צָרַח, עָרַג, common in Aramaean; e) with ח, as צָנַק, חָנַק. — As an *s*-sound צ is also interchanged with initial gutturals, as is frequently found in the case of ס (which see), and as appears also in extra-Semitic tongues. Thus e. g. Aram. צְבָא, Hebrew אָבָה, צָפַע and אָפַע.

צא to **צאצא** see צוא and יָצָא.

צֵא see יָצָא.

צֵאת Judges 9, 29 see יָצָא.

צֵאָה (from יָצָא, *c.* צֵאַת, with *suff.* צֵאָתְךָ; from יָצָא) *f. off-going*, *off-scraping*, hence *excrement*, Deut. 23, 14, used also for fuel, in heaps Ez. 4, 12; comp. Pliny H. N. 36, 59.

צֹאָה (also צוֹאָה; *c.* צֹאַת, with *suff.* צֹאָתוֹ, ־תָם; from יָצָא) *f. ordure*, same as צֵאָה, Is. 4, 4, supplementing קִיא, *filth* 28, 8; 36, 12 K'ri; also fig. Prov. 30, 12.

צָאוֹן see צֹאן.

צֹאִי (from יָצָא, only in *pl.* צֹאִים) *adj. m. dirty*, *filthy*, *soiled*, of בְּגָדִים Zech. 3, 3 4, a figure of sin.

צְאֶינָה Song of Sol. 3, 11, on account of רְאֶינָה, see יָצָא.

צָאַל (not used) *tr. to pierce*, *to cut*

in, of thorns; ident. in its organic root with סָל III. (to סָלוֹן, סַלּוֹן), סַלְּ־ה II. (=נַעֲצוּץ), Aram. סִלָּיָא, סִלְּוָא, سُلّاء (to سُلّ a thorn, ܣܠܘܐ point), Aram. סַל (whence סוֹל a goad of wood), Ar. سَالَ (whence سول mimosa nilotica), سَلَعَ (to tear, to split); but especially צַל (to צִלְצַל Job 40, 31) is identical with it. Deriv.

צֶאֱל (only *pl.* צֶאֱלִים for צְאֵלִים; from צָאַל) *m. the prickly*, *wild lotus*, lotus silvestris, Job 40, 21 *he lies under the lotus trees*, of the Nile-horse; so *Ibn Gánâch*, *Saadia*, who compare the Ar. ضَال (lotus silvestris). This lotus is a kind of prickly, wild tree, which grows in the neighbourhood of the Nile (Herod. 2, 92) and serves as a lair for wild animals; parallel עַרְבֵי נָחַל.

צָאַן (not used) *tr. to bring together*, *to heap*, *to collect*, *to crowd together*, *to join*, or *intr. to be crowded* or *heaped together*, *to be collected*, *to be numerous*, *many*, *to be in a heap*, spoken of sheep, herds of goats, of masses, troops &c.; ضَهَلَ to be together, to be bound, to be collected; ضَنَأَ, ضَنِيَ to be numerous, to be or have many in number. The organic root צָאַן appears to be connected with that in אָ־סַם, Arabic عَ-صَمَ, حَ-زَمَ, Aram. אֲ־סַן, أَ-صَّ; חָ־סַן, خَ-زَنَ &c. Derivat. צֹאן, צֹנֶה, צֹנֵא, the proper names צַאֲנָן, צְנָן.

צֹאן (from צָאַן, once צְאוֹן Ps. 144, 13 K'tib; with *suff.* צֹאנִי, צֹאנֵנוּ, צֹאנְךָ &c., from צָאַן) *f.* (masc. if rams be referred to Gen. 30, 39, but usually of female sheep 30, 38 41; 33, 13) *coll.* prop. a heap, a herd, a mass; hence 1. *a troop*, of men, fully צֹאן אָדָם *a flock of men* Ez. 36, 37 38; comp. Mic. 2, 12; Ps. 119, 176; of Israel Mic. 7, 14, interchanged with עַם Ps. 95, 7, compared with 79, 13, in which sense the proper name צַאֲנָן is to be taken; but commonly 2. *small cattle*, sheep and goats (in Homer μῆλα) Gen. 4, 2; 30, 36, without a pl. and along with בָּקָר (a herd of cows, large cattle) 12, 16; 20, 14; 21, 27. Belonging to the צֹאן were עִזִּים Gen. 38, 17 and כְּבָשִׂים Lev. 1, 10; 22, 21 (comp. verse 19); as it is sometimes described more exactly by כְּבָשִׂים וּבְנֵי עִזִּים 2 Chr. 35, 7, עִזִּים being separately mentioned but seldom 1 Sam. 25, 2; like the Arab. ضَأْن, while غَنَم is employed in the usual sense. Being a collective noun it is never applied *to one* animal, for which שֶׂה stands Ex. 21, 37, but only to two Is. 7, 21, and also to חָמֵשׁ, אַרְבַּע, מֵאָה Ez. 45, 15; 1 Sam. 25, 18; 1 Kings 5, 3; Job 1, 3. Sometimes צ׳ stands in the genitive to עֵדֶר Gen. 29, 2, מִקְנֵה 26, 14; or מַאֲכָל Ps. 44, 12, מַרְעִית Jer. 23, 1 follow to mark the genitive more closely. See צֹנֶה and צֹנֵא.

צַאֲנָן (from צָאַן; *the rich in people* or *flocks*) *n. p.* of a city in Judah Mic. 1, 11, in the neighbourhood of the Ephraim-border, like חֲדָשָׁה, which follows in Josh. 15, 37 (*Reland*, Pal. p. 701). For צ׳ Josh. l. c. has צְנָן, which bears the same relation to צַאֲנָן as צֹאן to צֹנֶה.

צֶאֱצָא (only *pl.* ־אִים, *c.* ־אֵי, with *suff.* ־אָיו, ־אֶיךָ; from יָצָא or צָא) *m. pl. issues*, of תֵּבֵל Is. 34, 1, i. e. the inhabitants (LXX, Targ.) or plants; *produce*, of אֶרֶץ 42, 5; *children*, fully צֶ׳ מֵעִים 48, 19, commonly צֶ׳ alone 22, 24; 61, 9.

צָב (after the form עָם, *pl.* צַבִּים) *m.* 1. prop. a tent for shelter, a roof (from צָבַב I. *to cover*, *to roof*); hence *a covered* or *roofed litter*, *a sedan*, *a palanquin* with a cover (a covered conveyance), lectica, for persons of distinction, *plaustra tecta* (Vulg.) Is. 66, 20; fully עֶגְלֹת צָב Num. 7, 3 (Vulg., LXX, Aq.; Targ. has צִיבָא = צָבָא Is. 49, 22 for חֹצֶן and צָבָא Nah. 2, 8 for הֻצַּב, reading הַצָּב). — 2. (only sing.) the name of a *species of lizard*, prob. the Libyan Lev. 11, 29, Ar. ضَبّ, دَبّ, from צָבַב I. *to wind together*, *to bend*. The Arabs speak in their proverbs of the long life and cunning of this lizard. Comp. the

Aram. חִוְיָא a serpent, from חֲוָא = Hebr. חָוָה III. *to twist.*

צָבָא I. (3 *pl.* צָבְאוּ, *part.* צֹבֵא, *pl.* צֹבְאִים, *f.* צֹבְאוֹת; *inf. c.* צְבֹא, *fut.* יִצְבָּא) *intr.* prop. same as סָפָא, צָבָה I., *to join together*, *to be assembled*, *to flock together*, *to be united*, into a crowd, for the purpose of service Ex. 38, 8, with accus. of the place 1 Sam. 2, 22, and therefore ident. with עָבַד עֲבֹדָה Num. 4, 23, as if a militia sacra; with עַל *to collect about a person* or *thing* with hostile intent, to besiege or attack Num. 31, 7; Is. 29, 7 8. Metaphor. *to fight* (in troops) Is. 31, 4; צָבָא צ׳ *to do military service* Num. 4, 23. — In its organic root צב־א, it is connected with that in אָ־סַף, יָ־סַף, and also with צָבַב I, 2. Deriv. צָבָא, צְבָאָה 1 and 2, and the proper name מְצֹבָיָה = מְצֹבָא יָהּ (which see).

Hif. הִצְבָּא (*part.* מַצְבִּא) *to muster*, *to levy for military service* 2 Kings 25, 19.

צָבָא II. (not used) *intr.* same as צָבָה II. (which see); Ar. صَبَا to flash up, of the sun. Deriv. צְבָאָה 3.

צָבָא (*c.* צְבָא, with *suff.* צְבָאִי, ־אֲךָ, ־אוֹ, ־אָהּ, ־אָם, on the contrary צְבָאָיו with *suff.* of the *pl.* צְבָאַיִם, but usually *pl.* צְבָאוֹת from צְבָאָה) *m.* (fem. Is. 40, 2; Dan. 8, 12) *assembly*, *multitude*, as צָבָא רָב Ps. 68, 12 *a great multitude*, of מְבַשְּׂרוֹת; *the fulness*, *the mass*, hence *the appurtenance of*, *what belongs to* (heaven), same as מְלֹא Gen. 2, 1; Neh. 9, 6; *a host*, hostile, hence חֲלִיפוֹת וְצָבָא Job 10, 17 *changes and host*, i. e. changing hosts, of sufferings; but usually 1. *an army* 2 Sam. 10, 7; 1 Chr. 19, 8; שַׂר צ׳ *captain of a host* 2 Sam. 2, 8; 19, 14; 1 Kings 16, 16; אַנְשֵׁי צ׳ *men of the host*, i. e. *warriors* 1 Chr. 12, 8; Num. 31, 21 53; עַם הַצ׳ the same 31, 32. Accordingly we meet with the expressions: חֲלוּץ צ׳ *one equipped for the army* Num. 31, 5 and 32, 27, i. e. *armed*, ident. with חָלוּץ Is. 15, 4 or חָלוּץ לַמִּלְחָמָה Num. 32, 29; יָצָא צ׳ Num. 1, 3, יָצָא בַצ׳ 31, 36, יָצָא לַצ׳ 31, 27 *to go into the army*, i. e. to march forth to war; חֵיל צ׳ *strength of an army* 2 Chr. 26, 13, i. e. *a corps* (צ׳ having its meaning increased by חַיִל). — 2. Figuratively and fully צְבָא הַשָּׁמַיִם *the host of heaven*, i. e. a) the angels standing round the throne of God 1 Kings 22, 19, Ps. 103, 21, for which צְבָא יְיָ is in Josh. 5, 14, the angels conceived of as God's army, comp. Luke 2, 13; b) *the host of stars*, which was thought of as fastened to the tent of heaven, and which the Israelites sometimes worshipped Is. 34, 4; 40, 26 (where ־ָם refers to שָׁמַיִם); 45, 12; 2 Kings 17, 16; 21, 3; if יָרֵחַ, שֶׁמֶשׁ Deut. 17, 3 or כּוֹכָבִים 4, 19 be mentioned particularly, צְבָא הַשָּׁמַיִם is to be understood generally of all the inhabitants of heaven together, like חֵיל שְׁמַיָּא Dan. 4, 32, the stars and angels, conceived of as heavenly beings. צ׳ הַמָּרוֹם Is. 24, 21 are the guardian deities of single lands and kingdoms, which were sometimes represented as ἄγγελοι, sometimes as δαιμόνιοι, and were thought to form God's host. — 3. *military service*, *warfare*, metaphor. *hard service*, *calamity* Job 7, 1; *a campaign*, *a service*, *war* Dan. 8, 12; *the temple-service*, *worship* 8, 13.

צְבָא (1 *perf.* צְבִית, *part.* צָבֵא, *inf.* מִצְבָּא, but only with *suff.* מִצְבְּיֵהּ, *fut.* יִצְבֵּא) *Aram. intr.* prop. *to lean to*, *to bend to*, *to turn to;* hence *to wish*, *to desire*, *to will* Dan. 4, 14 32; 5, 19 21; 7, 19; also in the Targ. צְבֵי, fut. יִצְבֵּי, with the same meaning. Deriv. צְבוּ.

As to the development of the signification, the Hebrew אָבָה (which see) *to bend oneself*, to incline, to lean to, to desire, to wish, אָוָה I. (which see) *to lean to*, an object, = أَوَى (to bend, to incline), חָפֵץ (which see) *to lean to*, to bend or incline to, to desire, to will, Ar. حَفَضَ, and the circumstance that צְבָא and צְבֵי stand in the Targ. for אָבָה and חָפֵץ, shew that *to will*, *to wish* have proceeded here from *to lean*, and not from to overtop, to swell high (צָבָה).

In form too it seems to be connected with the Hebrew אָבָה, אָוָה, since stems commencing with א are often interchanged with the sibilant- (or *t*-) initial sounds (comp. אָוָה II. and תָּוָה, אָרַךְ and תָּרַךְ, אָרַז and תָּרַז, אָרַח and תָּרַח &c.), as שַׁב and آب, אַף and סַב, see page 962.

צְבָאָה (only *pl.* צְבָאוֹת, *c.* צִבְאוֹת, with *suff.* צִבְאֹתַי, ־תֵינוּ, ־תֵיכֶם, ־תָם) *f.* 1. same as צָבָא *an army* Deut. 20, 9; of all Israel as God's host Ex. 7, 4; 12, 41; יָצָא בְּצִבְאוֹת פ׳ *to go out with the hosts of one*, i. e. to help Ps. 44, 10; 60, 12; מֶלֶךְ צְבָאוֹת 68, 13 *king of armies*, i. e. their leader. — 2. Fig. heavenly host, i. e. *host of angels* or *stars*, like צָבָא; hence God (especially in 1 and 2 Sam., 1 and 2 Kings, Chr., Ps., Is., Jerem., Zech., Hos., Mal., Am., Mic., Nah., Hab., Zeph., Hag.) is called יי צְבָאוֹת 1 Sam. 1, 3 11; 4, 4, יי אֱלֹהִים צ׳ Ps. 80, 5; 84, 9, יי אֱלֹהֵי צ׳ 89, 9, אֱלֹהֵי הַצְּבָאוֹת Am. 3, 13, to describe him as ruling over angels and the hosts of stars; LXX παντοκράτωρ; or צ׳ is literally translated δύναμις, στρατιά, though σαβαώθ, σαββαώθ, ܨܒܐܘܬ, is also retained as a proper name. — 3. (from צָבָא II.) only *c. pl.* צִבְאוֹת *excellency*, *splendour* Jer. 3, 19, = צְבִי 1. — 4. same as צְבִיָּה (from צָבָה III.) and only *pl.* צְבָאוֹת, but see צְבִי.

צְבָאוֹת see צְבָאָה and צְבִי.

צְבָאִים see צָבָא (a noun) and צְבִי.

צְבֹאִים (same as צְבֹיִים, which occurs as the name of a place, probably derived from בֵּית צ׳, *a wild place;* see צָבַע II.) *n. p.* of one of the five cities in the valley שִׂדִּים, mentioned elsewhere with אַדְמָה, סְדֹם, עֲמֹרָה, בֶּלַע Hos. 11, 8, for which צְבֹיִם or צְבוֹיִם is also put Gen. 10, 19; 14, 2; Deut. 29, 22.

צָבַב I. (not used) 1. *tr. to join*, *to fit together*, *to bend together*, *to close; hence to arch*, a litter, a sedan. Deriv. צָב 1. — 2. *intr. to wind* or *bend together.* Deriv. צָב 2. The old interpreters have taken it as = דָּבַב, Arab. صَبَّ to flow, صَبَّ to pour out, and referred to it Hof. הֻצַּב Nah. 2, 8 = נָמוֹג (there); but see הֻצַּב as a noun. This meaning does not suit צָב 1 and 2.

צָבַב II. (unused) *intr. to be affable*, a collateral form of דָּבַב (which see). Derivative

צֹבֵבָה (appellative, and therefore with the article, *the affable one*) *n. p. f.* 1 Chr. 4, 8.

צָבָה I. (*part.* צֹבֶה) *intr.* 1. same as צָבָא I. *to flock together*, *to draw together in troops*, in order to war, with accus. of the person Is. 29, 7, like נִלְחַם and רִיב (on the contrary צָבָא is construed with עַל). Derivat. צָבָה (a noun). — 2. Metaphor. *to heap up*, *to grow*, of a mass; hence *to swell*, intumescere, of בֶּטֶן Num. 5, 27, like בָּצֵק of רַגְלַיִם. The idea of self-extension has arisen from signif. 1; as סָף II. (= צָפָה II.) is connected with the organic root in אָ־סַף, סָפָ־ה. Deriv. צָבֶה (צָבָה).

Hif. הִצְבָּה (*inf. constr.* with לְ is לַצְבּוֹת = לְהַצְ׳) *to cause to swell* Num. 5, 22.

צָבָה II. (not used) *intr.* 1. same as זָהָה (= זָהַר); hence *to shine*, *to glitter*, Ar. صَبَا and ضبا, Syr. ܨܒܐ, and *to be splendid*, *excellent*, *shining.* Deriv. צְבִי 1, צְבָאָה 3. — 2. *to celebrate*, *to praise*, comp. הָלַל. Deriv. צְבִי 2.

צָבָה III. (not used) *intr. to hasten*, *to go quickly*, *to run*, proceeding probably from the idea of *shining*, *glittering;* the same transition being found in נָצַץ, נָצָא, נָץ, נֵס. Derivat. צְבִי 3, צְבָאָה 4, צְבִיָּה, and the proper names צִבְיָה, צִבְיָא.

צָבָה (from צָבָה I.) *m.* = צָבָא *army*, *march*, of enemies, hence מִצָּבָה (= מִן־צ׳) Zech. 9, 8 *against the march of the army* or *against hostile troops* (*Ibn ʿEsra*, *Kimchi*). מִן is to be taken as meaning *against.* The acceptation as if it were = מַצֵּבָה (LXX) *a protecting post*, *a mili-*

tary guard, or the reading מִצָּבָה = מַצָּב, is unsuitable.

צָבֶה (from צָבָה I, 2) *adj. m.*, צָבָה *fem. swelling* Num. 5, 21.

צְבוּ (from the Aram. צְבָא = צְבָה, צְבִי *to be inclined*, *willing*) *Aram. fem.* prop. inclination, willingness, hence = Hebrew חֵפֶץ *matter*, *thing*, *πρᾶγμα*, Dan. 6, 18 *that there might not be any thing else with Daniel*, i. e. that there might be no alteration with respect to him; Syr. ܨܒܘ the same; Arab. صبا = صِبًا.

צָבוּעַ (from צָבַע I. prop. *part. pass.*) *m. party-coloured*, *variegated*, *speckled*, of עַיִט, Jer. 12, 9 *is my possession a speckled bird?* (Jerome, Syr., Targ., Rashi, Kimchi), i. e. is Israel a speckled bird, that is commonly attacked by all others? (see Pliny H. N. 10, 19; Tacit. annal. 6, 28). An explanation derived from צָבַע II. (LXX) is unsuitable.

צָבוּעַ see צָבַע.

צָבַט (*fut.* יִצְבֹּט, יִצְבָּט־) *tr. to bind*, *to bind together*, *to fasten together*, קָלִי (for שִׁבֳּלֵי קָלִי) *parched corn*, Ruth 2, 14 *and they bound together for her parched ears of corn* (in bundles), LXX *ἐβούνισεν*, without reading וַיִּצְבָּר־; Ar. ضبط to put together, صفد to bind, Hebrew צָבַת the same. The meaning *to reach out to*, after the Targ. אוֹשִׁיט, is merely conjectural.

צְבִי (in pause once צֶבִי Dan. 8, 9, elsewhere always צְבִי) *masc.* 1. (from צָבָה II.) *splendour*, *ornament*, *glory*, of a state Is. 4, 2, together with כָּבוֹד; a surname of the temple of Hercules in new Tyre 23, 9; *beauty*, of flowers, figur. of the people, i. e. the nobles 28, 1 4; *heroes* 2 Sam. 1, 19; as a genitive to עֲטֶרֶת *full of ornament* Is. 28, 5. The city of Babylon was called צ׳ מַמְלָכוֹת Is. 13, 19, because the Chaldean empire consisted of many subjected kingdoms; Palestine was termed נַחֲלַת צְבִי Jer. 3, 19, צְבִי הָאֲרָצוֹת Ez. 20, 6, אֶרֶץ הַצְּבִי Dan. 11, 16 41, like אֶרֶץ חֶמְדָּה Zech. 7, 14, once הַצְּבִי alone Dan. 8, 9; Moab was called צְבִי אֶרֶץ Ez. 25, 9 = אֶרֶץ צ׳; so also Tyre (צֹר) in the difficult passage Ez. 26, 20 וְנָתַתִּי צְבִי בְּאֶרֶץ חַתִּית *and I will make splendour* (i. e. Tyre) *dwell in the land of terror* (חִתִּית should be read for חַיִּים). By הַר צְבִי קֹדֶשׁ Dan. 11, 45 is usually understood *the temple-mountain* (at Jerusalem), so that צ׳ קֹדֶשׁ is *the holy land.* But as the passage speaks of an expedition בֵּין יַמִּים לְהַר, it should be understood of the mount of *the temple of Nanea*, between the Caspian sea and the Persian gulf, where Antiochus waged war last. צְבִי עֲדִי Ez. 7, 20 *splendour of ornament*, i. e. splendid ornament. Comp. צְבָאָה 3, Aram. צְבְיוֹן, צְבָאָה. — 2. *glorification*, *glory*, *praise* Is. 24, 16, from צָבָה II. to praise, to celebrate. — 3. (*pl.* צְבָאִים 1 Chr. 12, 8, and also צְבָיִם 2 Sam. 2, 18, צְבָיִים Neh. 7, 59, from צָבָה III.) *a gazelle*, *an antilope*, *hart*, and generally all that belongs to the hart-family, so called from its swiftness 2 Sam. 2, 18; 1 Chr. 12, 8; Prov. 6, 5; comp. Ben Sira 27, 22; Song of Sol. 2, 9; 4, 5; 7, 4; a figure of loveliness and pleasure on account of its swift-footedness, Song of Sol. 2, 7; 3, 5. The gazelle is described as shy Is. 13, 14; its flesh is eaten as a dainty Deut. 12, 15; 14, 5; 15, 22; 1 Kings 4, 23. In the same manner we should understand צְבָאוֹת Song of Sol. 2, 7; 3, 5, which is either to be derived from צְבִי or from צְבָאָה 4 = צְבִי. Aram. טַבְיָא, טַבִי, ܛܒܝܐ, Ar. ظبي the same.

צִבְיָא (*hart*) *n. p. m.* 1 Chr. 8, 9.

צִבְיָה (*gazelle*) *n. p. f.* 2 Kings 12, 2.

צְבִיָּה (fem. of צְבִי 3) *fem. a female gazelle* Song of Sol. 4, 5.

צְבֹיִים see צְבָאִים from צָבָא = צָבַע II.

צְבָיִים see צְבִי 3.

צְבָיִם see צְבִי 3.

צְבִיִּם see צְבָאִים.

צָבַע I. (*part. pass. m.* צָבוּעַ) *trans.* commonly same as טָבַע I. *to dip in*, *to immerse* (Amharic the same); hence *to*

dip in colour, *to dye;* צָבוּעַ Jer. 12, 9 *coloured*, of עַיִט, i. e. *variegated*, *speckled*, *bright-coloured;* Jerome *discolor*, Targ. מְתְבַּדַּר i. e. coloratus. But the explanation is not given correctly at טָבַע I.; for the organic root צָב־ע may be connected with that in דָּב־ה (Aram. דַּב, صب), זָב, זָת I., צָף, נָ־טַף, שָׁ־טַף, סָף (to سوف), or generally with שָׁבַע, שָׁפַע, סָבָא; accordingly the fundamental signification would be *to moisten*, *to wet*, like the Aram. צְבַע, then *to colour;* comp. صبيب what is poured out, juice, صبّ to flow. Deriv. צֶבַע.

צָבַע II. (unused) *tr. to lay hold of*, *to take*, *seize*, *catch* (see אֶצְבַּע); hence *to rob*, rapuit; *to attack*, of a wild animal, Arab. ضبّ to lay hold of, to seize, سبع to seize, of a wild beast, ضبع to seize and prey upon; אֶצְבַּע a finger, from צָבַע II., like *finger* from *fangen*, to take hold of. Derivat. אֶצְבַּע, צָבֹעַ, according to some צָבוּעַ, the proper names צְבֹעִים, צִבְעוֹן and probably also צְבֹאִים.

צְבַע (Peal not used) *Aram. tr.* same as Hebrew צָבַע I. *to moisten*, *to besprinkle*, Syr. to baptize.

Pa. צַבַּע (*part. pl.* מְצַבְּעִין) *to water*, *to moisten* Dan. 4, 22; in the Targ. *to dye.*

Ithpa. אִצְטַבַּע (*fut.* יִצְטַ׳) *to be moistened* Dan. 4, 12 20 30; 5, 21.

צֶבַע (*plur.* צְבָעִים; from צָבַע I.) *m.* prop. *colour*, but commonly concrete *dyed*, *party-coloured stuff; pl. dyed garments* Judges 5, 30; also without a copula beside the synonymous רִקְמָה ibid., as in 5, 13 אַדִּירִים and עָם are put with שָׂרִיד; or the sing. צֶבַע is put beside the dual רִקְמָתַיִם for poetical amplification and strengthening ibid., like רַחַם רַחֲמָתַיִם ibid. It is also possible that רִקְמָה (variegated, embroidered, woven garments) is merely intended to determine צֶבַע more exactly.

צָבֹעַ (only *pl.* צְבֹעִים, from צָבַע II., *wild animal*, *wild lair*) *n. p.* of a Benjamite city Neh. 11, 34, near which a valley called גֵּי הַצְּבֹעִים lay, in a south-eastern direction towards the wilderness of Judah 1 Sam. 13, 18, and where was also a place הַר צְבֹעִים (Challa 2, 10). Aquila and the Targ. have already understood the appellative signification in this manner; Arab. ضبع a hyena. See צְבֹאִים.

צִבְעוֹן (*a wild one*, *a robber*, i. e. a wild and inhospitable race; from צָבַע II.) *n. p.* of an ancestor of the Horites Gen. 36, 2 20 24 29.

צְבֹעִים see צָבֹעַ.

צָבַר (*fut.* יִצְבֹּר) *tr. to heap up*, בַּר Gen. 41, 35 49; *to collect*, *to bring together*, כֶּסֶף Zech. 9, 3; Job 27, 16; *to accumulate*, עָפָר, i. e. to make a rampart of attack Hab. 1, 10, an allusion to the preceding מִבְצָר; Targ. צְבַר for Hebrew לָקַט, whence צִבּוּר an assembly, a congregation; Arab. ضبر to collect, to put together. The organic root is צָ־בַר, which is also found in חָ־בַר I., גָּ־בַר (Arab. جبر to contract), אָ־בַר. Derivative

צִבֻּר (*pl.* צִבֻּרִים) *m. a heap* 2 Kings 10, 8.

צָבַת (not used) *tr. to bind together*, *to put together*, a sheaf, *to knot;* Aram. צְבַת and צְוַת, Arab. ضبط, صفط the same; connected in its organic root צָ־בַת with that in אָ־פַד, צָ־בַט. Deriv.

צֶבֶת (*pl.* צְבָתִים) *masc. a sheaf*, *a bundle*, Ruth 2, 16; Talm. the same.

צַד (with *a* of motion צִדָּה, with *suff.* צִדּוֹ, צִדָּהּ; *pl.* צִדִּים, *constr*, צִדֵּי, with *suff.* צִדֵּיכֶם, צִדָּיו, צִדֶּיהָ; from צָדַד) *m.* 1. prop. *a turning*, *a bending*, i. e. the side turned away (opposite to נֹכַח, נֶגֶד); hence *side*, of מִשְׁכָּן Ex. 26, 13; שְׁנֵי צִדִּים *both sides* 30, 4; of מְנוֹרָה 25, 32, תֵּבָה Gen. 6, 16; בְּצַד *in the side of* 2 Sam. 2, 16; *the flank* Josh. 3, 16; 12, 9; metaphor. *the arm*, being at a man's side,

hence עַל־צַד *upon the arm* Is. 60, 4; 66, 12; *the side horns*, of a ram Ez. 34, 21, like פָּתָח. — 2. *an adversary*, *an enemy*, לְצִדִּים JUDGES 2, 3 *to enemies*, LXX *συνοχαί*, Vulg. *hostes*, Targ. מְעִיקִין, conseq. also from the fundamental signification *to turn aside*, comp. שׂוּטָה, סֵט and שָׂטָן. According to *Ibn G'anâch* same as צִירִים from צִיר meaning *a net*, *a trap*. Modern interpreters read לְצָרִים, because צָרַר NUM. 33, 55 so appears; and in JER. 52, 5 מָצוֹר is translated *συνοχή*. But the explanation given above agrees with the context.

צַד *Aram. m.* the same; hence מִצַּד *on the side*, a parte DAN. 6, 5, לְצַד, *against*, prop. in latus 7, 25 (for which in Hebrew לְנֶגֶד), only used euphemistically; Targ. צִיד, Syr. ܨܶܝܕ the same.

צְדָא (not used) *Aram. intr.* prop. *to look sharply* or *attentively*, at a person or thing; *to direct the eyes* (sharply), Syr. ܨܕܳܐ, with the collateral idea of envy, evil-mindedness, scorn (comp. רָאָה בְּ); hence *to aspire to*, *to look after*, *to look to; to have a person* or *thing in view*, *to seek zealously*, Hebr. צָדָה *to lie in wait*, or *to intend*, *purpose*, Syr. for הֶעְלִים עֵינַיִם בְּ 1 SAM. 12, 3 *to direct the eyes sharply* (i. e. with attention) *to one* (from עָלַם III.), to give great attention to one; for יָדַע *to attend to a thing* PROV. 9, 18; for הֵעִיף עֵינַיִם בְּ 23, 5 *to cause the eyes to rove upon one;* or for רָאָה 23, 31. The fundamental signification seems to be *to split*, *divide*, *separate*, which, as in חָזָה, is sometimes transferred to the idea of *looking sharply* (comp. cernere, *ἰδεῖν*, videre and dividere), sometimes to that of *determining*, *deciding* (see חָזָה), like other verbs of dividing. The organic root צד־א, Hebrew צד־ה is identical with that in עָ־צַד, Aram. חֲ־צַד, חַ־סַד II. Deriv.

צְדָא (from צְדָא) *Aram. m. a design* (evil-minded), *intention* (with respect to a person or thing), with He interrogative הַצְדָא *is it with* (*an evil-minded*) *purpose?* i. e. *purposely* DAN. 3, 14 = Hebr. צְדִיָּה NUM. 35, 20; comp. ܨܕܳܐ (a looking at, a sharp look after a person or thing). The versions and old translators have rendered it *truth*, *certainty*.

צָדַד (not used) *intr. to turn from* or *away*, from a person; *to be* or *go aside*, opposed to נֶגֶד (which see), of men or countries; metaphorically *to turn aside* or *remove from* one; *to be inimical*, *disinclined; to be sloping*, Arab. صَدَّ and صَدَدَ the same. Derivat. צַד (*plur.* צִדִּים), the proper names צִדִּים and

צְדָד (only with *a* of motion צְדָדָה; *a sloping place*) *n. p.* of a northern city of Palestine near חֲמָת NUM. 34, 8, Ez. 47, 15, perhaps the modern صدد between Hems and Palmyra now in ruins (see Ibn Challikan n. 182, II. p. 85); comp. *Robinson*, Palestine III. p. 461. The Greek translators and the cod. Sam. have צְרָדָה from צָרַד.

צָדָה (*part.* צֹדֶה) *tr.* prop. *to separate*, *split*, *divide*, Aram. צְדָא, ܨܕܳܐ; hence 1. (not used) *to destroy*, *to split* or *rend asunder* (see Nif.). — 2. *intr. to look sharply at* (with an evil mind or contempt), *to look after*, *to search for*, with accusat. נֶפֶשׁ *to lie in wait for the life* 1 SAM. 24, 12 = בִּקֵּשׁ נֶפֶשׁ; *to lie in wait* abs. Ex. 21, 13. Deriv. צְדִיָּה.

Nif. נִצְדָּה (*pl.* נִצְדּוּ) *to be cut to pieces*, *divided*, *destroyed*, of עָרִים ZEPH. 3, 6, parall. נָשַׁם; comp. נָצָה I. (= נָאַץ I., נָעַץ), הָרַס, בָּקַע; it is unnecessary to read נִתְּצוּ.

צֵדָה see צֵידָה.

צָדוֹק (*just*, viz. El or Jah is, comp. יוֹצָדָק, יְהוֹצָדָק, צִדְקִיָּהוּ, צִדְקִיָּה, מַלְכִּי־צֶדֶק, אֲדֹנִי־צֶדֶק, as also in Phenician the father of the Cabiri [כַּבִּרִם] is called *Σάδυκ*, *Σύδεκ*, *Σύδυκ*, *Σέδεκ*, i. e. צֶדֶק and צָדוֹק, the deity exercising right) *n. p.* of a high priest 2 SAM. 13, 17. His posterity are termed בְּנֵי צָדוֹק Ez. 40, 46. According to an old opinion one צָדוֹק is said to have been the founder of

the sect of the Sadducees, the members being called צְדוּקִים from the sing. צְדוּקִי.

צְדִיָּה (from the masc. צְדִי; from צָדָה) *f.* a looking to one, *purpose, design* Num. 35, 20 22 (see the letter צ).

צִדִּים (only with the article: *planks, mountain-sides*) *n. p.* of a city in Naphtali Josh. 19, 35.

צַדִּיק (*pl.* ־קִים; from Pih. of צָדַק) *m.* (*adj.* and *subst.*) 1. *just, righteous*, of a ruler 2 Sam. 23, 3, of God Job 34, 17, who rewards righteously Ps. 112, 4, and punishes Lament. 1, 18, who keeps his promise Neh. 9, 8, and as *the reliable, just one* is called הַצַּדִּיק Is. 24, 16. The opposite is רָשָׁע Ex. 9, 27. — 2. *a truth-speaker*, the attribute of a righteous man; hence adverbially Is. 41, 26, like אֱמֶת 43, 9; *one honest, right*, i. e. practising right Prov. 29, 7; *pious, religious*, keeping the divine laws, consequently = probus, honestus, pius, integer Gen. 6, 9; 7, 1, united to תָּמִים Job 12, 4, to נָקִי Ex. 23, 7. To the צַדִּיק are ascribed goodness and generosity Psalm 37, 21, Prov. 12, 10, moderation and sobriety 13, 25, calmness 15, 28, love of truth 13, 5, wisdom 9, 9; and therefore צ׳ stands for חָכָם Eccles. 7, 20, with reference to 7, 16. Rarely: *a strong, powerful one, a tyrant*, after the fundamental signification (see צָדַק), hence = עָרִיץ Is. 49, 24 (see 49, 25 LXX, Vulg., Syr.), without our having to read עָרִיץ.

צִדֹנִית from צִדֹנִי, see צִידוֹנִי.

צָדַק (*fut.* יִצְדַּק) *intrans.* prop. *to be firm, hard*, of a thing; hence 1. *to be strong, powerful, authoritative, to conquer*, of God Ps. 51, 6 *that thou mayest overcome in thy utterance*, parall. to זָכָה with a like meaning (see צַדִּיק 2), cognate in sense with עָרַץ, comp. צֶדֶק and צְדָקָה; *to be established, determined*, of statutes (see צְדָקָה, צֶדֶק); — but commonly 2. *to be verified*, of מִשְׁפְּטֵי י״י Ps. 19, 10; *to be reliable, faithful, true, upright, innocent*, Job 9, 15; 10, 15; 13, 18; *to be in the right, receive right* 22, 3; Is. 43, 9; *to be right* Job 33, 12, where זֹאת is the accus.; צ׳ עִם־אֵל 9, 2 *to approve oneself before God;* צ׳ לִפְנֵי י״י *to appear just before God* Ps. 143, 2; צ׳ מִן פ׳ *to be just with* or *over against* one Job 4, 17 (מִן like Num. 32, 22) or *to be more righteous than* Gen. 38, 26; *to be justified* Ez. 16, 52. Deriv. צֶדֶק, צְדָקָה; צֶדֶק (to צִדְקִיָּה, ־יָּהוּ) and צָדָק (in יְהוֹ־, יוֹצָדָק) in proper names, and צָדוֹק (which see).

Nif. נִצְדַּק *to be established,* קֹדֶשׁ *the sanctuary* Dan. 8, 14, i. e. the daily sacrifices, worship, and purity will be restored (LXX, Vulg., Theod.), which took place on the 25th Kislew 164 B. C.

Pih. צִדֵּק (*fut.* יְצַדֵּק, *inf. constr.* צַדֵּק and צַדֶּקֶת Ez. 16, 52) *to justify, to make appear just*, Ez. 16, 51 52; *to declare just* Job 32, 2 = הִצְדִּיק 27, 5; צַדְּקֶךָ 33, 32 *thy justification*, omitting נַפְשְׁךָ; with נֶפֶשׁ and suffix of the 1st person *to justify oneself* Jer. 3, 11. Deriv. צַדִּיק.

Hif. הִצְדִּיק (*inf. constr.* הַצְדִּיק, *part.* מַצְדִּיק, *fut.* יַצְדִּיק) *to give right*, of a judge, i. e. *to absolve* Ex. 23, 7; Deut. 25, 1; *to approve of*, an assertion Job 27, 5; *to make righteous*, Is. 53, 11 *in his salutary knowledge, the righteous one, my servant, makes many righteous*, i. e. he makes them what he is himself (Dan. 12, 3); hence מַצְדִּיקֵי רַבִּים ib. = הַמַּשְׂכִּילִים *the pious, teachers, servants of God.*

Hithp. הִצְטַדֵּק (*fut.* יִצְטַדָּק) *to justify oneself* Gen. 44, 16.

The development of the meaning is sufficiently clear from the Aram. זְדַק, ܙܕܩ to be firm, to be established, whence ܙܕܩܐ a statute, θεσμός; Ar. صَدَقَ to be firm, strong, hard; to be reliable, faithful, true, loyal, proved, whence صِدْق firmness, strength, robur, power, might, victory, صَدْق hard, of a spear, صَدْقَة what is established (a gift, present), صَدَقَة the same, spoken of tax, impost; زَدَقَ (after the Syriac) to be upright, true, righteous. The organic root is צ־דק, and may be ident. with that in זק I., חַ־זַק, זָח II., אָ־שַׁךְ, חָ־שַׁק I. and בָּ־שַׁק, in fundamental signification.

צֶדֶק (with *suff.* צִדְקִי, ־קוֹ) *m.* prop. *power;* hence *authority*, *victory* Is. 41, 2; *might*, 41, 10 *with the right hand of my might*, espec. so the feminine form צְדָקָה (Judges 5, 11; Mic. 6, 5; Ps. 71, 2 15 16 19); *faithfulness*, *constancy*, hence like צַדִּיק spoken of God Is. 61, 3, where אֵילֵי הַצֶּדֶק is parallel to מַטַּע יי; *rest*, *security* Ps. 23, 3, parallel מְנוּחָה. Usually *justness*, of מֹאזְנַיִם, אֵיפָה, הִין, אֶבֶן Lev. 19, 36; *legality*, *suitableness*, of זֶבַח Ps. 4, 6; 51, 21; *the right*, *the just*, *justice*, especially in the phrases פֹּעַל צ׳ Ps. 15, 2, עֹשֶׂה צ׳ 45, 8, שֹׁפֵט צ׳ Is. 11, 20, along with מִשְׁפָּט Ps. 89, 15; *justification* Ps. 4, 2; *truth* 52, 5; *honesty* Is. 1, 21; *religious life* or *conduct* Ps. 7, 9; 18, 21; frequently with יֶשַׁע and יְשׁוּעָה meaning *salvation*, *prosperity*, *blessing*, as a consequence of righteousness Jer. 33, 16, Ps. 132, 9, parallel to שָׁלוֹם, בְּרָכָה. צֶדֶק is also found in the proper names יוֹצָדָק, מַלְכִּי־צֶדֶק, אֲדֹנִי־צֶדֶק which see.

צְדַק *Aram. intrans.* same as Hebrew צָדַק. Deriv. צִדְקָה.

צִדְקָה (*def.* ־קְתָא) *Aram. f. beneficence*, *alms* Dan. 4, 24; Samar. צְדָקָה, Syr. ܙܶܕܩܬܳܐ, Ar. صَدَقَة the same.

צְדָקָה (*constr.* צִדְקַת, with *suff.* צִדְקָתִי; *plur.* צְדָקוֹת, *constr.* צִדְקוֹת, with *suff.* צִדְקֹתֶיךָ) *fem.* 1. *power*, *mighty deed*, of God or generals, especially in the *pl.* Judges 5, 11; *supremacy*, *victory* Mic. 6, 5, *might* Ps. 71, 2, = תְּשׁוּעָה 71, 15, parallel גְּבוּרוֹת 71, 16 or גְּבוּרָה 71, 18; *omnipotence* 71, 19 = גְּדֹלוֹת (great things), parallel to זְרֹעַ (arm, might) Is. 59, 16, and = יְשׁוּעָה 59, 17; metaphor. applied to things, *fulness*, *copiousness*, of מוֹרֶה (early rain) Jo. 2, 23. — 2. *right*, *justice*, in a state, coupled with מִשְׁפָּט Is. 9, 6; 32, 16, in consequence of which הַשְׁקֵט, שָׁלוֹם and בֶּטַח prevail 32, 17; 60, 17; applied to God, not only in punishing 5, 16, together with מִשְׁפָּט and also equivalent to כִּלָּיוֹן 10, 22, but also in rewarding Ps. 24, 5; *security*, *certainty* Is. 33, 15; *claim*, to a thing, 2 Sam. 19, 29; Neh. 2, 20; metaph. *mildness*, *goodness* Ps. 11, 7; 24, 5; *liberality* Prov. 10, 2, ἐλεημοσύνη (LXX), Ar. صَدَقَة (alms); parallel to חֶסֶד Hos. 10, 12; *pious deeds* (= religion) Deut. 6, 25; *salvation* Is. 45, 8; *blessing* Ps. 24, 5, parallel בְּרָכָה.

צִדְקִיָּה (*Jah is Might;* see אֲדֹנִי־צֶדֶק) *n. p. m.* 1 Kings 22, 11; Neh. 10, 2.

צִדְקִיָּהוּ (the same) *n. p.* 1. of a king of Judah 2 Kings 24, 17, who was previously called מַתַּנְיָה. Jeremiah (23, 6) explains צ׳ as a good omen by צֶמַח צַדִּיק and יי צִדְקֵנוּ; perhaps צֶדֶק is here = מַתָּן (*gift*), so that both names are alike. — 2. Jer. 29, 21; 36, 12; 2 Chr. 18, 10.

צַדֶּקֶת only in Ez. 16, 52 prop. inf. constr. with a fem. form for צַדֵּק; see צָדַק Pih.

צָהַב (Kal not used) *intr. to shine*, *to glitter*, like זָהָב which see; Ar. صهب. Deriv. צָהֹב.

Hof. הֻצְהַב (*part.* מֻצְהָב) *to be shining* Ezr. 8, 27.

צָהֹב *adj. masc. shining*, *gold-coloured* Lev. 13, 30, of שֵׂעָר.

צָהָה (not used) *intr.* same as צָחָה *to glow*, *to burn;* hence *to be dry*, *arid*, *to thirst*, of a country; Syr. ܨܗܳܐ, Arab. صَهَا. Derivat. according to some צִי, צִיָּה, צִיּוֹן, the proper name צִיּוֹן. But all these should be referred more correctly to צָיָה II. See צָוָה II., צָיָה II., צוא II.

צָהַל (*imp. f.* צַהֲלִי, *pl.* צַהֲלוּ, with ־ for ־ because of הע; *fut.* יִצְהַל) *intr.* prop. *to shine*, *to glitter*, *to lighten;* hence fig. 1. *to be cheerful*, *glad*, coupled with שָׂמַח Esth. 8, 15 (see Hif.). — 2. *to sound*, *to shout in clear tones*, *to cry*, *to huzza*, *to exult*, מִיָּם *from the sea* Is. 24, 14, coupled with רָנַן 12, 6 or פָּצַח רִנָּה 54, 1, or with the additional idea *to cry for help*; with בְּ *on account of* 24, 14, with accusat. of the instrument קוֹל *with the voice* 10, 30; metaphor. *to neigh*, of a horse Jer. 50, 11; *to neigh with lust*,

applied to men 5, 8; Arab. صَهَلَ, Syr. ܨܗܠ, the same. Deriv. מִצְהָלָה.

Hif. הִצְהִיל (*infin. constr.* הַצְהִיל) *to make to shine*, פָּנִים PSALM 104, 15, like הֵאִיר, הִצְהִיר, Targ. אַנְהַר.

The stem is connected in its organic root and ulterior development with צָהַר, סָהַר, זָהַר (which see); and the metaphor. application of the fundament. signification *to shine* is as in הָלַל (which see). Signif. 2. is also in צָלַל (צֵל) I. and in צָל (see צוּל).

צָהַר (Kal unused) *intrans.* prop. to glow, then *to shine*, *to glitter*, *to lighten*, = זָהַר, סָהַר (to סַהַר moon), טָהַר (or טָהֵר); metaphor. *to appear*, *to break forth*, Ar. ظَهَرَ the same, طَهُرَ to be pure. The organic root is also found in חָ־צַר (metaphor. *to clang*, *to bloom*), נָ־צַר (to be green, to sprout), نـشر. Derivat. יִצְהָר, צֹהַר, צָהֳרַיִם, according to some צַר, and the proper names צֶרֶת, יִצְהָר.

Hif. הִצְהִיר (*fut.* יַצְהִיר) *to make* or *press out oil*, JOB 24, 11 *between the walls* (of the olive-gardens) *they must press out oil* (Targ., *Ibn Ezra*, *Kimchi*), conseq. a denomin. from יִצְהָר. Better, *to be exposed to the heat of the sun*, like ظهر (Vulg.).

צֹהַר *m.* prop. *light*, *splendour*, then *f.* (like other words with this idea, אֲרֻבָּה, מֶחֱזָה, חַלּוֹן) meaning *place of light*, *opening for light*, *window* GEN. 6, 16, for which חַלּוֹן stands in 8, 6; comp. Greek φῶς *light* and *window;* Targ. נְהוֹר. The *pl.* can only have been צֳהָרִים φῶτες, contracted צָרִים (see צַר), which the Syr. read for כָּרִים in Ez. 4, 2.

צָהֳרַיִם (*dual* of צֹהַר) *fem.* properly *double light*, i. e. intermediate between the increasing and waning light, like עַרְבַּיִם, שַׁחֲרַיִם with a similar meaning; hence *noon* GEN. 43, 16, DEUT. 28, 29, 2 SAM. 4, 5, mentioned together with עֶרֶב וָבֹקֶר, to denote the three times of the day at which prayers were offered up in the post-exile period, Ps. 55, 18. *To march up* and *attack at noon*, spoken of enemies, i. e. either *restlessly*, *suddenly*, or *in clear day* JER. 6, 4; 20, 16. Fig. *noon-brightness* = the high point of prosperity JOB 11, 17, Is. 58, 10, opposed to לַיְלָה; Aram. טִיהַר, טְהַר, ܛܗܪܐ, Ar. ظُهْرٌ, ظَهِيرَةٌ the same, whence the denom. ظَهَرَ to do at noon.

צַו (from צָוָה I. after the form of קַו from קָוָה; in pause צָו, so too with the prefix לָ, as in הָר, אָרֶץ) *m.* 1. prop. a thing set forth, same as צִיּוּן (JER. 31, 21) *a way-mark*, *a guide*, metaphor. *a statute*, *commandment*, with the secondary idea of what is ungodly, objectionable; Hos. 5, 11 *for he determined to follow the way-mark* (which was set forth), i. e. *the* (idolatrous) *statute*. Better perhaps here צוֹאָה, צוֹא = צָו *filth*, *dirt*, fig. = גִּלּוּלִים, שִׁקּוּצִים of idols, and הוֹאִיל from יָאַל I., according to which the translation would be: *for he has followed*, *in a foolish* (sinful) *way*, *filthy idolatry*. The LXX, Vulg., Targ. and Syr. appear to have thought of this meaning. Possibly צָו may be an Ephraimite orthography for שָׁו (JOB 15, 31) = שָׁוְא (see צוא III.). — 2. *a precept*, = מִצְוָה, Is. 28, 10 *for* (there is there) *precept upon precept*, *rule upon rule*, i. e. he adds direction to direction, to censure. The LXX read צַר (θλῖψις); Theodot. takes it as צוֹא, צוֹאָה, and therefore = קִיא.

צוֹא I. (i. e. צָא = יָצָא; not used) *intr. to go away*, *to go out*, of excrements, whence צֹאָה, צוֹאָה, צוֹא, צֹאִי, which may, however, be referred to יָצָא; the Syr. Pa. ܨܘܝ (to soil), Arab. صَيَّا (to be unclean) should be taken as denominatives.

צוֹא II. (not used) *intr.* same as צָוָה II. prop. *to glow*, *to burn;* hence *to be arid*, *dry*, *waste*, of a country. Deriv. מוֹצָא for מְצוֹא (wilderness) Ez. 47, 8.

צוֹא III. (unused) *intr.* same as שׁוּא II. prop. *to be insecure*, *slippery*, of districts; hence *to be waste* or *desolate;* of men, *to be uncertain* or *wavering*, *to err*. De-

rivat. perhaps צַר (= צָוָא) after the form שַׁו (Job 15, 31) = שָׁוְא.

צוא to צוֹאִי see צֹאִי.

צוֹאָה see צֹאָה.

צַוָּאר (according to some from צוֹאָר, after the form אוֹצָר, conseq. from צָאָר = צֶעֶר, or a primitive form from the Pih. of צוּר to twist, and for צָוָר, which is more probable because of the form צַוְּרוֹן which is similar in meaning; *constr.* צַוַּאר, with *suff.* צַוָּארִי, once צַוָּרֵם Neh. 3, 5, omitting Alef quiescent; *pl.* צַוָּארִים, only *constr.* צַוְּארֵי, renouncing the *â*, with *suff.* צַוָּארָיו, צַוְּארֵיהֶם) *masc.* prop. the uppermost part of the trunk, embracing the neck and nape, conseq. 1. *the neck*, fore and hind parts together Gen. 27, 16; 41, 42; Song of Sol. 1, 10; עַד צ׳ Is. 8, 8 *as far as the neck;* חָצָה עַד צ׳ 30, 28 *to break through even to the neck;* figurat. *the upper story* of a house Hab. 3, 13, as רֹאשׁ (*gable*) ibid. The plural means either *necks* Judges 8, 21 26, or merely *neck*, in the phrases בָּכָה, נָפַל עַל צַוָּארֵי פ׳ Gen. 33, 4 *to fall upon one's neck*, 46, 29 *to embrace the neck weeping.* — 2. *the nape*, where a burden is borne or a yoke put on Gen. 27, 40, Deut. 28, 48, Hos. 10, 11, including the neck Judges 5, 30; of the nape of the neck of the horse Job 39, 19, of the crocodile 41, 14. To signif. 1. belong the expressions: צ׳ עָתָק Ps. 75, 6 *neck of boldness*, i. e. elevated; בְּצ׳ Job 15, 26 prop. *with erect neck*, as an adv. *proudly.*

As to the etymology, one might assume for the original meaning of the stem צוּר III. *to incline, to bend, to nod*, judging by the occasional like use of עֹרֶף (which see); so that it is cogn. in sense with עָרַף III., עָנַק (which see), and צַוָּאר means prop. speaking *the bending, the nodding;* with which the Arab. صَارَ *to turn to, to lean to,* صَوِرَ *to be inclined to before* may be compared. To this signific. would then be attached that of turning or winding about, as in صَارَ; and since צִיר *a door-hinge* appears to be from the same stem, the Greek *στρο-φεύς* a vertebra of the neck, and *στρό-φιγξ* a socket of the neck and of a door, present an analogy. As this meaning suits *neck* and *nape*, and other words in Semitic unite both (see *Dietrich*, Abhandlungen für die semitische Wortforschung p. 156 sq.), the idea of *carrying* which this stem has in Ethiopic, might be a denomin. signifying perhaps *to burden the nape.* Another derivation is from צוּר II. *to divide, to separate, to perforate*, and צַוָּאר would be *a split, cleft, opening*, then *the gullet, the throat*, gula, like fau-ces, *χαῦ-νος*, i. e. split, cleaving. Another derivation is from צוּר I. *to straiten.* But the one first given is the most probable.

צַוַּאר *Aram. m.* same as Hebr. צַוָּאר Dan. 5, 7 16; Syr. ܨܘܪܐ.

צַוָּארֹת (*pl.* with *suff.* צַוְּארֹתֵיכֶם) *fem.* the same Mic. 2, 3.

צוב (i. e. צָבַב; not used) *tr. to plant, to found, to occupy*, of colonists; its organic root is like that in נָצַב, יָצַב. Deriv. the proper names צוֹבָא, צוֹבָה, צֹבָא.

צוֹבָא (2 Sam. 10, 6, commonly צוֹבָה, צֹבָה 23, 36; prop. *plantation, establishment, settlement*, from צוב) *n. p.* of a Syrian province, fully אֲרַם צוֹבָה 2 Sam. 10, 6 8, Ps. 60, 2, צוֹבָה merely 1 Sam. 14, 47; 2 Sam. 8, 3 5 12; 1 Kings 11, 23. It should be looked for on the north or north-east of Damascus in Syria, since it bordered on חֲמָת 1 Chr. 18, 3; hence חֲמַת צוֹבָה 2 Chr. 8, 3. It is adduced *in addition to* אֲרַם נַהֲרַיִם Ps. 60, 2, distinct from Aramaea on the other side of the Euphrates 2 Sam. 10, 16, described as near to Ammon, Damascus and northern Palestine, and ruled over by kings of its own. Saul 1 Sam. 14, 27, David 2 Sam. 8, 3 and Solomon 2 Chr. 8, 3 waged war with Zoba; and the inhabitants of it were temporarily confederated with Ammon and Damascus 2 Sam. 8, 5; 10, 6. But if the Zoba-territory was originally situated to the north-east of Damascus and south of

Hamath, it may have embraced at times the whole territory between the Orontes and Euphrates 2 Sam. 8, 5 9; 1 Kings 11, 23. The identification of צוֹבָא with *Nisibis* (נְצִיבִין, ܢܨܝܒܝܢ) in the north of Mesopotamia (Syr.), or with Aleppo (Jewish interpreters) cannot be correct, according to the passages of the Bible relating to it.

צוֹבָה see צוֹבָא.

צוּג (not used) *tr.* assumed for הִצִּיג, compared with وَصَعَ, see יָצַג.

צוּד I. (*part.* צָד, *infin. absol.* צוֹד, *constr.* צוּד; *imper.* צוּד, with *ah* optat. צוּדָה; *fut.* יָצוּד) *tr.* 1. *to lay hold of, to seize* or *catch*, cogn. in sense with לָכַד; hence *to obtain by hunting*, of a hunter, with accus. of the object, as צֵידָה Gen. 27, 3, צַיִד 27, 5, צֵיד חַיָּה אוֹ־עוֹף Lev. 17, 13, טֶרֶף Job 38, 39 (conseq. not = *to hunt*, but *to get by hunting*); of שַׁחַל, which seizes with violence Job 10, 16. — 2. For the purpose of taking, *to beset*, *to besiege*, of an enemy Lament. 4, 18; *to lay snares for birds* 3, 52; צ' נֶפֶשׁ Prov. 6, 26 *to take the life;* with a double accusat., Mic. 7, 2 *one seizes the other like a devoted possession* (חֵרֶם); figur. Ps. 140, 12 *misfortune lay's hold of him with repeated strokes.* Derivat. צַיִד 1, צֵידָה 1 (צֵדָה), מָצוֹד I., מְצוּדָה 2, צַיִד 2, מְצָדָה (to the pl. צִדִּים according to some).

Pih. צוֹדֵד (*part.* מְצוֹדֵד, *inf. constr.* צוֹדֵד, *fut.* יְצוֹדֵד) *to catch*, *lay hold of*, נְפָשׁוֹת, of lying prophets Ez. 13, 18 (the נְפָשׁוֹת are compared to birds, פֹּרְחוֹת, which are caught 13, 20).

Hithp. הִצְטַיֵּד denomin. from צַיִד 2.

צוּד II. (not used) *intr. to rise up, to go up on high*, of a fortress, a high land, bulwarks; identical in its organic root צד with that in גָּד־ה I., נָ־גַד, מִ־גַד (which see), *Tzade* passing into *Gimel*. Deriv. מְצַד, מְצָדָה, מְצוֹד 1, מְצָדָה 2, מָצוֹד, מְצוּדָה 1 (מְצֻדָה), and the proper name צִידוֹן.

צוּד III. (not used) *tr.* prop. to support, to strengthen, cogn. in sense with סָעַד; hence *to nourish*, *to feed;* Aram. זָוַד, זוּד, Arab. زَوَّدَ the same. Deriv. צַיִד 2, צֵידָה 2.

צוָה I. (Kal not used) *trans.* prop. *to establish*, *to erect*, *to set up*, proceeding from the fundamental signification *to join firmly together*, *to put closely together* (into one), *to close* or *wind together;* closely connected in its organic root צו־ה with צב (צָבַב) I., צָב־ה I., צָב־א I., farther with טָו־ה (*to knot, twist* or *wrap together*), חָ־צַב II., חָ־שַׁב, כְּ־זַב, טָוַח, דָּב־א (to דֹּבֶא), דָּו־ה. Hence 1. (not used) *to erect*, *set up*, a monument of stone, Syr. ܨܘܐ (at Ezek. 39, 15 for the Hebrew צִיּוּן), Arab. صُوَى the same, therefore we have صُوَّة, Syr. ܨܘܝܐ a monument, cippus. — 2. (not used) *to settle*, *to appoint*, *to constitute*, *to give definite directions*, *to arrange;* identical in its organic root with that in יָ־צַב, Aram. יְ־צַב (which see), נָ־צַב, Aram. נְ־צַב (to be firm, strong), צָב &c.; hence *to point out*, for performance, *to settle*, a statute. Deriv. צַו, מִצְוָה.

Pih. צִוָּה (with *suff.* צִוַּנִי, 1 *pers.* צִוִּיתִי and צִוֵּיתִי; *part.* מְצַוֶּה; *inf. constr.* צַוֺּת, with *suff.* צַוֺּתוֹ; *imper.* צַוֵּה, *apoc.* צַו, in mss. also צַוִּי; *fut.* יְצַוֶּה, *ap.* יְצַו) 1. *to make firm*, *to strengthen*, i. e. to impart force to Ex. 18, 23 (LXX *κατασχύειν*), in opposition to 18, 18, and therefore וְיָכָלְתָּ עֲמֹד follows; with the accus. and עַל it means *to give power over* 1 Chr. 22, 12 (LXX *κατασχύειν*); *to establish*, the host of heaven Is. 45, 12, Targ. שַׁכְלֵל and coupled with עָשָׂה, נָטָה, בָּרָא; *to appoint* Ps. 33, 9, like 8, 4 כּוֹנֵן; *to resolve firmly* 71, 3, like יָעַץ (2 Sam. 17, 15); *to constitute*, expressly and firmly, as עֹז (a peculiar power) Ps. 68, 29, מִשְׁפָּט (judgment) 7, 7; *to command* 42, 9; 1 Kings 17, 4 9; *over* one with עַל Is. 45, 11, with אֶל of the person for whom one appoints Ex. 6, 13; *to point out to*, *definitely* Am. 9, 3, *to arrange definitely* Ps. 91, 11, *to declare definitely* Job 38, 12, parallel יָדַע; *to set*,

with the accusat. of the person and עַל *over* 1 Sam. 13, 14; *to establish*, בְּרִית Ps. 111, 9. — 2. *to command*, *to charge*, with accus. of the person Gen. 26, 11; 44, 1; Num. 36, 2, like jubere aliquem; with accus. of him who is commanded Gen. 47, 11; with a double accus. 6, 22; of statutes, doctrines, precepts, so מִצְוָה 1 Kings 13, 21, חֻקִּים Num. 30, 17, תּוֹרָה Josh. 1, 7, פִּקֻּד Ps. 119, 4; or an infin. constr. with לְ for the accusat. follows Gen. 50, 2; Jer. 26, 8; or the object follows as a finite verb Gen. 42, 25; Ex. 36, 6. With accus. of the object and עַל *to lay a charge upon*, and with בְּ of the subject in addition, meaning *against* Job 36, 32; *to command concerning* Gen. 12, 20, or אֶל *to* Ex. 6, 13, לְ Ps. 91, 11; *to instruct*, *teach*, *shew*, with עַל Gen. 2, 16, אֶל Gen. 50, 16, לְ Ex. 1, 22; followed by מִן or לְבִלְתִּי *to forbid* Gen. 3, 11; Jer. 35, 8; Is. 5, 6.

Puh. צֻוָּה (*fut.* יְצֻוֶּה) *to be commanded* or *ordered* Gen. 45, 19; Ez. 12, 7; with בְּ *by one* Num. 36, 2.

צָוָה II. (not used) *intr. to glow*, *to burn*, hence *to be arid* or *withered*, of a country; comp. Aram. צְוָא, ܨܘܳܐ to dry up or wither; Arab. صَوَا and صَوِيَ to be dried up. The organic root צו־ה is identical with that in זָר, זָרָה, אָזַב, רָשַׁף, צָהַב, זָהָב. Deriv. perhaps צִיּוֹן, צִיָּה, צִי. See צָיָה II.

צָוָה III. (not used) to צַר see צוּא III.

צוּחַ (not used) *intr.* same as אָחַח (which see). Derivat. the proper name צִיחָא.

צָוַח (*fut.* יִצְוַח) *intrans. to call aloud*, *to shout exultingly* Is. 42, 11 (according to the derivative applied to a shout of sorrow also); Aram. צְוַח, ܨܘܰܚ for the Hebrew צָעַק, and also for *to complain;* modern Hebrew like קָרָא to call, to name; Phenic. צוע. The organic root צו־ח is also in שָׁבַח, comp. Sanskrit wac, Latin voc-are; and perhaps we should also compare נָבַח (which see). Derivative

צְוָחָה (*constr.* צִוְחַת, with *suff.* צִוְחָתֵךְ) *fem. a shout of joy*, at the vintage Is. 24, 11; *a cry of sorrow*, *lamentation* Jer. 14, 2, Ps. 144, 14, like זְעָקָה *a cry of scorn* Jer. 46, 12.

צוּל I. (not used) *intrans. to roar*, *to rush*, of floods, cognate in sense הוּם II.; identical in its organic root צָל with צַל (צָלַל) I. and צָהַל (*to sound*). Ar. صَالَ to rage, to be furious, of men; to tear away, of a camel; Aram. צוּל. Derivat. מְצוּלָה, צוּלָה 1 (מְצֻלָה), מְצוֹלָה.

צוּל II. (not used) *tr. to overshadow*, *to cover* or *protect around;* identical in its organic root צָל with צַל (צָלַל) II. (which see). Deriv. מְצוּלָה 2.

צוּלָה (from צוּל I.) *fem. a roaring river-depth*, of the deep Euphrates Is. 44, 27, like מְצוּלָה of the deep Nile (Zech. 10, 11); altogether like תְּהוֹם (from הוּם) in sense.

צוּם (i. e. צָם; *inf. absol.* צוֹם; *fut.* יָצוּם, in pause יָצֹם, *apoc.* יָצֹם) *intrans.* prop. to be twisted or wreathed together, of the entrails; hence *to fast*, *to hunger*, from melancholy 2 Sam. 12, 21 22 or for repentance Is. 58, 3; united with prayer Neh. 1, 4. צוּם is derived from the drawing together of the entrails, as fasten, darben in German from fest, derb;. Aram. טְוָא (which see; thence the noun טְוָת) *to be laced* or *twisted together*, hence *to fast;* Arab. طَوِيَ the same = Hebrew טָוָה; and the verbs نَكَظَ, تَوِيَ mean also *to be laced together* and *to fast*. Thus צָם is = צַם (see צָמַם), identical with the well-known organic root in אָצַם, עָצַם, זַם. The meaning *to hinder*, *to keep off*, *to bind*, together with that of fasting in the Arab. صَامَ, proceeds from the same fundamental signification. Derivative

צוֹם (with *suff.* צוֹמְכֶם, *pl.* צוֹמוֹת) *m. fasting*, belonging to mourning and penitence 2 Sam. 12, 16, or in commem-

oration of a day of misfortune Zech. 8, 19; coupled with מִסְפֵּד, בְּכִי Jo. 2, 12, Esth. 4, 3, or שַׂק וָאֵפֶר Dan. 9, 3; whose true sense is in Is. 58, 5 6. קָרָא צ׳ Jer. 36, 9, or קַדֵּשׁ צ׳ Jo. 1, 14 *to consecrate a fast.*

צוּן (not used) see צִין.

צוּעַ (not used) *tr. to form* or *fabricate*, of sculpture, especially of artificial figures made of the wild olive tree (comp. 2 Chr. 3, 10 with 1 Kings 6, 23); Arab. صَاغَ to fabricate or form generally, then applied to the trade of a goldsmith. The fundamental signification of צַע is *to cut, to form, to fashion*, as in בָּרָא, חָק, יָצַר (which see); and the stem may be connected with בְּ־צַע, פְּ־צַע, סַךְ II., תָּךְ, סָכָ־ה I., שָׂכָ־ה I., פָּ־סַח. Deriv. צַעֲצֻעַ.

צוֹעַר (Gen. 19, 22 30) see צֹעַר.

צוּעָר (*littleness*, from צָעַר after the form עוֹלָם, *ô* changed into *û*) *n. p. m.* Num. 1, 8.

צוּף I. (not used) *intr. to draw water, to sip, to suck in*, of sedges and bulrushes; conseq. identical in its organic root צַף with סַף (סוּף) II. (which see). Deriv. צוּף 1 (a noun), and perhaps צַפְצָפָה.

צוּף II. (3 *pl.* צָפוּ) *intr.* 1. *to flow, to overflow*, of מַיִם, with עַל *over* Lament. 3, 54; connected with זָב, זָף I., שָׁ־טַף, רָ־טַב in the organic root; the Sanskrit tap, Latin sap, German saf in Saft may perhaps be referred to the same; comp Aram. צַף, טַף, ܛܳܦ to flow out. — 2. (not used) metaphor. *to swim*, as in Aramaean, and like סָחָה to tear away from, in Aram. סְחָא, and the Hebr. שָׂחָה *to swim to and fro, to bathe.* Derivat. צָפָה, and (according to some) the proper names צוּף, צוֹפִים, Patron. צוֹפַי.

Hif. הֵצִיף (*fut.* יָצִיף, *ap.* יָצֵף) 1. *to cause to flow*, מַיִם; with עַל of a person *to overwhelm* Deut. 11, 4. — 2. *to cause to swim* or *float* 2 Kings 6, 6.

צוּף III. (not used) *intr. to borrow, to take from*, same as זוּף II., cognate in sense שָׁאַל. Deriv. the proper names צוּף 2, צִיף.

צוּף (*pl.* צוּפִים) *m.* 1. (from צוּף I.) prop. *a reed*, same as סוּף (so called from sucking in water), applied to that which contains דְּבַשׁ Prov. 16, 24 or נֹפֶת Ps. 19, 11, i. e. what has a kind of sweet juice (see נֹפֶת). The LXX and Vulg. understood *honey-comb*, a thick mass of juice, the Targ. and Kimchi *a cake* (כִּכָּר, חַלָּה); but both are unsuitable to דְּבַשׁ and נֹפֶת. See צַפְצָפָה. — 2. (from צוּף III., hence the proper name צוּף = שָׁאוּל; comp. the n. p. m. זִיף) *n. p. m.* 1 Sam. 1, 1 and 1 Chr. 6, 20 in K'ri, while the K'tib has צִיף. — 3. (from צוּף II., prop. a moistened, bedewed thing, i. e. fruitful, of אֶרֶץ) *n. p.* of a district in Benjamin, in which lay רָמָתַיִם or רָמָה, fully אֶרֶץ צוּף 1 Sam. 9, 5. The pl. of it צוֹפִים is also used 1 Sam. 1, 1, without any reason for supposing a verb צָפָה; and from it צוֹפַי (*from Zuph*) may have arisen 1 Chr. 6, 11.

צוּף see צוּף 3 a noun.

צוֹפַי 1 Chr. 6, 11 see צוּף 3 a noun.

צוֹפִים 1 Sam. 1, 1 see צוּף 3 a noun.

צוֹפַר (prop. same as צָפִיר *the shaggy* or *rough*, comp. עָשַׂר) *n. p.* of an Edomite from נַעֲמָה in Edom Job 2, 11.

צוּץ (3 *pers. sing.* צָץ) *intr.* 1. (not used) *to shine, to glitter, to sparkle*, cognate in sense מֵצַח = צַח (to מֵצַח); hence *to shine forth, to stand forth, to be visible*, of a frontlet made of tin, מֵצַח also proceeding from the same fundamental signification; comp. יָפָה 2 to Ez. 31, 7; יָפַע to מוֹפַעַת, מוֹפֵעַת, יָפִיעַ; נֵס II.; פָּנָה II. to פָּנִים and פִּנָּה. Deriv. צִיץ 1 and the proper name צִיץ. — 2. Metaphor. *to bloom, to sprout forth*, of blossoms, fig. of מַטֶּה = מַטֵּה רֶשַׁע Ez. 7, 10, to chastise with; parallel פָּרַח. A like transition from *to shine, to glitter*, to the idea of *blooming, sprouting*, is found in נָצַץ, זָהַר (which see), זִו, אוֹר to אוֹרֹת; נָץ. Deriv. צִיץ 2, צִיצָה. — 3. (not

used) *to move quickly forward*, *to flee*, *to flutter*, by a metaphor. transference as in נָץ, נֵס, נָץ, פָּרַח, נָצָא, נָצָה II. Deriv. צִיצִת (צִיצַת), צִיץ 3. — Besides these three meanings preserved in Hebrew derivatives there was also in צ׳ 4. the idea of *to glance*, *to look forth*, transferred from that of *glittering*, *shining*, as in שָׁזַף = שָׁדַף (to shine forth and to look), נָצַר (to shine, to blossom and to look), בָּצַר to glitter, whence בָּצַר, to burn, whence בַּצָּרָה, and بصر to see, to look (see *Hif.* 2).

As to the nature of this stem, it is to be regarded as a reduplication of the root, a complete reduplication, like other monosyllabic equiliterals, since a verb-root consisting of two similar consonants exists neither in Semitic nor Indo-Germanic, whether it has arisen from abridgment and corruption, or to represent ideas objectively and by onomatopoeia. Thus בּוּב (from בָּא), גַּג (from גָּא), דַּד and דּוּד (from דָּא II. and דַּר), זוּז I. II. and III. (from זָא, זַר and זָר), חוּחַ (from חָא), טֵאטֵא (from טָא), טוּט (from טַח I. and II.), לוּל (from לַר), מוּם (from מָא) originated in mere reduplication. The simple root here is צַר same as זַר III. (which see); whence come זִיז belonging to מְזוּזָה, סַר (which see) to סִיס, whence סִיס, and זַר belonging to זִיז.

Hif. הֵצִיץ (*part.* מֵצִיץ, *fut.* יָצִיץ) 1. *to put forth blossoms*, i. e. to bloom; *to bring forth flowers* Num. 17, 23; Ps. 90, 6; fig. of peoples and nations, i. e. to form a flourishing state Is. 27, 6; *to arise*, *to begin to bloom*, of populations Ps. 72, 16. — 2. *to look forth*, proceeding from the idea of *glittering*, *glancing* Song of Sol. 2, 9, parallel הִשְׁגִּיחַ; *to become* or *be visible* Ps. 132, 18; comp. Talm. הֵצִיץ *to look*, Arab. وَصَّصَ and وصوص the same.

צוּק I. (*fut.* יָצוּק according to some) *tr.* prop. *to lace*, *bind* or *fasten about*, ident. with זִק I. and זַח II. (which see) in organic root; hence *to confine*, *to enclose*, fig. *to press hard upon*, *to oppress*, with בְּ of the person, (according to some) Ps. 41, 9 *destruction presses upon him*, but according to *Ibn Esra* from יָצַק II., according to *Rashi* from יָצַק I. (which see). The stems עָקָה, עוּק, Ar. ضَاقَ (to be narrow), ذَاقَ (whence مذاق circus), طَاقَ (whence طَوْق a ring) the same. Deriv. צוֹק, צוּקָה, מָצוֹק, מְצוּקָה.

Hif. הֵצִיק (*part.* מֵצִיק, *fut.* יָצִיק) *to straiten*, *to press upon* Jer. 19, 9, *to prepare oppression* Is. 29, 2; *to beleaguer* 29, 7 with לְ. Part. מֵצִיק *an oppressor* 51, 13. With accus. *to urge one* Judges 14, 17, also with לְ 16, 16; fig. Job 32, 18 *the spirit in my breast* (that fills me) *presseth me*, comp. Virg. Aen. VI, 48. 77.

Hof. הוּצַק (*part.* מוּצָק) *to be pressed*, Job 36, 16 *a wide space not straitened* (רַחַב), where מוּצָק is pointed for מוּצָק. But the word may be a noun from Hof. (comp. 37, 10; Is. 8, 23). See מוּצָק 2.

צוּק II. (3 *pers. perf. pl.* according to some צָקוּן Is. 26, 16; *fut.* יָצוּק) *tr.* same as יָצַק I. *to pour out*, *to shed forth*; לַחַשׁ *whispered prayers* Is. 26, 16, comp. fundere preces, שָׁפַךְ שִׂיחַ Ps. 102, 1 (*Saadia*, *Ibn Ganâch*, *Ibn Chiquitilla*). According to *Kimchi* צָקוּן stands for יָצְקוּן, conseq. from יָצַק I. But neither the abridged form nor the irregular shifting of the accent shews a stem צוּק, and it may be better to assume for it צָקָה (which see) meaning *to make fluid*, *to melt*. With a double accus. Job 28, 2 *and they melt stone into brass*. Also *to pour out*, 29, 6 *and the rock pours out rivers of oil to me* (עִמָּדִי).

צוּק III. (*fut.* יָצוּק) *intr.* same as יָצַק II. *to be firm*, *pressed*, *hard*, Job 41, 15 *it is solid upon him*, viz. the flesh (בָּשָׂר), comp. מֻצָּק 11, 15; *to be hard*, *thick*, 41, 16 *his heart is hard as stone*, to denote courageousness; of the hardness of the under millstone 41, 16. Here too is referred by some יָצוּק Ps. 41, 9, who translate: *corruption cleaves fast to him*. But all these passages may be referred to יָצַק II. and צוּק II. also.

Hif. הֵצִיק (*fut.* יָצִיק) see יָצַק III.

Hof. הוּצַק (*part.* מוּצָק = מֻצָּק) *to become firm, thick, strong; part. firm, strong* Job 11, 15; מוּצָק as a subst. 38, 38 *when the dust thickens* (from יָצַק = צוּק III.) *into a firm mass*, parallel דָּבַק; *metal*, from its firmness; hence רְאִי מוּצָק 37, 18 *a metal mirror.* Elsewhere מוּצָק (1 Kings 7, 16 23 33 37; 2 Chr. 4, 2) is to be derived either from צוּק II. or יָצַק I. *to pour.* מוּצָק Job 36, 16 and 37, 10 *straitness* from צוּק I.

צוּק IV. (not used) *intr. to project, to be prominent*, of a pillar; comp. the Talm. צוּק a notch, a crag. Deriv. מָצוּק (1 Sam. 2, 8; 14, 5).

צוֹק (from צוּק I.) *m. oppression, distress*, of the times Dan. 9, 25.

צוּקָה (from צוּק I.) *f. oppression*, along with צָרָה Prov. 1, 27; *anguish*, מְעוּף צ׳ *darkness of anguish*, i. e. distressing darkness Is. 8, 22, coupled with צָרָה 30, 6, from אֶרֶץ.

צוֹר see צֹר.

צוּר I. (*perf.* צַרְתָּ, צַרְתִּי; *part.* צָר; *fut.* יָצוּר, יָצֻר, *ap.* יָצַר for יָצֻר) *tr.* 1. *to collect, to bring together*, colligere, כָּסַף, with בְּ in Deut. 14, 25; 2 Kings 5, 23; without בְּ and supplemented by מָנָה 12, 11 *and they brought together and counted* (where it is unnecessary to read with the Vulgate וַיִּצְקוּ, or with 2 Chr. 24, 11 וַיְעָרוּ). The fundamental signification lies also in חָ־שַׁר *to bring together, to arrange* (Phenician), *to heap together*, hence חַשְׁרָה fulness, a heap, Ar. حشر *to collect;* in עָ־צַר *to join, to bring together*, hence עֲצָרָה an assembly, translated by the ancients קָהָל, אֲסִיפָה, סִיעָא, כְּנִישָׁא; in אָ־צַר *to bring together, to heap up*, whence the proper name אֶצֶר union, אָסַר (which see), Ar. عَشَرَ *to be bound* or *united*, whence عَشِيرٌ conjux. — 2. *to enclose, to close around, to straiten, to besiege*, a city, with עַל Deut. 20, 12; 2 Kings 6, 25; 24, 11; Jer. 32, 2; also of persons Jer. 21, 4, with accus. of the instrument Is. 29, 3 *and I will besiege thee with military posts;* also with אֶל for עַל Deut. 20, 19, seldom absol. Is. 21, 2; *to straiten, to urge on*, with accus. Judges 9, 31; Esth. 8, 14; 1 Chr. 20, 1; comp. מָ־צַר (where the comparisons may be found) belonging to the noun מָצוֹר; יָ־צַר I. (*fut.* יֵצֶר). Deriv. מָצוֹר 1 and perhaps 3; מְצוּרָה, מְצוּרָה (מְצֻרָה) 1. — Attached to the last meaning is 3. *to be hard, thick, firm*, of the hoofs of horses, of a fortification; *to be strong*, of persons, as in חָזַק (which see) the idea of strength proceeding from that of "being wound together, pressed together." (Comp. too קָשַׁר, קָוָה, חוּל.) Deriv. צוּר 1. 2, צוּרָה 1, צַר Is. 5, 28, צֹר, and the proper names צוּר (and צוּרִיאֵל, פְּדָהצוּר, צוּרִישַׁדַּי, אֱלִיצוּר), צֹר. Though the 3[d] meaning is connected with the fundamental signification, it may nevertheless be put along with צָרַר meaning *to attack, to hurt, to injure;* as the forms in Deut. 2, 9 19, 1 Kings 8, 37, 2 Chr. 6, 28 may be equally well referred to צָרַר.

Hif. הֵצַר (after the form הֵסַב; *fut.* יָצֵר, *ap.* יָצֵר; *part. m.* מֵצַר, *fem.* מְצֵרָה) see צָרַר.

צוּר II. (*fut.* יָצוּר, *ap.* יָצֻר = יָצַר) *tr.* 1. (not used) *to cut*, secare, like the organic root in יָ־צַר II. (which see), גָּ־זַר, חָ־סַר, קָ־צַר, בָּ־צַר. Deriv. צוּר 3 and see צַוָּאר. — 2. *to form, fabricate, make*, with such metaphor. transference as takes place in בָּרָא and יָצַר; hence אֲצוּרְךָ Jer. 1, 5 K'tib *I formed thee*, for which the K'ri is אֶצָּרְךָ; comp. Arab. صَوَّرَ. In this sense the LXX, Onk., Sam. and Vulg. took Ex. 32, 4, where *to pour* is = *to form in metal*, and חֶרֶט must be the vessel, and it would not be necessary to read וַיִּצְרֹת. 1 Kings 7, 15 (LXX) also belongs here, and וַיִּצֹק should not be read. Deriv. צוּר 2 (according to some) and 4, צִיר 1, צוּרָה 2.

צוּר III. (not used) *intr. to turn, incline*, cognate in sense סַב; metaphor. 1. *to turn, move round*, of a door-hinge; *to writhe, twist*, with pain. Deriv. צִיר 2

and 3, צֻוְרוֹן, צַוָּארֹת, צַוָּאר, צָוַר. — 2. *to go*, *to wander*, the same transition also existing in דָּהַר, דָּר. In its organic root צַר is connected with סַר, זַר I., שַׁר II. Deriv. צִיר 4. See צַוָּאר.

צוּר (*pl.* צוּרִים) *m.* (from צוּר I.) 1. *a stone*, *a rock*, so called from its hardness, poet. for סֶלַע Ps. 78, 20; 105, 41; Is. 2, 10; צ' מִכְשׁוֹל Is. 8, 14 *stone of stumbling;* צ' נְחָלִים Job 22, 24 *stones of the brooks;* צ' יָצוּק Job 29, 6 *the rock pours forth;* צ' הַחַלָּמִישׁ Deut. 8, 15 *rock of flint*, i. e. flinty rock, also vice versa חַלְמִישׁ צ' Deut. 32, 13; hence it is a figure of the established order of the world Job 18, 4; *rock of the plain* Jer. 21, 13 i. e. Zion, also called *mountain in the field* 17, 3; חָצַב בַּצּ' Job 19, 27 *to grave in the rock*, i. e. to make enduring; חִבֵּק צ' 24, 8 *to embrace the rock*, i. e. to regard it as the only covering. צ' served for a place of sacrifice Judges 6, 21, interchanged with סֶלַע 6, 20, for the bed of one hanged 2 Sam. 21, 10. Sometimes it signifies *mountain* Num. 23, 9 (parallel גִּבְעָה), like the Aram. טוּר, ܛܘܪܐ, Ar. طُور a flatter form of צוּר. — 2. Fig. of God as a rock which gives safety, protection, refuge Deut. 32, 18 37; coupled with אֱלֹהִים 1 Sam. 2, 2; Ps. 18, 32; hence were used צ' יִשְׂרָאֵל Is. 30, 29, צ' עוֹלָמִים 26, 4, צ' מָעֻזּ 17, 10, צ' יִשְׁעִי Ps. 95, 1, צ' יְשׁוּעָה 89, 27, צ' מַחְסֶה 94, 22, צ' לֵבָב 73, 26, in other places absol. Deut. 32, 4, or with other attributes of God Ps. 19, 15. This acceptation of צוּר, to which סֶלַע, מָצוּר 4, מְצוּדָה 2 and מִשְׂגָּב present analogies, is unknown to the ancient versions and interpreters. The LXX have translated צוּר θεός, κτίστης, πλάστης or =צַדִּיק and the interpreters have taken it as =יֹצֵר *creator*, *former* (from צוּר II.). But our sense of it is more suitable. Comp. the proper names צוּרִישַׁדָּי, צוּרִיאֵל, צוּר, פְּדָהצוּר, אֱלִיצוּר, where צוּר is a primitive epithet of deity, having the conception of firmness and strength. — 3. (from צוּר II.) *an edge*, *sharpness*, צ' חֶרֶב Ps. 89, 44 *the edge of the sword*, and so vice versa חַרְבוֹת צֻרִים Josh. 5, 2 3 may be explained *knives of edges* same as *sharp knives;* with a like meaning צֹר Ex. 4, 25 may be taken, put for חֶרֶב צֹר; though in all these passages צוּר and צֹר are taken by some in the sense of *stone* (LXX, Vulg. and others). — 4. (from צוּר II.) *form*, *shape* Ps. 49, 15 K'ri, comp. גִּזְרָה 2, קֶצֶב and צוּרָה here. In French taille from tailler. — 5. (*a rock*, i. e. God) *n. p. m.* Num. 25, 15; 1 Chr. 8, 30; comp. צוּרִיאֵל. — 6. only in names of places חֶלְקַת הַצֻּרִים 2 Sam. 2, 16. It is commonly translated *baldness of the rocks*, *rock-baldness* (see under חֶלְקָה), or with Aq., Symm. and Vulg. *field of strength* (see חֶלְקָה), i. e. of stubbornness, steadfastness; or with the LXX it should be pointed הַצָּרִים, and translated τῶν ἐπιβούλων.

צַוָּר Neh. 3, 5 see צַוָּאר.

צוֹר as a *n. p.* Ez. 26, 15; 27, 8 32; 28, 12; Hos. 9, 13; Zech. 9, 3; Ps. 83, 8; 87, 4; see צֹר.

צוּרָה (*constr.* ־רַת, with *suff.* ־רָתוֹ, *pl.* ־רוֹת) *f.* 1. (from צוּר I, 4) *a rock*, *stone*, Job 28, 10 *through stones he breaks canals*, i. e. *wet passages.* — 2. (from צוּר II.) *form*, *shape*, of a house, with תְּכוּנָה, תָּבְנִית, מַרְאָה Ez. 43, 11. For צוּרָתוֹ ib. the LXX read צִדְקָתִי.

צַוְּרוֹן (*pl.* צַוְּרֹנִים, *constr.* צַוְּרֹנֵי; from צוּר = צַוָּאר with the termination ־וֹן, like אִישׁוֹן from אִישׁ, יִתְרוֹן from יֶתֶר, שַׁבָּתוֹן from שַׁבָּת) *m. neck*, Song of Sol. 4, 9. It is not connected with سوار *a bracelet;* nor is it a denom.

צוּרִיאֵל (*El is a rock*) *n. p. m.* Num. 3, 35.

צוּרִישַׁדָּי (*Shaddai is a rock*) *n. p. m.* Num. 1, 6.

צוּת I. (Kal not used) *intr.* prop. *to blaze*, *to burn*, hence *to be dried up*, *parched*, of fields, plantations; ident. in its organic root צַת with that in נָצַת, יָבֵשׁ, זַד, שַׁד, יָבֵשׁת.

Hif. I. הֵצִית (*fut.* אַצִּית, with *suff.*

(אֲצִיתֶנָּה) *to kindle, to set on fire, to consume* Is. 27, 4; in like manner we should read according to the K'ri 2 Sam. 14, 30 וְהִצִּיתוּהָ, וְהִצַּתְּיהָ.

Hif. II. הִצִּית with הוֹצִית, see יָצַת.

צוּת II. (not used) *tr. to call*, only according to the LXX the *Nif.* נָצוֹת Jer. 46, 19 *to be called;* Arab. صات to call (comp. יָצַת).

צַח (from צָחַח which see) *adj. m.*, צַחָה (*pl.* צַחוֹת) *f. shining, light, clear, serene*, of חֹם, i. e. calm, not sultry Is. 18, 4; metaphor. *sharp, violent*, of רוּחַ Jer. 4, 11, for which Hos. 8, 7 has סוּפָה; conseq. = רוּחַ מָלֵא 4, 12, opposed to a restrained, confined wind; *white and shining*, of colour Song of Sol. 5, 10, more than לָבָן, and with אָדוֹם denoting a natural flesh colour. צַחוֹת Is. 32, 4 is a noun, like צַח Jer. 4, 11.

צַחָא see צִיחָא.

צָחָה (not used) *intrans.* to glow, to burn; hence *to be bright, clear;* Arab. ضحا, ضحى *to be clear, serene*, of the sky; Syr. ܨܚܐ *dry, withered;* Arab. صاح; metaphor. *to gape, to be thirsty*, Targ. צְחָא. The organic root צח־ה is also in צַח (צִוָּה), צַח (צָחַח), זַךְ II. (in זַךְ 2) to glow, to blaze, בָּ־זַק, Targ. זִק and זָק (to זִיקָא lightning), perhaps too in נָ־סַק *to burn.*

Pih. צִחָה (not used) *to gape with great dryness.* Derivative

צִחֶה (*constr.* צְחֵה) *adj. m. dry*, with accus. צָמָא *with thirst* Is. 5, 13.

צַחוֹת (or צְחוֹת, from צחח) *fem. pl.* (prop. an adj.) *something clear, bright;* applied to speech: *something plain, clear, rational* Is. 32, 4.

צָחַח (3 *pl.* צַחוּ) *intr.* 1. (not used) same as צַח (which see), צח־ה, *to glow, to burn*, metaphor. *to be dry, waste, desolate*, of steppes and deserts; *to be dry, naked*, i. e. exposed to the sun's heat, of rocks; or *to be bright, open; to be bright, clear, calm*, of heat; *to be strong, violent*, of wind; *to lighten, to illuminate* &c. — 2. Metaph. *to be white and shining* Lament. 4, 7, like צַח Song of Sol. 5, 10. Deriv. צַח, צַחוֹת (צְחוֹת), צְחִיחַ, צְחִיחָה, צַחְצָחָה.

Pih. (redupl.) צִחְצַח *to be very dry, waste* or *desolate;* Aram. צַחְצַח to make shining or clear, whence צַחְצוּחַ. Deriv. צַחְצָחָה.

צְחִיחַ (after the form סָבִיב, *constr.* צְחִיחַ) *m. nakedness*, of a rock (prop. dryness, parchedness) Ez. 24, 7 8; 26, 4 14. *Rashi: smoothness*, like צַחְצוּחַ in Aramaean; *Kimchi: a projecting point*, agreeably to the metaphor. transference in נֵס, יָפַע; both unsuitable.

צְחִיחָה *f. a sun-burnt, parched land* Ps. 68, 7 = אֶרֶץ צִיָּה 63, 2; cognate in sense חֲרֵרִים Jer. 17, 6.

צְחִיחִי (*pl.* ־יִים, K'tib) *masc. places open and exposed to the sun*, or *waste places* Neh. 4, 7.

צָחַן (not used) *intr.* prop. *to ferment; to be* or *become dirty, unclean, foul, stinking;* Targ. צְחַן, Syr. ܨܚܢ, Arab. transposed صنخ, سنخ; but it is not connected with זָנַח. Derivative

צַחֲנָה *f. stench, a bad smell* Jo. 2, 20.

צַחְצָחָה (*plur.* ־חוֹת, from צח Pih.) *f. a dry, waste country, a wilderness* Is. 58, 11 (*Ibn Esra* and *Kimchi*).

צָחַק (*fut.* יִצְחַק, before Makkeph ־יִצְחַק) *intr.* prop. *to be bright, serene; to utter clear and joyful sounds*, hence *to laugh* (to express doubts of a thing) Gen. 18, 12 13; *to jest*, about a thing 17, 17. Derivat. צְחֹק, and the proper name יִצְחָק.

Pih. צִחֵק (*part.* מְצַחֵק, *fut.* יְצַחֵק) *to jest repeatedly, to laugh, to be joyful* Gen. 21, 9; *toying to kiss*, ludere 26, 8; *to make sport, to make merry*, with לִפְנֵי of a person Judges 16, 25; *to shout with joy, to be of joyful mind* Ex. 32, 6; with בְּ of a person Gen. 39, 14 17.

As to the stem, שָׂחַק (which see) is

a collateral form; and the Ar. ضَحِكَ, Aram. גְּחַךְ, ܓܚܟ (צ interchanged with ג, ܓ, as ז is with ג, comp. בַּג Ez. 25, 7 for בַּז, גֵּה 47, 13 for זֶה, or coming through the medium of ע) is ident. with it. The fundamental signification appears to be: *to be bright*, *to shine*, *to illuminate*, *to shout in clear tones*, as in צָהַל (which see), Ar. ضَحِكَ *to lighten*, *to illuminate*, *to appear*, then *to be bright*, *clear*, *to jest*, *to laugh;* Sanskrit *div* to shine, to be clear, to be serene or joyful, to play. The organic root appears to be צַ־חַק, since the Aramaean חַךְ, ܚܟ has the same meaning; but whether the Sanskrit kakh, Greek καχ-άζω, Latin cach-innor is to be regarded as belonging to it, is questionable.

צְחֹק *m. laughter*, i. e. an object of laughter Gen. 21, 6; coupled with לַעַג Ex. 23, 32.

צָחַר (not used) *intr.* prop. *to glow*, *to burn*, therefore *to be illuminating*, *white* or *red*, Ar. صَحِرَ the same, comp. Ar. صَحْرَاء a wilderness; metaphor. *to be distinguished*, comp. חֹר. Deriv. צָחוֹר, צַחַר, and the proper name צֹחַר.

צַחַר *m. what is shining*, *white*, candor, of wool, i. e. the best or finest Ez. 27,18 (Jerome). The LXX have omitted צ' because of its assonance with צֶמֶר.

צֹחַר (*nobility*, *distinction*) *n. p. m.* Gen. 23, 8 and 46, 10, for which Num. 26, 13 has זֶרַח; 1 Chr. 4, 7.

צָחֹר (after the form גָּדוֹל) *adj. m.*, צְחֹרָה (*pl.* ־רוֹת) *f. reddish-white*, white and red interspersed, of asses Judges 5, 10; Ar. صُحْرٌ the same, and in this sense أَصْحَر and صُحْرَة.

צִי (out of צִיִי from צָיָה II. after the form פְּרִי, צְרִי) *masc.* 1. prop. *dryness*, *aridity*, *the state of being burnt;* hence *a waste land*, *a steppe*, *a desert*. Deriv. צִיָּה (fem. of צִי) and צִיִּי. — 2. (contracted from צְוִי, after the form רִי from רְוִי, from צָוָה I. to close up together, to arch, pl. צִים) prop. *a thing fitted together*, *arched* or *bent;* hence *a ship*, צִי אַדִּיר Is. 33, 21 *a strong ship*, parallel אֳנִי; *pl. ships* Num. 24, 24 (according to the Targ. *an army!*); Ez. 30, 9; see צָוָה, צִיָּה 2, צִיִּי 3.

In its derivation from צָוָה I. the nouns סְפִינָה (from סָפַן I.) prop. a thing bent, fitted, arched, thence a ship, and אֳנִי, אֳנִיָּה, אוֹנִיָּה a ship, from אָנָה II. = עָנָה II., כָּנַע, prop. something bent, hollowed, correspond.

צִיבָא (from צִיב; *plantation*, *establishment*) *n. p. m.* 2 Sam. 9, 2.

צִיד (to *pl.* צִדִּים) see צַד and צִדִּים.

צַיִד (*constr.* צֵיד, with *suff.* צֵידִי, ־דוֹ, ־דָם) *m.* 1. (from צוּד I.) *the chase*, Gen. 10, 9; 25, 27; metaphor. *what is taken in hunting*, *game*, *venison* 27, 5 7 19 25 33; Prov. 12, 27. — 2. (from צוּד III.), prop. support, strengthening (comp. זוּן); hence *nourishment* Job 38, 41, Neh. 13, 15, Ps. 132, 15, especially *provision for a journey* Josh. 9, 5 14; Aram. זְוָד the same. Deriv. the denomin.

Hithp. הִצְטַיֵּד *to provide oneself with provisions* i. e. with צַיִד (food) Josh. 9, 12, Aram. אִזְדַּוַּד, זְוָדִין, Ar. زَوَّدَ.

צַיָּד (*pl.* צַיָּדִים) *m. a hunter*, *a fisher*, prop. a catcher Jer. 16, 16.

צֵידָה and צֵדָה (*fem.* of צַיִד 2) *f. food*, *nourishment*, which is prepared Josh. 1, 11, or otherwise Judges 7, 8; 20, 10; *living*, of manna Ps. 78, 25; *provision for travelling* Gen. 42, 25; 45, 21; *venison* Gen. 27, 3 K'tib.

צִידוֹן and צִידֹן (from צוּד II.; *a fortress*, *a castle*, *a tower*, *a mountain-fort;* comp. מָצָד, מְצָדָה, מְצֻדָה 1, מָצוֹד 2, מְצוֹדָה, מְצוּדָה 1) *n. p. m.* of the first-born of Canaan Gen. 10, 15, i. e. the first colony and city founded by the Phenicians on the Mediterranean (*Justin.* 18, 3; *Curt.* Alex. 4, 1, 15; 4, 4, 15), and called because of its importance צ' רַבָּה *the great Sidon* Josh. 11, 8; 19, 28. To the Sidon-district also belonged צָרְפַת (which see) 1 Kings 17, 9, Ornithopolis (תַּרְנְגוֹלָא עִלָּאָה Jer. Targ. on Num.

34, 9 10; Plin. 4, 19), and at times it extended southwards as far as כַּרְמֶל Gen. 49, 13 and דֹּאר Dorus (Strabo 16. p. 753). It was allotted to the tribe of Asher Josh. 19, 28, Judges 1, 31, but so far from Zebulon or Asher conquering the Sidonians they continued to dwell among them; sometimes even subject to their dominion Judges 3, 3; 2 Sam. 24, 6. Eastward it bordered on the territory of Damascus; and לַיִשׁ (דָּן) not far from the sources of the Jordan belonged to it Josh. 13, 6; Judges 18, 7 28. With Tyre it formed one kingdom Jo. 4, 4; Jer. 25, 22; 27, 3; Zech. 9, 2; and is used for Phenicia generally Is. 23, 2 4, Deut. 3, 9, Ez. 32, 30, the LXX translating it so. If Ethbaal be called the king of the Sidonians 1 Kings 11, 1, Tyre is meant (Menander apud Jos. Antiqq. 8, 13, 2). *Gent. m.* צִידֹנִי Judges 3, 3, *pl.* צִידֹנִים, צִדֹנִים 1 Chr. 22, 4, Ezr. 3, 7, צִידֹנִין 1 Kings 11, 33, *pl. f.* צֵדְנִיֹּת 1 Kings 11, 1, in some mss. צִדְנִיֹּת, צִדֹנִיֹּת or צִדֹנִית (after the form עַמֳּנִיּוֹת Neh. 13, 23 K'ri); Phenician צדן (Gent. צדנם) the same. See on the modern Saida (Sidon) *Robinson's* Palestine III, p. 415 seq. *Van der Velde*, Travels I, 62 seq.

צִידֹנִי *Gent. m.*, *fem.* צִידֹנִית see צִידוֹן.

צִיָּה I. (not used) *tr.* same as צָוָה I. (stem-verb to צִיר) *to establish, to set up*, hence *to erect*, a monument. The interchange of verbs ע״ו and ע״י is frequent elsewhere, particularly in derivatives (comp. חָוָה I. and חָיָה, גָּוָה II. and גַּיְא, דָּוָה and דָּיָה I.); see the comparison of the organic root under צָוָה I.

Pih. צִיָּה (not used) *to found, to appoint, to set up* (see צִוָּה). Deriv. צִיּוּן, the proper name צִיּוֹן (according to some).

צִיָּה II. (not used) *intr.* same as צָוָה II. (see the comparison there) *to glow, to burn*, hence *to be dry, arid*, of a district; *to be dried up, sun-burnt*, of a wilderness; צוּא (to נָצָא = מוֹצָא Ez. 47, 8) likewise belonging to this head. Deriv. צִי 1 (out of צִיִּי), צָיוֹן.

Pih. צִיָּה (not used) *to be dried up, to be burnt, to gape from dryness*, of a wilderness. Derivat. צִיָּה 1 (*pl.* צִיִּים), צִיָּה 1 (*pl.* צִיּוֹת) and the proper name צִיּוֹן (according to some).

צִיָּה III. (not used) *intrans. to glitter afar, to shine*, hence *to be conspicuous*, of a tower or fortress &c.; ident. in its organic root with that in צוּץ, זָר III. &c. It may, however, coincide with צָיָה II. Derivat. צִיָּה (according to some), and the proper name צִיּוֹן.

צִיָּה (*pl.* צִיּוֹת) *f.* 1. (from צָיָה II.) *dryness, aridity*, a stronger expression of the same idea being חֹם Job 24, 19; hence *a wilderness* 30, 3 (opposite אֶרֶץ inhabited land 30, 8), fully אֶרֶץ צ׳ Ps. 63, 2, Is. 53, 2, coupled with צַלְמָוֶת Jer. 2, 6, מִדְבָּר 50, 12, עֲרָבָה 51, 43; *a dry, desolate waste* Jo. 2, 20, Zeph. 2, 13, poet. for מִדְבָּר Ps. 78, 17, for which the pl. צִיּוֹת 105, 41 also stands. — 2. (from the masc. צִי 2. from צָוָה I.) only in *pl.* צִיּוֹת *rafts, boats* Am. 4, 2, which some read for צִנּוֹת.

צִיָּה (only in the *pl.* צִיִּים) *m.* (from צָיָה II.) *a wilderness*, Is. 23, 13 (*Ewald*) *Ashur has made it a wilderness;* but יְסָדָהּ contradicts this explanation. According to the Targ., *Rashi* and *Kimchi* צִיִּים is the pl. of צִיִּי (from צִי 2) *a sea-faring man, a sailor*, whence we ought to translate: *Ashur has founded it against sea-farers*, which is also unsuitable. Better from צָיָה III., so that צִיָּה (*pl.* צִיִּים) means *a fortress, a castle;* and then the passage must be rendered: *Behold, the people of the Chaldeans* (either אֶרֶץ כַּשְׂדִּים should be so taken, or the reading should be עַם כַּשְׂדִּים) — *this people that did not exist before — Assyria designed them for fortresses. They* (the Phenicians) *set up their watch-towers; but they* (the Chaldeans) *destroyed their palaces, and brought them to ruins.*

צָיוֹן (from צָיָה II.) *m. a dry, parched district, a waste*, Is. 25, 5; 32, 2.

צִיּוֹן (from צָיָה III.; *tower, fortress, fort*) *n. p. f. Zion*, Σιών, Sion, the name of the south-western hill (*Joseph.* Jewish Wars Book 6) of Jerusalem, the older

and higher part of the city; fully הַר צ׳ Is. 8, 18; 18, 7; 29, 8, for which also עִיר דָּוִד 10, 32, and later הַר בֵּית צ׳ were used 2 Sam. 5, 7, 1 Kings 8, 1, because David conquered this מְצֻדָה 2 Chr. 5, 2. Thenceforward it was described as הַר קָדְשִׁי Psalm 2, 6, as the resting-place of Jehovah 9, 12; 14, 7; once צ׳ קְדוֹשׁ יִשְׂרָאֵל *Zion of the holy One of Israel* Is. 60, 14. The special hill מֹרִיָּה (which see) was naturally reckoned to it. צִיּוֹן is universally used by poets and prophets for Jerusalem, Is. 10, 24; 33, 20, or for its inhabitants 1, 27; 49, 14 (for the latter we have also עַם בְּצִיּוֹן 30, 19, בְּנֵי צִיּוֹן Ps. 149, 2, בַּת צִיּוֹן Is. 52, 2, יוֹשֶׁבֶת צ׳ 12, 6), or for the Jewish exiles Zech. 2, 11 14. בְּנוֹת צ׳ Is. 3, 16 and Song of Sol. 3, 11 are *the females of Jerusalem.*

As to the origin of the name, the Syr. and Ar. write it ܨܗܝܘܢ, صهيون, as if the stem were צָהָה (which see), whence צִיּוֹן would mean *a bare, barren mountain.* But צָהָה III. might be = צָיָה, since the Ar. صَهْوَة means *a fortress.*

צִיּוּן (from צָיָה I. = צָוָה I.) *m. a pillar*, prop. a thing set up, whether it be *a way-mark* Jer. 31, 21, *a sepulchral monument* Ez. 39, 15, or *any stone erected* 2 Kings 23, 17.

צִיִּי (derived from צִי, only *pl.* צִיִּים) *m.* 1. (from צִי 1) *inhabitants of the desert* or *of steppes*, i. e. Nomads, Arabs, Bedouins Ps. 72, 9 (*Ibn Gánâch, Kimchi*), but where the Peshito reads אִיִּים. Some interpreters translate *sea-faring men* (from צִי 2). Perhaps we might read צָרִים for צִיִּים on account of אֹיְבָיו in the parallel member. In Is. 23, 13 *inhabitants of the steppes*, applied to the Chaldeans. — 2. *animals of the desert* or *of the steppes* Is. 13, 21 (LXX θηρία, Vulg. *bestiae*), coupled with אֹחִים, according to the Targ. תַּמְוָן (apes), associated with אִיִּים 34, 14 and from these places in Jer. 50, 39, where, however, אִיִּים is translated *islands* (LXX) or the reading is עִיִּים. Comp. Arab. صُوَّة *a wild beast*, of the desert, ضَيْوَن *a cat, a wild cat, a marten,* صَدًى *horn-owl*, from صَدَى = Hebrew צָוָה; on which account *Saadia, Ibn Ganâch* and *Jizchaki* have sought some special meaning for צִיִּים. — 3. (from צִי 2) *a sea-farer*, as *Kimchi* takes it in Ps. 74, 14, and in part 72, 9. So too some render Is. 23, 13.

צִין (in mss. a common orthography, but usually צִן, with *a* of motion צִנָה Num. 34, 4; from צוּן i. e. צָן = צָנַע, כָּנַע, *a low land, flat land, plain;* comp. Talm. צִין a low palm tree) *n. p.* of a wilderness in the south of Palestine, and west of Edom Num. 13, 21; 20, 1; 27, 14; with *a* of motion 34, 4; Josh. 15, 3. See קָדֵשׁ בַּרְנֵעַ.

צִינֹק (after the form קִיטֹר, קִימֹשׁ, from צָנַק Pih.) *m.* usually *enclosure, confinement*, hence *a prison* Jer. 29, 26; but as מַהְפֶּכֶת ib. must imply an instrument of punishment and that too *a block* for confining the hands and feet, צ׳ appears to mean here *a block for the neck*, in the form of a collar (*Joseph Kimchi*), comp. Arab. زِنَاق a collar, سِنَاق a strap, زِنَاق a fetter.

צִיעֹר (*smallness* or *straitness*) *n. p.* of a locality in Judah Josh. 15, 54; comp. צֹעַר, מִצְעָר.

צִיף (same as צוּף 2, from צוּף III.) *n. p. m.* 1 Chr. 6, 20 K'ri; comp. זִיף, שָׁאוּל.

צִיץ as a noun, see צִיץ.

צִיץ (from צוּץ, *pl.* צִיצִים and צִצִּים) *m.* 1. prop. a shining forth; hence *a projecting plate on the forehead*, *a diadem* Ex. 28, 36, coupled with נֵזֶר Lev. 8, 9, comp. נֵצָה. — 2. *a blossom*, *a flower* Is. 40, 7, Job 14, 2, fully צ׳ הַשָּׂדֶה Ps. 103, 15, parall. פֶּרַח Num. 17, 23; fig. *flower-festoons* or *wreaths*, an architectural ornament 1 Kings 6, 18 29 35 (in 2 Chr. 3, 5 שַׁרְשְׁרוֹת is used instead). — 3. *a wing*, *a feather* Jer. 48, 9, and therefore *Rashi* and *Kimchi* render it כָּנָף; comp. Targ. צִיץ for כָּנָף on Ps. 139, 9, Talm. צִיץ a fin. — 4. (*a pro-*

jecting place) *n. p.* of a locality 2 Chr. 20, 16, with the article.

צִיצָה (*c.* ־צַת, from צוּץ) *f. a flower*, צִ׳ נֹבֵל Is. 28, 4 *a flower of fading*, i. e. a fading flower. נֹבֵל seems to be a subst. and not an adjective to צִיצַה, if we should not read צִיץ הַנֹּבֵל after 28, 1.

צִיצִית (commonly צִיצִת) *f.* 1. formed from צִיץ 3, *a lock*, *a forelock*, proceeding from the idea of wing, Targ. סְעַר. — 2. *a fringe*, *a tassel*, worn on upper garments Num. 15, 38 39, where the cod. Samar. has צִיצִיּוֹת. Targ. צִיצִיתָא, צִיצִין the same; yet the Greek κράςπεδα (LXX) in כְּרוּסְפְּדִין is used there for signific. 2.

צִיצִת see צִיצִית.

צִיקְלַג and צִקְלַג (from צֶקֶל with the termination ג־ָ; *a winding*, *bending*) *n. p.* of a Philistine city, which אָכִישׁ gave to David 1 Sam. 27, 6; 30, 1; 2 Sam. 1, 1; 1 Chr. 4, 30. Formerly it belonged to Judah Josh. 15, 31, then to Simeon 19, 5, and was also inhabited by Judeans after the exile Neh. 11, 28. In Greek it was called Σίκελα (Steph. Byz.) or Σίκελλα (Josephus), which would be צִקֶּל. On the final letter ג comp. Ar. عَصَلَّج crooked-boned, from عَصِل crooked.

צִיר as a verb, see צוּר.

צִיר (*pl.* צִירִים, *c.* צִירֵי) *m.* 1. *the hinge of a door* Prov. 26, 14; Aram. צִיר, ܨܝܪܳܐ, Ar. صير the same; from צוּר III. to turn, to revolve, go in a circle; Saad. = Hebr. יָד (a round handle). — 2. *writhing pain*, of a woman in labour, prop. writhings, tormentum, as חֲבָלִים and חִיל proceed from a similar fundamental signification, 1 Sam. 4, 19; אָחַז צִ׳ פְּ׳ *pain seizes one* Is. 21, 3, Dan. 10, 16, as also צוּר III. *to twist*, with pain, Ar. صَارَ. — 3. (from צוּר III.) *a messenger* Is. 18, 2; 57, 9; *a herald* Ob. 1; but צִיר seems also to have had the abstract meaning *wandering*, *journey*, *course*, whence the denom. הִצְטַיֵּר (which see). — 4. *form*, *shape* Ps. 49, 15 K'tib; *an image* Is. 45, 16 same as צוּרָה 2 (which see).

Hithp. הִצְטַיֵּר (denom. from צִיר 3) *to betake oneself to the way*, *to set off*, a stronger expression than הָלַךְ (*Kimchi*) Josh. 9, 4. Many mss. and versions read וַיִּצְטַיָּדוּ as in 9, 12, which is more appropriate.

צַל (not used) *m.* same as צֵל a shadow, only in the proper names בְּצַלְאֵל (which see), צַלְמֻנָּע, and according to some in צַלְמָוֶת.

צֵל (with *suff.* צִלּוֹ, צִלְּךָ, בְּצִלִּי, together with the resolved form צְלָלוֹ; *pl.* צְלָלִים, *c.* צִלְלֵי; from צָלַל I.) *m.* (not *fem.* even in 2 Kings 20, 11, since הַשֶּׁמֶשׁ has fallen out here after אָחָז, as appears from Is. 38, 8 and the oriental versions) 1. *a shadow*, so called from covering, veiling, applied to הֶרִים Judges 9, 36, צֵל סֶלַע כָּבֵד Is. 32, 2, קֹרָה Gen. 19, 8; צֵל נָטוּי Ps. 102, 12 (comp. 109, 23) *an extended* or *long shadow*, which happens towards evening, and therefore stands for the declining day; a figure of intangibleness or leanness Job 17, 7, of the transitoriness and fleeting nature of life 8, 9; Ps. 102, 12; 144, 4. — 2. *protection*, *covering*, hence צֵל קוֹרָה Gen. 19, 8 *protection of the house*, prop. shadow of the beams; so צֵל כְּנָפַיִם Ps. 17, 8, צֵל שַׁדַּי 91, 1, צֵל הַחָכְמָה and צֵל הַכָּסֶף Eccles. 7, 12, צֵל יַד פּ׳ Is. 51, 16, also צֵל alone Num. 14, 9; Judges 9, 15; Ps. 121, 5; comp. Aram. טַלָּא, ܛܶܠܳܐ, Ar. ظل the same. On the plur. צֶאֱלִים see צֶאֱל.

צְלָא (Peal not used) *Aram. intr. to incline*, *to bend*, in the Targ. for נָטָה, ident. in its organic root and fundamental signification with that in the Hebr. צָלַע, עָ־צַל, Syr. ܨܠܳܐ, Ar. صلا the same; comp. אָצֵל and the analogies there.

Pa. צַלֵּא (*part. m.* מְצַלֵּא, *pl.* מְצַלַּיִן as if from צַלִּי, ܨܰܠܺܝ) prop. to make an inclination of the knee, a bow; hence *to pray* Dan. 6, 11; Ezr. 6, 10; Targ. צְלוֹ prayer.

צָלָה I. (*inf. c.* צְלוֹת; *fut.* יִצְלֶה) *tr.* prop. to prepare by seething, cooking &c., metaphor. *to roast*, בָּשָׂר 1 Sam. 2, 15, Is. 44, 19, צָלִי 44, 16; connected in its organic root צל־ה with that in בָּ־שַׁל; Arab. صَلَا and صَلَى the same. Deriv. צָלִי.

צָלָה II. (not used) *intr.* same as Aram. צְלָא *to incline*, hence *to pray*. Derivat. צְלוֹת and צְלִית in the proper names בְּצָלוֹת and בְּצָלִית (which see).

צִלָּה (*a protection*, *screen*, viz. God is; from צָלַל I.) *n. p. f.* Gen. 4, 19 22.

צְלוּל (*c.* צְלוֹל, from צָלַל III.) *m.* prop. *a thing round* or *circular*, hence *a round cake*, fully צְלוּל לֶחֶם Judges 7, 13 = כִּכַּר לֶחֶם Ex. 29, 23, like כִּכָּר and צְלוּל proceeding from a similar fundamental signification, and הִתְהַפֵּךְ suiting the same. This explanation is already in the LXX, Symm., Aq., Vulg. and Targ., and is etymologically established under צָלַל III. The meanings *clatter* from צָלַל II. (*Kimchi*, *de Bañoles*) or *bundle*, from צַל = חַל (*Böttcher*) must be rejected.

צָלַח I. (in Pause צָלֵחָה, *fut.* יִצְלַח) *intr.* prop. *to move forward*, *to flow on*, Aram. זְלַח; hence 1. same as הָלַךְ, סָלַךְ *to go*, with accus. הַיַּרְדֵּן 2 Sam. 19, 18 *through the Jordan;* הָלַךְ with the accus. being so used; comp. peragrare locum. — 2. *to roll on*, *to flow on*, *to get on;* hence *to make progress*, *to thrive*, חֵפֶץ יי׳ Is. 53, 10; *to prosper*, כְּלִי (a weapon) 54, 17; *to be unopposed*, of דֶּרֶךְ Jer. 12, 1; *to thrive*, of plants, Ez. 17, 9 10; *to have good success* Ps. 45, 5; Jer. 22, 30; *to succeed* Dan. 11, 27, consequently with לְ *to suit a thing*, *to be fit for*, *to be beneficial* Jer. 13, 7 10; Ez. 15, 4; 16, 13.

Hif. הִצְלִיחַ (*part.* מַצְלִיחַ, *fut.* יַצְלִיחַ) 1. *to make useful*, from Kal 2, hence *to conduct to a (good) end*, דֶּרֶךְ Gen. 24, 41; *to bless* 24, 56; with accus. of the person *to prosper*, *to favour* 2 Chr. 26, 5, also with לְ of the person Neh. 1, 11; absol. *to procure luck*, *to bring prosperity* Ps. 118, 25; *to make succeed*, with accus. of the thing 2 Chr. 7, 11; *to make proceed prosperously*, דֶּרֶךְ Josh. 1, 8, מִרְמָה Dan. 8, 25. — 2. *to have progress*, so that it coincides with Kal, of דֶּרֶךְ Judges 18, 5; 1 Kings 22, 12; 1 Chr. 22, 13; with לְ of the person by whom something proceeds Jer. 2, 37.

צָלַח II. (*fut.* יִצְלַח) *tr.* 1. (not used) *to divide*, *to cut*, Aram. צְלַח, תְּלַח, ܨܠܚ for גָּזַר (Ps. 136, 13); the organic root צַ־לַח is also in סַ־לַח, חָ־לַק, פַּ־לַח, לַח II. Metaph. *to cut out*, *to deepen*, a dish, a bowl, a kettle; *to hollow out*=חָרַט belonging to חֶרֶט, חָרִיט 2. קָלַח belonging to קַלַּחַת (which see), the Ar. قَلَخَ to be hollowed out, whence قَلْخ a hollow reed, and خَلَجَ, whence خَلِيج inlet, bay, are the same verbs. Deriv. צַלַּחַת, צְלֹחִית, צֵלָחָה. — 2. Fig. *to cut into one*, i. e. *to press violently upon him*, of רוּחַ יי׳, with עַל of a person Judges 14, 6 19; 15, 14; 1 Sam. 10, 10; seldom with אֶל for עַל 16, 13; 18, 10. Here belongs, according to *Kimchi*, Am. 5, 6 צ׳ with the accus., like בָּא with the accus., but see צָלַח III.

צָלַח III. (*fut.* יִצְלַח) *tr.* same as צָלָה I. *to burn*, with accus. of the object Am. 5, 6 (*Rashi*); hence Targ. דְּלַק.

צְלַח (Peal unused) *Aram. intr.* same as Hebr. צָלַח I. *to proceed*, *to prosper*, in the Targ. צְלַח = Hebrew צָלַח II. is more frequent.

Af. הַצְלַח (for אַצְ׳, *part.* מַצְלַח, *pl.* מַצְלְחִין) same as Hebr. הִצְלִיחַ *to cause to succeed*, *to make prosperous*, with accus. of the person Dan. 3, 30; *to accomplish prosperously*, with accus. of a thing Ezr. 6, 14; *intr. to have promotion*, *to be prospered* Dan. 6, 29; *to succeed* Ezr. 5, 8.

צְלָחָה (*pl.* צְלָחוֹת, from צָלַח II.) *f.* *a dish*, *a bowl*, prop. what is deepened out 2 Chron. 35, 3; Aram. צְלוֹחִי, Syr. ܨܠܘܚܝܬܐ, ܨܠܘܚܐ a cruet, a cup; comp.

Greek σκάφη, σκαφίς a bowl, a dish, from σκάπτω.

צְלֹחִית *f.* the same 2 Kings 2, 20.

צַלַּחַת *f. a dish* 2 Kings 21, 13; metaphor. *bosom*, *lap* Prov. 26, 13.

צָלִי (*constr.* צְלִי, from צָלָה I.) *m. the roasted*, fully צְ׳ אֵשׁ Ex. 12, 8 9.

צָלִיל (*c.* צְלִיל, from צָלַל III.) *m. a round cake* Judges 7, 13 K'ri, for which K'tib has צְלוּל.

צָלַל I. (3 *pl.* צָלֲלוּ) *tr.* 1. same as טָלַל II. *to overshadow*, *to cover*, of a shadow; *to veil*, *to conceal;* metaphor. *to protect*, *to screen.* Deriv. צֵל, צַל (in the proper names בְּצַלְאֵל, צַלְמֻנָּע, perhaps in צַלְמָוֶת); צֵל (in the n. p. צְלֶצַח), צֶלֶל (perhaps in צְלָלוּ, צְלָלִים, צִלְלֵי); מְצוּלָה 2 (= מְצֻלָּה); the proper names הַצְלֶלְפּוֹנִי, צִלְּתַי, צִלָּה. — 2. *to give a shade*, *to make a shade*, Neh. 13, 19 *when the gates of Jerusalem made a shadow*, i. e. when it became evening (*Kimchi*); Arab. ظَلَّ the same.

Pih. (redupl.) צִלְצֵל see צִלְצַל.

Hif. I. הֵצַל (*part.* מֵצַל) *to give a shadow*, of חֹרֶשׁ Ez. 31, 3. But מֵצַל may be a noun after the form מֵסַב, מֵצַר, like עָנָף, קוֹמָה in the passage; in which case for חֹרֶשׁ the adj. construct חֲרֹשׁ must be read and the translation be: *and wooded* (i. e. thick) *in foliage.*

Hif. II. הִצְלִיל assumed by some to הַצְלֶלְפּוֹנִי; but see צְלֶלְפּוֹנִי.

צָלַל II. (3 *pl.* צָלֲלוּ; *fut.* I. יָצַל after the form יָמַךְ, יָתֹם; 3 *pl. fem.* תְּצַלֶּנָה; *fut.* II. יִצַּל after the form יֵקַל, 3 *pl. f.* תְּצִלֶּינָה, another intransitive form) *intr. to sound*, *clang*, of a bell; *to twitter*, of a bird; *to clatter*, of arms; *to resound*, of musical instruments; *to chirp*, of an animal; hence *to tremble*, of the שְׂפָתַיִם Hab. 3, 16, i. e. by chattering of the teeth; *to tingle*, of the אָזְנַיִם, hence the proverb 1 Sam. 3, 11 *both ears of every one that hears will tingle* 2 Kings 21, 12; Jer. 19, 3; and probably also *to rush*, *to resound*, of a flood, = צוּל I. — צָלֲלוּ Neh. 13, 19 belongs to צָלַל I. Deriv. מְצִלָּה, מְצֶלֶת (which see), צְלוּל and צָלִיל according to some.

Pih. (redupl.) צִלְצֵל see צִלְצַל.

The organic root צַל (Arab. صَلَّ to resound, to rush, to whirr, tinnire, صليل the rushing of water; Syr. ܨܠ) is also in צָהַל (which see), and may be connected with הַל.

צָלַל III. (3 *pl.* צָלֲלוּ) *intr.* same as גָּלַל *to roll*, *to tumble*, *to turn;* hence 1. *to be round* or *circular*, of bread, comp. כִּכָּר; of vessels, גֻּל, גֻּלָּה. Deriv. צָלִיל, צְלוּל. — 2. *to roll forward*, *to drive away*, generally *to drive*, בַּמַּיִם *into the water*, i. e. *to sink* Ex. 15, 10, Samar. אִצְטַלְצַל; elsewhere (15, 5) יָרְדוּ בִמְצוֹלֹת.

Pih. (redupl.) צִלְצֵל see צִלְצַל.

צְלֶלְפּוֹנִי (*protection of the presence*, viz. of God; צְלַל a collateral form of צֵל in a resolved state, and פּוֹנִי = פּוֹנֶה = פָּנָה to פָּנִים, conseq. = סֵתֶר פָּנִים Ps. 31, 21) *n. p. m.* 1 Chr. 4, 3, used with the article.

צָלַם (not used) *intrans. to be shady*, *dark* (*Jos. Kimchi*), Ethiop. ጸለመ zalema to be shady, Ar. ظَلِمَ to be dark; apparently a farther development of צֵל I. But as the fundamental signification is *to cover*, *to veil* (as in חָשַׁךְ, עָלַט, עוּף), the organic root may be צ־לַם, which exists also in עָ־לַם, גָ־לַם, אָ־לַם I. Derivat. צֶלֶם, צַלְמָוֶת = צַלְמוּת, and the proper names צַלְמוֹן, צַלְמֹנָה and perhaps צַלְמֻנָּע.

צֶלֶם (with *suff.* צַלְמוֹ, צַלְמֵנוּ; *plur.* צְלָמִים, *constr.* צַלְמֵי, with *suff.* צְלָמָיו) *masc. a shade*, *phantom*, which quickly perishes; hence = הֶבֶל Ps. 39, 7, elsewhere צֵל עוֹבֵר (Ps. 144, 4) or צֵל (Job 14, 2); *seeming existence* or *being* Ps. 73, 20; metaphor. *an image*, *a likeness*, Greek σκίασμα, of a son having the likeness of his father Gen. 5, 3, also mentally 1, 27, coupled with דְּמוּת; *an idol* 2 Kings 11, 18; Am. 5, 26; generally *an*

image 1 Sam. 6, 5; *painted images* Ez. 23, 14; צַלְמֵי זָכָר 16, 17 *phallus-images;* comp. Greek σκιά, σκίασμα; Arab. صَنَم = صَلَم, Syr. denomin. ܨܰܠܶܡ (to form).

צְלֵם *Aram. m.* Dan. 3, 5 7 10 12 14 18 for the usual צֶלֶם as a noun.

צְלַם (unused) *intr. Aram.* the same. Deriv. צֶלֶם and

צְלֵם (*def.* צַלְמָא) *Aram. m.* = Hebr. צֶלֶם Dan. 2, 31; 3, 1 15 19.

צַלְמוֹן (from צֶלֶם with the termination וֹן–) *m.* 1. prop. same as צֶלֶם *a shade*, *obscurity*, *darkness*, Ps. 68, 15 (Targ., *Kimchi*) *when the Almighty scatters kings in this* (land), *thou makest it* (the land) *clear in the darkness*, i. e. freest it from distress (see הִשְׁלִיג); but the LXX and Vulg. have taken 'צ in signif. 2. — 2. (perhaps from צָלַם = תָּלַם, סָלַם; *a terrace-like thing*, *an ascent*) *n. p.* of a mountain in Samaria, near שְׁכֶם Judges 9, 48; according to the LXX and Vulg. also Ps. 68, 15. Perhaps from צֵל = צַל and מוֹן 2, מָעוֹן, conseq. *place of shadow.* According to the Talmud (Jebamoth 122[a]) and Tosifta (Parah ch. 8) a 'צ is mentioned near Diospolis. — 3. *n. p. m.* 2 Sam. 18, 28, for which עִילַי stands in 1 Chr. 11, 29.

צַלְמֹנָה (the same) *n.p.* of an encampment-place in the wilderness Num. 33, 41. It is possible that it is compounded of צַל־מוֹנָה, and that מוֹנָה is = מְעוֹנָה; hence as appellative, *place of shadow.*

צַלְמָוֶת *fem. darkness*, *obscurity*, along with חֹשֶׁךְ Job 3, 5, oppos. to אוֹר 12, 22; hence applied to the dark שְׁאוֹל 10, 21; 38, 17; 28, 3, to the night of the eyes 16, 16; improperly in opposition to בֹּקֶר 24, 17, and an image of terror ibid.; of a dark prison Ps. 107, 10 14; of the cheerless wilderness Jer. 2, 6. Accordingly צַלְמָוֶת is = צַלְמוּת, as *Ibn G'anâch* already asserts, Ar. ظُلْمَة; though LXX, Symm., Aqu., Theod., Vulg., Targ. and *Saadia* take it as a compound from מָוֶת and צֵל = צַל.

צַלְמֻנָּע (from צַל = צֵל and מֻנָּע = מְמֻנָּע; *one denied protection*, i. e. *abandoned*) *n. p. m.* Judges 8, 5. It is also possible that צַל־ has arisen from צַלְמֵ־ and מ because of the following מ is elided, with the same meaning.

צָלַע (*part.* צֹלֵעַ) *intr. to turn*, *incline*, *bend*, to one side; hence *to limp*, Gen. 32, 32 *and he halted in his hip* (cod. Samar. צָלוּעַ); comp. Aram. צְלַע, to halt, Ar. ضَلِعَ to incline, to be crooked, ظَلَعَ to limp. Deriv. צֶלַע, צֵלָע, צַלְעָה, צֹלְעָה, צַלְעָה, and the proper name צֶלַע.

צֶלַע (with *suff.* צַלְעִי, צַלְעוֹ, *plur.* צְלָעִים) *fem.* (masc. only 1 Kings 6, 34) 1. *a leaning*, *halting;* metaphor. *a fall*, *overthrow*, Ps. 38, 18 *for I am destined even to my falling;* 35, 15 *and they rejoice at my fall;* probably belongs here also Jer. 20, 10 *who have aimed* (see שָׁמַר Ps. 71, 10) *at my fall.* — 2. *the side*, *slope*, of a mountain 2 Sam. 16, 13; *the flank*, of the tabernacle Ex. 26, 26, as צַלְעָה is of the altar 27, 7; of the ark of the covenant 25, 12; *side-direction* 26, 35; specially *the leaf* of the wing of a door 1 Kings 6, 34, for which also קְלָעִים ibid. (LXX) is used. The fundamental signification is *a turning*, *bending*, hence too *a wing*, *rib;* see כָּנָף page 675 and כָּתֵף page 710.

צֵלָע (after the form נֵכָר, *c.* צֶלַע) *fem.* prop. something bent, hence 1. *a rib*, costa, Gen. 2, 22; comp. Ar. ضِلَع (from being bent) a rib, like حَوانِي a rib, from inclining (Hebr. חָנָה). — 2. *the side*, like צֶלַע; collect. *side-chambers*, *a series of side apartments* 1 Kings 6, 8; Ez. 41, 5 9 11. — 3. (also צֶלַע, *slope*) *n. p.* of a city in Benjamin, coupled with הָאֶלֶף (Zech. 9, 7 אֶלֶף) and יְבוּסִי (Judges 19, 10 יְבוּס), the burial-place of Saul 2 Sam. 21, 14. See אֶלֶף 4.

צֶלַע see צֵלָע.

צַלְעָה (after the form מַלְכָּה; *plur.* צְלָעוֹת, *constr.* צַלְעוֹת) *fem.* 1. same as צֵלָע *a rib* Gen. 2, 21. — 2. *side*, *flank*, of אָרוֹן Ex. 25, 14, מִזְבֵּחַ 27, 7; 30, 4;

pl. metaphor. *side-chambers* 1 Kings 6, 5; *a side-building* Ez. 41, 6-9, enclosing the הֵיכָל and דְּבִיר 1 Kings 6, 5. — 3. *beams* or *joists*, of a house; *a scaffold* 1 Kings 6, 15 16.

צֹלֵעָה (prop. *part. fem. sing.*) *fem. the halt, the lame*, of a flock; figur. of the weak, weary Israelites Mic. 4, 6 7; Zeph. 3, 19.

צָלַף (not used) *trans.* same as צָרַף (which see) *to smelt*, metals; metaphor. *to cleanse* or *purify*, in a moral sense. Deriv. the proper names צְלָפְחָד and

צָלָף (*purification, cleansing*) *n. p. m.* Neh. 3, 30; comp. the proper name צָרְפִי (= צָרְפִיָּה *Jah is Purification*).

צְלָפְחָד (from צָלָף = צֶלֶף and חָד same as גָּד the name of a god, like חַדָּה = גַּדָּה; *purification by Gad*) *n. p. m.* Num. 26, 33.

צֶלְצַח (from צַל = צֵל *protection*, and צַח = ضح *the sun; protection from the sun*, perhaps protection of the sun-god) *n. p.* of a city in Benjamin 1 Sam. 10, 2.

צְלָצַל (from a redupl. Pih.-form צִלְצֵל after the form סְמָדַר; *in pause* צְלָצָל Deut. 28, 42; *constr.* צִלְצַל; *pl.* צֶלְצְלִים, *constr.* צִלְצְלֵי) *m.* 1. (from צָלַל I.) *a shadow*, a manifold one, different from צֵל; hence an attribute of *Meroë*, where, as in all tropical lands, the shadow falls sometimes to the north, sometimes to the south, and therefore the inhabitants are called *double-shadowed*, *ἀμφίσκιοι* (Strabo 2. p. 133), Is. 18, 1 *the land of the shadows of both sides* (כְּנָפַיִם), as Aquila and Symm. render; comp. on the peculiarity of the shadow Plinius H. N. 2, 75; Lucan. 10, 300. *Saadia* and *Ibn G'anâch* also have taken צְ' to mean *shadow*, though they understood by it that of the two mountain-chains of Egypt. Others derive the word from צָלַל III. *to go along rapidly*, and translate *vessel, ship;* so that the phrase would be *land of the vessels of wings*, i. e. of winged boats (LXX, Targ., *Kimchi*), which suits the second member. But our explanation is more agreeable to the usus loquendi. — 2. (from צָלַל II.) the whirring, hence *a cricket* Deut. 28, 42; conseq. not rubigo (LXX and Vulg.). In Syr. and Ar. *l* is changed into *r*, ܨܪܨܘܪܐ, ܨܪܨܪܐ, صرصر. — 3. *a harpoon*, with which large fishes are pierced Job 40, 31, from צָלַל = צָאַל which see. — 4. (from צָלַל II.) only in *plur.* prop. whirring and clanging instruments, cymbala, hence *cymbals, castanets* 2 Sam. 6, 5; Ps. 150, 5; Syr. ܨܠܨܠܐ, ܨܠܨܠ, Arab. جلجلة; comp. מְצִלְתַּיִם.

צָלַק (not used) *tr. to split, to break asunder*, in Talm. applied to nuts. It is connected with צָלַח II., Aram. תְּלַח, צְלַח, and in relation to its org. root צַ־לַק with that in חָ־לַק, פָּ־לַג, פָּ־לַח, מָ־לַק, בָּ־לַק. Derivative

צֶלֶק (*split, rent*) *n. p. m.* 2 Sam. 23, 37.

צִלְּתַי (from צִלְּתְיָה *Jah is Protection;* from צִלָּה) *n. p. m.* 1 Chron. 8, 20; 12, 20.

צֵם see צַמִּים.

צָמֵא (without א in צָמִתִי Judges 4, 19, צָמִת Ruth 2, 9, as if from לה; *fut.* יִצְמָא) *intr.* prop. *to glow, to burn*, like צָוָה, צִיָּה; hence *to gape, to thirst*, of living beings Ex. 17, 3; Judges 15, 18; along with רָעֵב Is. 49, 10; also in derivatives *to be dry, waste*, of districts. Figurat. *to long for*, with לְ Ps. 42, 3; 63, 2; Ar. ظمي the same. Deriv. צָמָא, צָמֵא, צִמְאָה, צִמָּאוֹן.

Pih. צִמֵּא (not used) *to gape from dryness;* deriv. צִמָּאוֹן.

The organic root צמ־א appears ident. with that in צִ־ה II.

צָמָא (after the form רָעָב, with *suff.* צְמָאִי, צְמָאָם) *m. thirst*, sitis Ex. 17, 3, to be quenched with water Neh. 9, 15 20; increased by vinegar Ps. 69, 22; associated with רָעָב Deut. 28, 48, 2 Chr. 32, 11 as a plague; מוּת בַּצָּ' Judges 15,

18 *to perish with thirst;* הֵמִית בַּצָּ׳ *to kill with thirst* Ex. 17, 3; שָׁבַר צָ׳ *to quench the thirst* Ps. 104, 11; with לְ *thirst for a thing* Am. 8, 11, fig. *longing;* also *drought, dryness, wasteness,* = צִיָּה Ez. 19, 13.

צָמֵא (*pl.* צְמֵאִים) *adject. m. thirsty, thirsting*, then subst. Is. 29, 8; 55, 1; coupled with רָעֵב and עָיֵף 2 Sam. 17, 29; *dry, desert,* of a country Is. 44, 3; comp. Pliny H. N. 10, 73.

צְמֵאָה (prop. *adject. fem.*, but then an abstr.) *fem. thirst, desire,* Deut. 29, 18 *so that satiety increases thirst;* = צָמָא.

צִמְאָה *fem.* prop. *thirst*, hence *parching*, of the throat Jer. 2, 25.

צִמָּאוֹן (formed from *Pih.*) *m. a gaping, thirsty, parched land,* Deut. 8, 15; opposite מַבּוּעֵי מַיִם Is. 35, 7, מוֹצָאֵי מַיִם Ps. 107, 33.

צָמַד (Kal not used) *tr. to bind together, to knot together,* Ar. ضمد, Aram. צְמַד, ܨܡܕ; the organic root צַ־מַד lies also in גַּ־מַד. Deriv. צֶמֶד, צָמִיד.

Nif. נִצְמַד (*fut.* יִצָּמֵד) *to attach oneself to*, with לְ, hence *to be devoted to, to serve, to dedicate to* Num. 25, 3 5; Ps. 106, 28 (Targ.).

Puh. צֻמַּד (*part.* מְצֻמֶּדֶת) *to be firmly bound to*, of a sword, with עַל 2 Sam. 20, 8.

Hif. הִצְמִיד (*fut.* יַצְמִיד) *to knot, to weave,* figurat. *to contrive,* מִרְמָה Ps. 50, 19.

צֶמֶד (with *suff.* צִמְדּוֹ; *plur.* צְמָדִים, *constr.* צִמְדֵי) *m.* prop. union, joining together; hence 1. *a pair, a yoke*, of חֲמֹרִים Judges 19, 10, בָּקָר 1 Sam. 11, 7, פְּרָדִים 2 Kings 5, 17; collect. *pairs*, Is. 21, 7 *pairs of horsemen;* רֹכְבִים צְמָדִים 2 Kings 9, 25 *riding in pairs;* absol. Jer. 51, 23 *the ploughman and his yoke.* — 2. as much land as a yoke of oxen can plough in a day, *a yoke*, jugum, jugerum, 1 Kings 19, 19 *twelve yokes were before him,* i. e. were ploughed; צֶ׳ שָׂדֶה 1 Sam. 14, 14 *a yoke of land,* as a measure (but the LXX read צֹר הַשָּׂדֶה); Is. 5, 10 *ten yoke of vine-land;* metaph. as the measure of a burden carried by a pair of mules 2 Kings 5, 17.

צַמָּה (with *suff.* צַמָּתֵךְ; from צָמַם) *fem. a covering, veil,* Song of Sol. 4, 1 and 6, 7 *behind thy veil* (מִבַּעַד is related to בַּעַד as מִתַּחַת to תַּחַת), and so the LXX, Symm., Peshito, *Ibn Ganâch;* Is. 47, 2 *put off thy veil*, as a sign of reproach.

The meaning *locks, tresses* (*Rashi, Kimchi*), though etymologically possible, is inapposite.

צִמּוּק (*pl.* צִמּוּקִים, from צָמַק Pih.) *m. dried grapes formed into cakes,* which were counted 1 Sam. 25, 18; 30, 12; 2 Sam. 16, 1; 1 Chr. 12, 40; conseq. not single pieces of a kind of fruit or *figs*, (Syr., Arab.), but cakes of raisins pressed together (Targ., *Kimchi*).

צָמַח (*part.* צֹמֵחַ, *fut.* יִצְמַח) *intr. to sprout forth, to grow up,* of plants, שִׁבֳּלִים Gen. 41, 6, עֵשֶׂב 2, 5, זֶרַע Ez. 17, 6, עֵץ Ex. 10, 5; of hair Lev. 13, 37; figur. *to arise anew, to grow up,* of men Job 8, 19 (see 8, 16); *to prosper, become strong*, of a people Is. 44, 4; Zech. 6, 12; *to arise, to be developed*, of events Is. 42, 9; 43, 19; 58, 8, as also יָצָא 51, 5; metaphor. of עָמָל Job 5, 6, אֱמֶת Ps. 85, 12. Here belongs צוֹמֵחַ as an *intr.* Eccles. 2, 6 (*a wood*) *growing up in trees,* where עֵצִים is not the accus. of the object. Deriv. צֶמַח.

Pih. צִמַּח (in pause צִמֵּחַ, *inf. constr.* צַמֵּחַ, *fut.* יְצַמַּח) a stronger expression of Kal: *to sprout, to grow,* of the beard 2 Sam. 10, 5, of the hair Judges 16, 22, of the pubes Ez. 16, 7, as שַׂעַר רַגְלַיִם Is. 7, 20 is probably to be taken also.

Hif. הִצְמִיחַ (*fut.* יַצְ׳) *to cause to sprout,* חָצִיר Ps. 104, 14, מוֹצָא דֶשֶׁא Job 38, 27, זֵרוּעִים Is. 61, 11, with a double accus. Ps. 147, 8, or the accusat. is omitted Deut. 29, 22; *to bring forth,* omitting the accusat. of the plants Is. 55, 10; fig. of קֶרֶן Ez. 29, 21, Ps. 132, 17, i. e. *to cause to become powerful* or *mighty;* צֶמַח Jer. 33, 15, i. e. *to give offspring;* also *to cause to appear,* צְדָקָה Is. 61, 11, חֵפֶץ 2 Sam. 23, 5.

The Aram. צְמַח, ܨܡܰܚ, Nasor. ܨܡܚ *to shine*, appears to point to the fundamental signification; whence metaphor. *to sprout*, *to grow*. The organic root צ־מח is ident. with that in לַ־מַח, לַ־מַע (which see), שְׂ־מַח. The Ar. ضمخ *to besmear*, *anoint*, is ident. in its organic root with מָח־ה I.

צֶמַח (with *suff.* צִמְחָהּ) *m. a sprout*, collect. with אֲדָמָה Gen. 19, 25, אֶרֶץ Is. 61, 11 and שָׂדֶה Ez. 16, 7; טַרְפֵּי צ׳ Ez. 17, 9 *sprouting leaves; עֲרֻגֹת צ׳* 17, 10 *beds of growth; fruit* Hos. 8, 7; figur. צ׳ י״י Is. 4, 2 *the sprout of Jehovah*, i. e. the remnant of the people purified and made holy, comp. John 1, 13 *γεγεννημένος ἐκ τοῦ θεοῦ*; of a descendant of the Davidic dynasty, especially of Messiah, fully צ׳ צַדִּיק Jer. 23, 5, צ׳ צְדָקָה 33, 15, עַבְדִּי צ׳ Zech. 3, 8, fully אִישׁ צ׳ שְׁמוֹ 6, 12.

צָמִיד (*pl.* צְמִידִים) *m.* 1. *a bracelet;* hence עַל יָדַיִם Gen. 24, 22 30 47, seldom with אֶל־ Ez. 23, 42; *arm-clasp* Num. 31, 50, so called from being attached to or embracing. — 2. *a cover*, for a vessel Num. 19, 15, Ar. ضِمَان the same. See פָּתִיל.

צַמִּים (after the form צַדִּיק, from צָמַם) *m. a noose, gin*, Job 18, 9 *the gin takes hold of him* (חָזַק with עַל which see), parall. to פַּח (מַלְכֹּדֶת, חֶבֶל, שְׂבָכָה, רֶשֶׁת also stand there); 5,5 *and the gin snatcheth at their substance.* The translation *robber* (Targ.), or a comparison with צַמָּה meaning *lock*, *tress* (*Kimchi*), or the acceptation צַמִּים = צְמֵאִים same as צְמֵאִים, parall. to רָעֵב and relating to שְׂאֵת (LXX, Vulg., Pesh., *Saad.*), or lastly the sense of the Ar. ضَمَّان a hard, parched land (*Ibn Ganâch*), are to be rejected.

צְמִיתֻת (from צָמַת) *f.* prop. *destruction*, *extinction* (cognate in sense כָּלָה), but only as an adverb לִצְ׳ *entirely*, *for ever* (cognate in meaning לְעוֹלָם) Lev. 25, 23 30.

צָמַם (not used) *tr. to braid*, *to bind*, the hair; *to entwine*, *to bind about*, *to cover*, of a veil; ident. with זָמַם. The organic root צם is also in אָ־צַם, חָ־סַם, עָ־צַם II.; Ar. ضَمَّ to bind, tie, طَمَّ to braid or knot together; Aram. צַמְצֵם to knot, to enclose. Deriv. צַמָּה.

Pih. צִמֵּם a stronger expression than Kal, whence צַמִּים.

צָמַק (*part. pl. m.* צֹמְקִים) *intr. to be dry*, *to dry up*, of the שָׁדַיִם Hos. 9, 14; *to press together into a cake*, raisins. Deriv. out of *Pih.* צִמּוּק. Arab. صَمِقَ to gape with thirst; Talm. to shrink together. The organic root צ־מק may coincide with מַק, מַךְ (מָקַק).

צָמַר (not used) *intr. to shoot forth*, *to sprout forth*, of the branches of a tree getting leaves; *to spring forth*, of wool; *to project*, *to be prominent*, of the tops and points of trees; *to rise up*, of forests. The organic root צ־מר is also in סָ־מַר (to stick out, of hairs, bristles; to be bristly, rugged); perhaps in זָ־מַר (to זִמְרָה Gen. 43, 11) to bring forth, produce, אָ־מַר (to אָמִיר), Aram. אֲ־מַר (to אִמַּר), in עָ־מַר, יָ־מַר. Deriv. צֶמֶר, and the proper names צְמָרַיִם, צְמָר, *Gent. m.* צְמָרִי. The Ar. صمر to veil, to cover, to hide, is connected with the Aram. טְמַר; but not with the Hebr. צָמַר.

Pih. צִמֵּר (not used) *to shoot forth greatly*, of the top of a tree. Derivat. צַמֶּרֶת.

צֶמֶר (with *suff.* צַמְרִי) *masc. wool* of sheep Ez. 27, 18, woollen stuff, in opposition to פִּשְׁתִּים Lev. 13, 47, Deut. 22, 11, the two together constituting the collective materials of clothing Hos. 2, 7; Prov. 31, 13; not suited for sacred garments as having belonged to an animal and causing perspiration Ez. 44, 17; a figure of white colour Is. 1, 18; Ps. 147, 16; *a woollen garment* Is. 51, 8. Aram. עֲמַר, Syr. ܥܰܡܪܳܐ.

צְמָר (*mountain-place*, from צָמַר to be prominent) *n. p.* of a Phenician locality at the Eleutherus, mentioned by *Strabo* (XVI, 753), *Ptol.* (5, 15) under the name

of Σιμύρα, Σίμυρος, in Arabic by صُمَر (Assem. I, 504), and whose ruins are spoken of by *Shaw* as found at the western foot of Lebanon under the name *Sumra* (Travels p. 269); *Gent. m.* צְמָרִי Gen. 10, 18.

צְמָרַיִם (*double-mount forest; see* צֶמֶר) *n. p.* 1. of a city in Benjamin, named along with Bethel Josh. 18, 22, situated on the northern boundary. — 2. fully הַר צְמָרַיִם *n. p.* of a mountain, belonging to the mountains of *Ephraim* 2 Chr. 13, 4; not connected with the city 'צ.

צַמֶּרֶת (with *suff.* צַמַּרְתּוֹ, צַמַּרְתָּם, from צָמַר) *f.* prop. what is greatly projecting, hence *the top* of a tree, *a high branch*, e. g. of the cedar Ez. 17, 3 22; defined and interpreted by רֹאשׁ הַיְנִיקוֹת 17, 4 (*Rashi* and *Kimchi*), made stronger by הָרָמָה 17, 22, and the figure of a king; Ez. 31, 3 *and its* (the cedar's) *top is between clouds* (עֲבֹתִים for 'עָב); 31, 10 14.

צָמַת (3 *pl.* צָמְתוּ) *tr.* 1. *to destroy, to extirpate, to cut off*, Lament. 3, 53, Ethiop. the same; not connected in its organic root with צָמַד, צָפַד, but with that of שָׁ־מַד. — 2. Fig. (not used) *to cause to dry up* or *disappear*, of waters; *to cut off, to drive away*, with מִפְּנֵי of a thing; *to ruin;* then *to complete, to finish, to conclude*, like כָּלָה. Derivat. צְמִיתֻת (which see).

Nif. נִצְמַת (1 *pers.* נִצְמַתִּי) *to be cut off;* Job 23, 17 *oh that I might not be cut off by misfortune!* fig. *to become extinct* or *be dried up* 6, 17.

Pih. I. צִמֵּת *to destroy, to consume*, of קִנְאָה Ps. 119, 139.

Pih. II. צִמְתֵּת (3 *plur.* צִמְּתֻתוּנִי from צִמְּתַתּוּנִי and צִמְּתוּנִי i. e. compounded of Pih. I. and II.) *to extirpate*, of בִּעוּתִים Ps. 88, 17.

Hif. הִצְמִית (*part.* מַצְמִית, *fut.* יַצְמִית) *to destroy, to extirpate*, כָּל־זוֹנֶה מִן פ' (every apostate) Ps. 73, 27; *to root out*, אֹיְבִים 18, 41, מְשַׂנְאִים 101, 8, רִשְׁעֵי אֶרֶץ 143, 12. Instead of מַצְמִיתַי 69, 5 we should read with the Syr. עֲצֻמוּ מֵעַצְמוֹתַי because of the parallelism (*more than my bones*).

צְמִתֻת see צְמִיתֻת.

צֵן (only *plur.* צִנִּים, from צָנַן I.) *m.* properly *a thorn, a prick*, then *a hook;* coupled with פַּח Prov. 22, 5 (see צִנָּה 3); אֶל־מִצִּנִּים Job 5, 5 *even out of the thorns*, i. e. from places surrounded with thorn-hedges; where אֶל=עַד is a climax (*even*). But many mss. read מִצִּנִּים or מִצִּינִים, which would refer to צִין=צָנַן II., meaning *an enclosed place, a granary* and have to be rendered: *and he takes it into the granaries.*

צִן (with *a* of motion צִנָה) see צִין.

צָנָא (not used) a stem assumed for צֹנֶא Num. 32, 24, with the meaning of צֹאן; but the derivative may have arisen from צֹאנֶה=צֹאנָא from צֹאן, as the cod. Samar. has it.

צֹנֶא *fem.* same as צֹאן Num. 32, 24; comp. צֹנֶה Ps. 8, 8 and see צָנָא and צֹאן.

צִנָּה (*constr.* צִנַּת, *pl.* צִנּוֹת) *f.* 1. (from צָנַן I.) *a thorn, prick;* perhaps a sing. to the *plur.* צִנִּים (see צֵן); metaphor. *a hook, a hook for fishing* Am. 4, 2; parallel סִירוֹת and comp. חוֹחַ; *a battlement*, see צִנּוֹר. — 2. (from צָנַן II.) *a shield*, covering the whole man, so called perhaps from its being fitted together with braided work; different therefore from מָגֵן 1 Kings 10, 16 17, and along with the latter forming a complete accoutrement Ezek. 23, 24; 38, 4; 39, 9. Also coupled with רֹמַח 2 Chr. 14, 7, סֹחֵרָה Ps. 91, 4, חֲנִית 1 Chr. 12, 34. Figurat. *protection, defence* Ps. 5, 13; 91, 4. — 3. (from צָנַן IV.) *the cold*, of שֶׁלֶג Prov. 25, 13, and also according to tradition the pl. צִנִּים Prov. 22, 5; opposite פַּחִים (from פַּחַם).

צֹנֶה Ps. 8, 8, arising from צֹאנֶה, same as צֹאן (which see). See also צָנָא.

צָנִיף (*constr.* צְנִיף) *m. a band, a turban*, same as צָנוּף Is. 62, 3 K'tib.

צִנּוֹר (*pl.* with *suff.* צִנּוֹרֶיךָ; from צָנַר) *m.* prop. *something hollowed, deepened out,*

hollow, *bent* (see צָנַר); hence *a hollow passage*, *an aqueduct*, *a water-pipe;* usually 1. *a gutter* 2 Sam. 5, 8 (Joseph., Vulg.), where, however, the LXX and Symm. read צִנּוֹת, understanding it to mean *fortification*, *bulwark.* — 2. *a canal*, *water-conduit*, metaphorically *a cloud* Ps. 42, 8, where the LXX, Symm. and Aqu. understand generally *water-spout*, *sluice.* Comp. Arab. صنارة ear, handle, prop. a thing bent; Aram. צִנּוֹרָא a hook, צִנּוֹרָא a canal; see צַנְתֶּרֶת.

צָנַח (*fut.* יִצְנַח) *intr. to turn aside* or *away from*, *to let oneself down*, from a thing, with מֵעַל Judges 1, 14; Josh. 15, 18 (Targ. אִתְרְכַן); *to sink*, with בְּ into a thing, i. e. to penetrate Judges 4, 21. The organic root צַ־נַח is closely connected with that in זָ־נַק.

צָנִין (only *plur.* צְנִינִים, from צָנַן I. = שָׁנַן) *m. a thorn*, *a prickle*, spina; *pl.* Num. 33, 55, Josh. 23, 13, ident. with צִנִּים (which is the reading of the cod. Samar.), so called from *pricking;* comp. Talm. צְנוֹן *a radish*, from its sharpness.

צָנִיף (*constr.* צְנִיף; from צָנַף) *m. a thing wound about the head*, *a tiara*, *turban*, of kings Is. 62, 3 K'ri (see צָנוֹף), and nobles Job 29, 14, or of priests Zech. 3, 5.

צְנִיפָה (only *pl.* ־פוֹת) *fem.* same as צָנִיף, צָנוֹף, *a turban* or *diadem*, of women Is. 3, 23.

צָנַם (only *part. pass. f. pl.* צְנֻמוֹת) *intr. to be hard*, of bread, stones; *to be dry*, of ears of grain Gen. 41, 23; comp. Aram. צְנַם *to be withered* or *dry*, *to be hard*, צוּנָם a rock, Syr. ܨܘܢܡܐ, Samar. for the Hebrew חַלָּמִישׁ. Metaphor. *to be lean.* Comp. חָנַם and קָנַם.

צָנַן I. (unused) *intr.* same as שָׁנַן *to be pointed* or *sharp*, of thorns, daggers, pinnacles, battlements; Talm. *to be sharp*, of the taste; ident. in its organic root צַן with that in הַ־צַן (to הֹצֶן), Arab. خـصن, Aram. חַ־צַן (to חֲצִינָא an axe), אָ־זַן, זַן II. Derivat. צָנִין (*pl.* צְנִינִים), צֵן (*pl.* צִנִּים), צִנָּה 1 (*pl.* צִנּוֹת).

צָנַן II. (not used) *tr.* same as גָּנַן, עָנַן *to hedge about*, *to surround*, *to enclose;* hence *to protect*, *to defend*, of a shield, armour. Deriv. צִנָּה 2, מָצֵן (*pl.* מְצִנִּים) according to the reading of some. סֹחֵרָה 2, סְגוֹר (Ps. 35, 3) according to the Targ.; the Aram. עֲגִיל and especially מָגֵן proceed also from this fundamental signification. See צָנַן III.

צָנַן III. (not used) *intrans. to fit into one another*, *to knot*, *to weave;* ident. in its organic root with that in אָ־טַן, טְנָ־א, רָ־טַן, Aram. צְנָ־א, Ar. صنّ (to weave, whence صنّ a basket), وَ-ضَنَ. Deriv. (according to some) צִנָּה 2.

Pih. redupl. צִנְצֵן (not used) *to plait*, a basket, assumed for the noun צִנְצֶנֶת.

צָנַן IV. (not used) *intr. to be drawn tightly together*, by cold, *to stiffen*, *to freeze* (cognate in sense קָפָא, קַר, קָ־רַר); Aram. צַן (in אִצְטַנַּן) the same, whence צִנְּתָא. In its fundamental signific. it may be connected with צַן (צָנַן) III. Ar. صرّ the same, whence صِرّ cold. Derivat. צִנָּה 3.

צָנַן see צָאנָן.

צָנַע (*part. pass.* צָנוּעַ) *intr. to sink*, *to bend*, a collateral form of כָּנַע; hence *to be humble*, *modest* Prov. 11, 2, opposite זוּד; Aram. צְנַע the same, Af. אַצְנַע to lay down, to set down. צָנַח, the Aram. גְּנָא and the Ar. ضرع (to submit) are cognate; while صنع is not connected with the word.

Hif. הִצְנִיעַ (*infin. absol.* הַצְנֵעַ) *to act humbly* or *modestly;* infin. abs. Mic. 6, 8, as an adv. *humbly*, *modestly.*

צָנַף (*inf.* צָנוֹף, *fut.* יִצְנֹף) *tr. to enwrap*, *to roll* or *wind around*, Lev. 16, 4, *to cover*, of a turban, veil; *to roll together*, a ball of thread, with a double accusative Is. 22, 18; also (as in the radically cognate כָּנַף, חָנַף, Targ. גְּנַף) *to bend* or *make crooked*, as is apparent from the Arab. ضَنَبَ (inflexit), طَنِبَ (to be

crooked), صَنَفَ (to enclose), Syr. ܨܢܦ the same; and that these two meanings are connected is clear from כָּנַף (see page 674). The organic root צַ־נַף is also contained in טַ־נַף, חָ־נַף, כַּ־נַף (which see); perhaps also in נַף I. Derivat. צָנִיף, צְנֵפָה, צָנוֹף, מִצְנֶפֶת.

צְנֵפָה *f. a ball* Is. 22, 18.

צִנְצֶנֶת (from the Pih. of צָנַן III.) *f. a thing woven, a basket* Ex. 16, 33. According to the Targ., Vulg., *Saad.* and *Ibn Ganâch, a vase* or *vessel;* comp. the Aram. צַנָּא a basket, Ar. صُنْوٌ perplexae arbores.

צָנַק (not used) *tr. to enclose, to confine;* ident. in its organic root צַ־נַק with that in אָ־נַק (to be straitened, anxious), אָ־נַח (which see and אָנַק), חָ־נַק, עָ־נַק, Aram. שְׁ־נַק; Ar. ضَنُكَ to be narrow.

Pih. צִנֵּק (not used) *to enclose.* Deriv. צִינֹק.

צָנַר (not used) *tr. to hollow, to deepen,* of a channel or water-course, tubes, sluices; *to make bowl-shaped* or *hollow,* of a vessel; *to make crooked* or *bent,* of hooks, handles; conseq. ident. with כָּנַר, Arab. حنر, صنر, perhaps also with סָנַר; comp. Aram. צִנּוֹרָא a channel, צִנּוֹרָא a hook, Arab. صِنَارَةٌ a hook, a handle. In Arabic this stem has also the subjective sense "to close", the hand, hence to be covetous, Ar. صنور greedy.

Pih. I. צִנֵּר (not used) intensive of Kal. Deriv. צִנּוֹר.

Pih. II. צִנְתֵּר (with ת inserted) *to make hollow throughout, to deepen,* whence צַנְתֶּרֶת; comp. עִשְׁתֵּר I. (from עָשַׁר II.) and עִשְׁתֵּר II. (from עָשַׁר I.) belonging to עַשְׁתֹּרֶת.

צַנְתֶּרֶת (from צָנַר, Pih. II. צִנְתֵּר, which see; only in *pl. c.* צַנְתְּרוֹת after the form עַשְׁתְּרוֹת) *f. a tube* Zech. 4, 12, mentioned before as מוּצָקֹת 4, 2, in the plur. construed as a masc. (שְׁנֵי־הַמְּרִיקִים), because they typify שְׁנֵי בְנֵי־הַיִּצְהָר. According to the LXX *beak,* according to Jerome and the Syr. *nose,* which amount to the same thing.

צָעַד I. (*inf.* with *suff.* צַעְדְּךָ; *fut.* יִצְעַד) *intr. to march on, to pace,* Arab. صعد; *to step forward, to mount up,* with עַל, Gen. 49, 22 *her branches* (daughters) *mount up* (צָעֲדָה for pl. צָעֲדוּ) *over the wall* (Vulg., *Saadia*); *to march along, to move in procession,* with מִן of the place *whence* Judges 5, 4 or בְּ *through* Ps. 68, 8, of the stately march of Jehovah; with the accus. אֶרֶץ as a measure of the way, i. e. *to march over* Hab. 3, 12; *to go,* with accus. דֶּרֶךְ בֵּית *the way to the house* Prov. 7, 8; Jer. 10, 5; metaphor. *to make a step* or *pace,* 2 Sam. 6, 13 *and when the bearers of the ark of God* (relieving one another) *had made six paces,* there being six choirs (LXX, Vulg.); in derivatives *to go after, to follow, to choose a way* (see מִצְעָד); also סָעַד stands once for it in מִסְעָד which see. Deriv. צַעַד, מִצְעָד and perhaps צְעָדָה.

Hif. הִצְעִיד (*fut.* יַצְעִיד) *to cause to descend* or *drive slowly,* with לְ *to* Job 18, 14.

צָעַד II. (not used) *tr. to bring together, to join, to bind, to close together,* of a troop, a clasp, a fetter. The organic root is also in חָ־סַד I., סַד (סָדַד), Aram. סַד־א, in צַד &c.; Ar. صعد and عصد the same. Deriv. perhaps מִצְעָדִים (Dan. 11, 43 *troops*), צַעַד 2, צְעָדָה 2 and אֶצְעָדָה.

צַעַד (with *suff.* צַעֲדִי; *pl.* צְעָדִים, *c.* צַעֲדֵי, with *suff.* צְעָדַי, צְעָדֶיהָ) *m.* 1. *a step, pace,* הֵיטִיב צ׳ *to walk along well* Prov. 30, 29; הִרְחִיב צ׳ Ps. 18, 37 *to enlarge the step,* not to hinder flight; יֵצַר צ׳ (from יָצַר I.) Prov. 4, 12; Job 18, 7 *the step is straitened,* not free; הֵכִין צ׳ Jer. 10, 23 *to direct the steps;* תָּמַךְ צ׳ Prov. 5, 5 *to take a firm hold of;* סָפַר צ׳ Job 14, 16 *to number the steps,* i. e. to watch closely; הִגִּיד מִסְפַּר צ׳ 31, 37 *to report exactly the steps,* i. e. to give an account of the conduct; צוּד צ׳ Lament. 4, 18 *to hunt the steps.* — 2. *a march, procession,* and so perhaps a definite distance which has been left behind, *a station* 2 Sam. 6, 13; but

according to the LXX and Vulg. *a choir*, i. e. a united troop, who could relieve one another in bearing the ark; conseq. from צָעַד II.

צְעָדָה *fem.* 1. (from צָעַד I.) *a going, marching* 2 Sam. 5, 24; 1 Chr. 14, 15 *the rush of a going through the tops of the* (balsamic) *baca-trees* (mulberry trees). Perhaps the LXX read סְעָרָה, Targ. and Syr. (on Chron.) צְוָחָה, but our explanation is the most suitable, agreeing with the Syr. (on 2 Sam.). — 2. (from צָעַד II.) prop. what is bent together, enclosing; hence *a bracelet, an arm-clasp* Is. 3, 20 (LXX), where a step-chain, a foot-ornament does not suit the context; comp. אֶצְעָדָה, Ar. عَضُد arm, مصعاد clasp.

צָעָה (*part. m.* צֹעֶה, *pl.* צֹעִים, *f.* צֹעָה) *tr.* 1. *to bend downwards*, a vessel, i. e. *to pour it out, to empty it*, Jer. 48, 12 *and I will send to him* (Moab) *the emptiers* (of vessels), i. e. the depopulators of cities (LXX, *Rashi*), parallel to הֵרִיק, conseq. ident. with הִשְׁכִּיב Job 38, 37, which is also used of pouring out a full vessel; Ar. صَغَا intr. to be inclined or bent down, أصغى to pour out (a vessel), to incline the ear, Ar. صعو to bend; farther, *to stretch* or *lay down*, i. e. *to conquer* or *subject* Is. 63, 1, like הִכְרִיעַ. 2. *intr. to lie down*, ad concubitum; *to be stretched out, extended on a bed*, of a זֹנָה Jer. 2, 20, comp. כָּרַע; *to be cast down*, hence צֹעֶה *one cast down*, i. e. *the oppressed, dejected ones* Is. 51, 14.

Pih. צִעָה *to turn sideways, to incline*, a vessel, i. e. *to pour out* Jer. 48, 12.

Probably ident. in its organic root צע־ה with that in יָצַע, יָצַק.

צָעוֹר (*pl.* צְעוֹרִים, with *suff.* צְעוֹרֵיהֶם, צְעוֹרֶיהָ; from צָעַר) *m. small, inferior* Jer. 14, 3; 48, 4 K'tib; elsewhere צָעִיר.

צָעִיף (with *suff.* צְעִיפָהּ, from צָעַף) *m. a veil* (of a woman), about the head Gen. 24, 65; 38, 14.

צָעִיר (from צָעַר; with *suff.* צְעִירוֹ; *pl.* צְעִירִים, *c.* ־רֵי, with *suff.* צְעִירֶיהָ, ־רֵיהֶם) *adj. m.*, צְעִירָה *f.* 1. *small*, subst. *a small one*, oppos. רַב; *a younger one* 43, 33, opposite בְּכִיר, ־רָה 29, 26 or בְּכוֹר 43, 33; *young*, צְ׳ לְיָמִים Job 30, 1, with מִן *younger*, for which 29, 8 has נַעַר; צָעִיר בְּ *the youngest in* Judges 6, 15; *the mean, petty* Jer. 14, 3, opposite אַדִּיר, parallel נִבְזֶה Ps. 119, 141; *weak, powerless*, צְעִירֵי הַצֹּאן Jer. 49, 20 *the weak of the sheep*, an epithet of the tribe of Benjamin, on account of its few numbers Ps. 68, 28. — 2. (only with *a* of motion צָעִירָה) *n. p.* of a place in Edom 2 Kings 8, 21, which cannot, however, be the same as the Moabite צֹעַר (Jer. 48, 34); but it appears to stand for שְׂעִירָה, the mountainous district of Edom (LXX, Vulg.); in 2 Chr. 21, 9 even עִם־שָׂרָיו stands instead of it.

צְעִירָה *f. youth, late birth* Gen. 43, 33, opposite בְּכֹרָה. — מִצְּעִירָה Dan. 8, 9 is a fem. mixed form from מִצְעָר and צָעִיר (see מִצְּעִירָה), and does not belong here.

צָעַן (*fut.* יִצְעַן) *tr. to load*, beasts of burden, spoken of nomads; generally *intr. to migrate*, Is. 33, 20 *a tent that does not remove*, i. e. is stationary; conseq. ident. with טָעַן II.; Ar. ظعن the same, opposite قام. To take the fut. יִצְעַן as a noun (*Kimchi*), or to derive it from נָסַע = צָעַן (*Gesen.*, Commentar über den Jesaia), should be rejected. Deriv. the proper name צַעֲנַנִּים.

Pih. צִעֲנֵן (not used) *to migrate, live as a nomad.* Deriv. the proper name צַעֲנַנִּים.

צֹעַן *n. p.* of the metropolis of lower Egypt, and at the same time the oldest city of the country as well as the abode of its kings Num. 13, 21, the nearest district of which was called שְׂדֵה צֹ׳ Ps. 78, 12 43. It lay on the east bank of the Tanitic arm of the Nile, which received its name from it, and was the seat of a dynasty down to the time of Psammetichus Is. 19, 11 13; 30, 4; Ez. 30, 14, quoted by Manetho as the 21[st] and 23[d]. The LXX and Targ. render it Τάνις, Saadia by the Arabic form صان. The

Tanis of classical writers and צ׳ is the Coptic ϫⲁⲛⲏ, ϫⲁⲛⲓ, ϫⲁⲁⲛⲉ, i. e. *low region;* whence the Hebrew and Arabic forms originated. צֹעַן has nothing to do with the Semitic stem צָעַן.

צַעֲנַנִּים (*double migratory tent*) *n. p.* of a place of the Kenites near קֶדֶשׁ in Naphtali JUDGES 4, 11 K'tib, for which JOSH. 19, 33 has צַעֲנַנִּים. As a consecrated oak was at this place (see אֵלוֹן), אֵלוֹן or אֵלוֹן is joined to it.

צַעֲנַנִּים see צַעֲנִים.

צעף (not used) *tr. to cover, to veil, to envelop,* Ar. ضعف *to be weak, infirm.* The organic root lies in עָ־טַף (which see). Deriv. צָעִיף.

צַעֲצֻעַ (*pl.* ־עִים, from צוּעַ) *m. sculptured work,* 2 CHR. 3, 10; Arab. صَوَّاغ gold-work; see צוּעַ.

צָעַק (*inf. abs.* צָעֹק, *c.* צְעֹק, *fut.* יִצְעַק) *intr.* same as זָעַק (Ar. صعق and زعق) *to cry out,* from pain and sorrow GEN. 27, 34; 2 KINGS 4, 40; *to complain aloud, to lament* DEUT. 22, 24; Ps. 34, 18; *to cry aloud,* in a boastful and magniloquent manner Is. 42, 2; with אֶל of the person *to cry to, to implore,* God Ex. 8, 8, LAMENT. 2, 18, a king or prophet GEN. 41, 55, 1 KINGS 20, 39, or also with לְ of the person 2 CHR. 13, 14; with the accus. of the object *to cry complainingly about* a thing JOB 19, 7; fig. of the heart LAMENT. 2, 18, of blood GEN. 4, 10. Deriv. צְעָקָה.

Nif. נִצְעַק (*fut.* יִצָּעֵק) *to be called together* JUDGES 7, 23, for which נִזְעַק occurs in 6, 35; 10, 17; with אַחֲרֵי 1 SAM. 13, 4 *to be called to follow.*

Pih. צִעֵק (*part.* מְצַעֵק) *to call aloud* 2 KINGS 2, 12.

Hif. הִצְעִיק (*fut.* יַצְעִיק, *ap.* יַצְעֵק) *to call together* 1 SAM. 10, 17, elsewhere הִזְעִיק.

צְעָקָה (*constr.* צַעֲקַת, with *suff.* צַעֲקָתוֹ, ־תָם) *f. cry,* from pain GEN. 27, 34; *cry for help* Is. 5, 7; *shriek* JER. 48, 5, elsewhere זְעָקָה Is. 15, 5; with genitive of the subject Ps. 9, 13 *the cry of the poor,* or of the object against whom the cry is raised (JER. 48, 5) GEN. 18, 21; so also 19, 13.

צָעַר (*fut.* יִצְעַר) *intr.* prop. *to be enclosed, straitened, pressed together,* ident. with צַר (to be narrow, strait) and זָעַר (which see), Ar. صَغُرَ to be little; hence fig. *to be despised* or *low* JOB 14, 21, opposite כָּבֵד (to be honoured); *to be lessened, to be small* JER. 30, 19; *to be poor,* and like עָנִי applied to the faithful ZECH. 13, 7; elsewhere צְעִירֵי הַצֹּאן JER. 49, 20, or הַצְּעִירִים 14, 3 = הָעֲנִיִּים. According to the derivatives צָעַר has also the meaning *to be young, to be born after* or *late born.* Deriv. צָעִיר, צָעוֹר or מִצְעָר, מִצְעִירָה, צְעִירָה, צְעוּר, and the proper names צֹעַר, צוֹעַר, צִיעֹר, צְעִירָה, מִצְעָר.

צֹעַר (and צוֹעַר GEN. 19, 20 30, with *a* of motion צֹעֲרָה; *smallness, diminutiveness, little town*) *n. p.* of a city at the southern extremity of the Dead Sea, which was preserved amid the destruction of the cities in the vale of Siddim GEN. 13, 10; 14, 2 8; 19, 20 seq. It belonged afterwards to Moab Is. 15, 5; JER. 48, 34. The LXX write Ζηγώρ, Ζεγώρ, Ζόγορα, elsewhere also Ζόαρα. The Arabs write زُغَر. See *Robinson's* Pal. II, 480. 648.

צָפַד *intr. to adhere to, to cleave to, to be attached to,* of עוֹר, with עַל *to* LAMENT. 4, 8. The stem is connected with צָבַט, צָבַת, צָמַד; and the organic root צַ־פַד is also in אָ־פַד (which see); Ar. صفد (to bind or twist together, to fetter) the same.

צָפָה I. (*part.* צֹפֶה, *pl.* צֹפִים, with *suff.* צֹפַיִךְ, *part. f.* צֹפִיָּה, *pl.* צֹפוֹת; *part. pass.* צָפוּ for צָפוּי; *fut.* יִצְפֶּה, *ap.* יִצֶף) *intr.* prop. *to be bright, shining, to lighten;* hence metaphorically *to look at, to view, to observe,* with the accus. PROV. 15, 3 like שׁוּף (which see); *to oversee,* הֲלִיכוֹת בֵּית 31, 27; *to view,* prophetically, with עִם *beside,* Hos. 9, 8; *to look forth,* of a

distant view SONG OF SOL. 7, 5; צֹפֶה *a seer, prophet* Is. 52, 8 and 56, 10, Ez. 3, 17, also מְצַפֶּה Is. 21, 6 or שֹׁמֵר 62, 6, or *a watchman*, on a watch tower, *a scout* 2 SAM. 13, 34; 18, 24; *to look out for, to select*, hence צְפוּ אֱלֵי חָרֶב (=צְפוּיֵ, like עָשׂוּ JOB 41, 25 = עֲשׂוּיֵ) JOB 15, 22 *selected for the* (enemy's) *sword; to look sharply*, of God, with בֵּין פ׳ and וּבֵין GEN. 31, 49; צ׳ בְּ׳ *to look among* (persons), i. e. *to have a sharp look* Ps. 66, 7. Deriv. מִצְפֶּה 1, צְפִית (according to some), the proper names צְפַת, צְפָתָה (צְפַת), צְפִיּוֹן, (according to some), צָפוֹן 2, מִצְפֶּה, צְפוֹן 3, צְפוֹ and צְפִי.

Pih. צִפָּה (*part.* מְצַפֶּה, *pl.* ־פִּים, *fut.* יְצַפֶּה) *to look out, to view*, of watchmen, prophets MIC. 7, 4; *to watch*, with בְּ *for* 7, 7; followed by the infinitive לִרְאוֹת HAB. 2, 1; *to look about*, for help Ps. 5, 4; with accus. דֶּרֶךְ *for the way* NAH. 2, 2; 1 SAM. 4, 13; צִפָּה בְּצִפִּיָּה *to watch on the watch for* LAMENT. 4, 17 (Targ.). Deriv. צִפִּיָּה.

As to the organic root, צָפ־ה may be ident. in the first instance with the root in שְׁ־זָף, which lies also in שְׁ־דָף, Arab. شسف, شسب (to be dry), شلب (to be visible), سقّ (to look sharply). The organic root and fundamental signification should be judged by חָ־סַב, אָ־זַב, עָ־שַׂב, צָ־הַב, זָר, זָ־הָה. A comparison with σκέπ-ω, σκέπτομαι, Latin specio, specto, German spähen, is questionable; Arab. صفى to shine, to be clear, bright.

צָפָה II. (*inf. abs.* צָפֹה) *tr.* 1. *to extend, to spread*, a cloth, a carpet, in order to eat off it Is. 21, 5, which suits עָרֹךְ שֻׁלְחָן; *Ibn Ganâch, to arrange*, generally like עָרַךְ. Deriv. צָפִית. — 2. (not used) metaphor. *to cover over, to overlay*, with stone slabs or wooden tablets, with gold or silver; Talm. צַפָּא and צָף the same, whence צִיף and צִפָּא (*def.* צִפְתָא) *a mat, a covering*.

Pih. צִפָּה (*fut.* יְצַפֶּה) *to cover, to overlay*, walls with wooden planks 1 KINGS 6, 15, with gold 6, 22, stones 2 CHR. 3, 6; commonly with a double accusat. Ex. 25, 11; 26, 29; 27, 2, rarely with accus. of the material only 1 KINGS 6, 15, once with בְּ ib. Deriv. צִפּוּי.

Puh. צֻפָּה (*part.* מְצֻפֶּה, *plur.* מְצֻפִּים) *to be overlaid, covered*, Ex. 26, 30; PROV. 26, 23.

The organic root of צָפָה is not connected with צָפַח, since that of the latter, צָ־פַח, is identical with the root in פַּח II., סָ־פַח II., טָ־פַח; but it (צָפ־ה) is one with סַף II. (belonging to סָפָה); comp. σκεπάω to cover, σκέπας a cover.

צָפָה (with *suff.* צָפָתָהּ; from צוּף II.) *fem. what flows out, efflux, moisture;* metaphor. *blood*, Ez. 32, 6 *and I will soak the earth with* (a double accusat.) *thy blood on the mountains.* מִדָּמְךָ (for the accusat. דָּמְךָ) seems to be a mere gloss upon צָפָתְךָ; which suits well 32, 5 (see רָמוּת). The Targ. takes צָפָה as an adjective to אֶרֶץ, meaning *inundating, fruitful, covered with slime*, to denote Egypt; which is less appropriate.

צְפוֹ (*watch, watch-tower;* from צָפָה I.) *n. p.* of an Edomite progenitor GEN. 36, 11 15; for which form 1 CHR. 1, 36 has צְפִי. With the word is compared the place صافية at the southern end of the Dead Sea (*Robins.* Pal. III. p. 31).

צִפּוּי (from צָפָה II. Pih.) *m. an overlaying, coat, covering*, of metal Ex. 38, 17; NUM. 17, 13; of פֶּסֶל Is. 30, 22, parallel אֲפֻדָּה.

צָפוֹן (after the form כָּבוֹד, *constr.* צְפוֹן, with *a* of motion צָפוֹנָה, *c.* צְפוֹנָה, but which often indicates only a very remote idea of motion or direction to) *fem.* (Is. 43, 6; SONG OF SOL. 4, 16) 1. (from צָפַן) prop. a district covered, dark, obscure, then *the north*, which was conceived of as veiled in obscurity, with high mountains and masses of rock, in contrast with the light and clear south (תֵּימָן, יָמִין, דָּרוֹם); comp. πρὸς ζόφον in Homer, أرض الظلمة (land of darkness for the north) in *Ibn Batuta*. Hence a genitive to פֵּאָה Ex. 26, 20,

גְּבוּל Num. 34, 7, שַׁעַר Ez. 40, 35, צֶלַע Ex. 26, 35, רוּחַ Ez. 42, 17 *northerly;* יַרְכְּתֵי צ׳ Is. 14, 13 *the extreme sides of the north*, i. e. in the extreme corner or point of the north, applied to הַר מוֹעֵד, the mountain of the (gods') assembly, supposed to be in the farthest north and reaching up to heaven, or to the uttermost northern part of Togarmah Ez. 38, 6. Figurat. applied to הַר־צִיּוֹן as the Jewish divine mountain Ps. 48, 3; אֶרֶץ צ׳ to Assyria Jer. 3, 18 (comp. 3, 12); to the land of the Chaldeans 6, 22; 10, 22; to Babylon Zech. 2, 10; also צ׳ alone to Syria and Israel Is. 14, 31, hence מֶלֶךְ הַצ׳ Dan. 11, 6 7 8 11 meaning Seleucus and his posterity, opposed to מֶלֶךְ הַנֶּגֶב (the Ptolemies); to Media and Persia Is. 41, 25; Zeph. 2, 13. The manifestation of God is described as proceeding from the north Ezek. 1, 4. The same quarter is the mysterious goldland Job 37, 22 (comp. Herod. 3, 116; Plinius H. N. 6, 11; 33, 4); and the north wind brings rain Prov. 25, 23. Metaphor. *the north wind* Song of Sol. 4, 16, and *the north land* Jer. 46, 20. מִצְּפוֹן לְ *north of* Josh. 8, 11, also לְ Ez. 8, 5 and מִצְּפוֹן alone Josh. 11, 2; צָפוֹנָה *northward* Gen. 13, 14 (opposite נֶגְבָּה), fully לִפְאַת צ׳ Josh. 18, 12; מִפְּנֵי צ׳ *from the north* Jer. 1, 13, but also *situated toward the north* 1, 15; in answer to the question *where?* 23, 8. מִנֶּגֶב צָפוֹנָה Ez. 21, 3 *from south to north*, i. e. the entire length; but also מִנֶּגֶב צָפוֹן 21, 9. אֶל־הַצ׳ 8, 14 *to the north*, *in the north.* לַצ׳ *on the north side* 1 Chr. 26, 17. — 2. (*a concealed*, *inaccessible place*) *n. p.* of a city in Gad Josh. 13, 27; but probably the name of the god (בַּעַל) *Typhon*, so that צָפוֹן = צְפוֹן as the name of a place is *dedicated to* (Baal-) *Zephon;* as the full name בַּעַל צְפוֹן (which see) is that of a place. See צְפוֹן, צְפוֹנִי. — 3. (from צָפָה I. *mountain-watch*) = מִצְפָּה the name of a place Judges 11, 11. Hence צָפוֹנָה *to* מִצְפָּה Judges 12, 1, where Jepthah lived 11, 34; or it means *a consecrated place, place for praying* (comp. 1 Sam. 10, 19-24; 1 Macc. 3, 46) 2 Kings 16, 14, for which 16, 15 has לְבַקֵּר (*to the place of judgment*), which מִצְפָּה was. — 4. (from צָפָה II.) *a cover, a carpet;* figur. *vault of heaven* Job 26, 7.

צְפוֹן (prop. *the dark*, *wintry hemisphere*, *the dark region*, represented by a deity) 1. *n. p.* of an Egyptian deity (בַּעַל), adopted from Aram and Phenicia (see Hom. Il. *β*, 782; Hes. Theog. 329), and representing the dark, cold region (*Jablonsky* p. 178; *Seyffarth*, Systema etc. p. 124), where the sun and stars are extinguished and the light of heaven is swallowed up (Eusebius Praep. Ev. III, 12); in an astral respect the cold star (Virg. Georg. 1, 336; Plinius H. N. 2, 8) *Typhon*, and probably connected with צָפוֹן. See another explanation under צְפַעְ. Derivat. the name of the city בַּעַל צ׳ Ex. 14, 2 in Egypt, ident. with צָפוֹן 2, צָפוֹן in Palestine. — 2. *n. p. m.* Num. 26, 15, for which צִפְיוֹן stands in Gen. 46, 16.

צְפוֹנִי (from צָפוֹן, *Typhon*) *m. coming from the Typhon-region*, spoken of an army of locusts, which came out of the wilderness, from the region ruled over by צָפוֹן Jo. 2, 20. But it may be translated generally *the destroyer*, ὁ τυφωνικός (Acts 27, 14). — 2. A *patronym.* from צָפוֹן in signification 2. Num. 26, 15.

צָפוּעַ (from צָפַע, *constr. pl.* צְפוּעֵי) *m. dung*, *excrements* Ez. 4, 15 K'tib, see צְפִיעַ.

צִפּוֹר (*pl.* צִפֳּרִים, from צָפַר IV.) *fem.* (*masc.* only in Ps. 102, 8; 104, 17) 1. prop. the chirping, twittering, singing; hence *a bird* Lev. 14, 4 49; collect. כֹּל־צִפּוֹר כָּל־כָּנָף Gen. 7, 14, צִפּוֹר כָּנָף Deut. 4, 17, צִפּוֹר כָּנָף Ps. 148, 10, צִפּוֹר כָּל־כָּנָף Ez. 39, 17 *all the fowl*, and also צ׳ alone Am. 3, 5, coupled with דְּרוֹר (which see) Ps. 84, 4, Prov. 26, 2, though the same with it; of birds of prey Ez. 39, 4, of female birds Is. 31, 5. Figur. the timid, or pious Psalm 11, 1, where the versions read הַר כְּמוֹ

'צִ; comp. Aram. צִפַּר, ܨܶܦܪܳܐ, Arab. صَافِر (a bird), عُصْفُور (a sparrow). Phenic. צפר the same. — 2. (*Bird*) *n. p. m.* NUM. 4, 10.

צָפַח I. (not used) *trans. to bend, to make crooked*, of a vessel, cup, bowl; identical in its organic root צָ־פח with פַּח I. (belonging to פַּח 2 meaning a bow Ps. 124, 7); Aram. סְפַח, ܣܦܚ; Arab. فَخّ the same, فَخَّة a bow, transposed صَحَف.

Pih. צִפַּח (not used) a stronger form of Kal. Deriv. צַפַּחַת.

צָפַח II. (not used) *tr. to spread out, to draw out, to extend*, hence *to make flat* or *broad*, of a cake, a pancake; identical in its organic root צָ־פח with that in טָ־פַח, פַּח II., סָ־פַח to מִסְפַּחַת 2; Ar. صفح the same, spoken of the hammering out of tin or iron plates; شَبَح to be broad; شَبَّح to spread out. Deriv. the proper name צוֹפַח (= צֹפַח).

Pih. צִפַּח (not used) *to spread out largely, to make flat*. Deriv. צַפִּיחִית.

צֹפַח (in our text צוֹפַח, after the form יוֹלָם, from צָפַח II.; *expansion, breadth*) *n. p. m.* 1 CHR. 7, 35 36.

צַפַּחַת (from צָפַח I.) *fem. a cruise, a flask*, for water 1 SAM. 26, 12, 1 KINGS 19, 6, or for oil 17, 12, Targ. סְפִיתָא; Syr. ܨܦܚܬܐ a dish, a platter.

צְפִי see צֶפוֹ.

צְפִיָּה (from צָפָה I. Pih.) *fem.* same as מִצְפָּה *a watch-tower*, LAMENT. 4, 17 (Targ., Syr.); comp. צָפוֹן JER. 6, 1.

צִפְיוֹן (either *a looking out*, from צָפָה I.; or = צִפְעוֹן *a serpent*, which has also been adopted for צִפְּיוֹן; or finally = צְפוֹן which see) *n. p. m.* GEN. 46, 16, for which NUM. 26, 15 has צְפוֹן.

צַפִּיחִית (from צָפַח II. Pih.) *fem. a pancake, a cake*, prop. a flat cake Ex. 16, 31; comp. Italian fladone honey-cake, old high German Preiting cake, from preit = breit; Greek πλακοῦς, Latin placenta from πλακ = flat.

צָפִין (prop. part. pass.) *masc. what is kept, laid up*, therefore *a treasure, riches, goods* Ps. 17, 14 K'tib, elsewhere צְפוּן; *plur.* JOB 20, 26. See צָפַן.

צְפִיעַ (only *pl.* צְפִיעִים, *constr.* צְפִיעֵי, from צָפַע I.) *m.* same as צְפוּעַ, prop. *what is pushed* or *forced out*, i. e. *dung, excrements* Ez. 4, 15 K'ri; Arab. صُفع the same.

צְפִיעָה (from צָפַע I.) *fem.* prop. what has gone forth or out; hence *shoot, sprout;* figur. *a child*, only of the ignoble members of a family Is. 22, 24, like צֶאֱצָא.

צָפִיר (*constr.* צְפִיר, *pl. constr.* צְפִירֵי, from צָפַר II.) *m.* prop. *the shaggy, the hairy;* hence *a he-goat*, designated like שָׂעִיר from its hairiness; with the genitive עִזִּים *a he-goat* DAN. 8, 5 8, 2 CHR. 29, 21, a figure of the Greco-Macedonian monarchy DAN. 8, 21; comp. צוֹפַר. The derivation from צָפַר I. *to wind, to turn, to move in a circle, to spring*, with reference to Is. 13, 21 (*Gesenius*); or from צָפַר, Arab. صفر to wind, to plait (*Scheid*), must be rejected in consideration of שָׂעִיר.

צְפִיר (*pl. constr.* צְפִירֵי, from צְפַר) *Aram. m.* the same EZR. 6, 17; Targ. for שָׂעִיר, also the *fem.* צְפִירָא; Syr. ܨܦܝܪܐ, ܨܦܪܐ for the Greek τράγος.

צְפִירָה (*c.* צְפִירַת) *fem.* 1. (from צָפַר I.) prop. what is circular, round; therefore *a crown, tiara, diadem* Is. 28, 5 (Targ., *Kimchi*); Talm. צְפִירָה enclosure, margin. — 2. (from צָפַר = צָרַף to contract, to wind into one another, to intertwine, to alternate) prop. *a change of fortune, fate, mishap*, Ez. 7, 7 10, for which 7, 5 has רָעָה אַחַת as a gloss; comp. Talm. צְרִיפָה the name of the goddess of fate at Ascalon, prop. *fate, catastrophe;* Arab. صَارِفة fortune, change of fortune. The derivation from the Aramaean צְפַר = Hebrew בֹּקֶר, or from צָפַר to move in a circle, conseq. signifying *a circle* (Ibn Ganâch) does not suit.

צְפִית (from צָפָה II.) *fem.* prop. a thing spread out, hence *a covering*, *carpet*, *mat*, then *a table;* as שֻׁלְחָן is prop. a thing spread, a mat, a table. צָפֹה הַצּ׳ Is. 21, 5 *they spread out the mat*, i. e. *arrange the table*, parallel with עָרֹךְ הַשֻּׁלְחָן; comp. סַפָּה (*carpet*) 2 Sam. 17, 28 = מִשְׁכָּב, in which sense *Ibn G'anâch* has paraphrased the passage. The explanation (from צָפָה I., Targ., Peshito, Vulg.) "keep watch", or "the watch spies" is less suitable.

צָפַן (*fut.* יִצְפֹּן) *tr.* same as סָפַן I., טָמַן, שָׂפַן (Aram. טְמַר, Ar. طمر), prop. *to cover about closely*, *to cover over*, *to close up*, *to enclose;* hence 1. *to conceal* = *to protect* Ps. 27, 5, parallel הִסְתִּיר; with בְּ of the place *where* 31, 21; צְפוּנֶי י״י 83, 4 *those protected by God*, *the concealed ones*, spoken of Israel; צָפוּן Ez. 7, 22 *a protegé*, i. e. the object of guardianship and care, as a herd is of the shepherd (LXX ἐπισκοπή, without reading פְּקֻדָּה); *to keep a strict watch* or *oversight of*, חַטָּאת Hos. 13, 12; *to treasure up*, דַּעַת Prov. 10, 14; *to preserve* or *keep*, אָוֶן Job 21, 19, דּוֹד Song of Sol. 7, 14, טוּב Ps. 31, 20, תּוּשִׁיָּה Prov. 2, 7; צ׳ בְּלֵב *to keep in the heart*, i. e. to oneself, אִמְרָה Ps. 119, 11, אֵלֶּה Job 10, 13, אִמְרֵי פֶה 23, 12 (where the LXX read בְּחֵקִי for מֵחֻקִּי); also צ׳ אֶת־ with this meaning Prov. 2, 1; *to keep back*, *restrain* 27, 16, with מִן of the thing *from*, *to conceal*, *hide*, Job 17, 4; metaphor. *to act secretly*, *privately*, with לְ *against one*, i. e. *to lie in wait for* Prov. 1, 11 18; without לְ Ps. 56, 7 K'ri; comp. Aram. כְּמַן, ܟܡܰܢ to conceal, and lie in wait for. — 2. Only יִצְפֹּנוּ Ps. 10, 8, either for יְצַפּוּ, or צָפַן here has the meaning of צָפָה 37, 32. — Besides these significations we have also to assume in consequence of the derivat. *to be covered*, *veiled*, *dark*, of a country; *to be inaccessible.* Deriv. צָפוּן, צְפוּנִים (as nouns, see above צָפַן), מַצְפֻּן, צָפִין, צְפוּנֵי, צָפוּן 1, צָפוֹן, and the proper names צָפוֹן, צְפוֹנִי, צְפַן (in אֱלִיצָפָן, אֶל־, צְפַנְיָה, ־יָהוּ).

Nif. נִצְפַּן *to be hidden*, *to be concealed*, עִתִּים, with מִן of a person *from* Job 24, 1, or absol. Jer. 16, 17, with לְ of the person Job 15, 20.

Hif. הִצְפִּין (*inf. constr. suff.* הַצְפִּינוֹ, *fut.* יַצְפִּין) *to hide*, *conceal*, with accus. Ex. 2, 3; Job 14, 13.

צָפָן (*constr.* צְפַן) see אֱלִיצָפָן and

צְפַנְיָה (*Jah is night* or *darkness;* see צָפוֹן and צָפוּן) *n. p. m.* Zeph. 1, 1; Jer. 21, 1; elsewhere also צְפַנְיָהוּ 37, 3; Zech. 6, 10; 1 Chr. 6, 21 (comp. אֱלִיצָפָן), for which is אוּרִיאֵל in 6, 9.

צְפַנְיָהוּ see צְפַנְיָה.

צָפְנַת פַּעְנֵחַ (Egyptian) a surname of Joseph, which he received from Pharaoh when he entered upon the service of the state Gen. 41, 45; and which was probably a high-sounding honorary title. According to Jewish translators and interpreters (Targ., Peshito, Josephus, Philo, and after them Chrysost., Saadia, Kimchi) צָפְנַת is a noun from צָפַן meaning *what is hidden*, *concealed* (Targ. טְמִירָא, Pesh. ܟܡܺܝܢܳܐ), i. e. *concealed future;* and פַּעְנֵחַ stands for מְפַעְנֵחַ *revealing* (see פַּעְנֵחַ), this word being so used in mod. Hebrew. But it is better to adopt the Egyptian origin of the words, in the orthography of the LXX who knew the language ψονθομφανήχ, ψομθομφανήχ, ψοτομφανήχ (=פַּעְנֵחַ), explaining them σωτὴρ κόσμου, *saviour of the world*, which is the Egyptian ⲥⲱⲧ or ⲥⲱⲧⲉ (salus) and ⲉⲛⲉϩ (world), while פ or ⲡ with sont and enech is the article, om (in the LXX) the sign of the genitive, or we should read ⲥⲱⲛⲧ (preserver). According to *Brugsch* it is made up of *p-so-nto-p-ench*, i. e. *prince of the life of the world.*

צָפַע I. (not used) *tr. to thrust out*, *to take away*, *to protrude*, *to extrude*, *to push out*, of excrements; *to come forth*, of sprouts; Ar. صَفَعَ and سَفَعَ to push, صَفَعَ cacavit. Deriv. צֶפַע, צִפְעֹנִי, צְפִיעָה.

צָפַע II. (not used) *intr.* same as אָפַע

to breathe, *to blow*, *to snort;* hence *to hiss*, of adders and vipers. The interchange of the initial sound צ and the aspirates is also in צְבָא = Hebr. אָבָה, צָהַר and אָהַר, צוּק I. and עוּק, צָלַם and עָלַם I. as in other languages. The organic root is צַ־פַע, which lies also in אָ־פַע, פָּע־ה, פָּה. Derivat. צֶפַע, צִפְעֹן, צִפְעֹנִי, and perhaps the proper names צִפֹּר, צְפוֹ, צִפּוֹן, צִפְיוֹן.

צֶפַע (from צָפַע II.) *m.* the name of a serpent, *cerastes* (LXX), *basilisk* (Aq. and Vulg.) or *viper* (Targ.), according to the etymology the little viper a span long which is a native of Africa, whose very hissing was reckoned dangerous (Isidori Orig. XII, 4) Is. 14, 29, a figure of the Assyrian power.

צִפְעֹן (not used; after the form יִדְעֹן, whence צִפְעֹנִי which see) *m.* same as צֶפַע. The name צִפּוֹן (which see) or the Egyptian *Typhon*, representing the injurious and destructive element and resembling Ahriman, is perhaps צִפְעֹן; since the Cilician-Phenician Typhon was regarded as a huge serpent (Strabo XVI. 2 p. 386), and the Egyptian one was also represented as a serpent (Plut. de Is. ch. 50). The river Orontes called after Typhon and dedicated to him, ap. Malala (p. 197), where we read: *Δράκοντος ποταμοῦ τοῦ νυνὶ λεγομένου Ὀρόντου, ὅστις Τυφῶν καὶ Ὀφίτης καλεῖται* confirms this derivation. Accordingly צְפוֹנִי from צִפְעֹנִי, the proper names צִפְיוֹן = צִפְעֹן, צִפֹּר = צֶפַע, צְפִי = צִפְעִי might be referred to צֶפַע.

צִפְעֹנִי (*pl.* צִפְעֹנִים) *m.* the same Is. 11, 8; 59, 5; Prov. 23, 32; Jer. 8, 17.

צָפַף I. (Kal unused) *intr. to chirp*, *to pipe*, *to twitter*, *to coo*, of birds; *to whisper*, *to murmur*, of soothsayers; *to cry out painfully*, *to mutter*, *to speak in whispering tones;* Targ. צְ־צַף, Talm. צַף, Ar. صَفَّ.

Pih. צִפְצֵף (redupl., *part.* מְצַפְצֵף, *fut.* יְצַפְצֵף) an intensive form of Kal Is. 8, 19; 10, 14; 29, 4; 38, 14; Ar. and Talm. the same, whence צַפְצוּף a twittering, صُفْصُف a sparrow, صَفْصَفَة a piping; abridged and altered Syr. ܨܘܨ and ܨܘܨܝ to pipe, Samar. צוץ and ציץ a young bird, prop. piping; Ar. وَصْوَص to pipe.

As to the organic root צַף, it is found also in קָ־שַׁב, כָּ־שַׁף, אָ־שַׁף.

צָפַף II. (not used) *intr. to flow*, *to be wet*, *watered;* ident. in its organic root צַף with that in צַף (צוּף) II., זָב, זַף I., רָ־טַב, which may be easily perceived from the noun צוּף 1 and 3, צָפָה, זֶפֶת, the proper name זִיף, סוּף; comp. שָׁפַע.

Pih. (redupl.) צִפְצֵף *to water*, *to moisten; to be very moist* or *fresh*. Derivative

צַפְצָפָה (from צִפְצֵף to צָפַף II.) *f. a brook-plant*, *a river-shrub*, *a bank-plant*, *a willow* Ez. 17, 5; hence applied to the vine which requires a well-watered soil in hot countries; Arab. صَفْصَفَة and صَفْصَاف water-willow, osier. Amharic *Zafzof* salix (*Isenberg*, dict. p. 62). The meaning "willow" in עֲרָבָה 4. and עָרָב proceeds from עָרַב III. having a similar fundamental signification.

צָפַר I. (*fut.* יִצְפֹּר) *intr. to turn*, *to twist;* hence 1. *to move in a circle*, *to wind*, *to be round about*, of a crown or diadem. — 2. Metaphor. *to turn about*, *to turn back*, *turning to go away* Judges 7, 3, like the *Nif.* נָסַב (which see); in which sense the LXX, Vulg. and Pesh. take it, comp. Ar. صَفَرَ in the secondary meaning *to run*, *to run* or *go forward*, *to flee;* identical in its organic root צַ־פַר with that in פָּרָ־א II. and פָּרָ־ה II., Ar. فَرَّ. Deriv. צְפִירָה 1.

צָפַר II. (not used) *intr. to be shaggy*, *hairy*, *bristly*, *rough*, of goats; prop. *to stick forth;* ident. perhaps with the stem צָמַר, סָמַר (which see). Derivat. צָפִיר, and the proper name צוֹפַר.

צָפַר III. (not used) *tr. to pierce*, *to cut into*, with the point of a nail, a style; cognate in sense with אָנַךְ; ident. in its org. root צַ־פַר with that of פַּר (פּוּר) II.,

פר־ע, חָ־פַר, חָ־בַר II., שָׁ־פַר, perhaps also (to פִּרְעֵשׁ); Aram. טְפַר, Arab. غفر the same. Deriv. צִפֹּרֶן.

צפר IV. (not used) *intr. to pipe, to twitter*, of birds (cognate in sense צָפַף I.), Arab. صفر, Aram. צְפַר, ܨܦܪ the same; metaphor. *to croak*, of frogs. Derivat. צִפּוֹר (from Pihel), the proper name צִפּוֹר, צִפֹּרָה, besides צְפַרְדֵּעַ.

צפר V. (not used) *intr.* transposed from צָרַף II. *to be mutually intertwined, to be twisted together, bound up with one another*, of events; hence *to change, to go;* Ar. صرف. Deriv. צְפִירָה 2.

צפר I. (unused) *Aram. intrans. to be shaggy, bristly;* Hebr. צָפַר II. Derivat. צְפִיר.

צפר II. (not used) *Aram. intrans. to twitter, to pipe*, of birds. Deriv. צִפַּר.

צִפַּר (from צְפַר II., only *pl.* צִפֲּרִין, *constr.* צִפֲּרֵי, *def.* צִפֲּרַיָּא) *Aram. comm. a bird*, probably from צָפַר Dan. 4, 9 11 18 30; Syr. ܨܦܪ, def. ܨܦܪܐ the same.

צְפַרְדֵּעַ *m.* (*collect. fem.*) *a frog* Ex. 7, 28; 8, 3-9; Ps. 78, 45; 105, 30. The small frogs well known as the plague of Egypt are meant, which give forth a sound like two hard pieces of wood struck upon one another (*Hasselquist*, Reise nach Pal. p. 68. 254 seq. 304; *Seetzen*, Reisen III. p. 245. 350. 364. 490). The Arab. ضفدع and شفدع, abridged from the Hebrew primitive form, expressly denotes this small species of Egyptian frog. It is compounded of the noun צָפָר *croaker* (from צָפַר IV.), and רְדַע, Arab. ردع, Aram. רְדַע (def. רַדְעָא *swamp, morass*); consequently *what croaks in a morass.* Considering that the ancients were fond of naming animals after their cry, and that כֹּחַ, the name of a Syrian frog (Lev. 11, 30), is probably derived from כּוּחַ *to croak* (Ar. قوق the noise of frogs), as also the Ar. نق to croak (whence نقاق a frog), Gr. *κοάξ*, *croak* (Aristoph.), Lat. *coaxare, to croak*, Germ. *quaken*, Ar. قر *a frog*, called so from its noise, like the Syr. ܩܘܪܩܝܢ, Talm. אַקְרוּקָא, Phenic. קְרַר: the etymology now given is the only probable one. The Aram. אוּרְדְּעָא (from אוּרְדַּע) may be formed from אֲרַדַּע, if אֲוַר is = צָפַר (comp. צֶלַע Aram. אֲלַע), or אוּ־ is a prefix to רְדַע *a morass.*

צִפֹּרָה (*a little bird*) *n. p. f.* Ex. 2, 21, LXX *Σεπφώρα.*

צִפֹּרֶן (from צָפַר III.; *pl.* with *suff.* צִפָּרְנֶיהָ) *masc.* prop. a thing pointed or piercing; hence *a nail* Deut. 21, 12, Aram. טְפַר (a nail, claw), ܛܦܪܐ, ܛܦܪܐ, Ar. ظفر; metaphor. *the point of a style, a diamond-pointed tool*, for graving Jer. 17, 1; comp. *Plin.* H. N. 37, 15.

צפת (not used) *tr. to enclose, to encircle, to adorn, to wind about*, a pillar, especially of a round capital resembling a crown; cognate in sense כָּתַר. The organic root צָ־פַת is also in צָ־בַת, אָ־פַד, רָ־בַד; comp. Aram. צְבַת, ܨܒܬ, ܨܒܬ prop. to bring together, to fit together, hence *to arrange, to adorn.* Derivative

צֶפֶת (from צָפַת) *m.* prop. *a binding, a thing wound about;* hence *a chapiter, capital* 2 Chr. 3, 15, for which 1 Kings 7, 16 has כֹּתֶרֶת; Syr. ܨܒܬܐ the same.

צְפַת (also in pause, from צָפָה I.; *mountain-watch;* see מִצְפָּה, מִצְפֶּה) *n. p.* of a Canaanitish city, the capital of a kingdom, lying at the south border of Edom and in Judah; afterwards allotted to Simeon Judges 1, 17. It was subsequently called חָרְמָה (which see). The pass *el-Safah*, forming a steep ascent to the mountains from *Wady Fikrah*, and lying before the mountains of Judah, may have its name from this. *Robinson*, Palest. II. p. 592. 616.

צְפָתָה (with *a* of motion צְפָתָה, the same) *n. p.* of a valley (גֵּיא) leading to צְפַת (which see), through which the way conducts to מָרֵשָׁה 2 Chr. 14, 9; conseq.

like the latter it is in the plain (שְׁפֵלָה) of Judah, into which the Zephath-valley projected; it may be the beautiful valley spoken of by *Robinson*, Pal. II. p. 365.

צִפְתָה see צְפַת.

צִץ see צִיץ.

צִצִּים see צִיץ (*pl.* צִצִּים).

צָקַל (not used) *tr. to tie, to wind,* same as עָקַל, עָגַל (which see); hence *to make entangled* or *twisted.* Derivat. the proper name צִיקְלַג, צִקְלַג.

Pih. צִקֵּל assumed for צִקָּלוֹן, which see.

צִקְלַג see צִיקְלַג.

צִקְלַג see צִיקְלַג.

צִקָּלוֹן (from צָקַל Pih.; with *suffix* צִקְלֹנוֹ) *masc. a sack, bag,* prop. a thing wound 2 Kings 4, 42.

צַר (with *suff.* צָרִי, with a distinctive accent צָר; *pl.* צָרִים, *constr.* צָרֵי, with *suff.* צָרַי, צָרֵינוּ, צָרֶיךָ, צָרַיִךְ, צָרָיו, ־יהֶם; from צָרַר) *m.* 1. *concr.* (prop. *a part. m.*) *an adversary, enemy,* prop. *an oppressor, straitener* Job 6, 23; 16, 9; Ps. 44, 11; 74, 10; 78, 61, coupled with אוֹיֵב Esth. 7, 6, Lament. 4, 12, Ps. 27, 2, or רֹדֵף 119, 158. Regularly only in poetry for אֹיֵב, to which Gen. 14, 20, Num. 10, 9, 2 Sam. 24, 13 and the late books (Esth. 7, 4 6; Neh. 4, 5; 9, 27) form the sole exception. — 2. *Abstract* (as an infin. form) *straitness,* along with מְצוּקָה Job 15, 24; *a strait, an exigency* 36, 16, *distress* 38, 23, and so with מָצוֹק Ps. 119, 143, לַחַץ Is. 30, 20; *danger,* Am. 3, 11 *danger round about the land,* i. e. on all sides; *trouble,* of רוּחַ Job 7, 11 = מַר (a subst.); especially with לְ of a person, as צַר לִי Ps. 18, 7, צַר לָהֶם 106, 44, צַר לוֹ 2 Chr. 15, 4, צַר לְךָ Deut. 4, 30, i. e. *distress to me, to them* &c. — 3. same as צוּר 1. (*pl.* צוּרִים), צוּרָה (*pl.* צוּרוֹת) *a rock, a stone; כַּצַּר like the rock,* i. e. *hard as rock* Is. 5, 28; comp. צֹר (according to some); see צָרַר. — 4. (from צָהַר, conseq. contracted from צֹהַר) *light, clearness, the sun* Is. 5, 30, united to אוֹר (by the accent).

צַר (from צָרַר) *adj. m.,* צָרָה *f. narrow,* of מָקוֹם Num. 22, 26, בְּאֵר Prov. 13, 17; *narrowly enclosed,* of חוֹתָם Job 41, 7 [15]; *pressing, violent,* of נָהָר Is. 59, 19; *narrow, straitened,* of נִסְכָּה 28, 20 (which, however, is better taken as 3[d] person perf., according to the accent); *limited* Prov. 24, 10, of כֹּחַ. Here belongs also 1 Sam. 2, 32 צַר מָעוֹן *of a fearful look* = רַע עַיִן (Prov. 23, 6), as one might explain it.

צֵר (*rock,* from צָרַר; comp. Ar. ظِرّ silex) *n. p.* of a city in Naphtali Josh. 19, 35.

צֹר *m.* 1. *stone, rock,* so called from its hardness Ez. 3, 9, conseq. = צַר 3. (Is. 5, 28), like שֹׁד = שַׁד; so too perhaps צְרֹר 2 Sam. 17, 13 (LXX, Vulg.). — 2. (from צָרַר II.) *the edge* Ex. 4, 25, for חֶרֶב צֹר, like צוּר חַרְבּוֹ Ps. 89, 44, חַרְבוֹת צֻרִים Josh. 5, 2. See צוּר. — 3. צֹר (together with צוֹר which see; *rock, rock-city,* comp. Rupella, la Rochelle) *n. p.* of the very old seaport *Tyre* in Phenicia, centre of the Phenician mother-state Josh. 19, 29; 2 Sam. 24, 7; 1 Kings 7, 13; 9, 11; Is. 23, 1-7; Jer. 25, 22. As a fortress the city was called עִיר מִבְצַר צֹר Josh. 19, 29 or מִבְצַר צֹר 2 Sam. 24, 7; as a sea-fortress יֹשֶׁבֶת עַל־מְבוֹאֹת יָם Ez. 27, 2, מָעוֹז הַיָּם Is. 23, 4. Tyre had excellent buildings Ez. 27, 4, was called כְּלִילַת יֹפִי 27, 3, had great docks 27, 12-25, Am. 1, 9, and was named צֹר הַמַּעֲטִירָה Is. 23, 8. For the history of the Tyrian kingdom the reader may compare, in addition to 2 Sam. 5, 11, 1 Kings 9, 11 seq. and 16, 31 seq., especially Is. ch. 23 and Ezek. chs. 26-28. *Gent. m.* צֹרִי *a Tyrian* 1 Kings 7, 14, *pl.* צֹרִים 1 Chr. 22, 41. — Aram. צוֹר, ܨܘܪ, Ar. صُور the same; on the contrary the Greek Τύρος has obviously originated in טוֹר. In the classical writers there was also a form *Sarra.*

צָרַב (not used) *intrans. to glow, to burn,* = צָרַב, שָׂרַף; *to be burnt* (intr.), of the פָּנִים; *to burn,* of wounds, ulcers, fig. of *hot* kisses, Targ. to exterminate;

metaphor. *to pierce*, like חָד (which see), of wounds; Syr. ܙܪܰܒ to prick (of thorns), whence ܙܽܘܪܒܳܐ black thistle; Ar. ضرب to pierce, to strike, to which صرم also belongs.

Nif. נִצְרַב *to be scorched* or *to burn* Ez. 21, 3 [20, 47].

Pih. צֵרֵב (not used) intensive of Kal. Deriv. צָרָב, צָרֶבֶת.

צָרָב (instead of צָרֵב) *adj. m.*, צָרֶבֶת *f. scorching*, *burning*, of אֵשׁ Prov. 16, 27.

צָרֶבֶת (instead of צָרֶבֶת) *f. a burn*, *wound caused by fire*, *an inflammation* Lev. 13, 23 28; perhaps same as נֶגַע.

צָרַד (not used) *tr.* same as זָרַד, שָׂרַד I. *to fit together;* hence *to build*, *to arch*, *to strengthen;* comp. אָגַד. Deriv.

צְרֵדָה (with *a* of motion צְרֵדָתָה, also with the article הַצְּרֵדָה; *fortress*, *tower*) *n. p.* of a city on mount Ephraim, Jeroboam's birth place, from which the whole district was called אֶרֶץ צְרֵדָה 1 Kings 11, 26 (if we restore the verse after the Greek 12, 2 in the following manner: וַיְהִי כִּשְׁמֹעַ יָרָבְעָם כִּי מֵת שְׁלֹמֹה וְהוּא עוֹדֶנּוּ בְמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיֵּשֶׁב יָרָבְעָם מִמִּצְרַיִם וַיָּבֹא אֶל־עִירוֹ אֶל־אֶרֶץ צְרֵדָה אֲשֶׁר בְּהַר אֶפְרָיִם); 2 Chr. 4, 17. But the reading צְרֵרָה also appears in Judges 7, 22. See צָרְתָן.

צָרָה (not used) *intrans. to flow out*, *to drop out*, *to trickle*, of resin, balsam (Ar. ضرى the same); connected in its organic root with טָר־ה. Deriv. צְרִי, צֳרִי, the proper name צְרוּיָה. Ar. صرى to cut into, to cut off; but the Syr. ܙܪܳܐ "to scratch" corresponds to the Hebr. צָרַע I.

צָרָה (from צָרַר I.; *c.* צָרַת, with *suff.* צָרָתִי; *pl.* צָרוֹת, with *suff.* צָרוֹתֵינוּ) *f.* 1. *concr. a female enemy*, therefore *a rival* 1 Sam. 1, 6 (LXX, Vulg.), comp. Lev. 18, 18 לִצְרֹר; Syr. ܥܪܬܳܐ uxor altera, where ܥ is interchanged with ܨ. — 2. (with *a* of motion צָרָתָה) *an abstract: distress*, *affliction*, *straits*, *misfortune*, 1 Sam. 26, 24; 2 Sam. 4, 9; it is therefore coupled with יָגוֹן Ps. 116, 3, צוּקָה Prov. 1, 27, חֲשֵׁכָה Is. 8, 22, מְצוּקָה Zeph. 1, 15, parall. to רָעָה Jer. 15, 11; a genitive to יוֹם 2 Kings 19, 3, עֵת Ps. 37, 39; *the pain*, or anguish, of a woman in labour Jer. 4, 31, coupled with חֵבֶל 49, 24.

צְרוּיָה, also צְרֻיָה (prop. *part. pass. f.* צָרָה; *what has flown forth* or *dropped out*, hence *balsam;* comp. זִלְפָּה) *n. p. f.* of the mother of three heroes יוֹאָב, אֲבִישַׁי and עֲשָׂהאֵל 2 Sam. 2, 18; 3, 39; 8, 16; 16, 9 10; 17, 25; 19, 21 22; 1 Chr. 2, 16.

צְרוּעָה (same as صريع full-breasted, from צָרַע II.) *n. p. f.* 1 Kings 11, 26. Perhaps צְרוּעָה as a female proper name is = צְרוּיָה (ע interchanged with י).

צְרוֹר (also צְרֹר, *pl.* צְרֹרֹת) *m.* 1. (from צָרַר I.) *what is packed together*, *a little packet*, *a bundle*, of כֶּסֶף Gen. 42, 35, or in which פֶּשַׁע, i. e. condemnation, is sealed up as unalterable Job 14, 17; צ׳ נָקוּב Hag. 1, 6 *a holed bag*, i. e. wages that disappear quickly; Prov. 7, 20; *a bundle*, *a bunch*, of מֹר Song of Sol. 1, 13; *an enclosure*, *enclosed place* 1 Sam. 25, 29. — 2. (from צָרַר II.) *a little stone* 2 Sam. 17, 13 (LXX, Targ.); hence *a kernel* Am. 9, 9. צְרוֹר Prov. 26, 8 is the infin. constr. of צָרַר I.

צָרַח I. (*part.* צֹרֵחַ) *intr. to call*, *to cry*, *to cry aloud*, stronger than בָּכָה Zeph. 1, 14, with the *adverb.* מַר, as in the case of בָּכָה Is. 33, 7; Ar. صرخ the same.

The organic root צ־רח may exist also in עָ־רַג I. (*Kimchi*), רָהַג, Ar. زعج, in רָעַ rug-ire, ὠ-ρυγ-ή; comp. too שָׁ־רַק, (רוּעַ), Sanskrit râç. Deriv. (according to some) צְרִיחִים.

Hif. הִצְרִיחַ (*fut.* יַצְרִיחַ) *to raise a war-cry*, Is. 42, 13, coupled with הֵרִיעַ.

צָרַח II. (not used) *tr. to bend*, *to make crooked*, *to curve*, ident. in its organic root with בָּ־רַךְ, or meaning *to bore*, *to hollow*, a pit, with that in הָ־רַג,

Aram. נְ־רַג; Ar. صرح the same, whence صرح a pit. Deriv. צְרִיחַ.

צֳרִי *m.* 1. a collateral form of צְרִי see צֳרִי. — 2. *n. p. m.* 1 Chr. 25, 3, for which, however, the fuller יִצְרִי is in 25, 11.

צְרִי (in pause צֳרִי, after Vau of union צֳרִי; from צָרָה) *m.* prop. an efflux, outdropping; hence *balsam*, exported by the Hebrews to Phenicia and Egypt Gen. 37, 25; 43, 11; Ez. 27, 17; commonly planted about Jericho (*Joseph.* Antt. 14, 4, 1; 15, 4, 2; Jewish Wars 1, 6, 6), as it is at this day in the gardens about Tiberias (*Burckh.* VI. p. 564). That of Gilead was the best for healing external injuries Jer. 8, 22; 46, 11; 51, 8. צְרִי is mentioned in Gen. 43, 11 as the most precious product of the land of the Hebrews (זִמְרַת הָאָרֶץ).

צְרִיָּה see צְרוּיָה.

צְרִיחַ (from צָרַח II.; *pl.* צְרִיחִים) *m.* *a pit*, *a cellar*, *a hole*, for concealment 1 Sam. 13, 6 (Vulg., Targ.), coupled with בּוֹר, without there being any necessity for reading פְּחָתִים, still less for reading צְחִחִים (codd. de Rossi) or סְבָכִים (LXX). In the temple of בַּעַל בְּרִית = אֵל בְּרִית was a deep place, i. e. an inner, covered space Judges 9, 46, on which it was easy to put wood 9, 49; Ethiop. for הֵיכָל (Ps. 5, 8). The meaning *projecting object*, *tower*, *palace* (Tanchûm), like the Arab. صَرْح, from צ־רח = ע־רג II., is unsuitable.

צְרִיחִים (from צָרַח I.) *m. pl. continual groaning*, Is. 43, 14 a reading instead of בְּרִיחִים (*Ewald*).

צָרַךְ (not used) *intr.* prop. *to desire* or *wish for vehemently*, *to strive*, *to strive after;* ident. in its organic root צ־רך with that in ע־רג I., Aram. רַג, hence (like אָבָה = אָוָה to אֶבְיוֹן) *to be needy*, metaphor. *to be poor*, *needy*, Ar. صَرِكَ; Aram. for חָפֵץ. Deriv.

צֹרֶךְ (with *suff.* צָרְכֶּךָ) *m. need, necessity* 2 Chr. 2, 15.

צָרַע I. (in Kal only *part. pass.* צָרוּעַ) *tr. to sting*, of wasps, hornets; *to eat in*, of stains in clothes, of mould, of injury to houses done by saltpetre (leprosy); *to push*, *to strike*, *to plague* (cognate in sense נָגַע); hence צָרוּעַ is properly *one struck*, then generally *a leper* Lev. 13, 44; 14, 3; 22, 4; Num. 5, 2, as נָגוּעַ Is. 53, 4 is = מֻכֵּה אֱלֹהִים. Leprosy was considered a punishment from God. There is the same transition in נָכָה, נָגַף. Arab. صَرَعَ (to smite, to push, to scourge), whence صَرْع epilepsy, صَرِيع a scourge. Probably the Aram. סְגַר should also be taken in the sense of *to cut* (comp. סָגוּר). Deriv. צָרַעַת, and the proper name צָרְעָה (according to some).

Pih. צֵרַע (not used) the same. Deriv. צָרַעַת.

Puh. צֹרַע (only *part. m.* מְצֹרָע, *f.* ־רַעַת) prop. *to be scourged*, *smitten*, by God; hence *to be leprous* Ex. 4, 6; Lev. 14, 2; Num. 12, 10; 2 Sam. 3, 29; put along with נֻגַּע 2 Kings 15, 5.

צָרַע II. (unused) *intr. to be prominent*, *to stand out*, of the breasts; *to project*, of a district; Ar. صَرَعَ the same. Deriv. the proper names צְרוּעָה and צָרְעָה.

צֶרַע see צָרְעָה.

צִרְעָה (from צָרַע I.) *fem.* prop. *the stinging thing;* hence *a wasp*, *a hornet*, collect. Ex. 23, 28; comp. Wisdom 12, 8. As a swarm of bees was taken for a figure of wicked enemies (Ps. 118, 12; Deut. 1, 44); so in a higher degree may a swarm of hornets be considered the type of a plague (*Saadia*, *Ibn ʿEsra*) or of terror sent upon enemies Deut. 7, 20, Josh. 24, 12, since the literal sense (*Rashi*) is improbable here. The Ar. translates الخوف fear, for which is אֵימָה in Ex. 23, 27, conseq. = חִתַּת אֱלֹהִים Gen. 35, 5; Aram. עֲרְעִי, אוּרְעִי (from עֲרַע, אֲרַע = צָרַע) the same, rendered elsewhere ܙܥܘܪܬܐ bee; modern Hebr. pl. צִרְעִים, צִרְעוֹת.

צָרְעָה (either instead of בֵּית צ׳ *place*

of wasps or hornets, where 'צ׳ = צִרְעָה, or from צָרַע II. = Ar. صَرَعَ to be prominent, and therefore 'צ׳ is = יָפִיעַ which see) n. p. of a city in the plain of Judah, belonging to Dan and not far from אֶשְׁתָּאֹל (now Zar'ah, صَرْعَة) Josh. 15, 33; 19, 41; Judges 13, 2 25; 18, 2 8 11. It still existed after the exile Neh. 11,29 (*Robins.* Palest. II, 339. 343. 365). *Gent. m.* צָרְעִי 1 Chr. 2, 54, from a masc. form צֶרַע = צָרְעָה, usually צָרְעָתִי 2, 53; 4, 2.

צָרַעַת (after the form צַמֶּרֶת, אַדֶּרֶת; with *suff.* צָרַעְתּוֹ) *fem.* prop. *stroke, plague*, like נֶגַע, spec. *leprosy* (white), in man Lev. 13, 2, 2 Kings 5, 3, with כַּשֶּׁלֶג; *a saltpetre injury* or *leprosy*, in houses 14, 34-57; *mould, stains*, in garments 13, 47-59.

צָרַף I. (*fut.* יִצְרֹף; *part.* צֹרֵף; *inf. abs.* צָרוֹף, *c.* צְרֹף, צְרָף־) prop. *intr. to glow, to burn*, then *tr. to smelt*, gold or silver; צֹרֵף *a smelter, goldsmith* Judges 17, 4; Is. 40, 19; 41, 7, coupled with חָרָשׁ; *to purify*, by fire 1, 25; Ps. 12, 7; *to refine* Zech. 13, 9. Fig. *to make clear* or *bright* (אֱלֹהַּ) אִמְרַת יי׳ Ps. 18, 31; Prov. 30, 5; *to prove*, along with בָּחַן, with the accus. Jer. 9, 6 and retaining the figure Ps. 66, 10, Is. 48,10, coupled with לִבֵּן, בֵּרֵר Dan. 11, 35, or without them Ps. 17, 3; 26, 2. Deriv. the proper names צָרְפִי, צָרְפַת.

Nif. נִצְרַף (*fut.* יִצָּרֵף) *to be cleansed, purified* Dan. 12, 10.

Pih. צֵרֵף (*part.* מְצָרֵף) *to purify, to smelt*, along with טִהֵר Mal. 3, 2 3.

Hif. (not used); deriv. מַצְרֵף.

צָרַף II. (not used) *tr. to draw together, to bind, to tie together*, only by transpos. צָפַר to צְפִירָה, which see.

צֹרְפִי (from צָרַף I., with the article; *a smelter, purifier*) *n. p. m.* Neh. 3, 31. צֹרְפִים is the name of a corporation of goldsmiths Neh. 3, 8 32.

צָרְפַת (from צָרַף I., with *a* of motion צָרְפָתָה; *smelting-hut*) *n. p.* of a city lying between Sidon and Tyre, but belonging to the former 1 Kings 17, 9 10; also the name of a distant land which has been combined with *Gaul* agreeably to tradition in Ob. 20 (see סְפָרַד). For the Sidonian Zarephath compare the present village and promontory *Surafend* (صرفند), see *Robins.* III. p. 413. 414.

צָרַר I. (3 *perf.* צָרַר, commonly צַר, *fem.* צָרָה, 3 *pl.* צָרְרוּ; *part.* צֹרֵר and צָר; *part. pass.* צָרוּר; *inf. abs.* צָרוֹר, *c.* צְרֹר; *imp.* צֹר, צוֹר; *fut.* יָצֹר together with יֵצַר) 1. *tr.* same as צוּר (צָר) I. prop. *to collect, to press together, to bring together;* hence *to drive together*, to a place, of רוּחַ Hos. 4,19; *to bind to*, a stone to the sling Prov. 26, 8; *to bind in, to shut in*, מַיִם 30, 4; Job 26, 8; fig. *to bind firmly together*, תְּעוּדָה and תּוֹרָה Is. 8,16, along with חָתַם; *to keep*, עָוֹן Hos. 13, 12, like חָתַם Job 14, 17; *to roll up*, מִשְׁאֶרֶת Ex. 12, 34; *to fence in*, i. e. *to make calm, secure* 1 Sam. 25, 29; *to shut up, seclude*, i. e. to make solitary and forsaken 2 Sam. 20, 3. — 2. *to straiten, to enclose;* hence *to press upon, to compass as an enemy* Is. 11, 13, parallel קִנֵּא (to be zealous); generally *to persecute* Num. 10, 9; 25, 17; 33, 55; also of the rivalry of two wives (see צָרָה); *part.* צֹרֵר *an enemy, pl. c.* צֹרְרֵי, with *suff.* ־רַי, צֹרְרֶיךָ Is. 11, 13; Ps. 6, 8; 7, 7; 23, 5, coupled with צַר, *pl.* צָרִים (which see). These senses *to join, to bind, to make firm, to enclose* &c. also belong together in other verbs. — 3. *intr. to be straitened, pressed*, i. e. *to be in distress* or *necessity*, espec. in the contracted form צַר Judges 11, 7; 2 Sam. 1, 26; *to be narrow*, of מַסֵּכָה Is. 28, 20. The *fut.* is יֵצַר (after the form יֵחַם, יֵקַל), *ap.* יֵצֶר Gen. 32, 7; Judges 2, 15; Prov. 4, 12; with לְ of the person Is. 49, 20; with עַל *to be anxious for* or *about.* Derivat. צַר, צְרֹר (צְרוֹר), צָרָה, צַר (*adj.*), צָרָה (*adj.*).

Puh. צֹרַר (*part.* מְצֹרָר) *to be bound together* Josh. 9, 4.

Hif. הֵצַר (1 *pers.* הֲצִרֹתִי; *part. fem.* מְצֵרָה; *inf. c.* הָצֵר; *fut.* יָצֵר, *ap.* יָצֶר,

pl. יָצֵרוּ) *to press upon*, *to persecute*, with accusat. DEUT. 2, 9; *to oppress*, *distress* 1 KINGS 8, 37; NEH. 9, 27; *to besiege* DEUT. 28, 52; JER. 10, 18; *to have pains*, of a woman in childbirth JER. 48, 41; 49, 22. Deriv. מֵצַר.

To the stem צַר corresponds the Ar. صَرَّ (to bind together, to tie together, to surround), ضَرَّ (to straiten, to press upon; to be hostile, jealous), Syr. ܨܪ, ident. with צַר (צוּר) I. (which see).

צָרַר II. (not used) *intr. to be firm*, *hard*, of rocks; perhaps like חָזַק, קָשַׁר, קָוָה, of like signification with צָרַר I. Deriv. צֹר, the proper names צֵר, צֹר and perhaps צְרֵדָה.

צְרֹר see צְרוֹר.

צְרֵרָה (with *a* of motion צְרֵרָתָה; *fortress*) *n. p.* of a place near בֵּית הַשִּׁטָּה (in Manasseh, between בֵּית שְׁאָן and אָבֵל מְחוֹלָה) JUDGES 7, 22, which appears to be merely a collateral form of צְרֵדָה (which see) 1 KINGS 11, 26. Both mss. and versions read the latter here.

צֶרֶת (contracted from צֶהֶרֶת; *splendour*, *brightness*, viz. is with Jah) *n. p. m.* 1 CHR. 4, 7.

צֶרֶת הַשַּׁחַר (*light of the early dawn*) *n. p.* of a city in Reuben, situated on הַר הָעֵמֶק JOSH. 13, 19; perhaps because the first appearance of the morning dawn was seen from it.

צָרְתָן (with *a* of motion צָרְתָנָה) *n. p.* of a city near בֵּית שְׁאָן 1 KINGS 4, 12, and סֻכּוֹת 7, 46 in Manasseh JOSH. 3, 16. It may either have lain in the neighbourhood of צְרֵדָה or have been the same place.

ק

ק, called קוֹף or better קֹף (Ar. قَفٌ or قُفَّةٌ, Aram. קוֹף, defin. קוּפָא) *Koph*, as a letter of the alphabet denotes *the ear* (of an axe or needle), or *the back of the head* (Ar. قُفٌ); the neighbourhood of רֵישׁ (= רֵאשׁ) favours the latter meaning. According to the usual assumption that Hebrew writing arose out pictures, and that the names of letters are the likenesses of outward objects, it has been thought, that the form of an ear or the back of the head may be traced in the forms of this letter in the Phenician (𐤒, 𐤒, 𐤒), old Hebrew (𐤒, 𐤒), Samaritan (ࠒ), old Aramaean (𐡒, 𐡒), and so in old Greek (Ϙ), and Etrurian (𐌒). But the analogy of the other alphabetical names makes it more probable that the name was selected merely on account of the initial sound. The form and name (*Κόππα*) passed into the Greek alphabet, and is found with the shape Ϙ on old coins of Syracuse and Corinth (see *Mazocchi* on the Heraclean table p. 122). Afterwards *Κόππα* was excluded from the alphabet, *κ* alone being sufficient, and was retained only as a numeral (*ἐπίσημον Κόππα*) on different occasions (see *Schol.* to Aristoph. Nub. 23; *Eckhel* IV. p. 390). From ancient Greek, *Κόππα* passed early into the Latin *Q*, which suppressed *Κάππα* vice versa (Quintil. 1, 4, 9). — As a numeral *Koph* denotes 100, being the first letter in the series of hundreds. In the old Semitic alphabet Koph was pronounced as *Ko*.

As to the sound of *Koph*, it is a rough, hard, guttural *k*-sound, somewhat like the Sanskrit *k̔*, and when aspirated it stands in contrast with ח *k̔* or ע *g̔*. Hence we represent it exactly by *q;* as the Latins have retained the same sound in *q*. The transition of the older hard sound (ק) into the softer and cognate ones (כ, ג), and of the hard, guttural (ק, *k̔*, *q*) into the less hard, but aspirated (ח *k̔*, ע *g̔*) explains the usual changes existing in stems and words. Thus there originated from ק: 1. ג, as גָּבַע out of קָבַע, גָּדַד out of קָדַד, גָּזַר out of קָצַר; 2. כ, as כָּבַע out

of קָבַע, עָכַב out of עָקַב, כָּהָה out of קָהָה; 3. ח, as חָשַׁשׁ out of קָשַׁשׁ, חָשַׁר out of קָשַׁר, חָצָה out of קָצָה; 4. ע, as עָצַב out of קָצַב, עָצָה out of קָצָה, Aram. שְׁמַע out of שָׁמַק. In certain Arabian and Ethiopic dialects Koph is likewise interchanged with غ; and in Aramaean this is more frequent, as קַיִס, ܩܝܣܐ Hebrew עֵץ, אַרְעָא = אַרְקָא, נְפַק = נְבַע. There is another softening of *Koph*, the guttural *k*-sound becoming milder by an intermixture of the *s*-sound with it; just as the Sanskrit *ś* arose out of the *k*-sound or is allied to it, and is found contrasted with the Greek κ. In many districts of Arabia (see *Niebuhr*, Beschreibung von Arabien p. 83) the ق is softened into *tsh* (*ć*), like ك into *sh* (*de Sacy*, Anthol. page 64), and ج into *ǵ*, *dsh*. *Yod* is also a similarly softened *k*-sound, arising as it were from *ǵ*, *dsh* (comp. Persian *ǵuvân*, Sanskrit *juvan* young); whence we might explain the connexion of ק with צ, שׁ, י &c., as 1. בָּצַע, צָלָה, קָוָה, צָוָה with קָלָה, קָלַח, בָּקַע, צָלַח; 2. נָשַׁשׁ, חַר II. with קָשַׁשׁ, קָטַר II. From the essential nature of Koph seems to have arisen its occasional interchange with ח; as appears from פָּקַח = פָּתַח, שָׁקָה = שָׁתָה, רָתַח = רָקַח Ez. ch. 24; the same relationship being found in ךָ and תָּ for the second person, and in the Greek (comp. κόπτω = τύπτω, τίς and quis, κοίρανος and τύραννος, quatuor and τέτταρες) &c.

קָא see קוא.

קָא (from קוא) *m.* same as קִיא *vomit* Prov. 26, 11.

קָאָה (unused) *tr.* same as קָא (קוא) *to spue*, *to vomit*, assumed for קָאַת, קָאָת. But the root may also mean *to cry out* (Ar. قاق to cluck, قَوْقَأ to cry), whence קָאַת (*pelican*) would be designated *the crier;* which idea *Ephrem* on Deut. 14, 12 adopts.

קָאָת and **קָאַת** (*constr.* קְאַת, from קָאָה; ־ַת or ־ָת is a feminine termination for ־ָה) *fem. the pelican*, abiding with the יַנְשׁוּף and קִפֹּד in swamps of the desert Is. 34, 11, Zeph. 2, 14, Ps. 102, 7, and forbidden to be eaten, as unclean Lev. 11, 18; Deut. 14, 17. The usual assumption is that it derives its name from vomiting the shells it has swallowed (*Bochart*, Hieroz. III. p. 40 seq.). Talmudic קִיק, קוּק, *pelican*. The Aram. קָקָא, ܩܩܐ, Arab. قوق are reduplications of the simple stem. See קָיָה, קוא and קִיקָיוֹן.

קַב (*pl.* modern Hebrew קַבִּים, from קָבַב I.) *m.* prop. the hollowed out, the deepened; hence the name of a measure for dry goods, $1/6^{th}$ of a סְאָה (Josephus) 2 Kings 6, 25; where one fourth of a *cab* is about a pint. *Josephus* (Antiqq. 9, 4, 4) translates as if a cab were = four zests (ξέστης); and so eighteen cabs are = 72 zests i. e. one ephah, which is also the sixth part of a סְאָה. Phenic. קַב, which passed into the Greek κάβος (= χοῖνιξ, Hesych.); comp. Coptic ⲕⲁⲃⲓ vessel, lamp, Latin cupa. See קֻבַּעַת.

קָבַב I. (*perf.* קַב, with *suff.* קַבֹּה = קַבּוֹ, קַבֹּתָ; *inf. absol.* and *constr.* קֹב; *imper.* קֹב, with *a opt.* קָבָה־, with *suff.* קָבְנוֹ, where נ is inserted; *fut.* יִקֹּב) *tr.* 1. *to cut into* or *through*, *to dig through*, of a husbandman; *to split*, *to cut off*, wooden tables; *to hollow out*, *to cut out*, *to deepen*, a vessel. Deriv. קַב and perhaps קֵבָה, קֻבָּה. — 2. Figur. *to curse*, *to revile*, *to blaspheme*, with accus. Num. 22, 11 17; 23, 8 11 13 25 27, as in גָּדַף, חָרַף I.; the same metaphor specially existing in נָ־קַב 3. The organic root קַב is identical with that in נָ־קַב and נָ־קַף 1, גָּב־א I., גָּב I. (to גָּב); Aram. גַּב (to גַּב).

קָבַב II. (not used) *intr. to be bent round*, *to be vaulted*, *arched;* identical in its org. root קַב with that in גַּב (גָּבַב), to be hill-shaped, arched, bent, whence גַּב back, hill, vault, גַּבָּה a bow, a felloe, a hill), גָּבַ־ה, גָּבַ־ח, גָּבַ־ע, גּוּ־ה I., גֵּו I. (גּוּף), קָבַ־ע; Ar. قَبَّ the same, Aram. קַבֵּב to build an arch. Deriv. קֻבָּה.

קָבָה (not used) *tr.* same as קָבַב I.; see on קֵבָה.

קֵבָה (modern Hebrew קֵיבָה, *constr.* קֵיבַת; from קַב = קָב I.) *fem. the rough stomach with folds* (of animals that chew the cud), echinus Deut. 18, 3 (Targ., Vulg., *Saadia*); prop. a thing hollowed out or deepened, Arab. قِبَّة (from قَبَّ) the same; but also قِبَة from قَبَى with the same meaning, so that even in Hebr. קָבָה may be the stem (*Ibn G'anâch*).

קֹבָה (with *suff.* קֳבָתָהּ; from קַב [קוּב] = קָב [קָבַב] I.) *f. genitalia muliebria* (comp. נְקֵבָה) Num. 25, 8 (LXX, Vulg., *Kimchi*); according to the Talm. from נְקֹבָה the backside, according to Onk., Symm., Aqu. = קֻבָּה; but the first is more probable.

קֻבָּה (from קָבַב II.) *fem. a vaulted tent*, *a pleasure-apartment*, prop. what is rounded, arched Num. 25, 8; Aram. קוּבְּתָא (the vault of heaven, a pleasure-chamber), ܩܘܒܬܐ (a tent, an arch, an arched tent, a cupola); Arab. قُبَّة (a pleasure-tent = אֹהֶל, an arched tent); comp. cuppa, cuppola, German Kuppel, which may be of like origin. From القُبّ (el-Kubba) comes the Spanish Alcova, and our alcove.

קִבּוּץ (*pl.* קִבּוּצִים, from קָבַץ) *m. a heap*, *mass*, *throng*, *troop* Is. 57, 13.

קְבוּרָה (*constr.* קְבֻרַת, with *suff.* קְבֻרָתָהּ, קְבֻרָתוֹ) *fem. sepulture*, שְׂדֵה הַקְ׳ *field of burial* 2 Chr. 26, 23; Eccles. 6, 3; *interment* Is. 14, 20; *concrete*, *a grave* Gen. 35, 20; 47, 30.

קָבַל (Kal not used) *trans.* 1. *to lay hold of*, *to seize*, *to catch* (cognate in sense אָחַז, יָרַשׁ II.), prop. perhaps *to wind together;* hence *to take*, *to receive*. Thus the stem קָבַל would be connected with חָבַל I., גָּבַל, כָּבַל I., כָּפַל. The org. root קָ-בַל is perhaps also in בָּלַל I., so far as the idea of *mixing* has arisen from that of *laying hold of one another*. Aram. קְבַל the same, hence קוֹל from קְוֹל a net; Arab. قَبَلَ *to join*, *to bind*, *to associate with*, whence قَبِيل stem, kindred, heap. — 2. *to tie about*, *to cover about*, *to veil*, *to fold around*, proceeding from signification 1; hence figurat. *to become dark* or *obscure*, Aram. קְבַל; חָשַׁךְ (comp. זָקַק I.); אָפַל (Arab. عقل to be veiled), עָלַט, עַת II. proceeding from this fundamental signification. — 3. *intrans. to be strong*, *stout*, *condensed*, prop. to be wound together; the same metaphor existing in חָזַק, קָוָה, קָשַׁר, חוּל; hence *to be fat*, *thick*, *solid* (comp. אוּל a verb "to be thick or tight", same as אָלָה I. to אַלְיָה clunes), applied to the belly or back, and then as in the cognate גָּבַל to an arched, thick mass. Deriv. קֹבֶל, קְבֹל, קֳבָל, and the denomin. הִקְבִּיל.

Pih. קִבֵּל (*fut.* יְקַבֵּל) *to receive* 1 Chr. 12, 18; *to take*, with לְ of the person, i. e. to select from the proposed 21, 11; for לָקַח Job 2, 10; *to adopt*, a doctrine, law Esth. 9, 23 27; Prov. 19, 20; *to receive*, with the infin. (*in order to*) 2 Chr. 29, 16. Modern Hebrew קַבָּלָה doctrines received.

קֹבֶל (with *suff.* קָבְלוֹ, קָבְלִי, after the form קֹטֶן, קָטְנִי 1 Kings 12, 10, פָּעֳלוֹ from פֹּעַל; but the better mss. have קָטָנִּי, קָבְלּוֹ with ל and נ doubled after ŏ, in order to support the vowel) *masc.* prop. a projecting, standing thickly forward, hill-shaped thing; hence 1. *the belly*, from קָבַל 3 (which see), like אוּל, belly, נֶגֶד prop. fore-head, breast, face, נֹכַח belly, body; comp. Arab. قُبْقُب belly. Metaphor. *an* (iron) *battering-ram* = כַּר (Ez. 21, 27), as a projecting thing, Ez. 26, 9 *and he shall direct the stroke of his wall-batterer*. — 2. (not used) *a preposition: before*, *over against*, *against;* as in נֹכַח (and נֹכַח), נֶגֶד, פָּנִים (which see) the force of a preposition *before*, *against*, *over against*, proceeds from a subst. denoting *the fore part*, *the belly*, *the body*, pars antica (see אוּל I. and II.). Comp. עֵקֶב, אוּלָם.

Hif. הִקְבִּיל (*part.* מַקְבִּיל) denomin. *to stand over against* Ex. 26, 5.

קָבָל (pronounce kŏbal, abridged from קָבֹל or קֳבֹל, after the Aramaean form קֳדָם) *m.* same as קְבַל 2: *before*, *in presence of;* קָבָל־עָם 2 Kings 15, 10 *before the people*, *openly;* where the LXX have incorrectly taken it for a proper name.

קֳבֵל (in Targ. קֳבֵיל, also with לְ instead of לְקֳבֵל, the guttural ק causing the ָ, Syr. ܩܽܘܒܠܳܐ, and ֳ is absorbed by the preceding ָ) *Aram. m.* prop. what stands forward, what is rounded, i. e. face, breast, body, or merely like פָּנִים, facies, but only 1. with לְ *a preposition: before* Dan. 3, 3, *in presence of* 5, 1, *over against* 5, 5, *on account of*, *because of*, = Hebrew מִפְּנֵי 5, 10; לָקֳבֵל דְּנָה *for that very reason* Ezr. 4, 16, with דִּי following *for this reason that* 6, 13. — 2. in the group כָּל־קֳבֵל דִּי *notwithstanding that*, *although* (= Hebrew בְּכָל־זֹאת) Dan. 2, 8, *granted that* 2, 12, *since* 2, 24, *because* 5, 12 22, *entirely as* 2, 40; 6, 11, like the Hebrew לִפְנֵי; כָּל־קֳבֵל דְּנָה *for this reason because* Ezr. 7, 17.

קֳבֵל see קֳבֵל.

קְבַל (Pe. not used) *Aram. tr.* same as Hebrew קָבַל prop. *to wind* or *bind together;* hence 1. metaphor. *to seize* &c. — 2. *to knot around*, *to veil*, *to cover;* hence *to become obscure.* — 3. *intr. to be thick*, *tight;* hence *to be hill-shaped*, *humped.* Deriv. קְבָל, קֳבֵל and קֳבֵל.

Pael קַבֵּל (*fut.* יְקַבֵּל) *to take*, *receive*, מַלְכוּ Dan. 6, 1; 7, 18; with מִן־קֳדָם from one 2, 6.

קֳבֵל (with *suff.* קָבְלָךְ, only with the prepos. לְ) *m. Aram.* = קֳבֵל; but only a preposition, *before;* hence לָקָבְלָךְ *before thee* Dan. 2, 31.

קָבַע I. (*part.* קֹבֵעַ, *plur.* קֹבְעִים; *fut.* יִקְבַּע) *tr.* same as עָ־קַב I. (LXX) prop. *to intertwine*, *to plait into each other*, *to bind together*, *to spin*, as is observable from עָכַב I. (which see); hence *to plan a cunning device*, *to deceive*, *to defraud*, *to overreach*, with accus. Prov. 22, 23, with an adverbial accus. נָפֶשׁ *even to the life; to disappoint* Mal. 3, 8 9; mod. Hebrew קַבְּעָן a deceiver. The development from the fundamental signification is plainly given by אָרַב I., זָמַם, יָקֹשׁ, כָּזַב. The meaning *to withhold*, *to restrain*, *to withdraw*, has arisen from that just given, as is seen from עָקַב I.

קָבַע II. (not used) *intr. to be rounded*, *bent*, *cupola-shaped*, of a helmet, a cup; identical with כָּבַע, גָּבַע; Arab. قَبَعَ the same. A like signific. belongs to עָ־קַב II. being the stem for עָקֹב 2. and עֲקֻבָּה (which see), and to Ar. عـقب (whence عَقَبَة and عُقَاب the ridge of a mountain); and so the organic root with its comparisons becomes clear. Deriv. קוֹבַע, קוֹבַע.

Puh. קֻבַּע (not used) *to be rounded*, *arched*, *bent*, of a bowl. Derivative

קֻבַּעַת (from קָבַע II. *Puh.*) *f. a bowl*, *a large cup;* fully קֻבַּעַת כּוֹס, to distinguish it from the calix of flowers, Is. 51, 17 22; Greek κάλυξ; Ar. قُبْعَة the same. *Ibn Ganâch*, *dregs*, from קָבַע *to settle* (= שָׁמַר), which is less suitable.

קָבַץ (*part.* קֹבֵץ, *fut.* יִקְבֹּץ) *trans. to grasp*, with the hand; *to carry* or *bring together;* hence *to collect*, with accus. of the object Ez. 22, 19, חַיִל 1 Kings 20, 1, שָׁלָל Deut. 13, 17, אֹכֶל Gen. 41, 48; *to assemble*, *to call together*, זְקֵנִים Jo. 2, 16, חֹרִים Neh. 7, 5, הַנְּבִיאִים 1 Kings 18, 20, הָעָם 2 Sam. 2, 30, הַכֹּהֲנִים 2 Chr. 25, 5, with אֶל of the person *for* Deut. 13, 17, also לְ, Prov. 28, 8 *he gathers in order to shew love for the poor; to accumulate*, אָוֶן Ps. 41, 7, with לוֹ *to himself;* קָ׳ עַל־יָד *to collect upon the hand*, i. e. *by handfuls*, *gradually* Prov. 13, 11; with אֶל of the place *to* Ezr. 8, 15 (for אֵלָיו of a person we have once עָלָיו 1 Kings 11, 24). Derivat. קְבֻצָה, קִבֻּץ to the proper name קַבְצְאֵל.

Nif. נִקְבַּץ (*inf.* הִקָּבֵץ, *fut.* יִקָּבֵץ) *to be gathered*, *heaped together* Ez. 29, 5; *to be*

assembled, of men Gen. 49, 2, Is. 43, 9, and animals Is. 34, 15; with אֶל Josh. 10, 6 or עַל of a person 2 Chr. 13, 7; נִקְבָּצִים *the gathered*, the exiles returned home Is. 56, 8.

Pih. קִבֵּץ (*part.* מְקַבֵּץ, *inf. constr.* קַבֵּץ, *fut.* יְקַבֵּץ) *to embrace*, opposite עָזַב Is. 54, 7; *to take up* 40, 11; *to assume*, פָּארוּר Jo. 2, 6; Nah. 2, 11; *to gather in*, *to bring home*, grapes, sheaves Is. 62, 9; Mic. 4, 12; *to heap up*, *to cause to collect*, water Is. 22, 9; *to lead together* 34, 16; *to collect*, a scared flock 13, 14, especially the dispersed Israelites 11, 12; 56, 8; Hos. 9, 6, with מִן *whence* Hos. l. c., Deut. 30, 3, with עַל *to* Is. 56, 8 or *against* one Ez. 16, 37. Deriv. קִבּוּץ, and the proper name יְקַבְצְאֵל.

Puh. קֻבַּץ *to be gathered*, *led together* Ez. 38, 8.

Hithp. הִתְקַבֵּץ (*fut.* יִתְ־) *to gather themselves together*, *to join together* Is. 44, 11; Jer. 49, 14.

The stem is ident. with חָבַץ (which see), Aram. ܚܒܨ ,חֲבַץ, Ar. قبص ,قبض, قبط, Zab. ܥܒܨ; and the organic root קְ־בַץ may be connected with that in כְּ־פַת ,כָּ־פַס.

קֶבֶץ only in

קַבְצְאֵל (*El is Gatherer* i. e. *of an established congregation*) *n. p.* of a city in the south of Judah Josh. 15, 21, 2 Sam. 23, 20, elsewhere יְקַבְצְאֵל (which see).

קְבֻצָה *f. a gathering*, *heap* Ez. 22, 20.

קִבְצַיִם (*double congregation*) *n. p.* of a city in Ephraim Josh. 21, 22.

קָבַר (*fut.* יִקְבֹּר) *tr.* same as חָפַר *to dig*, *to dig through*, *to hollow out*, *to dig out*, commonly *to bury* Judges 2, 9; 16, 31; 1 Sam. 31, 13; Ez. 39, 12. Deriv. קְבוּרָה ,קְבֻרָה ,קֶבֶר.

Nif. נִקְבַּר (*fut.* יִקָּבֵר) *to be buried* Gen. 15, 15; 35, 8 10; Judges 12, 7; Jer. 8, 2.

Pih. קִבֵּר (only *part.* מְקַבֵּר, *pl.* מְקַבְּרִים, *inf. constr.* קַבֵּר, *fut.* יְקַבֵּר) *to bury* (repeatedly or many) Num. 33, 4; 1 Kings 11, 15; Jer. 14, 16; Ez. 39, 14.

Puh. קֻבַּר *to be buried* Gen. 25, 10.

By comparing the word with חָפַר we cannot be in doubt about the fundamental signification of קָבַר, especially as حفير means *grave.* A comparison with צָבַר = ܨܒܰܪ (to heap up, for the Greek σωρεύω Rom. 12, 20) is the less admissible, because the graves of the Hebrews were holes in the earth or rocks.

קֶבֶר (in pause קָבֶר, with *suff.* קִבְרִי, קִבְרוֹ; *pl.* קְבָרִים, *constr.* קִבְרֵי) *m. grave*, *sepulchre*, *hole in earth* or *rock*, where the dead were laid Gen. 23, 9, Ex. 14, 11, Num. 11, 34; hence (see under קָבַר at the end) קֶ׳ פָּתוּחַ Ps. 5, 10, Jer. 5, 16 and (rock-graves) Is. 22, 16. The *pl.* stands either for *graves* Ex. 14, 11, hence יָשַׁב בַּקְּבָרִים *to sit in grave-vaults* Is. 65, 4, i. e. to seek declarations about the future in the abode of demons; or it means *place of graves*, *grave-yard* Job 17, 1. Ar. قَبْر, Aram. ܩܰܒܪܳܐ ,קְבַר, Phenician קֶבֶר the same.

קְבֻרָה (only *pl.* קְבָרוֹת, *constr.* קִבְרוֹת) *f. pl.* 1. *graves*, *sepulchres* Ez. 32, 22 25 26, *grave-chambers* 2 Chr. 16, 14; but also *place of grave-chambers*, *grave-yard* Job 21, 32. — 2. in קִבְרוֹת הַתַּאֲוָה (*graves of lust*) *n. p.* of a place in the wilderness, whose appellative meaning is explained in Num. 11, 34; elsewhere 33, 16; Deut. 9, 22.

קָדַד *tr.* 1. (not used) *to divide*, *to cut*, *to split off*, *to peel off*, sweet-smelling barks; cogn. in sense with קָצַע, Ar. قدّ, Aram. קַד, ܩܰܕ the same; ident. in its organic root with that in גָּ־ד (גָּדַד) I., גָּ־דָה II., גָּזָה ,גָּז, Aram. חֲדָ־א, and with that in חֵץ ,חָצָ־ה ,חָצַ־ע ,קָצַ־ע ,נָ־קַד I.; comp. also κεδ-άω, -άζω, σκεδ-άζω. Derivat. קִדָּה. — 2. (*fut.* יִקֹּד, 3 *pl.* יִקְּדוּ) prop. *to break*, *to crack*, the body, i. e. *to bend*, *to incline*, *to stoop*, with accus. of the object אַפַּיִם 1 Sam. 24, 9; 28, 14; 1 Kings 1, 31; 2 Chr. 20, 18; commonly without an object 1 Chr. 29, 20, 2 Chr. 29, 30, without being intransitive on that account; weaker than הִשְׁתַּחֲוָה,

which follows Gen. 24, 26; 43, 28; Ex. 34, 8; Num. 22, 31; Neh. 8, 6; comp. κύπτω. The taking of this meaning as a denom. from קָדְקֹד (*Kimchi*) is to be rejected, both because אַפַּיִם only is the object, as in the case of כָּרַע (2 Chr. 7, 3) and הִשְׁתַּחֲוָה (Gen. 19, 1), but never קָדְקֹד; and the verb קָעַד, ܩܥܕ or עֲקַד in Aram. which is a farther development of קַד has always the general meaning *to bend the knee*, *to fall upon the knees*.

Pih. (redupl.) קִדְקֵד (not used) *to incline*, *to nod*, assumed for קָדְקֹד.

קָדָה (not used) an alleged root for the proper name יָקְדְעָם; but see יָקַד.

קִדָּה (from קָדַד) *fem.* prop. *what is peeled off*, or *split off;* hence *the rind* of a fragrant tree, which was an article of Arabian commerce Ex. 30, 24; Ez. 27, 19; specially according to the Targ., Syr. and Vulg. = קְצִיעָה *cassia*, so called from its reeds being split (*Theophr.* hist. plant. 9, 5; *Pliny* 12, 19); according to Saadia, Ar. Erp. *costus;* according to others *amber* or *stacte.* Diosc. (1, 12) calls a palm-like sort of cassia κιττώ; the south-Arabian *Keura* was termed كاذى. It is difficult to decide on the point.

קְדוּמִים (after the form עֲלֻמִים, נְעוּרִים; from קֶדֶם I.) *m. pl.* (to denote an age) *afore time*, *ancient days*, *prior age;* hence נַחַל קְ' Judges 5, 21 *a low plain of ancient time*, i. e. celebrated for old heroic deeds performed on it, applied to the קִישׁוֹן (LXX cod. Vat., Targ.), that valley having been the battle-field of Palestine from the remotest times. Thus קְ' is somewhat different from קֶדֶם Deut. 33, 15; comp. Ar. قَدُم old, everlasting. According to *Ibn Gânâch* from קָדַם II. (which see), to cut, to divide; hence קְדוּמִים *battle*.

קָדוֹשׁ or קָדֹשׁ (*constr.* קְדוֹשׁ, with *suff.* קְדֹשִׁי; *pl.* קְדוֹשִׁים, with *suff.* ־שָׁיו) *adj. m. clean*, physically and morally, i. e. *fresh*, *unstained*, *unsoiled* (see קָדַשׁ), from avoiding unclean meats, debauchery, incest, idolatry Lev. 11, 43 44 45; 19, 2; 20, 26; Deut. 23, 15; and so far as the ideas of purity and holiness coincide (also among the Parsees), *holy:* 1. of God, *sacred* (in a religious sense) Is. 6, 3, because nothing unclean or sinful durst approach Him (8, 13). Accordingly קָדוֹשׁ (Job 6, 10; Is. 40, 25; Hab. 3, 2) or קְדוֹשׁ יִשְׂרָאֵל (Is. 1, 4; 10, 17; Ps. 78, 41) is used as an epithet of God; also the *pl.* קְדֹשִׁים Josh. 24, 19; Hos. 12, 1; Prov. 9, 10; 30, 3; conseq. it is = אֱלֹהִים Ps. 22, 4, נוֹרָא 99, 3. For intensifying the idea קָדוֹשׁ is repeated three times Is. 6, 3; comp. the τρισάγιον Apoc. 4, 8. — 2. of priests as servants dedicated to God: קָדוֹשׁ לַיי״ Lev. 21, 6 7 8, קְדוֹשׁ יי״ of Aaron Ps. 106, 16, inasmuch as they had to avoid impurity and defilement. — 3. of angels Dan. 8, 13, Aram. קַדִּישׁ 4, 10; in other places *pl.* קְדֹשִׁים Zech. 14, 5; Ps. 89, 6 8; Job 5, 1; 15, 15. — 4. of the Nazarites Num. 6, 5 or of other pious, sanctified men Is. 4, 3; hence of the Israelite people Lev. 11, 44-45; 19, 2; Deut. 7, 6; the *pl.* קְדֹשִׁים is also occasionally put for such Deut. 33, 3; Ps. 16, 3; 34, 10; Dan. 8, 24. — 5. of sacred, consecrated places Ex. 29, 31, Lev. 6, 19, or days Neh. 8, 10 11. — 6. A subst. *the holy place*, *the sanctuary* Is. 57, 15; 58, 13; Ps. 46, 5 *the holy place of the dwelling* (מִשְׁכְּנֵי) *of the most High;* 65, 5.

קָדַח (*part.* קֹדֵחַ, *infin. constr.* קְדֹחַ) *intrans.* 1. *to glow*, *to burn*, *to kindle*, of אֵשׁ Deut. 32, 22; Jer. 15, 14; also *tr.* with accus. of the object *to set fire to*, *to burn*, הֲמָסִים Is. 64, 1, אֵשׁ (a fire) 50, 11; fig. *to cause destruction*, *to raise a fire of wrath* Jer. 17, 4; in derivat. of fever heat. Derivat. קַדַּחַת. — 2. (not used) *to sparkle*, *to shine*, *to be bright-coloured.* Deriv. אֶקְדָּח.

The organic root of the stem (Arab. قَدَحَ, Aram. קְדַח, ܩܕܚ) is קד־ח, which exists also in כַּד, יָ־קַד II.

קַדַּחַת (from the *Pih.* of קָדַח) *fem. the burning* or *heat of fever* Lev. 26, 16, Deut. 28, 22, cogn. in sense with דַּלֶּקֶת, comp. Aram. אֶשָּׁתָא fever-heat, properly fire,

גְּמַר = צְמַר צִמַּרְתָּא, צִמְרָא fever, from to burn (comp. גּוּמַרְתָּא a coal); Greek *πυρετός, πυρέτιον*, Latin febris from fervere, Gothic brinno fever, from brinnan to burn.

קָדִים (with *a* of motion קָדִימָה; from קָדַם I.) *m.* prop. *what is before, anterior;* hence *the east*, as a quarter Ez. 43, 17; 44, 1; 46, 1 12; fully פְּאַת ק׳ *east region* 48, 1 2 6-8 16; commonly with צָפוֹן 40, 23 and elsewhere; *east side* 42, 9; 43, 2, a word to define דֶּרֶךְ 40, 10, שַׁעַר 40, 44; רוּחַ ק׳ *east wind* Ex. 10, 13; 14, 21; Ez. 17, 10; 19, 12; 27, 26, frequently ק׳ alone Gen. 41, 6 23, and since such wind is commonly violent, it means generally *stormy wind* Job 27, 21; 38, 24; Ps. 48, 8; Is. 27, 8; rarely (and only poet.) like רוּחַ, a figure of nothingness and vanity Job 15, 2; Hos. 12, 2. — קָדִימָה *towards the east* Ez. 11, 1, *in the east* (in answer to the question *where*) 47, 1, also *the east* simply 47, 18, *eastwards* Hab. 1, 9.

קַדִּישׁ (*pl.* קַדִּישִׁין, *constr.* קַדִּישֵׁי) *Aram. adj. m.* same as Hebrew קָדוֹשׁ *pure, holy*, of אֱלָהִין Dan. 4, 5; 5, 11, of angels; subst. *an angel*, along with עִיר (*watcher*) 4, 10 14 20 (in Enoch 20, 1 of the three well-known archangels); of the pious Israelites, *the saints of the most High* 7, 18 22 25 27, or merely קַדִּישִׁין 7, 21 22; comp. *τὸ σπέρμα τὸ ἅγιον* (3 Ezr. 8, 70).

קַדִּישׁ *m.* in the cod. Sam. for קָדֵשׁ Deut. 23, 18, with the same meaning as קָדֵשׁ.

קַדִּישָׁה *fem.* in cod. Sam. for קְדֵשָׁה Gen. 38, 21 22.

קָדַם I. (Kal not used) *intrans. to go before*, *to be before*, *to spring forward*, *to come before*, from the fundamental signification *to press forward*, *to strive forwards;* more correctly *to project*, *to stand forward*, cogn. in sense with נָגַד (to be prominent, to swell forth, to stand before, to lead on, to go *before*), and perhaps נָכַח (to be before); so that the organic root ק־ד־ם is ident. with that in חָטַם (to חֹטֶם, whence the denom. חָטַם), Arab. حطم, whence خُطْم (tip of the nose, horn-tip, beak), خَطَم the same, جَثَم the same, whence جَثَمَة (a hill). Comp. Ar. قَدَم (to go before, to step forward, to be advanced in time, to be old), Aram. קְדַם, ܩܕܡ the same, in the most various applications. Deriv. קֶדֶם, קְדוּמִים, קָדִים, קַדְמוֹן, קַדְמָה, קִדְמָה, קֵדְמָה, קֶדֶם, קַדְמֹנִי, and the proper names קְדֵמָה, קַדְמִיאֵל, קְדֵמוֹת.

Pih. קִדֵּם (*fut.* יְקַדֵּם) *to go before* Ps. 68, 26, opposite אַחַר; *to be up early*, בַּנֶּשֶׁף (in the dawn of morning) 119, 147; *to anticipate*, with the accusative אַשְׁמֻרוֹת 119, 148; ק׳ פְּנֵי פ׳ *to come before one's person*, with בְּ of the thing, hence *to offer* Ps. 95, 2; *to walk before one* 89, 15; in a hostile sense, *to meet* 17, 13; with the accus. *to attack* Is. 37, 33; elsewhere with a double accus. *to come to meet one with* חֶסֶד Ps. 59, 11, רַחֲמִים 79, 8; also followed by the inf. constr. in an adverbial sense, *early*, *before*, *in good time*, *with haste*, as קִדַּם לִבְרֹחַ Jon. 4, 2 *to flee in haste;* with the accusat. of the person whom one meets Ps. 18, 19; Job 30, 27.

Hif. הִקְדִּים (*fut.* יַקְדִּים) *to give before*, *to do by anticipation*, with accus. of the person Job 41, 3, a correlative to שִׁלֵּם *to repay;* also, *to meet before*, הָרָעָה, with בַּעַד (round about) Am. 9, 10.

קָדַם II. (not used) *tr.* 1. *to cut*, *to hew*, *to split*, *to fell*, same as Hebrew גָּדַם (perhaps to גָּדַע), גָּזַם, Arab. قَدَم (to قَدُوم an axe), قطم, حَذَم, جَذَم, Aram. קְטַם. The organic root is ק־ד־ם, which is also found in דָּמַם, דְּמַ־ה 2, Aram. הֲ־דַם, Arab. هَدَم. — 2. same as קָסַם prop. *to decide*, then *to practise soothsaying* or *enchantment;* like קָסַם proceeding from the fundamental signification *to divide.* Derivat. קְדוּמִים, מִקְדָּם (according to some).

Pih. קִרְדֵּם (with *Resh* inserted, as in חַרְצֹב, כִּרְסֵם; not used) an intensive of Kal. Deriv. קַרְדֹּם.

קְדַם (not used) *Aram. intr.* same as

קָדַם I. in Hebrew. Deriv. קֶדֶם, קַדְמָה, קַדְמִי.

קֶדֶם (*pl. constr.* קַדְמֵי; from קָדַם I.) *m.* prop. *what is before*, pars antica, cognate in sense with נֹכַח and נֶגֶד and equivalent to פָּנִים, probably at first a part of the human body that stands forward; hence 1. *the east*, because the Hebrews determined the quarter of the heavens by directing the face to the east Is. 9, 11 (opposite אָחוֹר west), Ps. 139, 5, together with יָמִין south, שְׂמֹאל north Job 23, 8. מִקֶּדֶם after verbs of motion means *from the east*, i. e. *towards the east*, *eastward* Gen. 11, 2; 13, 11, like מִמֶּרְחָק (Is. 17, 13), מֵרָחוֹק (22, 4); after verbs of rest *in the east* (see מִן) Gen. 2, 8. מִקֶּדֶם לְ *from the east to*, i. e. *on the east side of* 3, 24; Num. 34, 11. — 2. the regions east of Palestine, such as *Arabia*, including *Amalek*, *Midian*, *Kedar*, *the wilderness of Syria*, *Nabathea*, *Syria* and *Mesopotamia* Is. 9, 11; Num. 23, 7; Gen. 29, 1; fully אֶרֶץ קֶדֶם Gen. 25, 6; אֶרֶץ בְּנֵי קֶ׳ 29, 1 of north-western Mesopotamia, whose mountains were called הַרְרֵי קֶ׳ Num. 23, 7, whose inhabitants were the בְּנֵי קֶ׳, and who were the eastern nomads of the wilderness-part of this territory Judges 6, 3 33; 7, 12; 8, 10; Job 1, 3; בְּנֵי קֶ׳ also *the Arabs* generally Is. 11, 14, who pitched their tents beyond the Euphrates Jer. 49, 26. — 3. *things of the east*, i. e. what is carried on there, poet. *sorcery* Is. 2, 6, if it be not better to read מִקֶּדֶם (from קָדַם II.) or מִקֶּסֶם, or to take קֶדֶם = קְדָים (Job 15, 2). — 4. Referring to time, *former times*, *the past*, poet. = עוֹלָם Ps. 44, 2; 78, 2; hence מַלְכֵי קֶ׳ Is. 19, 11 *kings of old*, יַרְחֵי־קֶ׳ Job 29, 2, יְמֵי קֶ׳ Ps. 44, 2; מִקֶּדֶם *from ancient days*, i. e. *of old* Mic. 5, 1, elsewhere מִימֵי קֶ׳ 7, 20; Is. 23, 7; 37, 26, Ar. قِدَم old time, قِدْمًا formerly; then *everlasting time*, *eternity*, in הַרְרֵי קֶ׳ Deut. 33, 15, שְׁמֵי קֶ׳ Ps. 68, 34, אֱלֹהֵי קֶ׳ Deut. 33, 27; יֹשֵׁב קֶ׳ Ps. 55, 20 *who is enthroned from eternity;* once *st. c. pl.* מִקַּדְמֵי = מֵרֹאשׁ Prov. 8, 23 *from of old*, *since the beginning;* seldom *adv. aforetime*, *early* Ps. 74, 2, Jer. 30, 20, Lament. 5, 21, like לְפָנִים, מִלְּפָ׳, or *a prepos.*, *before*, Prov. 8, 22 *before his works.* — 5. (perhaps *high land*) *n. p.* of the Arabian land النجد (high land), with which it is ident. in original meaning, and so הַר קֶ׳ Gen. 10, 30 is applied to the mountain surrounding or passing through *Neğd* (*Fresnell*); comp. Ar. قِدَم.

קֵדֶם (with *a* of motion קֵדְמָה) *m.* the same, *the east;* קֵדְמָה *towards the east* Gen. 13, 14; 25, 6; sometimes the explanatory מִזְרָחָה (Num. 2, 3; 34, 15) or מִזְרַח הַשֶּׁמֶשׁ (Josh. 19, 12) is added; also *in the east* Ex. 27, 13; 38, 13; Ez. 45, 7, as צָפוֹנָה, נֶגְבָּה, קָדִימָה are used, in answer to the question *where.*

קֳדָם (once before *suff.* קֳדָם, Syr. ܩܕܳܡ Dan. 7, 13; only *pl.* with *suff.* קָדָמַי, קֳדָמֵיהּ, קֳדָמוֹהִי, קֳדָמֵיהוֹן, קֳדָמָיךְ, pl. קֳדָמַיִן in the Targ.) *Aram. m.* prop. *the fore part*, then *a prepos. before*, after אֲמַר Dan. 2, 9, עֲנָא (*to answer*) 2, 10, אוֹדָא (*to thank*) 6, 11, קְרָא (*to read*) Ezr. 4, 18, to denote the dative of person; קָדָמַי = Hebr. בְּעֵינַי *to me* Dan. 3, 32, after verbs of motion 2, 24; 3, 13; 4, 3; מִן־קֳדָם = Hebr. מִפְּנֵי, מֵעִם, after the verbs קַבֵּל Dan. 2, 6, בְּעָא 2, 18, דְּחַל 6, 27, שְׁלַח 5, 24; comp. Ar. قُدَّام.

קַדְמָה (from קָדַם; *c.* קַדְמַת, with *suff.* קַדְמָתָהּ, קַדְמָתְכֶן, קַדְמָתָן; *pl.* with *suff.* קַדְמוֹתֵיכֶם) *f. origin*, *primitive state* Is. 23, 7, *earlier condition* Ez. 16, 55; *pl. early time* Ez. 36, 11; *st. c.* קַדְמַת as a *prepos. before* Ps. 129, 6, which should be followed by the relative אֲשֶׁר.

קַדְמָה *Aram. f.* the same, but only as a *prepos. before*, in מִן־קַדְמַת דְּנָה *before*, *formerly* Dan. 6, 11, for which Ezr. 5, 11 has מִקַּדְמַת־דְּנָא.

קִדְמָה (only *constr.* קִדְמַת) *f.* merely as a *prep. before*, Gen. 2, 14 *before Assyria*, which to a writer in Palestine is = *west*, the Tigris forming the western boundary of Assyria; *east of* 4, 16; *south east of* 1 Sam. 13, 5.

קֵדְמָה (*east*) *n. p.* of an Arabian race in the land east of Jordan Gen. 25, 15, different from the other Arabs, from the Amalekites, Midianites, and Kedarenes; comp. *Σαρακηνοί*, Saracens, from شَرْق the east.

קַדְמוֹן *adj. m.*, קַדְמוֹנָה *f. eastern*, Ez. 47, 8 *into the east regions*, i. e. lying east of Jerusalem, towards the Dead Sea.

קְדֵמוֹת (*east district*) *n. p.* of a desert in Reuben Deut. 2, 26, and also of a city there Josh. 13, 18; 1 Chr. 6, 64.

קַדְמַי (*def.* קַדְמָאָה, *pl.* קַדְמָאִין and קַדְמַיִין, after the Syrian mode קַדְמַיָא) *Aram. adj. m.*, קַדְמָאָה (*def.* קַדְמֵיתָא and קַדְמֵיתָא, *def. pl.* קַדְמָיָתָא) *f. going before*, *former*, *ancient*, of מַלְכוּ, i. e. the Chaldean empire Dan. 7, 4; *earlier* 7, 8, *first* 7, 24.

קַדְמִיאֵל (*El of primeval time*, *primeval El;* see קֶדֶם) *n. p. m.* Ezr. 3, 9.

קַדְמֹנִי and קַדְמוֹנִי (*pl.* קַדְמֹנִים) *adj. m.*, קַדְמֹנִית (*pl.* קַדְמֹנִיּוֹת) *f. eastern*, of יָם Ez. 47, 18, Jo. 2, 20, Zech. 14, 8, i. e. *the Dead Sea;* of שַׁעַר Ez. 10, 19; 11, 1; *old*, coming from an earlier time 1 Sam. 24, 14; *former*, *ancient*, of יָמִים Ez. 38, 17, שָׁנִים Mal. 3, 4; קַדְמֹנִים *forefathers* Job 18, 20, with relation to אַחֲרֹנִים (*posterity*, epigoni) *contemporaries;* קַדְמֹנִיּוֹת Is. 43, 18 *former mighty deeds*, modern Hebrew *antiquities; old histories.*

קַדְמֹנִי (*primitive stem*) *n. p.* of a Phenician race, formerly constituting a portion of the Hivites Gen. 15, 19.

קָדְקֹד (with *suff.* קָדְקֳדְךָ, קָדְקֳדוֹ or קָדְקְדוֹ; from קָדְקֹד belonging to קָדַד) *m.* prop. vertebrate work, like מַפְרֶקֶת, עֹרֶף, from קָד *to incline oneself*, *to bow*, *to stoop* (see עֹרֶף III.), hence *crown of the head* Gen. 49, 26; Deut. 33, 16 20; Is. 3, 17; קָדְקֹד שֵׂעָר Ps. 68, 22 *the crown of hair*, i. e. *the hairy crown*, i. e. the hair by which the heads of hated enemies are laid hold of, parallel רֹאשׁ. For וְקַרְקַר Num. 24, 17 we should read after the cod. Sam. and Jer. 48, 45 וְקָדְקֹד; whereas on the contrary Theod. in Jer. l. c. reads וְקַרְקַר. Ar. مُقَدَّ part of the head from the vertex to the neck behind.

קָדַר I. (Kal without *fut.*) *intr.* prop. *to be covered*, *veiled*, *enfolded*, proceeding from the fundamental signification *to tie* or *bind about;* hence 1. *to be dark*, *gloomy*, of יוֹם (*day of judgment*) Mic. 3, 6 (Am. 5, 18 יוֹם יי׳ חֹשֶׁךְ), elsewhere חָשַׁךְ (Ez. 30, 18); of שֶׁמֶשׁ, יָרֵחַ *to be obscured* Jo. 2, 10; of שָׁמַיִם, as mourning Jer. 4, 28, parallel אָבַל. — 2. Fig. *to mourn*, *to be troubled* Jer. 8, 21; קֹדְרוּ לָאָרֶץ 14, 2 *they lie mourning on the ground*, where perhaps שַׁחוּ has fallen out, comp. Ps. 35, 14, parallel אָבַל; הָלַךְ קֹדֵר, הִלֵּךְ, הִתְהַלֵּךְ *to walk along gloomy* or *mourning* Job 30, 28; Ps. 38, 7; 43, 2; קֹדְרִים *mourners* Job 5, 11, Ar. قَذِرَ, قَذُرَ the same, metaphor. to be sorrowful, dark, foul, unclean, كَدِرَ the same; Aram. קְדַר. Deriv. קַדְרוּת, קְדֹרַנִּית, and the proper name קִדְרוֹן.

Hif. הִקְדִּיר (*fut.* אַקְדִּיר) *to darken*, *to obscure*, כּוֹכָבִים Ez. 32, 7, מְאוֹרֵי אוֹר 32, 8; *to cause to mourn* 31, 15, with עַל of the person.

Hithp. הִתְקַדֵּר *to be darkened*, of שָׁמַיִם (by clouds drawn over) 1 Kings 18, 45.

The original signification of this stem is *to be folded around*, *covered*, *veiled*, so that קָדַר in its organic root is intimately connected with יָתַר II., קָטַר II., כָּדַר II., Ar. كَدَرَ, אָטַר 2; the transition to the meaning *to be dark* or *obscure* is as in אָפֵל (Arab. غَفَلَ to be veiled), חָשַׁךְ, עָנָן, עוּב, עָלַט.

קָדַר II. (*part.* קֹדֵר) *intr. to be firm*, *strong*, *mighty*, *able*, Ar. قَدَرَ; hence of נְהָלִים, which thicken and become stiff with cold Job 6, 16. But this meaning may be also related to קָדַר I., after the analogy of קָשָׁר, קָוָה, חָזַק. Deriv. the proper name קֵדָר.

קֵדָר (*a powerful one*, from קָדַר II.) *n. p.* of a son of Ishmael Gen. 25, 13, then

of a most powerful nomadic race associated with the Nabatheans (נְבָיוֹת) Gen. l. c.; Is. 60, 7 (comp. *Plin.* 5, 12); قَيْذَار and نَبْت being Ishmael's eldest sons in Arabian genealog. tradition also (*Ibn Kuteiba* p. 18. 30; *Abulfeda* hist. antëisl. p. 192). The Targ. on Ez. 27, 21 even puts נְבָט for קֵדָר. The Kedarenes, קֵדָר or בְּנֵי ק׳ Is. 21, 17, are described as good archers Is. l. c., as a people of herds and tents 60, 7, Jer. 49, 28, Ez. 27, 21, Song of Sol. 1, 5, who dwelt more easterly than the Nabatheans in a regio solitudinis (Jerome on Jer. 2, 10; Is. and Ez. ll. cc.) or regio inhabitabilis (Jerome on Is. 42, 11), i. e. in the desert between Arabia Petraea and Babylonia Is. 42, 11. Yet they came even to Babylonia Ps. 120, 5. The Targ. explains Kedar by Arabians, since they were a leading tribe of this people (Targ. on Is. 21, 16 17; 42, 11). In the modern Hebr. לְשׁוֹן קֵדָר is the Arabic language. In Pliny (H. N. 5, 11) the Kedarenes are adduced under the name *Cedrei.*

קִדְרוֹן (*the turbid;* from קָדַר I.) *n. p.* of a turbid brook, and a valley between Jerusalem and the mount of Olives, which flows into the Dead Sea 2 Sam. 15, 23; 1 Kings 2, 37; 15, 13; 2 Kings 23, 4; Jer. 31, 40; LXX *Κεδρών.*

קַדְרוּת (from קָדַר I.) *f. darkness, obscurity* Is. 50, 3.

קְדֹרַנִּית (after the form אֲחֹרַנִּית, from קָדַר I. with the termination *-ît, -ût,* expressing the way and manner) *adv. in a mourning mood, mournfully,* i. e. in black garments Mal. 3, 14.

קָדַשׁ (once *in pause* קָדֵשׁ Num. 17, 2; *fut.* יִקְדַּשׁ) *intr.* prop. *to be fresh, new, young,* of things; *to be pure, shining, bright,* of persons and things; ident. in its organic root קַד־שׁ with that in חָ־דַשׁ, קָדוֹשׁ, hence הִתְקַדֵּשׁ = הִטַּהֵר and דַּשְׁ־א = טָהוֹר. According to this fundamental signification it is commonly = *to be holy, consecrated* (comp. Coptic ⲟⲩⲁⲃ, ⲟⲩⲏⲃ *pure* and *holy*), by contact with sacred objects Lev. 6, 11, the sin-offering 6, 20, the altar of burnt-offering Ex. 29, 37, the vessels of the tabernacle 30, 29, conseq. = הָיָה קֹדֶשׁ; *to be sanctified, set apart to a sacred use,* of things Num. 17, 2; Ex. 29, 21; of a tent Ex. 29, 43; *to be sanctified,* בַּכֶּלִי *by the vessel, the instrument* 1 Sam. 21, 6; *to be forfeited to the sanctuary,* as a קֹדֶשׁ, which is devoted Deut. 22, 9. קְדַשְׁתִּיךָ Is. 65, 5 appears to be transitive, *I dedicate thee,* i. e. by contact with me thou wilt be dedicated; better perhaps, *I am holy for thee.* Ar. قَدُسَ the same, but the Syr. ܩܕܫ *to be vowed* is a secondary sense. Deriv. קֹדֶשׁ, קְדֵשָׁה, קָדֵשׁ, קָדוֹשׁ (קָדֹשׁ), קָדֵשׁ, מִקְדָּשׁ, and the proper names קָדֵשׁ, קֶדֶשׁ and קִדְשׁ.

Nif. נִקְדַּשׁ (*inf.* with *suff.* הִקָּדְשִׁי, *fut.* יִקָּדֵשׁ) *to be regarded as holy* i. e. as high and glorious Lev. 10, 3, coupled with נִכְבַּד; 22, 32; *to be looked upon as* קָדֵשׁ Ez. 20, 41; *to shew oneself holy,* by bestowing favours 28, 25, or by punishment 28, 22, by צְדָקָה Is. 5, 16; *to be consecrated,* of a tent Ex. 29, 43.

Pih. קִדַּשׁ (*part.* מְקַדֵּשׁ, *inf. c.* קַדֵּשׁ, *fut.* יְקַדֵּשׁ) *to consecrate,* priests Ex. 28, 41; 29, 1, an altar, the temple 29, 36; Lev. 8, 15, the first-born Ex. 3, 2, the Israelite people 19, 10, the finished temple Neh. 3, 1, Sinai by hedging it round and making it inaccessible Ex. 19, 23; *to keep holy,* the sabbath 20, 8; *to dedicate,* שַׁבָּת Gen. 2, 3; *to appoint for consecration* Lev. 20, 8; *to institute a holy transaction,* צוֹם, coupled with קָרָא Jo. 1, 14; 2, 15; generally, *to call together,* קָהָל, coupled with אָסַף 2, 16; 2 Kings 10, 20; *to set in order,* מִלְחָמָה, by dedicating the army Jer. 6, 4; with עַל of the person Mic. 3, 5. Arab. قَدَّسَ to purify, to dedicate. Deriv. קַדִּישׁ, קְדִישָׁה.

Puh. קֻדַּשׁ (*part.* מְקֻדָּשׁ) *to be consecrated,* of things 2 Chr. 26, 18; 31, 6, of מוֹעֲדֵי יי Ezr. 3, 5, of priests Ez. 48, 11; metaphor. מְקֻדָּשִׁים *consecrated ones,* i. e. *warriors,* Is. 13, 3 (see under *Pihel*).

Hif. הִקְדִּישׁ (*part.* מַקְדִּישׁ; *inf. abs.* הַקְדֵּשׁ, *c.* הַקְדִּישׁ; *fut.* יַקְדִּישׁ) *to regard*

as holy, *to honour as holy* Is. 8, 13; *to hallow the name of God*, i. e. to worship 29, 23; *to dedicate* = *to design* Jer. 1, 5, coupled with יָדַע; *to devote to God* Judges 17, 3; 2 Sam. 8, 11; *to hallow for himself*, i. e. to appropriate a dedicated thing to oneself Num. 3, 13; 8, 17; 1 Kings 9, 8. Deriv. מִקְדָּשׁ.

Hithp. הִתְקַדֵּשׁ (*fut.* יִתְקַדֵּשׁ) 1. *to purify oneself*, מִטֻּמְאָה, by ablutions 2 Sam. 11, 4, along with הִטַּהֵר Is. 66, 17; *to regard themselves as pure*, of priests and Levites Ex. 19, 22; 1 Chr. 15, 12. — 2. *to sanctify oneself*, by moral purity and conduct conformed to the law Lev. 11, 44; 20, 7; *to shew oneself holy*, i. e. exalted and renowned Ex. 38, 23; *to keep* or *celebrate*, חַג Is. 30, 29. — 3. *to set oneself apart* Num. 11, 18; Josh. 3, 5; 7, 13.

קָדֵשׁ (after the form זָקֵן, *plur.* קְדֵשִׁים) *m.* 1. *a pure*, *consecrated one*, in the service of Astarte or another heathen deity in Phenicia and Syria, consequently like the Levites or priests of the Hebrews 1 Kings 14, 24; 15, 12; 22, 47. The Israelites were forbidden to act as a קָדֵשׁ Deut. 23, 18. The קְדֵשִׁים either went about as catamites begging alms for the deity (*Apul.* Met. VIII.; *Augustin*, De civ. Dei VII, 26), the females sitting by the ways and giving themselves up to prostitution for money Gen. 38, 14, comp. 21, 22; Jer. 3, 2; or they lived at spots where worship was established, in order to practise lewdness for wages Hos. 4, 14. The hire for abandoning themselves to lust acquired by female devotees, like the redemption of gifts which would otherwise have belonged to the temple-treasury, was interdicted among the Israelites Deut. 23, 19; comp. Jerome on Hosea Tom. III. p. 1162. As an appellative noun קָדֵשׁ also comprehends female priestesses or prostitutes 1 Kings 14, 24 and 22, 47, who had their own בָּתִּים where they dwelt as weavers for אֲשֵׁרָה 2 Kings 23, 7 (if we should not read here קְדֵשִׁים with the Targ.); 1 Kings 15, 12. Figur. and poet. (plur.) *boys abused*, *dying before their time* Job 36, 14. The ancient translators already apprehended the nature of the קָדֵשׁ correctly, speaking sometimes of his initiation into the mysteries (LXX), sometimes of his lewdness (Targumim, Peshito, Vulg.) and love of boys. — — 2. קָדֵשׁ (with *a* of motion קָדֵשָׁה; *a holy place*), fully קָדֵשׁ בַּרְנֵעַ (see בַּרְנֵעַ) *n. p.* of a place in the wilderness of פָּארָן Num. 13, 26, between שׁוּר and אֱדֹם, or better in the north-western part of the Paran-desert, which is specially called מִדְבַּר־צִן 27, 14; 33, 36; Deut. 32, 51; forming the south border of the land of the Hebrews and the western one of Edom Num. 20, 16; 34, 4; Josh. 15, 3. From this place Moses sent forth spies Num. 13, 21; 32, 8; Josh. 14, 7; and from it the conquest of Canaan was to begin Deut. 9, 23. The nearest desert to it was termed מִדְבַּר קָדֵשׁ Ps. 29, 8 = מִדְבַּר צִן. *Kadesh* was called at an earlier period, because of a fountain flowing there, עֵין מִשְׁפָּט (*spring of judgment*) Gen. 14, 7, and was already a place of worship before Moses, and therefore had not that name on account of the occurrences related in Num. 20, 13. Afterwards it was מֵי מְרִיבָה Num. 20, 13 14; Deut. 33, 8; Ps. 81, 8; 106, 32; fully מֵי מְרִיבַת קָדֵשׁ Num. 27, 14, Deut. 32, 51, for which the pl. מְרִיבוֹת stands in Ezek. 47, 19 and 48, 28 (for מֵרִבְבֹת קֹדֶשׁ Deut. 33, 2 we should read מִמְּרִיבַת קָדֵשׁ). About four or five hours to the south east of בְּאֵר לַחַי רֹאִי (which see) or Hagar's well, between בֶּרֶד and קָדֵשׁ, now lies a place *Kudes* with a fountain (*Ritter*, Erdk. XIV. p. 1088), which the Bedouins put at the distance of 11 days from Sinai, agreeing with Deut. 1, 2 (comp. *Robinson*, Palestine III. p. 139. 170 seq.; *Williams*, the holy city p. 488 seq.; *Tuch*, Zeitschrift der deutsch-morgenländischen Gesellsch. 1, 69 seq.).

קָדֹשׁ see קָדוֹשׁ.

קֶדֶשׁ (*sanctuary*, *seat of worship*, like קָדֵשׁ 2; with *a* of motion קֶדְשָׁה Judges 4, 10 or קֵדְשָׁה 4, 9 as if from קֹדֶשׁ) *n. p.* 1. of a city in Naphtali, fully קֶדֶשׁ בַּגָּלִיל קֶדֶשׁ נַפְתָּלִי Judges 4, 6 or

Josh. 21, 32, *Κάδης ἡ ἐν τῇ Γαλιλαίᾳ* 1 Macc. 11, 63 or both united *Κύδις τῆς Νεφθαλὶ ἐν τῇ Γαλιλαίᾳ* Tob. 1, 2. Thus it lay in גְּלִיל הַגּוֹיִם (Is. 8, 23) or in אֶרֶץ הַגָּלִיל (1 Kings 9, 11) and is the still extant hamlet *Kedes*, west of the lake מֵרֹם in a populous district (*Robinson*, Palest. III, 622; New Bibl. Res. p. 481 seq.). — 2. of a city in Issachar 1 Chr. 6, 57, for which קִשְׁיוֹן stands in Josh. 19, 20; 21, 28. — 3. *n. p.* of a city in the southern part of Judah Josh. 15, 23.

קָדֹשׁ see קָדוֹשׁ.

קֹדֶשׁ (Dan. 11, 30 קוֹדֶשׁ; with *suff.* קָדְשִׁי, קָדְשְׁךָ, קָדְשֵׁנוּ, *plur.* קֳדָשִׁים or קֳדָשִׁים kodashim, *constr.* קָדְשֵׁי with *suff.* קָדָשַׁי, קָדָשֶׁיךָ, קָדָשָׁיו, קָדְשֵׁיכֶם) *m.* 1. *purity*, by ablution (see קָדַשׁ) Ex. 22, 30; 2 Chr. 31, 18; *sinlessness* Is. 6, 13; hence *holiness*, put after a noun in the genitive, to supply the place of the adjective *holy*, as אַדְמַת ק׳ Ex. 3, 5, מְקוֹם הַקּ׳ Lev. 10, 17, הַר ק׳ Ps. 2, 6, רוּחַ ק׳ 51, 13, rarely with אֱלֹהִים 1 Chr. 22, 19, *dedicated to God*, *godly*, as שֵׁם Lev. 20, 3, כְּתֹנֶת בַּד 16, 4, נֵזֶר Ex. 29, 6, שֶׁמֶן מִשְׁחָה 30, 25, שֶׁקֶל 30, 13, בֶּגֶד 28, 2, יוֹם, רוּחַ Is. 63, 10, עִיר 48, 2, Neh. 10, 32, שַׁבָּת 9, 14, בָּשָׂר Jer. 11, 15. שָׂרֵי ק׳ *holy princes*, i. e. the chief priests Is. 43, 28; 1 Chr. 24, 5; אַבְנֵי ק׳ Lament. 4, 1 *figures of the noblest of the people;* עַם קֹדֶשׁ of Israel who had remained faithful Dan. 12, 7; בְּרִית ק׳ *Judaism* 11, 28. — 2. *holiness*, as the highest attribute of God, by which He swears Ps. 60, 8; 89, 36; 108, 8; Am. 4, 2, which the Targ. paraphrases. — 3. *a consecrated* or *holy thing*, opposed to חֹל Ex. 29, 33; Lev. 12, 4; Prov. 20, 25; sometimes with לַיי׳, of the sabbath, the Israelites, priests &c. Ex. 28, 36; 31, 15; Lev. 27, 10; Jer. 2, 3; Ezr. 8, 28; for which is also used לֵאלֹהִים Lev. 21, 7, לַכֹּהֵן Num. 6, 20 or לְ of the person Lev. 25, 12, once the genitive 19, 8. Hence the plur. קֳדָשִׁים *consecrated gifts* Ex. 28, 38, Lev. 21, 22, 2 Kings 12, 5, 1 Chr. 26, 20, either with the genitive of the person consecrating Lev. 22, 15, Num. 5, 9, 1 Kings 15, 15, or of the person, to whom they are consecrated Lev. 5, 15; once מִקְדָּשׁ for קֹדֶשׁ 3. Num. 18, 29. — 4. *the sanctuary* Ex. 28, 29; Lev. 6, 23; Ps. 20, 3; 150, 1; Dan. 8, 14; Am. 4, 2, sometimes translated by the Targ. בֵּית מַקְדְּשָׁא; specially of the הֵיכָל 1 Kings 8, 8; 2 Chr. 29, 7; different from קֹדֶשׁ קָדָשִׁים, or for it Ez. 41, 23. The expression קֹדֶשׁ קָדָשִׁים is used of *holy things*, as of the frankincense Ex. 30, 36, of the sacred vessels 30, 29, of the altar 29, 37, of the parts of the sacrifices designed for the priests Lev. 2, 3, of what was devoted to God with a curse Lev. 27, 28, of the priests 1 Chr. 23, 13, of holy places Num. 18, 10, specially of דְּבִיר and the sacred tabernacle Exod. 26, 33, Num. 4, 4, of the temple and of the most holy place 1 Kings 6, 16; 8, 6; Dan. 9, 24; fully בֵּית קֹדֶשׁ הַקֳּדָשִׁים 2 Chr. 3, 8 10; Arab. قُدْس holiness and the holy city Jerusalem.

קְדֵשָׁה (*plur.* קְדֵשׁוֹת) *fem.* prop. *the pure, the consecrated one;* hence applied to female ecclesiastics and impure priestesses of Astarte Gen. 38, 21 22; Deut. 23, 19; Num. 25, 1; Hos. 4, 14; see קָדֵשׁ 1.

קָהָה (*fut.* יִקְהֶה) *intr.* same as כָּהָה *to be feeble*, *weak*, *dull*, *blunt;* of the teeth, *to become blunt* Jer. 31, 29 30; Ex. 18, 2; Aram. קְהָא, ܩܗܳܐ the same.

Pih. קִהָה *to blunt*, *to make dull*, הַבַּרְזֶל (cutting iron) Eccles. 10, 10, for which 4 mss. read כֵּהָה.

קָהַל (Kal not used) *tr.* prop. to sweep up together, to wind together, to crowd together, to take together, to draw together, cogn. in sense with אָסַף, hence *to collect*, *to join in a heap;* identical in its organic root with חָל (belonging to חוּל, חִיל) to heap, אֵל I., גָּל, גַּל (to the noun גַּל); while קָל (קוֹל) belongs to an entirely different group having another fundamental signification; Syr. ܩܗܶܠ the same (Pe. and Pa.), though this stem is interchanged there with ܩܠܳܐ (to cry,

to call). Deriv. קָהָל, קְהִלָּה, and the proper names קְהֵלָתָה, קֹהֶלֶת.

Nif. נִקְהַל (*inf. constr.* הִקָּהֵל, *fut.* יִקָּהֵל) *to assemble*, of a multitude of people, with the accus. JOSH. 1, 18 and 22, 12, אֶל LEV. 8, 4, JUDGES 20, 1, or לְ of the place *in which* 2 CHR. 20, 26, with עַל of the person *against* or *about* EX. 32, 1; NUM. 16, 3; 17, 7; 20, 2; EZ. 38, 7; with אֶל of the person *with*, *at* 1 KINGS 8, 2; JER. 26, 9; also absol. ESTH. 9, 2 15.

Hif. הִקְהִיל (*inf. constr.* הַקְהִיל, *fut.* יַקְהִיל, *apoc.* יַקְהֵל) *to convoke*, with an accus. קָהָל EZ. 38, 13, עֵדָה NUM. 1, 18, עָם DEUT. 4, 10, to be witness of an accusation or a condemnation JOB 11, 10; with אֶל of the person as a dative DEUT. 31, 28, with עַל of the person *against* one NUM. 16, 19; omitting the accus. JOB 11, 10. Deriv. מַקְהֵל, מַקְהֵלָה, and the proper name מַקְהֵלֹת.

קָהָל (*constr.* קְהַל, with *suff.* קְהָלְךָ, קְהָלְכֶם, קְהָלְךָ) *m.* 1. *a festive convocation* 1 KINGS 8, 65; *an assembly* or *convocation of the people*, for sacred objects, = הָעֵדָה, hence applied to the whole congregation of Israel, קְהַל יִשְׂרָאֵל LEV. 16, 27, קְהַל עֲדַת בְּנֵי יִשְׂרָאֵל NUM. 14, 5, קְהַל עֲדַת יִשְׂרָאֵל EX. 12, 6, קְהַל יי׳ NUM. 16, 3, קְהַל הָאֱלֹהִים NEH. 13, 1 or הַקָּהָל EX. 16, 3; generally *an assembly* 2 CHR. 20, 14, with the adjectives גָּדוֹל 1 KINGS 8, 65, רַב EZ. 38, 4; *an union of races and peoples*, *a multitude of peoples*, קְהַל גּוֹיִם GEN. 35, 11, קְהַל עַמִּים 28, 3; 48, 4; *a crowd of mercenaries* EZ. 16, 40; *an army* 38, 4 15; 17, 17; *a multitude* JER. 31, 8; *an assembly* of the pious PS. 149, 1, or of the unrighteous 26, 3, of angels 89, 6, of the shades PROV. 21, 16. — 2. *the act of assembling* DEUT. 9, 10; 10, 4; 18, 16.

קְהֵלָתָה (*an assembly of people*, with *a* of motion קְהֵלָתָה) *n. p.* of a station in the wilderness NUM. 33, 22.

קְהִלָּה *fem. assembly of the people*, to sit in judgment, NEH. 5, 7 *and I institute against them an assembly*; קְהִלַּת יַעֲקֹב of the Jewish church DEUT. 33, 4.

קֹהֶלֶת (*she that collects about her those desirous of learning and hearing*, i. e. wisdom, comp. PROV. 1, 20 seq.; 8, 1 seq.; 9, 1 seq.; Solomon being represented as the teacher of such wisdom, WISDOM 9, 7 8; 7, 1 seq.) *n. p.* of the (newly established) wisdom, and therefore of its teacher, Solomon, who excelled others in wisdom (1 KINGS 2, 9; 3, 12 28; 5, 9-13). Accordingly it is always *masc.* (even in ECCLES. 7, 27, where we should read אָמַר הַקֹּהֶלֶת, as in 12, 8) ECCLES. 1, 1 2 12; 7, 27; 12, 8-10. Since the author of the book of Ecclesiastes speaks of *Koheleth* personified 12, 10 11 as of a person belonging to history, describes him as *having been* king 1, 12 and notices his posterity as though they were not Solomon's 2, 12 19, it is apparent that a later person must have written the book, and chosen Solomon merely as a type of wisdom.

קָהַת (*fut.* יִקְהַת cod. Sam.) *intr. to assemble*, *to be joined together*, Talm. קְהָא. The cod. Sam. on GEN. 49, 10 reads יִקְהָתוּ and translates *to flow* or *run together*, as the Targ. too may have understood the passage; but see יְקָה, יִקְּהָה and יְקָהָה. If ת be an enlargement of the organic root קה = קו, this stem can be explained etymologically, and would be adopted if not for GEN. 49, 10, at least for the proper names קְהָת, תְּקְהַת, תּוֹקַהַת.

קְהָת (*assembly*, *gathering* or *church*; perhaps from קָהַת) *n. p.* of a Levitical leading family GEN. 46, 11; EX. 6, 16; *Patron.* הַקְּהָתִי NUM. 3, 27; JOSH. 21, 4.

קַו (abridged from קָוֶה, from קָוָה *to wind together*) *m.* prop. *a line*, hence *a measuring-line* 2 CHR. 4, 2 (elsewhere חוּט 1 KINGS 7, 15); EZEK. 47, 3; IS. 34, 17; figur. *rule of conduct*, *norm* 28, 17, *direction*, *instruction* 28, 10, coupled with צַו. See קָוָה 1, תִּקְוָה.

קָו (from קָוֶה = קָוָה; with *suff.* קַוָּם) *m.* 1. same as קַו *a line*, *a measuring-*

line Is. 44,13; Job 38,5; used in tearing down, as far as that act is meant to be done with regularity 2 Kings 21, 13; Is. 34, 11; Lament. 2, 8; Aram. קַו, ܩܰܘ, *plur.* קַוִּין, ܩܰܘ̈ܶܐ the same; Arab. قُوَّة sinew, fibre. — 2. *sound*, *clang*, Ps. 19, 5 *their sound goes forth over the whole earth* (LXX φθόγγος, Symm. ἦχος, Vulg. *sonus;* parall. מִלָּה), of the continuance of sound, since קָוָה = τείνω, tendo, τόνος string and tone; so that it is unnecessary to read קֹלָם. Kimchi: *architectural measuring-line* or *an extended measure* generally, and so *over the whole earth immeasurably;* but in that case we must read מִדֵּיהֶם for מִלֵּיהֶם. On קַו־קָו see the word.

קוֹא (only 3 *fem.* קָאָה for קָאֲה) *tr.* same as קָאָה, קָיָה *to spue*, *to vomit*, figurat. *to thrust out*, *to reject* Lev. 18, 28, comp. Arab. قَاءَ vomuit, Zab. קוא *to feel disgust for;* having for its organic root קָא conseq. same as קָט, קָץ, with the fundamental signification "to push away, to reject", ע being intermediate between צ and א; comp. קוּק. Derivat. קָא, קִיא.

Hif. הֵקִיא (2 *pers.* with *suff.* הֲקֵאתוֹ; *fut.* יָקִיא, *apoc.* יָקֵא) *to spue out*, a meal Jon. 2, 11; figur. *to reject*, *to drive away* Lev. 18, 25 28; 20, 22; חַיִל (riches), i. e. *to restore* or *give back* Job 20, 15; comp. the Latin devoratam evomere pecuniam (Cic. Pis. 37).

קוֹא see מִקְוֵא.

קוֹב (not used) *tr.* same as קַב I. *to deepen.* Deriv. קֻבָּה, קֹבָה (which see).

קוֹבַע (from כּוֹבַע = קוֹבַע, *constr.* קוֹבַע as a segolate form) *m. a helmet*, 1 Sam. 17, 38; Ez. 23, 24; see קָבַע II. Syriac *a hat*, also singularily for the Hebrew ־ַיִן.

קָוָה (in Kal only the *part.* קוֹיֶה, *pl.* קוֹיִם, *constr.* קוֵי, with *suff.* קֹוַי, קֹוֶיךָ, קוָֹיו, which may be reckoned, however, to *Pihel*, like דֹּבֵר to דִּבֵּר) *tr.* 1. *to bind*, *to bind together*, Arab. قَوِيَ, Aram. קְוָר the same; see the Hebrew קָוָר. Deriv. קַו, קָוֶה, תִּקְוָה and perhaps also מִקְוֶה. — 2. Figur. *intr. to be firmly bound*, *to be stretched*, hence *to be firm*, *strong*, *valiant;* just as in חוּל 4, Arab. حَالَ, חָזַק (= זַק I., זַח II., חָ־שַׁק, נָ־שַׁק, אָ־שַׁךְ), קָשַׁר, חָזַר II. (being classed with חָזַר I.) the idea of strength, tightness, proceeds from the fundamental signification *to bind;* compare Arab. قَوِيَ to be strong, قَوَى to overpower; Sanskrit kû *to be mighty*, whence kavi *a valiant one*, *a king*, Persian the same, whence kaï a king, mod. Persian kaw *valiant*, *warlike*. Deriv. קַו־קָו (see Pihel 2). — 3. Prop. *to hold fast*, *to hold out;* hence *to wait*, *to endure*, *to hope*, only in the part. with accusat. of the person Ps. 25, 3; 37, 9; 49, 23; 69, 7; Is. 40, 30; Lament. 3, 25; like חוּל 5, יָחַל. Deriv. מִקְוֶה, תִּקְוָה 2. — 4. *to draw together*, *collect*, a multitude, especially of water. Just so in חוּל the same fundamental signification is transferred to, *to heap up*, *collect*. Deriv. מִקְוֶה, מִקְוָה.

Nif. נִקְוָה (*fut.* יִקָּוֶה) *to be gathered together*, in one place, of water Gen. 1, 9; figur. of peoples, *to be united* Jer. 3, 17. Comp. the Arabic verbs أَجَلَ, ضَبَّلَ and عَنَبَ, where the meaning *to be gathered together* proceeds from that of, *to bind*.

Pih. I. קִוָּה (*inf. abs.* קַוֵּה, *constr.* קַוֹּה; *fut.* יְקַוֶּה, *ap.* יְקַו) *to expect*, *to wait for*, *to hope*, with the accus. Job 30, 26, אֶל Ps. 27, 14; 37, 34, or לְ Jer. 8, 15; 14, 19; or it is followed by an infin. with לְ Is. 5, 7. Hence the phrases קַוֵּה אֶת־יי Ps. 25, 5, קַוֵּה אֶל־יי 27, 14, and קִוָּה לַיי Is. 8, 17, without distinction of meaning. Also *to endeavour for a person* or *thing*, *to lie in wait for*, with לְ Ps. 119, 95, or the accus. 56, 7.

Pih. II. (redupl.) קַוְקַו (not used) *to be very strong*, *valiant*, *robust;* Ar. قُوَّة might. Deriv. קַו־קָו.

קָוֶה (a ground-form for קַו, *constr.* קְוֵה; from קָוָה) *m.* same as קַו *a measuring-line* or *cord* Zech. 1, 16, 1 Kings 7,

23, elsewhere חוּט 7, 15, fully קְוֵה הַמִּדָּה JER. 31, 39. In all these passages the K'ri has קָו.

קוֹהַ see מִקְוֶה.

קָוַן (not used) *trans.* same as קָוָה *to bind, to attach.* Deriv. קַו.

קוּחַ (not used) *tr. to bind, to knot, to enfold, to enclose*, hence *to fetter, to shut in*, of a prison; adopted only for the noun קוֹחַ in פְּקַח־קוֹחַ Is. 61, 1 (*Kimchi*). The organic root קָח is perhaps with that in כָּח (כּוּחַ) transferred to firmness, strength, and is then ident. with that in חָק (חוּק), Arab. حَاقَ (to embrace, to enfold), حَاكَ (to weave, to join together, to be firm). Thus the one form is transposed from the other. Derivative

קוֹחַ (from קוּחַ) *m. a prison*, prop. a thing enclosing; hence פְּקַח־קוֹחַ Is. 61, 1 *the opening of the prison*, i. e. *freedom* (*Jos. Kimchi*); comp. Talm. קוֹחַ a fetter. But see פְּקַח־קוֹחַ.

קוּט (3 *perf.* קָט according to some, *fut.* יָקוּט) *intrans.* same as קָץ (קוּץ I.), נָ־קַט *to feel loathing, to have a disgust of*, with בְּ *whereat* Ps. 95, 10. קָט Ez. 16, 47 does not belong here, since the sense does not suit, and קָט cannot be taken for קְטֹת; see therefore קָט. The form יָקוֹט JOB 8, 14, for which some mss. read יָקוּט, can only be a noun, if we judge by the context, from קוּט; parallel to בֵּית עַכָּבִישׁ, meaning *a thing objectionable, contemptible, a thing to be cast away*, cogn. in sense with מָאוֹס; but if it be a verb, קוּט כֶּסֶל means *to throw away hope* (*Kimchi*), or = Arab. قَاضَ *to make a breach, to destroy* (see יָקוֹט).

Nif. נָקוֹט (2 *plur.* נְקֹטֹתֶם) *to feel a loathing*, with מִפְּנֵי of the person Ez. 20, 43; 36, 31. נָקֹטוּ Ez. 6, 9, likewise with מִפְּנֵי of the person in a similar sense, was already found by *Ibn Chajjûg* without a Dagesh in ט; but though the Masora and many mss. have Dagesh (נָקֹטּוּ), it need not be taken from קָטַט on that account. On נָקְטָה JOB 10, 1 see נָקַט.

Hithp. הִתְקוֹטֵט (*fut.* יִתְקוֹטֵט, in pause ־טָט) *to be disgusted*, with בְּ *with* Ps. 139, 21, also absol. 119, 158.

קוּט (not used) *Aram. tr.* same as Hebrew קוּץ II. *to cut off, to pluck*, fruit; *to reap;* Ar. قَاضَ the same. Deriv. קַיִט.

קוּל (not used) *intr. to call, to make a loud noise, to speak loud* (Ar. قَالَ the same; Ethiop. of the loud crashing of thunder); ident. in its organic root קָל with that in שָׁ־חַל I., comp. Sanskrit çal, Greek $\kappa\alpha\lambda$-έω, Latin cal-o (in calendae), English *to call.* Deriv. קוֹל (קֹל), and the proper name קוֹלָיָה.

קוּל (not used) *Aram. intr.* same as the Hebrew קוּל. Deriv. קָל.

קוֹל and קֹל (with *suff.* קוֹלִי, *pl.* קֹלוֹת, from קוּל) *masc.* prop. *a rushing noise;* hence 1. *the voice*, of the most various human feelings, as of בְּכִי GEN. 45, 2, Ps. 6, 9, אֲנָחָה 102, 6, רִנָּה 42, 5, שִׂמְחָה Is. 7, 34, צְעָקָה 1 SAM. 4, 14, תְּרוּעָה 4, 6, of a raging multitude 4, 14, of a lovely singer Ez. 33, 32, of alternate song Ex. 32, 18; *the rush*, of a mass of men 1 KINGS 1, 41; *the voice of speakers* GEN. 27, 22, 1 SAM. 26, 17, of God speaking DEUT. 4, 33; *the sound*, of speech 1 KINGS 19, 13, DEUT. 1, 34, of prayer Ps. 28, 2; SONG OF SOL. 2, 8; Is. 13, 4; *speech* ECCLES. 5, 2; *report* GEN. 45, 16. Adverbially בְּקוֹל גָּדוֹל 1 SAM. 28, 12 or in accus. קוֹל גָּדוֹל DEUT. 5, 19, קוֹל רָם 27, 14 *aloud*, alta voce; קוֹל אֶחָד 2 CHR. 5, 13 *unitedly;* poet. קוֹל alone *with loud voice*, as קוֹלִי Ps. 3, 5, קוֹלֵךְ Is. 10, 30. — 2. *the voice* or *cry* of animals, as *bleating* 1 SAM. 15, 14, *lowing* JER. 9, 9, *roaring* (of the lion) JOB 4, 10, *neighing* 8, 16, *chirping* ECCLES. 12, 4. — 3. *the sound, noise, rattle, crack, crash*, of inanimate things, as of שֹׁפָר Ex. 19, 19, כִּנּוֹר Ez. 26, 13, פַּעֲמֹן Ex. 28, 35, רַעַם Ps. 104, 7, מַיִם Ez. 1, 24, הֲמוֹן הַגֶּשֶׁם 1 KINGS 18, 41; hence קוֹל יי׳ *thunder* Ps. 29, 3, Is. 30, 30, *pl.* קוֹלוֹת Ex. 9, 23, or קֹלֹת אֱלֹהִים 9, 28; fig. GEN. 4, 10. — As the verb of קוֹל, viz. קוּל, is not available,

נָשָׂא ק׳ is used for *to weep* GEN. 27, 38, *to cry* JUDGES 9, 7, *to shout for joy* Is. 24, 14; so does נָתַן קוֹל mean *to lift up the voice*, in weeping GEN. 45, 2, crying LAMENT. 2, 7, calling PROV. 1, 20, *to proclaim* 2 CHR. 24, 9, *to sing*, of birds Ps. 104, 12, *to roar*, of lions AM. 3, 4 (also נָתַן בְּקוֹל JER. 12, 8), *to thunder* Ps. 46, 7; שָׁמַע קוֹל פּ׳ is *to give one a hearing* GEN. 4, 23, Is. 28, 23, *to listen to* NUM. 20, 16, for which is also used הֶאֱזִין קוֹל JOB 9, 16; שָׁמַע בְּקוֹל פּ׳ *to give ear to one's voice* GEN. 27, 8, *to obey* 22, 18; so too שָׁמַע לְקוֹל פּ׳ 3, 17, Ex. 15, 26, and שָׁמַע אֶל־קוֹל פּ׳ *to listen to* GEN. 21, 17; הֶעֱבִיר קוֹל is *to make known* Ex. 36, 6. Aram. קָל, ܩܠܐ, Ar. قَوْل the voice, also utterance, word.

קוֹלָיָה (*Jah is Announcer*) *n. p. m.* JER. 29, 21; NEH. 11, 7.

קוֹם = קָם (2 KINGS 16, 7), see קוּם.

קוּם (*perf.* קָם, once קָאם HOS. 10, 14; *part.* קָם, but in 2 KINGS 16, 7 קוֹם; *fut.* יָקוּם, יָקֹם GEN. 27, 31, *ap.* יָקָם, 1 *person* אָקוּם NEH. 2, 12, אָקֻם 1 KINGS 3, 21) *intr.* prop. same as כּוּן *to be*, *to stand in a place*, *to stand fast* (a farther development may be יָקַם belonging to the nouns יָקָם [constr. יְקַם] and יֹקֶם [constr. יָקְמְ־] in the formation of proper names, or also קָמָה for קָמוֹן and קְמוּאֵל); hence 1. *to live*, *to exist*, like the Samar. קָעַם, comp. the noun יְקוּם (see *Pih.*); *to stand*, עַל רַגְלַיִם *on the legs* 2 KINGS 13, 21; עַל יָמִין *at the right hand*, i. e. to accuse JOB 30, 12, because the accuser stood there; עַל עָפָר *in the arena*, for defence 19, 25; of waters, coupled with עָמַד JOSH. 3, 16; with a negative *not to stand* = נָפַץ, i. e. *to be thrown about* Is. 27, 9; *to abide*, with בְּ of a place Ps. 24, 3; (like עָמַד) *to stand fast*, *to subsist*, *to have continuance*, מַמְלָכָה 1 SAM. 24, 21, and ק׳ עַל מַמְלֶכֶת 2 CHR. 21, 4 *to stand over a kingdom*, i. e. to rule it (like הִתְיַצֵּב), *before* (בְּ) the judgment Ps. 1, 5, *before* (לִפְנֵי) enemies JOSH. 7, 12, elsewhere עָמַד לִפְנֵי; *to endure* JOB 15, 29; *to keep its hold*, of a חֶרֶב JOB 41, 13 [26]; *to remain*, רוּחַ בְּאִישׁ JOSH. 2, 11, דְּבַר אֱלֹהִים Is. 40, 8, with לְ of the person LEV. 25, 30, עַל of the thing; *to stand to a thing* Is. 32, 8; with לְ of the person, *to be with one*, *to help* Ps. 94, 16; metaphor. *to be brought about*, of a purchase GEN. 23, 17, a valuation LEV. 27, 14, a plan JOB 22, 28; *to come to pass*, of a prediction JER. 44, 28, opposite נָפַל; *to be firm*, *decided*, of a testimony DEUT. 19, 15; *to hold good*, of a vow NUM. 30, 5; *to be fixed*, of the עֵינַיִם, i. e. *to be blind with cataract* 1 SAM. 4, 15; קוּם עַל־שֵׁם פּ׳ *to stand at the name of one*, i. e. in his name DEUT. 25, 6. — 2. *to stand up*, מֵהָאָרֶץ 1 SAM. 28, 23, מֵעַל הַמִּשְׁכָּב 2 SAM. 11, 2; *to rise*, of the falling PROV. 24, 16, kneeling 1 KINGS 8, 54, sitting JUDGES 3, 20; *to get up*, in the morning Ps. 127, 2, fig. מִתַּעֲנִית EZR. 9, 5, in which sense it is differently construed and applied, as with מִפְּנֵי GEN. 31, 35 or לִקְרַאת of the person 19, 1, i. e. from reverence and esteem; *to rise up against one* (in a hostile manner), with עַל JUDGES 9, 43, אֶל GEN. 4, 8, בְּ MIC. 7, 6, לִפְנֵי of the person NUM. 16, 2; hence קָמִים Ps. 92, 12 or קוֹמִים 2 KINGS 16, 7 *enemies*; קוּם בְּ *to appear against one* (as a witness) JOB 16, 8, like עָנָה בְ; fig. of שָׁאוֹן HOS. 10, 14, צָרָה NAH. 1, 9, with עַל of the person, of מִלְחָמָה Ps. 27, 3; *to arise*, *appear*, מֶלֶךְ חָדָשׁ Ex. 1, 8, אֵם JUDGES 5, 7, נָבִיא DEUT. 13, 2, generally of a new time GEN. 41, 30; JUDGES 2, 10; with תַּחַת of a person *to succeed* NUM. 32, 14; 1 KINGS 8, 20; *to rise*, out of misfortune JER. 51, 64; *to arise*, of אוֹר, חֶלֶד JOB 11, 17; *to start up* PROV. 28, 12; *to prepare*, of God, לַמִּשְׁפָּט Ps. 76, 10, or followed by an infin.; opposite שָׁכַב, both together representing the entire human agency DEUT. 6, 7; Ps. 139, 2. In this signif. it is prefixed, adverbially, to the verbs יָלַךְ GEN. 22, 3, בָּרַח 1 SAM. 21, 11, יָרַד 26, 2, שׁוּב GEN. 21, 32, עָלָה DEUT. 17, 8, to give emphasis, decision and direction to the agency; also before הִכָּה 2 SAM.

23, 10, הָרַג Judges 8, 21, אִבֵּד 2 Kings 11, 1. Derivat. קִימָה, קוֹמָה, קִים, קָמָה, קָם = קוֹם, תְּקוּמָה, מָקוֹם, יְקוּם, the proper names אֲחִיקָם, in קָם, אַלְקוּם, קָמוֹן, עַזְרִיקָם, אֲדֹנִיקָם, and perhaps also in קְמוּאֵל.

Pih. I. קִיֵּם (*inf. constr.* קַיֵּם, *fut.* יְקַיֵּם; only in later writings) *to preserve in life* Ps. 119, 28, in the Targ. for חִיָּה, הֶחֱיָה, but commonly *to confirm*, *to establish* Ruth 4, 7, Esth. 9, 29; with עַל of the person *to bind one firmly to a thing*, *to impose an obligation upon* 9, 21 31, reflexive קִיֵּם עָלָיו *to take firmly upon oneself* 9, 27 31; *to keep fast*, an oath Ps. 119, 106; *to make come to pass*, *to fulfil*, a prophecy Ez. 13, 6.

Pih. II. קוֹמֵם (only *fut.* יְקוֹמֵם) an intensive of Kal: *to set oneself against*, *in a hostile sense*, *here and there*, *in all places* Mic. 2, 8 (comp. 1 Sam. 22, 13); *to set up*, *to rebuild*, חֳרָבוֹת Is. 44, 26, מוֹסְדִים 58, 12, שֹׁמְמוֹת 61, 4. Derivat. קוֹמְמִיּוּת, תְּקוֹמֵם.

Hif. הֵקִים (*part.* מֵקִים, *inf. abs.* הָקֵים, *constr.* הָקִים; *fut.* יָקִים, *ap.* יָקֵם, יָקֶם) causative of Kal; hence *to make revive*, *to awaken to life*, the dead Hos. 6, 2, parallel הֶחֱיָה; *to reanimate* Jer. 30, 9; usually *to place*, עַל־סֶלַע Ps. 40, 3; *to lift up*, צִנָּה, with עַל of the person Ez. 26, 8; *to set up* or *appoint*, מֶלֶךְ Deut. 28, 36, שֹׁמְרִים Judges 7, 19, צֹפִים Jer. 6, 17, רֹעִים 23, 4; *to designate*, עַם Deut. 28, 9, אַפְסֵי אָרֶץ Prov. 30, 4; *to give a firm position to*, *to make firm*, כִּסֵּא 2 Sam. 3, 10; *to keep*, שְׁבֻעַת אִסָּר, נֶדֶר Num. 30, 14; *to cause to happen*, *to fulfil*, *to confirm*, a prophecy Is. 44, 26, a promise Deut. 9, 5, דִּבְרֵי הַבְּרִית Jer. 34, 18; *to perform*, מְזִמּוֹת 23, 20; fig. *to make still*, *to calm*, סְעָרָה Ps. 107, 29; *to raise up*, those who lie 2 Sam. 12, 17, the fallen Deut. 22, 4, the sitting 2 Kings 9, 2, fig. the bowed down and troubled Job 4, 4; *to raise up* (in a hostile sense), *to excite*, a hostile people Hab. 1, 6, שָׂטָן 1 Kings 11, 14, with עַל of the person *against* Mic. 5, 4; *to stir up*, an animal in its lair Gen. 49, 9; metaphor. and with עַל of the person רָעָה 2 Sam. 12, 11; *to cause to arise* or *appear*, שֹׁפְטִים Judges 2, 18, נְבִיאִים Jer. 29, 15, כֹּהֲנִים 1 Sam. 2, 35; *to make to spring up* Ez. 34, 29; הֵקִים זֶרַע לְ *to make a seed arise to*, i. e. to create a posterity Gen. 38, 8, and so הֵקִים שֵׁם לְ Deut. 25, 7; *to erect*, מִשְׁכָּן Ex. 26, 30, מַצֵּבָה Deut. 16, 22, אֲבָנִים Josh. 4, 9, עַמּוּדִים 1 Kings 7, 21, מִזְבֵּחַ 16, 32, בַּחוּנִים Is. 23, 13; figur. *to restore*, *to erect again*, שִׁבְטֵי יַעֲקֹב Is. 49, 6, בְּרִית Gen. 6, 18. Derivat. the proper names יָקִים (also in אֶלְיָקִים, יְהוֹיָקִים, (יוֹיָקִים), יוֹקִים (after the Aramaean form) like יוֹרִים.

Hof. הוּקַם *to be reared*, *set up*, מִשְׁכָּן Ex. 40, 17; *to be established* Jer. 35, 14; *to be appointed* 2 Sam. 23, 1 (in mss. הֻקַם, the LXX הֵקִים עַל).

Hithp. הִתְקוֹמֵם (*part.* מִתְקוֹמֵם) *to stand up*, *to be an enemy; part. an adversary* Ps. 17, 7; 59, 2; Job 27, 7; with לְ *against* one Job 20, 27.

קוּם (*part.* קָאֵם, *pl.* קָאֲמִין and קָיְמִין, *def. plur.* קָאֲמַיָּא; *fut.* יְקוּם, יְקֻם) *Aram. intrans.* same as קוּם in Hebrew *to stand* Dan. 2, 31; *to endure*, *remain* 2, 44; *to arise*, *to appear* 2, 39; *to rise up* 3, 24; and like the Hebrew adverbially before other verbs 7, 5; Ezr. 5, 2. Deriv. קְיָם.

Pa. קַיֵּם (*inf. constr.* קַיָּמָה) *to establish*, *to appoint* Dan. 6, 8. Deriv. קְיָם.

Af. הֲקִים and אֲקִים (3 *fem.* הֲקִימַת, 2 *perf. m.* הֲקֵימְתָּ, 1 *perf.* הֲקִימֵת; *part.* מְהָקִים; *inf. constr.* הֲקָמָה; *fut.* יְקִים and יְהָקִים) like the Hebrew הֵקִים *to set up*, a statue Dan. 3, 1; *to appoint*, a king 2, 21, a governor 5, 11; *to cause to arise*, a kingdom 2, 44; *to set*, with עַל (*over*) 4, 14; *to confirm* 6, 9 16.

Hof. (as in Hebr.) הֳקַם or הֳקִים (3 *perf. f.* הֳקִימַת) *to stand* Dan. 7, 4.

קוֹמָה (*constr.* קוֹמַת, with *suff.* קוֹמָתוֹ) *f.* prop. *an upright position;* hence 1. *the stature*, of a man Song of Sol. 7, 8, without implying *height*, which is denoted by גָּבֹהַּ 1 Sam. 16, 7; Ar. قَامَة, قَوَام the same; מְלֹא קוֹמָה 28, 20 *the whole length of his stature;* כָּל־ק׳ *every*

stature, whether high or low Ez. 13, 18; גָּבַהּ בְּק׳ *to rise up high* 31, 10 14; of plants 17, 6; 31, 3; רָמֵי ק׳ Is. 10, 33 *heights of stature*, i. e. tall trees; *height*, of אֲרָזִים 37, 24. — 2. *height*, as a measure 1 Kings 7, 35; Ex. 27, 18.

קוֹמְמִיּוּת (cod. Sam. קִימְמִית) *fem.* prop. *an upright position*, but only adv. *uprightly*, *with great security* Lev. 26, 13, comp. בְּיָד רָמָה.

קוּן I. (Kal unused) *intr.* prop. *to sound*, *to rustle*, hence *to sing* or *complain;* ident. in its organic root קָן with that in חָן II. (to groan, to sigh, whence חַנּוֹת Job 19, 17), Ar. حَنَّ, לְ־חָן (which see), and perhaps also with that in נָ־גַן, הָן (to lament, to whimper) belonging to הִנֵּם, Ar. هَنَّ, אָנָ־ה I. (to complain, to mourn), אַן (Ar. أَنَّ the same). Derivat. קִינָה 1, קִינִים.

Pih. קוֹנֵן (*part. f. pl.* מְקוֹנְנוֹת, *fut.* יְקוֹנֵן, 3 *pl. fem.* תְּקוֹנֵנָּה) *to mourn*, of the death-chant Ez. 32, 16, which was the business of mourning women Jer. 9, 16, fully ק׳ קִינָה 2 Sam. 1, 17, with עַל 2 Chr. 35, 25 or אֶל of the person *over* 2 Sam. 3, 33; comp. Aram. קִינָא, ܩܝܢܐ a song, Arab. قَيْنَة a songstress.

קוּן II. (not used) *tr.* 1. prop. *to cut*, metal; *to forge*, *to beat*, iron; *to pierce*, *to bore;* ident. in its organic root קָן with that in חָנַ־ה II. (to חֲנִית), Arab. قَانَ, Syr. ܩܢ (to bore, to cut, to forge); comp. Sanskrit khan *fodere*, Pers. kenden, Greek κέν-τ-ειν to pierce. — 2. Metaphor. *to form*, *to create*, *to prepare*, *to fabricate*, *to make;* the same metaphorical transference existing in בָּרָא, חָרַשׁ, comp. Ar. قَانَ to form, to create, to prepare. Deriv. קַיִן, and the proper names קַיִן, *Gent.* קֵינִי, קֵנִי and קִינִי, קִינָה 2, קֵינָן.

קוֹנֵן see קוּן I.

קוּס to קוֹסֵס see קָסַם.

קוּע (unused) *tr. to pierce*, *to engrave*, *to cut*, *to bore into*, cogn. in sense with פָּה (to פִּי), Arab. قَاعَ *to penetrate* (of a he-camel for breeding); either softened in its organic root קָע from קָר (comp. בָּצַע = קָצַר, בָּקַר, בָּצַר, and קָצַע and קָצַר), or קָע is equivalent to קָץ II. *to cut into;* the latter being more probable, specially as another root קָע in נָ־קַע agrees with the meaning of קָץ (קוּץ) I.; comp. יָ־קַע II.

Pih. קַעֲקַע (redupl.; not used) *to stick into*, *to dig into*, *to burn in*, the skin; used in the Talmud with other applications. Deriv. קַעֲקַע.

קוֹעַ *n. p.* of a people and land mentioned along with בָּבֶל and כַּשְׂדִּים, adduced beside פְּקוֹד and שׁוֹעַ (which see) in Ez. 23, 23. Like קוֹה and קוֹא (see on מִקְוֶה, מִקְוֵא, מִקְוֶה 3) it is the name of a territory between Egypt and Syria, and קַר־קַר (which see) is the name of a region near Ethiopia. This appears of פְּקוֹד also in another way (Jer. 50, 21). Such is the meaning already attached to קוֹעַ by the LXX, Symm., Theod., Targ. and Peshito, and it suits the context well as an apposition to בְּנֵי בָבֶל וְכָל־כַּשְׂדִּים. According to *Aquila* and *Jerome*, פְּקוֹד שׁוֹעַ קוֹעַ are three different ranks of chief persons and rulers: פְּקוֹד being = פָּקִיד (*Rashi*, *Kimchi*) or = the Sanskrit bhagavat and then = bhavân, bhavat (lord), an honourable title of persons (*Hitzig*); שׁוֹעַ in the Hebrew meaning *nobleman* (*Rashi*, *Kimchi*), or same as the Assyrian שַׂר (*ruler*), in Gorgestan شار, *o* in ע arising from *ar* (*Hitzig*), see ע; lastly קוֹעַ paraphrased by שַׂר גָּדוֹל (*Kimchi*) and שָׂרִים (*Rashi*), after the Arab. meaning *stallion*, *he-camel for breeding*, metaphor. *a noble*, *a prince*, the same metaphor being found elsewhere in Arabic (see *Michael.* Suppl. p. 2175), or = the Sanskrit kâra (ע *o* = *ar*) *lord*, *ruler* (*Hitzig*). But this explanation neither suits the connexion, nor is it well founded linguistically.

קוּף (Kal not used) *intr. to go* or *move in a circle*, ident. in its organic root with that in נָ־קַף, יָ־קַף. Derivat. תְּקוּפָה.

קוֹף (Indian; *pl.* קוֹפִים and קֹפִים) *m.* *an ape* 1 Kings 10, 22, 2 Chr. 9, 21 (LXX, Vulg., *Ibn G'anâch*, *Kimchi*), brought by sea-farers to Ophir; Sanskr. kapi (prop. agile, from kap, *to move about*), Greek *κῆπος*, *κῆβος*, *κεῖβος*, north German and English *ape* (rejecting the *k*), Egyptian *kaf*, Persian *kepi*.

קוּץ I. (*part.* קָץ; *fut.* יָקֻץ, *ap.* יָקֹץ, יָקֻץ) *intr.* same as קוּט, נָקַט *to feel loathing*, *to have disgust*, with בְּ *at*, *for* Gen. 27, 46; Num. 21, 5; *to stand off from*, *to turn away from* (see נָקַע), *to feel a horror of*, with מִפְּנֵי Ex. 1, 12; Num. 22, 3; Aram. קוּץ the same, in the Targ. for מָאַס.

קוּץ II. (Kal not used) *intr.* 1. *to stir*, *to move*, *to be restless*, hence *to awake*, opposite to יָשֵׁן (to be at rest, inactive, asleep); ident. in its organic root קָץ with that in יָקַץ (Arab. يَقِظَ), except that this is only used in Kal, and the former merely in Hifil. — 2. *to be living*, of thorns, bushes, grasses, i. e. *to continue to grow exuberant*, *to grow after*, spoken of weeds difficult to be rooted out; comp. חַי Ps. 58, 10 (thorn-bushes) from חָה = חָיָה, and Germ *Quecke* (after-growth of grass) from *quik*, alive, and see Theophr. 4, 11 14, where plants that continue to luxuriate are = living. Deriv. קוֹץ (yet this has also been derived from קוּץ III. *to pierce*, which is also suitable); n. p. קוֹץ.

Hif. הֵקִיץ (הֱקִיצוֹתָ, הֱקִיצוֹתִי &c., *inf. c.* הָקִיץ, *imp.* הָקִיצָה, *fut.* יָקִיץ) to be agile, to perform or do actively; hence *to awake*, from sleep Is. 29, 8; Prov. 6, 22; Ps. 3, 6; 17, 5, from a dream 73, 20, from the dead, of שֹׁכְנֵי עָפָר Is. 26, 19, יְשֵׁנֵי אַדְמַת עָפָר Dan. 12, 2, i. e. *rising again*, *returning to life*, along with חָיָה, קוּם; of the drunken, *to become sober* Jo. 1, 5; *to awake*, in the morning, i. e. to rise Prov. 23, 35; fig. *to awake* i. e. *to be active*, spoken of God, in order to help Ps. 35, 23; 44, 24; Hab. 2, 19; *to appear* Ez. 7, 6 (LXX), but according to the Peshito transposed from הֵצִיק.

קוּץ III. (Kal not used) *tr. to cut off*, *to pluck off*, *to tear off*, a branch; hence *to reap*, comp. Arab. قَاضَ (med. و) to break to pieces, to burst, med. ى to be broken, قَاطَ to cut off; קָץ (קָצַץ) the same. Deriv. קַיִץ and denom. קִיץ.

Hif. הֵקִיץ (*fut.* with *suff.* נְקִיצֶנָּה) prop. *to cut off round about; hence to beleaguer*, *to enclose*, a city; by which Is. 7, 6 and Ez. 7, 6 (Pesh.) are explained, if it is not better to take it as = נְצִיקֶנָּה.

קוּץ (not used) *tr. to roll together*, *to fold together*, *to intertwine*, of grape-clusters, then of bushy hair or locks; comp. Talm. קָצַץ *to be curled*, *entwined*, *rolled up*, of hair, Ar. قَبَصَ *to be contracted*, *to be entwined* or *rolled together.* It may be put therefore with קָבַץ, קָמַץ. Deriv. קְוֻצָּה, קְוֻצָּה.

קוֹץ (*pl.* קֹצִים, *c.* קוֹצֵי) *m.* 1. *collect. a thorn-bush*, *thorns*, *weeds* (see קוּץ II.), cogn. in sense with חַי 2. Gen. 3, 18; also *pl.* Ex. 22, 5; Jer. 12, 13; *a pricking briar* Ez. 28, 24, coupled with שָׁמִיר Is. 32, 13 and דַּרְדַּר Gen. 3, 18; Judges 8, 7; 2 Sam. 23, 6. — 2. (*a nimble one;* from קוּץ II.) *n. p. m.* 1 Chr. 4, 8, with the article הַקּוֹץ 24, 10.

קְוֻצָּה (also in mss. קְוֻצָּה, קְווּצָּה, which would be a correct passive form from קָוַץ, whilst the present orthography must be referred to a masc. קְוֹץ; two mss. have קְצָה which see; *pl.* קְוֻצּוֹת) *f.* prop. a thing twisted, rolled, curled; hence *a lock*, *a ringlet*, *a cue*, Song of Sol. 5, 2 11, as תַּלְתַּל (= זַלְזַל), i. e. entwined, whilst ק׳ alone though not smooth hair is nevertheless not synonymous with זַלְזַלִּים; comp. *βόστρυχος* with *βόστρυς*, מַחְלָפָה a ringlet, lock, from חָלַף II. to twist, Syr. ܚܘܠܦܐ the same. According to *Ibn G'anâch* it denotes *the forelock*, capillus frontis, antiae, i. e. the hair at the margin (comp. קָץ), and so it would be from קָצַץ, if we read קְצָה, as the Arab. قُصَّة (forelock) is also from قَصَّ; but this meaning is unsuitable.

קוֹק (not used; arising from reduplication of the organic root in קָא, קָא־ה, comp. זִיז 1. reduplicated from זָא, טִיט from טָה or טָא) *tr. to spue*, *to vomit; to purge*, another sort of evacuation. Hence the derivative form קִיקָיוֹן, קִיקִי would be suitable to denote the ricinus tree, whose seeds of a bitter, sharp, biting taste produce purging (according to Diosc.); Talm. שֶׁמֶן קִיק (Sab. ch. 2) *Castor-oil;* Egyptian *κικί* (Herod. 2, 94; Diosc. 4, 164) or κοτκι (see *Kircher*, scala p. 185) the same. Yet the meaning may be secondary, and the first be *to sting*, *to be bitter*, *biting*, *pungent*, *sharp*, of the ricinus seeds, which by that very quality cause vomiting or purging. The organic root קָא or קָה would then lie also in قهي to be sharp, bitter, sour, Aram. קְיָא in קִיוּתָא (sharpness). Deriv. קִיקָיוֹן.

קַו־קָו (=קַוְקַו after the form עַרְעָר, from the redupl. Pih. קִוְקֵו belonging to קָוָה) *m. great power*, prop. double power, hence גּוֹי קַ׳ Is. 18, 2 7 *a people of great might*, spoken of the violent, never subdued Ethiopians (Diod. 3, 2; Plin. H. N. 6, 35), whose king תִּרְהָקָה (Tearka) is adduced as a conqueror along with Sesostris and Nebuchadnezzar (Strabo 15. p. 686); comp. Ar. قوّة might. The ancient versions (LXX, Aq., Vulg.) have taken קַ׳ to mean *hope*, *expectation*, or in whom hope is put (see תִּקְוָה); the Targ. and Syr. have taken it to signify *writhing pain*, *torment*, i. e. maltreatment; but these senses, like those of מְמֻשָּׁךְ וּמוֹרָט, have arisen from an imperfect view of the whole.

קוּר I. (1 *pers.* קַרְתִּי) *tr. to dig*, *to dig up again*, choked up wells 2 Kings 19, 24, Is. 37, 25, i. e. I can easily have water in abundance; *to divide*, *to cleave asunder*, *to make deep;* ident. in its organic root קָר with that in כָּר־ה, אָ־כַר I., חַ־קַר, בְּ־קַר, דְּ־קַר, נָ־קַר, קָעַר, כַּר I., זָ־כַר, especially עָר I. belonging to מְעָרָה, חָר II. to חוּר 3 in fundamental signification; Arab. قار (to cut out). Deriv. מָקוֹר (according to some) prop. a split (see קוּר II.); קִיר 1.

Pih. קַרְקַר (3 *p. perf.* קַרְקַר for קִרְקֵר, *part.* מְקַרְקַר for מְ־קַר) 1. prop. to break or stick through; hence *to lay in ruins*, *to break down*, *to destroy*, only in the two following places, in מְקַרְקַר קִר Is. 22, 5 *they lay the walls in ruins* (but it is better to take מְקַרְקַר as a noun, and a denomin. from קִיר, meaning *overthrow of the walls*, or קַר = Arab. قرّ a chariot, and מְקַרְקַר as a noun from קַר, قرّ to set forth, to bring together, and then the translation would be, *the setting forth of the chariots*); next in וְקַרְקַר Num. 24, 17 *and he has uprooted* (=קִרְקֵר), as the LXX, Vulg. and Onk. have. But we should read with the cod. Samar. and according to Jer. 48, 45 וְקָדְקֹד, to which reading Ps. 68, 22 points, though Theod. also reads וְקַרְקַר in Jer. l. c. translating it ἐξερευνήσει. — 2. *to deepen out*, *to make deep*, like קָעַר. Deriv. the proper name קַרְקֹר and perhaps also קַרְקַע (=קַרְקַר).

Hif. הֵקִיר, only 3 *pers. fem.* הֵקֵרָה and *inf. constr.* הָקִיר Jer. 6, 7; but both, הֵקֵרָה after the form הֵסֵבָּה=הֵסַבָּה, and הָקִיר as an extension of הָקֵר, are better taken as *Hif.* of קָרַר.

קוּר II. (not used) *intr. to ooze forth*, *to trickle;* deriv. מָקוֹר *water trickling through*, then *a spring*, *fountain.* Perhaps ident. in its organic root קָר with that in נָ־גַר.

קוּר III. (not used) *tr.* 1. *to bind*, *to fit in to each other*, *to chain* or *link together*, of beams (cognate in sense אָגַד); hence *to arch*, for binding (comp. אֲגֻדָּה Am. 9, 6, קֶשֶׁר Neh. 3, 38, Arab. رباطة a building, arch); *to surround*, *to encircle*, *to enclose*, a district or space; ident. in its organic root קָר with that in עָר II., קָר־ה. — 2. *to knot together*, *to interlace*, hence *to weave;* Ar. قار to wind (of the serpent). Deriv. קִיר 2 4, קִירוֹת, and the proper name קִיר in קִיר חֶרֶשׂ, קִיר

מוֹאָב, קִיר חֲרֶשֶׂת, farther קוֹר (*pl.* קוֹרִים), קוֹרָה and קֹרָה, and perhaps the denom. קֵרָה and הִקְרָה.

קוּר (from קוּר III.; *pl. c.* קוּרֵי) *m. a web*, of spiders Is. 59, 5; *a fine thread* 59, 6; Talm. thread-like twig (of the palm); Arab. قَوْرٌ a wound rope, a line. The Greek καῖρος is not related to it.

קוֹרֵא see קֹרֵא.

קוֹרָה and **קֹרָה** (from קוּר III., after the form קוֹמָה, with *suff.* קֹרָתִי, *plur.* קֹרוֹת) *fem. a beam*, prop. an interlacing 2 Kings 6, 2; *a joist* 6, 5; fully קֹרוֹת בַּיִת *the beams of the house* Song of Sol. 1, 17, but also alone for *a protecting house* Gen. 19, 8, as in Greek κέλαθρον. Deriv. according to some the denomin. *Pih.* קֵרָה and *Hif.* הִקְרָה, which may be found under קָרָה.

קוֹשׁ (from קוּשׁ; Arab. قَوْسٌ) *m. a bow*, same as קֶשֶׁת; metaphor. *might*, *strength*, *fortification;* hence the proper name אֶלְקֹשׁ (which see), *Gentile* אֶלְקֹשִׁי, of which אֶלְקוֹשִׁי, אֶלְקֳשִׁי are collateral forms.

קִישׁ (not used) *intrans. to be bent*, *crooked*, of a bow, Ar. قَاسَ, قَوِسَ the same; *to wind*, *to be crooked*, of a river; *to be interwoven*, *intertwined*, of a snare, a net; hence *to be caught*, *to be snared*, opposite יָשַׁר. — יְקֹשׁוּן Is. 29, 21 is the 3ᵈ person perf. plur. of יָקֹשׁ (which see) Jer. 50, 24, with *Nun* appended. The organic root קשׁ is also in יָ־קֹשׁ, נָ־קַשׁ, רָ־כַס, עָ־קַשׁ, where farther comparisons may be found. Deriv. קֶשֶׁת, קַשָּׁת, the proper names קוּשׁ (in קוּשָׁיָהוּ), קִישׁ (also in קִישִׁי for קוּשָׁיָה), קִשְׁיוֹן, קֹשׁ (קֹשׁ and קִישׁ) in אֶלְקֹשׁ (אֶלְקוֹשׁ, אֶלְקֹשׁ).

קִישׁ *m.* same as קוֹשׁ, only in

קוּשָׁיָהוּ (*Jah is Might*) *n. p. m.* 1 Chr. 15, 17, which is קִישִׁי in 6, 29.

קַט (in pause קָט, from קָטַט) *m.* prop. the being cut off, the being separated; hence *restraint*, *limitation;* as an *adv.* *only*, קָט כִּמְעַט Ez. 16, 47 *as if it were but a little thing*, i. e. *it was only a small thing;* Arab. قَطْ *only*, tantum.

קָטַב (not used) *tr. to cut in pieces*, *to divide*, *to cut into;* metaphorically *to kill*, *to murder*, *to destroy;* identical in its stem with חָטַב, חָצַב I., קָצַב. The organic root קָ־טַב is also in חָ־טַף, חָ־תַף, קָ־טַף; Arab. قَطَبَ the same. Deriv. קֶטֶב, קָטֶב, קֹטֶב and

קֶטֶב (in pause קָטֶב) *m. destruction*, *annihilation;* שַׂעַר ק׳ *a storm of destruction*, i. e. bringing destruction Is. 28, 2; metaphor. *pestilence*, *plague*, Ps. 91, 6 = דֶּבֶר; with the adj. מְרִירִי Deut. 32, 24, of hunger, where the cod. Sam. reads קָטֵב.

קָטֵב *adj. m. destructive* Deut. 32, 24 cod. Sam.

קֹטֶב (with *suff.* קָטָבְךָ pronounce *kotabcha*, conseq. not from קֹטֹב) *m.* prop. *destruction*, hence *plague*, *pestilence* Hos. 13, 14 (parallel דְּבָרִים from דֶּבֶר, not from דָּבָר).

קְטוֹרָה (from קָטַר I.) *fem.* same as קְטֹרֶת *incense* Deut. 33, 10.

קְטוּרָה (*fragrance*, *sweet savour*, from קָטַר I.) *n. p.* of a second wife Gen. 25, 1 or concubine of Abraham 25, 6, 1 Chr. 1, 32, then the progenitress of an Arabian tribe قَطُورَا, which dwelt with the race *Gurham* (جُرْهُم) in the district of Mecca (*Ibn Kuteiba* p. 14). From her marriage with Abraham arose the tribes זִמְרָן, יָקְשָׁן, מְדָן, מִדְיָן, יִשְׁבָּק, שׁוּחַ, שְׁבָא, דְּדָן, אַשּׁוּרִים, לְטוּשִׁים, לְאֻמִּים, עֵיפָה, עֵפֶר, חֲנֹךְ, אֲבִידָע and אֶלְדָּעָה Gen. 25, 2-4.

קָטַט *trans. to cut off*, *to separate;* metaphor. *to restrain*, *to limit.* Only the *fut.* יָקוֹט Job 8, 14 for יָקֹט (comp. יָעוֹז Dan. 11, 12 for יָעֹז); which, however, is better referred to קוּט, especially as some mss. read יָקוּט; or since בֵּית עַכָּבִישׁ is parallel, it is still more appropriate to take it as a noun (see יָקוּט). נָקְטָה Job 10, 1 see under נָקַט; נָקֹטּוּ Ezek.

6, 9, נְקֹטֹתֶם 20, 43 see under קוט. Deriv. קֶט.

קָטַל (*fut.* יִקְטֹל, before Makkeph -טָל-, with *suff.* יִקְטְלֵנִי) *trans. to kill, to massacre*, only poet. as an Aramaeism Ps. 139, 19; Job 13, 15; 24, 14; Aram. קְטַל, ܩܛܠ, Nasir. גְּטַל, Ar. and Ethiop. with Tau قتل (but also قطل) *to cut off*. The organic root קַ־טַל (not קָט־ל) is also in קָ־טַן, Aram. קְ־טַם, ܩܛܡ, and in a modified sense in צָאַל, צַל (belonging to צֶלְצַל 3), with an interchange of צ and ט. Derivative

קֶטֶל *m. murder, slaughter* (with the sword) Ob. 9.

קְטַל (*part. act. m.* קָטֵל, *part. pass. m.* קְטִיל and with a *pers. suff.* קְטִילַת Dan. 7, 11) *Aram. tr.* same as Hebrew קָטַל *to massacre* Dan. 5, 19 30; 7, 11.

Ithpe. אִתְקְטֵל (*inf. constr.* הִתְקְטָלָה) *to be slaughtered* Dan. 2, 13.

Pa. קַטֵּל (= קַטֵּל, *inf. constr.* קַטָּלָה) *to kill often* or *several persons* (as in Syr. and Arab.); but also a mere intensive of Peal Dan. 2, 14; 3, 22.

Ithpa. אִתְקַטַּל (*part. m. plur.* מִתְקַטְּלִין) *to be killed* Dan. 2, 13.

קָטָן (with *suff.* קְטַנָּם, *plur.* קְטַנִּים, *constr.* קְטַנֵּי) *adj. m.*, קְטַנָּה (*plur.* קְטַנּוֹת) *fem.* 1. *little*, also a subst. *a little one* 1 Kings 11, 17; 2 Kings 2, 23; 5, 2; *not marriageable, immature* Song of Sol. 8, 8; *young*, *younger* Gen. 9, 24; 27, 15; with the article *the youngest* 1 Sam. 17, 14; of animals, as כִּבְשָׂה 2 Sam. 12, 3, שׁוּעָל Song of Sol. 2, 15; of things, as עִיר Eccles. 9, 14, דָּבָר 1 Sam. 20, 2, מָאוֹר Gen. 1, 16, שְׁאֵלָה 1 Kings 2, 20; *small*, in number, of peoples 1 Sam. 9, 21; in power, estimation Is. 36, 9; a *subst.* poet. *smallness*, כְּלֵי הַקָּטָן Is. 22, 24 *vessels of smallness*, i. e. small people; *fem. plur. small things*, יוֹם קְטַנּוֹת Zech. 4, 10 *day of small things*, i. e. of small, insignificant beginnings and advancements. — 2. (*the little one*, with the article) *n. p. m.* Ezr. 8, 12; comp. Phenic. קְטָנָא *Katana* or *Katone*, קְטָנָא *Katina*, n. p. of a city founded by the Phenicians in Sicily; קָטֹן *Kothon*, *Kathon*, the name of a small island near Cythera in the Aegean sea; elsewhere the name of a small, inner haven.

קָטֹן (1 *pers.* קָטֹנְתִּי, *fut.* יִקְטַן) *intr.* prop. *to be cropt, abridged, cut off*, to which belonged also a transitive form קָטַן (see קָטַל) meaning *to cut off, to shorten*, identical with the Aram. קְטַם. After the analogy of מָעַט I., פָּחַת, בָּצַר, חָסֵר, גָּרַע metaphor. *to be small, little* (see קָטָן); figur. *to be little esteemed, to be unworthy* Gen. 32, 11; 2 Sam. 7, 19. Deriv. קָטָן, קָטֹן, קֹטֶן, and the proper names קָטָן, קַטָּת.

Hif. הִקְטִין *to make small*, אֵיפָה Am. 8, 5.

Hof. הָקְטַן adopted only for the proper name יָקְטָן (which see).

קָטֹן (after the form גָּדוֹל, but always defective; *constr.* קְטֹן) *adj. m.* and *subst.* same as קָטָן: *small*, *smaller* Gen. 1, 16; *younger* 42, 34; *short*, of time Is. 54, 7; *small*, *poor* (in resources) Am. 7, 2; *despised* Ob. 2; generally in all the senses of קָטָן.

קֹטֶן (after the form בֹּהֶן, with *suff.* קָטְנִי or קָטָנִּי pronounce *kothonni*, the second ŏ being an echo of the first, and the doubling of the נ [נּ] in some mss. being merely intended to retain the short sound) *m.* prop. *smallness*, concrete *the little finger* 1 Kings 12, 10; 2 Chr. 10, 10.

קָטַף (*part. plur.* קֹטְפִים, *fut.* יִקְטֹף) *tr. to tear off, to pluck off*, מְלִילֹת Deut. 23, 26, מַלּוּחַ Job 30, 4; fig. רֹאשׁ יְנִיקוֹת Ez. 17, 4, רַךְ (for יוֹנֵק רַךְ 17, 22); cod. Sam. קָטֵף מְרִירִים Deut. 32, 24 for קֶטֶב מְרִירִי. — The stem קָטַף (Arab. قطف, Aram. קְטַף, ܩܛܦ, Coptic κετϥ, κωτϥ with a similar meaning) = חָטַף, חָתַף; and the organic root is קַ־טַף.

Nif. נִקְטַף (*fut.* יִקָּטֵף) *to be plucked off* Job 8, 12, like שָׁלַף Ps. 129, 6.

קָטַר I. (Kal not used) *intr. to breathe, to exhale, to give fragrance*, of sweet scents; *to smoke;* identical with עָתַר I.

(which see), Aram. קְטַר, יְקַר, עֲטַר, ܩܛܪ (Targ. יְקוּר scent = עָתָר I.), Arab. قتر, قطر, عطر. Derivat. קְטֹרֶת, קְטוּרָה, מִקְטָר, מִקְטֶרֶת, and the proper name קְטוּרָה.

Pih. קִטֵּר (*part.* מְקַטֵּר, *inf. abs.* and *constr.* קַטֵּר, *fut.* יְקַטֵּר) *to burn incense, to kindle incense;* commonly and generally *to sacrifice, to offer sacrifice, to worship,* with לְ of the deity: so אֱלֹהִים Jer. 11, 12, לַבַּעַל 7, 9, מְלֶכֶת הַשָּׁמַיִם 44, 17, אֱלֹהִים אֲחֵרִים 44, 8; with בְּ 1 Kings 22, 44, the accus. 2 Kings 23, 8, and עַל of the place Is. 65, 7; Jer. 19, 13; but also absol. 1 Kings 22, 44 or with the accus. of the thing sacrificed 1 Sam. 2, 16; Am. 4, 5; *to diffuse a sweet smell* 2 Chr. 30, 14. Deriv. קִטֵּר and קִיטוֹר.

Puh. קֻטַּר (*part. fem.* מְקֻטֶּרֶת) *to be scented, to be filled with incense* or *sweet fragrance* Song of Sol. 3, 6.

Hif. הִקְטִיר (*part.* מַקְטִיר, *inf. absol.* הַקְטֵיר, *constr.* הַקְטִיר, *fut.* יַקְטִיר) *to burn incense,* with לְ 1 Kings 11, 8, or absol. 3, 3; *to kindle,* with accus. of the incense Ex. 30, 7, of the sacrifice or fat Lev. 1, 9; 3, 11; coupled with עַל־הַמִּזְבֵּחַ 9, 13 or הַמִּזְבֵּחָה 1, 13, הַמִּזְבֵּחַ 6, 8; with לְ *for* and accusat. of the object (עֹלוֹת, אִשֶּׁה) Ex. 30, 20; 2 Chr. 13, 11; sometimes the accus. is omitted 26, 18, or לִפְנֵי is put 1 Chr. 23, 13.

Hof. הָקְטַר (*part.* מֻקְטָר; *fut.* יָקְטַר) *to be offered, to be burnt* Lev. 6, 15; *part.* מֻקְטָר as a noun, *incense,* along with מִנְחָה *a meat-offering* (Jer. 33, 18) Mal. 1, 11.

קָטַר II. (*part. pass. fem. pl.* קְטֻרוֹת) *tr. to bind, to attach to, to bridge over;* connected with קָשַׁר, גָּשַׁר; hence חֲצֵרוֹת קְטֻרוֹת Ez. 46, 22 *courts bridged over* (*Kimchi*); conseq. not from קָטַר I. (Talm. Midd. 2, 8); nor from קָטַר = קָצַר *to be small* (LXX, Syr.). — For the stem, comp. the Aram. קְטַר, ܩܛܪ to bind, to join; Ar. قطر the same, whence قنطرة bridge; Ethiop. ቀተረ *katera,* to close. The organic root is קַ־טַר.

קִטֵּר (after the form שִׁלֵּם) *m. incense, the burning of incense* Jer. 44, 21.

קְטַר (not used) *Aram. tr.* same as Hebrew קָטַר II. (which see). Deriv.

קְטַר (*pl.* קִטְרִין, *constr.* קִטְרֵי) *Aram. m.* prop. *knots,* hence *joints,* of the loins Dan. 5, 6; comp. Syr. ܩܛܪ̈ܐ joints of the hand; figur. *knots* = *riddles, knotty questions* 5, 12 16.

קִטְרוֹן (prop. *a shortened* or *small thing,* from קָטַר = קָצַר) *n. p.* of a city in Zebulon Judges 1, 30, which place is not mentioned in Josh. 19, 15; but קַטָּת (from קְטַנַּת) stands for it with a like appellative meaning. The LXX read *Χεβρών* or *Κέδρων,* which is simply a mistake in orthography.

קְטֹרֶת (with *suff.* קְטָרְתִּי, from קָטַר I.) *fem. incense,* of spices Ex. 30, 7 or some other fragrant materials as a mixture 30, 35; מִזְבַּח הַקְ׳ *altar of incense* 30, 27; 31, 8; קְ׳ זָרָה *a strange* i. e. not prescribed *offering of incense* 30, 9; קְ׳ תָּמִיד *perpetual* i. e. daily-offered *incense* 30, 8; also of profane incense Prov. 27, 9. The offering of it is represented by הִקְטִיר קְ׳ עַל Ex. 40, 27, שִׂים קְ׳ עַל Lev. 10, 1, נָתַן קְ׳ עַל Num. 16, 17, הִקְרִיב הַקְ׳ Num. 16, 35. Metaphor. *the parts of the sacrifice which were to be burned, the sacrificial flesh,* Ps. 66, 15; Ez. 16, 18; prayer is compared to קְטֹרֶת Psalm 141, 2.

קַטָּת (contracted from קְטַנַּת = קְטֶנֶת or from קְטֶנֶת; *the little one*) *n. p.* of a city in Zebulon Josh. 19, 15, which is called elsewhere קִטְרוֹן (which see) Judges 1, 30. The LXX read *Κατανάθ* (i. e. קְטֶנֶת), and this city is called in the Talmud (Jer. Megillo 1, comp. Tosifta Sotha 15) קְטֹנִית, קְטְנוּת; it not only existed still in the Talmudic period, but the Biblical קַטָּת is expressly explained by it. But as קִטְרוֹן even then was different from קַטָּת (Bereshith rabba ch. 8), the two should not be identified.

קִיא (from קוּא after the form רִיק, רִישׁ, כִּיס along with קֵא like רֵק, רֵשׁ; with *suff.* קִיאוֹ) *m. vomit* Is. 19, 14; 28, 8; Jer. 48, 26.

קָיָה (only *imper. plur.* קְיוּ) *intrans.* same as קָאָה, = קָא (קוא) *to spue* Jer. 25, 27.

קַיִט (from קוט, like the Hebr. קַיִץ from קִיץ) *Aram. m.* same as Hebr. קַיִץ *fruit-harvest*, *fruit-time*, *summer* Dan. 2, 35.

קִיטוֹר (lengthened from קִטֹר, from קִטֵּר to קָטַר I.) *m. smoke*, of the earth, i. e. ascending earth-smoke Gen. 19, 28, of a furnace (כִּבְשָׁן) ibid.; נֹאד בְּקִיטוֹר Ps. 119, 83 *a bottle in the smoke*, i. e. dried up and wrinkled, because empty skin bags were dried in the smoke; *a mist*, *an ascending vapour* 148, 8, incorrectly rendered *ice* by the LXX and Syr.

קִים (from קוּם after the form רִיק, with *suff.* קִימָנוּ as a rare pause-form for קִימֵנוּ) *m. hostile appearance* against one (see קוּם), *enmity*, *opposition* Job 22, 20. The adoption of a concrete sense = קָם is unnecessary, if it be not better to read קָמֵינוּ.

קַיָּם (formed from Pael קַיֵּם) *Aram. adj. m.*, קַיָּמָה *fem. abiding*, *continuing*, *enduring* Dan. 6, 27, of God, coupled with חַי; of מַלְכוּ 4, 23; Syr. ܩܰܝܳܡܳܐ the same.

קְיָם (from קַיֵּם) *Aram. m. a statute*, *appointment*, hence *command* Dan. 6, 8 16, coupled with קַיֵּם; Targ. for חֹק, בְּרִית; Sam. קְיָאם, Syr. ܩܝܳܡܳܐ covenant, statute, compact.

קִימָה (from קוּם) *f. the breaking forth*, of enemies, as שֶׁבֶת is their consessus Lament. 3, 63; comp. קִים.

קִימוֹשׁ see קִמּוֹשׁ.

קין (not used) assumed for קַיִן, קִינָה, the proper names קַיִן, קִינָה, perhaps קֵינָן, noun Gent. קֵינִי, קִינִי, קֵנִי; see קוּן.

קַיִן (with *suff.* קֵינוֹ) *m.* 1. (from קוּן II.) prop. a thing pointed, *the iron point* of a lance 2 Sam. 21, 16, *ferrum hastae* (Vulg.), conseq. not *the shaft;* Ar. الْقَنَاةُ (Jos. *Kimchi*). — 2. *smith-work* (comp. Ar. قَيْن a smith, Syr. ܩܰܝܢܳܐ), hence *n. p.* of the inventor of sharp iron tools and smith-work, which is ascribed historically to the tribe of the Cainites Gen. 4, 22; but as the people תּוּבַל or תֻּבַל (Gen. 10, 2; Is. 66, 19; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1) carried on mainly the trade of brass- and iron-workers, this word is added (comp. the Pers. تُوبَال scoria ferri, brass). See תּוּבַל. — 3. (*something brought forth*, *creature*, i. e. קִנְיָן = קַיִן Ps. 104, 24, from קוּן II.) *n. p.* of the first-born of Adam (the derivative is associated with קָנָה Gen. 4, 1; comp. Ar. قَانَ to create), the founder of husbandry 4, 2. From his tribe the Cainites, proceeded the east Asiatic races which roamed about in the steppes without a fixed dwelling 4, 12. After the Cainites had wandered from their original seat Eden, they went eastward and formed the Chinese stem 4, 16, called by the writer נוֹד (flight). See *Knobel*, Gen. p. 58. — 4. (in pause קָיִן) *n. p.* of a nomadic tribe camping in southern Palestine and belonging to the Amalekites, conseq. to the primitive Arabian races south of Canaan, of whom a part went subsequently into Canaan Num. 24, 22; Judges 4, 11. Deriv. the *Gent. m.* קֵינִי, קִינִי which see. — 5. only with the article הַקַּיִן (*a smithy*) *n. p.* of a city in Judah, coupled with גִּבְעָה and תִּמְנָה Josh. 15, 57.

קִינָה (from קוּן I.; *pl.* once in Ezek. קִינִים, elsewhere קִינוֹת) 1. *f. a song of complaint* or *mourning*, *an elegy*, 2 Sam. 1, 17; נָשָׂא ק׳ *to take up a mournful song*, i. e. *to lament*, *complain*, with עַל of the person Jer. 9, 9; Ez. 26, 17; seldom with אֶל for עַל 19, 1; *a collection of elegies*, e. g. upon יֹאשִׁיָּהוּ 2 Chr. 35, 25. — 2. (*smithy*) *n. p.* of a city in Judah Josh. 15, 22, different from הַקַּיִן 15, 57, though of the same meaning.

קִינִי 1 Chr. 2, 55 see קֵינִי.

קֵינִי *n. Gent. m.* from קַיִן 4, the name of an Amalekite or primitive Arabian race, which, however, separated from Amalek, and settled first in the south

of Canaan, the protegee and ally of the Israelites, like the יְרַחְמְאֵלִים, but they soon marched in nomad fashion northwards Gen. 15, 19; Num. 24, 21; Judges 1, 16; 4, 11 17; 1 Sam. 15, 6; 27, 10; 30, 29; 1 Chr. 2, 55. These passages clearly shew the relation of this tribe to the Israelites. Along with קֵינִי we find also קֵנִי 1 Sam. l. c. and קִינִי 1 Chr. l. c. The Kenites are also brought into connexion with שַׂלְמָא; hence in the Targum on Gen. l. c. קֵינִי is rendered שַׁלְמָאֵי. שַׂלְמָא was the *second* son of חוּר and grandson of כָּלֵב 1 Chr. 2, 19 51. As a peculiar separate Calebite stem they inhabited בֵּית לֶחֶם, נְטוֹפָה (1 Chr. 9, 16; 2 Sam. 23, 28 29; 2 Kings 25, 23; Ezr. 2, 22), עַטְרוֹת בֵּית יוֹאָב, חֲצִי הַמְּנֻחוֹת (see מְנַחַת) and צָרְעִי. Besides, the association of the סוֹפְרִים, who inhabited יַעְבֵּץ, belonged to the Calebite *Salma-stem*, as also the three corporations תִּרְעָתִים, שִׁמְעָתִים and שׂוּכָתִים. To these associations belonged also the קִינִים (Kenites) descended from חַמַּת, the ancestor of the Rechabites 1 Chr. 2, 55.

קֵינָן (same as קַיִן 3, conseq. from קוּן II.; *a child*, *one begotten*) *n. p. m.* of an antediluvian patriarch, Gen. 5, 9; 1 Chr. 1, 2.

קַיִץ (with *suff.* קֵיצֵךְ; from קוּץ II.) *m. fruit-* or *vine-harvest*, proceeding from the idea of cutting off, like קָצִיר (from קָצַר to cut off) of grain-harvest Is. 16, 9; *fig-harvest time* 28, 4; metaphorically 1. *summer*, *the warm time of the year*, the time of fruit-harvest; *the dry summer time*, oppos. to חֹרֶף Gen. 8, 22; Ps. 74, 17; Prov. 6, 8; 10, 5; 26, 1; בֵּית הַקַּיִץ Am. 3, 15 *a summer-house*, *summer-palace*, as there was a בֵּית הַחֹרֶף (Jer. 36, 22); חַרְבֹנֵי קַ׳ Ps. 32, 4 *the heats of summer*. — 2. *the fruit of summer*, or *fruit gathered*, sometimes translated *figs*, sometimes poma 2 Sam. 16, 1; Mic. 7, 1; Am. 8, 1 2, verbally alluding to קֵץ; Jer. 40, 10 12; comp. Ar. قَيْظ, قَوْظ (the height of summer), Aram. קַיְטָ, קַיְטָא, ܩܝܛܐ the same. Derivative

קוּץ (3 *perf.* קָץ) *denomin.; to abide during summer*, *to pass the summer* Is. 18, 6, like חָרַף from חֹרֶף; Ar. قَاظَ.

קִיצוֹן (from קוּץ II. after the form חִיצוֹן from חוּץ) *adj. m.*, קִיצוֹנָה *f. the last*, *the extreme* Ex. 26, 4 10; 36, 11 17.

קִיקָיוֹן (in the first instance from קִיקִי) *m. palma Christi*, ricinus Jon. 4, 6-10, a small tree in whose shade Jonah sat; so named from the bitter, sharp taste of its seeds, which cause a disposition to vomit; Ar. الخِرْوَع. See קוּק.

קִיקָלוֹן *m. ignominy*, *shame* Hab. 2, 16, same as קָלוֹן, which stands in the first hemistich, conseq. from קָלָה. The syllable קִי prefixed arose either from a mistake in orthography, or it is = קִיא (Vulg.) and קָלוֹן itself = צוֹאָה (Is. 28, 8), or it stands for קְלַקְלוֹן from קָלָה; in no case is there an assonance in it to קִיקָיוֹן.

קִיר (*pl.* קִירוֹת) *m.* 1. (from קוּר I.) *depth*, of walls Josh. 2, 15, defined more exactly by יָשַׁב בַּחוֹמָה *to dwell on the wall*. — 2. (from קוּר III.) prop. a thing which embraces or encloses; hence *a wall*, about a city, הָעִיר Num. 35, 4, Ez. 12, 5 7 12, and fig. 13, 12 14 15; 2 Sam. 5, 11 *one preparing stones for a wall*, i. e. stone-cutter; אֶבֶן מִקִּיר *a stone out of the wall* Hab. 2, 11; *stone wall* Lev. 14, 37, with נָטוּי Ps. 62, 4, טָפֵל Ez. 13, 12; ident. with חוֹמָה (which see); *the circumvallation*, of a court Ez. 8, 7 8; *the wall*, of a house, הַבַּיִת Ez. 41, 5 6, הַצֵּלָע 41, 9, הַבִּנְיָן 41, 12; of the עֲלִיָּה surrounded by a wall 2 Kings 4, 10; מוֹשַׁב הַקִּ׳ *a seat by the wall*, from within 1 Sam. 20, 25, or from without 25, 22; 1 Kings 14, 10; of גָּדֵר Num. 22, 25. For זֶרֶם קִיר Is. 25, 4 it is better to read זֶרֶם קֹר *a wintry storm* (comp. Ps. 147, 17). In קִיר הַחוֹמָה Josh. 2, 15, קִיר is to be taken in significat. 1. From the idea of a place *enclosed*, *hedged about* it comes to mean generally, *a city*, like עִיר, קִרְיָה. So קִיר מוֹאָב *n. p.* of a strong Moabite city three hours south east of עָר מוֹאָב (ib.) or עָר (Num.

21,15) or עִיר מוֹאָב (22, 36), and in meaning just the same Is. 15, 1. This stronghold was perhaps early called in the Moab. dialect כְּרָךְ (which see), i. e. *tower, fortress;* and so it may have arisen that the Targ. put for it כְּרַכָּא דְמוֹאָב, 2 Macc. 12, 17 χάρακα, the Greeks χαρακ-Μῶβα (Steph. Byz.), the Ar. الكرك, and that at present it is still known by the name *Kerek* (*Robinson*, Palest. II, 569). On קִיר חֶרֶשׂ and קִיר חֲרֶשֶׂת see חֶרֶשׂ and חֲרֶשֶׂת. — 3. *n. p.* of an Assyrian province, near עֵילָם, viz. the district lying on the river *Kur* (Κῦρος, נְהַר קִיר), Gulistan or the modern Georgia Is. 22, 6. There the Assyrians transplanted the inhabitants of Damascus and the Israelites 2 Kings 16, 9; Am. 1, 5. An offshoot of the Aramaeans is said to have come thence 9, 7. On account of various difficulties some understand the place *Καρίνη*, between Media, Elam (Susiana) and Assyria (Ptol., Isidor.), or *Kurin*, a Median locality; but these opinions are inadmissible. — 4. (only *pl.* קִירוֹת; from קִיר III.) *beams, beams of the roof* and *floor;* Greek δοκός, = קוֹרוֹת 1 Kings 6, 15; 6, 16 (LXX); 2 Chr. 3, 7; it is unnecessary to change it into קוֹרוֹת.

קֵירֹס (after the form קִימוֹשׁ, from כָּרַס = קָרַס; *a strong* or *powerful one, a giant*) *n. p. m.* Neh. 7, 47, for which Ezr. 2, 44 has קֵרֹס.

קִישׁ (from קוּשׁ; *a bow*, fig. *power*) *n. p. m.* 1 Sam. 9, 1; 1 Chr. 8, 30; 23, 21; 2 Chr. 29, 12; Esth. 2, 5.

קִישׁוֹן (from קִישׁ; *the winding, meandering one*) *n. p.* of a brook (נַחַל) or river (נָהָר), rising in mount Tabor and flowing through the plain יִזְרְעֶאל, the great battle-field of the country (hence called after the LXX נַחַל קְדוּמִים Judges 4, 7; 5, 21; Ps. 83, 10); falling into the gulf of עַכּוֹ close by the foot of כַּרְמֶל (1 Kings 18, 40) which rises 582 feet above the Mediterranean. Later writers name it חֵיפָא (Kheifa), Ar. نهر حيفا (נְהַר חֵיפָא). Now it is *el-Makutta* (*Robinson*, Palest. III. p. 228 seq.).

קִישִׁי (from קוּשָׁיָהוּ = קִישָׁיָה which see) *n. p. m.* 1 Chr. 6, 29.

קִיתָרֹס (only in K'tib, while the K'ri has קַתְרֹס) *m. a harp*, Dan. 3, 5 7 10 K'tib, the Greek κίθαρις, but here still in the original form κίθαρος (*chest*); Saad. قيثار and قيثار.

קַל (from קָלַל I.; *pl.* קַלִּים) *adj. m.*, קַלָּה *fem. light-footed*, and as a subst. *a light-footed one, a runner* Amos 2, 14; Eccles. 9, 11; *swift*, Is. 18, 2, fully קַל בְּרַגְלָיִם 2 Sam. 2, 18; Am. 2, 15; Is. 5, 26; עָב קַל *a light cloud* 19, 1; poet. and concrete *a fleet runner, a fleet horse* 30, 16; *a fugitive* Jer. 46, 6; *a fugitive driven about* Job 21, 18; *nimble*, of בִּכְרָה Jer. 2, 23; *adv.* קַל מְהֵרָה *rapidly* Jo. 4, 4. Comp. Aram. קְלִיל *swift, quick*, and κέλης, celer.

קָל (from קוֹל) *Aram. m.* same as Hebrew קוֹל Dan. 3, 5.

קֹל (an infinit.-noun from קָלַל II. after the form עֹז, חֹק) *m. lightness, inconsiderateness* Jer. 3, 9 (Targ., Jerome), which suits when compared with 1 Kings 16, 31; the meaning = קָלוֹן *reproach* is not appropriate.

קֹל meaning *voice, call* Gen. 27, 22; 45, 16; Ex. 4, 8; 19, 16; see קוֹל.

קָלָא (not used) *intr.* same as קָלָה I. Deriv. קָלִיא.

קָלָה (Kal not used) *tr.* same as קָהַל *to collect*, only

Nif. נִקְלָה (3 *fut. pl.* יִקָּלְהוּ) *to be collected* 2 Sam. 20, 14 K'tib, for which the K'ri reads with many mss. וַיִּקָּהֲלוּ.

קָלָה I. (3 *perf.* with *suff.* קָלָם, *part. pass.* קָלוּי) *tr. to roast, to parch*, grain, same as צָלָה I. (which see), עָלָה II.; also generally *to burn* Jer. 29, 22, with an assonance to קְלָלָה and קוֹלָיָה, as קְלָא stands in the Targ. for שָׂרַף and יָבֵשׁ. קָלוּי *dried, roasted*, of אָבִיב Lev. 2, 14; *subst. parched ears of corn* Josh. 5, 11. Deriv. קָלִי.

Nif. נִקְלָה (not used, only *part. m.*

נִקְלָה) *to be scorched*, *to be burning with fever;* the part. נִקְלֶה as a subst. Ps. 38, 8 *fever-heat*, *inflammation*.

The organic root קַל־ה (Arab. قَلَى, Aram. קְלָא, ܩܠܐ, also for יָבֵשׁ, שָׁדַף), also found in גָּחַל (which see), Ar. قَهَلَ, שְׁ־גַל (= יָחַם), may be connected with that in cal-ere, κηλ-εῖν.

קָלָה II. (not used) *tr. to despise*, *to esteem lightly*, *to value lightly*, *to attack*, *to asperse*, *defame*, Ar. قَلَى; it is closely connected with the intr. קָלַל II., cognate in sense with חָרַף. Deriv. קָלוֹן, and the proper names קְלָיָה, מִקְלוֹת.

Nif. נִקְלָה (*part. m.* נִקְלֶה) *to be small* or *despised*, *to decay*, כָּבוֹד Is. 16, 14; נִקְלֶה *poor*, *despised* 3, 5, oppos. to נִכְבָּד, coupled with רָשׁ 1 Sam. 18, 23, oppos. to מִתְכַּבֵּד Prov. 12, 9; *to become despicable* Deut. 25, 3. The old expositors took נִקְלֶה Ps. 38, 8 in this sense; but it is better referred to קָלָה I.

Hif. הִקְלָה (*part.* מַקְלֶה) *to make light of*, *to despise*, אָב וָאֵם (parents) Deut. 27, 16 (Targ.). According to others *to beat*, *to injure*, *to wound*, like the Arab. قَلَى, as 27, 24 25; Ex. 21,15; but this meaning is not in the Hebrew.

Pih. (redupl.) קִלְקְלָה see קִיקָלוֹן.

קָלוּט (from קָלַט) *m.* prop. *one lessened*, *shortened*, *diminished*, i. e. curtailed in a member, opposite to שָׂרוּעַ Lev. 22, 23 (Targ. חֲסִיר, Saad. ناقص diminutus), so that one foot is shorter than the other (Kimchi); comp. قَلْط smalness of stature, قُلْطِى or قُلَاط a dwarf.

קָלוֹן (*constr.* קְלוֹן, with *suff.* קְלוֹנֵךְ; from קָלָה II.) *m. shame*, Prov. 3, 35, parallel חֶרְפָּה 6, 33; *disgrace* 9, 7; *disregard* 11, 2, opposite כָּבוֹד Hos. 4, 7; Hab. 2, 16; *affront* Prov. 12, 16; *small esteem*, along with רֵישׁ 13,18; *reproach* 22,10; *degradation* Hos. 4,18; *dishonour* Ps. 83, 17.

קָלַח (not used) *tr. to cut out*, *to deepen* or *hollow out*, a vessel or kettle; only a collateral form of צָלַח II. (belonging to קַלַּחַת = צַלַּחַת); conseq. not to flow, after the Aram. קְלַח, still less = קָדַח. Comp. Ar. قَلَخَ, خلج to be hollow, whence قَلَخ a hollow reed, خَلِيج an inlet, a hollow.

Pih. קִלַּח (not used) intens. of Kal. Derivative

קַלַּחַת (from קָלַח Pih.) *f. a kettle*, *pot* 1 Sam. 2, 14; Mic. 3, 3.

קָלַט (not used) *tr.* 1. *to contract*, *to lessen*, *to abridge*, *to make shrink*, e. g a member of the body, *to shorten;* Ar. قلص (intr.) to be contracted, shrunk; قَلَط to be short, little, crippled. Deriv. קָלוּט and the proper name קְלִיטָא. — 2. *to draw in*, *to gather in*, *to receive*, a fugitive, Aram. קְלַט; cognate in sense אָסַף. Deriv. מִקְלָט.

קָלִי (from קָלָה I. after the form נָקִי) *roasted grain* (fully אָבִיב קָלוּי בָּאֵשׁ Lev. 2, 14) or *roasted ears*, serving the easterns for food Lev. 23, 14, 2 Sam. 17, 28, once קָלִיא (from קְלָא = קָלָה I.) 1 Sam. 17, 17; *roasted* or *parched peas*, 2 Sam. 17, 28, along with עֲדָשִׁים Isaiah de Trani).

קַלַּי (abridged from קְלָיָה; *Splendour* or *Light is Jah;* comp. קָלַל) *n. p. m.* Neh. 12, 20.

קָלִיא see קָלִי.

קְלָיָה (from קָלָה *poverty* from קָלָה II., and יָהּ) *n. p. m.* Ezr. 10, 23, for which Nehem. in 8, 7 has

קְלִיטָא (*littleness*, *poverty*) *n. p. m.* Ezr. 10, 23, who is also called קְלָיָה (from קָלָה II.) Neh. 8, 7, almost in the same sense.

קָלַל I. (Kal not used) *intr.* 1. same as קָלָה I. *to glow*, *to burn;* hence *to be luminous*, *shining*, of brass, in which meaning the LXX, Theod., Targ., Pesh., Vulg. have taken the stem קָלַל to the noun קָלָל. Besides the verbs compared under קָלָה I., we have still to compare

with the organic root קַל those in דַּ־גַל (to shine, to glitter, to illuminate), חַל I., perhaps also גַּל־ה to גִּלָּיוֹן, חַ־כַל (which see), the Arab. قَحَلَ (to roast, to dry), כַּל II., עַל II. (belonging to עָלִיל), Arab. غَلَّ (to glow, to burn), עַל־ה (to עָלָה), Arab. جَلَّ (to shine, to glitter), whence جَلِيل (shining, distinguished). Derivat. קָלָל and the proper name קַלָּי. — 2. (not used) *tr. to pierce*, *bore*, *cut into;* hence *to wound*, *to injure*, *to curse*, *execrate;* cognate in sense חָרַף I., גָּדַף. This meaning proceeded from that of *to glow*, *to burn*, the same metaphor. transference being found in כָּד II. (= יָ־קַד), כַּד, חַר, צָרַב (see Pih. and Puh.). Deriv. קְלָלָה. — 3. (not used) *tr. to sharpen*, *to point*, proceeding from the idea of *cutting into* as in the verb חַד = גַּד (גָּדַד). See Pih. II. קִלְקַל. — 4. *to hasten*, *to run*, spoken of the swift gallop of horses and the rapid flight of the eagle 2 Sam. 1, 23, Hab. 1, 8, of a weaver's shuttle Job 7, 6, of messengers 9, 25; *to subside*, of מַיִם Gen. 8, 8 11; fig. applied to the fleeting days of life Job l. c., to enemies hastening forward Hab. l. c., to the swiftness of heroes 2 Sam. l. c. As קַלּוּ is used in this sense along with חַדּוּ Hab. 1, 8, the idea of swiftness seems to be connected with that of sharpness, and the latter with that of glimmering, glittering; comp. נָץ, נָץ *to glitter* and *to rush forward in haste* (see נַס = נַס, נָץ = נָץ Lament. 4, 15), פָּרַח (which see); comp. also קָלַע. Deriv. קַל.

Pih. I. קִלֵּל (*part.* מְקַלֵּל, *inf. c.* קַלֵּל, *fut.* יְקַלֵּל) an intensive of Kal 2. *to abuse*, *to revile*, with the accus. אֱלֹהִים Ex. 22, 27, מְשִׁיחַ יי 2 Sam. 19, 22, מֶלֶךְ Eccles. 10, 20, אָב וָאֵם Lev. 20, 9, as גִּדֵּף, חֵרֵף are used (see Kal 2); seldom with בְּ of the object Is. 8, 21 or with לְ 1 Sam. 3, 13 (where, however, the LXX read אֱלֹהִים for לָהֶם). With a stronger meaning, *to curse*, *to execrate* Gen. 12, 3, coupled with אָרַר, opposite בֵּרֵךְ; Job 3, 1; with בְּשֵׁם יי 2 Kings 2, 24, בֵּאלֹהִים 1 Sam. 17, 43; cursing followed by annihilation and destruction 2 Kings 2, 24; Deut. 23, 5. — כֻּלֹּה מְקַלְלַוְנִי Jer. 15, 10 K'tib, may either have arisen from כֻּלְּהֶם קִלְלוּנִי or from a mixture of מְקַלְלַנִי and קִלְלוּנִי.

Pih. II. קִלְקַל or קִלְקֵל (redupl.) 1. an intensive of Kal 4. *to move violently to and fro*, *to shake*, בַּחִצִּים *with arrows*, which was a way of casting lots Ez. 21, 26; Ar. قَلْقَلَ the same. After the old Arabic and Greek custom arrows were put into a helmet and shaken, in divination. — 2. an intensive of Kal 3. *to sharpen*, *to point* (opposite קֵהָה), with the accus. פָּנִים (*edge*) Eccles. 10, 10 (לֹא should be regarded as existing before קִלְקַל).

Puh. קֻלַּל (*fut.* יְקֻלַּל) 1. *to be smitten with a curse* Is. 65, 20; *to be cursed* Ps. 37, 22. — 2. *to pass away quickly*, of possessions Job 24, 18, coupled with קַל.

Hithp. הִתְקַלְקֵל *to reel to and fro*, of גְּבָעוֹת Jer. 4, 24 (*Kimchi*).

קָלַל II. (*perf.* קַלּוֹתִי, קַלּוֹת, *fut.* יֵקַל, *pl.* יֵקַלּוּ) *intr.* same as קָלָה II. *to be low*, *small*, in power, honour and dignity Job 40, 4; *to be too light* Nah. 1, 14 (comp. Dan. 5, 27); with בְּעֵינֵי פ׳ *to be lightly esteemed in one's eyes* Gen. 16, 4 5; *to be despised*, coupled with בּוּז 1 Sam. 2, 30. — In the derivative (קַל) and in Nif. and Hif. the meaning *to be light* still appears, arising from the fundamental signification of swiftness and movability, as levis in Latin, ἔλαφος in Greek identify the two ideas, conseq. from קָלַל I.; metaphor. *to be few*, Arab. قَلَّ, *to be insignificant*, Aram. קַל, ܩܰܠ, so that קָלַל II. might be omitted as a peculiar stem. But if we put together the meanings of the stem, such as those of *being low*, in honour and dignity, of *being little esteemed*, *despised*, in reputation, of *coming down*, of *starving*, of *being bad*, *contemptible*, with reference to meats, of *being put to shame*, *corrupted* &c., we may readily perceive, that there is the nearest relationship

between קָלַל II. and קָלָה II. Deriv. קַל (Jer. 3, 9).

Nif. נָקַל, seldom נָקֵל like נָמֵס Ez. 21, 12 in a sense rather impersonal (נְקַלֹּתִי, נְקַלָּה; the *fut.* יִקַּל Is. 30, 16 belongs to קָלַל I. and is a fut. Kal like יִדַּל, יִמַּךְ, on account of its intrans. signific. for יֵקַל; *part. f.* נְקַלָּה) *to be little, small, an easy thing, insignificant,* with לְ of the person Prov. 14, 6, also with לְ of the thing 2 Kings 20, 10, but the verb that follows נָקַל and supplements it stands with מִן Is. 49, 6, Ez. 8, 17, meaning *to be too light, too small* (see מִן); with בְּעֵינֵי פ׳ *to be small in one's eyes* 2 Kings 3, 18; 1 Sam. 18, 23; עַל־נְקַלָּה prop. *upon a small* or *insignificant thing,* but only as an adv. *heedlessly, slightly* Jer. 6, 14; 8, 11. Lastly, *to be despised* 2 Sam. 6, 22, opposite נִכְבַּד.

Pih. קִלְקֵל (redupl., not used) an intensive of Kal, *to be mean, bad, contemptible,* of meats; Aram. קַלְקֵל to put to shame, to corrupt. Deriv. קְלֹקֵל.

Hif. הֵקַל (הֵקַלּוּ, הֲקִלֹּתַנִי; *inf. c.* הָקֵל; *fut.* יָקֵל) 1. *to make easy, light,* i. e. *to lighten, to lessen, to diminish,* יָד 1 Sam. 6, 5, with מֵעַל of the person 1 Kings 12, 10, where עַל should be supplied; absol. *to lighten* Ex. 18, 22, Jon. 1, 5, seldom with מִן of the thing 1 Kings 12, 4 *to lighten from off.* — 2. *to bring into contempt* Is. 8, 23, opposite הִכְבִּיד; *to despise, to esteem lightly* 2 Sam. 19, 44; *to act contemptibly,* with בְּ of the person *to* one Ez. 22, 7.

קָלָל (from קָלַל I. = קָלָה I. after the form בָּדָד, שָׁלָל, הָלָל, after which are the fem. forms שְׁמָמָה, רְנָנָה, קְלָלָה) *m. something light, shining,* of נְחֹשֶׁת Ez. 1, 7, ἐξαστράπτων χαλκός (LXX, Theod., Gr. Ven., Trg., Pesch., Vulg.), or *glowing,* the two together *fine brass,* like χαλκολίβανος (Revel. 1, 15; 2, 18); unquestionably ident. with חַשְׁמַל (1, 4 27; 8, 2) or נְחֹשֶׁת מֻצְהָב Ezr. 8, 27.

קְלָלָה (c. קִלְלַת, with *suff.* קִלְלָתוֹ, *pl.* קְלָלוֹת; from קָלַל II.) *f. reproach, reviling, aspersion,* coupled with חֶרְפָּה Jer. 44, 8, שַׁמָּה 44, 22, שְׁנִינָה 24, 9, שְׁרֵקָה 25, 18, חֹרֶב 49, 13; *injury, wrong* 2 Sam. 16, 12; Prov. 27, 14; commonly *imprecation, cursing,* oppos. to בְּרָכָה Gen. 27, 12; Deut. 11, 26; 30, 1, i. e. a curse uttered, or what amounts to that; ק׳ נִמְרֶצֶת *a violent curse* 1 Kings 2, 8; concrete *one accursed,* by God Deut. 21, 23.

קָלַס (Kal not used) *intr. to cry aloud, to shriek* (Targ. קְלַס for the Hebr. קָרָא Jer. Targ. Gen. 41, 45; Est. 6, 9 11); metaphor. *to mock, scorn, deride,* like שָׁרַק; Aram. and modern Hebr. *to praise aloud, to celebrate.* Hence it is not connected with עָלַז, עָלַס, עָלַץ, in which another fundamental signification exists. Deriv. קֶלֶס.

Pih. קִלֵּס (*inf. c.* קַלֵּס) 1. *to mock, scoff at,* אֶתְנַן Ez. 16, 31, i. e. to esteem a harlot's hire lightly, to scoff at it. But as the text speaks of a harlot who does not take but give אֶתְנַן (16, 33); we may here take קִלֵּס in the fundamental signific. translating, *and thou art not like a harlot in order to lay claim to a harlot's hire.* The reading לְקַשֵּׁשׁ (= לְקַשֵּׁס) *in order to gather in,* is an unnecessary conjecture. Deriv. קַלָּסָה.

Hithp. הִתְקַלֵּס (*fut.* יִתְקַלָּס) *to shew oneself scornful* or *derisive,* with בְּ of the person *over* Ezek. 22, 5; Hab. 1, 10; 2 Kings 2, 23.

קֶלֶס *m. scorn, derision,* coupled with לַעַג Ps. 44, 14 and חֶרְפָּה Jer. 20, 8.

קַלָּסָה *f.* the same Ez. 22, 4.

קָלַע I. (only *part.* קֹלֵעַ) prop. *tr.* of קָלַל I.; hence *to move quickly, to put in motion, to swing, to sling,* בָּאֶבֶן *with a stone* Judges 20, 16; *to expel, drive away,* inhabitants, Jer. 10, 18. The meaning of the verb to קְלָעִים (curtains) is said to belong to this fundamental signification, agreeably to the analogy of יְרִיעָה; but this is better derived from קָלַע II. Deriv. קֶלַע 1.

The stem is closely connected with גָּלַע (to hurl or drive forth), גָּלָה II.,

קָלַל, קָלַל I., Sanskrit kal, Greek κέλλ-ειν, Lat. cell-ere; Aram. קְלַע and קְלַק (to throw); Arab. قَلَعَ (intr.) to move to and fro, to shake, to totter; Ar. قَلِقَ the same.

Nif. נִקְלַע (*fut.* יִקָּלַע) *to be hurled*, *to be shaken about*, adopted for 1 Sam. 25, 29, where the reading is תְּקַלְּעֶנָּה.

Pih. קִלַּע (*fut.* יְקַלַּע) *to sling*, אֶבֶן 1 Sam. 17, 49; 25, 29 (see *Nif.*). Deriv. קַלָּע.

קָלַע II. (not used) *tr. to plait*, *to knot*, *to weave*, a covering, a curtain; Aram. קְלַע the same, whence קְלִיעָא plaits of hair, plaited work, קְלָעֵי the same, קְלַע covering of a tent, tent-cloth; Arab. قَلَعَ perhaps the same, therefore قِلْعٌ a curtain, a flag, قَلْعَةٌ = Hebrew אֲגֻדָּה a fortification. Deriv. קֶלַע 2.

קָלַע III. (only *perf.*) *tr. to cut in*, *to make deep*, *to deepen*, *to engrave*, of figures which have deep-cut outlines, with the accus. מִקְלְעוֹת 1 Kings 6, 32, כְּרוּבִים 6, 35; ident. in its organic root קל־ע with that in חָל, נְ־חַל (to נְחִילוֹת), צְ־קַל, Aram. קַל (hence קוּל a basin), Latin cael-are, Greek κοιλ-οῦν. Deriv. מִקְלַעַת.

קֶלַע (with *suff.* קַלְעוֹ, *pl.* קְלָעִים, *c.* קַלְעֵי) *m.* 1. (from קָלַע I.) *a sling* 1 Sam. 17, 40, beside the bag for holding smooth stones; כַּף הַקֶּ׳ 25, 29 *the dish* or *hollow of a sling;* אַבְנֵי קֶ׳ *sling-stones* Job 41, 20, a figure of the heathen Zech. 9, 15, while the Israelites are called אַבְנֵי נֵזֶר; also pl. אַבְנֵי קְלָעִים 2 Chr. 26, 14; Aram. קַלְעָא, Ar. مِقْلَاعٌ the same. — 2. (from קָלַע II.) *a covering*, *cloth*, *hanging*, *curtain*, of the tabernacle Ex. 27, 9; 35, 17; Num. 3, 26, like מָסָךְ from a like fundamental signification; Aram. קַלְעָא, קְלִיעָא a flag, tent-cover; Aram. קְלִיעָא plaited work. — 3. only the pl. קְלָעִים 1 Kings 6, 34, a collateral form of צְלָעִים, and with the same meaning.

קַלָּע (from קָלַע I.) *m. a slinger* 2 Kings 3, 25.

קְלֹקֵל (from קִלְקֵל, from קִלְקֵל to קָלַל II., after the form עֲרַעֵר from עַרְעָר, the vowel being pushed forward and lengthened; the case of סְמָדַר and צְלָצַל is similar) *m. badness*, *meanness*, *worthlessness*, of food Num. 21, 5.

קָלַשׁ (not used) *tr. to pierce*, *to prick*, of pointed instruments, more or less related in its organic root קְ־לַשׁ to that in בְּ־לַס (to scratch into), פְּ־לַשׁ (=בָּקַע), פְּ־לַס, פְּ־לַע (to cut in, to split), לְשׁ־ע, לְתּ־ע; the Aram. verb קְלַשׁ is merely a harder form of חֲלַשׁ 2, though in קִלְשׁוֹן (sting, thorn or pointed instrument) the stem קְלַשׁ exists in this sense. Arab. قَلَزَ to pierce. Deriv.

קִלְּשׁוֹן (prop. קִלְשׁוֹן) *m. a point*, *tooth*, only in שְׁלֹשׁ קִ׳ 1 Sam. 13, 21 *a triad of prongs* (*Kimchi*), i. e. *a three-pronged fork*, mentioned with מַחֲרֵשׁוֹת, אֵת, קַרְדֹּם as an instrument to be sharpened; Targ. (on Eccles. 12, 11) *a thing pointed*, *a thorn.* The LXX read שְׁלֹשׁ שֶׁקֶל הַשֵּׁן.

קָמָה (not used) *trans.* according to the Arab. قَمَّ *to collect;* assumed for קְמוּאֵל, יָקְמְעָם, יְקַמְעָם, יְקַמְיָה; but as קָם is lengthened into יָקָם (which see) in the first three proper names, it may in the last be lengthened into קָמָה, and the meaning be accordingly *to consist*, *to endure.*

קָמָה (*constr.* קָמַת, *plur.* קָמוֹת, from קוּם) *fem. standing grain*, *corn standing in the stalk* Ex. 22, 5; Deut. 16, 9; 23, 26; Judges 15, 5.

קְמוּאֵל (*El has continual existence;* see קָמָה) *n. p. m.* Gen. 22, 21; Num. 34, 24; 1 Chr. 27, 17.

קָמוֹן (*standing place;* from קוּם after the form לָצוֹן) *n. p.* of a place in Gilead Judges 10, 8.

קִמּוֹשׁ (once קִימוֹשׁ Hos. 9, 6 with Dagesh resolved; from the Pih. of קָמַשׁ) *m. a thorn*, *thorn-bushes*, *a thistle*, coupled

with חוֹחַ Is. 34, 13; generally *a weed* Hos. 9, 6. קִמָּשׁוֹן is the same (which see).

קָמַח (not used) *tr. to rub in pieces, to grind into meal*, e. g. grain; cognate in its organic root קָ־מַח with that in מָחָא, מָחָה II., מָךְ, מָעַךְ; comp. Ar. قمع to bruise, thence قمع dust; Aram. קְמַח the same. A stronger use of the same meaning is in סָלַח (which see); and סֹלֶת, אָבָק, עָפָר proceed from the same fundamental signification. In Arab. and Ethiop. this stem seems to have had the same meaning as צָמַח; hence the Ar. قمح grain, wheat, Ethiop. *kamah* pulse.

קֶמַח (in pause קָ׳) *m.* prop. what is crushed or bruised; hence *meal* Judges 6, 19, 1 Sam. 1, 24, with the genit. of the sort of grain, as שְׂעֹרִים Num. 5, 15, just as the expression סֹלֶת חִטִּים is used (Ex. 29, 2); in קֶמַח סֹלֶת Gen. 18, 6 ס׳ is in apposition, for the purpose of characterising ק׳ more exactly; Aram. קִמְחָא the same.

קָמַט (*fut.* יִקְמֹט; with *suff.* תִּקְמְטֵנִי) *trans.* same as קָמַץ *to press together, to lay hold of;* hence *to seize, to take*, poet. for לָכַד Job 16, 8 (LXX); comp. Prov. 5, 22, where the Targ. renders לָכַד by קְמַט; Aram. קְמַט, ܩܡܛ, Ar. قمط the same. The meaning *to make wrinkled* (Vulg.), which the verb has in Aram. and Talm., does not suit.

Puh. קֻמַּט *to be laid hold of, to be seized*, i. e. *to be snatched away, to be carried off*, Job 22, 16.

קָמַל (in pause קָמֵל, *pl.* קָמְלוּ) *intr. to die away, to wither, to pine*, of plants Is. 19, 6, of קָנֶה and סוּף; 33, 9 of לְבָנוֹן. The organic root קָ־מַל is identical with that in אָ־מַל (where a farther comparison is given). Syr. metaphor. ܩܡܠ to be sick, weak. Comp. Ar. قفل to be withered or dry.

קָמַץ (without *future*) *tr. to press together, to close*, the hand; *to take hold of*, with the hand; *to take a handful* Lev. 2, 2; 5, 12; Num. 5, 26; conseq. identical with קָמַט, קָבַץ, קָפַץ in form and original signification; modern Hebrew (in the Mishna) *to collect, to join, to close*, the mouth, the eyes, to be parsimonious. Deriv. קֹמֶץ and

קֹמֶץ (only *plur.* קְמָצִים) *m. the full closed hand*, *pl.* לִקְמָצִים Gen. 41, 47 *adv. to full hands*, i. e. *very abundantly;* hence *Rashi* has קֹמֶץ עַל־קֹמֶץ; Arab. قُمْزَة a bundle. Grammatically קָמֶץ is the name of the vowel *o* (*a*), meaning *the closing of the mouth.*

קֹמֶץ (with *suff.* קֻמְצוֹ) *m. a gripe of the hand, a handful* Lev. 6, 8; but מְלֹא is usually with it 2, 2; 5, 12; Targ. קוּמֶץ, modern Hebrew קַמְצָן a miser, קַמְצָנוּת covetousness.

קָמַשׁ (not used) *tr. to pierce, to prick* pungere, of a thorn; probably at first *to burn*, like חָרַר to חָרֹל and חָרֹן (according to some), and identical with כָּבַשׁ, כָּמַשׁ I. The Arab. قمش "to rake up together" should be referred to קָמַץ.

Pih. קִמֵּשׁ (not used) an intensive of Kal. Deriv. קִימוֹשׁ, קִמּוֹשׁ and קִמָּשׁוֹן.

קִמָּשׁוֹן (only *pl.* קִמְּשֹׂנִים) *m.* same as קִמּוֹשׁ (which see) Prov. 24, 31; Targ. חוּרְלָ.

קֵן (*constr.* קַן, with *suff.* קִנִּי, קִנֶּךָ, קִנּוֹ, קִנָּהּ, *plur.* קִנִּים; from קָנַן) *m. a cell, a habitation, a chamber* Gen. 6, 14; of עֲלִיּוֹת Hab. 2, 9 (comp. Jer. 22, 13), *a dwelling* Job 29, 18; metaph. *a nest*, of birds Is. 10, 14, especially with the young 16, 2; Deut. 32, 11; Aram. קִנָּא, ܩܢܐ; Arab. قنة the same. Derivat. the denomin.

Pih. קִנֵּן (*fut.* יְקַנֵּן) *to nestle*, of צִפֳּרִים Ps. 104, 17, עוֹף הַשָּׁמַיִם Ez. 31, 6, of יוֹנָה Jer. 48, 28; *to dwell*, of the arrow-snake Is. 34, 15; Syr. the same, in Af. ܐܩܢ.

Puh. קֻנַּן (*part. femin.* מְקֻנֶּנֶת K'ri, מְקֻנַּנְתְּי K'tib) *to nestle, to dwell*, with בְּ *upon* Jer. 22, 23.

קָנָא (Kal not used) *intr. to glow, to burn, to fire*, cognate in sense with חָרָה II.; metaph. *to be angry, to be excited, jealous;* the fundamental signification in חָרָה (II.) having also passed into these meanings, comp. the Coptic ϫoc (to be jealous, envious) with ϫⲁc (flame), Arab. قَنَأَ to become very red, prop. to glow. קָנָה I. (to מְקַנֶּה Ez. 8, 3, מִקְנֶה Job 36, 33) has the same sense. Deriv. קִנְאָה.

Pih. קִנֵּא (*part.* מְקַנֵּא, *fut.* יְקַנֵּא) *to glow, to be zealous*, with לְ of the person Num. 11, 29; 25, 13; Zech. 1, 14; *to stand up zealously*, with לְ *for* Ez. 39, 25; Jo. 2, 18; *to be zealously active* 1 Kings 19, 10 14, with an adverbial accus. קִנְאָה, חֵמָה גְדוֹלָה Zech. 8, 2; *to be excited* or *displeased*, with בְּ of a person *with* Gen. 30, 1; *to be envious*, with בְּ Num. 5, 14; *to excite envy*, with בְּ *against* Deut. 32, 21; 1 Kings 14, 22; *to be envious at* Ps. 37, 1; *to envy* 73, 3; *to look enviously*, with לְ of a person 106, 16. Deriv. קַנָּא, קַנּוֹא.

Hif. הִקְנִיא (only *fut.* יַקְנִיא, according to some mss. *part.* מַקְנֵא as a subst.) *to provoke to jealousy, to make angry*, with בְּ *by* Ps. 78, 58; Deut. 32, 16. מַקְנֶה Ezek. 8, 3 is a part. noun from קָנָה I. = קָנָא, if we do not read מַקְנִיא (Targ.).

The organic root קן־א is identical with that in גּ־חַם, חַם, שׁ־חַן, בּ־חַן; Targ. קַן.

קְנָא *Aram. tr.* same as Hebr. קָנָה II. *to acquire* Ezr. 7, 17.

קַנָּא (from קָנָא) *m. jealous*, spoken of God, i. e. against idolatry Ex. 20, 5; 34, 14; Deut. 4, 24; Targ. קַנָּא and קַנְאָן.

קִנְאָה (*constr.* קִנְאַת, with *suff.* קִנְאָתִי, *plur.* קְנָאוֹת) *fem. falling into a passion*, parallel כַּעַשׂ Job 5, 2; *anger* Prov. 6, 34, explained by חֵמָה, also coupled with חֵמָה Ez. 16, 38; Zech. 8, 2; *passion, passionate excitement* Prov. 14, 30, opposite לֵב מַרְפֵּא; *violent affection* Song of Sol. 8, 6, to which קָשָׁה (inexorable) is applied; *ardour* Is. 42, 13, for revenge 59, 17, parallel נָקָם; *jealousy*, e. g. of God against idols Ez. 8, 3, or the image which excites His ardour and jealousy (see מַקְנֶה) 8, 5; of a husband against rivals in love Num. 5, 14 15 29; *enmity, hostility*, Is. 11, 13; Eccles. 9, 6, coupled with שִׂנְאָה; with a genit. either of the object as Is. 26, 11 *zeal for the people*, Ps. 69, 10 *zeal for the house*, or of the subject Is. 37, 32; *indignation*, coupled with אַף Ez. 35, 11, חֵמָה 36, 6, עֶבְרָה 38, 19, compared to fire Deut. 29, 19; Ez. 36, 5; Zeph. 1, 18.

קָנָה I. (not used) *intr.* same as קָנָא (which see); deriv. מַקְנֶה Ez. 8, 3, מִקְנֶה (which see) Job 36, 33, and the proper name מִקְנֵיָהוּ.

קָנָה II. (3 *perf.* with *suff.* קָנְךָ, קָנָנִי, קָנָהוּ; *part.* קֹנֶה, *constr.* קֹנֵה, *plur.* with *suff.* קֹנֵיהֶן; *inf. absol.* קָנֹה, קָנוֹ, *inf. constr.* קְנוֹת, קְנֹה; *imper.* קְנֵה; *fut.* יִקְנֶה, *apoc.* יִקֶן) *trans.* 1. same as כָּרָה II. *to bring to oneself, to procure*, a wife Ruth 4, 9; *to appropriate* or *get*, חָכְמָה and בִּינָה Prov. 4, 7, לֵב 15, 32; of God, הַר (the holy mountain) Ps. 78, 54, עַם (the people of Israel) Exod. 15, 16, by redemption from captivity Deut. 28, 68 or slavery Is. 11, 11; *to get by purchase, to buy*, שָׂדֶה Gen. 25, 10, אֲדָמָה 47, 19, עֶבֶד Ex. 21, 2, כִּבְשָׂה 2 Sam. 12, 3, sometimes with בַּכֶּסֶף Is. 43, 24 and with מֵאֵת Lev. 27, 24, מִיַּד 25, 14 and מֵעִם of the person 2 Sam. 24, 21 *from whom;* קֹנֶה *a buyer* Prov. 20, 14, opposite מֹכֵר Is. 24, 2. — 2. *to possess, to rule over*, by appropriation, by bringing forth; hence applied to God, *Possessor of heaven and earth* Gen. 14, 19, *of man* Deut. 32, 6, of חָכְמָה Prov. 8, 22 (Vulg.), of כְּלָיוֹת as the seat of the feelings and propensities of men Ps. 139, 13; קֹנֶה *the master*, of a house Lev. 25, 30, of a flock Zech. 11, 5, parall. בַּעַל Is. 1, 3. Deriv. מִקְנֶה, מִקְנָה 2 and 3, קִנְיָן, and the proper names קֹנֶה, קָנָה 2 and 3.

Nif. נִקְנָה (*fut.* יִקָּנֶה) *to be bought* Jer. 32, 15 43.

Hif. הִקְנָה (with *suff.* הִקְנַנִי) *to buy*, as מִקְנַת כֶּסֶף, i. e. bond-men for field-labour Zech. 13, 5; conseq. = קָנָה in Kal, like הִנְחָה (Gen. 24, 48) = נָחָה (24, 27). מַקְנֶה Ez. 8, 3 see the noun מַקְנֶה.

קָנָה III. (not used) *intr. to overtop, to mount up, to rise up, to be set up straight* or *stiff, to be grown*, of a reed, a lance, Arab. قَنَّ, whence قُنَّة a mountain-peak, so too قنا (Kamus p. 1973); cognate with יָשַׁר, and ident. in its organic root with כָּנַן (which see); Arab. and Aram. the same. Derivat. קָנֶה, קָנָה, and the proper name קָנָה 1.

קָנֶה (*constr.* קְנֵה, with *suff.* קָנָהּ, *pl.* קָנִים, *constr.* קְנֵי, from קָנָה III.) *masc.* prop. what stands up straight; hence 1. *a measuring-stick, a rod*, a reed used for measuring (מִדָּה, δόναξ) Ez. 40, 7; fully קְנֵה הַמִּדָּה 40, 3 5. Six ells (אַמּוֹת) and a טֶפַח give *a full measuring-reed* (מְלוֹ הַקָּ׳) 41, 8; like the Greek κάλαμος (comp. Revel. 11, 1) a measure of 6²/₃ ells. Also the Ar. قَصَب is a reed and the name of a measure of length. — 2. *a stalk*, κάλαμος, καλάμη Gen. 41, 5 22. — 3. *the stiff, straight arm-bone, the upper bone of the arm* Job 31, 22; *the reed* or hollow *shaft* of a candelabrum, whether a leading or secondary shaft Ex. 25, 31; 37, 17; *the beam* of a balance Is. 46, 6. — 4. *a staff of reed*, for support (מִשְׁעֶנֶת) Ez. 29, 6; hence *a broken reed* (קָ׳ רָצוּץ) is a figure of the oppressed 2 Kings 18, 21; Is. 36, 6. — 5. *a reed* or *cane* growing in בִּצָּה Job 40, 21, coupled with סוּף Is. 19, 6 and גֹּמֶא 35, 7; חַיַּת קָנֶה *beast of the reeds* Ps. 68, 31 = לִוְיָתָן 74, 14, i. e. the crocodile, an image of the rulers of Egypt. — 6. Metaphor. *sweet cane* Is. 43, 24; Ez. 27, 19; Song of Sol. 4, 14 (with an assonance to the verb קָנָה); fully קְנֵה בֹשֶׂם Ex. 30, 23 or קָנֶה הַטּוֹב Jer. 6, 20. It is the κάλαμος ἀρωματικός of the Greeks, which came from India and was used not only for incense but medicinally (Diosc. 1, 17; Plinius H. N. 13, 2); Aram. קְנֵי (*def.* קַנְיָא), قنا (def. قنيا), Ar. قَنَاةٌ, Greek κάνη, κάννη, κάννα the same.

קָנָה 1. (from קָנָה III. *place of reeds*) *n. p.* of a brook on the confines of Ephraim and Manasseh Josh. 16, 8; now *Wady Kânah.* — 2. (*possession*, from קָנָה II.) *n. p.* of a city in Asher Josh. 19, 28; also נֶבַח. — 3. (*possessor*, from קָנָה II.), only in the proper name masc. אֶלְקָנָה. — 4. only *plur.* קָנוֹת, same as קָנֶה *shaft, arm*, of the sacred candelabra, Ex. 25, 36; 37, 22.

קַנּוֹא (from the Pihel of קָנָא) *adj. m.* same as קַנָּא, with a substantive meaning Josh. 24, 19; Nah. 1, 2.

קְנוֹת (or קְנֹות) same as קְנַת, see קְנַת.

קָנַז (not used) *tr.* same as קָנַץ (according to some); Arab. قنص, قنز *to hunt*, with the meaning of צוּד; but we may also compare the Arab. عنز *to incline, to bend*, Hebrew אָנַת; conseq. it would be cogn. in sense with צָלַע, so that the noun derived from it, קְנַז, may mean prop. a bend, turn, side, declivity, flank; which suits the name of a place, like צֶלַע, אֵצֶל. Derivative

קְנַז (see קָנַז) 1. *n. p.* of a son of אֱלִיפַז Gen. 36, 11, i. e. of an Edomite tribe and a locality of the same name 36, 15 42. In the latter respect the fort عنيزة (*Robinson*, Palest. III, 860), north-east of Petra, has been compared. Among the Canaanite tribes to be subdued by the Hebrews, between קֵינִי and קַדְמֹנִי, the קְנִזִּי are enumerated, who are obviously ident. with קְנַז. — 2. *n. p.* of an ancestor (not father) of Caleb, who bears the surname הַקְּנִזִּי on that account Num. 32, 12; Josh. 14, 6 14. Probably the קְנִזִּי had penetrated into Caleb's tribe. The younger brother of Othniel is called a son of קְנַז Josh. 15, 17; Judges 1, 13; 3, 9 11. A descendant of Caleb's also bore the name קְנַז 1 Chr.

4, 15. — Hence both applications are closely connected.

קְנִזִּי see קְנַז.

קֵנִי 1 Sam. 27, 10 see קֵינִי, קַיִן.

קִנְיָן (*constr.* קִנְיַן, with *suff.* קִנְיָנְךָ, קִנְיָנוֹ, from קָנָה II.) *m. acquisition, purchase* Lev. 22, 11; Prov. 4, 7; hence *possession, substance* Gen. 36, 6; Ps. 105, 21; *domestics, slaves, flocks*, the riches of antiquity, coupled with מִקְנֶה Gen. 34, 23; Ez. 38, 12 13; *property* or *goods* Ps. 104, 24, not a creature (LXX), which even the Aram. קִנְיָנָא does not mean; Ar. قُنْيَان and قِنْيَان the same.

קָנַם (not used) *intr.* same as צָנַם, חָנַם *to be hard, firm, strong*, of stones, hail; Aram. קְנַם the same, whence קוּנָם = עֶצֶם (firm substance); comp. צוּנָם *a rock.*

Pih. קִנֵּם (not used) *to be very hard, to be dried up.* Derivative

קִנָּמוֹן (from קִנֵּם a Pihel-form of קָנַם, with the termination ־וֹן; constr. state before Makkeph קִנְּמָן־) *masc. the hard, dried bark of the cinnamon tree*, mentioned with נֵרְדְּ, כַּרְכֹּם, מֹר, קָנֶה, אֲהָל Prov. 7, 17; Song of Sol. 4, 14; sometimes with בֶּשֶׂם Ex. 30, 23, to distinguish the genuine, sweet-smelling cinnamon from the ψευδοκινάμωμον, ξυλοκινάμωμον; in Aram. the simple form קוּנְמָא the same. The Phenicians introduced this production and other spices, as an article of commerce; and from them the word came as κιννάμωμον (old German *cynnamet*, whence the German *Zimmt*) to the Greeks; Maltese Kainamanis.

קָנַן (not used) *tr.* same as כָּנַן 2. *to prepare, to create, to set up, to fit together*, e. g. a nest, a habitation; Ar. قَنَّ. Better perhaps equivalent to גָּנַן (עָנַן) *to fence in, to enclose* (whence the Phenic. אֲנַן tent, house), which is كَنَّ in Arabic. Derivat. קֵן, the denomin. Pih. קִנֵּן and Puh. קֻנַּן.

קָנַץ (not used) *trans.* same as קָנַז *to catch, to seize, to lay hold of*, cognate in sense with צוּד I., לָכַד; Arab. قَنَصَ the same, whence مِقْنَص a net. The fundamental signification appears to be *to bind, to fetter, to seize upon*, as in יָרַשׁ II. (to רֶשֶׁת); metaphor. *to compel, to force*, comp. זָקַק I. Hence the organic root קַ־נַץ may be connected with that in אַ־נַס. Derivative

קֵנֶץ (only *constr. pl.* קִנְצֵי) *m. a noose*, for catching; fig. *perversion, contortion*, of words (מִלִּין); hence Job 18, 2 *how long will ye* (Job and his party) *make a perversion of words* (לְ for the genitive), i. e. speak perversely? The ancients (Targ., Saad., Ibn Chiquitilla) refer קִנְצֵי to קֵצֵי, and translate *limit, end* (see 16, 3); but the antithesis "*take heed, and afterwards we will speak*", and the strangeness of the plur. give the preference to our explanation.

קְנָת (from קָנָה II.; *possession*) *n. p.* of a city in Manasseh in the Hauran Num. 32, 42; 1 Chr. 2, 23; in *Josephus* (Jewish wars 1, 19, 2) Κανάθα, in Steph. Byz. and Ptol. Κανωθά (קְנוֹת), on coins Κανώθ (*Eckhel*, D. N. 3, 357). It is recognised again in the present *Kunawât* (*Burckhardt's* Travels in Syria p. 83). Comp. the Phenician קְנָתְאֵל, Κανθήλη, n. p. of a Numidian town, from קְנַת אֵל.

קָסָה (not used) *trans. to receive, to keep*, of hollowed vessels; ident. in its organic root קָס־ה with that in קָשָׂ־ה, כַּס (to כּוּס, כִּיס), כַּת; the Aram. קְסַט to קִסְטָא, ܩܣܛܐ (pitcher) arose perhaps, like the Ethiop. kasût (water-cruet) from the derivative קֶסֶת.

קָסַם (*part.* קֹסֵם, קוֹסֵם, *inf. constr.* קְסֹם, before Makkeph קְסָם־; *imp.* קְסוֹם, *fem.* קָסֳמִי or קִסֳמִי; *fut.* יִקְסֹם) *tr.* prop. *to cut, to divide;* ident. with גָּזַם, כָּסַם, גָּדַם, קָדַם (to קַרְדֹּם); as the Arab. قَسَمَ (to divide, to cut in pieces, then to cast lots, to determine, to divine) still shews. Hence metaphor. 1. *to decide*, by utterance (at a tribunal), *to express firmly*

(see קֶסֶם Prov. 16,10), comp. חָתַךְ, גָּזַר; *to divine*, by arrows, Ez. 21, 26 [21] *in order to divine*, i. e. to shake arrows like lots, and to decide accordingly 21, 27. — 2. generally, *to prophesy*, with the accusat. כָּזָב Ez. 13, 9; 22, 28, שָׁוְא 21, 28, or with חָזָה שֶׁקֶר Zech. 10, 2; absol. *to practise divination* (spoken of false prophets and necromancers) Deut. 18, 10; *to practise enchantment* 18, 14; Josh. 13, 22 (on the other hand נִבָּא is usually applied to true prophets Mic. 3, 7; 1 Sam. 6, 2); *to practise idolatry* 2 Kings 17, 17. Deriv. קֶסֶם, מִקְסָם.

The fundamental signification of the stem is clear from the Talmudic קִיסָם *chip*, festuca, קְסָמִית *what is split off;* and the transition is as in חָתַךְ, גָּזַר; the Syr. ܩܣܡ is used for idolatrous soothsaying.

קֶסֶם (*pl.* קְסָמִים) *m.* 1. *decision*, *irreversible sentence*, of a king Prov. 16, 10; *oracle*, of a heathen deity; hence = חֲזוֹן תַּרְמִית לֵב, אֱלִיל, שֶׁקֶר Jer. 14, 14, conseq. *a lying revelation*, *jugglery*, fully קֶ׳ כָּזָב Ez. 13, 6; as מְרִי against God 1 Sam. 15, 23. — 2. *divination*, *a soothsaying oracle*, *omen*, same as נַחַשׁ Num. 23, 23; Deut. 18, 10; 2 Kings 17, 17; *lot* Ez. 21, 27; Ar. قَسْم opinion, counsel, prop. determination. *Plur.* קְסָמִים Num. 22, 7 *reward of divination* (*Sam. Nagid*, *David Kimchi*), or *divining vessels*, *divining instruments*, or *omens* (Talm.).

קָסַס (not used) *tr.* same as קָצַץ *to cut off*, *to lop off*, fruits (*Rashi*, *Kimchi*). *Pih.* קוֹסֵס (*fut.* יְקֹ׳) the same Ez. 17, 9.

קָסַת (not used) *tr.* same as קָשַׂט *to divide*, *to cleave;* metaphor. 1. *to divide*, *to measure off*, *to weigh;* Arab. قسط, Aram. קְסַט the same, connected with קָשַׂט also. — 2. *to hollow* or *deepen*, as in קָעַר (to קְעָרָה), כּוּר (to כִּיּוֹר, כֹּר). But as this fundamental signification does not suit the noun קֶסֶת well, and the nouns קַשְׂוָה, קָשָׂה are obviously related both in etymology and meaning, it seems more appropriate to assume קָסָה (which see) for the stem. See קֶסֶת.

קֶסֶת (from קָסָה, after the form דֶּלֶת, דָּלָה from כֶּסֶת, כָּסָה) *f. a cup*, *a vessel*, *a dish;* hence קֶ׳ הַסֹּפֵר prop. *a scribe's vessel*, i. e. *an ink-stand* Ez. 9, 2 3 11. The Aram. קִסְטָא may have sprung from קֶסֶת by changing ת into ט, as in ܩܫܬܐ a bow.

קְעִילָה (fortress, citadel, or *an enclosed place*) *n. p.* of a city in Judah, in the plain, in the western part of the tribe, near the Philistine border Josh. 15, 44; 1 Sam. 23, 1; 1 Chr. 4, 19. After the exile its inhabitants helped to rebuild the walls of Jerusalem Neh. 3, 17 18.

קָעַל (not used) *tr.* transposed from קָלַע, Arab. قلع, *to strengthen*, *to make fast*, *to enclose*, whence قَلْعَة a citadel, fortress. Deriv. קְעִילָה.

קָעַע (not used) *trans.* same as קָצַץ, adopted for the noun קַעֲקַע; but see קוּעַ.

קַעֲקַע see קוּעַ.

קַעֲקַע (from קַעֲקַע to קוּעַ) *m. an incision*, in the skin, *a stigma*, *mark;* spoken of signs of sorrow, which consisted of certain symbolical characters (כְּתֹבֶת), or memorial sentences Lev. 19, 28.

קָעַר (not used) *tr. to deepen*, *to hollow*, vessels, dishes; Ar. قَعَرَ intr. to be deep. The organic root is also in נָ־קַר, דָּ־קַר, כָּר I., כָּרָ־ה, אָ־כַר; comp. עָר (to מְעָרָה), Arab. غار to be deep, חָר &c.; mod. Hebrew קָעַר to make deep; קַעֲרַר the same, whence קַעֲרוּרִי hollowed out; see קַרְקַע. Deriv. קְעָרָה.

Schifil [i. e. Hifil] שְׁקַעֲרִיר (doubling the last letter; not used) *to make deep*. Deriv. שְׁקַעֲרוּרָה.

קְעָרָה (*constr.* קַעֲרַת, *pl.* קְעָרֹת, *constr.* קַעֲרֹת, with *suff.* קְעָרֹתָיו) *f. a dish*, *bowl* Num. 7, 13 84 85; Ex. 25, 29; Ar. قَعْر scutella, قَعْرَان, a deep dish.

קָפָא (*part. m. pl.* קֹפְאִים; *fut.* יִקְפָּא)

intr. to be contracted, thickened, spoken of wine left on its lees, which thickens into a syrup; fig. *to be obdurate* Zeph. 1, 12, along with שָׁקַט; *to be congealed, united*, of תְּהוֹמוֹת Ex. 15, 8; *to be contracted, drawn in*, of יְקָרוֹת (*bright stars*) Zech. 14, 6 K'tib, comp. אָסַף. But if יְקָרוֹת be taken in the meaning of קָרָה (Nah. 3,17), יִקְפָּאוּן, if such be the reading, must be translated, *they congeal to ice*.

Nif. נִקְפָּא (only 3 *fut. pl.* יִקָּפְאוּן, if such be the reading) *to be drawn in, withdrawn*, of bright stars (יְקָרוֹת), or *to be congealed* Zech. 14, 6, just as the passage is taken.

Pih. קִפֵּא (not used) an intensive of Kal: *to congeal*, of ice. Derivat. קִפָּאוֹן.

Hif. הִקְפִּיא (*fut.* יַקְפִּיא) *to make to coagulate*, the semen into an embryo mass (גֹּלֶם Ps. 139, 16) Job 10, 10; an image taken from the curdling of milk into cheese.

The stem קָפָא is ident. with גָּבָא II., גָּבָה, Targ. גָּבָא, גְּבַן (to גְּבִינָה), חָבָא II., חָפַן in fundamental signification. Ar. قَفَّ, Aram. ܩܦ̈ the same.

קִפָּאוֹן *m. congelation, thickening*, into ice Zech. 14, 6; taken and translated as a noun by some interpreters only.

קָפַד I. (Kal not used) *tr. to make ready, complete, to conclude*, cognate in sense with הִשְׁלִים; then like כִּלָּה *to extirpate, to destroy* (*Kimchi*). Ar. قَفَدَ the same; comp. قَفَزَ, قَفَسَ to die. The organic root קַד-פַד may have the same fundamental signification as that in פָּד (to cut off), Arab. فَادَ, فَاتَ = مَاتَ (to die), פַּד-ה &c. Deriv. קְפָד.

Pih. קִפֵּד (only קִפַּדְתִּי Is. 38, 12, for which קִפַּדְתָּ may be emended) *to complete*, חַיִּים, i. e. to put an end to, Is. 38, 12 *thou* (God) *hast completed my life as a weaver does* (his web); *he has separated me from the thrum;* parallel הִשְׁלִים, as נִפַּע (to break off) is parallel to בִּצַּע (to separate).

קָפַד II. (not used) *intr. to be drawn or rolled together, to be folded together;* Aram. קְפַד, ܩܦܕ, Arab. قَفَدَ the same; *to shrink up*, of the skin, *to fall away;* fig. *to be powerless, contracted*, in hands and feet. In this sense קָפַד is connected with צָפַד; see also קָפַז, קָפַץ. The mod. Hebrew sense *to be short-tempered, impatient*, like קָצַר, also belongs here, whence קַפְּדָן the passionate. Deriv. קִפֹּד (according to some).

Pih. קִפֵּד (not used) an intensive of Kal. Deriv. קִפֹּד.

קְפָד (with *suff.* קְפָדָה, ה being without Mappik, because the accent is drawn back, comp. שְׁמָרָה Am. 1, 11 instead of שָׁמְרָהּ; from קָפַד I.) *m. destruction*, same as כִּלָּיוֹן Ez. 7, 25 (*Kimchi*), Targ. אִתְקַפְדָא. According to others from קָפַד II.; hence *shrinking, terror, horror, fear* (comp. Ar. جَبُنَ to shrink and be afraid); or after the Syr. ܩܦܕ *to stand up, to be erect*, of hair, bristles; as a noun, *horror*.

קִפֹּד and קִפּוֹד *m.* an animal that inhabits marshes, mentioned with others that lodge in swamps and ruins, as קָאַת, יַנְשׁוּף, עֹרֵב (see עֹרֵב 2. = חֹרֶב Zeph. 2,14) and חֹרֶב Is. 14, 23; 34, 11; Zeph. 2, 14. The LXX and Vulg. understand *the hedgehog*, ericius, *porcupine*, so called perhaps from *being shrunk up*, like the Aram. קוּפְּדָ, Syr. ܩܘܦܕܐ, Ar. قُنْفُذ and قُنْفَذ; *Rashi* also renders it הריצון (i. e. the French) herisson (ericius), the *Arûch* explains it ריצו i. e. (Italian) riccio. *Jos. Kimchi* alone translates it incorrectly, טרטוגא i. e. tortogus, Prov. tortoga, French tortue, *tortoise*.

קְפָדָה see קְפָד.

קִפּוֹד see קִפֹּד.

קִפּוֹז (from Pih. of קָפַז) *m. arrow-snake*, anguis jaculus, a native of Africa and Arabia Is. 34, 15. We should not read קִפּוֹד (with the LXX, Targ., Vulg.). Arab. قَفَّازَة arrow-snake.

קָפַז (not used) *intr. to jump* or *spring forward, to dart forward*, of the arrow or rattle-snake; prop. *to move on, to roll forwards*, in order to spring; ident. in its fundamental signification and form

with קָפַץ, קָבַץ, קָמַץ; Ar. قفز (to spring, to leap, to shoot forward), قفص, قفس, قفط, قفص, قبص the same in very varied applications. Comp. also Aram. ܩܡܨܐ grasshopper. Deriv. קִפּוֹז.

קָפַץ (*fut.* יִקְפֹּץ) *tr.* prop. *to draw together* (comp. קָבַץ, קָמַץ, קָפַז, קָפַד and קָפַד II.); hence *to shut*, i. e. contract, יָד, from covetousness Deut. 15, 7 (Arab. قبض), פֶּה, i. e. *to be dumb* Ps. 107, 42, Job 5, 16 = שִׂים יָד עַל־פֶּה 21, 5; *to be astonished into silence* Is. 52, 15; קָ׳ רַחֲמִים Ps. 77, 10 *to shut up compassion*, i. e. *to withhold it.* — The fundamental signification is clear from the Arab. قفص = קָפָא, גָּבָא to contract, *to be drawn together*, from cold; and from the Syr. ܩܦܨ.

Nif. נִקְפַּץ (3 *fut. pl.* יִקָּפְצוּן) *to draw oneself together*, *to collect oneself;* hence like נֶאֱסַף 3 (Num. 20, 26) or אָסַף רַגְלָיו (Gen. 49, 33), Ar. قفز and قفس, *to be drawn up*, *to die* Job 24, 24; Syr. ܩܦܣ the same. It is possible that it is = נִקְבַּץ Ez. 29, 5 meaning *to be interred.*

Píh. קִפֵּץ (*part.* מְקַפֵּץ) prop. *to leap forward;* hence *to spring*, *to dart*, with עַל of place, Song of Sol. 2, 8; see קָפַז.

קֵץ (with *suff.* קִצִּי, קִצּוֹ, קִצָּהּ; *plur. constr.* קִנְצֵי according to some; from קָצַץ) *m.* prop. place or time at which a thing is cut off, brought to a limit or end; hence 1. *end*, *close*, of the year 2 Chr. 21, 19, of words Job 16, 3, of war Dan. 9, 26, of פְּלָאוֹת i. e. *of judicial punishments*, *of astonishing events* Dan. 12, 6; *the end of days*, i. e. *the last* (still remaining) *days of life* 12, 13; Neh. 13, 6. In apocalyptic discourse: *the last historical development*, *the close*, as עֵת קֵץ Dan. 8, 17, מוֹעֵד קֵץ 8, 19, by which the seer understands his own time as that of the fulfilment of the ancient oracles, as the true אַחֲרִית הַיָּמִים, in which the close of the old times and the beginning of the *βασιλεία τῶν οὐρανῶν* seemed to present itself, conseq. *the last epoch* 11, 40; 12, 4; *the* (appointed) *limit;* הָלַךְ לַקֵּץ 12, 13 *to go to the end*, i. e. to close; יָפֵחַ לַקֵּץ Hab. 2, 3 *pressing toward the end*, i. e. to fulfilment. Next, *destruction*, *death* Gen. 6, 13; Ps. 39, 5; עֲוֹן קֵץ Ez. 21, 30 *iniquity bringing destruction;* 35, 5 *a fearful catastrophe* 7, 2 6. Here belong the phrases: אֵין קֵץ לְ *there is no end to*, i. e. *it remains perpetual* Is. 9, 6, *is limitless*, *numberless* Eccles. 4, 16, also without לְ 12, 12; מִקֵּץ *at the end of*, i. e. *after the lapse of* (see מִן) Gen. 8, 6; 16, 3, for which later writings have לְקֵץ 2 Chr. 18, 2; Neh. 13, 6. — 2. *a point*, *a hill*, *a top* 2 Kings 19, 23; Is. 37, 24; *distance*, מִקֵּץ *from the far distance*, i. e. from the extreme point Jer. 50, 26 = מִקְצֵה; *the limit* Job 28, 3. On קִנְצֵי see קֶנֶץ.

קְצָא (not used) *Aram. tr.* same as Hebr. קָצָה. Deriv. קְצָת.

קָצַב (*fut.* יִקְצֹב, *ap.* יִקְצָב־) *tr.* 1. same as עָצַב *to cut*, *to divide*, עֵץ 2 Kings 6, 6, Arab. قصب (to cut in pieces, to cut off, a vine), conseq. ident. with חָצַב I., חָטַב, קָטַב. Deriv. קֶצֶב 1. — 2. Metaphor. *to cut*, *shape*, *form*, especially *to shape beautifully;* hence עֵדֶר הַקְּצוּבוֹת Song of Sol. 4, 2 *a herd of beautifully formed*, *evenly grown* רְחֵלִים (Gr. Ven., *Ibn Ezra*, *Kimchi*); עָצַב being used with a like metaphor (in עָצַב, עֶצֶב 1, עֹצֶב 1); comp. בָּרָא, יָצַר, גָּזַר. According to the Vulg. and Pesh. *to shear*, which the Ar. قصب also means; it would then refer to the *whiteness* of the teeth. Deriv. קֶצֶב 2.

קֶצֶב (*pl. c.* קִצְבֵי) *m.* 1. *the extreme end;* hence of mountains, *the roots* (Targ.) or *the innermost part* (Pesh.) Jon. 2, 7; ident. with קָצֶר (which some mss. have), though this may also mean *the highest top;* the Ar. قُطْب the pole, is from a cognate stem. — 2. *cut*, *shape*, = מִדָּה 1 Kings 6, 25; 7, 37.

קָצָה (*inf. c.* קְצוֹת) *tr.* same as חָצָה, קָצַע, קָצַץ *to cut off*, *to divide;* hence 1. (not used) *to cease*, *to close*, *to end; to reach the limit* or *end; to be full*, *en-*

tire, of numbers. Deriv. קָצָה (pl. קְצָוֹת), מִקְצָת, קָצָו, קָצָת, קְצָוֹת, קֵצֶה, קָצֶה, מִקְצוֹת, קְצָוָה, the proper name קָצִין 2. — 2. (not used) *to divide*, hence *to share*, like חָצָה. Deriv. מִקְצָת 2. — 3. *to destroy*, *to annihilate* Hab. 2, 10, if it be not better to take קְצוֹת there as a noun (which see), and to supply לְ from לְבֵיתֶךָ. — 4. as in גָּזַר, חָתַךְ *to decide*, *to judge*, metaphor. *to rule*. Deriv. קָצִין 1.

Pih. קִצָּה (*part.* מְקַצֶּה, *inf. c.* קַצּוֹת) 1. *to cut*, *to cut off*, רַגְלַיִם Prov. 26, 6 *whoever cuts off his feet* (and so deprives himself of attaining his end) &c., *whoever sends things by the hand of a fool*, i. e. both are equally foolish acts. To adopt a meaning *to be abridged*, *to be mutilated*, and read accordingly מִקְצֶּה or also מְקֻצֶּה, is inadmissible. — 2. *to cut into*, *to make incisions*, fig. *to inflict wounds*, with בְּ *in*, hence *to make conquests* 2 Kings 10, 32, where the Targ. and Ar. read לְקַצּוֹת.

Hif. הִקְצָה (*inf. c.* הִקְצוֹת for הַקְצוֹת, like הִלֵּץ for הַלֵּץ, הִסְגִּיר Lev. 14, 46 for הַסְגִּיר) *to scrape off*, the clay from a wall Lev. 14, 41 43; comp. קָצַע.

קָצֶה (*pl.* קָצוֹת, *c.* קְצוֹת, with *suff.* קְצוֹתָיו) *f.* (in the pl. constr. commonly *masc.*, and only exceptionally fem.) *the end*, *the extreme point*, *the border* (of a thing) Ex. 25, 19, מִקָּצָה *at the extremity*, *at the edge* 26, 4; *pl. constr. ends*, with the genitive כַּפֹּרֶת 25, 18, חֹשֶׁן 28, 24, with שְׁנֵי 28, 23 or שְׁתֵּי 28, 25 and אַרְבַּע 27, 4; *the whole*, i. e. *the whole compass*, קְצוֹת הָאָרֶץ Is. 40, 28 *the compass of the earth*, *the whole earth* Job 28, 24; ק׳ הַשָּׁמַיִם Jer. 49, 36 *the ends* (quarters) *of the heavens; collect. end*, Ps. 19, 7 *and its circuit* (stretches) *even to* (עַל = עַד) *the end of heaven*; מִקְּצוֹת *from the ends* Is. 41, 9; also *the point*, of a כָּנָף 1 Kings 6, 24. See קְצוֹת and מִקְצוֹת (formed like מִקְצָת).

קָצֶה (*c.* קְצֵה, with *suff.* קָצֵהוּ, *pl.* with *suff.* קְצֵיהֶם) *m. an end*, of place מִן־הַקָּ׳ אֶל־הַקָּ׳ *from one end to the other* Ex. 26, 28; מִקָּ׳ *from the extreme point*, i. e. *wholly*, *altogether*, Jer. 51, 31 *from all sides; the extent*, *the whole* Is. 56, 11, belonging to כֻּלָּם; *the whole number*, *pl.* מִקְצֵיהֶם *from all their number* Ez. 33, 2, *sing.* Gen. 47, 2 (in both cases the vowelless ק stands without Dagesh, and מִקְצֵה is not to be taken for a noun); *the border*, *extremity*, of אֶרֶץ Ex. 16, 35, הָר Josh. 18, 16, *the edge*, *shore*, of יָם Josh. 13, 27, elsewhere of מַשְׁעֵנֶת Judges 6, 21, מַחֲנֶה 2 Kings 7, 5, תְּעָלָה Is. 7, 3, שָׂדֶה Gen. 23, 9, יְרִיעָה Ex. 36, 12, מִדְבָּר Num. 33, 6; of time, *the lapse* Gen. 8, 3; Ez. 3, 16.

קֵצֶה (after the form סֵפֶר, as כֵּסֶה is found after the form מֶלֶךְ) *m. end* Is. 2, 7; Nah. 2, 10; 3, 3 9.

קָצוּ (after the form חָגוּ, סָתוּ, מָדוּ and conseq. from קָצָה; *pl. constr.* קַצְוֵי) *m. end* Is. 26, 15; Ps. 48, 11; 65, 6.

קְצָוָה (*fem.* of קָצוּ; only *pl.* with *suff.* קַצְוֹתָיו) *f.* same as קָצָה *the extreme end* Ex. 37, 8 and 39, 4 K'ri, for which the K'tib has קְצוֹתָיו.

קָצוֹת (after the form אָחוֹת, חָצוֹת, from קָצָה; only *c.* קְצוֹת) *f. edge*, *extreme line* Job 26, 14.

קְצוֹת (with *suff.* קַצְוֹתָיו K'tib, K'ri קְצוֹתָיו) see קָצָה.

קָצַח (not used) *tr. to cut*, *to pierce*; fig. *to press into*, *to pierce into*; hence *to be bitter*, *sharp*, *harsh*, of cumin, comp. כַּמֹּן II. to כַּמֹּן (which see), חָרַם *to pierce* and *to be harsh* to the Phenic. חַרְמֵל (Diosc.), حَرْمَل a sort of bitter herb, חָרַד (vulgar) = חָרַט to pierce, whence חַרְדָּל *mustard*, מָרַר *to be stinging*, *biting*, of taste, whence מְרֹרָה, מְרֹרָה, מְרֹרִים. Accordingly it is connected with כֶּסַח (which see); the Ar. قَزَحَ is a denominative. Deriv.

קֶצַח *m. black cumin*, nigella, *μελάνθιον* Is. 28, 25 27, Vulg. *gith*, i. e. גַּד; Targ. קִצְחָא, Arab. قَزْح.

קָצִין (from קָצָה with the termination ־ִין, as in שַׁפִּין, פִּנִּין, תַּפִּין; *c.* קְצִין, *pl.*

c. קְצִין, with *suff.* קְצִינֵךְ) *m.* 1. prop. *a decider*, *determiner;* hence *a judge*, *Kadhi* (قَاضِى); set over עָם, *a head of the people*, *a ruler* Is. 1, 10; 3, 6; *overseer*, *superintendant* 22, 3; PROV. 6, 7 (comp. מֶלֶךְ 30, 27); *a prince* 25, 15, along with רֹאשׁ JUDGES 11, 11; *general*, *consul* DAN. 11, 18 (of the consul Lucius Scipio). — 2. (*border-territory*) only in the proper name עֵת קָצִין (which see), a city in Zebulon JOSH. 19, 13.

קְצִיעָה (*pl.* קְצִיעוֹת) *f. cassia*, Ps. 45, 9 (LXX, Vulg.; Arab. قصيعة the same), so called from being stript off; Ar. سليخة cassia, from سلخ to strip off. See קִדָּה.

קָצִין (*border*, comp. מָקֶן) only in the proper name עֵמֶק קָצִיץ, which see.

קָצִיר (*c.* קְצִיר, with *suff.* קְצִירִי, *pl.* with *suff.* קְצִירֶיהָ) *m.* prop. *cutting*, *mowing*, *reaping;* hence 1. *harvest*, of grain GEN. 45, 6, coupled with חָרִישׁ ploughing; Is. 17, 11; 18, 5; different from קַיִץ 16, 9 and אָסִיף EX. 23, 16; especially *harvest-time*, fully עֵת הַקָּ׳ JER. 50, 16; 51, 33; and so יְמֵי קָ׳ GEN. 30, 14, יוֹם קָ׳ PROV. 25, 13, but for the most part קָ׳ alone EX. 34, 21; PROV. 6, 8; as a section of time in the revolution of the year along with זֶרַע GEN. 8, 22. Harvest-time began with קְצִיר שְׂעֹרִים 2 SAM. 21, 9, and ended with קְצִיר חִטִּים GEN. 30, 14, which was followed by the feast of pentecost as חַג הַקָּצִיר. Sometimes it also stands for בָּצִיר *harvest of grapes* JER. 18, 5; 16, 9; JO. 4, 13. — 2. *grain*, *crop* LEV. 19, 9; JOB 5, 5; קְצִיר יְאֹר *harvest of the Nile-valley* Is. 23, 2, i. e. the produce of the overflow of the Nile. — 3. concrete *a harvest-man* Is. 17, 5, as in הֲלִיכָה, הֵלֶךְ, אֹרַח the concrete arises out of the abstract. — 4. Figur. *mowing*, *destruction* JER. 51, 33; HOS. 6, 11. — 5. *a cutting*, *broken off branches* Is. 27, 11; also generally *branch*, *bough* JOB 14, 9; 29, 19; *vine-branch* Ps. 80, 12; fig. for *posterity* JOB 18, 16.

קָצַע (Kal not used) *tr.* same as גָּדַע, קָצַץ, גָּזַז, גָּדַה, קָצָה, גָּזָה II. *to hew*, *to cut off*, of corners, angles, edges, which cut off a thing; *to carve round about*, i. e. *to form* by cutting; *to strip off*, the rind; Aram. קְטַע, Ar. قطع and قَصَعَ the same. Deriv. מַקְצוֹעַ, קְצִיעָה.

Hif. הִקְצִיעַ (*fut.* יַקְצִיעַ) *to scrape off*, a wall LEV. 14, 41, = הִקְצָה in the same place; in the deriv. also *to carve*, *to cut*, of a plane or cooper's knife. Derivat. מַקְצֻעָה.

Puh. קֻצַּע (*part.* מְקֻצָּע) *to be angled* or *cornered*, i. e. to form or have angles or corners EX. 26, 23; 36, 28. But מְקֻצְעוֹת may be also a noun. See מְקֻצְעָה.

Hof. הֻקְצַע (only *part.* מְהֻקְצָע, *pl. f.* מְהֻקְצָעוֹת) same as *Puh. to have angles* or *corners* EZ. 46, 22; but it is better to take it as a noun = מְקֻצְעָה or to read מְקֻצָּעָה.

קָצַף I. (*fut.* יִקְצֹף) *intr.* prop. *to snort*, *snuffle*, *storm;* hence fig. *to be angry* or *wroth*, with עַל of the person GEN. 41, 10, NUM. 16, 22, once אֶל JOSH. 22, 18; and, as takes place in later writings, strengthened by the accus. of a noun from the same verb (ZECH. 8, 2; JON. 1, 10 16; 4, 6) ZECH. 1, 15, for which אַף and חֵמָה stand in DEUT. 9, 19; often absol. Is. 57, 17; 64, 4; DEUT. 1, 34. Derivat. קֶצֶף 1, קְצָפָה (according to some).

Hif. הִקְצִיף (*inf. c.* הַקְצִיף, *fut.* יַקְצִיף) *to provoke to anger*, *to irritate*, God, in the accus. DEUT. 9, 7 8 22, ZECH. 8, 14, i. e. to cause him to turn away; abs. Ps. 106, 32, as 106, 7 29.

Hithp. הִתְקַצֵּף *to fall into a rage*, *to fret oneself*, with קִלֵּל *to curse furiously* Is. 8, 21.

With קָצַף is to be compared in the first instance the Aram. חֲצַף (which see), whose fundamental signification is *to rage*, *to be angry*, as also the Arab. حصف (to rush along furiously, of a horse), خصف (to go along furiously), غضب (to be enraged); but the organic root is קָ־צַף, ident. with that in סוּף I.

(to סוֹפָה), זַעַף I. (Targ. זְעַף for סַעַר), זַעַם, שְׁאַף, כָּשַׁב, כָּשַׁף. Similar is זָעַם.

קָצַף II. (not used) *tr. to break off*, *to break in pieces*, *to crack off*, a dry branch; prop. only a collateral form of קָצַב, קָטַב (which see). Arab. قصف to reduce to ruins, to break out or off. Deriv. קֶצֶף 2, קְצָפָה.

קֶצֶף (with *suff.* קִצְפְּךָ, קִצְפֶּךָ, קִצְפִּי, קִצְפּוֹ) *m.* 1. (from קָצַף I.) *anger*, *wrath*, *fury*, especially of God Num. 1, 53; 18, 5, coupled with אַף, חֵמָה Deut. 29, 27, זַעַם Ps. 102, 11; שֶׁצֶף קֶ׳ *effusion of wrath* Is. 54, 8 = שֶׁטֶף אַף Prov. 27, 4; *vexation*, *soreness* Eccles. 5, 16; *strife*, *altercation* Esth. 1, 18. — 2. (from קָצַף II.) *a piece of wood*, *splinter*, *chip*, driving along on water Hos. 10, 7, comp. נֵצֶר Is. 14, 19 (*Ibn 'Esra*); LXX *φρύγανον*. According to the Targ., Rashi, Kimchi, *foam*, spuma, from קָצַף I., which is less suitable.

קְצַף *Aram. intr. to be angry*, *wroth* Dan. 2, 12. Deriv.

קְצַף *Aram. m. anger* Ezr. 7, 23.

קְצָפָה (from קָצַף II.) *f.* same as קֶצֶף 2, prop. a thing broken off, cracked off; hence *a bough broken off* Jo. 1, 7 (LXX *συγκλασμός*); but many interpreters compare it with קֶצֶף 1. since the parallel is שַׁמָּה.

קָצַץ (2 *pers.* קַצֹּתָה; *part. pass.* קְצוּץ) *tr. to cut off*, *to hew off*, כַּף Deut. 25, 12; *to clip* or *shave off*, פֵּאָה, i. e. the beard at the ears and temples. As the latter was an Arabian custom (*Herod.* 3, 8; *Niebuhr*, Descr. de l'Ar. p. 59), the Arabs were termed קְצוּצֵי פֵאָה (*cropped at the corners*) Jer. 9, 25; 25, 23; 49, 32. The Israelites were forbidden to do this (Lev. 19, 27). Also in derivatives *to separate*, *to fix the limits of* (see מִקֵּץ, קָצִיץ), *to make an end of*, *to arrive at the extreme point*. Syr. ܩܨ to shear off; Arab. قصّ to cut (the nails or locks). Deriv. קֵץ, קִיצוֹן (according to some), the proper names מִקֵּץ, קְצִיץ.

Pih. קִצֵּץ and קִצֵּץ (*fut.* יְקַצֵּץ) *to cut up*, into פְּתִילִם Ex. 39, 3; *to cut off*, עֲבֹת Ps. 129, 4, the thumbs Judges 1, 6, the hands 2 Sam. 4, 12; *to cut loose* 2 Kings 16, 17; 18, 16; *to break in pieces*, חֲנִית Ps. 46, 10.

Puh. קֻצַּץ *to be cut off* Judges 1, 7.

קְצַץ (Pe. unused) *Aram. tr.* same as Hebr. קָצַץ; in the Targ. for the Hebr. גָּדַע, חָטַב, קָצַב, כָּרַת.

Pa. קַצֵּץ (3 *pl.* קַצִּצוּ) *to cut off*, branches Dan. 4, 11; in the Targ. it also occurs in other conjugations.

קָצַר (in pause קָצָר, *part.* קֹצֵר, *inf. constr.* קְצֹר, with *suff.* קֻצְרְךָ, קֻצְרְכֶם; *fut.* יִקְצֹר) *tr.* 1. same as גָּזַר (which see) *to cut off*, *to reap*, grain Lev. 19, 9; 25, 5, שִׁבֳּלִים Is. 17, 5, קֹצִים Jer. 12, 13, especially with the object קָצִיר 1 Sam. 8, 12, also absol. Mic. 6, 15; *to harvest*, contrasted with זָרַע 2 Kings 19, 29, חָרַשׁ Am. 9, 13; fig. עַוְלָה Hos. 10, 13, סוּפָה Hos. 8, 7, עָמָל אָוֶן Prov. 22, 8, Job 4, 8. — 2. *to lessen*, *to crop*, *to shorten*, קָצוּר *shortened*, *lessened*, of cells Ez. 42, 5. Deriv. קָצִיר.

Hif. הִקְצִיר (*fut.* יַקְצִיר) *to reap* Job 24, 6 K'tib, where the K'ri and best mss. have Kal. Ps. 89, 46 belongs to קָצַר.

קָצַר I. (*fut.* יִקְצַר; once תִּקְצֹרְנָה Prov. 10, 27 for תִּקְצַרְנָה) *intrans. to be short*, of a covering Is. 28, 20; hence the figurative expressions קָצְרָה יַד פּ׳ *the hand of a person is short*, i. e. he is powerless Num. 11, 23, Is. 50, 2, followed by מִן and the infin. 59, 1, a figure used among the Arabs, Persians and others, as vice versa *long hand* denotes strength; קָצְרָה נֶפֶשׁ פּ׳ Num. 21, 4 or קָצְרָה רוּחַ פּ׳ Job 21, 4 *he is short-spirited*, *impatient*, with בְּ *on account of a thing* Judges 10, 16, Zech. 11, 8, opposite אֶרֶךְ אַפַּיִם; also *to be short*, of the days of life Prov. 10, 27. Deriv. קָצֵר, קֹצֶר.

Pih. קִצֵּר *to shorten* Ps. 102, 24.

Hif. הִקְצִיר *to shorten*, as in Pih. Ps. 89, 46.

The two stems קָצַר and קָצֵר I. belong together, and the different vocalisation was caused merely by the separation between the transitive and intransitive meaning; Arab. قَصَرَ and قَصُرَ.

קָצַר II. (not used) *intr.* same as חָצַר (which see) *to sprout*, *to grow*, assumed for קָצִיר 5, but not necessary.

קָצֵר (*constr.* קְצַר, *plur. constr.* קִצְרֵי) *adj. m. short*, only in the combinations קְצַר יָד Is. 37, 27 *short in the hands*, i. e. confined in power, *powerless*, *impotent* (comp. Num. 11, 23); קְצַר רוּחַ Prov. 14, 29 or קְצַר אַפַּיִם 14, 17 *short-tempered*, *impatient*, *passionate;* קְצַר יָמִים Job 14, 1 *short-lived.*

קֹצֶר *m. shortness*, קֹ׳ רוּחַ Ex. 6, 9 *impatience.*

קְצָת (from קָצָה, after the form כְּנָת, מְנָת; *plur.* קְצָוֹת after the form מְנָוֹת, כְּנָוֹת, so that in the pl. before the termination *ôth* the third radical appears again as a semivowel and the *â* is established before it; for the plur. with a suff. the K'tib has קְצוֹתָיו, which perhaps may be referred to a feminine form קְצָוָה, masc. קָצָו), *fem. end*, of time; before nouns *a part of*, *some*, meanings for which מִקְצָת (which see) is used. Only in the plur. with the sense of, *remotest ends*, *extremities*, is this word employed Ex. 38, 5; Ps. 65, 9; then with a suff. קְצוֹתָיו, for which the K'ri has קְצוֹתָיו; but this is better placed under קְצָוָה (which see).

קְצָת (*constr.* קְצָת, from קְצָא) *Aram. fem. end*, לִקְצָת יוֹמַיָּא Dan. 4, 31 *at the end of days; the sum*, מִן קְ׳ 2, 42 *of the whole*, i. e. *a part*, parallel מִנַּהּ.

קַר (from קָרַר; *plur.* קָרִים) *adj. m. cold*, of מַיִם Jer. 18, 14; Prov. 25, 25; figurat. *cool*, *quiet*, of רוּחַ 17, 27 K'tib, where the K'ri reads יְקַר (see יָקָר).

קַר Is. 22, 5 see קִיר.

קֹר (from קָרַר) *m. cold* Gen. 8, 22; comp. the noun קָרָה.

קָרָא (3 *fem.* קָרָאת Is. 7, 14; *inf. constr.* קְרֹא, once קְרָאוֹת Judges 8, 1, as if from לה״; *fut.* יִקְרָא, with *suff.* יִקְרָאוֹ for יִקְרָאֻהוּ Jer. 23, 6) *intr.* 1. *to cry*, *to raise the voice loud*, of animals (see קֹרֵא) or men, like צָעַק, Gen. 39, 14 *and I cried with a loud voice;* 39, 15; *to call* 45, 1; *to cry out* 41, 43; *to raise the voice*, introductory to לֵאמֹר Ez. 9, 1 or וַיֹּאמֶר 2 Sam. 18, 28 or וַיְדַבֵּר 2 Kings 18, 28; *to call to*, with אֶל of a pers. Is. 6, 3, followed by לֵאמֹר 1 Sam. 26, 14, or וַיֹּאמֶר 18, 8 (the construction with עַל of a pers. Is. 34, 14 belongs to קָרָא II); קְ׳ אַחֲרֵי *to cry after one* 1 Sam. 20, 37; *to roar*, *to rage* Ps. 42, 8, like the Aram. קְרָא, صوّت of the sounding of a horn, of the crowing of a cock. — 2. Meanings where, though an object-accus. seems necessary it is usually wanting, according to the nature of קְ׳, are a) *to call upon*, *to implore*, God, without an accus. Ps. 4, 2; 22, 3; 34, 7; 69, 4; followed by אֶל־יי׳ 4, 4 or לֵאלֹהִים 57, 3; with עַל of the person on account of whom one calls Deut. 15, 9. The accus. of the object is put but seldom Ps. 14, 4; 17, 6; b) *to proclaim*, *announce*, *preach*, like κηρύσσειν Prov. 1, 21; 8, 1; but more commonly in this case with the object-accus., as חֶסֶד 20, 6, דְּרוֹר Jer. 34, 8, צוֹם 36, 9, or the accusat. follows in a whole clause Is. 40, 6; 44, 7; Zech. 1, 14; c) *to praise*, *to celebrate aloud*, *to worship*, with בְּ of the obj., and not with an accusat., as קְ׳ בְּשֵׁם פ׳ *to celebrate the name of one* (שֵׁם expresses proper personality) Is. 44, 5; Ps. 49, 12; *to call upon*, for help 1 Kings 18, 24; *to entreat*, *to pray to*, קְ׳ בְּשֵׁם פ׳ Gen. 4, 26; 12, 8; 2 Kings 5, 11; Is. 64, 6, like הִזְכִּיר בְּשֵׁם יי׳; seldom without בְּ Deut. 32, 3. — 3. Transitive meanings: a) *to call to*, שֵׁם Ruth 4, 11 i. e. to acquire; *to call to oneself* Gen. 27, 1, Exod. 2, 8, yet we have oftener in this case לְ Gen. 20, 9, אֶל 3, 9; Ex. 3, 4; reflexive 2 Sam. 15, 2; *to name*, קְ׳ שֵׁם לְ *to name a name to one* Gen. 26, 18, i. e. to assign a name; Ps. 147, 4. With this meaning a double accus. is also associated, viz. the object I name and the name itself

Num. 32, 41; Is. 60, 18; שֵׁם may also be the object Gen. 4, 25. But what is to be named has also לְ, and the name is in the accus. Gen. 1, 5; 1 Sam. 4, 21. — b) *to call together* Gen. 41, 8, עֲצָרָה Jo. 1, 14; hence קְרוּאֵי הָעֵדָה Num. 1, 16 *those convoked to an assembly* (to a festival or some other thing); *to invite*, to table 1 Sam. 9, 13; 1 Kings 1, 9; compare the Latin "vocare ad coenam", Greek *καλεῖν ἐπὶ δεῖπνον*; absol. Prov. 9, 3; also with אֶל of the object, and לְ whereto one is invited, Deut. 20, 10 *and thou shalt invite them to peace;* שָׁלוֹם also stands in the accus. Judges 21, 13; *to summon*, for defence Job 13, 22; *to call before a tribunal* 5, 1, comp. Greek *καλεῖν εἰς δίκην*, Lat. in jus vocare; *to call back*, from the lower world 14, 15; *to call forth*, *to appoint* Is. 13, 3; *to call into existence*, of God 41, 4; *to choose* (= בָּחַר) 42, 6, also with לְ of the object 22, 20. — 4. *to read aloud*, *to declaim*, with accus. of the object Ex. 24, 7; Josh. 8, 34; 2 Kings 23, 2; but sometimes בְּסֵפֶר only is put Neh. 8, 8, Jer. 36, 14, as in Arabic the corresponding verb appears to be construed with بِ; there are also added בְּאָזְנֵי פ׳ Ex. 24, 7 or נֶגֶד פ׳ Deut. 31, 11; generally *to read*, Deut. 17, 19; Is. 29, 11. Derivat. מִקְרָא, קְרִיאָה, קָרוּא, קָרִיא, קֹרֵא.

Nif. נִקְרָא (*fut.* יִקָּרֵא) passive of Kal: *to be called* Esth. 3, 12; *to be celebrated*, שֵׁם פ׳ Jer. 44, 26; *to be named*, with a dative of the person or thing Gen. 2, 23, 1 Sam. 9, 9, or with a double nominat. Is. 54, 5; 56, 7; Zech. 8, 3; or with שֵׁם in the accusat. Gen. 17, 5; 35, 10; *to be read*, *recited* Esth. 6, 1, with בְּ of the book Neh. 13, 1. Phrases are: נִק׳ בְּשֵׁם פ׳ *to be called by one's name*, i. e. to be reckoned as entirely belonging to him Is. 43, 7, merely with בְּ Gen. 21, 12; נִק׳ עַל שֵׁם פ׳ 48, 6 *to be called upon* or *after the name of one*, i. e. to belong wholly to him; נִק׳ מִן *to derive the name from*, i. e. to call themselves after a person or thing Is. 48, 2; נִק׳ שֵׁם פ׳ עַל פ׳ *one's name is called upon a person* Is. 4, 1, i. e belongs to him 63, 19; Deut. 28, 10; generally, *to be called after one* 2 Sam. 13, 28, of the Israelite people Jer. 14, 9, of the temple 1 Kings 8, 43, of Jerusalem Dan. 9, 18, and of the prophets Jer. 15, 16; seldom does בְּ stand for עַל Gen. 48, 16; *to be*, announcing what shall be Is. 1, 26; 9, 5, i. e. one will be so called, because he will be so in reality, comp. *κεκλῆσθαι*.

Puh. קֹרָא *to be called*, *chosen* Is. 48, 12; *to be named* 65, 1; oftener with לְ of the person 48, 8; 58, 12.

The organic root is קָר־א, Arab. redupl. قَرْقَرَ to cry; comp. Syr. ܩܘܪܩܝܐ, Greek *κράζω*, French *crier*, English *to cry*.

קָרָא II. (קְרָאַנִי, קָרָאֻנִי; *part. fem. pl.* קֹרְאֹת; *fut.* יִקְרָא) *trans.* same as קָרָה I. prop. *to strike upon* or *hit against* a thing, cognate in sense with פָּגַע, פָּגַשׁ; hence *to meet*, *to happen*, *to befall*, with a double accusat. e. g. פַּחַד Job 4, 14, אָסוֹן Gen. 42, 38, הָרָעָה Deut. 31, 29, מִלְחָמָה Ex. 1, 10. — קֹרְאֹת *part. fem. plur.* as a noun, *occurrences* Is. 51, 19. Deriv. קִרְאָה (see קְרָאת).

Nif. נִקְרָא (1 *pers.* נִקְרֵיתִי; *inf.* נִקְרֹא; *fut.* יִקָּרֵא) *to go* or *come to one*, *to hit upon* or *encounter a person*, with עַל Ex. 5, 3 (comp. 3, 18); *to be met with* (accidentally) 2 Sam. 1, 6; 20, 1; of things Deut. 22, 6; *to meet by chance*, with לִפְנֵי 18, 9; *to happen*, of שֶׁבֶר Jer. 4, 20.

Hif. הִקְרִיא (*fut. apoc.* וַיִּקֶר) *to cause to happen* or *befall*, misfortune Jer. 32, 23.

In Arab. قَرَأَ, قَرَا correspond to this meaning, whence قِرْأَةٌ = Hebrew פֶּגַע.

קֹרֵא (from קָרָא I.) *m.* 1. prop. the crier, caller, specially *a partridge* 1 Sam. 26, 20; Jer. 17, 11; Arab. كَرَوَان. The LXX translate *νυκτικόραξ*, *horn-owl*, which makes its nest on mountains, while the *partridge* does so only on plains and in fields (in Jer. l. c. they render דָּגַר partridge). — 2. (*caller*) *n. p. m.* 1 Chr. 9, 19.

קְרָא (*part.* קָרֵא, *part. pass.* קְרֵי; *inf.* מִקְרָא; *fut.* יִקְרָא and יִקְרֵה, 3 *pl.* יִקְרוֹן) *Aram. intr.* same as the Hebrew קָרָא I. *to call* Dan. 3, 4; 4, 11; *to read* 5, 8 17.

Ithpa. אִתְקְרֵי (*fut.* יִתְקְרֵי) *to be called* Dan. 5, 12.

קִרְאָה (an infin.-noun from קָרָא II., only in *constr.* קִרְאַת, but with לְ, לִקְרָאת out of לִקְרְאַת) *fem.* prop. *encounter*, *meeting;* constr. state with לְ as a *preposition*, *to meet*, obviam, as לִקְ׳ אֱלֹהִים *to meet God*, Am. 4, 12; often *before*, coram Ps. 59, 5; Is. 14, 9; *with respect to* Josh. 11, 20; *over against* Gen. 15, 10; in a hostile sense 1 Sam. 17, 21. After verbs of motion, as הָלַךְ, יָצָא, עָלָה, *to meet*, in a friendly or hostile manner Josh. 8, 14; Judges 7, 24; 1 Sam. 4, 1; sometimes without the verb of motion, when another has preceded, as וַיָּקָם לִקְרָאתָם Gen. 19, 1, וַיִּשְׂמַח לִקְרָאתוֹ Judges 19, 3, and so 1 Sam. 16, 4.

קְרָאֹת (prop. *part. fem. pl.*) *fem. pl. occurrences* Is. 51, 19, from קָרָא II.

קָרַב I. (not used) *tr. to lay hold of*, *to seize*, *to take*, applied not only to birds of prey (see כָּרַב), but to hostile men; *to pierce*, *to hurt*, identical with חָרַב I., גָּרַב, where also the organic root is copiously investigated and compared. Deriv. קְרָב, קָרֹב 4, קִרְבָה 1 and עַקְרָב (which see).

קָרַב II. (in pause קָרֵב, *part.* קָרֵב; *inf. constr.* קְרֹב, before Makkeph קְרָב־, with *suff.* קָרְבְכֶם Deut. 20, 2, but also קָרְבָה, with *suff.* קָרְבָתָם; *imper.* קְרַב, קִרְבָה; *fut.* יִקְרַב) *intr.* prop. to join a thing, to stick to, to cling to, to approach, as נָגַע, נִגַּשׁ, קָרָא II.; hence *to draw near*, *to approach*, with אֶל of a person or thing Gen. 37, 18; 2 Sam. 20, 17; Prov. 5, 8; or with עַל 2 Kings 16, 12; לְ Job 33, 22. Also like other verbs of joining and advancing, with בְּ of place Judges 19, 13, and slightly altering the sense, with עַד 2 Sam. 20, 16, לִקְרָאת 1 Sam. 17, 48, לִפְנֵי Josh. 17, 4, מוּל Deut. 2, 19. Often absol. *to draw near* 25, 11; Is. 41, 5. Specially, a) קָ׳ אֶל פ׳ *to draw near to one* with good will 1 Kings 2, 7; *with help*, spoken of God Ps. 69, 19. b) *to draw near to* = *to devote oneself*, especially to God, *to appear before Him*, *to perform service in His presence*, as קָ׳ לִפְנֵי יי׳ Ex. 16, 9 *to come before God*, spoken of those who serve before him Lev. 16, 1; Ez. 44, 15; generally, *to apply to God hopefully and piously* Zeph. 3, 2; Ps. 32, 9. c) קָ׳ אֶל־אִשָּׁה (euphemist.) *to cohabit with a woman* Gen. 20, 4, Ez. 18, 6, Greek *πλησιάζειν*; so too of a woman קָרְבָה אֶל־בְּהֵמָה Lev. 20, 16 to have impure connexion with a beast. d) *to approach* in a hostile sense, with לַמִּלְחָמָה Deut. 20, 2, אֶל־הָעִיר 20, 10; also with עַל Ps. 27, 2. The peculiar expression קְרַב אֵלֶיךָ Is. 65, 5 is to be explained *come near to thyself*, i. e. keep to thyself, far from me. Metaphorically applied to time, *to approach*, יְמֵי אֵבֶל Gen. 27, 41, קֵץ Lament. 4, 18. Arab. قَرُبَ and قَرِبَ, also كَرِبَ. Deriv. קָרֵב, קָרוֹב, קָרִיב, קִרְבָה 2.

Nif. נִקְרַב *to come near*, *to approach*, like Kal Ex. 22, 7; Josh. 7, 14.

Pih. קֵרַב (*fut.* יְקָרֵב) *to bring forward*, רִיב, i. e. to propose Is. 41, 21; *to cause to come near*, צְדָקָה 46, 13, i. e. to bring into manifestation; לֵב (the heart) Hos. 7, 6; *to admit*, Ps. 65, 5; *to allow to come to*, with accus. of the person Job 31, 37, with כְּמוֹ נָגִיד (*as a prince*), i. e. without fear. Also, *to bring near to one another* Ez. 37, 17, or *to be very near* 36, 8.

Hif. הִקְרִיב (*inf. constr.* הַקְרִיב; *fut.* יַקְרִיב) 1. caus. of Kal, *to bring near*, *to bring forward*, *to command to approach* Ex. 28, 1; Num. 8, 9; *to bring on*, time Ez. 22, 4; *to give access* Jer. 30, 21; *to bring together*, of things Is. 5, 8; *to bring before one*, a cause Deut. 1, 17. — 2. commonly *to offer*, a gift, present Judges 3, 18; 5, 25; Ps. 72, 10; Mal. 1, 8; particularly, *to bring sacrificial gifts*, with the accus. קָרְבָּן Num. 7, 19, עֹלוֹת Ezr. 8, 35,

קְטֹרֶת Num. 16, 35; or מִן of the object of the sacrifice is put with it Lev. 1, 14; 3, 3. Generally, *to sacrifice*, also with לִפְנֵי יְיָ Lev. 3, 12 or לַיָי 2 Chr. 35, 12. See קָרְבָּן. — 3. *to be near*, doing a thing, followed by the infin. constr. and לְ, as הִקְ׳ לָלֶדֶת Is. 26, 17, לָבוֹא Gen. 12, 11; without לָבוֹא Ex. 14, 10. In the passage 2 Kings 16, 14, where מִן of a place stands after הִקְ׳, הִקְ׳ does not mean *to bring away*, *to remove*, but *to bring close to each other*, i. e. removing them from (מִן) their former places.

קָרַב III. (not used) *ir. to fold up* or *wind together*, applied to certain parts of the body, which are conceived to be folded together on account of their sheaths and covers; cognate in sense לָבַב I. (to לֵב), חָ־לֵב (to חֵלֶב Ps. 17, 10 = לֵב). The fundamental signification lies also in כֶּלֶב I., חָלַף II. Deriv. קֶרֶב.

קְרַב (not used) *Aram. trans.* same as Hebrew קָרַב I. Deriv. קְרָב.

קְרֵב (1 *pers.* קִרְבֵת, 3 *plur.* קְרִבוּ, *inf.* מִקְרַב) *Aram. intrans.* same as Hebrew קָרַב II. *to draw near, to approach*, Dan. 3, 8 26, with עַל of a person 7, 16 or לְ 6, 21.

Pa. קָרֵב (*fut.* יְקָרֵב) *to offer*, = Hebr. הִקְרִיב, of sacrifices Ezr. 7, 17.

Af. הַקְרֵב (*part. pl.* מְהַקְרְבִין) *to bring, to cause to come* Dan. 7, 13; usually *to offer*, gifts, sacrifices Ezr. 6, 10 17.

קָרֵב (*pl.* קְרֵבִים) *adj. m.* (prop. part. Kal) *drawing-near*, *aproaching* 1 Sam. 17, 41; Deut. 20, 3; Ez. 40, 46; elsewhere קָרֹב. It is better to take it always as a participle.

קָרֹב or קָרוֹב (*pl.* קְרֹבִים) *adj. m.*, קְרֹבָה (*pl.* ־בוֹת) *f.* 1. of place, *near*, *neighbouring*, with אֶל of a person Gen. 45, 10, לְ Ps. 34, 19, with the accus. for לְ 148, 14; absol. Jer. 12, 2; with אֵצֶל *near to* Josh. 9, 16; 1 Kings 21, 2; *standing near to*, *related to* 2 Sam. 19, 42; of God who is near to men, i. e. assists them Ps. 34, 19, and so of a people near to God, i. e. pious Lev. 10, 3; Ez. 42, 13; קְ׳ שְׁמֶךָ *thy name is known to me* Ps. 75, 2; fig. Jer. 12, 2. שָׁכֵן קְ׳ Prov. 27, 10 is merely intensive. Here belongs also Job 17, 12 *light is near* (say the friends) *before darkness* (מִפְּנֵי חֹשֶׁךְ here like 37, 19), i. e. though it is darkness. — 2. of time, *immediate*, *impending* or *approaching*, of יוֹם יְיָ Is. 13, 6, צֶדֶק 51, 5, יֶשַׁע Ps. 85, 10, צָרָה 22, 12, fully קָרוֹב לָבוֹא Is. 13, 22; similar is Ez. 11, 3 לֹא בְקָרוֹב בְּנוֹת בָּתִּים *it is not near to build houses* (Targ.), comp. Hag. 1, 2 (other versions take לֹא unnecessarily = הֲלֹא). מִקָּרוֹב a) *from a near time onward*, i. e. *soon*, *shortly* Ez. 7, 8; b) *from nearness*, i. e. *not long ago*, *from the nearest time* Jer. 23, 23, opposite מֵרָחוֹק; c) *for a very short time*, i. e. continuing but a short time Job 20, 5, like the following עֲדֵי־רָגַע; d) *lately*, *newly* Deut. 32, 17, to which מֵעוֹלָם would be an antithesis. — 3. of relationship, with אֶל Lev. 21, 2 or לְ of a person Neh. 13, 4; with מִן of comparison *nearer than* Ruth 3, 12; also a subst. *a kinsman* Ex. 32, 27, pl. קְרוֹבַי *my kinsmen* Ps. 38, 12; Job 19, 14. — 4. (from קָרַב I.) *warlike*, a quality of the בְּנֵי אַשּׁוּר Ez. 23, 5 12 (*Arnheim*), which versions and interpreters, thinking of the usual meaning of קָרוֹב, have misunderstood.

קֶרֶב (in pause קָרֶב; with *suff.* קִרְבִּי, קִרְבְּךָ ,־בֵּנוּ ,־בָּם ,־בָּהּ ,־בָּהּ; *pl.* with *suff.* only קְרָבַי Ps. 103, 1; from קָרַב III.) *m.* prop. (like לֵב) what is folded together or wound up, consisting of covers and sheaths; hence 1. in sacrificial enactments, *the bowels*, *intestines*, *the mesenteries* Lev. 1, 9 13; 3, 3 9 14; 4, 8 11; 7, 3; 8, 16 21 25; 9, 14, which appear in the sacrificial rites of the Greeks and Romans also (the hirae or fendicae, lactes were offered to the gods, Pers. Sat. 2, 29). The LXX render it *ἐνδόσθια*, *κοιλία*, *ἐγκοίλια*, *Josephus τὰ κατὰ νηδύν*. Elsewhere also *the belly* Gen. 41, 21, *the womb* 25, 22, *the heart* 1 Kings 17, 21, as the seat of life; *the innermost part*, as the seat of feeling, of the לֵב Ps. 39, 4; 55, 5, רוּחַ נָכוֹן Ps. 51, 12, of חָכְמַת אֱלֹהִים 1 Kings 3, 28, of

laughter Gen. 18, 12, of cursing Ps. 62, 5 &c. like the לֵב, and in Jer. 31, 33 ק׳ is parallel to לֵב. — קִרְבָּם Ps. 49, 12 should be read with the LXX (οἱ τάφοι αὐτῶν), Targ. and Pesh. קִבְרָם or קְבָרָם. — 2. Metaphor. *the inner part*, *the middle*, of a thing; hence with בְּ, בְּקֶרֶב a preposition *in the midst of*, *among*, *in*, as בְּתוֹךְ Gen. 24, 3; 45, 6; בְּק׳ הָצוֹת Is. 5, 25 *in the streets;* בְּק׳ כְּסִילִים Prov. 14, 33 *among fools*, i. e. *in their circle*, like 15, 31; בְּק׳ צָרָה Ps. 138, 7 *in the midst of distress*; with reference to time, *within* Hab. 3, 2; after verbs of motion *into the midst* Josh. 1, 11; 1 Kings 20, 39. מִקֶּרֶב prop. *away from the midst*, i. e. *out of*, after verbs of taking away, removing, extirpating, like הֵסִיר, כָּרַת, בִּעֵר Ex. 31, 14; Lev. 17, 4; Deut. 13, 6. To understand ק׳ we should compare قُرْب belly, قَرِب hypochondrium; Talm. קוּרְקְבָן the maw.

קְרָב (after the form כְּתָב, from קָרַב I.) *m.* prop. (hostile) *seizure* or *laying hold of*, commonly *encounter*, *battle*, *war*, Aramaeising and poetical for מִלְחָמָה 2 Sam. 17, 11; Ps. 144, 1. יוֹם ק׳ 78, 9, כְּלֵי ק׳ Eccles. 9, 17, also along with מִלְחָמָה Job 38, 23. וּקְרָב לִבּוֹ *and his heart is war* Ps. 55, 22. מִקְּרָב־לִי 55, 19 *from the battle in which I* (find myself).

קְרָב (from קְרַב) *Aram. m.* same as Hebr. קְרָב Dan. 7, 21, in the Targ. for מִלְחָמָה.

קְרָבָה (*c.* קִרְבַת, *pl.* קְרָבוֹת) *f.* 1. (from קָרַב I.) same as קְרָב *strife*, *war* Ps. 68, 31. — 2. (from קָרַב II.) *nearness*, *approach* Is. 58, 2; Ps. 73, 28.

קָרְבָּן (also קֻרְבָּן Neh. 10, 35, after the form שֻׁלְחָן, *o*, *u* after the Aramaean manner for ־ָ; in pause קָרְבָּן, only in Ez. 40, 43 after the type of דָּרְבָן, i. e. the closed syllable at the beginning is given up here, as it is there [*Kimchi*], a fact said to be indicated in some mss. by Metheg left out [*Norzi*], קָ being also read with Kametz-Chathuph [*Ibn G'anâch*], *c.* קָרְבַּן, with *suff.* קָרְבָּנוֹ, *pl.* with *suff.* once קָרְבְּנֵיהֶם Lev. 7, 38 for קָרְבְּ־, which latter some mss. really have) *m.* prop. *offering* (see הִקְרִיב), LXX δῶρον, usually *a sacrifice*, *a sacrificial gift*, referring to bloody or unbloody oblations, occurring in Lev. and Numb. and only in Ez. 20, 28 and 40, 43 besides; *a dedicatory gift*, of עֵצִים for the temple-service Neh. 10, 35; 13, 31. Targ. the same, Arab. قُرْبَان, Syr. ܩܘܪܒܢܐ of the holy wafer. κορβᾶν in Mark 7, 11 is taken in a wider sense. In modern Hebrew קְרוֹבָה *pl.* קְרוֹבוֹת is used of the liturgical hymns which come in place of the temple-sacrifices.

קֻרְבָּן see קָרְבָּן.

קרד see קַרְדֹּם.

קַרְדֹּם (with *suff.* קַרְדֻּמּוֹ; *pl.* קַרְדֻּמִּים, ־מּוֹת, and ־מוֹת without Dagesh; from קָדַם II. Pih.) *m. an axe* Judges 9, 48; 1 Sam. 13, 20 21; Jer. 46, 22; Ps. 74, 5; Arab. قَدُوم and a form still nearer to Hebrew كَرْتِيم. Besides the above derivation another is possible from קָרַד (cognate with כָּרַת, חָרַת, גָּרַם, חָרַט) *to cut*, like גַּרְזֶן from גָּרַז, so that ־ם would be a noun-ending, which became also an adverbial termination.

קָרָה I. (*part. f. pl.* קֹרֹת; *fut.* יִקְרֶה, once יִקְרָה Dan. 10, 14, *ap.* יִקֶר) *intr.* same as קָרָא II. *to meet*, *to encounter* one, in a hostile sense, with the accus. of the person Deut. 25, 18; *to happen*, *to befall*, of good or bad fortune and accidents, with accusat. of the person Gen. 42, 29; 44, 29; of פֶּגַע, עֵת Eccles. 9, 11; 2, 14; *to occur*, in the future Is. 41, 22; *to come to pass*, of destinies Dan. 10, 14; with לְ of the person Num. 11, 23; with מִקְרֶה *to come upon accidentally* Ruth 2, 3. Deriv. קֶרִי, קָרֶה, מִקְרֶה.

Nif. נִקְרָה (*fut.* יִקָּרֶה, *ap.* יִקָּר) *to fall in with* one, *to come to* one, *to light upon* one, with עַל Ex. 3, 18 (5, 3 נִקְרָא), with אֶל of the person Num. 23, 4 16, with לִקְרָאת 23, 3; *to come by chance*, with בְּ of a place 2 Sam. 1, 6 (with קָרָא).

Hif. הִקְרָה (*imp.* הַקְרֵה) *to cause to meet* or *come to*, *to let happen*, to one, with לִפְנֵי פ׳ Gen. 24, 12; 27, 20. הִקְרָה Num. 35, 11 belongs to קָרָה II.

קָרָה II. (Kal not used) *tr.* same as קָר (קוּר) III. *to fit* or *pin together*, beams, *to bind*, *to connect;* hence 1. *to build* (see Pih.). — 2. *to join to one another*, *to put together in a series*, huts or houses to villages and cities. Deriv. perhaps קוֹרָה or קֹרָה (after the form עוֹלָם, גּוֹלָה, פּוֹבַע), קֶרֶת, קִרְיָה, and the proper names קַרְתָּן, קְרִיּוֹת, קִרְיָתַיִם, קַרְתָּה.

Pih. קֵרָה (*part.* מְקָרֶה, *inf. c.* קָרוֹת) 1. *to beam*, *to arch* Neh. 3, 3, generally 2, 8; *to build*, *build up* 2 Chr. 34, 11; Ps. 104, 3. Deriv. מְקָרֶה.

Hif. הִקְרָה (2 *pl. m.* הִקְרִיתֶם) *to erect*, עָרִים Num. 35, 11.

The fundamental signification of the stem is sufficiently clear from קָר III., Arab. قَارَ (to twine together), and from the analogy of אָגַד (to bind) to אֲגֻדָּה a building, arching, קָשַׁר (to knot) *to build up* (Neh. 3, 38), Ar. رِبَاطَة a binding and building; Aram. קְרֵי and קְרָא, Ar. قَرَى the same. כָּר־ה II. (as well as the organic root in סָ־כַר, שָׂ־כַר, Aram. אֲ־גַר) has also the same fundamental signification. The same meaning must belong to עִיר, whence עִיר (עָר), and not that of *to enclose*, *to hedge about*, since עִיר means also *a village* or *hamlet;* Arab. قَرْيَة the same.

קָרָה (out of קָרָה, from קָרַר) *f. cold* Prov. 25, 20; see קַר.

קָרֶה (c. קְרֵה, from קָרָה I.) *m. accident*, only in the phrase מִקְּרֵה לָיְלָה Deut. 23, 11 *on account of an accident in the night*, an euphemism for involuntary emission of semen (pollution; modern Hebrew קֶרִי); *hap*, *chance*, מִקְרֶה 1 Sam. 20, 26 (to be read perhaps for מִקָּרֶה) *by accident;* so too 6, 9.

קֹרָה see קוֹרָה

קָרוֹב see קָרֹב.

קָרַח I. (*imp. f.* קָרְחִי; *fut.* יִקְרַח) *tr. to shear off*, *to cut off*, the hair; specif. *to make bald* (along with גָּז) Mic. 1, 16, fully קָ׳ קָרְחָה Lev. 21, 5, different from חָלַק II. Deriv. קָרְחָה, קָרְחָא, and the proper names קֹרַח, קָרֵחַ, (קָרְחִי).

Nif. נִקְרַח (*fut.* יִקָּרֵחַ) *to be made smooth* or *bald*, with לְ of a person *for* Jer. 16, 6, which was a sign of mourning.

Pih. קֵרֵחַ (not used) like Kal. Deriv. קָרַחַת, קֵרֵחַ.

Hif. הִקְרִיחַ *to make bald*, like Kal Ez. 27, 31.

Hof. הָקְרַח (*part.* מֻקְרָח) *to be made bald* Ez. 29, 18.

The fundamental signification of the stem is not that of smoothness and baldness, which is only secondary, but that of cutting or shaving off, as in גָּרַע I. (which see) connected with it; Greek κείρ-ω, Latin car-ere, Arab. قَرِعَ (intr.) to be bald, قَرَعَة baldness; Syr. ܩܪܰܥ to be without horns, spoken of animals.

קָרַח II. (not used) *intr.* same as קַר (קָרַר) *to be contracted* (by frost), *to freeze*, *to stiffen* (comp. קָפָא); conseq. enlarged from קַר (קָרַר). See יָ־קַר. Deriv. קֶרַח.

קֹרַח (*bald-head*) *n. p. m.* 2 Kings 25, 23.

קֶרַח (in pause קָ׳, with *suff.* קַרְחוֹ; from קָרַח II.) *m. cold*, as it is in the East at night Gen. 31, 40, Jer. 36, 30 (opposite חֹרֶב), by which rivers are frozen Job 6, 16; hence also *ice* 37, 10 (compare κρύος ice and cold), but yet = קֶרַח 37, 9, coupled with כְּפוֹר (rime) 38, 29; *hail* Ps. 147, 17, where many mss. read קָרְחוֹ; metaphor. *crystal* Ez. 1, 22, like the Greek κρύσταλλος, on account of its resemblance to ice; comp. גָּבִישׁ hail and *crystal*, prop. what is contracted or thickened.

קֵרֵחַ (from Pih. after the form גִּבֵּחַ) *m. a bald-head* (at the back of the head) Lev. 13, 40, 2 Kings 2, 23, while גִּבֵּחַ is used of baldness in the fore part; Targ. קָרַח, קָרְחָא, קְרִיחָא, קָרֵחַ the same.

(A special explanation of 'קְ may be seen in Talm. Bechor. 43[a].)

קֹרַח (*baldness*, from קָרַח I.; see קָרֵחַ) *n. p. m.* Gen. 36, 5 16; Ex. 6, 21; 1 Chr. 2, 43; בְּנֵי קֹרַח *the Korahites*, a Levitical family in the time of David, to whom eleven psalms are ascribed in the Psalter (42-49; 84. 85. 87. 88). On Ps. 147, 17 see קֶרַח.

קָרְחָא *f.* same as קָרְחָה (which see).

קָרְחָה (from קָרַח I., with *suff.* קָרְחָתֵךְ) *f. baldness* (of the hinder head), a sign of mourning Lev. 21, 5; Is. 3, 24; 15, 2; 22, 12; Ez. 27, 31; once equivalent to גַּבַּחַת, applied to baldness in the forehead Deut. 14, 1.

קָרְחִי (*pl.* ־חִים) *Patr.* from קֹרַח, i. e. *Korahite* Ex. 6, 24; Num. 26, 58; also applied to a Korahite family in David's time 1 Chr. 12, 6; 21, 1; *pl.* 9, 19.

קָרַחַת (for קַרַּחַת; with *suff.* קָרַחְתּוֹ) *f. baldness* Lev. 13, 42; *a bare spot* (on cloth) 13, 55.

קְרִי (in pause קֶרִי; from קָרָה I.) *m.* 1. prop. *meeting, encounter* (comp. קָרָה), commonly *a hostile encounter, opposition;* הָלַךְ קְרִי עִם Lev. 26, 21 *to walk* (act) *contrary to one*, i. e. to oppose his will, elsewhere also הָלַךְ בִּקְרִי 26, 24; הָלַךְ בַּחֲמַת קְרִי 26, 28 *to act against in anger.* In modern Hebr. = קְרֵה לַיְלָה. — 2. the masculine of קְרִיּוֹת and קִרְיָה (which see).

קָרִיא (prop. *part. pass.* of קָרָא I.) *m. called, chosen, selected* Num. 1, 16 K'tib; 16, 2; elsewhere קָרוּא (see קָרָא).

קִרְיָא and קִרְיָה (from קְרָא = Hebr. קָרָה II.; *def.* קִרְיְתָא) *Aram. f. city* Ezr. 4, 10 12 13 15. In Targ. the plur. is קִרְוִין and קִרְיָין.

קְרִיאָה (from קָרָא I.) *f. a calling, proclamation* Jon. 3, 2.

קִרְיָה (from a masc. קְרִי, from קָרָה II.) *f.* prop. *a connected row*, of houses, like עִיר, then *a city*, poet. for עִיר (and קִיר) Num. 21, 28; Mic. 4, 10. Deut. 2, 36 and 1 Kings 1, 41 45 are the only exceptions. *Jerusalem* is called sometimes קִרְיָה נֶאֱמָנָה Is. 1, 21, קִ׳ עַלִּיזָה 22, 2, קִרְיַת חָנָה דָוִד 29, 1, קִרְיַת מוֹעֵד 33, 20, sometimes קִרְיַת־תֹּהוּ 24, 10, sometimes קִרְיָה alone Mic. 4, 10; Hab. 2, 8 12. *Babylon* is called קִרְיָה בְצוּרָה Is. 25, 2, קִ׳ נִשְׂגָּבָה 26, 5. Syr. ܩܪܝܐ, ܩܪܝܬܐ, ܩܘܪܝܬܐ; Ar. قَرْيَةٌ, قُرًى the same, also *a village.* Compounds of 'קִ to express names of cities are:

קִרְיַת אַרְבַּע (*city of Arba*[*al*]) see אַרְבַּע and חֶבְרוֹן; also termed קִ׳ הָאַרְבַּע.

קִרְיַת בַּעַל (*city of Baal*) *n. p.* of a city in the mountainous part of Judah, afterwards called קִ׳ יְעָרִים Josh. 15, 60; 18, 14; comp. בָּמוֹת בַּעַל Num. 22, 41. See בַּעֲלָה.

קִרְיַת חֻצוֹת (*city of the steppes*) *n. p.* of a city in Moab, near בָּמוֹת בַּעַל Num. 22, 39.

קִרְיַת יְעָרִים see יַעַר.

קִרְיַת עָרִים Ezr. 2, 25, see יַעַר.

קִרְיַת סַנָּה (*city of instruction* or *writing;* see סַנָּה) *n. p.* of a city in Judah, south of Hebron Josh. 15, 49, so called probably, because at a very early time the sacred books of the Phenicians were written and preserved there. Hence it was also termed קִרְיַת סֵפֶר (see סֵפֶר) Judges 1, 11 or דְּבִיר (which see) Josh. 15, 15, which have the same meaning. The LXX render *πόλις γραμματέων*, Targ. קִרְיַת אַרְכֵי (city of archives). In like manner *Ζιπφάρα* or Hipparenum (Ptol. 5, 18; Plin. 6, 30) was the city of the sacred books of the Chaldeans. The travellers *Brocad*, *Fabri* and others describe it as situated one hour west of Hebron, on a steep mountain; and *G. Rosen* went to see the ruins called *Dewirbân* (דְּבִיר).

קְרִיּוֹת (*hamlets;* from קְרִי) *n. p.* 1. a city in Judah Josh. 15, 25, LXX *Καριώθ* (קַרְיוֹת). From this arose the surname אִישׁ קְרִיּוֹת, *Ἰσκαριώτης.* — 2. a city of Moab Jer. 48, 24, Am. 2, 2, on account of the appellative meaning הַקְּ׳ Jer. 48, 41; now *Kureiât.*

קִרְיַת Josh. 18, 28 stands for קִרְיַת יְעָרִים, because עָרִים follows it.

קְרִיָתַיִם (*double city*) *n. p.* 1. of a city in Reuben NUM. 32, 37; JOSH. 13, 19. Formerly it belonged to the אֵימִים, the primitive inhabitants of Moab GEN. 14, 5, but whose territory stretched farther. At the time of the prophets it belonged to Moab JER. 48, 1 23; EZ. 25, 9. According to Euseb. and Jerome it lay four miles west of מֵידְבָא. — 2. a city in Naphtali 1 CHR. 6, 61, which may be ident. with קַרְתָּן.

קָרַם (*fut.* יִקְרַם) *trans. to overlay, to cover*, with a skin; with עַל of a person EZ. 37, 6; *intr.* EZ. 37, 8. Aram. קְרַם the same, whence קְרוּם.

קָרַן (not used) *intr. to be prominent, to stretch forth upwards*, of a horn; ident. in its organic root קָ־רַן with that in אָ־רַן to overtop, spoken of the cedar, Talm. of the mast of a ship; with the Ar. رَنَّ to stretch forth, the ears; with הָ־רַן (in the proper name בֵּית הָרָן, for which בֵּית הָרָם also occurs) to rise high, of a hill; with סָ־רַן (to סֶרֶן nobleman, prince); perhaps also with that in חָ־רַם III., הָ־רַם and עָ־רַם III. To bring it into connection with קָרָה I. and קָרָא II. meaning *to push* must be rejected, because 1. the ן here manifestly belongs to the verb-formation, and 2. because the idea of pushing is never associated with *horn* either in Semitic or in the so-called Indo-germanic, but that of shooting forth, rising high or projecting; hence הֵרִים, הִצְמִיחַ are applied to it in Hebrew, and it is metaph. used for *tooth*, *point*, *summit*, *projecting corner*. Deriv. קֶרֶן, denom. קָרַן, the proper names קֶרֶן הַפּוּךְ, קַרְנַיִם.

קֶרֶן (in pause קָרֶן, with *suff.* קַרְנוֹ, קַרְנִי, קַרְנֵנוּ, קַרְנְךָ; *dual* קְרָנַיִם DAN. 8, 3 6 20, if only two be really spoken of; on the contrary the dual form קַרְנַיִם is used for the pl. in a figur. sense AM. 6, 13; HAB. 3, 4; 1 *pl.* קְרָנִים, but only *constr.* קַרְנֵי, with *suff.* קַרְנָיו and קְרָנָיו, קַרְנֵיכֶם; 2 *pl.* קְרָנוֹת, *constr.* קַרְנוֹת, with *suff.* קַרְנֹתָיו; from קָרַן) *fem.* (*masc.* יָצָא DAN. 8, 9, as in 1 SAM. 25, 27 and 1 KINGS 22, 36, because the verb precedes) prop. what has sprouted forth, is projecting; commonly 1. *a horn*, of אַיִל GEN. 22, 13, רְאֵם and שׁוֹר DEUT. 33, 17, PS. 22, 22, צָפִיר DAN. 8, 5; metaph. a) *a point*, of iron, put upon the head like a horn, for a symbolical purpose 1 KINGS 22, 11; b) *horn*, an instrument for blowing upon and giving signals JOSH. 6, 5; Aram. קַרְנָא, Latin cornu; c) *ivory*, only in קַרְנוֹת שֵׁן EZ. 27, 15 properly *horn-like* (elephants') *teeth*, like the Latin cornua elephanti (Plin.); d) *projecting points*, *horn-like corners*, of the מִזְבֵּחַ EX. 29, 12, always put to the four corners of the altar EX. 27, 2; 30, 2 3; 38, 2, in the first instance perhaps as ornamental (*Josephus* in Jewish Wars 5, 5, 6 γωνίαι κερατοειδεῖς), but receiving a higher significance by the propitiatory blood LEV. 4, 7 18 25, so that criminals could save themselves by laying hold of the horns of the altar 1 KINGS 1, 50 51; 2, 28. Hence they formed the most important part of the altar AM. 3, 14; PS. 118, 27. Other ancient nations too had altars with horns, εὐκέραος βωμός (Nonn. Dionys. 44, 97). e) *a peaked hill, the summit of a mountain* IS. 5, 1; like the Ar. قَرْن, Greek κέρας, Latin cornu, German in Schreck*horn*, Wetter*horn*, Aar*horn*, Buch*horn*, English in *Corn*wall. Here also belongs the expression קֶרֶן יִשְׁעִי 2 SAM. 22, 3, PS. 18, 3, *height, mountain of salvation* (deliverance), coupled with מְצוּדָה, סֶלַע, מִשְׂגָּב. — 2. Figurat. a) *ray* of lightning HAB. 3, 4, where the dual is chosen, because קַרְנַיִם was originally used of the first sun-rays (as also in mod. Hebrew), and the sun is conceived of as an אַיֶּלֶת (Arab. الغزالة); Arab. قَرْن the same (Hariri Comm. p. 301). b) *might, strength, power;* horns forming the strength of animals having them. In this sense are used the expressions הֵרִים קֶ׳ 1 SAM. 2, 10; PS. 75, 5; הִצְמִיחַ קֶ׳ 132, 17; נִגְדְּעָה JER. 48, 25; נִשְׁבְּרָה DAN. 8, 8; the dual intensive in AM. 6, 13. Poetically for רֹאשׁ as the most prominent part of the human body JOB 16, 15 (contrasted with הֵרִים קֶ׳). Hence קְרָנַיִם DAN. 8, 3 5 7

is used symbolically for *Persia* and *Media*, which cast down other kingdoms, but were again destroyed by קֶרֶן 8, 5 8, i. e. Alexander of Macedonia. The four horns 8, 8 symbolise Macedonia (Cassander), Syria (Seleucus), Asia (Lysimachus) and Egypt (Ptolemy). The little horn 8, 9 is Antiochus Epiphanes. In like manner in the Aramaean portion 7, 20 the ten horns are: Alexander; Seleucus I. Nicator; Antiochus I. Soter; Antiochus II. Theus; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the great (Epiphanes); Heliodorus; Demetrius I.; Seleucus, brother of Antiochus. In apocalyptic literature the symbolising of horns is carried out still farther.

In the Semitic languages, 'קֶ is represented in all the meanings (Ar. قَرْن horn, projecting point of a sword or spear, summit of a mountain, corner, ray, power; Aram. קַרְנָא, ܩܰܪܢܳܐ); on the contrary, in the Sanskrit *çarnis*, Latin *cornu*, Gothic *haurn*, German *Horn*, *n* is not radical but belongs to the formation of the noun, as is seen from the Sanskrit çir-as, Greek *κέρ-ας*; the central point lies in *kar*, though having the same meaning as in קַ־רַן. Derivative

קָרַן (denom.) *intrans. to emit rays*, *to shine*, of the skin Ex. 34, 29 30 35 (LXX, Targ., Pesh., Ar., Sam. and so Saad. and *Ibn Ganâch*); on the contrary Aq., Vulg. and *Châwi el-Balkhi* render incorrectly *to be horned* or *hard like horn*).

Hif. הִקְרִין *to have* or *shew horns* Ps. 69, 23.

קֶרֶן (Targ. קֶרֶן; *def.* קַרְנָא, *du.* and *pl.* קַרְנַיִן, Targ. קַרְנִין, *def.* קַרְנַיָּא; from קְרַן) *Aram. f.* same as Hebrew קֶרֶן, *a horn* Dan. 7, 20, a wind-instrument 3, 5; fig. for *king* 7, 7; Targ. also *fem.* קַרְנָא, *pl.* קַרְנָן, *constr.* קַרְנַת, *def.* קַרְנָתָא. In the Talmud 'קֶ also means: the pointed handle of a barrow; a drinking-horn, a horn-shaped vessel; a bright clear colour; the highest point or meridian of the sun; a capital; corner of a street; tip of a mantle; chiefs in an army &c.

קְרַן (not used) *Aram. intr.* same as the Hebrew קָרַן. Deriv. קֶרֶן (קְרַן).

קֶרֶן הַפּוּךְ (*paint-box*, so called from its horn-like form) *n. p. f.* Job 42, 14.

קַרְנַיִם (*horns*, of the moon goddess עַשְׁתֹּרֶת) *n. p.* of a city in what was once the territory of Bashan, 1 Macc. 5, 43 *Καρναΐν*, for which עַשְׁתְּרוֹת ק' stands in the Bible.

קָרַס (3 *pl.* קָרְסוּ *part.* קֹרֵס) *intr. to bend*, *to bend down*, *to kneel down*, *to sink*, *to collapse* Is. 46, 1 2 (parallel כָּרַע, נָפַל having a stronger meaning; *Kimchi* renders it כָּפַף); *to be bent*, *bowed*, of hooks, bracelets; *to be flexible*, *pliant;* figur. *to be bowed down.* Derivat. קֶרֶס, קַרְסֹל, the proper name קֵרֹס (קֵירֹס).

קֶרֶס (only *pl.* קְרָסִים, *constr.* קַרְסֵי, with *suff.* קְרָסָיו) *m. a hook*, *tache*, *brooch* Ex. 26, 6 11 33; also a ground-form to קַרְסֹל.

קֵרֹס (out of קֵרֹּס, Pih. of קָרַס; *a bent*, *bowed one*) *n. p. m.* Ezr. 2, 44, for which Neh. 7, 47 has קֵירֹס.

קַרְסֹל (only *dual* קַרְסֻלַּיִם, with *suff.* קַרְסֻלָּי, from קֶרֶס with the old noun-ending ־ֹל) *m.* prop. a crook, bend; *the joint of the lower leg*, i. e. *the ankle* 2 Sam. 22, 37 (LXX); Ps. 18, 37; therefore in the Targ. for כְּרָעַיִם (Lev. 11, 21); but it must also have meant joints (Syr. ܩܘܨܠܐ), since the Targ. puts it for אַפְסַיִם (Ez. 47, 3), בְּהֹנוֹת (Judges 1, 6); and the Aramaean קַרְצוּל, ܩܘܪܨܠܐ has likewise a more extended sense. Arab. قَرْزَلَ to bend together; قَزَلَ to walk with weak ankles.

קָרַע (*fut.* יִקְרַע) *tr.* 1. *to rend asunder*, *to tear in pieces*, with the accusat. בֶּגֶד 2 Kings 5, 8, Num. 14, 6, מְעִיל Ezr. 9, 5, מַד 1 Sam. 4, 12, כֻּתֹּנֶת 2 Sam. 15, 32, שִׂמְלָה Josh. 7, 6; *to tear off*, מִסְפַּחַת (the covering of the lying prophets = modern Hebrew טַלִּית), with מֵעַל זְרֹעַ

Ez. 13, 20; *to separate*, *to cut out*, נָגַע, with מִן before בֶּגֶד Lev. 13, 56 (opposite תָּפַר Eccles. 3, 7); sometimes with the adverbial accusat. קְרָעִים 1 Kings 11, 30, or with לִקְרָעִים 2 Kings 2, 12; *to cut in pieces*, מְגִלָּה, with תַּעַר הַסֹּפֵר Jer. 36, 23; *to rend*, סְגוֹר לֵב, of דֹּב שַׁכּוּל Hos. 13, 8; קָ׳ שָׁמַיִם Is. 63, 19 *to open the heavens* (rend them); metaph. קָ׳ לֵב *to open the heart*, to repentance Jo. 2, 13; *to slit*, *to break through*, חַלּוֹנִים, in walls Jer. 22, 14; *to widen*, עֵינַיִם, putting stibium on the inside of the eyelids Jer. 4, 30. — 2. Figur. *to tear away*, *to withdraw*, *take away*, מַמְלְכוּת 1 Sam. 15, 28, מַמְלָכָה 1 Kings 11, 11 13, with מֵעַל 1 Sam. ib. or מִיַּד 1 Kings 11, 12 or מִן of the person 14, 8, because the dignity of ruler is conceived of as put on. For קָרַע 2 Kings 17, 21 meaning *to rend* we should read נִקְרַע with the versions. — 3. *to slander*, *calumniate*, proceeding, like חָרַף, from the fundamental meaning *to tear in pieces* Ps. 35, 15, metaphor. applied like the Ar. قَرَعَ. The fundamental signification lies in קר-ע = Ar. عَقَرَ (עָ-קַר), cognate perhaps with *κρί-νειν*, cer-nere) and קוּר I. Deriv. קֶרַע.

Nif. נִקְרַע (*fut.* יִקָּרַע) *to be rent*, of a garment 1 Sam. 15, 27; Ex. 28, 32; *to be torn in pieces*, of מִזְבֵּחַ 1 Kings 13, 3 5.

קֶרַע (only *pl.* קְרָעִים) *m. a thing torn off*, *a piece*, *a tatter*, 1 Kings 11, 30; *pl. rags*, *torn garments* Prov. 23, 21.

קָרַץ (*part.* קֹרֵץ, *fut.* יִקְרֹץ) *tr.* prop. *to tear asunder*, *to tear in pieces* (comp. Aram. קְרַץ, Ar. قَرَصَ), conseq. same as קָרַע; hence 1. (not used) *to destroy*, *to extirpate*. Deriv. קֶרֶץ. — 2. *to open up*, עֵינַיִם, a gesture of the malicious, of falsehood, like winking and blinking Prov. 10, 10, Ps. 35, 19, once בְּעֵינָיו Prov. 6, 13; *to open wide*, שְׂפָתַיִם, a gesture of scorn like פָּעַר פֶּה, Prov. 16, 30.

Puh. קֹרַץ *to be nipped off*, *to be torn from*, מֵחֹמֶר Job 33, 6, applied to a potter, who nips off a piece of clay to make a vessel out of it; transferred to the formation of a man, = עָשָׂה 10, 9.

קֶרֶץ *m. destruction*, *extirpation* Jer. 46, 20; others (Cocceius, Schultens) unnecessarily, *the piercing one*, *the gadfly* (comp. Is. 7, 18) = Arab. قارص; comp. צִרְעָה.

קְרַץ (not used) *Aram. trans.* same as Hebrew קָרַץ *to cut off;* then fig. *to slander;* Ar. قَرَضَ the same. Derivat. the noun

קְרַץ (*def.* קַרְצָא, *pl.* קַרְצִין, with *suff.* קַרְצֵיהוֹן, קַרְצוֹהִי) *Aram. m. what is torn* or *cut off*, *a piece;* hence אֲכַל קַרְצֵיהוֹן דִּי פ׳ *to eat the pieces of one*, i. e. *to slander him*, *to inform against him* Dan. 3, 8 and 6, 25, like the Latin mordere, dente carpere, dente rodere, rodere carnem; Arab. أَكَلَ لَحْمَهُ to eat one's flesh, for *to calumniate*, then simply أَكَلَ and the noun أُكْلَة (slander); Syr. ܩܪܨܐ the same.

קַרְקַע (from קַר [קוּר] I.) *m.* 1. *soil*, *ground*, *pavement*, of the מִשְׁכָּן Num. 5, 17, of the temple 1 Kings 6, 15 16 (opposite קוֹרוֹת = קִירוֹת) 30; on the contrary in 7, 7 we should read for מֵהַקַּרְקַע עַד־הַקַּרְקַע with the Vulg. and Syr. מֵהַקַּ׳ עַד־הַקּוֹרוֹת *from the floor to the rafters;* also *bottom*, of the sea Am. 9, 3. — 2. (*deep ground*) *n. p.* of a city in the south of Judah Josh. 15, 3. — As to the etymology of the word, קַרְקַע has been taken for a derivative from קַרְקַר (-ר = -ע, like קָצַע = קָצַר, בָּצַע = בָּצַר, see above p. 1001[b]), a reduplication of קַר I. (to deepen, or to be deep) = קָעַר; and compared with the Ar. قَرْقَرٌ *deep-lying flat soil*, whence the abridged قَرْقٌ *ground*, *soil;* Talm. קַרְקָרָה, קַרְקַר *the undermost thing*, *the ground* (see above page 1231[b]).

קַרְקַר see קַרְקֹר.

קַרְקֹר (from קוּר I.; *deep ground*) *n. p.* of a city Judges 8, 10, a day's journey from סֶלַע according to Eusebius and

Jerome. The LXX read either קַרְקַר (so Jerome) or קַרְקַע (so Eusebius).

קָרַר I. (not used) *intr. to be drawn closely together;* hence 1. *to stiffen*, with cold; *to be cool*, *cold*, *to freeze;* ident. in its organic root and fundamental signific. with יָ־קַר (see above p. 600 seq.), and קָר III. (which see); Arab. قَرَّ the same; comp. צִנָּה, Arab. صَبْرَةٌ cold, from صَبَرَ to draw together, to bind. — 2. *to be calm*, *reserved*, *considerate;* Arab. *to be calm*, *persevering*, *firm.* The meaning of the Arab. قَرَّ to be shrunk, to be lean (see קָלַט) proceeds from the same fundamental signification (and also the Ar. قَرَارَةٌ little); and by to thicken, to be thick قَرْقَرٌ *the back* must be explained. Derivat. מְקֵרָה ,קָרָה ,קֹר ,קַר.

קָרַר II. (not used) *tr. to arrange* or *bring together*, assumed for קַרְקַר Is. 22, 5; see קוּר I.

קָרַשׁ (not used) *trans. to split off*, *to divide*, a plate, board, table, plank, which are split off a whole thing (Ar. قَرَشَ the same); conseq. connected in fundamental signification with חָרַשׁ, קָרַץ ,גָּרַז; comp. לוּחַ from לוּחַ II. with a like meaning; גַּב from גּוּב I. to split off. The Aram. קְרַשׁ, ܩܪܫ means to draw together. Derivative

קֶרֶשׁ (with *suff.* קַרְשֶׁךָ) *m. a plank*, *a board*, for covering the tabernacle Ex. 26, 15; 36, 20 39; 40, 18; collect. *tables*, *panelwork* Ez. 27, 6; perhaps like "tabula" *benches for rowing.*

קֶרֶת (from קָרָה II., after the form כֶּסֶת ,דֶּלֶת) *fem.* same as קִרְיָה *a city*, Prov. 8, 3; 9, 3 14; 11, 11; Job 29, 7. In Phenician, קֶרֶת is frequent in simple or compound names, as Cartil(i), קַרְתְּאֵל (city of El) n. p. of a Mauritanian town; Cirta, קֶרֶת (city) n. p. of the metropolis of Mauritania; קַרְתְּיָה, Carteya (city of Jah) n. p. of a Phenician city in Iberia (Strabo); Cartenna, קַרְתַּיִן (= קַרְתַּיִן) n. p. of a Mauritanian city, comp. the Hebr. קַרְתָּן; קֶרֶת חֲדֶשֶׁת (New town, Neapolis), Carth-ada(s), an old name for Carthage; also in names like Μελικάρθος (Philo Bybl.), i. e. מִלְקַרְתְּ (= מְלֶךְ־קַרְתְּ), the name of Hercules among the Phenicians. For קֶרֶת appears also the masculine form קָר = קִרְיָה. This קֶרֶת has passed from Aramaean into the Armenian, as the cities Tigranocerta, Cercathiocerta, Artasigarta shew; and Hesych. says expressly Κέρτα, πόλις ὑπὸ Ἀρμενίων.

קַרְתָּה (*city*) *n. p.* of a city in Zebulon Josh. 21, 34.

קַרְתָּן (an old dual-form for קַרְתַּיִן) *n. p.* of a city in Naphtali Josh. 21, 32; identical with קִרְיָתַיִם 1 Chr. 6, 61.

קַשׁ (from קָשַׁשׁ I. = חָשַׁשׁ) *masc. dry straw*, *stubble*, coupled with חֲשַׁשׁ Is. 33, 11. Straw is easily burnt 5, 14, Jo. 2, 5, Ob. 18, and readily carried away by the wind Is. 40, 24; Ps. 83, 14; קַשׁ עוֹבֵר ,נִדָּף Is. 41, 2 and Jer. 13, 24 *flying stubble*, *chaff;* sometimes fully קַשׁ יָבֵשׁ Job 13, 25 and Nah. 1, 10, a figure of the worthless and contemptible Job 13, 25; 41, 20 21. Arab. قَشّ the same, also for the Greek φρύγανα; قُشَاش, قَشِيش chaff, refuse. The verb קָשַׁשׁ, Pih. קוֹשֵׁשׁ, Hithp. הִתְקוֹשֵׁשׁ is not a denomin.; see under קָשַׁשׁ II.

קָשָׁא (not used) *intr.* same as קָשָׁה *to be thick*, *full*, of gourds and cucumbers; identical with כָּשָׂה ,כָּסָה (which see), Arab. خَظِيَ (to be thick, tight), خَظَّ (to be fleshy), كَثّ and كَثَأَ (to be tight, intertwined), كَشِيَ (to be full); cognate in sense with פָּקַע (which see); Aram. קְטֵי, ܩܛܐ, ܩܛܝܐ the same.

Pih. קִשֵּׁא (not used) *to be very massive.* Derivative

קִשֻּׁא (from קָשָׁא Pih.; only *pl.* קִשֻּׁאִים, cod. Sam. קשׁוּים) *a cucumber*, *a gourd*, so called from its lump-shape Num. 11, 5, as פַּקֻּעָה proceeds from the same fundamental signification; Phenic. קִשֻּׁא, Talm. קִשּׁוּת (pl. קִשּׁוּת), Aram. קְטֵי (def.

(קְטִיָּא), ܩܛܘܐ, ܩܛܝܐ, Arab. قِثَّاء, cucumis Chate (Linnaeus) the same. Whether *σικυός* be transposed from it is uncertain.

קָשַׁב (*fut.* יִקְשַׁב) *tr.* prop. *to point*, אָזְנַיִם, to listen to a person or thing; hence *to hearken to*, *to listen*, *to attend*, Is. 32, 3; identical as a stem with קָצַב in its fundamental signification; the Ar. قَشَبَ has also the ground-meaning *to sharpen*, a sword, *to polish*. Deriv. קֶשֶׁב.

Pih. קִשֵּׁב (not used) intensive of Kal. Deriv. קַשָּׁב, קַשֻּׁב.

Hif. הִקְשִׁיב (*fut.* יַקְשִׁיב) prop. *to prick*, אֹזֶן Ps. 10, 17; with לְ *to attend to* a thing Prov. 2, 2. אֹזֶן is commonly omitted and הִק׳ means *to give heed*, *to listen to* a person or thing, with אֶל Is. 51, 4, עַל Jer. 6, 19, לְ Prov. 4, 20, an accus. of the person or thing Job 13, 6; also absol. Is. 10, 30; with לְקוֹל פ׳ Ps. 5, 3, בְּקוֹל פ׳ Ps. 66, 19; or there follows by way of supplement שָׁמַע Mal. 3, 16; *to hearken*, of God Ps. 5, 3; 17, 1; *to obey*, of men 1 Sam. 15, 22; Is. 48, 18.

קַשָּׁב (from קִשֵּׁב Pih.) *adj. m.* קַשֶּׁבֶת *fem. hearing*, *perceiving*, *attentive* Neh. 1, 6 11.

קַשֻּׁב (from Pih.) *adj. m.*, קַשֻּׁבוֹת *fem. plur.* the same Ps. 130, 2; 2 Chr. 6, 40; 7, 15.

קֶשֶׁב (in pause קָ׳) *m. an intelligible sound* 1 Kings 18, 29 and so 2 Kings 4, 31; *attention* Is. 21, 7 in הִקְשִׁיב קָ׳.

קָשָׁה I. (*fut.* יִקְשֶׁה, *apoc.* יִקֶשׁ) *intr. to be hard*, *violent*, of words 2 Sam. 19, 44; *to be heavy*, *oppressive*, in the mode of speaking קָשְׁתָה יָד עַל פ׳ 1 Sam. 5, 7; *to be difficult*, of causes Deut. 1, 17; 15, 18; *to be horrible*, *inhuman*, of עֶבְרָה Gen. 49, 7. In derivatives this idea is still more widely applied, *to be hard*, of the ground; *to be thick*, *dense*, *fleshy*, of gourds. Deriv. קָשֶׁה, קְשִׁי (קָשָׁה), מִקְשָׁה 2, and the proper name קִשְׁיוֹן.

Nif. נִקְשָׁה (*part.* נִקְשֶׁה) *to be oppressed*, *maltreated*, i. e. *to be harshly dealt with* Is. 8, 21; comp. קְשֵׁה־יוֹם.

Pih. קִשָּׁה (*fut. apoc.* יְקַשׁ) *to have hard labour*, בְּלִדְתָּהּ *in bearing* Gen. 35, 16; for which Hif. stands elsewhere 35, 17.

Hif. הִקְשָׁה (*part.* מַקְשָׁה, *inf. constr.* הַקְשׁוֹת; *fut.* יַקְשֶׁה, *apoc.* יַקֶשׁ) *to make difficulty*, i. e. to refuse obstinately, לְשַׁלַּח Ex. 13, 15; *to make difficult* (of attainment), לִשְׁאֹל (of getting by asking) 2 Kings 2, 10; *to make oppressive*, עֹל 1 Kings 12, 4; *to harden*, *to make obdurate*, לֵב Ex. 7, 3; Prov. 28, 14; *to have hard labour*, בְּלִדְתָּהּ Gen. 35, 17, like Pih.; most commonly in the phrase הִקְשָׁה עֹרֶף *to make the neck stiff*, i. e. *to offer defiance*, *to set oneself against*, absol. Jer. 19, 15, Prov. 29, 1, Neh. 9, 29, or with אֶל of a person, and without עֹרֶף Job 9, 4.

קָשָׁה II. (not used) *tr. to make firm*, *to twist* or *turn together;* metaph. *to curl*, the hair, comp. חוּל, קָשַׁר, חָזַק, Arab. قَسَّ to twist (a cord). Derivat. מִקְשָׁה and מִקְשָׁה 1.

קָשָׁה (*plur.* קָשׁוֹת) *f. something hard*, 1 Sam. 20, 10, *strict* 1 Kings 12, 13, *unfortunate* 14, 6; Ps. 60, 5; *pl. something hard*, *harsh*, Gen. 42, 7.

קָשָׂה (not used) *trans. to receive*, *to keep*, of a hollow vessel; identical in its org. root with כַּס (כּוֹס) belonging to כּוֹס, כַּת to נְכוֹת. קָסָה (which see) belonging to קֶסֶת is the same. Derivat. קֶשֶׂת and

קָשָׂה or קַשְׂוָה (*plur. constr.* קְשׂוֹת, with *suff.* קְשׂוֹתָיו; from קָשָׂה) *fem. a jug*, *a can*, for wine Ex. 25, 29; Num. 4, 7; Talm. קַסְיָא a bowl, a wine-bowl (*Aruch*). See קָשׂוֹת.

קָשֶׁה (*constr.* קְשֵׁה; *pl.* קָשִׁים, *constr.* קְשֵׁי) *adject. m.*, קָשָׁה (*constr.* קָשַׁת) *fem. hard*, *difficult*, of עֲבֹדָה Ex. 1, 14; 1 Kings 12, 4; of דָּבָר Ex. 18, 26; *refractory*, of דֶּרֶךְ (conduct) Judges 2, 19; *rigid*, of אֲדֹנִים Is. 19, 4; *hard-hearted*, *unfeeling* 48, 4; 1 Sam. 25, 3; *violent*, of מִלְחָמָה 2 Sam. 2, 17; *unfortunate*, *bringing mis-*

fortune, *oppressive*, of חָזוּת Is. 21, 2, of יוֹם Job 30, 25; *hard*, i. e. *shameless*, of פָּנִים = מֵצַח Ez. 2, 4; *without feeling*, of the לֵב 3, 7; *powerful*, *distinguished* 2 Sam. 3, 39; *vehement*, of רוּחַ Is. 27, 8; also with רוּחַ *melancholy*, *sorrowful* 1 Sam. 1, 15; most frequently connected with עֹרֶף (עֹרֶף קָשֶׁה or קְשֵׁה עֹרֶף) Deut. 31, 27; Ex. 32, 9; see עֹרֶף.

קְשׁוֹט (from the verb קְשַׁט) *Aram. m.* prop. *firmness*, *probity*; hence *truth* (comp. אֱמֶת from אָמַן), מִן קְ׳ *adv.* Dan. 2, 47 *truly*, comp. מִן יַצִּיב 2, 8 *certainly*; next, *righteousness*, like צֶדֶק, proceeding from a similar fundamental signification (see צִדְקָה) 4, 34; elsewhere for צֶדֶק, דִּין and מִשְׁפָּט. See קֹשֶׁט.

קִשּׁוּר (only *plur.* קִשֻּׁרִים, from קָשַׁר) *m. a girdle*, an ornament of brides Jer. 2, 32 or of women of distinction Is. 3, 20.

קָשַׁח (Kal not used) *intr.* same as קָשָׁה (interchanging ה and ח in the final letter, comp. צָפָה II. and צָפַח II.) *to be hard*, figur.; Arab. قسح and قشح the same.

Hif. הִקְשִׁיחַ (*fut.* יַקְשִׁיחַ) *to harden*, לֵב, i. e. *to make obdurate* Is. 63, 17 (comp. 48, 4); *to treat harshly* or *cruelly* Job 39, 16, where we should read הַקְשִׁיחַ (infin.) or תַּקְשִׁיחַ.

קָשַׁט (not used) *tr.* 1. *to make firm*, *to establish*, cogn. in sense with צָדַק, אָמַן; metaphor. *intr. to hold fast by*, *to adhere faithfully to* a thing; *to be certain*, *tried*, *true*, *just* (Arab. قسط I., Aram. קְשַׁט, ܩܫܛ, ܩܘܫܛܐ the same); allied in its organic root קְ־שַׁט to that in שִׁית I. Deriv. קֹשֶׁט and קֹשְׁטְ.

קָשַׂט (not used) *tr. to divide*, *to part*, *to separate* (comp. מָנָה, כַּס); hence *to measure*, *to measure out to*, *to weigh*, *to weigh out to*; Ar. قسّط II. to measure, to weigh, whence قسط measure, weight, a thing allotted, a portion. Derivat. קְשִׂיטָה.

קֹשֶׁט (from קָשַׁט) *m.* prop. firmness; hence *fidelity*, *faithful attachment*, Ps. 60, 6 *thou hast given thy pious ones a banner*, *that it may shine afar*, *because of their faithfulness* (מִפְּנֵי קֹשֶׁט). Thus קֹשֶׁט here would be = קֹשְׁטְ Prov. 22, 21 and = Aram. קְשׁוֹט, קוּשְׁטָא, and הִתְנוֹסֵס is as in Zech. 9, 16. But the versions (Targ., LXX, Symm., Peshito) have taken קֹשֶׁט = קֶשֶׁת or read קֹשֶׁט = קֶשֶׁת, and therefore they must refer הִתְנוֹסֵס to נוּס translating, *to flee before the bow*. But though ט and ת are often interchanged (see רָתַת and רָטַט, חָרַט and חָרַת, תָּעָה and טָעָה, חָתַף and חָטַף) and the Arabians write ت for ط (comp. سكت ,פָּלַט فلت ,קָטַר قتر ,קָטַל قتل ,שָׁקַט), the change here is unnecessary.

קֹשְׁטְ (the ground-form to קֹשֶׁט) *m.* the same, Prov. 22, 21.

קְשַׁט (not used) *Aram. tr.* same as Hebrew קָשַׁט. Deriv. קְשׁוֹט.

קְשִׁי (from קָשָׁה) *m. hardness of heart* Deut. 9, 27.

קִשְׁיוֹן (*hard ground*) *n. p.* of a locality in Issachar Josh. 19, 20, for which 1 Chr. 6, 57 has קֶדֶשׁ.

קְשִׂיטָה (from קָשַׂט) *femin.* a thing weighed, and so the name of a stamped silver-piece of a certain value, like מָנָה, שֶׁקֶל, Gen. 33, 19; Josh. 24, 32; Job 42, 11. By comparing Gen. 33, 19 with 23, 16 it has been concluded that a קְ׳ contained *four* שֶׁקֶל. Tradition and the versions explain it as a coin with a lamb's figure, such as the Cyprian coins were, or as = מָעָה, which is said to have been called קְשִׂיטָה among the Carthaginians (Rosh ha-Shana 26[a]), = דָּנָק, δανάκη (an obolus of the Persians); but nothing certain can be ascertained.

קַשְׂקֶשֶׂת (from Pih. קִשְׂקֵשׂ, from קָשַׂשׂ; *plur.* קַשְׂקְשׂוֹת, with *suff.* קַשְׂקְשֹׂתֶיךָ; on the contrary *plur.* קַשְׂקַשִּׂים of artificial metal scales) *fem.* prop. what covers or protects; hence *the scale*, of a fish, squama Lev. 11, 9, Deut. 14, 9, of the

scaly hide of the crocodile Ez. 29, 4, for which Job 41, 7 has אֲפִיקֵי מָגִנִּים; metaphor. of the scaly plates of a שִׁרְיוֹן 1 Sam. 17, 5.

קָשַׁר (*fut.* יִקְשֹׁר) *tr.* 1. *to tie, to bind*, with accus. of the place and עַל of the member, as עַל יָד Deut. 6, 8, עַל גַּרְגְּרֹת Prov. 3, 3, עַל לֵב 6,21, עַל אֶצְבְּעֹת 7,3; with בְּ *to bind to* Job 39, 10 [13]; with לְ of the person *for* (by way of play); fig. *to bind*, נֶפֶשׁ to (בְּ) the נֶפֶשׁ of another, i. e. to have intimate friendship with Gen. 44, 30; Prov. 22, 15. — 2. *to conspire*, absol. Neh. 4, 2, with עַל against one 1 Sam. 22, 8; Am. 7, 10; fully קָשַׁר קֶ׳ 1 Kings 16, 20; 2 Kings 15, 15; *part.* קֹשְׁרִים 2 Sam. 15, 31 *conspirators;* comp. Arab. عقد to bind, to enter into a covenant, to conspire. — 3. *to be firmly tied, to be strong, powerful*, the same metaphor being also in חָזַק; whence קָשׁוּר *strong, powerful* Gen. 30, 42, Ar. قسورة strong. The Ar. قسر "to compel" proceeds from the same fundamental signification as عسر. Deriv. קֶשֶׁר.

Nif. נִקְשַׁר (*fut.* יִקָּשֵׁר) *to be fitted* or *bound together*, of חוֹמָה, i. e. to be repaired Neh. 3, 38; fig. *to be intimately united to* 1 Sam. 18, 1.

Pih. קִשֵּׁר (*fut.* יְקַשֵּׁר) *to bind firmly*, the bands of the Pleiades, i. e. to unite the single stars into a group Job 38, 31; *to bind about*, a girdle Is. 49, 18. Deriv. קִשֻּׁרִים.

Puh. קֻשַּׁר (*part. f. pl.* מְקֻשָּׁרוֹת) *to be strong, powerful* Gen. 30, 41.

Hithp. הִתְקַשֵּׁר *to bind themselves together, to conspire*, with אֶל 2 Kings 9, 14.

קֶשֶׁר (with *suff.* קִשְׁרוֹ) *m. a conspiracy* 2 Sam. 15, 12; 2 Kings 11, 14; *a covenant* Is. 8, 12.

קִשֻּׁרִים see קָשׁוּר.

קָשַׁשׁ I. (not used) *intr. to be dried up, to be sapless*, same as חָשַׁשׁ; Arab. قشّ. Deriv. קַשׁ.

קָשַׁשׁ II. (*imp. pl.* קֹשּׁוּ) *intr. to assemble, to collect themselves* Zeph. 2, 1; Ar. قشّ and تقشّ.

Pih. קוֹשֵׁשׁ *to collect* or *bring together*, straw Ex. 5, 7, wood Num. 15, 32; not to be regarded as a denom. from קַשׁ.

Hithp. הִתְקוֹשֵׁשׁ *to shew oneself a man* Zeph. 2, 1, with the imperat. of Kal for emphasis.

קָשַׁשׁ (not used) *tr. to cover, to veil;* connected with כסה in the organic root.

Pih. (redupl.) קַשְׂקֵשׂ an intensive of Kal. Deriv. קַשְׂקֶשֶׂת.

קֶשֶׁת (with *suff.* קַשְׁתִּי, קַשְׁתְּךָ; *plur.* קְשָׁתוֹת, *constr.* קַשְׁתוֹת, with *suff.* קַשְּׁתֹתָיו; from קוּשׁ or from קָשָׁה = קוּשׁ) *f.* (*masc.* only in 2 Sam. 1, 22 and Ez. 1, 28) 1. *a bow* for shooting, so called from its bent form; coupled with חֶרֶב Hos. 1, 7, חֵץ (arrow) Is. 7, 24. *To shoot with a bow* is called הוֹרָה בַקֶּשֶׁת 1 Sam. 31, 3, *to bend it* is מָשַׁךְ קֶ׳ Is. 66, 19, or מִשֵּׁךְ בַּקֶ׳ 1 Kings 22, 34; מִלֵּא קֶ׳ Zech. 9, 13 *to fill a bow*, is to furnish it with arrows, if it should not be taken as meaning the same thing with מִלֵּא יָד בַּקֶ׳ 2 Kings 9, 24 *to fill the hand with the bow*, i. e. to hold it fast (תָּפַשׂ קֶ׳ Am. 2, 15); comp. too נָשַׁק, נִחַת, דָּרַךְ, רָמָה, טָחָה. קֶשֶׁת רְמִיָּה Ps. 78, 57 and Hos. 7, 16 *a slack* (not bent, that misses the mark) *bow;* בֶּן־קֶ׳ Job 41, 20 *an arrow* (comp. רֶשֶׁף). In other places abridged for אִישׁ קֶשֶׁת *an archer* Is. 21, 17, perhaps also 22, 3; comp. קָצִיר. — 2. Fig. *strength, power, might*, or *the martial, valiant* and *warlike* Hos. 1, 5; Jer. 49, 35; Is. 21, 17, with שָׁבַר, נִשְׁבַּר, to continue the figure; also same as כָּבוֹד (fame) Job 29, 20, or a figure of the lying tongue Jer. 9, 2. — 3. *the rainbow*, iris, τόξον Gen. 9, 14 16, as קֶ׳ יי׳ 9, 13. — קֶשֶׁת 2 Sam. 1, 18 has received peculiar explanations. Sometimes בְּנֵי יְהוּדָה קֶ׳ is said to stand for בְּנֵי קֶ׳ יְהוּדָה (the archers of Judah); sometimes קֶ׳ is said to mean *the song of the bow*, denoting David's elegy; or it is even translated *a metrical poem*. Ar. قَوْس the same. Since ת־ was

looked upon as radical, קֶ֫ became a masc., and קֶשֶׁת has been formed from it. In Aramaean the *Tau* passed into *Teth*, whence it was regarded wholly as radical; and so ܩܶܫܛܳܐ, ܐܶܩܫܛܳܐ.

קַשָּׁת (formed from קֶשֶׁת) *m. a bowman* Gen. 21, 20.

קְשִׁית (after the form כְּנָת, קְצָת, hence *pl.* קְשׂוֹת, like כְּנָוֹת, קְצָוֹת; from קְשָׂה) *fem.* same as the noun קַשְׂוָה Ex. 37, 16; 1 Chr. 28, 17; Aram. קַסְוָא, קַסְוָת the same.

קָתָה (not used) assumed for יָקְתְאֵל; but see יָקְת.

קִתְרוֹס see קִיתָרוֹס.

ר

ר, called רֵישׁ (רֵאשׁ = רֹאשׁ, LXX Ῥῆχς in the Lamentations of Jeremiah), *Resh*, means, as a letter of the alphabet, *head* (רֹאשׁ), if the names be taken from the figures of outward things. It has been supposed that the form of the letter in Phenician (𐤓, 𐤓, 𐤓), old Hebrew (𐤓), Samaritan (𐤓), old Aramaean (𐡓, 𐡓), and Palmyrene (𐡓) resembles a head. But we must assume, agreeably to the analogy of the other letters, that the appellation was selected solely on account of the initial sound, the letter being pronounced *Re*. From the Semites the character and name passed to the Greeks, the former inverted because of their inverted orthography in general (𐤓 i. e. P, P, Ῥῶ from Ῥῶς, רֹאשׁ), to the Etrurians (𐌓) and the Romans (R). In all the alphabets here referred to, down to the Hebrew square character, and the later Syriac writing, the figures of *Daleth* and *Resh* are so similar that interchanges of them are easily explained. As a numeral, ר denotes 200, being the second in the series of hundreds.

With respect to the sound of *Resh*, it is next to *Lamed* a liquid, and so it is interchanged with the latter (see more above, page 713); then it is connected with the weak and liquid *Nûn* (see page 890); but it had in speech, judging from different signs, a softness reaching down to a vowel (as in Sanskrit), or it attached itself firmly to the gutturals, a fact which shewed itself in aspiration (rh, ῥ). In the book *Jezira*, *Resh* is counted among those letters which were pronounced רָפוֹת and דְגוּשׁוֹת; so it is said in praise of the Jews of Tiberias in מחברת עלי בן יהודה הנזיר, that they alone understood the twofold pronunciation of *Resh* (*Dav. Kimchi* in Michlol 26[b]). Accordingly *Resh* is interchanged, 1. because of its similarity to the letters (ר ,ד; ׳ִ ,׳ִ) with *Daleth*, as מַרְהֵבָה and מַדְהֵבָה Is. 14, 4; רָאָה 2 Sam. 22, 11 and דָּאָה Ps. 18, 11; דִּבְלָה Ez. 6, 14 = רִבְלָה; חַמְרָן; רֹדָנִים and דֹּדָנִים; דִּיפַת and רִיפַת and חֶמְדָּן; הֲדַר and הֲדַד; שָׂרִיד and שָׂדֵד; LXX Γεδσών for Γηρσών (גֵּרְשׁוֹן), Γαιδάδ and עִירָד, בְּנֵי דְדָן Ez. 27, 15 and υἱοὶ Ῥοδίων. This is more frequent in Arabic, as رَجْم and دَجِم companion, friend; رجن and دجن; رعرع to be moved, and دعدع to move violently; رعز and دعز coivit cum aliqua; رمس and دمس; رن and دن to utter sounds, to cry; رمى and دمى to glow; دَفْدَفَ and رَفْرَفَ to move the wings; رَعَا and دَعَا to cry, to call; and thus too we may explain in Hebrew רָחַק = דָּחַק, רַק, רַךְ = דַּךְ, דָּבַק = רָבַק, דָּחַף = II. רָחַף = דַּק. — 2. with *Lamed*, as אֲשֶׁר from אֶשֶׁל; הִצְהִיר and הִצְהִיל; נָשַׁל mod. Hebrew נָשַׁר; Talm. פַּלְהֶדְרִין and פַּרְהֶדְרִין; הִשְׁתַּדֵּל and הִשְׁתַּדֵּר; גַּלְעִינֵי and גַּרְעִינֵי; see more above, page 713. — 3. with *Nûn*, as זָרַח Aram. דְּנַח; כָּנַע and כָּרַע; נָתַק and רָתַק; בַּן Aram. בַּר; mod. Hebrew נְבוּבָה for רְבוּבָה (Midd. 3, 3). — As to the writing of Hebrew words by

the LXX we have to observe: a) that they aspirate the *Yod* preceding *Resh*, as Ἱερεμίας, Ἱεροβοάμ, Ἱεριχώ, while in other places it is only the simple *i*. b) they have ῤῥ for ר, when ָה follows, as *Σάῤῥα* (שָׂרָה), *Γομόῤῥα* (עֲמֹרָה), *Δεβόῤῥα* (דְּבוֹרָה), *Βοσόῤῥα* (בָּצְרָה).

Of other peculiarities of *Resh* it may be remarked 1. the connexion of the Resh-sound with that of *Ayin*, i. e. originally with ῥ (rho), then with ע generally; several Arabian and Hebrew grammarians expressing *Ayin* by *r* with a guttural sound. On this account there arises from ַר (*ar*) the vowel *ô*, expressed by וֹ, as חֲצוֹצֵר from חֲצַרְצֵר; שׁוֹפָר in the first instance from שְׁפַרְפָר (comp. the mod. Hebrew שְׁפוֹפֶרֶת) and that from שְׁפַרְפָר; חֲצֹצְרָה from חֲצַרְצְרָה; דֹּדָנִים from דַּרְדָּנִים (Jer. Targ. Gen. 10, 4 and Targ. on 1 Chr. 1, 7); יַעְעֵר Is. 15, 6 from יְעַרְעֵר (comp. עַרְעָר); Aram. חֲטוֹטַר from חֲטַרְטַר. More frequently, however, the vowel *ô* which arose out of *ar* is expressed by ע, which formed the vowel *o* originally. To illustrate this, the stems בָּצַע, בָּקַע, טָבַע (to טַבַּעַת 3), קָצַע, have been compared with בָּקַר, בָּצַר, קָצַר (צִפֹּר), טָבַר as examples, whose primitive pronunciation ַע must have been = *ô*. Once even *ra* was represented by *ô*, as מְעַט II. out of מְרַט. But this interchange is more certain in Phenician, as Bomilkar, בעמלקר, from בַּרְמִלְקַר. — 2. the assimilation of *Resh* to the following letters, denoted by Dagesh forte, as כִּכָּר out of כִּרְכָּר; כִּסֵּא, כִּסֵּה out of כִּרְסֵא (from כָּרַס); שֶׁ with Dagesh forte following for (אֲ)שֶׁר; Aram. ܚܨܐ out of ܚܪܨܐ (חַרְצָא); or the Resh is written, and pronounced as if it were assimilated, as ܒܪܬܐ (*batto*), Hebrew בַּת and בְּרַת, also according to the LXX Gen. 10, 10 אַכַּד instead of אַרְכַּד Ἀρχάδ. Rarely the *Resh* is elided without assimilation, as זַרְזִיף out of זַרְזִרִיף. — 3. the insertion of *Resh* in Pihel-forms to supply the place of Dagesh forte, whence quadriliterals arise, as כִּרְסֵם out of כִּסֵּם (Aram. קַרְכֵּם); כִּרְכֵּב out of כִּכֵּב (= כִּבְכֵּב); כִּרְבֵּל out of כִּבֵּל; Aram. סַרְבֵּל (to veil, to cover) for סַבֵּל from סְבַל = Hebrew שָׂמַל; סַרְעֵף out of סֵעֵף = סְעֵף. Here belong also nouns formed from the intensive verb-form, as כַּרְכֹּב, בַּרְזֶל, חַרְצַבָּה, סַרְפָּד, שַׂרְעַף, סַרְעַפָּה, דַּרְמֶשֶׂק, קַרְדֹּם, שַׂרְבִיט, Aram. כַּרְבְּלָא, גַּרְמִידָא (= גַּמִּיר׳ = גֹּמֶד), עַרְגֵּל, פַּרְנֵק, עַרְטֵל; Arab. عَرْبَد (strong), from عبد; عَرْقَل from عقل; قَرْمَط from قمط. — 4. the abridgment of quadriliterals, which have *Resh* for their final letter, as Aram. זַרְז out of זַרְזִר; Hebrew כִּרְךְ out of כִּרְכֵּר (from כָּרַר II.); שֹׁרֶשׁ out of שְׁרַשֵׁר (from שָׁרַר). — 5. Like the other liquids and aspirates, *Resh* also appears as a very old *noun-appendage*, or as we might call it *a derivative;* a fact which the lexicographers have not perceived. Thus, for example, in סְמָדַר (vine-blossom, bulb) from סָמַד, Arab. سمد (to be tied together, to be hard); עַכְבָּר (a mouse) from עָכַב II. (which see); סְנַפִּיר (fin) from סָנַף out of סָנַף (which see); כַּפְתֹּר I. from כֶּפֶת = צֶפֶת, Aram. כּוּפְתָּא; the proper name פַּשְׁחוּר (which see); comp. Arab. ضُبَطْر a lion, from ضَبَطَ to lay hold of; Aram. סְמוֹקַר reddish, from סְמוֹק.

רָאָה (*part. act.* רֹאֶה, once רָאֶה, *constr.* רְאֵה Job 10, 15; *part. pass.* רָאוּי, only *pl. fem.* רְאֻיּוֹת in the common Hebrew way Esth. 2, 9, doubling the last radical sound, as in some adjective forms; *inf. abs.* רָאֹה and רָאוֹ, once רָאוֹת Is. 42, 20 K'ri, *constr.* רְאֹה and רְאוֹת, once רְאוֹה after the form אַהֲבָה; *fut.* יִרְאֶה, *ap.* יֵרֶא, תֵּרֶא, אֵרֶא, with Vau convers. וַיַּרְא, seldom וַיִּרְאֶה 1 Sam. 17, 42; 2 Kings 5, 21) prop. 1. *intrans. to see, to look, to view*, ὁρά-ω (like יָדַע, i. e. וָדַע, is connected with ἰδ-εῖν out of *F*-ιδ-εῖν, a ground-form to οἶδα, vid-ere, Gothic vit-an *to see*, נָבַט) Ps. 40, 13, though here meaning *to perceive* (parallel הַלֵּב עָזַב אֶת־פּ׳); with עַיִן Job 13, 1; Ps. 35, 21. — Commonly 2. *tr. to see*, with the accus. 1 Sam. 9, 17, Ps. 50, 18, seldom with לְ 64, 6 or with a double accusat.

Gen. 7, 1; most frequently a whole sentence follows, introduced by כִּי Judges 20, 41 or וְהִנֵּה Lev. 13, 13, or the accusative precedes the sentence Gen. 1, 4; with עַל Ez. 3, 23 or בְּ 10, 15 of the object; or it enlarges the idea of a verb following Ps. 40, 4 *many will fear as they see.* Specially: a) *to see*, of the prophets, like חָזָה, i. e. *to have revelations;* also *to invent*, of false prophets Is. 30, 10; Jer. 24, 3; רֹאֶה (which see) *a seer, a prophet*, Is. 30, 10; 1 Sam. 9, 9 (comp. מַרְאֶה). — b) *to see*, אוֹר Ps. 49, 20 (comp. Job 3, 16; אוֹר הַחַיִּים = אוֹר 33, 30), שֶׁמֶשׁ Eccl. 7, 11 for *to live*, like the Greek βλέπειν or ὁρᾶν φάος or ὁρᾶν alone, Latin diem videre; also for חָיָה generally, Gen. 16, 13 *do I then live here* (רְאִיתִי) *after the vision* (the divine manifestation). — c) *to view, to inspect, to look for*, i. e. examining, trying; with the accus. Gen. 11, 5; 37, 14; בְּ 34, 1. So Ezek. 21, 26 *he inspects the liver*, a custom of ancient nations (Chaldeans, Etrurians), who tried to discover the future from the condition of the liver (Cic. de divin. 2, 13); Eccles. 11, 4 *to look to the clouds.* Still farther: *to look on* Judges 16, 27; ר׳ כִּי *to look how* Is. 18, 3; *to take a look at* Eccles. 3, 22; *to look through* 12, 3; ר׳ עֹרֶף Jer. 18, 17 *to look at one with the back*, i. e. to turn the back; *to look at* a person or thing *with satisfaction* or *joy*, with the accus. Is. 53, 2, Prov. 23, 31, frequently also with בְּ Ps. 106, 5; *to feast the eyes upon one with malicious joy* 54, 9; 112, 8; 118, 7; *to look at with pain* or *emotion*, with בְּ Ex. 2, 11; Gen. 21, 16; *to look at with disdain* Job 41, 26; *to look at with curiosity* Song of Sol. 1, 6; *to have respect to, to consider*, with the accus. or בְּ Gen. 39, 23; Ps. 9, 14; Eccles. 7, 14; Is. 26, 10; *to look to with prayer* or *trust* Is. 22, 11; *to look after, to take care of*, Gen. 39, 23; 1 Kings 12, 16; *to observe, to look to . . .* Ps. 37, 37; *to look out for, to choose, to appoint* Gen. 22, 8 14, with an assonance to מֹרִיָּה; Deut. 33, 21; רָאוּי Esth. 2, 9 *selected, chosen*, like ὁρᾶν and Aramaean חֲזָא; *to examine*, with accus. Gen. 37, 14; 2 Sam. 13, 5; *to look to for help*, with אֶל Is. 17, 7, or עַל Ex. 5, 21; *to look upon as* (בְּ) Judges 9, 36 (comp. נָתַן בְּ); ר׳ מִן *to see* (and learn) *from* 7, 17; *to regard* Gen. 20, 10. — d) Metaphor. like יָדַע, with which it is coupled (Lev. 5, 1), and like ὁρᾶν, videre, *to learn*, by the hearing Gen. 2, 19, by the taste 3, 6, by feeling Is. 44, 16; *to perceive, experience*, i. e. *to have*, as ר׳ מָוֶת Ps. 89, 49 *to die*, ר׳ חַיִּים Eccles. 9, 9 *to live*, ר׳ שֵׁנָה 8, 16 *to sleep;* generally *to know from experience*, חֶרֶב, רָעָב Jer. 5, 12, טוֹב Ps. 34, 13, רָעָה Prov. 27, 12, also with בְּ Eccles. 2, 1; Ob. 13; *to perceive, to learn*, coupled with יָדַע 1 Sam. 24, 12, as חָכְמָה Eccles. 1, 16; ר׳ בֵּין *to distinguish* Mal. 3, 18. Deriv. רָאָה, רֹאֶה, (according to some), רָאָה, רְאוּת, רְאִי, רְאוּיָה, מַרְאָה, מַרְאֶה, רְאִית, רְאִי, the proper names רְאוּבֵן, רְאָיָה, יִרְאִיָּה, יִרְאֶה, and according to some מֹרִיָּה.

Nif. נִרְאָה (*part.* נִרְאֶה, *inf. c.* הֵרָאֹה and הֵרָאוֹת, *imp.* הֵרָאֵה, *fut.* יֵרָאֶה, *ap.* יֵרָא) *pass.* of Kal, *to be seen* Jer. 13, 26; Dan. 1, 15; commonly *to let oneself be seen, to shew oneself, to appear*, of men and things Gen. 1, 9; 8, 5; 9, 14; *to shew oneself openly* 2 Sam. 17, 17, with אֶל of the person Lev. 13, 19, more rarely לְ Jer. 31, 3; נִרְאָה אֶת־פְּנֵי יי׳ 1 Sam. 1, 22 *to appear before God*, i. e. in the sanctuary, same as נִרְאָה אֶל־יי׳ Ex. 23, 17 (see פָּנִים); *to appear*, of God or an angel Ex. 16, 10, 1 Sam. 3, 21, with אֶל or לְ of a person; of a prophetic vision Dan. 8, 1; *to be shewn* 2 Sam. 3, 1; *to be provided for* Gen. 22, 14, with an assonance to מֹרִיָּה.

Puh. רֻאָה (only 3 *pl.* רֻאּוּ) *to be seen*, with a negative *to disappear, to be invisible* Job 33, 21. Dagesh or Mappik is in א, to pronounce it harder as standing between two vowels, i. e. almost like *y*. This appears besides only in Gen. 43, 26; Lev. 23, 17; Ezr. 8, 18.

Hif. הֶרְאָה and הִרְאָה (*part.* מַרְאֶה; *inf. c.* הַרְאוֹת; *fut.* יַרְאֶה, *ap.* יַרְא like Kal 2 Kings 11, 4) *causat. to let* or *make one see* Deut. 1, 33; hence *to shew*, with

accus. of the thing Is. 30, 30, or also with accus. of the person Ex. 25, 9, Num. 8, 4, also in a dream Gen. 41, 28, or a vision 2 Kings 8, 13; sometimes the object follows in a clause introduced by כִּי 8, 10; *to cause to look upon*, with a mischievous pleasure, with בְּ Ps. 59, 11; *to cause one to feel* or *experience*, good or evil, with a twofold accusative Hab. 1, 3; Ps. 60, 5; *to enjoy* Eccles. 2, 24, with accus. of the person and בְּ of the thing Ps. 50, 23.

Hof. הָרְאָה (*part. m.* מָרְאֶה) *to be shown* Ex. 25, 40; with accus. of the person to whom shown Lev. 13, 49.

Hithp. הִתְרָאָה (*fut.* יִתְרָאֶה) *to look upon one another* (helplessly) Ex. 42, 1; הִתְרָאָה פָנִים *to look one another in the face*, i. e. to measure themselves with one another 2 Kings 14, 8 11; 2 Chr. 25, 17.

רָאָה *f.* the name of a bird of prey Deut. 14, 13, probably for דָּאָה (cod. Sam. and Lev. 11, 14), interchanging ד and ר. But many look upon רָ׳ as original, and think that the bird was so named from its keen sight.

רָאֶה (after the form קָשֶׁה, יָפֶה; *constr.* רְאֵה; prop. an old participle) *adj. m. seeing*, רְאֵה עָנְיִי Job 10, 15 *seeing my humiliation;* comp. קְשֵׁה יוֹם.

רֹאֶה (prop. *part.*, *pl.* רֹאִים) *m.* 1. *a seer*, *prophet*, a common word (in 1 Sam. 9, 9 the LXX read הָעָם for הַיּוֹם) for נָבִיא 1 Sam. 9, 9; Samuel in particular is so named 9, 9 19; 1 Chr. 9, 22; 26, 28; seldom other prophets are so 2 Chr. 16, 7 10; *pl.* Is. 30, 10 = חֹזִים. — 2. *abstr.* (like חֹזֶה 2 Kings 17, 13 K'tib) *a revelation*, *oracle*, *prophetic word*, prop. a vision Is. 28, 7, same as רְאִי. — 3. (*the All-seeing*, i. e. God) *n. p. m.* 1 Chr. 2, 52, for which 4, 2 רְאָיָה.

רְאוּבֵן (*see! a son*, i. e. God has favoured me with a son, and looked upon my misery Gen. 29, 32) *n. p. m.* of the oldest son of Jacob by Leah Gen. 29, 32; 37, 21 seq., then the name of the tribe descended from him Num. 1, 20; 32, 7, respecting whose habitation information is given in Num. 32, 33 seq.; Josh. 13, 15 seq. *Patron.* רְאוּבֵנִי (with Aleph quiescent) 1 Chr. 11, 42; commonly collect. *Reubenites* Deut. 3, 12; 4, 43; Josh. 1, 12. — As to the etymology, that just given seems the most suitable (רְאוּ בֵן), since the interpretation רְאוּת בֵּן or רָאָה בְעָנְיִי = רְאוּ בְעֵן, (*sight of a son*), cannot be justified linguistically. Besides the orthography רְאוּבֵן (LXX Ῥουβήν) there was also רְאוּבֵל (Joseph. Ῥούβηλος, Pesh. ܪܘܒܝܠ, Arab. روبيل), which the Jewish historian (Antt. 1, 19, 7) explains רְאוּי בַּאֵל.

רְאֲוָה (prop. inf. Kal of רָאָה after the form אַהֲבָה) *f. the act of looking upon one with satisfaction* Ez. 28, 17.

רְאוּמָה (same as רְאֵמָה *pearl* or *coral*, comp. פְּנִינָה) *n. p. f.* Gen. 22, 24.

רְאוּת *f. sight*, *seeing* Eccles. 5, 10 K'ri, for which the K'tib has רְאִית.

רְאִי *m. a mirror*, same as מַרְאָה (2) Job 37, 18.

רֳאִי (in pause רֹאִי) *m.* 1. *the being seen* Gen. 16, 13, of אֵל, where however, we should read רֹאִי for רֳאִי, since it is in pause; *the vision*, *sight*, of God, Gen. 16, 13 *do I then still live* (רָאִיתִי) *after the vision?* (רֹאִי for רֳאִי), i. e. after seeing God. In this sense we have to explain the proper name of the well of Hagar between *Kadesh* and *Bered* Gen. 16, 14, fully בְּאֵר לַחַי רֹאִי, i. e. *the rock-fountain of vision*, viz. where God was seen; לַחַי is = לְחִי 2 (which see), as in 2 Sam. 23, 11 לַחַיָּה stands for לְחָיָה or is = לְחִיָּה, and רֹאִי stands for רֳאִי, as in the preceding verse. — 2. *sight*, same as מַרְאֶה 1 Sam. 16, 12; יִכֶל מֵרֹאִי Job 33, 21 *is vanished from sight*, i. e. is lost to sight. — 3. *a spectacle*, *a warning example*, παράδειγμα Nah. 3, 6, comp. מָשָׁל.

רְאָיָה (from רָאָה יָהּ *Jah is a Seeing one*) *n. p. m.* Ezr. 2, 47, 1 Chr. 4, 2, for which is elsewhere (2, 52) הָרֹאֶה; 5, 5.

רָאִים see רְאֵם.

רִאישׁוֹן see רִאשׁוֹן.

רְאִית *f.* same as רְאוּת Eccles. 5, 10 K'tib.

רָאַל an assumed stem for the name of a place תַּרְאֲלָה (Josh. 18, 27); but אֲלָה is obviously a fem. form of אֵל, as in the proper names יִדְאֲלָה (which see), יוֹעֵאלָה (out of יוֹעֶה אֲלָה); תַּר stands for אֲ־תַר (which see).

רָאַם I. (only רָאֲמָה Zech. 14, 10 according to some) *intr.* same as רָמָה I., רוּם, רָם, אָרַם I. (see רָמַם, רוּם) *to be high*, *to lift itself on high*, *to be prominent*, of a height; וְרָאֲמָה l. l. *and it* (Jerusalem) *shall remain in its high position* (according to some); but see רָאֲמָה. Deriv. רְאֵם, רְאֵים, רֵים, רֵם; 1 רָאמָה (according to some); proper names רָאמוֹת, רָאֲמָה, רָאמָה.

רָאַם II. (not used) *intr. to cry*, *to rage*, *to bustle*, *to roar*, of a wild beast, conseq. same as רָעַם (which see). Deriv. רְאֵם, רְאֵים, רֵים, רֵם.

רָאַם III. (not used) *intr. to be red*, = Arab. رمى to be blood-red = רָמָה II. (belonging to רָמוֹת Ez. 32,5); metaphor. applied to red coral. Deriv. רָאמָה 2. and the proper name רְאוּמָה.

רְאֵם (also רְאֵים Ps. 92, 11, רֵים Job 39,9, רֵם in the *pl.* Ps. 22,22; *pl.* רְאֵמִים, רֵמִים; from רָאַם II.) *m.* prop. same as רָאֵם *a roaring wild animal*, *the buffalo* or *wild ox* (so *Saadia* on Is. الجاموس, גמוס, which *Hâja* already explains in his dictionary מִין מִשּׁוֹר הַבָּר; see Kaphtor va-Ferach p. 175), comp. גָּעָה used of bullocks Job 6, 5. It is mentioned along with the animals for sacrifice אֵילִים, פָּרִים, עַתּוּדִים, פָּרִים, אַבִּירִים Is. 34, 6 7, though ר׳ was not to be offered up. The sacrifice is rather to be understood in a figurative sense, in which way also חַיָּה 40, 16 and חַיְתוֹ־יַעַר Ps. 50, 10 are to be reckoned beasts for sacrifice. It is described as untameable, and incapable of being used for harrowing and plowing Job 39, 9 10, and rushing with its horns (קַרְנַיִם) at men, whence it stands symbolically for enemies Ps. 22, 22, supplying the place of the פָּרִים 22, 13; young buffaloes (בֶּן־רְאֵמִים) are parallel with the עֵגֶל 29, 6. Its horns tower majestically and proudly Ps. 92, 11; Deut. 33, 17; parallel שׁוֹר. — In the Targ. the word appears in the form רֵימָנָא, רֵימְנָא, רֵימָנָא, and since it stands for דִּישׁוֹן Deut. 14, 5, it must have meant that large species of antelope, like the Arab. رِيم, which is merely compared to the buffalo, as does also *βούβαλος*. The meaning *unicorn* (LXX, Vulg.), or *rhinoceros* (Aq.), has no foundation.

רָאמָה (*c.* רָאמַת, *pl.* רָאמוֹת) *f.* 1. (from רָאַם I.) fig. *something high*, *unreachable*, only in the pl. Prov. 24, 7, comp. שָׂגַב; commonly concrete *a height*, *hill;* hence as the name of a place a) רָאמֹת, רָמוֹת (*hill-town*) *n. p.* of a city in גִּלְעָד Deut. 4, 43, where cod. Sam. has רֵימוֹת; Josh. 20, 8; 1 Chr. 6, 65; but also written רָמוֹת Josh. 21, 36, or רָמֹת 1 Kings 4, 13; not ident. with רָמַת הַמִּצְפֶּה Josh. 13, 26 near מִצְפֵּה גִלְעָד Judges 11, 29. It may be looked for on a projection of the mountain-block *G'ibl G'ilad.* — b) רָאמוֹת (*heights*) *n. p.* of a city in Issachar 1 Chr. 6, 58, ident. with יַרְמוּת (which see) Josh. 21, 29, but not with רֶמֶת 19, 21. — c) רָאמַת נֶגֶב (*height of the south*) *n. p.* of a city in Simeon Josh. 19, 8, where in later editions רָמַת נ׳ stands; 1 Sam. 30, 27 רָמוֹת נֶגֶב. — d) רָאֲמָה for רָאמָה *n. p.* of a city in Judah, suiting the general נֶגֶב in Judea (comp. יַעַר הַנֶּגֶב Ez. 21, 3; prop. *the south* generally; see נֶגֶב) and named along with יְרוּשָׁלַםִ, Zech. 14, 16 *like the plain of Jordan shall Jerusalem and ר׳ be fruitful and inhabited* (in 7, 7 expressed by יָשַׁב). That is to say, רָאמָה is here identical with ר׳ נֶגֶב (see c), and may have been a considerable town in Zechariah's time. According to the accents, it is true, it should be taken otherwise. — 2. (from רָאַם III.) *red coral* (*Parchon*, *Kimchi*), described as a valuable and

costly thing, mentioned with לֶפֶךְ, גָּבִישׁ, כַּדְכֹּד and equivalent to פְּנִינִים Ez. 27, 16; Job 28, 18.

ראשׁ I. (not used) *tr.* same as רָעַשׁ (*Fürst*, Conc. s. v. and so *Maurer* and *Gesenius*) *to move to and fro*, *to swing*, *to shake*, especially the head (רֹאשׁ), like the Arab. رعس, رعش; and as נוּעַ 2 Kings 19, 21, Is. 37, 22, Ps. 22, 8, Job 16, 4 and נוּד Ps. 44, 15 are applied to the noun רֹאשׁ, the latter might be so called from its shaking motion. But we may also adopt as the fundamental signification of the stem *to be hard*, *firm*, ident. in its organic root רָאַשׁ with that in אָ־רַז (Ar. أَرَزَ, عَرَزَ), אֶרֶץ (to אָרַץ terra firma, oppos. to מַיִם; Ar. عَرَتَ), תְּ־רַז (which see), תְּ־רַשׁ or רַשׁ (to תַּרְשִׁישׁ), Ar. رَسَّ (to be firm, durable), دَرَزَ, دَرَصَ (to be firm, hard), رَسَا (to be firm), رَصَّ (the same), رَصْرَصَ (to make firm), رَصَا (the same). Hence the noun רֹאשׁ may have meant originally *skull*, so called from its hardness (of the brain-pan) and strength; as *κρᾶνον, κράνιον* are connected with *κραναός hard.* Deriv. רֹאשׁ 1, רָאשׁ, רֵאשָׁה, רִאשֹׁנִי, רִאשׁוֹן (רִישׁוֹן), רֵאשׁוֹת, רַאֲשָׁה, רֵאשִׁית (רֵשִׁית), מַרְאֲשֹׁת (*pl. c.* מְרַאֲשׁוֹת), מְרַאֲשֹׁת.

ראשׁ II. (not used) *tr.* same as יָרַשׁ II. *to seize*, *lay hold of*, *take into possession*, *to conquer;* Arab. رَأَسَ (to snatch, to snatch away), رَعَسَ (to seize, lay hold off). Deriv. the proper name מָרֵאשָׁה and מָרֵשָׁה (מָרֵאשָׁה, מַרְאֵשָׁה, מַרֵשָׁה).

ראשׁ III. (not used) *tr. to excite mortally*, *to cause restlessness*, *to excite a corporeal tumult*, of poison; connected with רָגַשׁ, Ar. رغش; Aram. אֲ־רַס the the same, whence אֶרֶס poison, modern Hebrew אֶרֶס. The sense of poisoning arises either from the fundamental signification *to breathe out a penetrating*, *sharp scent*, applying to poisonous plants and mixtures (see סַמִּים, שָׁמִים), or to the disturbance which poison effects in the body. Deriv. רֹאשׁ 3, רוֹשׁ.

ראשׁ (not used) *Aram.* same as Hebr. רָאַשׁ I. Deriv. רֵאשׁ.

ראשׁ (instead of רְאשׁ, with *suff.* רֹאשִׁי, רֹאשְׁכֶם; *pl.* רָאשִׁים instead of רְאָשִׁים, presupposing a sing. רֵאשׁ; *constr.* רָאשֵׁי, with *suff.* רָאשֵׁינוּ, once ראשיו Is. 15, 2; from רָאשׁ I.) *m.* 1. prop. *skull;* hence *head*, of men or animals Gen. 3, 15; 28, 18; with כָּרַת 1 Sam. 5, 4, נָשָׂא and מֵעַל of a person *to take off one's head*, i. e. to decapitate him Gen. 40, 19; הֵנִיעַ Jer. 37, 22; הֵרִים Ps. 110, 7; fig. *a single person*, *an individual*, *a man*, like גֻּלְגֹּלֶת, Latin caput Judges 5, 30; 1 Chr. 12, 23; *the life* Dan. 1, 10, 1 Chr. 12, 19, like נֶפֶשׁ; *self*, ipse, like נֶפֶשׁ Jo. 4, 4, Ps. 7, 17, parall. with קָדְקֹד. — 2. Metaphor. of things, *the point*, *summit*, of a mountain Gen. 8, 5, of a tower 11, 4; *the capital*, of pillars 1 Kings 7, 19; *covering* or *canopy*, of a throne 10, 19; *point*, of an ear of grain Job 24, 24, of a sceptre Esth. 5, 2; *the highest*, ר׳ כּוֹכָבִים Job 22, 12 *the highest stars; a mountain* Is. 28, 1; *the upper part*, of a מִטָּה, comp. מְרַאֲשֹׁת Gen. 47, 31; hence once of place, *above* Job 29, 25. Of cities and lands, *the first*, Josh. 11, 10; Is. 7, 8. Fig. a) transferred to things and feelings, in order to express *the principal*, *the highest*, as of בְּשָׂמִים Song of Sol. 4, 14, comp. בְּשָׂמֵי רֹאשׁ; of שִׂמְחָה Ps. 137, 6 and Deut. 33, 15, parallel מֶגֶד. b) of men, *a prince*, *king* Judges 10, 18; 1 Sam. 15, 17; *one having precedence*, *a principal person*, opposite זָנָב Deut. 28, 13; Is. 9, 13; *top*, *head*, of the בֵּית אָבוֹת Ex. 6, 14 or abridged אָבוֹת 6, 25; *lord*, *ruler*, Lament. 1, 5; *supreme*, *first*, of כֹּהֵן 2 Chr. 19, 11, also הָרֹאשׁ alone 24, 6, opposite מִשְׁנֶה. c) *the sum*, *the full number* Lev. 5, 24, *collected sum*, *multitude* Ps. 139, 17, נָשָׂא ר׳ *to take the sum* Ex. 30, 22; hence generally *multitude*, *sum total*, of warriors Judges 7, 16; 1 Sam. 11, 11; *the mass* Prov. 8, 26. d) *the foremost*, *first*, *beginning*, of place *at the head of*, *before*, in fronte Deut.

20, 9, Jer. 31, 7, Mic. 2, 13, hence applied to the source of a river Gen. 2, 10, opposite סוֹף Eccles. 3, 11; of time, *the beginning*, *commencement*, of שָׁנָה Ez. 40, 1, חֹדֶשׁ Ex. 12, 2, אַשְׁמֹרֶת Judges 7, 19; מֵרֹאשׁ *from the beginning* Is. 40, 21. — 3. (from רָאַשׁ III.), once רוֹשׁ Deut. 32, 32 (the cod. Sam. has רֹאשׁ) *poison*, 32, 32 *poisonous berries*, 32, 33 *poison of asps;* Ps. 69, 22 *they gave poison for my food;* coupled with wormwood Lament. 3, 19, and distress, 3, 5; מֵי רֹאשׁ *poisoned water* Jer. 8, 14; fig. *viciousness* Am. 6, 12; Hos. 10, 4. Targ. רֵיס.

רֹאשׁ *n. p.* of a people belonging to the Scythian king גּוֹג (which see) Ez. 38, 2 3; 39, 1, who had their abode in the high north (יַרְכְּתֵי צָפוֹן) 38, 15; 39, 2; mentioned with מֶשֶׁךְ (which see) and תּוּבַל, i. e. with the *Μόσχοι* and *Τιβαρηνοί* (the former south of the Caucasus, the latter near the Black Sea, see תּוּבַל). They are also brought into connection with the Cimmerians (גֹּמֶר) and Armenians (תֹּגַרְמָה) 38, 6. — By רֹאשׁ, Ῥῶς, Ῥώς (LXX, Symm., Theod.), Ar. روس, was understood *the Russians*, whom classical writers since the second century before Christ have found in the mixed people Ῥωξολανοί, dwelling between the Tanais and Borysthenes (Dnieper) and designated Scythians (Strabo, Pliny, Tacitus, Ptolemy). So too the Byzantine writers (Leo Diac., Sim. Logotheta, Georg. monachus, Tzetzes) not only assign the people of Ῥῶς to the Scythians but also to the same abodes on the Dnieper (Borysthenes), Don, Wolga (Arab. اتل), at the Black Sea &c.

רָאשׁ to the *plur.* רָאשִׁים see רֹאשׁ.

רָאשׁ for רָשׁ meaning *poor* see רָשׁ.

רֵאשׁ Prov. 30, 8 for רֵישׁ which see; then as a ground-form to רֵאשִׁית.

רֵאשׁ (*def.* רֵאשָׁה = רֵאשָׁא, with *suff.* רֵאשִׁי, רֵאשָׁךְ, רֵאשֵׁהּ, רֵאשְׁהוֹן; *pl.* רֵאשִׁין, with *suff.* Hebraised רָאשֵׁיהֹם; from רָאַשׁ) *Aram. m. head*, Dan. 3, 27, of animals 7, 6; חֶזְוֵי רֵאשׁ (2, 28; 4, 2 7 10; 7, 1 15) *visions of the head*, i. e. dream-visions, = חֶלְמָא, and joined to it as a cognate word by the copula; *head*, of an image 2, 32, where before דִּי the constr. state רֵאשׁ is to be repeated. Targ. רֵישׁ.

רֹאשׁ see רִאשׁוֹן, רֹאשָׁה.

רֹאשָׁה (out of the simple form רֹאשׁ; only *pl.* with *suff.* רָאשֹׁתֵיכֶם) *f. earlier circumstances* Ez. 36, 11; parallel קַדְמוֹתֵיכֶם.

רֹאשָׁה (from רֹאשׁ) *fem.* same as רֹאשׁ *top*, *head*, *chief thing*, an apposition to אֶבֶן *the foundation-stone*, *corner-stone* Zech. 4, 7, of Zerubbabel as conductor of the building. It is unnecessary to take רֹאשָׁה as an adject. fem. and to read רֹאשָׁה after the form of קְדֻשָּׁה.

רִאשׁוֹן (formed from רֹאשׁ = רֵאשׁ with the termination וֹן—; twice in K'tib רִאישֹׁנָה, רִאישׁוֹן Josh. 21, 10 and Job 15, 7 from רִאישׁ = רֹאשׁ; once רִישׁוֹן Job 8, 8; *plur.* רִאשֹׁנִים) *adj. m.*, רִאשֹׁנָה (*pl.* רִאשֹׁנוֹת) *fem.* 1. of place, *first*, *foremost*, Gen. 32, 18; the fem. רִאשֹׁנָה as an *adv. foremost*, *at the head* 33, 2, Num. 2, 9, for which there is also בָּרִאשֹׁנָה Is. 60, 9; *in the first place*, *supreme* Esth. 1, 14. — 2. With reference to rank and dignity, *first*, with שְׁלִישִׁי, שֵׁנִי &c. Gen. 32, 18, Ex. 12, 15, or contrasted with אַחֲרוֹן 4, 8; hence God calls Himself רִאשׁוֹן וְאַחֲרוֹן Is. 44, 6, or with a periphrasis 41, 4; *chief*, *most distinguished* 1 Chr. 18, 17, of שָׂרִים Dan. 10, 13; comp. Aram. רֵישָׁן, ܪܫܢܐ, a chief. — 3. Referring to time in manifold ways: a) *the first*, in succession of time, of יוֹם Ex. 12, 15, חֹדֶשׁ 40, 2, hence בָּרִאשׁוֹן for בַּחֹדֶשׁ הָר' Gen. 8, 13; *fem.* רִאשֹׁנָה as an adverb *first* 38, 28, also בָּר' 2 Sam. 20, 18. b) *earlier*, *former*, *preceding*, in opposition to *later;* of נְבִיאִים Zech. 1, 4, עֵת Is. 8, 23, יָמִים Deut. 4, 32, חֲסָדִים Ps. 89, 50, מִשְׁפָּט Gen. 40, 13, לֻחֹת Ex. 34, 1, בַּיִת (temple) Hagg. 2, 3, מֶלֶךְ Num. 21, 26; בָּרִאשֹׁנָה Zech. 12, 7 adv. *sooner*, opposite to בָּאַחֲרֹנָה (later, hereafter); *before-time*, *formerly* 2 Sam. 7, 10; כְּבָרִאשֹׁנָה Is. 1, 26 *as at the first;*

so too 'כְּר DEUT. 9, 18, for which also לָרִאשֹׁנָה stands in GEN. 28, 19. With this is connected the meaning *oldest* JOB 15, 7; Is. 43, 27 *thy oldest forefather*, i. e. Adam; the fem. *the first time* GEN. 13, 4. רִאשֹׁנִים is used as a noun, *earlier acts* 2 CHR. 9, 29, *forefathers* DEUT. 19, 14, Is. 61, 4, רִאשֹׁנָה *earlier things* 65, 18; רִאשֹׁנוֹת *former mighty acts* 43, 18, *former prophecies* 42, 9.

רַאֲשׁוֹת see רַאֲשֶׁת.

רִאשֹׁנִית *adject. fem.* for רִאשֹׁנָה JER. 25, 1, the femin. termination ה ָ being also elsewhere interchanged with ית ִ.

רֵאשִׁית (once רֵשִׁית DEUT. 11, 12 = רֵישִׁית from רֹאשׁ or רִישׁ; with *suff.* רֵאשִׁיתוֹ, once רֵאשִׁתוֹ JOB 42, 12, which should probably be read רֵאשִׁתוֹ) *fem.* prop. what is at the head, *beginning*, *commencement*, of דָּבָר ECCLES. 7, 8, opposite אַחֲרִית; of מָדוֹן PROV. 17, 14; מַמְלֶכֶת JER. 26, 1; *the first*, in opposition to a second GEN. 10, 10 and 10, 11 12; *the first beginning of all*, GEN. 1, 1, like ἀρχή, principium of the classical writers; *origin*, of חַטָּאת MIC. 1, 13; *the first time*, of ripe figs HOS. 9, 10; *former state* JOB 8, 7, *earlier time* Is. 46, 10, opposite אַחֲרִית; *the chief*, of שְׁמָנִים AM. 6, 6, חֵרֶם 1 SAM. 15, 21; דַּרְכֵי אֵל JOB 40, 19; גּוֹיִם AM. 6, 1; *the oldest* NUM. 24, 20; *the choice* DAN. 11, 41; JER. 49, 35 *the choice of their heroes* (גְּבוּרָתָם = גִּבּוֹרֵיהֶם like Is. 3, 25); *the highest*, spoken of דַּעַת PROV. 1, 7, חָכְמָה 4, 7; *firstling*, of קָצִיר LEV. 23, 10, גֵּז DEUT. 18, 4, פְּרִי 26, 10, תְּבוּאָה PROV. 3, 9, hence 'קָרְבַּן רֵ *an oblation of the first fruits* LEV. 2, 12, 'רֵ בִּכּוּרִים *the first of the earliest ripe fruits* EX. 23, 19; poet. 'רֵ אוֹן *the first-born* GEN. 49, 3; 'רֵ דֶּרֶךְ יי, of the divine חָכְמָה PROV. 8, 22, comp. REVEL. 3, 14; *the best*, i. e. best part of the land DEUT. 33, 21.

רַאֲשֹׁת (from רַאֲשֶׁת; only *pl. constr.* רַאֲשׁוֹתַי) *fem.* same as מְרַאֲשֹׁת (which see) *side* or *place of the head*, i. e. at the the head 1 SAM. 26, 12.

רַב 1. (from רָבַב I., in pause רָב, *pl.* רַבִּים) *adject. m.*, רַבָּה (*constr.* רַבַּת, an old form רַבָּתִי, *plur.* רַבּוֹת) *fem. many*, *numerous:* a) following nouns, e. g. after עֵרֶב (a mixed people, i. e. Egyptians, Arabians, or remains of the Hyksos; elsewhere אֲסַפְסֻף) EX. 12, 38, מִקְנֶה NUM. 32, 1, זֶרַע DEUT. 28, 38, זָהָב 1 KINGS 10, 2, שָׁלָל 2 SAM. 3, 22; *plur. m.* רַבִּים belonging to מַיִם NUM. 20, 11, יָמִים GEN. 21, 34; *fem. sing.* רַבָּה to עֲבֻדָּה 26, 14, נְחֹשֶׁת 1 CHR. 18, 8, *plur.* רַבּוֹת to נָשִׁים JUDGES 8, 30. b) seldomer prefixed to the noun, as רַבִּים חֲלָלִים PROV. 7, 26, רַב־קֶשֶׁב Is. 21, 7, רַבִּים עַמִּים PS. 89, 51; coupled with עֲצוּם EX. 1, 9; JO. 2, 2. c) the adjective being regulated in gender and number by what precedes, but yet appearing in the genitive, like a noun, in consequence of its being followed by a noun, as רַב תְּבוּנָה PROV. 14, 29; רַבַּת בָּנִים 1 SAM. 2, 5; רַבָּתִי עָם LAMENT. 1, 1. — 2. Metaphor. *great*, *extended*, of תְּהוֹם GEN. 7, 11, *wide* ESTH. 1, 20, *long*, of דֶּרֶךְ 1 KINGS 19, 7, *violent*, of מַכָּה NUM. 11, 33, *grievous* PS. 19, 14, *strong* PROV. 14, 29 &c. — 3. As an *adverb*, *much*, *in great number* EX. 19, 21, oppos. to מְעַט NUM. 26, 56, emphasised by מְאֹד JOSH. 11, 4; *enough* GEN. 45, 28, רַב עַתָּה *enough now!* 2 SAM. 24, 16; *strongly*, *above measure* PS. 123, 3; hence also with a plur. of the noun, as PS. 18, 15 *lightnings much* (according to some); DEUT. 33, 7 *let his hands be mighty* (רָב) *to him;* ECCLES. 6, 3 *and the days of his years will be many.* So also the femin. רַבָּה *much*, *especially* JOB 31, 33; PS. 62, 3; *abundantly* 78, 15; *very much* 89, 8, especially רַבַּת 65, 10 *richly; long enough* 120, 6; *much* 129, 1. רַב is to be taken in this sense particularly when לְ of the person follows and the verb *to be* should be supplied, as in רַב לָכֶם NUM. 16, 3, רַב לָךְ DEUT. 3, 26, רָב לוֹ 33, 7. — 4. Subst. *a great one*, רַב פְּעָלִים *a great one in deeds*, a quality ascribed to בְּנָיָה 2 SAM. 23, 20 (see פֹּעַל); *a mighty one* 2 CHR. 14, 10, opposite אֵין־כֹּחַ; *pl. the mighty*, JOB 35, 9; *a violent one* Is. 53, 12, parallel עֲצוּמִים; *oldest*

one, GEN. 25, 23, oppos. to צָעִיר, with the additional idea of wisdom JOB 32, 9, LXX *πολυχρόνιος*, and like כַּבִּיר 15, 10, parallel זְקֵנִים; *a chief*, *a head*, interchanged with שַׂר (which see), as רַב טַבָּחִים *chief* or *commander of the body-guard* JER. 39, 9 (see טַבָּח); רַב מָג *head of the magi* JER. 39, 3; רַב בֵּית *head* or *president of the house*, *chamberlain* ESTH. 1, 8; רַב סָרִיסִים *chief of the eunuchs* DAN. 1, 3 or *chamberlain* 2 KINGS 20, 18. See also רַב־סָרִיס as a proper name. רַב הַחֹבֵל *shipmaster* JON. 1, 6. — *Pl. principal persons*, *judges*, SONG OF SOL. 7, 5; hence the gate where the judges sat was called בַּת רַבִּים; *noblemen*, along with שְׁלֵמִים NAH. 1, 12. Here belongs the meaning *fulness* Ps. 145, 7; Is. 63, 7; *plur. crowds*, *masses* JER. 11, 15. — 5. (from רָבַב III.) *archer* JER. 50, 29, so too in רַבָּיו JOB 16, 13. רַבִּים NEH. 5, 2 is a mere abridgment of עֹרְבִים. רַבָּה as an adjective to the name of a city, or as the name of a city itself, see under רַבָּה. רַב in a proper name see רַבְשָׁקֵה.

רַב (*def.* רַבָּא, without a *plur.*; from רְבַב) *Aram. adject. m.*, רַבָּא (*def.* רַבְּתָא) *fem. great*, in the widest sense, of מֶלֶךְ DAN. 2, 10, צְלֵם 2, 31, טוּר 2, 35, אֱלָהּ 2, 45, *defin.* אֱלָהָא רַבָּא יַמָּא רַבָּא 7, 2, EZR. 5, 8, *fem. defin.* DAN. 4, 27.

רֹב (twice רוֹב, before Makkeph רָב־, with *suff.* רֻבָּם, רֻבְּכֶם; *plur. constr.* רֻבֵּי K'ri; from רָבַב I.) *m. multitude*, *mass*, in number, followed by a genitive in the plur. as שָׁנִים LEV. 25, 16, זְבָחִים Is. 1, 11, חֲסָדִים Ps. 106, 7, תְּבוּאוֹת PROV. 14, 4, or the sing. collect. דָּגָן GEN. 27, 28, אֹכֶל PROV. 13, 23, חָלָל NAH. 3, 3, הַמַּשָּׂא 2 CHR. 24, 27 K'tib, עֹשֶׁר Ps. 52, 9; *spread* Ps. 37, 11; *great quantity* ECCL. 1, 18; forming along with the following word a single idea, as רֹב דְּבָרִים *multitude of words* JOB 11, 2; רָב־כֹּחַ *all powerfulness* 30, 18 = יַד־אֱלוֹהַּ; *fulness of might* 23, 6; רָב־חֶסֶד *fulness of grace* Ps. 69, 14; *totality*, = כֹּל JOB 4, 14 like 33, 19 K'ri (but see רִיב = רוֹב); *greatness* ECCLES. 1, 18; Is. 63, 1. לָרֹב is used adverbially, *in multitude* JUDGES 6, 5, 1 KINGS 1, 19, increased in force by מְאֹד 2 CHR. 4, 18; 30, 13, or made clear by a comparison DEUT. 1, 10; JUDGES 6, 5; 2 SAM. 17, 11; *in fulness* JOB 26, 3. מֵרֹב *for multitude* GEN. 16, 10; *on account of long continuance* JOSH. 9, 13. In כְּרֹב Hos. 10, 1 רֹב should be translated as an infinitive, *in proportion as* (the number of the people) *increased;* רֻבֵּי 8, 12 K'ri stands for רֹב, but the K'tib reads רִבּוֹ (which see) expressing a multitude generally.

רָב see רִיב.

רִבֹּא see רִבּוֹ.

רָבַב I. (3 *plur.* רַבּוּ, in pause רָבּוּ, *infin.* רֹב) *trans.* prop. to bind, to join, hence *to bring together*, *to fit together*, *to heap together; intr. to be heaped*, *increased*, *to be many*, *abundant*, 1 SAM. 25, 10; Ps. 3, 2; רַב מִן *to be more than* 69, 5; JER. 46, 23; *infin.* כְּרֹב Hos. 10, 1, לָרֹב GEN. 6, 1. Perhaps also רַב and רַבָּה in many places belong here, and possibly Is. 9, 6 in לְם רַבֵּה. Deriv. רַב (subst. and adj.), רֹב, רַבָּה, רְבָבָה, רַבּוֹת, רִבּוֹא, רִבּוֹ, and perhaps too רֹב = יָרֵב 2 CHR. 24, 27 K'ri; the proper names רַבִּית, רַבְשָׁקֵה, יָרָבְעָם (out of יָרֹב), מֵרַב.

Puh. רֻבַּב *to be multiplied by myriads* Ps. 144, 13, perhaps a denomin. from רְבָבָה.

The fundamental signification here given rests upon the Ar. رَبَّ to collect, to join together, to make great, and رِبَاب a league, an association. But apart from the fact that in Arab. also these meanings may be traced back to *to be much*, *great*, *numerous*, *accumulated;* the idea of *being enlarged*, *many*, proceeds from that of *to overflow*, *to be abundant*, as in שָׁפַע, whence שִׁפְעָה a multitude, troop, band; so that רָבַב is related to the the org. root in רָוָה, רָ־בַב I., זָ־רַב, זָ־רַף, as also רָבִיב (which see) testifies (*Fürst*, Concordance s. v.).

רָבַב II. (*perf.* doubtful רָב Ps. 18, 15, certainly רֹב, with *o* like זֹר Ps. 58, 4, and לָחֹם, יָקֹשׁ, יָגֹר, שָׁכֹל, קָטֹן, יָכֹל, טוֹב, בּוֹשׁ, זוֹר, אוֹר; 3 *pl.* רֹבּוּ; on the contrary the *part.* רַב, *pl.* רַבִּים, with *suff.* רַבָּיו, presupposes a perf. רַב, but Gen. 21, 20 is perhaps to be accented רֹבֶה, so that רֹב is the part.) *tr. to cast, to sling, to shoot*, חִצִּים, of בַּעֲלֵי חִצִּים Gen. 49, 2; fig. בְּרָקִים Ps. 18, 15 (*Kimchi*), comp. שְׁלַח חִצִּים 144, 6; רַבִּים *archers* Jer. 50, 29, רַבָּיו Job 16, 13. The organic root רַב, רֹב is said to be ident. with that in רָמָה I. رَمَى, Greek *ῥίπτειν*, Aram. רְמָא. See רָבָה II.

רִבְבָא (only *pl.* רִבְבָן) *Aram. f.* same as Hebr. רְבָבָה Dan. 7, 10 K'ri, where the K'tib has רִבְון (from רִבּוֹ).

רְבָבָה (*pl.* רְבָבוֹת, *constr.* רִבְבוֹת and רִבְבוֹת, with *suff.* רִבְבֹתָיו; from רָבַב I.) *f.* same as רִבּוֹ prop. *multitude, manifoldness*, a very high number Gen. 24, 60; Song of Sol. 5, 10; Ps. 91, 7; commonly *ten thousand, a myriad* Lev. 26, 8, Judges 20, 10, *pl. ten thousands, myriads* 1 Sam. 18, 8; רְבָבָה Ez. 16, 7 *adv. to myriads*, i. e. increased extraordinarily. For מֵרִבְבֹת קֹדֶשׁ Deut. 33, 2 we should probably read מִמְּרִיבַת קָדֵשׁ (see מְרִיבָה); Ar. رِبَّة the same, رِبِّي thousand.

רָבַד I. *tr.* same as רָפַד *to spread, to stretch out*, עֶרֶשׂ Prov. 7, 16. Deriv. מַרְבַד.

רָבַד II. (not used) *tr. to bind, to bind about*, ident. in its organic root רְ־בַד with that in צְ־פַד, אָ־פַד; Arab. رَبَدَ and رَبَطَ the same, Aram. רוּבְדָּ a juncture of stones. Deriv. רָבִיד.

רָבָה I. (*inf. c.* רְבוֹת; *fut.* יִרְבֶּה, *ap.* יֶרֶב and יִרֶב; 3 *imperf. pl.* יִרְבְּיָן, יִרְבּוּן) *intr.* same as רָבַב I. (Aram. רְבָא, Arab. رَبَا to practise usury) *to increase, to multiply* Ex. 1, 10; Deut. 8, 1; Ezr. 9, 6, coupled with פָּרָה Gen. 1, 22; ר׳ לְ *one has much* Deut. 8, 13; *to be numerous* Ps. 16, 4; 139, 18; *to be long*, of a way Deut. 14, 24; *to be abundant*, כְּבוֹד בֵּית Ps. 49, 17; *to grow up, to become large*, coupled with גָּדַל Job 39, 4; Ez. 16, 7; *to be great* Gen. 43, 34, *to be mighty* Job 33, 12. Derivat. רְבִי, מַרְבֶּה, מִרְבָּה, מַרְבִּית, תַּרְבּוּת, תַּרְבִּית.

Pih. רִבָּה (*imp.* רַבֵּה for רַבֵּה) *to increase* Judges 9, 29; *to get much* Ps. 44, 13; *to bring up* Ez. 19, 2; Lament. 2, 22.

Hif. הִרְבָּה (2 *perf. f.* once הִרְבֵּיתִי for הִרְבֵּית Jer. 46, 11; *part. m.* מַרְבֶּה, *fem.* מַרְבָּה; *inf. abs.* הַרְבָּה [Gen. 3, 16; 16, 10; 22, 17] and הַרְבֵּה, *c.* הַרְבּוֹת, once K'tib and twice for the infin. absol. הַרְבִּית Am. 4, 9; Prov. 25, 27; *imp. sing.* הַרְבֵּה and הֶרֶב; *fut.* יַרְבֶּה, *ap.* יֶרֶב) *to increase*, in number Gen. 16, 10, strength 3, 16; with לְ instead of the accus. Hos. 10, 1; usually followed by a verb in the infin. constr. and לְ, in which case הִרְבָּה as an adv. *much* precedes 1 Sam. 1, 12, 2 Sam. 18, 8, or a finite verb follows 1 Sam. 2, 3; Ps. 51, 4; *to give much*, with accus. of the object and dative of the person Hos. 2, 10, or without a dative Ex. 30, 15, opposite הִמְעִיט; *to get much*, with לְ refl. Deut. 17, 16; *to take much* Jer. 2, 22; *to have much*, רַגְלַיִם Lev. 11, 42, יָמִים Job 29, 18, absol. 1 Chr. 4, 27, where בָּנִים is left out; *to impose much upon one*, with עַל Gen. 34, 12; *to make great* 1 Chr. 4, 10; *to make boastful*, of words Job 34, 37. The infin. absolute הַרְבֵּה is chiefly used as an *adverb*, like הֵיטֵב, meaning *much* 1 Sam. 26, 21, *diligently* 2 Kings 10, 18; also after nouns in the pl. or after collect. Eccles. 5, 6; 12, 12; 2 Sam. 12, 2; more rarely prefixed to the noun Ps. 131, 7; *very much* Eccles. 7, 16; הַרְבֵּה = לְהַרְבֵּה 2 Chr. 16, 8. Deriv. יֶרֶב 2 Chr. 21, 27 K'ri, once הַרְבֵּה Jer. 42, 2.

רָבָה II. (only *part.* רֹבֶה) *tr.* same as רָמָה I. *to cast, to hurl*, only in Gen. 21, 20 רֹבֶה קַשָּׁת, which compared with רֹמֵה קֶשֶׁת Jer. 4, 29, may mean *archer*, and קֶשֶׁת would have to be read for

קַשָּׁת. But it may also be translated, *grown up as an archer*.

רַבָּה *f.* of רַב, conseq. *the great*, *the principal one*, as a noun, to which עִיר should be supplied, *head of a kingdom*, *metropolis*, Syr. ܪܒܬܐ; accordingly we have 1. (with *a* of motion רַבָּתָה 2 Sam. 12, 29) *n. p.* of the metropolis of the Ammonites Josh. 13, 25, 2 Sam. 11, 1, called עִיר הַמְּלוּכָה in 2 Sam. 12, 26, especially the acropolis, while the part of the city lying on the river (now Mayet or Nahr Amman) was named עִיר הַמַּיִם 2 Sam. 12, 27; it was called in full רַבַּת בְּנֵי עַמּוֹן Deut. 3, 11; Jer. 49, 2; but among classical writers sometimes Ῥαβαθάμανα (Polyb. 5, 7, 4), sometimes *Philadelphia* (Joseph. Jewish Wars 1, 6, 3; Ptol. 5, 15; Plin. 5, 16) from Ptolemy Philadelphus; now عمّان, but only ruins of it exist (*Burckhardt* II. 612 seq.). בְּנוֹת רַבָּה *the daughters of Rabbah* sometimes mean the smaller towns round about Jer. 49, 2, sometimes their inhabitants 49, 3. — 2. *n. p.* of the metropolis of Moab, elsewhere עָר, still existing only in the name of its ruins, and written fully רַבַּת מוֹאָב (see עָר). — 3. *n. p.* of a city in Judah Josh. 15, 60.

רְבָה (Targ. רְבָא, 3 *f.* רְבַת; 2 *pers.* רְבַיְתָ, for which the K'ri has רְבַת, so that *ai* is contracted into *e*) *Aram. intr. to become great* Dan. 4, 8 19. In Targ. part. m. רָבֵי a boy, fem. רַבְיָא a maiden. Deriv. רְבוֹ, רִבּוֹ to רַבְרְבָן.

Pa. רַבִּי *to make great, to elevate* Dan. 2, 48.

רִבּוֹ (for רִבּוֹת, also רִבּוֹא, רִבֹּא; *du.* רִבּוֹתַיִם, *pl.* רִבֹּאוֹת, רִבְּאוֹת; from רָבַב I.) *f.* prop. multitude, manifoldness, more definitely *a myriad* 1 Chr. 29, 7; commonly like numerals in the sing. on account of its proper signification Jon. 4, 11, Ezr. 2, 64, seldom in the pl. Dan. 11, 12; Ezr. 2, 69; in Neh. 7, 71 72 רִבּוֹת is = רִבּוֹא and to be taken for a sing.; comp. Ar. رُبَّة μυριάς, Syr. ܪܒܘ.

רִבּוֹ to רְבַבָן see רְבָבָא.

רְבוּ (*c.* רְבוּת, *def.* רְבוּתָא, with *suff.* רְבוּתָךְ, from רְבָה) *Aram. f. greatness*, *exaltation* Dan. 4, 19 33; 5, 18; Talm. preference.

רִבּוֹא see רִבּוֹ.

רִבּוּעַ see רֶבַע under אַרְבַּע.

רְבוּעָה see רֶבַע under אַרְבַּע.

רִבּוֹת *f.* see רִבּוֹ.

רְבִי (after the form פְּרִי, from רָבָה I.; with *suff.* רִבְיְךָ) *m.* (only in the cod. Sam. Deut. 33, 25 for דָּבְאֶךָ) same as רִבּוֹ *Aram. greatness*, *majesty*.

רְבִיב (only *pl.* רְבִיבִים) *m.* prop. *an overflow*; hence *rain*, only poet. Deut. 32, 2; *abundant showers* Ps. 65, 11; Mic. 5, 6. The derivation from רָבַב I. in the sense of *to be much* (*Ibn Esra*) or from רָבַב II. (*Rashi*) should be rejected. Arab. رَبَبٌ *copious water*.

רָבִיד (from רָבַד II.) *m. a collar* Gen. 41, 42; Ez. 16, 11.

רְבִיעִי and רְבִעִי (from רֶבַע = אַרְבַּע, as a numeral; *pl.* רְבִיעִים) *an ordinal m.*, רְבִיעִית *f. fourth*, of יוֹם Gen. 1, 19, נָהָר 2, 14, דּוֹר 15, 16, צוֹם Zech. 8, 19, חֹדֶשׁ Jer. 52, 6; without יוֹם 1 Chr. 27, 2 or חֹדֶשׁ Ez. 1, 1 *fourth day* or *month*; בְּנֵי רְבִעִים 2 Kings 10, 30 *children of the fourth generation*, i. e. children in the fifth degree; *fem.* רְבִיעִית belonging to שָׁנָה Lev. 19, 24, מֶרְכָּבָה Zech. 6, 3, also a *subst. a fourth part*, of יוֹם Neh. 9, 3, *the fourth part*, of the תְּרוּמָה Ez. 48, 20; of the הִין Lev. 23, 13.

רְבִיעָי (*def.* רְבִיעָאָה and רְבִיעָיָא; *pl.* in the Targ. רְבִיעִין and רְבִיעָאִין) *Aram. an ordinal m.*, רְבִיעָאָה and רְבִיעָיָא (*def.* רְבִיעָיְתָא and רְבִיעַתָא) *f. the fourth*, of מַלְכוּ Dan. 2, 40, חֵיוָה 7, 7, רֵו 3, 25.

רַבִּית (*great town;* from רָבַב I.) *n. p.* of a city in Issachar Josh. 19, 20.

רָבַךְ (Kal not used) *tr. to mix*, *to mingle*, *to dip into*, oil; Arab. رَبَكَ, Aram. רְבַךְ the same, רְבִיכָא Aram. = Ar. رَبِيكَة food dipped in oil. The or-

ganic root is connected with that in סָבַךְ, אָבַךְ.

Hof. הָרְבַּךְ (*part. f.* מֻרְבֶּכֶת as a noun) *pass.*, see מֻרְבֶּכֶת.

רָבַל (not used) *intr. to be abundant*, *fruitful*, after the Arab. ربل, adopted for the proper name רִבְלָה; better perhaps in its organic root equivalent to עָבַל *to be naked*, *bare*, ע and ר being connected (see ר). Deriv.

רִבְלָה (*bare place*) *n. p.* of a city in the northern part of *Bikea* on the Orontes 2 Kings 23, 33; 25, 6; Num. 34, 11; now Riblêh, *Robins.* III, p. 461, App.; New Biblical Res. p. 708. 710. The name is interchanged with דִּבְלָה (which see).

רַב־סָרִיס *n. p. m.* of an Assyrian like Rabshakeh and Tartan 2 Kings 18, 17, or of an Chaldean Jer. 29, 3; prop. a mere title. See רַב and סָרִיס.

רָבַע I. (*inf. c.* רְבֹעַ, with *suff.* רִבְעָהּ; also רְבְעָה) *intr. to couch down*, *to lie;* hence *to lie with*, i. e. *to copulate*, with the accus. Lev. 18, 23; 20, 16, especially of unnatural copulation; *to lie*, *to encamp* generally (see רֶבַע), conseq. same as רָבַץ (which see); Arab. ربع, Aram. רְבַע the same. Derivat. רֹבַע, רֶבַע, (according to some), מִרְבָּע and מִרְבַּעַת (cod. Sam. Num. 23, 10 for רֹבַע).

Hif. הִרְבִּיעַ (*fut.* יַרְבִּיעַ) prop. *to cause to gender*, two animals Lev. 19, 19.

רָבַע II. as a denom. from אַרְבַּע or רֶבַע, whence רָבוּעַ, as also *Puh.* רֻבַּע, see under אַרְבַּע (p. 144).

רָבַע (not used) is a ground-form to the numeral אַרְבַּע, to explain which latter many attempts have been made. 1. It has been associated with אַרְבֶּה which may have meant originally *four-winged*, and so is said to represent the number four; 2. derived from רָבַע I. = רָבַץ, and applied to the lying of four-footed things, compared with κύβος, cubus, from κύπτω and cumbo, cubo; 3. as originally denoting *a four-cornered tile* or *stone*, like ܟܘܒܐ, κύβος, cubus, after which the number four is said to have been formed; 4. compared with the Sanskrit catwâras, Zend. catwara, Greek τέσσαρες, Latin quatuor. But all these explanations are unsatisfactory. Deriv. אַרְבַּע, רֶבַע 2, רֹבַע, רִבֵּעַ, רְבִיעִי, denom. רָבַע.

רֶבַע (with *suff.* רִבְעִי, *pl.* with *suff.* רִבְעֵיהֶן, רִבְעָיו) *m.* 1. (from רָבַע I.) *a couch*, along with אֹרַח (way) Ps. 139, 3; so in other places מִרְבָּע, מִרְבַּעַת. — 2. (from רָבַע, the ground-form to אַרְבַּע) *fourth part*, of a הִין Ex. 29, 40, שֶׁקֶל 1 Sam. 9, 8; *fourth side* of a four-sided object Ez. 1, 17; 43, 16 17. — 3. (*sprout*, *descendant*, from רָבַע = רָבָה *to sprout*, *to grow;* Arab. ربيع time of sprouting or spring; many understand רֶבַע to mean *posterity*) *n. p. m.* Num. 31, 8.

רִבֵּעַ (only *pl.* רִבֵּעִים, from אַרְבַּע) *m. a great grand-child*, along with שִׁלֵּשׁ Ex. 20, 5; 34, 7; Num. 14, 18; prop. the fourth from the original stock.

רֹבַע *m. a fourth*, *fourth part*, of a קַב, as a measure 2 Kings 6, 25; Arab. ربع, Aram. רוּבְעָא, ܪܘܒܥܐ. Here has been also referred ר׳ יִשְׂרָאֵל Num. 23, 10 *fourth part of Israel*, i. e. as far as it belonged to a דֶּגֶל (Targ.); comp. τὸ τέταρτον τῆς γῆς (Revel. 6, 8). But Jewish interpreters (*Saadia*, *Rashi*) and the cod. Sam. have explained it here otherwise, some translating *offspring*, from רָבַע = רָבָה, some after the Aramaean manner *generations*, *seed*, from רָבַע I., and therefore the cod. Sam. has מִרְבַּע, מִרְבַּעַת after the Aram. מַרְבַּעַת concubitus, ܡܪܒܥܬܐ uterus.

רָבַץ (*fut.* יִרְבַּץ) *intr. to lie*, *to lie down*, especially of four-footed creatures Gen. 29, 2; 49, 9; Ex. 23, 5; of עֵגֶל, גְּדִי, נָמֵר Is. 11, 6; 27, 10; by way of rest Gen. 49, 9; in the folds 49, 14; of birds, *to hatch* Deut. 22, 6; of monsters of the deep Ez. 29, 3; metaphor. of men, *to settle down calmly*, *securely* or *comfortably*, *to rest* Job 11, 19; Is. 14, 30; of things, as wells, springs, which lie deep down Gen. 49, 25; Deut. 33, 13; figur.

with בְּ of a person *to be with one*, of רֹבֵץ אֵלֶּה 29, 19. Deriv. רֵבֶץ, מַרְבֵּץ, רֹבֵץ.

Hif. הִרְבִּיץ (*fut.* יַרְבִּיץ) *to cause to lie down*, צֹאן JER. 33, 12; omitting the object SONG OF SOL. 1, 7; Is. 13, 20; transferred to men Ps. 23, 2; Ez. 34, 15; fig. *to lay*, stones, with בְּ *into* Is. 54, 11.

The stem is connected with רָבַע I.; Arab. رَبِضَ, whence رَبْض couch, heap, رَبِيض a herd lying at rest, رَبَصَ to lie in wait.

רֹבֵץ (prop. *part. m.*) *subst. a lier in wait*, GEN. 4, 7 *sin is a croucher at the door*, after the fig. meaning of the verb *to crouch;* comp. חַטָּאת (which see) and Ps. 37, 8.

רֵבֶץ (with *suff.* רִבְצִי) *m. a resting-place*, of herds or animals Is. 35, 7; JER. 50, 6; metaphor. *resting-place*, *habitation*, of men PROV. 24, 15; Ar. رَبْع the same.

רבק (not used) *tr. to fasten*, *bind* or *fetter together*, *to couple together* (Arab. رَبَقَ to bind, whence رِبْق, رِبْقَة a rope, a noose; Talm. רְבַק the same); but according to Jewish interpreters *to fatten*, a meaning which the verb may have had, i. e. *to tie up*, for fattening (*Tanchûm*). Deriv. מַרְבֵּק and the proper name

רִבְקָה (*fettering*, by beauty) *n. p. f.* GEN. 22, 23; 24, 15; *Rebekkah* according to the writing of the LXX.

רַבְרֵב a reduplicated form of the Aram. רְבַב in the meaning *to be great*, *mighty;* deriv. רַבְרְבָן and

רַבְרַב (*plur.* רַבְרְבִין) *Aram. adj. m.*, רַבְרְבָא (*plur.* רַבְרְבָן, *def.* רַבְרְבָתָא) *fem. great*, *extraordinary*, of אָתִין DAN. 3, 33; *plur. fem. abundant*, of מַתְּנָן 2, 48; *great*, of חֵיוָן 7, 3 17; also *plur. great things* 7, 8.

רַבְרְבָן (only *plur.* רַבְרְבָנִין, with *suff.* רַבְרְבָנוֹהִי, רַבְרְבָנָךְ, רַבְרְבָנַי) *Aram. m. a great one*, *a noble* DAN. 4, 33; 5, 23; frequent in the Targ.; Syr. with ܘ instead of ܒ.

רַבְשָׁקֵה (*Aram.*, *chief cupbearer*, same as Hebrew שַׂר הַמַּשְׁקִים; hence it does not appear to be a proper name, but to have been a title; Syr. ܪܒܫܩܐ) *n. p.* of an Assyrian general 2 KINGS 18, 17; Is. 36, 2. See שָׁקָה.

רַבַּת see רַבָּה.

רגב (not used) *tr. to heap*, *to heap together*, clods or stones; connected with רָגַם; identical in its organic root ר־גב with that in גַּב III., גָּבָ־א II., גָּבַ־ה. Deriv. the proper name אַרְגֹּב and

רֶגֶב (only *plur.* רְגָבִים, *constr.* רִגְבֵי) *m. a clod* JOB 21, 33; 38, 38; prop. a lump.

רגז (*fut.* יִרְגַּז, *imper. fem. plur.* רְגָזָה Is. 32, 11 for רְגֹזְנָה according to *Ibn Esra* and *Kimchi*, but better taken as a noun with *a* of motion) *intrans.* prop. same as רָעַשׁ, רָגַשׁ *to rage*, *to roar*, *to tremble*, *to quake;* hence *to be restless*, *to be moved* 2 SAM. 7, 10; Is. 14, 9; *to be angry*, *wroth* PROV. 29, 9, Is. 28, 21 (Syr. the same), with לְ *against* one Ez. 16, 43; *to be excited*, with grief 2 SAM. 18, 33, fear Ps. 4, 5; with מִפְּנֵי *because of* a thing DEUT. 2, 25; Is. 64, 1; *to be moved with joy* JER. 33, 9; *to quake*, *to tremble*, of inanimate nature Jo. 2, 10; Is. 5, 25; רָגַז מִן MIC. 7, 17 like חָרַג מִן (Ps. 18, 46), חָרַד מִן *to flee from*, *with trembling;* Arab. رَجَفَ to tremble, رَجَزَ to crash; Aram. רְגַז, ܪܓܙ the same. Derivat. רֹגֶז, רָגְזָה, רַגָּז; on the contrary אַרְגַּז does not belong here.

Pih. רִגֵּז (not used) an intensive of Kal; deriv. רַגָּז.

Hif. הִרְגִּיז (*fut.* יַרְגִּיז) *to move*, *to disquiet*, with accus. of the person 1 SAM. 28, 15; *to put in fear*, with לְ for the accus. JER. 50, 34; *to make angry*, *provoke*, אֵל JOB 12, 6; *to make tremble* Is. 14, 16, also of inanimate things 13, 13; JOB 9, 6 *who maketh the earth to shake out of its place.*

Hithp. הִתְרַגֵּז (only *inf. constr.* with *suff.* הִתְרַגֶּזְךָ) *to rage*, with אֶל of a person; *to be refractory* 2 KINGS 19, 27 28; Is. 37, 28; cod. Sam. GEN. 45, 24

Hithp. for *Kal*, *to be excited one against another*, i. e. to strive; elsewhere in the Samar. version for הִתְאַנֵּף (Deut. 1, 37); Aram. ܐܶܬܪܰܓܰܙ the same.

The Sanskrit *rag* to move and rága = ὀργή, German *regen*, are connected with رَجَعَ, רָעַע.

רַגָּז *adject. m. trembling*, *timid*, of לֵב Deut. 28, 65; also in modern Hebrew a substantive.

רֹגֶז (with *suff.* רָגְזֶךָ) *m. motion*, *restlessness*, *tumult* Job 3, 17; *excitement*, *alarm* 3, 26, a figure of trouble; *anger*, Hab. 3, 2; *disquiet*, coupled with עֶצֶב Is. 14, 3; *noise*, *raging*, with רַעַשׁ Job 39, 24; *crash*, of thunder 37, 2.

רְגָז (after the form כְּתָב; with *a* of motion רְגָזָה) *m. a trembling*, Is. 32, 11 *to trembling*. See שְׁטִ.

רְגַז (Peal not used) *Aram. intr.* same as Hebrew רָגַז. Deriv. רְגַז.

Af. הַרְגֵּז *to make angry*, *to excite to wrath* Ezr. 5, 12.

רְגַז *Aram. masc. anger* Dan. 3, 13, coupled with חֲמָא.

רָגְזָה *fem. trembling*, *trepidation* Ez. 12, 18, along with דְּאָגָה.

רָגַל *intr.* 1. (only figur. and in the proper name רֹגֵל) *to go along*, *to walk along*, like הָלַךְ; Syr. ܪܓܠ to flow, then like רָכַל to go about, to walk about, Arab. رجل to wander (ר and ד interchanged); figur. like רָכַל *to slander*, *to carry slander*, עַל לְשׁוֹן Ps. 15, 3. Derivat. רֶגֶל, רַגְלִי, מַרְגְּלֹת. — 2. *to tread*, *to stamp*, *to full*, *wash;* hence the proper names רֹגֵל, רֹגְלִים.

Pih. רִגֵּל (*part.* מְרַגֵּל; *inf. constr.* רַגֵּל; *fut.* יְרַגֵּל) *to go about frequently*, in order to slander, with בְּ 2 Sam. 19, 28; *to search*, *to spy out*, with accus. Josh. 14, 7; Judges 18, 2; מְרַגֵּל *a spy* Gen. 42, 9; 1 Sam. 26, 4.

Hif. תִּרְגַּל (instead of הִרְגִּיל) *to lead*, *guide*, *to lead like a child*, Hos. 11, 3; Syr. ܐܰܪܓܶܠ to lead; mod. Hebr. הִרְגִּיל to get accustomed.

רֶגֶל (in pause רָגֶל, with *suff.* רַגְלִי, *dual* רַגְלַיִם, *constr.* רַגְלֵי, also for *plur.;* in another sense *plur.* רְגָלִים) *common*, *the foot*, of men and beasts Ez. 1, 7; 29, 11; denoting with רֹאשׁ the two extremities of the human body Lev. 13, 12; כַּף רֶ' *sole of the foot* Deut. 28, 35, poet. שָׁרְשֵׁי רַגְלַיִם Job 13, 27; אֶצְבַּע רַגְלַיִם 2 Sam. 21, 20 *toe*, like δάκτυλος; בֹּהֶן רֶ' Ex. 29, 20 *the great toe;* נְכֵה רֶ' *lame* 2 Sam. 4, 4; מֵימֵי רַ' *urine* Is. 36, 12, euphemistically for שֵׁינַיִם, comp. Syr. ܡܰܝܳܐ ܕܪ̈ܓܠܶܐ the same; so too euphem. שְׂעַר רַ' *hair of the pudenda* Is. 7, 20; הֵסֵךְ רַ' *to ease oneself* Judges 3, 24; מְקוֹם רַ' *standing-* or *dwelling-place*, of Jerusalem Is. 60, 13, הֲדוֹם רַ' יי of the temple Ez. 43, 7; metaphor. *step* Gen. 33, 14, and in certain phrases 1 Sam. 23, 22; 2 Kings 21, 8; *journey* Is. 23, 7; *march* 52, 7; *tread*, הִשְׁקָה בְרֶ', *to water by the tread* (of water-machines or wheels) Deut. 11, 10; *tread*, *step* 1 Kings 14, 6; *guidance*, *management* Gen. 30, 30; *track*, of the footsteps 1 Sam. 25, 27; hence the expression לְרֶגֶל פ' *in one's steps* 25, 42; לְרַגְלוֹ *at his footstep*, i. e. at every step Is. 41, 2; לְרַגְלָיו *where he sets his foot* Job 18, 11; sometimes with its opposite לְפָנָיו Hab. 3, 5. לְרֶגֶל הַמְּלָאכָה Gen. 33, 14 *according to the pace of the flocks*, i. e. as they are able to travel; מְלָאכָה business, property and so = מִקְנֶה. Phrases are: עָמַד עַל רַגְלַיִם *to stand upon the feet*, *to stand upright* Ez. 2, 1, like קוּם עַל רַ' 2 Kings 13, 21; נָפַל עַל רַגְלֵי פ' *to fall at one's feet* 1 Sam. 25, 24; but the phrase לִפְנֵי רַ' is also used Esth. 8, 3; נָפַל, הִדְבִּיר, שִׁית תַּחַת רַגְלֵי פ' *to subjugate* Ps. 8, 7; 47, 4; 2 Sam. 22, 39; מִבֵּין רַגְלָיו *from between his feet* Gen. 49, 10, which is sometimes understood of the sceptre, sometimes of offspring. *Plur.* רְגָלִים prop. *steps*, then *times*, like פְּעָמִים Ex. 23, 14; Num. 22, 28 32; modern Hebrew, *pilgrimage to a festival.*

רֹגֵל (*fuller*, *washer*, from רָגַל) only in עֵין רֹגֵל (*fuller's fountain*) *n. p.* of a

fountain not far from Jerusalem Josh. 15, 7; 18, 16; near which lay the fuller's field Is. 7, 3. Comp. עֵין רֹגֵל.

רְגַל (*def.* רַגְלָא, *dual* רַגְלַיִן, *def.* רַגְלַיָּא, with *suff.* רַגְלוֹהִי, רַגְלַיהּ) *Aram. comm.* the lower part of the human body, also applied to inanimate things Dan. 2, 33, opposite שָׁק 2, 41; also *dual* for *plur.* 7, 4 7.

רַגְלִי (formed from רֶגֶל; *plur.* רַגְלִים) *m. a footman*, in a military sense *foot-soldier*, comp. Arab. رَجِل, رَاجِل; but not after the Ar. رَجُل *a man* Ex. 12, 37, cod. Sam. רַגְלָאִי; with אִישׁ added Judges 20, 2; *plur.* Jer. 12, 5.

רֹגְלִים (*fullers' place*) *n. p.* of a locality in Gilead 2 Sam. 17, 27; 19, 32.

רַגְלִים see רַגְלִי.

רָגַם I. (*inf. absol.* רָגוֹם, *constr.* רְגוֹם; *fut.* יִרְגֹּם) *trans. to heap together*, *to pile up*, *to collect*, stones; hence with the accus. אֶבֶן and עַל of the person *to heap stones upon one*, i. e. *to stone* Ez. 23, 47; commonly with the accusat. of the person without אֶבֶן Lev. 24, 14; Deut. 21, 21; but בָּאֶבֶן Ez. 16, 40 or אֶבֶן 2 Chr. 24, 21 are added by way of explanation; seldom with בְּ of the person Lev. 24, 16, 2 Chr. 10, 18, with a modification of the sense. Derivat. רִגְמָה and מַרְגֵּמָה.

As to the stem, the Arab. رَجَم (to heap together stones, i. e. to stone), رَكَم (to bring together), whence رُكَام (a heap), Aram. רְגַם for רָגַם and סָקַל (but also with the additional idea of "casting stones"), and its connexion with רָגַב discover the fundamental signification with sufficient clearness. The organic root רָ־גַם is identical with that in גַּם, אָ־גַם, כַּם (גְּמָם) I.

רָגַם II. (not used) *tr.* same as רָקַם *to make party-coloured*, *to make spotted* or *streaked* (with figures, flowers), *to embroider;* comp. Ar. أَرْقَم party-coloured, رُخَام variegated marble. This meaning has been adopted for the old Hebrew and Phenician אַרְגָּמָן. But as אַרְגּ' denotes fiery-coloured, red purple, in opposition to תְּכֵלֶת (blue purple), the idea of glowing, burning, bright red must lie in the verb-root. The organic root רָ־גַם seems identical with that in חַם, חָם, Ar. أ-جم, و-جم, חָמַ־ה III., יָ־חַם, גָּ־חַם. Deriv. אַרְגָּמָן, Aram. אַרְגְּוָן.

רָגַם III. (not used) *intrans.* same as רָחַם *to be inclined to*, *to love; to be friendly*, *united with;* Ar. رَجَم the same, with meaning similar to that of نَجَم. Deriv. the proper names רֶגֶם, רֶגֶם מֶלֶךְ.

רָגַם IV. (not used) *tr.* prop. *to pierce*, *to engrave*, *to inscribe*, letters; hence sometimes as in the case of בָּאַר *to write*, as also γράφειν signifies originally *to engrave;* sometimes *to explain*, *to clear up* (comp. בֵּאֵר). Manifestly therefore the stem is = רָקַם, which originally means *to pierce*, *to inscribe*, *to make an incision* (Ar. رَقَن to write, رَقَم to point). Deriv. אַרְגָּמָן, Aram. אַרְגְּוָן.

Pih. תִּרְגֵּם (a quadriliteral from רָגַם IV.; not used) properly *to arrange*, *to explain*, *interpret*, especially a foreign language by explanation, translation &c. like the Ar. تَرْجَم, and also the Ethiopic; generally *to translate.* Deriv. modern Hebrew תַּרְגּוּם.

Puh. תֻּרְגַּם (*part.* מְתֻרְגָּם) *to be interpreted*, *translated* Ezr. 4, 7. Hence in Targ. תּוּרְגְּמָן and מְתוּרְגְּמָן for the Hebr. נָבִיא, פֶּה, מֵלִיץ, and in the Talmud in a still wider acceptation; and so the Arab. and Persian تَرْجُمَان, تَرْجَمَة, تُرْجُمَة, whence come Dragoman, Drogeman, French trucheman, Italian turcimanno.

רֶגֶם (prop. *friendship*, *association*, from רָגַם III.) *n. p. m.* 1 Chr. 2, 47; Ar. رُجْم a friend.

רֶגֶם מֶלֶךְ (*Melek*, i. e. Jah, *is a friend;* see מֶלֶךְ) *n. p. m.* Zech. 7, 2.

רִגְמָה (with *suff.* רִגְמָתָם, from רָגַם I.) *fem. a throng*, *assembly* Psalm 68, 28

(*Ibn Gânâch*); — ךְ has fallen out before it.

רָגַן (*part. m. plur.* רֹגְנִים) *intrans. to murmur*, *to make a tumult*, *to rage*, metaphor. *to be rebellious* Is. 29, 24 (LXX, Vulg.). — The stem seems to be enlarged by נ, since רָגַג I. (whence נִרְגָּן) has the same meaning; and its organic root is connected with that in רָהַג, עָרַג, צָרַח; Ar. رجم to reproach, to chide.

Nif. נִרְגַּן (*fut.* יֵרָגֵן) *to murmur rebelliously*, *to shew oneself discontented* Deut. 1, 27; Ps. 106, 25.

רָגַע I. (*part.* רֹגַע) *trans.* 1. *to set in motion*, *to excite*, יָם Is. 51, 15; Jer. 31, 35; Job 26, 12; not *intr.* like the Arab. رجع (to tremble, to quake), and not same as גָּעַר (LXX), since a trans. meaning alone suits. The organic root רג־ע is identical with that in the Arab. رجّ (to move, to excite), and in חָרַג (= רָגַז, רָגַשׁ). — 2. *to burst open*, *to break up*, *to crack*, עוֹר Job 7, 5 (*Ibn Chiquitilla*, *Ibn Esra*), so that יִמָּאֵס = יִמַּס merely carries the idea further. — 3. (not used) *to open*, the eyes or eyelids; *to wink*. Deriv. רֶגַע.

Hif. הִרְגִּיעַ (*fut. volunt.* אַרְגִּיעָה) *to give a wink*, Prov. 12, 19 *till I wink*, i. e. for a moment; hence אַרְגִּיעָה is a kind of *adverb* to the verb following Jer. 49, 19; 50, 44; opposite לְעַד. *Ibn Gânâch* has also referred אַרְגִּיעַ Is. 51, 4 to this head, translating *I make my judgment in a moment to be the light of the peoples.*

רָגַע II. (Kal not used) *intr.* prop. *to retreat*, *to turn away from* a thing, in order to rest; hence *to be calm*, *still;* the Arab. رجع and رجّ should be referred to the same fundamental signification. Deriv. רָגֵעַ, מַרְגּוֹעַ, מַרְגֵּעָה.

Nif. נִרְגַּע (*imper. fem.* הֵרָגְעִי) *to be quiet*, Jer. 47, 6, coupled with דּוֹם.

Hif. הִרְגִּיעַ (*fut.* יַרְגִּיעַ) 1. *to make to rest* or *repose*, Is. 34, 14; *to find rest* Deut. 28, 65; but also with the accus. *to procure rest* Jer. 50, 34. — 2. *to extend*, *to establish*, = הֵנִיחַ לְ, as it has been explained for יָסַד in Is. 51, 4 and Jer. 50, 34 compared with Is. 51, 16; but in this meaning רָגַע = רָקַע, رقع, ܪܩܥ.

רָגֵעַ (*plur. constr.* רִגְעֵי) *m. a quiet*, *still* i. e. pious *one* Ps. 35, 20.

רֶגַע (*plur.* רְגָעִים; from רָגַע I.) *masc.* prop. *opening*, *breaking open*, of the eye; *a wink*, i. e. *a moment*, like momentum from movimentum Ex. 33, 5; commonly an *adv. suddenly*, *quickly*, *momentarily*, *soon* Job 34, 20; Ps. 6, 11; 30, 6; Is. 54, 8; עֲדֵי ר׳ Job 20, 5 *for a moment*, i. e. a short time; כְּמוֹ ר׳ *in a wink* Lament. 4, 6; stronger is בְּר׳ קָטֹן *in a very short time* Is. 54, 7; כְּרָגַע *suddenly*, *quickly* Num. 16, 21; לִרְגָעִים *at moments*, *every moment* Is. 27, 3; Job 7, 18. רֶגַע ... רֶגַע in Jer. 18, 7 9 some take like זְמָן *time*, i. e. *once ... again;* but it is better to translate *suddenly ... suddenly*.

רָגַשׁ *intr. to come together in heaps* or *masses*, *to combine in a mass*, connected with רָכַשׁ, רָכַס in fundamental signification, Ps. 2, 1. A meaning *to rage*, *to be tumultuous*, like the Aram. רְגַשׁ, ܪܓܫ, Arab. رجس, and connected with רָגַז, רָעַשׁ, is not proved in Hebrew. Deriv. רֶגֶשׁ, רִגְשָׁה.

רֶגֶשׁ *m. a heap* or *crowd* Ps. 55, 15; Ar. ركس.

רְגַשׁ (Pe. not used) *Aram. intrans. to assemble*, in a crowd.

Af. הַרְגִּשׁ *to come together in a crowd*, with עַל of the person Dan. 6, 7; without a preposition 6, 12 16.

רִגְשָׁה *f. crowd*, *multitude* Ps. 64, 3; Targumic אִתְרְגוּשָׁא a mass, multitude.

רָדַד I. (only *part.* רֹדֵד and *inf. constr.* רַד like שַׁךְ Jer. 5, 26) *tr.* prop. *to throw down*, *to lay low;* hence *to tread down*, *to subdue* (see כָּבַשׁ), with accus. of the object, and לִפְנֵי of the person Is. 45, 1, Peshito rightly ܡܟܒܫ; רֹדֵד פ׳ תַּחַת פ׳ *to*

subdue one to another Ps. 144, 2. Deriv. the proper name רַדַּי.

The organic root רַד is connected with that in רָד־ָה, יָ־רַד, רָדַד I.; Targ. רַד, Ar. رَدَى the same.

רָדַד II. (Kal not used) *tr. to spread over, to stretch over, to overlay*, whether relating to overlaying, or to covering and veiling; cognate in sense with טָפַח; Targ. רְדַד, ,,, for Hebrew צָפַף; Arab. رَدَا. Deriv. רָדִיד.

Hif. הֵרֵד (*fut. ap.* יָרֶד) *to spread out*, with accus. of the object and with עַל *over*, 1 Kings 6, 32 *and he spread gold over the Cherubim*, i. e. he overlaid them with it; in Targ. for רָקַע; and רַדִּיד the noun is *a broad plate of tin*.

רָדָה I. (*part.* רֹדֶה, *pl.* רֹדִים, *infin. constr.* רְדוֹת; *fut.* יִרְדֶּה, *ap.* יֵרְדְּ) *trans.* same as רָדַד I. *to lay low, to overthrow, to tread down;* hence *to subdue*, with the accusat. Is. 14, 6 *who subdues the peoples with warlike fury; to keep down* Ez. 34, 4, *part.* with *suff.* רֹדָם Ps. 68, 28 *their ruler; to tread*, in the גַּת Jo. 4, 13 [3, 13]; *to have dominion*, commonly with בְּ Lev. 26, 17, Is. 14, 2, Gen. 1, 28, as other verbs of ruling are construed with בְּ (כָּבַשׁ, מָשַׁל, עָצַר); 1 Kings 5, 4 of stewards and overseers 5, 30; generally בְּקֶרֶב אֹיְבֶיךָ Ps. 110, 2; מִיָּם עַד־יָם 72, 8; יִרְדּוּ עַל־יְדֵיהֶם Jer. 5, 31 *will walk after their* (leaders') *guidance*, which the Targ. explains improperly *to support*, after the Ar. رَدَا; Ar. رَدَى the same; Lament. 1, 13 is Hif. Derivat. מִרְדָּה.

Pih. רִדָּה (*fut. ap.* יְרַד) *to make ruler, to cause to rule*, Judges 5, 13 (Vulg., *Ibn G'anâch*); but יְרַד an Aramaeising form for יָרַד (*he hastened down*) suits the context better (LXX), with reference to יָרְדוּ 5, 11.

Hif. הִרְדָּה (*fut. ap.* יַרְדְּ) *to subdue, to subjugate*, מְלָכִים Is. 41, 2. Here belongs וַיִּרְדֶּנָּה Lament. 1, 13 for וַיַּר׳ *and he caused it* (the fire) *to become master*.

רָדָה II. (*fut.* יִרְדֶּה) *tr.* prop. *to lay hold of, to seize, to catch*, with accusat. of the object and מִן *to take away* Judges 14, 9, with אֶל *whither* (into the hand), *and he took it* (the honey) *in his hands* ib. Targ. נְסַח. לָקַח proceeds from a similar fundamental signification. Aram. רְדָא, mod. Hebrew רָדָה the same.

רַדַּי (from רְדָיָה *Jah is Subduer;* from רָדַד I.) *n. p. m.* 1 Chr. 2, 14.

רָדִיד (with *suff.* רְדִידִי; *plur.* רְדִידִים; from רָדַד II.) *masc. a veil; a light, loose garment*, Is. 3, 23; Song of Sol. 5, 7; Targ. רְדִידָא for Hebrew צָעִיף; Syr. the same; Arab. رِدَاء a covering.

רָדַם (Kal not used) *intr. to be lax, weary, exhausted;* Ar. رَدَنَ (to be loose, weary); in Nif. (Judges 4, 21) along with יָעֵף; metaphor. *to sleep deeply* or *soundly*, from exhaustion and weariness, an intensive of יָשֵׁן (which see); comp. Arab. أُرْدُنّ sleepiness; *to be benumbed, unconscious*, in an extatic state; *to be motionless*.

The organic root רָ־דַם appears to lie also in דָּמָ־ה III. (to be still, to rest), דָּם II. (to be exhausted, inactive). The Ar. رَدَمَ (to buzz) is quite another stem. Deriv. תַּרְדֵּמָה.

Nif. נִרְדַּם (*part.* נִרְדָּם, *fut.* יֵרָדֵם) *to be weary* Judges 4, 21, along with יָעֵף; *to be inactive* Prov. 10, 5; *to be motionless* Jon. 1, 6; נִ׳ עַל־פָּנִים *to fall upon the face stunned* Dan. 8, 18; 10, 9; *to be senseless, stupified* Ps. 76, 7.

רָדַן (not used) is incorrectly assumed for יַרְדֵּן (which see).

רֹדָנִים only in 1 Chr. 1, 7, and also in Gen. 10, 4 according to the cod. Samar. and LXX; see דֹּדָנִים.

רְדָנִים only Ez. 27, 15 for דְּדָנִים according to the LXX; see דֹּדָנִים.

רָדַף (*part.* רֹדֵף, *inf. constr.* רְדֹף, with *suff.* רָדְפִי and רְדוֹפִי, with מִן מֵרְדֹף; *fut.* יִרְדֹּף, once יִרַדֹּף or in mss. יִרְדֹּף Ps. 7,

6, which is obviously a mixed form; before Makkeph ־יִרְדָּף) tr. *to thrust*, *to drive*, *to scare*, *to chase;* ident. in its organic root ר־דף with that in דָּפַ־ה, ה־דף and particularly in נ־דף. Also *intr.* Hence 1. *to drive* or *chase away* LEV. 26, 36; *to follow after*, with the accus., in a good sense Ps. 23, 6; *to pursue*, *strive after*, righteousness PROV. 21, 21, peace Ps. 34, 15 (comp. Is. 5, 11; Hos. 12, 2; DEUT. 16, 20); *to chase*, *pursue after* GEN. 14, 15, אֹיְבִים LEV. 26, 7; followed by an infin. and לְ Hos. 6, 3; with לְ JOB 19, 28 or אֶל of the person JUDGES 7, 25 *to pursue one;* ר' עַד *to drive tumultuously as far as* ... GEN. 14, 14 without the accus. of object; poet. absol. Ex. 15, 9; רֹדְפִים *persecutors* JOSH. 2, 7; commonly ר' אַחֲרֵי פ' prop. *to hunt after*, *to follow after* GEN. 31, 23; Ex. 14, 4; *to follow*, JUDGES 3, 28 *follow me.* — 2. trop. *to pursue* JOB 30, 15. Deriv. מִרְדָּף = מֻרְדָּף.

Nif. נִרְדַּף (*part.* נִרְדָּף) *to be pursued*, changed into an impersonal active LAMENT. 5, 5 *they pursue us over our neck*, i. e. they sit upon our neck as it were; נִרְדָּף ECCLES. 3, 15, prop. *what is chased away*, *put to flight* (of time), i. e. *the past.*

Pih. רִדֵּף (*part.* מְרַדֵּף, *fut.* יְרַדֵּף before Makkeph ־יְרַדֶּף) *to pursue strongly* or *violently*, with accus. PROV. 13, 21; NAH. 1, 8; in a sense not hostile, *to pursue*, *strive after*, as after צְדָקָה PROV. 15, 9; elsewhere also רֵיקִים 12, 11, רָעָה 11, 19, מְאַהֲבִים Hos. 2, 9. PROV. 19, 7 *hunting after promises* (אֲמָרִים, from אֵמֶר, comp. Ps. 77, 9), i. e. trusting to the promises of friends.

Puh. רֻדַּף *to be driven away*, of the chaff of the mountains Is. 17, 13; figur. *to be pushed away with violence.*

Hif. הִרְדִּיף (an intensive of Kal) *to pursue* JUDGES 20, 43, i. e. to reach by chasing.

רָהַב (*fut.* יִרְהַב.) *to rage*, *to be furious*, *to bustle*, and so *to be terrified*, or *tr. to terrify;* also *to be afraid*, of the לֵבָב *to tremble*, with joy Is. 60, 5 (in many mss. for רָחַב); *to importune*, רֵעַ PROV. 6, 3; *to be outrageous*, with בְּ against one Is. 3, 5, parall. to נִגַּשׂ, conseq. like רָגַז. Deriv. רַהַב, רָהָב 1, רֹהַב.

Hif. הִרְהִיב *to put into alarm* or *fear*, SONG OF SOL. 6, 5; *to stir up*, *to excite*, Ps. 138, 3 *thou excitest me strongly in my soul.* Derivat. according to some מַרְהֵבָה.

As to the stem, ר' is connected with the Ar. رَهِبَ (to be afraid), رَابَ (to be confused, stunned, restless), رعب (to be terrified), Syr. ܪܗܒ to rage; perhaps also with the Latin rab-ere.

רָהָב (*plur.* רְהָבִים) *m. violent*, *proud* Ps. 40, 5.

רַהַב (in pause ר') *m.* 1. *the tumultuousness*, *raging*, *noisy violence*, of a multitude, JOB 9, 13 *the tumultuous helpers* (or such as assail in a raging multitude), so Targ. and Symm.; but most prefer to take ר' here in the 2[d] signif.; Is. 30, 7 *their violent pressing after* (רָהְבָּם for רַהֲבָהֶם, as should be read for רַהַב הֵם), especially after Egyptian aid, *ceases* (שֶׁבֶת for שָׁבַת). After this passage, where מִצְרַיִם is accidentally contrasted with רַהַב for the first time, 2. Egypt itself receives the name of *Rahab* in later books, typifying tumultuous violence 51, 9 (Targ.), especially as it was called elsewhere הַתַּנִּים הַגָּדוֹל Ez. 29, 3, חַיַּת קָנֶה Ps. 68, 31; so with בָּבֶל Ps. 87, 4; also 89, 11. In JOB 26, 12 *by his understanding he has smitten Rahab*, the writer need not have thought of a sea-monster (as LXX), but of *Egypt* generally, in allusion to the destruction of Pharaoh in the Red Sea. To regard it as a derivative of the Coptic, or an older form for לַהַב (comp. לְהָבִים), is unsatisfactory.

רֹהַב (only with *suff.* רָהְבָּם) *m. vehemence*, *restlessness*, amid which years move on Ps. 90, 10.

רָהַג (not used) *intr. to cry out*, *to make a noise*, Ar. رهج; probably ident. in its organic root with that in עָ־רַג I.

(which see), rugire, ὀ-ρύγ-ειν. Derivat. the proper name

רֹהֲגָה (*outcry, alarm*) *n. p. m.* 1 Chr. 7,34 K'ri, for which the K'tib is רוֹהֲגָה.

רָהָה I. (only assumed for תִּרְהוּ Is. 44, 8, which others refer to יָרָה) *intr. to be afraid, to fear*, coupled with פָּחַד Is. 44,8; prop. *to tremble;* comp. the Ar. راه (to be moved), رهره (to glitter), رهى (to be moved, to totter).

רָהָה II. or רָה assumed for רִי; see רִיָּה, רְוָה.

רָהַט (not used) *intr. to be collected, to draw together*, of water into a mass, Ar. رهط the same; *to be folded together, to curl*, of locks. Hence it is not connected with the Aram. רְהַט, ܪܗܛ. Derivat. רַהַט 1 and 2; on the contrary, we should read רָהִיט in Song of Sol. 1,17.

רַהַט (*pl.* רְהָטִים) *m.* 1. *the watering troughs*, where water is collected Gen. 30,38; Ex. 2,16; Aram. רְהַט the same. — 2. *curled hair* or *locks*, Song of Sol. 7, 6.

רָהִיט see רָחִיט.

רָהַם (not used) *tr. to heap together, to bring together*, into a heap; ident. with רָגַם I., Ar. رهم, رجم, ركم. With the organic root ר־הם see other comparisons under הָם. Scripture already compares the organic root ר־הם with that in הָמ־ה (Gen. 17, 5). Derivative

רָהָם (not used) *m. multitude*, only in the proper name אַבְרָהָם (which see), Arab. رُهام, and interchanging *r* and *d* دهم the same.

רֵו (out of רְאוּ = רְאִי; with *suff.* רֵוֵהּ; Targ. *def.* רֵוָא, *plur. constr.* רֵוֵי, *abstr.* רֵוּוּ) *Aram. m. the look, aspect* Dan. 3, 25.

רוֹב *masc.* 1. for רֹב from רָבַב I. Job 35, 9; Esth. 10, 3; see רֹב. — 2. same as רִיב *strife*, in the bones, i. e. feverheat Job 33, 19 K'ri, where the K'tib has רִיב.

רוּב (*perf.* רָב, רַבְתָּ, רָבוּ; *part.* רָב, *inf. constr.* רֹב or רוֹב; *fut.* תָּרוּב K'tib) *intr. to strive, contend, quarrel*, construed with עִם (*with*) of a person Judges 11, 25; *to argue with* Job 40, 2; with אֶת־ (אִתּ־) Is. 45, 9; Num. 20, 13; with אֶל *to carry on a dispute* with one Judges 21, 22 K'tib; with עַל of a thing, *to dispute about* a thing Gen. 26, 22; with the accus. *to conduct a cause* (before a tribunal), 1 Sam. 25, 39 *who has conducted my cause with respect to my reproach from the hand of Nabal;* Lament. 3, 58 *thou, Lord, pleadest my cause that concerns the life;* Jer. 51, 36; רָב Is. 19, 20 *a defender, deliverer*, coupled with מוֹשִׁיעַ. Here also may belong (עַל־) יָדָיו רָב לוֹ Deut. 33, 7 *be a pleader for him at his side.* Deriv. רוֹב 2. and יָרֵב in the proper names יְרֻבַּעַל, יְרֻבֶּשֶׁת.

Hif. הֵרִיב, only in the abridged form רִיב (2 *perf.* [הֲ]רִיבוֹתָ; *part. pl. constr.* מְרִיבֵי; *inf. absol.* and *constr.* רִיב; *fut.* יָרִיב, *apoc.* יָרֶב, יָרֵב, before Makkeph יָרֶב־; so too שִׂים, בִּין, שִׁית, לִין, שִׁיר are abridged Hifil-forms) prop. *to stir up contention* or *strife*, but commonly like Kal, with the accus., *to contend with* Hos. 4, 4; Mic. 6, 1; *to strive, to plead*, with אֶת (אִת־) Jer. 2, 9, עִם Neh. 13, 25, Prov. 3, 30, אֶל Job 33, 13, בְּ Gen. 31, 36; with לְ of the person *for* whom we strive Judges 6, 31; with עַל of the thing *about* which strife is Gen. 26, 21; *to punish, to chastise* Is. 3,13, coupled with הוֹכִיחַ Hos. 4, 4; *to conduct a cause*, with accus. of the person *for* Is. 1, 17, or רִיב is added in the accus. Prov. 22, 23. Deriv. רִיב, יָרִיב, מְרִיבָה, the proper names מְרִיב בַּעַל (in מְרִיב), יָרִיב, יְרִיבַי, רִיבַי, יָרֵב and מְרִיבָה (in מְרִיבַת קָדֵשׁ), מְרִיבוֹת K'tib.

The fundamental signification of the stem is prop. (as in נָצָה I.) *to pluck, to pull, to tear*, Latin *rapere*, hence to reproach, to revile; ident. in its organic root רָב with that in חָ־רַב, גָּ־רַב I., גָּ־רַף, טָ־רַף; Ar. راب to be disputable, to strive against, referring to fate; Aram. רָב, ܪܒ the same.

רוג an assumed stem for רֶגֶל, see *Fürst*, Conc. s. v.

רוד (3 *perf.* רָד, 1 *pl.* רַדְנוּ) *intr. to move to and fro, to ramble about*, hence Jer. 2, 31 *we rove freely about;* רָד עִם אֵל Hos. 12, 1 *he rambled about beside God*, i. e. leaving God aside; Targ. אִטַּלְטַל; Arab. رَادَ, رَوَدَ the same, especially of the free running about of animals, and so also رَيَّدَ V., رَعَلَ IV. VIII., Ethiop. רוד *rawid.* Identical in its organic root with עָ־רַד, הָ־רַד, רָיַד. Hebrew interpreters (*Kimchi*, *Ibn Esra*) have sometimes compared this stem with רָדָה, and sometimes given it the meaning *to lament*, but without foundation. Derivat. the proper name אֲרוָד (which see); on the contrary מָרוּד belongs to מָרַד.

Hif. הֵרִיד (*fut.* יָרִיד) *to ramble, to go about wild and restless*, Gen. 27, 40 *when thou rovest about at large*, i. e. makest thyself free; Ps. 55, 3 *I will wander about in my complaining.*

רוה (*fut.* יִרְוֶה, 3 *pl.* יִרְוְיֻן like יִרְבְּיֻן Deut. 8, 13) *intr.* prop. *to overflow, to stream over*, cognate in sense שָׁפַע, שָׂבַע; hence *to drink abundantly, to lap up*, with מִן, as מִדָּם, of the blood-drinking sword Jer. 46, 10, מִדֶּשֶׁן Ps. 36, 9; elsewhere only the accusat. Figur. *to enjoy richly*, sensual love (דֹּדִים) Prov. 7, 18; in other places of wine (Song of Sol. 1, 2). According to derivatives also, *to be copiously watered*, of a garden; *to overflow*, of a cup; *to drench*, of rain. Deriv. רָוֶה, רְוָיָה, רִי (according to some) out of רְוִי.

Nif. נִרְוָה (only *fut.* יִרְוֶה, ־רָא, for which is יוֹרֶא) *to be refreshed* Prov. 11, 25; see ירה III.

Pih. רִוָּה (*fut.* יְרַוֶּה, 3 *pl.* with *suff.* יְרַוְּיֻךָ) an intensive of Kal, *to be drunk, intoxicated;* fig. of חֶרֶב Is. 34, 5, comp. Deut. 32, 42 of חִצִּים; *to be soaked*, of אֶרֶץ Is. 34, 7 (fig.); also causat. *to satiate*, with the fat of sacrifices Jer. 31, 14; *to water*, תְּלָמִים Ps. 65, 11; fig. of דַּדִּים = דֹּדִים Prov. 5, 19; *to moisten*, with double accus. in אֲרַיָּוֶךְ Is. 16, 9 *I moisten thee with my tears.* The form has arisen from a fusion of רִוָּה and רִיָּה, or there was a quadriliteral form רִיוָה.

Hif. הִרְוָה (*part.* מַרְוֶה) *to water copiously*, אֶרֶץ Is. 55, 10; *to moisten, to refresh*, נֶפֶשׁ עֲיֵפָה Jer. 31, 25; *to revive* Prov. 11, 25 (see Nif.); *to drench, to satiate*, with לַעֲנָה Lament. 3, 15, זְבָחִים Is. 43, 24.

As to the stem, it is also in the Arab. رَوِيَ, رَيَّعَ, Aram. רְוָא, ܪܘܐ; and the organic root ר־ה lies also in רב I., רבה I., זָרַב, זָרַף; see רָה or רָהָה belonging to רִי.

רָוֶה *adj. m.*, רָוָה *f. copiously watered* Is. 58, 11; Jer. 31, 12; *fem. subst. satiety* Deut. 29, 18, opposite צְמֵאָה (which see).

רוֹהֲגָה see רָהֲגָה.

רוז (not used) *Aram. tr. to hide, to conceal;* Syr. ܪܙ the same, Af. ܐܪܙ; Ar. رَزَّ to be hidden, اِرْتَزَّ to hide oneself, رَسَّ tr. to conceal. Deriv. רָז.

רוח (*fut.* יִרְוַח) *intr. to be extended, wide, broad*, = רָחַב, opposite צַר; figur. *to be well, unrestrained, alleviated* Job 32, 20 (Targ., Pesh. רְוַח, ܪܘܚ); *to be easy, refreshed* 1 Sam. 16, 23. Deriv. רֶוַח and רְוָחָה.

Puh. רֻוַּח (*part.* מְרֻוָּח) *to be roomy, spacious*, of apartments Jer. 22, 14.

The fundamental signification of the stem is in the Ar. رَوِحَ to be extended, wide, broad, رَخَّ to grow up, to increase, Syr. ܪܘܚ, Targ. רְוַח to be wide, roomy, whence the noun רְוַח suburb; Sam. רְוַח, רְבַח to be well, easy. The characteristic of this meaning lies in the consonantal utterance of the *Vau*, and therefore *Beth* is sometimes put for it.

רֶוַח (from רָוַח) *m. room, roominess* Gen. 32, 14, Ar. رَوْح, Syr. ܪܘܚܐ the same; fig. *enlargement, freedom*, hence *deliverance* Esth. 4, 14.

רוּחַ I. (Kal unused) *intr. to breathe, to blow*, of wind; *to smell*, of plants and scents (cognate in sense נָשַׁב, נָפַשׁ, פּוּחַ, נָשַׁם, נָשַׁף); hence sometimes *to breathe, to draw breath*, generally *to live and move*, sometimes *to draw in the air;* also *to smell at a thing*, i. e. fig. *to have* or *feel pleasure in it* (comp. שָׁמַע, רָאָה), *to perceive, to smell;* Ar. رَاحَ to blow, of the wind, to snuff, to snuff up, prop. to fetch breath, to take breath, to rest; Aram. רָח, ܪܳܚ the same; the German riechen, Rauch, ruhen may be connected with it. Deriv. רֵיחַ, רוּחַ, רַחַת.

Hif. הֵרִיחַ (*inf. constr.* הָרִיחַ, with *suff.* הֲרִיחוֹ; *fut.* יָרִיחַ, *ap.* יָרַח, with Vau consec. וַיָּרַח) *to smell*, i. e. to take in scent, with בְּ *at a thing;* fig. *to enjoy the odour* Ex. 30, 38, of בְּרֵיחַ *sweet smells* Lev. 26, 31; Am. 5, 21; with accus. *to lick*, prop. to breathe, of flames Judges 16, 9; *to smell*, מִלְחָמָה, of a horse; *to scent*, רֵיחַ Gen. 8, 21, מִנְחָה 1 Sam. 26, 19; seldom absol. of the sense of smell Deut. 4, 28; Aram. ܐܰܪܺܝܚ, אֲרִיחַ, אֲרַח the same. Deriv. the proper name יְרִיחוֹ (יְרִיחֹה, יְרֵחוֹ).

רוּחַ II. (not used) *intr. to go, to wander;* adopted for יָרֵחַ, יֶרַח and the proper name יָרוֹחַ (*wanderer*), Aram. יְרַח; ident. in its organic root with that in אָרַח. But יָרַח (which see) may also be the stem.

רוּחַ (from רוּחַ I., with *suff.* רוּחִי, רוּחֲכֶם; with *a* of motion רוּחָה; *plur.* רוּחוֹת) *f.* (not *masc.* in Ex. 10, 13, where נָשָׂא refers to קָדִים, and not in Ps. 51, 12 where נָכוֹן is a *subst.;* but only in Eccles. 1, 6 and Job 41, 8; on the contrary the gender changes 1 Kings 19, 11) 1. *the blowing*, ר׳ הַיּוֹם Gen. 3, 8 *the blowing of the day*, i. e. the cooling wind toward evening (see Song of Sol. 2, 17; Pliny H. N. 2, 42; hence the Ar. رَاحَ to do toward evening; Coptic poⲩce evening); *the air, wind*, either *a little wind* or *breeze*, aura Job 41, 8, or *a storm* Gen. 8, 1, Is. 7, 2, *a violent wind* Job 30, 15, often with גְּדֹלָה 1, 19, כַּבִּיר 8, 2, קָשָׁה Is. 27, 8; also with a genitive defining the thing more closely, קָדִים Ex. 10, 13, סְעָרָה Ps. 107, 25, זִלְעָפוֹת 11, 6, צָפוֹן Prov. 25, 23. Phrases are: שָׁאַף ר׳ *to catch at the wind* Jer. 2, 24; לְכָל ר׳ לְרוּחַ *to the wind* Ez. 5, 2, the same 12, 14; poet. כַּנְפֵי ר׳ Ps. 18, 11; seldom is the wind called רוּחַ יי 1 Kings 18, 12. Metaphor. like פֵּאָה (which see) *quarter, region, district* Jer. 49, 32; Ez. 5, 10 12; 12, 14; 17, 21; *side* 42, 19; אַרְבַּע רוּחוֹת Jer. 49, 36 *the four quarters of the heavens;* רוּחָה 52, 23 *to the quarters of the heavens*, since here רוּחַ is collect. — 2. *the breath*, hence a) with אַף *anger, panting*, applied to divine wrath Ps. 18, 16; Job 4, 9; 15, 13; Prov. 16, 32; sometimes also רוּחַ פֶּה Job 15, 30. b) with שְׂפָתַיִם, פֶּה *breath* of the mouth (see רֵיחַ), sometimes *a word* Ps. 33, 6, *an oracle* Is. 11, 4; sometimes *breath of life*, fully ר׳ חַיִּים Gen. 6, 17. c) = הֶבֶל *quick vanishing breath* Job 7, 7; hence like הֶבֶל *nothing, vanity* Mic. 2, 11, and so דַּעַת ר׳ Job 15, 2, דִּבְרֵי ר׳ 16, 3, רָעָה ר׳ *to associate with nothingness* Hos. 12, 2, comp. רְעוּת ר׳ Eccles. 1, 14; לָר׳ *in nothingness*, i. e. *in vain* 5, 15. — 3. Like נֶפֶשׁ *breath of life*, i. e. animal life, anima; applied to men and animals Eccles. 3, 19 21, especially to men Job 12, 10. Of the dead or idols it is said אֵין רוּחַ בְּ Ez. 37, 8; Jer. 10, 14; also of people who almost lose their life through terror 1 Kings 10, 6. But חָיְתָה ר׳ Gen. 45, 27 *the spirit lives again*, i. e. returns; commonly שָׁבָה ר׳ Judges 15, 19. חַיֵּי ר׳ Is. 38, 16 is tautological; elsewhere חַיִּים Job 6, 4; 17, 1. Here belongs also ר׳ אַפֵּינוּ Lament. 4, 20 *our life*, i. e. our king, the life of the state. As proceeding from God, life is also called ר׳ אֱלוֹהַּ Job 27, 3, with relation to Gen. 2, 7. — Metaphor. every *moving force* of a thing Ez. 10, 17; Zech. 5, 9; *the sensuous feelings, the spirit, the passions*, to which are attributed *taming* Prov. 25, 28, *restlessness* Gen. 41, 8, *de-*

pression JOB 19, 17, *impatience* EX. 6, 9, *patience* ECCLES. 7, 8, *pride* PROV. 16, 18, *humility* Is. 57, 15, *embitterment* GEN. 26, 35, *grief* Ps. 34, 19. In this sense are also used רוּחַ נָכוֹן Ps. 51, 12, נֶאֱמַן־רוּחַ PROV. 11, 13. — Generally, *spirit, direction of life*, of individuals or masses, expressed by the genitive זְנוּנִים Hos. 4, 12, עִוְעִים Is. 19, 14, תַּרְדֵּמָה 29, 10, קִנְאָה NUM. 5, 14; imparted by God Is. 11, 2; 28, 6; 32, 15; *will, plan* Ez. 1, 12; 1 CHR. 5, 26; and so the expressions: נָתַן רוּחַ בְּ *to impart a direction of the will to* one 2 KINGS 19, 7, עָלָה עַל רוּחַ Ez. 20, 32 = עָלָה עַל לֵב; נָדְבָה רוּחַ פ׳ Ex. 35, 21; then *idea* 1 CHR. 28, 12; *understanding, insight* NUM. 27, 18, Is. 29, 24, or in this sense are used ר׳ חָכְמָה Ex. 28, 3, and רוּחַ יי״ Is. 40, 13; *courage* NUM. 27, 18; *a higher insight, genius* JOB 32, 8; Is. 19, 3; of the *moral sense* MAL. 2, 15. — 4. Metaphor. and generally *spirit*, spiritus (comp. Sanskrit *atman* = Athem, Pers. *dem*, Greek *πνεῦμα*), so הָרוּחַ Hos. 9, 7; of the spirit that pervades the universe Ps. 139, 2, that fills it with life GEN. 1, 2, being God's power JOB 26, 13 parallel יַד יי״, commonly רוּחַ אֵל 33, 4, ר׳ אֱלוֹהַּ 27, 3, coupled with נִשְׁמַת שַׁדַּי 33, 4; hence used for *the word* or *promise* of God Is. 63, 14; ר׳ קֹדֶשׁ *a holy spirit* Ps. 51, 13. From this *spirit of God* the Hebrew derived the extraordinary powers and gifts of men, such as the gift of artificial work Ex. 31, 3, of the interpretation of dreams GEN. 41, 38, of prophecy NUM. 24, 2, hence a prophet is called אִישׁ הָרוּחַ *ἄνθρωπος πνευματοφόρος* in Hos. 9, 7 (LXX). The going of the spirit of God into men is expressed by ר׳ א׳ צָלְחָה עַל JUDGES 14, 6, ר׳ א׳ לָבְשָׁה 6, 34, ר׳ א׳ הָיְתָה עַל פַּעֲמוֹ 13, 25, ר׳ א׳ נָחָה עַל NUM. 24, 2, 11, 25; but this spirit can also work רָעָה 1 SAM. 16, 14, טֻמְאָה ZECH. 13, 2, שֶׁקֶר 1 KINGS 22, 21 seq. in men. The same *spirit* passes from one man to another. For example, that of Moses passed to the 70 elders NUM. 11, 17, that of Elijah to Elisha 2 KINGS 2, 15. In the Messianic age it is to be imparted to all men Jo. 3, 1; Is. 44, 3. חַיִל, כֹּחַ, בָּשָׂר the earthly elements are the contrast to רוּחַ *the divine* or *spiritual* Is. 31, 3; ZECH. 4, 6.

רוּחַ (not used) *Aram. intr.* same as the Hebrew verb רוּחַ. Derivat. רֵיחַ and רוּחַ.

רוּחַ (*def.* רוּחָא; with *suff.* רוּחֵהּ; *pl. constr.* רוּחֵי) *Aram. f.* same as Hebrew רוּחַ in all meanings: *the wind* DAN. 2, 35, *quarter of the heavens* 7, 2, like לֵב *mind* 5, 20, for the Hebrew נֶפֶשׁ 7, 15, *spirit*, as the source of *understanding* 5, 12; 6, 4; especially *the divine spirit* 4, 5 6 15; 5, 14.

רְוָחָה (from רָוַח) *f. freedom, respite* Ex. 8, 11; LAMENT. 3, 56.

רְוָיָה *f.* prop. overflow; hence *abundance, fulness* Ps. 23, 5; 66, 12.

רוּם (3 *fem.* according to some רָאֲמָה ZECH. 14, 10; *part.* רָם, usually an adject. which see; *inf. constr.* רוּם, with *suff.* רוּמָם; *fut.* יָרוּם, יָרֻם, *ap.* יָרֹם, after Vau consec. יָּרָם, once יָרֻם Ex. 16, 20) *intr. to be high*, of רֹאשׁ כּוֹכָבִים JOB 22, 12, כִּסֵּא Is. 6, 1, hence *to be raised high*, of מְסִלָּה 49, 11, *to be grown high*, of עַם DEUT. 9, 2, *proud-looking*, of עֵינַיִם PROV. 30, 13, *haughty*, of לֵבָב DEUT. 8, 14, *exalted*, of God Ps. 99, 2, *too exalted, too high*, of God, i. e. not helping men Is. 30, 18, comp. מָרוֹם Ps. 10, 5; *to be mighty*, of יָד Is. 26, 11, קֶרֶן 1 SAM. 2, 1; *to become high*, i. e. *powerful* MIC. 5, 8; NUM. 24, 7; *to be glorious* Ps. 18, 47, with עַל of a person *over* Ps. 13, 3; *to be raised*, even of inanimate things, and therefore with מֵעַל of a place Ez. 10, 4 16; *to raise up* or *exalt oneself* Is. 30, 18; *to advance, to prosper*, of קֶרֶת PROV. 11, 11, opposite נֶהֱרַס; *to crawl forth*, of תּוֹלָעִים Ex. 16, 20, thinking perhaps of רִמָּה; *to shew oneself mighty* Ps. 21, 14. Deriv. רָם (adj., subst.), רוּם, רוֹם, רוֹמָה, מָרוֹם, רוֹמָה, רָמָה, רָמוֹת, the proper names רָם, רָמָה, רָמוֹת, מָרוֹם, רָמוֹת, רָמָתַיִם, especially the numerous compounds of רָם (in אַבְרָם, אֲבִירָם, אֲחִירָם, אֲדֹרָם, עַמְרָם, מַלְכִּירָם, יוֹרָם; see אֲבִירָם).

Pih. רוֹמֵם (*part.* מְרוֹמֵם, *fut.* יְרוֹמֵם) *to make high*, *to raise*, גַּלִּים Ps. 107, 25; *to erect*, a house Ezr. 9, 9; *to make shoot up* or *grow*, plants Ez. 31, 4; *to bring up*, children Is. 1, 2; *to set on high*, i. e. *to make secure* = הִשְׂגִּיב Ps. 27, 5, with מִן *from* Ps. 18, 49; *to help up*, one low 37, 34; *to make to conquer* Job 17, 4; *to celebrate*, *praise*, *extol* Ex. 15, 2; *to strive high* Hos. 11, 7. Deriv. רוֹמֵם, רוֹמָם (adj.), רוֹמְמוּת, רוֹמְמָה, and the proper name רֹמַמְתִּי עֶזֶר (according to some).

Puh. רוֹמַם (*part.* מְרוֹמָם, *fut.* יְרוֹמַם) *to be* or *become exalted* Ps. 75, 11, *part. elevated* Neh. 9, 5.

Hif. הֵרִים (2 *perf.* הֲרִימוֹתָ, הֲרֵמֹתָ, ־תָה; *part.* מֵרִים, *pl. c.* מְרִימֵי, with *suff.* מְרִימֵיו; *inf. c.* הָרִים, with *suff.* הֲרִימִי, once also infin. absol. Ez. 21, 31; *imp.* הָרֵם, הָרִימָה, before monosyllables הָרֶם; *fut.* יָרִים, *ap.* יָרֵם, יָרֶם) prop. causative of the numerous meanings of Kal, *to make high*, a nest Job 39, 27; *to exalt* Ps. 75, 8, opposite הִשְׁפִּיל; *to lift up*, from a low condition, with מִן 1 Kings 14, 7; fig. *to elevate the head* Ps. 3, 4, *the right hand* 89, 43, *the horn* of one, i. e. to impart distinction, might and strength; *to set up*, a monument Gen. 31, 45, a banner Is. 49, 22, fig. אִוֶּלֶת Prov. 14, 29; *to raise*, a thing lying on the earth 2 Kings 2, 13; *to lift up*, מַטֶּה Ex. 14, 16, with בְּ instead of the accus. 7, 20; הֵ׳ יָד *to lift up the hand*, in swearing Ex. 17, 11, אֶל יי׳ Gen. 14, 22, = נָשָׂא יָד, on the contrary with בְּ *to lift up the hand against one* 1 Kings 11, 26; *to lift up the feet*, i. e. to go Ps. 74, 3; *to lift up hands and feet*, i. e. *to be active* Gen. 41, 44; הֵ׳ פָּנִים אֶל־פ׳ *to look freely at one* Ezr. 9, 6; הֵ׳ קוֹל *to raise a cry* Gen. 39, 15, seldom בְּקוֹל 1 Chr. 15, 16, with לְ of the person *to call to* Is. 13, 2, with עַל of the person *to lift up the voice against one* 2 Kings 19, 22, in other places there are put to modify קוֹל the adjuncts בִּתְרוּעָה Ezr. 3, 12, בַּחֲצוֹצְרוֹת 2 Chr. 5, 13; הֵ׳ קֶרֶן *to cause the horn to sound loudly* 1 Chr. 25, 5; *to receive*, a tax Num. 31, 28; *to set forth*, food 1 Sam. 9, 24; *to offer a sacrificial gift* (תְּרוּמָה) Num. 15, 19; 31, 52; Ex. 35, 24; generally of presents or gifts 2 Chr. 30, 24; *to take away*, *lift up*, *remove*, with a wider application Josh. 4, 5; with מִן and accus. of the object Lev. 2, 9; *to lift up*, *take up* 2 Kings 6, 7, if it be not better to translate it *take away;* also *to bear* or *carry away*, Prov. 3, 35 *and shame carries away fools.* Deriv. תְּרוּמָה, תְּרוּמִיָּה.

Hof. הוּרַם (*fut.* יוּרַם) *pass.* Ex. 29, 27. In Dan. 8, 11 the reading fluctuates between הֻרַם and הוּרַם.

Hithp. הִתְרוֹמֵם (*fut.* יִתְרוֹמֵם, 1 *pers.* אֵרוֹמֵם Is. 33, 10 for אֶתְ׳ i. e. אֶתְרוֹמֵם or אֶתְרוֹמָם) *to shew oneself elevated;* Dan. 11, 36 *to exalt oneself*, i. e. to look down upon a person or thing with pride and contempt Is. 33, 10.

As to the organic root, רָם (Aram. רָם, ܪܳܡ) is also in Coptic ⲣⲉⲙ to be high (whence ⲣⲁⲙⲁ height, ⲣⲱⲙⲉ the upright, high one, i. e. man), in אָ־רַם (to אֲרָם), Arab. وَرِمَ to be high, רָאַם I., הָ־רַם, Arab. هَـ-رَمَ (to lift oneself), whence هَرَمٌ a pyramid, أُ-رِمَ (to be set up), whence إِرَمٌ a stone set up; in חָ־רַם III. (which see). See רָמַם.

רוּם (*Pe.* only *part. pass.* רִם) *Aram. intrans. to be lifted up*, Dan. 5, 20. Derivat. רוּם.

Pael רוֹמֵם *to extol*, *to celebrate* Dan. 4, 34.

Ithpa. אִתְרוֹמֵם (הִתְ׳) *to lift up oneself*, with עַל of a person, *against*, Dan. 5, 23.

Af. אֲרִים (*part.* מָרִים) *to raise*, out of the dust Dan. 5, 19.

רוּם (after the form אוֹר, קוֹל) *masc. height*, only as an *adverb* for רוֹמָה *on high* Hab. 3, 10.

רוּם (or רֻם) *m. height*, of שָׁמַיִם Prov. 25, 3; figurat. *pride* Is. 2, 14 17, sometimes coupled with לֵב Jer. 48, 29, together with גַּאֲוָה; רוּם עֵינַיִם *pride of look*, as a sign of haughtiness Is. 10, 12, or *a free*, *careless look* Prov. 21, 4.

רוּם (with *suff.* רוּמֵהּ) *Aram. m. height*, Dan. 3, 1; 4, 17; Ezr. 6, 3.

רוּמָה *fem. exaltation, pride;* as an *adverb, proudly* Mic. 2, 3.

רוּמָה (*height*) *n. p.* of a locality in the neighbourhood of שְׁכֶם 2 Kings 23, 36; identical with אֲרוּמָה (Judges 9, 41), as Josephus has Ἀβούμα (Ἀϱβούμα), interchanging ϱ and β.

רוֹמָם *m. praise* Ps. 66, 17.

רוֹמֵמָה (*plur. constr.* רוֹמְמוֹת) *fem. praise, exaltation* Ps. 149, 6.

רוֹמֵמוּת (after the form הוֹלֵלוּת; with *suff.* רֽוֹמְמֻתֶךָ) *fem. height, majesty* Is. 33, 3.

רוּן to יָרוּן Prov. 29, 6, see רָנַן; so too מִתְרוֹנֵן Ps. 78, 65 belongs here.

רוּעַ (Kal not used) *intr. to cry out, to roar, to make a noise,* especially *to pierce with loud tones,* with the voice; identical in the organic root רַע (rågh) with that in עָרַג I., רָהַג, שָׁרַק, צָרַח, but especially with רָעַע (which see); then with the Sanskrit râç, Latin rugire, Greek ὀ-ϱύγ-ειν; Arab. رغا. Deriv. רֵעַ 1. (not belonging to רָעַע).

Puh. רוֹעַע (*fut.* יְרֹעַע) *to be shouted forth with joy, to be sounded forth* Is. 16, 10, coupled with רֻנַּן.

Hif. הֵרִיעַ (3 *plur.* once הֵרֵעוּ for הֵרִיעוּ 1 Sam. 17, 20; *part. plur.* מְרִיעִים; *inf. constr.* הָרִיעַ; *fut.* יָרִיעַ, *apoc.* יָרַע) *causative* of Kal, *to raise a war-shout* Is. 42, 13, coupled with הִצְרִיחַ; with עַל of the person *against* or *over* one (a conquered enemy) Jer. 50, 15; *to complain aloud, to lament* Is. 15, 4; *to shout joyfully* Judges 15, 14; *to shout in triumph* Zech. 9, 9; with לְ or לִפְנֵי of a person *to shout for joy in honour of one* Ps. 47, 2; 81, 2; 95, 2; 98, 6; *to cry after,* with עַל of a person, in order to frighten Job 30, 5; especially *to make a noise,* with trumpets Jo. 2, 1; sometimes with בַּחֲצֹצְרוֹת Num. 10, 9, either to stir up or to give a signal Josh. 6, 10 16, or as a sign of breaking up encampment Num. 10, 5, distinct from תָּקַע 10, 7; הֵרִיעַ תְּרוּעָה also stands for it Josh. 6, 20. Deriv. תְּרוּעָה.

Hithp. הִתְרֹעֵעַ (*fut.* יִתְרֹעֲעוּ) *to shout for joy* Ps. 65, 14, coupled with שִׁיר; *to raise a cry of victory,* with עַל of the person 60, 10; see רָעַע, to which many forms belong that look as if they sprung from רוּעַ.

רוּף I. (Kal not used) *tr. to throw to and fro, to move;* Aram. رفّ to tremble, redupl. רַפְרֵף to move, to make flutter, אִתְרוֹפֵף to shake, to totter.

Pih. רוֹפֵף (*fut.* יְרוֹפֵף) *to tremble, to quake,* of עַמּוּדֵי שָׁמַיִם Job 26, 11; elsewhere הִתְפַּלֵּץ.

רוּף II. (not used) *tr. to bruise* or *rub in pieces,* grain, *to grind;* cognate in sense with גָּרַשׁ, גָּרַס, עָרַס, Arab. رهف and رخف to rub in pieces, to make fine or small; identical in its organic root רַף with that in רַב I., חָרַב I., דָּרַב, חָרַף I., גָּרַב. Deriv. רִיפָה.

רוּף III. (not used) *trans.* same as רָפָא I. *to heal,* to which also רָפָה I. belongs; see תְּרַף. Deriv. תְּרוּפָה.

רוּץ (*part.* רָץ, *plur.* once רָצִין; *inf. constr.* רוּץ; *fut.* יָרוּץ, in pause יָרֻץ, *apoc.* יָרָץ) *intr.* (same as the Sam. רוט, רָהַט, Aram. רְהַט, رهط) prop. to flow or run off, to precipitate (see יָרַט, יָרַד); hence *to run,* of men Num. 11, 27, Prov. 4, 12, of horses Jo. 2, 4; *to rush along,* of locusts 2, 9; with אֶל of the person *to run to* one Gen. 18, 7; with אֶל of the place, the same 24, 20; with לִקְרַאת 18, 2, and אַחֲרֵי 2 Kings 5, 20 in a modified sense; with לְ *to hasten to* Is. 59, 7; with אֶת־ Jer. 12, 5 *to run with one in a race;* with accus. of place *to run through,* אֹרַח Ps. 19, 6; *to hasten to* 1 Sam. 20, 6; *absol. to hunt* (after a thing) Jer. 23, 21; *to come down swiftly* Ps. 147, 15; *to run through,* quickly i. e. to read currently Hab. 2, 2; *to rush,* upon a person or thing, with אֶל Job 15, 26, עַל 16, 14, accus. Ps. 18, 30; with בְּ *to hasten to* one, i. e. to seek protection from one Prov. 18, 10. — רָץ prop. *part.* a) *a courier* Job 9, 25,

for which 7, 6 has אֶרֶג *a weaver's shuttle*, comp. Coptic ⲡⲓ ⲁⲣⲃⲱⲧ *a runner* and *a weaver's shuttle*. b) only in plur. *the footmen* who accompany state-chariots 1 Kings 1, 5; 2 Kings 11, 13; 2 Sam. 15, 1; *royal messengers* 2 Kings 10, 25; hence the riders belonging to Persian kings Esth. 3, 13; 8, 14; perhaps also like פְּלֵתִי (which see) applied to the royal body-guard, since it is interchanged with רָצִים. — Many forms of רָצַץ (which see) are conjugated after רוּץ, see רָצַץ. — Derivat. מֵרוֹץ and מְרוּצָה 1 (on the contrary מְרוּצָה 2 from רָצַץ).

Pih. רוֹצֵץ (*fut.* יְרוֹצֵץ) an intensive of Kal, *to run hither and thither in manifold ways*, of the zig-zag motion of lightnings Nah. 2, 5.

Hif. הֵרִיץ (*fut.* יָרִיץ) *to lead up hastily*, with מִן Gen. 41, 14; *to bring quickly* 1 Sam. 17, 17; *to cause to run*, *to chase away* Jer. 49, 19, with מִן 50, 44. Ps. 68, 32 is difficult, perhaps: *Cush lets her hands hasten to God*, i. e. raises her hands hastily in prayer to God, or in bringing offerings.

רוּק I. (Kal not used) *intrans. to be poured out*, *to flow out*, *to be emptied;* prop. to be juicy, wet, fluid (comp. יָרַק and יָרֵק).

Hif. הֵרִיק (*fut.* יָרִיק, *apoc.* יָרֶק) *to pour out*, גֶּשֶׁם, spoken of the clouds, with עַל *upon* Eccles. 11, 3; of oil-pipes (see צַנְתֶּרֶת) Zech. 4, 12; figur. *to pour out abundantly*, בְּרָכָה, i. e. to distribute Mal. 3, 10; *to cause to pour themselves forth* i. e. to draw out in a mass, חֲנִיכִים Gen. 14, 14; on the contrary הֵרִיק חֲנִית, חֶרֶם, חֶרֶב, נֶפֶשׁ רָעֵב, כֵּלִים, שַׂק belong to רוּק II.

Hof. הוּרַק *to be poured out*, of fermented wine, from one vessel into another Jer. 48, 11; but תּוּרַק Song of Sol. 1, 3 is a noun, which see.

רוּק II. (Kal not used) *intr.* prop. *to be naked*, *bare*, cognate in sense נָקָה I.; hence *to be empty*, Arab. رَاقَ (med. *Ye*), and like נָקָה metaph. *to be pure*, *bright*, *clean;* comp. בַּר from בָּרַר. Deriv. רִיק, רֵיקָם, רֵק, רֵיק.

Hif. הֵרִיק (*part. plur.* מְרִיקִים, *inf. constr.* הָרִיק, *fut.* יָרִיק) *to leave empty*, נֶפֶשׁ רָעֵב Is. 32, 6, i. e. *not to feed; to empty*, חֶרֶם Hab. 1, 17, כֵּלִים Jer. 48, 12; *to make bare*, חֶרֶב, i. e. *to draw*, *to draw out clean* Lev. 26, 33, Ez. 28, 7, חֲנִית Ps. 35, 3.

רוּק III. (Kal not used) *intr.* same as דּוּק *to be dissolved*, *to be scattered as dust*, interchanging ד and ר (see ר).

Hif. הֵרִיק *to rub in pieces*, *to crush* Psalm 18, 43, for which 2 Sam. 22, 43 has אֲדִקֵּם = אֲדִיקֵם, explained by אֶרְקָעֵם.

רוּר (3 *perf.* רָר) *intr. to be slimy*, *to flow toughly*, *to spit out slimy matter*, with the accus. זוֹב Lev. 15, 3, of corporeal slimy effusions. The form is reduplicated from the simple root *ra*, רָה (which should be assumed perhaps to רִי Job 37, 11 *moisture*), and is connected with רָוָה, רַב I. (which see), יָרָה III., Arab. وَرَى (to suppurate), Greek ῥέειν, to run, Sanskrit ri to go, = sri, sru to flow, Latin riv-us, Persian rû-d, river, Himyar. ruru sea. From the reduplicated form רָר comes the Ar. رَارَ (to be slimy), then رَالَ and رَامَ, with the usual interchange of consonants. Deriv. רִיר.

רוֹשׁ *poppy* Deut. 32, 32 see רֹאשׁ 3.

רוּשׁ (3 *plur.* רָשׁוּ; *part.* רָשׁ, four times רָאשׁ 2 Sam. 12, 1 4; Prov. 10, 4; 13, 23) *intr.* prop. *to be weak*, *pressed down*, *humbled*, *wretched;* figurat. *to be small*, *insignificant*, cogn. in sense with דָּלַל, דָּכַךְ, דָּכָא; *to be poor* Ps. 34, 11, *part.* רָשׁ *poor*, *needy*, along with נִקְלֶה 1 Sam. 18, 23, opposite עָשִׁיר 2 Sam. 12, 1. For the characteristics of רָשׁ see Prov. 10, 4; 13, 8; 14, 20; 18, 23; 19, 1 7 22; 28, 3 6; 29, 13; Ar. رَاشَ trans. to weaken, to bring down, رِيشَ to be bruised, to be brought down; conseq. ר' is connected with רָץ (רָצַץ). The same

meaning is borne by ר־שׁ to the Nif. נוֹרַשׁ (GEN. 45, 11; PROV. 20, 13; 23, 21; 30, 9) and to the Hif. הוֹרִישׁ (1 SAM. 2, 7), which does not therefore belong to יָרַשׁ I. Deriv. רֵאשׁ, רֵישׁ, רָאשׁ.

Pih. רוֹשֵׁשׁ (*fut.* יְרוֹשֵׁשׁ) *to crush*, *to destroy*, hence *to depopulate* JER. 5, 17.

Puh. רוֹשַׁשׁ (1 *pers. plur.* רוֹשַׁשְׁנוּ, for which is רֻשַּׁשְׁנוּ) *to be brought low;* of cities, *to be wasted* MAL. 1, 4.

Hithp. הִתְרוֹשֵׁשׁ *to represent oneself poor*, *to feign poverty*, PROV. 13, 7.

רוּת (from רְעוּת = רַעְיָה *a female friend*, viz. of God; or, *El* or *Jah is Friendship*, comp. רְעוּאֵל, רְעוּ; Peshito ܪܥܘܬ) *n. p. f.* RUTH 1, 4; 2, 2.

רָז (*def.* רָזָא, רָזָה; *plur.* רָזִין, *def.* רָזַיָּא; from רוּז) *Aram. m. a secret*, *a thing concealed* DAN. 12, 18 19 29 47; 4, 6; in the Targ. for לָט, סֵתֶר, חֶרֶשׁ; Syr. ܐܪܙܐ and ܪܐܙܐ the same, whence ܐܪܙ to keep secret.

רָזָה *trans. to lessen*, *to make thin* or *lean;* figur. *to take away*, *to make disappear*, אֱלֹהֵי הָאָרֶץ ZEPH. 2, 11; Arab. رزا to lessen, رَذِيَ intr. to be wasted. The organic root is also in גָּ־רַז. Deriv. רָזוֹן, רָזִי, רָזֶה 1.

Nif. נִרְזָה (*fut.* יֵרָזֶה) *to waste away*, *to become lean* Is. 17, 4 (of flesh).

רָזֶה *adj. m.*, רָזָה *fem. lean*, of lambs Ez. 34, 20; *unfruitful*, of the soil NUM. 13, 20; Zab. ܪܐܙܐ.

רָזוֹן *m.* 1. (from רָזָה after the form רָצוֹן) *leanness*, a figure of distress and misery Is. 10, 16; Ps. 106, 15; *scantiness*, *consumption*, of אֵיפָה, i. e. *smallness*, *diminutiveness* MIC. 6, 10.— 2. (from רָזַן) *a prince*, *a noble* PROV. 14, 28 = רֹזֵן, comp. עָשׁוֹק = עוֹשֵׁק.

רְזוֹן (*an important*, *leading one*, from רָזַן) *n. p.* of the founder of the kingdom of Damascus 1 KINGS 11, 23; comp. רְצִין from רָצַן = רָזַן.

רָזַח (not used) *intr. to cry out*, *to call*, *to halloo*, spoken of a cry of joy or grief (Arab. رزج the same); identical in its organic root רַ־זַח with that in שָׁאַג, צָעַק, זָעַק. Deriv. מַרְזֵחַ.

רָזִי (from רָזָה, after the form קָלִי, שָׁבִי) *m. consumption;* hence *destruction*, Is. 24, 16 *destruction to me!* i. e. woe to me! The LXX and Vulg. take it unsuitably from רָז *a secret.*

רָזַם (*fut.* יִרְזֹם, 3 *plur.* יִרְזְמוּן) *intr. to move to and fro*, of the eyes, *to roll*, as a sign of anger JOB 15, 12, where some mss. read יִרְמְזוּן (see רָמַז); then *to wink*, as a gesture of insolence, hence רְמַז in the Targ. for קָרַץ; Arab. رمز, Aram. רְמַז, ܪܡܙ the same. Thus we should not compare the Arab. رزم.

רָזַן (only *part.* רֹזֵן) *intr. to be heavy*, *weighty*, in repute and dignity; hence רֹזֵן *honoured*, *distinguished*, then *a prince* JOB 5, 3; Ps. 2, 2; PROV. 8, 15; in other places parallel with שֹׁפֵט, מֶלֶךְ; Arab. رَزُنَ, hence رَزِين weighty; the organic root is רַ־זַן. A comparison with רָצַן, רָכַן, Arab. رَصَنَ, رَزَنَ, would give for רֹזֵן the meaning *to hold together*, *to arrange*, which is also suitable. Derivat. רָזוֹן 2.

רֹזֵן see רָזַן.

רָחַב *intr. to be wide*, *roomy*, *extensive*, *broad;* therefore *to widen*, of chambers EZEK. 41, 7; *to enlarge*, of the לֵב, with joy Is. 60, 5; *to be opened*, of the mouth, i. e. to speak freely (opposite, to be dumb) 1 SAM. 2, 1; according to the derivatives, *to be comprehensive*, *to be wide and broad*, *to be puffed up.* Deriv. מֶרְחָב, רֹחַב, רְחֹב, רַחַב, רָחָב, the proper names רָחָב (also in רְחַבְיָה, ־יָהוּ; רְחֹבוֹת, רְחֹב, רְחַבְעָם).

Nif. נִרְחַב (*part.* נִרְחָב) *to be wide*, *extensive* Is. 30, 23.

Hif. הִרְחִיב (*part.* מַרְחִיב, *inf. constr.* הַרְחִיב, *fut.* יַרְחִיב) *to make wide*, *broad* (in length and breadth) MIC. 1, 16; *to enlarge*, a tent Is. 54, 2, a couch 57, 8, מְדֻרָה 30, 33, Ex. 34, 24, borders Ex.

34, 24; Deut. 33, 20; *to make wide for* Gen. 26, 22; *to make place for*, i. e. to give access to Prov. 18, 16; *to make free*, i. e. to rescue from oppression Ps. 4, 2; הִרְ׳ פֶּה *to open wide the mouth*, with עַל of a person, i. e. to scorn Ps. 81, 11; הִרְ׳ נֶפֶשׁ *to make the desire wide*, i. e. to be very greedy Is. 5, 14; *to make susceptible*, לֵב Psalm 119, 32, *to free from anguish* 25, 17.

According to the fundamental signification רָחַב seems to be an enlargement of רָבַ–ה, which means in Ethiop. to extend; רָוַח also (which see) may be connected with it. In Ar. رَحُبَ ,رَحِبَ are the same.

רָחָב (*constr.* רְחַב, *pl. constr.* רַחֲבֵי) *adj. m.*, רְחָבָה (*constr.* רַחֲבַת) *fem. wide and broad, roomy*, of a land Ex. 3, 8, fully רְחַב יָדַיִם Ps. 104, 25, רַחֲבַת יָדַיִם Gen. 34, 21; *large in circumference*, of a cup Ex. 23, 32; *broad* Job 30, 14, opposite *long* 11, 9; *thick*, of a wall Neh. 3, 8; figur. *broad*, of a law, i. e. far-reaching, not to be comprehended Ps. 119, 96; רְחַב לֵבָב 101, 5 *puffed up, haughty*, like רְחַב נֶפֶשׁ Prov. 28, 25; also a subst. *pride.*

רָחָב (*freedom*, viz. *is with Jah*) *n. p. f.* Josh. 2, 1; comp. רְחַבְיָה.

רַחַב (*pl. constr.* רַחֲבֵי) *m. breadth, a wide place* Job 36, 16, explained by לֹא מוּצָק, and construed in the fem. like מָקוֹם 20, 9; *pl. breadths*, i. e. extent 38, 18.

רֹחַב (with *suff.* רָחְבָּהּ, רָחְבּוֹ) *masc. breadth*, opposite אֹרֶךְ Gen. 6, 15; 13, 17; Deut. 3, 11; *extent, circumference*, מְלֹא רֹ׳ Is. 8, 8 *fulness of extent*, i. e. the greatest extent; רֹחַב לֵב 1 Kings 5, 9 [4, 29] *width of understanding*, i. e. a comprehensive understanding.

רְחֹב and רְחוֹב (with *suff.* רְחֹבָהּ; *pl.* רְחֹבוֹת, with *suff.* רְחֹבֹתֵינוּ) *f.* 1. (*pl. m.* Zech. 8, 5) *a roomy place, a wide space*, in a city; hence *a street*, Gen. 19, 2, like *πλατεῖα*; *a large, open place, forum, vestibule*, at the gate 2 Chr. 32, 6, where the people assembled Neh. 8, 1, before the temple Ezr. 10, 9, the market-place of orientals, see שׁוּק. — 2. (*extension*, of a place) *n. p.* of a Levitical city in Asher Num. 13, 21, Josh. 19, 28 30 (there seem to have existed two cities of this name). — 3. Fully בֵּית רְחוֹב (*roomy place*) *n. p.* of a city near דָּן, to which an עֵמֶק (plain, valley) belonged; viz. the plain *Huleh* (*Robins.* III, 611 seq.) Judges 18, 28. The *Ῥοώβ*, 4 Roman miles from Scythopolis (Onom.), is another רְחוֹב. — 4. *n. p.* of a part of Syria (אֲרָם), for which the Chronist has אֲרַם נַהֲרַיִם, and which has been identified with רְחֹבוֹת הַנָּהָר 2 Sam. 10, 6, for which רְחוֹב alone stands in 10, 8. — 5. (*freedom*, viz. *is with Jah*) *n. p. m.* Neh. 10, 12; 2 Sam. 8, 3.

רְחָבָה *f. freedom, prosperity* Psalm 119, 45.

רְחֹבוֹת (*wide places, spaces*, i. e. *extension*) 1. *n. p.* of a well Gen. 26, 22, ident. perhaps with the place *Ruchaibah*, three hours south of Elusa (*Robins.* I, 324 seq.). — 2. רְחֹבוֹת עִיר *n. p.* of an Assyrian city founded by Nimrod Gen. 10, 11, mentioned along with נִינְוֵה and כָּלַח; if it be Semitic, it stands for עִיר רְחֹבוֹת. — 3. רְחֹבוֹת הַנָּהָר (*Rehoboth on the river*) *n. p.* of an Edomite city Gen. 36, 37, which is mentioned elsewhere (Notit. dignitt. I, p. 78. 346) by the name *Raboto* along with Edomite localities, and which Eusebius and Jerome adduce as situated in Gebalene. LXX *Ῥοωβώθ*, Vulg. *Rohoboth;* the Arabians mention a رَحْبَة on the Euphrates, not far from Circesium, and one opposite Bagdad &c.

רְחַבְיָה (*Jah is a Deliverer*) *n. p. m.* 1 Chr. 23, 17; for which is רְחַבְיָהוּ in 24, 21.

רְחַבְיָהוּ see רְחַבְיָה.

רְחַבְעָם (*the Family-founder is a Deliverer*, i. e. God is such; see עָם) *n. p. m.* 1 Kings 11, 43; LXX *Ῥοβοάμ*, so that ח and ע appear as the vowel *o*.

רָחָה (not used) *tr. to rub, to crush;*

ident. in its organic root רח—ה with that in מ־רח, פ־רק, מ־רק; Arab. رخ. Deriv. רֵחַיִם.

רֵחֶה see רֵחַיִם.

רַחוּם (from the Pihel of רָחַם I.) *adj. masc. merciful, compassionate*, of God, coupled with חַנּוּן Ex. 34, 6; Jo. 2, 13; Ar. رحوم and رحيم.

רְחוּם (*compassion, love*) *n. p. m.* Ezr. 4, 8; Neh. 3, 17; 10, 26, for which 7, 7 has נְחוּם (*compassion*); also רְחֻם 12, 3, for which 12, 15 has חָרִם, probably transposed for רֵחַיִם.

רָחוֹק and רָחֹק (*plur.* רְחוֹקִים; after the form קָרוֹב) *adj. masc.*, רְחוֹקָה (*pl.* רְחֹקוֹת) *f.* 1. of place, *far, wide, remote, far away*, of countries Deut. 29, 21, of journeys, ways Num. 9, 10; *dwelling afar* Jo. 4, 8; Prov. 27, 10; ר׳ מִן *remote* or *far from* Deut. 13, 8; metaphor. and fig. ר׳ מִצְּדָקָה Is. 46, 12, מֵחָכְמָה Eccl. 7, 23; *far off*, said of God, i. e. refusing help Ps. 22, 2. Subst. *far space, distance* Josh. 3, 4; *farness*, in מֵרָחוֹק *from far, afar off* Gen. 22, 4; Ex. 20, 18; לְמֵרָחוֹק *from afar* Job 36, 3, עַד מֵר׳ *to a distance* Neh. 12, 43. Before Makkeph רְחָק־; see אֵלֶם. — 2. of time: a) *future*, עִתִּים רְחֹקִים Ez. 12, 27 *times far off;* לְמֵרָחוֹק *to distant* (future) *times* 2 Sam. 7, 19; b) *long ago*, as אֱלֹהֵי מֵרָחוֹק Jer. 23, 23 *God from of old*, i. e. who is of old time; מֵרָחוֹק *from past times* Jer. 22, 11. — 3. *unattainable, hard* Deut. 30, 11; *valuable, precious* Prov. 31, 10.

רחט (not used) *trans. to hew out, to work*, with the axe, of a carpenter; Ar. transposed خرط and also نحت. Deriv. רָהִיט (which see) and

רַהַט (only *pl.* רְהָטִים cod. Sam.) *m. a wooden channel* Ex. 2, 16, so called from the act of cutting out or deepening.

רָחִיט (*pl.* רְחִיטִים) *m. carved beams*, so called from cutting Song of Sol. 1, 17 K'tib; see רָהִיט, and compare also חָרִיט.

רֵחַיִם *dual* (from the sing. רֵחֶה; from רָחָה) *a hand-mill*, consisting of two grindstones Ex. 11, 5; Is. 47, 2; Ar. رحا the same, dual رحوان, whence the denom. رحا to turn a mill.

רַחִים see רַחוּם.

רַחִיק (from the Pahel of רְחַק) *Aram. adj. m.* (*pl.* ־קִין) same as Hebr. רָחוֹק *distant* Ezr. 6, 6; Targ. רְחִיק, רָחִיק.

רחל (not used) *intr. to suck, to draw in*, of lambs; Ar. رغل to suck, whence رغلة a lamb; also رخل, whence رخل a lamb, which is unconnected with رحل to wander (Hebrew רָגַל). The org. root ר־חל is ident. with that in עַל (עוּל), Ar. غال (to lap up, suck in). Derivative

רָחֵל (*pl.* רְחֵלִים, with *suff.* רְחֵלֶיךָ) *f.* 1. prop. *the sucking one, a sucking lamb* Gen. 31, 38; 32, 15; also *an ewe*, giving suck. — 2. (*lamb*) *n. p. f.* Gen. 29, 16; 30, 22; LXX Ῥαχήλ.

רָחַם I. (*fut.* יִרְחַם, only 1 *pers.* with *suff.* אֶרְחָמְךָ) *intr.* 1. prop. *to be attached to, friendly, united with;* hence poet. after the Aramaean signif. *to love* Ps. 18, 2 (Aram. רְחֵם, ܪܚܡ), and it is unnecessary to read אֲרוֹמִמְךָ; Ar. رحم and رخم the same (see רָגַם), and so رخم, رحم a friend, a companion. — 2. *to be tender, mild, soft;* metaphor. *to be tender, gracious, compassionate, merciful* (see Pih.). Derivat. רֶחֶם, רַחֲמִים, and רַחְמָה (according to some), רַחֲמָן, whence רַחֲמָנִי; the proper names רָחַם 2, רְחוּם, רְחֻם.

Pih. רִחַם (*part.* מְרַחֵם, *infin. constr.* רַחֵם; *fut.* יְרַחֵם) *to interest oneself in a person with love and fondness, to have compassion upon*, the weak, the unfortunate, with the accusat. Is. 9, 16; 13, 18; 49, 15, opposite אַכְזָרִי; commonly applied to God 14, 1; 30, 18; seldom with עַל for the accusat. Ps. 103, 13, or absol. Lament. 3, 32; once referring to things Jer. 30, 18. Aram. רַחֵם, ܪܚܡ

the same. Deriv. רַחוּם, and the proper names רַחַים, יְרַחְמְאֵל.

Puh. רֻחַם (*fut.* יְרֻחַם) *to find mercy* or *compassion* Hos. 14, 4; Prov. 28, 13. Deriv. the proper name יְרֹחָם; symbol. לֹא רֻחָמָה, רֻחָמָה.

רָחַם II. (not used) *intrans.* same as רָחַף *to tarry over a thing*, *to foster a thing*, *to cherish;* hence *to brood*, incubare, fovere, Ar. رَخِمَ. Deriv. רַחַם 1, רַחֲמָה, רֶחֶם.

רָחַם III. (not used) *intrans.* same as רָגַם II., רָקַם, *to be variegated;* Ar. رَخِمَ the same; deriv. רָחָם, רָחָמָה.

רָחָם (from רָחַם III.) *m.* the name of a sort of *vulture* Lev. 11, 18 (cod. Sam. רָחָמָה), like the Ar. رَخَمٌ a vulture of the size of a raven, white in the body and neck, and black in the tips of the wings; conseq. named from its spotted appearance, and not from its fondness for its young; Targ. יַרְקְרְקָא *the party-coloured;* comp. أَرْخَمُ spotted, of a horse, like أَرْقَمُ variegated. Deut. 14,17 רָחָמָה.

רַחַם (in pause רָ׳, from רָחַם II.) *m.* 1. prop. that which hatches, produces, or the place of hatching, and so the *mother's womb*, uterus, a figure of birth; מִנִּי רַ׳ Is. 46, 3 *from birth*, like מֵרֶחֶם (Ps. 22, 11); עֹצֶר רָ׳ *unfruitfulness of the mother's body* Prov. 30, 16; coupled with שָׁדַיִם a figure of fruitfulness Gen. 49, 25; poet. *a maiden*, *a woman*, Judges 5, 30, like Horace's cunnus (Sat. 1, 3, 107); Ar. رَحِمٌ the womb. — 2. (from רָחַם I.; *love*, *fondness*) *n. p. m.* 1 Chr. 3, 44.

רֶחֶם (in pause רָ׳, with *suff.* רַחְמָהּ) *m.* (fem. Jer. 20, 17) same as רַחַם *the maternal womb*, matrix, uterus Job 10, 18; 24, 20, applied to animals also Ex. 13, 12; פֶּטֶר רֶ׳ *the opening of the mother's womb*, i. e. the first birth Num. 3, 12. *To close the womb* (see עָצַר, סָגַר) is to make barren, and the opposite is *to open* (פָּתַח). מֵרֶחֶם *from birth*, from earliest youth Jer. 1, 5.

רְחַם (not used) *Aram.* same as Hebr. רָחַם I. Deriv. רַחֲמִין.

רַחְמָה (only *du.* רַחֲמָתַיִם) *f. a maid*, *a woman; dual*, *two damsels* Judges 5, 30 (after the Hebrew exegesis).

רָחָמָה see רָחָם.

רַחֲמִים (*pl.* of רַחַם, *pl. constr.* רַחֲמֵי) *masc. pl. compassion*, *pity*, *sympathy*, for one's kindred Gen. 43, 30, towards the unfortunate Amos 1, 11, the poor and afflicted Gen. 43, 14, used especially of the mercy of God Ps. 25, 6; 40, 12; with גְּדוֹלִים Is. 54, 7, רַבִּים Psalm 119, 156, coupled with חֶסֶד Hos. 2, 21. Phrases are: נָתַן רַ׳ לְ Deut. 13, 18, שׂוּם רַ׳ לְ Is. 47, 6, עָשָׂה רַ׳ אֶת־ Zech. 7, 9 *to shew mercy to one;* on the contrary נָתַן רַ׳ לִפְ׳ לִפְנֵי Gen. 43, 14 or נָתַן פְּ׳ לְרַ׳ לִפְנֵי 1 Kings 8, 50 means *to commend one to the favour of a person.* Metaphor. *the heart*, i. e. the seat of feeling Prov. 12, 10, without denoting the uterus, like רַחַם.

רַחֲמִין (from רְחֵם) *Aram. masc. plur.* same as Hebrew רַחֲמִים Dan. 2, 18; Syr. ܪ̈ܚܡܐ.

רַחֲמָן (not used) *adj. masc. compassionate*, *merciful;* Aram. the same, Ar. رَحْمَان; derivative

רַחֲמָנִי *adj. m.*, רַחֲמָנִית (*pl.* ־נִיּוֹת) *f. merciful* Lament. 4, 10.

רָחַן (not used) *tr. to bend*, *to incline*, *to let down*, Aram. רְכַן, Arab. رَخَنَ; ident. in its organic root with עָנָה. Deriv. the proper name תְּרְחֲנָה.

רָחַף I. (Kal not used) *tr.* prop. *to cover*, *to protect;* hence *to foster*, *to cherish* or *protect a thing lying over* or *covering it; to brood over a thing.* Aram. רְחַף, ܪܚܦ to lie over a thing, in order to animate, protect, cherish it; Pael used of the laying on of the hand in ordination, to descend upon a thing. The organic root רַ־חַף lies also in חָף I.

Pih. רִחֵף (*part.* מְרַחֵף, *fut.* יְרַחֵף) *to lie quickening* or *brooding*, with עַל *over*, of the רוּחַ אֱלֹהִים, brooding over chaos, to impart vital power to it Gen. 1, 2 (LXX, Vulg.); *to hover over*, of the eagle protecting her young Deut. 32, 11. In both places, the signification *to sink*, *to settle down* is not applicable.

רָחַף II. (only 3 *pl.* רָחֲפוּ) *intr. to hover*, *to fly to and fro*, *to wave*, *to loom*, as the Targ. and Saad. explain it also in Gen. 1,2 and Deut. 32,11; intensive, *to quake* Jer. 23, 9. The Ar. رخف is only a collateral form of رخم, like the Syr. ܪܚܦ.

רָחַץ (*inf. c.* רְחֹץ and רַחְצָה; *imp.* רְחַץ; *fut.* יִרְחַץ) prop. *intr. to bubble up*, *to flow*, *to pour out*, *to swell*, conseq. only a collateral form of רָחַשׁ to overflow, Arab. رحض to perspire much. Then 1. like שָׁטַף *tr. to let water flow over a thing*, *to rinse*, *to wash*, with the accus. Gen. 18,4; 43,31; the body (בָּשָׂר) Lev. 14, 9; *to wash*, persons Ex. 29, 4, the sacrificial flesh Lev. 1, 9; fig. the heart Is. 4, 4, the hand Ps. 26, 6, hence as a symbolical action Deut. 21, 6. In Arabic *to wash clothes* also, for which the Hebr. כָּבַס (which see) is used. — 2. *intr. to wash oneself*, *to bathe* Ex. 2, 5, Lev. 14, 8, with בְּ of the fluid *in* which Song of Sol. 5, 12, seldom with the accus. Ex. 30, 20, and with מִן of the vessel *out of* which 40, 31. Deriv. רַחַץ, רַחְצָה.

Puh. רֻחַץ *to be washed*, *cleansed*, בַּמַּיִם Ez. 16, 4.

Hithp. הִתְרַחֵץ *to wash oneself* Job 9, 30.

רַחַץ (with *suff.* רַחְצִי) *m. a washing*, סִיר ר' *a wash-basin* Ps. 60, 10.

רְחַץ (Peal unused) *Aram. tr. to catch*, *to seize*, ident. in its organic root ר־חַץ with that in the Hebr. רָ־כַס, אָ־חַז; fig. *to trust firmly*, in the Targ. for Hebr. בָּטַח.

Ithpe. אִתְרְחֵץ (3 *pl.* הִתְרְחִצוּ) *to trust*, with עַל of a person Dan. 3, 28; Targ. deriv. אִתְרַחֲצָא.

רַחְצָה *f. a bath*, *washing-place* Song of Sol. 4, 2.

רָחֹק see רָחוֹק.

רָחַק (*inf. constr.* רְחֹק and רָחֳקָה; *fut.* יִרְחַק) *intr. to separate*, from a person or thing; *to remove from*, *to be away from*, with מִן of a person Job 30, 10, Prov. 19, 7, opposite חָבַק Eccles. 3, 5; with מֵעַל of a person Ez. 8, 6, in the Targ. tr. for the Hebr. מָאַס, תָּעַב; *to be far*, of place Deut. 12, 21, or time Mic. 7, 11; of God, *not to be at hand to help*, opposite קָרַב Ps. 22, 12; of men, *to be remote from safety* Job 5, 4. Derivat. רָחֵק, רָחוֹק (also as a subst.), מֶרְחָק, and the proper name מֶרְחָק.

Nif. נִרְחַק (*fut.* יֵרָחֵק K'tib) *to be removed* Eccles. 12, 6 K'tib, where K'ri has יֵרָתֵק (see רָתַק); read by many יֵחָרֵק (to be torn), Arab. خرق.

Pih. רִחֵק (*fut.* יְרַחֵק) *to put far away*, with מִן Is. 29, 13; *to carry far away*, *to spread far*, קַצְוֵי אָרֶץ 26, 15.

Hif. הִרְחִיק (*inf. abs.* הַרְחֵק, *c.* הַרְחִיק; *fut.* יַרְחִיק) *to put far away*, with the accus. אָוֶן Job 11, 14, and מִן Ps. 88, 19 or מֵעַל of the person Job 13, 21, also with מֵעַל of place Jo. 4, 6, with בְּ of the place to which one takes Ez. 11, 16; fig. Prov. 4, 24. 'הִר stands adverbially, when it is followed by the infin. constr. with לְ, as הִר' לָלֶכֶת *he is gone far away* Ex. 8, 24 [28]; yet the infin. is often omitted Gen. 44,4; Josh. 8,4. *Inf. abs.* הַרְחֵק as an *adv. far*, *distant* Gen. 21, 16; Ex. 33, 7; Josh. 3, 16.

By an interchange of ר and ד (see ר) רָחַק is connected with the Targ. דְּחַק, Arab. دحق to remove far away, to drive away.

רָחֵק (*pl.* רְחֵקִים) *m. one departing far*, i. e. going far from God Ps. 73, 27.

רְחֵק (not used) *Aram. intr.* same as Hebr. רָחַק. Deriv. from Pa. רַחִיק.

רָחַשׁ (only Kal) *intr.* 1. *to boil up* or *over*, *to flow*, connected with רָחַץ (which see); fig. *to boil over*, of the לֵב,

which overflows with דָּבָר טוֹב Ps. 45, 2, prop. *to move*, like the Aram. רְחַשׁ for the Hebrew רָמַשׂ. — 2. *to bubble up, to boil up;* deriv. מַרְחֶשֶׁת. — The fundamental signification is *to flow, to drip,* also in Ethiopic; and out of it has arisen the meaning *to boil* or *bubble up, to bubble forth;* the Arab. رَخَشَ to move away, to hasten away (proceeding from *to flow*), رَقَصَ to bubble up, belong here. In its organic root רְ־חַשׁ it is ident. with that in חָשׁ (Targ. חָשׁ), Pers. *gùsh*-iden (agitari). The LXX and Vulg. assume for מַרְחֶשֶׁת a stem רָחַשׁ = רָכַס, رَكَس, translating the former craticula, ἐσχάρα (grate), which is unnecessary.

רַחַת (from רוּחַ, like נַחַת from נוּחַ) *f.* ventilabrum, *a fan, a winnowing shovel,* Is. 30, 24, prop. what tosses or moves to and fro, from רוּחַ to blow.

רָטַב (*fut.* יִרְטַב) *intr. to be moist, wet,* with זֶרֶם Job 24, 8; metaphor. *to be juicy, fresh,* of plants, whence רָטֹב (an adject.); Ar. رَطِبَ to be moist or green, Targ. רְטַב, Af. אַרְטֵב *to make wet, to moisten,* and from it the deriv. רְטִיב, רַטִּיב, רְטוֹב, רוּטַב, Syr. ܪܛܘܒܐ (moisture). The organic root רְ־טַב is also in צָפָה ,נָטַף ,נָ־טַף ,נָ־דַב ; comp. Ar. رَضَبَ to pour.

רָטֹב *adj. m. juicy, fresh* Job 8, 16.

רָטָה (only *fut.* with *suff.* יִרְטֵנִי according to some) *tr. to push forth, to throw out, to cast forth,* with עַל יְדֵי פ׳ Job 16, 11 (LXX, Symm., Vulg., *Rashi, de Bañoles*); Arab. رَطَا to push forth, almost ident. with وَرَّطَ. But see יָרַט.

רָטַט (not used) *intr.* same as רָתַת *to tremble, to quake, to be terrified,* Aram. רְטַט; ident. in its organic root רַט with that in חָ־רַד, רָעַד. Deriv.

רֶטֶט *m.* same as רֶתֶת *terror, trembling* Jer. 49, 14; Aram. רְטֵט (רֶטֶט) the same, where are also Pa. and Ithpa.

רָטַן (not used) a stem assumed for יִרְטֵנִי Job 16, 11, compared in its organic root with טְנָא ,אָ־טַן; but see רָטָה and יָרַט.

רָטַף (not used) *intr.* same as רָטַב (which see) *to be moist, fresh, juicy.* From it by adding שׁ comes the quadriliteral

Pih. (not used) רִטְפֵּשׁ *to make moist, fresh, juicy, to freshen.* The formation of quadriliterals by שׁ at the end is frequent in Arab., e. g. جَرْفَسَ (to take or snatch away) from جَرَفَ, عَرْمَسَ (to be hard) from عَرَمَ. A comparison with the Arab. طَرْفَشَ is incorrect, since it comes from طَفِشَ = טָפַשׁ.

Puh. רֻטְפַּשׁ *to be freshened* or *juicy* Job 33, 25, Targ. אִתְקְלִישׁ (*to be tender*).

רָטַשׁ (Kal not used) *tr. to break smite* or *dash in pieces;* Aram. רְטַשׁ, ܪܛܫ, Ar. رَطَسَ the same. The organic root רְ־טַשׁ is also in טָשׁ ,חָשׁ, נָ־טַשׁ I., לָ־טַשׁ.

Pih. רִטֵּשׁ (*fut.* יְרַטֵּשׁ) *to dash in pieces,* עוֹלְלִים 2 Kings 8, 12 (cognate in sense נִפֵּץ Ps. 137, 9); *to dash to the ground* Is. 13, 18.

Puh. רֻטַּשׁ (*fut.* יְרֻטַּשׁ) *to be dashed to the ground* Is. 13, 16; Hos. 10, 14; Neh. 3, 10.

רִי *m.* (from רָוָה = רָה to flow over) *an overflow, a watering* Job 37, 11, Ar. رِيّ the same; but it may also stand for רְוִי from רָוָה. See בְּרִי and טָרַח.

רִיב as a verb, see רוּב.

רִיב (and רִב Ex. 23, 2; Job 13, 6; 29, 16; 31, 13; Prov. 25, 8; with *suff.* רִיבִי, רִיבְךָ, רִיבְכֶם; 1 *pl. c.* רִיבֵי; 2 *pl.* רִיבוֹת; from רוּב) *m. strife, quarrel, disunion* Gen. 13, 7; Deut. 25, 1; Jer. 15, 10; *maltreatment*, of servants Is. 58, 4; אִישׁ רִיב *an adversary* 41, 11, *an opponent* Job 31, 35. Also in other places *a castigation, reproach* 13, 6; *feud, dispute,* Ps. 18, 44 *from the feuds of the people;* fig. in רִיב עֲצָמִים Job 33, 19 K'tib *strife in the bones,* i. e. fever-heat, *infesting the bones;* the K'ri reads רוֹב, either = רִיב or as meaning *all, full,* which is

less suitable. Besides, *a cause*, *suit* Is. 1, 23; 41, 21, coupled with מִשְׁפָּט 2 Sam. 15, 4; רִיב לְ׳ עִם פ׳ *to have a suit with one* Mic. 6, 2; רִיבֵי נֶפֶשׁ *dangerous transactions* Lament. 3, 58; *activity* Is. 34, 8.

רִיבַי (from רִיב יָהּ *Jah is Agency*) *n. p. m.* 2 Sam. 23, 29; see יְרִיבַי, יָרִיב.

רָיָה (Kal not used) *intr.* same as רָוָה which see.

Pih. רִיָּה see Pih. of רָוָה.

רִיחַ as a verb, see רוּחַ.

רֵיחַ (with *suff.* רֵיחוֹ; from רוּחַ) *m.* prop. *the exhalation*, of a scent; hence *scent*, *smell* Gen. 27, 27; Song of Sol. 1, 12; רֵיחַ אַף 7, 9 *smell of the nose*, i. e. *breath;* but אַף may also mean *mouth* (see אַף pag. 132[a]), so that it should be translated *breath of the mouth;* רֵ׳ מַיִם Job 14, 9 *the smell* i. e. *the scent of water;* commonly coupled with נִיחֹחַ, see נִיחֹחַ.

רֵיחַ *Aram. m.* same as Hebrew רֵיחַ Dan. 3, 27.

רֵים see רְאֵם.

רֵיעַ *a neighbour* Job 6, 27 see רֵעַ.

רִיפוֹת (from רוּף) *f. pl. pounded corn* or *grain*, *grits* 2 Sam. 17, 19; Prov. 27, 22.

רִיפַת *n. p.* of a son of גֹּמֶר, i. e. of a Cimmerian tribe Gen. 10, 3, by whom are understood the Celts who marched across the Riphaean mountains (*ὄρη Ῥιπαῖα*), i. e. the Carpathians, into the farthest regions of Europe.

רִיק as a stem, see רוּק.

רֵיק and רֵק (*pl.* רֵקִים, רֵיקִים) *adj. m.*, רֵקָה (*pl.* רֵקוֹת) *f. empty*, of בּוֹר Gen. 37, 24, כַּד Judges 7, 16, כְּלִי 2 Kings 4, 3; *emptied*, *bared* Neh. 5, 13; *vain*, *void*, of דָּבָר Deut. 32, 47; *hungry*, of נֶפֶשׁ Is. 29, 8; רֵקִים, subst. *empty*, i. e. *wanton*, *loose people*, *rabble* Judges 9, 4; 11, 3; Prov. 12, 11 (not with Symm. and Vulg. an abstract, *inaction*), but רֵקוֹת Gen. 41, 27 stands = רַקּוֹת in the same verse; Aram. רֵיק, רֵיקָן, ܣܦܝܩܐ the same.

רִיק (from רוּק) *m. emptiness*, of כְּלִי Jer. 51, 34; metaphor. *nothingness*, *vanity*, = הֶבֶל Ps. 2, 1; as an *adv. in vain*, *to no purpose*, 73, 13, coupled with הֶבֶל Is. 30, 7, fully לְרִיק 65, 23, לְרִיק 49, 4; בְּדֵי רִיק Hab. 2, 13 and Jer. 51, 58 prop. *for the satisfaction of nothingness*, i. e. *in vain.*

רֵיקָם (i. e. רֵיק with the termination ־ָם, as in אָמְנָם) *adv. emptily*, of כְּלִי Jer. 14, 3; *with empty hands* Ruth 1, 21; *vainly*, *without effect* 2 Sam. 1, 22; = חִנָּם *in vain*, *without cause*, frustra, Ps. 25, 3; 7, 5 (if צֹרְרִי רֵיקָם be not = שֹׂנְאַי חִנָּם 69, 5).

רִיר as a stem, see רוּר.

רִיר (from רוּר) *m. spittle*, *slaver* 1 Sam. 21, 14; *the white of an egg* Job 6, 6 (see חַלָּמוּת) or *anything slimy*, *curdled milk.*

רִישׁ (see רֵאשׁ) *m. poverty* Prov. 28, 19.

רֵישׁ (from רוּשׁ) *poverty*, *neediness* Prov. 10, 15.

רִישׁוֹן see רִאשׁוֹן.

רַךְ (from רָכַךְ; *pl.* רַכִּים) *adj. m.*, רַכָּה (*pl.* רַכּוֹת) *f. tender*, of children Prov. 4, 3; Gen. 33, 13; *young*, of cattle 18, 7; *soft*, *mild*, of the לָשׁוֹן Prov. 25, 25; *meek* 15, 1; רַכּוֹת an adv. *mildly*, *friendly* Job 40, 27; then *delicate*, coupled with עָנֹג Deut. 28, 54; *dull*, *weak*, of עֵינַיִם Gen. 29, 17, LXX *ἀσθενεῖς*, opposite יָפָה; *desirable*, of situation 2 Sam. 3, 39; *timid*, *faint-hearted*, with לֵבָב Deut. 20, 8; רַךְ subst. *a tender twig* Ez. 17, 22, = יוֹנֵק; Targ. רַכִּיךְ, Ar. رَكِيك.

רֹךְ (after the form חֹק, from רָכַךְ) *m. softness* Deut. 28, 56.

רָכַב I. or רָכֵב (*part.* רֹכֵב, *inf. constr.* רְכֹב, *imp.* רְכַב, *fut.* יִרְכַּב) *intr.* prop. *to lie upon*, *to be bent*, on a thing, Arab. رَكِبَ (to bend or stoop), Aram. רְכֵב the same (deriv. רְכוּב, אַרְכּוּבָא, ܪܘܟܒܐ the knee; see בָּרַךְ I.); connected in its org.

root רָ־כַב with that in שָׁ־כַב (see *Fürst*, Conc. s. v.). Hence 1. *to ride*, Latin vehi, with עַל of the animal, as אָתוֹן Num. 22, 22, פֶּרֶד 2 Sam. 18, 9, סוּס Zech. 1, 8, חֲמוֹר 1 Sam. 25, 20, עַיִר Judges 10, 4, גָּמָל Gen. 24, 61; it is said of God that he *rides along* עַל עָב קַל Is. 19, 1, עַל־כְּרוּב Ps. 18, 11. For עַל is sometimes put the accus. Judges 5, 10, 2 Kings 9, 18, therefore God is said to be רֹכֵב שָׁמַיִם Deut. 33, 26; seldom בְּ Jer. 17, 25; Neh. 2, 12; of God Ps. 68, 34. — 2. *to proceed along*, with עַל, of מֶרְכָּב, Lev. 15, 9; with בְּ Jer. 17, 25, the accus. Hag. 2, 22, or absol. 1 Kings 18, 45. Derivat. רֶכֶב 1 and 2, רִכְבָּה, מֶרְכָּבָה, מֶרְכָּב, רְכוּב.

Pih. רִכֵּב (not used) an intensive of Kal; deriv. רַכָּב.

Hif. הִרְכִּיב (*imp.* הַרְכֵּב, *fut.* יַרְכִּיב) *to cause to ride* or *proceed*, עַל־הַסּוּס Esth. 6, 9, elsewhere with עַל Ex. 4, 20, Deut. 32, 13, and the accusat. of the object without עַל Esth. 6, 11; with לְ Ps. 66, 12 *thou lettest men ride upon our heads* i. e. they rule over us, as the rider does the horse; Job 30, 22 *thou liftest me up on the stormy wind*, *and causest me to ride there* (as upon an animal); generally *to subdue*, *to tame* Hos. 10, 11; metaphor. הִרְכִּיב יָד עַל הַקֶּשֶׁת *to let the hand sit upon the bow*, i. e. to grasp it 2 Kings 13, 16.

רָכַב II. (not used) *to fit together*, *to fit in*, *to bind*, *unite*, into a troop; hence in modern Hebrew to put together, to inoculate, to cram; Aram. רְכַב, Arab. رَكَبَ the same. Deriv. רֶכֶב 3 and the proper name רֵכָב.

רֶכֶב (in pause רָכֶב, with *suff.* רִכְבִּי; *pl. constr.* רִכְבֵי) *m.* (fem. only in Nah. 2, 5) 1. (from רָכַב I.) *a wagon*, *an easy chariot* 1 Kings 1, 5; commonly *a war-chariot* Ex. 14, 7, 1 Kings 10, 26, coupled with פָּרָשׁ the rider who accompanies the רֶכֶב Is. 22, 7, along with רֹכֵב the charioteer Jer. 51, 21; ר׳ בַּרְזֶל *chariots covered with iron* (and therefore strong) Josh. 17, 18; Judges 1, 19; רִכְבֵי פַרְעֹה Song of Sol. 1, 9 *the war-chariots of Pharaoh*, i. e. the best, because they were fetched from Egypt; עָרֵי הָר׳ *cities appointed to keep the war-chariots* 1 Kings 9, 19; 10, 26; also including the men belonging to them, over whom שָׂרִים were set 1 Kings 22, 31, or including the horses 2 Sam. 8, 4; 10, 18; though elsewhere the סוּסִים are separated from the רֶכֶב Josh. 11, 8; 1 Kings 20, 25; comp. Greek ἅρμα, Lat. currus; figur. *a defence* 2 Kings 2, 12; of the fiery chariot 2, 11 or the ר׳ אֱלֹהִים Ps. 68, 18, which accompanies God in his march. —2. *the upper millstone*, Lat. lapis vector, *the runner* Deut. 24, 6, called also פֶּלַח רֶכֶב Judges 9, 53 (see פֶּלַח). — 3. (from רָכַב II.) prop. union, and so *a team*, *a draught*, Is. 21, 7 *and he saw a team*, *a draught of horses*, *a team of asses*, *a team of camels;* or *a troop*, ר׳ אִישׁ *troops of men* 21, 9, ר׳ אָדָם 22, 6 *troops of men* or *of riders;* שְׁנֵי רֶכֶב סוּסִים 2 Kings 7, 14 *two teams of horses.*

רַכָּב (from Pih. of the stem רָכַב I.) *m. a rider* 2 Kings 9, 17 = רֹכֵב סוּס 9, 19; *a charioteer* 1 Kings 22, 34.

רֵכָב (from רָכַב II.; *companionship*) *n. p.* 1. of the father of a Kenite nomadic race devoted to that sort of life 2 Kings 10, 15; Jer. 35, 2 seq.; 1 Chr. 2, 55; *patron.* רֵכָבִים *the Rechabites* Jer. l. c. — 2. *n. p. m.* 2 Sam. 4, 2; Neh. 3, 14.

רִכְבָּה *fem. a riding* Ez. 27, 20, but perhaps *a chariot* (LXX, Targ.).

רֵכָה (from יָרַךְ after the form שֵׁנָה; *declivity*) *n. p.* of a place otherwise unknown 1 Chr. 4, 12.

רְכוּב *m.* same as רֶכֶב 1 *a chariot* Ps. 104, 3; comp. מֶרְכָּב.

רְכוּשׁ or רְכֻשׁ (with *suff.* רְכֻשָׁם; from רָכַשׁ I.) *m.* prop. what is brought together, collected; hence *possessions*, *goods*, *property*, particularly *moveable property* Gen. 14, 11 16 21; 15, 14; coupled with כֶּסֶף, בְּהֵמָה, זָהָב Ezr. 1, 4 6; with בִּזָּה and שָׁלָל Dan. 11, 24; ר׳ הַמֶּלֶךְ 2 Chr. 35, 7 *the king's private*

property, over which overseers (שָׂרִים) were placed 1 Chr. 27, 31.

רָכִיל (from רָכַל) *masc.* 1. *traffic*, *intercourse*, אַנְשֵׁי ר' Ez. 22, 9 *merchants*. — 2. *slander;* hence הָלַךְ ר' *to slander* Lev. 19, 16; Prov. 11, 13; 20, 19; Jer. 9, 2.

רָכַךְ (3 *pers.* רַךְ, 3 *plur.* רַכּוּ; *fut.* יֵרַךְ after the form יֵמַר) *intr.* prop. same as רָקַק, and identical with דָּךְ, דָּכָא, דַּק, דַּךְ, דָּכָה (see ר) *to be soft*, *weak;* hence *to be bland* Ps. 55, 22, *faint-hearted* Deut. 28, 56, *timid* 20, 3; Is. 7, 4; the Ar. رَقَّ, رَكَّ, رَخَّ proceed from the same fundamental signification. Derivat. רַךְ, רֹךְ, מֹרֶךְ.

Puh. רֻכַּךְ *to be softened*, *soothed*, of wounds Is. 1, 6.

Hif. הֵרַךְ *to make faint* or *timid*, לֵב Job 23, 16.

רָכַל (only *part. m.* רֹכֵל, *fem.* רֹכֶלֶת) *intr.* same as רָגַל, 1. *to go about* as a trader, cogn. in sense with סָחַר; *to trade*, רֹכֵל *a trader* Neh. 3, 31 32; 13, 20; עִיר רֹכְלִים *city of merchants*, i. e. commercial city, of Babylon Ezek. 17, 4; oftenest used of traffic and trading journeys 27, 3 13 15 17 20 22-24; אַבְקַת רֹכֵל Song of Sol. 3, 6 *powder of the merchant*. Arab. رَكَلَ to go, whence مِرْكَل foot. Deriv. רָכִיל 1, רְכֻלָּה, מַרְכֹּלֶת, and the proper name רָכָל. — 2. *to tread down*, i. e. *to slander*, comp. רִגֵּל. Derivat. רָכִיל 2.

רָכָל (*place of traffic*) *n. p.* of a city in Judah 1 Sam. 30, 29, for which the LXX read כַּרְמֶל (perhaps = מַרְכָּל).

רְכֻלָּה (with *suff.* רְכֻלָּתְךָ, from רָכַל 1) *fem. trade*, *traffic* Ez. 28, 5 16; what is gained by trade, *goods*, *wares* 26, 12.

רָכַס (*fut.* יִרְכְּסוּ) *tr. to tie together*, *to unite*, into a mass, and so *to heap up*, *to make up into a hill-shaped thing;* also cognate in sense with קָשַׁר, אָגַד, hence *to bind on* or *to* Ex. 28, 28; 39, 21; Zab. ܪܟܣ (to contract), Ar. رَكَسَ (to fetter, to bind); comp. רָכַשׁ I., Arab. رِكَاس a rope. Deriv. רֶכֶס, רֹכֶס.

רֶכֶס (only *plur.* רְכָסִים) *m.* prop. a thing heaped up, a heap; hence *a hill*, *a mountain* (comp. תֵּל from תָּלַל I.) Is. 40, 4, opposite בִּקְעָה; Targ. בֵּית גְּדוּדִין place of heaps (from גְּדַד = Hebr. גָּדַד II.). *Rashi*, *a chain of mountains*, from the same fundamental signification.

רֹכֶס (only *plur. constr.* רֻכְסֵי) *m. a crowd*, *troop*, *band*, Ps. 31, 21, Targ. גְּדוּד; comp. Arab. رِكْس a crowd, Hebr. רֶגֶשׁ, רִגְשָׁה. According to others *a conspiracy*, like קֶשֶׁר.

רָכַשׁ I. *trans. to bring together*, *to collect*, goods, property; hence *to acquire*, רְכוּשׁ Gen. 12, 5; 31, 18; comp. רָכַס; identical in its organic root ר־כשׁ with that in קשׁ II., Arab. قَشَّ, قَشَّ. Deriv. רְכוּשׁ.

רָכַשׁ II. (not used) *intrans.* same as רָגַשׁ (רָעַשׁ) *to rush along*, *to run quickly*, *to gallop;* Arab. رَكَضَ and رَقَصَ of the swift pace of the horse. Deriv.

רֶכֶשׁ (in pause רָכֶשׁ, from רָכַשׁ II.) *m. a racer*, *a swift horse*, *a courser*, Esth. 8, 10 14 for sending royal messages by; *a steed*, even one yoked to a chariot Mic. 1, 13; the LXX read רֶכֶשׁ for רְכֻשׁ (Gen. 14, 11 16 21); Aram. רִכְשָׁא, רִכְסָא, Syr. ܪܶܟܫܳܐ.

רְכֻשׁ see רְכוּשׁ.

רָם I. (*plur.* רָמִים) *adj. m.*, רָמָה (*plur.* רָמוֹת) *femin. raised*, of the יָד, as a threatening gesture Is. 26, 11, or as a sign of free, open agency Ex. 14, 8, or of presumption Num. 15, 30, opposite בִּשְׁגָגָה; once זְרוֹעַ for יָד Job 38, 15; *high*, *prominent*, of things Deut. 12, 2, Is. 6, 1, or of men Deut. 1, 28; *plur.* of the heights of heaven Job 21, 22; figur. *loud*, of the voice Deut. 27, 14; *powerful* 32, 27; *proud*, of the looks (עֵינַיִם) Prov. 6, 17; *plur. fem.* as a noun 24, 7, where רָאמוֹת stands (which see).

רָם II. (*The High one* viz. El is) *n. p. m.* of an Aramaean family Gen. 22, 21, prob.

identical with רָם JOB 32, 2, abridged from אֲרָם; RUTH 4, 19, which is written in MATTH. 1, 5 Ἀράμ; 1 CHR. 2, 25. רָם is also an epithet of God in many proper names, as in אַבְרָם, אֲבִירָם, יוֹרָם, אֲדֹרָם, עַמְרָם, מַלְכִּירָם; see אֲבִירָם.

רֵם see רְאֵם, רֵים.

רְמָא see רְמָה.

רָמָה I. (*part. m.* רֹמֶה, *constr.* רֹמֵה, *constr. plur.* רוֹמֵי) *trans.* 1. *to cast into, precipitate*, with בְּ *into* Ex. 15, 1; *to shoot*, with the accusat. קֶשֶׁת, hence רֹמֵה קֶשֶׁת *an archer* JER. 4, 29; *plur. constr.* Ps. 78, 9. — 2. *to cause to fall, to bring to ruin, to make stumble;* hence *to deceive, to disappoint, to betray*, in derivatives. Deriv. מִרְמָה 1, תַּרְמָה, תַּרְמִית, רְמִיָּה 1, תַּרְמוּת.

Pih. רִמָּה (*inf. constr.* רַמּוֹת) *to cast down* LAMENT. 1, 19; hence *to deceive, to betray*, with the accus. GEN. 29, 25; JOSH. 9, 22; *to act with cunning*, followed by לְצָרַי *for mine enemies*, i. e. to deliver me to them, or *before mine enemies* 1 CHR. 12, 17; comp. σφάλλω with the Latin fallo.

As to the stem, the Aram. רְמָא 1, ܪܡܐ, Arab. رمى have the same meaning; and the organic root רמ־ה is also in רָב II., רָבָה II.

רָמָה II. (not used) *intr.* same as רָם *to be high, elevated;* of a building, *to be set high, to be firm*, of places; of men, *to be strong.* Deriv. the proper names יִרְמְיָה (out of יְרַמֶּה יָהּ), יִרְמְיָהוּ; מִרְמָה 2, רַמְיָה, רָמַת, מְרֵמוֹת.

רָמָה III. (not used) *intr. to be sunk, bowed;* hence metaph. *to be weary, slack;* a collateral form of רָפָה II., Arab. رمى the same, and so applied to נֶפֶשׁ, כַּף, קֶשֶׁת. Deriv. רְמִיָּה 2.

רָמָה IV. (not used) *intr. to be red*, Arab. رمى = دمى (since Daleth is interchanged with Resh), conseq. identical with דָּמָה I. (see דּוּם). רָם (רוּם) II. has the same meaning. Deriv. רָמוּת.

רָמָה (after the form קָמָה, from רוּם; with *suff.* רָמָתֵךְ; *plur.* with *suff.* רָמֹתַיִךְ) *fem.* 1. *an elevated place, a height*, for idolatrous purposes (like בָּמָה) Ez. 16, 25 31 39, which is also applied metaphorically to a forum, οἴκημα, πορνικόν. — 2. (with the article, *the height*) *n. p.* of a city in Benjamin JOSH. 18, 25, half an hour west of גֶּבַע, and to the left of it, as one goes from בֵּית לֶחֶם to mount Ephraim JUDGES 19, 13; preserved in the modern village *el-Râm*, whence we see that it lay upon a conical mountain (*Robinson* II, 321), two hours north of Jerusalem, which Josephus (Antt. 8, 12, 3) gives at 40 stadia, calling the place רָמָתוֹן. — 3. (with *a* of motion רָמָתָה) *n. p.* of the native city and dwelling place of Samuel, in the vicinity of which was a prophetic school 1 SAM. 1, 19; 2, 11; 7, 17; 19, 18; different, as it seems, from רָמָתַיִם, which lay in אֶרֶץ צוּף (1 SAM. 9, 5) or צוֹפִים 1 SAM. 1, 1, though Eusebius and Jerome identify them. It was near Bethel JER. 31, 15; Hos. 5, 8. — 4. *n. p.* of a city in Naphtali JOSH. 19, 36, and in Asher 19, 29. *Robinson* has investigated both (Later Bibl. Res. pp. 81 and 100). — 5. 2 KINGS 8, 29 for רָמַת הַמִּצְפֶּה (which see) in Gilead or in Gad. — For רָמָה an adj. fem. of רָם and then a subst. see רָם I. — *Gent. m.* רָמָתִי 1 CHR. 27, 27 belongs to רָמָה 2. — Combined with רָמָה are:

רָמַת הַמִּצְפֶּה (see מִצְפֶּה) *n. p.* of a locality in Gad JOSH. 13, 26; identical with מִצְפֵּה גִלְעָד JUDGES 11, 29.

רָמַת לֶחִי (in pause לֶחִי; *craggy height*) *n. p.* of a locality in the mountains of Judah, afterwards marked by Samson's history JUDGES 15, 15-19 and 15, 9 14 19.

רָמַת נֶגֶב (*height of the south*) *n. p.* of a city in Simeon JOSH. 19, 8. For it we have also רָמוֹת נֶגֶב, or רָאמַת (which see) for רָמַת.

רְמָה (רְמָא; 3 *plur.* רְמוֹ and רְמִיו; 1 *perf. plur.* רְמֵינָא; *inf. constr.* מִרְמָא) *Aram. tr.* 1. *to cast, to hurl*, with לְ of

the object whereto Dan. 3, 20 21 24; 6, 17; therefore like the Hebr. רָמָה I. — 2. Like the Hebrew יָרָה *to set*, *to place*, thrones Dan. 7, 9; in the Targ. for נָתַן כִּסֵּא (Jer. 1, 15); Syr. in Af.; comp. too Revel. 4, 2 *θρόνος ἔκειτο*; *to impose*, a tax Ezr. 7, 24; comp. Arab. رَمَا *intrans.* to stand.

Ithpa. אִתְרְמִיא (*fut.* יִתְרְמֵא) *to be cast* Dan. 3, 6 15.

רִמָּה (from רָמַם III.) *fem. a worm*, collect. *worms*, prop. what crawls or creeps Exod. 16, 24; Job 7, 5 (not *mould* or *mouldering store*); 24, 20; as a figure of mean men 25, 6; Is. 14, 11; Arab. رِمَّة a worm and putridity, Syr. ܪܡܬܐ putredo.

רִמּוֹן (with *suff.* רִמֹּנִי; *plur.* רִמּוֹנִים, once רִמֹּנִי as a plur. Song of Sol. 8, 2, where many mss. have רִמֹּנִים, *constr.* רִמּוֹנֵי; from רָמַם II.) *m.* 1. prop. *bright-red*, *shining;* hence *a pomegranate tree* or *fruit*, so called from the red rind, blossoms, and purple fruit; mentioned with תָּמָר and תַּפּוּחַ Jo. 1, 12, עֵץ הַזַּיִת Hagg. 2, 19, גֶּפֶן and תְּאֵנָה Num. 20, 5. פֶּלַח הָר׳ Song of Sol. 4, 3 *the half* i. e. the *one* side of *a pomegranate apple*, where a beautiful red colour plays. In Coptic ϩⲣⲙⲁⲛ is the same. — 2. Metaphor. *pomegranate-shaped balls*, made of violet, red purple and crimson threads, an ornament on the high-priest's dress Exod. 28, 34; 39, 24; *artificial pomegranates*, in architecture 1 Kings 7, 18 20 42; 2 Chr. 4, 13. — 3. *n. p.* of a Syrian deity 2 Kings 5, 18, whose worship seems to have been indigenous in Palestine also; representing a certain aspect of Adonis. Coupled with הֲדַד which is also a name of the supreme Syrian god (1 Kings 11, 17 25), ר׳ denotes Adonis, of whose worship the funeral lament has been handed down to us (Ez. 8, 14) Zech. 12, 11. There was a temple of Rimmon in Damascus 2 Kings 5, 18; and the kings of Damascus had also רִמּוֹן in their names (see טַבְרִמּוֹן), as well as הֲדַד. — 4. *n. p.* a) of a city in Simeon on the southern border of Palestine Josh. 15, 32; 19, 7; Zech. 14, 10; out of which came עֵין רִמּוֹן (which see) in Neh. 11, 29; Eusebius writes *Ἐρεμβών*. b) of a city in Zebulon Josh. 19, 13; identical with רִמּוֹנוֹ (a mistake for רִמּוֹן) 1 Chr. 6, 62. The name is still preserved in *Rummâneh*, north of Nazareth (*Robinson*, New Bibl. Researches p. 142). c) of a rock near גִּבְעָה Judges 20, 45; now *Rummôn* (*Robinson*, Palest. II. p. 113; New Bibl. Researches p. 380). d) רִמֹּן פָּרֶץ *n. p.* of a station of the Israelites Num. 33, 19. In all these names, ר׳ is originally the appellation of a god. See too גַּת רִמּוֹן, הֲדַדְרִמּוֹן, טַבְרִמּוֹן.

רִמּוֹנוֹ see רִמּוֹן 4, b.

רָמוֹת (*heights*) *n. p.* 1. of a city in Gilead Josh. 21, 36; 1 Kings 4, 13 (see רָאמוֹת). — 2. of a city in Simeon, in רָמוֹת נֶגֶב 1 Sam. 30, 27, for which Josh. 19, 8 has רָאמַת נֶגֶב.

רָמוּת (from רָמָה IV.) *fem. the blood* Ez. 32, 5.

רמח (not used) *tr. to pierce*, *to penetrate*, *to beat*, *to strike*, connected in its organic root ר־מה with מח־ה II. In Arabic رمح may have also had the same meaning, whence رُمْح a lance for pushing and piercing; but there too a stem رمح = Hebr. רָמָה I. exists. Derivative

רמח see רֹמַח.

רֹמַח (*plur.* רְמָחִים from רֶמַח, with *suff.* רָמְחֵיהֶם) *m. a lance*, *a spear*, belonging to the heavy-armed; coupled with צִנָּה 1 Chr. 12, 8 24, used especially of the point Jer. 46, 4; Jo. 4, 10.

רַמְיָה (*Jah is exalted;* רַם is either abridged from רָם, or should be referred to the stem רָמָה II. = רוּם) *n. p. m.* Ezr. 10, 25.

רְמִיָּה (after the form נְשִׁיָּה, קְרִיָּה) *f.* 1. (from רָמָה I.) *deceit*, *fraud*, *deception;* hence דַּבֵּר ר׳ Job 13, 7 = דַּבֵּר עַוְלָה; הָגָה ר׳ 27, 4; עָשָׂה ר׳ Ps. 52, 4 *to prac-*

tise deceit; לְשׁוֹן ר׳ *a deceitful tongue* 120, 2. — 2. (from רָמָה III.) *laziness, slackness, sloth*, as קֶשֶׁת ר׳ *a slack bow* Hos. 7, 16, Ps. 78, 57, כַּף ר׳ *a slothful hand* Prov. 10, 4; for אִישׁ ר׳ *a lazy man, a sluggard*, 12, 24 27; 19, 15; as an *adv. remissly* Jer. 48, 10.

רַמִּים 2 Chr. 22, 5, see אֲרַמִּים.

רָמַךְ (not used) *tr. to bring forth*, of mares, *to whelp*, after the Arab. رمع to bear, of a wild animal, رمص the same, to which رمك also may be added, whence رمكة *a mare*. This stem is adopted by *Ibn Esra* and *Jos. Kimchi* for בְּנֵי הָרַמָּכִים Esth. 8, 10, and as it serves merely as an explanation of the Persian אֲחַשְׁתְּרָנִים (a mule, arising from the union of a horse with an ass) it may be assented to. Derivative

רַמָּךְ (*pl.* רַמָּכִים) *f. a mare*, by which the אֲחַשְׁתְּרָנִים were raised, and which are called for that reason בְּנֵי הָרַמָּכִים Esth. 8, 10 (*Ibn Esra*, *Kimchi*, see רָמַךְ). The Syr. ܪܡܟܐ a herd, a troop, of horses or camels, is the Persian رمه a crowd, a multitude, and therefore does not belong here; on the contrary the meaning "mare" is found in Ephrem II, 470, lin. 2. Another explanation may be seen in *Stern* and *Benfey*, Ueber die Monatsnamen der alten Völker &c. p. 190.

רָמַל (not used) *tr. to heap*, metaph. *to increase*, Arab. رمل to heap (see ר). Derivative

רֶמֶל see רְמַלְיָהוּ.

רְמַלְיָהוּ (*Jah is Increaser*) *n. p. m.* 2 Kings 15, 25; the LXX read רְמַלְיָהוּ.

רָמַם I. (3 *plur.* רָמּוּ and רֹמּוּ, most mss. have רוֹמּוּ; *part. f.* רוֹמֵמָה) *intrans.* same as רוּם (comp. רָמָה II.) *to be high, to be elevated*, Job 22, 12; 24, 24; Ps. 118, 16. *Fut. ap.* יָרֻם Ex. 16, 20 is referred by the LXX to this; but according to the Targ., Syr. and Vulg. it belongs to רָמַם III. Derivat. the proper name רֹמַמְתִּי־עֶזֶר.

Nif. נָרַם (*fut.* יֵרֹם for יִרֹּם, 3 *pl.* יֵרֹמּוּ; *imp. pl.* הֵרֹמּוּ) *to lift up oneself* Num. 17, 10; Ez. 10, 15 17 19.

Hithp. הִתְרוֹמֵם (1 *pers. fut.* אֶרוֹמָם) see רוּם I.

רָמַם II. (not used) *intrans.* same as רָמָה IV. prop. *to glow, to burn;* hence *to be of high* or *blood-red colour;* Arab. رمّ and رفّ the same. Deriv. רִמּוֹן (Ar. رمّان). The organic root רַם is also in כַּרְם I.

רָמַם III. (*fut. ap.* יָרֻם, *inf. constr.* רֻם) *intrans. to creep, to sneak along*, of worms, Ex. 16, 20 *and worms crept forth*, i. e. it swarmed with them; Targ. רְחַשׁ, Vulg. scatere; *to creep about*, Ps. 12, 9 *as they creep about* (כְּרֻמִּם = כְּרֻם *Kimchi*). Others refer it to רוּם. Deriv. רִמָּה.

רֹמֶמֶת see רֹמַמְתִּי.

רֹמַמְתִּי־עֶזֶר (*height* i. e. *greatness of help;* ר׳ from רֹמֶמֶת) *n. p. m.* 1 Chron. 25, 4.

רִמּוֹנָה *n. p.* of a place in Zebulon, ident. with רִמּוֹן Josh. 21, 35, but where דִּמְנָה stands for רִמֹּנָה which latter should be read.

רָמַס (*part.* רֹמֵס, *fut.* יִרְמֹס, before Makkeph יִרְמָס־) *tr. to tread*, with the feet; with the accus. טִיט Jer. 41, 25, or with בְּ in בַּחֹמֶר Nah. 3, 14; poetically or otherwise with בְּרַגְלַיִם Ez. 34, 18; *to tread down*, men, with the accus. 2 Kings 7, 17 20; 9, 33; with לָאָרֶץ *to the ground* Ps. 7, 6; *to cast down* 91, 13; *to conquer* Is. 63, 3, *the oppressor* 16, 4; *to profane*, with the accus. 1, 12. Deriv. מִרְמָס.

Nif. נִרְמַס *to be trodden down* Is. 28, 3.

רָמַשׂ (*part. m.* רֹמֵשׂ, *f.* רֹמֶשֶׂת) *intr. to move, to crawl, to creep*, עַל־הָאָרֶץ Gen. 1, 26, with the accus. of that *upon which* one creeps 9, 2; of larger water- and land-animals, or reptiles Gen. 1, 21; 7, 21; nearly same as שָׁרַץ; Ar. رمز to be very movable, رمش to touch, derived from the idea of "creeping". Derivative

רֶמֶשׂ *m.* prop. *a creeping, crawling thing;* hence *reptiles* Gen. 1, 25; 6, 7; 7, 14, more exactly described as ר׳ הָאֲדָמָה *what creep upon the earth* 1, 25; but also applied to aquatic reptiles Ps. 104, 25; generally to animals crawling on the land Gen. 9, 3. — As to the derivation, perhaps even ֶשׂ- might be considered a very old noun-ending, as in חֶרְמֵשׁ, פִּלֶּגֶשׁ, חַלָּמִישׁ, עַכָּבִישׁ (see שׁ), and the stem accordingly would be רַם III. (= rap, Sanskrit s-rip, Latin s-erpere, ἕρπ-ειν, rep-ere &c.).

רֶמֶת (from רָמָה II.; *height*) *n. p.* of a city in Issachar Josh. 19, 21.

רֹן (only *constr. pl.* רָנֵּי; prop. *infin.* of רָנַן I.) *m. pl. rejoicing*, same as רְנָנָה; hence רָנֵּי־פַלֵּט *shouts of joy for deliverance* Ps. 32, 7; in mod. Hebrew רֹן is a noun frequently used, though not in the *pl. constr.*

רנב (not used) *intr. to run, to rove,* currere, adopted by *Ibn Ganâch* in his Dictionary of roots as a stem for אַרְנֶבֶת (prop. *runner*, comp. German *Hase*, Sanskrit çaça from çaç, *to spring*); existing in its organic root רַ־נַב also in סָ־נַף ,זָ־נַב, נָ־ף (נוּף) I. (see farther comparisons there); Ar. ذنب (with the usual interchange of ד and ר) to bend, to turn aside (see זָנַב). Deriv. אַרְנֶבֶת.

רָנָה (*fut.* תִּרְנֶה ,יִרְנֶה) *intr.* same as רַן I. (see רָנַן) *to whizz*, of arms and missiles; *to send forth stridulous sounds*, Job 39, 23, where אַשְׁפָּה is put for חִצִּים. Ar. رَنَا ,رَنَى the same. But see תִּרְנֶה as a noun.

רִנָּה (from רָנַן I.; with *suff.* רִנָּתָם) *f.* 1. *rejoicing, exultation, a shout of joy* Prov. 11, 10; Is. 35, 10 (*to shout for joy* is פָּצַח ר׳ 14, 7; 55, 12); *a loud cry* or *announcement* 1 Kings 22, 36; קוֹל רִנָּה *exulting voice* Is. 48, 20; *loud praying*, coupled with תְּפִלָּה 1 Kings 8, 28; Ps. 17, 1; 61, 2; 142, 7; Jer. 14, 12; *a song of praise* 2 Chr. 20, 22. — 2. *wailing, lamentation* Is. 43, 14, comp. the verb Lament. 2, 19. — 3. (*power, strength,* from רָנַן II.) *n. p. m.* 1 Chr. 4, 20.

רָנַן I. (*infin. constr.* רֹן, before Makkeph רָן־; *imp. fem. sing.* רָנִּי, in pause רֹנִּי; *fut.* יָרוֹן instead of יָרֹן, 3 *plur. m.* יָרֹנּוּ, *fem.* תָּרֹנָּה) *intr.* prop. *to sound, to rustle, to whizz;* hence 1. *to rejoice, to shout for joy,* Lev. 9, 24, coupled with שָׂמַח Ps. 35, 27, גִּיל Is. 49, 13, צָהַל 12, 6; *to cry aloud* 24, 14; figur. of inanimate nature 44, 23; seldom with accusat. of the object (like Pihel) *to rejoice in* Is. 61, 7, or בְּ 24, 14; with לְ of the person *for* Jer. 31, 7. — 2. *to wail, to lament aloud* Lament. 2, 19; *to rush*, of a river (see אַרְנוֹן). Derivat. רִנָּה ,רֹן 1 and 2, רְנָנָה ,רְנָנִים, and the proper name אַרְנוֹן.

Pih. רִנֵּן (*inf. constr.* רַנֵּן, *fut.* יְרַנֵּן) *to rejoice greatly, to shout greatly for joy,* with בְּ of the object Jer. 31, 12, with עַל *over* 51, 48; *to sing praise to*, with לְ of a person Ps. 95, 1 or אֶל 84, 3; with accusat. of the object, *to shout* or *sing aloud one's praise* Ps. 51, 16; 59, 17; 145, 7, for which בְּ (*in* or *over* a person or thing) is also used 20, 6; 33, 1; 92, 5; of inanimate objects 96, 12; *to praise* 71, 23. Deriv. רַנֵּן.

Hif. הִרְנִין (*fut.* יַרְנִין) *to cause to shout for joy*, i. e. to rejoice Job 29, 13; Ps. 65, 9; *to sound forth loud praise* Deut. 32, 43; Ps. 32, 11; 81, 2.

Puh. רֻנַּן (*fut.* יְרֻנַּן) *to have shouts of joy given* Is. 16, 10.

Hithp. הִתְרוֹנֵן see רוּן.

As to the original meaning of the stem, the Ar. رَنَّ to sound, دَنَّ (ر interchanging with د) to make a rushing noise, طَنَّ tinnivit, and רוּן ,רָנָה give it sufficient support; but this signification proceeds again from *to extend, to stretch* (see תַּן), as may be perceived from קַו.

רָנַן II. (not used) *intrans. to be firm, hard,* hence *to be strong, powerful;* ident. in its organic root with that in אָ־רַן (to אֲרַן ,אֲרַנְיָה ,אֹרְנָה ,אַרְוֹן in אֲרַוְנָה); Ar. رَانَ ,رَهَنَ the same. Derivat. the

proper names רִנָּה, אֲרָנָן, אָרְנָן (according to some); but see also תָּרָן.

רַנֵּן (out of Pihel) *masc. a cry of joy*, coupled with גִּילָה Is. 35, 2.

רְנָן see רְנָנִים.

רִנָּה (*constr.* רִנַּת, *pl.* רִנּוֹת) *fem. a shout*, *a cry of joy* Job 3, 7; 20, 5; *a song of praise*, *loud praise*, of God Ps. 100, 2; *pl. songs of praise* 63, 6.

רְנָנִים (from a sing. רְנָן, which is still in mod. Hebrew; *pl.* to denote the abstract) *m.* prop. *a crying* or *wailing*, poet. *ostrich-hen*, so called from its wailing cry Job 39, 13 (Vulg.); comp. יַעֲנָה ostrich, prop. a howl; יָעֵן a howling animal of the desert (*Kimchi*); Sam. עֲנִיתָא the same, from עֲנָא to howl; יְעֵנִים *howlers*, i. e. *ostriches* Lament. 4, 3 K'tib (see יָעֵן); Aram. נַעֲמִיתָא, נַעֲמָא, ܢܥܡܬܐ, Ar. نَعَام and نَعَامَة ostrich, female ostrich, from نَعَم to utter melancholy cries; Ar. زِمَار a female ostrich, from زَمَر (זָמַר) *to sing*, *to utter loud sounds*.

רִסָּה (from רָסַס I.; *heaps of ruins*) *n. p.* of a station of the Israelites in the desert Num. 33, 21.

רָסִיס (only *pl.* רְסִיסִים, *constr.* רְסִיסֵי) *m.* 1. (from רָסַס I.) *breach*, *rent*, *gap*, Am. 6, 11, parallel בְּקִיעַ; better, *ruins*, which suits the fundamental signification of the stem, and is an intensive of בְּקִיעַ. — 2. (from רָסַס II.) *dew-drops* Song of Sol. 5, 2.

רָסַן I. (not used) *tr. to bind*, *to fetter*, then *to bridle*, *to curb*, Arab. رَسَنَ, hence رَسَن a rope, halter; the organic root is רָ־סַן, and is also in צָן III. (Ar. رَضَنَ), רָ־טַן, אָ־טַן, טָנָ־א; comp. רָתַם. Deriv. רֶסֶן 1 and 2.

רָסַן II. (unused) *intrans. to be firm*, *strong*, of a place, Arab. رَصُنَ; derivat. רֶסֶן 3. It is possible that רָסַן I. and II. belong together, since the idea of firmness and strength proceeds in other Hebrew words from that of binding.

רֶסֶן (with *suff.* רִסְנוֹ) *masc.* 1. (from רָסַן I.) *a halter*, *bridle*, *curb*, Is. 30, 28; Ps. 32, 9; שִׁלַּח ר׳ מִפְּנֵי פ׳ Job 30, 11 *to cast off the bridle before one*, i. e. to act licentiously. — 2. *what holds in the bridle*, i. e. *the teeth* Job 41, 5; compare Greek χαλινοί. — 3. (from רָסַן II.; *fortress*) *n. p.* of a city founded by Nimrod between כֶּלַח and נִינְוֵה Gen. 10, 12; identified with Xenophon's *Mespila* (מִשְׁפֵּלָה low region; Anab. 3, 4, 7 10), which is the modern *Kuyyundshik*. *Resen* was very strong, since it was not possible to take it either by force or time, according to Xenophon (l. c.). The same name appears as Ῥίσινα, Ῥέσινα in Mesopotamia (Ptol. 5, 18, 10; Steph. Byz. under Ῥέσ.).

רָסַס I. (not used) *tr. to reduce to ruins*, *to break in pieces*, ident. with רָצַץ; Aram. רְסַס, ܪܣ, Ar. رَضَّ. The organic root is also found in הָ־רַס. Derivat. רָסִיס 1.

רָסַס II. (*infin. constr.* רֹס) *trans. to moisten*, *wet*, *bedew* Ez. 46, 14; Aram. רַס, whence רְסִיסִין for the Hebrew רְבִיבִים; Ar. رَشَّ; ident. in its organic root רַס with that in the Sanskrit w-rish, ras-a. Deriv. רָסִיס 2.

רַע I. (from רָעַע, already with a slight pause, i. e. after distinctive accents רָע; with the article הָרַע and הָרָע in הָרָע הַזֶּה, with Vau וָרַע, in pause וָרָע; *pl.* רָעִים) *adj. m.*, רָעָה (*constr.* רָעַת, with *suff.* רָעָתִי; *pl.* רָעוֹת, with *suff.* רָעוֹתֵיכֶם) *f. bad*, unpleasant; expressing what is unsalutary either by its internal unfitness and worthlessness, or injuriousness with relation to use; hence 1. *ill-favoured*, of מַרְאֶה Gen. 41, 21; *envious*, of עַיִן Prov. 23, 6, a figure of ill-will; *wicked*, of בֶּצַע Hab. 2, 9; *evil*, *infamous*, of שֵׁם Deut. 22, 19; *malignant*, of שְׁחִין 28, 35; חֳלִי 28, 59; *hurtful*, of דָּבָר 2 Kings 4, 41, of מַיִם 2 Kings 2, 19; *troubled*, of פָּנִים Gen. 40, 7; *sorrowful*, of יָמִים Prov. 15,

15; *wild*, of חַיָּה Gen. 37, 20; *evil*, of דִּבָּה 37, 2; *unpleasant* Ex. 21, 8; *evil*, of רוּחַ, *spirit*, i. e. sad 1 Sam. 16, 14; *painful* Eccles. 2, 17 — and so in the greatest variety of applications; opposite טוֹב. — 2. in a moral sense: *evil*, of יֵצֶר Gen. 8, 21, i. e. sinful; of אֹרַח Ps. 119, 101, דֶּרֶךְ Prov. 2, 12, לֵב Jer. 16, 12. — 3. as an *adject.* in peculiar phrases, as רַע בְּעֵינֵי פ׳ *to be displeasing in one's eyes* Gen. 38, 7, Num. 22, 34, for which occurs also לִפְנֵי Neh. 2, 1; רַע בְּאָזְנֵי פ׳ Num. 11, 1. Without a noun Prov. 20, 14 *bad*, *bad!* also as an *adv.* Neh. 2, 1. — As a subst. (like טוֹב) see רַע II.

רַע II. (*pl.* רָעִים) *m.* 1. *abstr. ill*, *evil*, i. e. a) *the evil*, that one does, opposed to טוֹב Gen. 24, 50; Lev. 27, 10; *misdeed* Is. 59, 7, hence עָשָׂה רַע 1 Sam. 29, 7, פָּעַל רַע Mic. 2, 1 *to do evil*, גָּמַל רַע *to requite evil* Ps. 7, 5; *what is spoken in evil* 41, 6; b) *adversity*, *calamity*, *misfortune* Jer. 7, 6; *an oracle* or *announcement of misfortune* 1 Kings 22, 8; *pl.* רָעִים = רַע, רָעוֹת, רָעָה *misfortune*, hence מַלְאֲכֵי רָעִים Ps. 78, 47 *angels of misfortune*, i. e. who execute evil; c) in a moral sense, *wickedness*, *viciousness*, *sin*, סוּר מֵרָע Job 1, 1 *to depart from evil;* שְׂנֹאת רָע Prov. 8, 13 *to hate evil*, where it is better to read שְׂנֵאתִי; רַע רְשָׁעִים *the evil of the wicked* Ps. 7, 10. רַע stands in the genitive to denote what is morally bad in the preceding noun, as אַנְשֵׁי רָע Prov. 28, 5, אֵשֶׁת רָע 6, 24, עֲצַת רָע Ez. 11, 2. — 2. *concr. an evil one*, *a sinner* Job 21, 30; 35, 12; Hab. 2, 9; Ps. 10, 15 coupled with רָשָׁע; Prov. 15, 3; but אִישׁ רַע, אָדָם רַע are used as often.

רֵעַ *m.* 1. (from רוּעַ; with *suff.* רֵעֹה, רֵעוֹ) *noise*, noise of war Ex. 32, 17; *cry of grief* Mic. 4, 9; *the rolling*, of thunder Job 36, 33. — 2. (from רָעָה II., abridged from רֵעֶה, with *suff.* רֵעִי, רֵעֲךָ, רֵעֵהוּ, once רֵעוֹ Jer. 6, 21; Job 6, 27 רֵיעֲכֶם for רֵעֲכֶם; *pl.* רֵעִים, *constr.* רֵעֵי; with *suff.* רֵעַי, רֵעֶיךָ and defect. רֵעֵהוּ Job 42, 10 and 1 Sam. 30, 26 instead of רֵעֵיהוּ) *m.* *a friend*, *companion* 2 Sam. 13, 3, coupled with אֹהֵב Ps. 88, 19, דּוֹד Song of Sol. 5, 16, גֹּאֵל 1 Kings 16, 11, אָח Ps. 122, 8. Fig. and poet. *one like* or *resembling*, with לְ Job 30, 29; *one beloved*, amicus Song of Sol. 5, 16; see רַעְיָה. — 3. *a neighbour*, *fellow*, ὁ πλησίον, especially in a moral sense Ex. 20, 17; 22, 25; Lev. 19, 13; hence *another* 1 Sam. 15, 28, spec. as contrasted with אִישׁ, as אִישׁ ... רֵעַ *one ... another* Gen. 11, 3; Judges 6, 29; 1 Sam. 10, 11; 2 Kings 3, 23; also applied to animals and things (see אִישׁ). The connection between the two is made by אֶל, לְ, אֶת־, מִן, עַל, as the sentence requires; comp. אִישׁ ... אָח, אִשָּׁה ... רְעוּת. Sometimes the noun stands for אִישׁ Is. 34, 14. — 4. (from רָעָה II., *pl.* with *suff.* רֵעֶיךָ) *thought*, *desire* Ps. 139, 2 17; comp. רְעוּת, רַעְיוֹן 2.

רֹעַ (seldom רוֹעַ; from רָעַע) *m. badness*, of fruit Jer. 24, 2, in a moral sense of מַעַלְלִים Is. 1, 16 = *sinfulness; leanness* Gen. 41, 19, *melancholy*, of לֵב Neh. 2, 2; *fretfulness*, *moroseness*, of the פָּנִים Eccles. 7, 3.

רְעָא I. (not used) *Aram. tr.* same as Hebrew רָצָה *to will*, *to wish*, *to desire;* hence in the Targ. for רָצָה, בָּחַר, חָפֵץ, in which sense interpreters have also taken many passages in Hebrew; Syr. ܪܥܐ the same. Deriv. רְעוּ.

רְעָא II. (not used) *Aram. tr. to think*, *to judge*, same as Hebr. רָעָה II. Deriv. רַעְיוֹן.

רָעֵב (*fut.* יִרְעַב) *intr.* prop. *to pant for*, *to desire*, *to strive*, after a thing; hence *to hunger* Is. 8, 21, Prov. 6, 30, *to suffer hunger* Gen. 41, 55, coupled with צָמֵא Is. 49, 10 or רוּשׁ Ps. 34, 11, with לְ *to hunger for a thing* Jer. 42, 14. Deriv. רָעָב, רָעֵב, רְעָבוֹן.

Hif. הִרְעִיב (*fut.* יַרְעִיב) *to cause to hunger*, *to let famish* Deut. 8, 3, coupled with עִנָּה; Prov. 10, 3.

The stem is the Arab. رَغِبَ to pant for, desire, hunger (therefore with مِن or عَن, not to will), رَغْب desire; comp.

Gothic huggre, German *Hunger*, prop. appetitus, Ethiop. רחב *rachabe*, to hunger. The Arab. رَغُبَ (to be wide) is connected with the Hebrew רָחַב.

רָעָב (after the form קָהָל, אָשָׁם, צָמָא; with *suff.* רְעָבָם) *m. hunger*, מוּת בָּר׳ *to die of hunger* JER. 11, 22; fig. *desire*, with לְ *for* a thing AM. 8, 11; מְזֵי ר׳ (see מָזֶה) DEUT. 32, 24 *sucking at hunger* (-clothes), i. e. without the necessaries of life, and probably also מְתֵי ר׳ Is. 5, 13; זַלְעֲפוֹת ר׳ LAMENT. 5, 10 *heat of hunger;* but commonly *scarcity* GEN. 12, 10; 26, 1; 41, 30, as a plague coupled with דֶּבֶר EZ. 7, 15, חֶרֶב JER. 14, 15, שְׁפוֹט 2 CHR. 20, 9, חַיָּה רָעָה EZ. 14, 21. Extreme scarcity is expressed by חָזַק GEN. 41, 57, כָּבֵד 47, 13.

רָעֵב (*pl.* רְעֵבִים) *adj. m.*, רְעֵבָה *fem. hungry* 2 SAM. 17, 29, coupled with עָיֵף, צָמֵא; said of the נֶפֶשׁ PROV. 27, 7; *subst. a hungry one* Is. 32, 6; 58, 7; fig. JOB 18, 12 *hungry is his mischief*, i. e. mischief hungers after him; *famished = enfeebled*, and so coupled with אֵין־כֹּחַ Is. 44, 12.

רְעָבוֹן (*constr.* רַעֲבוֹן) *m. hunger* GEN. 42, 31; *scarcity*, יְמֵי ר׳ *days of scarcity* Ps. 37, 19; שֶׁבֶר ר׳ *grain for famine* (i. e. for need) GEN. 42, 33.

רָעַד (*fut.* יִרְעַד) *intr. to be shaken, to quake*, of the earth Ps. 104, 32; *to fear, tremble*, cognate in sense with יָרֵא; *to shudder;* Ar. رعد the same. The organic root of this stem is also in חָ־רַד, רַת, רָטַ; comp. old German rid-an to tremble, upper Germ. rad-en, räd-en. Deriv. רְעָדָה and

רַעַד *m. trembling, fear* EX. 15, 15; Ps. 55, 6.

רְעָדָה *f.* the same JOB 4, 14, coupled with פַּחַד, *holy awe* Ps. 2, 11.

רָעָה I. (1 *p. perf.* with *suff.* רְעִיתִים; *part.* רֹעֶה, *c.* רֹעֵה, with *suff.* רֹעִי, *inf. c.* רְעוֹת, with *suff.* רְעֹתוֹ; *fut.* יִרְעֶה, *ap.* יֵרַע according to some instead of יָרַע) 1. *tr.* prop. *to lead*, *conduct*, cattle, applied to nomadic people; hence *to feed*, *pascere*, with the accus. צֹאן GEN. 30, 36, עֵדֶר Is. 40, 11, מִקְנֶה GEN. 13, 7, גְּדִיֹּת SONG OF SOL. 1, 7, rarely with בְּ GEN. 37, 2; *to carry away*, of the רוּחַ which drives away JER. 22, 22, but where for רֹעַיִךְ we should read רֵעַיִךְ with Jerome; רֹעֶה *a shepherd*, followed by an accus. GEN. 30, 36 or בְּ of the flock 1 SAM. 16, 11, oftener absol. NUM. 27, 17, with the genitive of the herd GEN. 4, 2 or the master of the herd 26, 20; רֹעָה *a shepherdess* 29, 9. — 2. Metaphor. a) *to lead*, *to guide*, a people, i. e. *to rule, govern*, *care for them*, with the accus. EZ. 34, 13 23, seldom with בְּ instead of the accus. Ps. 78, 71; hence רֹעֶה *a shepherd*, i. e. *a prince* or *king* JER. 2, 8; 3, 15; ZECH. 10, 3, spoken of God Ps. 23, 1, of Cyrus Is. 44, 28; good or bad rulers being generally called shepherds EZ. 34, 7; JER. 2, 8; 50, 6; ZECH. 11, 5; comp. *ποιμένες λαῶν* in Homer. b) *to teach*, *to instruct*, PROV. 10, 2, hence רֹעֶה *teacher*, *instructor* ECCLES. 12, 11, where we should not read מִרְעֶה (pasture). c) of מָוֶת, which being fig. represented as a shepherd rules the flock Ps. 49, 15, i. e. destroys them; of גֹּרֶן and יֶקֶב, which *nourish* HOS. 9, 2. — 3. *intr. to feed*, of cattle Is. 5, 17; 11, 7; 65, 25, i. e. to go about in their pasture, and therefore *to rest comfortably*, or *to lie down quietly* (comp. Arab. رَعَى to lie down, to rest), coupled with רָבַץ 14, 30; 27, 10; with the accus. of the place, where the pasture is, as כַּר נִרְחָב 30, 23; JER. 6, 3 אֶת־יָדוֹ *in his place;* 50, 19 *to feed on Carmel;* so too EZ. 34, 14 (with רָבַץ) 18 19, or with עַל Is. 49, 9, בְּ GEN. 41, 2; ר׳ עַל־יַד פ׳ *to feed at one's side* JOB 1, 14. — JER. 2, 16, MIC. 5, 5, JOB 20, 26 and 24, 21 belong to רָעָה III.; another group to רָעָה II. Deriv. רְעִי, רֹעִי, מִרְעֶה, מַרְעִית.

Hif. הִרְעָה (*fut.* יַרְעֶה, with *suff.* יַרְעֵם) *to bring to feed* Ps. 78, 72.

The stem ר׳ is in Arab. رعى (to feed, to guard, to have a care for, to rule), whence رِعْى pabulum; Aram. the same.

רָעָה II. (*part.* רֹעֶה, *fut.* יִרְעֶה) 1. *intr. to unite*, with one, *to associate with* one, with the accus., Prov. 13, 20 *whoever associates with fools* (Vulg.), parallel הוֹלֵךְ אֶת־; 28, 7 *whoever associates with spendthrifts;* 29, 3; hence *to be friendly with one* or *to a thing*, i. e. *to like*, אִוֶּלֶת Prov. 15, 14, אֱמוּנָה Ps. 37, 3, רוּחַ Hos. 12, 2. Deriv. מֵרֵעַ (out of מֵרְעֶה), 2 רֵעַ and 3, רֵעֶה, רֵעָה, רַעְיָה, רְעוּ, רְעוּת 1 and 2, the proper names רְעוּ, רְעוּאֵל, רֵעִי, רוּת. — 2. *tr.* (fig.) *to think*, *to meditate*, proceeding from the idea of uniting (ideas), as in כָּזַב, אָרַב, זָמַם, חָשַׁב, Aram. רְעָא, רְעָה, رعى the same; hence רָעָה רוּחַ Hos. 12, 2 *to meditate upon vanity.* Deriv. רֵעַ, רְעוּת 2, רַעְיוֹן.

Pih. רֵעָה *to be a friend to*, with לְ of the person Judges 14, 20.

Hithp. הִתְרָעָה (*fut. ap.* יִתְרַע) *to have friendship* or *to hold intercourse with*, with אֶת־ of a person Prov. 22, 24.

The organic root רע־ה in this signification is connected with that in אָ־רַג, חָ־רַךְ, שָׂ־רַךְ, שָׂ־רַג II.

רָעָה III. (*fut.* יֵרְעֶה, *ap.* יֵרַע; *part.* רֹעֶה) *tr. to reduce to ruins*, *to beat in pieces*, with accus. of the object Mic. 5, 5, with בַּחֶרֶב; *to shatter*, קָדְקֹד Jer. 2, 16 (Targ.); *to destroy* Job 20, 26; fig. *to oppress* 24, 21. The organic root is ident. with רָעַע = רָצַץ (which see).

רָעָה (*constr.* רָעַת, with *suff.* רָעָתִי; *pl.* רָעוֹת, with *suff.* רָעוֹתֵיהֶם; from רָעַע) *f.* 1. *adj. f.* of רַע I. (which see) *bad*, of דִּבָּה Gen. 37, 2; *evil*, of רוּחַ 1 Sam. 16, 16, עֵת Ps. 37, 19, שְׁמוּעָה 112, 7; *wild*, of חַיָּה Gen. 37, 20 &c. like רַע which see. — 2. *subst. ill*, *evil*, *badness*, opposite טוֹבָה Jer. 21, 10; 39, 16; 44, 11, either the evil that one does to another, in עָשָׂה רָעָה לְ Ps. 15, 3, with עִם Gen. 26, 29, or אֶת־ Judges 11, 27; שִׁלֵּם רָעָה תַּחַת טוֹבָה Gen. 44, 4; יָעַץ ר׳ עַל Is. 7, 5; נָטָה ר׳ לְ Ps. 21, 12; or *the evil*, *the ill*, that is inflicted upon one, hence *misfortune*, *destruction*, *ruin* Gen. 19, 19, Jer. 2, 3, Ps. 71, 13, *affliction*, *misery*, Neh. 1, 3; Ex. 32, 12; in which sense the pl. רָעוֹת also is used (see רַע II.). Often in a moral sense, *what is bad* religiously speaking, *wickedness*, *vice*, as a deed, *sin* Gen. 6, 5; 39, 9; also concrete *the wicked* Judges 20, 13. רָעַת רָעַתְכֶם Hos. 10, 15 is an intensive expression, stronger than רָעָה רַבָּה Job 22, 5.

רֵעָה (*pl.* רֵעוֹת; from רָעָה II.) *f. a female companion* or *friend* Ps. 45, 2; Judges 11, 37 K'ri, for which the K'tib has רֵעְיֹתַי from רַעְיָה (which see).

רֵעֶה (a ground-form to רֵעַ, *c.* רֵעֵה, with *suff.* רֵעֶיךָ Prov. 6, 3, which is not a pl.; from רָעָה II.) *m. a friend* 2 Sam. 15, 37; 16, 16; 1 Kings 4, 5, where mss. and editions have the construct state רֵעֵה.

רֹעָה Prov. 25, 19 is perhaps the *fem.* of a *part. m. Kal* רֹעַ, from the intr. רָעַע, meaning *friable;* comp. Is. 24, 19. See however רָעַע.

רְעוּ (from רָעָה II., abridged from רְעוּת; *friendship*, *companionship*) *n. p. m.* Gen. 11, 18, Ῥαγαῦ Luk. 3, 35.

רְעוּ (*c.* רְעוּת, *def.* רְעוּתָא, from רְעָא I.) *Aram. f. will*, *desire*, *wish* Ezr. 5, 17; 7, 18; in the Targ. רַעֲוָא, רַעְוָא.

רְעוּאֵל (*El is Friendship;* see *m.* רְעוּ) *n. p. m.* Gen. 36, 4; Ex. 2, 18; Num. 2, 14, for which 1, 14 has דְּעוּאֵל (see ר), if both have not originated in one primitive form דַּרְעוּאֵל (see דָּרַע).

רְעוּת (with *suff.* רְעוּתָהּ, *pl.* perhaps רְעִיּוֹת Judges 11, 37 K'tib; from רָעָה II.) *f.* 1. concr. *a female companion* or *friend*, same as רֵעָה Judges 11, 37 K'tib; elsewhere *another* Esth. 1, 19, contrasted especially with אִשָּׁה Ex. 11, 2; Jer. 9, 19 *the one ... the other;* also of animals Is. 34, 15. — 2. abstract *attachment*, *adherence*, prop. *the attaching of self to*, only in the formula רְעוּת רוּחַ *adherence to vanity* Eccles. 1, 14 and 2, 11, comp. the verb רָעָה רוּחַ Hos. 12, 2, if it be not equivalent to רַעְיוֹן רוּחַ (Eccles. 4, 16 17) *vain meditation.*

רְעִי (after the form מְרִי, דְּלִי, from

רָעַם (*fut.* יִרְעַם) *intr. to rage, to toss, to be agitated*, of the sea Ps. 96, 11, cognate in sense with זָעַף; *to be excited*, i. e. *troubled*, of the פָּנִים Ez. 27, 35, like נִזְעַם and זָעֵף, parallel שָׂעַר (to shudder); *to be violently moved = to be angry;* Arab. رغم, cognate in sense with רָגַז; *to crash*, of thunder; Aram. רְעַם to murmur, to complain; — identical in its organic root with רָאַם II. Derivat. רַעַם, רַעְמָה 1, the proper name רַעַמְיָה.

Hif. הִרְעִים (*fut. apoc.* יַרְעֵם) *to provoke to anger*, *to offend* 1 Sam. 1, 6, where הַרְּעִימָהּ has Dagesh in Resh; *to thunder*, *to cause to crash*, with בַּשָּׁמַיִם Ps. 18, 14, מִן־שָׁמַיִם 2 Sam. 22, 14; בְּקוֹל גָּדוֹל 1 Sam. 7, 10, which *Josephus* understands of an earthquake; בְּקוֹל גְּאוֹן *with a majestic crash* Job 37, 4; בְּקוֹל alone 40, 9, or without an apposition Ps. 29, 3; *to send terror*, 1 Sam. 2, 10 *the most High* (עֶלְיוֹן should be read for the K'tib עלו) *in the heavens sends terror*.

רַעַם (with *suff.* רַעַמְךָ) *m. the crashing of thunder* Jer. 29, 6, with a paronomasia to רַעַשׁ; fully קוֹל רַעַם Ps. 77, 19; סֵתֶר רַ׳ 81, 8 *the cloud-cover of thunder;* רַ׳ גְּבוּרָה *mighty thunder* Job 26, 14, opposite שֶׁמֶץ; *a loud call* (of commanders) 39, 25 = תְּרוּעָה.

רַעַמְיָה (see רְעֵלָיָה) *n. p. m.* Neh. 7, 7.

רַעְמָה *fem.* 1. *a trembling*, *shuddering*, poet. *the quivering mane* of the horse Job 39, 19 (LXX, *Ibn Esra*), comp. φόβη the mane with φόβος. The meanings *neighing* (Symm., *Gersoni*) or *terror* (*Rashi*) are unsuitable. — 2. *n. p. m.* of a Cushite and therefore of a Cushite tribe which was dark-coloured Gen. 10, 7, and supplied the Phenicians with spices, precious stones and gold Ez. 27, 22. By the noun is generally understood a race in south eastern Arabia dwelling in the modern *Oman*, where we still find a town *Regma*, Ῥεγμά (LXX and Vulg. write רַעְמָה so) together with a bay on the Persian gulf.

רֵעֶה I.) *m. pasture*, בְּקַר רְעִי *cattle of the pasture* 1 Kings 5, 3. רְ׳ stands in apposition.

רֵעִי (from רֵעְיָה, *Jah is Friend*) *n. p. m.* 1 Kings 1, 8.

רֹעִי (=רֹעֶה) *m. a shepherd* Is. 38, 12; Zech. 11, 17.

רַעְיָה (*pl.* with *suff.* רַעְיֹתַי K'tib, from רֵעָה II.) *fem. a female friend* Judges 11, 37, *one beloved* Song of Sol. 1, 9; comp. רֵעַ.

רַעְיוֹן (from רָעָה II.) *m. meditation*, *thinking*, cognate in sense מְזִמָּה, מַחֲשָׁבָה; hence רַ׳ לֵב *the meditation of the heart* Eccles. 2, 22; רַ׳ רוּחַ *vain thoughts* 1, 17; 4, 16. The meaning *desire*, *striving* is not applicable here.

רַעְיוֹן (only *pl. c.* ־נֵי, with *suff.* ־נַי, ־יוֹנָהִי, ־נָיךְ; from רְעָא II.) *Aram. m. thought*, *cogitation* Dan. 2, 29 30; 5, 6 10; 7, 28; in the Targ. for לֵב, סְעִפִּים, זִמּוֹת, where is also the noun תַּרְעִי with like meaning.

רָעַל (Kal not used) *intr. to tremble, to quake, to reel* (Ibn *G'anâch*, Jos. *Kimchi*, Ibn *Esra*), ident. with רָעַד (ד and ל interchanged); hence the Targ. רְעַל for the Hebrew כָּשַׁל to stumble, Syr. ܢܓܠ the same; *to reel*, *to totter*, of the drunken; *to be in tremulous motion*, of a veil; metaphor. *to hang down*, of the slope of a district; Arab. رَعَلَ to quiver, of a spear, to hang down, of a veil; comp. דָּלַל I. Deriv. רַעַל, תַּרְעֵלָה, רְעָלָה, and the proper names רְעֵלָיָה, מַרְעֲלָה.

Hof. הָרְעַל *to be put in motion*, *to tremble*, *to quake*, of בְּרוֹשׁ I. (*a spear*) Nah. 2, 4.

רַעַל *m. a reeling*, i. e. drink causing such motion Zech. 12, 2, = תַּרְעֵלָה.

רְעָלָה (only *plur.* רְעָלוֹת) *fem. a veil* (see רָעַל) Is. 3, 19; Arab. رِعْل the same; modern Hebrew רִעֵל a denom. *to cover with a veil*.

רְעֵלָיָה (*Jah* [appears in] *trembling*) *n. p. m.* Ezr. 2, 2, for which Neh. 7, 7 has the almost synonymous רַעַמְיָה.

רַעְמְסֵס (and רַעַמְסֵס Gen. 47, 11; Egyptian) *n. p.* of one of the Egyptian leading cities in the land of גֹּשֶׁן (which see) Gen. 47, 11 compared with 45, 10, after which the whole province was called אֶרֶץ ר׳ 47, 11. The Israelites as feudal servants were obliged to fortify it as well as Pithôm Ex. 1, 11. It was from this city they went forth under Moses 12, 37; Num. 33, 3 5. The following views have been expressed as to the locality of the city: 1. *Raamses* is identified with *Heliopolis* (Jos. Antt. 2, 7, 6; Saadia, the Arabian version); but the latter is termed אֹן (which see) and the LXX put Heliopolis beside Raamses. 2. Raamses is identical with *Heroopolis* which is said to have lain at the modern Abu Reisheib or Turbet Jehûdi (*Hengstenberg*, *Lengerke*, *Ewald*), especially as the LXX explain גֹּשְׁנָה by *καθ' Ἡρώων πόλιν εἰς γῆν Ῥαμεσσῆ*; but this only proves that Heroopolis lay in the land of Raamses or Goshen. 3. Raamses should be looked for at the site of the modern *Belbeis*, a day's journey north-east of Cairo, on the Syro-Egyptian road (*Stickel*); the metropolis of the province Scharkyyah (Abulfeda). *Belbeis* is the old *Ὀνίον* (in Ptolemy 4, 5, 53), built by *Onias* out of the ruins of the temple *Βουβάστεως ἀγρίας* (Jos. Antiqq. 13, 3, 11), and *Makrizi* identifies it with the ancient Raamses. The Jerus. Targ. translates it פִּילוּסִין i. e. Pelusium, as Belbeis was called in old time (Wilhelm of Tyre 13, 13; 20, 5). The last explanation is the most probable. As the name Raamses appears as a royal name, the city and province may have been called from it; and then it should be explained by the Coptic ⲣⲏ-ⲙⲥⲥ (son of the sun), *Rosellini*, monum. II, 258 seq.

רָעַן (not used) *intrans. to be green*, *fresh*, *juicy*, of plants; *to sprout*, *to grow;* metaphor. *to prosper*, *to be fortunate*, of men; *to be fresh*, of oil; Syr. ܪܥܢ the same, hence ܪܘܥܢܐ mallow, so called from its tenderness and softness like *μαλάχη* (mallow) from *μαλάσσω*; the Arab. رَعُنَ is only a collateral form of رعل. Deriv. רַעֲנָן.

רָעָן see רַעֲנָן.

רְעַן (not used) *Aram. intr.* same as Hebrew רָעַן. Deriv. רַעֲנַן.

רַעֲנָן (*plur.* רַעֲנַנִּים; from רָעָן with the termination ָן) *adj. m.*, רַעֲנָנָה *fem. green*, *sprouting fresh*, *flourishing vigorously*, of עֵץ Deut. 12, 2, זַיִת Ps. 52, 10, עָלֶה Jer. 17, 8, בְּרוֹשׁ Hos. 14, 9, כִּפָּה (palm-twig) Job 15, 32, אֶזְרָח (a tree not transplanted) Ps. 37, 35; metaphor. *fresh*, of שֶׁמֶן Ps. 92, 12, a figure of prosperity 92, 15; *fresh-green*, of עֶרֶשׂ Song of Sol. 1, 16.

רַעֲנַן *Aram. adj. m. prosperous*, *fortunate*, of persons Dan. 4, 1 [4].

רָעַע (*perf.* רַע; 3 *plur.* רָעוּ Jer. 11, 16, Mic. 5, 5, which, however, may also belong to רָעָה III.; an *intr.* form is in the *perf.* רֹעַ; *imper. plur.* רֹעוּ Is. 8, 9; *infin. absol.* in an intrans. signification רַע Prov. 11, 15, according to some like שַׁד Jer. 5, 26, נַר, רַךְ, צַר, but which is a noun perhaps, but לְרַע Jer. 7, 6 may be taken as an infin.; on the contrary רֹעָה Is. 24, 19 is an *infin. absol.* from רֹעַ, like סֹב Num. 23, 25, lengthened by ָה; *part. m.* in an intrans. sense רֹעַ, with an accentless ָה רֹעָה Prov. 25, 19; *fut.* יָרֹעַ, תָּרֹעַ, with *suff.* תְּרֹעֵם, in an intrans. sense יֵרַע after the form יֵקַל) 1. *trans.* same as רָצַץ *to break in pieces*, *to dash in pieces*, *to shatter* Ps. 2. 9; *to destroy* Job 34, 24; Mic. 5, 5; *to crush*, Jer. 15, 12 *shall iron crush the iron of the north? infin.* as an intensive to הִתְרֹעֲעָה Is. 24, 19; perhaps also רַע Prov. 11, 15 (see Nif.). — 2. *intrans. to be broken*, *to be rotten*, of שֵׁן Prov. 25, 19; *to be crushed*, of דָּלִיּוֹת Jer. 11, 16; *to be destroyed* Job 20, 26, where יֵרַע refers to שָׂרִיד. — 3. Metaphor. *intrans. to rage*, *to storm*, cogn. in sense with חַת Is. 8, 9 (רֹעוּ); *to be restless* = *bad*, i. e. *injurious* 2 Sam. 19, 8; *to be disagreeable*, with בְּעֵינֵי פ׳ Num. 22, 34, Ex. 21, 8, or with לְ of the person who is displeased

Gen. 21, 11, Neh. 13, 8, with עַל *respecting* Gen. 21, 12; 1 Chr. 21, 7; strengthened by רָעָה גְּדוֹלָה Neh. 2, 10; of עַיִן *to be envious*, *jealous*, with בְּ of the person Deut. 28, 54; of פָּנִים *to be sorrowful*, *vexed* Neh. 2, 3, Eccles. 7, 3, of לֵב; Deut. 15, 10. Deriv. רַע (an adj.), רַע (subst.), רֹעַ, רָעָה, רֹעָה.

Nif. נֵרַע (only *fut.* יֵרוֹעַ) 1. *to be reduced to ruins*, *to be dashed to pieces*, *to perish*. Prov. 11, 15 *he that gives security for a stranger*, *goes to ruin entirely* (*Ibn Esra*); viz. רַע as the infin. of Kal and יֵרוֹעַ as Nifal. But רַע may also be a noun meaning *an evil-doer*. — 2. *to be evil*, *bad*, *foolish*, Prov. 13, 20 *he that is a friend of fools* (see רָעָה), *becomes foolish;* opposite יֶחְכַּם.

Hif. הֵרַע (abridged הֵרַע; הֲרֵעוֹתָ, הֲרֵעוֹתִי, הֵרַעוּ, הֲרֵעֹתֶם; *part. m.* מֵרַע, in pause מֵרָע, *plur.* מְרֵעִים; *inf. absol.* הָרֵעַ, הָרֵעַ, *constr.* הָרַע and הָרֵעַ; *fut.* יָרֵעַ and יָרַע) 1. *to break in pieces*, *to destroy*, Ps. 74, 3 *all that* (= כָּל־אֲשֶׁר) *the enemy has destroyed in the sanctuary;* also *to drive away*, *to scatter* (תָּרַע) 44, 3, parallel הוֹרִישׁ; *to annihilate* (הָרֵעַ) Jer. 31, 28, coupled with נָתַץ, הָרַס, הַאֲבִיד. — 2. *to make bad*, *evil*, *destructive*, מְעַלְלִים Mic. 3, 4; *to do evil*, expressing with הֵטִיב the moral agency of man generally Lev. 5, 4, Is. 41, 23, Zeph. 1, 12, Jer. 4, 22, i. e. to do good or evil to one; also an adv. to עָשָׂה, which is either in the infin. constr. 1 Kings 14, 9, or follows as a finite verb Gen. 44, 5; yet it stands oftenest without עָשָׂה meaning *to do evil*, *to act wickedly* or *viciously* Gen. 19, 7; Is. 1, 16. The person to whom evil or wickedness is done stands with לְ Ex. 5, 22, the accus. (אֶת־) Num. 16, 15, עַל 1 Kings 17, 20, עִם Gen. 31, 7, בְּ 1 Chr. 16, 22, with slight modifications of the meaning. — *Part. m.* מֵרַע (*plur.* מְרֵעִים) *an evil-doer* Job 8, 20; Ps. 22, 17; Is. 1, 4; 9, 16, coupled with חָנֵף; on the other hand מֵרַע is a noun after the form מֵצַר meaning *viciousness*, *badness*, *discord*, Prov. 17, 4; Dan. 11, 27. Another מֵרֵעַ (which see) is from רָעָה II. לְהָרַע Ps. 15, 4 is taken by some as an abridged form instead of לְהָרַע אוֹ לְהֵיטִיב (Lev. 5, 4); others translate it *to one's own hurt;* better to take it = לָרַע (*to the bad*) i. e. a promise, even though it be false. Deriv. מֵרַע.

Hithp. הִתְרוֹעַע 1. *to be reduced to ruins*, *to be broken to pieces*, of אֶרֶץ Is. 24, 19, i. e. of the Babylonian empire; רֹעָה there is the infin. Kal. — 2. *to prove oneself bad* (i. e. unreliable, unfaithful), Prov. 18, 24 *a man of* (many) *friends*, i. e. a friend to all the world, *must prove himself bad*, cannot continue faithful. The similar הִתְרוֹעֲעִי (Ps. 60, 10; 65, 14; 108, 10) can only be derived from רוּעַ, as far as its signification is concerned.

The ground-form of the stem רַע lies also in the Aram. רַע, ܪܥ (to break in pieces, to reduce to ruins), in Arab. رعّ, redupl. رعرع intr. (to be shaken, moved), with which دعّ, redupl. دعدع (to move violently) is connected, by interchanging ر and د.

רְעַע (i. e. רַע; *fut.* יֵרֹעַ) *Aram. trans.* same as Hebrew רַע, *to put in ruins*, *to crush*, coupled with הַדֵּק Dan. 2, 40.

Pa. רָעַע (from רַעַע; *part.* מְרָעַע) *to break in pieces* Dan. 2, 40.

רָעַף (*fut.* יִרְעַף) *intrans. to flow*, *to drop; to overflow*, *to drip*, with the accus. טַל Prov. 3, 20, דֶּשֶׁן Ps. 65, 12; also absol. *to be fat*, *fruitful* 65, 13; with עַל Job 36, 28 *they distil upon many men;* Arab. رعف the same. Identical in its organic root with that of רָוָה I., רָבַב I., עָרַף I.

Hif. הִרְעִיף *to cause to drop* Is. 45, 8.

רָעַץ (*fut.* יִרְעַץ) *trans.* same as רָצַץ, רָעַע, *to break* or *dash in pieces;* metaph. *to destroy*, אוֹיֵב Ex. 15, 6; *to oppress*, *to torment* Judges 10, 8, coupled with רָצַץ, prop. *to crush*; Arab. رعص the same; comp. עָרַץ I.

רָעַשׁ (*fut.* יִרְעַשׁ) *intrans. to quake*, *to*

tremble, of אֶרֶץ JUDGES 5, 4; Ps. 18, 8; with מִמְּקוֹמָהּ *to tremble from its place* Is. 13, 13; of שָׁמַיִם Jo. 2, 10 and 4, 16, הָרִים JER. 4, 24, Ps. 46, 4, אִיִּים Ez. 26, 15, מוֹסְדֵי אֶרֶץ Is. 24, 18, חוֹמוֹת Ez. 26, 10, סִפִּים AM. 9, 1; with מִן of a person *before one*, i. e. *on account of* JER. 10, 10, or with מִפְּנֵי Ez. 38, 20; of the motion of fruit on the stalk Ps. 72, 16; elsewhere coupled with רָגַז, גָּעַשׁ; Arab. رعش, رعس the same. Deriv. רַעַשׁ.

Nif. נִרְעַשׁ *to quake*, of the אֶרֶץ JER. 50, 46.

Hif. הִרְעִישׁ (*part.* מַרְעִישׁ, *fut.* יַרְעִישׁ) *to cause to quake*, אֶרֶץ Ps. 60, 4; *to shake* (as a prognostic of destruction), שָׁמַיִם HAGG. 2, 6; *to put in terror*, מַמְלָכוֹת Is. 14, 16; *to set in motion*, גּוֹיִם HAGG. 2, 7; figur. *to cause to leap* or *spring*, of אַרְבֶּה &c. JOB 39, 20; comp. רָקַשׁ.

רַעַשׁ *masc. a noise*, by the movement of the כְּבוֹד יְיָ Ez. 3, 12 13; *an earthquake* 37, 7; 38, 19, LXX σεισμός (comp. MATTH. 27, 51); AM. 1, 1; ZECH. 14, 5; *war-terror* Ez. 12, 18; *military uproar*, of an army JER. 10, 22; *the noise* of horses' hoofs striking the ground 47, 3, of those calling to one another Is. 9, 4, or of כִּידוֹן JOB 41, 21; *rushing noise*, coupled with רַעַם, קוֹל Is. 29, 6; *a stamping* JOB 39, 24, with רֹגֶז.

רָפָא I. (*part.* רֹפֵא; *inf. absol.* רָפוֹא, *constr.* רְפֹא, with *suff.* רָפְאִי; *fut.* יִרְפָּא) *trans.* prop. *to bind about*, *to bind*, a wound, hence *to put on a bandage*, *to heal*, הַתַּחֲלוּאִים Ps. 103, 3, מַחַץ מַכָּה Is. 30, 26; opposite מָחַץ DEUT. 32, 39, נָגַף Is. 19, 22, טָרַף Hos. 6, 1; generally *to heal a wounded man* ECCLES. 3, 3; with accusat. of the person GEN. 20, 17, or (like the Latin mederi) with the dative NUM. 12, 13; רֹפֵא *healer of wounds* EX. 15, 26, *a physician* generally JER. 8, 22. Figur. *to bring into better circumstances* Is. 6, 10; *to restore* 19, 22; 57, 19; ר׳ אֶרֶץ *to make the land to bloom again* 2 CHR. 7, 14; *to help*, men Hos. 5, 13; *to heal the wounds of a state* JER. 17, 14; DEUT. 32, 39; Hos. 6, 1; *to forgive*, *to pardon* JER. 3, 22; 2 CHR. 30, 20; *to comfort* (comp. Ps. 103, 3; JER. 6, 14; 8, 11); רֹפְאֵי אֱלִל JOB 13, 4 *an empty comforter;* comp. Arab. أَسَا (to heal and comfort), عفا (to heal and forgive). Derivat. מַרְפֵּא 1, רְפֻאוֹת, רִפְאָה, the proper names רְפָאֵל, רְפָיָה, יִרְפְּאֵל.

Nif. נִרְפָּא (*infin. constr.* הֵרָפֵא; *fut.* יֵרָפֵא) *to be healed*, of נֶתֶק LEV. 13, 37, נֶגַע 14, 3, שְׁחִין 13, 18; *to become sound*, of מַיִם 2 KINGS 2, 22, i. e. *to become drinkable* or *sweet* Ez. 47, 8, which does not take place by מֶלַח 47, 11, but by a miracle 2 KINGS l. c.; figurat. נִרְפָּא לְ *to be healing to one* Is. 53, 5; *to be restored*, i. e. *forgiven* DEUT. 28, 27; metaphor. *to become whole*, of a pot JER. 19, 11.

Pih. רִפֵּא (*inf. abs.* רַפֹּא, *fut.* יְרַפֵּא) *to heal*, a wound JER. 6, 14, a wounded person ZECH. 11, 16; *to make drinkable* or *sweet*, מַיִם 2 KINGS 2, 21; *to take measures for a cure* EX. 21, 19; fig. *to repair*, a thing broken down 1 KINGS 18, 30; *to comfort* JER. 8, 11.

Hithp. הִתְרַפֵּא *to let oneself be healed* 2 KINGS 8, 29; 2 CHR. 22, 6.

רָפָא II. (not used) *intr. to be meek*, *mild*, *calm*, *peaceful;* only in מַרְפֵּא 2. Comp. Ar. tr. رَفَأَ to still, to calm, to bring to rest, to be mild, to flatter, رَافَ intr. to be calm, still, رَأَفَ to be gracious, mild.

רָפָא III. (not used) *tr. to make to quake*, *to excite fear*, applied to terror-raising forms, to giants, who are hence called אֵימִים. Derivat. רָפָא, and the proper name רָפוּא.

רָפָא (from רָפָא III. = רָפָה III.) *m.* properly *a fearful one;* hence *a giant* (Targ., Syr., Ar.), with the article the proper name of the founder of a race of giants belonging to the primitive inhabitants of Palestine 1 CHR. 20, 4 6 8, individual families of whom lived among the Philistines; יְלִידֵי הָר׳ *the descendants of the giant* 1 CHR. 20, 4 (יָלִיד archai-

cally for בֵּן). The *pl.* רְפָאִים should be referred to the *sing.* רָפֶה II. רַפְאוֹן (from קַרְנַיִם רָפָא III.) is the name of a city at 1 MACCAB. 5, 37; Ῥαφών (apud Pliny Raphana).

רְפֻאָה (*pl.* ־אוֹת, from רָפָא I.) *fem.* *medicament*, *medicine*, JER. 30, 12; 46, 11; נָתַן רְפֻאוֹת coupled with שׂוּם חִתּוּל Ez. 30, 21.

רִפְאוּת (from רָפָא I.) *fem.* *healing* PROV. 3, 8.

רְפָאִי to רְפָאִים, see רָפֶה II.

רְפָאֵל (from רָפָא after the form חָכָם, and אֵל, *El is Healer*) *n. p. m.* 1 CHR. 26, 7; afterwards the name of an angel TOB. 9, 5, Ῥαφαήλ.

רָפַד (*fut.* יִרְפַּד) *tr.* same as רָבַד I. (whence מַרְבַד) *intrans.* 1. *to extend*, *to spread*, of a couch; *to spread out*, JOB 41, 22 [20] *a pointed threshing-roller* (the scaly belly) *spreads out upon the slime;* generally *to lie down*, *to stretch oneself out; to cover over*, of a bed-cover; comp. Ar. رفد to spread out, whence رِفَادَة a cover spread out, مِرْفَد a pillow. Derivat. רְפִידָה, the proper names רְפִידִים, אַרְפָּד (according to some). — 2. (not used) *to lean*, *to be supported*, connected with signif. 1, like סָמַךְ, תָּמַךְ with the Aram. דְּמַךְ (to stretch oneself out, to lie), and like שָׁאַן to rest stretched out, comfortably, with שָׁעַן to lean. See Pih.

Pih. רִפֵּד (1 pers. רִפַּדְתִּי) 1. *to spread out*, יָצוּעַ, for convenience JOB 17, 13. — 2. *to support*, *to make firm*, *to strengthen*, and so like סָעַד *to give food to*, *to refresh* SONG OF SOL. 2, 5, parallel סַמְּכוּ; Ar. رفد to support, to help.

רָפָה I. (*imp.* רְפָה, 3 *fut. fem. plur.* תִּרְפֶּינָה) *tr.* same as רָפָא I. *to heal* Ps. 60, 4; JOB 5, 18. Derivat. מַרְפֵּה and the proper name רָפָה.

Nif. נִרְפָּה (3 *perf. f.* נִרְפְּתָה; *inf. constr.* הֵרָפֵה; 3 *fut. plur.* יֵרָפוּ) same as נִרְפָּא from רָפָא I. JER. 19, 11; 51, 9; 2 KINGS 2, 22.

Pih. רִפָּה (3 *fut. plur.* יְרַפּוּ) same as רִפֵּא from רָפָא I. JER. 8, 11.

רָפָה II. (only Kal) *intr. to darken*, *to be* or *become dark*, JUDGES 19, 9 *the day already darkens* (רָפָה), *so as to be obscure* (לַעֲרֹב); ident. in its organic root ר־פ־ה with that in ע־ר־ב II., ע־ר־ף II. (to עָרִיף and עֲרָפֶל). Derivat. רָפֶה II. (*pl.* רְפָאִים).

רָפָה III. (not used) *trans. to excite shuddering* or *fear*, of giants; connected in its organic root with רָף (רוּף). Deriv. רָפֶה II, 2, רָפָה, the proper name רָפוּא.

רָפָה IV. (*fut.* יִרְפֶּה, *apoc.* יֶרֶף) *intr.* prop. *to be loose*, *to be unbound*, opposite חָזַק; hence *to be slack*, of רוּחַ (= אַף) JUDGES 8, 3; *to be feeble*, *weak* JER. 49, 24; *to let go*, with מִן of the person Ex. 4, 26, oppos. to hold fast; רָפוּ יָדַיִם *the hands are slack*, i. e. *lazy*, *inactive*, 2 CHR. 15, 7, from fear JER. 50, 43, 2 SAM. 4, 1, Is. 13, 7, hence *to be spiritless;* with מִן of a thing *to desist from activity;* lastly, *to become loose*, i. e. *to be dissolved*, *broken*, of stubble by fire Is. 5, 24. Derivat. רָפֶה I. (*fem.* רָפָה), רִפְיוֹן.

Nif. נִרְפָּה (*part. pl.* נִרְפִּים) *to be remiss*, *idle* Ex. 5, 8.

Pih. רִפָּה (*part.* מְרַפֶּה, *plur.* מְרַפִּים, once מְרַפֵּא JER. 38, 4) *to loosen*, *to unbind*, מְזִיחַ JOB 12, 21; with יָדַיִם *to slacken*, the hands, i. e. to discourage JER. 38, 4; EZR. 4, 4; *to let down*, *to sink*, כְּנָפַיִם Ez. 1, 24.

Hif. הִרְפָּה (*imp. ap.* הֶרֶף; *fut.* יַרְפֶּה, *ap.* יֶרֶף) *to slacken*, יָד 2 SAM. 24, 16, of God, *to avert punishment;* with מִן of a person, *to withdraw the hand from* a person JOSH. 10, 6, also without יָד, and merely with מִן of the person or thing JUDGES 11, 37; *to let alone* DEUT. 9, 14, JUDGES 11, 37, also with לְ of the person 1 SAM. 11, 3; 2 KINGS 4, 27; absol. 1 SAM. 15, 16; *to let go*, opposite אָחַז SONG OF SOL. 3, 4; JOB 7, 19; *to forsake*, with עָזַב DEUT. 4, 31; *to leave off* NEH. 6, 3.

רָפָה (from רָפָה III.) *m.* 1. same as

רָפָא, *appell. a giant*, then the *n. p.* of the founder of a race of giants dwelling among the Philistines 2 Sam. 21, 16 18 20 22. — 2. (from רָפָה I.; *a Healing one*, viz. *Jah is*) *n. p. m.* 1 Chr. 8, 37, for which 9, 43 has רְפָיָה.

רָפֶה I. (*constr.* רְפֵה, from רָפָה IV.) *adj. m.*, רָפָה (*pl.* רָפוֹת) *f. weak*, *slack*, *loose*, opposite חָזָק (prop. firmly laced or pressed) Num. 13, 18, coupled with יָדַיִם *slack-handed*, i. e. inactive 2 Sam. 17, 2, coupled with יָגֵעַ; *spiritless*, *faint-hearted*, *powerless* Job 4, 3; Is. 35, 3.

רָפָה II. (*subst.*) *m.* 1. (from רָפָה II. after the form טָלֶה, נָכֶה, נָוֶה; only *pl.* רְפָאִים, like נְכָאִים, (טְלָאִים) *a shadow*, *a shadowy being* (of the nightly, dark form of the inhabitants of the region of death, a figure similar to that in the Germ. *Schatten*). They are stirred up out of their rest Is. 14, 9, but do not rise 26, 14 (coupled with מֵתִים); 26, 14 (with מֵתִים); only at the resurrection does the earth bear (הִפִּיל) i. e. call them to life 26, 19; parallel מָוֶת Prov. 2, 18, עִמְקֵי שְׁאֹל 9, 18. קְהַל ר׳ *assembly of the shades*, i. e. the region of shadows 21, 16, whose inhabitants feel the administrative agency of God Job 26, 5. — The interpretation *slack*, *powerless*, *weak ones* is less suitable; and its being mixed with significat. 2. (Vulg., LXX, Theod., Pesh., Targ., Saad., Symm.) seems to have arisen solely on account of the Greek tradition about the Titans. — 2. (from רָפָה III.) only *plur.* רְפָאִים prop. *the formidable*, hence *giants*, a general name of the gigantic primitive inhabitants of Palestine and the east-Jordan regions. They dwelt in עַשְׁתְּרוֹת קַרְנַיִם Gen. 14, 5; and in the time of Moses עוֹג, king of בָּשָׁן, belonged to the remnant of them Deut. 3, 11; Josh. 12, 4; 13, 12; in the land of Ammon the remnant were called זַמְזֻמִּים Deut. 2, 19-21 = זוּזִים Gen. 14, 5; in the Moabite district they were termed אֵימִים Deut. 2, 10, dwelling in שָׁוֵה קִרְיָתַיִם Gen. 14, 5, the well-known Moabite city Jer. 48, 1 23; Ez. 25, 9; the בְּנֵי עֲנָק, עֲנָקִים, יְלִידֵי עֲנָק (see עֲנָק) also belonged to them. From the רְפָאִים a valley north-west of Jerusalem was called עֵמֶק רְפָאִים Josh. 15, 8; 18, 16; 2 Sam. 5, 22, for which עֵמֶק alone stands in the Chronicles. As to the etymology, the name אֵימִים supplies the right key; זוּזִים, זַמְזֻמִּים, עֲנָקִים, עַוִּים (which see) proceed from other views of this primitive people.

רָפוּא (*the Feared*, viz. Jah is; from רָפָא III.) *n. p. m.* Num. 13, 9.

רָפַח (not used) *trans.* same as רָפַק (which see) *to stay*, *to lean upon;* hence *to support*. Derivative

רֶפַח (*support*, *help*, viz. is with Jah) *n. p. m.* 1 Chr. 7, 25.

רְפִידָה (from רָפַד) *f. a couch*, *a couch-covering* Song of Sol. 3, 10 (Pesh.); Ar. رِفَادَة the same. The meaning *back-support* (LXX) is not proved.

רְפִידִים (*plains*, from רָפַד to spread out) *n. p.* of a station near חֹרֵב Ex. 17, 1; 19, 2; Num. 33, 14. It may be ident. with the plain el-Racha (رَاحَة), which has the same meaning (see *Robinson* I, p. 178).

רְפָיָה (*Jah is a Healing one;* from רָפָא יָהּ) *n. p. m.* 1 Chr. 9, 43, elsewhere רָפָה 2. Another רְפָיָה (from רָפָא III.; *place of giants*) was the *n. p.* of a city near עַזָּה 3 Macc. 1, 1; Ῥαφία, Ῥάφεια.

רִפְיוֹן (from רָפָה IV.) *m. slackness*, *remissness*, Jer. 47, 3.

רָפַס (Kal unused) *intrans.* perhaps same as רָמַשׂ, prop. *to be movable*, *to move*, *to move forward*, hence *to hasten*, *to hasten on; to go* or *walk to; to drive*, *to pass along*, of a raft (see רַפְסֹדֹת); Ar. رَمَثَ the same, hence رَمَث a raft, a ship (comp. דֹּבְרֹת); connected in its organic root ר־פס and also in its fundamental signification with that in פַּז II., Ar. فَزَّ, חָ־פַז, Ar. خَفَزَ (to drive to and fro), חָ־פַץ (in Job 40, 17), חָ־פַשׂ (to flow along or hasten), Ar. خَفَشَ

(to pour out without limit), פָּשַׁה (to hasten forward). Deriv. רַפְסֹדֶת.

Hithp. הִתְרַפֵּס (*part.* מִתְרַפֵּס) *to speed, to hasten;* Prov. 6, 3 *go, make haste and importune thy friend* (Vulg.), in order to obtain a postponement of harsh measures; Targ. to stir up or move (תָּרַג); Ps. 68, 31 *hastening with bars of silver*, as gifts; comp. 68, 32.

רְפַס (*part. fem.* רָפְסָה) *Aram. tr. to trample, to tread in pieces* Dan. 7, 7; comp. Hebrew רָמַס, Syr. ܪܦܣ; Arab. رفس, رفز the same; رفش to thrust (with the feet).

רַפְסֹדֶת (from רֶפֶס with the termination ד־, comp. תַּלְמוּד; from רָפַס; *pl.* רַפְסוֹדוֹת) *fem. a float*, prop. what drives or goes along 2 Chr. 2, 15, for which 1 Kings 5, 23 has דֹּבְרוֹת of similar meaning; Ar. رَمَث the same (*Ibn Ganâch*).

רָפַף a stem assumed for רֶפֶת see רָפַת. On רוֹפֵף see רוּף.

רָפַק (Kal not used) *intr.* same as רָפַח *to lean upon, to rest on, to attach to, to associate;* ident. in its organic root ר־פק with that in אָ־בַק II., דָּ־בַק, חָ־בַק, Aram. דְּ־בַק; Ar. رَفَقَ (to lean, to support), رفق (to be united); Ethiop. רפק *rafeka* accubuit; Ar. مِرْفَق cubitus.

Hithp. הִתְרַפֵּק like Kal *to lean* or *rest upon*, with עַל of a person Song of Sol. 8, 5.

רָפַשׁ (not used) *intr. to be soft, viscous, tough, slimy*, cognate in sense with טָחָה I. (belonging to טִיט); connected in its organic root ר־פש with that in טָ־פַשׁ, דָּ־בַשׁ. Deriv. רֶפֶשׁ.

רָפַשׂ (*fut.* יִרְפֹּשׂ) *trans. to muddy, to roll together*, of נָהָר Ez. 32, 2, by the casting up of slime, with the בְּרַגְלַיִם 34, 18. The fundamental conception seems to lie not so much in *to tread* as to *mix, to jumble together*, as in the Arab. رَمَث, رَمَز, but without having any connection with רָמַס; Ar. رفث prop. the same, رِفَاس a rope. Deriv. מִרְפָּשׂ.

Nif. נִרְפָּשׂ *to be muddy*, of a spring Prov. 25, 26.

רֶפֶשׁ (from רָפַשׁ) *m. slime*, along with טִיט Is. 57, 20, that which the יָם נִגְרָשׁ throws up.

רָפַת (not used) *tr. to carry together, to collect, to accumulate*, in a granary, trough, crib; cognate in sense with אָבַס (which see). The same fundamental signification is in the Ar. رَمَث, رَفَس, رفث, which mean "to go together, to be mixed, to bind". Derivative

רֶפֶת (*pl.* רְפָתִים) *m. a place where the fodder of cattle is collected, a stall for fodder* Hab. 3,17; mod. Hebrew the same; the LXX and Vulg. have *crib*, from the same fundamental signification.

רָץ *m. a runner*, see רוּץ.

רַץ (*plur. constr.* רַצֵּי; from רָצַץ) *m.* prop. a thing broken off, a piece; hence *a bar*, of כֶּסֶף Ps. 68, 31, *Kimchi* חֲתִיכִים; comp. בֶּצֶר.

רָצָא (*inf. abs.* רָצוֹא) *intr. to run away* Ez. 1, 14, a farther development of רָץ, Ar. رَصَ. Others read יָצוֹא. רְצָאתִי Ez. 43, 27 is = רְצִיתִי from רָצָה.

רָצַד (Kal not used) *intr. to spring up, to start up;* conseq. a collateral form of רָקַד, so that the Pih. תְּרַצְּדוּן Ps. 68, 17 is = תְּרַקְּדוּן Ps. 29, 6; 114, 4 6 (Targ., *Ibn Sarûk*), an explanation that suits best. According to *Hâya* same as رَصَد *to observe sharply, to look for*, or *to lurk, to spy*, as in Talmudic.

Pih. רִצֵּד (*fut.* יְרַצֵּד) *to quake* Ps. 68, 17 (Targ., *Ibn Sarûk*); but interpreters following the Ar. render it אָרַב, עִיֵּן.

רָצָה (1 *pers. perf.* רְצָאתִי for רָצִיתִי; *part. m.* רֹצֶה, *pass.* רָצוּי, *constr.* רְצוּי; *inf. constr.* רְצוֹת; *imp.* רְצֵה; *fut.* יִרְצֶה, *ap.* יִרֶץ) 1. *intr.* same as רָעָה II. *to join* or *associate with;* with עִם *to be a friend to one* Job 34, 9; Ps. 50, 18; with בְּ *to*

have pleasure in one Is. 42,1 (בּוֹ should be supplied); 1 Chr. 28, 4; also with בּ of the thing Ps. 147, 10; בְּפִיהֶם יִרְצוּ 49,14 *they have pleasure in their words;* with accusat. *to like* Prov. 3, 12; with accus. of the thing Ps. 85, 2; רָצוּי *beloved*, *pleasing* (elected), with לְ Esth. 10, 3, or followed by a genitive Deut. 33, 24; *to esteem*, with the accusative Job 14, 6; *to love* Psalm 102, 15; *to like*, כָּזָב 62, 5, מֵישָׁרִים 1 Chr. 29, 17, עוֹלָה Ps. 51,18; *to be favourable* or *gracious*, with accus. of the person 2 Chr. 10, 7; *to be kind* Ps. 44, 4; Job 33, 26; *to approve*, with accusat. of the thing Deut. 33,11; Am. 5, 22; followed by an infin. Ps. 40, 14 *be gracious to save me;* also *to receive graciously* or *kindly* Gen. 33, 10; with בּ *whereby* Ez. 20, 41. All these meanings proceed from the intransitive idea. — 2. *tr. to appease*, *to pacify;* hence *to pay off*, a debt, figur. Lev. 26, 34 43; 2 Chr. 36, 21; in other cases the Hif. has this sense. Derivat. רָצוֹן, רָצוּ (cod. Sam.), and the proper names תִּרְצָה, רִצְיָא.

Nif. נִרְצָה (*fut.* יֵרָצֶה) *to be well-pleasing*, *to be agreeable*, of sacrifices Lev. 7,18; 22, 23 = הָיָה לְרָצוֹן 22, 20; with the dativ. commodi 1, 4; metaphor. *to be appeased*, *satisfied*, *paid off*, of עָוֹן Is. 40, 2.

Pih. רִצָּה (*fut.* יְרַצֶּה) *to conciliate*, *to appease*, דַּלִּים Job 20, 10, i. e. by restoring possessions taken by robbery.

Hif. הִרְצָה (3 *perf. f.* הִרְצָת instead of הִרְצְתָה) *to appease*, *to pay off*, Lev. 26, 34 *and* (the land) *shall pay off its sabbaths* (i. e. those that it owes).

Hithp. הִתְרַצָּה (*fut.* יִתְ־) *to shew oneself pleasing*, with אֶל 1 Sam. 29, 4.

The stem רָצָה = רָעָה II. is connected with the Arab. رصّ (to unite), رصرص (to join firmly), رصع (to attach firmly), رضي (to shew oneself disposed to).

רָצוּ (instead of רָצוּי after the form קָלוּי, from רָצָה) *m. favour*, *acceptance* Lev. 22, 29 cod. Sam. for רָצוֹן.

רָצוֹן (from רָצָה; with *suff.* רְצוֹנִי) *m.* *good will*, *favour*, of God, and so of יוֹם Is. 58,5, שְׁנַת 61,2, *adv.* לְרָצוֹן 56,7, עַל ר׳ 60, 7 *graciously; grace*, *kindness* Ps. 5, 13; 145, 16; for ר׳ יי׳ Prov. 11, 27 and 14, 9 *the favour = blessing of God* Deut. 33,23; *what is acceptable* or *pleasing* Prov. 10, 32; *an acceptable and willingly given present* Mal. 2,13; metaphor. *inclination*, *will*, *wish* Ps. 145, 19; Prov. 14, 35; בְּכָל־רְצוֹן 2 Chr. 15, 15 *with the entire will*, i. e. with all the heart; עָשָׂה כִּר׳ פ׳ *to do according to the pleasure of one* Dan. 8, 4; *arbitrariness*, *wantonness*, *self-will* Gen. 49, 6; עָשָׂה כִּרְצוֹנוֹ בּ Neh. 9, 24 *to act capriciously towards one*.

רָצַח (*part.* רֹצֵחַ; *inf. abs.* רָצֹחַ; *fut.* יִרְצַח) *tr.* prop. *to cut in pieces*, *to cut through*, *to pierce*, *to crush*, like רָצַץ; Arab. رضخ, رضح, رزخ, رزح; hence *to kill*, *to murder* (by cutting instruments), with object-accusative Deut. 4, 42; ר׳ נֶפֶשׁ *to kill the life* 22, 26, like הִכָּה פ׳ נֶפֶשׁ; commonly absol. Ex. 20,13; Deut. 5, 17; רֹצֵחַ *a murderer* Num. 35, 16. — The organic root is רָ־צַח, which exists also in כָּ־סַח, חָ־שַׂךְ, שָׂכַ־חָ (to שָׁכֵן). Deriv. רֶצַח.

Nif. נִרְצַח (*fut.* יֵרָצַח) *to be slain* Judges 20, 4; Prov. 22, 13.

Pih. רִצַּח (*part.* מְרַצֵּחַ; *fut.* יְרַצַּח) an intensive of Kal, *to murder*, *to act as a murderer*, *to destroy* Ps. 94, 6; *part. a murderer* 2 Kings 6, 32; Is. 1, 21. *Ben Asher* refers here תְּרַצְּחוּ Ps. 62, 4, as he also takes תְּהוֹתְתוּ in the first member for *Pih.*

Puh. רֻצַּח (= רָצַח), only תְּרָצְּחוּ Ps. 62, 4 according to *Ben Naphtali*, whence we must likewise take תְּהוֹתְתוּ as a passive.

רֶצַח *m. destruction*, *death*, and so *a breaking in pieces* Ps. 42, 11, with the meaning of רָקָב (Prov. 12,4), and therefore we should read כְּרֶצַח with Symm. and some mss.; *a breaking into*, *breach*, of walls, Ez. 21, 27 *in order to open a hole* (לִפְתֹּחַ פֶּה) *by a breach* [(בְּרֶצַח); comp. שִׂים כָּרִים עַל 4, 2, consequently not = צָרַח as the LXX render (βοή).

רְצִיָא (instead of רְצִיָה = רְצִיָה *Jah is gracious*) *n. p. m.* 1 CHR. 7, 39.

רְצִין (after the form נְצִיחַ, שְׂגִיב, from רָצַן; *a holding together*, *arrangement*, hence *dominion*) *n. p. m.* Is. 7, 1; EZR. 2, 48. Ar. رَصِين firmus.

רָצַן (not used) *tr.* same as רָסַן, *to bind* or *hold together*, i. e. to arrange, hence metaphor. *to rule*, perhaps connected with רָזַן; Ar. رَصُنَ to hold fast together, to bind, whence رَصِين firm. The organic root ר־צַן is also in צַן III., טָנ־א. Deriv. the proper name רְצִין.

רָצַע *tr.* prop. same as רָצַח *to pierce*, *to bore*, אֹזֶן Ex. 21, 6; Ar. رَصَعَ, Aram. רְצַע the same. Deriv. מַרְצֵעַ.

רָצַף I. (*part. pass.* רָצוּף) *tr.* prop. *to bind*, *to fit together*, variegated stones into a pavement or floor; *to range beside one another; to lay out artificially*, a stone-floor, SONG OF SOL. 3, 10 *its* (the palanquin's) *middle* (תּוֹכוֹ) *is laid out* or *paved* (see רָצַף II.) *with love*, i. e. adorned with his darling; comp. Arab. رَصَفَ and رَصُفَ *to be firm* or *close together* (proceeding from the idea of *binding*), metaphor. to adorn; to be compared with צָרַף II., transposed צָפַר. Deriv. מַרְצֶפֶת, רִצְפָּה 1, and the proper names רֶצֶף, רִצְפָּה.

רָצַף II. (*part. pass.* רָצוּף) *intr.* same as רָשַׁף *to glow*, *to burn*, to which one may refer SONG OF SOL. 3, 10 (*Rashi*); Arab. رضف the same; ident. in its organic root ר־צַף with that in שַׁב (to שָׁבִיב), שָׁ־דַף, תַּף. Deriv. רֶצֶף 2, רִצְפָּה 2.

רֶצֶף *m.* 1. (from רָצַף I.) *the dense*, *the firm;* hence *a stronghold*, *n. p.* of a city, named along with חָרָן and גּוֹזָן Is. 37, 12. By it is usually understood a place in east-Syrian Palmyrene, apud Ptolemy Ῥησάφα, Arab. رُصافة, on the road between Racca and Emesa. According to *Jakut* there are 9 cities so called. — 2. (from רָצַף II.; only *pl.* רְצָפִים) prop. flame, what is on fire; hence *burning coals*, עֻגַת רְצָפִים 1 KINGS 19, 6 *a cake backed on hot coals* or stones (*de Bañoles*); comp. Ar. رَضْف a hot stone; see רִצְפָּה 2.

רִצְפָּה (*c.* רִצְפַת) *f.* 1. (from רָצַף I.) *a stone pavement* Ez. 40, 17, 2 CHR. 7, 3, like מַרְצֶפֶת (which see), i. e. a floor laid out with variegated stones ESTH. 1, 6. — 2. (from רָצַף II.) *coal* Is. 6, 6 (LXX), which suits מִזְבֵּחַ; the meaning *hot stone* (Vulg.) does not suit here. — 3. (from רָצַף I.; *arrangement*, *order*, *variegated dress*) *n. p. f.* 2 SAM. 3, 7.

רְצָפִים see רֶצֶף.

רָצַץ (*perf.* רַצּוֹתָ, רַצּוֹתִי; *part. m.* רוֹצֵץ, *f. pl.* רוֹצְצוֹת, *pass.* רָצוּץ, *constr.* רְצוּץ, *pl.* רְצוּצִים; *fut.* אָרוּץ, תָּרֻץ, יָרוּץ, according to some for אָרֹץ, תָּרֹץ, יָרֹץ, verbs ע״ע sometimes borrowing their forms from ע״ו) *tr.* prop. *to dash against one another*, *to push*, *to break*, and so 1. *to crack*, קָנֶה Is. 42, 3; 36, 6; *to break through*, גְּדוּד 2 SAM. 22, 30 (see רוּץ); once *intr. to be broken*, *crushed* ECCLES. 12, 6, to be distinguished from שָׁבַר. — 2. Fig. *to oppress*, *to practise violence*, coupled with עָשַׁק 1 SAM. 12, 4, DEUT. 28, 33, with the accus. אֶבְיוֹן AM. 4, 1; *to injure*, רְצוּץ מִשְׁפָּט Hos. 5, 11 *injured in judgment; intr. to be crushed down*, of the mind, the heart, coupled with כָּהָה Is. 42, 4; Ar. رَضَّ the same. — אֲרוּצֵם JER. 50, 44 K'tib see רוּץ Hif. Deriv. רֵץ, מְרוּצָה 2.

Nif. נָרֹץ (*fut.* יֵרוֹץ) *to be bruised*, *to be broken in pieces*, of אַלְגַּל ECCL. 12, 6; *to be destroyed* Ez. 29, 7; parallel נִשְׁבַּר.

Pih. I. רִצֵּץ (*fut.* יְרַצֵּץ) *to break in pieces*, רֹאשׁ Ps. 74, 14; *to oppress*, דַּלִּים JOB 20, 19; *to chastise*, מִן הָעָם (*some of the people*) 2 CHR. 16, 10. Some refer here יְרַצּוּ JOB 20, 10 = יְרַצְּצוּ.

Pih. II. רוֹצֵץ (*fut.* יְרוֹצֵץ) *to oppress* JUDGES 10, 8.

Hif. הֵרֵץ (3 *fut. ap.* וַתָּרֶץ to distinguish it from וַתָּרֶץ belonging to רוּץ) *to break in pieces*, גֻּלְגָּלֶת JUDGES 9, 53.

Hithp. הִתְרוֹצֵץ *to dash against one another*, *to struggle* GEN. 25, 22.

רַק (from רָקַק I.) 1. *adj. m.*, רַקָּה (*pl.* רַקּוֹת) *f.* prop. same as דַּק *broken*, *crushed*, *reduced*, and then *thin*, *lean*, *withered*, GEN. 41, 19 20 27, interchanged with דַּק, coupled with רַע. — 2. רַק *a subst.* prop. *leanness*, hence fig. *limitation*, as a limiting *adv.*, *only*, *except* JOB 1, 15; *but*, as an adversative GEN. 19, 8; 24, 8; strengthening other particles, as רַק אֵין דָּבָר *not the smallest* NUM. 20, 19; after a negative *nothing but* 2 CHR. 5, 10; sometimes closely attached to nouns, *mere*, IS. 28, 19 *mere vexation*, or to adjectives, as רַק רַע *mere evil* GEN. 6, 5; *wholly*, *entirely*, DEUT. 4, 6 *a people thoroughly wise;* generally = אַךְ, with this difference, that רַק limits what is previously said, and אַךְ refers to the following word; רַק אִם *if only;* stronger רַק אַךְ NUM. 12, 2.

רֵק see רֵיק.

רֹק (with *suff.* רֻקִּי; from רָקַק II.) *m.* *spittle* IS. 50, 6; JOB 7, 19 (see בָּלַע).

רָקַב (*fut.* יִרְקַב) *intr. to be carious*, *rotten*, *putrid*, of עֵץ IS. 40, 20; fig. *to decay* or *perish quickly*, of שֵׁם PROV. 10, 7, but perhaps (see קָב) *to be cursed.* The organic root רְ־קַב is also in קָב, נָ־קַב, רָ־קַב, נָ־קַף, גָּב־א, גָּב I., גַּב I. (to the noun גַּב). Deriv. רָקָב.

Pih. רִקֵּב (not used) intensive of Kal; deriv. רִקָּבוֹן.

רָקָב (c. רְקַב) *m. caries*, *rottenness*, of עֲצָמוֹת, applied to the eating away of joints and the consuming of bones PROV. 12, 4; 14, 30, a figure of the breaking up of the body HAB. 3, 16; metaphor. *an object seized with rottenness* or *caries*, parallel עָשׁ JOB 13, 28, HOS. 5, 12, without its signifying the same as σής or σκώληξ on that account, as the LXX interpret; Aram. רוּקְבָא, רַקְבּוּבִי the same.

רִקָּבוֹן (from the Pih. of רָקַב) *m.* same as רָקָב JOB 41, 19.

רָקַד (*inf. c.* רְקֹד; *fut.* יִרְקֹד) *intr.* prop. *to move to and fro*, *to hasten*, *to run;* hence *to leap*, *to spring*, for joy ECCLES. 3, 4, opposite סָפַד; *to start*, *to leap up*, from fear PS. 114, 4 6, comp. רָעַשׁ, נָתַר.

Pih. רִקֵּד (*part.* מְרַקֵּד, *fut.* יְרַקֵּד) *to leap about joyfully*, of יְלָדִים JOB 21, 11; *to dance* 1 CHR. 15, 29, for which 2 SAM. 6, 16 has פִּזֵּז; *to leap about wildly*, of שְׂעִירִים IS. 13, 21; *to drive about rapidly*, of מֶרְכָּבָה NAH. 3, 2; *to run swiftly* JO. 2, 5.

Hif. הִרְקִיד (*fut.* יַרְקִיד) *to make leap* or *skip*, mountains, PS. 29, 6; comp. הִרְעִישׁ.

The Aram. רְקַד, ܪܩܕ, Ar. رقص, قفز are ident. with רָקַד. In the Targ. it stands for פִּזֵּז, and רַקְדָן for the Hebr. רָץ; the meaning to tremble, to fear, to sorrow, in Syr. ܐܪܩܕ, seems merely metaphorical as in גִּיל. The organic root רְ־קַד appears also in חַת.

רַקָּה (with *suff.* רַקָּתוֹ; from רָקַק III.) *f.* prop. *what pulsates* or *beats*, and so *the temples* JUDGES 4, 21 22; 5, 26; including the upper cheeks SONG OF SOL. 4, 3; 6, 7.

רַקּוֹן (*bank-district*, *a place well watered;* from רָקַק II.) *n. p.* of a place in Dan on the Mediterranean Sea JOSH. 19, 46.

רָקַח (*part.* רוֹקֵחַ, *fut.* יִרְקַח) *tr.* prop. *to beat* or *pound together*, *to mix*, *to prepare by mixing*, *to spice*, *to make unguent*, essences being extracted from spices and mixed with oil, used also for incense EX. 30, 25 35; 37, 29; רוֹקֵחַ *a maker of unguents*, *a perfumer* ECCLES. 10, 1. Deriv. מִרְקַחַת, מִרְקָחָה, מֶרְקָח, רֹקַח, רֶקַח.

Pih. רִקַּח (not used) *to mix oil with spices*, *to prepare unguents.* Deriv. רַקָּח, רַקָּחָה, רִקֻּחַ.

Puh. רֻקַּח (*part.* מְרֻקָּח) *to be mixed*, בְּמִרְקַחַת (*by aromatic spicing*) 2 CHRON. 16, 14.

Hif. הִרְקִיחַ (*imp.* הַרְקַח, a Babylonian reading according to *Ibn Ganâch*, on the contrary the Palestinian one is הַרְקַח)

to mix aromatic essences, Ez. 24, 10 *brew the spiced mixture.*

Hof. הֻרְקַח see Hif.

The Ar. رَقَحَ = أَصْلَحَ (Hariri p. 57) has also the fundamental signification of our stem, used of an artificial mixture, whether it be brewed, boiled, or in its cool state. Oil (שֶׁמֶן) and wine (יַיִן) were spiced with aromatic substances. To bring the word into connection with רָתַח (like שָׁקָה and שָׁתָה, פָּתַח and פָּקַח) is inapplicable, since its fundamental signification is *to mix.* The organic root רָ־קַח is connected with קָח (קוּחַ).

רֶקַח *m. spice*, made by the mixing of aromatic substances Song of Sol. 8, 2.

רֹקַח *m. a spiced mixture*, Ex. 30, 25 *as a spiced mixture of perfumed oil* (מִרְקַחַת); *a perfume* 30, 35.

רַקָּח (*plur.* ־חִים) *m. a mixer of ointments*, belonging to a peculiar corporation like the צוֹרְפִים, Neh. 3, 8 *a son* (בֶּן) i. e. an associate *of the perfumers*, if we should not read מִן.

רִקֻּחַ (*pl.* ־חִים) *m. the anointing*, of the body Is. 57, 9.

רַקָּחָה *f. a female unguent-mixer*, servants having been employed in that work 1 Sam. 8, 13 (LXX, Vulg., Targ.); but the Syr. and Arab. read לְאֹרְגוֹת (weavers).

רָקִיעַ (*constr.* רְקִיעַ) *m.* prop. a thing spread out or extended, and so רְ׳ שָׁמַיִם *the expanse of heaven*, i. e. *heaven's arch* Gen. 1, 14 15 17 20; but commonly רָ׳ alone 1, 6 7; *heaven* Ps. 19, 2, parallel שָׁמַיִם; generally *an extended surface*, either *a pavement*, *a floor* Ez. 1, 22, or *an upper vaulted arch* 1, 23 25 26. The רְקִיעַ was conceived to be solid; hence the LXX, Aqu., Symm. and Theod. στερέωμα, the Vulg. *firmamentum*, Saadia جَلَد, Luther *Veste*, i. e. firm vault. The Greeks also call the arch of heaven σιδήρεον (Od. 15, 328), χάλκεον (Il. 17, 425). Scripture represents רָ׳ as a solid cast metal-mirror (Job 37, 18), borne up by the highest mountains as its pillars (2 Sam. 22, 8; Job 26, 11). Arab. رَقِيع, Aram. רְקִיעַ (*def.* רְקִיעָא).

רָקִיק (*constr.* רְקִיק, *pl. c.* רְקִיקֵי; from רָקַק I.) *m.* prop. a thing extended, broad, and so *a thin cake*, *a wafer* Ex. 29, 2 23, Lev. 2, 4, of the form of the מַצָּה Num. 6, 15; Ar. رُقَاقَة the same; comp. צַפִּיחִית.

רָקַם (*part.* רֹקֵם) *tr.* same as רָגַם II. and IV., prop. to pierce, and so *to stitch*, *to embroider*, *to put in variegated figures*, *to variegate*, in תְּכֵלֶת or אַרְגָּמָן Ex. 35, 35; 38, 23, and so מַעֲשֵׂה רֹקֵם *the work of the embroiderer* 26, 36; 38, 18; Ar. رَقَمَ to puncture, to do striped or party-coloured needle-work, whence أَرْقَمُ party-coloured, spotted; مَرْقُوم variegated woollen stuff, رَقَنَ to engrave, to write. Out of this arose the Spanish recamare, Italian ricamare, French recamer, to embroider. Deriv. רִקְמָה, and the proper name רֶקֶם.

Puh. רֻקַּם *to be formed* or *wrought*, properly to be curiously shaped, of the embryo in the womb Ps. 139, 15; Targ. אִצְטַיַּר; Talm. רָקַם of the formation of the foetus.

רֶקֶם 1. (either *a variegated garden*, like the Arab. رَقْمَة, or same as רֶגֶם *a heap of stones*) *n. p.* of a city in Benjamin Josh. 18, 27. — 2. (perhaps same as רֶגֶם *friendship*) *n. p. m.* Num. 31, 8; 1 Chr. 2, 43; 7, 16.

רִקְמָה (with *suff.* רִקְמָתָם, *du.* רִקְמָתַיִם, *plur.* רְקָמוֹת) *fem. an embroidered dress*, collect. *variegated garments* Ez. 16, 10; Judges 5, 30, where רִ׳ is to be supplied before שְׁלַל, coupled with צְבָעִים (coloured stuffs); *dual* ibid. to strengthen the expression, like רַחֲמָתַיִם; fully בִּגְדֵי רִ׳ Ez. 16, 18; coupled with the names of stuffs מֶשִׁי, שֵׁשִׁי 16, 13, בּוּץ 27, 16; a kind of שֵׁשׁ in שֵׁשׁ בְּרִ׳ 27, 7; (אַבְנֵי) רִ׳ *variegated stones* 1 Chron. 29, 2, with אַבְנֵי פוּךְ. לִרְקָמוֹת Ps. 45, 15 = בְּרִ׳ *in variegated garments* (on לְ there comp. לְהַדְרַת 2 Chr. 20, 21).

רָקַם (not used) *intr. to be variegated, party-coloured*, Arab. رَقَشَ the same; derivat. the proper name בַּרְקוֹס (which see) out of בֶּן־רְקוֹס (a variegated one).

רָקַע (*part.* רוֹקַע, רֹקַע; *inf. constr.* רְקֹעַ, with *suff.* רַקְעֲךָ; *imper.* רְקַע; *fut.* יִרְקַע) *trans.* 1. *to smite, to stamp*, the earth, with בְּרֶגֶל, also without an object-accusative, as a gesture of dislike Ezek. 6, 11, of mischievous joy 25, 6; coupled with הִכָּה בְכַף, מָחָא יָד. Commonly *to beat out thin, to expand by beating*, a plate (see פַּחַח II); *to extend, to spread out*, אֶרֶץ, which is conceived to be a disc resting on pillars Is. 42, 5; 44, 24; Ps. 136, 6; *to arch*, of the vault of heaven; *to spread out over a surface*, of a pavement (see רָקִיעַ); *to tread down, to stamp* 2 Sam. 22, 43. — 2. (not used) *to make firm* or *strong, to found*, prop. used of the flattening of a solid thing by hammering it out; both meanings also uniting in אָשַׁשׁ. Deriv. רָקִיעַ.

Pih. רִקַּע (*fut.* יְרַקַּע) *to beat out*, פַּחִים Ex. 39, 3, צִפּוּי *into a thin plate-covering* Num. 17, 4; *to overlay, to cover over*, i. e. to spread out Is. 40, 19. Deriv. רִקֻּעַ.

Puh. רֻקַּע (*part.* מְרֻקָּע) *to be beaten out*, Jer. 10, 9 *a beaten silver-plate.*

Hif. הִרְקִיעַ (*fut.* יַרְקִיעַ) *to stretch out, to give extension to*, לְשְׁחָקִים = לְרַקִּיעַ Job 37, 18, where עִמּוֹ should be rendered *like him.*

Hof. הֻרְקַע (not used) *to be spread out;* deriv. יָרְקָע in the proper name יָרְקְעָם.

The organic root רק־ע (with its fundamental signification to stretch, to extend, to spread out, to beat out) may be allied to that in אָ־רַךְ; and רַק I. should be particularly compared with it.

רִקֻּעַ (*plur. constr.* רִקֻּעֵי) *m. a plate*, prop. what is beaten out Num. 17, 3.

רָקַק I. (Kal unused) *trans. to beat out thin*, and so *to extend, to spread out*, of a cake; *to be* or *make thin, tender, fine*, of the sides of the skull; figur. *to confine* (see רַק); identical in its organic root with that in דַּק (see ר), רק־ע, Ar. رَقَّ to be thin, tender), Aram. רַק, ܪܩ. Derivat. רַק, רָקִיק, רַקָּה (according to some).

Hif. הֵרַק (*fut.* יָרֵק) *to break in pieces, to stamp to powder, to beat fine* Ps. 18, 43, where אֲרִיקֵם = אֲרָקֵם.

רָקַק II. (*fut.* יָרֹק) *intrans. to flow, to run, to flow out; trans. to spit*, with בְּ *to spit upon* Lev. 15, 8; the organic root רַק is also in יָ־רַק (which see), יָרַק, רַק I., מְ־רַק II., פְּ־רַק II., זָ־רַק; Aram. רַק, ܪܩ. Deriv. רֹק, and the proper names רַקַּת, רַקּוֹן.

רָקַק III. (not used) *intrans. to knock, to beat*, of the pulsation of the arteries; perhaps ident. with רָקַק I. Deriv. רַקָּה.

רַקַּת (from רָקַק II.; *bank-place*, Aram. רַקְתָא; Arab. رَقَّة a bank) *n. p.* of a city in Naphtali, said by tradition to be the site of the later Tiberias Josh. 19, 35.

רֵשׁ *poor*, see רוּשׁ, רָאשׁ.

רָשָׁה (not used) *intrans.* 1. prop. *to be firm, strong*, Arab. رَسَا (to stand fast); nearly allied in its organic root רשׁ־ה to that in בָּ־רַשׁ II. (to בְּרוֹשׁ 2 and the proper name בִּרְשַׁע which see), בָּ־רַת (to בְּרוֹת), חָ־רַץ II. = Aram. תְּקַף, *to be dense, strong;* proceeding perhaps from the idea of binding or knotting, so that עָ־רַשׁ, אָ־רַשׁ, גָּ־רַשׁ, יָ־רַשׁ II., in the root also belong to it. — 2. Metaphor. *to be in a position to, to be able, to have leave;* Aram. רְשָׁא the same, Af. אַרְשִׁי to give power, to empower, to permit; deriv. רְשׁוּ might, full power, modern Hebrew רְשׁוּת. Deriv.

רִשְׁיוֹן *m. authorization, permission* Ezr. 3, 7.

רֵשִׁית see רֵאשִׁית.

רָשַׁם (*part. pass.* רָשׁוּם) *tr. to engrave, to inscribe, to write*, Dan. 10, 21 *written in a book of truth*, i. e. a book in which the future fates of nations and individuals are recorded (Psalm 139, 16;

Revel. 5, 1). As to the meaning of the stem, the Aram. רְשַׁם, ܪܫܡ, Arab. رشم, رسم present the right key; but the organic root is רְ־שַׁם, which exists also in שָׂמ־ה (to שׂוּם), סָמ־ךְ (to נִסְמָךְ), סַם (to סֵמֶל).

רְשַׁם (2 *pers.* רְשַׁמְתָּ; *part. pass.* רְשִׁים; *fut.* יִרְשֻׁם) *Aram. trans.* same as Hebrew רָשַׁם *to record*, *to write*, כְּתָבָא Dan. 5, 24 25; 6, 9; אֱסָרָא 6, 10, an edict; Targumic for חָקַק.

רָשַׁע (*fut.* יִרְשַׁע) *intrans. to make a wilful mistake*, *to sin*, *to be godless*, coupled with חָטָא, הֶעֱוָה 1 Kings 8, 47; Dan. 9, 15; *to be held as guilty* Job 9, 29, opposite צָדַק; *to be guilty* 10, 7; *to be mischievous*, רָשַׁע הַרְבֵּה *to be very mischievous* Eccles. 7, 17; ר׳ מִן פּ׳ (separating) *from one to be mischievous*, i. e. *to apostatise* Ps. 18, 22. Derivat. רָשָׁע (*adj.* and *subst.*), רִשְׁעָה, רֶשַׁע, מִרְשַׁעַת.

Hif. הִרְשִׁיעַ (*part.* מַרְשִׁיעַ, *inf. constr.* הַרְשִׁיעַ; *fut.* יַרְשִׁיעַ) *to act wickedly* Dan. 9, 5, Ps. 106, 6, interchanged with רָשַׁע (which see); *to declare guilty* or *punishable*, the רָשָׁע Deut. 25, 1, opposite הִצְדִּיק; *to condemn*, צַדִּיק Prov. 17, 15; of a judge Ex. 22, 8; Job 9, 20; מַרְשִׁיעֵי בְרִית Dan. 11, 32 *condemners of the covenant* (-sign), i. e. accusers of circumcision (see 1 Macc. 1, 11 15); metaphor. *to make one to be in the wrong*, i. e. *to overcome*, *to conquer him*, Is. 54, 17 *and every tongue that raises itself to contend against thee*, *thou overcomest;* generally *to conquer* 1 Sam. 14, 47 (Vulg. *superare*), hence the Targ. חַיֵּב *to oppress* Is. 50, 9; הִרְשִׁיעַ, like הֵיטִיב, forming the full idea with לַעֲשׂוֹת following *to act wickedly* or *viciously* 2 Chr. 20, 35; commonly הִרְשִׁיעַ alone.

As to the fundamental signification, *Kimchi* has adopted that of רָעַשׁ, i. e. *to rage*, *to frighten*, *to storm*, as the clearest manifestation of a wicked one, רָשָׁע being compared with יָם נִגְרָשׁ Is. 57, 20, who הַשְׁקֵט לֹא יוּכָל ibid., with whom is רֹגֶז Job 3, 17, and הִרְשִׁיעַ being the opposite of הִשְׁקִיט 34, 29; besides, the Aram. רְתַע, ܪܬܰܥ means to stir up, to excite. But, in opposition to צָדַק it is better to adopt as the fundamental signification *to be dispersed*, *slack*, *wavering*, and so *to be oblique*, *crooked;* Arab. رسغ.

רָשָׁע I. *adj. m.*, רְשָׁעָה *fem. godless*, *sinful* Ez. 3, 18 19, of דֶּרֶךְ, if we do not read הָרִשְׁעָה; Job 20, 29; 27, 13; Prov. 11, 7 (but it may be an apposition).

רָשָׁע II. (*pl.* רְשָׁעִים, *constr.* רִשְׁעֵי) *m. an unrighteous*, *guilty*, *dishonest one* Ex. 23, 7; Deut. 25, 1; 1 Kings 8, 32; *a guilty one*, in a cause Ex. 2, 13; ר׳ לָמוּת *guilty of death* Num. 35, 31; *an evil-doer*, *a sinner*, *a godless person* Job 9, 24; Ps. 9, 6 17, *plur.* רְשָׁעִים 1, 1; 3, 8; specially *one who lies in wait*, *an oppressor*, *an injurious man*, opposite צַדִּיק or נָדִיב Job 34, 18, תָּם 9, 22; also *an enemy*, of the Jewish people Is. 13, 11; 14, 5, spoken of the Babylonians; comp. οἱ ἄνομοι the heathen 1 Macc. 2, 44; 3, 5.

רֶשַׁע (in pause רָשַׁע, with *suff.* רִשְׁעוֹ, *plur.* רְשָׁעִים Job 34, 26) *unrighteousness*, Job 34, 10; *plur. bad actions* 34, 26; *what is unrighteously acquired* Mic. 6, 10; *injustice*, of מֹאזְנַיִם 6, 11; *lies*, *deceit* Prov. 8, 7, opposite אֱמֶת; *sinfulness*, *vice* Ps. 5, 5, opposite צֶדֶק 45, 8; עָשָׂה ר׳ *to act wickedly* Prov. 16, 12; אַנְשֵׁי ר׳ = רְשָׁעִים Job 34, 8; also elsewhere רֶשַׁע concrete for רְשָׁעִים Ps. 84, 11.

רִשְׁעָה (with *suff.* רִשְׁעָתוֹ) *fem.* same as רֶשַׁע *wickedness*, *an evil mind* Is. 9, 17; Mal. 3, 15; *lies*, *deceit* Prov. 13, 6; *a wicked deed* Deut. 25, 2.

רִשְׁעָתַיִם Judges 3, 8 see כּוּשַׁן.

רָשַׁף (not used) *intr.* same as רָצַף II. *to glow*, *to burn;* identical in its organic root רְ־שַׁף with that in רָ־צַף, שָׁב. Derivative

רֶשֶׁף (*plur.* רְשָׁפִים, *constr.* רִשְׁפֵּי, with *suff.* רְשָׁפֶיהָ) *m.* prop. *glow*, *flame*, *burning;* hence *fever*, *pestilence*, *a pestilential fever*, coupled with דֶּבֶר Hab. 3, 5; Ps.

78, 48 (where for בָּרָד the reading is דֶּבֶר); Deut. 32, 24, with קֶטֶב; *plur. vehemence, violence*, of קִנְאָה Song of Sol. 8, 6, but also = שַׁלְהֶבֶת flame ibid.; בְּנֵי ר׳ Job 5, 7 *sons of fire*, i. e. *sparks* (Targ., *Ibn Esra*, *Kimchi*), where the LXX and Aqu. misled by עוּף translate *birds;* רִשְׁפֵי קָשֶׁת Ps. 76, 4 *lightnings of the bow*, i. e. *arrows* (*Kimchi*); better perhaps from רָשַׁף *to hasten rapidly*, רֶשֶׁף is therefore *arrow.* — 2. (*haste, violence*) *n. p. m.* 1 Chr. 7, 25.

רשש I. (Kal not used) *trans.* same as רָצַץ *to destroy*, *to break in pieces*, *to reduce to ruins*, connected perhaps with רוּשׁ; Syr. ܪܫ the same.

Pih. רוֹשֵׁשׁ (*fut.* יְרוֹשֵׁשׁ) *to desolate*, עִיר מִבְצָר Jer. 5, 17, Targ. פַּגַּר; see רוּשׁ.

Puh. רֻשַּׁשׁ *to be wasted*, *destroyed*, of cities Mal. 1, 4 (LXX, Vulg.); perhaps for רוֹשַׁשׁ from רוּשׁ.

רשש II. (not used) *intrans. to be hard*, *firm*, assumed for the proper name תַּרְשִׁישׁ; identical in its organic root with that in רָשָׁה, Ar. رسا, رسّ; אָרַז, Ar. أرز, أرز; אֶרֶץ, أرس, בָּרַשׁ II. (which see), בָּרַת; but see תָּרַשׁ.

רֶשֶׁת (with *suff.* רִשְׁתִּי, רִשְׁתָּם; from יָרַשׁ II.) *fem. a net*, so called from the intertwining of the meshes, or catching Ps. 25, 15; שַׁחַת ר׳ 35, 7 *a trap of the net*, i. e. in which one is ensnared; מָשַׁךְ בְּר׳ *to draw into the net* 10, 9 (but בְּרִשְׁתּוֹ may be an *infin.* with *suff.* and a gloss upon בְּמָשְׁכוֹ); פָּרַשׂ ר׳ *to spread a net*, with עַל of the place *where* Hos. 5, 1, or with לְ in לְיַד מַעְגָּל *at the side of the way* Ps. 140, 6; with עַל of a person, *to throw the net over one* Ez. 12, 13; 17, 20; with עַל פְּעָמִים *over the steps*, i. e. to cause one to fall Prov. 29, 5; so too with לְרַגְלֵי פ׳ Lament. 1, 13; טָמַן ר׳ לְ Ps. 57, 7, הֵכִין ר׳ לְ 31, 5 *to lay a net for one;* מְזֹרָה ר׳ Prov. 1, 17 *the net is spread* (see זָרָה I.); Job 18, 8 *for he fell into the net with his feet;* metaphor. *a net-like grating* Ex. 27, 4; 38, 4.

רַתּוֹק (from *Pih.*) *m. a chain*, to fetter prisoners, Ez. 7, 23 *prepare a chain*, for which others read נָתוֹק or כָּתוּב.

רַתּוּקָה *fem. a chain*, for binding 1 Kings 6, 21 K'ri, for which the K'tib has רַתִּיקָה.

רָתַח (Kal not used) *intr. to boil*, *to seethe*, *to bubble up*, of fluids; Aram. רְתַח, ܪܬܚ the same; also of anger, of the foaming of wine, but not a collateral form of רָקַח. The organic root ר־תח appears to be identical with that in קְ־דַח, נְ־תַךְ. Deriv. רֶתַח.

Pih. רִתַּח (*imp.* רַתַּח) *to make seethe* or *boil*, רְתָחִים (see רֶתַח) Ez. 24, 5; parallel בַּשֵּׁל.

Puh. רֻתַּח *to boil*, *to be violently excited*, of מֵעַיִם Job 30, 27; comp. חֳמַרְמַר.

Hif. הִרְתִּיחַ (*fut.* יַר׳) *to make boil*, Job 41, 23.

רֶתַח (only *plur.* רְתָחִים) *m. a boiled piece* Ez. 24, 5, since the explanation *boiling water* does not suit. It is still better to read נְתָחֶיהָ for רְתָ׳.

רַתִּיקָה see רַתּוּקָה.

רָתַם (only *imp.* רְתֹם) *trans.* prop. *to bind*, *to fasten*, *to tame*, and so *to bind on*, *to make fast*, Mic. 1, 13, specially of the rod-like branches of the broom; Ar. رتم the same. Ident. in its organic root with that in חָ־סַם, חָ־טַם. Deriv. רֹתֶם, רְתָמִים, and the proper name רִתְמָה.

רֶתֶם see רְתָמִים.

רֹתֶם *m.* (*f.* according to the K'tib) *broom*, genista retem (Forskål), a shrub of the desert, growing also in water-beds and valleys (*Robinson* I, 336) 1 Kings 19, 4 5; Ar. رتم the same.

רִתְמָה (*broom*) *n. p.* of a station in the Arabian desert Num. 33, 18 19.

רְתָמִים (from the sing. רֶתֶם) *m. pl. broom*, שֹׁרֶשׁ ר׳ *broom-root*, as food Job 30, 4; גַּחֲלֵי ר׳ *broom-coals* Ps. 120, 4.

רָתַק (Kal not used) *to bind*, *to fetter*, *to tie together*, Arab. رَتَقَ (to bind, to join), رَتَجَ (to close); identical in its organic root רְ־תַק with that in the Aram. אֲ־רַק (Targ. for דָּבַק, צָפַר). Derivat. רְתֻקָה.

Nif. נִרְתַּק (*fut.* יֵרָתֵק) *to be unchained*, *loosed* (יֵרָתֵק) Eccles. 12, 6 K'ri, better taken as a collateral form of יִנָּתֵק. Others read יֵחָרֵק (from خرق) to be broken to pieces.

Pih. רִתֵּק (not used) an intensive of Kal. Deriv. רַתִּיקָה, רַתּוּקָה, רַתּוֹק.

Puh. רֻתַּק (3 *pl.* רֻתְּקוּ) *to be bound together* Nah. 3, 10.

רְתֻקָה (*plur.* ־קוֹת) *fem. a chain*, for fastening Is. 40, 19.

רָתַת (not used) *intr.* same as רָטַט *to quake*, *to tremble*, *to fear*. Derivative

רְתֵת *m. terror* Hos. 13, 1 = רֶטֶט.

שׂ, שׁ.

שׁ, called שִׁין (= שֵׁן), LXX *Χσέν* (in Lament.) or *Σίν* (cod. A), as a letter of the alphabet signifies *tooth*, *prong*, if the names generally be considered representations of objects. In the form which the letter has in Phenician (Ш, W, Λ), old Hebrew (w, ω), Samaritan (Ш), Aramaean (V), Palmyrene (Ʊ, Ɣ), and therefore in old Greek (M, Ϡ), Etrurian (M), the likeness of a tooth or prong has been discerned; but this is no reason for assuming that the name was selected merely on account of the shape. According to the analogy of the other alphabetical names שִׁין seems to have been chosen only because of the initial sound, and as the letter was pronounced *shi*, שֵׁן has been changed into שִׁין. In the Ethiopic appellations *Saut* (ሠ) and *Sât* (ሰ) other words were chosen on account of the initial sound. From the Semites the alphabetical figure passed over to the Greeks, Etrurians and Romans, with this exception, that the name was pronounced *Σάν* in Greek and was called *Σὰν κιβδηλόν* because of its rough, broader and more sibilant sound (Pind. ap. Athen. 11, 5 p. 467); but afterwards no more than the *Σίγμα* was retained which the Ionians had from the beginning. — Besides the broad and sibilant pronunciation of the ש there was also a softer and lisping one expressed by the same sign; and the distinction between them was subsequently denoted by a point placed either at the right (שִׁין יְמָנִית) or left (שִׂין שְׂמָאלִית). This distinction, however, is no reason for considering *Shin* and *Sin* as separate letters in the lexical arrangement of the alphabet. Phenician and Aramaean are unacquainted with the distinction, ס being put for שׂ, as שָׂכַר, Aram. סְכַר, ܣܟܰܪ. As an abbreviation ש denoted in Phenician שָׁלֹם, שַׂר, and שת meant שְׁנַת, which may perhaps be adopted in the written Hebrew occasionally. As a numeral *Shin* being the third letter in the series of hundreds signifies 300. The oldest sound of the sign was *shi* and *si*.

As to the pronunciation, שׁ is the liquid, broad, sibilant and obscure *sh* (French *ch*), whose ground is the corresponding mute ת, for which reason שׁ is connected with the t-sound, like the other sibilants ז, ס, צ. The LXX have this pronunciation of the *Shin* in their *Χσέν* (= *Σχήν*, compare *Ῥέχς* = *Ῥήσχ*), though they could only express it by *σ*, in transference, agreeably to the nature of the Greek language. Such original sound of שׁ was frequently resolved into the clear, slender *s* fluctuating between *sh* and *s* (שׂ and ס), or vice versa (comp מִשְׁאֶרֶת from שְׂאֹר, שְׂעֵרוּר from שֵׂעָר), which was denoted by שׂ. The modern Himyaritic presents an analogy to this particular (see *Fresnel* in the Journal Asiat. 1838. T. VI. p. 84. 543 seq.). And

as it borders closely upon ס or *s*, ס is sometimes written for it (סָכַר EZR. 4, 5 for שָׂכַר), or is interchanged with it (שִׂכְלוּת ECCLES. 1, 17, elsewhere סִכְלוּת). Comparing Hebrew with Arabic as respects the sibilants, we observe that the lisping pronunciation of the t-sound in Arab. (ث, ظ, ذ) respresents the Hebrew sibilants, and that the Arab. س usually corresponds to the שׁ, ش or ث to the שׂ (comp. شَبِعَ, שָׂבֵעַ; ثَارَ, שְׂאָר; سَدَفَ, שָׂדַף; ثَبَرَ, שָׁבַר; شيطن, שָׂטָן); seldom does the same sound stand, i. e. שׁ and ش, שׂ and س, and seldomer both sounds, i. e. ش and س, for שׁ or שׂ. In Aramaean the relation is different, since the flat t-sound is preferred for שׁ, where the sibilant is obviously original, as דְּשָׁא Aram. transposed ܬܕܝܐ (organic root דש). In stem- or root-building we have the following phenomena: 1. an occasional interchange of *Shin* and *Tau*, owing perhaps to Aramaean influences, especially in northern Palestine, as בְּרוֹת SONG OF SOL. 1, 17 instead of בְּרוֹשׁ; חָרַת Ex. 32, 16 instead of חָרַשׁ; פָּתַר instead of פָּשַׁר; תָּבַל I. instead of שָׁבַל; frequent in Aramaean, as שְׁמֹנֶה Aram. תְּמָנֵי, שֶׁלֶג, תְּלַג and שׁוּב, תּוּב, יֵשׁ and אִית, שָׁבַר and תְּבַר. 2. a transition to *Sin* and vice versa, as שָׁאַר and שָׂאַר II. Thus there is an interchange of Shin or Sin with the other flat t-sounds and the sibilants, viz. 3. with ד, as of שַׁד with דַּד; שָׁגָה with דָּגָה. 4. with ט, as of שָׁבַל and טָבַל I.; שָׁרַח Ethiop. טָרַח; קָשַׁר Aram. קְטַר. 5. with ז, as אֵשׁ (to אשׁ) Aram. אֲזָא; עָשַׁב and אָזַב; שֶׂה and זֶה 1 SAM. 17, 34; שָׂהַר and זָהַר; שָׂרַף and זָרַב; שָׂרַק and זָרַח; חוּשׁ and זָקַף; שָׁגַב and זָקַף; חוּשׁ and זוּז; חָשַׁק and חָזַק; קָשַׁר and חָזַר. 6. with ס, as הִשִּׂיג JOB 24, 2 and הִסִּיג; פָּרַשׂ and כַּעַס; שׂוּג and סוּג; פָּרַס; שָׂדַר and סָדַר; שָׂהַר and סָהַר. 7. with צ, as שׁוּשׁ and צוּץ; שָׁנַן and צָנַק; שָׂרַב and צָרַב; Aram. שְׁנַק and צְנַק; שָׂרַף and צָרַב; שָׂחַק and צָחַק. — In addition to these changes arising out of the nature of sounds, others occur which give a deep insight into the nature of the letters in question. Thus 8. it is interchanged with *Yod*, a softly uttered *ǵ* (*dsh*), French *j*, being related to a sibilant, as שׁוּב and יוּב; שָׁפַט and יָפַת; Aram. שְׁצָא = יְצָא. 9. שׁ is a dental breathing, i. e. a precursor of the gently sibilant s-sound, which the Greeks express by a prefixed σ (σ-μάραγδ-ος), but usually exchange for the spiritus asper, as ἕξ, ἑπτά, ὅλκος, ἕρπω, ὗς, ὕλη, Latin sex, septem, sulcus, serpo, sus, silva. From this results a) a connection with the aspirates and a mutual exchange with them, as הָדַד and שָׁדַד; שַׁלְהֶבֶת and הַלְהָב; comp. סָלַךְ and הָלַךְ; סַב and אַף; הָלַל and צָלַל; שָׂרַג and אָרַג; or b) the s-sound in its capacity of a dental spiritus is put before a word beginning with a firm or double consonant, as in the Latin scribo, sculpo, strideo, Greek στέγω, σφάλλω compared with γράφω, γλύφω, τρίζω, tego, fallo. Perhaps we may explain in this manner שָׁגָה from גָּאָה, שָׂגַב from גַּב. — We have still to note the peculiarity that ־ִישׁ, ־ָשׁ, ־ֵשׁ seems to be preserved in a number of words, as if it were a very old noun-ending, as חַלָּמִישׁ from חָלַם; חַרְמֵשׁ (=־מִישׁ) from חָרַם; עַכָּבִישׁ from עָכַב (from עָכַב I.), פִּלֶּגֶשׁ from פָּלַג (from פָּלַג II, 2), the proper name פִּלְדָּשׁ from פָּלַד; comp. too רֶמֶשׂ, Aram. דַּרְגָּשׁ, ܕܪܓܫܐ (couch, bed, cradle) from דְּרַג, like στιβάς from στείβω. This noun-ending was sometimes retained in verb-building, as רֻטְפַּשׁ out of רְטַפֵּשׁ (from רָטַב = רָטַף); comp. Arab. جَرْفَسَ from جَرَفَ to take away every thing, عَرْمَسَ to be hard, from عَرَمَ. In Arabic this termination is preserved in ـَس, ـِس, ـِيس, ـُوس, as عَبَنْقَس wicked, from عَبِقَ; عِرْمِس a rock, from عَرَمَ; عَكْمُوس fleshy ass, from عَكَمَ; sometimes also ث stands for it, as ת in Aramaean.

שָׁ, שַׁ see שֶׁ.

שֶׁ with Dagesh forte following (which is omitted before gutturals Eccles. 2, 18; seldom שַׁ followed by Dagesh forte Judges 5, 7; before gutturals שֶׁ 6, 17, seldom שׁ Eccles. 2, 22; 3, 18; arising perhaps from שֶׁל or שֶׁר, and therefore a compound pronominal stem) 1. *a relative pronoun* (without gender and number) *who, which*, = אֲשֶׁר Ps. 124, 8; Eccles. 2, 18; including a demonstrative preceding, *he who, that which, what*, Eccl. 1, 11; אֶת־שֶׁ *him whom* Song of Sol. 3, 3; forming with שָׁם Eccles. 1, 7, Ps. 122, 4, or לְ Song of Sol. 3, 7 the relation of a proposition or of a genitive. From שֶׁ לְ has arisen שֶׁל (which see), Aram. דִּיל, ܕܝܠ. — 2. *a relative conjunction*, like אֲשֶׁר, *that*, after the verbs רָאָה Eccles. 2, 13, יָדַע 1, 17, דִּבֶּר בְּלֵב 2, 15, עָשָׂה אוֹת Judges 6, 17, which require a supplement; *he that* Eccles. 2, 12; *just as* 5, 15; יֹתֵר שֶׁ *it remains* (to say) *that, except that*, Eccles. 12, 9; כִּמְעַט שֶׁ Song of Sol. 3, 4 *scarcely that;* עַד שֶׁ *till that* Judges 5, 7; עַל דִּבְרַת שֶׁ *for the reason that* Eccles. 7, 14; *then* Song of Sol. 1, 7. With prepositions בְּשֶׁ־ = בַּאֲשֶׁר *because* Eccles. 2, 16, כְּשֶׁ־ = כַּאֲשֶׁר *in consequence of that which = as* 5, 14; a particle of time: *at the time when* 9, 12; 10, 3; see אֲשֶׁר and שֶׁל. Respecting the etymological explanation of this relative vocable, the pronominal stem שֶׁ is obviously connected with זֶה, זוֹ, being of similar meaning in poetry (Aram. in flat, low pronunciation דְּ, דִּי, ־ִ); and though it coincides entirely with אֲשֶׁר (which see), where א is non-essential and the Dagesh forte following שֶׁ might easily be a compensation for ר, it is more probable that שֶׁ is an original pronominal stem. This שֶׁ is frequently used in Phenician (in the Poenulus of Plaut. I, 1. 4. 6. 8. 11. 13. II, 56. 63. III, 22), along with אֵשׁ (ib. I, 5. 6. 13. 15. III, 23; in the inscription of Marseilles lin. 1. 5. 13. 14. 16. 18. 20. 21; the Sidonian inscription 4, 2; 7, 3. 8. 14; 9, 11; 10, 8. 11; 17, 1. 13; 19, 7. 10) without a trace of אֲשֶׁר being found there. — On the ־ַשּ in שַׁדּוּן Job 19, 29 K'ri, שַׁדִּין K'tib, see דּוּן and שַׁדּוּן, שַׁדִּין. On the שְׁ in מְתוּשָׁאֵל, מִישָׁאֵל, the שׁ in שִׁלֹּה see the words themselves; on שַׁגַּם see שָׁגַג.

שׁ see שֶׁ.

שָׁא I. (Kal not used) *trans.* same as שָׁה (שָׂה), סָא (to סַאסְּאָ), זָע I. (which see), *to drive, to push away, to expel*, and so *to lead away;* so also דָּה I. (which see) to דִּדָּה; see סָע II., כָּ־סַע, כָּ־סַח.

Pih. שִׁשֵּׂא (redupl. from שָׂא, like סַאסְּאָ from סָא, דִּדָּה from דָּה; 1 *pers.* שִׁשֵּׁאתִי) *to drive away, to lead*, Ez. 39, 2 *I allure thee* (prop. I make thee turn aside from thy country, I carry thee off) *and lead thee, and cause thee to come up from the extreme north* (Vulg.); conseq. = הוֹצִיא 38, 4. Targ. אַטְעֵינָךְ (from טְעָא) *I cause thee to wander*, Ethiopic שושו *savsava*, contracted *sôseva* to go along, to ascend, hence the trans. signif. to lead along. The derivation from שֵׁשׁ "six" (*Jos. Kimchi*) and the meaning "to lead astray" are only conjectural.

שָׁא II. (not used) *to make a tumult, to rage, to rush*, like the enlarged form שָׁאָה I. (which see); and from this the nouns שֵׁת 1. (= שֵׁאת, שְׁאֵת) tumult, and שָׁאוֹן 1. may perhaps be derived; though they may as well come from שָׁאָה I.

שָׁא III. (not used) *intrans.* same as שָׁאָה II. (which see), *to be desert, waste*, whose organic root it constitutes. Deriv. שְׁאֵת, שָׁאוֹן 2, and the proper name שִׁיאוֹן. Comp. שׁוּא II. (to מְשׁוֹאָה, שׁוֹאָה).

שָׁא (not used) *trans.* same as כָּ־שָׂא (which see). Deriv. perhaps שׁוֹא, שִׂיא, שְׂאֵת, and the proper name שִׂיאוֹן.

שָׁאַב (*part. m.* שֹׁאֵב, *f.* שֹׁאֶבֶת; *inf. constr.* שְׁאֹב; *fut.* יִשְׁאַב) *tr.* prop. *to draw to oneself, to lay hold of, to draw near to, to take*, and so *to draw*, with the accusat. מַיִם Gen. 24, 13; Deut. 29, 10; Josh. 9, 21; seldom absol. Gen. 24, 11; with לְ of the person 24, 19 20 and מִן of the source *from which* 2 Sam. 23, 16. The drawing of water at the time of

evening for domestic purposes was an employment of maidens Gen. 24, 11; 1 Sam. 9, 11 (*Robins.* Pal. II, 385. 519. 628), or of domestic slaves Deut. 29, 10; Josh. 9, 21. To draw water with joy, is a figure of prosperity Is. 12, 3. Drawing and pouring out before God was a symbol of the heart unburdening itself (Ps. 22, 15; Lament. 2, 19) 1 Sam. 7, 6. Deriv. מַשְׁאָב.

The fundamental signification of שׁ׳ is in modern Hebrew (אֶבֶן שׁוֹאֶבֶת a magnet) to draw to self, Arab. سَهَبَ to seize, to take, سَابَ to swallow; the organic root is also in חָ־שַׁף II.

שָׁאַג (*inf. abs.* שָׁאוֹג; *fut.* יִשְׁאַג) *intr.* same as צָעַק, זָעַק (the organic root is also in רָ־זַח, Ar. رَزَجَ; elsewhere ثَاجَ "to bleat" belongs to it) *to roar*, of אֲרִי, אַרְיֵה Ps. 22, 14, Ez. 22, 25, כְּפִיר Jer. 2, 15; metaphor. of an enemy Ps. 74, 4; of the crash of thunder Job 37, 4; *to threaten*, of God Jo. 4, 16; Am. 1, 2; of the tumult of war Jer. 25, 30; *to groan, to lament aloud* Ps. 38, 9, where we should perhaps read לָבִיא for לִבִּי. Derivat. שְׁאָגָה.

שְׁאָגָה (*c.* שַׁאֲגַת, with *suff.* שַׁאֲגָתִי; *pl.* with *suff.* שַׁאֲגֹתַי) *fem. the roaring*, of a lion Is. 5, 29; *groaning* Job 3, 24.

שָׁאָה I. (Kal not used) *intr.* same as שָׁא II. *to make a noise, to rage, to rush*, cognate in sense הָמָה, applied to the tumult of a mass of people or an army, to the rushing of mighty waters, to the noise of a drinking bout; *to crash*, by falling in; *to rage*, of a storm. Deriv. תְּשֻׁאָה, תְּשׁוּאָה (like מְשׁוּגָה from שָׁגָה), שׁוֹאָה 1 (after the form גּוֹלָה), perhaps שְׁאוֹן 1, שֵׁת (= שֵׁאת, שְׁאֵת.

Nif. נִשְׁאָה (*fut.* יִשָּׁאֶה, *pl.* יִשָּׁאוּן) like Kal, *to rush, to rage, to roar*, of לְאֻמִּים, מַיִם כַּבִּירִים Is. 17, 12 13.

Pih. שִׁאֲוָה (not used) *to storm* or *rage greatly*, whence the noun שַׁאֲוָה. The form is like טַחֲוָה.

שָׁאָה II. (3 *pl.* שָׁאוּ) *intr.* same as שָׁא III. *to be waste* or *desolate*, of עָרִים Is. 6, 11, i. e. to be destroyed; connected in its organic root שָׁא־ה with that in נָ־צָה I., since this is also used of עָרִים (Jer. 4, 7), גַּלִּים (Is. 37, 26) like שָׁאָה; comp. צָא I. (צוֹא, which see), צָוָה II., צִיָּה II.; conseq. the fundamental signification appears to be the same. Derivat. מְשׁוֹאָה, שׁוֹאָה 2, שְׁאִיָּה, שְׁאֵת, שָׁאוֹן 2, מְשׁוֹאָה (according to some), and the proper name שִׁיאוֹן (according to some). See שָׁוְא II.

Nif. נִשְׁאָה (*fut.* יִשָּׁאֶה) *to be laid waste, desolated*, with the accus. שְׁמָמָה *to wasteness* Is. 6, 11, if תִּשָּׁאֵר should not be read for תִּשָּׁאֶה.

Hif. הִשְׁאָה (*inf. c.* with לְ: לְהַשְׁאוֹת, contracted לַהְשׁוֹת) *to lay waste*, with the accus. גַּלִּים *to desert heaps* 2 Kings 19, 25; Is. 37, 26.

שָׁאָה III. (Kal not used) *intr.* same as שָׁעָה (which see), of which it is a softer form, *to see, to look upon, to view;* hence the

Hithp. הִשְׁתָּאָה (*part.* מִשְׁ־) *to shew oneself looking at*, i. e. to contemplate, *to behold with attention*, with לְ of a person Gen. 24, 21 (LXX, Vulg., Targ.); so the Hithp. הִשְׁתָּעָה of שָׁעָה is used, *to look about* viz. timidly (Is. 41, 10 23). The meaning *to shudder, to be amazed, to be astonished* (like שָׁמֵם), which is referred sometimes to שָׁאָה I. (to rush, to rage), sometimes to שָׁאָה II., so that the *Hithp.* signifies *to be disturbed, to be put into confusion*, from astonishment (*Ibn Esra, Rashi*), is less suitable. The cod. Sam. has מִשְׁתָּה (from שָׁתָה II., which see) for מִשְׁתָּאֵה.

שָׁאָה (not used) an adopted stem for שֶׂה, see שֶׂה (= צָא to צֶאֱצָא).

שֹׁאָה see שׁוֹאָה.

שַׁאֲוָה (from *Pih.* שִׁאֲוָה I. — like נַאֲוָה = נָאוָה, טַחֲוָה, שַׁחֲוָה from נָאָה, טָחָה, שָׁחָה — after the form עַרְוָה) *f. a tempest, storm* Prov. 1, 27 K'tib (parallel סוּפָה), like שׁוֹאָה (which see) Zeph. 1, 15.

שְׁאוֹל (seldom שְׁאֹל, with *a* of motion שְׁאוֹלָה; from שָׁאַל which see) *m.* (Job 26, 6) and *f.* (Is. 5, 14; 14, 9) prop. what is sunk deep, bent in; hence *depth*, *cleft*, *ravine*, *abyss*, *under-world*, *place of the shades*, where the רְפָאִים (which see) and departed souls abide Ps. 30, 4; 86, 13; 89, 49; Prov. 23, 14. שְׁאוֹל, for which אֲבַדּוֹן and שַׁחַר (which see) were also used poetically, was conceived to be a place *under the earth*, *in the depths below* Job 11, 8 (עֲמֻקָּה מִשְּׁאוֹל), Deut. 32, 22, with deep fissures or grottoes Prov. 9, 18, which were thought of as doors (שַׁעֲרֵי שְׁאוֹל = שַׁעֲרֵי מָוֶת Job 38, 17) and entrances Is. 38, 10, that could be bolted (בַּדִּים) Job 17, 16 (comp. Jon. 2, 7). Or 'שְׁ was also supposed to be *dark places* Job 10, 21 22, into which he that departs from life descends (יָרַד שְׁאֹלָה), and whither also the living that do wickedly go down through opened abysses Num. 16, 30; Ez. 31, 15 17; Job 7, 9; Ps. 55, 16. The insatiability of death Prov. 1, 12; 27, 20, its severity Song of Sol. 8, 7 and devouring Ps. 18, 6, are transferred to 'שְׁ; and 'שְׁ also stands for the inhabitants Jer. 38, 18; Ps. 6, 6. Many images are taken from the grottoes and caves in which Palestine abounded. Aram. שְׁיוֹל, שְׁיוֹל, ܫܝܘܠ the under-world, purgatory, the grave; Ethiop. siōl *hell;* comp. שְׁאָל.

שָׁאוּל (*asked*, from God; comp. 1 Sam. 1, 20, where also *Kimchi* makes שְׁמוּאֵל arise from שָׁאוּל מֵאֵל) *n. p. m.* 1 Sam. 9, 2, whence the appellation of the place 'גִּבְעַת שְׁ (which see) Gen. 36, 37; 46, 10; *patr.* שָׁאוּלִי Num. 26, 13; 1 Chr. 6, 9. For the etymology comp. שְׁאַלְתִּיאֵל, שַׁלְתִּיאֵל.

שָׁאוֹן (*c.* שְׁאוֹן, with *suff.* שְׁאוֹנָהּ) *m.* 1. (from שָׁאָה II. or שָׁאָה I.) *noise*, *loud ostentation*, and so בְּנֵי שָׁאוֹן of Moab Jer. 48, 45, for which Num. 24, 17 has בְּנֵי־שֵׁת; *tumult*, of an army Is. 13, 4, of hostile peoples 17, 12; *noise of war* Am. 2, 2 alluding to בְּנֵי שָׁאוֹן by alliteration; *loud roar*, of the thunder-voice of God Is. 66, 6; *a noisy crowd*, *the tumult of men* 5, 14 = הָמוֹן; *the noise*, of a joyful drinking party 24, 8; *wantonness*, *insolence*, of זֵדִים 25, 5; *the rage*, *rush*, of waters Is. 17, 12 13; Ps. 65, 8. — 2. (from שָׁא III. or שָׁאָה II.) *desolation*, *destruction*, *ruin* Jer. 25, 31 (according to some); a symbolical name of מִצְרַיִם 46, 17; Ps. 40, 3 מִבּוֹר שָׁאוֹן *from the pit of destruction*, = מִשַּׁחַת בְּלִי (Is. 38, 17), so that 'שָׁ is = שׁוֹאָה Ps. 35, 8. See שׁוֹא II.

שָׁאַט (not used) *tr.* *to tread away*, *to push away*, and so metaphor. *to contemn*, *to despise*, *to undervalue*, *to slight;* comp. בָּעַט and the stem שׁוּט I. identical with it. Deriv.

שְׁאָט (from שָׁאַט after the form קְרָב, יְהָב; with *suff.* שְׁאָטְךָ) *m.* *contempt*, coupled with בְּנֶפֶשׁ Ez. 25, 6 15 or נֶפֶשׁ 36, 5, prop. *with the soul*, *with passion*, i. e. *hearty*.

שָׁאט *part.* = שָׁט Ez. 16, 57; see שׁוּט I.

שְׁאִיָּה (from שָׁאָה II., after the form קְרִיָּה) *f.* *desolation*, *ruins*, *rubbish*, Is. 24, 12 *and the gate is smitten to destruction*, i. e. is laid in ruins.

שָׁאַל (and שָׁאֵל Gen. 32, 18; Judges 4, 20; 1 *pers.* with *suff.* שְׁאִלְתִּיו, ־תִּיהוּ; 3 *pl.* שְׁאֵלוּנִי and שְׁאֵלוּנִי; 2 *pl.* שְׁאֶלְתֶּם; *inf. abs.* שָׁאוֹל, *c.* שְׁאֹל and שְׁאָלָה according to some; *fut.* יִשְׁאַל) *intr.* 1. prop. *to penetrate*, a person or thing, Arab. سَأَلَ, and so *to press upon one* (with words), *to ask pressingly*, *to urge*, absol. Deut. 13, 15, coupled with חָקַר, דָּרַשׁ; with the accus. of a person, and followed by a question, introduced by אָמַר Gen. 24, 47; 32, 18, or with some other supplement Deut. 32, 7; with לְ of a person 2 Kings 8, 6; with עַל of the person or thing after whom one asks, i. e. *to inquire* Neh. 1, 2, Eccles. 7, 10, also with לְ Gen. 43, 7, Judges 13, 18, or the accus., Jer. 50, 5 *they will inquire for Zion;* with a double accusative (of a person and of a thing) 38, 14; *to consult*, with the accus. אוֹב Deut. 18, 11, commonly with בְּ, God or idols, the oracle Judges

1, 1; 2 Sam. 16, 23; Ez. 21, 26; with לְ *for one* 1 Sam. 22, 10; *to ask*, with לְ of a person *of one* and לְ of a thing *as to*, in שָׁ׳ לְפ׳ לְשָׁלוֹם (which is also = *to greet*, Syr. the same) Gen. 43, 27; Ex. 18, 7; Judges 18, 15; also vice versa שָׁ׳ לְשָׁלוֹם לְפ׳ Jer. 15, 5; seldom with the omission of the person to be asked 2 Sam. 11, 7, or with the accus. *to* Ps. 122, 6. — 2. *to ask for* 1 Kings 3, 5 (see Ps. 2, 8); *to require* 2 Kings 2, 9, with מֵעִם of the person and accus. of the object Is. 7, 11; abs. 7, 12; *to demand urgently*, with accus. לֶחֶם Lament. 4, 4; with מִן Ps. 2, 8 or מֵאֵת of a person 1 Sam. 8, 10 or (like αἰτεῖν τινά, poscere aliquem aliquid) with two accusatives Deut. 14, 26, Is. 58, 2, coupled with חָפֵץ and דָּרַשׁ; Ps. 137, 3; with לְ reflexively *for oneself* 1 Sam. 12, 17 19, for which נֶפֶשׁ Deut. 14, 26 or עֵינַיִם with a suffix is also used Eccles. 2, 10; hence the expressions שָׁ׳ אֶת־נַפְשׁוֹ לָמוּת *to require his soul* (from God) *to die* 1 Kings 19, 4; Jon. 4, 8; שָׁ׳ נֶפֶשׁ פ׳ בְּאָלָה Job 31, 30 *to require one's life with cursing*, i. e. to curse the life; הַעְמֵק שְׁאָלָה Is. 7, 11 *request* (a sign) *from the depth*, prop. make deep to request (see שְׁאָל); *to beg very urgently* with the accus. of the thing Judges 5, 20 and מִן 8, 24, מֵאֵת 2 Sam. 3, 13 or מֵעִם of the person Deut. 10, 12; שָׁ׳ לוֹ *to ask for oneself* 2 Chr. 1, 11. — 3. Metaphor. *to ask a loan*, *to borrow*, with accus. of the object and מִן of the person Ex. 3, 22; 11, 2; שָׁאוּל *borrowed*, with לְ *for* 1 Sam. 1, 28, 2 Kings 6, 5, also "*what is lent*", as in German borgen is = entlehnen and leihen; *to beg* Prov. 20, 4. — 4. (not used) *to go down deep*, *to sink*, of a fissure, ravine, similar to שָׁעַל (see שֹׁעַל, מִשְׁעֹל). Deriv. מִשְׁאֶלֶת, שְׁאָל, שְׁאוֹל (שְׁאֹל), שְׁלָה, שְׁאֵלָה, the proper names שָׁאוּל, שְׁאָל, שְׁאַלְתִּיאֵל or שַׁלְתִּיאֵל (from שְׁאֵלַת); מִשְׁאָל (contracted מִשְׁל); see also אֶשְׁתָּאֹל.

Nif. נִשְׁאַל (*inf. abs.* נִשְׁאֹל) *to ask for oneself*, leave, with מִן of a person, and with the *inf. constr.* and לְ of the thing one asks leave to do 1 Sam. 20, 6 28; with a finite verb Neh. 13, 6.

Pih. שִׁאַל for שָׁאַל (*fut.* יְשָׁאֵל) *to ask frequently*, *to be accustomed to ask*, with בְּ, 2 Sam. 20, 18 *they were accustomed of old* (Targ., LXX, Vulg.) *to speak thus*, *they may ask of Abel*, the Abelites being known as prudent; *to beg*, without לֶחֶם Ps. 109, 10, like דָּרַשׁ. Arab. the same, whence سَائِل a beggar.

Hif. הִשְׁאִיל (*fut.* יַשְׁאֵל) *to lend*, prop. to let ask = *to offer willingly*, with לְ of the person 1 Sam. 1, 28; *to loan* Ex. 12, 36.

Ithpe. אֶשְׁתְּאַל (not used) same as Kal, *to ask*, *to penetrate*, *to sink*, whence the proper name אֶשְׁתָּאֹל (which see).

שְׁאָל (after the form קְרָב, כְּתָב, with *a* of motion שְׁאָלָה) *m.* 1. same as שְׁאוֹל *the depth* Is. 7, 11 (Aq., Symm., Theod.), opposite מַעְלָה; but see the verb שָׁאַל, where it is regarded as an imperative. — 2. (*request*, *desire*, i. e. from אֵל; comp. שְׁאַלְתִּיאֵל) *n. p. m.* Ezr. 10, 28.

שְׁאֵל (1 *pl.* שְׁאֵלְנָא, *part.* שָׁאֵל; *fut.* יִשְׁאַל, with *suff.* יִשְׁאֲלִנְּכוֹן) *Aram. intr.* same as Hebrew שָׁאַל *to ask*, *to request*, with two accus. Ezr. 7, 21; *to interrogate*, with לְ of the person 5, 9, and acc. of the thing 5, 10; Dan. 2, 27; *to consult*, with לְ of the person and accus. of the thing 2, 10. The meaning in the Syr. Ethp. *to abstain from*, *avoid*, ὑποστέλλεσθαι (Acts 20, 27), goes back to this fundamental signification; see Hebrew Nif. Deriv. שְׁאֵלָא, שָׁלָה, שָׁלוּ (according to some) Dan. 3, 29.

שְׁאֵלָא (in the Targ. מִשְׁיַל, שִׁילוּ, שִׁילָא; *def.* שְׁאֶלְתָּא, according to mss. also שְׁאֵ־; from שְׁאֵל) *Aram. fem.* prop. an object of desire, and so *concern*, *business*, *thing*, like the Hebr. חֵפֶץ 2 (which see), Aram. צְבוּ (Dan. 6, 18) from צְבָא *to will*, i. e. that which one strives after or intends. Only in the old formula in decrees בִּגְזֵרַת עִירִין פִּתְגָמָא וּבְמֵאמַר קַדִּישִׁין שְׁאֶלְתָּא Dan. 4, 14 *the account is by the determination of the watchers* (of heaven, i. e. the angels), *and the thing at the command of the holy ones.* The seven עִירִין and קַדִּישִׁין are the counsellors of the most high God, archangels like the seven

Amshaspands (Tob. 12, 15; Revel. 8, 2; 4, 5), and in edicts the seven counsellors of the king (in the Persian period) may have been compared with them. 'שְׁ may also be = مَسْأَلَة (quaestio, causa).

שְׁאֵלָה (with *suff.* שְׁאֵלָתִי, שְׁאֶלָתִי; שְׁאֵלָתְךָ and שֵׁלָתֵךְ; שְׁאֵלָתָם) *f.* same as בַּקָּשָׁה *request;* hence שָׁאַל שׁ' *to make a request = to ask* Judges 8, 24; 1 Kings 2, 16; נָתַן שׁ' *to grant a request* Esth. 5, 8; נִתְּנָה נֶפֶשׁ בִּשְׁ' *the life is given through a petition* 7, 3; בָּאָה שׁ' *the petition is granted* Job 6, 8; *a thing lent, a loan* 1 Sam. 2, 20.

שְׁאֶלֶת *f.* same as שְׁאֵלָה; see שְׁאַלְתִּיאֵל.

שְׁאַלְתִּיאֵל (from מִשְׁאֶלֶת = שְׁאֶלֶת and אֵל; *request from El*) *n. p. m.* Ezr. 3, 2; Hag. 1, 1, for which 1, 12 14 and 2, 2 have שַׁלְתִּיאֵל.

שָׁאַן (Kal not used) *intr. to rest*, comfortably; *to be careless, secure, inactive;* ident. in its organic root שָׁאַן with that in שָׁן, יָ־שַׁן I. (שׁוּן). The fundamental signification appears to be as in נָח (see נוּחַ) *to sit down, to bend down*, or as in נָוֶה and נָאָה I. *to lie down at ease*, proceeding from *to lean upon, to be supported*, and so ident. with שָׁעַן; Syr. ܫܝܢܐ rest. Deriv. the proper name שְׁאָן, contracted שָׁן, שֵׁן.

Pih. שַׁאֲנַן (for 'שְׁ, 3 *pl.* שַׁאֲנַנּוּ) *to live quietly, peacefully, untroubled*, coupled with שָׁקַט Jer. 30, 10; 48, 11; with מִן *by* Prov. 1, 33; *to be peaceful*, without רֹגֶז Job 3, 18. Deriv. שַׁאֲנָן.

שְׁאָן (from שָׁאַן) *m. tranquillity, rest, security*, only in the proper name בֵּית שְׁאָן (which see), for which בֵּית שָׁן, בֵּית שַׁן are also put.

שַׁאֲנָן (with *suff.* שַׁאֲנַנְךָ; *pl.* שַׁאֲנַנִּים) *adj. m.*, שַׁאֲנַנָּה (*pl.* שַׁאֲנַנּוֹת) *fem. quiet, undisturbed*, of נָוֶה Is. 33, 20; *peaceful, secure*, of מְנוּחוֹת 32, 18; *at ease, unconcerned*, of נָשִׁים 32, 9 and without a noun 32, 11 coupled with בֹּטְחָה, of גּוֹיִם Zech. 1, 15; subst. *a prosperous one* Job 12, 5; *pl.* שַׁאֲנַנִּים *those in proud security* or *unconcerned* Am. 6, 1; figurat. *the haughty, the oppressors* Ps. 123, 4; abstract, *pride* 2 Kings 19, 28; Is. 37, 29.

שָׁאַס (only *part.* שֹׁאֵס, *pl.* with *suff.* שֹׁאסַיִךְ) *trans.* same as שָׁסָה, שָׁסַס (which see) *to plunder, to rob* Jer. 30, 16 K'tib, where the K'ri has שֹׁסַיִךְ (comp. 50, 11). The form is enlarged from שָׁס, like מָאַס III. out of מַס.

שָׁאַף (*part.* שׁוֹאֵף, *plur.* שֹׁאֲפִים; *inf. absol.* שָׁאוֹף; *fut.* יִשְׁאַף) *intrans. to snuff*, with the accus. רוּחַ (the air), from impetuosity Jer. 2, 24, or because of the heat of the sun 14, 6; of the violent breathing of dolphins (תַּנִּים) Jer. ibid.; *to pant for*, the shade Job 7, 2, הַלַּיְלָה *for the night* (of death) 36, 20; *to snort*, of one inflamed with anger Is. 42, 14, coupled with נָשַׁם; *to strive for*, with the accus. חַיִל Job 5, 5, with עַל Am. 2, 7; *to overthrow with panting haste* Ps. 57, 4; *to be greedy in efforts* 56, 2; *to desire* 119, 131, coupled with פָּעַר פֶּה; *to do hastily* or *speedily* Eccles. 1, 5. — The organic root is also in נָ־שַׁף, נָ־שַׁב, but is also connected with אָ־בָה, אָ־וָה, תָּ־אַב (by an interchange of the dental and guttural breathing). Ethiopic the same; Ar. سَهِفَ to pant for, to yearn, شَغَفَ to love violently, شغف and شغم to be greedy, سَافَ to persecute stormily, to hunt.

שָׁאַר I. (Kal only שָׁאַר) *intr. to be left, to remain, to continue behind* 1 Sam. 16, 11, Arab. سَأَرَ to let remain, سَئِرَ to be left, also with Yod in Aramaean. The fundamental signification appears to be *to remain*, i. e. to be separated from a collection or mass, and to remain behind. Deriv. שְׁאָר, שְׁאֵרִית.

Nif. נִשְׁאַר (*part. masc.* נִשְׁאָר, *femin.* נִשְׁאֶרֶת, נִשְׁאָרָה, *fut.* יִשָּׁאֵר) *to be left over, to remain*, Gen. 7, 23; 42, 38; with לֹא אֶחָד Ex. 8, 27, עַד־אֶחָד 14, 28 *nothing at all;* also with אִישׁ . . . לֹא Josh. 8, 17; with לְ of a person Zech. 9, 7, with בְּ of

the object Is. 17, 6; *part. what remains, the remnant* Is. 37, 31, *plur.* GEN. 14, 10; spec. *to remain*, JOB 21, 34 *and as for your answers, there remains only wickedness.* The anomalous form נאשאר Ez. 9, 8 has arisen from אֶשָּׁאֵר and the *part.* נִשְׁאָר, and each form by itself is suitable in the sentence. Talmudic נְשׁוֹרֶר crumbs left.

Hif. הִשְׁאִיר (*fut.* יַשְׁאִיר) *to let remain* DEUT. 28, 51; *to leave* OB. vs. 5; שָׂרִיד JOSH. 10, 28; with לְ of a person 8, 22; also *intrans. to be left* JOSH. 8, 22; with the dative 2 KINGS 17, 3, or absol. AM. 5, 3.

שָׁאַר II. (not used) *intrans. to swell, to be thick*, of the growth of full flesh, Arab. ثَارَ to swell, to be puffed up; identical in its organic root with that in בָּשַׂר III. (which see), Arab. بَثَرَ (to swell up, of fulness of body). Derivat. שְׁאֵר, שַׁאֲרָה, and the proper name שֶׁאֱרָה.

שָׁאַר III. (not used) *intr.* same as שָׂאַר *to ferment, to swell up*, of dough; Ar. ثَارَ the same, also applied to anger. Deriv. מִשְׁאֶרֶת.

שָׂאַר (not used) *intr.* same as שָׁאַר III. (which see); Aram. סְאַר; comp. בָּסַר. Deriv. שְׂאֹר.

שְׁאַר (not used) *Aram.* same as Hebr. שָׁאַר I. *to be left, to remain.* Deriv. שְׁאָר.

שְׁאָר (after the form כְּתָב, from שָׁאַר I.) *masc.* 1. *remainder, remnant*, in later writings for שְׁאֵרִית Is. 10, 20; שְׁ׳ הַבַּעַל ZEPH. 1, 4 *the remnant of Baal*, i. e. what is still addicted to idolatry. — 2. in שְׁאָר יָשׁוּב (*a remnant returns*) *n. p. m.* used symbolically by Isaiah 7, 3 in one of his leading prophecies (6, 13; 10, 21), for a sign to the people (comp. 7, 11; 8, 18).

שְׁאָר (*constr.* שְׁאָר, once שְׁאַר EZR. 7, 18; with *suff.* שְׁאָרְהֹם; from שְׁאַר) *Aram. m.* same as the Hebrew שְׁאָר *the remainder* DAN. 7, 7 17; EZR. 4, 9 10; 6, 16; 7, 18 20.

שְׁאֵר (with *suff.* שְׁאֵרִי, שְׁאֵרוֹ, from שָׁאַר II.) *m.* poet. *flesh*, prop. that which is thick, swollen, grown, 1. *the flesh* of the living body PROV. 11, 17, coupled with נֶפֶשׁ; *the body*, JER. 51, 35 חֲמָסִי וּשְׁאֵרִי *violence done to me, and violence done to my body* (וַחֲמַס שְׁאֵרִי), parallel דָּם; a more exact explanation of בָּשָׂר PROV. 5, 11, since this also means boiled flesh; the LXX have therefore read כִּשְׁאֵר for כַּאֲשֶׁר MIC. 3, 3 incorrectly; in contrast with עַצְמוֹת, עוֹר MIC. 3, 2 3. — 2. *flesh* for eating Ps. 78, 20 27; generally *food, victuals, nourishment* EX. 21, 10, like the Ar. لَحْم flesh and food. — 3. Metaphor. *blood-relationship* LEV. 18, 12 13; concrete, *a blood-relation*, fully שְׁ׳ בָּשָׂר 18, 6 and 25, 49 *a kinsman of the flesh.* For the etymology comp. شَخْص body, and شَخِيص thick. Phenician שאר the same.

שְׂאֹר (from שָׂאַר) *m. leaven*, EX. 12, 15 19; DEUT. 16, 4; Aram. סְאוֹר, Latin fermentum.

שַׁאֲרָה (from שָׁאַר II.) *fem. blood-relationship* LEV. 18, 17.

שֶׁאֱרָה (same as שַׁאֲרָה) *n. p. f.* 1 CHR. 7, 24.

שְׁאֵרִית (once שֵׁרִית 1 CHR. 12, 38; with *suff.* שְׁאֵרִיתְךָ; from שָׁאַר I.) *fem. remainder* of a whole JER. 39, 3; *the remaining half* Is. 44, 17 coupled with חֶצְיוֹ; *what is left, survivors*, like שָׂרִיד, פְּלֵטָה JER. 40, 15; AM. 1, 8; hence the expressions הוֹתִיר שְׁ׳ לְ JER. 44, 7 *to leave a remnant to one;* also שׂוּם שְׁ׳ לְ GEN. 45, 7; coupled with שֵׁם (fame) 2 SAM. 14, 7. שְׁ׳ חֵמֹת Ps. 76, 11 is difficult: *the remnant of hostile wrath*, and so referring to Israel, like שְׁ׳ יִשְׂרָאֵל; but probably we should here take חֵמָה in signification 2, as in the first member (see חֵמָה); and for תַּחְגֹּר the LXX have the better reading תָּחֹג לְךָ or תְּחָגֶּךָ, parallel תּוֹדֶךָּ.

שְׁאֵת (out of שְׁאֵאת; from שָׁא III. or שָׁאָה II.) *fem. destruction, desolation, devastation*, coupled with שֶׁבֶר LAMENT.

84

3, 47; compare שְׂאֵת, שְׂאִיָּה. See too שֵׂת.

שְׂאֵת (from שְׂאֵת, also written שֵׂת JOB 41, 17, from שָׂא = (נָ־שָׂא) *fem.* 1. *a lifting up*, of the head, i. e. unrestrained looking about, cheerfulness GEN. 4, 7, opposite נָפְלוּ פָנִים; *exaltation*, i. e. precedence in rank or power 49, 3; Ps. 62, 5; שְׂאֵת פָּנִים *respect to* PROV. 18, 5, prop. high position, high esteem; *endurance*, *patience of*, חֶרְפָּה JER. 15, 15; *elevation* JOB 13, 11; *majesty* 31, 23; *heroic spirit* (prop. self-elevation) 41, 17; *might*, = יָד רָמָה (DEUT. 32, 27) HAB. 1, 7, coupled with מִשְׁפָּט (judgment); in other instances commonly the *infin. constr.* of נָשָׂא. — 2. Metaphor. *a scab*, prop. what rises on the skin LEV. 13, 2; of an old leprosy 13, 10, of a scabbed sore 13, 19, and of a wound by burning 13, 28; of scab in the head 13, 43.

שְׁבָא 1. *n. p.* of a son of the Cushite רַעְמָה, coupled with דְּדָן GEN. 10, 7, i. e. a dark-coloured race. By it is understood the race that inhabited the northern part of Ethiopia, the well-known *Meroë*, since Meroë was also called שְׁבָא (Josephus), and a city Saba (שְׁבָא) lay on the Arabian gulf. It would therefore be identical with סְבָא, which is adduced along with מִצְרַיִם and כּוּשׁ Is. 43, 3; 45, 14. In addition to רַעְמָה, שְׁבָא is mentioned as a commercial tribe that traded in spices, precious stones and gold at Tyre EZEK. 27, 22. — 2. *n. p.* of a son of יָקְטָן and grandson of Abraham, and therefore belonging to the Abrahamite Arabian tribes GEN. 25, 3; Ez. 38, 13. It is true that this tribe is likewise coupled with דְּדָן, but it is especially with תֵּמָא JOB 6, 19, the neighbour of the Nabatheans (Strabo 16. p. 779); consequently it should be looked for near Edom, where there also appears a דְּדָן along with תֵּימָא and בּוּז (JER. 25, 23). This race in the vicinity of Syria and Edom formed robber hordes JOB 1, 15, and is adduced with עֲרָב and תֵּימָא JER. 25, 23; it also carried on a caravan trade. — 3. *n. p.* of a Joktanite tribe GEN. 10, 28, along with חֲוִילָה in south-western Arabia, with its metropolis שְׁבָא, i. e. Mariaba (Mareb), 3 days' journey from Szanaa. It is to this 'שְׁ that the reference is in 1 KINGS 10, 2 10, JER. 6, 20, Ps. 72, 15, and perhaps also in Ez. 27, 23 together with אַשּׁוּר and כִּלְמַד (which see). *Gent. pl.* שְׁבָאִים Jo. 1, 8. The mountain Ἀσαβών on the coast of the present Oman, and the Beni as-Sab there have still preserved traces of the name.

שָׁבַב I. (not used) *intrans.* same as שָׁבָה I. *to glow*, *to burn*, *to kindle*, Arab. شَبَّ, also trans. to set fire to, to kindle, Aram. שְׁב, ܫܰܒ, ܫܰܒ to burn, Ar. شَهَبَ the same; identical in its organic root with that in רְ־צַף II., רְ־שַׁף. Derivat. שָׁבִיב.

שָׁבַב II. (Kal not used) *tr. to cut* or *break in pieces;* Aram. שְׁבַב the same, especially Pah., whence שַׁבָּא = Hebrew שָׁבָב; Ar. تَبَّ the same, whence تَبَاب = שָׁבָב; — identical in its organic root with that in קְ־צַף II., קְ־צַב, קְ־טַב. Deriv. שָׁבָב.

Pih. שׁוֹבֵב (*part.* מְשׁוֹבֵב = שׁוֹבֵב, *fem.* מְשׁוֹבֶבֶת) *to break in pieces*, *to reduce to fragments;* hence figur. *to humble*, *to destroy*, *to be hostile* Ez. 38, 4; 39, 2; 38, 8; MIC. 2, 4 (*Ibn Ganâch*, *Kimchi*); but see שׁוּב.

שָׁבָב (only *pl.* שְׁבָבִים; from שָׁבַב II.) *m. a fragment*, *ruins* Hos. 8, 6.

שָׁבַב (not used) *Aram. intr.* same as Hebrew שָׁבַב I. Deriv. שָׁבִיב.

שָׁבָה I. (not used) *intrans.* same as שָׁב I. *to burn*, *to glow;* hence *to shine*, *to glitter*, of precious stones; metaphor. *to be prominent* or *projecting*, of a district; *to be famed*, *distinguished.* Deriv. שְׁבוֹ, and the proper names שְׁבִי, שֹׁבִי, שְׁבִיָּה, תִּשְׁבֶּה, שְׁבוּאֵל.

שָׁבָה II. (*part.* שֹׁבֶה, *plur.* שֹׁבִים, with *suff.* שֹׁבֵיהֶם; *part. pass. plur.* שְׁבוּיִם,

שְׁבוּיוֹת; *inf. constr.* שְׁבוֹת; *fut.* יִשְׁבֶּה, *apoc.* יִשְׁבְּ) *trans. to drag away*, *to lead away*, *to drive away*, מִקְנֶה 1 Chron. 5, 21, צֹאן 2 Chr. 14, 14; *to carry off*, רְכוּשׁ 21, 17, especially applied to men, *to carry away captive* Num. 21, 1; Is. 14, 2; *to take captive* Gen. 34, 29; שָׁבָה שֶׁבִי *to lead away the captives* Judges 5, 12; Ps. 68, 19; with מִן partitive Num. 21, 1. In this sense שׁוֹבֶה is *a conqueror*, *an enemy* Ps. 137, 3, 1 Kings 8, 46, אֶרֶץ שֹׁבִים *enemies' land* 8, 47; = נֹגֵשׂ Is. 14, 2, like שָׁבָה = רָדָה ibid.; שְׁבֻיוֹת חָרֶב Gen. 31, 26 *captives* (women) *of the sword*, i. e. prisoners of war; שְׁבוּיִם *the Jewish exiles* Is. 61, 1, as שָׁבָה means *to exile*, *to carry off* Num. 24, 22. Derivat. שְׁבִית, שְׁבוּת, שִׁבְיָה, שְׁבִי, שִׁבְיָה.

Nif. נִשְׁבָּה *to be carried off captive* Gen. 14, 14; *to be held captive*, with בְּ of the place 1 Kings 8, 47; *to be driven away*, of עֵדֶר Jer. 13, 17.

The Aram. שְׁבָא, ܫܒܳܐ, Arab. سَبَا have also the usual meaning of our stem; but it is connected in its organic root שָׁב־ה with שָׁב II. *to tear away*, *to tear off*, as it also lies in חָ־שַׂף I., חָ־סַף, (כּוּף) סַף, אָ־סַף.

שְׁבוֹ (from שָׁבָה I.) *m.* the name of a bright precious stone, *agate* (LXX, Vulg.) or *sapphire* (שַׁבְזִיז, Targ.) Ex. 28, 19; 39, 12.

שְׁבוּאֵל (out of שְׁבוּת from שָׁבָה I., and אֵל; *El is Renown*) *n. p. m.* 1 Chr. 23, 16 and 25, 4, for which 24, 20 and 25, 2 have שׁוּבָאֵל.

שְׁבוּל (only *constr. plur.* שְׁבוּלֵי) *m. a way*, *path*, Jer. 18, 15 K'tib, elsewhere שְׁבִיל.

שָׁבוּעַ (*constr.* שְׁבֻעַ Gen. 29, 27 28, where זֹאת is a genit.; *dual* שְׁבֻעַיִם; *plur.* שָׁבֻעִים and שָׁבֻעוֹת, on the other hand in the state constr. plur. only שְׁבֻעוֹת, with *suff.* שְׁבֻעֹתֵיכֶם; from שֶׁבַע which see) *m. a seven*, *a number seven;* hence 1. *a sennight = a week*, ἑβδομάς, septimana, of the nuptial week Gen. 29, 27, comp. עָשׂוֹר; with יָמִים Dan. 10, 2, probably like שָׁבֻעוֹת 9, 24 *a week of years;* חַג שָׁ' *a festival of* (seven) *weeks* Ex. 34, 22, Deut. 16, 9, fully חַג שִׁבְעָה שָׁ', ἁγία ἑπτὰ ἑβδομάδων Tob. 2, 1; on the contrary חַג שְׁבֻעוֹת יָמִים Ez. 45, 12 is the *passover* continuing *seven days.*— 2. *seven years*, *a week of years*, Dan. 9, 24.

שְׁבוּעָה see שְׁבֻעָה.

שְׁבוּת (from שָׁבָה II.; with *suff.* שְׁבוּתְכֶם; *plur.* with *suff.* שְׁבוּתֵיכֶם) *fem.* 1. prop. *captivity*, in the formula שׁוּב שְׁבוּת *to turn the captivity*, i. e. *to remove it* Deut. 30, 3, Am. 9, 14, of the taking away of the exile-state Ps. 14, 7; 53, 7; 85, 2; Jer. 30, 3; also הֵשִׁיב שְׁ' with a similar meaning Jer. 33, 7 11; 49, 6; Ez. 39, 25. — 2. Generally *misery*, derived from exile; hence שָׁב שְׁ' *to turn misery* (woe), i. e. to remove it, Job 42, 10; used perhaps in this general sense throughout Ezekiel. For וּשְׁבוּת Ez. 16, 53 we should read with the LXX וְשַׁבְתִּי, or it ought to be pointed שְׁבוּת (from שׁוּב). The reading is interchanged with the form שְׁבִית of like meaning Job 42, 10; Ps. 85, 2; Jer. 49, 6 39; Ez. 16, 53; 39, 25.

שִׁבוּת (from שׁוּב) *fem. return home*, adopted in Ezek. 16, 53; also in other places it may be read for שְׁבוּת.

שָׁבַח (Kal not used) *intr. to raise the voice*, *to speak*, *to call*, connected in its organic root with צָוַח; metaphor. *to praise*, *to laud*, and so the mod. Hebrew שֶׁבַח laudation; in the Targ. for הִלֵּל, רִנֵּן. Deriv. the proper name יִשְׁבַּח.

Pih. שִׁבַּח (*part.* מְשַׁ'=מְשַׁבֵּחַ; *fut.* יְשַׁבַּח) 1. *to praise aloud*, *to laud*, Eccles. 8, 15, especially God and his works Ps. 63, 4; 118, 1; 147, 12; with לְ of the person and accus. of the object 145, 4; *to praise highly* Eccles. 4, 2. — 2. prop. *to speak to*, *to exhort*, metaphor. *to pacify*, *soothe*, גַּלִּים Ps. 89, 10, anger Prov. 29, 11. The Arab. سبح or سبخ (to spread, to be quiet, to sleep) does not belong to it.

Hif. הִשְׁבִּיחַ *to still, to calm*, Ps. 65, 8, like Pih. 2.

Hithp. הִשְׁתַּבֵּחַ *to laud oneself*, with בְּ of a thing Ps. 106, 47; 1 Chr. 16, 35.

שְׁבַח (Peal not used) *Aram. intrans.* same as Hebrew שָׁבַח.

Pa. שַׁבַּח (*part.* מְשַׁבַּח) *to praise, to laud*, God Dan. 2, 23; 4, 31 34; or idols 5, 4. לְ stands for the accus.

שָׁבַט (not used) *tr. to strike*, Talm. and Aram. *to beat out, to card;* conseq. ident. in its organic root שָׁ־בַט with that in חָ־בַט (whence מַחֲבַטָא, a stick), especially as a sibilant stands in Ethiopic for ח. Deriv. שֵׁבֶט and שֶׁבֶט. Others compare the Ar. ثَبَتَ *to be firm, durable*, شبط *to make firm, to strengthen*, سبط *to be flat, extended*, Syr. ܦܫܛ *to extend*, which is less appropriate.

שֵׁבֶט, or perhaps שֶׁבֶט, in pause שָׁבֶט (with *suff.* שִׁבְטוֹ, שִׁבְטְךָ; *plur.* שְׁבָטִים, *constr.* שִׁבְטֵי, with *suff.* שְׁבָטֶיךָ; from שָׁבַט) *m.* (also in Ez. 21, 15, since חֶרֶב is addressed, as the LXX take it) 1. *a stick*, for striking and chastising Ex. 21, 10; Is. 10, 15 24; 14, 5 29; 30, 31, a figure of oppression; שֵׁ׳ אֱלֹהַּ *the chastising rod of God* Job 9, 34; 21, 9, called also שֵׁ׳ מוּסָר Prov. 22, 15; שֵׁ׳ אַף יי׳ *the rod of God's anger*, His punitive instrument Is. 10, 5; שֵׁ׳ פִּי יי׳ *the rod of God's utterance*, i. e. which smites the unrighteous; *a stick* for *beating out* or *threshing*, כַּמֹּן Is. 28, 27, the verb to which is חָבַט; Talm. שָׁבַט = Hebrew חָבַט. Metaphor. *a staff*, for support Ps. 23, 4; *a shepherd's crook* Lev. 27, 32; Ez. 20, 37; *a sceptre* Mic. 7, 14, Gen. 49, 10, Num. 24, 17, Zech. 10, 11, and so a king is called תּוֹמֵךְ שֵׁבֶט Am. 1, 5 8, in this sense coupled with מִישׁוֹר Ps. 45, 7, רֶשַׁע 123, 3, בַּרְזֶל 2, 9, to denote the mode of governing; perhaps שִׁבְטֵי 2 Sam. 7, 7 is *shepherds' staffs = shepherds, rulers*, so that it is unnecessary to read שֹׁפְטֵי with 1 Chron. 17, 6. — In 2 Sam. 18, 14 שְׁבָטִים appears to have arisen from שְׁלָחִים (LXX, Targ.). — 2. Fig. *a tribe, a stem*, a mode of speaking borrowed from a tree, where the stem or stock forms the chief part. So of the whole Jewish people שֵׁ׳ נַחֲלַת יי׳ *stem of the possession of God* Ps. 74, 2 = שִׁבְטֵי נַחֲלַת יי׳ Is. 63, 17, comp. Jer. 10, 16; 51, 19; *leading division*, as a *caste* or *nome* Is. 19, 13, applied in particular to the twelve Jewish tribes, like מַטֶּה Josh. 7, 16, Deut. 18, 1, in combination שְׁנֵי עָשָׂר שֵׁ׳ Exod. 28, 21, or שִׁבְטֵי יִשְׂרָאֵל 24, 4, poet. שִׁבְטֵי יָהּ Ps. 122, 4. Though elsewhere different from מִשְׁפָּחָה, a part of שֵׁ׳, Deut. 29, 17, Judges 18, 19, yet it is sometimes put for smaller divisions Num. 4, 18; Judges 18, 1. — 3. *a comet*, so called from its resemblance to a rod Num. 24, 17, parallel כּוֹכָב; in the Mishna שָׁבִיט.

שְׁבַט (not used) *Aram. tr.* same as Hebrew שָׁבַט. Derivative

שְׁבַט (*pl. constr.* שִׁבְטֵי) *Aram. m. a tribe, a stem* Ezr. 6, 17.

שְׁבָט *m.* name of the eleventh month of the Jewish year, from the new moon of February till the next new moon Zech. 1, 7 (Jerome). The name came to the Israelites for the first time in their exile (see *Stern* and *Benfey*, die Monatsnamen &c. p. 159 seq.); and it may have been originally the name of a deity, judging by the analogy of אֱלוּל, תַּמּוּז &c.

שְׁבִי (in pause שֶׁבִי, with *suff.* שִׁבְיוֹ, שִׁבְיָהּ, שֶׁבְיְךָ, שֶׁבִיכֶם; from שָׁבָה II.) *m.* 1. *abstract, captivity* Deut. 21, 13; אֶרֶץ שִׁבִי *land of captivity;* הָלַךְ בַּשְּׁבִי *to go into captivity* Am. 9, 4, once הָלַךְ שֵׁ׳ Lament. 1, 5; לָקַח בַּשֵּׁ׳ *to take into captivity*, Jer. 48, 46; נָתַן לַשֵּׁ׳ *to deliver into captivity* Ps. 78, 61; *a carrying off*, of סוּסִים Amos 4, 10; metaphor. *booty*, שֵׁ׳ צַדִּיק *booty torn away from the mighty* (see צַדִּיק) Is. 49, 24, like שְׁבִי גִבּוֹר 49, 25 (thus צַדִּיק is interchanged with עָרִיץ and גִּבּוֹר, as שְׁבִי is with מַלְקוֹחַ). — 2. *concrete, captives*, as שֵׁ׳ הַגּוֹלָה Ezr. 2, 1, שֵׁ׳ מִצְרַיִם Is. 20, 4, שֵׁ׳ יְרוּשָׁלַםִ Jer. 52, 2; here also belong שָׁבָה שֵׁ׳ Num.

21, 1, אָסַף שְׁ׳ Hab. 1, 9, מַלְקוֹחַ הַשְּׁ׳ *booty of the captives* Num. 31, 26.

שֹׁבִי (from שָׁבָה I.; *a Glorious one*, viz. *Jah is*) *n. p. m.* Ezr. 2, 42.

שֹׁבִי (= שׁוֹבִי) *n. p. m.* 2 Sam. 17, 27.

שְׁבִיב (*constr.* שְׁבִיב; from שָׁבַב I.) *m. flame* Job 18, 5; Arab. شِهَاب (blazing fire).

שְׁבִיב (*pl.* ־בִין) *Aram. m.* the same Dan. 7, 9.

שְׁבִיָה (*fame of Jah*, from שָׁבָה I.) *n. p. m.* 1 Chr. 8, 10; most read שָׁכְיָה which see.

שִׁבְיָה (from שָׁבָה II.) *fem. captivity*, concrete *captives* 2 Chron. 28, 5; Neh. 3, 36.

שְׁבִיָּה (from שָׁבָה II.) *f.* prop. captivity, concrete *captives* Is. 52, 2, with an assonance to the *imper.* שְׁבִי ib. (from יָשַׁב).

שְׁבִיל (*pl. constr.* שְׁבִילֵי, with *suff.* שְׁבִילֶיךָ; from שָׁבַל) *m. a way, path*, Ps. 77, 20; Jer. 18, 15, where the K'tib has שָׁבוּל; Aram. the same, Arab. سَبِيل; mod. Hebrew בִּשְׁבִיל on account of.

שָׁבִיס (only *pl.* שְׁבִיסִים; from שָׁבַס) *m. little suns*, an ornament of metal Is. 3, 18, corresponding to שַׂהֲרֹנִים (little moons); Ar. شُبَيْس; according to the LXX *net-work*, reticulum, comparing the stem with שָׁבַץ.

שְׁבִיעִי (formed from שֶׁבַע) *num. ord. m.*, שְׁבִיעִית *f. the seventh*, of יוֹם Gen. 2, 2, חֹדֶשׁ Lev. 16, 29, גּוֹרָל Josh. 19, 40, שָׁנָה Lev. 25, 4, פַּעַם Josh. 6, 16.

שְׁבִית (from שָׁבָה II., with *suffixes* שְׁבִיתְהֶן, שְׁבִיתָם, שְׁבִיתֵךְ, שְׁבִיתֵנוּ) *fem. captivity* Num. 21, 29, in other cases usually interchanged with שְׁבוּת Ez. 16, 53; Zeph. 2, 7; Ps. 126, 4.

שָׁבַךְ (not used) *tr.* only a collateral form of שָׁפַךְ *to pour out*, hence *to spread;* Ar. سَبَكَ the same. Deriv. the proper name שׁוֹבָךְ.

שָׂבַךְ (not used) *tr.* prop. *to bind, to weave*, of a trellis, a net, like סָבַךְ, Ar. شَبَكَ; ident. in the organic root שׂ־בַךְ with that in הָ־פַךְ, נָ־בַךְ, אָ־בַךְ, בָּךְ, סָ־בַךְ. Deriv. שׂוֹבֶךְ (= שֹׂבֶךְ), שְׂבָכָה and שְׂבָךְ.

שְׂבָךְ (only *pl.* שְׂבָכִים) *m. lattice-work* 1 Kings 7, 17; Targ. סְרִיגָא.

שְׂבָכָא see סַבְּכָא.

שְׂבָכָה (*pl.* שְׂבָכוֹת) *f. a net, a trap*, a figure of danger Job 18, 8, coupled with רֶשֶׁת; *lattices, balusters*, an ornament of pillars 1 Kings 7, 18 20 42; *lattice-enclosure*, of a window 2 Kings 1, 2.

שָׁבַל (not used) *intr.* 1. *to bubble up, to flow, to pour*, of rain, a river; metaphor. *to flow strongly, to suppurate*, of sores (see תְּבַלֻּל, יַבֶּל); *to be slimy, viscous, to dissolve*, of a snail; fig. *to become juicy, to sprout, to grow.* See Pihel. — 2. Metaph. *to go, to walk* (comp. יָבַל, אָזַל), *to move along.* Deriv. שְׁבִיל and שָׁבוּל. — 3. *to wave to and fro, to move in an undulating manner*, of twigs, ears of grain, of a train. Deriv. שׁוֹבֶל. The stem is the Arab. سَبَلَ (to undulate, to flow, whence سَبَل rain; to flow down, of a long dress, whence سَبَلَة a flowing garment; to move or go along, whence سَبِيل path) and the Aram. שְׁבַל, ܫܒܠ in numerous applications. The organic root שָׁ־בַל is also in אָ־בַל, בָּל, בַּל II., יָ־בַל, טָ־בַל (which see), proceeding from the same fundamental signification. The proper name אֶשְׁבֵּל (which see) does not belong here. Deriv. the proper name שׁוֹבָל.

Pih. I. שִׁבֵּל (not used) 1. *to flow, to run*, whence שִׁבֹּלֶת 1; fig. *to sprout, to grow*, derivat. שִׁבֹּלֶת. — 2. *to wave, to fluctuate*, of ears of grain. Deriv. שִׁבֹּלֶת 2, שִׁבֳּלִים.

Pih. II. שִׁבְלֵל same as שָׁבַל in Kal, meaning *to dissolve;* deriv. שַׁבְּלוּל.

שֹׁבֶל (from שָׁבַל 3) *m. the train*, of a robe, חָשַׂף שֹׁ׳ *to tuck up the train*, Is. 47, 2; comp. Ar. أَسْبَال the ends, bor-

ders, Hebrew שׁוּל. The explanations *river* = נְהָרוֹת (Midrash) or = שׁוֹק *thigh*, prop. roller (*Rashi*, *Kimchi*), or *flowing hair*, *locks* (*Ibn Chiquitilla*, *Ibn Gánâch*) are less suitable.

שַׁבְּלוּל (from Pih. II. שִׁבְלֵל after the form נַעֲצוּץ, נַאֲפוּף) *m.* commonly rendered *a snail*, which in creeping leaves moisture behind it (Targ. and mod. Hebrew תִּבְלָל, comp. λείμαξ) Psalm 58, 9; LXX *wax*, for which, however, דּוֹנַג stands in Hebrew; according to others = שִׁבֹּלֶת. Better perhaps *a strongly suppurating sore* (comp. יַבֶּל), connected with תְּבַלֻּל, whence we should translate, *like a festering sore*, *which dissolves*.

שִׁבֳּלִים (as if from a sing. שִׁבֹּלֶת, only in the *c.* שִׁבֲּלֵי) *f.* prop. a sprout, and so *a twig*, of זֵיתִים Zech. 4, 12, according to *Kimchi* from its resemblance to an ear of grain, but probably from signif. 3. of the stem שָׁבַל.

שִׁבֹּלֶת see שִׁבֳּלִים.

שִׁבֹּלֶת (from שָׁבַל, out of Pih. I.; *pl.* שִׁבֳּלִים, *constr.* שִׁבֳּלֵי) *f.* 1. *a stream*, Psalm 69, 3 16, Is. 27, 12, pronounced סִבֹּלֶת by the Ephraimites. — 2. *an ear* of grain Job 24, 24; Gen. 4, 15; Ruth 2, 2; Is. 17, 5; Aram. שׁוּבְּל, שִׁבּוֹלָא, תּוּבְלָא, ܫܒܠܐ, Ar. سَبَل, سَبَلَة, and resolving Dagesh by Nun سُنْبُلَة. The fundamental signification appears to have been *sprout*.

שָׁבַם (not used) *intrans.* transposed from בָּשַׂם *to smell*, *to be fragrant;* deriv. the proper names שְׂבָמָה, שִׂבְמָה and

שְׂבָם (*balsam-place*) *n. p.* of a city, once a Moabite then an Ammonite place, which subsequently belonged to Reuben Num. 32, 3, cod. Sam. שְׂבָמָה. It was also called שִׂבְמָה Num. 32, 38; Josh. 13, 19; Is. 16, 8 9; Jer. 48, 32. *Sibmah* was 500 paces from חֶשְׁבּוֹן and the centre of the Moabite vineyards (Jerome on Num. 32, 38 and Is. l. c.).

שִׂבְמָה see שְׂבָם.

שְׂבָמָה cod. Sam. Num. 32, 3, see שְׂבָם.

שָׁבַן (not used) *intr.* same as שָׁבַל *to sprout*, *to grow;* Ar. شبل and شبن *to be tender*, of plants, *to be young*, *strong*, of men. Deriv. the proper names שֶׁבְנָא, שְׁבַנְיָה, שֶׁבְנָה.

שֶׁבְנָא (*youthfulness*, *vigour*) and שֶׁבְנָה *n. p. m.* Is. 22, 15, compared with 36, 3; 2 Kings 18, 18.

שֶׁבְנָה see שֶׁבְנָא.

שְׁבַנְיָה (*Jah is powerful*) *n. p. m.* Neh. 9, 4; 10, 5; for which 12, 3 has שְׁכַנְיָה, and 1 Chr. 24, 11 has שְׁכַנְיָהוּ; Neh. 10, 11; 1 Chr. 15, 24.

שָׁבַס (not used) *intr. to be shining* or *bright*, *to lighten*, Ar. شبس the same, conseq. ident. with שָׁמַשׁ in fundamental signification. Deriv. שָׁבִיס (which see).

שָׁבַע (not used) may be possibly assumed as a stem to שֶׁבַע. See שֶׁבַע.

שָׂבַע (in pause שָׂבֵעַ; *inf. abs.* שָׂבוֹעַ, *constr.* with Lamed לְשֹׂבְעַ; *fut.* יִשְׂבַּע) *intr.* same as שָׁפַע, סָבָא *to overflow*, *to run over*, a sign of fulness, coupled with רָוָה Jer. 46, 10, and so 1. *to swallow abundantly*, *to drink* (like רָוָה), with the accus. מַיִם Am. 4, 8; of אֶרֶץ Prov. 30, 16; Ps. 104, 16; commonly *to be filled*, *full*, *satiated* Hos. 4, 10, as a consequence of אָכַל Deut. 6, 11, יָנַק Is. 66, 11; fig. as the result of רָאָה (to consider with interest) 53, 11. Maltese *shobê*, Egyptian *sbo*, Amharic *sabe* to be satiated. It is usually joined to the accus. of a thing Exod. 16, 12, Prov. 12, 11, but sometimes also to מִן Psalm 104, 13, Prov. 14, 14, to בְּ Psalm 65, 5, or to an infin. with לְ Eccles. 1, 8. — 2. Fig. of the eye, *to look with satisfaction* Prov. 27, 20; Eccles. 1, 8; *to have abundance of*, כֶּסֶף 5, 9; *to practise abundantly*, תַּזְנוּת Ez. 16, 28; *to partake of abundantly*, with בְּ, as בְּחֶרְפָּה Lament. 3, 30, or with מִן, as מִמֹּעֲצוֹת Prov. 1, 31; in a subjective sense Is. 53, 11; Prov. 18, 20. — 3. *to be surfeited*, with accus. of the thing *wherewith* Prov. 25, 16; hence *to be tired*, *weary*, *satiated* 25, 17; Job 7, 4;

1 Chr. 23, 1; 2 Chr. 24, 15; a designation of pride Prov. 30, 9; Hosea 13, 6. Deriv. שָׂבָע, שֹׂבַע, שָׂבֵעַ, שִׂבְעָה, שָׂבְעָה.

Nif. נִשְׂבַּע *to be sated* Job 31, 31.

Pih. שִׂבַּע *to satiate*, with accusat. of the person Ez. 7, 19, and accusat. of the thing fig. Ps. 90, 14.

Hif. הִשְׂבִּיעַ (*inf. constr.* הַשְׂבִּיעַ; *fut.* יַשְׂבִּיעַ) *to satiate*, *to satisfy*, Is. 58, 11; Job 38, 27; with a double accusat. Ps. 132, 15, seldom with מִן Ez. 32, 4 or בְּ of the thing Ps. 103, 5, and still seldomer with לְ of a person and an accus. of the thing Ps. 145, 16; fig. Ps. 91, 16.

The stem שׂ׳ (Aram. סְבַע, Ar. شبع with significations like the Hebrew) has for its organic root שׂב־ע, which exists also in שׂפ־ע, סָפַק II., סב־א, شفّ, שׂפ־ה, סָפַק I., שׂפ־ה I., صبّ (to flow), صبّ (to pour out).

שֹׂבַע (after the form רָעָב, צָמָא) *m. satiety*, *superabundance* Eccles. 5, 11, where לְ (see 1 Sam. 14, 16) denotes the genitive; *fulness*, *superfluity* Gen. 41, 29, Prov. 3, 10, opposite רָעָב.

שָׂבֵעַ (*constr.* שְׂבַע; *pl.* שְׂבֵעִים) *adj. m.*, שְׂבֵעָה *f.* prop. overflowing, overrunning; hence *full*, *satiated*, of נֶפֶשׁ Prov. 27, 7; *wanting nothing* 1 Sam. 2, 5; Prov. 19, 23; elsewhere fig. שׂ׳ יָמִים *sated with life*, i. e. weary of life Gen. 35, 29, also שָׂבֵעַ alone 25, 8; *rich*, in רָצוֹן Deut. 33, 23, קָלוֹן Job 10, 15, רֹגֶז 14, 1.

שֶׁבַע (*constr.* שְׁבַע; with *suff.* שִׁבְעָתָם 2 Sam. 21, 9 K'ri, for which the K'tib has שְׁבַעְתָּיִם; *pl.* שִׁבְעִים taken as a tenth) 1. *num. card. f.*, שִׁבְעָה (*constr.* שִׁבְעַת, *du.* שִׁבְעָתַיִם) *m. seven*, a) though a noun-form, yet in the *abs. state* before a noun, as שֶׁ׳ שִׁבֳּלִים Gen. 41, 24, שֶׁ׳ בָּנוֹת Ex. 2, 16, שֶׁ׳ תּוֹעֵבוֹת Prov. 26, 25; שִׁבְעָה יְתָרִים Judges 16, 8, שׁ׳ שְׁבָטִים Josh. 18, 2. — b) in the *constr. state*, *before* a noun, שְׁבַע only before עֶשְׂרֵה Gen. 37, 2, and before מֵאוֹת Judges 20, 15, but שִׁבְעַת not only in the common שִׁבְעַת יָמִים Gen. 8, 10, but also in שׁ׳ כְּבָשִׂים Lev. 23, 18, שׁ׳ אֲלָפִים Num. 3, 22, שׁ׳ הַנֵּרוֹת 8, 2, שׁ׳ הַמִּזְבְּחוֹת 23, 4, שׁ׳ בָּנָיו 1 Sam. 16, 10, שׁ׳ אֲנָשִׁים 2 Sam. 21, 6, שׁ׳ הַסָּרִיסִים Esth. 1, 10. — c) put *after* the noun which stands either in the *abs. state*, as יָמִים שִׁבְעָה Gen. 7, 4, מַעֲלוֹת שֶׁ׳ Ez. 40, 22, אֵילִם שׁ׳ 46, 25, נֶפֶשׁ שׁ׳ 2 Chr. 13, 9, or precedes in the *constr. state*, as שְׁנַת שֶׁבַע 2 Kings 12, 1, in which case the numeral may be taken as an *ordinal.* — 2. שֶׁבַע as an *adv. seven times*, i. e. *often*, *repeatedly* Lev. 26, 18; Prov. 24, 16; Ps. 119, 164; comp. אַחַת *once*, שְׁתַּיִם *twice.* — 3. as a round number, either with שִׁבְעִים (seventy) Gen. 4, 24, or without it Jer. 15, 9; Ez. 3, 15. To express the idea of manifoldness more strongly, שֵׁשׁ is added to שֶׁ׳, in order to denote an increase of number Job 5, 19, comp. Am. 1, 3. Also שִׁבְעִים *seventy* is often used for a round number Gen. 50, 3, Ex. 15, 27, and *the seventy years* in prophecy may be so taken also Is. 23, 15 17; Jer. 25, 11 12; 29, 10; Dan. 9, 2 24; Zech. 1, 12. — 4. In combination with עָשָׂר and עֶשְׂרֵה, שֶׁבַע is put in the *constr. state* שְׁבַע Gen. 37, 2, but שִׁבְעָה in the *abs.* Neh. 7, 42; שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7, 2. — 5. The number seven is sacred in worship, e. g. in sacrifices Lev. 23, 18; Num. 23, 1 4 14 29; 28, 11 19 27; 29, 2 8 12 36, and in the case of the golden candelabrum Ex. 25, 37; 37, 23, which idea of sacredness may have been derived from *the seven planets* or *the quarters of the moon lasting seven days.* — 6. (from שָׂבַע belonging to נִשְׁבַּע) *an oath*, same as שְׁבֻעָה; hence a) the name of a place בְּאֵר שֶׁבַע (*well of the oath*, where a compact was sworn to) Gen. 21, 31. But it is better to translate *seven springs*, to which the seven lambs there allude, נִשְׁבַּע being also connected with שֶׁבַע *seven.* The city בְּאֵר שֶׁבַע, mentioned in Gen. 11, 31; 26, 33; Josh. 15, 28; 19, 2; Am. 5, 5, was originally in Judah, but belonged to Simeon afterwards, and was subsequently notorious for the worship of idols; it lay (according to Eusebius and Jerome) 8 hours south of Hebron, and

appears to be the present *Bir el-Saba* (بير السبع lion-well). Comp. *Robins.* Pal. III, 812. See שִׁבְעָה. — 7. *n. p.* of a place, mentioned with בְּאֵר שֶׁבַע Josh. 19, 2, but perhaps merely the name of a well at Beersheba, like שִׁבְעָה (which see). — 8. (*a Covenant*, viz. Jah or El is) *n. p. m.* 1 Sam. 20, 1; 1 Chr. 5, 13; comp. אֱלִישֶׁבַע (which see), אֱלִישֶׁבַעַת (after the form Luke 1, 7), יְהוֹשֶׁבַע, יְהוֹשַׁבְעַת (2 Chr. 22, 11), בַּת־שֶׁבַע (בַּת־שֶׁוַע) and בַּת־שׁוּעַ. Deriv. שְׁבִיעִי, שְׁבִיעִית, שָׁבוּעַ, שְׁבֻעָה (pl. שָׁבֻעִים, ־עוֹת), denom. שָׁבַע, שְׁבֻעָה, the proper names שֶׁבַע (also in בַּת־שֶׁבַע, יְהוֹשֶׁבַע, אֱלִישֶׁבַע), שִׁבְעַת (in אֱלִישַׁבְעַת, יְהוֹשַׁבְעַת), שִׁבְעָה.

As to the origin of שֶׁבַע which is שְׁבַע, ܫܒܥ in Aram. and in Ar. سَبْع, it has been considered so ancient, that a Semitic root for it should not be adopted, as in the numbers from 1 to 7 in general; and this because of its remarkable agreement with the corresponding term in extra-Semitic languages (Sanskrit *sap*-tan, Zend. *hap*-ta, Persian *hef*-t, Greek ἑπ-τά, Latin *sep*-tem, English *sev*-en, German *sieb*-en, Coptic ⲥⲁϣϥ, ϣⲁϣϥ). Yet one might assume a Semitic verb-stem שָׁבַע, and that too a) with the meaning *to be clear*, *to shine*, *to lighten*, ident. in its organic root with שׁב I., צָב־ה II., צָב־א II. (which see); or b) שָׁבַע = שָׁפַע (which see) *to be much* or *many*. According to a) שֶׁבַע would be in the first instance *a luminous group of stars*, and next *the seven planets* (Ar. سَبْع), whence the sacredness of the number seven would be explained; according to b) it would mean *a group* and then *the pleiades*, *the seven stars*, and hence a figure for the number seven generally (comp. כִּימָה).

שָׁבַע (denom. from שֶׁבַע according to Gen. 21, 31, see *Ibn Esra* Zachot 41, on Zech. 4, 10; only *part. m. pl. c.* שְׁבֻעֵי) *intr.* prop. to protest or confirm by sacred things, and so *to swear*, Ez. 21, 28 and that is in their (the Jews') eyes like an empty divination, *who were sworn with oaths to them* (the Chaldeans), i. e. who had taken oaths of fidelity to the Chaldeans (*Kimchi*). But as שָׁ׳ only occurs in Nif. and neither many had sworn nor to the Chaldeans, the words have been rendered *weeks upon weeks* (Ewald), or the reading שֹׁמְעֵי שְׁמוּעוֹת has been adopted. Deriv. שְׁבֻעָה, שֶׁבַע 6-8.

Nif. נִשְׁבַּע (*part.* נִשְׁבָּע; *inf. abs.* הִשָּׁבֵעַ, הִשָּׁבֹעַ, *c.* הִשָּׁבַע; *fut.* יִשָּׁבַע, אִשָּׁ׳, אֶשָּׁ׳) *to swear* Gen. 21, 24, with לַשָּׁקֶר *to a falsehood* Lev. 5, 24, לְמִרְמָה *to deceit* Ps. 24, 4, i. e. *to swear falsely*, *frivolously* Eccles. 9, 2, opposite יְרֵא שְׁבוּעָה, comp. Matth. 5, 37; with the formula of an oath following 1 Sam. 19, 6 or introduced by וַיֹּאמֶר 1 Sam. 20, 3, or לֵאמֹר Num. 32, 10; *to confirm by oath* a promise or a statement Gen. 22, 16, followed by כִּי *that* 2 Sam. 19, 8 or by the infin. constr. with לְ Lev. 5, 4; *to promise with an oath*, with פֶּן *that* a thing will *not* happen Judges 15, 12, also with מִן before the infin. Is. 54, 9, or לְבִלְתִּי with an infin. following Deut. 4, 21 in the same sense. Elsewhere נִשְׁבַּע is construed a) with בְּ of a person or thing by whom one swears, as בֵּאלֹהִים Gen. 21, 23, בְּפַחַד אָבִיו 31, 53, בַּיי׳ Josh. 2, 12, בְּחֵי הָעוֹלָם Dan. 12, 7, בְּשֵׁם יי׳ Lev. 19, 12, בַּבַּעַל Jer. 12, 16, which sometimes means too *to worship God* or *idols* Deut. 6, 13; Am. 8, 14. God swears by Himself, and so we find בִּי Is. 45, 23, בִּימִינוֹ 62, 8, בְּקָדְשׁוֹ (*by his holiness*) Am. 4, 2, בִּשְׁמִי הַגָּדוֹל Jer. 44, 26, בְּנַפְשׁוֹ Am. 6, 8, בִּגְאוֹן יַעֲקֹב 8, 7. Rarely with בְּ of a person meaning *to use a person for a formula of cursing* or *imprecation*, *to swear by* Ps. 102, 9 (comp. Num. 5, 21 27); Is. 65, 15. — b) with לְ of the person to whom one swears, *to swear to* Gen. 24, 7; 2 Sam. 19, 24; also with accus. of the thing which one swears to a person Gen. 50, 24; Ex. 13, 5; *to swear to God*, i. e. to assure him of one's allegiance 2 Chr. 15, 14; Is. 19, 18; seldom with בְּ Zeph. 1, 5. — c) with עַל of a thing about which one swears Lev. 5, 24.

Hif. הִשְׁבִּיעַ (*part.* מַשְׁבִּיעַ; *inf. abs.* הַשְׁבֵּעַ, *c.* הַשְׁבִּיעַ; *fut.* יַשְׁבִּיעַ) *to cause to swear*, *to bind with an oath* 2 Chr. 36,

13, introduced by לֵאמֹר GEN. 50, 5, EX. 13, 19, or in the infin. constr. NEH. 5, 12, or with אֲשֶׁר GEN. 24, 3; *to adjure*, one, i. e. *to charge solemnly* 1 SAM. 20, 17; JER. 5, 7; SONG OF SOL. 2, 7.

שְׁבַע *Aram. num. card. f.*, שִׁבְעָה (*c.* שִׁבְעַת) *m. seven*, absol. before עִדָּנִין DAN. 4, 13 20, or in the construct state before a noun EZR. 7, 14, חַד שִׁבְעָה *sevenfold* DAN. 3, 19.

שֹׂבַע *m. satiety, abundance* DEUT. 23, 25, לְשׂ׳ *to the full*, i. e. abundantly LEV. 26, 5, and so in אָכַל לָשׂ׳ EX. 16, 3, אֹכֵל לְשׂ׳ נַפְשׁוֹ PROV. 13, 25; fig. *fulness* PS. 16, 11.

שָׂבְעָה (with *suff.* שָׂבְעָתֶךָ) *f. satiety* EZ. 39, 19; IS. 56, 11.

שִׁבְעָה 1. *num. card. m.* from שֶׁבַע (which see). — 2. (*oath* = שְׁבוּעָה) *n. p.* of a well at בְּאֵר שֶׁבַע GEN. 26, 33, so called from the swearing to a compact, as שֶׁבַע 21, 31 is also to be taken.

שִׂבְעָה (*c.* ־עַת) *f. fulness* EZ. 16, 49.

שְׁבֻעָה, seldomer שְׁבוּעָה (*c.* שְׁבֻעַת, with *suff.* שְׁבֻעָתֶךָ; *pl.* שְׁבֻעוֹת, from denomin. שָׁבַע) *f. an oath* GEN. 24, 8; JOSH. 2, 17 20; *a sure promise* GEN. 26, 3; *serious threatening* or *serious command* JUDGES 21, 5; 1 SAM. 14, 26; same as אָלָה *a curse* NUM. 5, 21, fully שְׁבֻעַת הָאָלָה 5, 21; IS. 65, 15; DAN. 9, 11; *a covenant made with an oath* 2 SAM. 21, 7, hence בַּעֲלֵי שְׁ׳ לְ *those leagued with one* NEH. 6, 18; שְׁ׳ יי״ or שְׁ׳ אֱלֹהִים *an oath by God* EX. 22, 10; ECCLES. 8, 2; נִשְׁבַּע שְׁ׳ *to take an oath* GEN. 26, 3. In שְׁבֻעֹת חֻקּוֹת קָצִיר JER. 5, 24 שְׁ׳ is to be taken as a constr. state pl. of שָׁבוּעַ, and the translation is, *the weeks of the appointments of harvest.* שְׁבֻעוֹת מַטּוֹת אֹמֶר HAB. 3, 9 *the threatenings* (by God) *of the chastisements of announcement*, i. e. the sworn, announced judgments. EZ. 21, 28 (שְׁבֻעֵי) see שָׁבַע (Kal).

שִׁבְעִים *seventy* see שֶׁבַע.

שִׁבְעָנָה see

שִׁבְעָנָה (from a noun שִׁבְעָן after the form קִנְיָן, with an accentless final syllable) *num. card. m. seven* JOB 42, 13, comp. 1, 2.

שֶׁבַעַת (from שֶׁבַע after the form נְגִינַת PS. 61, 1, חַיַּת 74, 19, שִׁפְעַת 2 KINGS 9, 17, בָּרֶקֶת EZ. 28, 13, קָאַת) *f. a covenant* (same as שֶׁבַע in names), only in the proper name יְהוֹשַׁבְעַת 2 CHR. 22, 11, which is interchanged with יְהוֹשֶׁבַע 2 KINGS 11, 2; so too אֱלִישֶׁבַעַת Ἐλισάβετ LUKE 1, 7 for אֱלִישֶׁבַע.

שָׁבַץ (Kal not used) *tr. to interweave, to knot*, then *to weave net-* or *checker-work, to work* (stone-flowers) *in gold tissue;* fig. *to be confused, contracted, cramped, attacked with convulsions;* Aram. שְׁבַץ, ܫܒܨ to mix, Ar. شبص to be entangled, interwoven, شبث to weave, Aram. שְׁבַשׁ to work or weave into one another. The organic root is שְׁ־בַץ, which lies also in אָ־פַד, צָ־בַת, צַ־בַּט, Aram. צְ־וַת. Deriv. שָׁבָץ, מִשְׁבְּצֹת, תַּשְׁבֵּץ.

Pih. שִׁבֵּץ *to weave, to work*, different from חָשַׁב and רָקַם EX. 28, 39 (see *Fürst*, Conc. s. v.); espec. *to work checker-work from a white stuff.* Comp. *Braun* de vest. sacerd. p. 294.

Pu. שֻׁבַּץ *to be inwrought, inwoven*, of stone-flowers wrought into stuff of gold thread EX. 28, 20.

שָׁבָץ *m.* prop. *confusion*, as a disease, like the Latin perplexio, *spasm, tetanus* 2 SAM. 1, 9.

שָׁבַק (not used) *tr. to tear asunder, to reduce to fragments*, ident. with the Aram. שְׁבַק (which see), and so *to loosen, to unbind, intr. to rove unrestrained* (comp. עָזַב I.); see עַזְבּוּק. Deriv. the proper names יִשְׁבָּק, שׁוֹבֵק.

שְׁבַק (*inf.* מִשְׁבַּק, *imp.* שְׁבֻק; *Targ. fut.* יִשְׁבֹּק) *Aram. tr.* prop. (like עָזַב I.) *to loose, to unbind, to set free;* hence *to leave behind* DAN. 4, 12 20 23, Targ. *to remit*, sin; *to forsake*, and so MATTH. 27, 46 σαβαχθανί, i. e. שְׁבַקְתַּנִי; Syr. ܫܒܩ the same. The fundamental signification is *to drive asunder, to break in pieces,*

ident. in its organic root שׁ־בַק with that in the Hebrew בַּק I., בַּק I., אָ־בַק I.

Ithpa. אִשְׁתְּבַק *to be left, forsaken* Dan. 2, 44.

שָׁבַר I. (*part. pass.* שָׁבוּר; *inf. constr.* שְׁבוֹר and שְׁבַר, with *suff.* שִׁבְרִי; *fut.* יִשְׁבֹּר, יִשְׁבָּר־) *tr.* 1. *to break in pieces, to reduce to fragments*, by man's hand, בַּקְבֻּק Jer. 19, 10, מַטֶּה and שֵׁבֶט Is. 14, 5, בְּרִיחַ Am. 1, 5, דֶּלֶת Gen. 19, 9, כַּד Judges 7, 20, עֶצֶם Ex. 12, 46 (stronger than רָצַץ Is. 42, 3); by a storm Ps. 29, 4; *to destroy* Ez. 27, 26; with מִן *to remove with destruction from* Hos. 2, 20; *to tear in pieces*, of אַרְיֵה 1 Kings 13, 26, like the Latin frangere, Ar. هصر (to break and to tear in pieces); of the breaking of ships Ez. 27, 26; of a fracture in the limbs, hence שָׁבוּר *having a limb broken*, an imperfection Lev. 22, 22. — 2. Fig. *to break*, מַטֵּה פ׳ or שֵׁבֶט *to break one's staff*, i. e. to destroy his hard dominion Is. 14, 5; שָׁ׳ גְּאוֹן עֹז פ׳ Lev. 26, 19 *to weaken or destroy the high power of a person;* שָׁ׳ מַטֵּה לֶחֶם *to break the support of bread*, i. e. to take away the food; שָׁ׳ קֶשֶׁת *to destroy a military people* Hos. 1, 5; *to sweep away, to extirpate*, אַשּׁוּר Is. 14, 25, מוֹאָב Jer. 48, 38 (the Arab. شبر and كسر are metaphor. applied in the same way); שָׁ׳ צְמָא Ps. 104, 11 *to quench thirst;* שָׁ׳ לֵב *to break the heart*, i. e. to grieve Ps. 69, 21; שְׁבוּרֵי לֵב 147, 3 *the broken-hearted;* שָׁ׳ חֹק *to break off a limit*, i. e. = גָּזַר *to appoint* (*Kimchi*). Deriv. שֶׁבֶר 1, שֶׁבֶר, שְׁבָרִים, מִשְׁבָּר.

Nif. נִשְׁבַּר (*part. m.* נִשְׁבָּר, *fem.* נִשְׁבֶּרֶת; *infin. constr.* הִשָּׁבֵר; *fut.* יִשָּׁבֵר) *to be broken*, כְּלִי Lev. 6, 21, שֵׁבֶט מַכָּה Is. 14, 29; *to be torn in pieces*, פַּח Ps. 124, 7; *to be wrecked* 2 Chron. 20, 37; *to be snatched away* Is. 8, 15; *to be injured* (in limbs), of cattle Ex. 22, 9, and so נִשְׁבֶּרֶת Ez. 34, 4 (comp. שָׁבוּר Lev. 22, 22); *to be torn* Ps. 124, 7; *to be extirpated* Dan. 11, 22; *to perish* Jer. 48, 4; of לֵב, *to be broken*, נִשְׁבְּרֵי לֵב Is. 61, 1 *those broken, penitent in heart* Ps. 51, 19 [17]. נִשְׁבַּרְתִּי Ez. 6, 9 with the accus. should be read הִשְׂבַּעְתִּי after the example of the LXX, and was probably caused by the preceding נִשְׁבַּר; it should be translated *while I satiate their whorish heart*, so that they may feel disgust.

Pih. שִׁבַּר (*part.* מְשַׁבֵּר; *infin. absol.* שַׁבֵּר; *fut.* יְשַׁבֵּר) *to shiver*, מַצֵּבָה Deut. 12, 3, the tables of stone Ex. 34, 1, the teeth Ps. 3, 8, bones Is. 38, 13, rocks 1 Kings 19, 11; intensive of Kal. Deriv. שִׁבָּרוֹן.

Hif. הִשְׁבִּיר (*fut.* יַשְׁבִּיר) *to cause to break forth*, a child, i. e. to open the mother's womb by the breaking forth of the foetus Is. 66, 9. Deriv. מַשְׁבֵּר.

Hof. הָשְׁבַּר *to be broken*, of the heart Jer. 8, 21.

Corresponding to the stem שָׁ׳ is the Arab. تَبَرَ to break, ثَبَرَ to destroy, شَبَرَ the same, Aram. תְּבַר, ܬܒܪ; and the organic root שָׁ־בַר is also in בַּר, אָ־פַר I., פַּר I., עָ־פַר I.

שָׁבַר II. (not used) *trans. to press out, to put forth*, fruit; and so *intrans. to sprout, to grow;* Arab. ثَمَرَ (Hebrew תָּמַר and זָמַר to זִמְרָה); *to bear* or *put forth fruit*, of corn; identical in its organic root שָׁ־בַר with that in פָּר־א I., פָּר־ה I., פַּר I., בַּר. The fundamental signification seems to proceed from *breaking forth* or *breaking through* (see פָּרָא I.), as in פָּטַר; Arab. بطر to sprout, to grow, פָּרָא I. and פָּרָה, Arab. فَرَى to break through. It would then have to be referred to שָׁבַר I. The old word בַּר or בָּר for *grain, corn* (even on the stalk Ps. 65, 14), the Arab. بُرّ (wheat), Latin far, are connected with this organic root. Deriv. שֶׁבֶר 2, the denom. שָׁבַר (and הִשְׁבִּיר).

שָׂבַר (*part.* שֹׂבֵר) *trans.* same as the Aram. סְבַר (which see) prop. *to press* or *cut into;* hence 1. *to consider, to look upon, to mark*, with בְּ Neh. 2, 13 15 *and I viewed the walls* (Vulg.); cognate in sense בּוּן, Arab. سبر to examine (a wound), Aram. סְבַר to distinguish, to

divide, to suppose, proceeding from the same fundamental signification. — 2. prop. *to fasten the looks upon a thing*, *to hold fast a thing*, and so *to wait for*, *to trust*, *to hope;* the same development of ideas appearing to be also in בָּטַח II., יָחַל and קָוָה. Deriv. שֵׂבֶר.

Pih. שִׂבֵּר (*fut.* יְשַׂבֵּר) *to look out for*, a thing, and so *to wait*, with עַד Ruth 1, 13; *to hope*, with אֶל of the person Ps. 104, 27 or לְ 119, 166; *to expect*, *to wait for*, Is. 38, 18 *they do not wait for thy faithfulness*, because they have no more to hope for (הוֹדִיעַ 38, 19 is only a periphrasis of this).

The organic root is also in בָּר I. (which see).

שֶׁבֶר (from שָׁבַר I.) *m. a breaking in pieces*, *a shattering* Is. 30, 14.

שֵׂבֶר (with *suff.* שִׂבְרִי, שִׂבְרוֹ, from שֶׂבֶר) *m. hope*, *expectation*, Ps. 119, 116; 146, 5.

שֶׁבֶר (with *suff.* שִׁבְרִי; *plur.* in the first meaning שְׁבָרִים) *m.* 1. (from שָׁבַר I.) *a fracture*, *a breaking of the limbs* Lev. 21, 19; figur. *a wound in the state*, *misfortune*, *corruption*, *injury* Lament. 2, 13; Ps. 60, 4; *downfall*, of persons Prov. 16, 18; Is. 1, 28; coupled with שֹׁד 59, 7 (healing is expressed by רָפָה and גֵּהָה Jer. 30, 12; Ps. 60, 4); שֶׁ׳ רוּחַ *sorrow*, *affliction* Is. 65, 14, also שֶׁבֶר בְּרוּחַ Prov. 15, 4; *plur.* שְׁבָרִים *faint-heartedness* Job 41, 17 [25]; *solution*, *interpretation* Judges 7, 15, comp. שֵׁבֶר in modern Hebrew. — 2. (from שָׁבַר II.) prop. what has sprouted or is put forth; hence *corn* (from bearing) Gen. 42, 1 2; 43, 2; כֶּסֶף שֶׁ׳ 44, 2 *corn-money;* שָׁבַר שֶׁ׳ *to purchase corn* 47, 14; הִשְׁבִּיר שֶׁ׳ the same, Am. 8, 5. From the 2d meaning

שָׁבַר (denom. from שֶׁבֶר 2; *fut.* יִשְׁבֹּר) *trans.* 1. *to buy grain* Gen. 41, 57; 42; generally *to buy bread* or *food* Is. 55, 1, commonly with the accus. בַּר Gen. 42, 3, שֶׁבֶר 47, 14, אֹכֶל 42, 7. — 2. *to sell corn* Gen. 41, 56.

Hif. הִשְׁבִּיר (*part.* מַשְׁבִּיר, *fut.* יַשְׁבִּיר) *to sell grain* Gen. 42, 6, Prov. 11, 26, also with the accus. אֹכֶל Deut. 2, 28, שֶׁבֶר Am. 8, 5; מַפַּל בַּר 8, 6 *darnel.* This method of applying a denomin. is also found in other instances, comp. تَبَّنَ (תַּבֵּן) to sell straw, from تِبْن straw.

שִׁבָּרוֹן (from the Pih. of שָׁבַר I., *constr.* שִׁבְרוֹן) *m. a breaking*, *a rupture*, מָתְנַיִם (of the hips), taking away the strength of the body Ez. 21, 11, a figure of the sharpest pains; *destruction*, *ruin* Jer. 17, 18.

שְׁבָרִים (with the article; *ruins of walls*) *n. p.* of a place near עַי Josh. 7, 5 (Vulg., Arab., *Kimchi*), not to be taken as an appellative (with LXX, Targ.).

שְׁבַשׁ (Pe. not used) *Aram. trans. to interweave*, *to entwine*, *to intermix*, *to twist together;* hence שְׁבִישׁ = Hebrew סְבַךְ an interweaving, a branch, Syr. ܫܒܝܫܐ. The stem, like all others with a similar beginning and termination (comp. Hebrew שֹׁרֶשׁ), is abridged from שַׁבְשֵׁב (which appears in the Targ. on Job 14, 7), such as שְׁגַשׁ, ܫܓܫ out of שְׁגַשְׁג, i. e. out of the reduplication of the simple root, and like כָּרַךְ out of כַּרְכֵּר, שֹׁרֶשׁ out of שַׁרְשֵׁר, זֶרֶז out of זַרְזֵר; and from the original form we have still in the language of the Mishna שַׁבְשֶׁבֶת (interwoven branches). The organic root שב with the fundamental signific. "to attach to" or "bind" lies also in חַ־שַׁב (which see), in the Aram. שַׁב, ܫܒ (whence ܫܒܒܐ neighbour), out of which arise both שַׁבָּב (whence ܫܒܒܘܬܐ intimacy), and שׁוֹשַׁב (whence שׁוֹשְׁבָן a friend).

Pah. שַׁבֵּשׁ (not used) *to interweave*, *to confound*, Arab. شَوَّشَ the same; in mod. Hebrew *to err*, *to mistake*, whence שִׁבּוּשׁ error. *Puh.* שֻׁבַּשׁ *pass.*

Ithpa. אִשְׁתַּבַּשׁ *to be perplexed*, *to be in troubled agitation*, Dan. 5, 9; elsewhere שַׁגֵּשׁ, Arab. شَجَسَ.

שָׁבַת (*fut.* יִשְׁבֹּת and יִשְׁבַּת) *intr. to*

desist, to leave off, with מִן *from* a thing Gen. 2, 2 3; *to cease*, with מִן before an infin. Jer. 31, 36; Job 32, 1; *to cease from*, without מִן Hos. 7, 4; *to come to an end*, דִּין and מָדוֹן Prov. 22, 10; מְשׂוֹשׂ Is. 24, 8, parallel חָדַל; *to rest, to keep holy-day* Ex. 31, 17, Lament. 5, 14, of עֹבֵר אֹרַח Is. 33, 8; especially of celebrating the sabbath Ex. 16, 30, with שַׁבָּת Lev. 23, 32; of the land 26, 34, i. e. to remain untilled; *to celebrate the year of jubilee* 25, 2. Derivat. שֶׁבֶת 1, מִשְׁבָּת (plur. מִשְׁבַּתִּים).

Nif. נִשְׁבַּת *to cease*, of מִבְצָר, i. e. *to be destroyed* Is. 17, 3; *to be extirpated*, גִּלּוּלִים Ez. 6, 6; גְּאוֹן עֹז 30, 18; 33, 28.

Pih. שִׁבַּת (not used) an intensive of Kal, *to celebrate a festival.* Deriv. שַׁבָּת, שַׁבָּתוֹן, and the proper name שַׁבְּתַי.

Hif. הִשְׁבִּית (2 *pers.* הִשְׁבַּתָּ, 1 *pers.* הִשְׁבַּתִּי; *part.* מַשְׁבִּית; *inf. constr.* הַשְׁבִּית, but with לְ לַשְׁבִּית; *fut.* יַשְׁבִּית, *apoc.* יַשְׁבֵּת) *to let rest*, with accus. of a person and מִן of the work Ex. 5, 5; *to bring to rest, to still*, אוֹיֵב Ps. 8, 3; *to make* or *let cease*, with the accusat. of a person and מִן before the infin. Ez. 34, 10; מִזְּנוּת 16, 41 = מִהְיוֹת ז׳; with לְבִלְתִּי and the infin. Josh. 22, 25; metaphor. *to bring to an end, to let* or *cause to cease*, מְלָאכָה 2 Chr. 16, 5, זֶבַח Dan. 9, 27, מְשׂוֹשׂ Hos. 2, 13; *to make want*, with accus. of the object and מֵעַל Lev. 2, 13 or לְ of a person or thing Ruth 4, 14; *to take away* (cognate in sense הֵסִיר), with accus. of the object and מִן of the place Ex. 12, 15; Is. 30, 11; Jer. 7, 34; also with לְ of the person and accus. of the thing Jer. 48, 35; generally *to destroy, to annihilate* Am. 8, 4; Deut. 32, 26.

The stem שָׁ׳ is the Aram. שְׁבַת, ܫܒܬ (to rest, to keep a holy-day, Syr. Afel the same), Arab. سَبَتَ (to rest, to sleep; also to keep the sabbath). The fundamental signification seems not to be = the Arab. ثَبَتَ *to be firm, to endure*, not = יָ־שַׁב *to keep firmly to a place*, and not = שָׁפַת *to set, to lay*, or = חָדַל, but *to desist from, to cease from* a thing, after the primitive idea of *separating from, dividing off from* (cognate in sense with כָּלָה), so that the organic root שָׁ־בַת may be identical with that in פָּדָ־ה, בַּד I., אָ־בַד, נָ־בַת, בַּת II., בָּתָ־ה, נָ־בַט, פָּדַ־ע.

שַׁבָּת (*constr.* שַׁבַּת, with ־ַ for ־ָ, as if it were a shorter form of שַׁבֶּתֶת [*Ibn Esra, Kimchi*], and so once *absol.* שַׁבַּת 1 Chr. 9, 32; comp. אַחַת, קְטַנַּת out of אֶחֶדֶת, קְטֹנֶת; with *suff.* שַׁבַּתּוֹ, שַׁבַּתָּהּ [irregularly doubling the ת], שַׁבְּתֹתֵיכֶם; *plur.* שַׁבָּתוֹת, *constr.* שַׁבְּתוֹת, with *suff.* שַׁבְּתֹתַי; from the Pihel of שָׁבַת) *fem.*, seldom *masc.*, perhaps prop. an *adject.* (in form) to יוֹם *a solemn, quiet day*, but commonly 1. in the genitive to יוֹם Ex. 31, 15, the designation of a returning *holy time*, of a *sacred rest* every seventh day, *the sabbath*, dies Saturni Ex. 16, 25 26 29; 20, 10 11, fully יוֹם הַשַּׁבָּת Ex. 31, 15, in the cod. Sam. Ex. 16, 29 for יוֹם הַשְּׁבִיעִי, on which every kind of work was to be laid aside Deut. 5, 12-15, which was to be regarded as קֹדֶשׁ Ex. 31, 14 and as an אוֹת Lev. 23, 3, and the desecration (חִלֵּל) of which was to be punished Ex. 31, 14 15; 35, 2; Num. 15, 32. Doubled, יוֹם הַשַּׁבָּת יוֹם הַשַּׁבָּת Lev. 24, 8 or שַׁבָּת שַׁבָּת 1 Chr. 9, 32 means *every sabbath;* מִמָּחֳרַת הַשַּׁ׳ Lev. 23, 11 *on the day after the sabbath*, i. e. on Sunday, as this expression was taken in former times (*Lightfoot*, horae hebr. on Luke 6, 1), espec. by the Sadducees (Menachoth 65); whereas, on the contrary, the LXX, Josephus, Philo (de septenario p. 1131) and the Talmud understand שַׁבָּת of the first passover-day, = מִמָּחֳרַת הַפֶּסַח Josh. 5, 11. יוֹצְאֵי or בָּאֵי הַשַּׁ׳ *those going forth on the sabbath to the watch*, or *those released from the watch* 2 Kings 11, 5 7 9. מוּסַךְ הַשַּׁ׳ *a covered hall for the sabbath-service* or *the sabbath* 2 Kings 16, 18. שַׁבַּת שַׁבָּתוֹן a strong expression, *a great sabbath, a sabbath of sabbaths, a very high festival* Ex. 31, 15, Lev. 16, 31, applied to the day of atonement. — 2. *a week*,

i. e. the seven days ending with the sabbath Lev. 23, 15; 25, 8; so too שַׁבָּת in the Talmud, σάββατον in the New Test. (Matth. 28, 1; Mark 16, 2; Luke 18, 12); perhaps prop. *seventh*, so that 'שׁ should be understood as if it from שְׁבִיעִת. — 3. *a sabbatical year*, i. e. every seventh year succeeding six years of work, in which husbandry and planting were to cease Lev. 25, 2 4; 26, 34 43; fully שַׁבַּת שָׁנִים 25, 4 8; or the cycle of seven years, *a week of years*, sometimes called שְׁנַת שַׁבָּתוֹן Lev. 25, 5, or שַׁבַּת הָאָרֶץ 25, 6. — Aram. שַׁבָּת (def. שַׁבְּתָא and שַׁבַּתָּא) together with the abridged form שַׁבָּא.

שֶׁבֶת 1. (from שָׁבַת) *m. rest*, *cessation of work* Ex. 21, 19 (Targ., LXX, Philo, Talm., *Rashi*, *Ibn Esra*); *ceasing*, *disappearing*, Is. 30, 7 *their vehement pressing on* (רָהָבָם = רַהַבְהֶם, as the reading should be for רַהַב הֵם) *is vain*, i. e. *ceases*, where perhaps we should read שָׁבַת for שֶׁבֶת (see רָהַב); 2 Sam. 23, 7 *they shall be burnt with an end* (of the extirpation), i. e. when they (the thorns) are completely torn out of the ground (*de Bañoles*); Prov. 20, 3 *the cessation of strife* (*Ibn G'anâch*), comp. וְיִשְׁבֹּת דִּין 22, 10. — 2. (from יָשַׁב) *fem.* prop. an *infin. constr. a sitting*, *abiding* Ps. 27, 4; 127, 2; 133, 1; *a dwelling* Deut. 1, 6; 1 Sam. 7, 2; see יָשַׁב. — 3. only in the *n. p.* יֹשֵׁב בַּשֶּׁבֶת (*one dwelling in the people's habitation*) 2 Sam. 23, 8, for which 1 Chr. 11, 11 has יָשָׁבְעָם (= יָשְׁבְעָם).

שַׁבָּתוֹן (from שַׁבָּת with the termination וֹן-ָ, strengthening the idea) *m. a great festival*, then = שַׁבָּת spoken of feast-days devoted to rest, such as the first and eighth days of the feast of tabernacles Lev. 23, 39, of the feast of trumpets 23, 24; sometimes in a stronger form שַׁבַּת שַׁבָּתוֹן of the great day of atonement Lev. 16, 31; 23, 32, of the sabbatical year 25, 4, which is also called שְׁנַת שַׁבָּתוֹן 25, 5, and even of the usual sabbaths Ex. 35, 2; Lev. 23, 3; always applied to the festivals of the Mosaic legislation.

שַׁבְּתַי (from שַׁבְּתְיָה *Jah is Saturn*, i. e. he who is worshipped as Saturn; but perhaps *sabbath-born*, like Paschalis, Numenius, אֱלוּלַי) *n. p. m.* Ezr. 10, 15.

שַׂג (from שָׂגַג) *m.* 1. *one wandering*, *going about*, and so an epithet of the Semitic deities, the wanderings of races being conceived of as the wandering journeys of the gods. Only in the n. p. אֲבִישַׁג (which see), comp. שָׂגֵא. — 2. *abstract*, *a wandering*, *an error;* see under שָׁגַם.

שָׂגָא (not used) *intr.* same as שָׁגָה I., שָׁגַג, prop. *to totter*, *to wander*, *to stray about;* hence *to go astray*, *to transgress*. Deriv. שְׁגִיאָה, n. p. שָׂגֵא.

שָׂגָא (Kal not used) *intrans.* same as שָׂגָה (Aram. סְגָא, ܣܓܐ, סְגַר, סְגִיעַ) *to grow up*, *to become large;* connected in its organic root שׂ־גא with that in גָּאָה (see שׂ); probably שׂג־א is the organic root, and so סָה I., שָׂה I. (סוּחַ, שׂוּחַ) are to be compared with it.

Hif. הִשְׂגִּיא (*part.* מַשְׂגִּיא; *fut.* יַשְׂגִּיא) *to impart growth*, with לְ to a person Job 12, 23; fig. *to laud*, *to praise* 36, 24.

Pih. שִׂגֵּא (not used) *to magnify*, *to praise;* deriv. שַׂגִּיא.

שְׂגָא (*fut.* יִשְׂגֵּא) *Aram. intr.* same as Hebrew שָׂגָא *to become great*, *to increase*, as שְׁלָם Dan. 3, 31; חֲבָלָא Ezr. 4, 22; Targ. סְגָא.

Pa. שַׂגֵּא (not used) same as Hebrew שִׂגֵּא. Deriv. שַׂגִּיא.

שָׁגֵא (*an erring one*, *a wanderer;* see שַׂג) *n. p. m.* 1 Chr. 11, 34.

שָׂגַב prop. *trans.* 1. same as זָקַף *to erect*, *to raise*, *to make prominent*, a wall, tower, fortress; but commonly *intr. to overtop*, of high land Deut. 2, 36; deriv. מִשְׂגָּב. — 2. Fig. *intr. to be strong*, *firm*, with the accus. of the thing *by which*, as יֶשַׁע Job 5, 11. Derivat. the proper names שְׂגִיב, שְׂגוּב.

Nif. נִשְׂגַּב (*part. m.* נִשְׂגָּב, *fem.* ־גָּבָה) *to be high*, *strong*, of חוֹמָה Prov. 18, 11,

קִרְיָה Is. 26, 5, a figure of security and of firmness in the constitution of the state. Fig. *to be protected* Prov. 18, 10; *to be elevated, great, mighty*, of God Is. 2, 11 17; 33, 5; *to be unsearchable, incomprehensible* Ps. 139, 6.

Pih. שִׂגֵּב (*fut.* יְשַׂגֵּב) *to raise on high*, i. e. *to protect, to save*, with accusat. of the object Ps. 20, 2; 69, 30; with מִן *from* or *against what* 59, 2; 107, 41; *to furnish with power*, with accusat. of the object and עַל of the person Is. 9, 10.

Puh. שֻׂגַּב (*fut.* יְשֻׂגַּב) *to be powerful, to be protected* Prov. 29, 25.

Hif. הִשְׂגִּיב (*fut.* יַשְׂגִּיב) *to afford protection, to make powerful* Job 36, 22.

The stem שׂ׳ has for its fundamental signification, like זָקַף, the idea *of setting up, raising high, erecting*, since in Aram. זְקַף stands for the Hebrew נָשָׂא, דָּלָה (see זָקַף); the meaning *to strengthen, to support, to make strong, to establish*, is but secondary, being a figure taken from the high walls of a fortress; also תָּקַף (which see) belongs here. The organic root שְׂ־גַב is ident. with that in גַּב, גָּבַ־הּ, גָּבַ־ע.

שָׁגַג (3 *perf.* שָׁגַג, *part.* שֹׁגֵג) *intrans.* prop. same as שָׁגָה, שָׁגָא, שָׁג, שָׁג־ע, *to totter to and fro, to wander*, spec. *to err, to do wrong, to sin, to transgress*, with the accusat. שְׁגָגָה Lev. 5, 18; Num. 15, 28, opposite הֵזִיד. שֹׁגֵג וּמַשְׁגֶּה Job 12, 16 *the erring and the seducer*, a proverb to denote all kinds of sinful men, comp. similar proverbs in Deut. 32, 36; Mal. 2, 13; generally *to sin* Ps. 119, 67. *Infin.* שַׁג in שַׁגַּם which see. Comp. the Ar. شك to hesitate, to doubt, Maltese to rove; Aram. שְׁגָא, ܫܓܐ the same. Derivat. שְׁגָגָה, שַׁג (in the proper name אֲבִישַׁג), שַׁגָּם, and perhaps also מִשּׁוּגָה.

שָׂגַג (Kal not used) *intrans.* same as שָׂגָא, שָׂגָה *to grow, to become large, capacious;* comp. שָׂח I.; Ethiop. to be thick, full. See שׂוּג II.

Pih. (redupl.) שִׂגְשֵׂג (*fut.* יְשַׂ־) *to bring up large, to cause to grow* Is. 17, 11 (*Kimchi, Ibn Esra*), which suits the parallel תַּפְרִיחִי.

שְׁגָגָה (with *suff.* שִׁגְגָתוֹ, ־תָם) *f. mistake, error*, Eccles. 5, 5, and so used of unconscious transgressions of the divine law Lev. 4, 22 27; 5, 18, of sins unknown to the congregation Num. 15, 28, of an error arising from negligence or weakness Lev. 5, 15, from accident Num. 35, 11; generally *unintentional sin* Num. 15, 27-31, opposite זָדוֹן; commonly *a blunder* Eccles. 10, 5; בִּשְׁגָגָה is an adverb. *inadvertently.*

שָׁגָה I. (*part.* שֹׁגֶה, *plur.* שֹׁגִים; *inf. constr.* שְׁגוֹת; *fut.* יִשְׁגֶּה) *intr.* same as שָׁג, prop. *to waver;* hence *to wander, to go about*, of a flock Ex. 34, 6, with מִן *to wander from, to deviate from*, in a fig. sense Prov. 19, 27; Psalm 119, 21; *to wander* Gen. 37, 15; *to reel*, of the drunken, with בְּ *by* (wine) Is. 28, 7, parallel תָּעָה; *to transgress through inadvertence* 1 Sam. 26, 21; Job 6, 24; hence שֹׁגֶה along with פֶּתִי Ez. 45, 20. Deriv. מִשְׁגֶּה.

Nif. הִשְׁגָּה (*part.* מַשְׁגֶּה; *fut.* יַשְׁגֶּה) *to lead astray, to seduce*, עִוֵּר Deut. 28, 18, יְשָׁרִים Prov. 28, 10; absol. Job 12, 16, coupled with שֹׁגֵג; with מִן *to lead from* or *away*, to sin Ps. 119, 10; Prov. 28, 10.

On the stem compare שָׁג, שָׁגָא, שָׁגַג (שׁוּג), Aram. שְׁגָא, ܫܓܐ, whence the noun ܫܓܝܐ.

שָׂגָה II. (*fut.* יִשְׂגֶּה) *tr.* prop. *to stick into, to press into*, a thing; ident. in its organic root שׂ־ג־ה with that in עָ־שַׂק (which see), Aram. עֲ־סַק; hence *intrans. to have to do with a thing strongly, to be constantly occupied with*, with בְּ Prov. 5, 19 20, perhaps also 20, 1. This signification is already in *Eldad el-Dâni* and *Ibn Koreish;* it is also adduced by *Ibn Ganâch* (*Kimchi*) and *David* (ben Abr.) *el-Fâsi* (in his Lexicon). It seems to have been traditional.

שָׂגָה III. (not used) *intrans. to call aloud, to sing*, ident. in its organic root שָׂג־ה with that in שָׁאַג, רָ־נַה; Syr. Pa.

سَجَا to praise, to celebrate, hence أُسْجُوحَة a song; comp. Arab. شَكَا to complain, proceeding from the same fundamental signification; the Hebrew שָׂח II. (שׂוּחַ) is the same organic root. Deriv. (from Pih.) שִׁגָּיוֹן.

שָׁגָה (*fut.* יִשְׁגֶּה) *intr.* same as שָׁגָא *to grow up*, *to become large*, *to shoot up* Job 8, 7 11; Ps. 92, 13.

שְׂגוּב (*might, protection*) *n. p. m.* 1 Chr. 2, 21; 1 Kings 16, 34 K'tib, for which the K'ri has שְׂגִיב.

שָׁגַח (Kal not used) *intr.* same as שָׁעָה, שָׂכָה *to look*, *to view*, *to gaze fixedly at a thing;* Arab. شَخَصَ, Aram. שְׁגַח to fix, Arab. سَجَجَ to lean to a thing in order to see; to view carefully.

Hif. הִשְׁגִּיחַ (*part.* מַשְׁ׳; *fut.* יַשְׁ׳) *to see*, *to view*, *to look*, with אֶל *at* Is. 14, 16, Ps. 33, 14, with מִן of the place *whence;* Song of Sol. 2, 9 *looking from the windows*, parallel הֵצִיץ; Aram. אִשְׁגַּח the same, and providere, modern Hebrew הַשְׁגָּחָה providence.

שַׂגִּיא (from the Pih. of שָׂגָא) *adj. m. great*, *mighty*, Job 36, 26; 37, 23.

שַׂגִּיא (*fem. plur.* שַׂגִּיאָן) *Aram. adj. great*, *mighty*, *much* Dan. 2, 31; 4, 9; also *adverbially*, *much* 2, 12; 5, 9.

שְׁגִיאָה (*plur.* ־אוֹת; from שָׁגָא) *fem. transgression*, *error*, Ps. 19, 13, parallel נִסְתָּרוֹת = עֲלֻמִים (90, 8).

שְׂגִיב same as שְׂגוּב.

שִׁגָּיוֹן (from שָׁגָה III. after the form הִגָּיוֹן; *plur.* שִׁגְיֹנוֹת) *masc.* prop. *a hymn*, *poem*, *song*, Ps. 7, 1 as an inscription, LXX ψαλμός; *Ibn Sarûk*, *a musical instrument* (from שָׁגָה I. and equivalent to מְנַעַנְעִים); *Ibn Esra*, *a melody;* but we see from עַל שִׁגְיֹנוֹת Hab. 3, 1, *presented in the manner of the* שִׁגָּיוֹן, that it must have been the name of a sort of ode; what, is uncertain. See שָׁגָה III.

שָׁגַל (*fut.* יִשְׁגַּל) prop. *intr. to burn*, *to be lecherous* (comp. יָחַם Pih.); hence metaph. *to sleep with*, *to lie with*, with the accus. Deut. 28, 30. שָׁכַב was always put for it by the Masora, euphemistically. Deriv. שֵׁגָל.

Nif. נִשְׁגַּל (*fut.* יִשָּׁגֵל) *to be lain with* Is. 13, 16, Zech. 14, 2, i. e. *to be ravished.*

Puh. שֻׁגַּל *to be lain with*, of a prostitute Jer. 3, 2.

The fundamental signification is to be determined by the organic root שׁ־גל in the same way as that of גָּחַל, קל־ה I., Arab. تَهَل (cognate in sense יָחַם). The Arab. سَجَلَ "to pour out, to hang over, to be pregnant" should not be brought into connexion with it.

שֵׁגָל (after the form צֵלָע, עֵנָב) *fem.* prop. a subst. *concupiscence*, *cohabitation*, then *a paramour* Judges 5, 30, where שֵׁגָל must be read for שָׁלָל; but applied also to the principal wife of a king Ps. 45, 10; Neh. 2, 6.

שֵׁגַל or שֵׁגָל (*pl.* with *suff.* שֵׁגְלָתֵהּ or שֵׁגְ׳) *Aram. f.* same as Hebrew שֵׁגָל Dan. 5, 2 3 23, coupled with לְחֵנָה.

שְׁגַל (not used) *Aram.* same as Hebrew שָׁגַל. Deriv. שֵׁגָל and שֵׁגַל.

שֵׁגַל see שֵׁגָל Aram.

שַׁגָּם (from שַׁג with the adverbial termination ־ָם, as in אָמְנָם) *adv. respecting misleading* or *erring*, with בְּ *in regard to erring* Gen. 6, 3. To take it as compounded of בְּשַׁ = בַּאֲשֶׁר and גַּם = גַּם in that (Targ. בְּדִיל דְּ, LXX, Arab., *Saadia*, *Rashi*) does not suit on account of שַׁ for שֶׁ and גַּם for גַּם; and also the construction that it is an infin. שַׁג with suff. ־ָם is unsuitable, because of the following הוּא (see *Fürst*, Conc. s. v.).

שָׁגַע (Kal not used) *intr.* same as שָׁגַג, שׁוּג and שָׁגָה I. *to wander about;* hence *to rave*, *to be fanatical*, cognate in sense הוֹלֵל; *to be timid*, of horses; *to hasten along stormily;* Arab. سَجَعَ to rave, of a camel, metaphor. to be spirited, valiant; شَكَعَ to snort; comp. mod. Hebrew שָׁטָה to rave, whence שׁוֹטֶה one raving.

Pih. שִׁגַּע (not used) an intensive of Kal; deriv. שִׁגָּעוֹן.

Puh. שֻׁגַּע (only *part.* מְשֻׁגָּע) *to be frenzied*, *to rave*, of false prophets Jer. 29, 26, Hos. 9, 7, comp. μάντις from μαίνομαι; *to be in haste* 2 Kings 9, 11; *to be mad* Deut. 28, 34; 1 Sam. 21, 16.

Hithp. הִשְׁתַּגֵּעַ *to be insane*, *to rove about like a madman* 1 Sam. 21, 15 16.

שִׁגָּעוֹן *m. madness*, *insanity* Deut. 28, 28; *mad haste* 2 Kings 9, 20.

שָׁגַר (not used) *tr.* prop. *to send off*, *to send forth*, *to send away*, Aram. שְׁגַר, Pa. שַׁגַּר the same, mod. Hebrew the same, and to hasten or run along, whence שָׁגוּר current, שֶׁגֶר flight to, שַׁגְרִיר a messenger. Metaphor. *to cast* = *to bear*, of animals, comp. מִלֵּט Is. 34, 15, הִמְלִיט Is. 66, 7, נָפַל, גּוּחַ; Arab. سَجَرَ to pour along, to send along, to cast, = سَجَلَ to pour out. The organic root שָׁ־גַר lies also in נָ־גַר (Aram. נְ־גַר), מָ־גַר I. Derivative

שֶׁגֶר (also *constr.* Exod. 13, 12, commonly שְׁגַר, like זְרַע, חֲדַר, סְחַר, נְטַע from זֶרַע, חֶדֶר, סַחַר, נֶטַע) *m.* properly what is cast, sent forth, and so *a young one*, *the foetus*, of animals Exod. 13, 12; Deut. 7, 13; Ar. سَخْلَة the young.

שַׁד (abridged from שָׁדֶה, like דַּם Ez. 19, 10, זַן Ps. 144, 13, שַׁל 2 Sam. 6, 7 from דָּמֶה, זָנֶה, שָׁלֶה; *du.* שָׁדַיִם, *constr.* שְׁדֵי; with *suff.* שָׁדַי, שָׁדַיִךְ, שָׁדֶיהָ, שְׁדֵיהֶן, from שָׁדָה I.) *m. the breast of a woman*, for giving suck, mamma, uber Job 3, 12; Jo. 2, 16; hence יוֹנֵק שָׁדָיִם *a suckling* Song of Sol. 8, 1, עַתִּיק מִשָּׁדָיִם *a weaned boy* Is. 28, 9; and as שָׁדַיִם צֹמְקִים Hos. 9, 14 is a curse, so is בִּרְכֹת שָׁדַיִם Gen. 49, 25 a blessing. Seldom used of the breast of animals Lament. 3, 4. It is not developed till in full ripeness Ez. 16, 7; Song of Sol. 8, 8; in the language of love it is compared to שְׁנֵי עֳפָרִים Song of Sol. 4, 5 and אַשְׁכְּלוֹת הַגֶּפֶן 7, 9 or מִגְדָּלוֹת 8, 10, and is an instrument of lust Ez. 23, 3; Hos. 2, 4. סָפַד עַל־שָׁ׳ *to smite upon the breasts* Is. 32, 12 is a sign of mourning (comp. Nah. 2, 8). Also *the bosom*, לִין בֵּין־שָׁ׳ *to abide on the bosom* Song of Sol. 1, 13. The word is in Aram. תַּד, ܬܕܝܳܐ, Ar. ثَدْيٌ (sometimes applied to the male breast), and the stem is שָׁדָה I. to moisten, to give drink (which see). The nouns τίτθη, old German tutta, English teat, German Zitze, Malay dêda, *breast*, proceed from the same fundamental signification.

שֵׁד (only *pl.* שֵׁדִים; from שׁוּד = שָׁדַד) *m.* prop. a destroyer, extirpator, a violent one; hence metaphor. *a mischievous demon* Deut. 32, 17; Ps. 106, 37 (LXX). The fundamental signification doubtless proceeds from the use of שֹׁד Ps. 91, 6, and so does the meaning *lord* = בַּעַל. Aram. שֵׁיד, ܫܐܕܳܐ the same. The Arab. سَيِّد, سَائِد (lord) is the same word.

שַׂד (from שָׂדַד II.; only *pl.* שִׂדִּים) *m. a wide-stretching plain*, *a tract of land*, prop. an extension; hence the *pl.* שִׂדִּים (*open fields*, *plains*), in the proper name עֵמֶק הַשִּׂדִּים (*valley of the open fields*) Gen. 14, 3 8 10, a name of the broad plains, where the Dead Sea was afterwards; hence the Targ. renders מֵישַׁר חַקְלַיָּא; Arab. سَدّ, سَدّ a rocky plain (Wady). The readings שָׂרִים (*Saadia*), or שֵׁרִים = אָשֵׁ׳ (Symm., Theod.) are to be rejected. — Another שֵׂד, from שָׂדַד I., may have meant *a harrow*, whence perhaps the Pih. שִׂדֵּד denom. comes.

שֹׁד *masc.* 1. (for שֹׁדֶה, from שָׁדָה I.) same as שַׁד *a breast*, only figur. of fulness that pours itself out Is. 60, 16; 66, 11, parallel זִיז. Here is also referred יִגְזְלוּ מִשֹּׁד יָתוֹם Job 24, 9 *they tear the orphan from the breast*, to take him for a pledge (LXX), which the Targ. and Jerome inappropriately refer to שֹׁד 2. — 2. (once שׁוֹד Job 5, 21, from שָׁדַד) *severity*, *hardness*, *violence*, Prov. 24, 3; כְּשֹׁד מִשַּׁדַּי Is. 13, 6 and Jo. 1, 15 *like violence from the Almighty*, i. e. an unusual violence; *an act of violence* Is. 16, 4, coupled with חָמָס Hab. 1, 3, Jer. 6, 7, כָּזָב (a lying pretence) Hos. 12, 2;

שֹׁד עֲנִיִּים Ps. 12, 6 *violence to the poor;* generally *destruction, desolation,* Hos. 9, 6 *from destruction they go to Egypt, which gathers them;* hence with שֶׁבֶר Is. 60, 18, Jer. 48, 3, רָעָב Is. 51, 19, כָּפָן Job 5, 22; *desolation, wasting,* by a storm Job 5, 21; שֹׁד בְּהֵמוֹת Hab. 2, 17 *wasting by Behemoth* (see בְּהֵמוֹת); שֹׁד לָהֶם Hos. 7, 13 *destruction to them!*

שָׁדַד (3 *p. pl.* שָׁדְדוּ and שַׁדּוּ; *part. act.* שׁוֹדֵד, שֹׁדֵד, *pass.* שָׁדוּד; *inf. abs.* שָׁדוֹד, *constr.* שְׁדוֹד and שֹׁד Hos. 10, 14; *fut.* perhaps יָשׁוּד = יָשֹׁד Ps. 91, 6, with *suff.* יְשָׁדֵּם Prov. 11, 3 and יְשָׁדְדֵם Jer. 5, 6) *intr. to be violent, strong, mighty,* of a god (see שַׁדַּי); *to be firm, invincible,* of a fortress (see אַשְׁדּוֹד); commonly *tr. to practise violence, to destroy,* גְּאוֹן מִצְרַיִם (see גָּאוֹן 2) Ez. 32, 12; *to treat with violence* Ps. 17, 9; *to rob, to plunder, to lay waste,* שׁוֹדֵד *a spoiler* Is. 16, 4; 21, 2; 33, 1, *pl.* שֹׁדְדִים Jer. 12, 12, שׁוֹדְדֵי לַיְלָה *night-robbers* Ob. 5, בַּת־בָּבֶל הַשְּׁדוּדָה *the daughter of Babylon overtaken by violence* Ps. 137, 8; *to destroy* Jer. 47, 4; 49, 28; of an animal of prey 5, 6; *to fall upon* Prov. 11, 3 (where the K'tib וְשָׁדֵּם from the noun שֹׁד = סֶלֶף yields no sense). Derivat. שֹׁד, שַׁד, שַׁדַּי (also in the proper names צוּרִישַׁדַּי, עַמִּישַׁדַּי), שַׁדַּיִן, שִׁדִּין, שִׁדָּה, and the proper name אַשְׁדּוֹד.

Nif. נְשַׁד (1 *p. pl.* נְשַׁדְּנוּ instead of נְשַׁדּוֹנוּ) *to be laid waste, desolated* Mic. 2, 4.

Pih. I. שִׁדֵּד (*part.* מְשַׁדֵּד; *fut.* יְשַׁדֵּד) *to oppress greatly,* with the accus. Prov. 19, 26; *to fall upon with robber-like violence* 24, 15.

Pih. II. שֹׁדֵד (*fut.* יְשֹׁדֵד) *to destroy,* מַצֵּבוֹת Hos. 10, 2.

Puh. שֻׁדַּד, and שֻׁדַּד (Nah. 3, 7), *to be laid waste, destroyed,* of cities Is. 15, 1 and 23, 1, countries Jer. 4, 20 and 48, 15, of fields and fruits Jo. 1, 10, Zech. 11, 3, of men Jer. 4, 13; 49, 10; figur. Zech. 11, 3; Is. 23, 14.

Hof. הוּשַׁד (*fut.* יוּשַׁד) *to be laid waste* Is. 33, 1; Hos. 10, 14.

The stem שַׁד is ident. with אַד (אָדַד) and הַד II. (Arab. أدّ) by interchanging שׁ- and an initial aspirate; and the Ar. شدّ to be strong, firm, hard, whence شديد to make hard, strong, also to make firm, to stop firmly, to strengthen, to harden, to oppress, to attack with violence, proceeds from the same fundam. signification. The org. root may lie also in وَصَدَ, وَسَدَ (to be firm, to make fast), Aram. אֲ־זַד (which see).

שָׂדַד I. (Kal not used) *tr. to divide, to separate, to break asunder* (clods), *to harrow;* ident. in its organic root שַׂד with that in עָ־צַד, חָ־סַר II., Aram. חֲ־שַׂד, חֲ־צַד, Ar. حصد. Deriv. perhaps שַׂד (a harrow).

Pih. שִׂדֵּד (*fut.* יְשַׂדֵּד) *to push* or *strike in pieces, to break,* clods; hence *to harrow* Hos. 10, 11; Job 39, 10; perhaps a denom. from שַׂד.

שָׂדַד II. (not used) *intr. to be even, straight, smooth, plain,* cognate in sense with יָשַׁר, ident. in its organic root with the Ar. سدّ. Deriv. שַׂד (*pl.* שָׂדִים). It is possible that the idea of *harrowing* may have originated in the fundamental signification *to make plain* or *level.*

שָׁדָה I. (not used) *tr. to moisten, to bedew;* hence *to give drink to, to suckle,* a child; ident. in its organic root שָׁ־דָה with that in אָ־שַׁד, לָ־שַׁד, שָׁ־תָה; Aram. שְׁ־דָא, אֲ־שַׁד, أشد (to pour out), Arab. ثدا (to bedew), ثدى (to moisten, to besprinkle), ثدِى the same. Deriv. שַׁד, שֹׁד 1.

שָׁדָה II. (not used) *tr. to cast, to shoot, to send off, to hurl,* Aram. שְׁדָא, ܫܕܐ the same. Deriv. the proper name שְׁדֵיאוּר.

שָׂדָה (not used) *intr. to extend, to spread out,* of plain and wide flat surfaces; *to stretch afar,* of fields, Ar. سدا the same; ident. in its organic root perhaps with הָדָה I., יָדָה IV. Deriv. שָׂדֶה, שָׂדַי.

שָׂדֶה (*c.* שְׂדֵה, with *suff.* שָׂדִי, שָׂדְךָ, שָׂדֵהוּ, שָׂדֵהוּ; 1 *pl. c.* שְׂדֵי, with *suff.* שָׂדֵינוּ, שָׂדֶיךָ, 2 *pl.* שָׂדוֹת as if from שָׂדָה, *constr.* שְׂדוֹת, with *suff.* שְׂדֹתֵינוּ, ־תֵיכֶם, ־תָם; from שָׂדָה; in Phenician שָׂדָה frequently occurs in the names of plants) *m.* prop. a wide stretch, a plain, an expanse, and so 1. *a field*, opposed to a city, village, camp Gen. 24, 63; 29, 2; 1 Sam. 20, 5; as an *adv.* בַּשָּׂדֶה Gen. 4, 8, עַל־פְּנֵי הַשּׂ׳ Num. 19, 16 *in the open field* Lev. 14, 7; 17, 5. In the genitive to עֵשֶׂב Gen. 2, 5, שִׂיחַ 2, 5, יֶרֶק Num. 22, 4 it denotes *being in the open field*, i. e. *belonging to the land;* of animals, *wild*, *untamed*, of חַיָּה Gen. 2, 20, בְּהֵמָה 1 Sam. 17, 44, אַיָּלָה Song of Sol. 2, 7. שָׂדֶה נֶעְבָד Eccles. 5, 8 *a cultivated field*, opposed to a waste. Of the fields generally Gen. 37, 7; 47, 24; Jer. 26, 18; of a sown field Gen. 33, 19, of olive plantations Ex. 22, 5, of pastures Ex. 9, 3, of levels on mountains planted with trees Judges 9, 32 compared with 9, 36, 1 Sam. 14, 25, of a hamlet not surrounded with a wall Lev. 25, 31; אִישׁ שָׂ׳ Gen. 25, 27 *a man of the field* or roaming through the fields, i. e. a hunter (oppos. יוֹשֵׁב אֹהָלִים); also in opposition to enclosed vineyards Ex. 22, 5. — 2. Metaphor. *the field surrounding a city*, *the district* or *territory of a city* Gen. 41, 48, and generally the open country belonging to a city Ps. 78, 12, also in opposition to the metropolis, hence עָרֵי הַשָּׂדֶה 1 Sam. 27, 5 *country-towns*, used of dependent boroughs, in the case of Tyre of the cities on the shore Ezek. 26, 6 8; generally, *the* entire *territory* belonging to a people, to עֲמָלֵק Gen. 14, 7, פְּלִשְׁתִּים 1 Sam. 6, 1, מוֹאָב Ruth 1, 6, also pl. 1, 1; besides, in opposition to mountain-land in שְׂדֵה אֲרָם Hos. 12, 13, for which פַּדַּן אֲרָם Gen. 31, 18.

שִׁדָּה (*pl.* שִׁדּוֹת; from שָׁדַד to rule, to govern) *f.* *a mistress*, = the Hebr. גְּבֶרֶת and Ar. بَعْلَة for *spouse*, *wife*, سَيِّدَة domina, Eccles. 2, 8 *a wife and wives*, i. e. wives in abundance, described as תַּעֲנוּגוֹת בְּנֵי אָדָם (comp. תַּעֲנוּגִים Song of Sol. 7, 7 of sexual pleasure); the combination of sing. and plur. may have been occasioned by שָׁרִים וְשָׁרוֹת. *Ibn Esra* understands *wives taken captive* or *as booty* (from שָׁדַד to rob). It has also been derived from שַׁד (breast) and regarded as put for *woman* as in Arab., comp. רַחַם (*Rosenmüller*), or سند has been assumed as the stem (meaning to support, to ascend), so that שׁ׳ properly denotes bolster, cushion, metaphor. applied to a wife like فِرَاش and λέχος. But we may abide by the signification of שָׁדַד. The explanation *watering-pot* from שִׁדָּה = Aram. שִׁדָּא (Aq., Vulg.) or *female cupbearer* (LXX, Syr.) or *stringed instrument* after the Ar. شَدَا (*Kimchi*) appear to be mere guesses, and neglect the context.

שַׁדּוּן see שַׁדִּין.

שָׂדַי (a poet. form for שָׂדֶה, i. e. ־י for ־ה as in the Arab. ـَى) *m. a field*, Ps. 96, 12, as a genitive to זִיז Ps. 50, 11, חַיְתוֹ Is. 56, 9, בַּהֲמוֹת Ps. 8, 8, תְּנוּבוֹת Lament. 4, 9, תַּלְמֵי Hos. 10, 4.

שַׁדַּי (in pause שַׁדָּי, from שַׁד with the adjective termination ־ַי) *m.* prop. *the powerful*, *the mighty one*, used only of God, commonly אֵל שַׁדַּי in the mouth of God (Gen. 17, 1; 35, 11; Ex. 6, 3), or of the patriarchs (Gen. 28, 3; 48, 3), elsewhere שַׁדַּי alone Gen. 49, 25; Num. 24, 4 16; Ruth 1, 20 21; in addition to this שׁ׳ as a premosaic term with אֵל is employed 31 times in the book of Job. There is a paronomasia in כְּשֹׁד מִשַּׁדַּי Is. 13, 6 and Jo. 1, 15 *as violence from the Almighty.* As to the derivation, the assonance with שֹׁד, and also the acceptation of the LXX, Aq., Vulg., Syr., *Ibn Esra*, *Kimchi*, besides the comparison with אֲבִיר ,עִזּוּז ,גִּבּוֹר ,יַעֲקֹב which are applied to God, lead to שָׁדַד as the root, especially as אָדַד and הָדַד are also used for names of gods. The assumption that it is compounded of שֶׁ = אֲשֶׁר and דַּי (Aq., Symm., Theod., Hesych., *Saad.*, *Rashi* after Talm. Chag. 12[b]) must be rejected. See עַמִּישַׁדַּי, צוּרִישַׁדַּי.

שְׁדֵיאוּר (*sender forth of a revelation;* see שָׁדָה II. and אוּר 3) *n. p. m.* Num. 1, 6.

שֵׁדִים see שֵׁד.

שָׁדַיִם see שַׁד.

שַׁדִּין (שַׁד with the termination ־ִין) *m. a powerful* or *mighty one*, Job 19, 29 (K'tib) *that ye may know the Almighty;* the K'ri has שַׁדּוּן with a similar meaning. To derive it from שֶׁ = אֲשֶׁר and דִּין or דַּיָּן is less suitable.

שׁדם (not used) *intr.* probably same as אָדַם (to אֲדָמָה) *to be connected, united,* of the soil, the field, which is a fundamental feature in arable land. The interchange of initial א and שׁ appears elsewhere also. The Arab. سَدَمَ (to shut up) is = סָתַם. Deriv.

שְׁדֵמָה (*pl.* שְׁדֵמוֹת, *c.* שַׁדְמוֹת) *f.* same as אֲדָמָה *a field* Jer. 31, 40 (K'ri); 2 Kings 23, 4; *a field of fruits* and *fruits of the field*, hence *grain* Is. 16, 8; Hab. 3, 17; *a vineyard* Deut. 32, 32; *young seed*, before it shoots up into stalks (קָמָה) Is. 37, 27. It never means *grain become yellow*, *blight in corn* (from שָׁדַם = שָׁדַף). In 2 Kings 19, 26 שְׁדֵפָה obviously stands for שְׁדֵמָה, as may be seen from Is. 37, 27.

שׁדף (only *part. pass. pl.* שְׁדוּפוֹת) *tr. to scorch, to blast*, of blight in corn Gen. 41, 6 23 27 (LXX, Vulg.); Aram. שְׁדַף, Arab. شسف (to be withered), شسب, شصب (to be dried up or shrunk together), سدف (to be black); ident. in its organic root שׁ־דף with that in תַּף II. Deriv. שְׁדֵפָה.

Pih. שִׁדֵּף (not used) an intensive of Kal. Deriv. שִׁדָּפוֹן.

שְׁדֵפָה 2 Kings 19, 26 see שְׁדֵמָה.

שִׁדָּפוֹן *m. a blight*, of corn, *a blasting*, caused by the east wind Am. 4, 9, Hag. 2, 17, coupled with יֵרָקוֹן Deut. 28, 22; 1 Kings 8, 37; Targ. שִׁדְפוֹנָא.

שׁדר (not used) see שְׂדַר.

שְׂדַר (not used) *tr. to arrange, to put in a row, to set in ranks*, ident. with סָדַר (which see). Deriv. שְׂדֵרָה.

שְׁדַר (Peal not used) *Aram. intrans. to strive, to be zealous, to exert oneself*, for a thing, elsewhere שְׁדַל; *to wrestle* (Targum on Gen. 32, 24 25), *Pa.* שַׁדֵּל, ܫܰܕܰܪ *to strive onwards, to be zealously inclined to;* שַׁדַּר, ܫܰܕܰܪ *to chase away, to send off*, Ar. شذر *to be zealous;* ident. in its organic root שׁ־דר with that in דַּר II. and also in the fundamental signification *to turn in a circle, to twist round*, with that in הָ־דַר, שׁ־זַר; Hebr. שָׂדַר the same; deriv. the proper name שַׁדְרַךְ.

Ithpa. אִשְׁתַּדַּר (*part.* מִשְׁתַּ־) *to strive after, to exert oneself*, to do a thing, followed by the infin. and לְ Dan. 6, 15, = אִשְׁתַּדַּל (*Saad.*), Luke 13, 24 ἀγωνίζεσθαι. Deriv. אֶשְׁתַּדּוּר (prop. wrestling, contending, then rebellion).

שְׂדֵרָה (*pl.* ־רוֹת) *f. a row, pl. a double row*, of a body-guard arranged in double ranks 2 Kings 11, 8 15; of *stories* 1 Kings 6, 9. Stem שְׂדַר.

שַׁדְרַךְ (from שְׁדַר; probably same as הַדְרָךְ Zech. 9, 1, where the LXX have Σεδράχ; prop. *circular path of the sun*, then the name of the Syrian sun-god, see more under הַדְרָךְ; according to others *a royal one*, from *khatra* and suff. *ka*) *n. p. m.* of one of Daniel's companions at the Babylonian court Dan. 1, 7; 2, 49; 3, 12.

שׁדשׁ (not used) adopted as a stem for the numeral שֵׁשׁ, שִׁשָּׁה, because in the different forms of this word in Arab. and Ethiop. שׁדשׁ appears as the stem, as سُدْس, سَدِيس the sixth part, سادس sextus; but nothing can be determined either about the origin of the form from the redupl. שַׁדְשַׁד, or about the signification.

שׁה (not used) *tr. to stretch* or *reach to, to attain to*, prop. to spread or extend to, cognate in sense with נָתַן, נָטָה, נָדָה II., נָדַן II.; ident. in its or-

ganic root שָׂה with that in נָשָׂה III., נָשָׂא IV. in their fundamental signification. Metaphor. *to reach forth*, a gift; *to give away*. Deriv. שַׁי (see אֲבִישַׁי).

שָׂה (not used) *intr.* prop. *to break forth* (cognate in sense יָלַד, יָחַשׂ, פָּטַר, פָּלַח, בָּקַע, פָּלַט, מָלַט) *to push forth* or *out*, *to be born*, of lambs, as the synonymous verbs are used of sproutlings. Ident. in its organic root שָׂה with צא (to צֶאֱצָא, of plants and children). Originally, it may be connected with שָׂא I., where the same fundamental idea seems to be, so that שָׂה comes in the first instance through the medium of שָׂה. Deriv.

שֶׂה (prop. *part.* of שָׂה like פֶּה of פָּה; *c.* שֵׂה Deut. 14, 4; with *suff.* שֵׂיוֹ, שֵׂיֵהוּ see שֵׂיֵה) *comm.* prop. *the young*, of sheep and goats (as צֹאן is used of sheep and goats) Gen. 30, 32, therefore שֶׂה כְּשָׂבִים and שֶׂה עִזִּים 22, 7, and שֶׂה enumerated with שׁוֹר 1 Sam. 15, 3, Judges 6, 4; commonly *a lamb* or *young goat* Lev. 5, 7; 27, 26; collect. only in Is. 7, 25; elsewhere צֹאן (which see) is used for it; Ar. شاة, شِيَة the same.

שָׂהַד (not used) *tr.* same as סָעַד *to establish*, *to confirm*, *to assure; hence* metaphor. *to testify*, *to strengthen* (by an utterance), like עוּד 3 (= יָעַד I.) which proceeded from a similar fundamental signification; Aram. סְהֵד, ܣܗܶܕ, Arab. شَهِدَ. Deriv. שָׂהֵד.

שָׂהֵד (with *suff.* שָׂהֲדִי) *m. a testifier*, *a witness*, poet. for עֵד Job 16, 19, Aram. סָהֵד, Ar. شَاهِد.

שְׂהֵד (not used) *Aram. tr.* same as Hebrew שָׂהַד. Deriv. שָׂהֲדוּ.

שָׂהֲדוּ (from שְׂהֵד; *def.* שָׂהֲדוּתָא) *Aram. testimony*, *an attestation* Gen. 31, 47; Hebrew עֵדוּת.

שָׂהַם (not used) *intr. to be pale, pale green*, Ar. سَهِمَ to be pale, of the face (comp. שָׂם II.); hence *to be of a leek-green colour*, applied to a precious stone. Deriv.

שֹׂהַם *m.* 1. *the leek-green beryl*, ὁ λίθος ὁ πράσινος (LXX), a precious stone, שֹׂהַם יָקָר, Job 28, 16) Gen. 2, 12, Ex. 25, 7, coupled with תַּרְשִׁישׁ and יָשְׁפֵה 39, 13; Ez. 28, 13. This explanation is already given by Onk., the Jer. Targ., LXX, Vulg., *Saadia*, *Ibn G'anâch*, *Kimchi*. Pliny, H. N. 37, 5, 20, says of the beryl: "probatissimi sunt ex iis (Beryllis), qui viriditatem puri maris imitantur etc. Vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque Chrysoprasus etc." — 2. *n. p. m.* 1 Chr. 24, 27; comp. Beryllus, Adamas as proper names; Ar. n. p. ياقوت prop. hyacinth.

שָׂהַר (not used) *intr.* same as סָהַר, זָהַר, צָהַר *to shine*, *to glitter*, Aram. סְהַר, Arab. شَهَرَ the same. Deriv.

שַׂהֲרוֹן (formed from שָׂהַר; *pl.* ־נִים) *m.* prop. *a little moon*, hence *a moon-shaped ornament* of metal, worn about the neck by men, women and camels, only *plur.* Is. 3, 18; Judges 8, 21 26; LXX μηνίσκοι, Vulg. *lunulae*.

שָׂו (from שׁוּא II.) *m. what is insecure*, *wavering; hence what is vain*, *empty*, *base*, Job. 15, 31 K'tib, arising out of שָׁוְא (K'ri there), like צָו Hos. 5, 11 (so we should probably read for צַו) from צְוָא (from צוּא III.).

שׁוּא I. (not used) *intrans.* same as שָׁא II. (to שָׁת 1, שָׁאוֹן) and שָׁאָה I., *to make a tumultuous noise*, *to rage*, of enemies; *to roar*, of כְּפִירִים; conseq. cognate in sense with הָמָה, שָׁאַג. Deriv. שׁוֹא (plur. שֹׁאִים), שׁוֹאָה 1, תְּשׁוּאָה, מְשׁוֹאָה.

שׁוּא II. (not used) *intrans.* same as צוּא III. (to צַו) *to be insecure*, *slippery*, of regions; *to waver*, *to wander*, of things and men; metaphor. *to be vain*, *idle*, *empty*, *false*, *lying*, *bad*. The organic root שָׁא is identical with that in נָשָׁא II. (*to err*, *to be insecure*, *to waver*, of lying, deceit) to מַשָּׁאָה, מַשּׁוּאָה (which may be also derived from שׁוּא II.);

Arab. سَاءَ *to be vain*, *evil*. Deriv. שָׁו, שָׁוְא.

שׁוֹא III. (not used) *intrans.* same as שָׁאָה II. (which see) *to be waste*, *desert;* identical in its organic root שָׁא with that in שָׁא III. Deriv. שׁוֹאָה 2, מְשׁוֹאָה, and perhaps the proper name שִׁיאוֹן.

שׁוֹא (not used) *intrans.* same as נָשָׂא *to ascend*, *to rise.* Deriv. שׁוֹא, שִׂיא.

שָׁוָא (not used) *intrans.* same as שָׁוָה *to be enough in oneself.* Derivat. the proper name שְׁוָא.

שְׁוָא Aram. see שְׁוָה.

שְׁוָא (from שְׁוָאיָה *Jah is Self-satisfying*) *n. p. m.* 2 Sam. 20, 25 K'ri, for which the K'tib has שְׁיָה with like meaning; elsewhere שְׂרָיָה (which see) stands for it 2 Sam. 8, 17. The names שִׁישָׁא and שַׁוְשָׁא (which see), which are also put for it, proceed from another signification.

שׁוֹא (only *plur.* with *suff.* שֹׁאֵיהֶם; from שׁוֹא I.) *m. plur. a roaring*, Ps. 35, 17 *deliver my soul from their roaring;* to כְּפִירִים in the second hemistich we should then have to supply מִשַּׁאֲגַת or מִשּׁוֹאֵי.

שׂוֹא (from שׂוֹא) *m. a lifting up*, of גַּלִּים Ps. 89, 10; comp. שִׂיא.

שָׁוְא (from the noun שׁוֹא from שׁוֹא II.; Vau a consonant as in מָוֶת, תָּוֶךְ) *m.* 1. *insecurity*, and therefore *lying*, *falsehood*, Psalm 12, 3; 41, 7, used in the genitive as an adjective, as עֵד שָׁ' *a precarious witness* Deut. 5, 17; שֵׁמַע שָׁ' Ex. 23, 1 *a false report;* לַשָּׁ' 20, 7 *to falsehood*, i. e. in the service of falsehood; אָלוֹת שָׁ' Hos. 10, 4 *false oaths.* — 2. Metaphor. *nothingness*, *emptiness*, *vanity*, of תְּשׁוּעָה Ps. 60, 13; עַל־מַה־שָּׁ' 89, 48 *on what emptiness*, i. e. on what a vain foundation; hence in the genitive to הַבְלִים *idols* 31, 7, also alone *idols* Jer. 18, 15 = הֶבֶל; *adverbially*, *in vain*, *uselessly* Mal. 3, 14, Ps. 127, 1, for which is also לַשָּׁוְא Jer. 2, 30. — 3. Fig. *sin*, *iniquity*, *evil*, as an adjective to מְתֵי Job 11, 11, חַבְלֵי Is. 5, 18; *destruction*, *misfortune*, *calamity*, Job 7, 3; Is. 30, 28; הָיָה שָׁ' *to be unfortunate* Hos. 12, 12; also = רָעָה.

שׁוֹאָה (*constr.* שׁוֹאַת) *fem.* 1. (from שׁוֹא I.) *a crashing* or *roaring* Job 30, 14; *a storm*, Ez. 38, 9; Prov. 1, 27 K'ri, parallel סוּפָה; שֹׁאַת רְשָׁעִים 3, 25 *a storm for the wicked;* Ps. 35, 8 *let a tempest fall upon him;* בְּשׁוֹאָה ibid. *in the storm*, i. e. *suddenly;* comp. שַׁאֲוָה. — 2. (from שׁוֹא III.) *desert* Job 30, 3, parall. to צִיָּה, strengthened by מְשׁוֹאָה (desolation), but we may read אֶרֶץ instead of אֶמֶשׁ; 38, 27, parallel אֶרֶץ לֹא־, מִדְבָּר אִישׁ; Zeph. 1, 15; *destruction* Is. 10, 3, where יוֹם is to be supplied; metaphor. *misfortune* Is. 47, 11, coupled with רָעָה, הֹוָה; לְשֹׁ' Ps. 63, 10 *to misfortune*, *to destruction;* comp. מְשׁוֹאָה.

שׁוּב (i. e. שֻׁב; 3 *fem.* שָׁבָה, once וְשָׁבַת for וְשָׁבָה Ezek. 46, 17, as אָזְלַת Deut. 32, 36; *part. m.* שָׁב, *plur.* שָׁבִים, *constr.* שָׁבֵי; *part. pass.* שׁוּב; *inf. absol.* שׁוֹב, שֹׁב, *constr.* שׁוּב, שֻׁב, once שׁוֹב Josh. 2, 16; *imper.* שׁוּב, שֻׁב, with *a* optative שׁוּבָה and שׁוּבָה, according to the Masora [*Kimchi*] שֻׁבָה, *fem. plur.* שֹׁבְנָה; *fut.* יָשׁוּב, יָשֹׁב, וַתָּשָׁב, *apoc.* יָשֹׁב, יָשֹׁב, also before Makkeph יָשָׁב־) 1. *intr.* prop. *to turn* Ps. 9, 18, with לְ *to* a place; 73, 10 K'ri, with the accus.; with מִן *to turn away from* Hos. 14, 5; of inanimate things, *to turn*, *to revolve*, *to go along*, of border lines Josh. 19, 12; *to come back* or *revert to*, of כֶּסֶף Gen. 43, 18, שָׂדֶה Lev. 27, 24, עָרִים 1 Sam. 7, 14, מַמְלָכָה 1 Kings 12, 26; *to be restored*, of עָרִים Ez. 35, 9 K'ri, of a dried up member 1 Kings 13, 6, of conditions Ex. 4, 7; *to return* Josh. 2, 22; Judges 14, 8; *to remain behind*, after one wishing to go forward 19, 7; *to return home* 2 Sam. 6, 20, with מִן of the place *whence* Ruth 1, 22, or with מִן and the infinit. Gen. 14, 17; שָׁ' אַחֲרֵי פ' *to turn about* (from flight) *and follow one* 2 Sam. 23, 10; שָׁ' מֵאַחֲרֵי פ' *to turn from following* Ruth 1, 16; 2 Sam. 2, 26; שׁוּב אֶל־פ' *to return to one* Gen. 8, 12; *to return to*

an earlier state 3, 19; Eccles. 12, 7; with the accusat. מָוֶת *to bring back to death* Job 30, 23, i. e. *to change;* also of place Ex. 33, 11, for which there is commonly לְ Gen. 18, 33 or the accus. with *a* of motion Gen. 50, 14, or without the accus. 2 Sam. 15, 34; בְּשׁוּב יי״ צִיּוֹן Is. 52, 8 *when Jehovah returns to Zion;* next, *to be converted into*, with לְ Is. 29, 17 = הָיָה לְ *to become* 32, 15 or הָפַךְ לְ (which see); *to go back*, *to be retrogressive*, of God's utterances Is. 44, 23, cogn. in sense with נָפַל (which see), opposite to קוּם, בּוֹא; *to be calmed*, of anger Gen. 27, 44, with מִן of the person from whom it departs 2 Chr. 12, 12; Jer. 2, 35; עֹבֵר וָשָׁב *he that passes out* (to plunder), *and he that returns* Ez. 35, 7; Zech. 7, 14; 9, 8; *to return*, *to revert*, Ez. 7, 13 *the seller does not return to* (אֶל) *what is sold;* also with לְ *to* Lev. 25, 10. — 2. subjectively or mentally: שׁוּב אֶל־יי״ *to turn to God*, i. e. *to be converted*, *to repent* 1 Sam. 7, 3; 1 Kings 8, 33; Jer. 4, 1 *if thou returnest*, *O Israel*, *return to me;* but for אֶל there is also used עַל 2 Chr. 30, 9, עַד Is. 9, 12; on the contrary שׁוּב בְּ is *to return home by one* Hos. 12, 7; absol. *to return*, Jer. 3, 12 14, and so שָׁבִים Is. 1, 27 *the returning ones* or *converts*, שְׁאָר יָשׁוּב *the remnant returns* Is. 10, 21; שׁ׳ מִן *to turn from one* or *a thing*, i. e. *to cease from*, *to leave off* Jer. 4, 28; 1 Kings 13, 33; Ez. 3, 19; 18, 24; without מִן in the genitive in שָׁבֵי פֶשַׁע Is. 59, 20 *they that forsake iniquity;* שׁוּב מֵאַחֲרֵי פ׳ *to turn from following one* Jer. 32, 40, i. e. to give up following; שׁוּב מִן = שׁוּב מֵעַל פ׳ Ez. 14, 6. — 3. *to repeat*, commonly with another verb in order to express the idea of repetition: a) both being finite verbs connected by וְ, as וַיָּשָׁב וַיִּשְׁלַח 2 Kings 1, 11, שׁוּב וְאָמַרְתָּ 20, 5, וַיָּשָׁב וַיַּחְפֹּר Gen. 26, 18, וְשָׁב וַיַּעֲשֵׂהוּ Jer. 18, 4; on the contrary שׁוּב in Hos. 2, 11 [9] has merely the idea of *back*, אָשׁוּב וְלָקַחְתִּי *I will take back* (gifts). b) without copulative Vau Gen. 30, 31, or שֵׁנִית is added by way of explanation *the second time* Josh. 5, 2, or עוֹד *besides*, *in addition* is appended Ez. 8, 6. c) a verb in the infin. with לְ follows Eccles. 1, 7; Hos. 11, 9; Job 7, 7. For this meaning comp. the Aram. הֲפַךְ, ܗܦܟ, modern Hebrew חָזַר; Aram. תּוּב an adverb, *again*, abridged תּוּ (Talm.). — 4. *trans. to lead* or *bring back*, *to restore*, שׁוּבֵנוּ Ps. 85, 5 *restore us again*, = הֲשִׁיבֵנוּ 80, 4; with the accus. of the object, as גְּאוֹן יַעֲקֹב Nah. 2, 3. In this transit. sense the language often fluctuates between *Kal* and *Hifil*, which is expressed by K'ri and K'tib Jo. 4, 1; Jer. 33, 26; 49, 39; Prov. 12, 14; Ps. 54, 7; Job 39, 12. On the formula שׁוּב שְׁבוּת Deut. 30, 3 and Am. 9, 14 = הֵשִׁיב שְׁבוּת Jer. 33, 7 11, see under שְׁבוּת. It is also assumed that שׁוּבָה Num. 10, 36, שׁוּב Jer. 42, 10, וְשַׁבְתִּי Ps. 23, 6 are forms from שׁוּב, having, however, the signification of יָשַׁב; but this is uncertain. Deriv. תְּשׁוּבָה, שָׁבוּת, שִׁיבָה, שׁוּבָה, מְשׁוּבָה (according to some), יָשׁוּב, and the proper names יָשׁוּב (patron. יָשֻׁבִי), שְׁאָר יָשׁוּב, יָשָׁבְעָם, יָשֻׁבִי לֶחֶם, perhaps שׁוּבָאֵל.

Pih. שׁוֹבֵב (שׁוֹבַבְתִּי, שׁוֹבַבְתְּךָ, שׁוֹבְבָה; *part.* מְשׁוֹבֵב and שׁוֹבֵב; *inf. constr.* שׁוֹבֵב, with *suff.* שׁוֹבְבִי; *fut.* יְשׁוֹבֵב) *to lead back*, with the accus. of the object Jer. 50, 19 = הֵשִׁיב, and אֶל of the place *to which;* Ez. 39, 27; with אֶל of the person Is. 49, 5; *to make return*, *to entice to return* Ez. 38, 4; 39, 2; *to restore*, נְתִיבוֹת, i. e. *to make to be again inhabited* Is. 58, 12; figur. *to turn away*, *to lead*, *to mislead*, *to seduce* Is. 47, 10, comp. הִטָּה Jer. 50, 6 K'ri, coupled with הִתְעָה; *to make a turn*, i. e. *to fall away* Jer. 8, 5, with the accus. מְשׁוּבָה to heighten the idea, hence שׁוֹבֵב (instead of מְשׁוֹ׳) as a subst. *an apostate*, *a heathen* Mic. 2, 4; *to render*, with לְ of a person Ps. 60, 3; metaphor. *to refresh*, נֶפֶשׁ 23, 3. To refer this form to שָׁבַב II., though the latter stem exists, seems to be incorrect. Deriv. שׁוֹבָב, שׁוֹבֵב, and the proper names מְשׁוֹבָב, שׁוֹבָב.

Puh. שׁוֹבַב (*part. fem.* מְשׁוֹבֶבֶת) *to be*

turned away, מֵחֶרֶב, i. e. not to expect war Ez. 38, 8.

Hif. הֵשִׁיב (הֱשִׁיבֵנִי, הֱשִׁיבוֹ, הֲשִׁיבְךָ); *part. m.* מֵשִׁיב, *plur. constr.* מְשִׁיבֵי, *fem. constr.* מְשִׁיבַת; *inf. absol.* הָשֵׁב, *constr.* הָשִׁיב; *fut.* יָשִׁיב, *apoc.* יָשֵׁב, (יָשֵׁב) 1. *to turn*, שׁוּב שְׁבוּת Jer. 33, 7 11 = שָׁב שְׁבוּת (see שְׁבוּת); *to turn about*, אוֹפָן Prov. 20, 26; הֵשִׁיב פָּנִים לְ *to turn the face to* Dan. 11, 18 K'tib, for which the K'ri has וְיָשֵׂם like 11, 17; 11, 19 = שׂוּם פָּנִים לְ; with מִן or מֵעַל *to turn away* Ez. 14, 6, without פָּנִים 18, 30 32; הֵשׁ׳ יָד עַל *to turn the hand upon one*, i. e. *to attack* Is. 1, 25, Am. 1, 8, Ps. 81, 15, somewhat different from נָטָה יָד (Is. 5, 25) and הֵנִיף יָד (11, 15), but also *to protect*, *to turn the hand for protection* Zech. 13, 7; with בְּ *to cause to stretch forth* 2 Sam. 8, 3, where 1 Chr. 18, 3, LXX, Symm. and Vulg. have לְהַצִּיב for לְהָשִׁיב; הֵשׁ׳ חֲמַת יי *to turn away the anger of God*, with מִן or מֵעַל of a person Num. 25, 11; Ezr. 10, 14; of God Himself הֵשׁ׳ אַפּוֹ *to turn away his anger* Job 9, 13, Ps. 78, 38, also with מֵעַל of a person Prov. 24, 18; *to turn* = *to change*, Is. 66, 15 *to change his anger into fury*, where the giving vent to it is simply to be supplied. — 2. *to drive back*, Is. 28, 6 *to drive war back to the gate*, i. e. to beat back attacks even to the gates of the enemy; *to make to give way*, פְּנֵי פ׳ Is. 36, 9; 1 Kings 2, 16, oppos. to נָשָׂא פְּנֵי פ׳; *to withhold*, *to hinder* Jer. 2, 24; Job 9, 12; *to draw back*, יָד (the punishing hand of God) Is. 14, 27; *to withdraw*, יָד Gen. 38, 29, with אֶל *to* Ex. 4, 7, whether יָמִין or יָד denote a protecting or punishing hand Lament. 2, 3 8; Ez. 20, 22; *to lead back*, with accus. of the person, and אֶל *to* Gen. 48, 21, with בְּ *where* Is. 37, 29, with עַל or לְ *whither* 2 Sam. 16, 3; Jer. 24, 6; *to bring back*, כֶּסֶף Gen. 43, 12; with the accus. of the thing and בְּ of the person Deut. 28, 60; *to give back*, with accus. of the thing and dative of the person Ex. 22, 25; 2 Sam. 9, 7; *to restore*, *to replace* Lev. 5, 23 [6, 4]; Deut. 22, 1; *to make good* Ex. 21, 34; *to requite*, Prov. 17, 13; *to reward*, 2 Sam. 16, 12, also with עַל of the person Ps. 94, 23, or בְּ Joel 4, 4; but גְּמוּל, מַעֲלָלִים, נָקָם are also added as object; *to bring back* = *to convert*, אֶל יי 2 Chron. 24, 19; הֵשׁ׳ אֶל־עָפָר *to bring again to dust*, i. e. to cause to die Job 10, 9, once דַּכָּא = עָפָר and עַד for אֶל Ps. 90, 3. — 3. *to restore*, to a former state Gen. 40, 13, *to take back* 14, 16; *to give back*, 2 Kings 14, 22, *to bring back* Is. 1, 26; Ps. 80, 4; הֵשׁ׳ נֶפֶשׁ *to restore the* (comfortless) *soul*, i. e. *to refresh* Lament. 1, 11 19, hence like an *intr.* הֵשׁ׳ רוּחַ *the spirit of life returns*, i. e. *to live again*, *to breathe again* 1 Sam. 30, 12; Job 9, 18; Judges 15, 19; הֵשׁ׳ נֶפֶשׁ פ׳ מִן *to call back one's life out of* Ps. 35, 17; *to cause to rise* 2 Sam. 12, 23. — 4. *to give words back* or *again*, i. e. *to answer*, דָּבָר Prov. 18, 13; also *to bring back an answer* 1 Kings 2, 30, fully הֵשִׁיב שֹׁלְחוֹ דָּבָר 2 Sam. 24, 13, with the accus. of the person 3, 11, 1 Kings 12, 6, as עָנָה is construed; הֵשִׁיב alone 2 Chr. 10, 16, and הֲשִׁיבֵנִי Job 13, 22 *answer me; to cause to answer* 20, 2; הֵשִׁיב אֲמָרִים with לְ of the pers. Prov. 22, 21, or הֵשִׁיב מִלִּין Job 35, 4 the same; הֵשִׁיב טַעַם *to return* or *give a prudent judgment* Prov. 26, 16; comp. Aram. עֵטָא, אֲתִיב פִּתְגָּמָא. — 5. Metaph. הֵשִׁיב אֶל־לֵב a) *to recall to mind*, with the accusat. of a thing Lament. 3, 21; b) *to repent*, *to take to heart* Deut. 4, 39, also הֵשִׁיב עַל־לֵב Is. 46, 8, comp. שִׂים אֶל־לֵב; *to take back*, *to revoke* Esth. 8, 5; Num. 23, 20; Am. 1, 3; *to bring repeatedly*, tribute 2 Kings 17, 3 (which is expressed periphrastically 17, 4), sacrifice Num. 18, 9. Derivatives the proper names יָשׁוּב and אֶלְיָשִׁיב; on the contrary יוֹשַׁבְיָה belongs to יָשַׁב.

Hof. הוּשַׁב (*fut.* יוּשַׁב) *to be brought back*, Ex. 10, 8, of things Jer. 27, 16; *to be given back* Gen. 42, 28. תּוּשָׁב Is. 44, 26 see under יָשַׁב. Deriv. the proper name יוּשַׁב חֶסֶד.

The stem שׁוּב (Aram. תָּב, ܬܳܒ, Ar. ثَابَ the same, but commonly the Syr.

ܗܦܟ, Arab. عَادَ, رَجَعَ are used for it) is ident. in its organic root שָׁב with that in סַב, אַף, אָף. That it has also had the meaning *to wind, to wind around*, is to be seen from the Ar. ثَوب, Aram. תותב dress.

שׂוּב (1 *pers.* שַׂבְתִּי, *part. m.* שָׂב) *intr.* prop. *to be white* or *a whitish grey*, of the hair of an old man; hence *to become grey*, coupled with זָקֵן 1 Sam. 12, 2; שָׂב *an old man*, coupled with יָשִׁישׁ Job 15, 10. Deriv. שֵׂיב, שֵׂיבָה.

The stem שָׂב, Aram. סָב, סִיב, ܣܳܒ, Sam. סְחַב, סְהַב, Arab. شَابَ the same, lies also in its organic root in כָּ־סַף I., Ar. جَـصَف.

שׁוּבָאֵל (arising by a mistake in orthography from שְׁבוּאֵל, which see; it is also possible that שׁוּב = יָשׁוּב, which is likewise a proper name) *n. p. m.* 1 Chr. 24, 20; 25, 20.

שׁוֹבָב (= 'מְשׁ, prop. *part.; pl.* שׁוֹבָבִים) 1. *adj. m. turned away, apostate*, Is. 57, 17 *and he walks rebellious* (against God) *in the way of his heart;* בָּנִים שׁוֹבָבִים *rebellious* or *apostate sons* Jer. 3, 14 22; הָרִים שׁוֹבָבִים 50, 6 (K'tib) *mountains turned away, remote;* comp. מְשׁוּבָה. — 2. (*one returned home, set free*) *n. p. m.* 2 Sam. 5, 14; 1 Chr. 2, 18; 3, 5.

שׁוֹבֵב (instead of 'מְשׁ, prop. *a part.*) *adj. m.*, שׁוֹבֵבָה *f. apostate, turned away* (from God), i. e. *heathen* Mic. 2, 4; *an apostate daughter* Jer. 31, 22; of the (heathen) Ammonite people 49, 4.

שׁוּבָה (from שׁוּב) *f. a turning from, desisting from*, the carrying on of war Is. 30, 15, coupled with נַחַת (rest); but it may also be derived from יָשַׁב (meaning, to sit in rest and inactivity).

שׁוֹבָךְ (from שָׁבַךְ = שָׁפַךְ; *expansion*) *n. p. m.* 2 Sam. 10, 16, for which 1 Chr. 19, 16 שׁוֹפָךְ.

שׁוֹבֶךְ (from שָׁבַךְ = סָבַךְ) *masc. thick branches* (= סְבַךְ) 2 Sam. 18, 9.

שׁוֹבָל (from שָׁבַל; *a wandering*) *n. p. m.* Gen. 36, 20; 1 Chr. 2, 50.

שׁוֹבֵק (from שָׁבַק; *a free one*, like יִשְׁבָּק) *n. p. m.* Neh. 10, 25.

שׁוּג (not used) *intr.* same as שָׁגַג, שָׁגָה, *to wave to and fro, to go astray.* Deriv. מְשׁוּגָה.

שׂוּג I. (Kal not used) *intr.* same as סוּג I. *to give way, to yield, to go away;* deriv. שִׂיג.

Nif. נָשׂוֹג 2 Sam. 1, 22 for נָסוֹג (which see).

שׂוּג II. (Kal not used) *tr.* same as סוּג II. *to hedge in, to enclose*, Ar. تَاجَ *to crown about;* but according to the parallel פָּרַח probably the fundamental signification is = שָׂגָה (*Kimchi, Ibn Esra*) to sprout, to grow.

Pih. (redupl.) שִׂגְשֵׂג (*fut.* יְשַׂגְשֵׂג) *to cause to bloom* or *grow* Is. 17, 11. See שָׂגַג.

שׁוֹד Job 5, 21 see שֹׁד.

שׂוּר (*fut.* יָשׂוּר) *intr.* same as שָׂרַר (which see) 1. *to be powerful;* hence *to rule, to be mighty*, Ar. سَادَ; deriv. שַׂר. — 2. *to practise violence, to destroy, to hurry off* Ps. 91, 6, of קֶטֶב. Deriv. perhaps שׁוֹד.

שׂוּד (not used) *intr. to cook, to seethe, to boil, to ferment*, especially of lime; ident. with זִיד (where the comparison is; besides comp. גּוּר IV. and perhaps עוּר III., Arab. غَارَ of the burning of anger). Derivat. שִׂיד (= גִּר, which see) and the denom. שׂוּד.

שָׁוָה I. (*part.* שֹׁוֶה; *fut.* יִשְׁוֶה, אֶשְׁוֶה) *intr.* prop. *to be smooth*, without height or hollow; comp. Aram. שְׁעַף to be smooth; hence 1. (unused) *to be plain, even*, of a land-surface, a tract; comp. שָׁוָא to the proper name שָׁוְא. Derivat. the proper name שָׁוֵה. — 2. Metaphor. *to be like, to be equal to*, with בְּ, in value Prov. 3, 15; 8, 11, in folly, with לְ of the person 26, 4; *to be compared*, with אֶל Is. 40, 25, coupled with דָּמָה; *to render the like*, according to desert, i. e. to recompense righteously Job 33,

27; *to correspond to*, *to satisfy*, with לְ of a person Esth. 5, 13, with בְּ 7, 4; *to be fit*, *serviceable*, with לְ 3, 8. In Hos. 10, 1 we should read יִשְׁוֶה and translate: *fruit is suited to him* (to גֶּפֶן). Deriv. the proper names יִשְׁוָה, יִשְׁוִי.

Pih. שִׁוָּה (*fut.* יְשַׁוֶּה) *to make even*, *to level*, פְּנֵי אֲדָמָה Is. 28, 25; fig. נֶפֶשׁ i. e. *to compose* or *calm*, coupled with דּוֹמֵם Psalm 131, 2, without נֶפֶשׁ Is. 38, 13 *I quieted* (my mind) *till the morning* (*Saad.*), i. e. I endured, quietly waiting for (Vulg., Hieron.). The rendering of שִׁוָּה as = שִׁוַּע (Targ.) and referring it to כַּאֲרִי is less appropriate. The reading תְּשַׁוֶּה Job 30, 22 for תְּשׁוּגֵנִי (Syr.) does not suit well; it is better to read תְּשׁוּיָה or תְּשִׁיָּה.

Hif. הִשְׁוָה (*fut.* יַשְׁוֶה) *to liken*, *to compare*, with the accusat. and לְ Is. 46, 5; Lament. 2, 13, coupled with דִּמָּה.

Nithpa. נִשְׁתַּוָּה (a mixed form made up of Nif. and Hithp., therefore the ו is without Dagesh) *to be alike*, Prov. 27, 15 *continual dropping in a day of strong rain and a contentious woman are alike.* נִשְׁתָּוָה is not the 3 pers. perf. f. (*Gesenius* Thes.), but a participle neuter, *a thing alike.*

שָׁוָה II. (Kal not used) *trans. to put*, *set*, *place*, cognate in sense שׂוּם; *to spread out*, *to arrange*, cognate in sense עָרַךְ; identical in its organic root שָׁו־ה with that in צָבָ־ה, יָשַׁב, נָצַב, יָצַב III., צָוָ־ה; Aram. שְׁוָא the same, hence Pa. שַׁוִּי for the Hebrew שׂוּם, שִׁית, Sam. שַׁוִּי, שַׁבִּי.

Pih. שִׁוָּה (*fut.* יְשַׁוֶּה) *to put*, *to set*, Ps. 16, 8 *I have set Jehovah before me always* (54, 5 שׂוּם); 18, 34 *he made my feet like the hinds'* (in swiftness), comp. Habbak. 3, 19 (שׂוּם); שִׁוָּה מִשְׁפָּט Ps. 119, 30 *to set right before one*, i. e. to observe it carefully, where לְנֶגְדִּי is omitted, as is the case with שׂוּם also; פְּרִי יְשַׁוֶּה לוֹ Hos. 10, 1 *he prepares fruit for him* (but see שָׁוָה I.); with עַל of a person and the accus. of the object *to lay a thing upon one*, i. e. *to bestow upon*, e. g. עֵזֶר Ps. 89, 20.

שָׁוָה III. (not used) *intr.* (an enlarged form of שָׁא [שָׁוָא] II. or for שָׁאָה I.) *to make a noise*, *to rage*, *to make a crash*, whence תְּשֻׁוָה (Job 30, 22 K'tib) = תְּשֻׁאָה (36, 29) from שׁוֹא; hence parallel with רוּחַ, as סוּפָה (Prov. 1, 27) is parallel with שׁוֹאָה. See שָׁיָה.

שָׁוֵה (*a plain*, *dale;* from שָׁוָה I.) 1. *n. p.* of a place near קִרְיָתַיִם (which see), belonging to Reuben (Num. 32, 37; Josh. 13, 19) Gen. 14, 5, and where the אֵימִים dwelt. — 2. *n. p.* of a valley, fully עֵמֶק שָׁוֵה Gen. 14, 17, called also עֵמֶק הַמֶּלֶךְ 2 Sam. 18, 18. It lay near Jerusalem (Josephus) towards the Dead Sea (see עֵמֶק).

שְׁוָה and שְׁוָא (*part. pass.* שְׁוִי) *Aram intr.* same as the Hebrew שָׁוָה I., Dan. 5, 21 K'tib *and his heart was like a beast's*, but where the K'ri reads שַׁוִּי or שַׁוִּיו, referring to אֱלָהָא as the subject.

Pah. שַׁוִּי see *Pe.*, frequent in the Targ.

Ithpa. אִשְׁתַּוָּא (*fut.* יִשְׁתַּוֶּה) *to be made like to*, *to become* Dan. 3, 29.

שׁוּז (not used) *intr.* after the Ar. شَازَ *to be fond*, *to be excited by love;* but better same as שׁוּשׁ *to be white*, *shining*, *luminous*, metaphor. *to be moveable*, *quick*, *swift* (as in צוּץ, סוּס), so that the n. p. שִׁיזָא may agree with זִיזָא, שִׁישָׁא. Deriv. the n. p. שִׁיזָא.

שׁוּחַ (3 *p. fem.* שָׁחָה; *fut.* יָשׁוּחַ) *intr.* same as שָׁחָה, שַׁח, prop. *to be sunk*, *deep*, of a pit, grave, cistern, abyss (see שִׁיחָה, שַׁחַת 1, שׁוּחָה); hence *to sink*, *to sink down*, *to settle down*, אֶל־מָוֶת (to death) Prov. 2, 18, where שָׁחָה is to be referred to בֵּיתָהּ (to refer it to אִשָּׁה זָרָה 2, 17 [Targ., *Ibn Esra*], or to read שָׁחָה, is unnecessary). Fig. *to be bowed down*, *beaten down*, *sunk*, לֶעָפָר *to the dust* Ps. 44, 26; with עַל of a person in תָּשׁוּחַ עָלַי נַפְשִׁי Lament. 3, 20 (K'ri) *my soul is bowed down within me;* so too הִשְׁתּוֹחַח (which see). Deriv. שׁוּחָה, שִׁיחָה, שַׁחַת 1, the proper name שׁוּחַ, שׁוּחָה, שׁוּחָם, יְשׁוֹחָיָה (from יָשׁוּחַ).

Hif. הֵשִׁיחַ (*fut.* יָשִׁיחַ) *to bring depression*, with עַל of a person LAMENT. 3, 20 K'ri, where the K'tib has Kal.

Hithp. הִשְׁתּוֹחֵחַ (*fut.* יִשְׁתּוֹחֵחַ) *to be bowed*, *humbled*, *struck down*, of the spirit, with עַל Ps. 42, 6 7 12; 43, 5.

The stem שַׁח (שׁוּחַ) is the Ar. سَاخَ, ثَاخَ (to sink, in dirt; to sink into, water), سَخَّ (to be deep or sunk), Aram. שְׁחָא, שַׁח, שַׁח; and its organic root lies also in יָ-שַׁח (which see), espec. in שָׁקַ-ע.

שׂוּחַ I. (not used) *intr. to sprout*, *to sprout forth*, *to grow*, *to shoot forth;* ident. in its organic root שַׂח with שַׂג II., שָׂגָא, שָׂגָ-ה, סַח (סִיחַ) I.; Ar. شَاخَ (to be great, rich, strong), Aram. שְׂוַח, ܣܘܚ to sprout, to bloom, Af. to send out sprouts, ܣܘܚܐ bushes. Deriv. שִׂיחַ 1.

שׂוּחַ II. (*inf. constr.* שׂוּחַ) *intr.* prop. *to speak*, *to say*, from the fundamental signification *to utter sounds*, *to speak intelligibly*, cognate in sense הָגָה I.; hence metaphor. 1. *to lament*, *to beseech*, *to pray*. — 2. *to think*, *suppose*, as internal whispering, the same metaphor being also in הָגַג, הָגָה. Here is to be referred לָשׂוּחַ בַּשָּׂדֶה GEN. 24, 63, which is explained sometimes *in order to meditate* (LXX, Vulg.) like שִׂיחַ (which see), sometimes *to pray* (Targ., Sam., Arab., *Saad.*, *Rashi*), or *to confer with himself* (Aq., Symm.), or *to walk about* (Pesh., *Ibn Esra*, *Kimchi*); the last meaning being adopted on the ground that the reading should be לָשׁוּט, according to 2 SAM. 24, 2 8, JOB 1, 7, as הָלַךְ stands for it in GEN. 24, 65, or that שׂוּחַ should be regarded as a denomin. from שִׂיחַ (*Ibn Esra*) meaning *to walk among the bushes*, comp. أَجَمَ to go into a thicket of reeds, شَاكَ to get into thorns. Better, *in order to lament*, i. e. to mourn undisturbed for the death of his mother; comp. 24, 67. Deriv. שִׂחַ, שִׂיחַ 2, שִׂיחָה.

Pih. שׂוֹחֵחַ (*fut.* יְשׂוֹחֵחַ) *to speak*, *to relate*, with בְּ of a thing Ps. 143, 5; in like manner הָגָה בְּ in the same passage, and similarly דִּבֶּר בְּ DEUT. 6, 7. וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ Is. 53, 8 *and none of his contemporaries gives an account of it*, i. e. none of them talks of that mournful crisis in the life of God's servant; but that phenomenon, on the contrary, passes by quite unheeded (see 53, 1 3). On מִי see מִי 5; on דּוֹר see the word.

Hif. שִׂיחַ (abridged from הֵשִׂיחַ, like בִּין from הֵבִין; *inf. constr.* שִׂיחַ; *imper.* שִׂיחַ, שִׂיחוּ; *fut.* יָשִׂיחַ, אָשִׂיחַ, אָשִׂיחָה) 1. *to speak*, with לְ = אֶל *to address* JOB 12, 8, coupled with שָׁאַל 12, 7 to ask; with accusat. of the person *to speak to* = *to instruct* PROV. 6, 22 (LXX); with בְּ *to speak of one* (in a bad sense) Ps. 69, 13; with the accusat. *to declare*, *to relate*, PSALM 145, 5, like אָמַר and סִפֵּר 145, 6, also with בְּ 105, 2, = הוֹדִיעַ 105, 1. — 2. Metaph. *to complain aloud* JOB 7, 11, parallel דִּבֵּר; coupled with הָמָה Ps. 55, 18; *to sing*, *to praise*, absol. JUDGES 5, 10; *to muse*, Ps. 77, 4 7, with בְּ of a thing *upon* 77, 13.

As to the organic root שַׂח (Talm. סַח), it is ident. with that in שָׂגָ-ה III. (which see) and in הַג, הָגָ-ה I.

שׁוּחַ (*depression*, *humility;* as the name of a place *low region*, *valley*) *n. p.* of a son of Keturah, and then of an Arabian tribe, from whom, being settled there near Edom, the locality has its name GEN. 25, 2; *Gent. m.* שׁוּחִי JOB 2, 11; 8, 1; 18, 1; 25, 1. It has been identified with Σακκαία eastward of Batanea (Ptol. 5, 15); with *Schichan* in the land of Moab (Abulf. ed. Köhler p. 91); with the race *Siajcha* east of Aila (*Burckh.* Syr. p. 945) &c.; but all we know is, that *Shuah* is to be looked for near Edom.

שׁוּחָה (from שׁוּחַ) 1. *fem. a cleft* or *depth*, אֶרֶץ שׁ' JER. 2, 6 of the wilderness abounding in clefts, coupled with עֲרָבָה; *a pit*, to take animals in 18, 21 K'ri; שׁ' עֲמֻקָּה *a deep pit* PROV. 22, 14; 23, 27; Aram. שׁוּחָא, שׁוּחַ, שְׁוָח, שְׁוַח the same. — 2. *dejection*, *sorrow*) *n. p. m.* 1 CHR. 4, 11, for which 4, 4 has חוּשָׁה.

שׁוּחָם (from שׁוּחַ; *humility* or *sorrow*)

n. p. m. Num. 26, 42, for which Gen. 46, 23 has חֻשִׁים.

שׁוּט I. (*part. m. pl.* שָׁאטִים, *f. pl.* שָׁאטוֹת) *trans.* same as שָׁאַט *to tread* or *push away;* metaphor. *to contemn, to despise* Ez. 16, 57; 28, 24 26. The participial form שָׁאט is formed in the Aramaean manner like קָאם.

שׁוּט II. (*part. masc.* שָׁט, *fut.* יָשׁוּט) 1. *tr.* prop. *to move forward, to tow, to make go on,* a ship, and so *to steer,* with the accus. Ez. 27, 26; שָׁטִים *pilots* 27, 8; cognate in sense חָבַל III. Deriv. מָשׁוֹט, מִשּׁוֹט, שַׁיִט 1. — 2. *intr. to rove about, to go to and fro, to run hither and thither,* especially to inspect, with בְּ of a place Job 1, 7; 2, 2; 2 Sam. 24, 8; with בְּ *among* 2 Sam. 24, 2; also absol. Num. 11, 8; Aram. שׁוּט vagari.

Pih. שׁוֹטֵט (*partic. plural* מְשׁוֹטְטִים, מְשֹׁטְטוֹת; *fut.* יְשׁוֹטֵט) *to run to and fro,* with בְּ or absol. followed by an infin. (to search out) Jer. 5, 1; Am. 8, 12; Zech. 4, 10; fig. *to read through earnestly,* a book, Dan. 12, 4.

Hithp. הִתְשׁוֹטֵט (for הִשְׁתַּ־, in order not to allow three *t*-sounds to meet) *to run to and fro,* with בְּ of a place Jer. 49, 3.

The stem שָׁט (שׁוּט) with this meaning is the Ar. شَاطَ (*to run, to go quickly, to gallop*), Aram. שׁוּט to rove, to swim, Ethiop. to act (comp. סָחַר).

שׁוּט III. (unused) prop. *to pierce, to strike, to push,* of a scourge, stick, rod, cognate in sense שָׁבַט (which see); ident. in its organic root שָׁט with that in שָׁת II. (to שִׁית), ח־סר II. (which see), ע־צר, with slight modifications of the meaning; Aram. שָׁט, ܫܛ the same, Arab. سَاطَ same as Hebr. הִכָּה, whence سَوْط = נַכָּה. Deriv. שׁוֹט, שַׁיִט 2, שֹׁטֵט.

שׁוּט (not used) *intr.* same as סוּט *to turn aside, to fall away,* = שָׂטָה, סָטָה, merely assumed for שֵׁט.

שׁוֹט (from שׁוּט III.; *pl.* שׁוֹטִים) *m.* same as שֵׁבֶט *a scourge,* which one swings, a figure of a hostile army Is. 10, 26; שׁ׳ שׁוֹטֵף 28, 18 (K'ri) *an overwhelming scourge;* or *a whip* Prov. 26, 3, קוֹל שׁ׳ *the noise of a whip* Nah. 3, 2; *a cutting instrument,* fig. of לָשׁוֹן, i. e. slander Job 5, 21 = חֶרֶב חַדָּה Ps. 57, 5, חֶרֶב 64, 4; *stroke, punishment, suffering* Job 9, 23, like שֵׁבֶט 37, 13; comp. Aram. שׁוֹטָא, ܫܘܛܐ the same, explained by ܫܒܛܐ; שׁוֹטִיתָא a rod.

שׁוֹטֵט see שׁוּט.

שׁוֹיְכָה see שׂוֹכָה.

שׂוּךְ (not used) *intr.* same as שָׁכַךְ *to let down,* Ar. سَكَّ the same; deriv. the proper name שׂוֹכָה.

שׂוּךְ I. (2 *p.* שַׂכְתָּ; *part.* שָׂךְ) *tr.* same as שׂוּג II. *to hedge in* or *about, to enclose* (cognate in sense גָּדַר), with בְּעַד *to hedge round about* Job 1, 10, i. e. *to protect,* comp. גָּדַר Lament. 3, 7; שׂוּךְ אֶת־דַּרְכֵּךְ Hos. 2, 8 *to hedge the way about,* i. e. *to shut in, to straiten;* Ar. شَاكَ. Deriv. perhaps מְשׂוּכָה.

שׂוּךְ II. (Kal unused) *intr.* same as סוּךְ I. *to intertwine, to interweave,* of a thorn-hedge; *to be twisted together.* Derivat. שׂוֹךְ, שׂוֹכָה, the proper names שׂוֹכוֹ, שׂוֹכֹה, שׂוֹיְכָה; perhaps מְשׂוּכָה (which see).

Pih. שׂוֹכֵךְ (*fut.* יְשׂוֹכֵךְ) *to weave,* of the embryo's formation Job 10, 11, like סָכַךְ Ps. 139, 13 in the same sense (Targ. אַשְׁתִּי).

שׂוֹךְ (with *suff.* שׂוֹכֹה = שׂוֹכוֹ, from שׂוּךְ II.) *m. a bundle of twigs interwoven, a bough* Judges 9, 49, for which שׂוֹכָה stands in 9, 48; Aram. סוֹךְ and שׂוֹךְ, Syr. ܣܘܟܐ the same.

שׂוֹכָה *f.* see שׂוֹךְ.

שׂוּכָה (from שׂוּךְ = שָׁכַךְ, *settlement*) *n. p.* of a locality in Judah, along with תִּרְעָה and שִׁמְעָה, which are all three unknown. Deriv. the *patr. m. pl.* שׂוּכָתִים the *Shuhites,* who formed along with the inhabitants of *Tirah* and *Shimeah* the מִשְׁפְּחוֹת סוֹפְרִים 1 Chr. 2, 55.

שׂוֹכֹה (Jos. 15, 48 K'tib, שׂוֹכוֹ K'ri, likewise 15, 35 and 1 Sam. 17, 1, also שׂוֹכֹה 1 Kings 4, 10, *bushes*, *a thicket;* from שׂוֹךְ II.) *n. p.* 1. a city in the plain of Judah Josh. 15, 35, 1 Sam. 17, 1, *Euseb.* Σουχώ, said to lie between Eleutheropolis and Jerusalem (*Robins.* Pal. II, 605-6). — 2. a city in the mountains of Judah Josh. 15, 48 K'tib, *Euseb.* Σοηχώθ (i. e. שְׂוֵיכָה, *pl.* ־כוֹת), the *Suwêka* found by *Robinson* (II, 195).

שׂוֹכוֹ Josh. 15, 48 K'ri see שׂוֹכֹה.

שׁוּל (not used) *intr. to hang down*, *to trail behind*, of a garment, Ar. سَوِلَ (to hang down, of the belly), سَالَ (to flow down), ذَالَ (to trail); ident. in its organic root שַׁל with that in דַּל I., זַל; perhaps not to be compared with שֹׁבֶל, since the root of it is בל. Derivative

שׁוּל (only *pl. c.* שׁוּלֵי, with *suff.* שׁוּלַיִךְ, שׁוּלֶיהָ, שׁוּלָיו) *m. pl. the flowing skirts*, of a robe worn by persons of distinction Is. 6, 1, including the border Lament. 1, 9; גִּלָּה שׁ׳ *to uncover the skirts* Nah. 3, 5, Jer. 13, 22, = חָשַׂף שׁ׳ Jer. 13, 26, as a disgrace, comp. 47, 2; conseq. = שֹׁבֶל, Ar. سَبَلَة; *the* lower *edge* or *hem*, Ez. 25, 26; 28, 33 35; 39, 24.

שׁוֹלָל (after the form עוֹלָל, שׁוֹבָב, from שָׁלַל I. *to put off*) *adj. m. bare-footed*, coupled with עָרוֹם Mic. 1, 8 K'ri (LXX, Syr., *Kimchi*), a sign of distress 2 Sam. 15, 30 (in Is. 20, 2 the prose word יָחֵף stands for it); the K'tib has שֵׁילָל (which see). הוֹלִיךְ שׁ׳ *to lead captive*, יוֹעֲצִים, כֹּהֲנִים Job 12, 17 19, i. e. *stripped*, *barefoot*, to make to go along in the form of captives. According to *Rashi* שׁ׳ is = מְשׁ׳ prop. *raving*, *mad*, hence *wavering*, *tottering*, *erring*, from שָׁלַל II. = הָלַל II. (which see), to which הָלַל II. (to תּוֹלָל) is said to belong, but which is less suitable in Micah l. c.

שׁוּלֵם (from שָׁלֵם = שָׁנֵם; *uneven place*) *n. p.* of a locality, which Euseb. and Jerome found five miles south of תָּבוֹר under the name Σουλήμ, and which is now called *Sûlam* (سُولَم). It would be ident. with שׁוּנֵם (which see), a city in Issachar (Josh. 19, 18), on גִּלְבֹּעַ, the northern part of the mountain which goes down from Lebanon through all Palestine, if *Robinson's* description be correct (Pal. III, 402).

שׁוּלַמִּית (with the article, conseq. not a personal name) *noun Gent. f.* (like הַשּׁוּנַמִּית 1 Kings 1, 3), *belonging to* a place שׁוּלֵם (which see), ident. with שׁוּנֵם Song of Sol. 7, 1.

שׁוּם I. (only 3 *p. perf.* שָׂם) *tr. to value*, *to tax*, like שׁוּם in modern Hebrew and the Mishna, with עַל, *to institute an examination* of a thing, whether it be good or bad; hence Eccles. 3, 17 *and every deed he estimates*, i. e. he proves, = יִשְׁפֹּט in the same verse. Deriv. the proper names שַׁמָּה (patron. שַׁמָּתִי) and שִׁימוֹן.

שׁוּם II. (unused) *intr.* either like שָׁחַם *to be pale green*, of plants; or after the Ar. شَمَّ, Hebr. כָּ־שַׁם, Aram. כָּ־שַׁם, ܢܫܡ, *to have a strong smell*, *to scent*. Deriv. the noun שׁוּם.

שׂוּם (3 *p. perf.* שָׂם, 2 *p. f.* שַׂמְתְּ, once שַׂמְתִּי Ruth 3, 3; *part. m.* שָׂם, *pl.* שָׂמִים; *part. pass. f.* שׂוּמָה 2 Sam. 13, 32 K'ri, but commonly regarded as a noun; *inf. abs.* שׂוֹם, *c.* שׂוּם; *fut.* יָשׂוּם) *tr.* 1. *to set* (like שׁוּת = יָ־שַׁם), and so *to plant*, trees, ponere arborem, Is. 41, 19; Ez. 17, 4; *to set up*, *to erect*, a monument Nah. 1, 14; *to build*, a nest Num. 24, 21; *to put up*, מָצוֹר Mic. 4, 14; fig. *to establish*, בְּרִית 2 Sam. 23, 5 = הֵקִים ב׳; *to appoint* (Amharic the same), מֶלֶךְ Deut. 17, 14, רֹאשׁ Hos. 2, 2, שֹׁפְטִים 1 Sam. 8, 1, sometimes with a twofold accus. Ps. 105, 21 or an accus. and לְ Gen. 45, 9; with an accus. and עַל *to set over*, 2 Sam. 17, 25. — 2. *to set forth*, *to array*, warriors, with two accus. 1 Sam. 11, 11, absol. 15, 2 (comp. שִׁית, עָרַךְ); *to set*, troops Job 1, 17; *to set in array*, absol. and with עַל 1 Kings 20, 12; *to appoint*, with an accus. 2 Kings 10, 24, an ambush Josh. 8, 2, the foot on the neck of one, i. e. *to subjugate*

Josh. 10, 24; *to set up*, פֶּסֶל Deut. 27, 15, מַצֵּבָה Gen. 28, 12, שֻׁלְחָן Ex. 26, 35, a throne Jer. 43, 10; *to put in*, a door Gen. 6, 16; *to erect*, Ex. 40, 18, a tent Ps. 19, 5; *to hang up*, the curtain 40, 5, elsewhere נָתַן. Fig. שׂ' תּוֹרָה *to establish a law* Ps. 78, 5, with the accus. of the object and לְ *to* Gen. 47, 26; *to arrange*, מִשְׁטָר Job 38, 33; *to appoint*, חֹק Prov. 8, 29, גְּבוּל Ps. 104, 9, מָקוֹם 2 Sam. 7, 10. — שׂ' עַל *to set upon* a thing, sometimes without the accusat. 2 Kings 10, 3; with a double accusat. שׂ' בֵּית כֶּלֶא *to thrust into the prison* 2 Chr. 18, 26; *to put* into, Gen. 2, 8, seldom with עַל of a place Job 20, 4 or לְ 5, 11; Song of Sol. 6, 12 *my longing soul set me in the chariots of Amminadab;* with עַל *to put upon* Ex. 29, 6; 28, 12; *to gird on*, חֶרֶב עַל־יְרֵךְ 38, 27; with בְּ *to put into*, the hand Is. 37, 29, with עַל *to stick in* Gen. 24, 47, absol. בַּדִּים Num. 4, 6; *to found, to create* Job 34, 13; *to cause to arise* Is. 42, 4; 44, 7; *to introduce*, שֵׁם Deut. 12, 5, i. e. to erect the seat of worship, comp. שַׁכֵּן שֵׁם Deut. 12, 11; שׂוּם בֵּין *to put between* Judges 15, 4; שׂ' עַל *to lay upon* Gen. 22, 9; שׂ' תַּחַת *to lay under* 24, 2; with עַל of a person *to lay upon* 21, 14, also with עַל of a thing 9, 23; Lev. 24, 6. שׂ' יָד עַל־פֶּה Judges 18, 19 or אֶל־פֶּה 1 Sam. 19, 13 or לְפֶה Job 20, 9 or לְמוֹ פֶּה 40, 4 *to be silent* or *dumb;* שׂ' אֶבֶן אֶל־אֶבֶן Hag. 2, 15 *to lay one stone upon another*, i. e. *to build;* שׂ' בְּ *to put into* Gen. 44, 1; Job 13, 27; with בְּיַד פּ׳ *to give into one's hand* Is. 51, 23; *to take into the hand* Judges 4, 21. Fig. שׂ' נֶפֶשׁ בְּכַף *to put one's life into one's hand* 1 Sam. 19, 5; שׂ' דְּבָרִים בְּפִי פ׳ *to put words into one's mouth* Ex. 4, 15; שׂ' מֹפְתִים בְּיַד *to give wonders into the hand of one*, i. e. to furnish him with miraculous power 4, 21; שׂ' בְּאָזְנֵי פ׳ *to read before* one 17, 14; שׂ' לִפְנֵי *to put* or *lay before* 1 Sam. 9, 24, also שׂ' לְ 2 Sam. 12, 20, absol. Gen. 43, 31, or with the accus. of the place Gen. 28, 11. — 3. *to put to*, אֵשׁ 1 Kings 18, 23, with עַל *to* a thing, as כָּרִים Ez. 4, 2; with the accus. and עַל clothes, dress, ornaments Ruth 3, 3; Ez. 16, 14; a roller 30, 21, but also with בְּ Gen. 37, 34; *to lay upon*, to do a thing Ex. 5, 8; *to afflict with*, with בְּ 15, 26; *to impute*, with עַל Judges 9, 24, לְ Deut. 22, 8, and בְּ Job 4, 18; שׂ' שֵׁם לְ *to give one a name* Dan. 1, 7, Judges 8, 31, with לְ Num. 6, 27; שׂ' לְנֶגֶד *to set* a thing *before one's eyes*, i. e. to take a resolution 54, 5; *to put* or *lay down*, a pledge Job 17, 3; שׂ' דִּבְרָה אֶל־פ׳ *to commit a cause to one* Job 5, 8; שׂ' שֶׂכֶל *to explain the sense* Neh. 8, 8; שׂ' אַף *to cherish wrath* (against God) Job 36, 13, where בְּנֶפֶשׁ or בְּקֶרֶב may be supplied, comp. שִׁית Ps. 13, 3; Prov. 26, 24. שׂ' עַל־לֵב prop. to lay to heart, i. e. *to take heed to* Is. 47, 7, and in this sense also שׂ' אֶל־לֵב 2 Sam. 19, 20, שׂ' בְּלֵב Job 22, 22, followed by the infin. constr. and לְ Mal. 2, 2 or אֲשֶׁר לֹא Dan. 1, 8, with the omission of עַל לֵב in שֵׂם דֶּרֶךְ Ps. 50, 23 *to take heed to the walk;* also *to cast, to throw into*, בְּתוֹךְ מַיִם Ez. 26, 12; *to pour out, to shed*, of מָרָק Judges 6, 19, דָּמִים 1 Kings 2, 5, with בְּ Judges 6, 19 or עַל of the place Ez. 24, 7, hence fig. שׂ' רוּחַ עַל Num. 11, 17 = שָׁפַךְ, also with בְּקֶרֶב פ׳ Is. 63, 11. — 4. *to direct, to turn*, חֶרֶב, with בְּ against one Judges 7, 22; שׂ' עַיִן עַל *to direct the eye upon* a thing Jer. 24, 6, also with אֶל Ps. 33, 18 or בְּ Deut. 11, 12; שׂ' פָּנִים *to set the face upon, to have a design for* Gen. 31, 21; שׂ' לֵב *to set the mind upon, to attend to* Is. 41, 22, without לֵב 41, 20, generally *to consider* Job 34, 23, with עַל 1, 8, אֶל 2, 3, לְ Deut. 32, 46 and בְּ Job 23, 6; *to make*, with a simple accus. *into a thing*, as into אִלֵּם Ex. 4, 11, into כְּפִיר Ez. 19, 5; with a double accus. Ps. 39, 9, with an accus. and לְ Gen. 21, 13; שׂ' לְאַל *to turn into nothing* Job 24, 25 (in Is. 25, 2 we may read מֵעִיר for הָעִיר); with an accus. and כְּ *to make as* or *like* Gen. 32, 12; *to make = to produce, prepare*, קָרְחָה Deut. 14, 1, דֶּרֶךְ Is. 43, 19; with בְּ *in* or *among* Ex. 10, 2; *to do*, Num. 24, 23 *when God doeth this;* שׂ' בָּנִים

Ezr. 10, 44 *to beget children;* שׂ׳ רָעָה עַל Ps. 109, 5 *to do evil to; to make* חֲצוֹת 1 Kings 20, 34, with לְ of a person *for; to prepare* Ex. 8, 8; שׂ׳ קֵץ לְ *to put an end to a thing* Job 28, 3; שׂ׳ שֵׁם לוֹ *to make oneself a name* 2 Sam. 7, 23; שׂ׳ זֶרַע לְ *to give posterity to one* 1 Sam. 2, 20; שׂ׳ יָדַיִם לְ *to give place to one* 2 Kings 11, 16; שׂ׳ שָׁלוֹם לְ *to give peace to one* Num. 6, 26; שׂ׳ כָּבוֹד לְ *to give honour to one* Josh. 7, 19; שׂ׳ רַחֲמִים לְ *to shew compassion to one* Is. 47, 6. The passage Is. 61, 3 is peculiar, where לָשׂוּם is supplemented by לָתֵת in the next hemistich, so that the translation is, *to appoint* (לָשׂוּם) *for those that mourn for Zion that one should give them* (לָתֵת). Deriv. שִׂימָה, שׂוּמָה, תְּשׂוּמֶת.

Hif. הֵשִׂים (abridged שִׂים; *part.* מֵשִׂים; *inf. c.* שִׂים, *imp.* שִׂים, שִׂימָה and הָשִׂימִי; *fut.* יָשִׂים, יָשֵׂם, *ap.* וַיָּשֶׂם, וְיָשֵׂם) like Kal, to which it is commonly referred, for which reason it is also treated under Kal. The following require special explanation: מִבְּלִי מֵשִׂים *without one regarding it* Job 4, 20; וְיָשֵׂם פָּנָיו Dan. 11, 17 18 (K'ri) *and he will turn his face*, for which the K'tib 11, 18 has וְיָשֵׁב with the same meaning as in 11, 19; שִׂימָה־נָּא Job 17, 3 *lay down now*, i. e. a pledge; הָשִׂימִי Ez. 21, 21 *turn*, where פָּנַיִךְ should be supplied (see אָחַד), but see שׂוּם II. The reading fluctuates between Kal and Hifil 2 Sam. 14, 7, or יָשַׂם (which see) Judges 12, 3. Derivative יָשִׂים in the proper name יְשִׂימִאֵל.

Hof. הוּשַׂם (*fut.* יוּשַׂם) *to be put* or *set*, with לִפְנֵי *to be set before* Gen. 24, 33 K'ri, while the K'tib has וַיִּישֶׂם (from יָשַׂם = שׂוּם). In 50, 26 is וַיִּישֶׂם from יָשַׂם.

As to the stem, the Aram. שִׂים, שָׂם, ܣܡ, Arab. سام are similar, in their manifold meanings. For the signification *to plant* the Ar. has نصب, for *to appoint* وضع. The organic root is also in יָ־שַׂם; but אָ־סַם does not belong to this group of roots.

שׂוּם II. (not used) *intr.* prop. *to be veiled* (in its organic root = זַם, צַם &c.), hence like עָטַף, עָלַף, עָטָה, עוּף II. *to be obscured, darkened*, metaphor. *to be impotent, weak*, fig. *to be on the left*, the left side being regarded as the weak one; the left district as the obscured, concealed one (see צָפוֹן); Arab. شَأْم (see שְׂמֹאל).

Hif. הֵשִׂים (only *imper. fem.* הָשִׂימִי) *to turn to the left*, viz. the פָּנִים Ez. 21, 21, explained by הַשְׂמִילִי, as in the same place הִתְאַחֲדִי (to turn to the strong i. e. the right side) is explained by הֵימִינִי.

שׂוּם (שָׂם, שָׂמָה, שָׂמְתְּ, שָׂמֵת, שָׂמוּ, and also the abridged Afel-form שִׂים from אַשִׂים belongs here; שִׂמַת Dan. 6, 18 is a *part. pass.* = שִׂים with a personal suffix; *imper.* שִׂים) *Aram. trans.* same as Hebrew שׂוּם *to issue, to set forth*, טְעֵם (an edict, decree) Dan. 3, 10 29; with עַל of a person 3, 12; שָׂם שֵׁם *to give a name* 5, 12; שָׂם בָּל עַל *to take consideration about* Dan. 6, 15.

Ithpe. אִתְּשָׂם (*part.* מִתְּשָׂם, *fut.* יִתְּשָׂם) prop. *to be set, put*, and so *to be put in* Ezr. 5, 8; *to be made* Dan. 2, 5; *to be issued* Ezr. 4, 21.

שׁוּם (from שׁוּם II.; only *plur.* שׁוּמִים) *m. garlic*, so called either from its pale green colour or its strong smell Num. 11, 5, used as seasoning for meats; Arab. ثُوم, Aram. תּוּמָא, ܬܘܡܐ the same, Talm. שׁוּמְנִית *garlic*.

שׂוּמָה (from שׂוּם) *fem. an arrangement, plan, determination*, 2 Sam. 13, 32 (K'ri) *for at the command of Absalom it was an arrangement;* Targ. כְּמִנְנָא (elsewhere for זִמָּה); K'tib שִׂימָה.

שׁוּמָה see שַׁמָּה.

שׁוּן I. (not used) *intr. to rest, to be careless, inactive*, identical in its organic root שַׁן with שָׁאַן (which see). Deriv. the proper names שׁוּנִי and אֶשְׁתּוֹן.

שׁוּן II. (unused) *intr. to make water, to piss*, Syr. ܫܢ the same (part. ܫܝܢ pissing,

= מַשְׁתִּין, Pa. ܫܰܝܶܢ to urine much, ܫܝܳܢܳܐ, ܫܝܳܢܳܐ urine), oftenest in Ethiopic. The fundamental signification is *to pour out, to flow out, to pour;* and it is connected with the Arab. سَنَّ (to cause to pour out or flow). Deriv. שַׁיִן.

Hif. הִשְׁתִּין (a form arising from the insertion of ת, for הֵשִׁין; *part.* מַשְׁתִּין) prop. to cause to flow out; hence *to make water, to piss,* מַשְׁתִּין בְּקִיר 1 SAM. 25, 22 34 *one pissing against the wall,* i. e. a dog (*Ibn Koreish, Ibn Ganâch,* and as is perceptible from מִכֹּל־אֲשֶׁר־לוֹ); but in 1 KINGS 14, 10; 21, 21; 2 KINGS 9, 8 it appears to mean *the lowest class of men.* The insertion of ת is also found in עִתָּם from עַם II. (עוּם), in the nouns II. כַּפְתֹּר, צַנְתֶּרֶת, צִנְתְּרוֹת, עַשְׁתֹּרֶת, עַשְׁתֶּרֶת (which see), עָרֵל and ܥܪܠ. שָׁתַן as a new verb appears too in the Mishna and Talmud, and according to *Ibn Koreish* very often in the סֵפֶר רְפוּאוֹת of אָסָף הַיַּרְחוֹנִי. See שָׁתַן.

שׁוּנִי (from שׁוּן I.; *fortunate one*) *n. p. m.* GEN. 46, 16; *patr.* שׁוּנִי (from שׁוּנִיִּי) NUM. 26, 15.

שׁוּנֵם (after the form שׁוּלֵם, אוּזֵן = אָזֵן; from שָׁנַם which see, *uneven place*) *n. p.* of a locality in Issachar, on a steep slope of גִּלְבֹּעַ JOSH. 19, 18; 1 SAM. 28, 4; 2 KINGS 4, 8. It may be identified with שׁוּלֵם (which see); *Robinson,* Pal. III, 402. Deriv. the *Gent. fem.* שׁוּנַמִּית *belonging to Shunem* 1 KINGS 1, 3; 2, 17 21 22; 2 KINGS 4, 12 25 36; in the same way as שׁוּלַמִּית is derived from שׁוּלֵם.

שׁוּנַמִּית see שׁוּנֵם.

שׁוּס (not used) *tr. to plunder,* same as שָׁסַס and שָׁסָה. Deriv. מְשׁוּסָה and מְשִׁיסָה.

שָׁוַע (Kal unused) *intr.* prop. same as צָוַח (שָׁבַח, Aram. צְוַח) *to cry out, to call,* for help; *to implore, to pray.* Deriv. שַׁוְעָה, שֶׁוַע.

Pih. שִׁוַּע (*part.* מְשַׁוֵּעַ; *inf.* with *suff.* שַׁוְּעִי; *fut.* יְשַׁוַּע, יְשַׁוֵּעַ) *to cry out, to call,* for help, with אֶל of a person Ps. 28, 2; 30, 3; for which זָעַק is in 18, 7 (in 2 SAM. 22, 7 קָרָא), LAMENT. 3, 8, and to which שָׁמַע *to hear* belongs Ps. 22, 25.

שׁוּעַ I. (not used) *intr.* same as שָׁוַע which see. Deriv. שׁוּעַ 1 and the noun שׁוּעַ 1.

שׁוּעַ II. (i. e. שָׁעַע; not used) *intr. to be wide,* Arab. وَسِعَ, cognate in sense רָחַב, רָוַח, opposite צַר; hence metaph. 1. *to be free, fortunate, unconfined, delivered; wide* standing elsewhere for *prosperous, free.* — 2. *to be distinguished, rich, noble,* taken from the meaning *free, unrestrained.* Deriv. שׁוּעַ 2, תְּשׁוּעָה, שׁוּעַ 2, the proper names שׁוּעַ, שׁוּעָא, הוֹשֵׁעַ, יְהוֹשׁוּעַ, יְהוֹשֻׁעַ, יֵשׁוּעַ, and parts of מַלְכִּישׁוּעַ, אֱלִישׁוּעַ, אֱלִישָׁע, אֲבִישׁוּעַ.

שׁוֹעַ *m.* 1. (from שׁוּעַ I. = שָׁוַע) *a cry for help* Is. 22, 5. — 2. (from שׁוּעַ II.) *a rich one,* then *a noble, free one,* oppos. כִּילַי Is. 32, 5 or דַּל JOB 34, 19, like עָשִׁיר 27, 19 in a similar sense. — 3. *n. p.* of a small Chaldean people, coupled with פְּקוֹד and קוֹעַ (which see) Ez. 23, 23, without any farther information about them being attainable.

שׁוּעַ (with *suff.* שׁוּעֲךָ) *m.* 1. (from שׁוּעַ I.) *a cry for help;* JOB 30, 24 *when one is in misfortune, does not the cry for help resound on that account?* (*Ibn Chajjûg, Ibn Ganâch*). — 2. (from שׁוּעַ II.) *riches, property,* JOB 36, 19 *will thy riches then be an equivalent for it* (the guilt)? i. e. will they outweigh thy guilt? (see בָּצַר), or the translation may be, *does he value thy riches?* — 3. (*prosperity, salvation,* like יֵשַׁע) *n. p. m.* GEN. 38, 2 12, elsewhere as a constituent part of אֲבִישׁוּעַ, יְהוֹשֻׁעַ, יְהוֹשׁוּעַ, יֵשׁוּעַ, מַלְכִּישׁוּעַ, אֱלִישׁוּעַ. — 4. contracted from שֶׁוַע and this for שֶׁבַע, only in the *n. p. f.* בַּת־שׁוּעַ 1 CHR. 3, 5 for בַּת־שֶׁבַע.

שֶׁוַע (with *suff.* שַׁוְעִי; from שָׁוַע) *m. a cry for help* Ps. 5, 3; comp. שַׁוְעָה.

שׁוּעָא (*prosperity, salvation;* from שׁוּעַ II.) *n. p. m.* 1 CHR. 7, 32.

שַׁוְעָה (*constr.* שַׁוְעַת, with *suff.* שַׁוְעָתָם;

from שֶׁוַע) *fem. a cry for help* 1 SAM. 5, 12; JER. 8, 19; לְשַׁוְעָתִי LAMENT. 3, 56 as a gloss upon לְרַוְחָתִי from רְוָחָה (according to JOB 32, 12) *sighing*, if we should not read לְצַוְחָתִי; parallel נְאָקָה Ex. 2, 23 24.

שׁוּעָל (*pl.* שׁוּעָלִים and שֻׁעָלִים; from שָׁעַל II.) 1. *masc.* prop. *a reddish, fire-coloured, yellowish-red one; hence a fox* LAMENT. 5, 18, *a jackal*, canis aureus JUDGES 15, 4; Ps. 63, 11; שֻׁעָלִים קְטַנִּים SONG OF SOL. 2, 15 a smaller species of jackal called *Adive*. The existence of jackals in Syria and Palestine is attested by most travellers (*Tobler*, Denkblätter p. 116). Aram. תַּעְלָא, ܬܥܠܐ, Arab. ثُعَال, ثُعَالَة the same, Persian شغل, شَگَل, also شكار shagal, Turkish چقال, and thence in European languages. A derivation from שָׁעַל I. is less suitable. See שַׁעַל, שַׁעֲלַב. — 2. (*fox*, as a proper name, like the German *Fuchs*, English *Fox*, French *Renard*, Arab. ثَعْلَب) *n. p. m.* 1 CHR. 7, 36. — 3. אֶרֶץ שׁוּעָל (*land of the jackal*) *n. p.* of a district in Benjamin, on the way to Ophrah 1 SAM. 13, 17; identical perhaps with אֶרֶץ שַׁעֲלִים 9, 4; on חֲצַר שׁוּעָל (*jackal-village*) JOSH. 15, 28 see חָצֵר.

שׁוֹעֵר (a denom. from שַׁעַר) *a porter*, see שַׁעַר.

שׁוּף I. (*fut.* יְשׁוּף) *trans.* 1. same as שָׁפַף *to pierce, to wound* (see שְׁפִיפוֹן), *to bite*, with accus. of the object, and also of the member, GEN. 3, 15 *and thou wilt bite him on the heel* (Syr., Sam., *Saadia*, Pers., Jer. Targ.); comp. Aram. שָׁפָא *to pierce*, שְׁפוּתָא *a stab*. — 2. *to bruise, to crush*, GEN. 3, 15 *he will bruise thy head* (LXX, Vulg., Syr.); comp. Aram. שָׁף, ܫܦ; שְׁפָא, שַׁף, ܫܦ; Arab. شاق, سَفَا, where the same fundamental signification is transferred to rubbing off, bruising, sawing off, for the Hebrew דָּכָה, שָׁחַק, כָּתַת; generally, *to rub in pieces, to destroy* JOB 9, 17, conseq. not = שָׁאַף, as some have assumed for GEN. l. c. Deriv. the proper names שׁוּפָם, שְׁפִים.

שׁוּף II. (*fut.* יְשׁוּף) *trans. to cover, to veil around*, Ps. 139, 11 *darkness shall cover me* (protectingly) — Symmachus. The org. root שָׁף is identical with that in צָעַף, עָ־טַף; it is therefore unnecessary to read יְשׂוּכֵנִי.

שׁוֹפָךְ (same as שׁוֹבָךְ *extension*) *n. p. m.* 1 CHR. 19, 16. See שָׁפַךְ.

שׁוּפָם (*a serpent*, from שׁוּף I.) *n. p. m.* NUM. 26, 39, as mss., the cod. Sam., LXX., Vulg. and Syr. read for שְׁפוּפָם, but see מֻפִּים; *patron.* שׁוּפָמִי 26, 39 = שְׁפוּפָמִי.

שׁוֹפָר and שֹׁפָר (from שָׁפַר I. after the form עוֹלָם, or according to R. *Nissim* abridged from שְׁפוֹפָר, which again comes from שְׁפַרְפָּר; *constr.* שׁוֹפַר; *plur.* שׁוֹפָרוֹת, *constr.* שׁוֹפְרוֹת) *masc. a horn, trumpet* Ex. 19, 16, so called from its being hollowed, like חָלִיל and the Aram. אַבּוּב, but different from חֲצוֹצְרָה, which is named from its clear sound. הֶעֱבִיר שׁ׳ *to cause the horn to pass through* i. e. *to sound* LEV. 25, 9; תָּקַע שׁ׳ *to blow the trumpet* Is. 18, 3; AM. 3, 6; שׁ׳ אֶל־חִכְּךָ HOS. 8, 1 (*to put*) *the trumpet to the mouth;* בְּדֵי שׁ׳ *as often as the trumpet sounds* JOB 39, 25; interchanged with קֶרֶן JOSH. 6, 5, compared with 6, 4 6 8 13; Arab. شَبُّور, Talm. שִׁפּוּר the same; Greek σάλπιγξ.

שׁוּק I. (Kal unused) *intr. to depend firmly upon, to cleave to, to stick close to;* identical in its organic root with that in חָ־שַׁק I., נָ־שַׁק, Arab. عَـسِقَ, عَـشِقَ; hence *to hang upon, to have an inclination for* or *pleasure in* a person or thing; *to have a desire.* Derivat. תְּשׁוּקָה.

Pih. שׁוֹקֵק (*fut.* יְשׁוֹקֵק) intensive, *to have a desire* or *longing for* a thing; of נֶפֶשׁ Ps. 107, 9; Is. 29, 8.

For the organic root שַׁק comp. شَكّ to hang upon, to lean to, a thing, شَاقَ

to desire, to long after a thing, تَاقَ the same, شَوَّقَ = the Hebr. הִשְׁתּוֹקֵק; Talm. הִשְׁתּוֹקֵק the same.

שׁוּק II. (Kal not used) *intrans.* 1. *to flow*, *to run*, *to stream;* identical in its organic root שַׁק with that in שָׁחָ־ה, שָׁקָ־ה. — 2. Metaphor. *to go*, *to run*, *to be in haste*, a similar metaphor being found also in נָזַל (comp. with אָזַל), הָלַךְ, נָהַר; Arab. سَاقَ. Deriv. שׁוּק, שׁוֹק, and perhaps מַשָּׁק (see שָׁקַק).

Pih. שׁוֹקֵק (*fut.* יְשׁוֹקֵק) *to cause to overflow*, אֶרֶץ, i. e. to give a rich produce Ps. 65, 10; metaphor. *to run*, *to rush along*, with בְּ *to a place* Is. 33, 4 (see שָׁקַק and the noun מַשָּׁק); *absol. to run about, to run to and fro*, of דֹּב Prov. 28, 15.

Hif. הֵשִׁיק (3 *p. plur.* הֵשִׁיקוּ) prop. *to let overflow*, i. e. *to overflow*, with the accusat. *wherewith*, e. g. תִּירוֹשׁ, יִצְהָר Jo. 2, 24, also without the accus. 4, 13; Talm. הֵשִׁיק the same; *Kimchi* explains our הֵשִׁיק by הֵצִיף.

Hithp. הִשְׁתַּקְשֵׁק (from the reduplic. שִׁקְשֵׁק) *to drive quickly*, *to rage*, of a military chariot Nah. 2, 5. Comp. the proper name שָׁשַׁק.

שׁוּק (not used) *Aram. intr.* same as the Hebrew שׁוּק II. Deriv. שָׁק.

שׁוֹק (*dual* שׁוֹקַיִם, *constr.* שׁוֹקֵי, with *suff.* שׁוֹקָיו; from שׁוּק II.) *fem.* prop. *a running*, *a runner* (German *Lauf* of the lower part of the thigh or shank of the hare), *the leg*, commonly the lower continuation of the יָרֵךְ, i. e. the leg from the knee downwards, Song of Sol. 5, 15; שׁוֹק עַל־יָרֵךְ Judges 15, 8 *leg and thigh*, i. e. utterly; שׁוֹקֵי הָאִישׁ *the* (swift) *feet of a man* Ps. 147, 10 = קַל בְּרַגְלָיו (Am. 2, 15), parallel גְּבוּרַת הַסּוּס; *the feet*, which the פִּסֵּחַ cannot use, Prov. 26, 7; in the case of animals enumerated in the laws concerning sacrifices, *the hind leg*, *shin-bone*, Greek κνήμη, but also *the fore-leg* or *shoulder* Ex. 29, 22 27; Lev. 7, 32; שׁוֹק הַתְּרוּמָה *the heave-shoulder*, i. e. what was to be offered as a gift to the priests Lev. 10, 15; comp. שָׁק, ܫܳܩܳܐ, Arab. سَاقٌ, صَاقٌ.

שׁוּק (*plur.* שְׁוָקִים like שְׁוָרִים, from שׁוּק II.) *m. a street*, prop. a way, path, coupled with רְחוֹב Prov. 7, 8; Eccles. 12, 4 5; Song of Sol. 3, 2; Aram. שׁוּק, ܫܽܘܩܳܐ, Arab. سُوقٌ the same.

שׁוֹר (from שׁוּר V.; with *suff.* שׁוֹרְךָ; *plur.* once שְׁוָרִים) *m.* prop. *a bullock* or *ox for ploughing*, like בָּקָר and the Latin armentum; commonly *one of neat cattle*, without respect to age or sex; hence Lev. 22, 27 = עֵגֶל Ps. 106, 20 (as a figure), *a cow* Ex. 34, 19; different from בָּקָר, which is collect. Ex. 21, 28; Lev. 7, 23; therefore we find שׁוֹר אֶחָד Neh. 5, 18 and שׁוֹר alone, if it is intended to specialise בָּקָר Num. 7, 3. שׁוֹר is but seldom used collect. Gen. 32, 6; 1 Sam. 22, 19. פַּר הַשּׁוֹר *a bullock of the herd* Judges 6, 25, for which פַּר בֶּן־בָּקָר occurs elsewhere; and perhaps שׁוֹר פָּר is to be so taken Ps. 69, 32. בְּכוֹר שׁוֹר *a first-born ox* Deut. 33, 17, figur. the head of a mighty tribe (Ephraim); comp. פַּר (Jer. 50, 27); Ar. ثَوْرٌ, Maltese taur, Aram. תּוֹר, Greek ταῦρος, Latin taurus, Gothic stiur, German Stier, Pehl. tora.

שׁוּר I. (*perf.* שָׁר; *part. m.* שָׁר, *plur.* שָׁרִים; *plur. fem.* שָׁרוֹת; *inf. constr.* שׁוּר 1 Sam. 18, 6 K'tib; *fut.* יָשׁוּר, abridged יָשֻׁר, *apoc.* יָשַׁר instead of (תָּשַׁר ,יָשַׁר) *intr. to buzz*, *to make a noise*, and so *to sing;* with the accus. שִׁגָּיוֹן Ps. 7, 1; שׁ׳ עַל־לֵב *to sing to the heart* (with songs) Prov. 25, 20; comp. דִּבֶּר עַל־לֵב (Is. 40, 2); יָשֹׁר עַל אֲנָשִׁים Job 33, 27 *he sings to men*, i. e. before men, *openly*, = בְּקָהָל רָב; of a song of victory Judges 5, 1; commonly the *part.* שָׁרִים וְשָׁרוֹת *male and female singers*, at tables of rejoicing 2 Sam. 19, 36, Eccles. 2, 8 (comp. Is. 5, 12; Am. 6, 5), of the temple-singers 2 Chr. 9, 11; of songs of mourning 35, 25, at solemn processions Ps. 68, 26, coupled with נֹגְנִים or הֹלְלִים 87, 7. For שָׁרִים Ez. 40, 44 (Targ., Syr., Vulg.) we

should read with the LXX שִׁתִּים. Derivat. שִׁיר, שִׁירָה. In the proper names אֲבִישׁוּר and אֲחִישָׁר, שׁוּר and שָׁר arose out of יָשׁוּר and יָשָׁר.

Pih. שׁוֹרֵר (3 *p. pl.* שֹׁרְרוּ; *part.* מְשׁוֹרֵר; *fut.* יְשׁוֹרֵר) *to resound*, 2 Chr. 29, 28 *and the song* (שִׁיר) *resounds; to howl*, of animals in the desert חֹרֶב and קוֹל Zeph. 2, 14 (see חֹרֶב); *to sing*, *to praise*, *to celebrate*, Job 36, 24 *which men praise;* commonly *the part.* מְשׁוֹרֵר, *pl.* מְשֹׁרְרִים, *f.* מְשֹׁרְרוֹת of the temple-singers 1 Chr. 9, 33; *to play*, with the accompaniment of כְּלֵי שִׁיר 15, 16. The מְשׁ׳ are adduced along with the שׁוֹעֲרִים as serving in the temple Ezr. 2, 70.

Hif. שִׁיר (abridged from הֲשִׁיר, *inf. constr.* שִׁיר; *fut.* יָשִׁיר) *to sing*, with the accusat. Ex. 15, 1, שִׁיר יי״ Ps. 137, 4; *to praise*, *to celebrate*, גְּבוּרֹת יי״ 21, 14, along with זַמֵּר, תְּהִלַּת יי״ 106, 12, coupled with הַלֵּל Jer. 20, 13, בָּרֵךְ Ps. 96, 2, הִתְרוֹעֵעַ 65, 14; with בְּ of the thing praised 138, 5.

Hof. הוּשַׁר (*fut.* יוּשַׁר) *to be sung*, of שִׁיר Is. 26, 1.

שׁוּר II. (*fut.* יָשׁוּר) *intrans. to go*, *to repair to*, Is. 57, 9 *and thou wentest to the king*, *anointed with oil* (בַּשֶּׁמֶן); of the wanderings of a harlot (*Kimchi*); *to draw near*, *to approach*, Song of Sol. 4, 8 *thou approachest from the top of Amanah* (LXX, Syr., *Kimchi*), parallel בּוֹא מִן; *to bring forward*, *offer*, *present*, gifts, Ar. سَارَ (to bring to), like הֵרִיץ (Ps. 68, 32), deriv. תְּשׁוּרָה; *to travel*, *to journey*, of travelling processions and caravans, cognate in sense with אָרַח, deriv. שָׁרָה (according to some).

The stem שָׁר is in its organic root also in אָ־שַׁר I., אָ־תַר, תָּר and the Ar. سَارَ (to wander, to journey, to convey, whence سَيَّارَة, سَائِرَة a caravan), Aram. תַּר and שָׁר, whence שְׁיָרָא (caravan), ܫܝܪܬܐ, Palmyrene שְׁיַרְתָּא; comp. Sanskrit sṛi, to go, to travel.

שׁוּר III. (*fut.* יָשׁוּר) *tr.* 1. *to view*, *to look at*, with the accus., שְׁחָקִים Job 35, 5; *to see* 24, 15; 7, 8; 17, 15; *to observe*, 33, 14; *to interest oneself in*, with the accus. 35, 13, as a sign of pleasure in Hos. 14, 9, coupled with עָנָה; *to behold*, of מָקוֹם (fem.) Job 20, 9; *to look down*, מִגְּבָעוֹת Num. 23, 9; *to have a vision*, in the prophetic spirit 24, 17, coupled with רָאָה. — 2. *to look sharply at a person* or *thing*, i. e. *to lie in wait for*, Hos. 13, 7 *and like a leopard by the way I will lie in wait* (אָשׁוּר), where the LXX, Jerome and Syr. read אַשּׁוּר; Jer. 5, 26 *he lies in wait* (יָשׁוּר) *like the stooping of bird-catchers*, where Symm. and Jerome incorrectly take יָשׁוּר for the name of a place. Deriv. שׁוּר 1.

Pih. שׁוֹרֵר (*part.* שׁוֹרֵר for מְשׁוֹרֵר) *to look around*, *to lie in wait for;* hence שׁוֹרֵר = מְשׁ׳ *a spy*, *a lurker*, *an enemy* Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11.

שׁוּר IV. (not used) *tr. to surround*, *to enclose*, *to strengthen round about*, of a wall (cognate in sense חָמָה I., גָּדַר, קִיר III.), identical with דּוּר I., טוּר II., חָ־דַר; Ar. سَارَ the same, whence سُورٌ a wall, Aram. שׁוּר, ܫܘܪ. Derivat. שׁוּר 2, שׁוּרָה, שָׁרָה (according to some).

שׁוּר V. (not used) *to plough*, *to cultivate* (like ثَارَ Koran 2, 66), to which is referred שׁוֹר, as בָּקָר is to בָּקַר. Others derive שׁוֹר from שׁוּר = שָׁבַר, שָׁוַר *to break through*, of the fruit of animals; or from שָׁוַר, Aram. שְׁוַר, ܫܘܪ to leap, to spring; but the former is too general, and the latter appears to be a denom. Maltese *tavvar* to plough.

שׁוּר (not used) *Aram. trans.* same as the Hebrew שׁוּר IV. Deriv. שׁוּר.

שׁוּר (*pl.* with *suff.* שׁוּרַי) *m.* 1. (from שׁוּר III.) *a lier in wait*, *a lurker*, Ps. 92, 12 = שׁוֹרֵר, without our having to read שׁוֹרֵר on that account. — 2. (from שׁוּר IV.) *a garden-wall*, over which branches (בָּנוֹת) mount up or stretch Gen. 49, 22; of the walls of forts 2 Sam. 22, 30; Ps. 18, 30. — 3. *n. p.* of a desert tract east of Egypt, as far as which the Amalekites and Ishmaelites dwelt

Gen. 25, 18; 1 Sam. 15, 7; 27, 8. Israel reached מִדְבַּר שׁוּר when they had passed through the Red Sea Ex. 15, 22, comp. Num. 33, 8. Hagar fled into this territory Gen. 16, 7. The Arabs call it جفار (Gafâr).

שׁוּר (*pl. def.* שׁוּרַיָּא, ־יָה, from Aram. שׁוּר) *masc. a wall.* To the completion of its erection are applied שַׁכְלֵל and אִשְׁתַּכְלַל Ezr. 4, 12 13 16.

שׁוּר I. (*inf. constr.* with *suff.* בְּשׂוּרִי) *intr. to turn away*, same as סוּר I., with מִן of a person Hos. 9, 12. But it is better to read בְּשׁוּרִי מֵהֶם from שׁוּר III. (*when I look away from them*), with the meaning of שָׁעָה Gen. 4, 5.

שׁוּר II. (*fut. ap.* וַיָּשַׂר) *tr.* 1. *to saw*, serrare; *to cut in pieces* 1 Chr. 20, 3, and 2 Sam. 12, 31, where וַיָּשֶׂם should be changed into וַיָּשַׂר. The organic root lies also in נָשַׁר, Aram. נְסַר (for the Hebrew פָּסַל, חָצַב), גָּזַר, חָסַר, סַר (to סִיר); Arab. redupl. شرشر (to cut in pieces), اشر, وشر, نشر the same; hence سور, سارة = קֶצֶב (form, shape). Derivat. perhaps מַשּׂוֹר (which see). — 2. (not used) *to divide, to measure*, whence מְשׂוּרָה; see מָשַׂר.

שׁוּר III. (i. e. שָׂר; *fut. apoc.* וַיָּשַׂר) *intr.* same as שָׂר, שָׂרָה *to rule, to govern;* with עַל of a person *to rule over* Judges 9, 22, with אֶל of a person *to overcome, overpower* Hos. 12, 5.

Hif. הֵשִׂיר *to make to rule, to make princes* Hos. 8, 4.

שׁוּר IV. (not used) *tr. to put in a row, to arrange*, ident. with תַּר (to תּוּר), דָּר, טַר, and adopted for the noun שׂוֹרָה; Ar. سار the same.

שׂוֹרָה (from שׂוּר IV.) *f. a row, range*, as an adverbial accusat. *in rows* Is. 28, 25 (*Rashi*, Hieron., *Ibn Koreish*), parallel נִסְמָן and גְּבֻלָה; comp. the Arab. سورة a line or row, *a layer*, Talm. שׁוּרָה. To take the derivation from סָהַר = שָׂהַר, and שׂוֹרָה instead of שְׂהוֹרָה meaning *a thing hedged about*, is inadmissible.

שׁוּרָה (*plur.* with *suff.* שׁוּרֹתָם; from שׁוּר IV.) *f.* same as שׁוּר 2. *a wall*, of olive-plantations and vineyards, = גָּדֵר Job 24, 11, where, as the suffix is unsuitable, many mss. and *Parchon* read חוֹמֹתַיִם = שׁוּרֹתַיִם.

שׂוֹרֵק see שֹׂרֵק.

שׂוּשׂ (not used) *intr.* same as יָשַׁשׁ *to shine, to glitter, to lighten;* hence 1. *to be shining* or *white*, of flowers, marble; *to be gray*, of hair. Deriv. שָׂיִשׁ, שֵׁשׁ 1, שׁוֹשַׁנָּה, שׁוּשַׁן, שׁוֹשָׁן. — 2. Figur. *to be distinguished, noble*, hence *to be free*, arising from signif. 1; the same metaph. application being in חוּר I. (= חָרַר). Derivat. the proper names שָׁשַׁי, שֵׁשַׁי, שִׁישָׁא, שַׁוְשָׁא, שֵׁשָׁן.

The stem שׂ' has arisen from a repetition of the root, like all verbs with a similar beginning and end (see צוּץ); and the original organic root is שָׂו, ident. with זָו (which see) = זָוָה, Arab. زها, a simple root to זוּז III., and with צָו (= צָא II., צָוָה II.) to צוּץ; it is variously modified in זָהַב, צָהַב, רָשַׁף; Ar. ضاء to lighten, to glitter; Aram. שָׂשׂ, ܫܫ.

שׂוּשׂ I. (*perf.* שָׂשׂ, שַׂשְׂתִּי, שָׂשׂוּ; *part.* שָׂשׂ; *infin. absol.* שׂוֹשׂ, *constr.* שׂוּשׂ; *fut.* יָשׂוּשׂ) *intr.* prop. *to move in a circle* (see סוּס) with joy; *to exult, to rejoice* (cognate in sense גִּיל), coupled with שָׂמַח Ps. 40, 16, גִּיל Is. 65, 18, strengthened by בְּשִׂמְחָה Ps. 68, 4; with עַל of a thing *at* Deut. 28, 63; 30, 9, or בְּ Job 39, 21, Ps. 35, 9, but never with the accusat., since יְשֻׂשׂוּם Is. 35, 1 stands for יְשֻׂשׂוּן (*Ibn Esra*). שׂ' בַּיי׳ *to rejoice in God* Ps. 40, 17. Sometimes it is followed by an infin. 19, 6 or כִּי Job 3, 22, or a verb united with Vau Is. 64, 4.

Hif. שִׂישׂ (instead of הֵשִׂישׂ; *fut.* יָשִׂישׂ) *to rejoice, to exult*, like Kal (which see). The passage Ezek. 21, 15 [10] אוֹ נָשִׂישׂ שֵׁבֶט בְּנִי is difficult, prop. *or we shall rejoice over the chastising rod of my son*, which meaning, however, does not suit (see שׂוּשׂ II).

שׁוּשׁ II. (Kal not used) *tr. to guide, to lead*, a herd; metaph. *to rule;* comp. Ar. سَاسَ, hence سَائِس rector, administrator; Copt. ϣⲱⲥ a shepherd.

Hif. הֵשִׁישׁ (*fut.* יָשִׁישׁ) *to guide, to lead*, only in Ez. 21, 15 אוֹ נָשִׁישׁ *or we shall lead her that has despised the rod* (we should read בָּזָה with the LXX for בְּנִי). See נָשִׁישׁ.

שַׁוְשָׁא (*nobility, splendour, dominion;* from שׁוּשׁ) *n. p. m.* 1 Chr. 18, 16, for which שִׁישָׁא or שְׂרָיָה occurs elsewhere.

שׁוֹשָׁן (*pl.* שׁוֹשַׁנִּים; from שׁוּשׁ) *masc.* 1. *a white lily*, growing wild in Palestine, and therefore a flower of the field (comp. Hos. 14, 6) Song of Sol. 2, 16; 4, 5 (Matth. 6, 28), so called from its white colour; the ancient interpreters incorrectly take it for *the rose* (*Kimchi*). — 2. *a red, bright lily* (Pliny H. N. 21, 5) Song of Solom. 5, 13, to which the lips are compared; comp. the Ar. سَوْسَن, شُوشَان, سيسان, Pers. *sûsan*, and so too in Coptic, Phenician, Armenian, Afghan, Turkish, Greek σοῦσαν (Diosc. 3, 116), with a little alteration occasionally. — 3. *lily-work* in the capitals of columns or elsewhere, an architectural expression 1 Kings 7, 22 26. — 4. only *pl.* שׁוֹשַׁנִּים, the name of a musical choir Ps. 45, 1; 69, 1; 80, 1; ident. with שׁוּשַׁן 60, 1 (which see).

שׁוּשַׁן (from שׁוּשׁ with the termination ָן) *m.* 1. same as שׁוֹשָׁן *a white lily, the lily-shaped lotus*, מַעֲשֵׂה שׁ׳ 1 Kings 7, 19 *lotus-work*, an ornament of the capitals of columns; probably after an Egyptian type, since imitations of the lotus-flower appear on Egyptian monuments; comp. 7, 24. — 2. in שׁוּשַׁן עֵדוּת (Ps. 60, 1, for which 80, 1 has שֹׁשַׁנִּים עֵדוּת, and also שֹׁשַׁנִּים alone) *n. p.* of one of the 24 music-choirs (1 Chr. ch. 25) left by David (תּוֹדֹת Neh. 12, 31) Ps. 60, 1, so called from a master שׁוּשַׁן (comp. the proper name שֵׁשָׁן 1 Chron. 2, 31), which musical guild may have been stationed in עֵדוּת = עֲדִיתַיִם (Josh. 15, 36). See עֵדוּת 2. and comp. יְדוּתוּן.

— 3. שׁוּשַׁן (also שׁוֹשָׁן) *n. p.* of a Persian city (עִיר שׁוּשָׁן) Esth. 3, 15, where at the same time was *the tower of Susa* (שׁוּשַׁן הַבִּירָה) 1, 2, Neh. 1, 1, different from *the city of Susa*. *Shushan* was the seat of the Persian government Esth. 3, 15; 8, 15, lying in עֵילָם Dan. 8, 2, and is said to have been surrounded by the river אוּלָי Dan. l. c., Plin. H. N. 6, 31, Arr. exp. Al. 7, 7; on the contrary, the Choaspes flows by Susa, according to Her. 1, 188; 5, 49; Strabo 15, 7 28. These differing statements are to be reconciled by the fact, that the second source of the אוּלָי in Susiana (Ptol. 6, 3, 2) is meant. On the Choaspes (now Kerkah, Kerrah) lies a village سوس or شوش in the province *Chusistan* or *Hus*, which has been identified with שׁוּשַׁן, while others find it in *Schustar* (Schusser) on the Karûn. The name comes from lily (Steph. Byz.).

שׁוֹשַׁנָּה (*constr.* ־נַּת) *fem.* 1. *a lily*, single Song of Sol. 2, 1, Hos. 14, 6; also *a rose* Song of Sol. 2, 2; an artificial lily in architecture 2 Chr. 4, 5, like שׁוֹשָׁן. — 2. *n. p. f.* Σωσάννα, Σουσάννα, LXX on Dan. ch. 13, also a name elsewhere (Diod. Sic. 2, 6).

שׁוֹשַׁנִּים see שׁוֹשָׁן.

שׁוּשַׁנְךְ *n. p.* of a province of Assyria, whence colonists were transplanted to Samaria; hence a *Gent. noun* שׁוּשַׁנְכִי, *plur. def.* שׁוּשַׁנְכָיֵא Ezr. 4, 9. Adduced with the territories טַרְפְּל, אֲפַרְסַתְכָ, דִּין, עֵלָם, דֶּהָ, בָּבֶל, אַרְכְּוִ, אֲפָרְס.

שׁוּשַׁק only in 1 Kings 15, 25 K'tib, for which the K'ri has שִׁישַׁק (which see).

שׁוּת I. (*perf.* שָׁת, שָׁתָה, שַׁתִּי, שַׁתּוּ; *inf. abs.* שׁוֹת; without a future) *tr.* 1. *to set*, hence *to set fast*, גְּבוּל Ex. 23, 31; *to make into a thing*, Ps. 88, 9; Hos. 2, 5; with בְּ of a person *to put in one* Ps. 73, 28; *to set out* or *forth*, with לְ 90, 8, without it 84, 4; *to prepare* Hos. 6, 11; *to appoint in place of, to replace*, זֶרַע אַחֵר Gen. 4, 25, with עַל *to add to, to put with* 30, 40; שׁוּת לֵב לְ *to set the*

heart upon Ex. 7, 23. — 2. *to set*, a post Is. 22, 7 (without the object); with עַל of a person Ps. 3, 7, where מַחֲנֶה should be supplied; שִׁית תַּחַת *to put under*, 8, 7 *thou hast put all under his feet.* — 3. *to put on*, with the accusat. עֲדִי and עַל of a person Ex. 33, 4; *to lay*, מֹקְשִׁים Ps. 140, 6; with בְּ *to lay in* a thing 88, 7; Job 38, 36. Deriv. שֵׁת or שְׁתָה, שִׁית, שֵׁת (sing.), the proper name שֵׁת, and שׁוּ in שׁוּתֶלַח.

Hif. שִׁית (abridged from הֵשִׁית; only the *imp.* שִׁית, שִׁיתָה, שִׁיתִי, שִׁיתוּ; *inf. c.* שִׁית; *fut.* יָשִׁית, *ap.* יָשֵׁת, יָשֶׁת) with the meanings of Kal: 1. *to set*, *to put in a different place*, *to make into a thing*, with a double accus., Is. 5, 6; 26, 1 *he sets salvation as walls and ditches;* more rarely with the accus. and כְּ Is. 16, 3, with the accus. and לְ Jer. 2, 15, or absol. with the sense of עָשָׂה *to make*, *to do* Ex. 10, 1, for which שׂוּם is usual; *to set*, לְכִסֵּא *on a throne* Ps. 132, 11; with the accus. מוֹרָה (*instruction*) Ps. 9, 21 = *to give; to set upon*, עֲטֶרֶת 21, 4; *to put*, אֵיבָה Gen. 3, 15; *to constitute*, with a double accus. 1 Kings 11, 34; with an accus. of the person and לְ Ps. 45, 17; with עַל *to set over* Gen. 41, 33; *to found* 1 Sam. 2, 8, elsewhere שׂוּם; *to appoint*, *establish*, חֹק (a limit) Job 14, 13, without חֹק 38, 11; *to transplant*, with בְּ of the object *whither* Ps. 73, 18, fig. בְּיֶשַׁע 12, 6; *to reckon to*, *to number among*, with בְּ 2 Sam. 19, 29; Jer. 3, 19. — 2. *to place*, with עִם, i. e. *to associate* Job 30, 1; שׁ׳ לְנֶגֶד פ׳ *to set before one* Ps. 90, 8. To this belongs the signific. *to direct*, *to turn*, dirigere, in the phrases: שִׁית פָּנִים אֶל *to turn the face to* Num. 24, 1; שׁ׳ עֵינַיִם *to direct the eyes*, to spy out Ps. 17, 11; שׁ׳ לֵב *to direct the mind* 62, 11, with אֶל Job 7, 17, or לְ Ex. 7, 23. — 3. *to lay*, עַל־עָפָר (*on the ground*) Job 22, 24, elsewhere שׂוּם (Ez. 26, 12); with בְּ *to lay into a thing* Ruth 4, 16. — Other phrases are: a) שׁ׳ יָד עַל פ׳ *to lay the hand upon one*, to bless Gen. 48, 17, or to protect Ps. 139, 5, or to do violence to Job 9, 33; שׁ׳ יָד עַל־עֵינֵי פ׳ Gen. 46, 4 *to lay the hand upon the eyes of one*, i. e. to close the eyes of one, the last service in this life; שׁ׳ יָד עִם־פ׳ Ex. 23, 1 *to join with one;* in שִׁית מִמֶּנִּי Job 10, 20 שִׁבְטוֹ or יָד is left out, and שׁ׳ should be rendered *to put aside.* b) שׁ׳ בְּ *to lay* or *put in*, as עֵצוֹת Ps. 13, 3, מִרְמָה Prov. 26, 24.

Hof. הוּשַׁת (*fut.* יוּשַׁת) *to be laid upon*, with עַל Ex. 21, 30.

The organic root שַׁת is also in שָׁתָה III., שָׁתַת I., in the Phenic. שת, the Aram. שֵׁת, ܫܬ (hence ܫܬܐܣܐ, ܫܬ fundamentum); and it may be connected with the Sanskrit *sad* (to sit), Latin sed-ere, as also with ἵστημι.

שׁוּת II. (not used) *tr. to weave*, *to spin*, *to mix*, of a dress, a veil, and of branches, bushes; ident. in its organic root שַׁת with that in שָׁתָה II., עָשַׁת. Deriv. שַׁיִת and שִׁית (according to some).

שׁוּתֶלַח (from שׁוּת תֶּלַח = *the setting* i. e. the son *of Telach;* שׁוּת = שֵׁת as a name, and תֶּלַח is a proper name elsewhere) *n. p. m.* Num. 26, 35; *patr. m.* שֻׁתַלְחִי 1 Chr. 7, 21.

שׁוּזַב (not used) *intr.* same as Aram. שֵׁיזַב (which see); hence from the Pael *to set free*, *to deliver*, the *part. m.* מְשֵׁיזַב in the proper name מְשֵׁיזַבְאֵל.

שְׁזַב (Peal not used) *Aram. intr.* prop. *to forsake*, a place; *to remove*, from a person or thing; *to go away*, hence *to go about freely*, *to pour out without restraint*, *to withdraw;* ident. with the Ar. شَذَبَ (tr. to withdraw, to remove, to separate from); Syr. ܫܰܘܙܶܒ the same. It is ident. in its organic root with that in the Hebr. עָזַב. Others treat שֵׁיזַב as a Shafel-form of יָזַב, Arab. وَزَبَ *to flow*, then *to glide* or *flow away*, which is less suitable.

Pa. שֵׁיזֵב (or שַׁיְזֵב instead of שַׁזֵּב, ז being treated as a guttural, which is also the case with צ in שֵׁיצִא to keep the two sibilants better apart; also written שֵׁיזִב; *part.* מְשֵׁיזִב; *inf. c.* שֵׁיזָבוּ; *fut.*

יְשֵׁיזִב) *to deliver, to set free*, with accus. of the object and מִן *from* DAN. 3, 15 17 28; 6, 15 17 21 28; Targ. for הִצִּיל, פִּלֵּט.

שָׁזַף (3 *p. f.* with *suff.* שְׁזָפַתְנִי ,שְׁזָפַתּוּ) 1. *intr. to glow, to burn; tr. to singe, to blacken*, of שֶׁמֶשׁ SONG OF SOL. 1, 6 (Syr. Aq. Theod.); conseq. = שָׁדַף (comp. דָּעַךְ = זָעַךְ). — 2. Metaphor. *to look upon, to scan* JOB 20, 9; 28, 7. The application of the fundamental signification in this way is also found in other Hebrew verbs.

שָׁזַר (Kal not used) *tr. to spin, to twist threads, to twine together*, Ar. شزر the same, Aram. שְׁזַר, hence חוּטִין שְׁזוּרִין *spun threads;* prob. from the fundamental signification *to mix, to spin, to intertwine, to bind together* (cognate in sense אָרַג), *to twist;* connected in its organic root שַׁ־זַר with that of מַ־זַר I. and II., נָ־זַר III., זָר II. The form seems to have arisen from a reduplication of the simple root, like שָׁשַׁר from שַׁרְשַׁר (which see).

Hof. הָשְׁזַר (*part. m.* מָשְׁזָר) *to be spun, to be artificially woven*, of שֵׁשׁ Ex. 26, 1 31; 27, 9 18; in Targ. Peal instead.

שַׁח (from שָׁחַח) *adj. m. sunk*, of the עֵינַיִם JOB 22, 29, i. e. *depressed*, = שְׁפַל.

שֵׂחַ (from שׂוּחַ II., with the *suff.* שֵׂחוֹ) *m.* same as שִׂיחַ *thought, meditation* AM. 4, 13.

שָׁחַד (*imp. pl.* שִׁחֲדוּ; *fut.* יִשְׁחֹד, hence 2 *p. f.* תִּשְׁחֲדִי) *intr.* prop. *to allot* or *measure out;* hence *to make a present, to give*, for the purpose of bribing, with the accus. Ez. 16, 33; שׁ׳ בְּעַד פ׳ *to give for one*, i. e. to bribe JOB 6, 22; Aram. שְׁחַד, ܫܚܕ Pael to make many and frequent presents; Ar. شكد. The organic root שַׁ־חַד is ident. with that in גַּד, קַד, and prop. means to allot. Deriv.

שֹׁחַד *m. a gift*, to bribe PROV. 17, 8; Ex. 23, 8; DEUT. 10, 17; *a bribe*, שׁ׳ בַּחֵק *a secret bribe* PROV. 21, 14; *price of redemption* Is. 45, 13, coupled with מְחִיר; *injustice* JOB 15, 34; Aramaean שׁוּחַד, ܫܘܚܕܐ, Talm. and Zab. שׁוּדָא, ܫܘܕܐ.

שָׁחָה (*imp. f.* שְׁחִי) *intr.* 1. *to bend oneself, to bow down*, Is. 51, 23 *bow down, and we will go over* (thee); comp. the verbs שׁוּחַ ,שָׁחַח, Aram. שְׁחָ־א. — 2. *to sink down, to be deep*, like שׁוּחַ. Deriv. שְׁחוּת ,שָׁחִית (comp. שַׁחַת ,שׁוּחָה).

Hif. הִשְׁחָה (*fut.* יַשְׁחֶה) *to make bow down, to depress*, דְּאָגָה, PROV. 12, 25 *with sorrow in the heart of a man, one may depress him.*

Hithp. הִשְׁתַּחֲוָה (arising from a hardening and doubling of the third radical; *part.* מִשְׁתַּחֲוֶה; *inf. c.* הִשְׁתַּחֲוֹת; *fut.* יִשְׁתַּחֲוֶה, *pl.* sometimes יִשְׁתַּחוּ, in pause יִשְׁתָּחוּ, sometimes יִשְׁתַּחֲווּ) *to bow down, to fall prostrate*, as a sign of honour, προςκυνεῖν GEN. 22, 5, 1 SAM. 24, 9, with לְ GEN. 23, 7, לִפְנֵי 23, 12, אֶל Is. 45, 14, עַל of the person LEV. 26, 1, also with לְאַפָּיו אַרְצָה or אַפַּיִם אַרְצָה GEN. 19, 1, 2 SAM. 14, 33, 1 KINGS 1, 23, before kings and princes 2 SAM. 9, 8 and 14, 22, before equals GEN. 23, 7, especially before God; absol. GEN. 22, 5, Ex. 24, 1 or with לְ Ex. 20, 5 or לִפְנֵי of a person DEUT. 26, 10; with לְ Ps. 99, 9 or אֶל of the place *towards* Ps. 5, 8; fig. *to yield obedience* Ps. 45, 12. The form מִשְׁתַּחֲוִיתֶם Ez. 8, 16 is either a conjugation-species of the participle as in Aramaean, or should be considered a mistake for מִשְׁתַּחֲוִים. See the Analytical appendix. Deriv. הִשְׁתַּחֲוָיָה.

שָׂחָה (*part.* שֹׂחֶה, *inf. c.* שְׂחוֹת) *intr. to swim* Is. 25, 11, Aram. סְחָא, ܣܚܐ the same, prop. *to flow* or *roll along*, hence also *to wash*, comp. Arab. سحّ to pour out water, شحّ to let flow, ثجّ to flow. Derivat. שָׂחוּ.

Hif. הִשְׂחָה (*fut.* יַשְׂחֶה) *to make flow, to inundate*, fig. Ps. 6, 7.

שָׂחוּ (for שְׂחוּ, from שָׂחָה) *a swimming*, מֵי שָׂ׳ *water that one can pass through only by swimming* Ez. 47, 5.

שְׁחוֹחַ (from שָׁחַח, after the form

שְׁחוֹר) *m. submission, bending;* an *adv. in submission* Is. 60, 14.

שְׂחוֹק (and שְׂחֹק) *m. laughter* Eccles. 2, 2, parall. שִׂמְחָה; *wantonness* 7, 3, oppos. כַּעַס; *exultation* Job 8, 21, coupled with תְּרוּעָה; *derision, scorn* 12, 4; Is. 20, 7 = לַעַג; *jest* Prov. 10, 23.

שְׁחוֹר see שְׁחֹר.

שְׁחוֹר (from שָׁחַר) *m. blackness,* nigror, *soot* (LXX), *black coals* (Vulg., *Rashi, Kimchi*) Lament. 4, 6.

שִׁחוֹר see שִׁיחוֹר.

שְׁחוּת (with *suff.* שְׁחוּתוֹ, after the form גָּלוּת; from שָׁחָה) *f.* prop. a deep place, and therefore *a pit* Prov. 28, 10, comp. שַׁחַת, שְׁחִית, שׁוּחָה 1.

שָׁחַח (3 *perf.* שַׁח, שָׁחָה=שָׁחָה; 1 *perf.* שַׁחוֹתִי; 3 *pl.* שַׁחוּ and שָׁחֲחוּ; *fut.* יָשֹׁחַ, תָּשׁוּחַ Lament. 3, 20 K'ri after the form יָגוּר, יָצוּר, while the K'tib has תָּשִׂיחַ from שׂוּחַ; *pl.* יָשֹׁחוּ; the *fut.* יִשַּׁח belongs to Nif., the Nif. and Kal coinciding in signification in the case of many verbs doubling the same radical) *intr. to be bowed* or *struck down* Is. 2, 11 17; *to sink,* with אֶל Prov. 2, 18 (according to some) or לְ *towards* Ps. 44, 26; absol. Hab. 3, 6; *to walk along bowed,* as קֹדֵר 45, 14; *to crouch,* of one lying in wait 10, 10, coupled with דָּכָה (to be depressed) or similar verbs Job 38, 40 [39, 2]; *to be brought low* Ps. 107, 39, coupled with מָעַט (to be diminished); *to be in a depressed position* Prov. 14, 19; *to submit oneself* Job 9, 13. Deriv. שַׁח, שְׁחוֹחַ.

Nif. נִשַּׁח (only the *fut.* יִשַּׁח) *to be bowed down* Is. 2, 9; *to be brought low,* אִמְרָה 29, 4; *to sing in a low voice, to chirp* Eccles. 12, 4.

Hif. הֵשַׁח *to bring low,* מִשְׂגָּב, i. e. to destroy Is. 25, 12, coupled with הִשְׁפִּיל; *to make low, to humble* 26, 5.

Hithp. הִשְׁתּוֹחֵחַ (*fut.* 'יִשְׁתּ) *to be cast down,* of the soul Ps. 42, 7; 43, 5.

שָׁחַט I. (*part. m.* שׁוֹחֵט; *inf. abs.* שָׁחוֹט, *c.* שְׁחוֹט, but also שַׁחֵט, hence with *suff.* שַׁחֲטָם; *fut.* יִשְׁחַט) *tr.* prop. *to cut in pieces, to bore into* (with violence), *to pierce,* of an arrow, Jer. 9, 7 K'tib חֵץ שׁוֹחֵט *a piercing arrow,* but according to the K'ri שָׁחוּט from שָׁחַט III. (which see); commonly 1. *to slaughter,* cattle, with the accusat. Gen. 37, 31, 1 Sam. 14, 32, especially for sacrifice Lev. 1, 5; 3, 2; 4, 4, applied to men also Gen. 22, 10; Is. 57, 5. — 2. *to slaughter, to kill, to massacre* Judges 12, 6, 1 Kings 18, 40, with אֶל *of the place into* which the blood is poured Jer. 41, 7, comp. 1 Macc. 7, 19; generally *to destroy, to cause to perish* Num. 14, 16. — 3. Figur. *to mix, to adulterate,* wine, Ar. شخط, מָהַל also being so applied; hence *to be deceptive,* perhaps of חֵץ Jer. 9, 7 K'ri, to which זָהָב שָׁחוּט (1 Kings 10, 16) has also been referred; but see שָׁחַט IV. Deriv. שְׁחִיטָה.

Nif. נִשְׁחַט (*fut.* יִשָּׁחֵט) *to be slaughtered* Lev. 6, 25; Num. 12, 22.

The stem 'שׁ is the Aram. שְׁחַט, ܫܚܛ, Arab. سخط and شحط; and the organic root שַׁ־חַט lies also in קַד, גַּד.

שָׁחַט II. (only *inf. c.* שַׁחֲטָה) *tr.* same as שָׁחַד *to make a present, to bribe,* שֵׂטִים, Hos. 5, 2 *and the bribery of those that turn aside from right* (of judges without conscience) *they have extended* (see עָמַק). The reference of it to שָׁחַת because of 9, 9 after the Syriac meaning is less suitable.

שָׁחַט III. (*part. pass.* שָׁחוּט) *tr. to point, to sharpen,* hence חֵץ שָׁחוּט Jer. 9, 7 K'ri *a pointed arrow* (Targ., Syr.); Aram. שְׁחַז, modern Hebr. שָׁחַז, Arab. شحذ the same, of a knife.

שָׁחַט IV. (*part. pass.* שָׁחוּט) *tr.* same as שָׁטַח *to spread out, to beat thin,* gold plate 1 Kings 10, 16 17 (LXX, *Kimchi*), i. e. *beaten.*

שָׂחַט (*fut.* יִשְׂחַט) *tr. to press out* Gen. 40, 11; Aram. סְחַט the same.

שְׁחִיטָה (from שָׁחַט I.) *f. a slaughter,* of the victims in sacrifice 2 Chr. 30, 17.

שְׁחִין (from שָׁחַן) *m.* prop. *an inflammation;* hence *a burning sore*, *an ulcer* 2 Kings 20, 7, Is. 38, 21, *leprosy* Job 2, 7, Deut. 28, 35, with רָע (evil), of leg and knee disease Deut. 28, 27; *pustules*, Lev. 13, 18, with פָּרַח (to break out) Lev. 13, 20; commonly *elephantiasis* in which the feet and legs swell, resembling those of elephants.

שָׁחִיס (from שָׁחַס) *masc. after-growth* Is. 37, 30 (*Ibn Ganâch*), for which סָחִישׁ stands in 2 Kings 19, 29. See סָחִישׁ.

שְׁחִיף (*constr.* שְׁחִיף; from שָׁחַף) *m. a thin board*, *a thin table of wood* Ez. 41, 16, giving the full idea with עֵץ.

שְׁחִית (only *pl.* שְׁחִיתוֹת; from שָׁחָה) *f.* same as שָׁחוּת *a pit*, for catching in Ps. 107, 20; fig. Lament. 4, 20. The ת not radical is retained.

שְׁחִית (from שָׁחַת; *def.* שְׁחִיתָה, different from the *part. f.* שְׁחִיתָה) *m. wickedness* Dan. 6, 5.

שָׁחַל I. (not used) *intr. to roar*, *to bray*, *to howl*, of a lion, Arab. سَحَلَ to bray, of an ass (comp. נָעַר of a lion Jer. 51, 38, Aram. of the ass); Aram. שְׁחַל the same; comp. too زَجَلَ to lift up the voice. The organic root שַׁ־חַל is also in חָל I. signific. 3, Sanskrit çal, Greek καλ-έω, Latin cal-o. Deriv. שַׁחַל.

שָׁחַל II. (not used) *tr.* same as תָּכַל *to peel off*, *to cut off*, Ar. سَحَلَ (to plane off, to file off); generally to take off what covers a thing, and so applied to the crust, shell or cover. Deriv. שְׁחֵלֶת.

שַׁחַל (from שָׁחַל I.) *m.* prop. *the roarer*, and so *a lion*, coupled with אַרְיֵה Job 4, 10, and בֶּן־שַׁחַץ 28, 8; of God in punishing 10, 16; Hos. 5, 14; 13, 7; a wild beast with פֶּתֶן Ps. 91, 13.

שְׁחֵלֶת (from שָׁחַל II.) *f.* prop. *a perfume-muscle* (comp. תְּכֵלֶת), and so the ὄνυξ or *perfume-crab*, like the covering of a muscle, and found both in the seas of India and the Red Sea Ex. 30, 34 (LXX, Vulg. Targ.). The onyx marinus gives the virtue to scented stuffs (*Oken*, Naturgeschichte V, 1. p. 484 seq.), and is still used in the East for perfumes (*Forskål*, descr. anim. p. 143).

שָׁחַן (not used) *intr. to glow*, *to burn*, *to be hot;* ident. in its organic root שַׁ־חַן with that in קָנָא; Aram. שְׁחַן سخن, Ar. سَخَنَ, سَخُنَ, سَخِنَ the same, hence سُخُونَة fever. Deriv. שְׁחִין.

שָׁחַס (not used) *intr.* same as סָחַשׁ (which see) *to sprout*, *to grow*, *to shoot after;* comp. יָ־חַשׁ and the analogies under סָחַשׁ. Deriv. שָׁחִיס.

שָׁחַף (not used) *intr. to be stripped off*, *to be lessened* or *made thin*, hence *to be cut thin*, of wood for tables; *to be lean*, of the sea-mew; Arab. سَحَفَ trans. to cut off (hair), south Arab. سحف to draw off (the skin); سَخُفَ to be thin or lean; in its organic root שַׁ־חַף is found also in חַף II., יָ־חַף, סָ־חַף. Derivat. שְׁחִיף, שַׁחַף, שַׁחֶפֶת.

שַׁחַף *m.* prop. *leanness*, then applied to an unclean bird Lev. 11, 16, Deut. 14, 15, by which the sea-mew is understood (LXX, Vulg.), since the fundamental signification suits this bird (*Bochart*, Hieroz. II. ch. 18; III. p. 1).

שַׁחֶפֶת (from the *Pih.* of שָׁחַף) *fem. consumption*, *leanness* Lev. 26, 16; Deut. 28, 22; Targ. שַׁחֶפְתָּא; Arab. سُحَاف the same.

שָׁחַץ (not used) *intr. to swell out; to become thick*, *large*, *corpulent; to be firm*, *strong;* metaph. *to rise*, *to step forward;* Arab. شَخَصَ to swell, to rise, شَخُصَ to be large, thick, whence شَخِيص (thick, corpulent), شَخْص (thickness, body, person = עֶצֶם); Talm. שָׁחַץ to be proud. Deriv. שַׁחַץ, the proper names שַׁחֲצִים, שַׁחֲצוּם.

שַׁחַץ *m.* prop. *corpulence*, *strength*, *largeness*, only in בְּנֵי שַׁ׳ *sons of strength*, i. e. large four-footed animals (camels, horses, bullocks) Job 41, 26 [25], con-

trasted with לִוְיָתָן; 28, 8; according to others *lions* (Targ.) or *wild beasts* (Syr., Arab., Saadia).

שַׁחֲצִים (from שָׁחַץ; *hills*, *heights;* ־ִים stands for ־ִין, interchanged as a plur. with ־ִים) *n. p.* of a place in Issachar Josh. 19, 22 K'tib, with *a* of motion שַׁחֲצוּמָה; K'ri שַׁחֲצִים.

שַׁחֲצִים (the same) see שַׁחֲצוּם.

שָׁחַק (*fut.* יִשְׁחַק) *tr.* 1. *to press into*, *to engrave*, *to cut into;* hence *to hollow out* Job 14, 19. — 2. *to wear out*, *to reduce*, and therefore *to make thin*, *fine*, *small* (comp. שַׁחַק), of a thin covering, a fine dress, a thin cloud, a worn-out garment; identical in its organic root שׁ־חַק with that in חַק, חָקָה־חַק, חֵךְ. — 3. Generally *to rub* or *beat in pieces*, such as spices for scented powder Ex. 30, 36; figur. *to destroy* 2 Sam. 22, 43, by which Ps. 18, 43 is to be corrected. We perceive the connection with signification 1 from עָפַר I., which is related to חָפַר, פּוּר I. and II.; Arab. سحق to be thin, سحق a thin cloud; Aram. שְׁחַק, ܫܚܩ the same; the Arabic meaning "to extend, to stretch out, to remove" is connected in its organic root with that in ר־חק, and has nothing to do with our שָׁחַק. Derivat. שַׁחַק.

שָׂחַק (*inf. constr.* שְׂחֹק, *fut.* יִשְׂחַק) *intr.* same as צָחַק (which see) prop. *to be clear*, *serene*, therefore *to laugh* Eccles. 3, 4, opposite בָּכָה; with אֶל *to smile upon* Job 29, 24; with עַל of the person *to laugh at* 30, 1; with לְ of a thing *to laugh at*, *to scorn* 5, 22; 39, 7; 41, 21; with בְּ *to rejoice at one's misfortune* Prov. 1, 26, for which is also עַל Lament. 1, 7; *to sport*, *to dance* (united with singing and playing) Judges 16, 27; comp. the Aram. גְּחַךְ, Zab. ܣܚܩ (to rejoice). Deriv. שְׂחוֹק, מִשְׂחָק, the proper name יִשְׂחָק.

Pih. שִׂחֵק (*part.* מְשַׂחֵק; *inf. constr.* שַׂחֵק־; *fut.* יְשַׂחֵק) *to jest* Prov. 26, 19, parallel הִתְלַהְלֵהַּ; *to dance* (of the religious dance) 2 Sam. 6, 5 21, coupled with רִקֵּד 1 Chr. 15, 29; *to play*, *to delight* Prov. 8, 30; *to rejoice* 8, 31; of loud sport Jer. 15, 17; שׂ' בְּ *to play with one* Job 40, 29; Ps. 104, 26.

Hif. הִשְׂחִיק (*part. m.* מַשְׂחִיק) *to mock*, with עַל *at* 2 Chr. 30, 10.

שַׁחַק (*pl.* שְׁחָקִים in signific. 2) *m.* 1. *a thing small* or *insignificant*, which has no weight; hence *fine dust* Is. 40, 15. — 2. *thinness*, *a thin vapour*, *a thin cloud*, Job 38, 37, parallel נִבְלֵי שָׁמַיִם (שָׁמַיִם is the usual parallel Is. 45, 8, Deut. 33, 16, or שְׁחָקִים stands generally for שָׁמַיִם Ps. 18, 12). The שְׁחָקִים are the seat of the angels Ps. 89, 7 38, and of God Deut. 33, 26; from them come dew and rain Job 36, 28, Prov. 3, 20, manna Ps. 78, 23 and thunder 77, 18. The word is put for a clear (Job 37, 21) or a clouded sky (37, 18), generally = רָקִיעַ. Aram. שְׁחַק (שַׁחְקָא, שְׁחַקְיָא, שְׁחַקִי), Arab. سحق the same; Sam. שְׁחָקִין.

שְׂחֹק see שְׂחוֹק.

שָׁחַר I. (only 3 *p. perf. m.*) *intr.* 1. (not used) *to burn*, *to lighten*, *to shine;* ident. in its organic root שׁ־חַר with חָר I., חַר; used of the dawn and figur. of early youth. Derivat. שַׁחַר, שַׁחֲרוּת, מִשְׁחָר, מִשְׁחוֹר, and שַׁחַר in the proper name אֲחִישַׁחַר, שַׁחַר in שַׁחֲרַיִם, שְׁחַרְיָה. — 2. *to be black*, of the skin (in elephantiasis), Job 30, 30 *my skin is black and comes off me;* generally *to be dark*, of coal, soot; *to be browned*, of colour, comp. חוּם I., חָמַם, Aram. שׁ־חַם. Deriv. שָׁחֹר, שְׁחוֹר.

Pih. I. שִׁחֵר (not used) *to be very muddy* or *black*, metaphor. *to be slimy*, e. g. of the Nile, Rhinocorura, of the slimy stream Belus &c. Derivat. the proper name שִׁיחוֹר (שִׁחוֹר, שִׁחֹר), שִׁיחוֹר לִבְנַת.

Pih. II. שְׁחַרְחַר (not used) *to be dark*, *swarthy*. Deriv. שְׁחַרְחֹר.

The stem שׁ' is in Aramaean שְׁחַר, ܫܚܪ (to be black, whence שְׁחוֹר, שִׁיחוֹר coal, ink, ܫܘܚܪܐ blackness, coal, ܫܘܚܪܘܪܐ a blackbird; Ar. سحر the same, whence

شُحْرُور a blackbird; comp. also سَحِمَ to be dark.

שָׁחַר II. (*part.* שֹׁחֵר) *trans.* prop. *to split*, *to cut through*, *to break through*, cognate in sense בָּקַר (which see); hence 1. *to divide*, *to separate*, *to prove*, *to examine*, *to seek after a thing*, *to desire*, *to strive after* Prov. 11, 27; comp. דָּרַשׁ, בִּקֵּשׁ, שָׁאַל, חָפַשׂ with a similar metaph. application. — 2. *to charm* (see קָסַם). Deriv. שַׁחַר 3 and 4.

Pih. שִׁחֵר (with *suff.* שִׁחֲרוֹ; *part.* מְשַׁחֵר; *inf. constr.* שַׁחֵר; *fut.* יְשַׁחֵר) *to seek zealously*, of which the consequence is מָצָא; with an accus. *after* a thing or person Prov. 1, 28; 7, 15; שִׁחֲרוֹ מוּסָר 13, 24 *seeks it*, *the chastisement;* sometimes with לְ Job 24, 5 and אֶל 8, 5; *to wish*, *to desire* Ps. 63, 2; Is. 26, 9; *to turn* i. e. to seek what had been left, Hos. 5, 15; Aram. שַׁחֵר the same.

שַׁחַר (with *suff.* שַׁחְרָהּ) *masc.* prop. 1. *the shining* (from שָׁחַר I.) or *the breaking forth*, of light, comp. בֹּקֶר (from שָׁחַר II.); hence *the early light*, *the dawn*, aurora Am. 4, 13, opposite עֵיפָה; Job 38, 12, where the K'ri has הַשַּׁחַר; עָלָה הַשַּׁ׳ *the dawn arises*, i. e. becomes visible Gen. 19, 15; Josh. 6, 15. The breaking forth of light (בָּקַע אוֹר) i. e. of the sun of prosperity, is compared to the morning Is. 58, 8; its going forth is called מוֹצָא in Hos. 6, 3. עַפְעַפֵּי שָׁחַר *the eyelashes of the dawn*, i. e. the first beams Job 3, 9; 41, 10; כַּנְפֵי שָׁ׳ Ps. 139, 8 *the wings of the dawn*, so called from its swift spreading; הָעִיר שַׁ׳ *to awake the dawn*, with a song of praise Ps. 57, 9; בֶּן־שַׁ׳ *son of the dawn* Is. 14, 12, of the הֵילֵל (lucifer), figurat. of a glorious earthly king, comp. the myth of Venus or of Lucifer as the son of Aurora. אֵין־לוֹ שַׁ׳ Is. 8, 20 *there is no dawn to him*, i. e. a new, commencing prosperity; but better perhaps in signification 4. — Fig. *a beginning* or *first time of rule* Hos. 10, 15. — 2. *blackness*, and therefore *darkness*, *obscurity*, Jo. 2, 2 *as darkness spreads on the mountains*, which suits יוֹם חֹשֶׁךְ וַאֲפֵלָה; comp. Arab. صُبْح the dawn and صُبْحَة blackness. — 3. (from שָׁחַר = Arab. سَحَرَ to enchant, connected with שָׁחַר II.) *a charming away*, Is. 47, 11 *thou dost not know how to charm it away*, comp. כַּפְּרָהּ ibid. and חֲבָרִים, כְּשָׁפִים 47, 9. But שַׁחַר may be also taken here with the meaning of 1. *the dawn*, prosperity recommencing. — 4. (from שָׁחַר II.) same as חֵקֶר *a searching out*, *examination*, Is. 8, 20 "*To the doctrine and to the law*"*! Behold they speak truly such an utterance*, *like one that is incomprehensible*, i. e. that cannot be attained to (comp. עָמֹק). — 5. only in אַיֶּלֶת הַשַּׁחַר *hind of the dawn*, i. e. the quick, early light, poet. for שַׁחַר simply (see אַיָּלָה); and so in Ps. 22, 1 the name of a lost poem, which began with אַיֶּלֶת הַשַּׁחַר (*Ibn Esra*). More correctly and analogous with the other inscriptions, perhaps the name of a city, identical with צֶרֶת הַשַּׁחַר (which see), because having nearly the same meaning; in which a musical choir may have been stationed. Ar. سَحَر the dawn, سُحْرَة the same, سَحَرَ to enchant.

שְׁחֹר see שְׁחוֹר.

שִׁחֹר see שִׁיחוֹר.

שָׁחֹר and שָׁחוֹר (*pl.* שְׁחֹרִים) *adj. m.*, שְׁחוֹרָה (*pl.* שְׁחֹרוֹת) *fem. black*, of hair Lev. 13, 31 37; of horses Zech. 6, 2, which point to a famine (Revel. 6, 5); of a raven, Song of Sol. 5, 11; *swarthy*, of the skin 1, 5.

שַׁחֲרוּת *fem. the dawn*, figur. *youth* Eccles. 11, 10 = יַלְדוּת; comp. מִשְׁחָר, Talmudic תִּשְׁחֹרֶת. According to *Jos. Kimchi* מִשְׁחוֹר Lament. 4, 8 is a noun = *splendour*.

שְׁחַרְחֹר (after the form פְּתַלְתֹּל) *adj. m.*, שְׁחַרְחֹרֶת *fem. dark*, *swarthy* Song of Sol. 1, 6. The reduplication expresses resemblance to the colour in question; comp. יְרַקְרַק, אֲדַמְדָּם.

שְׁחַרְיָה (from שָׁחַר יָהּ; *Jah is the Shining one*) *n. p. m.* 1 Chr. 8, 26.

שַׁחֲרַיִם (*morning and evening dawn;* comp. צָהֳרַיִם, עַרְבַּיִם) *n. p. m.* 1 Chr. 8, 8; comp. the Latin Lucius, *Λούκιος*, *Λουκᾶς*, Manius (from mane); comp. יָם = יוֹם in אֲבִיָּם, שְׁחַרְיָה, אֲחִישָׁחַר.

שָׁחַת (Kal unused) *tr.* prop. *to crush*, *to reduce to ruins*, *to injure*, hence *to destroy*, *to ruin*, *to corrupt*, Arab. سحت the same, Aram. ܫܚܬ and ܫܚܬ in Pa. *to corrupt*, *to violate*, in Peal *to be rusty*, ܫܘܚܬܐ *rust;* Ethiop. *to disfigure*, *to violate*, Maltese *to overthrow.* The organic root שַׁ־חַת is identical with that in חַת I., חַת (which see) = שָׁבַר, and cannot therefore be compared with שׁוּחַ, שָׁחָה. Derivat. מִשְׁחָת, שַׁחַת 2.

Nif. נִשְׁחַת (*fut.* יִשָּׁחֵת) *to be marred*, of אֵזוֹר Jer. 13, 7, כְּלִי 18, 4; *to be corrupted*, of עֲלִילוֹת Ez. 20, 44; = *to sin*, *to commit iniquity* Gen. 6, 11; *to be desolated* Ex. 8, 20.

Pih. שִׁחֵת (with *suff.* שִׁחֶתְךָ, 2 *pers.* שִׁחַתָּ, 2 *p. plur.* שִׁחַתֶּם; *inf. constr.* שַׁחֵת) *to act corruptly* i. e. wickedly Ex. 32, 7, Hos. 9, 9, elsewhere the Hif.; *to destroy*, Gen. 6, 17; 13, 10; מִבְצָר Lament. 2, 5 (coupled with בִּלַּע), מוֹעֵד, i. e. מוֹעֲדֵי אֵל *the temple* 2, 6, and so אֶרֶץ, כֶּרֶם, חוֹמָה, sometimes with לְ of the object 1 Sam. 23, 10; שׁ' (זֶרַע) אַרְצָה *to destroy to the ground* Gen. 38, 9, i. e. to cause to fall to ground, the seed; שׁ' רַחֲמִים Am. 1, 11 *to quench feeling;* שׁ' חָכְמָה *to cause wisdom to degenerate* Ez. 28, 17; Hos. 13, 9 *it has destroyed thee to the ground;* שׁ' דְּבָרִים *to lose words* Prov. 23, 8; שׁ' בְּרִית *to break a covenant*, Mal. 2, 8; מְזִמָּה *to violate an oath* Deut. 32, 5.

Hif. הִשְׁחִית (*part.* מַשְׁחִית; *inf. absol.* הַשְׁחֵת, *constr.* הַשְׁחִית; *fut.* יַשְׁחִית, *apoc.* יַשְׁחֵת) *to destroy*, a wall Lament. 2, 8, a house Jer. 6, 5, a city Gen. 19, 13; *to remove*, a kingdom Jer. 51, 11; *to fell*, a tree Deut. 20, 19; *to kill* Gen. 6, 13; *to lay low*, אַרְצָה Judges 20, 21, enemies 2 Sam. 11, 1; *to injure*, Prov. 11, 9; *to cut off*, פְּאַת זָקָן Lev. 19, 27; *to endanger*, of אַרְיֵה Jer. 2, 30; הַמַּלְאָךְ הַמַּשְׁחִית of a destroying angel 2 Sam. 24, 16; also הַמַּשְׁחִית alone Ex. 12, 23, or רוּחַ מַשְׁחִית Jer. 51, 1; הִשְׁחִית נַפְשׁוֹ *to destroy his life* Prov. 6, 32; הִשׁ' דַּרְכּוֹ Gen. 6, 12 or הִשׁ' עֲלִילָה Zeph. 3, 7 *to walk perversely*, also הִשְׁחִית alone Deut. 4, 16; with מִן *to walk more perversely than* Ez. 16, 47. In the Sam. cod. (Gen. 6, 17; 9, 15; 19, 13 19) Hif. stands for Pihel. — אַל־תַּשְׁחֵת in Psalm-inscriptions Ps. 57. 58. 59. 75 is the commencing phrase of a lost poem, put here by way of air. Deriv. מַשְׁחִית 1, מַשְׁחֵת.

Hof. הָשְׁחַת (*part.* מָשְׁחָת) *to be corrupted*, *troubled*, of מָקוֹר Prov. 25, 26; *part. fem.* מָשְׁחָת out of מָשְׁחֶתֶת (comp. מָשְׁרֶתֶת = מִשְׁרֶת) Mal. 1, 14 *a bad thing*, i. e. a bad sacrificial animal. Derivat. מָשְׁחָת (a defect).

שְׁחַת (only *part. pass. fem.* שְׁחִיתָה) *Aram.* same as the Hebrew שָׁחַת *to be corrupt* or *lying*, of מִלָּה Dan. 2, 9. Derivat. the noun שְׁחִית.

שַׁחַת 1. (from שׁוּחַ, like נַחַת from נוּחַ, רַחַת from רוּחַ; with *suff.* שַׁחְתָּם Ez. 19, 4 8) *fem.* prop. a sinking; hence *a pit*, for catching animals in; figurat. *ambush*, Ez. 19, 4 8; Prov. 26, 27; Ps. 7, 16; שַׁחַת רֶשֶׁת *a pit provided with a net* 35, 7; *a slimy pit* Job 9, 31, comp. Ps. 40, 3; שׁ' בְּלִי Is. 38, 17 *pit of destruction*, i. e. *the grave*, also שַׁחַת alone in יָרַד שׁ' Job 33, 24; Ps. 30, 10; Ez. 28, 8, comp. בּוֹר (which see); מוּת לַשׁ' *to die (and come) to the grave* Is. 51, 14; *death* Job 17, 14, especially in the phrase רָאָה שַׁחַת Ps. 16, 10 and 49, 10 = רָאָה מָוֶת 89, 49; but שׁ' may come here from שָׁחַת and mean *destruction*, *corruption.* — 2. *m.* (from שָׁחַת) *destruction*, *ruin* Job 33, 18 22 (parallel מְמִתִים avenging angel) = angel of destruction (1 Chr. 21, 15); 33, 30; עָבַר בַּשׁ' *to go to destruction* 33, 28; hence בְּאֵר שַׁחַת Ps. 55, 24 *pit of destruction*, i. e. the grave, LXX *εἰς φρέαρ διαφθορᾶς*; compare Acts 2, 27 and 13, 35 where we have a translation of שַׁחַת.

שֵׂט (only *plur.* שֵׂטִים; *sing.* perhaps שֵׂטֶה; see סֵטֶה) *m. an apostate* (from the right path), *one who has turned aside;* hence *an unjust judge* Hos. 5, 2, elsewhere סֵטִים Ps. 101, 3. Since שׂוּט occurs as a verb Ps. 40, 5, שֵׂט is to be referred to שׂוּט.

שָׂטָה (*fut.* יִשְׂטֶה, *ap.* יֵשְׂטְ) *intr. to turn aside*, *to deviate*, from a person or thing, with מִן Prov. 4, 15; with אֶל *to turn to* 7, 25; of a woman, *to be* or *become faithless*, with תַּחַת הָאִישׁ Num. 5, 12 19 20 29, comp. זָנָה תַּחַת; Aram. סְטָא, ܣܛܳܐ, Arab. سَطَا; comp. besides שׂוּט, סוּט; in Targ. אַסְטְיָא, סְטֵי, סַטְיָא, מַסְטֵי.

שֵׂטֶה see שֵׂט.

שִׁטָּה (*pl.* שִׁטִּים; from שָׁנַט) *f.* prop. a point; hence 1. *the* (thorny) *acacia*, Egyptian thorny acacia, Is. 41, 19; *ἄκανθος*, Lat. spina and acacia, spina Aegyptia. The wood of it was used in the tabernacle, the ark of the covenant &c. Ex. 25, 5 10 13; 26, 26; 27, 1 6, because it is durable, incorruptible in water, and afterwards becomes black like ebony (Plin. 18, 9; Jerome on Is. 41, 19); hence in the pl. *acacia-wood;* Ar. سَنْط, صَنْط the same. — 2. only in the *plur.* שִׁטִּים (*acacias*) *n. p.* of a place in the plains of Moab, east of the Dead Sea Num. 25, 1; 33, 49; Mic. 6, 5, whence Joshua sent forth spies and reached the Jordan Josh. 2, 1; 3, 1. נַחַל הַשִּׁטִּים Jo. 4, 18 is a valley near Jerusalem; in Josephus *ἀκανθῶν αὐλών* is the supposed Terebinth-valley, now *Wady es-Sent* (*Robins.* Pal. II. 605. 607). For אָבֵל הַשִּׁטִּים Num. 33, 49 see אָבֵל 2. בֵּית הַשִּׁטָּה Judges 7, 22 see under בַּיִת. The etymology see under שָׁנַט.

שָׁטַח (*part.* שֹׁטֵחַ; *inf. absol.* שָׁטוֹחַ; *fut.* יִשְׁטַח) *tr. to spread out, to expand*, in space, with לְ of a person (= הִרְחִיב לְ) *to make ample room for* Job 12, 23, i. e. *to extend dominion;* with עַל *to spread upon a thing*, e. g. רִפוֹת 2 Sam. 17, 19; dead bones Jer. 8, 2, i. e. not to inter; elsewhere applied to a net. Derivat. מִשְׁטוֹחַ, מִשְׁטָח.

Pih. שִׁטַּח *to stretch out*, the hands in prayer Ps. 88, 10.

The stem שְׁטַח is in Aram. שְׁטַח, ܫܛܰܚ, Ar. سَطَحَ (to spread or stretch out), whence سَطْح a plain (mod. Hebr. שֶׁטַח); in Ethiop. the verb שטח sathĕcha is the same. The org. root שְׁ־טַח is also in טָחָ־ה I., בָּ־טַח I.; Ar. طَاحَ (to extend), طَحَا (to stretch out), طَحَّ the same.

שֹׁטֵט (from שׁוּט III.) *masc.* same as שׁוֹט *a scourge, thorn, goad*, Josh. 23, 13, coupled with צְנִין, as צְנִין stands for it in Num. 33, 55.

שָׂטַם (*fut.* יִשְׂטֹם) *tr. to attack*, *to lie in wait for*, *to hate*, with an accus. Gen. 27, 41; 50, 15; *to persecute* 49, 23; Job 16, 9; 30, 21 (where mss. have שָׂטַם). Deriv. מַשְׂטֵמָה.

The fundamental signification is *to enclose*, *to shut up*, *to fetter*, like the Aram. סְטַם (to enclose), ܣܛܰܡ (to fetter, ܣܽܘܛܳܡܳܐ foot-iron), Arab. سَطَمَ (to shut up), whence the signification "to lie in wait, to persecute" has arisen; comp. פַּח parallel to מַשְׂטֵמָה. The organic root is also in חָ־סַם, סָ־תַם, חָ־טַם, אָ־טַם.

שָׂטַן (*part.* שֹׂטֵן, *infin. constr.* with *suff.* שִׂטְנוֹ; *fut.* יִשְׂטֹן) *tr.* same as שָׂטַם *to attack*, *to hate*, with the accus. Ps. 38, 21; *to persecute*, נֶפֶשׁ פּ׳ 71, 13 = שֹׂטְנִים; בִּקֵּשׁ נֶפֶשׁ פּ׳ *persecutors* Psalm 109, 20; *to accuse*, Zech. 3, 1, i. e. to appear as an accuser; Aram. סְטַן, Ar. شَطَن. Deriv. שִׂטְנָה and

שָׂטָן *masc.* same as שֹׂטֵן (Ps. 71, 13; 109, 20 29) *an adversary*, *opponent*, in war 1 Sam. 29, 4 (Vulg.); *an enemy* 1 Kings 5, 18; *a rebel* 11, 14 23 25; *an accuser*, before a tribunal Ps. 109, 6; Zech. 3, 1; generally *one who appears against* Num. 22, 22 32; *Satan*, i. e. an accuser before God Zech. 3, 1 2 (Revelat. 12, 10), appearing before God

along with the בְּנֵי הָאֱלֹהִים and accusing men Job 1, 6-12; 2, 1-7. The view of an intermediate agent of evil between God and men arose at the time when the Zoroastrian doctrine became known among the Hebrews. In later Judaism and the New Testament שָׂ׳ appears as a prince of evil spirits, the opponent of the kingdom of God, and consequently as a copy of Ahriman and his Dews, in opposition to Ormuzd. In the Revelation (12, 10) שָׂ׳ is rendered ὁ κατήγωρ (mod. Hebrew קַטֵּגוֹר). Aram. סָטָן, סָטָנָא, ܣܛܢܐ, Ar. شيطان.

שִׂטְנָה *f.* 1. *accusation*, *letter of accusation* Ezr. 4, 6. — 2. (*well of strife*) *n. p.* of a well Gen. 26, 21.

שָׁטַף (*part.* שֹׁטֵף; *fut.* יִשְׁטֹף) *intr. to flow*, *to stream*, figur. of צְדָקָה meaning *to come in as a flood* Is. 10, 22; *to pour out* (abundantly) = *to overflow*, of נַחַל Is. 30, 28, גֶּשֶׁם Ez. 13, 11; *to flow along*, of מַיִם כַּבִּירִים Is. 28, 2; *tr.* with accus. of the object *to overwhelm* 43, 2; Jer. 47, 2; Song of Sol. 8, 7; *to wash away*, סֵתֶר Is. 28, 17, סְפִיחֶיהָ Job 14, 19; *to sweep over a thing*, of armies Is. 8, 8, coupled with עָבַר; Dan. 11, 26; of שׁוֹט Is. 28, 18; *to rinse*, *to wash*, יָדַיִם Lev. 15, 11; 1 Kings 22, 38. Deriv. שֶׁטֶף, שֵׁטֶף.

Nif. נִשְׁטַף (*fut.* יִשָּׁטֵף) *to be washed* Lev. 15, 12, *to be overwhelmed*, of a hostile army, with מִלִּפְנֵי פ׳ Dan. 11, 22.

Puh. שֻׁטַּף *to be rinsed* Lev. 6, 21.

The stem שָׁ׳ (Arab. شطف to wash, شطب VII. to flow; Targ. שְׁטַף for the Hebrew רָחַץ) is also in שָׁצַף (which see), and has for its organic root שַׁ־טַף, which exists also in זָב (to which in Is. 48, 21 שָׁטַף is parallel), דָּבָ־ה, זָף, Aram. נְטַף, ܢܛܦ, Arab. طاف, Hebrew נָ־טַף, אָ־דַב I.

שֶׁטֶף *m. an outpouring*, *a rain-gush* Job 38, 25; *an overwhelming flood*, of an army Nah. 1, 8; generally *war*, prop. the overflowing of war, Dan. 11, 22 *and the arms* (warlike peoples) *of a flood;* שֶׁ׳ אַף Prov. 27, 4 *anger is an outpouring;* בַּשֶּׁטֶף Dan. 9, 26 is an adverb, *suddenly*.

שֵׁטֶף *m. a flood*, לְשֵׁ׳ = לְעֵת שֵׁ׳ *at the time of flood* Ps. 32, 6 (figuratively).

שָׁטַר (not used) *tr. to cut into*, *to bore in*, *to engrave;* hence 1. *to write*, prop. in wood-, stone- or metal-tables (cogn. in sense חָטַב = כָּתַב), comp. γράφειν, Lat. scribere. — 2. Metaphor. *to administer*, the art of writing being used in ancient times almost exclusively for legislation and judicial processes; *to enrol*, in military lists; *to enter*, i. e. *to issue*, a punitive decree, comp. כָּתַב, Arab. كاتب a scribe and a judge, كتاب a sentence; further metaph. *to oversee*, *inspect*, *to arrange*, *to direct*, *to conduct*, of officers, overseers, magistrates; the Ar. سطر being so applied metaphor. Deriv. שֹׁטֵר, מִשְׁטָר, the proper name שִׁטְרַי.

The fundamental signification of the stem שָׁ׳ is sufficiently clear from the Arab. سطر to cut in pieces, *to lacerate* (ساطر a butcher = the mod. Hebrew קַצָּב, سَاطُور a knife, سَطْر an incised line, a row, مِسْطَرَة a level), شَرَط to cut in = Hebrew שָׂרַט, شَتَر to cut asunder, شَطَر to divide (in halves, hence شَطْر a half, a part). The transition to the meaning to write, to engrave (hence مَسْطُور scriptus), to govern, to administer (whence مُسَيْطِر the office of an overseer) is also there; Aram. שְׁטַר the same, whence the noun שְׁטָר a writing, a contract, Syr. ܫܛܪ, ܐܫܛܪ the same, שׁוֹטֵר in the Peshito ܫܛܪܐ. The organic root שַׁ־טַר lies also in חָ־תַר.

שֹׁטֵר (*plur.* שֹׁטְרִים, *constr.* ־רֵי, with *suff.* שֹׁטְרָיו; prop. *part.* of שָׁטַר) *m. one set over* a thing, *an overseer*, *an arranger*, *an administrator*, prop. a decider, determiner (comp. גָּזְרִין, קָצִין) Ex. 5, 6 10, coupled with נֹגֵשׂ; 5, 14 15 19, but not *a scribe*, since סֹפְרִים stands with it 2 Chr. 34, 13. The שֹׁטְרִים are mentioned together with the זִקְנֵי שִׁבְטֵיכֶם Deut. 31, 28, שֹׁפְטִים 16, 18, זְקֵנִים and שֹׁפְטִים Josh. 8, 33, רָאשִׁים 23, 2;

along with קָצִין and מֹשֵׁל Prov. 6, 7; they were chosen out of the elders Num. 11, 16. They had to make commands known to the people Josh. 1, 10, to conduct the levies of soldiers Deut. 20, 5; they were officers in cities 1 Chr. 23, 4; 26, 29, and sometimes they filled higher dignities 2 Chr. 26, 11. They also regulated affairs in the camp Josh. 8, 33. In the cod. Samar. Deut. 21, 2 שֹׁטֵר stands for שֹׁפֵט. The translation γραμματεύς (LXX, Symm.) or ܣܦܪܐ (Syr.) does not suit שֹׁטֵר.

שְׁטַר (not used) *Aram. trans.* same as Hebrew שָׁטַר which see. Deriv. שְׁטָר.

שְׁטַר (not used) *Aram. intr. to turn, to incline*, cognate in sense with the Hebr. צָלַע, צָדַד, hence the verb-idea for side, loin, flank, rib; elsewhere סְטַר, Zab. in Af. אַסְטֵר *to turn to the side.* Deriv. the noun שְׂטַר.

שְׁטָר (from the verb שְׁטַר) *Aram. m.* same as the Hebr. מִשְׁטָר *dominion, administration*, Dan. 7, 5 *and it set up dominion.* But 26 mss., several editions and the old interpreters have not this reading, and the context requires

שְׂטַר *Aram. m. the side* (of a thing), and then like the Hebrew צַד (Ps. 91, 7, opposite יָמִין) *the left side*, hence וְלִשְׂטַר חַד הֳקִמַת Dan. 7, 5 *and it stood leaning* (הֳקִים לִ) *to the left side*, i. e. inclining to fall (comp. Hebrew צָלַע), verging toward destruction.

שִׁטְרַי (= שִׁטְרָיָה *Jah is a Decider*) *n. p. m.* 1 Chr. 27, 29 K'tib (the K'ri שִׁרְטַי has the same meaning).

שַׁי (from שָׁוָה which see, like מַי from מָה, דַּי from דָּה; in pause שָׁי) *m. what is offered*, and so *a gift, a present*, only in the combination הוֹבִיל שַׁי *to bring a gift* Psalm 68, 30; 76, 12, comp. הוֹבִיל מִנְחָה; pass. הוּבַל שַׁי Is. 18, 7, hence Targ. תִּקְרְבָא, קָרְבָּן. The usual four derivations: 1. from שָׁיָא = Arab. شَيْءٌ (whence شَاءَ) to will, put along with נָדַב, 2. from שָׁהָא = Ar. شَهَا to desire, 3. from שָׁוָה to equalise, 4. from שָׁיָא to flow out freely (Arab. سَيْءٌ flowing milk) — are to be rejected. שַׁי in the proper name אֲבִשַׁי, אֲבִישַׁי is from יִשַׁי; on the other hand שָׁה is = שַׁי in the proper name יוֹשָׁה.

שִׂיא (either from שָׂא = נָשָׂא, or from שׂוּא) *m. elevation, greatness* Job 20, 6 = שׂוֹא Ps. 89, 10, and שְׂאֵת which see.

שִׁיאוֹן (from שָׁא III. or שׁוּא III.; *heap of ruins*) *n. p.* of a city in Issachar Josh. 19, 19, north of Tabor (Euseb., Jerome); whose ruins are خِرْبَة شَعِين.

שִׂיאֹן (from שָׂא or שׂוּא; *the projecting*) *n. p.* of the summit chain of *Hermon* Deut. 4, 48, of which it seems to be an older name; perhaps originally only the name of a top, just as in all probability שְׂנִיר and שִׂרְיֹן (which see) were at first the names of parts.

שִׂיב as a verb see שׂוּב.

שִׂיב (from שִׂיב) *m. old age* 1 Kings 14, 4.

שֵׂיבָה (from שׂוּב; *constr.* שֵׂיבַת, with *suff.* שֵׂיבָתִי, ־תֵךְ, ־תוֹ) *fem.* prop. *what is gray, gray hair* Hos. 7, 9; metaphor. *old age* Ps. 92, 15; שֵׂיבָה טוֹבָה Gen. 15, 15 *a good old age;* concrete *an old man*, שֵׂיבָתִי *my old age* i. e. I as an old one Gen. 42, 38; 44, 29 31, fully אִישׁ שֵׂיבָה Deut. 32, 15.

שִׁיבָה *fem.* 1. (from יָשַׁב; with *suff.* שִׁיבָתוֹ) *sitting, abiding*, and so *dwelling, stay* 2 Sam. 19, 32, if we should not read with many mss. and the old versions בְּשִׁבְתּוֹ. — 2. (*constr.* שִׁיבַת; from שׁוּב) *return, return home*, concr. *those returning* Ps. 126, 1, which the LXX, Vulg., Targ. and Syr. read שְׁבִית (from שָׁבָה) = שְׁבוּת.

שִׂיג (from שׂוּג I.) *m. a withdrawing, a going away* (to do his need) 1 Kings 18, 27.

שִׂיד as a verb, see שׂוּד.

שִׂיד (from שׂוּד) *m. lime, plaster*, prop. what is burnt to chalk Deut. 27, 2 4; Is. 33, 12; Am. 2, 1; Aram. סִידָא, ܣܝܕܐ; Arab. شِيد. Derivative

שׂוּד *a denom. to plaster* Deut. 27, 2 4; Ar. شَادَ.

שָׁיָה I. (after the form הָיָה, חָיָה; *fut.* יִשְׁיֶה, *ap.* יֶשִׁי, תֶּשִׁי, in pause תֶּשִׁי) *tr.* prop. *to leave* (out of the memory), *to dismiss;* hence *to forget*, צוּר Deut. 32,18, parallel שָׁכַח (LXX, Vulg.); Ar. سَهَا to forget, to leave behind (ע״ה and ע״י interchange, comp. צָחָה and צִיָּה), سَوِيَ the same. The organic root lies also in נָשָׁא III. (Ar. نَسِيَ), נָשָׁה II. (along with נָטַשׁ), שָׁיָה here being only an enlargement. — יֶשִׁי Ps. 55, 16 K'ri see under נָשָׁא IV.

שָׁיָה II. (not used) *intrans.* same as שָׁוָה *to make a tumult*, *to crash*, *to rage.* Derivat. תֻּשִׁיָּה (Job 30, 22 K'ri).

שָׁיָה III. (not used) *intrans.* same as שָׁוָא *to be satisfied with self.* Deriv. the proper name

שְׁיָה (*Jah is the Self-satisfying one*) *n. p. m.* 2 Sam. 20, 25 K'tib, for which the K'ri has שְׁוָא; comp. יִשְׁוָה, יִשְׁוִי, יוֹשַׁוְיָה.

שָׁיָה (not used) *intrans.* an enlarged form of שֶׂה (which see) *to be born.* Derivative

שֵׂיֶה (only with the *suff.* שֵׂיוֹ, שֵׂיֵהוּ) *comm.* same as שֶׂה *a young one*, of sheep and goats; hence *a lamb* Deut. 22, 1; 1 Sam. 14, 34.

שִׁיז a verb to the proper name שִׁיזָה see שׁוּז.

שִׁיזָא (*splendour*) *n. p. m.* 1 Chron. 11, 42.

שִׁיזֵב see שֵׁזַב.

שִׁיחַ a verb to שִׁיחָה see שׁוּחַ.

שִׂיחַ I. and II. a verb see שׂוּחַ I. and II.

שִׂיחַ (with *suff.* שִׂיחוֹ) *m.* 1. (from שׂוּחַ I.) *a shrub*, *bush*, *bushes* Gen. 2, 5; 21, 15; עַלֵּי־שִׂיחַ *at the bushes* Job 30, 4; comp. Aram. ܣܺܝܚܳܐ virgultum. — 2. (from שׂוּחַ II.) *meditation*, *reflection*, *care* Prov. 23, 19; *grief* 1 Sam. 1, 16, coupled with כַּעַס; *earnest contemplation* 1 Kings 18, 27, LXX ἀδολεσχία; *speech*, *discourse* 2 Kings 9, 11; *complaint* Job 7, 13; עָזַב שִׂיחַ עַל *to let complaint be poured forth freely* 10, 1; מְרִי שׂ׳ *rebellion of complaint*, i. e. rebellious complaint 23, 2; *prayer*, *song* Ps. 104, 34; הָרִיד בְּשׂ׳ *to wander about in complaint* 55, 3, and generally in the numerous meanings of the verb.

שִׁיחָה (from שׁוּחַ; *pl.* שִׁיחוֹת) *f. a pit*, for catching in Ps. 57, 7; 119, 85; Jer. 18, 22 K'tib, = שׁוּחָה.

שִׂיחָה (from שׂוּחַ II.) *f.* same as שִׂיחַ 2 *prayer*, *devotion* Job 15, 4; *meditation*, *reflection* Ps. 119, 97 99.

שִׁיחוֹר (also שִׁחֹר Is. 23, 3, שִׁחוֹר Jer. 2, 18; if Semitic, it is formed from שָׁחַר after the form שִׁלֹּחַ meaning *the turbid*, *slimy river*, comp. *Μέλας*, Melas, the name of many rivers) *n. p.* of the Nile, hence שִׁיחוֹר מִצְרַיִם 1 Chr. 13, 5, or שׁ׳ אֲשֶׁר עַל־פְּנֵי מִצְרַיִם Josh. 13, 3, described as the southern limit of Palestine, like נְהַר מִצְרַיִם Gen. 15, 18; though elsewhere only נַחַל מִצְרַיִם Num. 34, 5, or נַחַל alone Ez. 47, 19, i. e. *Wady el-Arish* or *Rhinocorura*, is given as the southern boundary; parallel יְאֹר Is. 23, 3. גִּיחוֹן is also a name of the Nile (Ben-Sira 24, 27) which the LXX put for שִׁחוֹר in Jer. 2, 18.

שִׁיחֹר לִבְנָת (*glass-river;* see לִבְנָת) *n. p.* of a small slimy brook in the south of Asher, from the sands of which the Phenicians first made glass Josh. 19, 26; comp. Plin. 36, 26.

שַׁיִט *m.* 1. (from שׁוּט II.) *a rudder*, prop. the steering Is. 33, 21, same as מָשׁוֹט, מִשּׁוֹט. — 2. (from שׁוּט III.) same as שׁוֹט *a scourge* Is. 28, 15 K'tib, fig. *a hostile army.*

שִׁילֹה (from שָׁלָה II., after the form קִיטוֹר, שִׁלֹּחַ; written also שִׁלֹה, שִׁלוֹ, שִׁילוֹ; *resting-place*) 1. *n. p.* of a city of Ephraim Josh. 18, 1, north of Bethel, east of the road from Bethel to שְׁכֶם, 10 or 12 Roman miles distant from it (Euseb., Jerome), and south of לְבוֹנָה Judges 21, 19. Under Joshua, after the camp at Gilgal was removed, it was

a central city (Josh. 18, 9; 19, 51; 21, 2; 22, 9 12) and also the seat of the tabernacle from Joshua till Samuel Josh. 18, 1 8; 19, 51; Judges 18, 31; 1 Sam. 1, 3 9 24; 2, 14; 3, 21; 4, 3; 14, 3; Ps. 78, 60; Jer. 7, 12. At a later time Shiloh was still an important city of the kingdom of Israel 1 Kings 11, 29; 12, 15; 14, 2 4, which suffered much, it is true, at the downfall of the kingdom Jer. 7, 12 14; 26, 6 9, but was still in existence during the exile 41, 5. — Jerome (on Zeph. 1, 15) found merely the foundation-stones of an altar; in the fourteenth century (ap. *Estori ha-Parchi*) there was on the spot a dome called Kuba el-Schechina (arch of God's dwelling), and now there is a decayed hamlet سيلون (*Robins.* III. p. 308 seq.). The orthography of the LXX is Σηλώ, Σηλώμ, Σιλώ, Συλώ, that of Joseph. Σιλώ, Σιλοὺν, that of the Ar. سيلون, without the necessity of explaining שִׁלֹה as arising from שִׁלוֹן. Derivat. *Gentile masc.* שִׁילֹנִי (1 Kings 11, 29; 12, 15) and שִׁלֹנִי Neh. 11, 5, like גִּלֹנִי from גִּלֹה. Another שִׁלֹנִי is from שֵׁלָה = שִׁלֹה (which see). — 2. only in Gen. 49, 10, where the cod. Samar. and also mss. have שִׁלֹה and שִׁלוֹ, which is explained a) the same as אֲשֶׁר לוֹ = שֶׁלוֹ (Ez. 21, 32) in the Targ., Jerus. Targ., Saad., Rashi, Sam., Syr., LXX, Aq., Symm., Theod., and referred to Solomon or the Messiah; b) it is derived by *Ibn Ganâch*, *Kimchi*, *Bachya* from שֵׁל = the Talm. שִׁלְיל, Ar. سَلِيل foetus, filius, so that שׁ׳ = שִׁלוֹ = שִׁלְיָתוֹ, and so the Messiah, who is called זְעֵר בְּנַיָּן (Jerus. Targ.); c) it is taken as = שַׁלְוָה and cognate in sense with שָׁלוֹם, meaning *peace*, *rest*, referring, according to some, to David, who governed the nation powerfully, till he brought about a condition of secure peace by the subjugation of the peoples; according to others to Solomon, the אִישׁ מְנוּחָה (1 Chr. 22, 9); and according to others to the שַׂר שָׁלוֹם Is. 9, 5, i. e. Messiah. But it is better to abide by the first signific. of שִׁילֹה as the name of a place, and to take the verse to mean, that Judah took the precedence of all the other tribes at the beginning in leading warlike marches, till the ark came to Shiloh in Ephraim, and the obedience of the Canaanite peoples was effected; after which the old leadership ceased. — 3. same as שֵׁלָה (*n. p. m.*), only in the *patron.* שֵׁלָנִי; see שֵׁלָה.

שִׁילֹחַ see שִׁלֹחַ.

שֵׁילָל (from שָׁלַל I.) *adj. m. bare-foot, bare* Mic. 1, 8 K'tib, for which the K'ri has שׁוֹלָל.

שִׁילֹנִי see שִׁילֹה.

שִׁימוֹן (from שׁוּם I., *trier*, *valuer*) *n. p. m.* 1 Chr. 4, 20.

שִׁין as a verb, see שׁוּן II. and שָׁתַן.

שַׁיִן (from שׁוּן II., only *pl.* שֵׁינִים, with *suff.* שֵׁינֵיהֶם) *urine*, 2 Kings 18, 27; Is. 36, 12 K'tib, for which the K'ri has מֵימֵי רַגְלַיִם.

שֵׁיצָא Aram. see שֵׁצָא.

שִׁיר a verb to שִׁירָה, שִׁיר, see שׁוּר I.

שִׁיר (from שׁוּר I.; with *suff.* שִׁירִי, שִׁירוֹ; *plur.* שִׁירִים, שִׁירֶיךָ, שִׁירֵיכֶם) *m. a song*, *poem*, which is recited (דִּבֶּר) Judges 5, 12; שׁ׳ חֲנֻכַּת הַבַּיִת *a song at the dedication of the temple* Ps. 30, 1, which was probably the inscription of another poem; שׁ׳ חָדָשׁ *a new song of praise* 33, 3; שׁ׳ יְדִידֹת 45, 1 *a poem of friendship;* applied to religious poems Ps. 40, 4, seldom to profane ones Is. 23, 16; 24, 9; *a joyous song* Eccles. 7, 5 (opposite קִינָה Am. 8, 3 10); *singing and playing* at feasts 6, 5; *song* generally, e. g. at taking leave Gen. 31, 27, or to cheer a sick heart Prov. 25, 20; *poems* that were only written 1 Kings 5, 12; שִׁיר הַשִּׁירִים Song of Sol. 1, 1 *song of songs*, i. e. the most excellent song, *Canticles* (comp. on the form 1 Kings 8, 27); בְּנוֹת הַשִּׁיר Eccles. 12, 4 *the daughters of song*, i. e. the singing ones, of צִפֳּרִים (which is fem.), in modern Hebr. *the muses;* עַל־יְדֵי־שִׁיר 1 Chr. 6, 16 [32] *for singing;* concrete *a singer*, Ez. 33, 32 *as a singer of love-*

songs, coupled with מֵיטִב נַגֵּן, conseq. = שָׁר, מְשׁוֹרֵר; collect. *singers* 2 Chr. 29, 28; *playing* on musical instruments 29, 27, hence כְּלֵי שִׁיר 7, 6 *instruments of music;* בְּשִׁיר מְצִלְתַּיִם Neh. 12, 27 *with the playing of cymbals.* — In psalm-inscriptions שִׁיר stands alone Ps. 46, 1; שִׁיר מִזְמוֹר 48. 66. 83. 88. 108; מִזְמוֹר שִׁיר 67. 68. 87. 92; both expressions are separated in 65. 75. 76; in Ps. 88 מַשְׂכִּיל is added. In all these places the precise meaning is difficult.

שִׁירָה (*c.* שִׁירַת; *pl.* שִׁירוֹת) *f. a song*, applied to that at the Red Sea Ex. 15, 1; to the well-song and hymn of triumph Num. 21, 17 seq.; to the dying song of Moses Deut. 31, 19; 32, 1; to David's Psalm of victory 2 Sam. 22, 1 (Ps. 18); to a rhythmical parable Is. 5, 1; שִׁירַת הַזּוֹנָה 23, 15 *the song of an harlot*, of which a fragment follows 23, 16 seq. — For שִׁירֹה Ps. 42, 9 we should probably read שִׁירָה.

שַׁיִשׁ (from שׁוּשׁ) *m. white marble*, same as שֵׁשׁ 1, fully אַבְנֵי שַׁיִשׁ 1 Chr. 29, 2; Aram. ܫܝܫܐ the same.

שִׁישׁ I. and II. see שׂוּשׂ I. and II.

שִׁישָׁא (from שׁוּשׁ; *distinction*, *nobility*, viz. *Jah is*) *n. p. m.* 1 Kings 4, 3, for which occur also שַׁוְשָׁא and שְׂרָיָה (which see).

שִׁישַׁק (once שׁוּשַׁק 2 Kings 14, 25 K'tib) *n. p.* of an Egyptian king who gave refuge to the hunted יָרָבְעָם 1 Kings 11, 40, and afterwards invaded Judea with an army under רְחַבְעָם, took the עָרֵי מְצוּרוֹת in Judea (see 2 Chr. 11, 5-11), and even Jerusalem, and plundered the temple as well as the king's palace 1 Kings 14, 25; 2 Chr. 12, 2-9. *Shishak* is *Sesonchis* I., the first king of the 22[d] Bubastic dynasty, called by Julius Africanus *Σεσόγχις*, by Euseb. *Σεσόγχωσις*, by Diod. Sic. *Σασύχης*. See *Bunsen's* Aegypten's Stelle 3, 133.

שִׁית I. and II. as a verb, see שׁוּת I. and II.

שַׁיִת (with *suff.* שִׁיתוֹ; from שׁוּת II.) *masc. a thornhedge*, *thorns*, coupled with שָׁמִיר Is. 5, 6, covering the fields 7, 23; fig. 27, 4.

שִׁית (from שׁוּת I.) *m. covering*, *dress;* hence עָטָה שׁ׳ *to cast a garment about* Ps. 73, 6; שִׁית זוֹנָה *the veil of an harlot* Prov. 7, 10; so called from *putting on.*

שַׁךְ (prop. *infin.* of שָׁכַךְ) *m. the act of stooping* or *crouching*, of יָקוּשׁ Jer. 5, 26.

שֵׂךְ (only *pl.* שִׂכִּים; from שָׂכַךְ I.) *m. a thorn* Num. 33, 55, Ar. شَوْك; comp. שֻׂכָּה I. and שֹׂכָה.

שֹׂךְ (with *suff.* שֻׂכּוֹ; from שָׂכַךְ II.) *m.* same as סֹךְ *a hut*, *a tent;* hence כַּגַּן שֻׂכּוֹ Lament. 2, 6 *like the garden of a tent*, i. e. the terraced fore-courts of the temple.

שָׁכַב I. (2 *p. perf. f.* שָׁכַבְתִּי Ruth 3, 4; *part. m.* שֹׁכֵב, שֹׁכֶבֶת *f.*, *inf. abs.* שָׁכֹב, *c.* שְׁכַב, with *suff.* שִׁכְבָהּ Gen. 19, 33, and שֹׁכֵב with *suff.* שָׁכְבְּךָ; *imp.* שְׁכַב, with *ah* optative שִׁכְבָה; *fut.* יִשְׁכַּב) *intr.* 1. prop. *to bend oneself*, *to lie down* Num. 24, 9, coupled with כָּרַע and = רָבַץ; hence *to lie stiff*, of one destroyed Judges 5, 27, as the result of כָּרַע, נָפַל; Is. 51, 20; Lament. 2, 21; *to rest*, *to lie*, Am. 6, 4; fig. with בְּ *to rest upon* 2 Sam. 12, 3; with לְ of a thing *to lie in* Is. 50, 11, i. e. *to dwell with it;* with עַל of a person *to lie upon one* 1 Kings 3, 19; *to lay oneself*, שׁ׳ עַל־צַד Ez. 4, 4 *lay thyself on thy* (*left*) *side.* — Commonly *to lie down*, to sleep Gen. 19, 4; 28, 11, or to rest 2 Sam. 4, 5; *to sleep*, with עַל of the place Gen. 28, 13; *to sleep quietly* Eccles. 2, 23; fig. *to rest* or *find rest* Job 30, 17; *to sink down* = *to die* Job 3, 13, coupled with יָשֵׁן = שָׁקַט with נוּחַ; 20, 11; *to lie dead* Is. 14, 8; שׁ׳ קֶבֶר Ps. 88, 6 *to lie in the grave*, i. e. to be buried. Here belongs the expression בּוֹא אֶל־אָבוֹת = Gen. 47, 30 שָׁכַב עִם־אָבוֹת (Gen. 15, 15) or נֶאֱסַף אֶל־אָבוֹת (Judges 2, 10), which cannot mean merely *to die*, since גָּוַע and מוּת are frequently added Gen. 25, 8 17, nor *to be buried*, since קָבַר is put with it 25, 9; but it

denotes the coming into שְׁאֹל, where those belonging together on earth are found. — 2. *to lie with* (sexually), commonly spoken of a man lying with a woman, with עִם of a person GEN. 30, 15; 39, 7, or with אֶת־ LEV. 19, 20; 20, 11; also *tr.* with an accus. *to lie with* DEUT. 28, 30 K'ri, for which occur also שָׁגַל (which see), and רָבַע applied to animals; also *vice versa* spoken of a woman lying with a man GEN. 19, 32-35, 2 SAM. 13, 11, and of two men LEV. 18, 22; or of a man with a beast EX. 22, 18; DEUT. 27, 21. Deriv. מִשְׁכָּב.

Nif. נִשְׁכַּב (*fut.* יִשָּׁכֵב) *to be lain with*, of a woman IS. 13, 16, ZECH. 14, 2, for which euphemistically נִשְׁגַּל.

Pu. שֻׁכַּב the same JER. 3, 2, for which the K'ri has שֻׁגַּל.

Hif. הִשְׁכִּיב (*fut.* יַשְׁכִּיב) *to lay down*, *to place* 1 KINGS 17, 19, with בְּ *in* 3, 20; *to prostrate*, אַרְצָה 2 SAM. 8, 2.

Hof. הָשְׁכַּב or הֻשְׁכַּב (*imp.* הָשְׁכְּבָה) *to be laid low* EZ. 32, 19 32; מֻשְׁכָּב *laid* 2 KINGS 4, 32.

As to the stem שְׁ׳, the Aram. שְׁכַב, ܫܟܒ coincides with it. The fundamental signification is *to bend*, *to bow*, *to bow down;* and the organic root שָׁ־כַב exists also in רָ־כַב I., Ar. رَكِبَ (to bend oneself, to stoop down), רָ־קַף, כַּף, Ar. كَبَّ (to bend); κύπτω, cubo, cumbo, are the same.

שָׁכַב II. (Kal not used) *tr. to pour out*, perhaps transposed from שָׁפַךְ = שָׁכַב; Ar. سكب the same. The signification "to lie with" in שָׁכַב I. may perhaps have been originally *to moisten*, with semen, = זָנָה. Deriv. שְׁכָבָה, שְׁכֹבֶת.

Hif. הִשְׁכִּיב (*fut.* יַשְׁכִּיב) *to pour out*, vessels filled with a fluid; figur. נִבְלֵי שָׁמַיִם JOB 38, 37, i. e. to cause the clouds to rain down (*Ibn Koreish*, *Kimchi*).

שְׁכַב (not used) *Aram.* same as Hebr. שָׁכַב I. Deriv. מִשְׁכַּב.

שְׁכָבָה (only *c.* שִׁכְבַת) *f. a pouring out*, *effusion*, of טַל EX. 16, 13 14, hence Saad. سبط الطل (effusion of dew); according to the Targ. *a fall*, *layer*, *bed*, which is less suitable; or *an emission* of זֶרַע, conseq. effusio, effluvium LEV. 15, 16 17 32; 22, 4 (*Ibn Koreish*); with two accusatives שָׁכַב אֶת־אִשָּׁה שִׁכְבַת זֶרַע *to lie with a woman with the emission of semen* LEV. 15, 18; NUM. 5, 13; Aram. שְׁכוּבָא the same.

שְׁכֹבֶת (after the form כְּתֹבֶת; with שְׁכָבְתְּךָ, שְׁכָבְתּוֹ) *fem. effusion*, of semen; hence NUM. 5, 20 *to put an efflux of semen into a woman*, i. e. to impregnate her; of beasts LEV. 18, 23; with אֶל and לְזֶרַע 18, 20.

שָׁכָה I. (Kal not used) *intrans.* commonly *to rove about*, *to roam*, conseq. same as שָׁגָה; Maltese schekk (שָׁךְ), Arab. سكع to go astray; hence *to rave*, with lust; but see מַשְׁכִּים.

Hif. הִשְׁכָּה (only the *part. pl.* מַשְׁכִּים) *to be mad*, with lust, of סוּסִים JER. 5, 8; but the Targ., Aqu., Theod. and Jerome read מְשֻׁכִּים, and so it might either be translated *draught-horses*, or after the Arab. مَسَكَ (to be strong) *powerful. Kimchi* derives מַשְׁכִּים from the n. p. מֶשֶׁךְ, the land of good horses; but it is better to take it as = מְאַשְּׁכִים, from אֶשֶׁךְ (which see).

שָׁכָה II. (not used) *trans. to point out*, *to accuse*, *to denounce*, *to attest*, Arab. شكا the same (Ethiop. שׁכי, *sakaja* like שָׁכָה I.), prop. *to utter sounds*, *to speak;* identical in its organic root שָׂכ־ה with that in שָׁאַג, זָעַק, צָעַק, רָ־זַח (which see). Derivat. the proper name שְׂכִיָּה or שְׂכְיָה.

שָׂכָה I. (not used) *tr.* same as סָכָה I.; hence 1. *to cut*, *to cut away* or *off;* identical in its organic root with that in חָ־שַׂךְ, פָּ־סַח. — 2. *to pierce*, *to stick into*, connected with שָׂךְ I. (שָׂכַךְ), סַךְ II., תָּךְ (which see). Deriv. שַׂכִּין.

שָׂכָה II. (not used) *intrans.* same as סָכָה II. (to מַסְכָּה for מְסֻכָּה EZ. 28, 13, and to the proper name יִסְכָּה) 1. *to look*

at, to see, to view, Aram. סְכָא for the Hebr. צָפָה, הִבִּיט; *to look at closely, to consider, to examine.* The stem in the org. root שָׂכָה is connected with that of שָׂגָה, שָׁעָה. — 2. *to look out, = to hope*, figur. *to imagine, to think, to have insight, to understand.* Comp. Aram. סַכְוַי a spy, a looker out, סָכוּ, סָכֵי a watch, סֶכְוַי a cock, i. e. a looker out, an announcer (of the dawn), Samar. סְכוּ (constr. סַכְוֵי), סַכְוַי, סְכִיו the eye. The fundamental signification seems to be, as in נָבַט and חָזָה, *to divide, to separate*, cernere, videre (in dividere), then *to pierce a thing with the eye;* so that שָׂכָה II. is connected with שָׂכָה I. Derivat. שֶׂכְוִי, שְׂכִיָּה or שְׂכִית, מַשְׂכִּית, the proper name שֶׂכוּ.

שֻׂכָּה (from שָׂכַךְ I.) *fem. a pointed weapon, a dart*, Job 40, 31; Arab. شَوْكَةٌ; comp. שֵׂךְ.

שֶׂכוּ (from שָׂכָה II., like שְׁחוּ from שָׁחָה; *watch, watch-place*) *n. p.* of a locality near רָמַת שְׁמוּאֵל on a height 1 Sam. 19, 22; Aram. סְכוּ the same; the LXX read שְׁפִי (a hill).

שֶׂכְוִי (from שָׂכָה II., by a peculiar formation from שְׂכוּ after the form סְתַו) *m.* prop. an abstract, *insight, imagination;* concrete *the mind*, animus, Job 38, 36 *or who has put understanding* (בִּינָה) *into the mind?* (Targ., *Ibn Esra, Kimchi*); Ethiop. the same, where the verb means *to imagine, to think;* parallel טֻחוֹת reins (Targ., Vulg., *Kimchi*). According to others, *phenomenon, meteor, appearance in the air*, coupled with טֻחוֹת *cloud-forms.*

שְׁכוֹל (from שָׁכַל I.) *m. childlessness*, figur. *depopulation* Is. 47, 8 9; coupled with אַלְמֹן *widowhood* Ps. 35, 12.

שַׁכּוּל (or שַׁכֻּל) *adj. m.*, שַׁכֻּלָה (*pl.* שַׁכֻּלוֹת) *fem. bereaved*, of young 2 Sam. 17, 8; Hos. 13, 8; *forsaken, childless* Song of Sol. 4, 2 (having an alliteration to שֶׁכֻּלָּם); 6, 6.

שִׁכּוֹל see שִׁכֵּל.

שִׁכּוֹר and שִׁכֹּר (*pl.* שִׁכּוֹרִים, *c.* שִׁכּוֹרֵי) *adject.* and *subst. m. drunk, intoxicated* 1 Sam. 25, 36; שָׁתָה שִׁ׳ *to drink oneself drunk* 1 Kings 16, 9; 20, 16; אִישׁ שִׁ׳ *a drunkard* Jer. 23, 9; commonly שִׁכּוֹר alone 19, 14; applied to debauchery and immorality generally Is. 28, 1 3. See שִׁכְּרָה.

שָׁכַח I. (once in pause שָׁכֵחָה Prov. 2, 17, with *suff.* שְׁכֵחַנִי, שְׁכֵחוּנִי &c.; *part. m.* שֹׁכֵחַ, *plur. constr.* שֹׁכְחֵי; *inf. absol.* שָׁכֹחַ; *fut.* יִשְׁכַּח) *tr.* prop. *to intermit, to neglect; to leave, to release, to leave behind;* cognate in sense נָשָׁא III., נָשָׁה II. and coupled with נָטַשׁ; Arab. شَهَا. Hence 1. of men, *to forsake, to leave unheeded*, God Deut. 6, 12; 8, 11; Judges 3, 7; Jer. 23, 27 *their fathers have forsaken my name for Baal*, i. e. for the sake of Baal; *to disregard*, the law Hos. 4, 6; Ps. 2, 17; *not to care*, of God Ps. 10, 12; Is. 49, 14; *to withdraw favour* Ps. 77, 10; שָׁכַח אֵל *to be unmindful of God*, i. e. ungodly Job 8, 13. — 2. Generally *to forget* Deut. 25, 19; Job 39, 15; with an accus. Gen. 27, 45; Ps. 9, 13; without an object 137, 5 *if I forget thee, O Jerusalem! let my right hand forget* — to do its duty, or play on an instrument (*Kimchi*), which is better than to assume an intr. meaning *to refuse service;* שָׁ׳ מִן *forgetting to leave off* Ps. 102, 5; Prov. 4, 5, coupled with נָטָה מִן. Deriv. שָׁכֵחַ.

Nif. נִשְׁכַּח (*part. m.* נִשְׁכָּח, *fem.* נִשְׁכַּחַת, נִשְׁכָּחָה; *fut.* יִשָּׁכַח, in pause יִשָּׁכֵחַ) *to be forsaken* Ps. 9, 19; in the language of miners Job 28, 4 *to be forsaken by the foot*, i. e. to let oneself down by ropes into pits, and not to employ the service of the feet; with מִן Deut. 31, 21; *not to be known* Is. 23, 16; *to fall into forgetfulness* Gen. 41, 30, of זֵכֶר Eccles. 9, 5.

Pih. שִׁכַּח *to cause to be forgotten*, festival and sabbath Lament. 2, 6.

Hif. הִשְׁכִּיחַ (*inf. constr.* הַשְׁכִּיחַ) *to cause to forget*, with a double accusat. Jer. 23, 27.

Hithp. הִשְׁתַּכַּח see שְׁכַח II.

שָׁכַח II. (Kal not used) *tr. to find*, Aram. שְׁכַח, ܫܟܚ; hence

Hithp. הִשְׁתַּכַּח *to be found*, i. e. *to exist*, Eccles. 8, 10 *and they are found in the city*, i. e. their memory is preserved in the city; the LXX and Vulg. have read יִשְׁתַּבְּחוּ.

שָׁכֵחַ (only *plur.* שְׁכֵחִים, *constr.* שְׁכֵחֵי) *adj. m. forgetting, renouncing*, with accus. of the object Is. 65, 11; Ps. 9, 18.

שְׁכַח (Peal not used) *trans.* same as Hebrew שָׁכַח II., *to find*, Targ. infin. מִשְׁכַּח, fut. יִשְׁכַּח; שְׁכִיחַ found, existing; commonly

Ithpe. הִשְׁתְּכַח (3 *p. fem.* הִשְׁתְּכַחַת) *to be found*, with בְּ *in* Dan. 5, 12; 6, 24; with לְ 2, 35 or עַל of a person 6, 5.

Af. הַשְׁכַּח (הַשְׁכַּחַת, הַשְׁכַּחוּ, הַשְׁכַּחְנָא; *inf. constr.* הַשְׁכָּחָה; *fut.* יְהַשְׁכַּח) *to find*, גְּבַר Dan. 2, 25, with לְ for the accus. 6, 6 12; with עַל of a person *to discover in one* 6, 6; *to find out*, with בְּ of the place *where* Ezr. 4, 15; *to get* = Hebrew מָצָא 7, 16.

שְׁכַיָה (in mss. שָׁכְיָת, from שָׁכָה II., *attestation, announcement*) *n. p. m.* 1 Chr. 8, 10.

שְׂכִיָּה or שְׂכִית (only *plur.* שְׂכִיּוֹת, from שָׂכָה II.) *fem. show-work, sculpture*, = מַשְׂכִּית (costly vessels, idols), generally *precious things*, introduced by commerce Is. 2, 16 (Vulg.) = כְּלֵי חֶמְדָּה. — Better perhaps *things visible afar*, i. e. *flags*, which were formerly highly ornamented (Ez. 27, 7), conseq. = נֵס, as in Samar. סְכִי stands for נֵס (Num. 21, 8), which suits the parallel.

שָׁכִין only in cod. Sam. Deut. 1, 7 for שָׁכֵן.

שַׂכִּין (from the *Pih.* of שָׂכָה I.) *m. a knife* Prov. 23, 2, Aram. סַכִּין, Arab. سِكِّين, سِكِّينَة. The termination ־ִין is also in קָצִין from קָצָה.

שָׂכִיר (from שָׂכַר; *constr.* שְׂכִיר, with *suff.* שְׂכִירְךָ; *plur.* שְׂכִירִים, with *suff.* שְׂכִירֶיהָ) *m. a day-labourer, a hireling*, i. e. who hires himself out for wages Ex. 22, 14; Lev. 19, 13; יְמֵי שׂ׳ *the days of a hireling*, i. e. the time of work 25, 50, the figure of a laborious life Job 7, 1; שְׁנֵי שׂ׳ *the years of a hireling*, i. e. exact, measured years Is. 16, 14; *a hired soldier* Jer. 46, 21.

שְׂכִירָה (from שָׂכַר) *femin. hired* or *mercenary troops* Is. 7, 20, perhaps an adj. fem.; see on תַּעַר.

שָׁכְיָת see שְׁכַיָה.

שְׂכִית see שְׂכִיָּה.

שָׁכַךְ (3 *p. fem.* in pause שָׁכָכָה Esth. 7, 10; *inf. absol.* שָׁכֹךְ, *fut.* יָשֹׁךְ, *pl.* יָשֹׁכּוּ) *intr.* same as שָׁךְ (שׁוּךְ) *to stoop down, to crouch, to sink down*, of a fowler (see שַׁךְ); *to be allayed, calmed, appeased*, of חֵמָה Esth. 2, 1; 7, 10; *to subside*, of water, i. e. *to run off* Gen. 8, 1; comp. Arab. سَكَّ to sink or let down, Rabbin. שָׁכַךְ in Pih. to appease. Identical in its organic root with that in שַׁח, שָׁח, שָׁק־ע. Deriv. שַׁךְ.

Hif. הֵשַׁךְ (1 *pers. perf.* הֲשִׁכֹּתִי) *to still, to calm*, a sedition, with מֵעַל *against one* Num. 17, 20 [5].

שָׂכַךְ I. (not used) *tr.* same as שָׂכָה I. (which see) *to cut, to cut into*, of a knife; *to pierce, to prick*, of thorns, pointed weapons, Arab. شَاكَ; identical in its organic root with that in חָ־שַׁךְ, כָּ־סַח. Derivat. שֵׂךְ, שֻׂכָּה, שַׂכִּין (according to some).

שָׂכַךְ II. (not used) *tr.* same as שׂוּךְ I. *to fence in, to embrace, to enclose*, cogn. in sense גָּדַר; *to hedge about*, cognate in sense גָּנַן; identical in its organic root with סָג. Deriv. שֹׂךְ, מְשׂוּכָה, and perhaps שֻׂכָּה.

שָׁכֹל I. (only for the *fut.* יִשְׁכַּל; on the contrary the *perf.* is שָׁכֹל, 1 *pers.* שָׁכֹלְתִּי, in pause שָׁכָלְתִּי) *intr.* prop. *to cease, to be annihilated;* and so *to lose*, בָּנִים Gen. 27, 45; absol. *to be childless* 43, 14 = אָבַד Esth. 4, 16; *part. fem.* שְׁכוּלָה Is. 49, 21 *childless, forsaken*, along with

גַּלְמוּדָה; generally, *to be made solitary* or *desolate*. Deriv. שְׁכוֹל.

Pih. שִׁכֵּל (*part. fem.* מְשַׁכֶּלֶת, מְשַׁכֵּלָה; *fut.* יְשַׁכֵּל) *to make childless*, with accus. of the person Gen. 42, 36; שׁ׳ אֶת־פ׳ מֵאָדָם Hos. 9, 12 *to make one childless*, *so that there is nobody;* 1 Sam. 15, 33; generally, *to snatch away*, coupled with אִבֵּד Jer. 15, 7; *to desolate*, coupled with שָׁמֵם Ez. 14, 15; *to destroy*, by חַיָּה רָעָה 5, 17, חֶרֶב Lament. 1, 20; different from עָקַר Ex. 23, 26; *to cause to lose young*, of עִזִּים Gen. 31, 38; *to cause frequent abortions*, *to be injurious to births* 2 Kings 2, 19; *to make unwholesome*, hence *to extirpate*, a population, of אֶרֶץ Ez. 36, 12 13 14 15; also metaphor. of the גֶּפֶן Mal. 3, 11, i. e. *to be barren*, to become בְּאֻשִׁים (comp. Pliny H. N. 12, 2, 6; 18, 17, 44). Deriv. מְשַׁכֶּלֶת (a noun), שִׁכּוּל, שַׁכֻּל.

Hif. הִשְׁכִּיל (only *part.* מַשְׁכִּיל) *to bring into the world dead* children, Hos. 9, 14 *give them a miscarrying womb;* גִּבּוֹר מַשְׁכִּיל Jer. 50, 9 *a hero making childless* i. e. a victorious one (Vulg.); but the LXX, Symm. and many mss. have מַשְׂכִּיל with the meaning of מַצְלִיחַ (Syr. ܡܣܟܠ); comp. 2 Kings 18, 7; Prov. 17, 8.

As to the stem, the Aram. תְּכַל, תְּכִל, Arab. ثكل are the same; but the organic root appears also in כָּלָה meaning *to be destroyed*.

שָׂכַל II. (not used) *tr. to interweave*, *to tie* or *twist together*, Arab. شكل to be twisted around, II. to bind, Aram. סְכַל; commonly adopted for אֶשְׁכֹּל (which see), especially as the Ar. أُثْكُول, Aram. סְגֹל seem to point to a stem of that kind; but see אָשַׁךְ and אֶשְׁכֹּל.

שָׂכַל see שָׁכַל.

שָׂכַל I. *intr.* prop. *to look at*, *to behold*, *to view*, intuitus est (see Hif.); metaphor. 1. *to act prudently*, *circumspectly*, with מִן of a person *to be more circumspect than* 1 Sam. 18, 30; comp. הִשְׂכִּיל Ps. 36, 4. — 2. *to be intelligent*, *prosperous*, prosperity being regarded as the result of wise conduct. Deriv. שֶׂכֶל, שֵׂכֶל.

Pih. שִׂכֵּל only in Gen. 48, 14 *he laid his hands prudently* (i. e. with intelligent purpose), i. e. he laid them with design. But according to the LXX and Vulg. from שָׂכַל II. (which see).

Hif. הִשְׂכִּיל (*part.* מַשְׂכִּיל, *inf. absol.* הַשְׂכֵּל, *constr.* הַשְׂכִּיל; *fut.* יַשְׂכִּיל, *apoc.* יַשְׂכֵּל) *to look at*, *to behold* Gen. 3, 6, LXX κατανοέω, elsewhere for רָאָה, הֵבִין, הִבִּיט; hence *to understand* Dan. 9, 25, with an accusat. Deut. 32, 29, coupled with חָכַם; *to comprehend* Ps. 64, 10; *to attend to*, with עַל Prov. 16, 20, אֶל Neh. 8, 13, לְ Prov. 21, 12, בְּ of a person Ps. 101, 2; or כִּי follows in the next clause Is. 41, 20; *to be attentive to one* Ps. 41, 2, i. e. to take an interest in him; *to have intelligence*, *to get intelligence* Ps. 2, 10, with בְּ of the thing *in which* Dan. 1, 4 17; *to act prudently* Jer. 20, 11; *to understand*, הִשְׂכִּיל שֵׂכֶל טוֹב 2 Chr. 30, 22 *to have a good knowledge* (of playing and music); *to be prosperous, successful* Josh. 1, 7, 1 Sam. 18, 5 = הִצְלִיחַ; *to make wise*, הִשְׂכִּיל פֶּה *to speak prudently* Prov. 16, 23; with two accusatives Dan. 9, 22; with לְ of the person Prov. 21, 11; *to give success* Deut. 29, 8; *to teach* 1 Chr. 28, 19; מַשְׂכִּיל (*plur.* מַשְׂכִּילִים) prop. *one intelligent*, i. e. having perception, *a teacher*, *a pious man*, contrasted with the faithless Dan. 11, 35; 12, 3; fully מַשְׂכִּילֵי עָם 11, 33; 12, 10; but see מַשְׂכִּיל. The infinitives הַשְׂכִּיל Jer. 3, 15, הַשְׂכֵּל Job 34, 35 are nouns, meaning *intelligence*, *wisdom*, coupled with דַּעַת. — מַשְׂכִּיל in the inscriptions of psalms 32. 42. 44. 45. 52-55. 74. 78. 88. 89. 142, which is combined in part with מִזְמוֹר, שִׁיר and תְּפִלָּה, is still explained unsatisfactorily, as the interpretations *didactic poem* (Gesenius), *melodious poem* (Ewald) are unsuitable. Perhaps from שָׂכַל *to lift up the voice, to sing*, Ar. زجل (comp. שָׂחַל), so that מַשְׂכִּיל is originally = שִׁיר,

מִזְמוֹר, and thus it means a peculiar kind of poem.

The stem שָׂ׳ is the Aram. סְכַל (to look), Ithpa. אִסְתַּכַּל, in the Targ. for הִבִּיט and פָּנָה (to turn to), Syr. ܣܟܠ; but as *to look*, *to see* proceeds from the idea of *giving light*, *burning* (see שָׂזַף), the Arab. شَكَلَ (to be flaming or red), whence أَشْكَل (brown, reddish), شَعَلَ (*to shine clearly*), of colour, (to kindle), may be compared with it.

שָׂכַל II. (Kal not used) *tr. to interweave*, *to knot together*, *to intertwine*, Ar. شكل; comp. שָׂכַל II. (belonging to אֶשְׁכֹּל).

Pih. שִׂכֵּל *to twist*, *to lay cross-wise*, אֶת־יָדָיו Gen. 48, 14 (LXX, Vulg.). See שָׂכַל I.

שְׂכַל (Peal not used) *Aram. tr.* same as the Hebr. שָׂכַל I. Deriv. שָׂכְלְתָנוּ.

Ithpa. אִשְׂתַּכַּל *to consider*, with בְּ Dan. 7, 8.

שֵׂכֶל (from שָׂכַל I.; with *suff.* שִׂכְלוֹ) *m. appearance*, *respect;* hence שֵׂכֶל טוֹב Prov. 3, 4 *good respect* or *repute* (=חֵן); 13, 15; metaphor. *intelligence*, coupled with בִּינָה 1 Chr. 22, 12, hence *prudence* Prov. 19, 11; *instruction* 23, 9; *cunning* Dan. 8, 25, for which is also used מִרְמָה; Aram. שְׂכַל (def. שִׂכְלָא), סְכַל, שׂוּכַל.

שֶׂכֶל (also in pause) *m.* same as שֵׂכֶל *appearance*, hence טוֹבַת שֶׂכֶל 1 Sam. 25, 3 = טוֹבַת מַרְאֶה; metaphor. *intelligence* Job 17, 4; *the sense*, שׂוּם שֶׂ׳ *to give the sense* Neh. 8, 8; יוֹעֵץ בְּשֶׂ׳ 1 Chr. 26, 14 *a counsellor with circumspectness;* אִישׁ שֶׂ׳ *a man of knowledge* Ezr. 8, 18. הַשֶּׂכֶל Eccles. 10, 6 belongs to סָכַל.

שַׂכֻּל see שַׁכּוּל.

שְׂכֹל see שְׁכוֹל.

שִׂכְלוּת *f.* a collateral form of סִכְלוּת *folly* Eccles. 1, 17; conseq. from שָׂכַל =סָכַל.

שִׁכֻּלִים *plur.* (as in נְעוּרִים, זְקוּנִים, אַלְמְנוּתִים; from שָׁכַל I.) *m. pl. childlessness;* fig. *depopulation* Is. 49, 20.

שַׁכְלֵל *Aram. Shaf.* of כְּלַל, *Ishtaf.* אִשְׁתַּכְלַל; see כְּלַל.

שָׂכְלְתָנוּ (from שְׂכַל; *def.* שָׂכְלְתָנוּתָא) *Aram. fem. intelligence* Dan. 5, 11 12, coupled with נַהִירוּ, חָכְמָה, מַנְדַּע.

שָׁכַם (Kal not used) *intr. to bend*, *to incline oneself*, in the neck and back; *to be bent*, *bowed*, of a shoulder bearing a burden; containing the verb-idea for the nouns שְׁכֶם, שִׁכְמָה, and so like עֹרֶף (neck, back) from עָרַף III. (which see) to bend, to incline oneself, to bow, Aram. קְדַל (the neck), from the organic root קַד (which see) to incline, to bow, Ar. مَنْكِب the shoulder, from نَكَبَ to bend oneself, رَقَبَ the neck, from رقب = Hebrew רָכַב in its fundamental signification.

The stem שָׁכַם is connected with שָׁכַן (to bow down), Ar. سَكَمَ (to go along bowed), ثَكَمَ to settle down; the organic root is שָׁ־כַם, שָׁ־כַן, also existing in חָנַ־ה, כָּנַ־ע I. (which see). Derivat. שִׁכְמָה, שֶׁכֶם, שְׁכֶם, and the proper names שֶׁכֶם, שְׁכֶם.

Hif. הִשְׁכִּים see שָׁכַם a denom. from שְׁכֶם.

שְׁכֶם (with *suff.* שִׁכְמִי, שִׁכְמוֹ, שִׁכְמָם; from שָׁכַם) *m.* properly *what is bent* or *bowed* (comp. גַּב) 1. *the back*, which is inclined (נָטָה) for carrying a burden (סָבַל) Gen. 49, 15, including *neck* and *shoulder*, where a burden (סֵבֶל, סֹבֶל, מַשָּׂא) lies on men and beasts Job 31, 36; Is. 10, 27; 14, 25; Ps. 81, 7; Josh. 4, 5; שׂוּם עַל־שְׁ׳ *to lay on the neck*, *to load* Judges 9, 48; Gen. 9, 23; 21, 14. Fig. of the duties of ruling considered as a burden, of מִשְׂרָה Is. 9, 5; מַפְתֵּחַ בֵּית דָּוִד 22, 22; Arab. الوزير prop. onustus. Here also belongs שְׁכֶם אֶחָד Zeph. 3, 9 *with one back*, i. e. bearing an equal yoke (of God), *of one mind*, Targ. כְּתַף חַד, Syr. ܒܟܬܦܐ ܚܕ; comp. פֶּה אֶחָד (1 Kings 22, 13). — 2. Figur. as the part of the body which is struck, in מַטֵּה שְׁ׳ *the stick that strikes the back*, i. e. a hard,

abusive dominion Is. 9, 3; הִפְנָה שְׁ׳ 1 Sam. 10, 9 = הִפְנָה עֹרֶף (Jer. 48, 39) *to turn the back*, i. e. to go away. — 3. Metaphor. *the ridge of a hill*, *a mountain-tract*, like כָּתֵף with a similar meaning (Num. 34, 11; Josh. 15, 8; Is. 11, 14); hence שְׁכֶם אַחַד עַל־פִּ׳ *a mountain-tract more than*, i. e. a greater portion of land Gen. 48, 22 (*Ibn Gánâch*), with an allusion to the proper signification. The meaning *portion* (Vulg., Syr., Saad.) is merely conjectured from the context. — 4. (*mountain-ridge-city*, a designation of a territory as כָּתֵף Is. 11, 14; Ar. مَتْن, with *a* of motion שְׁכֶמָה) *n. p.* of a city among the mountains of Ephraim Josh. 20, 7, upon גְּרִזִים and עֵיבָל Judges 9, 7, and belonging to the tribe of Ephraim Josh. 21, 21. The city existed in early times and was a centre of worship Gen. 12, 6, was dedicated by the patriarchs to Jehovah 12, 7; 33, 20, and was a free city as well as a Levitical one under Joshua Josh. 20, 7; 21, 21. In the period of the Judges it was at times the seat of dominion Judges ch. 9; and when the kingdom was divided, it was at first the residence of the kings of Israel or the ten tribes 1 Kings 12, 25. During the exile it still stood Jer. 41, 5, and after that it became the chief seat of the Samaritan worship Jos. Antt. 11, 8, 6. LXX *Συχέμ* and *Σίκιμα*. Under the Romans *Neapolis* (now Nablus, نابلس) took the place of שְׁכֶם. — 5. *n. p. m.* Gen. 33, 19; 34, 2 seq., perhaps an inhabitant of שְׁכֶם. Derivative

שָׁכַם, whence only

Hif. הִשְׁכִּים (a denom. from שְׁכֶם; *part.* מַשְׁכִּים; *inf. abs.* הַשְׁכֵּם, הַשְׁכִּים, according to the Masora Jer. 25, 3 אַשְׁכִּים; *fut.* יַשְׁכִּים, *ap.* יַשְׁכֵּם) prop. *to load upon the back* (the shoulders), i. e. camels or beasts of burden for the commencement of a journey, which is done by nomads early in the morning (comp. צָעַן to load up, to put on luggage, hence to travel; opposite the Aramaean שְׁרָא, *καταλύω*); metaphor. *to rise early* 1 Sam. 29, 11, with בַּבֹּקֶר (Gen. 19, 27; 20, 8) or כַּעֲלוֹת הַשַּׁחַר Josh. 6, 15, and to be translated as an adverb *early*, *zealously*, as הִשְׁכִּימוּ הִשְׁחִיתוּ Zeph. 3, 7, וְהִשְׁכַּמְתֶּם וַהֲלַכְתֶּם Gen. 19, 2; the other verb too may follow in the infin. Ps. 137, 2, or participle Hos. 6, 4; often both are in the infin. as הַשְׁכֵּם וְדַבֵּר Jer. 7, 13 *speaking every morning early*, הַשְׁכֵּם וְשָׁלֹחַ 7, 25 *sending every morning early*, הַשְׁכֵּם וְהָעֵד 11, 7, הַשְׁכֵּם וְלַמֵּד 32, 33, and so the Masora has also taken אַשְׁכִּים וְדַבֵּר 25, 3. In Song of Sol. 7, 13 the second verb (perhaps לָלֶכֶת) appears to be left out. The infin. absol. הַשְׁכֵּם is also used as an mere adverb *early* Prov. 27, 14; coupled with הַעֲרֵב *late* 1 Sam. 17, 16. For מַשְׁכִּים Jer. 5, 8 see under מַשְׁכִּים, שָׁכָה and אָשַׁךְ. — Many have assumed as the fundamental signification of הִשְׁכִּים *to carry on earnestly* or *zealously*, appealing to the Ar. شَكُم; but the meaning in Ar. is only derivative. Ethiop. שכם to carry, to load.

שֶׁכֶם (with *a* of motion שֶׁכְמָה) *masc.* 1. *the back*, same as שְׁכֶם; hence הֵשִׁית שֶׁ׳ *to make one turn the back* Psalm 21, 13 = הִפְנָה עֹרֶף. — 2. *n. p.* of a priestly city (Josh. 21, 21), and a place of asylum (20, 7), same as שְׁכֶם; hence דֶּרֶךְ ... שֶׁכְמָה Hos. 6, 9 *on the way to* שֶׁכֶם (the genitive separated from the governing noun); *patron.* שִׁכְמִי Num. 26, 31.

שִׁכְמָה *f.*, same as שְׁכֶם Job 31, 22, contrasted with the כָּתֵף (*shoulder*) and קָנֶה (*upper bone* of the arm), specially *shoulder-blade*.

שָׁכַן (in pause שָׁכֵן; *part. masc. act.* שֹׁכֵן, *pass.* שָׁכוּן; *inf. constr.* שְׁכֹן, with *suff.* שָׁכְנִי and according to some שִׁכְנוֹ; *imp.* שְׁכָן־, שְׁכֹן; *fut.* יִשְׁכֹּן־, יִשְׁכָּן, 3 *f. plur.* תִּשְׁכֹּנָּה) *intr. to sink*, *to let oneself down*, *to abide*, of the pillar of cloud Ex. 24, 16; Ps. 55, 7 *oh that I might fly away, and abide* (elsewhere); *to lie down*, *to rest at ease*, of beasts Deut. 33, 20 or men Num. 24, 2; of חֹשֶׁךְ = עֲנָנָה with עַל *upon* Job 3, 5; with בְּ of a place *in* Prov. 7, 11; interpreted by נוּם (to sleep), and strengthened Nah. 3, 18. Generally, *to dwell*, with בְּ of place Gen. 9, 27;

14,13, of animals Job 37, 8; sometimes the part. pass. expresses an intransitive idea Judges 8, 11; *to inhabit*, with the accus. מְרוֹמִים Is. 33, 16, אֶרֶץ, to live securely and quietly in it Ps. 37, 3; Prov. 2, 21; 10, 30, also without אֶרֶץ Ps. 102, 29, or with לְעוֹלָם 37, 27, לָעַד 37, 29, בֶּטַח or לָבֶטַח 16, 9; Prov. 1, 33. Of God, it is said in this sense, that he שֹׁ׳ מָרוֹם; שֹׁ׳ הַרְרֵי עַד = שֹׁ׳ עַד Is. 57, 15 33, 5; 57, 15; שֹׁ׳ סְנֶה Deut. 33, 16; שֹׁ׳ יְרוּשָׁלָם Ps. 135, 21; also with בְּ of place Num. 5, 3. שָׁ׳ תַּחַת 2 Sam. 7, 10 *to dwell quietly in a place*, as a sign of abiding prosperity. Besides: *to abide*, *to stay*, *to be found* (continuously), of אוֹר Job 38, 19; *to be set up*, of מִשְׁכָּן Josh. 22, 19; *to repair industriously to*, the sanctuary Ps. 65, 5, Ar. عمر the same; *to be* or *become inhabited* Jer. 33, 16 = יָשַׁב Is. 13, 20; *to begin to bloom*, by being peopled Jer. 46, 26; fig. שָׁ׳ עָרְמָה Prov. 8, 12 *I inhabit prudence*, i. e. it belongs to me as a possession, parallel מָצָא; according to *Ibn ʿEsra* equivalent to סָכַן *to carry on*, *to make*, or like the Ar. سكن to be friendly, familiar, which, however, are unsuitable. *Part. pass.* שָׁכוּן Judges 8, 11 has an *intrans.* meaning, and not a passive one, *dwelling*, with בְּ, so that the French *logé* should not be compared with it. Deriv. שָׁכֵן (cod. Sam. שָׁכִין), מִשְׁכָּן, שֶׁכֶן, and the proper names שְׁכַנְיָה, שְׁכַנְיָהוּ.

Pih. שִׁכֵּן (*inf. constr.* שַׁכֵּן; *fut.* יְשַׁכֵּן) *to cause to dwell*, with an accusat. of person, and בְּ of place Jer. 7, 3 7; *to set up*, אֹהֶל Ps. 78, 60, in Hif. Josh. 18, 1; fig. of God שִׁ׳ שְׁמוֹ *to cause His name to dwell* (in a place) Deut. 12, 11, Neh. 1, 9, Jer. 7, 12, i. e. *to have a special regard for;* comp. שׂוּם שְׁמוֹ.

Hif. הִשְׁכִּין (*fut.* יַשְׁכִּין, *ap.* יַשְׁכֵּן) *to cause to dwell* Gen. 3, 24; fig. *to cause to set up a habitation* Job 11, 14; with לֶעָפָר = לַעֲפַר מָוֶת Ps. 7, 6 *to lay in the dust* i. e. the grave, or to press into the dust, to cause to dwell there.

The organic root שָׁ־כַן lies also in חָנָ־ה, כָּנַ־ע (which see); Aram. שְׁכֵן, ܫܟܶܢ, Ar. سَكَنَ the same; in mod. Hebrew שְׁכִינָה the presence of God, and מַשְׁכּוֹן depositum, belong here.

שָׁכֵן (*constr.* שְׁכַן, with *suff.* שְׁכֵנוֹ; *pl.* שְׁכֵנִים, with *suff.* שְׁכֵנַי) *adj. m.*, שְׁכֵנָה (with *suff.* שְׁכֶנְתָּהּ, as if from שְׁכֶנֶת; *pl.* שְׁכֵנוֹת) *fem.* only *a subst. a dweller*, Is. 33, 24; with the genitive of a place Hos. 10, 5; *one dwelling near*, *a neighbour*, שָׁ׳ קָרוֹב *a near* i. e. help-bringing *neighbour* Prov. 27, 10, coupled with רֵעַ Jer. 6, 21; *a neighbouring city* or *state* 50, 40; 49, 18; Ps. 44, 14. Targ. שָׁכֵן, Ar. سَاكِن the same.

שֶׁכֶן (with *suff.* שִׁכְנוֹ) *m. a dwelling* Deut. 12, 5 (Syr.). Perhaps merely an infin.

שְׁכֵן (*fut.* יִשְׁכֹּן, 3 *p. pl. f.* יִשְׁכְּנָן) *Aram. to dwell*, *to abide* Dan. 4, 18, = Hebr. שָׁכַן. Deriv. מִשְׁכַּן.

Pa. שַׁכֵּן *to cause to dwell*, שְׁמֵהּ Ezr. 6, 12, = Hebrew שִׁכֵּן.

שְׁכֵנָה see שָׁכֵן.

שְׁכַנְיָה (*Jah is a Familiar* or *Present one*) *n. p. m.* 1 Chr. 3, 21; Neh. 3, 29; 6, 18; 12, 3; Ezr. 10, 2; 8, 3 5. See שְׁבַנְיָה.

שְׁכַנְיָהוּ (the same) *n. p. m.* 2 Chr. 31, 15.

שְׁכֶנֶת see שָׁכֵן.

שָׁכַר I. (*part. pass. f. constr.* שְׁכֻרַת; *inf. constr.* שָׁכְרָה; *fut.* יִשְׁכַּר) *intr.* prop. *to drink one's fill*, *to drink to satisfaction*, *to drink abundantly*, *deeply*, an intensive of שָׁתָה, as שָׂבַע is an intens. of אָכַל Hag. 1, 6 (conseq. = רָוָה) Gen. 43, 34, Song of Sol. 5, 1, and therefore applied in the first instance to wine that excites cheerfulness; *to be drunk* or *intoxicated*, with יַיִן Gen. 9, 21; *to be drunk*, with the accusat. of the material, יַיִן Is. 29, 9, עָסִיס 49, 26, seldom with מִן 51, 21. Fig. *to be obscured*, *darkened*, of the mind; *to be giddy* Is. 29, 9, along with נוּעַ; *to be full*, of the divine anger 51, 21; Jer. 25, 27; then as a result *to be exposed to mockery* Nah. 3, 11 (comp. Hab. 2, 16), and *to be bared* Lament. 4,

21. שִׁכְרַת *drunken* Is. 51, 21, with God's wrath. Ar. سَكِرَ (to be drunk, to reel, to be senseless), Aram. שְׁכַר, ܫܟܰܪ, Malt. syker the same. Derivat. שֵׁכָר, אֶשְׁכָּר 2.

Pih. שִׁכֵּר (*part. fem.* מְשַׁכֶּרֶת; *inf. abs.* שַׁכֵּר Hab. 2, 15, which, however, may be the *part.* = מְשַׁקֵּה, מְסַפֵּחַ; *fut.* יְשַׁכֵּר) 1. *to make drunk*, *to intoxicate* 2 Sam. 11,13; fig. *to make drunk*, a people (to give them up to scorn and destruction) Is. 63, 6; Jer. 51, 7; Hab. 2,15 (see the noun שֵׁכָר). — 2. (not used) *to be rich*, *fruitful*, of a place. Deriv. שִׁכֹּר, שִׁכְּרָה, שֵׁכָר, שִׁכָּרוֹן, the proper name שִׁכְּרוֹן.

Hif. הִשְׁכִּיר (*fut.* יַשְׁכִּיר) same as שִׁכֵּר *to make drunk* or *intoxicate;* figurat. Jer. 48, 26; 51, 39 57; *to satiate*, with the accus. חִצִּים and מִן Deut. 32, 42; comp. רִוָּה.

Hithpa. הִשְׁתַּכֵּר *to shew oneself drunken* 1 Sam. 1, 14.

The fundamental signification of the stem seems to be, as in רָוָה, שָׁפַע, *to overflow*, *to moisten plentifully*, and the Ar. سَكَرَ or tr. سَكَّرَ may have likewise proceeded from it; the idea of *drinking deeply* being a mere extension of the same. The organic root שְׁ־כַר is also perhaps in כַּר (כָּרַר) I, 3. But see שָׂכַר.

שָׂכַר II. (not used) *tr.* same as שָׂכַר (which see) *to hire*, *to purchase*, Arab. شَكَرَ; ident. in its organic root שְׂ־כַר with that in כָּר־ה (which see). Deriv. אֶשְׂכָּר 1.

שָׂכַר (*part.* שֹׂכֵר, once סֹכֵר Ezr. 4, 5; *inf. abs.* שָׂכוֹר, *constr.* שְׂכוֹר; *fut.* יִשְׂכֹּר) *trans.* same as שָׂכַר II. *to hire*, with the accus. צוֹרֵף Is. 46, 6, troops 2 Sam. 10, 6, 2 Kings 7, 6, כֹּהֵן Judges 18, 4; *to buy* Gen. 30, 16; 1 Chr. 19, 7; *to bribe* Prov. 26, 10, רֵקִים Judges 9, 4, בִּלְעָם Deut. 23, 5, with עַל against one. Deriv. מַשְׂכֹּרֶת, שְׂכִירָה, שָׂכִיר, שָׂכָר, שֶׂכֶר, and the proper names יִשָּׂשכָר, שָׂכָר.

Nif. נִשְׂכַּר *to hire oneself out*, *to be hired*, בְּ *for* 1 Sam. 2, 5.

Hithp. הִשְׂתַּכֵּר (*part.* מִשְׂתַּ׳) *to hire oneself out*, for wages Hag. 1, 6.

The stem שָׂ׳ is the Ar. شَكَرَ (to reward, to thank); the organic root שְׂ־כַר is also found in כָּר־ה II. (= קָנָ־ה II.), Aram. אֲ־גַר, Sanskrit *kri* = *kar.*

שָׂכָר (*c.* שְׂכַר, with *suff.* שְׂכָרִי, שְׂכָרְךָ, שְׂכָרוֹ) *m.* 1. *hire*, for service Gen. 30, 28; *payment* Ex. 2, 9; *recompense* Gen. 30, 28 32; *blessing*, *prosperity* 15, 1; *fare* Jon. 1, 3; *support* Num. 18, 31; *reward* Ez. 29, 18 19. — 2. (*one working for pay*) *n. p. m.* 1 Chr. 11, 35, for which 2 Sam. 23, 33 has שָׁרָר; 1 Chr. 26, 4.

שֵׁכָר (from שָׁכַר I.) *m.* commonly *an intoxicating drink*, temetum (Targ. מְרַוֵּי Lev. 10, 9), forbidden along with יַיִן to the priests during their time of service in the sanctuary Lev. 10, 9 (Ex. 29, 40 יַיִן alone). The Magi (Clem. Al. Strom. III. p. 446), the Egyptian priests (Plut. Isid. 6), and the Pythagoreans (Jambl. vit. Pyth. ep. 16. 24) were also obliged to abstain from wine. Coupled with יַיִן Num. 6, 3, Deut. 29, 5, Judges 13, 4 7 14, 1 Sam. 1, 15, and parallel to it Mic. 2, 11. שֵׁכָר was a drink of topers and debauchees Is. 5, 11; merry songs were sung under its influence 24, 9, Ps. 69, 13, and it caused a reeling motion Is. 28, 7; 29, 9. It is used for יַיִן Num. 28, 7 (Targ. Vulg.). סָבָא שֵׁ׳ *to drink* שֵׁ׳ *to full intoxication* Is. 56, 12; מָסַךְ שֵׁ׳ 5, 22 *to mix strong drink* (with spices), to make it fiery (Pliny H. N. 14, 19), by which means it becomes מֶסֶךְ. — According to Jerome it was prepared from grain, grapes or honey; according to *Kimchi* from fruits; according to *Ibn Esra* from wheat, honey or palms (the Ar. سَكَر is chiefly palm-wine). In any case it was different from יַיִן, as ܚܰܡܪܳܐ is from ܫܶܟܪܳܐ. Whether a peculiar stem שְׁ־כַר *to boil*, *to brew* (connected with כָּר) should be assumed for it is questionable.

שֶׂכֶר *m. hire*, *wages*, for work, עָשָׂה שֶׂ׳ *to work for wages*, עֹשֵׂה שֶׂ׳ *a hired la-*

bourer Is. 19, 10 (where the LXX and Syr. read שֶׂכֶר); Prov. 11, 18.

שִׁכֹּר see שִׁכּוֹר.

שִׁכֵּר (from the Pih. of שָׁכַר I.) *m. the act of making drunk*, *intoxication*, Hab. 2, 15 *filling thy bottle full, and also making drunk.*

שִׁכֹּרָה *f. a drunken woman* 1 Sam. 1, 13.

שִׁכָּרוֹן *m.* 1. *drunkenness* Ez. 23, 33, coupled with יָגוֹן, where we should perhaps read שִׁבָּרוֹן; 39, 19. — 2. (*fruitfulness*) *n. p.* of a city on the northern border of Judah, with *a* of motion שִׁכְּרוֹנָה, for which mss. and the Targ. read לִשְׁכְּרוֹן Josh. 15, 11.

שַׁל (from שָׁלָה III. after the form שַׁד, זַן ,יַד (from שָׁדָה, זָנָה, יָדָה) *m.* prop. *the act of wandering*, *wavering; hence a fault*, *sin*, 2 Sam. 6, 7 *for the crime* (LXX, Vulg. Targ.), which 1 Chr. 13, 10 explains by עַל אֲשֶׁר־שָׁלַח יָדוֹ עַל־הָאָרוֹן on account of the strangeness of the expression.

שֶׁל (from ·שֶׁ = אֲשֶׁר and לְ, conseq. = אֲשֶׁר לְ; a late word) *a particle*, denoting *the relation*, either of two nouns to one another and so marking the genitive, or two statements; but without a preposition it is used only in modern Hebrew and Phenician. In Hebrew we have only בְּשֶׁל = בַּאֲשֶׁר לְ, e. g. בְּשֶׁלְּמִי *because of whom*, or on account of whose guilt Jon. 1, 7, conseq. = בַּעֲוֹן מִי, and in 1, 8 explained by בַּאֲשֶׁר לְמִי; בְּשֶׁלִּי 1, 12 *on my account* (Aram. דִּיל, בְּדִיל). The expression בְּשֶׁל אֲשֶׁר Eccles. 8, 17 is difficult, where the LXX, Vulg. and Syr. read בְּכָל־אֲשֶׁר; but one may take it as = the Aram. בְּדִיל דְּ *because that*, *whilst that*, eo quod.

שְׁלָא *Aram.* see שְׁלָה II.

שַׁלְאֲנָן *adj. m.* same as שַׁאֲנָן *tranquil*, *undisturbed*, *prosperous* Job 21, 23. The ל has arisen either from the neighbouring שָׁלֵיו, or by union with it; but it is better to consider it a simple ל-insertion.

שָׁלַב (Kal not used) *tr. to attach* or *bind together*, *to pin into one another;* Aram. שַׁלֵּב in Pa. to bind, whence שְׁלִיבִין and שַׁלְבִין the steps (of a ladder); Ar. سَلَبَ (Arabs Erp.), hence سُلَّبَة (step, clasp, rope-ladder), صلب (to fasten). The organic root שָׁ־לַב is also in חָ־לַף II. (which see), Arab. حَلَفَ, כָּ־לַב I. (which see), לַב I. (חָ־לַב), לָוָ־ה, אֶ־לֶף. Deriv. שָׁלָב. — A reference to لسب, لصب adhaesit, gives the same meaning.

Pu. שֻׁלַּב (*part. f. pl.* מְשֻׁלָּבֹת) *to be united*, *to be fitted to one another*, by a ledge, spoken of tenons (יָדוֹת) Ex. 26, 17; 36, 22; comp. שְׁלַבִּים ledges. The explanation *to be opposite to* (Targ. LXX) is unsuitable.

שָׁלָב (only *pl.* שְׁלַבִּים) *m. joint-ledges*, so called from fastening together (not from piercing into) 1 Kings 7, 28 29; Targ. שְׁלִיב, Vulg. *junctura*, comp. Ar. سُلَّبَة step, rope; see אֶשְׁנָב.

שָׁלַג (Kal not used) *intr. to shine*, *to glitter*, *to be white*, of snow; Ar. ثَلَجَ *to shine*, of a blade, Syr. ܬܰܠܶܓ *to make white* or *shining*. The organic root שָׁ־לַג lies also in דָּ־לַק, בָּ־לַג; the signification *to break through* seems connected with it, as appears from בָּלַג (which see). It is not related to the Arab. ثلج (to break). Deriv. שֶׁלֶג.

Hif. הִשְׁלִיג (*fut. ap.* תַּשְׁלֵג) *to make white*, *to cause to bleach*, the bones of the fallen, Ps. 68, 15 *whilst thou*, *the Almighty*, *scatterest kings in it*, *thou makest them bleach on Zalmôn* (LXX, Vulg.). The allusion is to a victory gained by Israel at הַר צַלְמוֹן (Judges 9, 48), not far from שְׁכֶם, where the leaders of the vanquished (מְלָכִים, see מֶלֶךְ) were scattered, and the bones of the fallen lay bleaching; though it has not been ascertained to what event the reference is. See צַלְמוֹן.

שֶׁלֶג *m. snow*, so called from its whiteness Ex. 4, 6 and shining Lament. 4, 7; an image of purity of soul Ps. 51, 9; prop. Job 6, 16, together with קֶרַח for

winter generally PROV. 31, 21, fully יוֹם הַשֶּׁלֶג 2 SAM. 23, 20; צִנַּת שֶׁ׳ PROV. 25, 13 *cooling by snow*, *refreshing* JER. 18, 14; Aram. תְּלַג, תַּלְגָּא, ܬܰܠܓܳܐ, Ar. ثَلْج, Malt. sylġ the same.

שָׁלָה I. (*fut. ap.* יֵשֶׁל, abridged from יִשְׁלֶה, as יֵרֶא, יֵפֶן, are from יִרְאֶה, יִפְנֶה) *tr. to tear from*, *to draw from*, *to draw away*, *to draw forth*, with the accus. נֶפֶשׁ, JOB 27, 9 *when God draws out* (of the body as the sheath DAN. 7, 15 or vessel of the soul IS. 53, 12) *his soul;* rightly given by the Targ. נַתַּר, Syr. ܢܫܠܘܦ. The acceptation of יֵשֶׁל as = יִשַּׁל from נָשַׁל or as a contraction of יִשְׁאַל is unnecessary.

The organic root שַׁל־ה is also in נָ־שַׁל, Aram. שְׁלֵי, whence the part. שָׁלֵי in שָׁלֵי נוּנָא a cormorant, prop. drawing forth fishes, מַשְׁלַיָא a flesh-hook, Syr. ܫܠܐ to draw forth.

שָׁלָה II. (3 *perf. pl.* שָׁלוּ; *fut. pl.* with a slight pause for the sake of emphasis יִשְׁלָיוּ, poet. for יִשְׁלוּ, with Yod as the third radical, as in יִרְבָּיֻן, חָסָיָה) *intr. to be tranquil*, *at peace*, *secure*, of אֹהֶל JOB 12, 6, אֹהֲבִים Ps. 122, 6, where one ms. has אֹהָלִים; *to be cheerful*, *to enjoy secure rest*, *of* אֹיְבִים LAMENT. 1, 5; JER. 12, 1; cognate in sense שָׁקַט, נוּחַ; in other places שָׁלֵו and שָׁלַו occur instead. Derivat. שָׁלֵו, the proper names שִׁלֹה, שֵׁלָה 2, שִׁילֹה (together with שִׁלֹה, שִׁלוֹ, שִׁילוֹ).

The stem is the Aram. שְׁלָא, שְׁלָה, ܫܠܐ, Ar. سَلَا (to be tranquil). The fundamental signification seems to be either *to stretch*, *to extend* (cognate in sense רָוַח and בָּטַח 1) which is transferred to that of *being secure* or *tranquil*, or as in שַׁאֲנָן and נָח (נוּחַ) *to lean*, *to lie at rest*. In the latter case, the organic root שַׁל־ה would coincide with that in אָ־צַל (which see).

שָׁלָה III. (not used) *intr. to waver*, hence *to stumble*, *to err*, *to commit a fault;* Aram. שְׁלָא, שְׁלָה, שְׁלֵי, Targ. for שָׁגָה and שָׁכַח; Syr. ܫܠܐ, Ar. سَلَا. The organic root שַׁל־ה is connected with that in כָּ־שַׁל. Deriv. שַׁל, שָׁלוּ 2, שַׁלְוָה 2 (from שָׁלוּ = שָׁלָה III.).

Nif. נִשְׁלָה (*fut.* יִשָּׁלֶה) *to go astray* 2 CHR. 29, 11.

Hif. הִשְׁלָה (*fut.* יַשְׁלֶה) *to lead astray* 2 KINGS 4, 28 = כָּזַב 4, 16.

שָׁלָה IV. (not used) *intr. to draw after*, of the after-birth; the organic root שַׁל־ה is = that in שָׁל (שׁוּל), Aram. שְׁלֵי, סְלֵי; Ar. سَلَا. Deriv. שִׁלְיָה.

שָׁלָה (from the Aram. שְׁלָה II.) *Aram. f. error*, *sin* DAN. 3, 29 K'tib for שָׁלוּ; better perhaps to read שֵׁלָה (= שְׁאֵלָה = דָּבָר).

שָׁלָה (not used) *intr. to be thick*, *fat*, cogn. in sense with שָׁמֵן, of birds; ident. in its organic root שַׁל־ה with that in כָּ־סַל (to be thick, fleshy, fat); Ar. سَلِي, Aram. שְׁלָו, סְלָו the same. Deriv. שְׂלָו, שְׂלָוָה.

שֵׁלָה 1. (contracted from שְׁאֵלָה) *f. a petition* 1 SAM. 1, 17. Many adopt this reading in DAN. 3, 29 K'tib also. — 2. (from שָׁלָה II.; *peace*, *rest*, *prosperity*) *n. p. m.* GEN. 38, 5, whence *patr. m.* (irregular) שֵׁלָנִי NUM. 26, 20, as if the ground-form were שֵׁלָן; in 1 CHR. 9, 5 we have even שִׁלֹנִי from שִׁלֹה = שֵׁלָה.

שִׁלֹה (*peace*, *rest;* from שָׁלָה II.) 1. *n. p. m.* same as שֵׁלָה 2; hence *patr. m.* שִׁלֹנִי 1 CHR. 9, 5. — 2. *n. p.* of a place, commonly שִׁילֹה which see.

שְׁלָה I. (= שְׁלָא) *Aram. intr.* same as the Hebrew שָׁלָה II. *to be peaceful*, *at rest*, *fortunate; part. pass.* שְׁלֵה = שְׁלֵי DAN. 4, 1 *prosperous*, coupled with רַעְנַן.

שְׁלָה II. or שְׁלָא (not used) *Aram. intr.* same as the Hebrew שָׁלָה III. Deriv. שָׁלוּ, שָׁלָה.

שַׁלְהֶבֶת (from Hif. הִלְהִיב = שַׁלְהִיב of the stem לָהַב which see) *f. a flame*, *brightness* JOB 15, 30; EZ. 21, 3; שַׁלְהֶבֶתְיָה (*one* word according to *Ben-Asher*) SONG OF SOL. 8, 6 *the flame of Jah*, i. e. kindled

by God. The LXX seem to have read שַׁלְהֲבֹתֶיהָ.

שָׁלֵו and שָׁלָו (1 *p. perf.* שָׁלַוְתִּי) *intr.* 1. same as שָׁלָה II. *to be at rest, without care, contented, prosperous* Job 3, 26; parallel to שָׁקַט and נוּחַ. The final letter of the stem ו for ה must have been in the dialects also, as is clear from derivatives, and is to be explained as in the Hithpael of שָׁחָה. Deriv. the adj. שָׁלֵו (שָׁלֵיו), the nouns שְׁלִי, שָׁלֵו and שְׁלֵיו, שַׁלְוָה, שָׁלֵו, שַׁלְוָה. — 2. same as שָׁלָה III. Deriv. שָׁלוּ 2, שַׁלְוָה 2.

שָׁלֵו see שָׁלָו.

שָׁלֵו (after the form זָקֵן, once שְׁלֵיו Job 21, 23; *pl. c.* שַׁלְוֵי) *adj. m.*, שְׁלֵוָה *f.*, 1. *prosperous, happy* Job 16, 12; *free from care, peaceful* 21, 23, coupled with שַׁאֲנָן; *secure, untouched*, of cities Zech. 7, 7 and a land 1 Chr. 4, 40, coupled with שֹׁקֶטֶת; שַׁלְוֵי עוֹלָם Ps. 73, 12 *who live always secure.* — 2. (from שָׁלָו 2) *godless, wicked* Ez. 23, 42; but the LXX have read שָׁרוּ (*they celebrated*), which suits the context better.

שֶׁלֶו *m.* same as שַׁלְוָה *rest, peace, prosperity* Job 20, 20.

שֶׁלֶו (with *suff.* שַׁלְוִי) *m. rest, prosperity, ease* Ps. 30, 7.

שְׂלָו (from שָׂלָה, after the form סְתָו from סָתָה, also שְׂלָיו K'ri; *pl.* שַׂלְוִים) *comm. a quail* or collect. *quails* Ex. 16, 13; Num. 11, 32; Ps. 105, 40; pl. שַׂלְוִים Num. 11, 31, perhaps from שַׂלְוָה = Arab. سَلْوَى. As this bird is also in Arab. سُمَانَى (the fat one), שְׂלָו ,שַׂלְוָה, سَلْوَى, ܣܠܘܳܝ and the Sam. סַלְוִי have certainly this fundamental signification only (*Rashi*). LXX ὄρτυξ and ὀρτυγομήτρα, Vulg. *coturnix*.

שָׁלוּ (from שְׁלָה II., def. שָׁלוּתָא in Targ.) *Aram. fem. error, mistake, transgression*, coupled with שְׁחִיתָה Dan. 6, 5; אֲמַר שׁ׳ 3, 29 K'ri; עֲבַד שׁ׳ Ezr. 4, 22. See שָׁלָה.

שִׁלוֹ see שִׁילֹה.

שְׁלֵו (not used) *Aram. intr.* same as the Hebrew שָׁלָו. Deriv. שְׁלֵוָא.

שְׁלֵוָא (with *suff.* שְׁלֵוְתָךְ) *Aram. f. rest, security* Dan. 4, 24.

שְׁלֵוָה see שָׁלֵו.

שַׁלְוָה (*c.* שַׁלְוַת, *pl.* with *suff.* שַׁלְוֹתַיִךְ) *f.* 1. (from שָׁלָו) *f. peace, rest* Prov. 17, 1; Ps. 122, 7; *lazy rest, carelessness* Prov. 1, 32, intensified שַׁלְוַת הַשְׁקֵט Ez. 16, 49 = pride (comp. Ps. 30, 7); בְּשׁ׳ *in the careless security* (of people), i. e. suddenly Dan. 8, 25 = בַּשָּׁלוֹם Job 15, 21 (comp. Targ. בִּשְׁלֵיָא ,מִן שְׁלְיָא for Hebr. פִּתְאֹם); *with confidence* = בּוֹטֵחַ Dan. 11, 21. — 2. (from שָׁלָו = שָׁלָה III.) *crimes, errors* Jer. 22, 21; but it may also be taken here in the same sense as in Prov. 1, 32.

שָׁלוּחַ (prop. *part. pass.*) *m. one sent* 1 Kings 14, 6; Targ. שְׁלִיחַ, comp. modern Hebrew שָׁלִיחַ.

שִׁלּוּחַ (only *pl.* שִׁלּוּחִים and שִׁלֻּחִים) *m. pl. a sending away* or *home* of a wife Ex. 18, 2; *a dismission*, from union with the state, *a renunciation*, in נָתַן שׁ׳ Mic. 1, 14, *to give a divorce-bill* being expressed by נָתַן סֵפֶר כְּרִיתֻת. Metaphor. *a dowry*, with which a daughter is sent away 1 Kings 9, 16; comp. שִׁלַּח Judges 12, 9.

שָׁלוֹם (from שָׁלֵם after the form גָּדוֹל, *plur.* שְׁלוֹמִים) 1. *adj. m. well, in good health*, integer, in formulas of salutation or other cases Gen. 43, 27; *sound, safe* 1 Sam. 25, 6; 2 Sam. 17, 3; 20, 9; *unhurt* Job 5, 24; *spared* 2 Sam. 17, 3; *in good condition* Is. 41, 3; *secure, tranquil* Job 21, 9; *plur.* שְׁלוֹמִים as a subst. *friends, persons seeking peace, pious ones* Ps. 55, 21, *secure ones* 69, 23; as an *adv. fully* (parallel כָּלָה, see Am. 1, 6 9) Jer. 13, 19; comp. מֵישָׁרִים. — 2. *a substant.* a) *wholeness, health* Ps. 38, 4, parallel מְתֹם; b) *welfare, good* Deut. 29, 18; *success, prosperity* 1 Kings 2, 33; הֲשָׁלוֹם בּוֹאֶךָ 2, 13 *is thy coming for good?* i. e. bringest thou good? also הֲשָׁלוֹם alone 2 Kings 5, 21; הֲשָׁלוֹם לוֹ *is he well?* a

formula of asking after another Gen. 29, 6, to which the answer is שָׁלוֹם 2 Kings 4, 26, but שָׁלוֹם לְ also stands for it 2 Sam. 18, 29; also *progress* 11, 7; *security, rest* Is. 32, 17 = הַשְׁקֵט and בֶּטַח; *comfort* 39, 8, coupled with אֱמֶת (security), opposite רַע (misfortune) 45, 7; = טוֹב 52, 7, צֶדֶק Ps. 85, 11. Here belong the phrases: שָׁאַל לְפ׳ לְשָׁלוֹם *to ask one after his welfare* Gen. 43, 27 = *to salute*, or שָׁאַל לְשָׁלוֹם לְפ׳ Jer. 15, 5, without לְפ׳ 2 Sam. 11, 7, or with an accus. *after*, Ps. 122, 6; רָאָה אֶת־שְׁלוֹם פ׳ *to see after the welfare of one* Gen. 37, 14, for which are also used פָּקַד פ׳ לְשָׁלוֹם 1 Sam. 17, 18, יָדַע אֶת־שְׁלוֹם פ׳ Esth. 2, 11, ellipt. לְשָׁלוֹם פ׳ 2 Kings 10, 13. Forms of wishing well to one departing are: לְכִי לְשָׁלוֹם 1 Sam. 1, 17, לֵךְ לְשָׁ׳ 20, 42, לֵךְ בְּשָׁ׳ 2 Sam. 15, 9, comp. ὕπαγε εἰς εἰρήνην (Mark 5, 34). Forms of address: שָׁ׳ לְךָ Judges 6, 23, שָׁ׳ לָךְ 19, 20, שָׁ׳ לָכֶם Gen. 43, 23, along with אַל־תִּירָא; exclamations, שָׁלוֹם 2 Sam. 18, 28, שָׁ׳ שָׁ׳ לְךָ 1 Chr. 12, 18, comp. ܫܠܡ for χαῖρε (Matth. 26, 49). In a spiritual sense, *salvation*, *oracle of salvation* Ps. 85, 9. — 3. *peace*, as a state of rest Lev. 26, 6; Judges 4, 17, opposite מִלְחָמָה Deut. 20, 11; Ps. 120, 7; hence the expressions קָרָא לְשָׁ׳ לְ *to invite to peace, to offer peace* Judges 21, 13; עָנָה שָׁ׳ אֶת־פ׳ *to accept peace from one* Deut. 20, 11; עָשָׂה שָׁ׳ לְ *to grant peace to* Josh. 9, 15. שַׂר שָׁ׳ Is. 9, 5 *prince of peace* means the great descendant of David, the Messiah, when he shall restore peace by overcoming his enemies; also שָׁלוֹם alone Mic. 5, 4. מַלְאֲכֵי שָׁ׳ Is. 33, 7 *messengers of peace* (sent by Hezekiah). Metaphor. *love of peace*, same as *piety*, *virtue*, hence אִישׁ שָׁ׳ Ps. 37, 37 = תָּם, יָשָׁר; *things friendly* or *peaceful* 35, 20; *friendship*, אִישׁ שָׁ׳ *a friend* 41, 10; אֱנוֹשׁ שָׁ׳ Jer. 20, 10 = אַנְשֵׁי שָׁ׳ 38, 22.

שַׁלּוּם (from שִׁלֵּם; *a recompenser* or *retribution*, written also שַׁלֻּם) *n. p. m.* 2 Kings 15, 10-15; 22, 14; Jer. 22, 11; Ezr. 7, 2; Neh. 3, 12; 1 Chr. 2, 40; 7, 13, for which שִׁלֵּם stands in Gen. 46, 24.

שִׁלּוּם (also שִׁלֻּם; *plur.* שִׁלּוּמִים) *m.* *requital*, Hos. 9, 7, in the plur. Is. 34, 8; *reciprocal service* Mic. 7, 3, different from שַׁלְמֹנִים.

שַׁלּוּן (from שָׁלַל; *deliverance*, prop. a drawing forth) *n. p. m.* Neh. 3, 15.

שָׁלוֹשׁ see שָׁלֹשׁ.

שָׁלוֹת see שָׁלֵו.

שָׁלַח (*part. act. m.* שֹׁלֵחַ, *pass.* שָׁלוּחַ; *inf. absol.* שָׁלֹחַ, שָׁלוֹחַ, *constr.* שְׁלֹחַ, once שְׁלַח Is. 58, 9 like a noun; *imper. plur.* שִׁלְחוּ, in pause שְׁלָחוּ, with *suff.* שְׁלָחֵנִי; *fut.* יִשְׁלַח) *tr.* prop. *to stretch* or *extend far off;* hence 1. *to send*, with an accus. Gen. 42, 4; 43, 8, מַלְאָךְ 32, 4, with a dat. commodi Num. 13, 2; with לְ instead of the accus. 2 Chr. 17, 7; Jer. 16, 16; with the accusative of place *whither* 1 Sam. 4, 4; 1 Kings 5, 28; seldom with עַד 2 Kings 2, 2; with an accus. of the person and לְ of the thing Jer. 14, 3, or followed by an infin. with לְ Num. 13, 16; 14, 36; 16, 28; with an accusat. of the person and אֶל *to whom* Gen. 37, 13; 46, 28, sometimes עַל Jer. 26, 15; Neh. 6, 3; with אֶל of the person *to whom*, and לְ of the thing *on account* of which 1 Kings 20, 7, or with an infin. and לְ Num. 22, 37; שָׁ׳ אַחֲרֵי פ׳ *to send after one*, with an accus. of the person 2 Sam. 3, 26; 2 Kings 7, 14; *to send* generally, with accus. of the thing Gen. 38, 23; 45, 27, especially סְפָרִים Esth. 1, 22, אִגֶּרֶת Neh. 6, 5, מִנְחָה 2 Kings 20, 12; with אֶל Jer. 29, 1, or לְ of the person Gen. 45, 23; with בְּיַד of the person 1 Sam. 16, 20, 1 Kings 2, 25, i. e. *to execute a commission by one* Ex. 4, 13; with מִן of place *to send for out of* 2 Sam. 15, 12; absol. *to send* Gen. 38, 17; Ps. 59, 1; supplemented by another verb 1 Kings 18, 19; 2 Kings 11, 4. To this general signification belong: שָׁ׳ דְּבָרִים *to execute things*, prop. to send words Prov. 26, 6; *to cause to be sent* or *said* Judges 11, 28, also שָׁלַח alone

Num. 22, 10; 1 Sam. 20, 21; followed by לֵאמֹר Gen. 38, 25; elsewhere with an accus. 1 Kings 5, 22; with an accus. of the place *whither* 5, 23; *to commission*, with a double accus. 2 Sam. 11, 22; *to grant* or *offer*, help Ps. 20, 3, favour 57, 4, promises 147, 15, signs and wonders 135, 9; *to inflict*, calamity Ex. 9, 14. — 2. *to send away*, *to let go*, with accus. of the person and time Judges 11, 38; שָׁ׳ פֶּה *to let the mouth loose*, i. e. to give the tongue free scope Ps. 50, 19; שָׁ׳ יָד מֵעַל פּ׳ *to withdraw the hand from* a person 1 Kings 13, 4; with מִן Song of Sol. 5, 4 *to put in* or *through*...; *to set free*, hence שְׁלֻחָה *roaming freely* Gen. 49, 21 (see אַיָּלָה). — 3. *to stretch forth*, קְצֵה הַמַּטֶּה 1 Sam. 14, 27, מַטֵּה עֹז Ps. 110, 2; מַגָּל *to put in the sickle*, in קָצִיר Jo. 4, 13; שָׁ׳ יָד *to put out the hand*, to take a thing Gen. 3, 22, to punish Job 1, 11; with לְ and the infin. to do a thing 1 Sam. 22, 17; with עַל of a thing *upon* 1 Kings 13, 4; with אֶל of a person *to do violence to* Gen. 22, 12; with בְּ of a thing *to lay hand upon a thing* Ex. 22, 7; Esth. 9, 16; of a person *upon one* Gen. 37, 22; *to punish* Neh. 13, 21; without יָד Ps. 18, 17; *to touch a thing*, i. e. to have to do with it Ps. 125, 3; with אֶל *a thing* 2 Sam. 6, 6 or בְּ Ob. 13; שְׁלַח אֶצְבַּע Is. 58, 9 *the stretching out of the finger*, a gesture of one who despises the poor (comp. *Plaut.* Pseud. 4, 7, 45; *Mart.* 2, 28, 2; *Juven.* 10, 53), see שְׁלַח. שָׁ׳ זְמוֹרָה אֶל־אַף Ez. 8, 17 *to put the branch to the nose*, as in the sun-worship of the Persians (see זְמוֹרָה); but it may also be rendered *to put the sickle to the nose*, i. e. to injure oneself. Deriv. מִשְׁלָח, שֶׁלַח, שְׁלַח, שְׁלֻחָה, שֻׁלְחָן, מִשְׁלַחַת, שִׁלּוּחַ, מִשְׁלֹחַ, the proper names שִׁלְחִים, שִׁלְחִי, שֶׁלַח.

Nif. נִשְׁלַח (only *inf. absol.* נִשְׁלוֹחַ) *to be sent* Esth. 3, 13.

Pih. שִׁלַּח (3 *p. perf.* in pause שִׁלֵּחוּ; *part.* מְשַׁלֵּחַ; *inf. absol.* and *constr.* שַׁלַּח and שַׁלֵּחַ; *fut.* יְשַׁלַּח, in pause יְשַׁלֵּחַ) 1. like Kal, but more common, *to send away*, without an object Is. 43, 14; with accus. of the person Gen. 19, 13; 28, 5, or thing 38, 17, with עַל 2 Chr. 32, 31, אֶל Jer. 27, 3, or לְ 2 Chr. 24, 23, sometimes with בְּיַד in addition, *by one*, Jer. 27, 3; *to send forth*, of God, e. g. wrath Ex. 15, 7, punishments, with בְּ Deut. 7, 20, Jo. 2, 25, אֶל Ez. 14, 19, עַל 5, 17, לְ of a person Jer. 48, 12; with אַחֲרֵי *to send after* Jer. 9, 15; שָׁ׳ מְדוֹן Prov. 6, 14 *to send strife*, i. e. *to excite contention*, בֵּין־אַחִים. — 2. *to send away*, opposite to withhold Gen. 24, 54; 30, 25; *to send home*, the sacred ark 1 Sam. 6, 2; *to send out*, to move freely about, *to let go free* Is. 32, 20; Job 21, 11; *to send forth*, בְּעִיר, i. e. to pasture Ex. 22, 4; *to set free*, captives Zech. 9, 11, a slave Jer. 34, 9, followed by חָפְשִׁי; *to let loose*, שׁוּעָלִים Judges 15, 5; *to give up*, *send away* Lev. 16, 10; *to let fly* 14, 7; *to let flow* Ez. 31, 4; שָׁ׳ רֵיקָם *to send forth empty* Gen. 31, 42; שָׁ׳ הַחוּצָה *to set out*, בַּת, i. e. *to give in marriage* Judges 12, 9 (comp. שִׁלּוּחִים); *to accompany* Gen. 18, 16; 31, 27; *to go with* 2 Sam. 19, 32, where the reading should be לְשַׁלְּחוֹ אִתּוֹ בַּיַּרְדֵּן *to conduct him over the Jordan* (LXX, Vulg., Targ.); שָׁ׳ בְּיַד *to let be carried off by the hand* Job 8, 4, comp. Levit. 16, 21; *to let down*, into בּוֹר, by ropes Jer. 38, 6; *to let grow long*, פֶּרַע Ez. 44, 20, comp. Arab. رسل the same (proceeding from the idea of *sending forth*). — 3. in a stronger sense, *to cast*, *to shoot*, חִצִּים, with לְמַטָּרָה 1 Sam. 20, 20; אֵשׁ (*to throw fire*) *to put into the fire* Am. 1, 4, also שָׁ׳ בָּאֵשׁ Ps. 74, 7; *to cast forth*, לֶחֶם Eccles. 11, 1; *to cast down*, רֶסֶן, with רַגְלַיִם מִפָּנַיִם Job 30, 11; *to push away*, רַגְלַיִם 30, 12, i. e. to allow them no rest; שָׁ׳ חֲבָלִים *to cast away the pains*, i. e. to work off the after-pains in birth 39, 3; *to reject* 1 Kings 9, 7, for which 2 Chr. 7, 20 has הִשְׁלִיךְ; *to drive away*, *cast out*, = גֵּרֵשׁ (Ex. 11, 1) Gen. 3, 23, Lev. 18, 24, utterly Jer. 28, 16; especially *a woman*, to separate from her, *to put her away*, repudiare feminam Gen. 21, 14; Deut. 21, 14 (comp. Mal. 2, 16).

See שְׁלוּחִים. — 4. Like Kal *to stretch out*, יָד PROV. 31, 19 20; *to spread out*, branches Is. 17, 8; Ez. 17, 6, comp. שְׁלֻחוֹת; *to extend* or *spread*, a people by enlarging their territory Ps. 44, 3; *to pour out*, *to make spring forth* (see שִׁלֹחַ) Ps. 104, 10. Deriv. שְׁלוּחָ, שִׁלֵּחַ, the proper name שִׁלֹחַ (שִׁילוֹחַ).

Puh. שֻׁלַּח (*part.* מְשֻׁלָּח, *fut.* יְשֻׁלַּח) *to be sent*, צִיר OB. 1, for which JER. 49, 14 has שָׁלוּחַ; *to be let go* GEN. 44, 3; *to be dismissed*, figur. Is. 50, 1; *to be free*, *unrestrained*, of a נַעַר PROV. 29, 15; *to be hunted*, *scared away*, of קֵן Is. 16, 2; נָוֶה מְשֻׁלָּח 27, 10 *a habitation forsaken by its inhabitants* = נֶעֱזָב; *to be led* or *precipitated into* JOB 18, 8; *to be driven down* JUDGES 5, 15.

Hif. הִשְׁלִיחַ (*part.* מַשְׁלִיחַ, *inf. constr.* הַשְׁלִיחַ) *to send*, punishments, misfortune, with בְּ of a person or object LEV. 26, 22; EZEK. 14, 13; an enemy 2 KINGS 15, 37.

The stem 'שׁ is the Aram. שְׁלַח (for which שְׁדַר was used later), ܫܠܚ (commonly ܫܕܪ), especially in שְׁלִיחָא, ܫܠܝܚܐ (a messenger, apostle), Ar. سَلَخَ (also سَلَّخَ meaning to put off, skin, garment), especially in the noun سِلَاحٌ, سِلْحٌ (see שֶׁלַח), commonly أَرْسَلَ. The organic root is שְׁ־לַח, lying also in שְׁ־לַךְ, לָאַךְ.

שְׁלַח (3 *plur.* שְׁלַחוּ; 2 *plur.* שְׁלַחְתּוּן; 1 *plur.* שְׁלַחְנָא; *part. pass.* שְׁלִיחַ; *fut.* יִשְׁלַח) *Aram. tr.* same as Hebrew שָׁלַח *to send*, followed by a *verb finite* or *an infin.* EZR. 4, 14; DAN. 3, 2; with the accusat. מַלְאַךְ 3, 28; 6, 23; with the accusat. of the thing, and עַל of the person *to* EZR. 4, 11; 5, 6; *to issue*, פַּסָּא 4, 17; *to stretch out*, יַד or פִּתְגָמָא דִּי יְדָא DAN. 5, 24, with לְ *towards* a thing, i. e. to attempt a thing EZR. 6, 12, Targ. אוֹשִׁיט יַד.

שְׁלֹחַ (prop. inf. Kal) *m. the stretching out* (of the fingers), a gesture of contempt Is. 58, 9.

שַׁלַּח (prop. inf. Pih.) *m. the putting away*, of a wife MAL. 2, 16, which God does not look upon with satisfaction (MATTH. 5, 22; MARK 10, 11), though it was permitted (DEUT. 24, 1).

שֶׁלַח (in pause 'שָׁ, with *suff.* שִׁלְחוֹ; *plur.* with *suff.* שְׁלָחֶיךָ) *m.* 1. *a weapon*, *missile* (consequently from the significat. *to throw*) 2 CHR. 23, 10; 32, 5 (LXX, Vulg.), Syr. ܙܝܢܐ; NEH. 4, 11 הַחֲזִיק הַשָּׁלַח; a figure of imminent danger is עָבַר בַּשֶּׁ' JOB 33, 18 and 36, 12 *to run upon the weapon*, = עָבַר בַּשַּׁחַת 33, 28; compare Jo. 2, 8. In NEH. 4, 17 we should read אִישׁ שִׁלְחוֹ בְּיָדוֹ for אִישׁ שִׁלְחוֹ הַמָּיִם. Compare Arab. سِلْحٌ and سِلَاحٌ weapon. — 2. *a sprout*, *shoot* (comp. שְׁלֻחָה GEN. 49, 21 according to some; שִׁלַּח Ps. 80, 12) properly what stretches forth of itself SONG OF SOL. 4, 13, and perhaps also Ez. 31, 5, where the reading should be בְּשַׁלְּחָיו, a gloss upon בְּסַעֲפֹתָיו; comp. שְׁלֻחוֹת, Coptic ϣλϩ, ϣλεϩ, ϣολϩ. — 3. same as שִׁלֹחַ, the name of a pool (בְּרֵכָה) at the king's garden, and conseq. on the south side of the city of Jerusalem NEH. 3, 15; Vulg. *Siloe.* — 4. (*sprout*, *child*, or *missile;* perhaps *a sending away*, *a wandering*, *colony*) *n. p. m.* GEN. 10, 24, and of a tribe of the Chaldeans in the extreme north-eastern part of Mesopotamia 11, 12, where we also meet with a place ܫܠܚ (*Assemani* Bibl. Orient. I, 495; II, 115. 351).

שִׁלֹחַ (with the art. הַשִּׁלֹחַ, formed from Pih. with the omission of Dagesh; also in mss. שִׁילוֹחַ, after the form שִׁיחוֹר; *a bursting forth*, comp. שִׁלַּח Ps. 104, 10 and בֵּית הַשְּׁלָחִים in the Mishna; Coptic ϣλεϫ water, which is conducted in little rivulets) *n. p.* of a fountain rising in the southern part of the valley of the Tyropoeum between the upper and lower city of Jerusalem, from which a little brook flowed past Zion and Moriah Is. 8, 6; comp. *Josephus* B. J. 5, 4, 1; *Robinson*, Pal. I, 493; New Bibl. Res. p.

320. The little brook flowing southward out of the fountain is lost in the gardens south of עֹפֶל; comp. Is. 32, 14; *Robinson* l. c. — בְּרֵכַת הַשֶּׁלַח Neh. 3, 15 is the pool of Siloah (Shelach) at the king's garden where was the spring Rogel (Josh. 15, 7; 18, 16); comp. *Joseph.* Ant. 7, 14, 4. There is also a hamlet שִׁלֹחַ, besides a pool and spring *Joseph.* B. J. 6, 7, 2; 8, 5; Luke 13, 4; John 9, 7 11. The spring גִּיחוֹן (which see) on the west side of mount Zion 1 Kings 1, 33 is different from שִׁלֹחַ. The Targ. and Syr. have interchanged them. Comp. also *Tobler*, die Siloah-Quelle &c. (St. Gallen 1852).

שָׁלֻחַ see שָׁלוּחַ.

שִׁלֻּחַ see שִׁלּוּחַ.

שְׁלֻחָה (only *plur.* שְׁלֻחוֹת) *fem. a shoot, sprout, twig* Is. 16, 8.

שִׁלְחִי (*one furnished with missiles, a warrior*, or = שְׁלַחְיָה) *n. p. m.* 1 Kings 22, 42.

שִׁלְחִים (*fountains*, from שֶׁלַח 3) *n. p.* of a city in Judah Josh. 15, 32.

שֻׁלְחָן (*constr.* שֻׁלְחַן, with *suff.* שֻׁלְחָנִי; *plur.* שֻׁלְחָנוֹת) *m.* prop. *what is spread out, a mat* (see שָׁלַח, שֶׁלַח and צָפִית), to put food upon, comp. *τανύειν τράπεζαν* (Od. 10, 370); generally, *a table*, then *a meal* 1 Sam. 20, 29 34; 1 Kings 5, 7; 10, 5. Conquered enemies and dogs had to gather their food under the table Judges 1, 27; comp. Matth. 15, 27. עָרַךְ הַשׁ׳ *to set forth* or *prepare a table*, = *to feed* or *nourish* Ps. 23, 5; 78, 19; יָשַׁב אֶל־הַשׁ׳ *to sit at table* 1 Kings 13, 20 (comp. יָשַׁב עַל־הַלֶּחֶם); אָכַל עַל־שֻׁלְחַן פ׳ *to eat at one's table*, i. e. *to be one's guest* 2 Sam. 9, 11 13; אֹכְלֵי שׁ׳ פ׳ *to be the guests* i. e. *friends of a person* 2 Sam. 19, 29, comp. אֹכֵל לֶחֶם פ׳ Ps. 41, 10. שׁ׳ לֶחֶם הַפָּנִים or שׁ׳ הַפָּנִים Num. 4, 7 *table of the shew-bread*, also שׁ׳ הַמַּעֲרֶכֶת 2 Chr. 29, 18, or שֻׁלְחֲנוֹת הַמַּ׳ 1 Chr. 28, 16, or הַשׁ׳ הַטָּהֹר Lev. 24, 6, or merely הַשֻּׁלְחָן Ex. 30, 27, symbolising the daily bread. It was a necessary article in the sanctuary Ex. 25, 23; 26, 35, as well as in the temple of Belus (Herod. 1, 181. 183; Diod. 2, 9); and before Aesculapius in Syracuse there stood a consecrated table (Athen. 15, 48). שׁ׳ יי״ Mal. 1, 7 12 and Ez. 41, 22 is *the altar*, and עָרַךְ שׁ׳ לְ Is. 65, 11 means *to sacrifice*. Figur. *a luxurious meal* Ps. 69, 23, which the Psalmist by way of imprecation wishes to see converted into a פַּח.

שָׁלַט I. (*inf. constr.* שְׁלוֹט; *fut.* יִשְׁלַט) *intr.* prop. *to lead, to conduct, to guide; commonly to administer, to rule, to have dominion*, with בְּ of a thing Eccles. 2, 19; 8, 9; with עַל Neh. 5, 15 or בְּ of a person Esth. 9, 1. Deriv. שִׁלְטוֹן.

Pih. שִׁלֵּט (not used) an intensive of Kal. Deriv. שַׁלֶּטֶת, שַׁלִּיט.

Hif. הִשְׁלִיט (*fut.* יַשְׁלִיט) = הִמְשִׁיל *to permit, to give power* Eccles. 5, 18; *to put into a position*, for doing 6, 2; *to let rule*, with בְּ Ps. 119, 133.

The organic root שָׁ־לַט appears to be ident. with that in מָ־לַט, פָּ־לַט (to glide forth); if we do not assume after the Arab. سَلَطَ for the fundamental significat. *to divide, separate, split*, and therefore *to decide, to be powerful, to rule*. The Ar. name سُلْطَان is derived from this verb.

שָׁלַט II. (not used) *tr. to protect, to cover round;* ident. in its organic root שָׁ־לַט and in fundamental signification with that in לָט I., לָאַט, חָ־לַךְ I., עָ־לַט, קָ־לַט I., לָהַט II.; Talm. שַׁ־לַט, Aram. שַׁ־לַךְ the same; comp. Talm. שִׁלְטוֹן a veiling (of the head). Derivative

שֶׁלֶט (only *pl.* שְׁלָטִים, *constr.* שִׁלְטֵי, with *suff.* שִׁלְטֵיהֶם; from שָׁלַט II.) *masc.* prop. what protects round about; hence *armour*, including the מָגֵן; also an ornament for the neck Song of Sol. 4, 4, Vulg. *armatura* (equipment); Ez. 27, 11 *they hung their accoutrements on thy walls round about*, generalising מָגֵן and כּוֹבַע 27, 10, where the LXX read badly שִׁלְחֵי; espec. *a shield*, 2 Kings 11, 10, along with חֲנִית, as protective, and so

= מָגֵן (1 Kings 14, 26) 1 Chron. 18, 7, but also different from מָגֵן 2 Chr. 23, 9. מַלְאוּ הַשְּׁלָטִים Jer. 51, 11 *fill* (the hands) *with the shields*, i. e. lay hold of them; comp. Zech. 9, 13 with 2 Kings 9, 24. Aram. שִׁלְטִין *a shield-shaped spot* (Targ. on Jer. 13, 23), שִׁלְטַיָּא = the Hebrew שְׁלָטִים.

שְׁלֵט (3 *p. pl.* שְׁלִטוּ, *fut.* יִשְׁלַט) *Aram. intr.* same as Hebrew שָׁלַט I. *to rule*, with בְּ *over* Dan. 2, 39; 5, 7; *to have power over* Dan. 3, 27, comp. Hebr. מָשַׁל *to be competent* Exod. 21, 8; *to fall upon* Dan. 6, 25, Targ. for פָּגַע; Syr. ܫܠܛ. Deriv. שָׁלְטָן, שִׁלְטוֹן.

Pa. שַׁלֵּט (not used) same as Hebr. שַׁלֵּט. Deriv. שַׁלִּיט.

Af. הַשְׁלֵט (with *suff.* הַשְׁלְטָךְ, הַשְׁלְטֵהּ) *to make ruler, to let bear rule*, with the accusat. of a person, and בְּ of a thing Dan. 2, 38 48.

שִׁלְטוֹן *m. power*, of דְּבַר מֶלֶךְ Eccles. 8, 4; with בְּ *to have power over* 8, 8; comp. Ar. سُلْطَان dominion, concrete a ruler.

שִׁלְטוֹן (only *plur. constr.* שִׁלְטֹנֵי) *Aram. m.* the same. Concrete *a ruler* Dan. 3, 2.

שָׁלְטָן (*constr.* ־טָן, *def.* ־טָנָא, with *suff.* ־טָנֵךְ, ־טָנֵהּ, ־טָנְהוֹן; *pl. def.* שָׁלְטָנַיָּא) *Aram. m. dominion, power*, יְהַב שׁ׳ *to give power* Dan. 7, 6 14; *empire* 3, 33; 4, 19; 6, 27; 7, 14; שָׁלְטָן מַלְכוּ 6, 27 *dominion of a kingdom*, different from מַלְכוּ 7, 27; concrete *dominions* 7, 27.

שַׁלֶּטֶת (from שָׁלַט, after the form אַדֶּרֶת) *f.* prop. *rule, licentiousness*, hence an apposition to זוֹנָה Ez. 16, 30, concrete *an imperious mistress, a licentious, impudent woman*, Vulg. *impudens;* Ar. سَلِيطَة a woman without shame.

שְׁלִי (from שָׁלָה II.; in pause שֶׁלִי) *m. rest, quiet*, בַּשְּׁ׳ *in quiet, undisturbed* 2 Sam. 3, 27, Syr. ܐܝܟ ܕܫܠܝܐ; the LXX and Vulg. take it in the sense of שֶׁל, conseq. as an adv. cum dolo, which is unnecessary.

שִׁלְיָה (with *a suffix* שִׁלְיָתָהּ; from שָׁלָה IV.) *fem.* prop. *what hangs down, what draws itself after*, and so *the after-birth*, secundae Deut. 28, 57, perhaps also generally abortus, hence parallel בֵּן; Aram. שִׁלְיָא, סִלְיָא, ܫܠܝܬܐ the same, Ar. سلا (*Ibn Koreish*).

שְׁלֵיו Job 21, 23 see שָׁלֵו.

שְׁלֵיו *m.* same as שָׁלֵו Jer. 49, 30.

שְׁלָיו K'ri see שְׁלָו.

שַׁלִּיט (*pl.* שַׁלִּיטִים; from שָׁלַט) *m. one having power, a ruler*, Eccles. 10, 5; *a hero* 7, 19; שַׁלִּיט בָּרוּחַ *one who has power over the wind* 8, 8, i. e. able to control it; comp. מִי אָסַף רוּחַ בְּחָפְנָיו Prov. 30, 4.

שַׁלִּיט (*def.* שַׁלִּיטָא, *pl.* שַׁלִּיטִין) *Aram. adj. m. mighty*, of a king, coupled with רַב Dan. 2, 10; of God 4, 14; 5, 21; subst. *a ruler* 5, 29; *a magistrate*, with the genitive 2, 15; *a satrap* Ezr. 4, 20.

שָׁלִישׁ and שָׁלִשׁ (with *suff.* שָׁלִישׁוֹ; *pl.* שָׁלִישִׁים, with *suff.* שָׁלִישָׁיו) *m.* 1. (from שָׁלַשׁ) the name of a measure for dry goods, either *the third* of a whole, perhaps of an אֵיפָה, μέτρον (LXX), or a measure consisting of three parts; *a measure* generally Is. 40, 12, Targ. מְכִילָא, Saad. مكيال (mod. Hebrew שְׁלִישׁ a third part, like ثَلِيث, also *umpire, third man*). In the accusat. as a determinative Ps. 80, 6 *by measure*, i. e. *abundantly* (LXX, Vulg.). — 2. (from שָׁלֹשׁ) the name of a musical instrument, mentioned along with תֻּפִּים and שִׂמְחָה (3) 1 Sam. 18, 6, as again שִׂמְחָה is coupled with כִּנּוֹר, שִׁיר, קוֹל שׁוֹפָר, תֹּף (Gen. 31, 27; 2 Chr. 23, 18; 2 Sam. 6, 12). It has been understood to mean a sort of *triangle* or *trichord*, as עָשׂוֹר (which see) means a ten-stringed instrument; the ancient interpreters render it sistrum or cymbalum. — 3. (from the verb שָׁלַשׁ) properly *a warrior, hero*, coupled with גִּבּוֹר, hence *the head of the warriors and chariot-fighters* Ex. 14, 7. In the time of David and Solomon as well as later, it meant *a distinguished class*

of warriors, *a superior division of the* גִּבּוֹרִים, a sort of elite guard of the prince 2 Sam. 23, 8, 2 Kings 10, 25, from which kings chose their adjutants and the higher military officers 7, 2 17 19; 9, 25; 15, 25; the gradations generally being the following: first אַנְשֵׁי הַמִּלְחָמָה (common men), then עֲבָדִים (military officials), שָׂרִים and lastly שָׁלִישִׁים (1 Kings 9, 22). They also appear with the רָצִים 2 Kings 10, 25. Generally *knights* Ez. 23, 15, mentioned with פַּחוֹת and קְרוּאִים 23, 23. For שָׁלִישׁ, *plur.* שָׁלִישִׁים, occurs frequently שָׁלֹשָׁה, שָׁלֹשִׁים, whence it is probable that שָׁלִישׁ is not at all connected with שָׁלֹשׁ. See שְׁלֹשָׁה 2, שְׁלֹשִׁים 2, שְׁלִישִׁי, the proper names שָׁלֹשׁ and שִׁלְשָׁה. The usual assumption that שָׁ' 3. has the signification τριστάτης, tristata, i. e. *a charriot-warrior*, so called because each chariot had but three persons, one of whom fought, with a reference to Ex. 14, 7 and 15, 4, and because it is united with שָׂרֵי רֶכֶב 1 Kings 9, 22, must be renounced because of the usage elsewhere. — For שָׁלִישִׁים Prov. 22, 20 see שָׁלִשִׁים.

שָׁלִישִׁי (שָׁלִשִׁי) *m. one who belongs to the association of the* שָׁלִישִׁים, *a member of the Shalish-class*, hence רֹאשׁ הַשָּׁלִשִׁי 2 Sam. 23, 8 *head of the Shalish-class*, applied to the hero יֹשֵׁב בַּשֶּׁבֶת of תַּחְכְּמֹנִי. In another division אֲבִישַׁי was the head (רֹאשׁ) 23, 18. In 1 Chr. 11, 11 and 12, 18 רֹאשׁ הַשָּׁלוֹשִׁים K'ri, רֹאשׁ הַשָּׁלִישִׁים K'tib and in 11, 20 רֹאשׁ הַשְּׁלוֹשָׁה are used for it, which amount in substance to the same thing, because שָׁלִישִׁי may also mean the Shalish-corps. See שְׁלֹשָׁה 2, שְׁלֹשִׁים 2.

שְׁלִישִׁי or שְׁלִשִׁי (*pl.* שְׁלִשִׁים; from שָׁלֹשׁ) *num. ord. m.*, שְׁלִישִׁיָּה (שְׁלִשִׁיָּה) and שְׁלִישִׁית (also שְׁלִשִׁית, with *suff.* שְׁלִשִׁתֶיךָ) *f. the third*, of יוֹם Gen. 1, 13, דּוֹר Deut. 23, 9, נָהָר Gen. 2, 14, חֹדֶשׁ Ex. 19, 1, טוּר 28, 19, שָׁנָה 1 Kings 18, 1, מֶרְכָּבָה Zech. 6, 3, עֶרֶב 1 Sam. 20, 5, עֵת 20, 12 (*the day after to morrow*); בַּשְּׁלִשִׁי = בַּחֹדֶשׁ הַשְּׁ' Ez. 31, 1; שְׁלִשִׁים 1 Sam. 19, 21 *the third messengers* (מַלְאָכִים); also *as the third* (rank) Num. 2, 24. An architectural expression is בַּשְּׁלִשִׁים Ez. 42, 3 *with the third* (story-chambers), i. e. put over one another threefold, after the manner in Gen. 6, 16, where it refers to קִנִּים. In 2 Kings 1, 13 we should read with the LXX and Vulg. שְׁלִישִׁי. — Fem. שְׁלִישִׁיָּה Is. 19, 24 *a third part*, i. e. the third people in the league; *the third part*, Ezek. 5, 2 12; Zech. 13, 8; *third*, as a measure or weight, of שֶׁקֶל Neh. 10, 33, הִין Num. 15, 6. For עֶגְלַת שְׁלִשִׁיָּה see עֶגְלַת. With the termination ה ָ-, שְׁלִשְׁתָה Ez. 21, 19 an *adv.*, *for the third time.*

שְׁלִישִׁיָּה see שְׁלִישִׁי.

שְׁלִישִׁית see שְׁלִישִׁי.

שָׁלַךְ (Kal not used) *tr.* prop. same as שָׁלַח *to send away*, *to cast*, Arab. سَلَقَ and سَلْقَى *to throw*, *to stretch forth;* also *intrans. to plunge*, of the pelican. The organic root שְׁ־לַךְ lies also in לָאַךְ (which see). Deriv. שָׁלָךְ.

Pih. שִׁלֵּךְ (not used) *to overthrow*, *to fell*, trees; *to cast off*, leaves; *to cast out*, rubbish. Deriv. שַׁלֶּכֶת, the proper name שַׁלֶּכֶת.

Hif. הִשְׁלִיךְ (*part.* מַשְׁלִיךְ; *inf. absol.* as a noun הַשְׁלֵךְ Jer. 22, 19 and 36, 23, *inf. constr.* הַשְׁלִיךְ; *fut.* יַשְׁלִיךְ, *ap.* יַשְׁלֵךְ) 1. *to cast*, *to throw*, with the accus. of the person or thing Gen. 21, 15; Ex. 7, 10; *to cast off*, נִצָּה, of the olive-tree Job 15, 33; *to cast away*, כֵּלִים 2 Kings 7, 15, opposite שָׁמַר (*to keep*) Eccles. 3, 6, or כָּנַס 3, 5; *to cast into*, with accusat. of the place, as אַרְצָה Ex. 4, 3, הַבֹּרָה Gen. 37, 24, הַיְאֹרָה Ex. 1, 22; seldom with אֶל Gen. 37, 22 or בְּ of a place 37, 20, but the latter occurs oftener Exod. 32, 24; 2 Kings 2, 16; Is. 19, 8; with לְ 2 Chr. 24, 10; with מִן *to cast out* Deut. 29, 27, הִשְׁ' מִיַּד *to cast out of the hand* Judges 15, 17; הִשְׁ' מֵרֹאשׁ הַסֶּלַע *to throw down from the point of a rock* 2 Chr. 25, 12; הִשְׁ' מִשִּׁנָּיִם *to tear out of the teeth* Job 29, 17; with אֶל of a person *to throw to* 1 Kings 19, 19; with עַל of a person *to cast upon* Num. 35, 20;

to shoot at one Job 27, 22; with עַל of the thing *to pour* or *scatter upon* Ez. 43, 24; 2 Kings 23, 6; *to throw over* 2 Sam. 20, 12; הִשְׁלִיךְ לְ *to throw to* Ex. 22, 30; with מִן or עַל of a person *to cast from* Deut. 29, 27; Ez. 18, 31; Ps. 2, 3. Here belong the phrases הִשׁ׳ גּוֹרָל *to cast the lot* Josh. 18, 8 10 = הִשׁ׳ חֶבֶל בְּגוֹרָל Mic. 2, 5; הִשׁ׳ מִשְׁכָּן *to destroy a habitation* Jer. 9, 18; הִשׁ׳ גֶּפֶן *to cast away the vine*, i. e. to look upon it as unfit for use Jo. 1, 7. Fig. הִשׁ׳ פ׳ עֲצָתוֹ *his own counsel casts him down* Job 18, 7. — 2. Metaph. in the formulas הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד *to cast away his life direct*, i. e. to expose it to the greatest danger Judges 9, 17, where מִנֶּגֶד is the accus. of direction *straight before;* comp. the Greek *παραβάλλεσθαι τὴν ψυχήν* (Il. 9, 322). הִשׁ׳ דָּבָר אַחֲרָיו Ps. 50, 17 *to cast a word behind one*, i. e. *to despise*, *contemn*, for which is also used אַחֲרֵי גַו 1 Kings 14, 9; Neh. 9, 26; of God, *to cast sins behind His back*, i. e. not to regard or punish them Is. 38, 17. הִשׁ׳ עַל־יי׳ יְהָבוֹ *to cast one's burden on God*, i. e. to commit it to Him Ps. 55, 23, comp. גֹּל עַל־יי׳ דַּרְכֶּךָ 37, 5. הִשׁ׳ מֵעַל פָּנִים *to drive* or *reject from his presence* 2 Kings 13, 23; 17, 20, and also simply הִשְׁלִיךְ Ps. 71, 9. — הִשְׁלַכְתֶּנָה in Amos 4, 3 should be read הִשׁ׳ (*to be cast*) after the LXX, Symm., Hieron., Syr. and mss.; but see הַרְמוֹן.

Hof. הָשְׁלַךְ and הֻשׁ׳ (*part.* מֻשְׁלָךְ; *fut.* יֻשְׁלַךְ) *to be thrown* Jer. 22, 28, *to be cast out*, with מִן of a place Is. 14, 19; with בְּ or אֶל of place *whither* 2 Sam. 20, 21; 1 Kings 13, 25; with לָאָרֶץ *to be thrown down* Ez. 19, 12; with לְ to Jer. 36, 30; fig. *to be destroyed* Dan. 8, 11; metaph. הָשׁ׳ עַל Ps. 22, 11 *to be cast upon one*, i. e. to be committed to the care of.

שָׁלָךְ *m.* a species of *pelican*, which, lying in wait upon high crags, precipitates itself into the water after fish Lev. 11, 17; Deut. 14, 17; LXX *καταράκτης*, Vulg. *mergulus*, Targ. שָׁלִינוּנָא (fish-catcher). See *Rosenmüller*, biblische Alterthumskunde IV, 2. p. 308 seq.

שַׁלֶּכֶת (prop. *inf. Pih.*) *f.* 1. *the felling* (of trees) Is. 6, 13, perhaps *the casting off* (of leaves). — 2. (*the casting out*, of rubbish) with שַׁעַר *n. p.* of a gate which led upwards to the temple 1 Chr. 26, 16, the way being designated הַמְסִלָּה הָעוֹלָה. See *Robinson's* New Bibl. Researches.

שָׁלַל I. (3 *p. pl.* שָׁלְלוּ, *part.* שֹׁלֵל, *inf. constr.* שְׁלֹל, the contracted form in יְשֹׁלּוּךָ, תָּשֹׁלּוּ; *inf. abs.* שֹׁל, *fut.* שָׁלוֹת) *tr. to draw out*, stalks of grain, with מִן Ruth 2, 16; comp. Ar. سَلَّ to draw out (a sword from the sheath), Aram. שְׁלָא, ܫܠܐ and Hebr. נָשַׁל. Commonly *to plunder*, *to rob*, with the accus. חַיִל Ez. 26, 12; with accusat. of the person 39, 10; Zech. 2, 12; *to seize*, the שָׁלָל Is. 10, 6; Ezek. 38, 13. Also in derivatives *to bare*, *to make naked; to draw forth = to deliver.* Deriv. שָׁלָל 1, שׁוֹלָל, שֵׁילָל, the proper name שִׁלּוֹן.

Nif. נָשַׁל (only *fut.* יִשַּׁל) *to fall off*, of זֵיתִים Deut. 28, 40, which may be referred, however, to נָשַׁל (Kal).

Hithp. הִשְׁתּוֹלֵל (*part.* מִשְׁת׳) *to be plundered* Is. 59, 15 (Vulg. Saad.), parallel נֶעְדָּר; Ps. 76, 6 אֶשְׁתּוֹלְלוּ (an Aramaean form for הִשׁ׳) *to be spoiled* (of armour) or *to become booty.* See שָׁלַל II.

שָׁלַל II. (not used) *intrans.* same as הָלַל II. (see שׁ) prop. *to wander to and fro;* hence 1. *to rave*, *to rove*, *to be mad.* 2. *to waver*, *to be unsteady.* הוֹלִיךְ שׁוֹלָל Job 12, 17, parallel הוֹלֵל; comp. Is. 44, 25, parallel סִכֵּל. הָלַל II. (which see) is the same. Deriv. (according to some) שֵׁילָל, שׁוֹלָל.

Hithp. הִשְׁתּוֹלֵל (*part.* מִשׁ׳) *to be considered mad* Is. 59, 15 (*Rashi*); *to waver*, *to wander to and fro* Ps. 76, 6.

שָׁלַל III. (not used) *intrans.* same as סָלַל II. (which see) *to intertwine*, *to interweave*, hence *to weave*, *to spin*, *to bind together*, of a web, texture; modern Hebrew שָׁלַל the same, hence שָׁלִיל embryo (properly lump), Arab.

سَلِيل, Talm. שָׁלָל ovary. Derivat. שָׁלָל 2.

שָׁלָל (*c.* שְׁלַל, with *suff.* שְׁלָלֵךְ, שְׁלַלְכֶם) *m.* 1. (from שָׁלַל I.) prop. *what is drawn from*, *torn from* (an enemy): hence *booty*, spolium, exuviae GEN. 49, 27, parallel עַד (see עַד 4, from עָדָה II.), coupled with מַלְקוֹחַ NUM. 31, 11, or שְׁבִי 31, 12; *the driving away* (of cattle), *what is driven off* 1 SAM. 15, 19 21; 30, 20; שְׁלַל אֹיֵב *booty taken from the enemy* DEUT. 20, 14; שָׁלַל שָׁלָל *to take the spoil* IS. 10, 6; הֵבִיא שָׁ׳ 2 SAM. 3, 22, בָּזַז שָׁ׳ DEUT. 3, 7, נָשָׂא שָׁ׳ 2 CHR. 14, 12 the same; חִלֵּק שָׁ׳ *to divide the spoil* GEN. 49, 27; fig. הָיְתָה לְּךָ נַפְשְׁךָ לְשָׁלָל JER. 21, 9 *his life is unto one for a booty*, i. e. he escapes with his life. In לְצַוְּארֵי שָׁלָל JUDGES 5, 30 we may conjecture that שָׁלָל should be read for שֵׁגַל, which suits the context still better than the reading of the LXX לְצַוָּארָיו שָׁלָל or the acceptation in the Peshito = אִישׁ שָׁלָל. — 2. *gain* by labour, *profit* PROV. 31, 11. Arab. غُنْم booty and gain. Better still from שָׁלַל III. *texture*, *weaving*, *web*.

שָׁלַם I. or שָׁלֵם (*part.* שֹׁלֵם, *part. pass.* שָׁלוּם; *fut.* יִשְׁלַם) *intr. to be whole*, *untouched*, *entire* (opposite חָסֵר); hence *to be completed*, הַמְּלָאכָה 1 KINGS 7, 51, הַחוֹמָה NEH. 6, 15; *to be at an end*, יְמֵי אֶבְלֵךְ IS. 60, 20; *to remain uninjured*, i. e. unpunished JOB 9, 4; *to remain in peace* 22, 21; *to be well-disposed*, *friendly*, *peaceful*, hence שֹׁלֵם PS. 7, 5 *a friend*, = אִישׁ שָׁלוֹם 41, 10, if שֹׁלֵם be not = מְשַׁלֵּם, as דֹּבֵר is = מְדַבֵּר, in which case the genit. suff. supplies the place of an accusat. of person; שָׁלֵם, *c. pl.* שְׁלֻמֵי, 2 SAM. 20, 19 *the faithful*, *the friends of Israel*, if it be not better to derive it from שָׁלוֹם, or to take it in the sense of *complete* (see שָׁלֵם). Deriv. שָׁלֵם (שְׁלֵמָה), שֶׁלֶם (שְׁלָמִים), שָׁלוֹם (שָׁלֹם), שָׁלֵם, שַׁלְמֹן, the proper names שָׁלֵם (also in יְרוּשָׁלֵם), שְׁלֹמִית, שְׁלֹמוֹת, שְׁלֹמִי, שַׁלְמַי, שְׁלֹמֹה, שְׁלֻמִיאֵל, שֶׁלֶמְיָהוּ, בִּשְׁלָם.

Pih. שִׁלֵּם (שִׁלַּם; *part.* מְשַׁלֵּם; *inf.* שַׁלֵּם; *fut.* יְשַׁלֵּם) *to keep untouched* or *unhurt*, with the accus. נָוֶה JOB 8, 6, comp. in this sense שָׁלוֹם of אֹהֶל 5, 24; *to complete*, הַבָּיִת 1 KINGS 9, 25; but commonly *to make full* or *entire*, = *to restore*, *to give back*, *to make good*, שָׁנִים JO. 2, 25; EX. 21, 36; *to repay*, נִשְׁיֵךְ 2 KINGS 4, 7; metaphor. *to pay*, vows 2 SAM. 15, 7, expressions of praise HOS. 14, 3 [2]; *to console* IS. 57, 18; *to requite*, by goodness 1 SAM. 24, 20, RUTH 2, 12, or punishment GEN. 44, 4, with לְ of the person DEUT. 7, 10 and accus. of the thing IS. 65, 6; in other places we usually find שִׁ׳ גְּמוּלוֹ לְ IS. 59, 18, or with עַל of a person JO. 4, 4; שִׁ׳ פֹּעַל לְ JOB 34, 11; שִׁ׳ לְפִי כְּפָעֳלוֹ or שִׁ׳ לְפִי כְּמַעֲשָׂיו *to reward one according to his works* 2 SAM. 3, 39; JER. 25, 14; PS. 62, 13; with a double accus. (of a person and a thing) 35, 12; PROV. 13, 21. Deriv. שִׁלֵּם, שִׁלּוּם (שִׁלֻּם), שִׁלְמָה, and the proper names שִׁלֵּם, שַׁלּוּם (שַׁלֻּם); מְשֻׁלֶּמֶת, מְשֶׁלֶמְיָה, ־יָהוּ; מְשִׁלֵּמוֹת, ־מִית.

Pu. שֻׁלַּם (*part.* מְשֻׁלָּם, *fut.* יְשֻׁלַּם) *to be repaid*, *rewarded* PROV. 11, 31; 13, 13; *to be performed*, of נֶדֶר PS. 65, 2; *to be recompensed* JER. 18, 20; also, according to the usual assumption, like Hof., *to be brought into a state of friendship*, hence מְשֻׁלָּם IS. 52, 19 *a friend*; better after the Ar. سلم IV. *to submit*, *to render obedience* or *subjection*, hence מְשֻׁלָּם is parallel to עֶבֶד יי *servant of Jehovah*. Deriv. the proper names מְשֻׁלָּם, מְשֻׁלֶּמֶת.

Hif. הִשְׁלִים (*fut.* יַשְׁלִים, *ap.* יַשְׁלֵם) *to complete*, *to execute*, *carry out* IS. 44, 28, a plan (עֵצָה) 44, 26, the will JOB 23, 14; *to make an end of*, *to carry off* IS. 38, 12; *to conciliate*, with accus. of the person and אֶת־ (*with*) PROV. 16, 7; *to make peace*, with אֶת־ (*with*) JOSH. 10, 1, עִם DEUT. 20, 12; *to submit* or *subject oneself*, with אֶל JOSH. 11, 19; comp. سلم IV., hence إِسْلَام devotion to God, religion, مُسْلِم a believer.

Hof. הָשְׁלַם *to be united to*, *a friend of*, JOB 5, 23.

The stem שָׁ׳ is the Aram. שְׁלֵם, שְׁלִם, ܫܠܡ, Ar. سَلِمَ; and the organic root

is commonly found in שָׁל־ה, שָׁלו; but it is more probably in שׁ־לם, and also in ח־לם, לָאַם I., so that the fundamental signification is *to be united* or *bound together in self*, i. e. *to be entire*, oppos. חָסֵר.

שָׁלַם II. (not used) *intr. to be high, rough*, of a camel's hump or a district; Arab. سَلِمَ = سَنِمَ the same. Derivat. the proper names שׁוּלֵם (=שׁוּנֵם), שָׁלֵם, שׁוּלַמִּית.

שָׁלַם (not used) *tr.* 1. *to cover about, to bind about, to tie around, to clothe*, of a garment. — 2. Metaphor. *to be intertwined, firm, strong*. The organic root שׁ־לם exists also in ג־לם, ב־לם, א־לם. Deriv. שַׂלְמָה, the proper names שַׁלְמָא, שַׁלְמַי, שַׁלְמָה, שַׁלְמוֹן.

שָׁלֵם (*pl.* שְׁלֵמִים) *adj. m.*, שְׁלֵמָה (*pl.* שְׁלֵמוֹת) *f. complete, whole, full*, of אֶבֶן (a weight) or אֵיפָה DEUT. 25, 15; *untouched, unprepared, unhewn*, of stones for building DEUT. 27, 6, JOSH. 8, 31, comp. Ex. 20, 25; but in 1 KINGS 6, 7 *completed, ready*, i. e. entirely dressed (LXX); *whole* in number, of גָּלוּת AM. 1, 6, comp. הָגְלַת שְׁלוֹמִים (JER. 13, 19); *full*, spoken of the measure of one's sin GEN. 15, 16, comp. תֵּם (DAN. 8, 23); *peaceful, friendly*, with אֶת־ of a person GEN. 34, 21; *devoted to*, with עִם 1 KINGS 15, 14; *in full force, unweakened*, of an army NAH. 1, 12; *whole, unharmed* GEN. 33, 18 = בְּשָׁלוֹם 28, 21 (cod. Sam. שָׁלוֹם), see שָׁלֵם 3 a proper name. Most frequently an *adj.* to לֵב or לֵבָב, *devoted to God, pious*, sometimes with עִם יי 1 KINGS 15, 3 and 8, 61, sometimes without it 2 KINGS 20, 3.

שָׁלֵם (*hill-place, summit*, from שָׁלַם II.; comp. שׁוּלֵם) 1. *n. p. f.* of the city Jerusalem (Josephus, Targ., *Ibn Esra* and *Kimchi*), conseq. in the south of Palestine, designated as a royal residence, and a place where monotheistic worship was established GEN. 14, 18; Ps. 76, 3. To this very ancient name succeeded the later one יְבוּס (which see) JUDGES 19, 10, hence עִיר הַיְבוּסִי 19, 11 or יְבוּסִי alone ZECH. 9, 7, and then as a name for the metropolis of the Davidic kingdom יְרוּשָׁלֵם (which see), out of which arose יְרוּשָׁלַיִם, יְרוּשָׁלֵם (which see) from the idea of a double city. Originally שָׁלֵם was merely a topographical designation of a high situation; afterwards שָׁלֵם seems to have been taken in the meaning of שָׁלוֹם, since Josephus writes *Σόλυμα*, and Latin writers *Solyma*, Ar. سلام. — 2. *n. p.* of a supposed city *Σαλείμ*, 8 Roman miles south of Scythopolis (Jerome ep. 73, 7) GEN. 14, 18, ident. with *Σαλείμ* Jo. 3, 23; but this would have been שָׁלִים in Hebrew, and moreover it is not specified as a cultus-city or a priestly abode. — 3. *n. p.* of a place near שְׁכֶם GEN. 33, 18 (LXX, Syr., Vulg.), preserved in the modern village سالم, east of Nablus (*Robinson*, Pal. III, 102). But it is better to take שָׁ' here as an adject. or adverb.

שָׁלֹם see שָׁלוֹם.

שָׁלֻם (*c. pl.* שְׁלֻמֵי; prop. *part. pass.*) *m.* commonly *a faithful one, a friend*, 2 SAM. 20, 19 *I am of the faithful and friends of Israel;* אֱמוּנֵי = שְׁלֻמֵי. Perhaps the reading may be אֲשֶׁר יְשַׁלְּמוּ וכו', and so the translation arises: *what the faithful of Israel have preserved intact.*

שֶׁלֶם (commonly *pl.* שְׁלָמִים, *c.* שַׁלְמֵי, with *suff.* שַׁלְמֵיכֶם, ־מָיו, ־מֶיךָ, שַׁלְמֵינוּ, שַׁלְמֵיהֶם; from שָׁלַם I.) *m.* prop. *requital, thanks*, to God, hence in the pl. as a genitive to זֶבַח or זִבְחֵי *a thank-offering* LEV. 3, 1 3 6 9; 4, 10 26 31 35; 7, 11; or שְׁלָמִים stands in apposition to זְבָחִים Ex. 24, 5, for which also שְׁלָמִים alone is used Ex. 20, 24; 32, 6; DEUT. 27, 7; JOSH. 8, 31; rarely the sing. שֶׁלֶם AM. 5, 22. In this fundamental signification (*Josephus*, Antt. 3, 9, 2 *θυσία χαριστηρία*), as a thank-offering to God or as a supplicatory offering of those who expect to be heard (JUDGES 20, 26; 21, 4; 1 SAM. 13, 5; 2 SAM. 24, 25), it is to be taken as the same kind of sacrifice with זֶבַח תּוֹדָה (LEV. 22, 29; Ps. 107, 22; 116, 17)

or תּוֹדָה alone (JER. 17, 26; 33, 11; AM. 4, 5; PS. 56, 13), or fully זֶבַח תּוֹדַת שְׁלָמִים LEV. 7, 13 15; but not as *a safety-* (*Philo*, LXX σωτήριον) or *peace-offering* (Aq., Symm., Theod., Vulg., sometimes the LXX). The *Shelamim* were not esteemed so highly as other sacrifices; the priests' portions were merely holy (not most holy), they might be consumed by those belonging to the priests, and were not connected inseparately with holy places LEV. 7, 31; 10, 14; 23, 20. They were prescribed for the feast of weeks and the end of the Nazirate LEV. 23, 19, NUM. 6, 14, at the induction of Aaron and his sons LEV. 8, 23, EX. 29, 19, at the dedication of the tabernacle LEV. 9, 4 18, NUM. 7, 17, of the temple 1 KINGS 8, 64, often attached to the עֹלוֹת EZ. 43, 27, at the conclusion of a covenant EX. 24, 5, at the setting up of the ark 2 SAM. 6, 17, at festivals NUM. 10, 10, or after prosperous undertakings DEUT. 27, 7; JOSH. 8, 31. Phenic. שֶׁלֶם the same. See the proper name שֶׁלֶמְיָהוּ.

שִׁלֵּם (after the form דִּבֵּר, קִטֵּר JER. 5, 13, from the Pih. of שָׁלַם I.) *m.* 1. *requital*, coupled with נָקָם DEUT. 32, 35. — 2. (*Recompense*, viz. *Jah is*, i. e. he is a Recompenser; comp. מְשִׁלֵּמוֹת, ־מִית, מְשֶׁלֶמְיָה) *n. p. m.* GEN. 46, 24, for which 1 CHR. 7, 13 has שַׁלֻּם; *patr.* שִׁלֵּמִי NUM. 26, 49.

שְׁלֻם see שָׁלוֹם.

שַׁלֻּם see שַׁלּוּם.

שְׁלָם (*def.* שְׁלָמָא, with *suff.* שְׁלָמְכוֹן; from שְׁלֵם) *Aram. m.* same as Hebr. שָׁלוֹם *peace, prosperity* DAN. 3, 31; 6, 26; EZR. 5, 7.

שְׁלֵם (only *part. pass.* שְׁלִים) *Aram. tr.* same as Hebrew שָׁלַם I., *to complete*, שְׁלִים *complete* EZR. 5, 16; elsewhere *to be at rest* or *peace;* Targ. for תָּמַם. Deriv. שְׁלָם, and שְׁלֵם in a proper name.

Af. אַשְׁלֵם (הַשְׁ׳, with *suff.* הַשְׁלְמַהּ) *to complete, to make ready, to look upon as complete*, מַלְכוּ DAN. 5, 26; *to give back, restore* EZR. 7, 19; Syr. ܐܫܠܡ.

שָׁלֵם see יְרוּשָׁלֵם.

שְׁלֻם (from שָׁלוֹם) see שְׁלֻמִיאֵל.

שַׁלְמָא (*strength, firmness;* from שָׁלַם) *n. p. m.* 1 CHR. 2, 51 54; another 2, 11.

שַׂלְמָה (from שָׂלַם, *c.* שַׂלְמַת, with *suff.* שַׂלְמָתוֹ; *pl.* שְׂלָמוֹת, with *suff.* שַׂלְמֹתֵי) *f.* 1. *a garment*, *dress*, to which עָטָה PS. 104, 2 or הִתְכַּסָּה 1 KINGS 11, 29 are applied; especially *an upper garment* EX. 22, 25, DEUT. 24, 13; *a splendid garment* MIC. 2, 8; coupled with נֶשֶׁק 1 KINGS 10, 25, כְּלֵי זָהָב 2 CHR. 9, 24. The form שִׂמְלָה comes from שָׂמַל with the same meaning. — 2. (*strength*) *n. p. m.* RUTH 4, 20, for which 4, 21 has שַׂלְמוֹן, and 1 CHR. 2, 11 שַׂלְמָא.

שִׁלֻּמָה (from שָׁלַם I.) *f. requital*, *punishment* PS. 91, 8.

שְׁלֹמֹה (from שָׁלוֹם 1 CHR. 22, 9, and ־ֹה = ־וֹן, hence too אִישׁ מְנוּחָה 1 CHR. l. c., comp. Irenaeus, Pacificus, Friedrich; but originally it is only an epithet of the supreme God, to be taken like שָׁלוֹם in אֲבִישָׁלוֹם) *n. p. m.* 2 SAM. 3, 5 and 1 CHR. 3, 5, the third Hebrew king, celebrated for his magnificence, riches and wisdom, throughout the East 1 KINGS ch. 2-11; 1 CHR. ch. 23. 28. 29; 2 CHR. ch. 1-9; SONG OF SOL. 1, 1; ECCLES. 1, 1. LXX Σαλωμών, New Test. Σολομών, Greek Venet. Σελομών, Arab. *Suleimân*, Syr. *Schlemûn*.

שַׂלְמוֹן (*a strong*, *mighty one*) see שַׂלְמָה 2.

שְׁלֹמוֹת (*peacefulness*, *welfare*) see שְׁלֹמִית.

שְׁלֹמוֹת (the same) see שְׁלֹמִית.

שַׁלְמַי (from שֶׁלֶמְיָה; *Jah is Recompense*) *n. p. m.* EZR. 2, 46 K'ri, for which NEH. 7, 48 has שַׁלְמַי (which see); the K'tib is שַׁמְלַי, which see.

שַׁלְמַי (out of שַׁלְמְיָה *Jah is Might*) *n. p. m.* NEH. 7, 48, for which EZR. 2, 46 has שַׁלְמַי.

שְׁלֹמִי (out of שְׁלֹמְיָה, *Jah is Peace*) *n. p. m.* NUM. 34, 27; comp. שְׁלֻמִיאֵל.

שְׁלֻמִיאֵל (*El is Peace*) *n. p. m.* Num. 1, 6.

שֶׁלֶמְיָהוּ (*Jah is Recompense*, i. e. a recompenser) *n. p. m.* 1 Chr. 26, 14, for which 9, 21 has מְשֶׁלֶמְיָה (= מְשֶׁלֶמְיָה), 26, 1 מְשֶׁלֶמְיָהוּ (the same).

שְׁלֹמִית (*peacefulness, welfare*) 1. *n. p. f.* Lev. 26, 11; 1 Chr. 3, 19. — 2. *n. p. m.* Ezr. 8, 10; 1 Chr. 23, 9 K'ri, for which the K'tib has שְׁלֹמוֹת; 23, 18, for which 24, 22 has שְׁלֹמוֹת; 26, 26 K'ri, where the K'tib has שְׁלֹמוֹת; 2 Chr. 11, 20.

שַׁלְמַן (Assyrian) *n. p.* of an Assyrian king, who laid waste בֵּית־אַרְבֵּאל, i. e. Ἄρβηλα in the vicinity of Gaugamela; a destruction that acquired historical importance Hos. 10, 14. As *Shalmaneser* never appears elsewhere in an abridged state *Shalman;* as the Assyrians never carried on a proper war of extermination with Israel; and as Shalmaneser did not destroy Samaria till 40 years after (this mention in Hosea): an old Assyrian king before פּוּל can only be meant, and not אַרְבֵּאל in upper Galilee. The signification of the name has been looked for either in the Persian شرمان *having reverence*, viz. of a deity (*von Bohlen*); or in the Sanskrit çarman *prosperity*, *fame* (*Philox. Luzzatto*). *Rawlinson* gives another explanation, viz. from *Sallam anu* i. e. like the deity Anu. All are conjectures.

שַׁלְמֹן (only *plur.* שַׁלְמֹנִים; from שִׁלֵּם I.) *m. reward, bribe* Is. 1, 23.

שַׁלְמַנְאֶסֶר (Assyrian) *n. p.* of an Assyrian king who reigned after תִּגְלַת פִּלְאֶסֶר (730-716 before Christ), and carried away the Israelite king הוֹשֵׁעַ with the ten tribes (721-27 before Christ) into exile 2 Kings 17, 3; 18, 8. The first part of the name also occurs by itself (see שַׁלְמַן), the other אֶסֶר in פִּלְאֶסֶר (which see) having also the form אֵסַר in אֵסַר־חַדֹּן (which see).

שָׁלַף (*part.* שֹׁלֵף, *fut.* יִשְׁלֹף) *tr. to draw out*, *to pluck out*, חֶרֶב, with מִן Judges 8, 20; 9, 54; מִתַּעַר 1 Sam. 17, 51; שֹׁלֵף חֶרֶב prop. *a sword-drawer*, i. e. *an armed man*, *one ready for war*, Judges 8, 10; 20, 2, *plur.* שֹׁלְפֵי חֶרֶב 20, 25; next, *to draw off*, נַעַל Ruth 4, 7 8; *to draw out*, of an arrow sticking in the body Job 20, 25, coupled with יָצָא; *to pull, pluck up*, grass, Ps. 129, 6 *before one plucks it* (LXX, Vulg. *Rashi*); according to others (Aq. Symm.) with the meaning of חָלַף *to sprout*, *to grow*, *to be ripe*.

The stem שׁ' also lies in the Aram. שְׁלַף, שְׁלַב (Sam.), ܫܠܦ (to draw or tear out), Arab. سَلَبَ; and the fundamental signification appears to be *to draw off*, *to draw away*, whence the Arab. سَلَفَ to draw off, سَلْف the skin, as מֶשֶׁךְ Rabbin. skin, from מָשַׁךְ to draw off. In its organic root שַׁ־לַף it is closely connected with that in חָ־לַף, since the meaning to hasten forward, to pass by, to proceed (see חָלַף I.) is only an ulterior development of the signification; Arab. سَلَفَ to remove.

שֶׁלֶף *n. p.* of a son of Joktan, then of a Joktanite tribe Gen. 10, 26; 1 Chr. 1, 20. The tribe of the Σαλαπηνοί (Ptol. 6, 7, 8 23), and the place خَلَبُون (Chalabûn) on the west border of חֲצַרְמָוֶת, have been compared with it.

שָׁלַשׁ (not used) *intrans. to be stout, firm*, *strong*, of warriors and heroes; abridged from the redupl. שַׁלְשֵׁל, the organic root of which is שַׁל = שַׁר, existing also in אָ־צַל, אָ־שַׁל (which see), כְּ־סַל (to כְּסִיל 3 a hero); comp. the organic root in מָ־שַׁל I., בַּ־זַל. Derivat. שָׁלִישׁ 3, שְׁלִישִׁי, שְׁלֹשָׁה, שְׁלֹשִׁים 2, 2, and the proper names שֶׁלֶשׁ, שִׁלְשָׁה.

שָׁלֹשׁ (*plur.* שְׁלֹשִׁים) see שָׁלִישׁ.

שָׁלֹשׁ (more rarely שָׁלוֹשׁ, *constr.* שְׁלֹשׁ, before Makkeph שְׁלָשׁ־) *num. card. fem.*, שְׁלֹשָׁה (more rarely שְׁלוֹשָׁה, *constr.* שְׁלֹשֶׁת, with *suff.* שְׁלָשְׁתָּם, שְׁלָשְׁתְּכֶם) *m.*

three; sometimes prefixed to nouns, as שְׁלֹשׁ שָׁנִים GEN. 11, 13, שָׁלֹשׁ רְגָלִים Ex. 23, 14, שְׁלֹשָׁה בָנִים GEN. 6, 10, שְׁלֹשָׁה אֲנָשִׁים 18, 2; sometimes put after nouns like adjectives, though less frequently, as עָרִים שָׁלֹשׁ JOSH. 21, 32, בָּנוֹת שָׁלוֹשׁ 1 CHR. 25, 5, פָּרִים שְׁלֹשָׁה 1 SAM. 1, 24, יָמִים שְׁלֹשָׁה 1 CHR. 30, 12. Sometimes the numeral is looked upon as a substantive and connected with nouns in the construct state, as שְׁלֹשׁ סְאִים GEN. 18, 6, שְׁלֹשׁ הַשִּׁנַּיִם 1 SAM. 2, 13, שְׁ׳ קִלְּשׁוֹן 13, 21, שְׁלֹשׁ הַשָּׁנִים LEV. 25, 21, שְׁלֹשֶׁת יָמִים GEN. 30, 36, שְׁ׳ שְׁקָלִים LEV. 27, 6, oftener with the masc. than the femin. The latter is constantly done before מֵאוֹת (GEN. 5, 22; 6, 15) and עֶשְׂרֵה (17, 25), the former before אֲלָפִים NUM. 4, 44, JUDGES 15, 11, once before שָׁבֻעִים DAN. 10, 3. It also stands for a neuter, *three*, three things, three days &c., in the fem. form, either in the constr. state, e. g. to אֵלֶּה Ex. 21, 11, or absol. also in the masculine form PROV. 30, 18; in which sense we are to understand שָׁלֹשׁ 2 SAM. 24, 12, 1 CHR. 21, 10, PROV. 30, 15 21, הַשָּׁלֹשׁ DEUT. 19, 9, שְׁלֹשָׁה PROV. 30, 29, 1 SAM. 30, 13. After בִּשְׁנַת or in other cases, שָׁלֹשׁ appears also as an ordinal, *the third* 1 KINGS 15, 28, 2 KINGS 18, 1, as upon Maccabean coins. As an adjective to nouns, in the case of שָׁלֹשׁ and שְׁלֹשָׁה as well as in the numbers 3-10 generally, the reverse takes place with respect to the gender-form, i. e. the feminine form is coupled with a masculine noun, and the masculine with a feminine, without the ground of this fact being clear. Exceptions are: שְׁלֹשֶׁת נָשִׁים GEN. 7, 13, שְׁלֹשֶׁת אַחְיוֹתֵיהֶם JOB 1, 3, comp. שִׁבְעָה עֵינַיִם ZECH. 3, 9, אַרְבַּעַת כְּנָפוֹת Ex. 7, 2 K'tib. — שָׁלֹשׁ פְּעָמִים *three times* Ex. 23, 17, but also שָׁלֹשׁ alone after פַּעֲמַיִם JOB 33, 29, like אַחַת, שְׁתַּיִם 40, 5. — The combination with the number 10, which is formed into an almost inseparable word (and so without copulative Vau) runs thus שְׁלֹשׁ עֶשְׂרֵה *thirteen*, coupled with feminine nouns JOSH. 21, 19, and שְׁלֹשָׁה עָשָׂר with masculine nouns NUM. 29, 14 (see עָשָׂר, עֶשְׂרֵה); and it is sometimes put either before or after the noun, as an ordinal, *the thirteenth* ESTH. 3, 12; 9, 1 17. — The increase of שָׁ׳ by tens, *thirty*, is given by the *plur.* שְׁלֹשִׁים without distinction of gender, which is set before the noun GEN. 11, 17, Ex. 21, 32, or put after it JUDGES 10, 4; 12, 9; 14, 19. It is also sometimes an ordinal 1 KINGS 16, 23 29. Deriv. the denom. שִׁלֵּשׁ, שָׁלִישׁ, (שִׁלֵּשִׁים) שִׁלֵּשׁ; שָׁלֹשׁ, שְׁלִישִׁי, מְשֻׁלָּשׁ, (שִׁלְשׁוֹם) שִׁלְשֹׁם, שְׁלִשְׁתָּה (שְׁלִשִׁי), the proper names שִׁלְשָׁה, בַּעַל שָׁלִשָׁה.

As to the origin of this numeral, we may look upon slo-s as a reduplication of slo, and the latter to be of similar origin with the Sanskrit tri, Greek τρεῖς, Lat. tres; since the other numbers 1-7 too seem to have such a connection. Yet a derivation from a verbal stem may be also adopted, as was tried in the case of אַרְבַּע (see רָבַע), שֶׁבַע, חָמֵשׁ (which see), considering it as an abbreviated reduplication from שִׁלְשֵׁל *to bind in three members*, or תִּלְתֵּל *to heap*, though this is precarious. Arab. ثَلث, Aram. תְּלָת, ܬܠܬ, Pehl. תלתא, Maltese tlyta the same.

Pih. שִׁלֵּשׁ (a denom. from שָׁלֹשׁ; *fut.* יְשַׁלֵּשׁ) *to divide* (a land) *into three parts, to separate in three* DEUT. 19, 3; *to do for the third time*, 1 KINGS 18, 34; *to do on the third day*, as an adverb to another verb 1 SAM. 20, 19, where the original reading appears to have been וּשְׁלִשִׁית תִּפָּקֵד מְאֹד; in verse 20 the LXX read וּשְׁלִשְׁתִּי for וּשְׁלֹשֶׁת. שִׁלֵּשׁ is lastly = Targ. תַּלֵּת, Ar. ثَلَّثَ, Maltese tellet.

Puh. שֻׁלַּשׁ (*part. masc.* מְשֻׁלָּשׁ, *fem.* מְשֻׁלֶּשֶׁת, *plur.* מְשֻׁלָּשׁוֹת) *to be three years old* GEN. 15, 9; *to be spun threefold* (i. e. of three threads), of חוּט ECCLES. 4, 12, comp. Ar. مُسَبَّعٌ; *to consist of three stories* Ez. 42, 6.

שִׁלֵּשׁ (only *plur.* שִׁלֵּשִׁים, after the form רִבֵּעַ) *m.* a descendant in the third generation, i. e. *a grand-child*, with רִבֵּעַ *a great grand-child* Ex. 20, 5, an ap-

position to בְּנֵי בָנִים 34, 7; proverbially Num. 14, 18; Deut. 5, 9; comp. Hom. Il. 20, 308. בְּנֵי שִׁלֵּשִׁים Gen. 50, 23 = רִבֵּעִים *great grand-children.* In Ex. 34, 7 the cod. Sam. reads שָׁלִישִׁים for שִׁלֵּשִׁים.

שִׁלֵּשׁ (from שָׁלֵשׁ; *might, heroism*) *n. p. m.* 1 Chr. 7, 35. See שִׁלְשֹׁם.

שִׁלְשָׁה (same as שִׁלֵּשׁ) *n. p. m.* 1 Chr. 7, 37.

שְׁלֹשָׁה (sometimes שְׁלוֹשָׁה) 1. *a cardinal numb. m.* formed from שָׁלֹשׁ (which see). Also meaning *three days* 1 Sam. 30, 13; *the three mentioned* 1 Chr. 2, 3; *three things* Prov. 30, 18. Comp. שָׁלֹשׁ. — 2. (from שָׁלֵשׁ) prop. *heroism*, then *an association of distinguished warriors and heroes*, forming the uppermost division of the גִּבֹּרִים *equestrian order.* Hence 1 Chr. 11, 20 and 2 Sam. 23, 18 K'ri (K'tib שְׁלִשִׁי or שְׁלִשִׁים) *a head of the* שְׁלֹשָׁה (שְׁלוֹשָׁה) *and had renown* (שֵׁם) *in the Shelosha-company;* 2 Sam. 23, 19 23 *he* (הוּא should be the reading for הֲכִי after the Targ. and Syr.) *was highly esteemed among the Shelosha, and was like a* שַׂר *to them.* But neither Abishai nor Benaiah was inferior to the above-mentioned heroes 23, 8-17; 1 Chr. 11, 11-18. 'שְׁ in 2 Sam. 23, 9 22 and 1 Chr. 11, 12 23 is interchanged with גִּבּוֹרִים and put beside it, instead of בִּשְׁלוֹשָׁה or בַּגִּבּוֹרִים only.

שָׁלִשָׁה (*third-ground, third-land*) *n. p.* of a district near the mountains of Ephraim 1 Sam. 9, 4, where was also a city בַּעַל שָׁלִשָׁה, not far from גִּלְגָּל 2 Kings 4, 42, and probably ident. with בֵּית־שָׁלִשָׁה, 15 Roman miles north of Diospolis (Lydda), as Eusebius and Jerome fix it.

שִׁלְשׁוֹם see שִׁלְשֹׁם.

שָׁלִשִׁי see שְׁלִישִׁי.

שָׁלִשׁ (*plur.* שָׁלִשִׁים) see שְׁלִישִׁי.

שְׁלִשִׁיָּה see שְׁלִישִׁי.

שָׁלִשִׁים (or שָׁלִשִׁים) only in Prov. 22, 20 K'ri: sometimes translated *three times, threefold,* i. e. *often;* sometimes *of three kinds,* i. e. the law, prophets, and hagiographa. But we might derive 'שָׁ from שָׁלֵשׁ, and render *important, weighty* = נְגִידִים 8, 6. See שִׁלְשֹׁם.

שְׁלֹשִׁים *m. plur.* 1. *thirty, plur.* of שָׁלֹשׁ (which see). — 2. same as שָׁלִישִׁים *an association of heroes,* same as שְׁלֹשָׁה (2) 2 Sam. 23, 13 23; 1 Chr. 11, 11 K'tib (interchanged with שָׁלִישִׁי 2 Sam. 23, 8); 11, 15 25 42; 12, 4 18 K'tib.

שְׁלִשִׁית see שְׁלִישִׁי.

שִׁלְשֹׁם and שִׁלְשׁוֹם (from שָׁלֹשׁ with an adverbial termination ם ־) *adverb, the day before yesterday,* coupled with תְּמוֹל Gen. 31, 2, Deut. 19, 6, or אֶתְמוֹל 1 Sam. 19, 7; *before, formerly* 2 Kings 13, 5; *long ago* 2 Sam. 5, 2. The K'tib in Prov. 22, 20 has also שִׁלְשׁוֹם (opposite הַיּוֹם), for which the K'ri reads שָׁלִישִׁים, and as appears, in another sense.

שְׁלַתִּיאֵל (from שְׁלַת = שְׁאֶלֶת and אֵל) see שְׁאַלְתִּיאֵל.

שָׁם (with ־ָה of rest, the remnant of an old case, שָׁמָּה) *adv.* 1. of place, *there,* ibi, tum; *there where, in that place,* eo loco Gen. 2, 8 12; 11, 2 31, opposite הֲלֹם; with the relative אֲשֶׁר ... שָׁם (separated by one or more words), *where* Gen. 13, 3, 2 Sam. 15, 21, seldom without intervening words Ex. 20, 18; שָׁם ... שָׁם *here ... there,* hic ... illic Is. 28, 10; after verbs of motion *thither* 1 Sam. 2, 14, and therefore אֲשֶׁר ... שָׁם *whither* 1 Kings 18, 10. Somewhat stronger is שָׁמָּה *in that same place* Jer. 18, 2; Ps. 122, 5; also *thither* Gen. 19, 20. Both also with אֲשֶׁר *where* 20, 13, and *whither* Ex. 29, 42. — 2. of time, *then, at that time,* eo tempore, tum Ps. 14, 5; Judges 5, 11. — 3. of a thing, *therein,* ea in re Hos. 6, 7. — מִשָּׁם also occurs in the same three uses, a) of a place, *thence, from the place* Gen. 2, 10; 11, 8; אֲשֶׁר ... מִשָּׁם *whence,* unde Deut. 9, 28; b) of time, *since* Hos. 2, 17; c) of a thing, *thence* 1 Kings 17, 13; Gen. 3, 23; hence in Lev. 2, 2 for בְּשָׁם

the cod. Sam. has מִמְּנְּהָ. Here too should be put מִשָּׁם GEN. 49, 24, referring to יָדִים.

The demonstrative vocable שָׁם is moulded together from שָׁ = Arab. ثَ (= זִי ,זֶה ,דְּ), תָּ, and ־ם or מָה; just as the Homeric τῆμος, τηνίκα, Doric τηνεί, Latin tunc, tum, Gothic than, German dann, are referrible to demonstrative vocables; Ar. ثَمَّ, ثَمَّةَ, ثُمَّ, ثَمَّتَ, ثُمَّتَ, Aram. תַּמָּן, תַּמָּה, ܬܡܢ the same.

שֵׁם (*constr.* שֵׁם, before Makkeph שֶׁם־, as well as before accented syllables GEN. 16, 15; 21, 3; with *suff.* שְׁמִי, שְׁמֶךָ, שְׁמְכֶם, שְׁמָהּ, שְׁמֵנוּ; *plur.* שֵׁמוֹת, *constr.* שְׁמוֹת, with *suff.* שְׁמוֹתָם; from שָׁמָה I.) *m.* (also in SONG OF SOL. 1, 3, see תורק) 1. *a sign*, *a memorial*, coupled with אוֹת Is. 55, 13; *a token* GEN. 11, 4, hence the following *that we be not scattered abroad;* same as יָד *a monument*, though fig. Is. 56, 5. Commonly *a mark*, and therefore *a name* (comp. Sanskrit nâman from ǵna noscere) GEN. 3, 20; 19, 22. קָרָא שֵׁ׳ *to call the name* GEN. l. c.; with לְ of a person *to give one a name* Is. 62, 2; also with לְ of the thing ESTH. 9, 26. כָּתַב אֶת־שֵׁם *to inscribe the name*, i. e. to mark Ez. 24, 2. הֵסֵב אֶת־שֵׁם פּ׳ *to change one's name*, with an accus. *into* 2 KINGS 23, 34. בְּשֵׁמוֹת *by names* NUM. 1, 17. בְּשֵׁם פּ׳ *in the name* or *authority of one* 1 KINGS 21, 8; JER. 11, 21; 44, 16. For the phrases קָרָא בְשֵׁם פּ׳, קָרָא, נִקְרָא בְשֵׁם פּ׳ or עַל־שֵׁם פּ׳, שֵׁם see קָרָא; כִּנָּה בְשֵׁם see כָּנָה Pih. — 2. Metaphor. a) *the internal essence*, as far as it is outwardly revealed and known as operative; hence of God, who is worshipped Ex. 20, 24; of מַלְאָךְ, who went before Israel as a pillar of cloud and fire 32, 34 and 33, 2, symbolising the visible protection of God 23, 21, also designated פְּנֵי יי״. שֵׁם יי״ is *God*, as far as He is apprehended as mighty Is. 30, 27; existing Ex. 6, 3, a holy Being 20, 7, or as far as He shews Himself present in the temple 1 KINGS 3, 2; 8, 17 29 (comp. שׂוּם, שִׁכֵּן שְׁמוֹ), helps men Ps. 54, 3, the same Being who is invoked GEN. 12, 8, praised PSALM 113, 3 (see הִלֵּל, קָרָא, הוֹדָה, הִזְכִּיר, סִפֵּר, זִמֵּר, בֵּרֵךְ), explained as יי״ אֱלֹהִים DEUT. 28, 58. And because the manifestation of the divine essence may be manifold, כָּל־שֵׁם יי״ *all names of Jehovah* is also used occasionally Ps. 138, 2. In this sense we have to explain 2 SAM. 6, 2 *upon which* (the ark) *the name, the name of Jehovah of hosts was called.* The repetition of שֵׁם is intensive (comp. Ps. 68, 34) and stands for יי״; in 1 CHR. 13, 6 יי״ is invoked as שֵׁם; לְמַעַן שְׁמִי Is. 48, 9 = לְמַעֲנִי. — b) *fame*, *renown*, fama, *an honourable name* (comp. ὄνομα, nomen, name) 2 SAM. 23, 18; 1 KINGS 5, 11; עָשָׂה לוֹ שֵׁם (שׂוּם) *to make oneself a name*, to get renown NEH. 9, 10; 2 SAM. 7, 23; שֵׁם עוֹלָם *everlasting renown*, Is. 63, 12; אַנְשֵׁי שֵׁם GEN. 6, 4, אַנְשֵׁי שֵׁמוֹת 1 CHR. 5, 24 *men of renown*, hence coupled with תְּהִלָּה ZEPH. 3, 19; בְּלִי־שֵׁם *of no name*, *famelessness*, i. e. meanness JOB 30, 8; אָהֳלֵי שֵׁם GEN. 9, 27 *tents of renown*, i. e. a renowned dwelling-place, with an alliteration to the proper name שֵׁם; *a good name*, with an assonance to שֶׁמֶן ECCLES. 7, 1 *good fame is better than sweet scent;* PROV. 22, 1; with רַע *a bad name*, bad reputation, DEUT. 22, 14, NEH. 6, 13, without רַע Ez. 23, 10; *memory*, coupled with שְׁאָר Is. 14, 22, זֵכֶר JOB 18, 17, hence *posterity* DEUT. 25, 7 = זֶרַע; *name after death* DEUT. 9, 14; 1 SAM. 24, 22. In the proper names שְׁמוּאֵל, שְׁמִירָמוֹת, שְׁמִידָע the syllables שְׁמוּ and שְׁמִי are abridged from שָׁמִיעַ and שָׁמוּעַ, and do not belong here. With relation to the fundamental signific. comp. the Ar. وَسْم, سِمَة a sign; and for the meaning "name" سِم, سَم, سُم, commonly اِسْم, Aram. שֵׁם (שְׁמָא). — 3. *n. p.* of the oldest son of Noah GEN. 5, 32, and so of the first race of men after the flood, from whom chiefly were descended the peoples עֵילָם, אַשּׁוּר, אַרְפַּכְשַׁד, לוּד and אֲרָם GEN. 10, 21 22, and still farther 21 peoples 10, 23-30. From enumerating *the Semites* in the table of the nations the same writer passes to the genealogy from Shem to Abraham

11, 10-26; besides 1 Chr. 1, 17-23. On the Semite peoples and territory see *Sam. Bochart*, Geographia sacra s. Phaleg etc. I. Francf. 1674. 8; *J. D. Michaelis*, spicilegium geographiae Hebraeorum etc. 2 partt. Gött. 1769. 4; *A. Feldhoff*, die Völkertafel der Genesis etc. Elberf. 1837. 8; *W. Krücke*, Erklärung der Völkertafel im 1. Buch Moses, Bonn 1837. 8; *Aug. Knobel*, die Völkertafel der Genesis, Giessen 1850. 8. — As to the derivation of the name, it may be taken as an appellative a) meaning *name*, *renown*, which suits the age and fame of the Semites, as the name *Aryans* denotes prop. the distinguished or honourable, comp. *Franks* i. e. the free, *Slaves*, from slava fame; b) from שָׁמָה II. meaning *highlands*, i. e. either *hither* and *central Asia* (like חָם hot land = Africa, יֶפֶת broad land applied to Northern Asia and Europe), or = אֲרָם as the centre of the family territory; comp. Greek σάμος *height*, after which the islands Samos and Samothrace may have been named (Bochart). *Strabo* says ἐπειδὰν σάμους ἐκάλουν τὰ ὕψη; *Eustathius* Σάμος φασὶ τὰ ὕψη.

שֵׁם (used along with שֻׁם in the Targ., with *suff.* שְׁמֵיהּ from שֵׁם; *pl.* שְׁמָהָן, *c.* שְׁמָהָת or שְׁמָהַת, with *suff.* שְׁמָהָתְהֹם as if from שְׁמָה, שְׁמְהוּ; from שְׁמָה) *Aram. m. a name* Dan. 2, 20 26; 4, 5; 5, 12; Ezr. 5, 1 4 10 14 *and they were delivered to Sheshbazzar*, *whose name was so.*

שָׁמָא (not used) *intr. to be bright*, *to shine*, *to glitter*, Ar. شَمَعَ, with which has been compared the verb שָׁמָה II. to the proper name שֵׁם (perhaps) or שָׁמַיִם (which see). The organic root שָׁמ-א is also in the redupl. שֶׁמֶשׁ (from שָׁם) belonging to שֶׁמֶשׁ, Himyaritic شَأم, whence شوم the sun. Deriv. the proper names שִׁמְאָה, שִׁמְאָם, שֶׁמָא in שֶׁמְאֵבֶר.

שָׁמָא or שָׁמָה (not used) *intr.* same as שָׁם II. (שׁוּם) *to be veiled*, *dark*, of a district, cognate in sense with צָפַן to צָפוֹן (which see), and so applied to the north veiled in obscurity, to the winter-region, opposed to the יָמִין (which see), the bright south; metaphor. *to be on the left*, the face being directed to the east, then a figure of misfortune; Arab. شَأم the same. Deriv. שְׂמֹאל, שְׂמֹאול, the denom. הִשְׂמְאִיל, הִשְׂמִיל, שְׂמָאלִי. See the comparisons under שׂוּם II.

שְׁמָא I. (not used) *Aram. tr.* same as the Hebrew שָׁמָה I. Deriv. שֻׁם and שֵׁם (שְׁמָהּ, שְׁמְהוּ).

שְׁמָא II. (not used) *Aram. intr.* same as Hebrew שָׁמָה II. Deriv. שְׁמַיָּא.

שַׁמָּא (contracted from שַׁמְעָא, comp. the proper names שִׁמְעָא, שִׁמְעָה, שִׁמְעָה, שִׁמְעַת, שִׁמְעִי etc.; *fame*, *renown*) *n. p. m.* 1 Chr. 7, 37.

שְׂמָא see שְׂמֹאל.

שֶׁמְא see שֶׁמְאֵבֶר.

שֶׁמְאֵבֶר (from שֶׁמְא from שָׁמָא and אֵבֶר = אַבִּיר from אָבַר I.; *splendour of heroism*) *n. p. m.* Gen. 14, 2.

שִׁמְאָה (from שָׁמָא; *splendour*) *n. p. m.* 1 Chr. 8, 32, for which 9, 38 has שִׁמְאָם.

שְׂמֹאול see שְׂמֹאל.

שְׂמֹאל (from שְׂמֹאל, from שָׁמָא and the termination ־ֹל; frequently שְׂמֹאול from שְׂמֹאול, Arab. شِمال; with *suff.* ־לְכֶם, ־לוֹ, שְׂמֹאלֶךָ) *f.* (like צָפוֹן, יָמִין) prop. 1. *the veiled*, *dark region*, *the north*, Job 23, 9 *when He creates in the north*, coupled with יָמִין (south), קֶדֶם (east), אָחוֹר (west); פָּרַץ שׂ׳ *to spread to the north* Is. 54, 3 (see פָּרַץ and יָמִין); מֵהַשְּׂמֹאול *from the north* Ez. 1, 10; מִשְּׂמֹאל לְ *north of* Gen. 14, 15; מִשְּׂמֹאלוֹ *from its* (the temple) *north side* 1 Kings 7, 39 (Josephus). — 2. what is turned to the north, *the left side* Ez. 16, 46, opposite יָמִין 2 Chr. 18, 18, after נָטָה Num. 20, 17, סוּר Deut. 5, 29 *to the left;* also יַד שְׂמֹאל *left side* Ez. 39, 3. — 3. *the left hand* Gen. 48, 14; Judges 16, 29; Song of Sol. 2, 6. Hence the denominat.

Hif. הִשְׂמְאִיל (*part.* מַשְׂמְאִל, *infin. c.* הַשְׂמְאִיל, *imp.* הַשְׂמִיל, *fut.* יַשְׂמְאִיל, hence sometimes with the elimination of א)

to turn to the left Gen. 13, 9; 2 Sam. 14, 19; *to use the left hand* 1 Chr. 12, 2; explaining שׂוּם II. Ez. 21, 21; the Ar. شمل is also a denominative.

Corresponding to שְׂ׳ is the Ar. شَمَال (left, north, north-side) and the numerous forms derived from it; ل is also a termination in عَنْسَل a strong camel, from عَنَسَ to be strong. شام north-land (Syria), شَأَمَ to be left, forms the groundform.

שְׂמָאלִי (from שְׂמֹאל) *adj. m.*, שְׂמָאלִית *f. left, left side, on the left* Lev. 14, 15 16 26 27; 1 Kings 7, 21; Ez. 4, 4.

שִׁמְאָם (from שִׁמְאָא with the termination ־ָם) *n. p. m.* 1 Chron. 9, 38 (see שִׁמְאָה).

שַׁמְגַּר *n. p.* of a judge and hero Judges 3, 31, of whom a traditional story continued to the time of Deborah 5, 6. Whether the name be ident. with סַמְגַּר in סַמְגַּר נְבוֹ (which see), or whether it be derived from the Ar. شَجَرَ to flee, سَجَرَ to dilute (milk), is uncertain.

שָׁמַד (Kal not used) *tr. to destroy, to annihilate, to extirpate*, connected with צָמַת (which see); Aram. שְׁמַד; on the contrary the Arab. سَمَدَ to support, to stand still (from astonishment) should be associated with עָמַד.

Nif. נִשְׁמַד (*fut.* יִשָּׁמֵד; *inf.* הִשָּׁמֵד) *to be laid waste, desolated*, of בָּמוֹת Hos. 10, 8, מִישֹׁר Jer. 48, 8; *to be destroyed*, of men and peoples Gen. 34, 30; Deut. 4, 26.

Hif. הִשְׁמִיד (*inf. c.* הַשְׁמִיד, also with לְ, לַשְׁמִד, with *suff.* הַשְׁמִידְךָ, הַשְׁמִדָם; *fut.* יַשְׁמִיד, *ap.* יַשְׁמֵד) *to destroy, to waste*, בָּמוֹת Lev. 26, 30, מָעֻזְנֶיהָ Is. 23, 11, עָרִים Mic. 5, 13, מַמְלָכָה Am. 9, 8; commonly *to destroy, to extirpate*, men or peoples Deut. 1, 27; 2, 12; 4, 3, בַּעַל 2 Kings 10, 28; *to destroy one's name*, i. e. to consign it to oblivion 1 Sam. 24, 22. To this belongs the noun הַשְׁמֵד (prop. an infin.) Is. 14, 23 *destruction*.

שְׁמַד (Pe. not used) *Aram. tr.* = Hebr. שָׁמַד.

Af. הַשְׁמֵד (*inf. constr.* הַשְׁמָדָה) *to destroy, annihilate* Dan. 7, 26, coupled with הוֹבָדָה.

שָׁמָה I. (not used) *tr. to engrave, to inscribe*, of a memorial-sign or mark, Ar. وَسَمَ; ident. in its organic root שָׁמ־ה with that in סַם (סוּם), סָמ־ה (which see), סָמַךְ, רֶ־שֶׁם. Derivat. שֵׁם and perhaps the proper name שֵׁם.

שָׁמָה II. (not used) *intr. to be high, to project*, of mountains; metaphor. *to be elevated, to be visible afar, to shine afar;* Arab. سَمَا, seldom شَمَا, أَشَمَ the same. The org. root שָׁמ־ה lies also in שָׁם (שׁוּם), reduplicated שָׁמַשׁ (which see), Arab. شم to be elevated, سما to be visible. Derivat. שָׁמַיִם (שָׁמַי), perhaps the proper names שֵׁם and אֶשְׁתְּמֹה.

שַׁמָּה (from שָׁם) see שָׁם.

שַׁמָּה (*valuation, judgment;* from שׂוּם I.) *n. p. m.* Deriv. the *patr.* שֻׁמָתִי 1 Chr. 2, 53.

שַׁמָּה 1. (from שָׁמַם I.) *f. desolation, wasting, ruin*, of countries and cities Is. 5, 9; coupled with שְׁאִיָּה 24, 12; hence שׂוּם לְשַׁ׳ or שִׁית לְשַׁ׳ *to lay desolate* 13, 9; Jer. 2, 15; הָיְתָה לְשַׁ׳ *to be desolated* 25, 38; of men, *astonishment, horror*, stupor, coupled with שַׁעֲרוּרָה Jer. 5, 30; שַׁ׳ הֶחֱזִיקָה פּ׳ *horror seizes one* 8, 21; *an object at which one is astonished* 19, 8, coupled with שְׁרֵקָה 25, 9, שְׁמָמָה Ez. 23, 35, קְלָלָה 2 Kings 22, 19, מָשָׁל Deut. 28, 37, אָלָה Jer. 44, 12, חֶרְפָּה 49, 13; *stripping of leaves*, of גֶּפֶן Jo. 1, 7; *pl.* שַׁמּוֹת figur. same as נוֹרָאוֹת *a thing exciting astonishment*, or *wonderful* Ps. 46, 9. In שַׁמּוֹת וְשָׁאֹף Ez. 36, 3 שַׁמּוֹת is the infin. Kal of שָׁמַם II. = נָשַׁם *to pant after*, = שָׁאַף and connected like Is. 42, 14. — 2. שַׁמָּה (from שָׁמַע, conseq. for שַׁמְעָה; *fame, renown*) *n. p. m.* Gen. 36, 13; 1 Sam. 16, 9, for

which 2 Sam. 13, 3 has שִׁמְעָה, and 2 Chr. 2, 13 שִׁמְעָא; 2 Sam. 23, 11; 23, 33; 23, 25, for which 1 Chr. 11, 27 has שַׁמּוֹת (=שַׁמְעוֹת), and 27, 18 שַׁמְהוּת = שַׁמְעוּת (the same).

שָׁמָה I. see שָׁמֵא I.

שָׁמָה II. see שֵׁם and שָׁמֵא II.

שְׁמָהוּ see שֵׁם.

שַׁמְהוּת see שַׁמָּה.

שְׁמָהָן see שֵׁם.

שְׁמוּאֵל (according to 1 Sam. 1, 20 from שָׁמוּעַ אֵל *heard by El*, originally perhaps *El is the Renowned*, comp. יְדִיעֲאֵל; *Kimchi's* explanation from שָׁאוּל מֵאֵל is artificial; the derivation from שֵׁם אֵל is also possible) *n. p. m.* of the famous judge and prophet of the Hebrews belonging to רָמָתַיִם צוֹפִים, whose history is related in 1 Sam. ch. 1-25, and of whom two very copious family registers are found in 1 Chr. 6, 7-13 and 19-23; Num. 34, 20; 1 Chr. 7, 2. See *Fürst*, Concordance p. 1174.

שָׁמוּעַ see שְׁמוּאֵל.

שַׁמּוּעַ (*Renowned*, viz. *El is*) *n. p. m.* 2 Sam. 5, 14, for which שִׁמְעָא (*fame*) occurs in 1 Chr. 3, 5.

שְׁמוּעָה (seldom שְׁמֻעָה; *constr.* שְׁמֻעַת, with *suff.* שְׁמֻעָתֵנוּ; *pl.* שְׁמוּעוֹת) *f. report*, *rumour*, rumor 1 Sam. 2, 24; 1 Kings 10, 7; *news*, with טוֹבָה Prov. 15, 30, or רָעָה Ps. 112, 7; *a promise* Is. 28, 9, or *a divine announcement of punishment* 28, 19; *an account* 37, 7; *a message of salvation* 53, 1; *a disquieting report* Dan. 11, 44. See שָׁמַע.

שָׁמוּר (*approved*, from שָׁמַר) *n. p. m.* 1 Chr. 24, 24 K'tib, for which K'ri שָׁמִיר.

שַׁמּוֹת see שַׁמָּה.

שָׂמַח (in pause שָׂמֵחַ; *inf. c.* שְׂמֹחַ, שְׂמוֹחַ; *imp.* שְׂמַח; *fut.* יִשְׂמַח) *intr. to shine*, *to glitter*, *to lighten*, *to be clear*, of אוֹר Prov. 13, 9, opposite דָּעַךְ; fig. *to be cheerful* or *joyful*, the same metaphor taking place in צָהַל (which see), נָהַר (to Is. 60, 5), and אוֹר. Hence it is applied not only to calm joy Judges 9, 19, Eccles. 3, 22, but to loud mirth at feasts 1 Kings 4, 20; Eccles. 8, 15. שָׂמַח לִפְנֵי יי״ *to rejoice before God*, by partaking of sacrificial meals Lev. 23, 40; Deut. 12, 7; *to rejoice*, at the celebration of harvest Is. 9, 2 (comp. Ps. 4, 8); with songs Job 21, 12. שׂ׳ בְּלִבּוֹ Ex. 4, 14 *to rejoice in his heart*, i. e. heartily, and as joy is ascribed to the heart Ps. 16, 9, so it is poetically to the heavens also 96, 11, and to mount Zion 48, 12. With בְּ *to have joy in* or *at* 1 Sam. 2, 1; with עַל *to rejoice over* Is. 9, 16; with מִן *to get joy from* Prov. 5, 18; Eccles. 2, 10 *out of all my labour;* also followed by an infin. constr. and לְ 1 Sam. 6, 13, or כִּי in the apodosis Ps. 58, 11; שׂ׳ לְ *to have mischievous joy against one* 35, 19; 38, 17; more rarely with בְּ in this sense Prov. 24, 17; שׂ׳ בַּיי״ *to enjoy the divine help* Ps. 9, 3; שׂ׳ לִקְרַאת פ׳ *to meet joyfully* Judges 19, 3. Deriv. שָׂמֵחַ, שִׂמְחָה.

Pih. שִׂמַּח (*part.* מְשַׂמֵּחַ; *inf. constr.* שַׂמַּח; *fut.* יְשַׂמַּח) *to make rejoice*, *to gladden*, with the accus. Deut. 16, 15, Prov. 10, 1, especially לֵב Ps. 19, 9, נֶפֶשׁ 86, 4; *to let rejoice* (with mischievous delight), with עַל *over* Lament. 2, 17; also with לְ of a person Ps. 30, 2; with מִן of a person *to make to feel a mischievous joy over* 2 Chr. 20, 27.

Hif. הִשְׂמִיחַ same as the Pih. *to gladden* Ps. 89, 43.

The fundamental signification of the stem שׂ׳ is that of the Ar. سمح (prop. to be shining, clear, serene), as is apparent from Prov. 13, 9; and the organic root שׂ־מח is also in צ־מח, Aram. ܨܡܚ (to shine), Hebrew לְ־מַע.

שָׂמֵחַ (*pl.* שְׂמֵחִים, *constr.* שִׂמְחֵי, used along with שְׂמֵחֵי) *adj. masc.*, שְׂמֵחָה (in pause שְׂמֵחָה) *fem. cheerful*, *glad*, of the לֵב Prov. 15, 13; 17, 22, coupled with טוֹב לֵב Esth. 5, 9; *rejoicing* Deut. 16, 15, at a feast Esth. 5, 14, 1 Kings 4, 20, coupled with צָהֲלָה Esth. 8, 15; *rejoicing mischievously*, with לְ Prov. 17, 5, לְלֹא־דָבָר Am. 6, 13 *in a thing of nought*,

i. e. דְּבַר שֶׁקֶר; also with an accus. Ps. 35, 26.

שִׂמְחָה (*c.* שִׂמְחַת, with *suff.* שִׂמְחָתִי; *pl.* שְׂמָחוֹת) *f.* 1. *joy*, *gladness* Ps. 4, 8, coupled with שָׂשׂוֹן Esth. 8, 17, גִּיל Jer. 48, 33, טוּב לֵבָב Deut. 28, 47, אוֹרָה Esth. 8, 16, שָׁלוֹם Is. 55, 12; שָׂמַח שִׂמְחָה גְדוֹלָה 1 Chr. 29, 9 *to rejoice exceedingly;* רֹאשׁ שׂ׳ *head* or *summit of joy* Ps. 137, 6; also *shouts of rejoicing*, *songs*, at a festival dismission Gen. 31, 27, or on other occasions; coupled with שִׁיר 2 Chr. 23, 18, תְּרוּעָה Ezr. 3, 12, הִלֵּל עַד לְשׂ׳ *to praise aloud with joy*, i. e. with heightened joy 2 Chr. 29, 30 (comp. 1 Chr. 15, 16); קוֹל שׂ׳ *the voice of joy* Jer. 7, 34, intensified שִׂמְחַת גִּיל Ps. 43, 4. *Plur.* שְׂמָחוֹת the same 16, 11, opposite תוּגָה Prov. 14, 13, יָגוֹן Esth. 9, 22; of harvest-joy Is. 9, 2. — 2. *festivity*, *festive banquet*, Judges 16, 23, hence עָשָׂה שׂ׳ Neh. 8, 12 and בֵּית שׂ׳ Eccles. 7, 4; *mischievous joy* Is. 66, 5; Ez. 35, 15. — 3. the name of a musical instrument, so called from its clear tone 1 Sam. 18, 6.

שָׁמַט (*inf. abs.* שָׁמוֹט; *fut.* יִשְׁמֹט) *tr.* 1. *to cast*, *to hurl;* hence with the accus. *to hurl down*, *to fling down* (from a window) 2 Kings 9, 33; omitting the accus. 2 Sam. 6, 6; 1 Chr. 13, 9 *for the oxen cast it* (the ark) *down* (so the LXX, Vulg., Targ.), if we should not read שְׁמָטוּהוּ, see Nif.; in Targ. sometimes מְגַר, sometimes מְרַג to cast. — 2. Fig. *to let lie*, *to leave*, אֶרֶץ (arable land) Ex. 23, 11, i. e. to let it lie untilled; with מִן *to desist from*, Jer. 17, 4 *and thou shalt discontinue*, *even by thyself*, *thine heritage*, i. e. while thou shalt be carried away, thine heritage will keep a year of remission of itself; *to remit*, a debt Deut. 15, 2.

Nif. נִשְׁמַט *to be cast down*, *to be hurled*, with בְּ of the place, as בִּידֵי סֶלַע (see יָד 4) Ps. 141, 6 *their rulers have been hurled forward on pointed rocks.*

Hif. הִשְׁמִיט (*fut. ap.* יַשְׁמֵט) *to release*, יָד, i. e. to release the hand from a debtor, and conseq. to remit the debt Deut. 15, 3.

The stem שָׁ׳ is the Arab. شَمَصَ to push or drive on, شَمَطَ to release, to draw out, the sword, Aram. שְׁמַט to leave, to leave off, to hurry away; in no case is the Ar. سَمَطَ "to polish" to be compared with it. The organic root is שָׁ־מַט, which is also in מוּט II., מָעַט (to split off, to separate).

שְׁמִטָּה (from שָׁמַט) *f. remission*, of a debt Deut. 15, 1, *suspension*, of agriculture, which took place every seventh year (שְׁנַת הַשְּׁ׳) 15, 9; 31, 10, which year was termed שַׁבָּת and שַׁבָּתוֹן; Targ. שְׁמִטְּתָא.

שָׁמַי see שָׁמַיִם.

שַׁמַּי (contracted from שְׁמַעְיָה; *a celebrated one*) *n. p. m.* 1 Chr. 2, 28; 4, 17; comp. שַׁמָּה 2, שַׁמּוֹת, שִׁמְעָא; Rabbin. שַׁמַּי, שַׁמָּאִי.

שְׁמַיָּא (from שְׁמַא II.; only *def. pl.*) *Aram. m. heaven* Dan. 2, 38; Jer. 10, 11; *the heavenly inhabitants* Dan. 4, 23; God is called אֱלָהּ שְׁמַיָּא 2, 18.

שְׁמִידָע (from יָדַע and שְׁמִיעַ *fame of the knowing* or *wise one;* יָדָע is an epithet of God in the proper names יְדַע, בְּעֶל־, יָו־, יְהוֹ־, אֶלְיָדָע) *n. p. m.* Num. 26, 32; *patr.* שְׁמִידָעִי ib.

שְׂמִיכָה (from שָׂמַךְ) *f. a carpet*, *covering* Judges 4, 18. See *Fürst*, Conc. s. v. Comp. Syr. ܣܡܟܐ couch, bed.

שָׁמַיִם (from the *sing.* שָׁמַי, with *a* of motion הַשָּׁמַיְמָה Gen. 15, 5, for which occurs also שָׁמַיִם 1 Sam. 5, 12; *constr.* שְׁמֵי, with *suff.* שָׁמֶיךָ, שְׁמֵיכֶם, שָׁמָיו) *m. plur.* properly *height*, *high district* (from שָׁמָה II.) same as מָרוֹם (which see), or *the shining one*, *the light-producer*, *what is visible afar* (from שָׁמָה II., see מִיפַעַת), comp. οὐρανός from ὀρ (to be prominent), and so the circular *heaven* which is spread out (נָטָה) like a thin covering (דֹּק) or like יְרִיעָה Job 9, 8; 22, 14; Ps. 40, 22; 104, 2, stretching to the four quarters of the world Jer. 49, 36, resting on pillars 2 Sam. 22, 8 (see רָקִיעַ), and from which rain, frost, dew and manna drop down Ps. 78, 23; hence

מְטַר הַשָּׁ׳ Deut. 11, 11, טַל הַשָּׁ׳ Gen. 27, 8, כְּפֹר שָׁ׳ Job 38, 29, לֶחֶם שָׁ׳, דְּגַן Ps. 78, 24; 105, 40. It is also used as a figure of height Gen. 11, 4, and of pride Job 20, 6. The שָׁמַיִם have שְׁעָרִים Gen. 28, 17 and אֲרֻבּוֹת 7, 11, they are the seat of God and the angels Ps. 2, 4; Gen. 22, 11; שָׁ׳ also stands for *angels* Job 15, 15, parallel קְדֹשִׁים, and God is termed אֱלֹהֵי הַשָּׁמַיִם Gen. 24, 7, especially in writers after the exile Neh. 1, 5; 2, 4; Ezr. 1, 2, comp. ὁ θεὸς τοῦ οὐρανοῦ Tob. 10, 12; at a later period it occurs for *God Himself* (see שְׁמַיָּא, שָׁמַיִם Pirke Abot 4, 12; Matth. 4, 17), as even Ζεύς and deus are prop. the Sanskrit djâus = *heaven*. עַל־הַשָּׁ׳ Ex. 9, 23 *heavenward;* תַּחַת הַשָּׁ׳ Eccles. 1, 13 *under heaven*, i. e. *upon earth;* תַּחַת כָּל־שָׁ׳ Job 28, 24 *on the whole earth;* שְׁמֵי הַשָּׁ׳ 1 Kings 8, 27 *heaven in its greatest extent;* also שָׁ׳ וּשְׁמֵי הַשָּׁ׳ 2 Chr. 6, 18; הַשָּׁ׳ וְהָאָרֶץ Gen. 1, 1 *the universe*. Comp. Arab. سَمَآءٌ *pl.* سَمَوَاتٌ, Ethiop. שמי *samâi*, Aram. שְׁמַיָּא, Phenic. שָׁמַם and שָׁמֵן in בְּעֶלְשָׁמֵן.

שְׁמִינִי (from שְׁמֹנֶה) *adj. m.*, שְׁמִינִית *fem. the eighth*, of יוֹם Ex. 22, 29, חֹדֶשׁ 1 Kings 6, 38, שָׁנָה Lev. 25, 22; שְׁמִינִית 1 Chr. 15, 21 *over the eighth division to lead* (comp. 1 Chr. 23, 6; Ezr. 6, 13), in which sense שְׁ׳ is also to be taken Ps. 12, 1; shorter 6, 1. To שְׁ׳ may be supplied מַחֲלֻקָּה, פְּלֻגָּה, תּוֹדָה.

שְׁמִיעַ = שָׁמוּעַ see שְׁמִידָע, שְׁמִירָמוֹת.

שָׁמִיר (with *suff.* שְׁמִירוֹ, from שָׁמַר I.) *masc.* 1. *a thorn, thistle*, so called from pricking; coll. *a thorn-bush*, along with שַׁיִת Is. 5, 6; 7, 23; 10, 17, or קוֹץ 32, 13; fig. *a useless army* Is. 10, 17, *enemies* 27, 4. For this signif. comp. the Ar. سَمْرٌ juncus spinosus, سَمُرٌ mimosa unguis cati, سَمُرَةٌ arbor spinosa, أَسْمَرُ lance. — 2. *a prick, a nail;* hence *a diamond-point*, for engraving, fully צִפֹּרֶן שָׁ׳ Jer. 17, 1, a stronger expression than an iron stylus; a figure of hardness Ez. 3, 9; Zech. 7, 12; Arab. سَامُورٌ, Aram. שְׁמִירָא, ܫܡܝܪܐ, also for the Hebrew חַלָּמִישׁ. — 3. (*thorn-hedge, thorn-bush*) *n. p.* of a city in Judah Josh. 15, 48, and of another in Ephraim Judges 10, 1. — 4. (*an approved one*) *n. p. m.* 1 Chr. 24, 24 K'ri, for which the K'tib has שָׁמוּר (which see).

שְׁמִירָמוֹת (from שְׁמִיעַ רָמוֹת *fame of the height*, i. e. of God; comp. רָם) *n. p. m.* 1 Chr. 15, 18. The name *Semiramis*, written in the Talmud שְׁמִירָמִית, may be the same, since tradition traces her birth to Phenicia.

שָׁמַךְ (not used) *tr.* same as סָמַךְ, תָּמַךְ (Aram. דְּמַךְ, ܣܡܟ) *to support, lean, put* or *lay upon*, whence has been derived שְׂמִיכָה *bolster, quilt, mattrass;* but that suits the fundamental signification badly. Better, *to stretch, spread out*, cognate in sense with נָטָה; Aram. ܣܡܟ and ܣܡܟܐ = Hebr. מִטָּה. Deriv. שְׂמִיכָה.

שָׁמַל (not used) *tr.* transposed from שָׁלַם (which see) *to requite, to pay*. Derivat. the proper name שַׁמְלַי.

שָׂמַל (not used) *trans. to veil, cover, clothe*, Arab. شَمِلَ; *to conceal, hide*, assumed as the ground-form of שְׂמֹאל, but incorrectly. The stem is connected with תָּמַל, which means sometimes *to tie* or *knot together*, sometimes *to be strong* or *powerful* (see אֶתְמוֹל, תְּמוֹל, מוּל); and the organic root שָׂ־מַל (תָּ־מַל) lies also in מָעַל (which see), and for שָׁ־לַם also in עָ־לַם I., אָ־לַם, גָּ־לַם. Derivat. שִׂמְלָה and the proper name שַׂמְלָה.

שִׂמְלָה (*c.* שִׂמְלַת, with *suff.* שִׂמְלָתְךָ, שִׂמְלָתוֹ; *pl.* שְׂמָלוֹת, with *suff.* שִׂמְלֹתֵיךְ) *fem.* same as שַׂלְמָה *a garment, mantle*, especially *a wide, outer garment* (Gen. 9, 23; Judges 8, 25) of men and women Deut. 22, 5, in which persons wrapped themselves at night Deut. 22, 17; *a military cloak* Is. 9, 4; generally, in לֶחֶם וְשִׂ׳ 3, 7; Ar. شَمْلَةٌ the same.

שַׂמְלָה (*garment*) *n. p. m.* Gen. 36, 36.

שַׂמְלַי (= שַׁלְמַי; *Jah is Recompenser*)

n. p. m. Ezr. 2, 46 K'tib, for which the K'ri is שַׁלְמַי; in Neh. 7, 48 שַׁלְמַי stands for it, which may be written by mistake for שַׂמְלַי.

שָׁמֵם I. (also שָׁמֵם, 3 *p. f.* in pause שָׁמֵמָה, 3 *pl.* שָׁמְמוּ, in pause שָׁמֵמּוּ; *part.* שׁוֹמֵם, שֹׁמֵם, *pl.* שׁוֹמְמִים, ־מִין, *f.* שׁוֹמֵמָה, *plur.* שֹׁמֵמוֹת, *constr.* שֹׁמְמוֹת; *imp.* שֹׁם; *fut.* יָשֹׁם [יִשֹּׁם belongs to Nif.] and intr. יֵשַׁם after the form יֵרַע, יֵצַר, extended יִישַׁם Ez. 6, 6 or יֵאשַׁם, but see יָשַׁם, אָשַׁם) *intr.* 1. *to be astonished*, with עַל *at* Lev. 26, 32; Is. 52, 14; Ez. 27, 35; figur. of the שָׁמַיִם Jer. 2, 12, coupled with שָׂעַר and חָרַב; also with הִתְעוֹרֵר (to effervesce, to rebel) Job 17, 9; Ps. 40, 16 *let them be astonished for their shame.* — 2. *to be laid waste* or *made desolate*, of נַחֲלָה Ez. 35, 15, Is. 49, 8, הָרִים 33, 28, שַׁעַר Lament. 1, 4, חֳרָבוֹת Ez. 36, 4, coupled with נֶעֱזָב; in the intrans. form of אֲדָמָה Gen. 47, 19, אֶרֶץ Ez. 12, 19, בָּמוֹת 6, 6; metaphor. *to be depopulated* Lament. 1, 4, *forsaken* Is. 54, 1, *solitary* 2 Sam. 13, 20. Derivat. שְׁמָמוֹת (Is. 49, 19; 61, 4; Dan. 9, 18 26), שֹׁמֵם (שׁוֹמֵם = מְשֹׁמֵם), שָׁמֵם (adj.), מְשַׁמָּה, שַׁמָּה 1, שְׁמָמָה, שִׁמְמָה, שְׁמָמָה.

Nif. נָשַׁם (*perf.* נָשַׁמָּה, נָשַׁמּוּ; *part. f.* נְשַׁמָּה, *pl.* נְשַׁמּוֹת; *fut.* יִשֹּׁם) like Kal: 1. *to be astonished*, with or without עַל *at* 1 Kings 9, 8, Jer. 19, 8, coupled with שָׁרַק; נָשַׁמּוּ אַחֲרֹנִים *posterity are astonished* Job 18, 20; along with נוּד בְּרֹאשׁ Jer. 18, 16. — 2. *to be laid waste*, of אֶרֶץ Jer. 12, 11, מְסִלּוֹת Is. 33, 8, אֹצָרוֹת Jo. 1, 17, פִּנּוֹת Zeph. 3, 6, טִירָה Ps. 69, 26, עִיר Is. 54, 3; *the part. f. sing.* נְשַׁמָּה and *plur.* נְשַׁמּוֹת is a noun *waste places* Ezek. 36, 35 36; of persons, *to languish* Lament. 4, 5.

Pih. I. שִׁמֵּם (not used) *to be greatly astonished.* Deriv. שִׁמָּמוֹן.

Pih. II. שׁוֹמֵם (only *part.* מְשׁוֹמֵם) *to be benumbed*, *stunned* Ezr. 9, 3 4; also in deriv. *to excite astonishment.* Deriv. מְשׁוֹמֵם, מְשֹׁמֵם.

Hif. I. הֵשַׁם (*perf.* הֲשִׁמּוֹתִי, הֲשִׁמּוֹתָ, הֵשַׁמּוּ, on the contrary *part.* מַשְׁמִים, *inf. abs.* הַשְׁמֵם from הִשְׁמִים; *fut.* יָשֵׁם, with *suff.* אַשִּׁמֵּם, יַשִּׁמֵּם; יַשִּׁים Jer. 49, 20 is to be referred to the Hif. of יָשַׁם after the form הִצִּיג, הִצִּיעַ with a similar fundamental signification, as also the fut. Kal יִשֹּׁם, תֵּשַׁם, יֵשַׁם may be referred thereto; נַשִּׁים Num. 21, 30 is a *fut. Hif.* of נָשָׁה = נָצָה and stands for נַשֵּׁם *we destroy them*) 1. same as Kal: *to be astonished*, with עַל *at* Jer. 49, 20, to which perhaps belongs also Ps. 55, 16, written יַשִּׁים (see יָשַׁם); Mic. 6, 13; *to be stunned*, *benumbed* Ezek. 3, 15. — 2. commonly *to make astonished*, with עַל Ez. 32, 10; 20, 26. — 3. *to lay waste*, אֶרֶץ Lev. 26, 32, נָוֶה Ps. 79, 7; *to reduce to orphanage*, עֵדָה (a household) Job 16, 7; *to let grow wild*, גֶּפֶן, תְּאֵנָה Hos. 2, 14; *to destroy* 1 Sam. 5, 6, which the LXX incorrectly read וַיְשִׁימֵם.

Hif. II. הִשְׁמִים see Hif. I.

Hof. הֻשַּׁם (in many mss. הָשַׁם; *infin.* with *suff.* הָשַּׁמָּה without Mappik, like Ex. 2, 3; בָּהָשַׁמָּה Lev. 26, 43 for בְּהָשַׁמָּהּ; *plur.* הָשַׁמּוּ) *to be waste*, *to lie desolate*, Lev. 26, 34 35; *to become waste* 26, 43; *to be astonished* Job 21, 5 (*Ibn Ganâch;* others, e. g. *Kimchi*, take הָשַׁמּוּ = הָשֵׁמּוּ, imp. Hif.).

Hithp. הִשְׁתּוֹמֵם (also הִשֹּׁמֵם; *fut.* יִשְׁתּוֹמֵם) *to be surprised*, with כִּי following Is. 59, 16; *to look about in astonishment* 63, 5; *to be amazed*, with עַל *at* Dan. 8, 27; *to be dispirited* Ps. 143, 4; *to ruin* or *destroy oneself* Eccles. 7, 16.

The organic root שַׁם lies also in אָ־שַׁם, יָ־שַׁם Arab. أَـثِمَ, תְּמַ־הּ Aram. תְּמַהּ, תָּוָה; and the fundamental signification appears *to be motionless*, *filled with dread*, i. e. restrained in speech and motion, to stand still (= דָּם).

שָׁמַם II. (*inf.* שַׁמּוֹת as a noun, and formed like חַלּוֹת, זַמּוֹת, חַנּוֹת according to ל״ה) *intr.* same as נָ־שַׁם *to snort*, coupled with שָׁאַף *to gasp for* Ez. 36, 3, like Is. 42, 14, where נָשַׁם is the stem.

שָׁמַם (not used) *intr. to be poisonous*,

hurtful, Ar. سَمَّ trans. to poison, سَمُوم a poisonous wind. Deriv. שְׁמָמִית.

שָׁמֵם *adj. m.*, שְׁמֵמָה *fem. waste, desolate*, of מִקְדָּשׁ Dan. 9, 17, הַר Lament. 5, 18; fem. *the waste land* Jer. 12, 11, where it is unnecessary to read שְׁמָמָה (*Ben Israel*) or שְׁמָמָה (Targ.).

שִׁקּוּץ (once שׁוֹמֵם, from שָׁמֵם I. after the form עוֹלֵל) *m. an object of astonishment* (like מְתָעֵב Is. 49, 7 an object of aversion), i. e. *an idol-image*, or a heathen altar, as an apposition to הַפֶּשַׁע Dan. 8, 13, and שִׁקּוּץ 12, 11 (comp. עַנְוָה־צֶדֶק Ps. 45, 5), but also alone 9, 27; commonly applied to the βδέλυγμα (1 Macc. 6, 7) or βδέλυγμα ἐρημώσεως (ibid. 1, 54) or βωμός (ibid. 1, 59), i. e. a small heathen altar. In general, *heathen worship*, which was to an Israelite an object of horror (1 Macc. 2, 24). For שֹׁמֵם, 9, 27 and 11, 31 have מְשֹׁמֵם with a like meaning, as מְעוֹלֵל occurs together with עוֹלֵל.

שְׁמַם (Pe. not used) *Aram. intr.* same as Hebrew שָׁמֵם I.

Ithpa. אֶשְׁתּוֹמַם *to be astonished, benumbed* Dan. 4, 16.

שִׁמְמָה (a form without analogy) *fem. desolation* Ez. 35, 7; which, however, may be read שְׁמָמָה, as 35, 3; 33, 28 29.

שְׁמָמָה (*plur. constr.* שִׁמְמוֹת and שְׁמָמוֹת) *fem. astonishment, horror* Ez. 7, 27; commonly *wasteness, desolation*, of אֶרֶץ Is. 1, 7, אֲדָמָה 6, 11, עָרִים Jer. 9, 10; in a stronger form מִדְבַּר שְׁמָמָה 12, 10, שׁ׳ הַמְּשַׁמָּה Josh. 8, 28, תֵּל עוֹלָם שׁ׳ Ez. 6, 14, שְׁמָמָה וּשׁ׳ 23, 33; נָתַן שׁ׳, שִׂים *to lay waste* Jer. 6, 8; 9, 10; *a waste heap*, of עֲצַבִּים Mic. 1, 7.

שִׁמָּמוֹן (from *Pih.*) *m. astonishment, benumbing pain* Ez. 4, 16; 12, 19.

שֹׁמֵמוֹת *fem. plur. destroyed* or *waste-lying places* Is. 49, 19; 61, 4; *ruins* Dan. 9, 18; of Jerusalem, = חֳרָבוֹת 9, 2; נֶחֱרֶצֶת שֹׁמֵמוֹת 9, 26 *a decree producing desolate places.*

שְׂמָמִית (from שָׁמֵם) *fem.* a species of *poisonous lizard*, with leper-like spots Prov. 30, 28; LXX καλαβώτης, Vulg. *stellio*, Arab. سَامّ; in the Targ. for לְטָאָה, Sam. for אֲנָקָה. Many mss. read שְׁמָמִית with a like meaning.

שָׁמֵן (*perf.* שָׁמַנְתָּ, שָׁמְנוּ; *fut.* יִשְׁמַן) *intr. to be thick, fat, corpulent*, coupled with עָבָה and כָּשָׂה; figur. *to be rich*, Deut. 32, 15; coupled with עָשֵׁת (which see) *to shine*, with fatness Jer. 5, 28, i. e. *to pamper themselves*, in consequence of which the skin becomes stretched and shining (Phaedr. fab. 3, 7); Arab. سَمِنَ, Aram. שְׁמֵן, ܫܡܶܢ, Maltese symen the same The org. root is שָׁמַ־ן, which lies also in חַ־שַׁם (which see), so that the fundamental signification is *to be shining, glittering, bright.* Deriv. שָׁמֵן, שֶׁמֶן, שָׁמֵן (*plur.* שְׁמַנִּים), מִשְׁמָן, מַשְׁמַנִּים, אַשְׁמָן (according to some), the proper name מַשְׁמַנָּה.

Hif. הִשְׁמִין (*inf. absol.* הַשְׁמֵן; *fut.* יַשְׁמִין) *to pamper oneself, to become fat* Neh. 9, 25; coupled with הִתְעַדֵּן, prop. to make fat = עָשָׂה פִּימָה; figur. *to make unfeeling, callous*, of לֵב Is. 6, 10, comp. Ps. 119, 70, and παχύς, pinguis; Arab. أَسْمَنَ trans. and intrans.

שָׁמָן (only *plur.* שְׁמַנִּים) *m. fat, fat part*, of the אֶרֶץ, i. e. *fruitful soil*, Gen. 27, 28 מִשְׁמַנֵּי הָאָרֶץ *of the fat parts of the earth.* מִ is here decidedly from מִן (Dagesh in Shin is omitted), since מִטַּל is the parallel word, and מִן stands partitively; but מִן is also used of distance in the meaning *remote from* 27, 39.

שָׁמֵן *adj. m.*, שְׁמֵנָה *fem. juicy, nourishing*, of לֶחֶם Is. 30, 23, along with דָּשֵׁן; *luxurious, excellent* Gen. 49, 20; *fruitful*, of the אֶרֶץ Neh. 9, 35, אֲדָמָה 9, 25, מִרְעֶה Ez. 34, 14; *fat, well-fed*, of צֹאן 34, 16; *rich in spoil* Hab. 1, 16; of persons, *powerful*, along with אִישׁ חָיִל Judges 3, 29 *a powerful warrior*, comp. מַשְׁמַנִּים warriors Is. 10, 16; Ar. سَمِين, Aram. שְׁמִין, ܫܡܝܢ the same.

שֶׁמֶן (with *suff.* שַׁמְנִי, שַׁמְנָהּ; *plur.* שְׁמָנִים, with *suff.* שְׁמָנֶיךָ, שְׁמָנַיִךְ) *masc.* 1. *fatness*, concr. *fat meat*, מִשְׁתֵּה שְׁמָנִים *a banquet of fat food* Is. 25, 6, i. e. *sumptuous*, elsewhere דֶּשֶׁן (55, 2), מַשְׁמַנִּים (Neh. 8, 10), חֵלֶב (Ps. 63, 6); also *fruitfulness*, of גַּיְא Is. 28, 1; קֶרֶן בֶּן־שָׁמֶן 5, 1 *a horn*, i. e. a high projecting mountain, *son of luxurious fertility*, i. e. a fertile mountain; of an ox, *fatness*, *strength*, 10, 27 *and the yoke is shaken off the face* (head) *of the strong ox.* Ar. سَمْن, Aram. שׁוּמְנָא, ܫܘܡܢܐ, Maltese *semen*, *semel* the same. — 2. Prop. the juice, fat of pressed fruit, or like יִצְהָר *the shining*, i. e. *oil*, for burning (הַמָּאוֹר, לַמָּאוֹר) Ex. 25, 6; 35, 14; שֶׁ׳ זַיִת *olive-oil* 27, 20, also שֶׁ׳ כָּתִית *oil of pounded olives* 29, 40; שֶׁ׳ מִשְׁחָה *oil of anointing*, *spiced oil* Ex. 25, 6, for dedicating and consecrating monuments Gen. 28, 18, the tabernacle Ex. 30, 26 and its furniture 40, 9, for anointing a ruler 1 Sam. 16, 1, as well as parts of the body at entertainments and nuptials Ps. 23, 5, Am. 6, 6, Ez. 16, 9; or when persons of distinction were either visited Ruth 3, 3 or received. Ointment was reckoned among the needful things 2 Chr. 28, 15, among the valuable possessions Prov. 27, 9, Ps. 92, 11; and the custom of using it was intermitted only during times of mourning 2 Sam. 14, 2. Oil for anointing priests Ex. 40, 15 and prophets 1 Kings 19, 16 was a symbol of the רוּחַ יי״ communicated 1 Sam. 10, 1; Is. 61, 1. פַּלְגֵי שֶׁ׳ Job 29, 6 is a figure of overflowing fulness, as is שֶׁ׳ alone Deut. 32, 13; an image of gentle flowing Ez. 32, 14 and of smoothness Prov. 5, 3; Ps. 55, 22. רֵיחַ שֶׁ׳ *the fragrance of ointment* Song of Sol. 1, 3. For שֶׁ׳ תּוּרָק see תּוּרָק. עֵץ שֶׁ׳ is *the wild olive-tree*, oleaster Neh. 8, 15, while זַיִת is the noble one. עֲצֵי שֶׁ׳ 1 Kings 6, 23 is *wood of the wild olive.* שֶׁ׳ as a medicinal thing Is. 1, 6.

שְׁמֹן a ground-form to the following שְׁמֹנֶה, שְׁמֹנָה, שְׁמֹנִים. It is difficult to find a verb-stem for it, or any probable etymology.

שְׁמֹנֶה and שְׁמוֹנֶה (from a ground-form שְׁמֹן; *constr.* prop. שְׁמֹנֶה, but always שְׁמֹנֶה) *num. card. fem.*, שְׁמֹנָה and שְׁמוֹנָה (*constr.* שְׁמוֹנַת) *m. eight;* of שָׁנִים Judges 3, 8, מַעֲלוֹת Ez. 40, 34, יָמִים 2 Chr. 29, 17, put before or after the noun Num. 29, 29. שְׁמֹנָה frequently stands before nouns, in the construct state Gen. 17, 12; Num. 7, 8; as an ordinal, when the noun in the construct state precedes 2 Kings 24, 12; 2 Chr. 29, 17. In combination with tens, שְׁמֹנֶה עֶשְׂרֵה is *eighteen* fem., שְׁמֹנַת עָשָׂר masculine Judges 3, 14, 2 Sam. 8, 13, also sometimes שְׁמֹנָה עָשָׂר Ezr. 8, 18; as an ordinal 2 Kings 3, 1; 2 Chr. 35, 19. The *plur.* שְׁמֹנִים is *eighty*, joined to a fem. Jer. 41, 5 or a masculine 2 Kings 10, 24. Aram. תְּמָנֵי, תַּמְנֵי, תְּמָנְיָא, ܬܡܢܐ, Arab. ثَمَانٍ, ثَمَانِيَة, Maltese tmynja, Pehl. תּוּמְנָא, Coptic ϣⲙⲟⲩⲛ, ϣⲙⲏⲛ the same. Deriv. שְׁמִינִי.

שְׁמֹנִים see שְׁמֹנֶה.

שָׁמַע I. (in pause שָׁמֵעַ; 2 *perf. fem.* once שָׁמַעְתִּי Jer. 4, 19; *part. m.* שֹׁמֵעַ, שׁוֹמֵעַ, *fem.* שֹׁמַעַת; *inf. absol.* שָׁמוֹעַ, *constr.* שְׁמֹעַ and שְׁמוֹעַ, also שְׁמָעָה Is. 30, 19; *imper.* שְׁמַע, שִׁמְעָה and שְׁמָעָה; *fut.* יִשְׁמַע) *intr.* 1. *to give ear to, to hear*, absol. Gen. 18, 10; שְׁ׳ שָׁמוֹעַ *to hear continually* Is. 6, 9; with an accus. קוֹל Gen. 3, 10, דְּבָרִים 24, 52, תְּלֻנֹּת Ex. 16, 9; generally with an accus. of the thing Job 13, 1, or of the person speaking Gen. 27, 6; 37, 17; with כִּי in the clause following 14, 14; 29, 33; with עַל of a person *respecting one* 41, 15; *to hear* absol. 1 Sam. 3, 9, Job 15, 8, with accus. of the person Gen. 23, 8, with אֶל 49, 2, לְ Ps. 81, 12, בְּ of a person 2 Sam. 12, 18; but שָׁמַע בְּ commonly means *to be an ear-witness* Gen. 27, 5, 1 Sam. 17, 28, or *to hear with pleasure* 2 Sam. 19, 36; *to hear*, of God, with accus. of the person Gen. 17, 20, with אֶל of the thing 16, 11, commonly with the accus. קוֹל Deut. 33, 7, אֶל־קוֹל Gen. 21, 17,

and 'בְּקוֹל פ 30, 6; with לְ before an object 17, 20. Besides, *to obey*, *to follow*, absol. Is. 1, 19; 65, 12; with an accus. of the thing Ex. 24, 7, and with אֶל Gen. 28, 7, לְ Neh. 9, 29, seldom עַל of a person 2 Kings 20, 13; but in this sense 'שׁ' בְּקוֹל פ Gen. 22, 18 or 'לְקוֹל פ 3, 17 are also used. — 2. Metaphor. *to understand*, שָׂפָה (speech) Gen. 11, 7, לָשׁוֹן Deut. 28, 49, מַה־יְּדַבֵּר Jer. 5, 15, hence of intelligent, judicial ability 2 Sam. 14, 17; 15, 3; *to be intelligent* 1 Kings 3, 9, *to be attentive* Prov. 21, 28, where, however, others read שֹׁמֵחַ לִנְצֹר. — 3. *to get knowledge of*, *to hear a call*, espec. in derivatives. Deriv. שֶׁמַע, מִשְׁמָע, שֵׁמַע, שֹׁמַע, שְׁמוּעָה (שְׁמֻעָה), מִשְׁמַעַת, the proper names שָׁמָע, שֶׁמַע, שִׁמְעוֹן, שִׁמְעִי, שְׁמַעְיָה, שִׁמְעָה, שִׁמְעָא, יִשְׁמַעְיָה, יִשְׁמָעֵאל, שְׁמַעְיָהוּ, שְׁמַעְיָה, שַׁמָּה, שַׁמָּא, שִׁמְעָת, מִשְׁמָע, יִשְׁמַעְיָהוּ, שַׁמּוֹת, שַׁמַּי, שְׁמָהוֹת, שָׁמוּעַ in שְׁמוּאֵל, שְׁמִיעַ in שְׁמִידָע.

Nif. נִשְׁמַע (*part.* נִשְׁמָע, *fem.* נִשְׁמַעַת; *inf. constr.* הִשָּׁמַע, *fut.* יִשָּׁמַע) *to be heard*, of קוֹל Gen. 45, 16, Ezr. 3, 13, נַחֲרַת סוּסִים Jer. 8, 16, נְהִי 9, 18; with לְ of a person *to be heard by one* Neh. 6, 1 7; *to be listened to = followed* Eccles. 9, 16; *to be heard*, by God Dan. 10, 12; *to show oneself obedient*, *to obey*, with לְ of a person Ps. 18, 45; *to be understood* 19, 4.

Pih. שִׁמַּע (*fut.* יְשַׁמַּע) *to make hear*, *to announce aloud*, with accusat. of the person 1 Sam. 15, 4; 23, 8; elsewhere הִשְׁמִיעַ. Also *to be very famous*. Deriv. the proper name שַׁמּוּעַ.

Hif. הִשְׁמִיעַ (*part.* מַשְׁמִיעַ, *inf. constr.* הַשְׁמִיעַ; *fut.* יַשְׁמִיעַ) *to cause to hear*, *to let be heard*, קוֹל Josh. 6, 10, זְעָקָה Jer. 48, 4, with a double accus. Deut. 4, 10 36, or with אֶל of a person Ez. 36, 15; *to announce* Is. 45, 21; *to promise* 48, 6; 'הִשְׁ' בְּקוֹל *to call aloud*, *to cry* Ps. 26, 7, Ez. 27, 30 = נָתַן בְּקוֹל; *to sing* Neh. 12, 42; *to make to sound* 2 Chr. 5, 13; *to play loud* 1 Chr. 15, 19, בִּנְבָלִים 15, 28, בִּמְצִלְתַּיִם 16, 5, comp. שֶׁמַע (Ps. 150, 5); *to announce*, *to make known* Is. 45, 21, also with the accusat. of the person 44, 8; *to call together* 1 Kings 15, 22, like Pih. Deriv. הַשְׁמָעוּת.

The stem 'שׁ is the Arab. سمع and سمّع (to hear, to obey, to sing, hence مُسْمِعَة a female singer, سَمَاع music), Aram. שְׁמַע, ܫܡܥ, Phenic. שָׁמַע, Coptic ⲥⲙⲉ. But the fundamental signific. may be "to perceive by audible sounds or marks", espec. as שֶׁמַע, שֵׁמַע point to this.

שָׁמַע II. (not used) *intrans.* prop. *to shine*, *to be high*, same as שָׁמָה II., Arab. شمع. Derivat. the proper names שָׁמָע, אֶשְׁתְּמוֹעַ (with the verb-conjunctive אֶת־), together with אֶשְׁתְּמֹה, שְׁמָעָה 2.

שָׁמָע (*a Hearer*, viz. *El is*) *n. p. m.* 1 Chr. 11, 44, comp. אֱלִישָׁמָע; שָׁמָע is also in שְׁמַעְיָה.

שֵׁמַע (with *suff.* שִׁמְעוֹ, שִׁמְעֲךָ, שִׁמְעָם) *m. the hearing*, fully 'שׁ' אֹזֶן Job 42, 5; *hearsay* Ps. 18, 45; *report*, *knowledge* Is. 23, 5; *fame* Num. 14, 15; 1 Kings 10, 1; *an account*, 'שׁ' שָׁוְא Ex. 23, 1 *a false account; announcement*, *prophecy*, *oracle* Hos. 7, 12, = שְׁמוּעָה. In the proper names שִׁמְעִי, שִׁמְעָא, שִׁמְעוֹן, שָׁמָע lies at the basis of them.

שֶׁמַע (in pause שָׁמַע) *m.* 1. *a clear*, *audible sound*, 'צִלְצְלֵי שׁ *clear-sounding cymbals* Ps. 150, 5 (perhaps from שָׁמָע). — 2. (*fame*, *repute*) *n. p. m.* 1 Chr. 2, 43; 5, 8; 8, 13; Neh. 8, 4.

שֹׁמַע (with *suff.* שָׁמְעוֹ) *masc. fame*, *rumour* Josh. 6, 27; Jer. 6, 24.

שְׁמַע (1 *perf.* שִׁמְעֵת; *part. m. plur.* שָׁמְעִין; *fut.* יִשְׁמַע) *Aram. intr. to hear*, מִלְּתָא Dan. 6, 15, קָל 3, 10; with עַל *of one* 5, 14 16.

Ithpa. אִשְׁתַּמַּע (*fut.* יִשְׁתַּמְּעוּן) *to obey*, Dan. 7, 27; Syr. ܐܫܬܡܥ *to shew oneself obedient*.

שְׁמַע (from שָׁמַע II. = שָׁמָה II.; *height*) *n. p.* of a city in Judah Josh. 15, 26; comp. אֶשְׁתְּמֹעַ (which see) as the name of a place.

שִׁמְעָא (*fame*, *rumour*) *n.p.m.* 1 Chr. 2,

13, for which 2 SAM. 13, 3 has שִׁמְעָה and 1 SAM. 16, 9 שַׁמָּה; 1 CHR. 3, 5, for which 2 SAM. 5, 14 has שַׁמּוּעַ; 1 CHR. 6, 15 24.

שִׁמְעָה (same as שִׁמְעָא) 1. *n. p. m.* 2 SAM. 13, 3, elsewhere שִׁמְעָא. — 2. (*a high-lying place*, from שָׁמַע II.) *n. p.* of a locality in Judah, coupled with שׂוּכָה and תִּרְעָה; hence *patr. m. plur.* שִׁמְעָתִים 1 CHR. 2, 55, along with תִּרְעָתִים and שׂוּכָתִים, which formed the מִשְׁפְּחוֹת סוֹפְרִים.

שְׁמָעָה (*fame; with the article*) *n. p. m.* 1 CHR. 12, 3.

שִׁמְעוֹן (*hearing*, or *a famous one*) *n. p. m.* 1. GEN. 29, 33, the founder of a tribe 46, 10, and also the name of a district in Palestine JOSH. 19, 1-9; Greek *Σίμων* and *Συμεών*; *patr.* שִׁמְעֹנִי NUM. 25, 14. — 2. EZR. 10, 31.

שִׁמְעִי (from שְׁמַעְיָה; *Jah is Fame*) *n. p. m.* EX. 6, 17; 2 SAM. 16, 5; 1 KINGS 1, 8; EST. 2, 5; *patr.* שִׁמְעִי (=שִׁמְעִיִּי) NUM. 3, 21.

שְׁמַעְיָה (*Jah is Fame*) *n. p. m.* 1 KINGS 12, 22; JER. 29, 31.

שְׁמַעְיָהוּ (the same) *n. p. m.* JER. 26, 20.

שִׁמְעָת (*fame*) *n. p. f.* 2 KINGS 12, 22.

שָׁמַץ (not used) *tr.* prop. *to thrust, to thrust forth, to hurl*, hasty sayings, and so *to whisper, to mutter, to hum*, a gesture of scorn; *to press, to drive, to drive on; intr. to hasten, to press on*, in speaking; Arab. شَمَصَ the same; probably connected in its organic root שַׁ־מַץ with that in מַץ (מוּץ, to thrust). Deriv. שִׁמְצָה, שֶׁמֶץ.

שֶׁמֶץ (in many mss. שֵׁמֶץ) *m. quickness, rapidity*, of דָּבָר, JOB 26, 14 *and how fleeting a word is heard of him?* i. e. small and insignificant is the transient word which we hear of the wonders of God, in comparison with the duration of his power! hence *a small, little thing*, as *Saadia, Ibn G'anâch, Kimchi* take the word; Talm. שֶׁמֶץ the same; also without דָּבָר 4, 12.

שִׁמְצָה *f. a whispering*, such as *scornful* or *malicious remarks*, with בְּ *among* EX. 32, 25.

שָׁמַר I. (*part. m.* שׁוֹמֵר, שֹׁמֵר, *pass.* שָׁמוּר, שְׁמֻרָה; *inf. abs.* שָׁמוֹר, *c.* שְׁמֹר, שְׁמוֹר, with *suff.* שָׁמְרְךָ, שְׁמָרוֹ; *imp.* שְׁמֹר, שְׁמָר־ and שָׁמְרָה; *fut.* יִשְׁמֹר) *tr.* 1. (not used) *to pierce*, infigere, of sharp thorns or diamond points, Arab. سَمَرَ (to pierce or put out, the eye). Derivat. שָׁמִיר 1 and 2. — 2. (not used) metaphor. *to press into;* hence *to have a penetrating, sharp, biting, harsh smell* or *a pungent taste*, of spices (see קָצַח, כַּמֹּן II., חָרַם), Syr. ܫܡܰܪ, Arab. سَمَرَ the same, whence ܫܡܳܪܳܐ, Arab. شَمَار fennel; comp. also for the signific. 1. اسمر a lance, Syr. ܡܫܰܡܪܳܐ an incisor. — 3. Metaphor. *to be nimble* or *active*, and so *to act quickly, nimbly* or *wakefully, to be awake;* compare Arab. سَمُور quick, expert, سَمَر nightly watch, Syr. ܫܰܡܫܰܡܪܳܐ a lizard, so called from its nimbleness, Latin vigere and vigilare. This meaning is related to the idea of sharpness and penetration, and therefore to signific. 2. (comp. חַדֶּקֶל ,חָדַק ,חֵדֶק and חָדַד). — Hence 4. *to keep, to watch*, a garden GEN. 2, 15, a city 2 KINGS 9, 14, a house ECCLES. 11, 3 (fig.), a flock GEN. 30, 31; absol. HOS. 12, 13, and with בְּ *to watch for.* שֹׁמֵר *a watchman, keeper*, vigil GEN. 4, 9; *a city-watch*, explained by סֹבֵב בָּעִיר SONG OF SOL. 3, 3; שׁ׳ צֹאן 1 SAM. 17, 22 *a shepherd;* שׁ׳ שָׂדַי *a field-keeper* JER. 4, 17, and so שׁ׳ הַנָּשִׁים EST. 2, 3, שׁ׳ הַכֵּלִים 1 SAM. 17, 22, שׁ׳ הַבְּגָדִים 2 KINGS 22, 14, שׁ׳ הַסַּף 12, 10. *A watcher* at night, used fig. of the prophets IS. 21, 11, for which צֹפֶה and מְצַפֶּה (*spy*) are also employed. — Still farther metaphor. 5. *to keep, to protect*, with the accus. 1 SAM. 25, 21; 1 KINGS 20, 39; PROV. 13, 3; also with עַל PROV. 6, 22, בְּ 2 SAM. 18, 12, and אֶל of the person 1 SAM. 26, 15; fig. שׁ׳ לָשׁוֹן, שׁ׳ פֶּה *to keep the tongue* or *the mouth* 21, 23, i. e. to be careful about one's speech;

ש' מוֹצָא שְׂפָתַיִם to keep what is uttered DEUT. 23, 24; ש' נַפְשׁוֹ to protect his life, i. e. to spare JOB 2, 6; also *to keep oneself*, to be cautious PROV. 16, 17, without נַפְשׁ JOSH. 6, 18; with מִן of a thing *to preserve from* PS. 121, 7, or = *to desist from* JOSH. 6, 18; with פֶּן following DEUT. 4, 9. — 6. *to give heed to*, *to observe*, in order to keep, with an accus. תּוֹכַחַת PROV. 13, 18; *to regard* JOB 39, 1; 1 SAM. 1, 12; *to attend to strictly* PROV. 2, 20, like נָצַר, especially in the phrases ש' מִשְׁמֶרֶת יי׳ GEN. 26, 5, ש' מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ 2 KINGS 11, 5, ש' אֶת־כְּהֻנָּה הַקֹּדֶשׁ NUM. 3, 28, 3, 10 i. e. *to perform strictly* or *exactly;* next, *to keep diligently*, *to observe*, פִּי הַמֶּלֶךְ ECCLES. 8, 2, בְּרִית GEN. 17, 9, of God DEUT. 7, 9, חֶסֶד 1 KINGS 3, 6; farther שַׁבָּת LEV. 19, 30, and so תּוֹרַת, מִשְׁפַּט יי׳, חֹק, מִצְוָה, אִמְרֵי יי׳, particularly oaths MIC. 7, 5, DEUT. 23, 24, sometimes with the addition לַעֲשׂוֹת DEUT. 6, 25, לָלֶכֶת 2 KINGS 10, 31, לְדַבֵּר NUM. 23, 12, or also followed by עָשָׂה DEUT. 4, 6; fig. *to worship* HOS. 4, 10; PS. 31, 7; PROV. 27, 18, for which שִׁמֵּר stands in JON. 2, 9. — 7. *to keep oneself from*, *beware of*, cavere ab PS. 17, 4. — 8. in a bad sense, *to watch narrowly*, *to spy out*, speculari, *φυλάττειν* JOB 13, 27; *to lie in wait for*, insidiari PS. 56, 7; *to watch for* JOB 24, 15; *to besiege*, *to blockade*, עִיר 2 SAM. 11, 16 = נָצַר; *to watch over*, with עַל JOB 14, 16. Deriv. שֹׁמֵר (שׁוֹמֵר), שְׁמֻרָה, אַשְׁמֹרֶת, אַשְׁמוּרָה, מִשְׁמֶרֶת, מִשְׁמָר, שְׁמִירָה, the proper names שֶׁמֶר, שֹׁמֵר, שִׁמְרִי, שִׁמְרוֹן, שִׁמְרוֹן, שָׁמִיר, שָׁמוּר, יִשְׁמְרַי, שִׁמְרָת, שִׁמְרִית, ־יָהוּ, שְׁמַרְיָה.

Nif. נִשְׁמַר (*imp.* הִשָּׁמֵר, once הִשָּׁמֵר Is. 7, 4 according to some a denomin. from the noun שָׁמֶר; *fut.* יִשָּׁמֵר) *pass.* of Kal, *to be kept* PS. 37, 28, where עֹשֵׂי טוֹב is to be supplied; *to be guarded*, *fed* HOS. 12, 14; *to be on one's guard*, *to take care of* 2 KINGS 6, 10 (by setting a troop to watch), with מִן of the person or thing DEUT. 23, 10, JUDGES 13, 13, also with מִפְּנֵי EX. 23, 21, or בְּ 2 SAM. 20, 10; followed by an infin. EX. 19, 12 or פֶּן 34, 12 *to beware of doing a thing*, *to refrain*, *to keep oneself from* 1 SAM. 21, 5, in which sense the imper. is used very frequently, and commonly with לְךָ DEUT. 12, 30 or לָכֶם 11, 16 for emphasis' sake; in urgent warnings it is combined with לְנַפְשׁוֹתֵיכֶם DEUT. 4, 15 or בְּנַפְ' JER. 17, 21, i. e. *by your life* or *body*, for which בְּרוּחֲכֶם is once used MAL. 2, 15 16; followed by an infin. constr. and לְ *to do* or *observe carefully*, *diligently* DEUT. 24, 8.

Pih. שִׁמֵּר (*part.* מְשַׁמֵּר) *to worship*, *to regard highly*, הַבְלֵי שָׁוְא JON. 2, 9; *to celebrate*, comp. מִשְׁמֶרֶת. Derivative שִׁמֻּר.

Hithp. הִשְׁתַּמֵּר (*fut.* יִשְׁתַּ') prop. *to observe carefully*, i. e. *to keep strictly* MIC. 6, 16; *to take heed to oneself*, with מִן 2 SAM. 22, 24; PS. 18, 24.

שָׁמַר II. (not used) *intr. to draw together* or *contract;* of a fluid mass, *to thicken;* Arab. شَمَرَ the same, صَمَرَ to contract, to withhold, to refuse, to be covetous (comp. modern Hebrew קָמַץ). The organic root is שַׁ־מַר. Deriv. שָׁמֶר.

שֶׁמֶר (only *pl.* שְׁמָרִים, from שָׁמַר II.) *m.* prop. *what draws itself together* or *thickens* (comp. Engl. sediment, lees, French lie, from to subside, to thicken), *grounds*, *bottom*, *deposit;* hence 1. *dregs* (of wine), שָׁקַט עַל־שְׁמָרִים *to rest upon the lees* JER. 48, 11, i. e. to be undisturbed (שַׁאֲנָן) and unhindered. The figure is taken from wine, which, being left on its lees and not drawn off, becomes thick. With שָׁמַר II. and שָׁקַט in ZEPH. 1, 12, קָפָא *to thicken* is exchanged. מָצָה שְׁמָרֵי כוֹס *to drink off wine even to the lees* PS. 75, 9. — 2. Metaphor. *wine*, with מְזֻקָּקִים i. e. *purified* by being poured off several times Is. 25, 6, forming an alliteration to שְׁמָנִים.

נִשְׁמַר (denom. from שֶׁמֶר) *to be undisturbed*, *unfettered* Is. 7, 4. But it may also be referred to שָׁמַר I.

שֶׁמֶר (*watch;* from שָׁמַר I.) *n. p. m.* 1 KINGS 16, 24, whence the mountain and city שֹׁמְרוֹן are said to get their name;

1 Chr. 6, 31; 7, 34, for which 7, 32 has שׁוֹמֵר; 8, 12.

שֹׁמֵר and שׁוֹמֵר (prop. a part. of שָׁמַר I.) *m.* 1. *a watch*, *a keeper*, see שָׁמַר I. — 2. (same as שֶׁמֶר watch) a) *n. p. m.* 1 Chr. 7, 32, for which 7, 34 has שֶׁמֶר. b) *n. p. f.* 2 Kings 12, 22, for which שִׁמְרִית stands in 2 Chr. 24, 26.

שֶׁמֶר a ground-form to שֹׁמְרוֹן, שִׁמְרִי which see.

שִׁמֻּר (only *pl.* שִׁמֻּרִים; from שָׁמַר I. Pih.) *masc. celebration*, *observance of a festival* Ex. 12, 42, comp. מִשְׁמֶרֶת and שָׁמַר הַשַּׁבָּת (*to keep the sabbath*).

שְׁמֻרָה (only *pl.* שְׁמֻרוֹת) *fem. eye-lid* (commonly from שָׁמַר I., Aram. שְׁמַר to watch, LXX φυλακή; but perhaps from שָׁמַר I. meaning *to move quickly*, *to flutter*, conseq. = עַפְעַף in fundamental signification), Ps. 77, 5 *thou holdest the lids of mine eyes*, i. e. thou keepest me awake; according to some in this meaning also אַשְׁמֻרָה 119, 148. Targ. תִּימְרִין, תִּימוּרִין, ܫܡܪ̈ܝܢ, also for עַפְעַף.

שָׁמְרָה (from the masc. שֹׁמֶר) *fem. watch*, *guard* Ps. 141, 3.

שִׁמְרוֹן (formed from שֶׁמֶר; *watch*) 1. *n. p. m.* Gen. 46, 13; *patr.* שִׁמְרֹנִי Num. 26, 24. — 2. *n. p.* of the chief place in a small Canaanite district Josh. 11, 1, afterwards belonging to Zebulon 19, 15; also combined with מְרְאוֹן (מְרוֹן which see) 12, 20.

שֹׁמְרוֹן (from שֶׁמֶר with the termination וֹן—; *watch-place*, *watch*) 1. *n. p. f.* of a considerable mountain in central Palestine, called הַר שֹׁמְרוֹן, having received its name, as is alleged, from an earlier possessor שֶׁמֶר 1 Kings 16, 24. On this hill or mountain the Israelite king *Omri* build a residence, which was at different times a seat of the Ephraimite Baal-worship 16, 32, comp. 2 Kings 10, 17 and Jer. 23, 13, and the metropolis of the kingdom consisting of the ten tribes or Ephraim Ez. 16, 46; Hos. 7, 1; 8, 5; Mic. 1, 1 5. Because of its situation הַר שֹׁ׳ was also applied to the city Am. 6, 1; Mic. 1, 6. The history of this city till the time of its being colonised by foreign peoples is narrated in 2 Kings 6, 24; 17, 5 24; 18, 9; Jer. 16, 9; Ezr. 4, 10. After the exile, Samaria was still a fortified city, and fell into the hands of John Hyrcanus after the siege of a year (*Joseph.* Antt. 13, 10, 2; B. J. 1, 2, 7). Pompey assigned it to the province of Syria (Antt. 14, 4, 4); Herod the great embellished it, and gave it the name *Sebaste* (Σεβάστη i. e. Augusta; Antt. 15, 8, 5), in honour of the emperor Caesar Augustus; by which name *Pliny* (5, 14) and *Ptolemy* (5, 16, 6) quote it. The neighbouring שְׁכֶם afterwards reduced it; and a small village Sebustieh with some ruins now marks the site (*Robins.* III, 365 seq.) — 2. *n. p.* of the metropolis, and then also of the whole territory of central Palestine. Hence mention is made of עָרֵי שֹׁ׳ 2 Kings 17, 24 and הָרֵי שֹׁ׳ Jer. 31, 5, to which belong also the passages 1 Kings 13, 32 and Am. 3, 9; once the district is called שְׂדֵה שֹׁ׳ Obad. 19. Afterwards it became the name of the province of central Palestine 1 Macc. 10, 30; 11, 28; *Joseph.* Antt. 3, 3, 4; 13, 2, 3; B. J. 3, 3, 1; Luke 17, 11; John 4, 4 5 7. The Greek name for mountain and city is *Σαμάρεια*, for the province *Σαμαρεῖτις*, *Σαμαρίς* and *Σαμάρεια*, Aram. שָׁמְרַיִן, ܫܡܪܝܢ. Deriv. *Gent. m. plur.* שֹׁמְרֹנִים *the Samaritans*, i. e. the inhabitants of Samaria 2 Kings 17, 29, *Σαμαρεῖται*, *Σαμαρεῖς* (Josephus, Euseb.), Samaritae (Curt. 44, 9, 9), Talm. כּוּתִים (see כּוּת).

שִׁמְרִי (from שְׁמַרְיָה, *Jah is Watch*) *n. p. m.* 1 Chr. 4, 37; 11, 45; 26, 10; 2 Chr. 29, 13.

שְׁמַרְיָה (*Jah is Watcher*) *n. p. m.* 2 Chr. 11, 19; Ezr. 10, 32; 10, 41.

שְׁמַרְיָהוּ (the same) *n. p. m.* 1 Chr. 12, 5.

שָׁמְרַיִן *Aram. f.* the name of the city Samaria (שֹׁמְרוֹן) Ezr. 4, 10 17, Syr. ܫܡܪܝܢ, *Σαμάρεια*. The dual form is common in the names of cities.

שִׁמְרִית (*guard*, *watch*) *n. p. f.* 2 Chr.

24, 26, for which 2 Kings 12, 22 has שֹׁמֵר.

שִׁמְרִת (the same) *n. p. m.* 1 Chr. 8, 21.

שָׁמַשׁ (not used) *intrans.* 1. *to be bright*, *to lighten*, *to shine*, of the light or sun; a collateral form is שָׁבַם (which see), Ar. شمس. Deriv. שֶׁמֶשׁ, the proper names שִׁמְשַׁי, שִׁמְשְׁרַי. — 2. Metaphor. *to be shining*, *distinguished*, *noble* (comp. חוּר, חָרַר); *to be strong*, *powerful.* Deriv. the proper name שִׁמְשׁוֹן. The verb שָׁמַשׁ, like all others with a similar commencing and concluding letter, is abridged from a doubled form of שָׁם, conseq. from שִׁמְשֵׁם, like שָׁרַשׁ from שִׁרְשֵׁר; and the simple organic root שַׁם is also in חַ־שַׁם (which see), Aram. חַ־שַׁם, Himyar. شَام (whence شُوم the sun), in חַ־שַׁן, Ar. حَسَنَ and in לְ־שַׁם. — This root is enlarged in שָׁמָ־ה (to שָׁמַיִם), Ar. سما, سبا, hence سَمَاوَة the visible form of a thing, سَمَا heaven, prop. light-ether; شَمَعَ to be clear.

שֶׁמֶשׁ (with *suff.* שִׁמְשׁוֹ, שִׁמְשֵׁךְ, *pl.* with *suff.* שִׁמְשֹׁתַיִךְ, from the *pl.* שְׁמָשׁוֹת; from שָׁמַשׁ) *comm.* (in Jer. 15, 9 the K'tib looks upon it as *fem.*, the K'ri as *masc.*, elsewhere *masc.* Ps. 104, 19, *fem.* Gen. 15, 17) prop. *the light-giving* or *shining;* hence 1. *the sun*, coupled with יָרֵחַ Jer. 8, 2, Deut. 17, 3, and מַזָּלוֹת 2 Kings 23, 5, being a luminous body by day Jer. 31, 35, Is. 60, 19, and diffusing heat Ex. 16, 21, Neh. 7, 3, hence *the sun's heat* Is. 49, 10; a figure of grace (along with מָגֵן) Ps. 84, 12 comp. Is. 60, 2, of righteousness Mal. 3, 20. Thus in the Test. Jud. ch. 24 the Messiah is termed ὡς ἥλιος δικαιοσύνης. Heaven is the tent of the sun, and its course is described Ps. 19, 5. The rising of the sun is represented by זָרַח Nah. 3, 17, 2 Sam. 23, 4, Gen. 32, 32, or יָצָא 19, 23; its setting by בּוֹא 28, 11, also נֶאֱסַף, whence the nouns מִזְרָח and מָבוֹא Ps. 113, 3, and for the latter also מַעֲרָב Is. 45, 6; מִזְרַח שֶׁ׳ *the east* Deut. 4, 47, מְבוֹא הַשֶּׁ׳ Zech. 8, 7 *the west;* תַּחַת הַשֶּׁ׳ *on the earth* Eccles. 1, 9 (only in that book); לִפְנֵי שֶׁ׳ *in the face of the sun*, i. e. in the sun's glow Job 8, 16, or also *under the eyes of the sun* Ps. 72, 17, i. e. as long as the sun appears (comp. עִם־שֶׁמֶשׁ, לִפְנֵי יָרֵחַ 72, 5), for which is also used כַּשֶּׁ׳ 89, 37 = לְעוֹלָם. רָאָה שֶׁ׳ *to see the sun* i. e. *to live* Eccles. 6, 5; 7, 11; 11, 7, Greek ὁρᾶν φάος; also חָזָה שֶׁ׳ Ps. 58, 9. נֶהְפַּךְ לְחֹשֶׁךְ, קָדַר is applied to the darkening of the sun Jo. 2, 10; 3, 4. It was divinely adored in many ways, even by the Israelites Deut. 4, 19; 17, 3; 2 Kings 23, 5 11; Ez. 8, 16; and the names of places בֵּית שֶׁמֶשׁ Josh. 15, 10, עִיר שֶׁמֶשׁ 19, 41, Arab. عين شمس, as well as מַרְכְּבוֹת הַשֶּׁ׳ 2 Kings 23, 11 refer to sun-worship. — 2. Metaphor. in the pl. *the sun's rays*, and fig. *battlements*, *notches* of walls Is. 54, 12. — In Aramaean it is שִׁמְשָׁא, ܫܶܡܫܳܐ, Ar. شَمْس, Malt. schemsch; in Sanskrit sûrja (sun) is *the shining one;* the German Sonne comes from the Gothic skainan, scheinen, prop. to burn.

שְׁמַשׁ (Pe. not used) *Aram. intr. to serve*, *to do service*, prop. *to regulate*, *to administer*, *to do diligently*, like the Hebrew שָׁרַת of the same meaning; then *to be busy*, *diligent*, hence the Aram. שׁוּמְשְׁמָנָא an ant, prop. the busy one. The stem is reduplicated from שְׁמַשֵּׁם.

Pa. שַׁמֵּשׁ (*fut.* יְשַׁמֵּשׁ) *to do service*, *to serve*, with accus. of the person Dan. 7, 10, in Targ. for the Hebrew שֵׁרֵת, כִּהֵן, עָמַד לִפְנֵי; שַׁמָּשׁ, more rarely מְשׁוּמְשָׁן is *a servant* of the temple, שִׁמּוּשׁ *service.* Syr. ܫܰܡܶܫ ministrare.

שִׁמְשׁוֹן (*the distinguished*, *the hero;* from שָׁמַשׁ 2, comp. Sanskrit svar light-ether, heaven, whence çura = κύριος, heros, and the Persian خور sun, in خورشيد) *n. p. m.* Judges 13, 24 seq. The explanation ἰσχυρός in Josephus (Antt. 5, 8, 4) is therefore correct.

שִׁמְשַׁי (from שִׁמְשְׁיָה; *Jah is Splendour*) *n. p. m.* Ezr. 4, 8 17.

שִׁמְשְׁרַי (from שַׁמְשֵׁר with the termination ־ַי; שַׁמְשֵׁר is formed from שֶׁמֶשׁ with the ending ־ָר, like ܐܰܠܦܳܪ a seaman from ܐܶܠܦܳܐ a ship, סְמוֹקָר reddish, from סָמֹק, see ר; *the heroic*) *n. p. m.* 1 Chr. 8, 26.

שִׁמְרָתִי see שִׁמְרָה.

שָׁן abridged from שְׁאָן (which see) in בֵּית שָׁן 1 Sam. 31, 10 12.

שַׁן abridged from שְׁאָן in בֵּית שַׁן 2 Sam. 21, 12.

שֵׁן (from שָׁנַן; *constr.* שֵׁן, before Makkeph שֶׁן־ and שֶׁן־, with *suff.* שִׁנּוֹ; *du.* שִׁנַּיִם, *constr.* שִׁנֵּי, with *suff.* שִׁנַּי, שִׁנֶּיךָ, שִׁנֵּיהֶם, שִׁנֵּימוֹ, שִׁנָּיו) *m.* (also in Prov. 25, 19, where רֹעָה is a *part. m.* רֹעַ with accentless ־ָה, from רָעַע, and 1 Sam. 14, 5, where it is to be connected with אֶחָד; but in the dialects as well as Jer. 31, 29 and Ez. 18, 2 it is *fem.*) prop. *the pointed;* hence 1. *a tooth*, of men Exod. 21, 24, or beasts Deut. 32, 24, an instrument with which they destroy Jo. 1, 6, Job 4, 10, united to נָשַׁךְ (*to bite*) Mic. 3, 5, similarly in בֵּין שִׁנָּיו Zech. 9, 7; Num. 11, 33. שִׁנַּיִם חָרַק עַל־פ׳ *to gnash one's teeth against a person*, as a mark of rage Ps. 37, 12, or of scorn 35, 16, of attack Job 16, 9, borrowed from beasts of prey. In Job 41, 6 [14] *the circles of his* (the crocodile's) *teeth are terrors*, i. e. his rows of teeth are terrible; compared to חֲרָבוֹת Prov. 30, 14, חִצִּים, חֲנִית Ps. 57, 5. הִתְמַלֵּט בְּעוֹר שִׁנָּיִם *to escape with the skin of the teeth* Job 19, 20, i. e. the gums being almost taken away. נָשָׂא בְשָׂרוֹ בְּשִׁנָּיו *to carry his flesh in his teeth*, i. e. to save his life Job 13, 14. נִקְיוֹן שִׁ׳ *bareness of the teeth*, a figure of hunger Am. 4, 6. לְבֶן־שִׁנַּיִם *white in the teeth*, i. e. a superfluity of milk. — 2. Metaphor. a) *a sharp rock*, *the point of a rock* 1 Sam. 14, 5, fully שֶׁן־סֶ׳, שֵׁן הַסֶּלַע 14, 4; Job 39, 28; Syr. ܫܶܢܳܐ, Ar. سِنّ and سِنَان. b) *tooth of the elephant*, *ivory*, ebur; hence כִּסֵּא שֵׁן *a seat covered with ivory*, 1 Kings 10, 18; מִטּוֹת שֵׁן Am. 6, 4, הֵיכְלֵי שֵׁן Ps. 45, 9, בָּתֵּי־שֵׁן Am. 3, 15, i. e. furnished with ivory; Aram. שֶׁנְהַבִּיל, ܫܶܢܳܐ, Ar. سن الفيل the same; comp. שֶׁנְהַבִּים (which see), Sanskrit *hastidanta*, *nâgadanta* and *gágadanta* i. e. elephant's tooth, also in Syr. ܫܶܢ ܦܺܝܠܳܐ (os eleph.). c) *point*, of a fork 1 Sam. 2, 13, Ar. سِنّ tooth of a comb, point of a feather. — 3. (*peak*) *n. p.* of a place situated on a rock, near מִצְפָּה 1 Sam. 7, 12, where the LXX read הַיְשָׁן or בֵּית יָשָׁן (Syr., Ar.), i. e. *old Mizpeh.* Comp. also שֶׁנְאַצַּר, שֶׁנְהַבִּים, שִׁנְאָב.

שֵׁן (with *suff.* שִׁנַּהּ, *dual* שִׁנַּיִן, with *suff.* שִׁנַּיהּ) *Aram. comm.* same as the Hebrew שֵׁן Dan. 7, 5 7.

שָׁנָא I. (*fut.* יִשְׁנֶא) *intrans.* same as שָׁנָה I. (which see) 1. *to change;* of gold, *to become black*, i. e. to alter for the worse, parallel הוּעַם Lament. 4, 1. 2. (not used) *to repeat*, *to be many times doubled.* Derivat. שִׁנְאָן (according to some).

Pih. שִׁנָּא *to change*, *to alter*, clothes 2 Kings 25, 29.

Pu. שֻׁנָּא *to be disfigured*, of פָּנִים Eccles. 8, 1; comp. שִׁנָּה Job 14, 20.

שָׁנָא II. (not used) *intrans.* same as שָׁנָה II. (which see) *to shine*, *to glitter*, *to lighten;* metaphor. (as in חָשַׁם to חַשְׁמַן, חַשְׁמַל) *to be distinguished*, *noble*, *excellent;* hence of angels (comp. Ps. 104, 4), like שָׂרָף from שָׂרַף = Ar. شرف to be high, to be prominent, excellent, and according to tradition חַשְׁמַל *an angel.* Deriv. שִׁנְאָן (according to some); perhaps too שֶׁנְא, שֶׁנְא in the proper names שֶׁנְאַצַּר, שִׁנְאָב.

שָׂנֵא (*perf.* with *suff.* שְׂנֵאָהּ, שְׂנֵאֲךָ &c.; *part.* שׂוֹנֵא, שֹׂנֵא, *part. pass.* שָׂנוּא, *pl. constr.* שֹׂנְאַי, שְׂנוּאֵי; *inf. abs.* שָׂנֹא, *constr.* שְׂנֹא and שִׂנְאַת; once שִׂנְאָה Ez. 35, 11; *fut.* יִשְׂנָא) *tr.* *to hate*, opposite אָהַב, with the accus. of the person Deut. 22, 13, Judges 14, 16, Mal. 1, 3, or of the thing, as מוּסָר Ps. 50, 17, אֹרַח שָׁקֶר 119, 104, בֶּצַע Prov. 28, 16, מִשְׁפָּט Job 34, 17; *angrily to persist in a thing*, *to thirst after* Ez. 35, 6; seldom with לְ of a per-

son DEUT. 19,4 6 11; JOSH. 20,5; with נֶפֶשׁ to denote *self*, as נַפְשִׁי *I myself* Is. 1,14, or as meaning *life* 2 CHR. 1,11; שֹׂנֵא *a hater*, i. e. *an enemy*, with the accusat. PROV. 13, 24 or לְ of a person DEUT. 19,11. Deriv. שָׂנִיא, שִׂנְאָה.

Nif. נִשְׂנָא (*fut.* יִשָּׂנֵא) *to be hated*, PROV. 14,17 20.

Pih. שִׂנֵּא (poet., only *part.* מְשַׂנֵּא) *to hate much* or *constantly*, of enemies Ps. 44,8; 55,13; 83,3.

The stem שׂ׳ (Aram. שְׂנָא, סְנָא, ܣܢܐ; Ar. سنا) may have meant originally *to be hateful*, *repulsive* (*intr.*), = Ar. شَنِعَ, سَنِعَ, as Germ. *hässlich* comes from *hassen*. I have regarded the *tr. to pierce*, hence *to hurt*, *intr. to be injurious*, *hated* (*Fürst*, Conc. s. v.) as its fundamental signification, and combined it in its organic root with סַן II., סַנ־א, סַנ־ה. Others have adopted as its fund. signif. the idea of *separating from*, *stopping against a thing*.

שְׁנָא (3 *p. plur.* שְׁנוֹ, with *suff.* שְׁנוֹהִי; *part. m. pl.* שָׁנַיִן, *f.* שָׁנְיָא, *pl.* שָׁנְיָן; *fut.* יִשְׁנֵא) *Aram. intr.* same as Hebrew שָׁנָה I. *to alter*, *to darken*, of bright-coloured garments DAN. 3, 27; *to change colour*, of זִיוִין (a fair human face) 5, 6; with עַל of a person 5, 9; comp. הוֹד נֶהְפַּךְ עַל 10, 8, Ar. حال; שְׁנָא מִן *to be different from* 7, 3 19 24, *to be otherwise than* 7, 23; *to be frustrated* 6,18. Derivat. שְׁנָא, שְׁנָה *a year*.

Pa. שַׁנִּי (3 *pl.* שַׁנִּיו; *part. f.* מְשַׁנְּיָה; 3 *p. pl. fut.* יְשַׁנּוֹן) *to transgress*, מִלַּת מַלְכָּא DAN. 3, 28, Ar. حال with عن; *to change*, 4, 13 *to make his consciousness different from a human one;* with מִן 7, 7 *to be different from*.

Ithpa. אֶשְׁתַּנִּי (*fut.* יִשְׁתַּנֵּא, *pl.* יִשְׁתַּנּוֹן) *to be altered in colour*, of זִיוִין DAN. 7, 28, צְלֵם אַנְפּוֹהִי 3,19; *to be altered*, of עִדָּנָא 2, 9.

Af. אַשְׁנָא (*part.* מְהַשְׁנֵא, *inf. constr.* הַשְׁנָיָה, ־יָא; *fut.* יְהַשְׁנֵא) *to change*, *to alter*, times DAN. 2, 21, a festival-time and a law 7,25; *to recall*, a royal mandate 6, 9 16.

שְׁנָא *a year*, see שְׁנָה.

שֵׁנָא *f.* same as שֵׁנָה (from יָשֵׁן) *sleep* Ps. 127, 2.

שְׁנָא *Aram.* see שְׁנָה.

שְׂנֵא (*part.* שָׂנֵא, *pl.* with *suff.* שָׂנְאָיךְ) *Aram. tr.* same as Hebrew שָׂנֵא DAN. 4, 16; Targ. also סְנָא *to hate*.

שִׁנְאָב *n. p. m.* of a Canaanite king GEN. 14, 2. אָב has been compared either with the Arab. هاب *a serpent* (Hitzig), or with אֵבֶה (which see), Sanskrit ibha (elephant), so that שׁ׳ is = שְׁנְהַב. But it is better to take אָב, as is usual in proper names, for an epithet of God, and to derive שְׁנִ־ from שְׁנָא (splendour, fame, majesty), root שָׁנָא II., so that שׁ׳ is = אֲבִיָּם, יְמוּאֵל (which see).

שִׂנְאָה (*constr.* שִׂנְאַת, with *suff.* שִׂנְאָתוֹ) *fem.* 1. *inf. c.* as a *subst. the* (*act of*) *hating* DEUT. 1, 27; 9, 28; מִשִּׂנְאָתֶיךָ בָּם Ez. 35, 11 *from thy hating them* (for בָּם should be read אֹתָם, and the Yod in ־תֶיךָ should be regarded as a mere sign of the extension of ־ֶ, comp. תְּהִלָּתֶיךָ Ps. 9,15). — 2. *hatred* 2 SAM. 13, 15; Ps. 109, 5; ECCLES. 9, 1, opposite אַהֲבָה; *adverb.* בְּשִׂנְאָה NUM. 35, 20; Ez. 23, 29.

שִׁנְאָן (mod. Hebrew *pl.* שִׁנְאַנִּים) *m.* commonly (from שָׁנָא I.) *repetition;* hence אַלְפֵי שׁ׳ Ps. 68, 18 *thousands of repetition*, i. e. many thousands (Jerome, *Ibn Esra*). The LXX take it as = שַׁאֲנָן, Symm. = שָׁאוֹן, which merely proves the insecurity of the meaning. Tradition interpreted it *angels*, which the word actually denotes in the Midrasch, Talmud and mod. Hebrew (conseq. from שָׁנָא II, which see).

שֶׁנְאַצַּר *n. p. m.* 1 CHR. 3, 18. אַצַּר (also ־צַּר, אֶצֶר) may be the Sanskrit tshara, *guide*, *leader*, or = אֵסֶר (which see); שֶׁנְ־ proceeds from שְׁנָא (from שָׁנָא II.) *splendour*.

שָׂנַב (not used) *tr.* same as שָׂבַךְ *to knot* or *bind together*, *to pin together*, *to lattice*, whence אֶשְׁנָב, which the Targ. represents by חָרָךְ, Tanchum by سباك,

i. e. *a latticed window*. The Ar. شَنَب (to be cool) seems to be transposed from نشب (נָשַׁב), and cannot be compared here.

שָׁנָה I. (*part.* שֹׁנֶה, *pl.* שׁוֹנִים, *pl. f.* שׁוֹנוֹת; *fut.* יִשְׁנֶה) 1. *tr.* same as שָׁנָא I. properly *to fold together* two things, *to double* (comp. מִשְׁנֶה, שָׁנָה, שְׁנַיִם, Arab. ثَنَى, which has numerous derivatives); hence *to repeat*, *to do again*, iterare NEH. 13, 21; שְׁ׳ אַחֲרֵי דְבָרֵי פְ׳ *to take up the word after another's speech* JOB 29, 22, i. e. not to keep a modest silence; with לְ of a person *to do a second time* 1 SAM. 26, 8; 2 SAM. 20, 10; שְׁ׳ בְּדָבָר *to return with words* PROV. 17, 9; שְׁ׳ בְּאִוַּלְתּ *to come again with folly*, i. e. to repeat it 26, 11. — 2. *intr. to be changeable*, *to change*, of God MAL. 3, 6; *to be fickle*, i. e. fond of novelty, unreliable PROV. 24, 21 (comp. the Rabbin. שָׁנָא to have another opinion); hence the Targ. renders it by שְׁטָא (to be foolish); *to be otherwise*, *different*, with מִן ESTH. 1, 7; 3, 8; in derivatives, *to return*, *to be repeated; to copy;* of time, *to run a circuit*. Deriv. מִשְׁנֶה, שָׁנָה, שְׁנַיִם, and according to some שַׁאֲנָן.

Nif. נִשְׁנָה (*inf. constr.* הִשָּׁנוֹת) *to be repeated*, of a חֲלוֹם GEN. 41, 32.

Pih. שִׁנָּה (*part.* מְשַׁנֶּה, *inf. constr.* שַׁנּוֹת; *fut.* יְשַׁנֶּה) *to change*, *to alter*, garments JER. 52, 33, דֶּרֶךְ 2, 36 i. e. the political direction; *to pervert*, דִּין, i. e. to overstep PROV. 31, 5; *to disfigure*, פָּנִים JOB 14, 20; *to transfer*, to another place, with לְ of the place ESTH. 2, 9; comp. the Syr. ܫܢܳܐ to change, to alter, the place, ܫܰܢܺܝ transfer (locally). שְׁ׳ אֶת־טַעַם *to change the understanding*, i. e. = *to be mad* 1 SAM. 21, 14; Ps. 34, 1; comp. Syr. ܫܢܳܐ to be mad, commonly Pa. with ܛܰܥܡܶܗ.

Hithpa. הִשְׁתַּנָּה (2 *perf. f.* ־נִית) prop. *to change one's garments*, and so *to disguise oneself* 1 KINGS 14, 2; Syr. ܐܶܫܬܰܢܺܝ, Talm. נִשְׁתַּנָּה the same.

שָׁנָה II. (not used) *intrans.* same as שָׁנָא II. *to shine*, *to glitter*, *to lighten*, especially of a fiery red colour; Arab. سَنَا the same, metaphor. *to be beautiful*, *distinguished*, *excellent*. Deriv. שָׁנִי.

שָׁנָה (*constr.* שְׁנַת; *du.* שְׁנָתַיִם; 1 *pl.* שָׁנִים, *constr.* שְׁנֵי, with *suff.* שָׁנָיו, שָׁנֵינוּ, שְׁנֵיהֶם, 2 *pl.* שָׁנוֹת, *constr.* שְׁנוֹת, with *suff.* שְׁנוֹתַי; from שָׁנָה I.) *f.* prop. *a repetition*, *a return*, of the sun's circuit, or of similar natural phenomena; hence *a year*, EXOD. 23, 16, and so אַחֲרִית שָׁ׳ DEUT. 11, 12, צֵאת הַשָּׁ׳ EX. 23, 16, תְּקוּפַת הַשָּׁ׳ 34, 22, תְּשׁוּבַת הַשָּׁ׳ 1 KINGS 20, 26, רֵאשִׁית הַשָּׁ׳ or רֹאשׁ DEUT. 11, 12; EZ. 40, 1. שָׁנָה שָׁנָה DEUT. 15, 20, שָׁנָה בְּשָׁנָה *yearly* LEV. 25, 53; בְּכָל־שָׁנָה וְשָׁנָה *every year* ESTH. 9, 21; מִדֵּי שָׁנָה בְּשָׁנָה *from year to year* 1 SAM. 7, 16; בַּשָּׁנָה EX. 23, 14 *yearly;* אַחַת בַּשָּׁ׳ *once in a year* 30, 10; שָׁ׳ אַחֲרֵי שָׁ׳ *year after year*, *successively* 2 SAM. 21, 1; בַּשָּׁ׳ ... בַּשָּׁ׳ *in one year ... in another year* JER. 51, 46. With numbers, שָׁ׳ stands in the construct state with the cardinal number, which is taken as an ordinal, e. g. בִּשְׁנַת שְׁתַּיִם 1 KINGS 15, 25, בִּשְׁנַת שְׁמֹנֶה 2 KINGS 24, 12; and שָׁ׳ is sometimes repeated in the absol. state after the numeral GEN. 7, 16. Metaph. in the pl. *the years of life* Is. 38, 10 15; Ps. 31, 11; also יְמֵי שָׁנִים ECCLES. 6, 3, or יְמֵי שְׁנוֹת Ps. 90, 10. שָׁנִים is *some years* 2 CHR. 18, 2, as יָמִים is *some days;* also *produce of the year* Jo. 2, 25; after שְׁנָתַיִם is sometimes put יָמִים (*time*) pleonastically 2 SAM. 13, 23; JER. 28, 3. — On this noun comp. the Aram. שְׁנָה (*def.* שַׁתָּא; *plur.* שְׁנִין, *constr.* שְׁנַת), on coins and in Phenician שְׁנַת, שַׁת, Ar. سَنَة; Assyrian schanaath.

שְׁנָה and שְׁנָא (*constr.* שְׁנַת; *plur.* שְׁנִין, Targ. שְׁנָן) *Aram. fem.* same as the Hebrew שָׁנָה DAN. 6, 1; 7, 1; EZR. 4, 25.

שֵׁנָה (for יְשֵׁנָה, from יָשֵׁן, once שֵׁנָא which see; *constr.* שְׁנַת, with *suff.* שְׁנָתִי, שְׁנָתוֹ) *fem. sleep*, a figure of laziness PROV. 6, 4; 20, 13, and of rest ECCLES. 8, 16, of refreshing after labour 5, 11, or as a pleasant thing JER. 31, 26; שְׁנַת עוֹלָם 51, 39 *a long-enduring sleep;*

נָדְדָה שְׁנָתוֹ Dan. 2, 1 *his sleep was gone.* Also *sleep of death*, Ps. 76, 6 *they extend their death-sleep* (see נָמָה). Figurat. *a dreamy, torpid thing* Ps. 90, 5. *Plur.* שֵׁנוֹת Prov. 6, 10 and 24, 33 = שֵׁנָה, perhaps a collateral form of שְׁנוּת.

שֵׁנָה or שֵׁנָא (from יְשֵׁן; with *suff.* שִׁנְתֵּהּ) *Aram. fem.* same as the Hebrew שֵׁנָה *sleep* Dan. 6, 19.

שֶׁנְהַבִּים *m. plur.* only in 1 Kings 10, 22 and 2 Chr. 9, 21, commonly translated *ivory*, LXX ὀδόντες ἐλεφάντινοι, Targ. שֵׁן דְּפִיל, Vulg. dentes elephantorum, ebur; so that שֵׁן would be = שֵׁן and הַבִּים (see אָבָה) a name for the elephant. Many take הַבִּים as originating from הַפִּיל (see פִּיל, פּוּל), as the Jer. Targ. has (Gen. 50, 1) שִׁנְדְּפִין = שֵׁן־דְּפִיל; or abridged from הַלְּבִים from the Sanskrit *kalabha* an elephant; or from לְהָבִים (Lybians). But the best view is, that it has been put together from שֵׁן (וְ)הָבְנִים, since this combination also occurs in Ezek. 27, 15 (*Roediger*).

שְׁנִית see שֵׁנָה.

שָׁנַט (not used) *intr. to be prickly, pointed*, of the acacia; Ar. سَنَطَ, صَنَطَ the same; perhaps in the Greek ἄκανθος; deriv. שִׁטָּה (from שִׁנְטָה), *pl.* שִׁטִּים. The Egyptian ϣⲟⲛⲧⲉ (thorn), ϣⲁⲛⲧ and ϣⲟⲛⲧ the same, may come from the Semitic. See שִׁטָּה.

שְׁנַי (after the form דְּוַי, סְתַו for סְתָו, from שָׁנָה I.; *dual* שְׁנַיִם, in pause שְׁנָיִם, *constr. state* שְׁנֵים only in combination with עָשָׂר to denote the number *twelve* in the masc., which perhaps was an old Aramaean form for the absol. = תְּרֵין, only in Ex. 28, 21; Num. 7, 3; Josh. 3, 12; 1 Kings 7, 25; Ez. 32, 1; elsewhere שְׁנֵי עָשָׂר occurs 47, 13; in 2 Kings 17, 16 the reading fluctuates between שְׁנֵים and שְׁנֵי; usually the *constr. state* שְׁנֵי is employed, with *suff.* שְׁנֵינוּ, שְׁנֵיכֶם, שְׁנֵיהֶם) *m.* prop. a thing folded, doubled, repeated, and so the *dual* (as in כִּפְלַיִם) means *the doubled*, as a number *two*, duo Gen. 44, 27; 1 Sam. 11, 11; opposite אֶחָד Eccles. 4, 9, or מְשֻׁלָּשׁ 4, 12. שְׁנַיִם is also used as a *subst.* 1. *the two* Eccles. l. c., בִּשְׁנַיִם *by two* Num. 13, 23, בַּשְּׁ׳ *among two* 1 Chr. 11, 21, לִשְׁנַיִם *in two parts*, *in two* 1 Kings 3, 25; Jer. 34, 18. It is used a) in the absol. state *before* plural nouns, as שְׁנַיִם חֳדָשִׁים 1 Kings 5, 28, שְׁנַיִם אֲנָשִׁים 21, 10. b) *after* them, as עַמּוּדִים שְׁנַיִם 2 Chr. 4, 12. c) after collectives in the sing., as נֶפֶשׁ שְׁנָיִם Gen. 46, 27, בָּקָר שְׁנַיִם Num. 7, 17. d) in the constr. state before a noun in the plur., as שְׁנֵי בָנִים Gen. 10, 25, שְׁנֵי אֲנָשִׁים Ex. 2, 13; before the dual, as שְׁנֵי שָׁדַיִם Song of Sol. 4, 5, or before a collective, as שְׁנֵי רֶכֶב 2 Kings 7, 19. e) in the form שְׁנֵים before עָשָׂר Gen. 17, 20; Num. 1, 44. f) Combined with other numbers שְׁנַיִם stands sometimes before them, as שְׁנַיִם וְעֶשְׂרִים Num. 3, 39, sometimes after, as עֶשְׂרִים וּשְׁנַיִם 2 Sam. 8, 5. — 2. *a pair*, Gen. 6, 19 20; 7, 2; שְׁנַיִם שְׁנַיִם *two and two*, i. e. *by pairs* 7, 9 15; *the double* Ex. 22, 3 [4], hence פִּי שְׁנַיִם prop. *a part of two* 2 Kings 2, 9 (see פֶּה 6); *two thirds* Zech. 13, 8; *both*, hence שְׁנֵינוּ *both of us* 1 Sam. 20, 42, שְׁנֵיהֶם *both of them* Gen. 2, 25; *a few*, as שְׁנַיִם עֵצִים 1 Kings 17, 12; also שְׁנַיִם שְׁלֹשָׁה 2 Kings 9, 32; Is. 17, 6. For the fem. שְׁתַּיִם (from שְׁנְתַּיִם), *constr.* שְׁתֵּי and שְׁתַּיִם see under שְׁתַּי.

We may with confidence assume for the ground-form of שְׁנַיִם (Arab. إِثْنَان vulgar etnein, tnein, Maltese tnejn, Phenic. שֵׁן, Aram. תְּרֵין, ܬܪܶܝܢ) שְׁנֵי, from שָׁנָה I., Arab. ثَنَى. — *Shnai, tnai, trai* are not connected with duo, Sanskrit çvas, two.

שָׁנִי (from שָׁנָה II.; *constr.* שְׁנִי; *plur.* שָׁנִים) *m.* prop. the shining, light-giving thing, spoken of a colour (Aram. זְהוֹרִי, Syr. ܙܚܘܪܺܝܬܳܐ, coccus, from זָהַר); hence *crimson*, obtained from the coccus-insect (תּוֹלַעַת, Arab. قِرْمِز or دود الصبّاغين, coccus ilicis; see כַּרְמִיל). In the geni-

tive to חוּט תִּקְוַת Song of Sol. 4, 3, תִּקְוַת חוּט Josh. 2, 18, תִּקְוַת 2, 21, i. e. threads and cords coloured with crimson, for which שָׁנִי also stands alone Gen. 38, 28 30. The full expression for 'שָׁ is תּוֹלַעַת שָׁנִי Ex. ch. 25. 26. 28. 38. 39; when coupled with שֵׁשׁ and אַרְגָּמָן, denoting *a crimson stuff*, as שָׁנִי by itself does 2 Sam. 1, 24; Jer. 4, 30. It is but seldom used in the genitive to בֶּגֶד Num. 4, 8; also vice versa שְׁנִי תוֹלַעַת Lev. 14, 4 6 signifies a crimson piece of cloth, to enfold אֵזוֹב and cedar-wood. The *plur.* שָׁנִים denotes figur. *splendid garments* Prov. 31, 21. Besides, שָׁנִים because of its red colour symbolises occasionally mortal sins Is. 1, 18. Comp. for שָׁנִי χλαμὺς κοκκίνη (Matth. 27, 28) = ἐσθὴς λαμπρά (Luke 23, 11) coccinitor (Plin.), cocco fulget (Mart.).

שֵׁנִי (*plur.* שְׁנִיִּם; from שְׁנֵי) *num. ord. m.*, שֵׁנִית *fem.* 1. *the second*, *the other*, e. g. יוֹם Gen. 1, 8, בֵּן 30, 7, opposite אֶחָד Eccles. 4, 8; שֵׁנִית with שָׁנָה Gen. 47, 18. שֵׁנִית is also an *adv. for the second*, = deinde autem 2 Sam. 16, 19, or *again*, iterum, altera vice Gen. 22, 15; וְזֹאת שֵׁנִית *and this again* Mal. 2, 13. שְׁנִיִּם *second*, viz. קִנִּים, i. e. *middle* Gen. 6, 16, between תַּחְתִּיִּם and שְׁלִשִׁים; *as the second* Num. 2, 16, along with שְׁלִשִׁים 2, 24 31; Pehl. תנר alter. — 2. Only הַשֵּׁנִי Judges 6, 25 *of the second rank*, *of the second birth* (regarded as excellent), of פַּר, like מִשְׁנִים 1 Sam. 15, 9 (*Tanchum*, *Kimchi*). The derivation from שָׁנָה II. meaning splendens, pinguis is improbable.

שְׂנִיא *adj. m.*, שְׂנִיאָה *fem. the hated*, Deut. 21, 15 elsewhere usually שְׂנוּאָה.

שְׁנַיִם, שְׁנַיִם see שְׁנֵי.

שְׁנִיִּם see שֵׁנִי.

שְׁנִינָה (from שָׁנַן) *fem. a pointed saying*, *mockery*, coupled with קְלָלָה Jer. 24, 9, and מָשָׁל Deut. 28, 37; according to the ancient interpreters (Targ., *Kimchi*, *Ibn Esra*) *a subject of talk*, like שִׁנֵּן Deut. 6, 7, hence Targ. שׁוֹעִי.

שְׂנִיר or שְׂנִיר (either *a projecting mountain-peak* or *a snow mountain*) *n. p.* of חֶרְמוֹן among the Amorites, also called שִׂיאֹן Deut. 3, 9; 4, 48. The Sidonians named it שִׂרְיֹן or שִׂרְיֹן *coat of mail* (a coat of snow as it were) 3, 9, comp. Θώραξ; Arab. سَنَّوْر lorica. When coupled with לְבָנוֹן Ez. 27,5, or with לְבָנוֹן, אֲמָנָה and חֶרְמוֹן Song of Sol. 4, 8, or הַר־חֶרְמוֹן 1 Chr. 5, 23, we must assume that חֶרְמוֹן is the western ridge of Lebanon, which branches off from G'ibl el-Sheich (*Robinson*, Palest. III. page 610); that אֲמָנָה is the eastern line, which bears the highest points of Antilibanus opposite to *Zebedani*; and that שְׂנִיר lies between אֲמָנָה and חֶרְמוֹן, conseq. north-east of Jordan (*Ibn Esra*). שְׂנִיר may have been the northern part, which was still known in the time of Abulfeda (p. 68) by the name of *G'ibl Sunir* (جِبل سُنير). When tradition and the Targ. call it the *snow-mountain*, the Arabs *aged mountain* because its head is encircled with snow, the idea may have proceeded from a derivation from שָׁנַר *to be white* (which see).

שָׁנַם (not used) *intr. to be high*, *uneven*, of a district; Arab. سَنِم the same, identical with שָׁלַם II. Deriv. the proper name שׁוּנֵם and שׁוּנַמִּית.

שָׁנַן (3 *p. pl.* שָׁנְנוּ; *part. pass.* שָׁנוּן; the contracted form in שַׁנּוֹתִי) *trans. to sharpen*, *to point*, with an accus., e. g. בְּרַק חֶרֶב Deut. 32, 41, חִצִּים Ps. 45, 6; 120, 4; figur. of לָשׁוֹן, in order to calumniate 140, 4; compared to a חֶרֶב 64, 4. Deriv. שֵׁן, שְׁנִינָה, the proper name הַשֵּׁן, and שֶׁנְהַבִּים.

Pih. שִׁנֵּן *to inculcate*, *impress*, *teach* Deut. 6, 7; hence in Talmudic to teach repeatedly, to repeat; Arab. سَنَّ to prescribe in teaching; comp. סָפָה and the Aram. תַּנֵּי for שִׁנֵּן.

Hithp. הִשְׁתּוֹנֵן *to be pierced*, *wounded*, parallel הִתְחַמֵּץ Ps. 73, 21 (*Rashi*, *Ibn Esra*), or *to be vexed* (from pain).

The organic root of the stem שֵׁן is also in צֵן I. (intr.), חָ־צֵן, אָ־זַן; Targ. שֵׁן, Arab. سَنَّ the same; comp. too סַנְ־ה I., שָׁנְ־א, סַן (סָנַן).

שָׁנַם (Kal not used) *to press*, *to force*, *to press together*, whose organic root is = that in אָ־נַס; Aram. שְׁנַץ the same, whence שְׂנַץ shoe-strap.

Pih. שִׁנֵּס (*fut.* יְשַׁנֵּס) *to gird*, *to compress*, the loins 1 Kings 18, 46.

שִׁנְעָר *n. p.* of a land (אֶרֶץ), where *Nimrod* first set up his rule, and in which lay בָּבֶל, אֶרֶךְ, אַכַּד and כַּלְנֵה (which see) Gen. 10, 10; conseq. instead of אֶרֶץ שׁ׳, אֶרֶץ נִמְרֹד Mic. 5,5 were also used. It is different from Assyria (אַשּׁוּר) Mic. l. c. and Is. 11, 11, as also from עֵילָם Gen. 14, 1; und it belongs neither to Susiana nor to Assyria. Besides, it is enumerated by *Barhebraeus* (Chron. syr. page 93. 256. 529. 565) along with Syria and Mesopotamia. For these reasons we have no resource left but to understand it of the *Babylonia* of classical writers, Babyl. in its widest extent, which agrees with Gen. 11, 2; 14,1; Is. 11, 11; Zech. 5, 11; Dan. 6, 2; where the LXX, Onk., the Jer. Targ. I. and II., the Syr. and Arab. versions so take it. At a later time it was translated *Irak* (the Arab. on Dan. 1, 2) or *Bagdad* (Arabs Erp. on Gen. 11, 2; 14,1); and perhaps it may have reached beyond southern Mesopotamia, since *Tagrit*, between Bagdad and Mosul, was reckoned to it (Barhebraeus). *Josephus* and *Eusebius* put *Σεννααϱ* (LXX) into the territory of the Babylonians; and its limitation to *Singara* (*Σίγγαϱα*, سنجار) in Mesopotamia (*Bar Ali*) should be rejected.

שָׁנַר or שָׁנֵר (not used) *intr. to project*, *to be prominent*, *to be rugged*, of a mountain-peak; cognate in sense with חָרַם III. belonging to חֶרְמוֹן, נָשָׂא or שׂוֹא to שִׂיאֹן; and so identical with צָמַר, סָמַר, אָמַר (to אָמִיר), interchanging מ and נ. After another explanation שׁ׳ might be = צָמַר (Aram. צְמַר, Arab. قمر) *to be white*, which suits חֶרְמוֹן well as *a snowy mountain* (טוּר תַּלְגָּא), or as *an aged mountain* (G'ibl el-Scheich). Deriv. שְׂנִיר.

שְׁנַת (after the form זִמְרָת, עֶזְרָת; from יָשֵׁן) *fem.* same as שֵׁנָה *sleep* Ps. 132, 4.

שָׁסָה (*part. m.* שֹׁסֶה, *plur.* שֹׁסִים, *constr.* שֹׁסֵי; *part. pass.* שָׁסוּי; *fut.* יִשְׁסֶה) *tr.* same as שָׁסַס, שָׁאַס *to rob*, *to plunder*, *to spoil*, with an accusat., גְּרָנוֹת 1 Sam. 21, 9, אוֹצָר Hos. 13, 15; *part. a robber* Judges 2, 14; 2 Kings 17, 20; of a plundering army Is. 17, 14, coupled with בָּזָה 42, 22; without an accus. only with the dat. commodi *to plunder* Ps. 44, 11.

Pih. שׁוֹשָׂה (in mss. שׁוֹסָה, arising from the *Pih.* שׁוֹסֵס, like רִצָּה Job 20, 10 from רָצַץ, גִּלָּה Jer. 11, 20 from גָּלַל) *to plunder*, עֲתִידוֹת Is. 10, 13; it is possible, however, that שָׁה, שָׂה = סָא should be taken here as meaning *to carry off;* comp. סַאסְאָה.

שָׁסַס (3 *p. pl.* with *suff.* שַׁסּוּהוּ, *part.* שֹׁסֵס = שֹׁאֵס; *fut.* יָשֹׁס, *plur.* יָשֹׁסּוּ) *trans.* same as שָׁסָה, *to plunder*, *to rob*, with the accus. of the thing מַחֲנֶה 1 Sam. 17, 53, or of the person Ps. 89, 42; Jer. 30, 16 K'tib, where the K'ri is שֹׁסַיִךְ. Deriv. מְשִׁסָּה.

Nif. נָשַׁס (3 *p. pl.* נָשַׁסּוּ; *fut.* יִשַּׁס, *pl.* יִשַּׁסּוּ) *to be plundered*, of בָּתִּים Is. 13, 16; Zech. 14, 2.

שָׁסַע (*part. m.* שֹׁסֵעַ, שֹׁסַע, *fem.* שֹׁסַעַת; *part. pass.* שָׁסוּעַ, *fem.* שְׁסוּעָה) *trans. to cut into*, *to split*, *to tear asunder*, *to divide*, with an accus. פַּרְסָה Lev. 11, 7 or פַּרְסֹת 11, 3 *the hoofs*, i. e. *to have a cloven hoof;* strengthened by שֶׁסַע (*cleft*) Deut. 14, 6; פַּרְסָה שְׁסוּעָה 14, 7 *a cloven hoof*, comp. הַפְּרָסִים פַּרְסָה under פָּרַס; Arab. redupl. شعشاع divisus, disgregatus; it is also cognate with קָצַע. Derivat. שֶׁסַע.

Pih. שִׁסַּע (*inf. constr.* שַׁסַּע; *fut.* יְשַׁסַּע) *to make a cleft*, i. e. *to split*, with בְּ Lev. 1,17; different from to separate (הִבְדִּיל);

to tear in pieces, אַרְיֵה, גְּדִי, Judges 14, 6. Figurat. *to chide* or *upbraid* (Vulg.), 1 Sam. 24, 8; yet we should perhaps read here וַיְשַׁסַּע (as 15, 4).

שֶׁסַע *m. cleft, fissure* Lev. 11, 3 7; Deut. 14, 6.

שָׁסַף (Kal not used) *trans.* prop. *to cut in pieces* (comp. קָצַף, גָּדַף II., Arab. شَقَفَ to divide asunder), commonly only in *Pihel* שִׁסֵּף *to slaughter* (LXX), and therefore *to sacrifice* 1 Sam. 15, 33, coupled with לִפְנֵי יי (i. e. at Gilgal); Targ. פַּשַּׁח, Syr. ܦܫܚ.

שֹׁעַ (prop. *part.* of שׁוּעַ II.) *m. a fortunate one* or *deliverer*, only in the proper name אֱלִישֹׁעַ.

שֵׁעַ (from שׁוּעַ II.) *masc. deliverance, good fortune*, only in the proper name הוֹשֵׁעַ.

שַׁעַ (from שׁוּעַ II.) *m.* same as שׁוּעַ 2. *good fortune, safety*, only in the proper name יְהוֹשֻׁעַ.

שְׁעָא (not used) *Aram. intr.* same as Hebrew שָׁעָה I., שָׁאָה III. *to see, to look, to look around, to behold;* Ar. سعى prop. *to look about*, in order to calumniate or obtain. Derivative

שָׁעָא and שְׁעָא, שָׁעָה, שָׁעָה (*defin.* שַׁעְתָּא, שַׁעֲתָא; *pl.* in Targ. שָׁעִין and (שָׁעִן) *Aram. f.* prop. *a look;* hence *a moment, a glance*, Targ. for the Hebrew רֶגַע, obtutus oculorum; metaphor. *a definite, short time*, בַּהּ־שַׁעְתָּא or בַּהּ שׁ׳ Dan. 3, 6 15 *immediately;* 4, 30; 5, 5; כִּשְׁעָה חֲדָא *in a short time, a moment* 4, 16, Targ. for כְּרֶגַע or רֶגַע as an *adv.;* comp. Targ. הַשְׁתָּא *now*, contracted from הָא שַׁעְתָּא, Syr. ܫܳܥܬܳܐ, def. ܫܥܬܐ an hour, ܗܫܐ and ܗܫܳܐ *now;* Ar. سَاعَةٌ, سَعْوٌ, سَعْوَةٌ, Malt. *sya, yssa* the same. At a later time the word took the meaning of *hour.*

שָׁעָה I. (*imp.* שְׁעֵה, שְׁעוּ; *fut.* יִשְׁעֶה, with *a optat.* אֶשְׁעָה Ps. 119, 117 for אֶשְׁעֶיָה, *ap.* יִשַׁע) *intr.* same as שָׁאָה III., שָׂכָה II., סָכָה II. (Aram. סְכָא), שָׁגַח *to see, to look, to look about*, absol. 2 Sam. 22, 42, where אֶל־יי in the second hemistich belongs to it, and יְשַׁוְּעוּ should be read as in Ps. 18, 42; with אֶל *to look upon*, i. e. *to have respect to* Gen. 4, 4 5; with בְּ *to look* (perseveringly) *to a thing, to observe*, e. g. חֻקִּים, i. e. to search diligently Ps. 119, 117; *to regard* Exod. 5, 9; with אֶל or עַל *to look to* a person or thing as if for help Is. 17, 7 8; 31, 1; with מִן or מֵעַל *to look away from*, i. e. *to let alone* 22, 4; Job 7, 19; 14, 6.

Hif. הִשְׁעָה (only *imp. ap.* הָשַׁע, prop. הַשְׁעֵה, for הָשַׁע after the form הָסֵל, הָרֵב, as if from ע״ע) *to look away from*, with מִן, i. e. to turn a threatening look away from Ps. 39, 14.

Hithp. הִשְׁתָּעָה (1 *fut. pl.* נִשְׁתָּעָה, *ap.* יִשְׁתָּע) *to look round* (anxious and timid), coupled with יָרֵא Is. 41, 10; *to look upon one another* 41, 23, coupled with רָאָה, comp. הִשְׁתָּאָה (from שָׁאָה III.) with a similar meaning.

שָׁעָה II. (*fut.* תִּשְׁעֶינָה) *intr.* same as שָׁעַע I. *to be smeared;* of the eyes, *to be closed* i. e. blinded Is. 32, 3; Targ. טַמְטֵם to shut; Aram. שְׁעָא, ܫܥܐ, trans. to besmear, to stroke, to smooth; Targ. שׁוּעַ for the Hebrew טוּחַ, pass. אִתְּשַׁע (whence שִׁיעַ whitewash, שְׁעַי, שַׁעֲוָה wax); Ar. سعوة. Derivat. perhaps מַשְׁעִי (which see).

שָׁעָה a noun Aram. see שָׁעָא.

שָׁעַט (not used) *intr.* either *to tread, to stamp, to push*, with the feet (comp. שָׁאַט tr. and שׁוּט I. to tread away, to push away, to despise), so that שְׁעָטָה the derivative prop. means *a stamping*, after the Ar. ثَعَطَ to push, to stamp; or with the meaning of שׁוּט II. *to run*, Syr. ܫܥܛ (to run, creep, swim, fly along, Syr. ܫܥܛܐ for אֶפְעֶה), Ar. شَاطَ to run, to gallop. Derivative

שְׁעָטָה (*constr.* שַׁעֲטַת) *f. the stamping*, of פַּרְסוֹת אַבִּירִים Jer. 47, 3, or *the race*, Syr. ܪܗܛܐ; *Kimchi* explains it by דְּהָרָה.

שַׁעַטְנֵז (Samar. ־נִיז) *m. a cloth made of two kinds, a garment woven from woollen and linen threads*, an apposition to בֶּגֶד כִּלְאַיִם Lev. 19, 19, or בֶּגֶד is to be supplied, and explained by צֶמֶר וּפִשְׁתִּים יַחְדָּיו Deut. 22, 11 (see כֶּלֶא 2. to כִּלְאַיִם); the LXX translate κίβδηλος, i. e. adulterated, spurious, Aquila ἀντιδιακείμενον, i. e. of different sorts; and the other versions explain the word as *a heterogeneous, different-coloured thing.* Since the Hebrews got their knowledge of weaving from Egypt, the home of that craft, it may be explained by the Coptic ϲⲁϣⲧ a web and ⲛⲟⲩϫ (נֵז) false, not genuine; or by ϫⲟⲥⲧⲧ = κίβδηλος (not genuine, bad); in any case it is of Egyptian origin, because the Semitic presents no etymology.

שָׂעִיר and שָׂעִר (*constr.* שְׂעִיר; *plur.* שְׂעִירִים, *constr.* שְׂעִירֵי) 1. (from שָׂעַר I. or IV.) *adj. m.*, שְׂעִירָה (*constr.* שְׂעִירַת, *plur.* שְׂעִרֹת) *f. rough, hairy*, hirsutus, pilosus Gen. 27, 11, of the יָדַיִם 27, 23; on the other hand שָׂעִיר in Dan. 8, 21 is only an apposition to the more Aram. צָפִיר, Arab. شَعِر, أَشْعَر, Aram. סַעְרָן, ܣܥܪܢ the same. — 2. (from שָׂעַר I. or IV.) *a subst.* the shaggy, hairy one (like צָפִיר from צָפַר II.); hence *a buck* (as hircus is connected with hirtus and hirsutus), specially *a he-goat*, Lev. 4, 24; 16, 9, fully שְׂעִיר עִזִּים Gen. 37, 31; Lev. 4, 23. It is usually understood to mean the somewhat older he-goat which was used as a sin-offering for the prince (Num. 7, 16), for the people on high festival seasons (Lev. 16, 9; 23, 19), at the dedication of the tabernacle (9, 3; 10, 16), or on occasion of transgressions against the divine commands Num. 15, 24; while עַתּוּד denotes the young he-goat, which was applied for a burnt- and thank-offering. — 3. a goat-shaped deity, which was idolatrously worshipped beside the בָּמוֹת and עֲגָלִים, a thing which was strictly forbidden the Israelites Lev. 17, 7; 2 Chr. 11, 15. It was believed that such hostile beings inhabited the deserts and woods (Is. 13, 21; 34, 14), and that they must be appeased by divine worship. Hence the LXX have δαιμόνια, the Targ. and Pesh. שֵׁדִין, ܫܐܕܐ; and Jerome describes them "vel incubones vel satyros vel silvestres quosdam homines &c." This superstition was probably derived from Egypt, where a goat (*Josephus* contra Ap. 2, 7) or Pan who was depicted with a goat's head and feet (Herod. 2, 46. 145; Strabo 17. page 802), was worshipped. The latter symbolised the procreative and male power (Steph. Byz. s. v. Πανὸς πόλις; Horap. 1, 48). — 4. (from שָׂעַר II.; only *pl.* שְׂעִירִים) *m. pl. showers of rain*, parallel רְבִיבִים Deut. 32, 2.

שֵׂעִיר (prop. same as שָׂעִיר *the rough*, of a rough forest-mountain; comp. עֵשָׂו) 1. *n. p.* of the thickly-wooded, rough, mountainous district stretching from the Dead Sea to the Elanitic gulf; fully הַר שׂ׳ Gen. 14, 6; Deut. 1, 2; 2, 1. At first the Horites inhabited this territory Deut. 2, 12, then the Esauites (בְּנֵי עֵשָׂו Gen. 32, 4; 33, 14 16; 36, 8), and lastly the Edomites (Num. 24, 8; Deut. 2, 4; Is. 24, 4); hence שֵׂעִיר is parallel to שְׂדֵה אֱדוֹם Judges 5, 4. The inhabitants were also called בְּנֵי שֵׂעִיר 2 Chr. 25, 11, and for that reason a progenitor שׂ׳ was assumed Gen. 36, 20-30; 1 Chr. 1, 38. — 2. *n. p.* of a mountain in Judah Josh. 15, 10 (properly *wooded territory*, like the Ar. شَعَار, شَعْرًا arboretum, comp. שְׂעִירָה 1).

שְׂעִירָה 1. (with *a* of motion ־רָתָה; *wooded country*) *n. p.* of a district in mount Ephraim Judges 3, 26. — 2. *f.* of the *masc.* שָׂעִיר *a she-goat* Lev. 4, 23; 5, 6. — In Gen. 27, 23 שְׂעִרֹת is an adj. fem. from שָׂעִיר.

שָׁעַל (not used) *intr. to bend, to sink*, of an inlet, cleft, narrow pass; *to be deep, bent, hollow*, of the mouth, throat, hollow hand; Ar. ثَغَرَ the same, whence ثَغْر an inlet, a narrow pass, the mouth, ثُغْرَة a bending, a sinking, a cleft, Aram. שְׁעַל, ܫܥܠ the same; and therefore שֹׁעַל, ܫܘܥܠܐ = the Hebrew שֹׁעַל; comp. שָׁאַל

(to שָׁאוֹל). Derivat. שֹׁעַל, שֹׁעַל 1. and מִשְׁעֹל.

שָׁעַל II. (not used) *intr. to be red, reddish yellow, fiery-coloured*, of jackals, comp. the German *Fuchs*, prop. *the red one;* Ar. شَعَلَ *tr. to kindle, to set fire to;* شَكَلَ *to be brown, reddish;* Aram. תְּעַל, Ar. ثَعَلَ the same. Deriv. שׁוּעָל, the proper names שׁוּעָל (חֲצַר, אֶרֶץ), שַׁעַלְבִים ,שַׁעַלַבִּין ,שַׁעַלְבֹן (אֶרֶץ) שַׁעֲלִים in the Gent. שַׁעַלְבֹנִי.

שֹׁעַל *m.* 1. (*pl.* שְׁעָלִים, *constr.* שַׁעֲלֵי, from שָׁעַל I.) same as שֹׁעַל *the hollow of the hand;* metaphor. *a handful* 1 Kings 20, 10; as a measure for שְׂעֹרִים Ez. 13, 19, where perhaps שַׁעֲלֵי is the *st. c. du.;* Syr. ܫܥܠܐ the same. — 2. (from שָׁעַל II.; *a jackal, a fox*) *n. p.* of a district on the way from Philistia to Ophrah; fully אֶרֶץ שַׁעֲלִים 1 Sam. 9, 4, called in 13, 17 אֶרֶץ שׁוּעָל. The meaning *deep valley* (after שֹׁעַל and מִשְׁעֹל) is unsuitable.

שֹׁעַל (with *suff.* שָׁעֳלוֹ; from שָׁעַל I.) *m. the hollow of the hand, a span* Is. 40, 12, according to *Rashi* the name of a hollow measure.

שַׁעַלְב *m. a fox, jackal*, in Hebrew only in proper names. It is a form of שֹׁעַל 2. enlarged by ב–; Arab. ثَعْلَب = שׁוּעָל; comp. زَرْدَبَ to strangle, from زرد a noose, Aram. כַּרְזָב a locust from כְּרַז.

שַׁעַלְבִּים (properly בֵּית שׁ׳ *place of jackals*) *n. p.* of a city in Dan, mentioned with אַיָּלוֹן, on the slope of mount Ephraim Judges 1, 35; 1 Kings 4, 9. Jerome in his Comment. on Ezek. 18, 24 seq. calls it Selebi, now Silbit; Euseb. found a village Salaba on the borders of Sebaste; but the locality cannot now be exactly determined.

שַׁעֲלַבִּין (the same) *n. p.* of a city in Dan Josh. 19, 42, in meaning = שַׁעַלְבִּים.

שַׁעַלְבֹן (*jackal-place*) *n. p.* of a locality otherwise unknown, whence came אֶלְיַחְבָּא, one of David's heroes. *Gent. m.* שַׁעַלְבֹנִי 2 Sam. 23, 32; 1 Chr. 11, 33. Perhaps = שַׁעַלְבִּים.

שַׁעֲלִים see שֹׁעַל 2.

שָׁעַם (not used) *intr. to hasten stormily along, to roam*, cognate in sense with שָׁגַע; hence *to rave, to be mad.* Ar. سَعَمَ to go swiftly, of a camel; to flow rapidly, of a river; Aram. שְׁעַם to rave, Talm. שִׁעֲמוּם madness, raving. Deriv. the proper name מִשְׁעָם.

שָׁעַן (Kal not used) *intrans. to lean upon, to support*, hence *to rest comfortably*, Arab. دَعَمَ to support; otherwise connected with שָׁאַן, יָ־שֵׁן. Deriv. מִשְׁעָן, מִשְׁעֶנֶת, the proper name אֶשְׁעָן.

Nif. נִשְׁעַן (*inf. constr.* הִשָּׁעֵן; *fut.* יִשָּׁעֵן) *to be supported, to lean*, with עַל *upon*, also fig., on חֲנִית 2 Sam. 1, 6, יי״ Is. 10, 20, מֶלֶךְ 2 Chr. 16, 7; seldom with אֶל Prov. 3, 5 for עַל; with בְּ Is. 50, 10, or absol. Job 24, 23; of a country, *to adjoin*, with לְ Num. 21, 15. נִשְׁעַן עַל־יְדֵי פ׳ *to lean upon one's cöoperation*, of kings 2 Kings 5, 18; 7, 2. Without a prepos. *to recline* (at a meal) Gen. 18, 4.

Hif. הִשְׁעִין only in cod. Sam. Gen. 18, 4, which, however, may be better taken as Nif.; otherwise Hif. may have had the trans. signif. *to support.* Derivat. מַשְׁעֵנָה, מַשְׁעֵן.

שָׁעַע I. (i. e. שַׁע; *pl. imp.* שֹׁעוּ) 1. *tr. to overspread, to smear*, e. g. a wall; fig. *to overspread the eyes*, i. e. *to make blind* or *blear* Is. 29, 9, where עֵינַיִם should be supplied (see Hif. and הִשְׁתַּעַשְׁעוּ). On the stem comp. שָׁעָ־ה II., Aram. שְׁעַע (שַׁע), ܫܥܐ to stroke, to smooth, to polish, fig. to flatter, whence שְׁעִיעַ smooth, שִׁיעַ whitewash, שַׁעֲוָא wax; שְׁעָא, שַׁע = שַׁע; Ar. سَعَّ the same, whence the reduplicated سَعْسَعَ to besmear (hair).

Hif. הָשַׁע (*imp.* הָשַׁע, a shorter form for הָשַׁע) *to close, to overspread*, עֵינַיִם, i. e. *to blind* Is. 6, 10, like Kal.

Hof. שֻׁעֲשַׁע (from the redupl. שִׁעֲשַׁע; *fut.* יְשֻׁעֲשָׁע) *to be soothed, caressed*, of a child, with עַל־בִּרְכַּיִם Is. 66, 12.

Hithp. הִשְׁתַּעֲשַׁע (*imp. pl.* הִשְׁתַּעַשְׁעוּ) *to shew oneself blind*, an intensive of Kal Is. 29, 9. The meaning *to take one's pleasure*, *to rejoice*, is unsuitable.

שָׁעַע II. (i. e. שִׁיעַ; Kal not used) *intr.* prop. *to shine*, *to glitter;* hence figur. *to be cheerful* or *joyful*, as נָהַר, אוּר, שָׂמַח proceed from a similar fundamental meaning; it is therefore connected with the organic root in שָׁאָה III., שָׁעָה I., which mean to shine, to glitter, then *to see*, *to look.*

Pih. שִׁעֲשַׁע (redupl.; *fut.* יְשַׁעֲשַׁע) *to amuse oneself*, *to play* Is. 11, 8; also with the accus. of that *in which* one rejoices Ps. 119, 70; also *trans. to delight*, with accus. of the pers. 94, 19. Deriv. שַׁעֲשֻׁעַ.

Hithp. הִשְׁתַּעֲשַׁע (*fut.* יִשְׁתַּ׳) *to delight oneself*, *to rejoice*, with בְּ *in* Ps. 119, 16 47.

שָׁעַף (not used) *tr. to bind*, *to knot*, fig. *to imagine*, *to think*, the organic root being also in חָ-שַׁב; perhaps too like the latter it means *intrans. to be united*, *related* (see חָשַׁב); Arab. سعف *to bring together*, *to complete*, ضعف *to double.* Deriv. the proper name שַׁעַף. See שָׁעַף.

שָׂעַף (not used) *tr. to bind*, *to unite*, cognate in sense with חָ-שַׁב, שָׂעַף, fig. *to meditate*, *to think*, the same metaphor. transference taking place in חָשַׁב; Ar. سعف, comp. شعب *to bring together*, *to collect.* To bring it into connection with סָעַף II. is less proper as the analogy of נוּב I. does not agree, since it is not used for *to think*, and שִׂיחַ 2. prop. belongs to שׂוּחַ II. Derivat. שְׂעִף (*pl.* שְׂעִפִּים).

Pih. שִׂרְעַף (with Resh inserted; not used) *to think*, *to meditate*, while סַרְעַף means only *to sprout.* Deriv. שַׂרְעַף.

שַׁעַף (*union*, *friendship*) *n. p. m.* 1 Chr. 2, 47 49.

שְׂעִף (from שָׂעַף; only *pl.* שְׂעִפִּים) *m.* *a thought*, Job 20, 2; 4, 13 *in thoughts from nocturnal visions.*

שָׁעַר I. (only 3 *p. perf.*) *tr.* 1. (not used) *to split*, *to divide*, *to tear asunder*, same as תָּעַר (which see), Ar. ثغر (to cut or break in pieces), hence ثغر (division, interval); Aram. תְּרַע, ܬܪܥ = Hebrew פֶּרֶץ, whence תַּרְעָא = Hebrew פֶּרֶץ. Deriv. שַׁעַר 1, the denom. שֹׁעֵר (שׁוֹעֵר), the proper name שַׁעֲרַיִם. — 2. Metaph. (as in חָתַךְ, גָּזַר) *to decide*, *to determine*, *to fix*, the price, value; *to estimate*, *to appraise*, Prov. 23, 7 *for as he estimates* (שָׁעַר) *in his heart*, *so is he*, i. e. otherwise than he speaks (Gr. Ven., Symm.); comp. Ar. سعر to determine the value, أسعر the same, سعر fixed price; شعر to judge, to perceive, شعر knowledge; Aram. שְׁעַר the same, Talm. שַׁעַר a tax, שִׁעוּר a definite measure, pensum; Aram. תַּרְעָא price. Deriv. שַׁעַר 2, the proper name שְׁעַרְיָה.

שָׁעַר II. (not used) *intr.*, commonly = שָׂעַר *to shudder*, *to be amazed*, or *to excite a shuddering* or *horror*, Ar. شعر the same, hence شعر painful, dolorous; metaphor. *to be rough*, *harsh*, of figs; *to be repulsive*, *horrible.* Derivat. שֹׁעָר (adj.) perhaps from Pih., שַׁעֲרוּר, שַׁעֲרוּרִי, שַׁעֲרִירִי, שַׁעֲרוּרִיָּה.

שָׂעַר I. (not used) *tr.* same as שָׁעַר I. *to split*, *divide*, *cut*, *separate*, of the hair, comp. פָּרַע I, 3 belonging to פָּרַע 1, Aram. בִּינִית the hair, from בִּין to divide, Ar. شعر the same, whence شعر hair. Deriv. שֵׂעָר, שַׂעַר 1, שַׂעֲרָה.

שָׂעַר II. (*fut.* יִשְׂעַר) *intr.* same as סָעַר *to be stormy*, *to rage*, *to be quickly moved*, commonly *tr. to tear* or *snatch away*, with accusat. of the object Ps. 58, 10. Deriv. שַׂעַר 2, שְׂעָרָה, שָׂעִיר 4.

Nif. נִשְׂעַר *to storm*, *to rage* Ps. 50, 3, of רוּחוֹת 104, 4 or רוּחַ סְעָרָה 148, 8 as servants of God.

Pih. שֵׂעֵר (*fut.* יְשָׂעֵר or יְשַׂעֵר) *to sweep away*, with מִן of place Job 27, 21.

Hithp. הִשְׂתָּעֵר (*fut.* יִשְׂתָּ׳) *to rush on*, with עַל of a person *against* Dan. 11, 40.

שָׁעַר III. (3 *perf. pl.* שָׂעֲרוּ, with *suff.* שְׂעָרוּם; *imp. pl.* שַׂעֲרוּ; *fut.* יִשְׂעַר) *intr. to shudder, to be astonished*, strengthened by the addition of the noun שַׂעַר Ez. 27, 35, coupled with שָׁמֵם, רָעַם; with עַל of a person *at one* 32, 10, like שָׁמֵם עַל; absol. *to condense*, of a clouded sky, coupled with חָרֵב to dry, i. e. *to be immovable* (fluid is movable) Jer. 2, 12; hence generally, *to fear*, *to worship*, gods Deut. 32, 17. Deriv. שַׂעַר 3.

שָׂעַר IV. (not used) *intr. to be bristly, rough, to stand stiff*, of the hair, of points. Derivat. שָׂעִיר (*fem.* שְׂעִירָה) adj., שָׂעִיר (a noun), שְׂעֹרָה, the proper names שֵׂעִיר, שְׂעֹרִים, perhaps שְׂעִירָה 1.

שַׁעַר (in pause שָׁעַר, with *a* of motion שַׁעְרָה; *pl.* שְׁעָרִים, *constr.* שַׁעֲרֵי, with *suff.* שְׁעָרֶיךָ, -רָיו) *m.* (*fem.* only Is. 14, 31, in the cod. Samar. Deut. 15, 7; 16, 5; 17, 2; 18, 6; 23, 16) 1. (from שָׁעַר I.) prop. cleft, aperture, and so *a gate*, of a city Gen. 23, 10, of a camp Ex. 32, 26, of the temple Jer. 7, 2, of the sacred fore-court Ex. 35, 16, of a palace Esth. 2, 19, and for the palace itself 3, 2; of the gate uniting the citadel with the lower city 2 Kings 23, 8; *the door*, of a small tent Prov. 14, 19. The gate was often a *gate-building*, with a גַּג 2 Sam. 18, 24 and עֲלִיָּה 19, 1, with opening (פֶּתַח) Josh. 8, 29, דְּלָתוֹת Judges 16, 3, and an open place (רְחוֹב) 2 Chron. 32, 6; it was the place of justice Prov. 22, 22, conseq. forum, where strangers or guests were expected Gen. 19, 1, the place of meetings, where trials were held and matters of business transacted Ruth 3, 11; 4, 1 11. It was generally a place of public resort Prov. 31, 23 31, and accordingly people met there in social converse Lament. 5, 14, Ps. 69, 13, for which reason בִּשְׁעָרֶיךָ Deut. 12, 12, בְּאַחַד שְׁעָרֶיךָ stand for the city itself, and instead of בְּאֶרֶץ שְׁעָרָיו 1 Kings 8, 37 we should probably read with the Vulg. בְּאַחַד מִשְּׁעָרָיו *in one of his cities*. שַׁעֲרֵי אֶרֶץ *the passes leading to the country, entrances*, at the border Jer. 15, 7; Nah. 3, 13. Fig. שַׁעַר הַשָּׁמַיִם Gen. 28, 17, שַׁעֲרֵי שְׁאוֹל Is. 38, 10, שׁ׳ מָוֶת Job 38, 17; שַׁעֲרֵי הַנְּהָרוֹת Nah. 2, 7 *the gate of rivers*, i. e. the sluices, like تُرْعَة. Of the gates in Jerusalem are mentioned: שׁ׳ הָעַיִן Neh. 2, 14, so called from the fountain שֶׁלַח; שׁ׳ הַמַּיִם 3, 26, שׁ׳ הַחַרְסוּת Jer. 19, 2, שׁ׳ הָאַשְׁפֹּת Neh. 2, 13, שׁ׳ הַגַּיְא 2, 13, שׁ׳ הַפִּנָּה 2 Kings 14, 13 or שׁ׳ הַפּוֹנֶה Zech. 14, 10 or שׁ׳ הַפִּנִּים 2 Chr. 25, 23, שׁ׳ בִּנְיָמִין Jer. 37, 13, שׁ׳ הַיְשָׁנָה Neh. 3, 3, שׁ׳ הַדָּגִים 3, 6, שׁ׳ הָרִאשׁוֹן Zech. 14, 10, שׁ׳ הַצֹּאן Neh. 3, 1 etc. See too מַטָּרָה, שַׁלֶּכֶת and סוּר 4. On the gates comp. *Robins.* Palest. I, p. 471 seq.; *Thenius*, Bücher der Könige, app. p. 6 seq.; *Tobler*, Topogr. von Jerusalem I, 162-179; on the present gates the same p. 144 seq. — 2. (from שָׁעַר I, 2) *a measure*, Gen. 26, 12 *a hundred measures*, i. e. hundredfold (Targ. Sam.); the LXX and Syr. incorrectly read שְׂעֹרִים. Derivat. the denominative

שָׁעַר (only *part.* שֹׁעֵר or שׁוֹעֵר, *plur.* שֹׁעֲרִים, *c.* -רֵי) *to keep the gate, to keep watch at the gate; part. a city-watch, a gate-watch* 2 Kings 7, 10; 7, 11, applied particularly to the gate-keepers of the temple, a very old institution 1 Chr. 9, 17 18 24 26; Neh. 7, 45 73; 11, 19; 12, 45 47.

שֵׂעָר *m.* 1. (from שָׂעַר I.) same as שֵׂעָר *the hair*, with רַגְלַיִם *the hair of the pudenda* Is. 7, 20, i. e. all males, also שֵׂעָר alone Ez. 16, 7, Ar. شِعْرَة, أَشْعَر. — 2. (from שָׂעַר II.) *a storm, a stormy wind* Is. 28, 2, also סַעַר, סְעָרָה. — 3. (from שָׂעַר III.) *shuddering, amazement* Ez. 27, 35; 32, 10; Job 18, 20.

שָׂעָר see שָׂעִיר.

שֵׂעָר (*c.* שְׂעַר, with *suff.* שְׂעָרְךָ, שְׂעָרוֹ; from שָׂעַר I.) *m. hair*, prop. what is divided off, especially of *the hair of the head*, with רֹאשׁ Judges 16, 22, 2 Sam. 14, 26, seldom without it Song of Sol. 4, 2, mostly collect.; of hair on the body

LEV. 13, 3; אַדֶּרֶת שֵׂ׳ *a hair-mantle*, i. e. of fur or skin GEN. 25, 25, ZECH. 13, 4, hence בַּעַל שֵׂעָר *one clad in a hairy mantle* 2 KINGS 1, 8.

שֹׁעָר (probably from בְּשֹׁעָר; *pl.* שֹׁעָרִים; from שָׁעַר II.) *m. harsh*, *rough*, of תְּאֵנִים JER. 29, 17, elsewhere רָעוֹת 24, 8, Targ. בִּישׁ, prop. exciting aversion. But the Arab. has rendered it by شرير which means malus, improbus, durus, so that שֹׁעָר may be = שָׁרָר (see מָאַס = מָסַס).

שְׂעַר (not used) Aram. = Hebr. שָׂעַר I. Derivative

שְׂעַר (*c.* שְׂעַר) *Aram. m. the hair*, שְׂ׳ רֵאשׁ *hair of the head* DAN. 3, 27; 7, 9.

שַׂעֲרָה (*c.* שַׂעֲרַת, with *suff.* שַׂעֲרָתוֹ; *pl.* *c.* שַׂעֲרוֹת; from שָׂעַר I.) *f. a hair*, a single one as the aim of good shooters, hence אֶל־הַשַּׂ׳ *to a hair* i. e. closely JUDGES 20, 16; also collect. and pl. Ps. 40, 13; *the hair of the head*, with רֹאשׁ, as something small 1 SAM. 14, 45, 2 SAM. 14, 11; also applied to the hair on other parts of the body JOB 4, 15.

שְׂעָרָה (from שָׂעַר II.) *fem.* same as סְעָרָה *a storm* JOB 9, 17; NAH. 1, 3.

שְׂעֹרָה (*pl.* שְׂעֹרִים; from שָׂעַר III. or IV.) *f.* prop. what is rough, bristly or projecting upwards; hence *barley*, used in the *sing.* of what is in the stalk EX. 9, 31, DEUT. 8, 8, JOB 31, 40; in the *pl.* of the grain (comp. חִטָּה and חִטִּים); hence as a genitive to חֹמֶר LEV. 27, 16, קֶמַח NUM. 5, 15, לֶחֶם JUDGES 7, 13, עֻגָה EZ. 4, 12; seldom alone 2 SAM. 17, 28. קְצִיר שְׂעֹרִים *barley-harvest* RUTH 1, 22, 2, 23 (forming the beginning of harvest, because barley ripens first). In שֵׁשׁ שְׂעֹרִים RUTH 3, 15, סְאָה or אֵיפָה is wanting, if שְׂ׳ be not the pl. of שְׂעֹר = שַׁעַר 2. *a measure*.

שַׁעֲרוּרָה (prop. *fem.* of שַׁעֲרוּר, from שָׁעַר III.; but a *subst.*) *f. something horrible*, coupled with שַׁמָּה JER. 5, 30; *something repulsive* 23, 14, LXX φρικτός.

שַׁעֲרוּרִיָּה (from שַׁעֲרוּרִי) *f.* the same Hos. 6, 10 K'ri, for which the K'tib has שַׁעֲרִירִיָּה.

שְׁעַרְיָה (from שַׁעַר and יָהּ, *Jah is Decider;* from שָׁעַר I.) *n. p. m.* 1 CHR. 8, 38.

שַׁעֲרַיִם (*double cleft;* from שָׁעַר I.) *n. p.* of a city in Judah JOSH. 15, 36, where Simeonites also settled 1 CHR. 4, 31. In 1 SAM. 17, 52 the LXX read שְׁעָרִים, understanding by the word the inner and outer city-gates of Gath.

שְׂעֹרִים (from שָׂעַר III.; *fear*, *distress*, hence *worship*) *n. p. m.* 1 CHR. 24, 8.

שַׁעֲרִירִיָּה see שַׁעֲרוּרִיָּה.

שַׁעֲרֻרִת *f. something horrible* or *abominable* JER. 18, 13.

שְׂעִרֹת see שָׂעִיר.

שַׁעַשְׁגַז (Persian) *n. p.* of a Persian eunuch and keeper of the harem ESTH. 2, 14. The etymology is obscure.

שַׁעֲשֻׁעַ (only *pl.* ־עִים, with *suff.* ־עַיו, ־עַי; from שִׁעֲשַׁע to שָׁעַע II.) *m. pleasant play*, of יֶלֶד, then *delight*, *enjoyment* JER. 31, 20; in חָכְמָה PROV. 8, 30 31, coupled with שָׂחַק; *the pleasure*, which the תּוֹרָה and עֵדוֹת Ps. 119, 24 77 143 or נֶטַע give Is. 5, 7.

שָׁפָה I. (not used) *tr. to take*, *to receive*, *to contain* (in self), capere, recipere, of vessels and reservoirs; ident. in its organic root שׁ־פ־ה with סַף (סָפַף) I., שׁ־פ־ה; cognate in sense with יָכֹל (to a reservoir), הֵכָל, כַּל (כּוּל) מִיכָל. Deriv. אַשְׁפָּה 1. The stem of יִשְׁפָּה, יָשְׁפֵה, יִשְׁפָּה, is יָשְׁפֵה which see.

שָׁפָה II. (not used) *tr.* 1. *to mix*, *mingle; to heap together*, *to collect*, coacervare, especially applied to dung-heaps, rubbish etc.; connected in its org. root שׁ־פ־ה with that in ס־פ־ה (Hif.), אָסַף, יָסַף. Deriv. אַשְׁפָּה 2 (only *pl.* אַשְׁפּוֹת), אַשְׁפֹּת (= שְׁפַת; *pl.* אַשְׁפַּתּוֹת). — 2. Metaphor. *to curdle*, *to thicken*, of milk; hence *to turn into cheese*, same as גָּבַן 2. Deriv. the noun שָׁפָה.

שָׁפָה III. (Kal unused) *intr.* 1. *to be*

bare, *bald*, of mountains; *to be smooth*, *level*, of an unfruitful plain; metaphor. *to be bared*, *stripped*, of bones. — 2. Fig. *to be even*, *equable*, of the mind, comp. שָׁוָה used of נֶפֶשׁ, Aram. and modern Hebrew *to be quiet*, *gentle*. The fundamental signification seems to be, *to be abraded*, *smoothed*, a similar transference taking place in tr. מָרַט, קָרַח. Ident. in its organic root with שָׁף, שָׁף, Aram. שְׁפָא, ܫܦܐ, ܫܦܝ; Ar. صفى to be naked, of rocks. Deriv. שְׁפִי, the proper names שְׁפִי, שְׁפוֹ and perhaps יִשְׁפָּה.

Nif. נִשְׁפָּה (*part. m.* נִשְׁפֶּה) *to be bald*, *bare*, of הַר Is. 13, 2, see שְׁפִי.

Puh. שֻׁפָּה (3 *p. plur.* שֻׁפּוּ) *to be bared*, *loosened*, of עַצְמוֹת, i. e. to be without flesh and skin Job 33, 21 K'ri (*Ibn 'Esra*), where the K'tib reads שְׁפִי giving a similar meaning. Targ. (כְּתַת), *Ibn Ganâch*, *Saadia*, *Kimchi* explain it after the Aram. שְׁפָא to rub in pieces, to crush.

שָׁפָה (not used) *tr.* same as שָׁפָה I. *to hold*, *receive*, *contain*, of a receptive organ, as the mouth, lip, like שָׂפָה of a quiver, סַף of bowls, cups etc.; also of an entrance-space which serves to receive those who come in; Aram. סִפָּא, Ar. سفى the same. Deriv. שְׁפָה.

שְׁפָה (from שָׁפָה II.; *pl. c.* שְׁפוֹת) *f.* *cheese* 2 Sam. 17, 29, Targ. גּוּבְנִין, Peshito ܓܘܒܢܐ.

שָׂפָה (after the form שָׁנָה, from שָׂפָה; *c.* שְׂפַת, with *suff.* שְׂפָתוֹ; *du.* שְׂפָתַיִם, *c.* שִׂפְתֵי, with *suff.* שְׂפָתֶיךָ, ־תֶיהָ; but the *pl. c.* שִׂפְתוֹת, with *suff.* שִׂפְתוֹתֶיךָ, from שֶׂפֶת = שָׂפָה) *f.* prop. what takes or receives, comp. מַלְקוֹחַ; hence 1. *lip*, *mouth*, *throat*, of men and beasts Is. 37, 29; Song of Sol. 4, 3 11; 5, 13; as the organ of speech in הִפְטִיר בְּשׂ' Ps. 22, 8 (see פָּטַר); *du.* of *the upper and under lip*. פָּתַח שׂ' פִּ' שִׂפְתֵי פִ' *to speak* Job 11, 5, Ps. 51, 17 *to cause one to speak;* כָּלָא שׂ' 40, 10 *not to speak*, prop. to shut the lips; speech is עַל־שׂ' 16, 4, seldom תַּחַת שׂ' 140, 4. Also *talk* in עָלָה עַל־שְׂפַת לָשׁוֹן Ez. 36, 3 *to come up into the talk of the tongue*, parall. דִּבָּה. It is the organ of sinful speech Job 2, 10, of loud thanks Ps. 45, 3; עֲרַל שׂ' *one of uncircumcised* i. e. *obscure speech* Ex. 6, 12; עִמְקֵי שָׂפָה Is. 33, 19 *those of unfathomable speech* = כִּבַד לָשׁוֹן. To שׂ' as meaning *speech* are applied אֱמֶת Prov. 12, 19, שֶׁקֶר 10, 18, אָוֶן 17, 4, מֶתֶק 16, 22, בְּרוּרָה Zeph. 3, 9, טְמֵא Is. 6, 5. It is also meant to express *inconsiderate*, *light-minded speech* Is. 29, 13; 36, 5; Prov. 14, 23; hence אִישׁ שְׂפָתַיִם *a babbler* Job 11, 2; אֱוִיל שׂ' *a prating fool* Prov. 10, 8. Generally *the language* of a people Is. 19, 18. — 2. Metaphor. *the edge*, of a כּוֹס 1 Kings 7, 26, *the border*, of מְעִיל Ex. 28, 32, יְרִיעָה 26, 4; *the shore* Gen. 22, 27; 41, 3; *a boundary* Judges 7, 22. On the word comp. the Aram. סִפָּא, סִפְתָא, ܣܦܬܐ, Ar. شَفَة.

שְׁפוֹ (same as שְׁפִי 2) *n. p. m.* Gen. 36, 23; otherwise שְׁפִי.

שְׁפוֹט (*plur.* שְׁפוּטִים; from שָׁפַט) *m.* *judgment*, *punitive judgment*, coupled with חֶרֶב and = שְׁפָטִים 2 Chr. 20, 9; LXX *κρίσις*, Syr. ܕܝܢܐ; *pl. punishments*, Ezek. 23, 10 *and inflicted punishment upon her*.

שְׁפוּפָם (from שְׁפִיפֹן; *serpent*) *n. p. m.* Num. 26, 39; also שׁוּפָם (which see), whence the *patr.* שׁוּפָמִי 26, 39; comp. מֻפִּים, שֻׁפִּים, שְׁפוּפָן. Gen. 46, 21 may be read perhaps שֻׁפִּים.

שְׁפוּפָן (the same) *n. p. m.* 1 Chr. 8, 5.

שָׂפַח (not used) *intr. to be attached to*, *to associate*, of the members of a family and of domestics; *to be related*, same as סָפַח I., where לָוָה is parallel (*Jeh. Karpentrasi*). The organic root שַׂ־פַח is also in the Sanskrit paç, Latin pang, Greek *πήγ-νυμι*. The Ethiop. שפח *safacha* (to spread out) is to be put with צָפַח. Deriv. מִשְׁפָּחָה and שִׁפְחָה.

שָׂפַח (Kal not used) *trans.* same as סָפַח III. (which see) *to pour out*, *to*

shed, blood; figurat. *to break out*, of pustules, leprosy. Deriv. מִשְׂפָּח.

Pih. שִׂפַּח *to make break out*, קָדְקֹד, i. e. to cover with leprosy Is. 3, 17; perhaps *to make empty*, since סָפַח and שָׂפַח may also have this meaning.

שִׁפְחָה (*cstr.* שִׁפְחַת, with *suff.* שִׁפְחָתְךָ, שִׁפְחָתוֹ; *plur.* שְׁפָחוֹת, with *suff.* שִׁפְחוֹתָיו; from שָׁפַח) *fem.* prop. she that belongs to, she that is attached to a house or family; hence *a maid*, *a female servant*, famula, serva, especially of a גְּבִירָה Gen. 16, 1 8; 29, 23, עֶבֶד being attached to the master; both together 20, 14; 32, 6; *a concubine* 16, 2; *a maid servant*, who does the lowest work Ex. 11, 5 (see טָחַן), and therefore a figure of meanness; used in the addresses of women to their superiors, as עֶבֶד is in the case of men 1 Sam. 1, 18; 25, 27; elsewhere אָמָה 25, 28, which, however, is looked upon as an honourable title 1 Sam. 25, 41.

שָׁפַט (*part.* שֹׁפֵט, שׁוֹפֵט; *inf. absol.* שָׁפוֹט, *constr.* שְׁפֹט, with *suff.* שָׁפְטֵנוּ; *imp.* שְׁפֹט, שְׁפָט־, with ה ָ opt. שָׁפְטָה, *plur.* שִׁפְטוּ; *fut.* יִשְׁפֹּט) *trans.* prop. *to separate*, *divide*, *split off*, and like other verbs of dividing (see פָּלַל, חָתַךְ, גָּזַר I.) transferred to *deciding* or *judging;* hence 1. *to judge*, absol. *to act the part of judge* Gen. 19, 9; *to pronounce sentence* Is. 11, 3, fully שׁ׳ מִשְׁפָּט 1 Kings 3, 28, and with it the genit. אֱמֶת Zech. 7, 9, שָׁלוֹם 8, 16, נֹאֲפוֹת Ez. 16, 38, but commonly with the accusat. of the person upon whom one pronounces sentence Ez. 18, 22 26, Deut. 16, 18, or for whom one is judge 1 Sam. 7, 16 17 or acts judicially Ps. 67, 5; with accus. of the thing which one judges Ex. 18, 26; with *adverbs*, צֶדֶק Prov. 31, 9, מֵישָׁרִים Ps. 75, 3, עָוֶל 82, 2. שׁ׳ בֵּין ... וּבֵין Gen. 16, 5, שׁ׳ בֵּין ... לְ 31, 53, or בֵּינֵינוּ *to judge between*. *Part.* שֹׁפֵט *a judge* in the widest sense of the word Ex. 2, 14; Deut. 16, 18; used especially of God who judges individuals and all mankind Gen. 18, 25; Is. 33, 22; Ps. 7, 12. — 2. *to procure right*, *to defend right*, with accus. of the person, as יָתוֹם Is. 1, 17; Ps. 10, 18; 26, 1; with מִשְׁפַּט פְּ׳ Jer. 5, 28; with מִיַּד פְּ׳ or מִן *to deliver by right from* 1 Sam. 24, 16; 2 Sam. 18, 19; Ps. 43, 1 (see דִּין). — 3. *to condemn*, *to punish*, Arab. قَضَى, 1 Sam. 3, 13; Ez. 7, 3; שְׁפוֹט being also applied to punishment. — 4. Generally *to govern*, *to rule* Judges 16, 31, 1 Sam. 8, 5, of a מֶלֶךְ or שֹׁפֵט = מֶלֶךְ. The *part.* שֹׁפֵט is therefore applied to the princes of the people in the period between Joshua and Samuel Judges 3, 10; 4, 4; 10, 2, and is also elsewhere Am. 2, 3 = מֶלֶךְ 1, 15; Is. 16, 5; 40, 23; Ps. 2, 10. In Phenician the head of the state is termed שֹׁפֵט (Latin sufes, pl. sufetes Liv. 28, 37; 30, 7), which word appears also in proper names, as שֹׁפֵטבַּעַל (comp. שְׁפַטְיָה). Deriv. שֶׁפֶט (only the plur. שְׁפָטִים), שְׁפוֹט, מִשְׁפָּט, the proper names שָׁפָט (also in אֱלִישָׁפָט, יוֹשָׁפָט, יְהוֹשָׁפָט, שְׁפַטְיָה, שְׁפַטְיָהוּ), שִׁפְטָן.

Nif. נִשְׁפַּט (*inf. constr.* הִשָּׁפֵט) *to be judged* Ps. 9, 20; 37, 33; *to be condemned* 109, 7; *to go to law* or *plead* Prov. 29, 9, with עִם Jo. 4, 2, אֶת־ Ez. 17, 20 or לְ of a person Jer. 25, 31; also with the accusat. of a thing *about* which 1 Sam. 12, 7, or with accus. of the person and עַל of the thing Jer. 2, 35, where אֹת may stand for אֶת־; of God, *to take into judgment*, *to punish one* Is. 66, 16; Ez. 38, 22.

Pih. שׁוֹפֵט (after the form לוֹשֵׁן; *part.* מְשׁוֹפֵט) *to pronounce judgment*, part. *right-pronouncer = judge* Job 9, 15, conseq. = שֹׁפֵט; Arab. قَاضَى (conj. III.) to accuse before a judge.

The stem שָׁפַט is in Aram. תְּפַת (which see), whence תִּפְתָּי; and the organic root is שְׁ־פַט, Arab. قَتَى (to decide, judge).

שָׁפָט (*a Judge*, viz. *Jah is*) *n. p. m.* Num. 13, 5; 1 Kings 19, 16; 1 Chr. 3, 22; 5, 12.

שְׁפַט (only *part. m. plur.* שָׁפְטִין, from שְׁפַט) *Aram. trans.* same as Hebr. שָׁפַט Ezr. 7, 25.

שֶׁפֶט (only *plur.* שְׁפָטִים, with *suff.*

שְׁפָטִי) *m. a judgment, a stroke* Ex. 6, 6; 7, 4; *punishment* Prov. 19, 29; *the divine will*, with רָע, to which belong war, famine &c. Ez. 14, 21; commonly עָשָׂה שְׁפָטִים בְּ *to do judgment upon* or *to inflict punishment* Ex. 12, 12; Num. 33, 4; Ez. 5, 10.

שְׁפַטְיָה (*Jah is Judge;* שְׁפַט constr. state of שָׁפָט) *n. p. m.* 2 Sam. 3, 4; Jer. 38, 1; Ezr. 2, 4; 8, 8; Neh. 7, 9; 11, 4.

שְׁפַטְיָהוּ (the same) *n. p. m.* 1 Chr. 12, 5; 27, 16; 2 Chr. 21, 2.

שִׁפְטָן (*a Judge*, viz. *Jah is*) *n. p. m.* Num. 34, 24.

שְׁפִי (in pause שֶׁפִי; *plur.* שְׁפָיִים, שְׁפָיִם, also שְׁפָאִים, like פְּתָאִים from פְּתִי; from שָׁפָה III.) 1. *m.* prop. *bareness;* hence *a steppe, a bare plain* Is. 49, 9; Jer. 12, 12; *a bare hill* Is. 41, 18, opposite בִּקְעָה; 3, 2 21; 4, 11; comp. Syr. ܫܦܝܐ a bare plain, Ar. صَفَاة a naked rock. — 2. *dissolution, separation*, as an *adv.* (in the accusat.) to הָלַךְ, *alone* Num. 23, 3. — 3. (*unconcernedness*) *n. p. m.* 1 Chr. 1, 40, elsewhere שְׁפוֹ.

שְׁפָיִים see שְׁפִי.

שֻׁפִּים (from the *sing.* שֹׁף *a serpent*, stem שָׁפַף; comp. שְׁפִיפֹן) *n. p. m.* 1 Chr. 7, 12 15; 26, 16; see שׁוּפָם, שְׁפוּפָם, שְׁפוּפָן; comp. the proper names Draco, Basiliscus, old German Hotterus, Otterus, from Otter; among the Orientals Osman, Alnachas.

שְׁפִיפֹן (from שָׁפַף) *m. a horned serpent, the cerastes* (Jewish tradition, Jerome, Saadia) Gen. 49, 17, described as cunning, lying in ruts and dangerous to passers by (comp. *Oken*, Naturgeschichte VI. p. 544). The tribe of Dan is compared to it, comp. Judges 18, 27. Ar. سَفّ, سُفّ a speckled serpent with black and white spots. The explanation (Targ., Syr.) basilisk (חוּרְמָן, ܫܘܡܛܢܐ) is merely conjectural.

שָׁפִיר (שָׁפַר I.; *beautiful town*, if it be not = שָׁמִיר, *thorn-hedge*) *n. p.* of a place in the kingdom of the ten tribes, as the context requires Mic. 1, 11; certainly the שָׁמִיר on mount Ephraim Judges 10, 1, Josh. 15, 48, which the LXX and Euseb. render by *Σαφείρ*. Jerome understands a locality in Judah, now *el-Savafir* (السوافير, *Robinson*, Palest. II. p. 370), which does not suit.

שַׁפִּיר (from the Pa. of שְׁפַר) *Aram. adj. m. beautiful, lovely, fair* Dan. 4, 9 18.

שָׁפַךְ (*inf. constr.* שְׁפָךְ, שְׁפֹּךְ־, with *suff.* שָׁפְכְּךָ; *fut.* יִשְׁפֹּךְ) *trans.* 1. *to pour, to pour out*, as מַיִם Ex. 4, 9, מָרָק Judges 6, 20, נֶסֶךְ (libamen) Is. 57, 6; שׁ׳ לִפְנֵי יי׳ *to make a libation before God* 1 Sam. 7, 6 (where מַיִם is left out), symbolising lowly subjection (comp. Ps. 22, 15; Lament. 2, 19); *to shed*, דָּם, of slaughtered animals Deut. 12, 16 24, of sacrificial victims Ex. 29, 12; especially of men and therefore = *to murder* Gen. 9, 6; 37, 22; Lev. 17, 4. Figurat. שׁ׳ נֶפֶשׁ *to pour out the soul* Ps. 42, 5, i. e. to give free vent to the feelings; שׁ׳ לֵב Lament. 2, 19 *to pour out one's soul in complaints*, with לִפְנֵי יי׳ 1 Sam. 1, 15; שׁ׳ שִׂיחַ the same Ps. 102, 1; שׁ׳ בּוּז עַל־פּ׳ *to pour contempt upon one* Job 21, 21; with a like figure שׁ׳ חֵמָה עַל, שׁ׳ רוּחַ עַל Jo. 3, 1, Is. 42, 25 and אֶל for עַל Ps. 79, 6, שׁ׳ זַעַם עַל 69, 25, שׁ׳ עֶבְרָה Hos. 5, 10; *to empty*, מְרֵרָה (gall) i. e. to give a fatal wound to Job 16, 13, שׁ׳ מֵעִים 2 Sam. 20, 10, by slitting up the belly; שָׁפוּךְ of blood Ps. 79, 10, fig. of wrath Ez. 20, 33. — 2. of things dry, as עָפָר Lev. 14, 41, דֶּשֶׁן, see סֹלְלָה; שָׁפַךְ *to cast up a mound*, with עַל 2 Kings 19, 32 or אֶל 2 Sam. 20, 15. Deriv. שֶׁפֶךְ, שָׁפְכָה.

Nif. נִשְׁפַּךְ (*inf. constr.* הִשָּׁפֵךְ; *fut.* יִשָּׁפֵךְ) *to be shed*, of blood Gen. 9, 6; *to be poured out*, of ashes 1 Kings 13, 3; נִשְׁפַּךְ כַּמַּיִם *to be poured out like water*, a figure of despondency Ps. 22, 15. Fig. *to lavish*, נְחֹשֶׁת (the shame), i. e. *to practise great whoredom* Ez. 16, 36 = שָׁפַךְ תַּזְנוּת 16, 15, comp. ἐκχέω Tob. 4, 18.

Puh. שֻׁפַּךְ (3 *p. pl.* שֻׁפְּכוּ) *to be poured out*, of blood Num. 35, 33; *to slip*, of אֲשׁוּרִים Ps. 73, 2, comp. Latin *fundi* for *prosterni*.

Hithpa. הִשְׁתַּפֵּךְ (*inf. constr.* הִשְׁתַּפֵּךְ; *fut.* 'יִשְׁתַּ) *to be poured out round about* Lament. 4, 1, especially of the נֶפֶשׁ *to expire*, *to die* 2, 12; *to pour oneself out in complaints* Job 30, 16.

The stem 'שׁ (Aram. שְׁפַךְ, ܫܦܰܟ, commonly אֲשַׁד, Ar. سَفَكَ, سَبَكَ) is closely connected with שָׁפַח, סָפַק II., סָפַח III.; and the organic root שׁ־פך lies also in פ־כ־ה (which see), בָּכָה, נ־בך (to נֶבֶךְ), Aram. נ־בג.

שֶׁפֶךְ *m. the pouring out*, of ashes, *place of pouring out* Lev. 4, 12.

שָׁפְכָה *fem. urethra*, through which the urine is poured off Deut. 23, 2, conseq. not testicle (אֶשֶׁךְ); comp. mod. Hebrew שֶׁפֶךְ canal, שׁוֹפֵךְ pail, מַשְׁפֵּךְ funnel.

שָׁפֵל (*fut.* יִשְׁפַּל, *inf. constr.* שְׁפַל after the form שְׁכַב) *intr. to sink*, of הַר or גִּבְעָה Is. 40, 4; *to be felled*, of high trees 10, 33, elsewhere יָרַד (32, 18); figurat. *to be made low*, of עִיר 32, 19; *to be humbled*, *bowed down*, of proud, haughty men 2, 9 11 12 17; 5, 15, coupled with שָׁחַח; *to be suffocated*, of speech 29, 4, of the clapper of a mill Eccles. 12, 4. In derivatives and the dialects, *to be sunk*, *deep*, of the ground; *to settle*, *to lie*, of dregs; *to be under*, figurat. *to be low*, *deep*, *humble*, *mean*, *ignominious*. Derivat. שָׁפָל (שְׁפָלָה), שֵׁפֶל, שֶׁפֶל, שִׁפְלָה, שְׁפֵלָה, שִׁפְלוּת, and the proper names שְׁפֵלָה, מַשְׁפֵּלָה.

Hif. הִשְׁפִּיל (*part.* מַשְׁפִּיל, *inf. constr.* הַשְׁפִּיל; *fut.* יַשְׁפִּיל) *to make low*, the high (גֵּאֶה) Job 40, 11, coupled with הַכְנִיעַ 40, 12; *to overthrow*, עֵץ Ez. 17, 24, opposite הִגְבִּיהַּ; *to cast down* = *to destroy*, קִרְיָה Is. 26, 5; *to humble*, גַּאֲוָה 13, 11; 25, 11; *to bring down*, opposite רוֹמֵם 1 Sam. 2, 6, הֵרִים Ps. 75, 8, or הִגְבִּיהַּ Ez. 21, 31; *to let sink*, עֵינַיִם רָמוֹת Psalm 18, 28, which is paraphrased in 2 Sam. 22, 28 *thou lettest thy looks sink upon the haughty;* 'הַשְׁ' לִפְנֵי פ *to make low before one* Prov. 25, 7, i. e. to put low, opposite עָלָה; Job 22, 29 *when they humble and bow* (an indefin. subject expressed by the 3 p. plur.); *to make low* or *deep*, the seat (שֶׁבֶת left out) Is. 57, 9; combined with יָשַׁב the adverb *low* is denoted Jer. 13, 18.

On the stem comp. the Arab. سَفَلَ, سُفْل (to be low or bad), ثَفَلَ (to rest, to settle), Aram. שְׁפַל, ܫܦܶܠ; the organic root is שׁ־פל, which is also in אֲ־פל, נ־פל II., פּל (פּוּל) II.

שָׁפָל (*constr.* שְׁפַל, with the final letter ה־ָ, שְׁפָלָה Ez. 21, 32, as a neuter; *plur.* שְׁפָלִים) *adj. m.*, שְׁפָלָה (*constr.* שִׁפְלַת) *fem. low*, of the קוֹמָה of the גֶּפֶן Ez. 17, 6, of עֵץ 17, 24; *sunk*, of a leprous spot Lev. 13, 20; fig. *insignificant* 2 Sam. 6, 22, subst. *something low* Job 5, 11; of מַמְלָכָה Ez. 17, 14, coupled with נִבְזֶה Mal. 2, 9; often with רוּחַ *of humble spirit*, *lowly* Prov. 29, 23, coupled with דַּכָּא Is. 57, 15; *pressed down*, *bowed*, ibid. and Prov. 16, 19, where שְׁפַל רוּחַ is not an infin.

שָׁפֵל *adj. m.* same as שָׁפָל Ez. 17, 24, according to old mss.

שֵׁפֶל (with *suff.* שִׁפְלֵנוּ) *m. lowness*, *a low condition* Ps. 136, 23; Eccles. 10, 6.

שְׁפֵל (Pe. not used) *Aram. intr.* same as the Hebrew שָׁפֵל in the senses *to be low*, *weary*, *weak*, *tired;* especially so in Syriac. Deriv. שְׁפַל.

Af. הַשְׁפֵּל (*part.* מַשְׁפִּל; *inf. constr.* הַשְׁפָּלָה; *fut.* יְהַשְׁפִּיל) *to make low*, *to cast down* Dan. 4, 34; 5, 19; 7, 24; *to humble*, לְבַב 5, 22.

שְׁפַל (from the verb שְׁפֵל) *Aram. m. a low one*, in rank or esteem Dan. 4, 14; combined with אֲנָשִׁים = כְּבַר אֱנָשׁ 7, 13.

שִׁפְלָה *fem. lowness*, *humiliation* Is. 32, 19.

שְׁפֵלָה (with *suff.* שְׁפֵלָתָהּ) *fem. depression*, *plain* or *sunk country*, coupled with הַר Josh. 11, 16; *slope* or *flat*, Aram. שְׁפּוּל, ܫܦܽܘܠܳܐ; but commonly the particular plain stretching from יָפוֹ as far

as עַזָּה, or even to Egypt 9, 1; 12, 8, in which many cities were situated 15, 33 seq., mentioned along with הַר and נֶגֶב 10, 40; always with the article 1 Kings 10, 27; Ob. 9. The tract of the tribe of Judah was divided into הַר, נֶגֶב and שְׁפֵלָה Judges 1, 9, to which last belong the Philistine cities of the coast. This tract was called by the LXX Σεφηλά, which subsequently became a proper name (LXX on Jer. and Ob.; 1 Macc. 12, 38; Euseb. in Onom. s. v.). The city *Mespila*, now Kuyyundshick, was called מִשְׁפֵּלָה = שְׁפֵלָה.

שִׁפְלוּת *fem. a sinking*, with יָדַיִם a figure of remissness Eccles. 10, 18.

שָׁפַם (not used) *intr.* same as שָׁבַן *to sprout*, *to grow;* fig. *to be young*, *to be strong*, of persons; *to be fertile*, of districts; comp. שָׂפָם. Deriv. the proper names שָׁפָם, שְׁפָם, שִׁפְמוֹת; on the contrary שׁוּפָם (which see) belongs to שָׁף (שׁוּף) = שָׁף (שָׁפַף).

שָׂפַם (not used) *intr. to sprout*, *to grow*, of the hair, cognate in sense with זָקַן (which see); applied especially to the beard; Ar. شَبَنَ (to sprout forth, of plants; to grow, of men, i. e. to be young, strong); comp. שָׁבַן. Derivat. שָׂפָם.

שָׁפָם (*a youthful*, *vigorous one*, from שָׁפַם) *n. p. m.* 1 Chr. 5, 12.

שָׂפָם (from שָׂפַם, with *suff.* שְׂפָמוֹ) *m. the beard*, עָטָה עַל־הַשָּׂפָם *to cover the beard*, a sign of mourning, also of a leper Lev. 13, 45; Mic. 3, 7; Ez. 24, 17 22; עָשָׂה הַשְּׂ׳ *to trim the beard* 2 Sam. 19, 25. From sprouting are also derived זָקָן, Greek γένειον, γένος, κόννος, Latin gena, German Kinn.

שְׁפָם (with *a* of motion שְׁפָמָה; *fruitful place*) *n. p.* of a locality in the east of Palestine at the north point between הֲצַר עֵינָן, רִבְלָה and עַיִן, east of יַם־כִּנֶּרֶת Num. 34, 10 11.

שָׁפָם (= שְׁפָם) *n. p.* of a locality in Judah, = שִׁפְמוֹת; deriv. the *Gent. m.* שִׁפְמִי 1 Chr. 27, 27.

שִׁפְמוֹת (*fruitful place*) *n. p.* of a city in Judah 1 Sam. 30, 28, = שָׁפָם.

שִׁפְמִי see שָׁפָם.

שָׁפַן (not used) *tr.* 1. *to gnaw*, of rodentia, cognate in sense עָכַב II. (to עַכְבָּר). — 2. *to rub off*, *to polish;* figur. *to act slyly*, *prudently*, *cunningly*, the idea of slyness or prudence being connected in other words with that of polish and fineness (comp. עָרַם I., with עָרַם II, 2); Ar. سَفَنَ to gnaw, to rub off, سفين polished or fine, figuratively sly, prudent; شَفَنَ the same, whence شفن callidus. The organic root is שַׁ־פַן. Derivat. שָׁפָן, the proper names שָׁפָן, שׁוּפָן, שֹׁפָן and perhaps יִשְׁפָּן.

שָׂפַן (*part. pass. m. pl. c.* שְׂפֻנֵי) *tr.* same as סָפַן I. *to cover*, *to hide* Deut. 33, 7, if שְׂפֻנֵי be not a subst. meaning *treasures*, prop. a thing kept, = טְמוּנִים, to which it stands in apposition.

שָׁפָן (*plur.* שְׁפַנִּים, like קְטַנִּים out of קָטָן; from שָׁפַן) *m.* 1. prop. a general term, *one of the rodentia-genus*, which chews the cud Lev. 11, 5, has its dwelling among rocks and in fissures Ps. 104, 18, living in flocks and cunning Prov. 30, 26 (comp. 30, 24). The LXX at Lev. 11, 5 interpret it specially of *the hare* (δασύπους, rough-foot), Aq. λαγωός, but it is distinguished from אַרְנֶבֶת in Deut. 14, 7. Saadia, Ar. and Sam. translate it وبر (Vabr) i. e. *hyrax Syriacus*, smaller than the hare, of the size of a rabbit, found on mount Lebanon and in the Jordan territory, so called from its rough skin and bristles (وَبِرَ pilosus fuit), comp. سَفَن pellis aspera. Hence the LXX translate in Deut. 14, 7 χοιρογρύλλιος *bristly animal*, Himyaritic شفن the same. The Targ. points to the same animal when it translates טַפְזָא, טוּרְזָא, טַפְסָא (*leaper*), since the *Vabr* goes by leaps (*Oken*, Naturgesch. VII, 2. p. 887 seq.). The Vulg. on the Ps., and the Greek Venet. on Lev. understand *hedgehog*. Jewish tra-

dition supposes the *rabbit*, probably an animal like the *Vabr* (*Ibn Ganâch*), which is also the view of the Peshito (ܛܦܣܐ) and the Targ. on Prov. 30, 26 (חֲגַבָּא). This interpretation is suitable, because in Phenician שָׁפָן must have had the same meaning, *Spain* being named by the Phenicians from the multitude of its rabbits. — 2. (*sly* or *prudent one*) *n. p. m.* 2 Kings 22, 3; Jer. 36, 24.

שְׁפָן (more correctly שׁוֹפָן; *nakedness, bareness*) *n. p.* of a locality in Gad, which occurs only as a genitive to עַטְרוֹת Num. 32, 35. See עֲטָרוֹת.

שְׁפַנִּים see שָׁפָן and טָמַן.

שָׁפַע (not used) *intr. to flood, to overflow; to be abundant, in fulness* or *multitude; to be unrestrained*, Aram. שְׁפַע, ܫܦܥ the same, Ar. شَفَعَ (to supplement, to stand security, to club money); the org. root שׁפ־ע lies also in שׁב־ע, סב־א, Aram. צב־ע. Deriv. שֶׁפַע, שִׁפְעָה, שִׁפְעַת, the proper name שִׁפְעִי.

שֶׁפַע *m. abundance, riches, fulness,* Deut. 33, 19.

שִׁפְעָה (*c.* שִׁפְעַת) *f. multitude,* of מַיִם Job 22, 11, גְּמַלִּים Is. 60, 6, סוּסִים Ez. 26, 10; *a great array, a multitude of people* 2 Kings 9, 17, which שִׁפְעַת also means there in all probability, with the supplementing יָהוּא.

שִׁפְעִי (from שִׁפְעִיָּה, *Jah is Fulness*) *n. p. m.* 1 Chr. 4, 37.

שִׁפְעַת 2 Kings 9, 17 see שִׁפְעָה.

שָׁפַף (not used) *tr.* 1. same as שׁוּף I. *to pierce, to wound, to bite*, of serpents, Aram. שְׁפָא to sting, שְׁפִיתָא a sting, Arab. شفّ to pierce, whence شفيف piercing, cold. Deriv. שְׁפִיפֹן, the proper names שְׁפוּפָם, שְׁפוּפָן, שֻׁפִּים (from שָׁפַת), see שׁוּפָם. — 2. *to rub in pieces, to rub off, to make lean, thin, fine*, the same transference existing in שׁוּף I., Ar. شفّ the same, of a thin dress, of leanness.

שָׂפַק I. (*fut.* יִשְׂפֹּק) *tr.* same as סָפַק I. (which see) *to strike together*, כַּפַּיִם, with עַל of a person *at*, a gesture of dislike or malicious joy Job 27, 23.

Hif. הִשְׂפִּיק (*fut.* יַשְׂ׳) *to strike the hands together*, in concluding bargains; hence *to enter into a covenant, to have intercourse with*, with בְּ of a person Is. 2, 6.

שָׂפַק II. (*fut.* יִשְׂפֹּק) *intr.* same as סָפַק II. *to overflow, to flood, to be abundant;* hence *to suffice, to be enough*, with לְ *for* 1 Kings 20, 10. Deriv.

שֶׂפֶק (with *suff.* שִׂפְקוֹ; from שָׂפַק II.) *m. riches, fulness,* Job 20, 22 *when his riches are gone* (see מְלֹא), *he shall be in straits* (Targ. מִפָּא). See סֵפֶק.

שֵׂפֶק (from שָׂפַק II.) *m.* same as שֶׂפֶק Job 36, 18; see סֵפֶק.

שָׁפַר I. (not used) *tr.* same as סָפַר I. and צָפַר I. (which see), prop. *to pierce into*, then *to deepen, to hollow*, in order to insert a thing; also *to arch.* A farther development of this meaning may be found under סָפַר I. Deriv. שׁוֹפָר, שַׁפְרִיר, אֶשְׁפָּר.

Pih. I. שִׁפֵּר *to make hollow*, i. e. *arched*, of a tent, the heaven, Job 26, 13 *by his spirit his hand* (יָדוֹ is to be supplied from the preceding hemistich) *has arched the heavens.* שִׁפְרָה stands for שִׁפְּרָה, the Targ. having also taken it as Pih., though from שְׁפַר II.

Pih. II. שִׁפְרֵר (not used) *to arch.* Deriv. שַׁפְרִיר, שַׁפְרוּר.

שָׁפַר II. (3 *p. perf. fem.* שָׁפְרָה) *intr.* same as סָפַר II. (which see) *to shine, to glitter, to lighten;* metaphor. *to be beautiful, lovely, pleasant, agreeable*, with עַל of a person Ps. 16, 6, like the Aram. שְׁפַר Dan. 4, 24. For comparison see סָפַר II. Deriv. שֶׁפֶר, שִׁפְרָה (according to some), the proper names שֶׁפֶר, שִׁפְרָה, שָׁפִיר.

שֶׁפֶר (from שָׁפַר II.) *m.* 1. *beauty*, אִמְרֵי שׁ׳ Gen. 49, 21 *beautiful, bright words,* i. e. a song of victory Judges ch. 5. See אָמִיר. — 2. (*beautiful mountain*) *n. p.*

of a mountain in the Arabian desert Num. 33, 23 24.

שְׁפַר (*fut.* יִשְׁפַּר) *Aram. intr.* same as Hebr. שָׁפַר *to be beautiful*, *shining;* metaphor. *to be acceptable*, placere, with קֳדָם Dan. 3, 32 and 6, 2, or עַל of a pers. 4, 24; in Targ. are derived from it שְׁפַר, שְׁפִירוּ, שׁוּפָר. Deriv. שְׁפַרְפַּר.

שִׁפְרָה (from שָׁפַר II.) *fem.* 1. *beauty*, *brightness*, Job 26, 13 *the heaven is bright.* Better to take it as the Pih. of שָׁפַר I. — 2. (*beauty*) *n. p. f.* Ex. 1, 15.

שַׁפְרוּר Jer. 43, 10 K'tib see שַׁפְרִיר.

שַׁפְרִיר (with *suff.* ־רוֹ, from שָׁפַר I. i. e. Pih. II. שִׁפֵּר) *m.* prop. *arching*, *an arched roof*, *a canopy*, stretched over (נָטָה עַל) the throne of a king Jer. 43, 10 K'ri (the K'tib has שַׁפְרוּר — *Rashi*, *Kimchi*); the throne itself (כִּסֵּא) stood upon a flooring. The meaning *leather covering*, *tapestry* lacks probability.

שְׁפַרְפַּר (*def.* ־פָּרָא; from שְׁפַר) *Aram. m. the dawn;* hence בְּשׁ' *early* Dan. 6, 20; Targ. for נְהָרָה, ܫܦܪܐ for the Hebrew שַׁחַר; comp. צַפְרָא, ܨܦܪܐ.

שָׁפַת (*imp.* שְׁפֹת, *fut.* יִשְׁפֹּת) *tr. to set*, *lay*, *put;* hence *to put to*, as סִיר to the fire 2 Kings 4, 38, Talm. שָׁ' קְדֵרָה; *to lay*, לַעֲפַר מָוֶת Ps. 22, 16, i. e. to bring to the grave, conseq. not = שׂוּם לְ, but to שִׁית בְּ (88, 7); fig. שָׁ' שָׁלוֹם Is. 26, 12 *to set salvation*, i. e. *to ordain it*, *to give it permanently;* in derivatives perhaps also *to place*, a fold or summer-stall (like stabula from stare), *to stick fast*, of the hooks of butchers, of border stakes. Deriv. שֹׁפֶת (du. שְׁפַתַּיִם), מִשְׁפָּת (du. מִשְׁפְּתַיִם); on the contrary אַשְׁפֹּת (to אַשְׁפַּתּוֹת) and שְׁפֹת (to the pl. c. שְׁפוֹת) come from שָׁפָה I. and II.; but the latter is like the noun שָׁפָה (which see).

The organic root is manifestly שָׁ־פַת, which is perhaps also in רָ־בַד, רָ־פַד I.

שָׁפָת (after the form קָטָן, from שָׁפַת; only *du.* שְׁפַתַּיִם) *m.* 1. *hooks*, in walls, for hanging up slaughtered animals on them Ezek. 40, 43. The dual may be explained by their two-pronged fork-form. טֶפַח אֶחָד is the measure of what projects, and מוּכָנִים סָבִיב סָבִיב suits the sense; comp. Targ. עֻנְקְלִין נָפְקִין and *Kimchi* וָוֵי הָעַמּוּדִים שֶׁתּוֹלִין בָּהֶם הַקָּרְבָּנוֹת. Aquila has the derivation also from שָׁפַת in ἐπιστάσεις. The LXX, Symm., Theod., Syr. and Vulg. incorrectly read שְׂפָתַיִם. — 2. שְׁפַתַּיִם same as מִשְׁפְּתַיִם *a fold* Ps. 68, 14, where the labouring ass lies down comfortably Gen. 49, 14, the spoil was divided among the victors Ps. 68, 14, and people yielded themselves up to rest, לִשְׁמֹעַ שְׁרִקוֹת עֲדָרִים Judges 5, 16.

שֹׁפֶת see שָׁפָה.

שְׁפֹת see above שָׁפָה as a noun.

שְׁצָא (Pe. not used) *Aram. tr. to put an end to*, *to destroy;* connected in fundamental signification and derivation with קְצָא (which see), in form with = יְצָא, interchanging Yod and Shin (comp. שׁ).

Pa. שֵׁיצָא or שֵׁיצִיא (from שַׁצָּא to keep the two sibilants apart; see שֵׁיזִב) *to destroy*, *annihilate* Ezr. 6, 15. Deriv. Targ. שֵׁצוֹ, שֵׁיצִיאוּ, שֵׁיצִיוּ and the Ithpa. אִשְׁתֵּיצָא.

שֶׁצֶף (not used) *intrans.* only a collateral form of שָׁטַף *to overflow;* fig. of wrath. Deriv.

שֶׁצֶף *m. an outpouring*, of קֶצֶף Is. 54, 8, like שֶׁטֶף אַף Prov. 27, 4; comp. שָׁפַךְ עֶבְרָה Hos. 5, 11. According to *Ibn Sarûk* from שָׁטַף = Arab. شطف *to be hard*, *rough*, so that שֶׁ' denotes *violence;* according to *Ibn Labrâth*, *Ibn 'Esra*, *Parchon*, *Kimchi* = שְׁטַף (Aram. and Talm.) *to hasten*, whence שֶׁ' *hastily*, *in a short time*, conseq. = רֶגַע קָטֹן. Both unsatisfactory.

שָׁק (from שׁוּק = Hebr. שׁוֹק II., *plur.* with *suff.* שָׁקוֹהִי) *Aram. f. the leg*, Dan. 2, 33; = Hebr. שׁוֹק.

שַׂק (with *suff.* שַׂקּוֹ, *pl.* שַׂקִּים, with *suff.* שַׂקֵּיהֶם; from שָׂקַק) *m.* prop. what

is knotted together, net-shaped, what is coarsely woven (comp. זָקַק I.); hence *a coarse upper garment*, *a hairy mantle* (אַדֶּרֶת שֵׂעָר), a penitential and mourning garment 2 KINGS 6, 30, JOB 16, 15, put on the bare body 1 KINGS 21, 17, JOB 16, 15; probably a prophetic dress also 20, 2 (comp. REVEL. 11, 3), which was at a later period the costume of pilgrims and ascetics (Ethiop.); united to אֵפֶר a sign of complete mourning ESTH. 4, 1. Commonly *a sack*, for grain GEN. 42, 25 27 35, JOSH. 9, 4, used also for *a covering* by night 1 KINGS 21, 22; JO. 1, 13; Ethiop. sak, a hair-dress, saksak, lattice-work, Greek σάκκος, Latin saccus, Aram. סַק, Coptic coк, cωк the same. Besides, σαγ-ήνη a large fish-net, σάγ-ος, sag-um a coarse mantle, σάγ-μα a covering, a coarse overcoat, are said to be connected with שַׂק.

שָׁקַד (*part.* שֹׁקֵד; *inf. c.* שְׁקֹד; *fut.* יִשְׁקֹד) *intr.* prop. *to be awake*, *active*, *nimble;* cognate in sense עוּר III., like שָׁקַד עַל JER. 31, 28 = הֵעִיר עַל JOB 8, 6. Hence *to watch*, *to keep watch*, עִיר, coupled with שֹׁמֵר עִיר Ps. 127, 1, commonly with עַל *to stand watching* or *keeping at*, דַּלְתוֹת PROV. 8, 34; comp. in the Mishna שָׁקַד עַל־דַּלְתֵי תוֹרָה. Without an object and united with שָׁמַר EZR. 8, 29. Also *to be watchful*, *active*, *wakeful* Ps. 102, 8; שׁ' עַל־גָּדִישׁ *to watch at the tomb* (see גָּדִישׁ). Figur. שׁ' עַל־דָּבָר *to keep watch over a word* JER. 1, 12; *to lie in wait for*, of נָמֵר 5, 6; *to be watchful for*, which may either be לְרָעָה or לְטוֹבָה 44, 27; *to watch over* 31, 28. שֹׁקְדֵי אָוֶן Is. 29, 20 *watchers of iniquity*, i. e. persons who carefully and sedulously promote what is bad. — For the stem comp. the Targ. שְׁקַד to watch, to be awake, elsewhere also שְׁגַד, Zab. ܫܓܕܐ a watcher; Ar. شقذ to direct the eye to, شُقَذان a wolf, prop. lurking and watching, سهد to watch; modern Hebr. שָׁקַד to be nimble, zealous. The organic root שׁ־קד lies perhaps in חַד to hasten, to run; but not in סָ־גַד.

Nif. נִשְׁקַד in many mss. LAMENT. 1, 14, see שָׂקַד.

Puh. שֻׁקַּד see the noun שָׁקֵד, of which it is a denominative.

שָׂקַד (Kal not used) *tr.* same as עָקַד (interchanging ע and שׂ, comp. עוּף II. and שׂוּף II. Ps. 139, 11) *to bind*, *to twist together* (*Kimchi*); ident. in its organic root שׂ־קד with that in עָ־קַד, אָ־גַד.

Nif. נִשְׂקַד *to be twisted together*, of a yoke by thongs, LAMENT. 1, 14 (*Kimchi*). Others compare the Talmudic סְקַד *to pierce* (*Rashi*, *Ibn Esra*, *Hâja*), whence מַסְקֵד, stimulus, which is less appropriate.

שָׁקֵד (*pl.* שְׁקֵדִים; from שָׁקַד) *m.* prop. the watchful; hence 1. *the almond-tree*, because it blooms already in January, while vegetation still lies in the sleep of winter (Plin. H. N. 66, 25; *Kimchi* in Lex.), to which meaning there is an allusion in JER. 1, 12. — 2. *the almond-nut*, coupled with בָּטְנִים GEN. 43, 11; NUM. 17, 23. — 3. Metaphorically *the glans*, glans virilis (the male organ of generation), taken in a double sense like חָגָב and אֲבִיּוֹנָה ECCLES. 12, 5. The verb standing with it is written purposely יָנֵאץ, which may apply partly as יָנֵץ (to the almond-tree), partly as יְנָאֵץ (to the glans virilis), as תָּפֵר = תְּפֵרָה is also said of אֲבִיּוֹנָה; so that impotent sexual life is presented in the figurative language of plants under a veiled form. — For the word comp. the Aram. שְׁגֵד, pl. שִׁגְדִּין, Syr. ܫܓܕܐ. Deriv. the denominative

Puh. שֻׁקַּד (*part. plur.* מְשֻׁקָּדִים, from שָׁקֵד) *to be almond-shaped*, *almond-blossom-formed* (*Kimchi*), or *almond-nut-formed* (LXX, Saad.), spoken of גְּבִעִים Ex. 25, 33 34; 37, 19 20. According to others it comes directly from שָׁקַד meaning *to be opened*, i. e. awake, since a bud is called ὀφθαλμός.

שָׁקָה (Kal not used) *intr. to drink*, of men and beasts; *to be watered*, of a field or garden; fig. *to be juicy*, *fresh*, *marrowy;* Ar. سقى is *trans.* to give to

drink, like the Hebrew Hif.; Aram. שְׁקִי the same. שָׁקָה is commonly taken to be = שָׁתָה (like פָּתַח = פָּקַח), by interchanging ק and ת; but a comparison with שָׁחָה is better. Derivat. שֶׁקֶת, שִׁקּוֹת, שֹׁקֶת.

Nif. נִשְׁקָה Am. 8, 8 is only a softened mode of uttering נִשְׁקְעָה (see שָׁקַע).

Pih. שִׁקָּה (not used) an intensive of Kal, *to be very juicy, freshened, quickened.* Deriv. שִׁקּוּי, שִׁקֻּי.

Puh. שֻׁקָּה (*fut.* יְשֻׁקֶּה) *to be freshened, strengthened*, of the marrow of the bones Job 21, 24; comp. שִׁקּוּי Prov. 3, 8 and דֻּשַּׁן 17, 22.

Hif. הִשְׁקָה (*inf. constr.* הַשְׁקוֹת, *part.* מַשְׁקֶה; *fut.* יַשְׁקֶה, *ap.* יַשְׁק) 1. *to water*, with the accus. Gen. 2, 6 10; Jo. 4, 18; *to make fruitful*, by moistening Is. 27, 3; הִשְׁקָה בְרֶגֶל *to water by treading* (the water-machine) Deut. 11, 10. — 2. *to give to drink*, *to let drink*, cattle Gen. 29, 2 3 7; men, with accus. of the pers. Gen. 21, 19; 24, 14; *to set the cup before*, with accus. of a person and thing 19, 32; 24, 43, or also with מִן Song of Sol. 8, 2 or בְּ of a thing (in a poetical sense) Ps. 80, 6; also with בְּ of the vessel Gen. 24, 43; Esth. 1, 7. Deriv. מַשְׁקֶה (a noun).

שִׁקֻּר (only *pl.* with *suff.* שִׁקֻּוַי; from שִׁקּוּי = שִׁקֻּו) *m. drink*, Ps. 102, 10.

שִׁקּוּי (*pl.* שִׁקּוּיִים) *m. drink*, delicate Hos. 2, 7, coupled with שֶׁמֶן; *juice, marrow*, hence *refreshment* Prov. 3, 8.

שִׁקּוּץ (also שִׁקֻּץ; *pl.* שִׁקּוּצִים, *constr.* ־צֵי, also defect.; from שָׁקַץ Pih.) *masc.* prop. *an abomination*, *disgust*, *aversion*, i. e. what excites this feeling; hence applied to unclean, nauseous food Zech. 9, 7, i. e. to flesh offered to idols; *a disgust*, of men, Hos. 9, 10 *and they were a disgust like their favourite;* then, *dirt*, *carrion*, as an object of disgust Nah. 3, 6; used specially as a designation of idols, e. g. כְּמוֹשׁ 1 Kings 11, 7, מִלְכֹּם 11, 5, עַשְׁתֹּרֶת 2 Kings 23, 13, and of *idolatrous altars* with heathen worship Dan. 9, 27; 11, 31; 12, 11. Commonly *idols* in the widest sense, coupled with גִּלּוּלִים 2 Kings 23, 24, תּוֹעֵבוֹת Ez. 11, 21. See שָׁקַץ.

שִׁקּוֹת *f.* in the cod. Samar. Gen. 24, 20 and 30, 38 for שֹׁקֶת (which see).

שָׁקַט (*part.* שֹׁקֵט; *fut.* יִשְׁקֹט) *intrans.* prop. same as סָכַת *to rest*, *to be quiet* or *still*, and so coupled with חָשָׁה Is. 62, 1, דָּמַם Jer. 47, 6; generally *to be undisturbed*, מִמִּלְחָמָה Josh. 11, 23; 14, 15; *to be unmolested*, *not disquieted* or *excited* Judges 18, 7 27; Ez. 16, 42; *to rest*, *to be inactive*, of God, i. e. *not to help* Ps. 83, 2; *to lie at rest* or *comfortably*, coupled with שָׁלֵו Job 3, 26, בָּטַח Judges 18, 7; an intensive of שָׁכַב Job 3, 13; *to settle*, on the lees, of wine Jer. 48, 11; a supplement to הִבִּיט *to look on calmly* Is. 18, 4. Deriv. שֶׁקֶט.

Hif. הִשְׁקִיט (*inf. constr.* הַשְׁקִיט, on the contrary הַשְׁקֵט is a noun; *fut.* יַשְׁקִיט) *to quiet*, opposite הִרְשִׁיעַ (to terrify) Job 34, 29, as הַשְׁקֵט לֹא יוּכָל is said of רָשָׁע Is. 57, 20 (see רָשַׁע); *to calm*, רִיב Prov. 15, 18; *to keep quiet*, with הִשָּׁמֵר (to be awake) Is. 7, 4; of the air, *to be sultry*, when no cooling wind blows Job 37, 17; *to render tranquil*, with מִן *from* Ps. 94, 13. The infin. הַשְׁקֵט is a noun meaning *the keeping quiet*, with בֶּטַח Is. 32, 17; *rest* 57, 20; with בִּטְחָה 30, 15; in a stronger form שַׁלְוַת הַשְׁקֵט *unconcerned rest* Ez. 16, 49.

The fundamental signification of the stem may be also connected with שָׁקַע (ע = צ = ט) meaning *to settle*, *to lay down*, whence the Arab. سَقَطَ to fall down; Aram. שְׁקַט, ܫܩܛ the same, also *to lay down*, ܫܩܛܐ lees. The organic root is not connected with שָׁתַק or with שָׁךְ, שָׁכַב.

שֶׁקֶט *m. rest* 1 Chr. 22, 9.

שָׁקַל (*part.* שֹׁקֵל; *infin. absol.* שָׁקוֹל, *constr.* שְׁקוֹל; *fut.* יִשְׁקֹל; 1 *person* אֶשְׁקֲלָה from אֶשְׁקֹל Jer. 32, 9, אֶשְׁקְלָה Ezr. 8, 25 K'ri, אֶשְׁקוֹלָה K'tib) prop. *intrans. to be heavy*, *weighty* (like סָקַל, see *Fürst*, Conc. s. v.); but commonly *tr. to heave*, *to lift up* (a burden, load), *to weigh*, with

פֶּלֶס Is. 40, 12; *to weigh after*, tribute 33, 18; *to pay*, tribute 55, 2; *to weigh to*, the idol-maker 46, 6, money for a sale Ex. 22, 16. Fig. כַּעַשׂ and הַיָּה (הַוָּה) Job 6, 2 = *to try* 31, 6. Deriv. שֶׁקֶל, מִשְׁקָל, מִשְׁקוֹל, מִשְׁקֶלֶת, מִשְׁקֹלֶת, the proper name אַשְׁקְלוֹן from a ground-form אַשְׁקָל (and may mean, if founded by Semites, *projecting place, high town*), in which case שָׁקַל is to be taken in the same sense as סָלָא, סָלָה; Ethiop. שׁקל *sakala* to raise up, on a balance, hence *to weigh*.

Nif. נִשְׁקַל *to be weighed* Job 6, 2; Ezr. 8, 23.

שֶׁקֶל (*pl.* שְׁקָלִים, *constr.* שִׁקְלֵי) *masc.* properly *a weight*, *burden*, *heavy thing*, mostly a definite weight, of bread Ez. 4, 10, hair 2 Sam. 14, 26, of unstamped gold, silver, brass, iron Exod. 38, 24; Num. 7, 13; 1 Sam. 17, 5; sometimes omitted Gen. 24, 22; Num. 7, 13. Most frequently it denotes definite pieces of silver passing current, perhaps with the weight marked; and so with כֶּסֶף Gen. 23, 16, Ex. 21, 32, but also without כֶּסֶף 2 Kings 7, 1 16 18, Am. 8, 5, and vice versa כֶּסֶף alone Gen. 20, 16; 37, 28; Deut. 22, 19. Representing the smaller coins we find מַחֲצִית הַשּׁ׳ Ex. 30, 13, שְׁלִישִׁית הַשּׁ׳ Neh. 10, 33, רֶבַע שׁ׳ 1 Sam. 9, 8. According to Scripture the שׁ׳ has twenty גֵּרָה Ex. 30, 13; Lev. 27, 25; but the שׁ׳ הַקֹּדֶשׁ and the שׁ׳ הַמֶּלֶךְ were of different values 2 Sam. 14, 26; Ex. 30, 13 24; Lev. 5, 15. In the Maccabean times the שׁ׳ was already marked with the impression שֶׁקֶל יִשְׂרָאֵל in old Hebrew characters as a silver-coin whose weight was about 270-274 Paris grains, i. e. nearly the same as the *δίδραχμα* of Aegina (in the LXX), or nearly corresponding to two thirds of a Prussian Thaler (2 Shillings). In the LXX, therefore, *σίκλος* is interchanged with *δίδραχμα*. See *Cavedoni*, Biblische Numismatik.

שָׁקַם (not used) *intr.* perhaps *to be firm*, *durable*, of a species of wood, like דָּהַר to תִּדְהָר, אָשַׁר II. to תְּאַשּׁוּר, אָרַז to אֶרֶז, and so perhaps connected in its stem with תָּקַף. Derivative

שִׁקְמָה (so the sing. is in the Mishna; in Hebrew only the *pl.* שִׁקְמִים occurs, once שִׁקְמוֹת, *c.* שִׁקְמוֹת Ps. 78, 47) *f. a sycamore tree*, large numbers of which grew in the valley from Joppa to Egypt 1 Kings 10, 27. Its fruit, which is indigestible and unwholesome (Diosc. 1, 182), must be nipped or scratched to bring it to maturity (see בָּלַס and Theophr. Plant. 4, 2). The fruit is food for poor shepherds Am. 7, 14; and houses were built of the wood 1 Kings 10, 27; Is. 9, 9. *Wild fig-trees* or *fig-like mulberry trees*, which are frequent in Egypt, were also called שִׁקְמוֹת Ps. 78, 47 (*Alpinus*, de plant. Aeg. p. 23). From the Semites the name came through the Phenicians to the Greeks, *συκόμορος*, *συκομορέα*, *συκάμινος*. Aram. שִׁקְמִין, Ar. سُقْم.

שָׁקַע (*fut.* יִשְׁקַע) *intrans. to sink*, *to sink down*, *to subside*, of בָּבֶל (by the Euphrates) Jer. 51, 64, which was symbolised by the sinking of the threatening book; *to be overflowed* Am. 9, 5; *to burn down*, of fire Num. 11, 2, i. e. to stop, like רָפָה Is. 5, 24; Talm. to go down, of the sun; ident. in organic root with that in שַׁח־ה, שַׁח (שָׁחַח). Deriv. מִשְׁקָע.

Nif. נִשְׁקַע (3 *p. fem.* נִשְׁקְעָה K'ri, for which the K'tib is נִשְׁקָה) *to subside*, Am. 8, 8, comp. שָׁקְעָה 9, 5. On the disappearance of ע see בַּל.

Hif. הִשְׁקִיעַ (*fut.* יַשְׁקִיעַ) *to cause to subside*, water, i. e. make it be taken away Ez. 32, 14; *to sink into*, the tongue into a hook, so that the animal bites it Job 40, 25.

שְׁקַעֲרוּרָה (only *pl.* ־רוֹת) *f. a hollow*, *a depression*, *a sunken place* Lev. 14, 37, explained by שָׁפָל מִן; formed from an old Shafel-form of קָעַר, by reduplicating the third letter; Targumic פַּחְתָּא.

שָׁקַף I. (not used) *tr. to cover*, *to put beams* or *an arch over;* Ar. سَقَفَ to cover with a roof, سَكَّفَ to lay beams over, سَقْف a roof, سَاكِفَ upper beams, lintel; Aram. סְקַף the same, whence

סְקִיפָא beam, שְׁקָפָא moulding. The fundamental signification proceeds from the idea *to be bent.* The organic root שַׁ־קַף is also in כָּפַף I., זָקַף, כָּבַב (כּוּב) which see. Deriv. מַשְׁקוֹף, שָׁקֹף, שֶׁקֶף.

שָׁקַף II. (Kal unused) *intr. to see, to look, to behold,* Aram. שְׁקַף the same; cognate in its organic root שַׁ־קַף with that in צָפָה I., שַׁ־זַף, where the fundamental signification may also be looked for; the Latin spic-io, spec-io, spec-to, Greek σκέπ-τομαι may belong to it.

Nif. נִשְׁקַף (*part.* נִשְׁקָף) *to be visible, to be seen* (afar) Song of Sol. 6, 10; *to see,* בְּעַד הַחַלּוֹן Judges 5, 28, i. e. *to look out through the window;* with מִן of a place *to look down from* Ps. 85, 12; fig. *to be visible,* of רָעָה Jer. 6, 1, *to be seen,* with עַל Num. 21, 20.

Hif. הִשְׁקִיף (*fut.* יַשְׁקִיף, *apoc.* יַשְׁקֵף) *to look down,* with מִן of place Deut. 26, 15; Ps. 14, 2; absol. coupled with רָאָה Lament. 3, 50; with בְּעַד *to look through* 2 Kings 9, 30; with עַל־פְּנֵי *to look towards the visible side* (of a district) Gen. 18, 16; 19, 28; with אֶל of a person *to look at* 2 Kings 9, 32; Exod. 14, 24.

שֶׁקֶף (from שָׁקַף I.) *masc. a layer of beams,* as a covering of the פְּתָחִים and מְחֻזוֹת (as we should read with the LXX for מְזוּזֹת) 1 Kings 7, 5, here *adverbially, beamed over,* opposite to *arched;* comp. מַשְׁקוֹף.

שָׁקֹף (only *pl.* שְׁקֻפִים) *m.* same as שֶׁקֶף *frame-work,* of cross pieces of wood, or small firm beams with which the windows of the temple were furnished, and so closed (אֲטֻמִים), without obstructing the light or air 1 Kings 6, 4. The שְׁקֻפִים אֲטֻמִים were different from אֲרֻבּוֹת and חֲרַכִּים. Applied also to the framework coverings of the three galleries running over each other 7, 4. Syr. ܐܣܛܘܐ, ἐξέδραι.

שָׁקַץ (Kal not used) *intr. to feel disgust, to have a horror* or *aversion to;* ident. in its organic root שַׁ־קַץ with that in קוּץ I., קָטַט, נָ־קַט; Arab. سَقَطَ intr. to be disgusting, repugnant, loathsome, of dirt, refuse; tr. to abominate. Deriv. שֶׁקֶץ.

Pih. שִׁקֵּץ (*inf. absol.* שַׁקֵּץ; *fut.* יְשַׁקֵּץ) *to defile, to make unclean,* אֶת־נַפְשׁוֹ (*oneself*), with בְּ *by* Lev. 11, 43; 20, 25; *to reject, to abhor,* נִבְלַת שֶׁרֶץ Lev. 11, 11, unclean animals 4, 13, idols Deut. 7, 26; figur. *to despise* Ps. 22, 25, coupled with בָּזָה. Deriv. שִׁקּוּץ (שִׁקֻּץ).

שֶׁקֶץ *m.* prop. *abomination, detestation,* and so of unclean fishes Lev. 11, 10 12, birds 11, 13 20 23 and other animals 11, 41; also of dogs, cats, which were sacred in Egypt Ez. 8, 10, an apposition to בְּהֵמָה; sometimes united to טָמֵא Lev. 7, 21.

שִׁקֻּץ see שִׁקּוּץ.

שָׁקַק (*part.* שׁוֹקֵק, *fut.* יָשֹׁק, *pl.* יָשֹׁקּוּ) *intr.* same as שׁוּק II. (see שׁוּק) *to run, to run along,* of גֵּבִים (locusts) or enemies thirsting for booty Jo. 2, 9; Is. 33, 4; *to range,* of דֹּב Prov. 28, 15; on the contrary שׁוֹקֵקָה in Is. 29, 8 belongs to the Pih. שׁוֹקֵק of שׁוּק I. The fundamental signification may be *to flow,* metaphor. applied as in הָלַךְ, נָהַר, אָזַל, and so the organic root is also in שָׁ־קָה. Deriv. מַשָּׁק, on the contrary מִמְשָׁק and מֶשֶׁק belong to מָשַׁק.

Hithpa. הִשְׁתַּקְשֵׁק (from the reduplicated שִׁקְשֵׁק) *to run along, to run about,* of chariots Nah. 2, 5, see שׁוּק II.; comp. the proper name שָׁשַׁק.

שָׂקַק (not used) *trans.* same as זָקַק I. (which see) *to tie, to bind, to interweave,* of latticed or net-work; Aram. סַק; Coptic ⲥⲟⲕ, ⲥⲱⲕ the same. Deriv. שַׂק.

שָׂקַר (*fut.* יִשְׂקֹר) 1. *trans. to paint, to colour;* Aram. סְקַר, ܣܩܪ, Arab. شَقِرَ to be red, whence شُقْرَةٌ paint and a lie. — 2. *intrans. to lie,* with לְ of a person Gen. 21, 23; Aram. שְׁקַר, ܫܩܪ, Arab. سقر, شقر. Deriv. שֶׁקֶר.

Pih. שִׁקֵּר (*fut.* יְשַׁקֵּר) *to deceive, to*

lie, *to act faithlessly* or *falsely* 1 Sam. 15, 29; Is. 63, 8; coupled with כִּחֵשׁ Lev. 19, 11; with בְּ of a thing *to act as a liar in a thing*, e. g. בִּבְרִית Ps. 44, 18, בֶּאֱמוּנָה 89, 34, i. e. to break a covenant, to be false to one's faith.

שָׁקַר (Kal not used) *intrans. to blink*, *to wink*, with the eyes, prop. *to look*, *to look about* (Targ., *Ibn Sarûk*), like the Aram. סְקַר, ܣܡܰܩ (to squint), Arab. زرق the same.

Pih. שִׁקֵּר (*part. fem. plur.* מְשַׂקְּרוֹת) *to let the eyes look about*, *to ogle*, עֵינַיִם Is. 3, 16, of the impudent looks of impure women.

The fundamental signification may also be *to shine*, *to lighten*, as *Saadia*, *Ibn Ganâch* have taken it; in which case שִׂקֵּר would be = שָׁחַר I.; in the other = שָׁחַר II. See שָׂרַק.

שֶׁקֶר (in pause שָׁ', *plur.* שְׁקָרִים, with *suff.* שִׁקְרֵיהֶם) *m. a lie*, opposite צֶדֶק, and so דְּבַר שׁ' Ex. 23, 7, דִּבְרֵי שׁ' 5, 9; דֹּבֵר שׁ' Mic. 7, 12; דֹּבֵר שְׁקָרִים Ps. 101, 7; *falsehood*, of לָשׁוֹן Prov. 6, 17, שָׂפָה Ps. 31, 19, שְׁבוּעָה Zech. 8, 17, עֵד Deut. 19, 18; combined with verbs (*to lie*, *to be false*, *to act falsely*) in טָפַל שׁ' (see טָפַל), עָנָה שׁ' Deut. 19, 18, נִשְׁבַּע לַשָּׁ' Lev. 5, 24 or עַל־שׁ' 5, 22, נִבָּא שׁ' Jer. 29, 21 or לַשׁ' 27, 15 or בַּשֶּׁקֶר 5, 31. רוּחַ שׁ' *a lying spirit* 1 Kings 22, 22, oppos. רוּחַ יי; *something false* 2 Kings 9, 12; Jer. 37, 14; *deceit*, *deception*, Jer. 6, 13, and so פָּעַל, עֹשֶׂה שׁ' 8, 10; Hos. 7, 1; לֶחֶם שׁ' *bread acquired deceitfully* Prov. 20, 17; עָשָׂה שׁ' בְּנֶפֶשׁ פ' 2 Sam. 18, 13 *to act deceitfully against one's life*, i. e. to lie in wait for the life; *an unreliable*, *vain thing*, almost an adv. Ps. 33, 17; 119, 118; Prov. 31, 30; לַשׁ' 1 Sam. 25, 21, or שֶׁקֶר Ps. 119, 78 *in vain*, *without cause* = חִנָּם 38, 20; concrete *a liar* Prov. 17, 4 = אִישׁ שׁ'.

שֹׁקֶת see שֹׁקֶת.

שֹׁקֶת (from שָׁקָה, like פֹּסֶת from פָּסָה, *plur. constr.* שִׁקְתוֹת, from a singular form שֶׁקֶת) *fem. a watering-trough*, *a water-tank*, put around fountains for watering cattle Gen. 24, 20; 30, 38; Targ. בֵּית שַׁקְיָא, Saadia مسْقاة.

שַׁר only in שַׁרְאֶצֶר which see.

שַׂר (from שָׂרַר; with *suff.* שַׂרְכֶם; *pl.* שָׂרִים, *c.* שָׂרֵי, which is also to be read in Judges 5, 15 for שָׂרַי, with *suff.* שָׂרֵינוּ, שָׂרֶיהָ, שָׂרֶיךָ) *m. a ruler*, *prefect*, *master*, *chief*, like רַב in later Hebrew; hence coupled with שֹׁפֵט Ex. 2, 14, גָּדוֹל 2 Sam. 3, 38, מֶלֶךְ Hos. 3, 4, רֹאשׁ 1 Chr. 11, 6, סָגָן Ezr. 9, 2, זָקֵן 10, 8, יֹעֵץ 8, 25; *the principal* or *most distinguished person* in a country Job 29, 8, *a little king* as it were Is. 19, 11; 23, 8; also followed by a genitive, as שַׂר צָבָא (*leader of an army*, *general*) Gen. 21, 22, שׂ' הַטַּבָּחִים 37, 36, שׂ' בֵּית־הַסֹּהַר 39, 21, שׂ' הַמַּשְׁקִים 40, 2, שׂ' הָאֹפִים 40, 16, שׂ' הָעִיר Judges 9, 30 (praefectus urbis), שׂ' הַחַיִל 2 Sam. 24, 2, שׂ' גְּדוּד 1 Kings 11, 24, שׂ' מַחֲצִית הָרֶכֶב (*captain of half the chariots*) 16, 9, שׂ' פֶּלֶךְ Neh. 3, 14, or שׂ' חֲצִי פֶּלֶךְ 3, 16; *plur.* generally *courtiers* Gen. 12, 15. סוֹרְרִים Is. 1, 23 is a paronomasia to שָׂרִים, comp. Hos. 9, 15. *God* is termed שַׂר הַצָּבָא Dan. 8, 11 after אֱלֹהֵי צְבָאוֹת, sometimes also שַׂר שָׂרִים 8, 25. In Daniel especially we meet with שַׂר *guardian-angel*, e. g. of Persia 10, 13 20, Greece 10, 20, Israel 10, 21 (מִיכָאֵל), and the latter also named הַשַּׂר הַגָּדוֹל 12, 1, אַחַד הַשָּׂרִים הָרִאשֹׁנִים 10, 13, because there were classes of guardian-angels; comp. for this Is. 24, 21, ἡγούμενος (= שַׂר) Ben-Sirach 17, 17, and LXX in Deut. 32, 8, where they translate: *he appointed the territories of the nations according to the number of the angels of God.* שָׂרֵי קֹדֶשׁ Is. 43, 28 are *distinguished priests*, as 1 Chr. 24, 5 = שָׂרֵי הַכֹּהֲנִים 2 Chr. 36, 14; seldom שָׂרֵי אֱלֹהִים 1 Chr. 24, 5. שַׂר הַמַּשָּׂא *the master of song* 1 Chr. 15, 27, comp. 15, 22 (LXX). Phenician סַר the same in the proper names סַרְגַּד, סַרְאֹסֵר &c.; on the contrary the Assyrian words אֲסַר, אֲסַר, אַצַּר, צַר, אֶצֶר do not belong here.

שַׁר = יָשַׁר in אֲחִישַׁר which see.

שֹׁר (from שָׁרַר I.; with *suff.* שָׁרְךָ, שָׁרֶּךָ with Dagesh in Resh, in a resolved form שָׁרְרֵךְ, without coming from שֹׁרֶר on that account; comp. צֵל, הַר, גַּל) *m. a nerve, sinew;* hence *the navel-cord* Ez. 16, 4, *the navel;* Arab. سُرٌّ, سُرَرٌ, Syr. ܫܪܳܐ. Being a physiologically important part of the body, it stands for the *whole body*, coupled with עַצְמוֹת PROV. 3, 8 (*Ibn Esra;* the LXX and Syr. read here שְׁאֵרְךָ and understand it as similar to שְׁאֵרֶךָ *thy flesh*, comp. MIC. 3, 2; which is unnecessary); SONG OF SOL. 7, 3 שֹׁר is likewise *the navel*, compared to אַגַּן הַסַּהַר. Maltese **sarra**. Comparison with the Arab. سِرٌّ (bosom, pudenda) is without analogy.

שְׁרָא I. (*part. pass.* שְׁרֵי, *pl.* שְׁרַיִן; *inf.* מִשְׁרֵא) *Aram. trans. to loose*, knots, bands, Targ. for פִּתַּח; hence *to make loose, vacant, free;* שְׁרַיִן *part. pass. plur. loosed, unbound, free* DAN. 3, 25. Figur. *to unravel*, 5, 16.

Pael שָׁרֵא, שָׁרֵי and שָׁרִי (3 *p. pl.* שָׁרִיו; *part.* מְשָׁרֵא) 1. *to loose*, קִטְרִין knots; figurat. *to unravel* DAN. 5, 12. — 2. *to begin*, prop. to open, EZR. 5, 2, like חָלַל I. (Hif.) and the Arab. فتح; comp. ܫܰܪܺܝ to begin, שֵׁרוּ, שֵׁרָיוּ, ܫܽܘܪܳܝܳܐ a beginning.

Ithpa. אִשְׁתָּרֵא (*part. plur.* מִשְׁתָּרַיִן) *to be loosed*, קִטְרֵי חַרְצֵהּ *the joints of his loins* DAN. 5, 6.

שְׁרָא II. and שְׁרֵא (*part.* שָׁרֵא) *Aram. intrans. to settle, to dwell, to abide* (שְׁרֵא DAN. 2, 23 is perhaps a form originating in שְׁרֵא and שָׁרֵא), in Targ. for שָׁכַן, חָנָה and נוּהַ; Syr. ܫܪܳܐ to dwell, to encamp, מַשְׁרִי, מַשְׁרְיָא, ܡܰܫܪܳܝܳܐ a couch. According to the analogy of דּוּר (to turn in a circle, to move, se convertere, divertere, versari) the fundamental signification has been assumed to be, *to turn;* others have compared it with שְׁרָא I., since καταλύειν, حَلَّ signify to loose and to settle, κατάλυμα a lodging.

שַׂרְאֶצֶר (Assyrian) *n. p.* of the son of Sennacherib Is. 37, 38, 2 KINGS 19, 37, and also of an Israelite ZECH. 7, 2; it also forms part of the name (see נֵרְגַל שַׂרְאֶצֶר) of a head magician and high cup-bearer at the Babylonian court JER. 39, 3 13. אֶצֶר is = אַצַּר in נְבוּכַדְנֶאצַּר, שֶׁנְאַצַּר, בֵּלְשַׁאצַּר, and is either = to the Sanskrit **tschara** *leader* or = אֶסַר, אַסַר in Assyrian names; שַׂר may perhaps be identical with the Zend **çara** *prince;* and then the entire name would be *leader of a prince* or *the prince is leader.*

שָׁרַב I. (not used) *intr. to glow, to burn*, identical with צָרַב, סָרַב, צָרַב, שָׁרַף; Aram. שְׁרַב, whence שְׁרָב (glow, heat) for the Hebrew חֹרֶב; Syr. ܫܪܰܒ to be dried up; the Hebrew חָרֵב may also belong here. Deriv. שָׁרָב.

שָׁרַב II. (not used) *intrans.* same as זָרַב II. *to sprout, to grow*, hence *to arise;* Syr. ܫܪܰܒ the same. Deriv. שֵׁרֵב in the proper name שֵׁרֵבְיָה.

שָׁרָב (from שָׁרַב I.) *m.* prop. *heat*, coupled with צִמָּאוֹן Is. 35, 7 or שֶׁמֶשׁ 49, 10, commonly *the mirage*, a peculiar phenomenon in the sandy deserts of the east, in which the horizon assumes the appearance of a waving and trembling expanse of water, in which mountains are mirrored. Hence the passage means: *the mirage shall become a pool.* Arab. سَرَاب, Malt. **srâb, srôb**, Targ. שָׁרוֹבָא, Syr. ܫܪܳܒܳܐ, Coptic ϣⲁⲣⲃⲁ.

שֵׁרֵב (from שָׁרַב II.) *m. sprout, origin*, only in

שֵׁרֵבְיָה (*origin is with Jah*) *n. p. m.* EZR. 8, 18.

שַׂרְבִיט (with בּ, as in מַרְבַדִּים, by the influence of aspirated ר; from שַׁבִּיט with ר inserted) *m.* same as שֵׁבֶט *a sceptre* ESTH. 4, 11; 5, 2; 8, 4; Targ. for שֵׁבֶט; Coptic ϣⲃⲱⲧ and ϣⲁⲣⲃⲱⲧ a stick, staff, rod, sceptre.

שָׂרַג (Kal unused) *trans. to twist, to knot;* figurat. *to be strong, firm;* Aram.

סָרַג to make net-shaped; mod. Hebrew to bind, to lattice; identical with אָרַג (see שׂ, שׁ), comp. שָׂרַךְ; Arab. شَرَجَ to bind or mix together; Targ. שְׂרִיג twisted or lattice work, סְרִיגָא, סְרִיגוּ a thing which is net-shaped. Deriv. שָׂרִיג, and the proper name שְׂרוּג.

Puh. שֹׂרַג (*fut.* יְשֹׂרַג) *to be interwoven, twisted together*, i. e. *to be strong* Job 40, 17.

Hithpa. הִשְׂתָּרֵג (*fut.* יִשְׂתָּרֵג) *to interweave themselves*, for firmness Lament. 1, 14.

שָׂרַד I. (not used) *trans. to sew* or *weave together;* hence *to net*, a coat of mail; *to work variegated things*, clothes, tapestry, specially used of the garments of the high priest while serving in the sanctuary, made of purple and crimson threads; Arab. سَرَدَ to weave together, to string or net; Aram. סְרַד to twist, to variegate, to weave, whence סַרְדָּא woven work, סְרָד cloth, tapestry; مُسَرَّد netted, of a coat of mail, سَرْد a coat of mail woven of iron wire; Samar. סרדה a garment of variegated embroidery. The organic root is שַׂ־רַד; comp. Sanskrit çrath, Latin ret in ret-e. Deriv. שְׂרָד.

שָׂרַד II. (not used) *tr. to pierce, to perforate* (Aqu., *Rashi*), a collateral form of שָׂרַט; hence applied to a pencil, stylus, comp. Arab. سِرِيد and سِرَاد an awl, a bodkin, سَرَدَ to cut, شَرَزَ necare, to kill; deriv. שֶׂרֶד. According to others (*Saadia*, *Ibn Ganâch*, *Ibn Esra*, *Kimchi*) *intr. to be red*, identical in its organic root with the Sanskrit rudh, Latin rut-ilum esse, Greek ἐ-ϱυϑ-ϱός.

שָׂרַד III. (3 *p. plur.* שָׂרְדוּ) *intr.* prop. *to separate*, then *to escape, to disappear*, with מִן *away from* Josh. 10, 20; Arab. شَرَدَ, Aram. שְׂרַד the same; also *to rove about, to separate oneself timidly*, comp. סָרַד; identical in its organic root שַׂ־רַד with that in חָ־רַד, עָ־רַד, פָּ־רַד. Deriv. שָׂרִיד, and the proper name שָׂרִיד.

שֶׂרֶד (from שָׂרַד II.) *masc. a stylus, graver*, for sketching Is. 44, 13 (Aqu.); or a cutting instrument for fashioning a block of wood (*Rashi*); according to others *a red-pencil.*

שְׂרָד (from שָׂרַד I.) *m. a species of cloth made like a coat of mail, worked or twisted out of different kinds of threads*, for sacred upper garments or other purposes Ex. 31, 10; 35, 19; 39, 1 41. The cod. Samar. and LXX have incorrectly interchanged it with שְׂרָת.

שָׁרָה I. (*fut.* יִשְׁרֶה, with *suff.* יִשְׁרֵהוּ) *trans.* prop. same as the Aram. שְׁרָא; hence 1. *to loose*, solvere, metaphor. *to let loose, to send forth*, קוֹל (*thunder*) Job 37, 3, to which וְאוֹרוֹ (*and his lightning*) should be supplied (*Ibn Esra*). Against the acceptation of it as Pih. of יָשַׁר (Targ., *de Bañoles*) are the want of Dagesh, and the fact that lightnings do not run in a straight line. — 2. *to loosen*, i. e. *to make fluid* or *soft;* Talm. שָׁרָה the same, whence מֵי הַמִּשְׁרָה. — 3. *to loose* or *set free;* see Pih. and comp. פָּתַח. Deriv. מִשְׁרָה, שֵׁרוּת K'tib, and the proper name שָׁרַי.

Pih. שֵׁרָה (1 *person* with *suff.* שֵׁרִיתִךָ K'ri) *to loose*, fetters, i. e. *to free, to make free;* Jer. 15, 11 *surely I will make thee free* (by loosing thy bands) *for a good end* (*Ibn Librâth*); and the fulfilment is given in 40, 4 פִּתַּחְתִּיךָ הַיּוֹם מִן־הָאזִקִּים. *Ibn Sarûk*, *Rashi*, *Kimchi* have taken שֵׁרִית as = שְׁאֵרִית, and so too the Vulg.; which is not so suitable. According to the K'tib we may read שֵׁרוּת (*deliverance*) in this sense.

שָׁרָה II. (not used) *trans.* same as שָׁרַר I., סָרָה (which see) *to connect, to fit together*, *to attach to one another firmly, to weave together*, a coat of mail; like the Arab. سَرْد (coat of mail) from سَرَدَ suit (to sew). The org. root שַׁר־ה lies also in חָ־שַׁר, גָּ־שַׁר, קָ־שַׁר, אָ־שַׁר II., עָ־שַׁר II., זָר־ה II., זַר II.; Aram. שְׁרָא or שְׁרֵי the same, whence שִׁרְיָן, ـــ. Derivat. שִׁרְיָה, שִׁרְיָן, שִׁרְיוֹן, and the proper name שִׁרְיֹן.

שָׂרָה III. (not used) *intr. to project upward*, *to be prominent*, *to rise up*, *to stand high up*, rigidum esse, of the palm; cognate in sense with תָּמַר to תָּמָר; metaphor. of a mast. The organic root שָׂר-ה lies also in כִּי-שֹׁר to כִּישׁוֹר, and dialectically in הָ-דַר II. Derivat. the noun שָׂרָה (plur. שָׂרוֹת).

שָׂרָה IV. (not used) *intr.* same as the Aram. שְׂרָא II. *to encamp*, *to dwell*. Deriv. שָׂרוֹת in the proper name שָׂרוּחֶן.

שָׂרָה I. (2 *person* שָׂרִיתָ) *intrans. to strive*, *to contend*, with עִם Gen. 32, 29 or אֵת of a person Hos. 12, 4; Ar. شَرِيَ the same. The verb שַׂר (Hos. 12, 5) is chosen because of שָׂרָה, but it has only the sense of שָׂרָה II. Deriv. the proper name יִשְׂרָאֵל (from יִשְׂרֶה אֵל).

שָׂרָה II. (not used) *intr. to rule*, *to govern*, same as שַׂר III. and שָׂרַר, not proceeding from the idea of arranging, setting in a row (see שַׂר IV.), but from the fundamental signification *to be noble*, *distinguished*, *manly*, Ar. سَرِيَ the same. Deriv. מִשְׂרָה, and the proper names שָׂרָה 2, שְׂרָיָה, -יָהוּ, שָׂרַי.

שָׂרָה (from שָׂרָה III.; *pl.* שָׂרוֹת, with *suff.* שָׂרוֹתֶיהָ, שָׂרוֹתַיִךְ) *f.* 1. *the palm*, prop. tree standing up stiff, Jer. 5, 10 *go up on the palm and destroy* (it); hence in the apodosis הָסִירוּ נְטִישׁוֹתֶיהָ. The palm is a symbol of Israel and also a figure of the high and noble. The explanation *wall* (LXX, Targ.), or the reading שׁוּרוֹתֶיהָ, or a reference of the word to שׁוּר IV. is unsuitable. — 2. *the mast of a ship*, Ez. 27, 25 *the ships of Tarshish, thy masts, conduct thy commerce.* The interpretation *caravan* (*Kimchi*) after the Aram. שַׁיָּרָא, or its derivation from שׁוּר II. (which see) are unsuitable.

שָׂרָה *f.* 1. (prop. *adj. f.* of שַׂר, conseq. from שָׂרַר) *princess*, *noble lady* 1 Kings 11, 3; Is. 49, 23; Judges 5, 29; Esth. 1, 18; fig. of lands, *noble land* Lament. 1, 1. — 2. (from שָׂרָה II.; *princess*, *noble woman*) *n. p.* of the progenitress *Sarah* Gen. 18, 6; 20, 2, formerly called שָׂרַי (which see); also another woman Num. 26, 46.

שֵׂרָה (for שֵׂרָה, only *pl.* שֵׂרוֹת; from שָׂרַר I. or שָׂרָה II.) *f.* prop. a thing fitted together, twisted together; hence *a chain*, *a bracelet* Is. 3, 19, Targ. שֵׁירֵי יְדַיָּא armillae, also for the Hebr. צָמִיד (bracelet-buckle), אֶצְעָדָה (arm-ornament); comp. Ar. سِوَار armilla, Aram. שֵׁיר, שֵׁירָא, from a״ע, which might also be adopted for שֵׂרָה. See שַׁרְשָׁה, שַׁרְשֶׁרֶת.

שְׂרוּג (*strength*, *firmness*, from שָׂרַג) *n. p.* of a Mesopotamian, then of a tribe in the territory and city *Serug* (Batnae of the classical writers), a day's journey north of Haran Gen. 11, 20. Cod. Sam. Gen. 14, 23 for שְׂרוֹךְ.

שָׂרוּחֶן (perhaps from שָׂרוֹת dwelling from שָׂרָה IV. = Aram. שְׂרָא II. and חֵן = חֶן, conseq. *habitation of pleasure*) *n. p.* of a city in Simeon Josh. 19, 6.

שְׂרוֹךְ (from שָׂרַךְ) *m. latchet*, *thong*, with which sandals were firmly laced, and the untorn state of which was a mark of vigour Is. 5, 27; proverb. *not from a thread to a shoe-latchet*, i. e. nothing Gen. 14, 23; Ar. شِرَاك the same.

שָׁרוֹן (abridged from יְשָׁרוֹן, from יָשַׁר) *m. a plain*, *a flat*, described as נְוֵה צֹאן Is. 65, 10, or = עֲרָבָה (wilderness) 33, 9, contrasted with כַּרְמֶל (*fruitful field*) 35, 2. Commonly *n. p.* of a plain in Palestine, comprehending the whole level coast-district from Caesarea to Joppa, celebrated for its rich pastures Is. 65, 10, 1 Chr. 27, 29, and vegetation Song of Sol. 2, 1. In the middle of this plain, between the modern Lydda and Arsuf, lay a city שָׁרוֹן (now a hamlet, see *Mariti*, Reise p. 350, comp. Acts 9, 35), which is said to be meant in Josh. 12, 18. Eusebius refers to a *Saronas* in north Palestine between Tabor and the sea of Tiberias. Another שָׁרוֹן seems to have been in Gad on the other side of Jordan 1 Chr. 5, 16. *Gent. m.* שָׁרוֹנִי 1 Chr. 27, 29.

שְׂרוּף see שָׂרַף.

שְׂרוּק to the *pl.* שְׂרוּקִים see שָׂרַק.

שְׁרוּקוֹת (from שָׁרַק) *f. pl. hissings, scorn* Jer. 18, 16 K'tib, comp. שְׁרֵקָה 19, 8; the K'ri has שְׁרִיקוֹת.

שֵׁרוּת see שָׁרוּחֶן.

שֵׁרוּת (from Pih. of שָׂרָה I.) *f. freedom, redemption* Jer. 15, 11 K'tib, for which the K'ri has שֵׁרִית (which see); the meaning *beginning* also suits the stem.

שָׂרַח (not used) *intr.* same as סָרַח I. *to spread, to extend.* Deriv.

שֶׂרַח (*extension by Jah*) *n. p. m.* Gen. 46, 17.

שָׂרַט (not used) *tr.* same as שָׂרַט, שָׁטַר, prop. *to cut into, to engrave;* hence *to write, to arrange, order, preside over, decide;* comp. שָׁטַר (which see). Deriv. the proper name שִׁרְטַי.

שָׂרַט (*inf. abs.* שָׂרוֹט; *fut.* יִשְׂרֹט) *tr. to cut* or *tear,* into the skin; *to make incisions,* as a sign of mourning, which was forbidden (Lev. 19, 28) Lev. 21, 5; Zech. 12, 3; conseq. same as שָׂרַט, שָׁטַר, Ar. شَرَطَ and سَرَطَ, Aram. שְׂרַט and סְרַט, شرط the same. The organic root שָׂ־רַט is also in חָ־רַת, חָ־רַט. Derivat. שֶׂרֶט.

Nif. נִשְׂרַט (*fut.* יִשָּׂרֵט) *to lacerate oneself;* fig. *to hurt oneself, to injure oneself* Zech. 12, 3.

Pih. שֵׂרֵט (not used) intensive; deriv. שָׂרֶטֶת.

שֶׂרֶט *m. an incision* Lev. 19, 28; Targ. שׂוּרְטָ, Talm. סֶרֶט, abstr. סְרִיטָה.

שָׂרְטָה *f.* cod. Sam. Lev. 21, 5.

שִׁרְטַי (שִׁרְטְיָה *Jah is Decider*) *n. p. m.* 1 Chr. 27, 29 K'ri; see שִׁטְרַי.

שָׂרֶטֶת (from Pih.) *f. an incision* Lev. 21, 5.

שָׂרַי (from שָׂרָה I., from שְׂרָיָה *Jah is Deliverer*) *n. p. m.* Ezr. 10, 40.

שָׂרַי (abridged from שְׂרָיָה; *Jah is Ruler;* from שָׂרָה II.) *n. p.* of the progenitress *Sarah* Gen. 11, 29 30 31, afterwards named שָׂרָה (which see) 17, 15. The orthography Σάῤῥα in the LXX has its ground in ־ָה following (see above p. 1267[a]), and does not prove an original reduplication; for שָׂרַי they write Σάρα. The explanation *contentious* or *princess* must be rejected because the analogy of name-giving is against both.

שָׂרִיג (*pl.* שָׂרִיגִים) *m. shoot of a vine,* prop. *a bundle* Gen. 40, 10 12; Jo. 1, 7; Aram. זַרְגִּין, זַרְגּוּן; Ar. زَرَجُون and سرج.

שָׂרִיד (*pl.* שְׂרִידִים, *c.* שְׂרִידֵי, with *suff.* שְׂרִידָיו, from שָׂרַד III.) *m.* 1. prop. *the separated;* hence *remnant, what is left* Num. 21, 35, Deut. 3, 3, *a survivor* Job 18, 19; אֵין־שׂ' *nothing at all* 20, 21; *what remains* 20, 26; *a separated part,* שׂ' לְאַדִּירִים *the part of the people among the nobles* Judges 5, 13; *one escaped,* coupled with פָּלִיט Jer. 42, 17; Lament. 2, 22; שְׂרִידֵי חָרֶב *the escaped from the sword* Jer. 31, 2; *a fugitive* Jo. 3, 5 = פָּלִיט Josh. 8, 22, *pl.* = פְּלִיטִים Is. 45, 20. — 2. (*refuge-place*) *n. p.* of a city in Zebulon Josh. 19, 10.

שִׁרְיָה (from שָׂרָה II.; after the form עֶרְיָה) *f.* prop. what is fitted together, and so *a coat of mail* Job 41, 18, abridged from שִׁרְיֹן (תְּקוּם is to be supplied from the preceding hemistich).

שְׂרָיָה (*Jah is a Ruler* or *Noble one*) *n. p. m.* 2 Sam. 8, 17, for which 20, 25 has שְׁיָא, 1 Kings 4, 3 שִׁישָׁא, 1 Chr. 18, 16 שַׁוְשָׁא; 2 Kings 25, 18; Ezr. 7, 1.

שְׂרָיָהוּ (the same) *n. p. m.* Jer. 36, 26.

שִׁרְיוֹן and שִׁרְיָן, also סִ־, שִׁרְיֹן, which see (*pl.* ־נִים and ־נוֹת; from שָׂרָה II.) *f.* 1. *a coat of mail* 1 Sam. 17, 5 38; Neh. 4, 10; 2 Chr. 26, 14. — 2. *n. p.* of the mountain-chain of Hermon among the Sidonians Deut. 3, 8, like שִׂיאֹן and שְׂנִיר (which see); Ps. 29, 6; perhaps only a part of it. So called from the resemblance to a breast-plate, as Θώραξ is

the proper name of a mountain near Magnesia.

שִׁרְיֹן see שִׁרְיוֹן.

שִׁרְיָן (from שָׁרָה II.) *m.* same as שִׁרְיוֹן 1 Kings 22, 34.

שְׁרִיקוֹת (from שָׁרַק) *f. pl. a hissing, scorn, derision* Jer. 18,16 K'ri, the K'tib having שְׁרוּקוֹת; *pipings*, on reeds Judges 5, 16, where עֵדֶר = אִישׁ עֵדֶר denotes *a shepherd.*

שְׂרִיקוֹת (from שָׂרַק I.) *f. pl. the heckling, combing*, concr. *heckled flax*, an apposition to פִּשְׁתִּים Is. 19, 9.

שָׁרִיר (from שָׁרַר I.; *pl. c.* שְׁרִירֵי) *m. sinew, muscle*, so called from its firmness and being knotted Job 40, 16, comp. שֹׁר; Aram. שְׁרִיר, ܫܪܝܪ firm, ܫܪܝܪܐ a muscle.

שְׁרִירוּת and שְׁרִרוּת (from שָׁרַר I.) *f. hardness, obduracy*, coupled with לֵב or לֵב רָע Deut. 29, 19; Ps. 81, 13; often in Jer., as 3,17 &c.; Aram. שְׁרִירוּ firmness, truth, Syr. ܫܪܝܪܘܬܐ.

שֵׁרִית *m. freedom, redemption* Jer. 15, 11 K'ri, for the K'tib שֵׁרוּת. The ancients take it as = שְׁאֵרִית. See שָׁרָה I.

שָׂרַךְ (Kal not used) *tr.* same as שָׂרַג *to tie together, to interweave, to twist together*, of laces; Ar. شَرَكَ the same, also to join, to take part in, to hang on; Aram. סְרַךְ, ܣܪܟ to hang on, to lay crosswise, to act in an intricate, twisted way; comp. סָרַךְ, סְרַךְ above p. 997. Deriv. שְׂרוֹךְ.

Pih. שֵׂרֵךְ (*part.* מְשָׂרֵךְ) *to cross*, דֶּרֶךְ, i. e. to take a direction sometimes to the right, sometimes to the left Jer. 2, 23, like שִׂכֵּל (Gen. 48, 14) of the יָדַיִם.

שָׁרַם (not used) *intr. to burn, to glow; to be parched, dry;* ident. with שָׁרַב I. (Talm. שְׁרַב), צָרַב, Ar. صَرِمَ (to burn). Derivative

שְׁרֵמָה (only *plur.* -מוֹת) *f. the burnt place*, i. e. the burnt city of Zion with the temple and royal palace Jer. 31, 40 K'tib; the K'ri reads שְׁדֵמָה, which led Aq. and others to translate it unsuitably *a field.* But in the parallel passage 2 Kings 23, 4 שַׁדְמוֹת stands; and as in Jeremiah too many mss. and editions read 'שְׁדֵ, we may abide by שְׁדֵמָה.

שַׂר־סְכִים (from שַׂר *head* and סָכִים = סָרִים *eunuchs*) *masc. plur. chief of the eunuchs, head eunuch* Jer. 39, 3, for which רַב סָרִים usually occurs 39, 13; the proper name was נְבוּשַׁזְבָן. See סָכִי.

שָׁרַע (not used) *intr.* same as צָרַע II. *to project, to be prominent*, of a district, Arab. صَرَعَ; derivat. the proper name מִשְׁרָע in the Gentile מִשְׁרָעִי.

שָׂרַע (only *part. pass.* שָׂרוּעַ) *tr. to stretch forth* or *out, to extend*, particularly of lengthened limbs in men and beasts; oppos. חָרֻם Lev. 21, 18, or קָלֻט 22, 23; Aram. ܣܪܥ the same, Ar. شَرَعَ *to stretch* (a spear, the neck), شِرَاع an elongated camel's neck, شِرْعَة a stretched sinew, أَشْرَعُ long-nosed; ident. in its organic root with that in אָרַח, סָרַח, אָרַךְ.

Hithp. הִשְׂתָּרֵעַ *to stretch oneself out* Is. 28, 20.

שַׂרְעַף (only *pl.* שַׂרְעַפִּים, with *suff.* שַׂרְעַפַּי; from the Pih. שֵׂרְעֵף of שָׂעַף which see) *m. a thought* Ps. 139, 23; *meditation*, metaphor. *cares* 94,19; comp. שְׂעִפִּים. The ר inserted is also seen in סַרְעַפָּה.

שָׂרַף I. (*part. m.* שֹׂרֵף; *inf. abs.* שָׂרֹף, *c.* שְׂרֹף; *fut.* יִשְׂרֹף) *tr. to burn up*, with the accus. עֵצִים Is. 44, 16, בֶּגֶד Lev. 13, 52, פַּר 4, 12, עִיר Judges 18, 27, אֲשֵׁרָה Deut. 12, 3, קַשׁ Is. 47, 14, seldomer אַגְמִּים (rush-bushes), Jer. 51, 32; children (in the worship of idols) 2 Kings 17, 31, Jer. 7, 1, sometimes with לֵאלֹהֵיהֶם Deut. 12, 31; frequently supplemented by בָּאֵשׁ Lev. 8, 17, בְּמוֹ־אֵשׁ Is. 44, 16, and in the *part. pass.* by אֵשׁ Is. 1, 7. שָׂ' שְׂרֵפָה לְ (2 Chr. 16, 14; 21, 19; Jer.

34, 5) *to kindle a burning for one*, i. e. to set fire to precious spices, a custom practised at the funerals of great men; comp. *Josephus* Jewish Wars 1,33,9; שׂ׳ לִשְׂרֵפָה Gen. 11,3 *to burn by a burning*, to harden bricks by means of fire (לִשׂ׳ is a sort of adv. urendo, ustione). In derivatives, *to boil*, water for salt; *to smelt glass*, *to burn lime; to burn*, *to be fiery*, of the poison or breath of a serpent; perhaps also *to pierce*, with a venomous bite, comp. סָרַב, חָרַר, צָרַב, Ar. ضرب, Aram. ܙܪܰܦ *to burn* and *sting*. Deriv. שְׂרֵפָה, מִשְׂרֶפֶת, שָׂרָף 1, שָׂרוֹף (cod. Sam.), and the proper name מִשְׂרְפֹת מַיִם.

Nif. נִשְׂרַף (*fut.* יִשָּׂרֵף) *to be burned*, of men Gen. 38, 24, sacrificial gifts Lev. 4, 12, thorns 2 Sam. 23, 7 (see שֶׁבֶת 1); with בָּאֵשׁ Lev. 7, 17 19.

Pu. שֹׂרַף *to be burned* Lev. 10, 16.

The stem appears in Hebrew in very various forms, as in סָרַף, צָרַב, סָרַב (Pih. according to some), שָׂרַב, צָרַף I. Besides the general meaning of שָׂרַף it also had a) the signification *to swallow*, *to drink*, originally ident. with זָרַב I., זָרַף I., Aram. ܫܪܰܦ sorbere, modern Hebr. שָׂרַף; b) the meaning *to creep*, Aram. ܣܪܰܦ serpere, comp. the Sanskrit sṛip, Greek *ἕρπειν*. But the attempt to apply both senses has no proper foundation.

שָׂרַף II. (not used) *intr. to be high*, *to project*, of localities; *to overtop*, of pinnacles and the points of walls; fig. *to be prominent*, *distinguished*, *renowned;* Arab. شَرَفَ, شَرُفَ, شَرِفَ, whence شَرَف a height, أَشْرَف towering, high, شُرَّافَة battlement, شَرَف nobility, fame, شَرِيف noble (sherif); Coptic ϣⲟⲣⲡ the first, the chiefest (*Rosellini* II, 3. p. 460); the organic root שָׂ־רַף is also in חָ־רַב II., חָ־רַם III., הָ־רַם, אָ־רַם, עָ־רַם. Deriv. שָׂרָף 2, and the proper name שָׂרָף.

שָׂרָף (*pl.* שְׂרָפִים) *m.* 1. (from שָׂרַף I.) properly *the burning*, *kindling one*, by a venomous bite (comp. חֵמָה Deut. 32, 24), or *the stinging one* (see שָׂרַף I.), then a sort of poisonous serpent, coupled with עַקְרָב and נָחָשׁ Deut. 8, 15, as an adjective to נָחָשׁ Num. 21, 6, and alone 21, 8, especially *a flying serpent*, *a dragon*, hence combined with מְעוֹפֵף Is. 14, 29, and associated with אֶפְעֶה 30, 6 = נְחַשׁ נְחֹשֶׁת (which see); *an artificial serpent*, of brass Num. 21, 8; fig. applied to a dangerous power Is. 14, 29. The usual derivation from *to burn* is already in the LXX, Graeco-Ven., Onkelos (חִיוָן קָלָן), Sam., and expressly adopted by *Ibn Ganâch* and *Kimchi;* comp. *καῦσος* a serpent, from a similar etymology; Sam. שָׂרוֹף the same. — 2. (from שָׂרַף II.) prop. *the high* or *noble one*, hence in the *plur. higher beings having a human form*, *angels*, who stand around God's throne Is. 6, 2 6. The prophet thought of the *Seraph* as standing, turned to the divine throne and overtopping it, of gigantic form and with formidable voice, furnished with six wings, two of which covered the upper and two the lower part of the body as a sign of reverence, the two middle ones were for flying. Like the Cherub (Ez. 10, 8 21) he had under his wings a man's hands, and he could also praise in the manner of man with the exclamation *holy* thrice repeated. From this description of Is. l. c. we see, that the Seraph neither had the form of a serpent, nor symbolised a serpent-worship; that he is not connected with the Serapis or Sphinx of the Egyptians. Targ. שָׂרָף the same and angel generally. — 3. (from שָׂרַף II.; *a noble, distinguished one*) *n. p. m.* 1 Chr. 4, 22.

שְׂרֵפָה (*constr.* ־פַת, from שָׂרַף I.) *f.* *a burning*, of precious spices at funerals 2 Chr. 16, 14; 21, 19; *the being burnt*, as a divine punishment Lev. 10, 6; Num. 17, 2; *the baking*, of bricks Gen. 11, 3; *the burning*, of sacrifices Num. 19, 6 17, of military arms Is. 9, 4, of the temple 64, 10, with אֵשׁ; הַר שׂ׳ Jer. 51, 25 *a burning mountain*, i. e. a burnt out volcano (see הַר).

שָׁרַץ (*part.* שֹׁרֵץ; *fut.* יִשְׁרֹץ) *intr. to*

become full or *many*, scatere; *to swarm*, *to greatly increase*, *to creep in swarms*, of the smaller land animals (GEN. 7, 21; LEV. 5, 2; 11, 20) and for רֶמֶשׂ; with עַל of the place *where* GEN. 7, 21; 11, 29, seldom with אֶל for עַל Ez. 47, 9; with accus. of place (בַּמַּיִם, יְאֹר, מַיִם or אֶרֶץ) GEN. 1, 20 21; EX. 7, 28. It is applied to land- and to water-animals LEV. 11, 29 41; Ps. 105, 30; of men, *to multiply*, coupled with פָּרָה Ex. 1, 7. Deriv. שֶׁרֶץ.

The fundamental signification is *to multiply in masses*, pullulare (Ethiopic שרץ *saraza* of plants), and it is used of many-footed creeping animals, comp. ܣܪܛܢܐ multipeda, סַרְטָן, ܣܪܛܢܐ, سرطان a crab; a secondary signification is *to creep*, *to crawl*, Syr. ܪܚܫ. The organic root is the Aram. רַץ to creep, to creep forth, whence רְצוּצָא.

שֶׁרֶץ *m.* collect. *worms*, *reptiles* GEN. 1, 20; LEV. 5, 2; 22, 5; שֶׁ׳ הָעוֹף *winged reptiles*, having four feet, able to fly, and multiplying in great numbers LEV. 11, 20 21 23; DEUT. 14, 19; of the small water animals GEN. 1, 20, fully שֶׁ׳ הַמַּיִם LEV. 11, 10.

שָׁרַק (*fut.* יִשְׁרֹק) *intrans. to hiss*, *to whistle*, to entice bees; hence *to entice*, *to call forth*, with לְ of a person Is. 7, 18; of men 5, 26; ZECH. 10, 8; *to pipe*, of shepherds on reeds (see שְׁרִיקוֹת). Coupled with שָׁמֵם, שָׁרַק means *to blow* or *breathe*, a gesture of astonishment 1 KINGS 9, 8; JER. 19, 8; coupled with חָרַק שֵׁן LAMENT. 2, 16, נוֹעַ רֹאשׁ 2, 15, נוֹעַ יָד ZEPH. 2, 15 *to hiss in scorn*, a sign of mischievous joy and of wonder, with עַל *over* JER. 49, 17; 50, 13; Ez. 27, 36; with מִן *to hiss forth*, i. e. to drive out with scornful hisses JOB 27, 23. Deriv. שְׁרוּקָה, שְׁרִיקָה, שְׁרֵקָה.

For the stem comp. Aram. שְׁרַק, שָׁרַק, ܫܪܩ, also applied to the hissing of a serpent. In its organic root שָׁ־רַק, it is connected with that in צָ־רַח, עָ־רַג; comp. συρίζω, συρίσσω. According to the Arabic the essence is in שָׁרַ־ק, comp. صرصر to sound, صرصر scorn.

שָׂרַק I. (not used) *tr. to comb*, *to heckle* or *break* (flax), *to card*, *to curry;* Aram. סְרַק, ܣܪܩ to comb out, ܡܣܪܩܐ, ܡܣܪܩܬܐ a comb, mod. Hebrew מַסְרֵק; Ar. شرق to tear asunder. The organic root is שָׂ־רַק, which lies also in מָ־רַק, רָחָ־ה, מָ־רַח. Deriv. שְׂרִיקוֹת.

שָׂרַק II. (not used) *intr. to shine*, *to be bright*, *to lighten*, ident. with זָרַח, Aram. שְׂרַג; metaphor. *to be of a bright red* or *fiery colour*, of horses; *to be reddish*, of grapes; Ar. شرق, transposed شقر, Aram. סְרַק, שְׂרַק, סְרַק and סְקַר; mod. Hebrew סָרַק to colour red, סָרֵק to paint, סַרְקִי an oriental, *a Saracen.* Derivat. שָׂרֹק, שֹׂרֵק 1, שְׂרֵקָה, the proper names שֹׂרֵק 2, מַשְׂרֵקָה.

שָׂרֹק (*pl.* שְׂרֻקִּים) *adj. masc.* 1. (from שָׂרַק II.) *to be red*, *of a fox-colour*, of a red fox ZECH. 1, 8, Ar. أشقر, different from אָדֹם red-brown i. e. dun. — 2. Only *pl.* שְׂרוּקִים for שְׂרֻקִּים Is. 16, 8 same as שֹׂרֵק (which see), *a noble vine*, so called from its dark red colour. The orthography looks as if it were from שָׂרוּק, but it is really from שָׂרֹק.

שֹׂרֵק *masc.* 1. *a reddish* or *dark-red grape producing red wine*, then *a precious vine* Is. 5, 2; JER. 2, 21; Ar. سريق, شرقي, سوريق, red grapes. — 2. (*vineyard-plantation*) *n. p.* of a valley between Ascalon and עַזָּה JUDGES 16, 4, comp. מַשְׂרֵקָה. But in our editions and the most mss. there is שׂוֹרֵק, which might be a valley in that district, where the family of Samson lived (16, 31), viz. where is the locality Σωρήκ beside אֶשְׁתָּאֹל (*Reland*, Pal. p. 288).

שָׁרַק (not used) *Aram. intr.* same as Hebrew שָׁרַק. Deriv. מַשְׁרוֹקִי.

שְׂרֵקָה *fem. a vine-stock* GEN. 49, 11, parallel גֶּפֶן.

שְׁרֵקָה (from שָׁרַק) *f. the hissing of a person*, *scorn*, *derision*, coupled with שַׁמָּה JER. 19, 8, קְלָלָה 25, 18, חֶרְפָּה 29, 18.

שְׂרֻקִּים see שָׂרֹק 2.

שָׂרַר I. (i. e. שַׂר; not used) *tr.* 1. *to twist, to wind together, to knot together,* a verb-idea to denote a muscle, sinew, cord, lace, chain; *to arrange with one another, to put together in a row, to put in order;* ident. in its organic root שַׂר with that in חָ־שַׁר, קָ־שַׁר. Derivat. שֹׁר (שָׁרְרְךָ), שָׂרִיר, perhaps שָׂרָה (instead of שֹׂרָה). — 2. Metaphor. *to be firm, hard,* prop. *to be knotted together;* hence *to be obdurate,* Aram. ܫܰܪ, שַׁר the same, Pa. to strengthen, harden, ܡܫܰܪܰܪ definite, true, ܫܪܳܪܳܐ truth. Derivat. שְׁרִירוּת, and the proper name שָׁרָר.

Pih. (redupl.) שִׂרְשֵׂר (not used) *to interlace, interweave, knot together,* abridged in שֵׁרֵשׁ (which see); Aram. the same, whence the Talm. שִׁישׁוּרָא (out of שִׁרְשׁ׳), and also שַׁלְשֵׁל (*l* for *r*), and so in Arabic. Deriv. שַׁרְשְׁרָה.

שָׂרַר II. (*part.* שֹׁרֵר) *trans.* same as צָרַר I. *to confine, to enclose,* and so *to press, to beleaguer, to afflict; part.* שֹׁרֵר *an enemy* Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11, but this may be a part. Pih. of שׁוּר III. (which see) = מְשׁ׳, meaning *a spy, one lying in wait.*

שָׂרַר (only *part.* שֹׂרֵר; *fut.* יָשֹׂר) *intr.* same as שָׂרָה II. *to rule, to administer,* with בְּ of the place *where* Esth. 1, 22, with לְ *conformably to* Is. 32, 1; *to reign,* of מְלָכִים Prov. 8, 16. Deriv. שָׂרָה, שַׂר 1.

Hithp. הִשְׂתָּרֵר (*fut.* יִשְׂתָּ׳) *to make oneself a ruler,* with עַל *over* Num. 16, 13.

שָׁרָר (from שָׂרַר I.; *a strong one*) *n. p. m.* 2 Sam. 23, 33, for which 1 Chr. 11, 35 has שָׂכָר.

שֹׁרֶר see שֹׁר.

שָׁרַשׁ (not used) *intr.* same as שִׂרְשֵׂר, out of which it is reduplicated, *to be knotted* or *twisted, to take root,* applied to the complication of roots as a sort of twisting; comp. أَصْلٌ a root, from أَصَلَ (Hebrew אָצַל), وَصَلَ to bind, to be firm. Such abbreviated reduplications are found in פָּרַךְ, שָׁבַשׁ and others whose initial and final letters are similar. Derivat. שֹׁרֶשׁ, שַׁרְשָׁה, the proper name שֶׁרֶשׁ.

Pih. I. שֵׁרֵשׁ (*fut.* יְשָׁרֵשׁ) privative, *to root out, to extirpate* Job 31, 12 fig.; the Targ. has another stem, תְּלַשׁ, for it.

Pih. II. שֵׁרֵשׁ (*fut.* יְשָׁרֵשׁ) *to take root, to strike roots* Is. 40, 24.

Puh. שֹׁרַשׁ *to be rooted out* Job 31, 8, as the pass. of Pih. I.; fig. *to be rooted,* coupled with נָטַע Jer. 12, 2, as the pass. of Pih. II.

Hif. הִשְׁרִישׁ (*part.* מַשְׁרִישׁ, *fut. apoc.* as an indicative יַשְׁרֵשׁ) figur. *to strike roots, to sprout,* coupled with פָּרַח, צוּץ Is. 27, 6; *to spread luxuriant,* of plants Job 5, 3, with שָׁרָשִׁים to strengthen the idea Ps. 80, 10.

שֶׁרֶשׁ (*union, family-association*) *n. p. m.* 1 Chr. 7, 11.

שֹׁרֶשׁ (with *suff.* שָׁרְשִׁי, שָׁרְשׁוֹ; *plur.* שָׁרָשִׁים, *constr.* שָׁרְשֵׁי, with *suff.* שָׁרָשָׁיו) *m.* prop. a binding, a cord, and so *a root,* to which are applied סָבַךְ Job 8, 17, הִזְקִין 14, 8; שִׁלַּח שׁ׳ Jer. 17, 8, הִכָּה שׁ׳ Hos. 14, 6, יָכָה שׁ׳ 2 Kings 19, 30 *to send forth, strike* or *spread roots.* Figur. and poet. *the kernel, the essential part, the basis* Is. 5, 24, Hos. 9, 16, what has become, like פְּרִי (which see); *race, genus* Is. 14, 30, Job 18, 16, *a family* Deut. 29, 18; of things, *the ground, the lowermost part,* as *the foot* of a mountain Job 28, 9, *the sole* of the foot 13, 27, comp. planta pedis; *the bottom* of the sea 36, 30; *settled abode, dwelling* Judges 5, 14; *place of origin, descent* Is. 14, 29; *ground,* of דָּבָר Job 19, 28; seldom *a shoot* from the root Is. 53, 2, and so it is cognate in sense with נֵצֶר 11, 10 in שֹׁרֶשׁ יִשַׁי (comp. ῥίζα Δαβίδ Revel. 5, 5), or with חֹטֶר; נֵצֶר שׁ׳ also occurs Dan. 11, 7. Comp. the Aram. ܫܶܪܫܳܐ, ܫܪܰܫ, שָׁרְשָׁא, Phenic. שֹׁרֶשׁ, Greek συρίς (Diosc. 2, 102), Arab. شَرْش together with أَصْلٌ.

שָׁרַשׁ (not used) *Aram. intrans.* same as Hebrew שָׁרַשׁ. Derivat. שֹׁרֶשׁ, שְׁרֹשׁוּ, שְׁרֹשִׁי.

שֹׁרֶשׁ (with *suff.* שָׁרְשׁוֹהִי) *Aram. m.* same as Hebrew שֹׁרֶשׁ Dan. 4, 12 20 23.

שַׁרְשָׁה (only *pl. constr.* שַׁרְשׁוֹת; from שָׁרַשׁ) *f. a chain, a lace*, of gold thread Ex. 28, 22.

שְׁרֹשׁוּ *Aram. fem. a rooting out*, i. e. *expulsion*, *banishment* Ezr. 7, 26 K'tib, where the K'ri has שְׁרֹשִׁי.

שְׁרֹשִׁי see שְׁרֹשׁוּ.

שַׁרְשְׁרָה (not שַׁרְשֶׁרֶת, only *plural* שַׁרְשְׁרוֹת; from שָׁרַר I. in the redupl. Pih.) *f. a chain, a lace*, שׁ' זָהָב Ex. 28,14 *a gold-chain*, of gold threads; שׁ' הָעֲבֹתֹת ibid. *wreathed chains;* שׁ' גַּבְלֻת 39, 15 *braided chains;* then *wreathed garlands*, as ornaments on walls 2 Chr. 3, 5; *lattice-work* 1 Kings 7, 17. The LXX retain σερσερώθ in 2 Chr. 3,16, because they did not know that it is = שְׂבָכָה. Comp. the Hebrew שַׁרְשָׁה, שַׁרָה, the Aram. שַׁלְשֶׁלֶת, שׁוּלְשְׁלָא, שׁוּשְׁלָא (שׁוּשְׁלְתָא), Ar. سلسلة.

שָׁרַת (Kal not used) *trans.* either *to regulate*, *minister*, like سَرَدَ, and so *to serve*, *to do service*, in an honourable manner; or equivalent to סָרַד, شَرَدَ *to step back timidly.*

Pih. שֵׁרֵת (*part. m.* מְשָׁרֵת, *pl.* מְשָׁרְתִים, *sing. f.* מְשָׁרַת abridged from מְשָׁרֶתֶת; *inf. constr.* שָׁרֵת; *fut.* יְשָׁרֵת) *to wait upon*, *to serve*, ministrare, with accusat. of the person Gen. 39, 4, Num. 3, 6, seldom with לְ 4, 9, espec. before kings or distinguished persons. Hence it is different from עָבַד (which see), as מְשָׁרְתִים is from עֲבָדִים 1 Kings 10, 5. Spoken even of near relations 2 Chr. 22, 8. Then *to administer*, *to conduct* Gen. 39, 4 22. Applied particularly to the service of the priests and Levites, with an accus. אֶת־יי״ Deut. 17,12, 1 Sam. 2,11, or with לַיי״ 2 Chr. 13, 10, אֶת־פְּנֵי יי״ 1 Sam. 2, 18; also frequently used absol. *to perform holy service* Ex. 28,43; 29, 30, once of idolatrous service Ez. 20,32; or *to be for* (holy) *service* Is. 60, 7. As the call of God belonged to the sacred service, the phrase שָׁרֵת בְּשֵׁם יי״ Deut. 18, 5 7 = קָרָא בְּשֵׁם יי״, בֵּרֵךְ was employed.

מְשָׁרֵת besides its participial meaning (1 Sam. 2,11 18; 1 Kings 1,15) has also that of a noun, *a servant* Prov. 29,12, Ex. 24, 13, *fem.* מְשָׁרַת 1 Kings 1, 15, especially in the sanctuary Is. 61, 6, Ez. 44, 11; also called מְשָׁרְתֵי יי״ Jo. 1, 9, מְשָׁרְתֵי מִזְבֵּחַ 1, 13. Deriv. שָׁרֵת.

שָׁרַת (not used) *trans. to engrave*, *to deepen;* Aram. סְרַת, connected with שָׂרַט, שָׂרַד II. סָרַת may have had the same meaning in Hebrew, whence מַסְרֵת Ez. 20, 37, as we should read for מָסֹרֶת, = כּוּר. Deriv. מַשְׂרֵת (a pan).

שָׁרֵת *m. sacred-* or *temple-service*, of כֵּלִים Num. 4, 12; 2 Chr. 24, 14.

שֵׁשׁ (before Makkeph שֶׁשׁ־) *num. card. f.*, שִׁשָּׁה (*constr.* שֵׁשֶׁת) *m. six*, put before nouns Ex. 21, 2, or after them 1 Chr. 4, 27; 20, 6; so too שִׁשָּׁה Gen. 30, 20; Ex. 26, 22; 1 Chr. 26, 17; in שֵׁשׁ שְׂעֹרִים Ruth 3, 15 סְאִים is left out. The *constr. state* שֵׁשֶׁת is frequently used before יָמִים Exod. 16, 26, חֳדָשִׁים 1 Kings 11, 16, אֲלָפִים 1 Chr. 12, 24, כְּבָשִׂים Ezek. 46, 6, שִׁשָּׁה being looked upon as a substantive. Combined with *ten* we have שֵׁשׁ עֶשְׂרֵה *sixteen*, *fem.*, שִׁשָּׁה עָשָׂר *masc.* Gen. 46,18; Num. 31,40. As an ordinal it is found in בִּשְׁנַת שֵׁשׁ *in the sixth year* 2 Kings 18,10, בְּיוֹם שִׁשָּׁה עָשָׂר *on the sixteenth day.* The pl. שִׁשִּׁים denotes *sixty*, and is used without distinction for masc. and fem., as שׁ' עִיר *sixty cities* Deut. 3, 4, שׁ' גִּבֹּרִים *sixty heroes* Song of Sol. 3, 7; it is prefixed to a noun 1 Kings 6, 2, or put after it 2 Chr. 3, 3. The noun also follows sometimes in the sing. 2 Kings 25, 19, sometimes in the plur. 1 Kings 4, 13. Deriv. שִׁשִּׁי, and the denom. Pih. שִׁשָּׁה.

As to the origin, שָׁדַשׁ (which see) has been adopted as the stem, because in Arab. and Ethiopic the Daleth appears in the numeral and its derivatives, and thus the Dagesh in the second שׁ would be explained. But since the etymology from שָׁדַשׁ is doubtful and, besides, the numbers from 1 to 7 are very like those of the Indo-Germanic

family, it is better to compare the Sanskrit schasch, Zend. ćsvas, Greek ἕξ, Latin sex, German sechs, English six; Ar. سِتّ, سِتَّة, together with سُدْس, Maltese sytta, Aram. שֵׁת and שְׁת, שִׁית (שִׁתָּא), ܫܬ, ܫܬܐ, Pehl. שְׁתָא the same — without a perceptible verb-stem. See שָׁדַשׁ.

Pih. שִׁשָּׁה (commonly considered a denomin. from שֵׁשׁ) *to make into six*, *to give a sixth part*, only in Ez. 45, 13; but as the form does not occur again, it is better to read both times שִׁשִּׁית הָאֵיפָה, as the versions seem to have actually done.

שֵׁשׁ (from שׁוּשׁ) *m.* 1. same as שַׁיִשׁ *white marble*, for pillars Esth. 1, 6; Song of Sol. 5, 15; coupled with בַּהַט (alabaster) Esth. 1, 6. Aram. ܫܝܫܐ. — 2. (from שׁוּשׁ) *fine white linen*, *Egyptian byssus* (LXX), *linen* (see Pliny H. N. 19, 3), which was brought to Tyre Ez. 27, 7; in other places בּוּץ (which see), which prop. means only the Syrian byssus; also *cotton*. Out of שֵׁשׁ had to be made מִצְנֶפֶת Ex. 28, 39, כְּתֹנֶת 39, 28, פַּאֲרֵי הַמִּגְבָּעֹת ibid. and the clothes of the priests generally. Persons of distinction Gen. 41, 42 and noble women Prov. 31, 22 had also garments of שֵׁשׁ. For the tabernacle was used שֵׁשׁ מָשְׁזָר *fine-woven linen* Ex. 26, 1 31 36; 27, 9 16 18; 36, 8. שֵׁשׁ בְּרִקְמָה Ez. 27, 7 is *byssus with broidered work* or *embroidered linen*. The Syr. ܫܘܫܐ "white cotton" may be compared. The Coptic ϣⲉⲛⲥ (byssus) appears to be derived from the Semitic.

שִׁשֵּׁא *Pih.* Ez. 39, 2 see שֵׁשׁ I.

שֵׁשְׁבַּצַּר (Persian) *n. p.* of Zerubbabel in Persia Ezr. 1, 8, as he is also termed with relation to his office sometimes הַנָּשִׂיא לִיהוּדָה, sometimes פֶּחָה. שׁ' has been derived from שֵׁשְׁבַּן, Persian چسبان *worshipper*, and אֲצַר Persian آذر *fire*, i. e. *worshipper of fire* (von Bohlen); or from the Sanskrit çâçviçar *a great*, *distinguished one* (Ph. Luzzatto).

שָׁשָׁה (not used) *intrans.* same as שׁוּשׁ (שִׂישׂ) I. which see. Deriv. שָׂשׂוֹן.

שִׁשָּׁה *Pih.* denom. see שֵׁשׁ *six*.

שָׂשׂוֹן (from שָׂשָׂה after the form חִזָּיוֹן from חָזָה; *constr.* שְׂשׂוֹן) *m. joy*, coupled with שִׂמְחָה Is. 22, 13; 35, 10, יְקָר Esth. 8, 16, opposite אֵבֶל Jer. 31, 13; שְׂשׂוֹן יֵשַׁע *joy for help* Ps. 51, 14; שְׂשׂוֹן לֵב *heart-joy* 119, 111; שֶׁמֶן שָׂשׂוֹן *oil of joy* 45, 8, wherewith to anoint at festive banquets = *to give joy*.

שָׁשַׁי (from שׁוּשׁ; *a noble*, *free one*) *n. p. m.* Ezr. 10, 40; comp. שַׁוְשָׁא, שִׁישָׁא.

שֵׁשַׁי (from שׁוּשׁ; *noble one*) *n. p. m.* Num. 13, 22.

שֶׁשִׁי Ez. 16, 13 = שֵׁשׁ and chosen on account of its alliteration to מֶשִׁי.

שִׁשִּׁי (from שֵׁשׁ six) *num. ord. m.*, שִׁשִּׁית *fem. the sixth* Gen. 1, 31, Hagg. 1, 1, also masc. *the sixth month* Ez. 8, 1; שִׁשִּׁית *the sixth year* Ez. 8, 1; *the sixth part*, *the sixth* 4, 12; 45, 13; 46, 14.

שֵׁשַׁךְ *n. p.* for בָּבֶל Jer. 51, 41, מֶלֶךְ שׁ' 25, 26, which explanation of *Babylon* is in the Targ. and all ancient interpreters. Jewish expositors and after them Jerome explain it according to the canon אַתְבַּ"שׁ, i. e. after the alphabet put in an inverted order, where א = ת, ב = שׁ, conseq. ל = ך, so that שֵׁשַׁךְ is = בָּבֶל; but granting that this secret word was then in use, and that an occasion for it existed through fear of giving the real name, it is against it that בָּבֶל always accompanies the word, even in the same verse. *Michaelis* regards שֵׁשַׁךְ as reduplicated from שְׁכַשַׁךְ, from שָׁךְ, Arab. شَاكَ (to be strong, firm) or سَكَّ (to be lined with iron, of gates), so that שׁ' = χαλκόπυλος, as Abydenus (Euseb. Pr. Ev. 9, 41) calls Babylon. According to *Rawlinson* שׁ' is the name of an Assyrian god after whom Babylon was named; but this is uncertain.

שָׁשָׁן (from שׁוּשׁ; *noble one*) *n. p. m.* 1 Chr. 2, 31.

שָׁשַׁק (abridged from שַׁקְשַׁק, from

שָׁקָק = שָׁק [שׁוּק] II.; *assaulter*, *runner*) *n. p. m.* 1 Chr. 8, 14.

שָׁשַׁר (not used) *intrans. to be red* or *reddish*, arising from the reduplicated form שַׁרְשַׁר from שָׁר (comp. דָּדָה, כִּכָּר, שִׁשָּׁא); Arab. شرشر the same, whence شُرشور red-tail (a bird), مشرشر the name of a lion, from its red colour. The simple root is שָׁר = Sanskrit har, whence hari fulvus, Pers. zar &c. (see *Fürst*, Lehrgebäude §. 160). Deriv.

שָׁשֵׁר (in pause שָׁשַׁר) *m. red colour*, explained *vermilion* (Kimchi), *cinnabar* (Rashi) or *ruddle*, *red ochre* Jer. 22, 14; Ez. 23, 14; comp. the Arab. أَشْزَرُ red.

שָׁת (or שָׁתָה in the sing.; only *plur.* שָׁתוֹת, with *suff.* שָׁתֹתֶיהָ, from שׁוּת I.) *m. a pillar*, *column*, figur. of the state, i. e. *a noble*, *a prince* Ps. 11, 3, of the mighty and high estates of Egypt Is. 19, 10, oppos. עֹשֵׂי שֶׂכֶר (hired labourers); comp. Latin columen, columna, Greek *στύλος*, Arab. عَمُود, عَمِيد, Syr. ܥܡܘܕܐ, Pers. استام with a like metaphor. Others take שָׁתָה (after the form שָׁנָה) as a singular form from שָׁתָה II. = שׁוּת II. meaning *a weaver* Is. 19, 10, metaphor. *devices*, *plans*, Ps. l. c. (*Roorda*, *Kopp*, *Rosenmüller*), but improbably.

שֵׁת 1. (from שָׁתָה III. after the form שֵׁם from שָׁמָה; *plur.* שְׁתוֹת, *constr.* שְׁתוֹת, with *suff.* שְׁתוֹתֵיהֶם) *fem. the buttock*, the parts of shame generally, whose uncovering was reckoned disgraceful 2 Sam. 10, 4 (for which מִפְשָׂעָה is in 1 Chr. 19, 4), Is. 20, 4, elsewhere עֶרְוָה; Arab. إِسْتٌ, سَتَة, Syr. ܐܶܣܬܳܐ the same. — 2. (from שׁוּת I., according to Gen. 4, 25 *compensation*; originally perhaps *a set*, *a sprout;* according to others, *seat*, *dwelling-place*, since the period of habitation is said to be denoted by it) *n. p. m.* Gen. 4, 25 26, whose race, the Sethites, are adduced in 5, 36. — 3. (from שָׁאָה I. = שָׁא II.) for שֵׁאת = שֵׁאת *tumult*, *warlike alarm;* and so בְּנֵי שֵׁת Num. 24, 17 = בְּנֵי שָׁאוֹן Jer. 48, 45, *tumultuous warriors*, *enemies*, which the LXX, Vulg., Peshito and Sam. incorrectly take for the proper name of an Arabian king; in any case it is different from שֵׁאת Lament. 3, 47.

שֵׁת (Ezr. 6, 15) and שִׁת (Dan. 3, 1) *Aram. num. card. fem.* same as Hebrew שֵׁשׁ *six* Dan. 3, 1; Ezr. 6, 15; as an ordinal Ezr. l. c. *Plur.* שִׁתִּין *sixty* Dan. 3, 1; 6, 1; Ezr. 6, 3. Targ. שִׁית femin. (def. שִׁתָּא), שִׁתָּא masc., Syr. ܫܬ, ܫܬܐ, ܫܬܳܐ and ܐܶܫܬܳܐ; Pehl. שִׁתָּא the same.

שֵׂת (from שְׂאֵת which see, from שָׂא = נָשָׂא) *fem. heroic spirit* Job 41, 17, prop. self-elevation.

שְׁתָא and שְׁתָה (*part.* שָׁתֵה, *plur.* שָׁתַיִן; *fut. 3 p. pl.* יִשְׁתּוֹן; *3 p. perf. pl.* אִשְׁתִּיו Dan. 5, 3 4 with א prosthetic, in Targ. still farther extended אִשְׁתִּי, אִשְׁתֵּי, ܐܶܫܬܺܝ for שְׁתִי) *to drink*, with the accus. חַמְרָא Dan. 5, 1; with בְּ of the vessel 5, 2 3 23. Deriv. מִשְׁתֵּי (which see), Syr. ܡܫܬܝܐ.

שָׁתָה I. (*part.* שֹׁתֶה, *fem.* שֹׁתָה Job 6, 4; *infin. absol.* שָׁתֹה, שָׁתוֹ, שָׁתוֹת, *constr.* שְׁתוֹ, שְׁתוֹת; *fut.* יִשְׁתֶּה, *apoc.* יֵשְׁתְּ, *3 p. pl.* יִשְׁתָּיוּן Ps. 78, 44) *intrans.* prop. to swallow, to suck in, to draw in, moisture (Ethiopic = גָּמָא, whence the name of the papyrus is derived), and so *to drink;* applied to men and beasts Gen. 24, 22; 30, 38 (comp. שָׁקָה in Hif. for שָׁתָה); absol. along with אָכַל Is. 29, 8; Job 1, 4; commonly with the accus. e. g. מַיִם Ex. 7, 21, שֵׁכָר Lev. 10, 9, יַיִן Judges 13, 4, and שֹׁתֵי יַיִן *wine-drinkers* Jo. 1, 5; with בְּ of the drink, *to drink with enjoyment* Prov. 9, 5; with בְּ of the vessel *out of which* one drinks Am. 6, 6. Figur. עַוְלָה Job 15, 16, לַעַג 34, 7, חֵמָה 6, 4, חָמָס Prov. 26, 6 (i. e. *to suffer*) *to take in greedily*, comp. Ben-Sirach 24, 29 (21) *to drink wisdom* John 4, 14; also with מִן Job 21, 20; elsewhere *to drink out*, *to drink off*, כּוֹס Is. 51, 17; Jer. 49, 12 (מָצָה is intensive). Metaphor. *to revel*, *to banquet*, *to*

feast Esth. 7, 1; so too the Aram. שְׁתָא. Deriv. מִשְׁתֶּה, שְׁתִי I., שְׁתִיָּה.

Nif. נִשְׁתָּה (*fut.* יִשָּׁתֶה) *to be drunk*, of מַשְׁקֶה Lev. 11, 34.

שָׁתָה II. (not used) *trans.* same as שֵׁת (שׁוּת) II. *to spin*, *to weave*, *to mix*, *to twist;* Ar. سَتَى, سَدَى, Aram. שְׁתָא, ܫܬܐ (Coptic ϣⲧⲓⲧ a weaver) the same, and extended the Ar. شَتَنَ to weave. Deriv. שְׁתִי 2.

שָׁתָה III. (not used) *trans.* same as שׁוּת I. (which see) *to set*, *to erect*, *to place*, *to set up*, of columns, pillars; modern Hebrew of bases, hence שְׁתִיָּה a base, Syr. ܐܫܬܐ foundation, root, basis, metaphor. buttock. Derivat. (perhaps) שֵׁת or שָׁתָה (plur. שָׁתוֹת, constr. שְׁתוֹת), שֵׁת I.

שְׁתָה Aram. see שְׁתָא.

שָׁתוֹת see שֵׁת as a noun.

שְׁתִי as a verb Aram. see שְׁתָא.

שְׁתִי *m.* 1. (from שָׁתָה I.) prop. *a drinking*, commonly including eating = *carousing*, like מִשְׁתֶּה, *debauchery* generally Eccles. 10, 17. — 2. (from שָׁתָה II.) *web*, *woven stuff*, coupled with עֵרֶב Lev. 13, 48 52 56 58 59; according to the LXX and others *the warp* of weavers. Aram. שְׁתִי, שְׁתִיָא, מַשְׁתִיתָא, ܫܬܝܐ, Ar. سَتَى the same.

שְׁתַּי (from שְׁנְתַּי, from שָׁנָה I., only *dual* שְׁתַּיִם, in pause שְׁתָּיִם, *constr. state* שְׁתֵּי, before עֶשְׂרֵה the old and properly absolute form שְׁתַּיִם; with *suff.* שְׁתֵּיהֶם, שְׁתֵּיהֶן) *num. card. du. fem. two*, like שְׁנַיִם the *masc.;* applied to עָרִים, נָשִׁים &c., and put in the absol. form before nouns 1 Kings 3, 16, 2 Kings 2, 24, Jer. 2, 13, Ez. 40, 9, or put after them Josh. 15,60; 1 Kings 7,41; but the state constr. שְׁתֵּי usually stands before nouns Gen. 4, 19; 19, 8; 31, 33. With עֶשְׂרֵה, שְׁתֵּים עֶשְׂרֵה *fem. twelve*, with which the nouns are either prefixed Num. 7, 84, Josh. 18, 24, or put after 1 Kings 7, 15; 18, 31, in the *sing.* 16, 23, Ex. 24, 4, or *plur.* Josh. 4, 9; once שְׁתֵּי־עֶשְׂרֵה 4, 8 occurs. In מִשְׁתֵּים Jon. 4, 11 Dagesh forte in the שׁ and in מִשְּׁתֵי Judges 16, 28 Dagesh lene in ת have been omitted. On the contrary in מַה־שְּׁתֵּי Zech. 4, 12 the Dagesh lene remains in ת after מַה־. שְׁתַּיִם is also used after שְׁנַת as an ordinal *second* 1 Kings 15, 25, so too שְׁתֵּים עֶשְׂרֵה 2 Kings 8, 25. Besides, שְׁתַּיִם signifies *two different things* Job 13, 20, *twice* Ps. 62, 12; *two things* Prov. 30, 7. Comp. Arab. ثِنْتَانِ, إِثْنَتَانِ, Aram. תַּרְתֵּין.

שְׁתִיָּה (from שָׁתָה I.) *fem. a drinking* Esth. 1, 8; modern Hebrew *foundation* (from שָׁתָה III.).

שָׁתִיל (*plur. constr.* שְׁתִילֵי) *masc. a shoot*, *a young twig* Ps. 128, 3.

שְׁתַּיִם see שְׁתַּי.

שָׁתַל (*fut.* יִשְׁתֹּל, with *suff.* אֶשְׁתֳּלֶנּוּ Ez. 17, 23) *trans.* prop. *to set*, *to put;* poetically *to plant* Ez. 17, 22, for נָטַע in prose; שָׁתוּל *planted*, with עַל *at* Ps. 1, 3, Jer. 17, 8, Ez. 19, 10, also with בְּ Ps. 92, 14; Hos. 9, 13; figur. Ez. 17, 23. Deriv. שָׁתִיל.

The stem is the Aram. שְׁתַל, ܫܬܠ, whence שַׁתְלָא a plant, Ar. شَتَلَ, especially in derivatives; but whether the organic root be also in στέλλ-ειν, στήλ-η, or in שֵׁת I. or שָׁ־תַל, is questionable.

שָׁתַם (only *part. pass. c.* שְׁתֻם) *tr. to break open*, *to open*, oppos. סָתַם; hence שְׁתֻם הָעָיִן *opened of eye* i. e. with open eyes Num. 24, 3 15 = גְּלוּי עֵינָיִם 24, 4, and so the Targ., Syr., *Saadia*, *Rashi*, *Ibn Esra*, *Kimchi*, the latter comparing שְׁתַם in mod. Hebrew. According to others = שְׁתֻם, סָתַם meaning *of closed eye*, i. e. seeing merely with the inner eye (Hupfeld), or *of sure sight*, from שָׁתַם = תָּמַם *to be uninjured*, *true*, *sure*, Ar. صَتَمَ.

שָׂתַם *trans.* same as סָתַם *to close*, metaph. *to hem in*, *to hinder*, the penetrating, of תְּפִלָּה Lament. 3, 8; comp. 3, 44.

שָׁתַן to *Hif.* הִשְׁתִּין see שִׁין II.; on the other hand the proper name masc. אֶשְׁתּוֹן comes from שִׁין I. from a form developed by אֶת־.

שָׁתַק (*fut.* יִשְׁתֹּק) *intr. to cease, to stop, to rest*, of מָדוֹן Prov. 26, 20; *to be at rest, still*, of the sea Jon. 1, 11 12; *to be appeased*, of the waves Ps. 107, 30, commonly *to be silent;* Aram. שְׁתַק, שְׁתִק, ܫܬܩ with numerous derivatives; the organic root is שַׁ־תַק.

שָׁתַר (Kal not used) *trans.* same as *Aram.* סְתַר II. (see the comparisons there) *to throw asunder, to reduce to fragments, to break in pieces*, disjicere, Ar. شتر.

Nif. נִשְׁתַּר (*fut.* יִשָּׁתֵר) *to break out, to break forth*, of plague-boils, carbuncles (עֳפָלִים) 1 Sam. 5, 9.

שֵׁתָר (Pers. سِتَار, سِتَارَة *a star*, or Zend. schâthrâo *commander*) *n. p.* of a Persian prince Esth. 1, 14.

שְׁתַר בּוֹזְנַי *n. p.* of a Persian high officer Ezr. 5, 3; 6, 6. שְׁתַר is the Pers. ستار *a star* (see שֵׁתָר), and בּוֹזְנַי, which appears also in the Pers. proper name *Μιϑροβουζάνης*, means *splendour*, from باز splendor, with the abstract-ending ناى = נַי; comp. *Oppert*, Journ. As. 1851. p. 400.

שָׁתַת I. (i. e. שַׁת, only 3 *p. pl.* שַׁתּוּ) *tr.* same as שִׁית I. *to set, to put, to lay*, Ps. 49, 15 *like sheep they are put into the lower world, and death feeds upon them* (לְ stands for בְּ 88, 7, מָוֶת = שְׁאֹל, and שַׁתּוּ is impersonal and the object of יִרְעֵם is to be supplied); 73, 9 *they set their* (boastful) *speech against the heavens* (viz. עַל = בְּ, the following hemistich being only a continuation). The stem שַׁת is a collateral form of שִׁית (שׁוּת), as ע״ו often pass over into ע״ע; mod. Hebrew שַׁת in נִשְׁתַּת, הוּשְׁתַּת, מַשְׁתִּית is the same; comp. also Syr. ܫܬܬ stabilire, fundare.

שָׁתַת II. to נָשַׁת see נָשַׁת.

ת

ת, called תָּו, as a letter means *a cross*, either to serve for a sign Ez. 9, 6, or a signature Job 31, 35. As the name of a letter Ezekiel l. c. (*Theod.*) may have been already acquainted with it, perhaps an abridgment of מָוֶת. The Greeks retained the name in *Ταῦ* (*αυ* = av, like וָו in *Βαῦ*), and put it after *Σάν*. The form of the cross has been found to be in Phenician ᛭, +, +, X, old Hebrew +, X, Samar. ꓔ, Aram. ከ, ከ, ꓔ, ꓔ, Ethiopic +, old Greek T, Etrurian + and Roman T; without our having to assume on that account, that the name was selected merely for the sake of the form, and not of the initial sound, after the analogy of the other letters. As a numeral *Tau* is 400, being the fourth in the series of hundreds. The oldest sound of it was *ta*.

With regard to the character of *Tau*, it is originally a simple hard *t*, since the Greeks represented it by *τ* in words borrowed from the Phenician at an early period, as כֻּתֹּן *χιτών*, the names of the letters *Βῆτα, Δέλτα, Ζῆτα, Ἦτα, Θῆτα, Ἰῶτα, Ταῦ* from בֵּיתָא, דַּלְתָא, זֵיתָא, חֵיתָא, טֵיתָא, יוֹתָא, תָּו, נֶתֶר *νίτρον*, תּוֹר (= שׁוֹר) *ταῦρος*, שַׁבָּת *σάββατον*. But by degrees the simple *t*-sound was uttered harder, obscurer and aspirated, like the Greek *ϑ* (elsewhere = ט) or *th*, *ṭ*, whence an interchange with ט arose, or also with ק an aspirated *k*-sound. This aspirated *t*, as a *ϑ*, *th*, was also pronounced at a later period lispingly and softly, especially after a preceding vowel-sound whose aspiration influenced the following consonant, so that the punctuators expressed the originally hard pronunciation by the sign of hardening (Dag. lene). Nearest to the *t*-sound are the sibilants whose base it is, and so in Arabic it is divided into

ث and ڽ (see שׁ, ס, ז, צ), from which results an interchange with the sibilants which is partly dialectic and partly in the Hebrew itself. From this character of the sound we have the following results: 1. an interchange with the aspirated ט (which see), as תָּעָה, חָתַף, רָתַת, תָּבַר along with טָעָה, חָטַף, רָטַט, טָבַר. In adopted foreign words the orthography sometimes fluctuates between ת and ט, as פְּסַנְתֵּרִין and פְּסַנְטֵרִין. The interchange is often merely dialectic, as קָטַל Ar. قَتَلَ, קָטַר Ar. قَتَرَ. In the LXX, according to the pronunciation of their day, ת is commonly ϑ, as יֶפֶת Ἰαφέϑ, סַבְתָּא Σαβαϑά, מְפִיבֹשֶׁת Μεμφιβοσϑέ, סֻכּוֹת Σοκχώϑ, תַּפּוּחַ Θαπφούς, נֶפְתֹּחַ Νεφϑώ, תֶּרַח Θαῤῥά, rarely simple τ, as תַּחַשׁ Τοχός, גֶּתֶר Γατέρ, פְּלִשְׁתִּים Φυλιστιείμ. — 2. as a simple *t*-sound it is interchanged with Daleth, as כָּתַר and כָּדַר, תָּלָה and דָּלָה. — Rendered sibilant it is interchanged 3. with שׁ, perhaps under Aramaean influence, and so chiefly in northern Palestine, as בְּרוֹת for בְּרוֹשׁ, חֶרֶת for חָרַשׁ, most of all in relation to the Aramaean, as שׁוּב Aram. תּוּב, שָׁבַר and תְּבַר, seldom the reverse פְּתַר Aram. פְּשַׁר. Hence 4. arises the interchange with צ, as תָּבַר and צָבַר, בָּתַל and בָּצַל, חַת and חַץ, חָתַם and עָצַם; 5. with ס, as תָּלַל and סָלַל; 6. with ז, as תַּלְתַּל and זַלְזַל, תָּקַן and זָקַן, מְתֵי Is. 5, 13 = מְזֵי DEUT. 32, 24. — Some peculiarities of *Tau* in forming Hebrew stems and nouns as well as in other respects are these: 1. ת strongly aspirated or moderately lisped, like the English *th*, is interchanged at the beginning of numerous stems, either with the gentle aspiration א or with *s* initial, or with both together, as אַב (אוּב) to יָבַב = אִיּוֹב (to יוֹבַב, יוֹב, standing for the proper name יָשׁוּב, יָשִׁיב), שׁוּב (which see), Ar. أَبَّ i. e. آبَ redire, see יוֹב, יָבַב II., Aram. תַּב; תָּוָה I. (to settle, to turn in, to dwell) = אָוָה I. (to the noun אִי IV.), Ar. أَوَى; תָּוָה II. (to measure off, to mark) = אָוָה II.; תָּרַז and אָרַז; תָּרַח and אָרַח; תָּבַן and אָבַן; תָּרַן and אָרַן; תָּמַר and אָמַר; תָּבַל II. and שָׁבַל, אָבַל. — 2. In many stems ת appears as a sort of prosthetic letter to form new verbs, as תָּאַב I. from אָבָה; תָּאַם from אם (אָמַם), תָּאַן I. from אָנָה I.; תָּכַן from כַּן (כּוּן); תָּלַע I. from לַע, יָלַע; and likewise תָּגַר, תָּבַל, תָּנַךְ, תָּפַר. After developing these observations in my Concordance, *Roediger* has adopted them in *Gesenius*' Thesaur. p. 1344. — 3. *Tau* is inserted as a medial in monosyllabic stems, agreeably, as it appears, to an old conjugation-form, as שָׁתַן from שָׁן (שׁוּן), עָתַם from עַם II., and also in intensive forms, as צִנְתֵּר from צִנֵּר, עִשְׁתֵּר from עָשַׁר I. and II., which passed into nouns. — 4. Aspirated ת is perhaps interchanged with ק, as is שָׁתָה with שָׁקָה, פָּתַח with פָּקַח. — 5. ת, originally a pronominal root, forms certain classes of nouns, as in the Indo-Germanic languages, by being prefixed, as תַּגְמוּל, תַּמְרוּק, תִּלְבֹּשֶׁת, תְּהוֹם, תְּשׁוּבָה, תְּעוּדָה, תְּקוּמָה, תְּפִלָּה, תּוֹדָה, תֵּימָן, and so from all kinds of stems. — 6. It is postfixed to form abstracts from nouns, as ־ִית in רֵאשִׁית, שְׁאֵרִית, חָפְשִׁית, or ־וּת in אֱיָלוּת, מַלְאָכוּת, הֲרִיסוּת, כְּבֵדוּת, and at a later period the infinitives of derived verb-stems also, as הִתְחַבְּרוּת, הַשְׁמָעוּת; sometimes ־וֹת, as עוֹלֵלוֹת, הוֹלֵלוֹת, חָכְמוֹת, רִבּוֹת, so that ־וֹת is not a plural here.

תָּא (abridged from תָּאָה, *pl.* תָּאִים, *c.* תָּאֵי, with *suff.* תָּאָיו and according to many mss. תָּאָו [perhaps we should read תָּאוֹ]; from תָּאָה I.) *m.* prop. a marking off, a separation, seclusion (see חֶדֶר); hence *a chamber*, *room*, for רָצִים 1 KINGS 14, 28, 2 CHR. 12, 11, Vulg. *armamentarium;* then *a side-chamber*, in a gate-building, for the Levites keeping watch Ez. 40, 7 10, furnished with גַּג 40, 13; also *a watch-post* 40, 12 16 36; comp. Aram. תָּוָא and תְּוָן, Syr. ܬܘܐ (from ܬܘܐ, ܬܘܐ = תָּאָה). The LXX leave תָּא untranslated. Aquila renders it ϑάλαμος, Symm. παραστάδες.

תָּאַב I. (1 *p. perf.* תָּאַבְתִּי) *intr.* prop. *to incline* or *turn to*, a person or thing; hence *to desire*, *long after*, with לְ, Ps. 119, 40 174; Aram. תְּאֵב, תְּאַב the same, whence the nouns תְּאוּב, תַּאֲבוֹן. Deriv. תַּאֲבָה.

The stem is enlarged by the initial ת from אָב־ה, comp. תָּאַן = אָנָה, תָּגַר = גָּרָה (see *Fürst*, Conc. s. v.). In a similar way are formed other stems with initial ת out of ע״ו and פ״א, as is observable from תָּבַל, תָּקַע, תָּנַךְ, תָּפַר.

תָּאַב II. (Kal not used) *tr.* same as תָּעַב *to contemn*, *to despise*, *to reject*. As תָּעַב is developed out of עָב II. (see Hif. הֵעִיב Lament. 2, 1, rendered קוּץ by the Targ.); so here also the stem is farther developed by initial ת from אָב (אוּב) II. as a ground-form to אֵיבָה, אֹיֵב. Arab. عَابَ to offend, تَقَبَ to reject, whence تَقَبٌ turpitudo.

Pih. תָּאֵב (only *part.* מְתָאֵב) *to despise*, *to abominate* Amos 6, 8, parallel שָׂנֵא.

תַּאֲבָה (from תָּאַב I.) *f. a longing*, *desire*, לְתַ' *adv. with longing*, *full of longing* Ps. 119, 20 (see לְ).

תָּאָה I. (Kal not used) *tr.* same as תָּוָה II. prop. *to mark*, *to determine*, *to measure*, locally *to determine the limits of*, *to mark out*, a district; *to enclose*, *to mark round about*, cognate in sense with חדר (to חָדֵר). Derivat. תָּא, תָּאָה, (perhaps) תַּאֲוָה 2.

Pih. תָּאָה (only *fut.* יְתָאֶה, 2 *p. plur.* תְּתָאוּ) *to mark off*, *to fix the limits*, with an accus. or לְ of the object *to* Num. 34, 7 8, rendered תְּחַם and ܬܚܡ by the Targ. and Syrian, הִגְבִּיל by *Kimchi*; comp. הִתְאַוִּיתֶם 34, 10 with a similar fundamental signification, from אָוָה II. or תָּוָה I.

The stem תָּאָה I. = תָּוָה II. is only a farther development of אָוָה II. meaning "to measure or mark off", to which is assigned the Hithpa. הִתְאַוָּה Num. 34, 10 and the noun תַּאֲוָה Gen. 49, 36. Ar. أَوَى to mark, to describe.

תָּאָה II. (not used) *intr.* same as תָּא (תּוּא which see), טָעָה, תָּעָה, *to wander* or *roam about*, spoken of a wild animal dwelling in the wilderness; Ar. تَأَى to run quickly. Deriv. תְּאוֹ.

תָּאָה (only *pl.* תָּאוֹת) *f.* same as תָּא *chamber*, *room*, Ez. 40, 12; Syr. ܬܐܘܢ, ܬܘܐܢ.

תְּאוֹ (from תָּאָה II.) *m. a wild goat*, *antelope*, *mountain goat*, a native of the deserts of Africa Deut. 14, 5, LXX ὄρυξ, Vulg. *ibex*, Syr. ܬܐܘܐ. According to Onk. תּוֹרְבָּלָא (see Chullin 80[a]), Jer. Targ. תּוֹרְבַּר (i. e. modern Hebrew שׁוֹר הַבָּר) a wild-ox, buffalo, Samar. רְאֵים, Graeco-Ven. ἀγριόβους, which leads to the same derivation.

תַּאֲוָה (*c.* תַּאֲוַת, with *suff.* תַּאֲוָתִי, ־תָם) *f.* 1. (from אָוָה I.) *a longing desire*, *wish* Ps. 10, 17; Prov. 11, 23; 13, 12 18; with לֵב *what the heart desires* Ps. 21, 3, *heart's wish* (also without לֵב) 38, 10; in a bad sense, *lust*, *longing*, *appetite*, especially of the objects of it Num. 11, 4; Ps. 78, 29 30; 106, 14, and accordingly the *n. p.* קִבְרוֹת הַתַּאֲוָה Num. 11, 34 35; 33, 16 17; Deut. 9, 22; fig. with נֶפֶשׁ Ps. 10, 3, but also in a good sense *longing of the soul* Is. 26, 8; farther metaphor. *satisfaction* Prov. 18, 1; *delicate*, *dainty*, of מַאֲכָל Job 33, 20; *the desirable*, *pleasant* Gen. 3, 6; *charm* Prov. 19, 22. — 2. (from תָּאָה I. or אָוָה II.) *bound*, *limit* Gen. 49, 26.

תְּאוֹם and תָּאֹם (only *plur.* תְּאוֹמִים, תּוֹמִים, *constr.* תְּאוֹמֵי; from תָּאַם) *m. pl.* prop. the double, twofold; hence *twins* Gen. 25, 24; 38, 27; Song of Sol. 4, 5, a figure of similarity; the form is = תְּאֹם (see תָּאַם). The proper name Θωμᾶς = Δίδυμος is תְּאוֹמָא, Syr. ܬܐܘܡܐ.

תאל see תַּאֲלָה.

תַּאֲלָה (with *suff.* ־לָתְךָ; from אָלָה I.) *f. a curse*, *imprecation* Lament. 3, 65; perhaps from תָּאַל from אָלָה.

תָּאַם (only *part. plur.* תֹּאֲמִים) *intr.*

prop. *to be joined*, *belonging to;* hence *to be twofold*, *two-legged*, *double* Ex. 26, 24; 36, 39; in its derivatives also *to be paired*. Deriv. תְּאֹם (תָּאוֹם), תְּאָם, תֹּאַם.

Hif. הִתְאִים (*part. fem. pl.* מַתְאִימוֹת) *to bear twins* Song of Sol. 4, 2; 6, 6, of sheep; hence διδυμοτόκοι, as often occurs in Egypt; applied metaphor. to a double row of teeth.

For the stem comp. تَأَمَ, Aram. תְּאַם, ܬܐܡ the same, whence תְּאֹם, תְּיוֹם, ܬܐܘܡܐ a twin; the organic root being תְּ־אם (enlarged by ת), which is also in אֵם, אֻמָּ־ה, עֲמִ־ה, עִם I.

תֹּאַם (only *plur.* תַּמִּים, contracted of תְּאֹמִים) *m. pl. things paired*, *coupled*, as a whole Ex. 26, 24; 36, 29 (LXX, Onk.); cod. Sam. has תואמים. The derivation from תָּמַם (Vulg., Graeco-Ven.) is to be rejected.

תְּאֹם and תָּאוֹם (*pl.* תְּאוֹמִים, contracted תּוֹמִים Gen. 25, 24; *c.* תְּאוֹמֵי) see תָּאוֹם.

תֹּאָם (only *pl. c.* תָּאֳמֵי) *twins* Song of Sol. 7, 4.

תָּאַן I. (not used) *intr.* same as אָנָה I. *to pant*, respirare; hence either *to toil*, *to work*, *to strive*, or *to groan*, *sigh*, *complain;* a metaphor appearing in other cases also. The stem is enlarged by ת as it is in other instances; and the organic root of תְּ־אַן I. is not only in אָנָ־ה I., but also in אָן I. (where we have treated at length of the fundamental signification, comp. הָבַל), הָן I. Deriv. תַּאֲנִיָּה.

תָּאַן II. (not used) *intrans.* same as אָנָה II. 1. *to be crookened*, *to be bent*, of the stem of a fig-tree; adopted for תְּאֵנָה, whose stem grows crooked; comp. גֶּפֶן from גָּפַן with a similar fundamental signification, תְּאֵנָה being often united with גֶּפֶן. — 2. *to copulate*, *lie with*, prop. to bow down, to let down, as שָׁכַב עִם, כָּרַע עַל, but applied only to the copulation of animals; conseq. connected with עוּן II. belonging to עוֹנָה, and also with חָנָ־ה I., עָנָה II., כָּנַע. Deriv. תְּאֵנָה, תַּאֲנָה 1.

תָּאַן III. (not used) *tr.* prop. *to turn*, *to wind*, *to circle;* then like סָבַב, גָּלַל, פָּנָה *to occasion*, *to effect*, *to cause*. אָנָה III. has the same meaning (in Pih. and Hithp.), so that תָּאַן seems to be nothing but an enlargement of it by means of ת. Derivat. תֹּאֲנָה, תַּאֲנָה 2. in the proper name תַּאֲנַת שִׁלֹה.

תַּאֲנָה (from תָּאַן II., or perhaps from אָנָה II.; with *suff.* תַּאֲנָתָהּ) *f.* prop. the act of bending down, of *the copulation* of animals Jer. 2, 24. If from תָּאַן I., the noun may mean *lust*. — 2. see תַּאֲנַת שִׁלֹה.

תְּאֵנָה (from תָּאַן II., with *suff.* תְּאֵנָתִי; *pl.* תְּאֵנִים, *constr.* תְּאֵנֵי, with *suff.* תְּאֵנֵיכֶם) *f.* 1. *the fig-tree*, which is industriously reared in Palestine Prov. 27, 18, and with גֶּפֶן is mentioned as the principal product there Num. 13, 24; Deut. 8, 8; Jer. 8, 13. Under its rich shade (Plin. 17, 8) persons gave themselves up to comfortable rest 1 Kings 5, 5; Mic. 4, 4; Zech. 3, 10. *To sit under one's vine and fig-tree* is the designation of a peaceful condition 2 Kings 18, 31; Is. 36, 16. In the middle of March the פַּגָּה (unripe fig) begins to redden (see חָנַט) and ripen Song of Sol. 2, 13, to which in June, or still earlier, the full ripeness succeeds Matth. 31, 18 seq. — 2. *the fig*, a favourite food 1 Sam. 30, 12; Jer. 24, 1 seq. a) *the early fig*, בִּכּוּרָה (praecox, πρόδρομος), which falls off with a slight shake Nah. 3, 12, and is esteemed as a source of refreshment Is. 28, 4; Jer. 24, 2. b) *the summer-fig*, קַיִץ, which ripens in August 2 Sam. 16, 1. It is commonly dried and formed into round or four-sided cakes, that it may be better kept 1 Sam. 25, 18; 30, 12; 2 Kings 20, 7; Is. 38, 21 (see דְּבֵלָה). This fig was also used for putting upon boils and carbuncles 2 Kings 20, 7; Is. 38, 21; the ancients being acquainted with it generally as a medium of healing (Plin. 32, 62; Diosc. 1, 184). — 3. *plantain*, *banana* (ap. Plin. 12, 12 pala, among the Malabars bala, Portuguese figueira), the large leaves of which were used for covering huts, and which the first hu-

man beings are said to have applied as aprons to cover the pudenda GEN. 3, 7. Aram. תְּאֵינָא, תֵּינָא, ܬܐܢܐ, ܬܝܢܐ the same.

תַּאֲנָה (only *pl.* תַּאֲנִים, comp. בְּתוּלִים from בְּתוּלָה; from תָּאַן I.) *f. pl. labour, toil* Ez. 24, 12; perhaps from אָנָה I.

תֹּאֲנָה (for תַּאֲנָה from a masc. תֹּאַן; from תָּאַן III. or from אָנָה III.) *f. occasion, design, object* JUDGES 14, 4; comp. סִבָּה.

תַּאֲנִיָּה (from אָנָה I.) *fem. sorrow, lamentation, mourning*, Is. 29, 2; LAMENT. 2, 5, coupled with אֲנִיָּה.

תְּאֵנִים see תְּאֵנָה.

תַּאֲנַת שִׁלֹה (*circle of Shiloh;* 'תַּ from תָּאַן III.) *n. p.* of a city on the borders of Ephraim JOSH. 16, 6.

תָּאַר (only *perf.*) *intr. to go about, to surround, to turn*, of גְּבוּל, with מִן of place *from* which and אֶל of place *to* which JOSH. 15, 9, or with the accusat. of place *whither* 15, 10 11, coupled with נָסַב and with לְ 18, 14, also with יָצָא and the accusat. 18, 17 (Targ. אִסְתְּחַר, *Rashi* סָבַב, so that 'תָ as a stem is connected with תּוּר I., (אָ־תַר); Aram. תְּאַר, ܬܐܪ to be circumscribed, marked around, hence to be determined. Deriv. תֹּאַר.

Pih. תֵּאֵר (only *fut.* יְתָאֲרֵהוּ, arising from יְתָאֵר) *to mark out, delineate*, describere Is. 44, 13.

Puh. תֹּאַר (*part.* מְתֹאָר) *to be turned, directed*, with accusat. *whither* JOSH. 19, 13, Targ. מִסְתְּחַר, *Rashi* מוּסָב אֶל; the line is described from רִמּוֹן to נֵעָה, both in Zebulon; see רִמּוֹן.

תֹּאַר (with *suff.* תָּאֳרוֹ, תָּאֳרָם and once תֹּאֲרוֹ; from תָּאַר) *m.* prop. *outline;* hence *form, aspect*, of the body 1 SAM. 28, 14, LAMENT. 4, 8, parallel מַרְאֶה Is. 52, 14, in the genit. to יָפֶה GEN. 39, 6 or יְפַת 29, 17, with an adj. טוֹב 1 KINGS 1, 6, or רַע GEN. 41, 19; also of beasts 41, 18; without any addition, *a good figure*, like formosus from forma, JER. 11, 16, coupled with הָדָר Is. 53, 2; אִישׁ תֹּ' *a handsome man* 1 SAM. 16, 18.

תַּאְרֵעַ (*flight;* from אָרַע = חָרַע, עָרַק, which see) *n. p. m.* 1 CHRON. 8, 35, for which 9, 41 has תַּחְרֵעַ.

תְּאַשּׁוּר (from אָשַׁר II. *to be firm, dense, enduring*) *m.* same as אֲשֻׁר (*plur.* אֲשֻׁרִים) *the sherbin-cedar* (Targ., Syr.) or any other sort of *cedar* (LXX), so called from its durability like תִּדְהָר Is. 41, 19; 60, 13. It is better to read בַּת־אֲשֻׁרִים Ez. 27, 6, after the analogy of בִּתְאַשֻּׁרִים, בִּרְקָמָה.

תָּבָה (not used) *intr.* enlarged from אָבָה = אָב (אוּב), *to be bellied* or *hollowed out*, of a reservoir, chest, ship, like אָב of a bag. אָבָה belonging to the noun אֵבֶה, applied to a reed, reed-boat, Ar. اباء, اباءة cane, seems to be of a similar fundamental meaning. This connection with אָבָה to אֵבֶה and with אָב or the Aram. אַב (belonging to אָבִיב), as well as its derivative תֵּבָה in Arab., Ethiop., Maltese and Aram. for אַרְגָּז, makes it probable that תֵּבָה is of Semitic origin, and that it first penetrated into Egypt; especially as no clear etymology for it exists in Egyptian.

תֵּבָה (*constr.* תֵּבַת; from תָּבָה) *fem. a chest* or *box* Ex. 2, 5, made from גֹּמֶא 2, 3; *a ship, ark*, GEN. ch. 6. 7. 8. 9, made of עֲצֵי גֹפֶר 6, 14, probably also *a Nile-boat* or *reed-boat*, for which אֵבֶה or אָבָה occurs in JOB 9, 26 = כְּלֵי גֹמֶא Is. 18, 2; Targ. תֵּיבוּתָא for אַרְגָּז, Ar. تَابُوت, تَابُوة chest, coffin, Malt. tybût, tebût; the LXX retaining it, as if it were an Egyptian word, have for it either θίβος, θίβη, or κιβωτός (= τιβωτός); Coptic Ⲧⲁⲓⲃⲉ, Ⲧⲁⲓⲃⲓ, Ⲧⲁⲉⲃⲉ, Ⲑⲁⲉⲃⲉ, Ⲑⲉⲃⲓ *a chest*, especially *a sarcophagus;* hence the name of the Egyptian *Thebes* (Thebae), because of the royal graves there.

תְּבוּאָה (from בּוֹא; *c.* תְּבוּאַת, with *suff.* ־אָתִי; *pl.* ־אוֹת, with *suff.* תְּבוּאֹתֵיכֶם) *fem.* prop. *what comes in*, as produce, gain, increase, fruit; generally *produce*, proventus, of the אֶרֶץ LEV. 23, 39, שָׂדֶה 2 KINGS 8, 6, כֶּרֶם DEUT. 22, 9,

גֹּרֶן Num. 18, 30, יֶקֶב ib.; *corn* Lev. 25, 22, Josh. 5, 12, also תְּבוּאַת דָּגָן 2 Chr. 32, 28; *increase*, of what is sown Deut. 14, 22; Prov. 16, 8; *in-bringing*, i. e. *harvest* Is. 23, 3; שְׁנֵי תְ׳ Lev. 25, 15 *years of harvests*, i. e. the harvests they bring. Figur. *acquisition* Prov. 10, 16, *fruit* of wisdom 8, 19, *creation*, of the lips, i. e. the words, and what is aimed at by them 18, 20, *gain* 3, 14, *profit* Eccles. 5, 9, *support* Job 31, 12.

תְּבוּן Hos. 13, 2 see תְּבוּנָה.

תְּבוּנָה (from בּוּן; with *suff.* תְּבוּנָתִי, Hos. 13, 2 תְּבוּנָם for ־נָתָם, as in נִדָּה Job 11, 9, עֶרְכָּה 5, 13, נִצָּה Gen. 40, 10, צוּרָה Psalm 49, 15, מְגוּרָה 55, 16, פִּנָּה Prov. 7, 8, פֶּחָה Neh. 5, 14 in the suffix state the fem. termination is elided, though in most of the passages a masculine may be also adopted; *pl.* תְּבוּנוֹת) *f. skill in arts* Hos. 13, 2, *insight*, *prudence*, *perception*, coupled with חָכְמָה Prov. 21, 30, דַּעַת 2, 6; also *pl.* collect. 11, 12 and 28, 16, *intelligent words* Job 32, 11. In the K'ri תּוֹבַנְתּוֹ Job 26, 12 (the K'tib has תְּבוּ־) תַּבְנִית (structure, mode of building) may have been thought of.

תְּבוּסָה (from בּוּס) *f. a treading down*, fig. *destruction* 2 Chr. 22, 7.

תָּבוֹר (*mountain-height*, *mountain-top;* comp. טַבּוּר, Phen. טבר) 1. (from תָּבַר I.) *n. p.* of a mountain of the form of a truncated cone; called הַר תָ׳ or תָ׳ merely Jer. 46, 18; Hos. 5, 1; Ps. 89, 13; situated on the border of Zebulon and Naphtali Josh. 19, 22, Judges 4, 6 12 14, between the plain of Jezreel and Scythopolis (*Josephus*, Jewish Wars 4, 1, 8), in the midst of Galilee; in whose forests wild beasts and winged animals had their abodes Hos. 5, 1. This mountain is also mentioned in the history of the Israelite war Judges l. c. *Munk* (Palaest., Tab. 1) has a picture of it. In Greek it is called Ἰταβύριον (LXX, *Joseph.*) or Ἀταβ. (Polyb.), i. e. אַתָּבוֹר, a mountain near Rhodes and in Sicily being so named in Phenician; Ar. תָ׳ = طور. See אַזְנוֹת above. — 2. *n. p.* of a city in the east of Zebulon Josh. 19, 22, 1 Chr. 6, 62, fully כִּסְלוֹת תָ׳ Josh. 19, 12, and called כִּסֵּל alone in Jerome's time. — 3. only in אֵלוֹן תָּבוֹר (*oak of Deborah*, conseq. דְּבוֹרָה = תָּבוֹר, or *oak of sorrow*, from תָּבַר II. = שָׁבַר) *n. p.* of a place near Bethel, where stood a holy oak (dedicated perhaps to Tabor) 1 Sam. 10, 3; ident. with תֹּמֶר דְּבוֹרָה Judges 4, 5 and אַלּוֹן בָּכוּת Gen. 35, 8, perhaps in meaning too with the latter.

תָּבַל I. (not used) *intr.* same as בַּל (בָּלַל) I. *to mix with* (carnally), *to have unnatural intercourse with* (beasts), and so *to be polluted by such impurity;* Aram. בַּלְבֵּל (Targ.), ܒܠܒܠܐ infamous copulation. The stem is enlarged from בַּל by ת; Arab. تَبَل; Talm. תֶּבֶל a mixture of spices, תַּבְלִין, תְּבוּל. Deriv. תֶּבֶל.

תָּבַל II. (not used) *intr. to be fruitful*, prop. to grow, to be green, to sprout, proceeding from the fundamental signif. *to flow*, *to be moist* or *wet*. The stem is an enlargement of בַּל (בָּלַל) II., and exists also in its organic root, in אָ־בַל, ابل, בַּל (בּוּל), יָ־בַל, שָׁ־בַל. Deriv. תֵּבֵל, תַּבְלֻל, perhaps the proper name תּוּבַל in תּוּבַל קַיִן.

תֵּבֵל (from תָּבַל II.) *f.* prop. *the fruitful;* hence *an inhabited*, *fruitful land*, οἰκουμένη, oppos. to מִדְבָּר Is. 14, 17, usually appended to אֶרֶץ Ps. 90, 2, or for אֶרֶץ *the earth*, *the world* 1 Sam. 2, 8; Ps. 18, 16; 93, 1; 96, 10; seldom תֵּבֵל אֶרֶץ for אֶרֶץ alone Prov. 8, 31; Job 37, 12; metaphor. for יוֹשְׁבֵי תֵ׳ Ps. 9, 9; 96, 13. Specifically *the Babylonian empire* Is. 13, 11 or *the kingdom of Israel* 24, 4. Many derive the word from יָבַל or אָבַל, which is possible.

תֶּבֶל (from תָּבַל I.) *m. carnal intercourse*, *pollution*, *profanation* Lev. 18, 23; somewhat different from נְבָלָה which see.

תֻּבַל see תּוּבַל.

תַּבְלִית (from בָּלָה) *f. destruction*, *consumption* Is. 10, 25, conseq. = תַּכְלִית from כָּלָה, which some mss. and editions have.

תְּבַלֻּל (formed from תָּבַל II. by reduplication) *m. suppuration*, *dropping*, of the eye Lev. 21, 20 (LXX, Targ.), conseq. like שַׁבְּלֻל from שָׁבַל, comp. יַבֶּל and Aram. תְּבַלְלָא. According to the Syr. and Vulg. *white spots* or *stripes*, conseq. from תָּבַל I.

תָּבַן I. (not used) *intrans. to be dry*, *sapless*, *hard*, of stalks; cognate in sense קָשַׁשׁ to קַשׁ, חָשַׁשׁ to חֲשַׁשׁ. The stem may be connected with אָבַן I., הָבַן, ابن, عبن (*Fürst*, Conc. s. v.). Deriv. מַתְבֵּן, תֶּבֶן. A derivation from תָּבַן to divide, to cut off, whence תֶּבֶן cuttings, of grasses, rushes, is less probable.

תָּבַן II. (not used) *intr.* same as בִּין *to see into*, *to understand*, *to observe*, *to know*, Ar. تبن, طبن the same; conseq. enlarged from בִּין (בּוּן), in the fundamental signification "to separate". Derivat. תְּבוּנָה and the proper name תִּבְנִי.

תֶּבֶן *m.* prop. *a dry*, *withered stalk;* hence *straw*, as food for cattle Is. 11, 7 and 65, 25, or as *provender*, coupled with מִסְפּוֹא Gen. 24, 25 32, Judges 19, 19, as *chopped straw* Jer. 23, 28, for mixing with clay for bricks Ex. 5, 7 10 12, oppos. בַּר Jer. l. c.; *chaff* Job 21, 18; generally = קַשׁ 41, 19; 21, 18; Arab. تبن straw, litter, Aramaean תִּבְנָא, ܬܒܢܐ, Malt. tyben, denom. تَبَّنَ, Talm. הִתְבֵּן.

תִּבְנִי (from תָּבַן II.; *an Intelligent one*, viz. Jah is) *n. p. m.* 1 Kings 16, 21; comp. בְּנָיָה.

תַּבְנִית (with *suff.* תַּבְנִיתוֹ, ־תָם; from בָּנָה) *fem. pattern*, *model* Ex. 25, 9 40, properly *formation;* hence *copy*, of זָכָר, נְקֵבָה Deut. 4, 16, בְּהֵמָה 4, 17, דָּגָה 4, 18, רֶמֶשׂ Ez. 8, 10; *outline*, *plan* 1 Chr. 28, 11; *emblem* Josh. 22, 28, in the accus. in תַּבְנִית הֵיכָל Ps. 144, 12 as *figures* (caryatides) *on a palace;* also *similitude*, *representation* Ps. 106, 20, adverbially *like to* Ezek. 10, 8; לְתַ׳ (accusat.) *model* 1 Chr. 28, 18 (where לְ is put, because the verb וַיִּתֵּן is too remote 28, 11); כְּתַ׳ אִישׁ *after the figure of a* (stately) *man* Is. 44, 13. It is distinguished from דְּמוּת, by denoting an exact copy in the relations to which it is applied.

תַּבְעֵרָה (a denom. from בְּעִיר cattle; *place of cattle*) *n. p.* of a place in the Arabian desert Num. 11, 3.

תָּבַץ (not used) *intrans.* same as שָׁבַם (which see) *to shine*, *to lighten*, *to be visible afar off;* comp. יָפַע. Of a like meaning is בָּץ (בּוּן). — Hence

תֵּבֵץ (after the form תֵּבֵל; *place seen afar*) *n. p.* of a city between שְׁכֶם and בֵּית שְׁאָן Judges 9, 50; 2 Sam. 11, 21; now the village طوباس, four hours north of שְׁכֶם (*Robinson*, Palest. III, 158; and later Bibl. Res. p. 400).

תָּבַר I. (not used) *intr.* same as טָבַר (which see) *to be high*, *prominent*, comp. טַבּוּר, Phenic. טַבֹּר; the fundamental signification is to heap up, to accumulate (see צָבַר). Deriv. the proper name תָּבוֹר 1 and 2.

תָּבַר II. (not used) *trans.* same as שָׁבַר (Aram. תְּבַר which see) *to trouble*, *to afflict*. Derivat. the proper name תָּבוֹר 3.

תָּבַר III. (Kal unused) *tr.* prop. *to sunder*, *to separate;* hence *to cleanse*, grain, metaphor. *to refine*, *to prove;* an enlargement of בָּר, بَرَّ.

Hithp. הִתְבָּר (= הִתַּבֵּר, same as הִתְבָּרֵר) *to shew oneself pure*, *clean*, *innocent* 2 Sam. 22, 27, with an assonance to נָבָר, if it does not arise from תִּתְבָּרָר.

תְּבַר (*part. pass.* תְּבִיר, *fem.* תְּבִירָה) *Aram. tr.* same as Hebrew שָׁבַר; hence תְּבִיר *broken in pieces*, *brittle* Dan. 2, 42.

תִּגְלַת פִּלְאֶסֶר (also תִּגְלַת פְּלֶסֶר 2 Kings 16, 7, תִּלְגַת פִּלְנְאֶסֶר 1 Chr. 5, 6, 2 Chr. 28, 20, תִּ׳ פִּלְנֶסֶר 1 Chr. 5, 26) *n. p.* of an Assyrian king, who followed פּוּל, conquered north Palestine and Damascus, and transported the inhabitants to קִיר 2 Kings 15, 29; 16, 7 10; 1 Chr. 5, 6 26; 2 Chr. 28, 20. He was contemporary with the king of Judah

Ahaz about 742 before Christ, and has been incorrectly identified with סַרְגּוֹן or שַׁלְמַנְאֶסֶר (*Rawlinson*). As an Assyrian word, תִּגְלַת, transposed תִּלְגַּת (LXX Θαλγάθ, Θαγλάθ), arises from the Sanskr. *tiǵlat* acer, fortis (from *tiǵ* acuere, and suff. *lat = vat*); פִּל from *pîl* arcere; אֶסֶר from *çira* prince; and therefore together, *head in the capacity of mighty defender* (Philox. Luzzatto); or תִּגְלַת is = דִּגְלָא *the Tigris* (see חִדֶּקֶל), and the whole then is, *mighty prince of the Tigris.* נְסֶר, נְאֶסֶר for אֶסֶר has been looked upon as an Assyrian deity = נִסְרֹךְ. See פִּלְאֶסֶר, פִּלְנְאֶסֶר, פִּלְנֶסֶר.

תַּגְמוּל (only *pl.* with *suff.* תַּגְמוּלוֹהִי, in the Aramaean manner) *m.* same as גְּמוּל *recompense, reward, benefit* Ps. 116, 12.

תגר (not used) *intrans.* prop. *to be angry, zealous,* hence *to strive, to attack;* Aram. תְּגַר, Talm. תָּגַר, modern Hebr. תַּגָּר strife, תַּגְרָן quarrelsome. An enlargement of גָּרָה I. Deriv.

תִּגְרָה (from תגר or גָּרָה I.; *constr.* תִּגְרַת) *fem. strife, dispute;* hence *enmity* Ps. 39, 11, = רִיב 31, 21. Aram. the same.

תֹּגַרְמָה (in the later Scriptures 'תּוֹגַ; in some mss. תְּרְגָּמָה) *n. p.* of a people descended from the Cimmerians and remotely from Japhet, enumerated among the peoples of רִיפַת and אַשְׁכְּנַז and forming one leading race in the ethnographical catalogue Gen. 10, 3; 1 Chr. 1, 6. בֵּית תּוֹגַרְמָה, i. e. *the national race Togarmah*, are mentioned with their swarms of mercenary troops Ez. 38, 6, as belonging to the extreme north (יַרְכְּתֵי צָפוֹן) and part of the army of גּוֹג, together with רֹאשׁ, מֶשֶׁךְ, תּוּבַל and גֹּמֶר, and the associated military multitudes (see אֲגַפִּים). They are also described as rich in horses for chariots and riding, and in mules; trading in such articles with the Tyrians Ez. 27, 14. Hence *Togarmah* seems to be *Armenia*, derived from one *Thorgom* and rich in horses; as tradition and a Greek Scholion on Ez. l. c. represent. See אֲרָרָט.

The LXX read the name תַּרְגָּמָה, תַּרְגָּמָה, תְּרְגָּמָה. — As to its derivation, ־מָה, *ma*, is place, land, Sanskrit *mahâ, mahî* earth, Coptic ⲙⲁ place, whence the proper name of the people may have been only *Torg* or *Togr.*

תִּדְהָר (from דָּהַר) *m.* prop. a strong, durable tree, like אֶרֶז, תְּאַשּׁוּר in the original signification; then the name of a particular tree growing on Lebanon Is. 41, 19; 60, 13; explained by some *elm* (Aqu., Symm., Vulg.), by others *plane* (Targ. מִרְנִין, Saadia ساج), by others *fir* (LXX Is. 60, 13).

תְּדִירָא (from Aram. דּוּר) *Aram. fem. continuance, duration;* 'בִּתְ *adverbially, constantly, always* Dan. 6, 17 21 = Hebr. תָּמִיד; mod. Hebrew תָּדִיר, secondarily הִתְמִיד, like הִתְדִּיר.

תַּדְמֹר *n. p.* of a city in the Syrian desert, between Damascus and the Euphrates, founded by Solomon 1 Kings 9, 18 K'ri, 2 Chr. 8, 4, while the K'tib 1 Kings l. c. has תָּמָר or תַּמֹּר (which see). *Josephus* and *Jerome* understand by it the well-known city *Palmyra* (Παλμυρά, Παλμιρά, Palmira), so that Palmyra would be a mere translation of 'תַּ. In Arab. it is called تَدْمُر or تَتْمُر; and *Palma* in Spain is translated تَدْمِير in Arabic. On Palmyrene inscriptions, תדמור or תַּדְמֹר also appears. Translators, interpreters and the traditions of the city itself follow this old explanation; which suits the combination with חֲמָת. It lies in the north-east, on the great highway of traffic between the coasts of Palestine and Thapsacus on the Euphrates, and is mentioned by the ancients as an important city and a station for commerce in the countries of hither Asia. The fundamental form may have been תַּמֹּר (*place of palms*); the Aramaean תַּדְמֹר arising from this at a later period. The LXX have Θερμάθ, thinking perhaps of תַּרְמִיד (which see) or תַּרְמוּד in Arabia Petraea, where are great rock-buildings. See the proper names תָּמָר and תַּדְמֹר.

תִּדְעָל (from דְּעַל = דָּגַל *to shine*, *to lighten*; conseq. *splendor*, *renown*) *n. p. m.* Gen. 14, 1. It is possible that the name is not Semitic.

תָּהָה (not used) *intrans. to be waste*, *desert;* metaph. like שָׁמַם *to shudder*, *to be amazed*, *astonished; to be destroyed*, *to be confused;* Aram. תְּהָא and תְּוַהּ (for the Hebrew חָרַד), ܬܘܗ; Arab. تهى and تاه. The stem is connected with שָׁאָה II., שָׁא, נָצָה II.; and the fundamental signification may be seen from צָא (צוא) I., צָוָה II., צִיָּה II. Deriv. תֹּהוּ.

תֹּהוּ (= תְּהוּ after the form פְּרִי, comp. בֹּהוּ) *m.* 1. *desolateness*, applied especially to primitive chaos whence the earth emerged Gen. 1, 2, = בֹּהוּ; tropically, *nothingness*, *emptiness* (cognate in sense אַיִן), Aqu. and Theod. οὐδέν, Vulg. *vacua*, Onk. and Samar. רֵיקָנִי; commonly *a desert place*, *a waste*, Is. 45, 18, coupled with מִדְבָּר, יְשִׁימֹן, Deut. 32, 10; *a waterless* Job 6, 18, *pathless wilderness* 12, 24; Ps. 107, 40; Is. 29, 21; in the *genitive* to קַו Is. 34, 11; to קִרְיָה 24, 10, *becoming a waste.* — 2. *a vain*, *worthless thing*, cognate in sense with הֶבֶל, אַיִן, אָוֶן, רוּחַ, and so coupled with שָׁוְא Is. 59, 4, אָוֶן, אֶפֶס and רוּחַ 41, 29; applied to idols 44, 9; 1 Sam. 21, 21; *nothing* Is. 40, 17, coupled with אַיִן and אֶפֶס; as an adverb *in vain*, frustra Is. 45, 18, לְתֹהוּ 49, 4; Ar. تَهِيَ, Persian تهى waste, empty, redupl. تهاته nothing; تِيهٌ a desert, especially that between Egypt and Palestine.

תְּהוֹם or תְּהֹם (after the form חֲלוֹם, סְגוֹר, שְׁחוֹר, שְׁכוֹל, from תָּהַם, since a noun-formation of this sort from ע״ו does not occur; *pl.* תְּהֹמוֹת) *masc.* (Job 28, 14; Ps. 42, 8 &c.), seldomer *fem.* a primitive word for *chaos*, with its prevailing water-contents Gen. 1, 2, then the first material of the world, preceded only by the wisdom of God Prov. 8, 24, cognate in sense תֹּהוּ; *the chaotic mass of water* in the depths of the earth, out of which arise springs, fountains, rivers (מַעְיָנוֹת, עֵינוֹת) and lastly the ocean Gen. 7, 4; 8, 2; 49, 25; Job 38, 16; 41, 24; Prov. 8, 28; *the deep* Job 28, 14, also with the genitive הָאָרֶץ Ps. 71, 20; *the ocean*, commonly תְּהוֹם רַבָּה Am. 7, 4; Gen. 7, 11; figur. Ps. 36, 7 (on the other hand רַבָּה 28, 15 = רַבַּת *adv. abundantly*); *the ocean of heaven* Prov. 8, 27 28; of the thunder-giving *clouds* Hab. 3, 10; *confused flood* (see צִנּוֹר) Ps. 42, 8; 104, 6; Ez. 26, 19; Aram. תְּהוֹמָא, ܬܗܘܡܐ the same.

תָּהַל (not used) *intr. to stumble*, *to err*, *to mistake*, enlarged from הָל (הָלַל) II. = שַׁל II., תַּל II. (see תָּלַל), שָׁלָה; Arab. وَهَلَ to err, to stumble, whence وَهْل error. Deriv. תָּהֳלָה.

תְּהִלָּה (from הָלַל I. after the form תְּפִלָּה; with *suff.* תְּהִלָּתִי, תְּהִלָּתוֹ; *plur.* תְּהִלּוֹת) *fem.* 1. prop. *a sounding*, *resounding;* hence *praise*, *song of praise*, coupled with רִנָּה 2 Chr. 20, 12, parallel תּוֹדָה; *a hymn*, *song* Ps. 147, 1, coupled with שִׁיר 40, 4, or without it 22, 26, Is. 60, 6, originally a specific kind Ps. 145, 1, then generally any kind of religious or ecclesiastical song; at a later period in the plural-form תְּהִלִּים (תִּלִּים, תִּלִּין) ψαλτήριον, *psalms*, in contradistinction from תְּהִלּוֹת. — 2. *praise* Ps. 34, 2; 106, 12; *plur.* 78, 4; *renown*, coupled with שֵׁם Ps. 48, 11; *the fame*, which one enjoys Is. 42, 8, מַעֲטֵה תְ׳ 61, 3 *covering of fame*, i. e. witness of fame; metaph. *object of renown* or *praise* Jer. 17, 14, of Jerusalem Is. 62, 7, Babylon Jer. 51, 4, coupled with שֵׁם and תִּפְאֶרֶת Deut. 26, 19; in a bad sense, *self-boasting* Jer. 48, 2.

תָּהֳלָה (*masc.* תֹּהַל; from תָּהַל) *fem. error*, *mistake*, opposite to moral perfection Job 4, 18, like שַׁל, Aram. שָׁלָה, שָׁלוּ; it is therefore unnecessary to read תִּפְלָה (24, 12). The ancients (*Saadia*, *Kimchi*) assumed הָלַל as the stem, which cannot be entirely justified linguistically.

תַּהֲלוּכָה (from הָלַךְ) *fem. walk*, *procession* Neh. 12, 31.

תְּהִלְּלוֹת (from הִלֵּל I.) *fem. plur. renown, praise*, laudes. In Deut. 32, 10 there is for וּבְתֹהוּ יְלֵל יְשִׁימֹן in the cod. Samar. וּבְתְהִלְּלוֹת יְשִׁמְנֵהוּ *he set him in high praises.*

תָּהַם (not used) *intr.* same as הָם (of which it is an enlargement), הָם, הָמַה *to rage, to roar*, of floods; *to be confused, mixed together, disorderly*, of chaos. Deriv. the old word תְּהוֹם.

תַּהְפֻּכָה (only *pl.* תַּהְפֻּכוֹת, from הָפַךְ; for the most part an abstract form that occurs only in Proverbs) *fem. pl. perverseness, evil doing, evil words* Prov. 2, 12; with רַע 2, 14 as an intensive and = דֶּרֶךְ רַע 6, 14; *viciousness* ibid.; פִּי תַ׳ 8, 13 = לְשׁוֹן תַ׳ 10, 31 of *false speech;* also *intrigues*, in אִישׁ תַ׳ 16, 28, דּוֹר תַ׳ Deut. 32, 20.

תָּו (with *suff.* תָּוִי; from תָּוָה I.) *m.* prop. an incision, notch; hence 1. *a sign*, specially in the form of *a cross*, made on the forehead, in order to have a person spared Ez. 9, 4 6; Arab. تَوًّ a cross-shaped sign burnt upon horses and camels in their hips or neck. The letter תָּו is said to get its name thence (see ת). — 2. the cross-shaped sign of the subscription X, instead of a name (parallel סֵפֶר) Job 31, 35. Accusation and defence were also made in writing in Egypt (Diod. Sic. 1, 75). Aram. תָּו, תְּוָא, תּוּהָא.

תּוֹא Is. 51, 20 same as תְּאוֹ (which see), from תּוּא = תָּאָה.

תּוּא (not used) *intr.* same as תָּאָה II. *to wander* or *roam about.* Deriv. תּוֹא.

תּוּב (*fut.* יְתוּב) *Aram. intr.* same as Hebrew שׁוּב *to turn*, and so *to return, to come again*, מַנְדְּעִי, with עַל Dan. 4, 31 33, זִיוִי 4, 33; Syr. ܬܳܒ, Ar. تَابَ, ثَابَ.

Af. הָתִיב (3 *perf.* with *suff.* הֲתִיבוּנָא; *inf. constr.* הֲתָבוּ, with *suff.* הֲתָבוּתָךְ; *fut.* יָתִיב, יְהָתִיב) *to answer, return speech*, עֵטָא Dan. 2, 14, = Hebrew הֵשִׁיב (Prov. 26, 16); פִּתְגָם (a word) 3, 16; *to give back, return answer by letter*, נְשִׁתְוָנָא Ezr. 5, 5, פִּתְגָּמָא 6, 5; with a double accus. Ezr. 5, 11.

תּוּבַל (also תֻּבַל) *n. p.* of a people constantly united with מֶשֶׁךְ (except in Is. 66, 19), forming with מָגוֹג, גֹּמֶר, מָדַי, יָוָן, מֶשֶׁךְ and תִּירָס the Japhetic group of nations Gen. 10, 2. In the Scythian march under גּוֹג, in the seventh century before Christ we meet with them in that formidable army Ez. 38, 2 3 and 39, 1 together with רֹאשׁ and מֶשֶׁךְ; subsequently they served as a warning example 32, 26. Together with יָוָן and מֶשֶׁךְ they carried on a slave trade with the Tyrians, and made exchanges with things of brass, of which metal they had a great quantity 27, 13. These particulars point to *the Tibarenes*, *Τιβαρηνοί* or *Τιβαροί* (from a ground-form *Τυβάρ* = תּוּבַל, *l* and *r* being interchanged), who are also placed along with Meshek in Herodotus (7, 74) and Strabo (12. p. 572), and dwelt on the south side of the Euxine Sea, between Trapezunt and Sinope (Diod. Sic. 14, 30 seq.), subsequently in Bithynia too (ותניא, Targ. on Gen. 10, 2 and 1 Chr. 1, 5). They ultimately constituted *the Iberians*, east of the Black Sea and west of Colchis, whence they emigrated to Spain, Sicily &c. They seem to be mentioned in Is. 66, 19 as Iberians in western Europe; and *Josephus* also points to this people.

תּוּבַל קַיִן *n. p.* of a son of לֶמֶךְ, referred to as the inventor of smith-work and iron instruments for agriculture, hunting and war Gen. 4, 22. תּוּבַל may have been the people previously named who delivered brazen implements to the Phenicians (Ez. 27, 13); and קַיִן may have been added in order to ascribe this invention to the Cainites. The Persian توپل (tûpal) *iron-dross* cannot be safely applied in explaining the name.

תּוּבָנָה (after the form טֻמְאָה, conseq. a collateral form of תְּבוּנָה after the type of טֻמְאָה, עָצְמָה, and so from תָּבַן II., Arab. تَبِنَ to be intelligent, which is

enlarged from בַּן) *f.* same as תְּבוּנָה *insight* Job 26, 12 K'tib.

תּוּגָה (from יָגָה I. Hif., *constr.* תּוּגַת) *f.* same as יָגוֹן *sorrow*, *grief* Prov. 14, 13; 17, 21; Ps. 119, 28.

תּוֹגַרְמָה see תֹּגַרְמָה.

תּוֹדָה (*c.* תּוֹדַת, *pl.* תּוֹדוֹת, from יָדָה I. Hif.) *fem.* 1. *confession, avowal*, of guilt; hence נָתַן ת' לְ *to make confession to one* Josh. 7, 19, Ezr. 10, 11, comp. הוֹדָה עַל; Aram. ܬܘܕܝܐ the same; metaphor. (see יָדָה I. Hif.) *praise, thanksgiving, renown, glorification*, by *hymn* and *song*, hence קוֹל ת' Ps. 26, 7; Jon. 2, 10 (coupled with קוֹל זִמְרָה Is. 51, 3, קוֹל רִנָּה Ps. 42, 5); *a thank-offering*, accompanied by musical instruments (together with שִׁיר) Neh. 12, 27, which may have been of a peculiar kind; *loud thanks* Ps. 69, 31, parall. תְּהִלָּה 100, 4. Accordingly *a praise-offering* Jer. 17, 26; 33, 11; Am. 4, 5; Ps. 56, 13; 2 Chr. 29, 31; fully זֶבַח תּוֹדָה Lev. 7, 12; 22, 29; Ps. 107, 22; 116, 17. — 2. *a choir of singers, a musical choir* Neh. 12, 31 38 40, elsewhere הוֹדוֹת; מַחֲלֹקֶת, מִשְׁמֶרֶת, פְּקֻדָּה Neh. 12, 46 coupled with הַלֵּל 1 Chr. 25, 3. הֻיְּדָה Neh. 12, 8 and תְּהִלָּה 11, 17 appear to have been the same. As to the etymology, תּוֹדָה if from יָדָה I. would mean in the first instance *song, playing*, then concrete *a choir of song and playing*. But the stem may be יָדָה = גָּדָה I. to divide, to separate, so that it would be = מַחֲלֹקֶת, פְּלֻגָּה *division*, though Nehemia thought of הוֹדָה.

תָּוָה I. (Kal not used) *tr.* same as תָּאָה I. *to mark, determine, measure, inscribe*, comp. אָוָה II., Arab. أَوَى; the stem appears to be only an ulterior development by ת prosthetic. Arab. ثَوَى (to dwell) is to be put with אָוָה. Derivat. תָּו.

Pih. תִּוָּה (*fut.* יְתַוֶּה, *ap.* יְתָו) *to make marks, to scratch*, with עַל of the thing *upon* 1 Sam. 21, 14, Targ. סָרֵט, *Rashi* כָּתַב, *de Bañolas* רָשַׁם. The LXX and Vulg. read, however, וַיָּתָף (from תָּפַף), and translate *he struck against*, which suits the insane better.

Hif. הִתְוָה *to make a mark*, תָּו Ez. 9, 4.

תָּוָה II. (Kal not used) *intr.* prop. same as Aram. תְּוַהּ *to be astonished* at a thing; hence metaphor. *to be vexed, grieved; to feel vexation* or *repentance;* Aram. תְּהָא, ܬܘܐ, ܬܘܗܝܐ, ܬܘܐܐ repentance.

Hif. הִתְוָה *to make one astonished*, i. e. *to afflict* or *grieve* Ps. 78, 41, comp. ܬܘܝ in 1 Sam. 24, 8 for the Hebrew שִׁסַּע בִּדְבָרִים.

תְּוַהּ (only *Peal*) *Aram. intr. to be astonished, terrified* Dan. 3, 24, Targ. for Hebrew חָרַד, פָּחַד, chiefly = Hebrew תָּמַהּ; Arab. تَاهَ.

תָּוַז (Kal not used) *tr. to strike off, hew* or *cut off*, branches, Arab. تَازَ the same, hence تَيَّاز short, like קָצֵר prop. cut off, Talm. תְּוַז to strike or cut off.

Hif. הֵתִיז (in pause הֵתַז from הַתֵּז = הֵתִיז, like הֵנֵץ = הֵנִיץ from נוּץ, הֵפַר in pause Gen. 17, 14 instead of הֵפַר = הֵפִיר from פּוּר) *to cut away*, נְטִישׁוֹת, as a supplement to הֵסִיר, and parallel to כָּרַת Is. 18, 5; accordingly *Saadia*, *Ibn Koreish* and *Ibn Ganâch* render it قلع, *Rashi* and *Kimchi* כָּרַת, קָצַץ, LXX ἀπο-, κατακόψει.

תּוּחַ I. (not used) *tr.* same as תּוּךְ *to split, to divide, to separate*, Ar. وَتَحَ; and therefore it furnishes a verb-idea for the name of a cutting instrument, like גַּרְזֶן for גָּרַז, כַּשִּׁיל for כָּשַׁל.

Pih. redupl. תְּחַתַּח, contracted תּוֹתָח, an intensive of Kal. Deriv. תּוֹתָח.

תּוּחַ II. (not used) *intr.* same as שׁוּחַ (which see) *to sink, to settle, to incline, to be sunk, deep;* fig. *to be struck down, bowed, humbled;* Ar. ثَاخَ or تَاخَ the same, Aram. תּוּחַ to תְּחַת the same; but besides also תְּחָא to תְּחוֹת with like

meaning, as the Hebrew תָּחַת is = תּוּחַ belonging to the proper name תֹּחוּ. Deriv. תַּחְתּוֹנָה (תַּחְתּוֹן), תַּחְתִּי, תַּחַת and the proper name תּוֹחַ.

תּוּחַ (not used) *Aram. intr.* same as the Hebrew תּוּחַ II. Deriv. תְּחוֹת.

תּוֹחַ (from תּוּחַ II.; *depression*, *humility*) *n. p. m.* 1 Chr. 6, 19, for which 6, 11 has נַחַת and 1 Sam. 1, 1 תֹּחוּ.

תּוֹחֶלֶת (with *suff.* תּוֹחַלְתִּי, ־תּוֹ; from יָחַל) *f. hope*, *expectation* Prov. 10, 28; 11, 7; Job 41, 1; the LXX read once תְּחִלָּה and once תְּהִלָּה.

תּוּךְ (not used) *tr. to split*, *to divide*, into two halves, cognate in sense with חָצָה, and like the latter having the fundamental signification *to cut*, *to divide*, comp. ܬܘܟ to cut into, to damage. If the fundamental signification is clear from analogy with חָצָה, the organic root תַּךְ is indubitable from its comparison with that in בָּ־תַק, נָ־תַח, חָ־תַךְ, נָ־תַק I., עָ־תַק. The Syr. ܬܘܟ to be deficient, ܬܘܟܐ defect, loss, and the Ar. تَكَّ to cut, to cut off, belong to this root. Deriv. תָּוֶךְ, constr. תּוֹךְ, תִּיכוֹן (תִּיכֹנָה).

תָּוֶךְ (from תּוּךְ, *constr.* תּוֹךְ; with *suff.* תּוֹכִי, ־כֵנוּ, ־כָךְ; *pl.* with *suff.* תֻּכַּיִךְ Ez. 28, 13 LXX) *m. the point of separation*, *the middle*, *space between*, *centre* Num. 35, 5, between two things Judges 15, 4, בַּתּ׳ *in the midst* Gen. 15, 10, so that two halves arise, conseq. like חֲצִי (which see); עַמּוּדֵי הַתּ׳ Judges 16, 29 *the pillars in the middle* (of the house); שַׁעַר הַתּ׳ Jer. 39, 3 *the middle gate*, in the intermediate wall which separated the Acropolis from the lower city; also *the inner space* of idol-gardens (גַּנּוֹת), where the idolatrous lustrations and dedications took place Is. 66, 17 (see under אֶחָד); *the back* of a settle, between the side-rails Song of Sol. 3, 10; תּוֹךְ הָעִיר Ez. 11, 23 *the middle of the city* (Jerusalem), i. e. *the temple*, because the city stretched north and south beyond the temple. Generally, *the interior*, of חָצֵר 1 Kings 8, 64, also מְלֹו תוֹכֵךְ (as we should read for מָלוּ) Ez. 28, 16 *the filling of thy midst.* It is used as a prepos. in the stat. constr. to a noun following in the genitive, as תּוֹךְ הַנַּחַל *within the river* Deut. 3, 16, *in* Josh. 12, 2; commonly united with other prepositions, as אֶל־תּוֹךְ *into* Ex. 14, 23; Num. 17, 12; Jer. 41, 7; עַד־תּוֹךְ *even into* 2 Sam. 4, 6; most frequently בְּתוֹךְ *in*, prop. *in the midst of* 1 Kings 6, 19, Neh. 4, 16, in answer to the question *where?* Gen. 2, 9 and 37, 7, or *when?* 1 Kings 3, 20, and so it is often not different from בְּ Gen. 9, 21; 18, 24; *through*, after עָבַר Num. 33, 8; Ez. 9, 4; with relation to many, *between*, inter Num. 1, 49, Gen. 35, 2 = בֵּין Ex. 39, 25, *dividing between* Gen. 1, 6; *among* Ez. 5, 8; מִתּוֹךְ *out of the midst of* = *out of* Ex. 3, 2.

תּוֹךְ Ps. 72, 14 see תֹּךְ.

תּוֹכֵחָה (from יָכַח Hif.; *pl.* תּוֹכֵחוֹת) *f.* prop. *correction*, *chastisement*, *blame* (see Hif. 2), commonly *invective*, *despising*, *rejection* Is. 37, 3; *punishment* Hos. 5, 9; *plur. judicial punishments* Ps. 149, 7.

תּוֹכַחַת (from יָכַח Hif.; with *suff.* תּוֹכַחְתִּי, ־תּוֹ; *pl.* תּוֹכָחוֹת, *c.* תּוֹכְחוֹת) *f. justification*, *defence* Job 23, 4; *plur. proofs*, of innocence, i. e. justifications Ps. 38, 15; *blame* Job 13, 6, LXX ἔλεγχος; *correction* Prov. 1, 23 25 30; *a warning* 10, 17; *reproof* 15, 5 10 31; *chastisement* 12, 1; 13, 18 (intensified by מוּסָר 6, 23); 3, 11; 29, 15, coupled with שֵׁבֶט; *contradiction*, *objection* Prov. 29, 1 (i. e. opposition to correction); *punishment* Ps. 39, 12; 73, 14; תּוֹכְחוֹת חֵמָה *punishments in anger* Ex. 5, 15 and 25, 17, i. e. violent ones; *sentence*, Hab. 2, 1 *which fell upon me* = מִשְׁפָּט.

תּוּכִּיִּים 2 Chr. 9, 21 see תֻּכִּיִּים.

תּוּל (not used) *intr.* same as הָ־תַל (which see) *to jest*, *to laugh;* metaphor. *to mock*, *to scorn*, *to deceive*, Ar. طَلَّ. Deriv. the proper names תִּילוֹן, תּוּלוֹן.

תּוֹלָד (from יָלַד) *n. p.* 1. of a Phenician and Babylonian god, symbolising the generative principle, among the

Greeks Θωλάτθ = תוֹלֶדֶת, Phenic. מוֹלֹת, מוֹלֶדֶת, Μύλιττα, Μυλήτα (*Berosus* p. 50). — 2. of a city in Simeon 1 Chr. 4, 29 (Josh. 19, 4 אֶלְתּוֹלַד), so called from the Phenician god, like בַּעֲלָה (בָּלָה) and מוֹלָדָה.

תּוֹלֶדֶת (modern Hebr. תּוֹלָדָה, only *pl. c.* תּוֹלְדוֹת, with *suff.* ־תָיו, ־תָם) *fem.* prop. generation, creation; commonly *an account*, *a history* (of the rise, development of a thing), such as that of heaven and earth Gen. 2, 4, of the genealogical table consisting of ten members and reaching from Adam to Noah 5, 1, of Noah and the flood 6, 9-9 29, especially in this sense in Genesis where it occurs 11 times; sometimes סֵפֶר ת׳ 5, 1 as a peculiar writing; originally *family*, *race* Gen. 10, 32; 25, 13; Ex. 6, 16, *a genealogical history*, like יַחַשׂ and the Syr. ܬܘܠܕܬܐ Gen. 37, 2; the history of the ancients consisting mainly of genealogical accounts.

תּוֹלוֹן (from תּוּל; *mockery*, *scorn*) *n. p. m.* 1 Chr. 4, 20 K'tib, for which the K'ri has תִּילוֹן.

תּוֹלָל (only *pl.* with *suff.* תּוֹלָלֵינוּ; from תָּלַל III.) *m. a robber*, *a plunderer* Ps. 137, 3 (Targ., LXX), parall. שׁוֹבֵה. The derivation of it from יָלַל is incorrect.

תּוֹלָע (after the form עוֹלָם from תָּלַע I.; *pl.* תּוֹלָעִים) *m.* 1. prop. an eating away, a licking; hence *a worm*, *pl. worms*, *vermin*, arising from corruption Ex. 16, 20, specially *the coccus worm*, then *the crimson* got from it, and *crimson cloth* Lament. 4, 5, a figure of deadly sins Is. 1, 18; comp. יֶלֶק (from לָק or יָ־לַק). — 2. (perhaps from תָּלַע II. = Ar. تلع = طلع to rise, to stretch aloft) *n. p. m.* Gen. 46, 13; Judges 10, 1. *Patr.* תּוֹלָעִי Num. 26, 23.

Puh. תֻּלַּע (*part. pl.* מְתֻלָּעִים, denom. from תּוֹלָע 1) *to be clad in crimson*, of warriors Nah. 2, 4. The military dress was of a blood-colour Is. 9, 4; comp. Val. Max. 2, 6.

תּוֹלֵעָה (from תָּלַע I.) *fem.* same as תּוֹלָע *a worm* Is. 14, 11; Job 25, 6.

תּוֹלַעַת (abs. and constr., with *suff.* תּוֹלַעְתָּם) *fem.* same as תּוֹלָע *a worm*, which gnaws grapes and other plants Deut. 28, 39, Jon. 4, 7, and eats corpses Is. 66, 24; a figure of lowness Ps. 22, 7; Is. 41, 14; commonly the *coccus worm* and the colour prepared from it, a genitive to שָׁנִי Lev. 14, 4 6 49 51 52; or vice versa שָׁנִי stands in the genitive Ex. 28, 5 6; 35, 25.

תּוֹם Prov. 10, 9 see תֹּם.

תּוּם belonging to the Hif. הֵתֵם Is. 33, 1, see תָּמַם.

תּוֹמִיךְ (for ־מֵךְ, after the form סוֹבֵיב 2 Kings 8, 21, from תָּמַךְ) *m. possession* Ps. 16, 5, cognate in sense with אֲחֻזָּה, so that חֶבֶל נַחֲלָה = ת׳ גּוֹרָל.

תּוֹמִים see תְּאֹם.

תּוֹמָן *n. p.* Gen. 36, 15 K'tib see תֵּימָן.

תּוֹעֵבָה (after the form תּוֹלֵעָה from תָּעַב; *c.* תּוֹעֲבַת; *pl.* תּוֹעֵבוֹת, *c.* תּוֹעֲבוֹת, with *suff.* ־תֶיךָ, ־תָיו, ־תֵיכֶם) *fem. an abominable thing*, *an abomination*, of deeds, things or persons which are disagreeable Gen. 43, 32; Prov. 3, 32; 6, 16; 11, 1 20; with genitive of the person to whom something is an abomination Gen. 46, 34; Deut. 7, 26; Prov. 16, 12; seldom with לְ before the genitive 24, 9, or with a genit. of the person from which it proceeds Ez. 20, 4; 2 Chr. 36, 14; *abominable thoughts*, בְּלֵב Prov. 26, 25; *perverse action*, i. e. sin Ez. 6, 9, *idolatrous* 8, 6 13 15, intensified by רָעוֹת 8, 9; *idolatry*, *idols* Deut. 32, 16, coupled with שִׁקּוּץ Jer. 16, 18; *the consequence of abomination*, i. e. *mischief*, *evil*, = רָעוֹת Ez. 6, 11; *something disgusting*, *loathing*, *unclean*, of food Deut. 14, 3.

תּוֹעָה (from תָּעָה) *f. error*, *perverseness*, i. e. irreligious, perverse words Is. 32, 6, coupled with נְבָלָה and חֹנֶף; metaph. *perturbation*, *confusion* Neh. 4, 2 [8].

תּוֹעָפֹת (only *pl.* תּוֹעָפוֹת, *c.* תּוֹעֲפוֹת; from תָּעַף or יָעַף II. to glitter, to be high, to appear afar off) *f. pl. splendour*, *glitter*, כֶּסֶף ת׳ Job 22, 25 *glittering silver*,

parallel בְּצָרִים (from בֶּצֶר), and opposite to אוֹפִיר (זָהָב); *things glittering afar*, i. e. *heights*, *high points*, of the הָרִים Ps. 95, 4, opposite מֶחְקְרֵי אָרֶץ, hence the LXX have τὰ ὕψη, Syr. ܪ̈ܘܡܐ; comp. the proper names מוֹפַעַת, מֵיפַעַת, יָפִיעַ from יָפַע, תָּבֵץ, נֵס from נָסַס; fig. *the horns* of the רְאֵם Num. 23, 22 and 24, 8, elsewhere קַרְנַיִם (Deut. 33, 17; Ps. 92, 11), a figure of might and strength. The translation *strength* in the Vulg., Onk., Syr. and Arab. is general, without any reason for supposing that they took תָּעַף = תָּקַף; and the meaning *swiftness*, *speed*, which is perhaps possible after the fundamental signification, does not suit the context.

תּוּף I. (not used) *tr. to spit out*, *eject*, spittle, phlegm, Ethiop. the same; cognate in sense רָקַק II.; Aram. and Talm. תָּף to spit, prop. to foam, to make froth (like the Ar. تَفَلَ), modern Hebrew אַף, hence the Talm. אוּפְיָא foam; Ar. تَفَّ only fig. to despise, to curse, along with أُفّ, Coptic ⲧⲁϥ spittle. Deriv. תֹּפֶת I. The fundamental signification appears to be as in רָק II. to flow, to drop, Aram. טַף (to טְפָא); and the organic root may also be ident. with that in שְׁ־טַף, נָ־טַף, זָף I., צָף, אָ־דַב I.

תּוּף II. (not used) *tr. to burn*, corpses, human sacrifices; *to bake*, cakes, Aram. תְּפָא; hence תַּפְיָא a hearth; ident. in its organic root תָף with that in רְ־דַף, Aram. שְׁ־דַף, Ar. سدف, in רְ־שַׁף, רְ־צַף II., שָׁב I., Ar. شَبَّ and شَهَبَ (see *Fürst*, Conc. s. v.), comp. Pers. *tof*-ten (to kindle, to burn), Greek τυφ-. Derivat. תֹּפֶת 2, תְּפִין, תָּפְתֶּה.

תּוּץ (not used) *intrans. to spread*, *to stretch*, of a place; ident. in its organic root with that in נָ־טַשׁ I. Derivat. the proper name תִּירָץ.

תּוֹצָאֹת (only *plur.* תּוֹצָאוֹת, *constr.* תּוֹצְאוֹת, with *suff.* ־תָיו ־תָם; from יָצָא) *f. pl. issues*, of life Prov. 4, 23, whence it springs; of a city Ez. 48, 30, i. e. the extreme ends; *the boundaries* 1 Chr. 5, 16, commonly geographical in Numbers and Joshua, *extremities* Num. 34,4; Josh. 15, 4. Fig. *deliverances*, Ps. 68, 21 *for death there are deliverances;* comp. יָצָא Eccles. 7, 18.

תּוּר I. (*perf.* תַּרְתִּי, תָּרוּ, תַּרְתֶּם; *part. pl.* תָּרִים; *inf. constr.* תּוּר; *fut.* יָתוּר) *intr.* same as שׁוּר II. (comp. אָ־תַר) *to go*, *wander* or *travel about*, in order to get knowledge or transact business; cognate in sense with סָחַר, רָגַל, רָכַל. Hence 1. *to spy out*, with the accusat. אֶרֶץ, peragrare terram = explorare Num. 13, 2 16 17 21 25 31 32; 14, 6 7 34 36 38; *to look out for*, with dat. of the person Ez. 20, 6; *to search out*, מְנוּחָה Num. 10, 33, מָקוֹם Deut. 1, 33; fig. *to search diligently*, an intensive of דָּרַשׁ, with בְּ *wherewith* Eccl. 1, 13; *to search*, coupled with יָדַע 7, 25, בְּלֵב 2, 3 *with understanding;* תּוּר אַחֲרֵי *to go after*, *to follow* Num. 15, 39. — 2. *to go about as a merchant*, *to trade;* hence תָּרִים = רֹכְלִים and סֹחֲרִים 1 Kings 10, 15; 2 Chron. 9, 14 (but the contributions מֵאַנְשֵׁי הַתָּרִים do not suit here, since they are already contained in the following מִסְחַר הָרֹכְלִים; hence perhaps it is better to read with the LXX and Syr. מֵעָנְשֵׁי הָרְדוּיִם *of the contributions of the subjugated*). On אֲתָרִים Num. 21, 1 see the word. Deriv. יְתוּר (a noun).

Hif. הֵתִיר (*fut.* יָתִיר, *ap.* יָתֵר) 1. *to cause to spy out*, i. e. *to let reconnoitre*, with בְּ *in*, as in the case of רָאָה and הֶרְאָה, Judges 1, 23 (Tanchum). — 2. *to make go about*, *to lead about*, מֵרֵעַ Prov. 12, 26 (Syr.), Aram. תַּיַּר (from תּוּר) the same, whence תַּיָּר Targ. a guide. (Others read מִרְעֵהוּ and translate: *the pious man reconnoitres his pasture*, i. e. his path). 2 Sam. 22, 33 וַיַּתֵּר תָּמִים דַּרְכּוֹ *and he guides his way unhurt*, where for וַיַּתֵּר should be read וַיָּתֵר, if we should not read וַיִּתֵּן as in Ps. 18, 33, which the Syr. and Targ. have here.

תּוּר II. (not used) *tr. to set in rows*, *to arrange*, like דּוּר III. (to place in

rows, belonging to דּוּר 2. and (מְדוּרָה), and טוּר III. (to the noun טוּר 2. a row, rank); Talm. שׁוּר = Hebrew שׁוּר, whence שׁוּרָה = Hebrew שׁוּרָה (which see), and like the organic root in סָ־דַר. Deriv. תּוֹר 1. (תֹּר) and תּוֹרָה 2.

תּוּר III. (not used) *intr. to coo*, of a dove; comp. Arab. تَرَّ to utter sounds, Malt. tartir a sound, tartar to murmur, to whiz; here assumed for תּוֹר 2. But תּוֹר might also be referred to תּוּר I.

תּוֹר and תֹּר (with *suff.* תּוֹרֵךְ; *plur.* תּוֹרִים, *constr.* תּוֹרֵי) *m.* 1. (from תּוּר II.) *a row*, *order*, *in rows;* with the genitive *the turn of* Esth. 2, 12 15; comp. Arab. تَارَ to repeat, تَارَةً una vice, once; concrete, *a row of pearls*, parall. חֲרוּז Song of Sol. 1, 10 11, comp. טוּר. Fig. 1 Chr. 17, 17 *and thou hast caused me to see* (we should read וְהֶרְאִיתַנִי) *as it were a succession of men mounting up*, i. e. a line stretching from David in unbroken succession till the remote future (in 2 Sam. 7, 19 we have instead the synonymous תּוֹרָה, and לְמַעְלָה is left out). — 2. *a turtle-dove*, *turtle*, turtur Gen. 15, 9; Lev. 1, 14; 5, 7 11; whose cooing is heard at the beginning of the mild breezes Song of Sol. 2, 12, parall. זָמִיר; a bird of passage mentioned with סִיס (סִיס) and עָגוּר Jer. 8, 7; figur. the innocent, weak people of Israel Ps. 74, 19, elsewhere יוֹנָה; Sam. תַּר (Aram. שַׁפְנִין, ܫܦܢܝܢ, Arab. شُفْنِين). The stem may be תּוּר I. *to go* (see Jer. l. c.) or תּוּר III. (comp. עָגוּר).

תּוֹר (*plur.* תּוֹרִין) *Aram. m.* same as Hebrew שׁוֹר *an ox*, *a heifer*, Dan. 4, 22 29 30, בְּנֵי ת׳ *calves* Ezr. 6, 9.

תּוֹרָה (*constr.* תּוֹרַת, with *suff.* תּוֹרָתִי, ־תְךָ, ־תוֹ; *pl.* תּוֹרוֹת, with *suff.* ־תַי, ־תָיו) *f.* 1. (from יָרָה Hif.) *direction*, *regulation*, legal Ex. 12, 49; Num. 15, 29; *precept*, with לְ *for*, as לָעֹלָה Lev. 7, 37, לְכָל־נֶגַע 14, 54, also followed by אֲשֶׁר Num. 19, 2; *statute* Hos. 8, 12. Commonly *the whole law* Ps. 78, 5; Is. 51, 7; Ps. 40, 9; κατ' ἐξοχὴν הַתּוֹרָה Deut. 1, 5; 4, 8 44; fully תּוֹרַת מֹשֶׁה (eleven times) 1 Kings 2, 3, 2 Kings 23, 25, סֵפֶר תּוֹרַת מֹשֶׁה (four times) Josh. 8, 31, 2 Kings 14, 6, תּוֹרַת יי״ (sixteen times) Ps. 19, 8; 37, 31, סֵפֶר תּוֹרַת יי״ 2 Chr. 17, 9, סֵפֶר תּוֹרַת אֱלֹהִים Josh. 24, 26, סֵפֶר הַתּוֹרָה Deut. 28, 61, different from חֻקִּים Neh. 9, 14, מִצְוָה (ת׳ consists of many מִצְוֹת) Josh. 22, 5, מִשְׁפָּט Num. 15, 16; *the Jewish religion*, *Judaism* Is. 42, 4; לְלֹא ת׳ 2 Chr. 15, 3 *no law*, לְ merely bringing into prominence the noun combined with לֹא, as in 1 Chr. 29, 6 (וְשָׂרֵי = וּלְשָׂרֵי). Generally, *instruction* Job 22, 22, *doctrine* Prov. 4, 2; 6, 23; 13, 14; *directions* with respect to conduct Is. 8, 16, coupled with תְּעוּדָה 8, 20 *attestation* respecting the future. — 2. (from תּוּר) same as תּוֹר (1) *arrangement*, *series* 2 Sam. 4, 19, where לְמַעְלָה is omitted, because תּוֹרָה has been taken in the usual sense.

תּוּרָק *n. p.* of a province in Palestine, where excellent oil was got Song of Sol. 1, 3 (*Ibn Ezra*), probably the province טַרְכוֹן mentioned in the Targ. i. e. Τραχωνῖτις, which was traditionally distinguished for the culture of the olive. Its derivation as a Hofal from רָקַק II. meaning *what is poured out* (referring to שֶׁמֶן), or as a Hofal from יָרַק with a like meaning (LXX), must be rejected, because the idea of *flowing out* = *flowing round about* is not in תּוּרָק, oil poured out cannot be applied to an odour diffused, and שֶׁמֶן as a masc. cannot be combined with תּוּרָק. The Targ. renders אַרְגֹּב (which see) by טַרְכוֹן, the former being preserved in the Trans-jordanic רֶגֶב (*Reland* 8, 3), where an abundant cultivation of olives was likewise carried on (Tosiphta on Menach. ch. 6).

תּוּשׁ (not used) *tr. to push*, of horned beasts; ident. in its organic root תָשׁ with that in טָשׂ (of the striking of birds of prey), כָּ־תַשׁ, חָ־טַשׁ, רָ־טַשׁ, נָ־טַשׁ; Ar. تَاسَ, Aram. תָּשׁ, ܬܫ. Deriv. תַּיִשׁ.

תּוֹשָׁב (*constr.* תּוֹשַׁב, with *suff.* תּוֹשָׁבְךָ, *pl.* תּוֹשָׁבִים, *constr.* תּוֹשָׁבֵי, from יָשַׁב) *m.*

prop. *the dweller*, i. e. he who remains a settler in Israel, *a sojourner*, coupled with גֵּר one that temporarily lives there. But גֵּר תּוֹשָׁב Lev. 25, 47, or גֵּר וְתוֹשָׁב Gen. 23, 4 and Lev. 25, 35 47 usually constitute a single idea (שָׂכִיר *a hireling*, who works among the Hebrews as a גֵּר or תּוֹשָׁב, is also only a lower kind of תּוֹשָׁב Ex. 12, 45; Lev. 25, 40). The opposite is אֶזְרָח (which see). The 'ת had usually no landed property Gen. 23, 4, Lev. 25, 40, was excluded from the passover Ex. 12, 45, and was not allowed to partake of the sacred gifts Lev. 22, 10; but he participated in all gifts of beneficence 25, 6 35 47. Fig. 1 Chr. 29, 15.

תּוּשִׁיָּה (from אָשָׁה = יָשָׁה, after the form תּוּגָה from יָגָה, with the termination יָּה- as in תַּאֲנִיָּה) *fem.* prop. what is firm, supporting, actual; hence *support*, *help* Job 6, 13, parallel עֶזְרָה; *power*, *ability* 12, 16 = עֹז; *safety* Prov. 2, 7, parallel מָגֵן; *insight*, *wisdom*, 11, 6 *double in wisdom* (i. e. manifold), parallel חָכְמָה; 26, 3; *counsel*, *prudent regulation*, i. e. *right*, *salvation*, coupled with עֵצָה Is. 28, 29, Prov. 8, 14, מְזִמָּה 3, 21, parallel בִּינָה, גְּבוּרָה; *intelligent*, *right* or *prudent counsel* 18, 1. As יֵשׁ (from the same stem) stands for it in Prov. 8, 21, translated *essential*, *enduring possession* (*Ibn Esra*), the fundamental signification of 'ת can only be *true existence*, *actual being*, opposite אַיִן, and help, intelligence are in this case but a secondary idea. — For Job 30, 22 see תְּשֻׁיָּה, תְּשֻׁוָה.

תּוֹתָח (either from יָתַח, or it stands for תַּחְתָּח, from תּוּחַ I.) *m. a club*, *battle-axe*, *bludgeon* Job 41, 21; LXX σφῦρα.

תָּזַז to הֵתַז see תּוּז.

תַּזְנוּת (from זָנָה after the form תַּרְבּוּת; with *suff.* ־תֵךְ, ־תָם; *pl.* תַּזְנוּתִים, with *suff.* ־תַיִךְ, ־תֶיהָ; only in Ezek.) *f. whoredom*, figur. *apostasy*, *unfaithfulness*, but also *intercourse*, the *pl.* as an *abstract*, prop. relating to single transactions; also *idolatry* Ez. 23, 17, coupled with זִמָּה 23, 29, תּוֹעֵבָה 16, 22; 'הִרְבָּה ת *to carry on much fornication* 16, 25 26; 23, 19; 'נָתַן ת עַל *to whore with one*, i. e. *to have intercourse* or *trade with* 23, 7, comp. 23, 8 11 14; 'גִּלָּה ת *to unveil whoredom*, i. e. to carry it on publicly; 'זָנָה ת 23, 43 *to commit whoredom*, i. e. constantly.

תָּחָא (not used) *Aram. intr. to sink*, *to incline;* hence *to be deep* = תּוּחַ II. Derivat. תְּחוֹת.

תַּחְבֻּלָה and ־בּוּלָה (only in *pl.* ־לוֹת, with *suff.* ־תָיו, from חָבַל III.) *f. pl.* (an abstract form) prop. *a steering*, and so *guidance*, *management*, Job 37, 12 *and it* (the cloud) *turns in circles according to his guidance;* then *regulation*, *conduct*, of war, government Prov. 11, 14; 20, 18; 24, 6; *counsel*, *measures* 1, 5; 12, 5.

תָּחָה (not used) *intr.* same as תּוּחַ II., and so fig. *to be humble*, *modest*. Deriv. the proper name תֹּחוּ.

תֹּחוּ (from תָּחָה; *humility*, *modesty*) *n. p. m.* 1 Sam. 1, 1, elsewhere תּוֹחַ 1 Chr. 6, 19, or נַחַת (which see) of like meaning.

תְּחוֹת (with *suff. pl.* תְּחוֹתוֹהִי; from תְּחָא = תּוּחַ) *Aram. f.* same as תַּחַת *depression*, *settlement;* as a preposition *under*, 'ת שְׁמַיָּא *under the heavens* Dan. 7, 27; Jer. 10, 11; ־תוֹהִי ־ *under him* Dan. 4, 9 18; Syr. ܬܚܝܬ.

תַּחְכְּמֹנִי (*an intelligent*, *knowing one;* from חָכַם) *n. p. m.* same as חַכְמֹנִי; *patr.* תַּחְכְּמֹנִי 2 Sam. 23, 8, for which 1 Chr. 11, 11 has חַכְמֹנִי.

תַּחְכְּמֹנִי see תַּחְכְּמֹן.

תַּחֲלֻא and ־לִיא (only *plur.* ־לֻאִים, ־לוּאִים, *constr.* ־אֵי, with *suff.* ־אֶיהָ, ־אָיִכִי; from חָלָא = חָלָה after the form תַּמְרוּק) *m. sickness*, *disease* Deut. 29, 21; Ps. 103, 3; 'מְמוֹתֵי ת *death from different diseases* Jer. 16, 4; 'ת רָעָב *diseases by famine* 14, 18.

תְּחִלָּה (*constr.* תְּחִלַּת; from חָלַל I.) *f. a beginning* Prov. 9, 10; Hos. 1, 2; 'בַּת *in the beginning*, i. e. *before*, *formerly* Gen. 13, 3; 41, 21; Is. 1, 26; *earlier*, *at an earlier time* = רִאשֹׁנָה Dan. 8, 1.

תַּחֲלוּא see תַּחֲלֻא.

תַּחְמָס (from חָמַס) *m.* the name of a violent and unclean bird Lev. 11, 16, Deut. 14, 15, by which some (LXX, Vulg.) understand *the owl* (from חָמַס = خمش unguibus vulneravit faciem, like حيف owl from حاف to be unjust); others (Jer. Targ. חַטְפִיתָא, Onk. צִיצָא = סִיס Jer. 8, 7, Ar. خطيف hirundo) *the swallow;* others *cuckoo*, because it throws the young and the eggs of the foster-parents out of the nest (Arist. hist. anim. 6, 7. 9, 29). The assumption that it means the male ostrich, called in Arabic ظليم (from ظلم = חָמַס), must be rejected, because בַּת יַעֲנָה precedes.

תַּחַן (from חָנָה = חָנַן; *graciousness*) *n. p. m.* Num. 26, 35; 1 Chr. 7, 25; *patronym.* תַּחֲנִי Num. l. c.

תְּחִנָּה (*constr.* תְּחִנַּת, with *suff.* ־נָּתִי, *pl.* ־נּוֹת, from חָנַן I. and II.) *fem.* same as תַּחֲנוּן *entreaty*, *prayer*, coupled with תְּפִלָּה 1 Kings 8, 38 54; שָׁמַע אֶל־תְּ׳ *to hear prayer* 8, 30; Psalm 6, 10; and so הִפִּיל תְּ׳ לִפְנֵי פ׳ 119, 170, בָּאָה תְ׳ לִפְנֵי פ׳ Jer. 37, 20; metaphor. *favour* Josh. 11, 20; Ezr. 9, 8.

תַּחֲנוּן (only *pl.* ־נִים, with *suff.* תַּחֲנוּנַי, once ־נוֹת Ps. 86, 6; from חָנַן I. and II.) *masc. prayer*, *supplication*, coupled with תְּפִלָּה Dan. 9, 3 17, espec. Ps. 28, 2 6; and 31, 23 קוֹל תַּ׳; coupled with רוּחַ חֵן Zech. 12, 10 *the spirit of self-humiliation* (see חָנַן I.), i. e. of supplication; הִרְבָּה תַ׳ *to make much supplication* Job 40, 27 [41, 3]; דִּבֶּר תַּ׳ Prov. 18, 23 *to speak entreatingly;* הוֹבִיל בְּתַ׳ *to lead through supplication*, i. e. while they entreat Jer. 31, 9.

תַּחֲנִי see תַּחַן.

תַּחֲנֹת (from חָנָה) *f. pl. encampment* 2 Kings 6, 8, i. e. *a camp;* but some read תִּנְחָתוּ with reference to נְחִתִּים 6, 9, translating *ye shall settle down* (in ambush). It is not at all necessary to read תֵּחָבְאוּ instead.

תַּחְפַּנְחֵס (once תַּחְפַּנְחֵס Ez. 30, 18 and Jer. 2, 16 K'tib תַּחְפְּנֵס; Egyptian) *n. p.* of a border-town of Egypt on the Nile, near Pelusium (Herod. 2, 30. 107), on the southern extremity of Palestine, which was large and strong like פַּתְרֹס, צֹעַן, נֹא, סִין, נֹף and פִּי־בֶסֶת Ez. 30, 18; rendered by the LXX Τάφνη or Τάφναι, the *Daphne* of classical writers, with relation to 30, 13-17. To protect themselves against the Chaldeans a Jewish colony emigrated to *Tahpanhes*, took Jeremiah and Baruch with them against their wills, and had a threatening oracle revealed to them there Jer. 43, 7-9; 44, 1; and the destruction of the city was announced 44, 14. Though the proper place of residence was *Sais* (Herod. 2, 163), yet the king (פַּרְעֹה) had here a great palace with a throne on which he sometimes held judgment 43, 9. The original name is explained (by Jablonski) after **Ⲧ-ⲁⲫⲉ-ⲉⲛⲉϩ** extremity of the land (of Egypt), ⲉⲛⲉ being also found in סְוֵנֵה. Others understand by the place, *Damiat.*

תַּחְפְּנֵיס *n. p.* of an Egyptian queen 1 Kings 11, 19 20, perhaps the name of an Egyptian goddess also (*Rosellini*, Mon. II, p. 74).

תַּחְרָא and תַּחֲרָא (from חָרָא II.) *m. a linen coat of mail*, λινοθώραξ, Ex. 28, 32 and 39, 23 *like the hole of an habergeon.* Such garments were made in Egypt (Herod. 2, 182; 3, 47); and the Greeks too had them (Iliad. 2, 529. 830).

תִּתְחָרֶה *Pih.* see חָרָה II.

תַּחֲרוּת *emulation*, *strife*, see חָרָה *Pih.*

תַּחְרֵעַ (*flight;* from חָרַע which see) *n. p. m.* 1 Chr. 9, 41; comp. תַּאְרֵעַ.

תָּחַשׁ (not used) see תַּחַשׁ.

תַּחַשׁ (in pause תָּחַשׁ, *plur.* תְּחָשִׁים) *m.* the name of an animal whose hide (עוֹר) was used for the outermost covering of the tabernacle (Ex. 25, 5; 26, 14; 36, 19; 39, 34; Num. 4, 25), and for the same purpose in the holy vessels on the march of the Israelites (4, 6), as well as for sandals Ez. 16, 10. The plur. is put when several hides were sewed to-

gether. If the word be taken as the name of an animal, it is said to be according to the Talmud (Sabb. 28) תַּלָא אִילָן *a marten;* according to Rashi *a badger, a sea-dog* or *dolphin*, since the Arab. تُخَس, دُخَس denotes *dolphin* and the sea-dog- or shark-species generally, of which animals there are numbers on the coasts of the ancient Midian (*Burckhardt* p. 860); the Latin taxus, taxo (Ital. tasso, Spanish tasago, French taisson) for *badger*, having come from the East. Accordingly *Knobel* understands *the sea-cow* belonging to the genus dolphin and found in the Red Sea, whose skin is used for sandals (*Rüppel*, Nubien p. 187. 196; Abyss. I. p. 243). *Lebrecht* (Berliner Jahrbücher 1842. p. 79) understands a larger kind of hyena, called in Yemen تَحْش and the skin of which is similarly applied (*Botta*, relation d'un voyage d'ans l'Yemen, Paris 1841). Against this current assumption that the word represents an animal, are the LXX, Aqu., Symm., Jerome, Targ., Syr., Sam. and *Saadia*, who explain it of the colour of leather; the LXX rendering ὑακίνθινα *dark-red*, Aqu., Symm. and Jerome ἰάνθινα, ianthina, *violet*, the Targ. and Syr. version סַסְגּוֹנָא hysginum, i. e. *reddish*, Saadia جُلُود دَارِش *black leather.* To this may be added that the Arabian Jews call the red-dyed hide of the ram תַּחַשׁ (*Niebuhr* p. 177), and that the stem طَخَش means *to be dark-coloured*, دَهَس *to be reddish.*

תַּחַת (from תּוּחַ II., after the form שׁוּחַ, רוּחַ, נוּחַ, from שַׁחַת, רַחַת, נַחַת; in pause תָּחַת, only with a *verb-suffix* תַּחְתֶּנָּה, תַּחְתֵּנִי, as in בַּעֲדֵנִי; in the *pl.* תַּחְתֵּיהֶם, תַּחְתָּיו, ־ֵיכֶם, תַּחְתֶּיךָ, תַּחְתַּי, and the shorter form תַּחְתָּם, from the *constr. state* תַּחְתֵּי) *fem.* 1. *a depression, sinking*, or *the deep, the under part*, and so *a base, a support* on which a thing is; Job 40, 12 *and crush the wicked in their place*, i. e. where they are; תַּחְתַּי Hab. 3, 16 *at my feet*, i. e. at my foundation on which I stand; תַּחְתּוֹ 2 Sam. 2, 23 K'tib *in his stead;* Ps. 18, 37 *thou makest my steps wide in my place;* next, *position, place*, Zech. 6, 12 *out of his place;* Ex. 16, 29 *abide every man in his place;* תַּחְתֶּיהָ *in its place*, i. e. *where* Job 36, 16, referring to רַחַב = מָקוֹם, which is feminine. — 2. *a preposition, instead of*, after שָׂטָה and זָנָה Ez. 23, 5; Num. 5, 19; *for = in place of*, in exchanges, restitution Ex. 21, 26; Gen. 4, 25; 22, 13; Ex. 21, 23; *under* Gen. 7, 19; 18, 4; *below, at the foot of* Ex. 24, 4; *between*, inter Job 30, 7, hence the phrase תַּ׳ הַלָּשׁוֹן Ps. 10, 7, תַּ׳ שְׂפָתַיִם 140, 4 *in the mouth;* farther, *under = at* or *with* Job 30, 14, commonly an accusat. of place, *in the place where, where* 34, 24 26; 36, 16; 40, 12. Joined to verbs it gives to them the idea *below, deep*, as רָבַץ תַּ׳ *to lie deep* Gen. 49, 25, and so with הֵצִיק (which see) Am. 2, 13, סָגַר Gen. 2, 21; יָשַׁב תַּ׳ Ex. 16, 29. — 3. *A conjunction, for that, because*, eo quod, quia Deut. 21, 14; 2 Kings 22, 17; for which are also used תַּחַת כִּי Deut. 4, 37 or תַּ׳ with an infinitive Is. 60, 15. — To these meanings belongs תַּ׳ with prepositions prefixed, as a) מִתַּחַת *away under, from under* Prov. 22, 27; Ez. 47, 1; מִתַּ׳ הַשָּׁמַיִם Deut. 9, 14 *away under the heavens;* seldom = תַּחַת *under* Am. 2, 9, opposite מִמַּעַל; Job 18, 16, properly speaking depending on the verb יִבָשׁוּ; וּמִתַּחַת *and under* Deut. 33, 27, after the verbs פָּשַׁע 2 Kings 8, 20, זָנָה Hos. 4, 12, for which occurs also תַּחַת alone; מִתַּחַת לְ *under the* Gen. 1, 7; 35, 8; 1 Kings 4, 12; 7, 29; לְמִתַּ׳ לְ *under* 7, 32. b) אֶל־תַּ׳ *to under* Jer. 3, 6; Zech. 3, 10; אֶל־תַּ׳ לְ the same Ex. 10, 2; 1 Sam. 21, 4. c) תַּחַת אֲשֶׁר *instead of* Deut. 28, 62, *for that, because* 21, 14, for which תַּחַת כִּי also occurs 4, 37. — 4. (*a sinking, depression, valley*) *n. p.* of a station of the Israelites in the wilderness Num. 33, 26. — 5. (*humility, modesty*) *n. p. m.* 1 Chr. 6, 9; 7, 20.

תְּחֹת (from תָּחָא = תּוּחַ; with *suff.* תְּחֹתוֹהִי) *Aram. fem.* the same, Dan. 4, 4 *from under him* = Hebrew מִתַּחְתָּיו; elsewhere תְּחוֹת.

תַּחְתּוֹן (from תַּחַת with the termination וֹן-ָ) *adj. m.*, תַּחְתֹּנָה, תַּחְתּוֹנָה (*plur.* תַּחְתֹּנוֹת) *fem.*, *the lower*, inferior, infimus Josh. 18, 13; of יָצוּעַ (fem.) 1 Kings 6, 6, בְּרֵכָה Is. 22, 9, רִצְפָּה Ez. 40, 18, שַׁעַר (fem.) 40, 19, צֵלָע (fem.) 1 Kings 6, 8 (as the LXX and Targ. already read for תִּיכֹנָה), and הַתַּחְתּוֹנָה alone Ez. 41, 7, opposite עֶלְיוֹנָה (where וּמִן should be read for וְכֵן, LXX); Arab. تَحْتَانِيّ.

תַּחְתִּי (only *plur.* תַּחְתִּיִּם) *adj. m.*, תַּחְתִּיָּה or תַּחְתִּית (*plur.* תַּחְתִּיּוֹת) *fem. the lower*, *lowest;* of פֶּלַח (fem. since אֶבֶן should be supplied) Job 41, 16, גֻּלֹּת Josh. 15, 19; *deep*, of שְׁאוֹל Ps. 86, 13; Deut. 32, 22. The fem. תַּחְתִּית stands as a subst. *the lowest part*, *the foot*, of הָר Ex. 19, 17; *the depth*, of אֶרֶץ Ez. 31, 14, *plur.* תַּחְתִּיּוֹת *the depths*, a genitive to בּוֹר Lament. 3, 55, אֶרֶץ Ez. 26, 20; or אֶרֶץ is a genitive to it Is. 44, 23.

תַּחְתִּים *n. p.* of a tract in the north of Palestine, mentioned with דָּן יַעַן and צִידוֹן (which see), and standing in the genitive to אֶרֶץ 2 Sam. 24, 6. The city or lake חָדְשִׁי (which see) is said to be in it. As תַּ' was entirely unknown, it has been resolved into תַּחַת יָם, חָדְשִׁי looked upon as a surname of כִּנֶּרֶת, and יַעַן as = הָעִין; but no certainty has been attained in the matter.

תִּיו see תוז.

תִּיךְ see תִּיכוֹן.

תִּיכוֹן, also תִּיכֹן (formed from a noun תִּיךְ, from תּוֹךְ) *adj. m.*, תִּיכוֹנָה, תִּיכֹנָה (*plur.* תִּיכוֹנוֹת) *fem. the middle*, of בְּרִיחַ Ex. 26, 28, חָצֵר Ez. 47, 16 (חָצֵר should be also read for עִיר in 2 Kings 20, 4), צֵלָע 1 Kings 6, 8 (written by mistake for תַּחְתֹּנָה, LXX, Targ.), אַשְׁמֹרֶת Judges 7, 19 (between the morning and evening watch), יָצִיעַ 1 Kings 6, 6 (along with שְׁלִשִׁית).

תִּילוֹן (from תּוּל; *mockery*, *scorn*) *n. p. m.* 1 Chr. 4, 20 K'ri, for which the K'tib is תולון which see.

תֵּימָא and תֵּמָא (from יָמָא, *to be clear*, *warm*, = יָמָה I.; *sunburnt province*, *waste;* comp. יָמִין 5, תֵּימָן, Arab. تَيْمَا, تَيْمَاءُ, تَيْمَن wilderness) 1. *n. p.* of a tract in the north of the Arabian desert on the borders of the Syrian one, where traffic was carried on from the Persian gulf to the Mediterranean by caravans (אֹרְחוֹת) Is. 21, 14; Jer. 25, 23; Job 6, 19; also the people of this tract. There was also another city of the name, three days' journey from Syria (Istachri ed. Mordtmann p. 11). — 2. *n. p.* of a tract on the Persian gulf, where a people called *Θαμοί* or *Θεμοι* (Ptol. 6, 7, 17) or بنو تيم (Banu Teim; *Jakut*, Moscht. p. 310. 352. 413) dwell, descended from Ishmael Gen. 25, 15. — The LXX identify it with תֵּימָן, which is etymologically right, but not ethnographically.

תֵּימָן (with *a* of motion תֵּימָנָה; from יָמַן = יָם, יָמָא, יָמָה I.) *m.* 1. prop. *the light*, *clear quarter of the world*, or *the day-side*, i. e. *the south*, *south-district*, *south-side*, opposite צָפוֹן Josh. 13, 4; Ex. 26, 18 35; 27, 9; *noon-side*, as that of heat Job 39, 26; חַדְרֵי תֵ' 9, 9 *the chambers of the south*, i. e. the veiled regions of the southern hemisphere; אֶרֶץ תֵּ' *land of the south*, i. e. Egypt Zech. 6, 6 (see Dan. 11, 5), also תֵּ' alone Is. 43, 6; as the land of storms Zech. 9, 14; metaph. *the south-wind* (רוּחַ is left out), hence *fem.* Ps. 78, 26; Song of Sol. 4, 16. יָמִין 1. (Ps. 89, 13; Job 23, 9; Is. 54, 3) has the same meaning, from the same stem. — 2. (*desert-district*) *n. p.* of a tract north-east of Edom and belonging to it Jer. 49, 20; Am. 1, 12; Hab. 3, 3; celebrated for its wise men Jer. 49, 7 (Bar. 3, 22 seq.), and the home of the intelligent Eliphaz Job 2, 11. In Ez. 25, 13 for מִתֵּימָן וּדְדָנֶה should be read מִתֵּ' דְּדָנָה *from Teman to Dedan*, דְּדָן forming the south-point of Edom. Pliny (H. N. 6, 32) unites the *Thimanaei* with the Nabatheans in Petra. — 3. *n. p.* of a city Ob. 9 (perhaps also Am. 1, 12), where the בְּנֵי בְיָן (1 Macc. 5, 4) dwelt, i. e. where Edomite wisdom had

its home. Euseb. and Jerome (Onom.) mention a city called Θαιμάν six hours from Petra. *Patron.* תֵּימָנִי Gen. 36, 34; on the contrary תֵּימְנִי 1 Chr. 4, 6 is perhaps a *patr.* from an unknown place תֵּימָן.

תֵּימָן (from יָמַן; *prosperity*) only in

תֵּימְנִי (*the fortunate*) *n. p. m.* 1 Chr. 4, 6.

תִּימָרָה (only *plur.* תִּימְרוֹת, *constr.* תִּימְרוֹת; arising out of תַּמָּרָה = תְּמֹרָה, from תָּמַר, as the reading תַּמְרוֹת may also be referred to תַּמָּרָה) *fem.* prop. a prominent, projecting thing; hence poet. *a pillar*, of עָשָׁן, which goes before caravans to point out the way, or rises up at the burning of cities Jo. 3, 3; figurat. of a sedan Song of Sol. 3, 6; comp. עַמּוּד עָשָׁן (Judges 20, 40). Talm. תַּמָּרָה (without עָשָׁן) a pillar of smoke (of the קְטֹרֶת) and תִּמֵּר a verb, *to mount as a pillar*, elsewhere תִּמּוּר emersion of חַמָּה or לְבָנָה. A reference of the word to יָמַר II. = תָּמַר, or the assumption of תִּימָרָה as a singul. is less probable.

תִּיצ (from תּוּץ *extension*) *n. p.* of a place; deriv. the *Gentile* תִּיצִי 1 Chr. 11, 45.

תִּירוֹשׁ and תִּירֹשׁ (with *suff.* תִּירֹשִׁי, תִּירוֹשְׁךָ, תִּירוֹשָׁם; from יָרַשׁ II.) *m.* prop. what is got from grapes or fruits; hence *mead*, symbolising, in conjunction with דָּגָן, fulness and blessing Hos. 7, 14, Gen. 27, 28 37, Deut. 33, 28, coupled also with יִצְהָר 28, 51; *unfermented wine* Mic. 6, 15, different from יַיִן Hos. 4, 11; *sweet mead* Zech. 9, 17, of which persons had to give the first portion and the tenth Deut. 18, 4; Num. 18, 12; Neh. 10, 38; 13, 5; *juice* of the grape Is. 65, 8; comp. Syr. ܬܪܘܫܐ the same, from the same stem.

תִּירְיָא (from יָרָא I. = יָרָה I.; *foundation, place*, same as יְרוּ = יְרוּת in יְרוּאֵל, יְרוּשָׁלַם) *n. p. m.* 1 Chr. 4, 16.

תִּירָס *n. p.* of the group of the Thracian peoples (Josephus, Jerome, Jer. Targ. I. and II.), Θρᾶκες, Gen. 10, 2, and therefore of that ancient and great people who dwelt between Haemus and the Aegean Sea, whence they spread into the continent and islands of Greece as well as Asia Minor; and from whom the Getae and Dacians branched off on both sides of the Ister. The name Θρᾶξ arises from Θρᾶς, so that Θρας (תִּרַס) is the stem; and this people are connected with the Θύρσοι, conseq. with the Scythians.

תַּיִשׁ (*pl.* תְּיָשִׁים) *m. a he-goat, a buck*, Gen. 30, 35; 32, 15; Prov. 30, 31; either from תּוּשׁ *to but*, conseq. prop. *the butter*, or from תִּישׁ = אִישׁ *to be strong*, like aries prop. the strong one (*Fürst*, Concord. s. v.); Aram. תַּיְשָׁא, Ar. تَيْس (a he-goat or hart).

תֹּךְ (from תָּכַךְ; once תּוֹךְ Ps. 72, 14) *m.* prop. *biting, injury;* hence *usury* = נֶשֶׁךְ Ps. 55, 12, LXX τόκος; generally *oppression, violence*, 10, 12 *his mouth is full of* (threatens) *extortion*, LXX δόλος; coupled with חָמָס 72, 14, as it is in other places with מִרְמָה; Aram. תַּכָּא, ܬܟܐ damnum, mulcta.

תָּכָה (Kal not used) *intrans.* same as תָּקָה, תָּקָא *to lie down, to bow down*, לְרַגְלַיִם (at the feet); in *Puh.* of the encamping of the Israelites at the foot of Sinai; Ar. تَكَا the same, which is connected with وكا (see ת). The organic root תכ־ה is also in תח (תּוּחַ) II.

Puh. תֻּכָּה (3 *p. pl.* תֻּכּוּ) *to be encamped*, Deut. 33, 3 *and they are encamped at thy feet* (at Sinai).

תְּכוּנָה (with *suff.* תְּכוּנָתוֹ) *f.* 1. (from כּוּן) *a place, dwelling*, Job 23, 3; *Ibn Esra* therefore gives it מָקוֹם, conseq. = מָכוֹן. — 2. (from תָּכַן which see) prop. *a symmetrical forming* or *modelling;* hence *form, fashioning*, coupled with צוּרָה Ez. 43, 11, perhaps = תָּכְנִית 28, 12; *beautifully formed* or *costly furniture* Nah. 2, 10.

תֻּכִּי (only *plur.* תֻּכִּיִּים, (תּוּכִּ׳) *masc. a peacock*, 1 Kings 10, 22, 2 Chr. 9, 21, brought from אוֹפִיר by way of exchange;

Sanskrit çikhi, in the Dakhan pronunciation tikki, Malabar togei. The Persian appellation طاوس passed into the Greek *ταώς*, Aram. טַוָּס, and is likewise foreign.

תָּכַךְ (not used) *tr.* prop. same as נָ־שַׁךְ I. *to pierce*, *to cut in;* hence *to inflict injury*, *to oppress* (see נָשַׁךְ); *to practise usury;* cognate in sense with עָשַׁק, גָּזַל, בָּצַע; ident. in its organic root תַּךְ with that in נָ־שַׁךְ, תָּחַח I.; Arab. تَكَّ to reduce to fragments, redupl. تَكْتَكَ; Syr. ܬܟ to injure, also for גָּזַל. Deriv. תָּכָךְ, תֹּךְ.

תָּכָךְ (only *pl.* תְּכָכִים, which is not the pl. of תֹּךְ) *m. oppression*, *usury*, Prov. 29, 13 *a creditor* or *man of usury*, opposite רָשׁ (LXX); elsewhere עָשִׁיר 22, 2.

תָּכַל (not used) *intrans.* same as כָּל (כָּלַל) II. prop. *to lighten*, *glitter*, metaphor. as usual *to be bright-coloured*, particularly of blue and violet purple colour, conseq. not connected with שָׁחַל. Earlier interpreters (see *Fürst*, Conc. s. v.) assumed as the fundamental signification *to enclose*, and so applied it to the shell of animals, as = סָגַל (which see). This explanation should be rejected. Derivat. תְּכֵלֶת.

תִּכְלָה (from כָּלָה II. = כָּלַל I. *to make complete*) *fem.* same as מִכְלָל *perfection*, Ps. 119, 96 *to all perfection I saw a limit* (but thy command is limitless). Others derive it from תָּכַל with the meaning of the Aram. תְּכַל, ܬܟܠ *to hope*, to trust, so that תִּכְלָה would mean *hope*. תִּכְלָה in 1 Kings 17, 14 stands for תִּכְלָא and is 3 pers. fem. impf.

תַּכְלִית (from כָּלָה II.) *f. completeness*, *perfection*, of שַׁדַּי (חֵקֶר) Job 11, 7; עַד תַּ׳ 26, 10 *even to completeness*, i. e. *to the finest hair;* לְכָל־תַּ׳ *most strictly* 28, 3; תַּ׳ שִׂנְאָה Ps. 139, 22 *extreme hatred;* also *the end* Neh. 3, 21 i. e. issue, opposite פֶּתַח (entrance).

תְּכֵלֶת (from תָּכַל which see) *f.* prop. *bright red*, *clear blue* or *violet colour;* hence *violet purple*, *purple blue*, spoken of yarn Ex. 26, 4, stuff 26, 31, threads (פְּתִילִים) 28, 28; coupled with אַרְגָּמָן (*red purple*), תּוֹלַעַת שָׁנִי (*crimson*) 28, 6, כַּרְמִיל 2 Chr. 2, 6, בּוּץ 2, 13, חוּר Esth. 1, 6; כְּלִיל תְּ׳ Ex. 28, 31 *all of violet purple.* Also, *violet pigment* Ez. 27, 24 (see גְּלוֹמִים). — As to the derivation, we might look upon תְּכֵלֶת as arising from תִּכְלָה, like אֵשֶׁת from אִשָּׁה, so that כָּלַל II. would be the stem, especially as מִכְלוֹל (Ez. 23, 12; 38, 4) and מִכְלָל (27, 24) are = תְּכֵלֶת; in no case can it mean *a muscle.* Targ. תִּכְלָא the same, Saadia اسمانجون anything azure-coloured; LXX, Aq., Symm., Theod. *πορφυροῦν*, *ὑάκινθος*. The shell-fish from which this colour was got was called חַלְזוֹן (Targ., Talm.), ܚܠܙܘܢܐ, حَلَزُون.

תָּכַן (only *part.* תּוֹכֵן) *tr.* prop. enlarged from כֵּן (כּוּן), כֵּן (כָּנַן); hence 1. *to establish*, *determine*, *create*, *prepare*, רוּחוֹת (spirits) Prov. 16, 2, לִבּוֹת 21, 2, i. e. to appoint their direction. — 2. *to form symmetrically* or *beautifully*, *to shape according to settled proportions*, preserved only in derivatives. Deriv. מַתְכֹּנֶת, תֹּכֶן, תְּכוּנָה 2, תַּבְנִית, the proper name תֹּכֶן.

Nif. נִתְכַּן (*fut.* יִתָּכֵן) *to be established*, *determined*, עֲלִלוֹת 1. 1 Sam. 2, 3 *and to him* (וְלוֹ K'ri) *his wondrous deeds are established*, i. e. man can do nothing against him (LXX); according to the K'tib, *and his grounds* (see עֲלִילָה 2) *are not* (וְלֹא) *defined.* Of the דֶּרֶךְ יי״ (the conduct of God toward sinners), *to be right*, *firm*, *measured*, i. e. according to the guilt Ez. 18, 25 29; 33, 17; also of the conduct of men 18, 25 29; 33, 17.

Pih. תִּכֵּן *to direct*, *to prove*, *to weigh*, רוּחַ יי״ Is. 40, 13, i. e. to direct; *to determine by measure and extent*, שָׁמַיִם 40, 12, hence coupled with שָׁקַל, מָדַד; מַיִם Job 28, 25; *to adjust*, עַמּוּדִים Ps. 75, 4.

Puh. תֻּכַּן (*part.* מְתֻכָּן) *to be weighed out*, of money 2 Kings 12, 12.

תֹּכֶן *m.* 1. *a determinate number* or

measure Ez. 45, 11; *a task* measured out Ex. 5, 18. — 2. (*establishment*, *firmness*, but see the proper name (תֹּכֶן) *n. p.* of a city in Simeon 1 Chr. 4, 32, which has fallen out between עֶתֶר and עָשָׁן in Josh. 19, 7.

תַּבְנִית (formed from תָּכַן) *f. contrivance*, *draught*, *plan of a building*, Ez. 43, 10, where perhaps we should read תְּכוּנָתוֹ as in 43, 11; *proportion*, *fashioning*, in the genitive to חוֹתָם (*signet-ring of symmetry*), as an adjective 28, 12 *a symmetrical*, i. e. beautifully formed *signet-ring*. חוֹתָם Jer. 22, 24 is a figure of the king, who is firmly closed in God's hand.

תַּכְרִיךְ (from כָּרַךְ) *masc. a mantle*, *a wide robe*, stola talaris Esth. 8, 15, modern Hebrew a covering of the dead.

תֵּל (with *suff.* תִּלָּהּ, תִּלָּם; from תָּלַל I.) *m.* prop. *a mound*, to build upon; hence Josh. 11, 13 *which stand still on their mound*, i. e. are not pulled down; Jer. 30, 18 *the town is rebuilt on its mound;* commonly *a heap of rubbish* Deut. 13, 17, Josh. 8, 28, sometimes with שְׁמָמָה also, Jer. 49, 2; Arab. تَلّ, Aram. תֵּל, ܬܠܐ, ܬܠܠܐ, Coptic ⲧⲁⲗ, ⲑⲁⲗ, ⲑⲉⲗ. Often combined with names of places (as also in the names of Babylonian and Syrian cities, see *Assemani* B. Or. III, 2. p. 784; *Jakut*, Muschtarik ed. W. p. 83 s. v. تل), and perhaps in תְּלַאשָּׂר (תְּלַשָּׂר). In

תֵּל אָבִיב (*hill of grass-land*, see אָבִיב) *n. p.* of a place on the Chaboras, where was a colony of exiles, and where the prophet Ezekiel stayed for a week Ez. 3, 15. Thiluta, Thilsaphata ap. Amm. Marc. (24, 2; 25, 8) have been compared; but this is uncertain.

תֵּל חַרְשָׁא (*hill of the magus*, comp. אַכְשָׁף as the name of a place) *n. p.* of a locality likewise on the Chaboras, where there was a colony of Jewish exiles Ezr. 2, 59; Neh. 7, 61.

תֵּל מֶלַח (*salt-* i. e. rock-salt-*hill*) *n. p.* of a place on the Chaboras, near *Tel Charsha* Ezr. 2, 59; Neh. 7, 61.

תָּלָא I. (only 3 *p. pl.* with *suff.* תְּלָאוּם K'ri; *part. pass.* תְּלֻאִים, תְּלוּאִים) *tr.* same as תָּלָה *to hang up*, with accus. 2 Sam. 21, 12; תְּלֻאִים Deut. 28, 66 *suspended*, of חַיִּים, i. e. in fluctuation, in danger; *intr.* and fig. *to hang after*, *to be bent upon*, with לְ, Hos. 11, 7 *and my people are bent upon defection from me.*

תָּלָא II. (not used) = תָּלַע II., see תְּלָאָה 2.

תְּלָאָה (from לָאָה, like תְּעָלָה 2 from עָלָה) *f.* 1. *travail*, *distress* Ex. 18, 8; Num. 20, 14; Targ. לְאִי. To this belongs according to *Ibn Esra* מַתְּלָאָה Mal. 1, 13 = מַה־תְּ' *what trouble* (to eat it), which the Targ., however, takes as = מִתְּלָאָה *somewhat of trouble*, i. e. *somewhat distressing* (comp. מִן 3, c). It may also come from נָתַל = נָטַל (which see) meaning *burden*, and be translated: *and behold*, *it is burdensome!* — 2. (from תָּלָא II. = תָּלַע II., תָּעַל to dig through) *a trench*, Lament. 3, 5 *he has surrounded me with fortifications* (רֹאשׁ, see רֹאשׁ I.) *and a trench.* This explanation, though different from the ordinary one, suits the context.

תַּלְאוּבָה (from לָאַב) *f. thirst*, *drought*, in the genitive to אֶרֶץ, of a wilderness Hos. 13, 5; comp. צִיָּה.

תְּלַאשָּׂר (as also תְּלַשָּׂר Is. 37, 12, also in mss. תְּלַסַּר) *n. p.* of a Mesopotamian province and city, inhabited by the בְּנֵי עֶדֶן, and formerly subject to Assyria Is. 37, 12; 2 Kings 19, 12. It has been identified with *Theleda*, *Thelesa* on the Peutinger tables (XI, c), south east of Racca, near Palmyra, where ruins still exist. The Jer. Targ. on Gen. 14, 1, and the Syriac take תְּלַשָּׂר as = אֶלָּסָר (and תְּלַסַּר, תְּלַסַּר, ܬܠܐܣܪ) in the territory of Artemita, which was also called *Χαλασάρ* (i. e. *Ταλασάρ*) and which lay in southern Assyria, north of Babylonia (Ptol. 6, 1, 6; Strab. 16. p. 744). Others take it to be = רֶסֶן, now *Kileh Shirgal.* The word has arisen from תֵּל and אַשֻּׁר = אֶסַר.

תִּלְבֹּשֶׁת (from לָבַשׁ) *f. a garment* Is. 59, 17.

תָּלַג (not used) *Aram. intr.* same as Hebrew שָׁלַג. Deriv.

תְּלַג *Aram. m. snow* DAN. 7, 9.

תִּגְלַת פִּלְאֶסֶר ,תִּלְגַּת פִּלְנְאֶסֶר, see תִּגְלַת.

תָּלָה (*part.* תֹּלֶה, *pass.* תָּלוּי, *inf. c.* תְּלוֹת; *fut.* יִתְלֶה) *tr. to hang up, suspend,* on a stake (עֵץ), a capital punishment among the Israelites DEUT. 21, 22, 2 SAM. 4, 12, JOSH. 10, 26, Egyptians GEN. 40, 19, 22 and Persians ESTH. 8, 7; 9, 14; metaphor. *to hang up*, כִּנּוֹרוֹת Ps. 137, 2, אֶלֶף הַמָּגֵן SONG OF SOL. 4, 4; *to hang,* upon יָתֵד Ez. 15, 3, the earth upon בְּלִימָה, i. e. *to keep it suspended* JOB 26, 7; fig. *intr. to adhere to*, with עַל Is. 22, 24. Deriv. תְּלִי and תְּלִית.

Nif. נִתְלָה (*fut.* יִתָּלֶה) *to be hanged,* with עַל *upon* ESTH. 2, 23; LAMENT. 5, 12.

Pih. תִּלָּה *to hang*, with עַל Ez. 27, 11, or בְּ 27, 10.

As to the stem, it is connected with תָּלָא I., זַל (זָלַל), דַּל I., סַל IV., so that the fundamental signification is *to float;* Greek *τλά-ω*, whence *τάλαντον* a weight; Aram. תְּלָא, ܬܠܐ.

תְּלוּנָה and תְּלֻנָּה (from לוּן II., only the *pl.* תְּלוּנּוֹת) *f. a murmuring, rebellion* Ex. 16, 7-9 12; NUM. 14, 27.

תָּלַח (not used) *tr.* prop. a farther development of לַח (לוּחַ) II. *to split, to separate;* Aram. תְּלַח and תְּלַע, Ar. ثلع. But for the derivative proper name תֶּלַח seems to suit better, being a farther development of לַח (which see), meaning *to be fresh, vigorous.* Deriv.

תֶּלַח (*vital vigour*) *n. p. masc.* 1 CHR. 7, 25.

תְּלִי (with *suff.* תֶּלְיְךָ; from תָּלָה I.) *m.* prop. *what hangs from one, a quiver,* suspended from the shoulder or girdle GEN. 27, 3 (LXX, Vulg., J. Targ. בֵּית גִּיר; *Ibn Esra, Kimchi*); according to Onk. *a sword* (סַיְפָא), followed by the Syr. and *Ibn Ganâch.*

תְּלִית (from תָּלָה) *f.* cod. Sam. GEN. 27, 3 for תְּלִי.

תְּלִיתִי *Aram. num. ord. the third* DAN. 2, 39, from תְּלָת, together with תַּלְתִּי.

תָּלַל I. (only *part. pass.* תָּלוּל) *trans.* 1. same as סָלַל I., יָתַל II., *to tower, to pile up, heap up, accumulate;* hence *to heighten,* and *intr. to be high, to be heightened,* of הַר Ez. 17, 22, coupled with גָּבֹהַ; comp. Aram. תַּל to make high, to lead upwards, ܡܬܠܠܢ erected, תְּלִיל a wall; Arab. تَلّ the same. Deriv. תֵּל and the proper names (תְּלַשַּׂר, תְּלַאשָּׂר) תֵּל אָבִיב, תֵּל חַרְשָׁא, תֵּל מֶלַח.

תָּלַל II. (not used) *intrans.* same as שָׁלַל II., הָלַל II. (see ה and שׁ) *to wander to and fro,* and so *to be mad, to rave,* deriv. תּוֹלָל, which, however, is better referred to תָּלַל III. = שָׁלַל I.

תָּלַל III. (not used) *tr.* same as שָׁלַל I. (which see) *to take booty, to rob, plunder.* Deriv. תּוֹלָל.

תָּלַל IV. (Kal unused) *intr.* same as הָתַל, יָתַל I., prop. *to jest, to laugh,* cognate in sense with צָחַק, Arab. هزل; hence *to mock.*

Hif. הֵתֵל (with tone drawn back הֵתֶל GEN. 31, 7; 2 *pers.* הֵתַלְתָּ for הֲתִלֹּתָ, renouncing the doubling, or as if from יָתַל; *inf.* הָתֵל; *fut.* יְהָתֵל retaining the ה of Hifil for יָתֵל, *pl.* יְהָתֵלּוּ JOB 13, 9, in pause יְהָתֵלּוּ JER. 9, 4; on the other hand, יְהַתֵּל is Pih. of הָתַל, as also הִתֵּל [pl. הֲתֻלִּים] and מַהֲתַלּוֹת are to be referred to הָתַל) *to mock, to deride,* with בְּ of a person 1 KINGS 18, 27; JOB 13, 9; JUDGES 16, 10 13 15; generally, *to deceive, to cheat* GEN. 31, 7; Ex. 8, 25. See more under הָתַל and comp. יָתַל I.

תָּלַל V. (not used) *tr. to wind, to wind up, to roll together,* e. g. locks; conseq. ident. with סָלַל II., אָ־ל (to מאוזל Ez. 27, 19 *Rashi*), Aram. אֲזַל, עֲזַל (see סָלַל I.). Derivat. the redupl. תַּלְתַּל.

תָּלַם I. (not used) *intr. to be heaped up, accumulated,* of mounds (*Kimchi,*

Böttcher); it is closely connected with שָׁלַם II. (to be high, rugged), Ar. سَلِمَ. The organic root is תָּ־לַם. Deriv. תֶּלֶם (which see).

תָּלַם II. (not used) *intr. to be bold, courageous, spirited;* ident. with טָלַם to practise violence (to the proper name טַלְמוֹן), Aram. ܛܠܡ, טְלַם, Arab. ظلم. Deriv. תַּלְמַי.

תֶּלֶם (from תָּלַם I.; *pl. c.* תַּלְמֵי, with *suff.* תְּלָמֶיהָ) *m. a hilly, cloddy bed*, along with the furrow; hence the place on which a thing grows, *ridge*, JOB 31, 38; Hos. 10, 4 *and heaps of stones* (גַּלִּים) *lie upon* (עַל) *the ridges* 12, 12; JOB 39, 10 *canst thou bind the buffalo, so that his draw-line is upon the ridge*, in making furrows the left rope being always on the ridge of the bed; opposite עֲמֻקִּים (furrows); Ps. 65, 11 *water its ridges, rain down upon its earthy elevations* (גְּדוּדִים from גָּדַד = גָּדָה I.); Arab. تَلَم, Aram. תְּלָם, Coptic ⲑⲗⲟⲙ, ⲧⲗⲟⲙ (not *furrow*).

תַּלְמַי (from תָּלַם II.; *bold, spirited one*) *n. p. m.* 2 SAM. 3, 3; JUDGES 1, 10; *Θολομαῖος Joseph.* Antt. 14, 8, 1. *Βαρθολομαῖος* MATTH. 10, 3 is בַּר־תַּלְמַי.

תַּלְמִיד (from לָמַד) *masc. a disciple* 1 CHR. 25, 8; Arab., Syr. and mod. Hebrew the same.

תָּלַע I. (not used) *tr. to eat away, to consume, to lick*, of worms and insects; enlarged from לַע (לָעַע) I. by ת; the same organic root existing in בָּ־לַע, יָ־לַע II., יָ־לַק also; Aram. תְּלַע to cleave, to dig through. Derivat. תּוֹלָע and its denomin. Puh. תֻּלַּע, as well as תּוֹלֵעָה and תּוֹלַעַת.

Pih. תִּלַּע (not used) *to bite away, to destroy*, of the teeth; transp. לָתַע. Derivat. מְתַלְּעָה.

Puh. תֻּלַּע denom. see תּוֹלָע.

תָּלַע II. (not used) *intr. to be stretched, extended, to be stretched out at full length;* Ar. تلع and طلع to be stretched high, to be long-necked, especially in numerous derivatives. Deriv. the proper name תּוֹלָע.

תָּלַף (not used) *to be high, projecting upward, to be slender-pointed upwards*, conseq. a collateral form of תָּלַם I. According to *Ibn Ganâch* a farther development of אָלַף, meaning *to instruct, to teach, to point out the way*, so that the noun תַּלְפִּית prop. denotes a *pharos* or *watch-tower*. According to the Talmud, followed by Saadia and others, the noun is compounded of תֵּל (= תֵּל) and פִּיּוֹת (edges), and therefore means *hill of blades.* According to *Salomo b. Jehuda* (see Sephat Jeter 28) the verb signifies *to distinguish, to make wonderful*, but without establishing this meaning etymologically; according to others it is like לָפַת, לָפָה with the meaning of שָׁלַב, so that the noun would be *a step*, and לְתַלְפִּיּוֹת adv. *terrace-shaped.* But the explanation we have given suits better.

תַּלְפִּית (only *pl.* תַּלְפִּיּוֹת, from תָּלַף which see) *fem. height, top, a thing projecting upwards*, לְתַלְפִּיּוֹת adv. *prominent, high*, SONG OF SOL. 4, 4 *like the tower of David* (i. e. slender) *is thy neck, built up high;* Symm. ὕψη.

תְּלַשֹּׁר see תְּלַאשֹּׁר.

תְּלָת (same as Hebrew שָׁלֹשׁ) *Aram. num. card. fem.*, תְּלָתָה, ־תָא (with *suff.* תְּלָתְהוֹן, = Hebrew שְׁלֹשָׁה) *masc. three*, עִלְעִין DAN. 7, 5, also put after the noun 3, 24; 6, 3; זִמְנִין תְּלָתָה *three times*, 6, 11 14; also for an ordinal number, as יוֹם תְּלָתָה *the third day* EZR. 6, 15; *pl.* תְּלָתִין *thirty* DAN. 6, 8. Derivat. תַּלְתִּי, תְּלִיתָי, תַּלְתִּי.

תַּלְתָּא see תַּלְתִּי.

תַּלְתִּי (only *definit.* תַּלְתָּא, abridged from תַּלְתָּאָה) *num. ord. masc. Aram. the third*, in rank DAN. 5, 16 29; formed from תְּלָת.

תַּלְתַּי *Aram. num. ord. m.* same as תַּלְתִּי (which see) *the third* DAN. 5, 7. ־ַי is Hebraistic for ־ִי.

תַּלְתַּל (only *pl.* ־לִּים, from תָּלַל V.) *m.* prop. *a thing twisted;* hence *twisted locks*, like clusters of grapes, explaining קְוֻצּה (which see) more definitely, SONG OF SOL. 5, 11, comp. βόστρυχος with βότρυς, מַחְלָפָה a lock from חָלַף II. to twist; Ar. تَلْتَلَة a basket, from تَلَّ to interweave, like טָנָא to טָנָא, סָלַל II. to סַל.

תַּם *Aram. adv.* same as Hebrew שָׁם, with ־ָה appended תַּמָּה = Hebrew שָׁמָּה *there* EZR. 5, 17; 7, 12; מִן־תַּמָּה *thence* 6, 6; Targ. and Syr. תַּמָּן, ܬܡܢ, Talm. הָתָם enlarged by a pronominal stem הָ at the beginning.

תָּם (from תָּמַם) *adj. m.*, תַּמָּה (with *suff.* תַּמָּתִי) *f.* prop. *whole*, *complete*, *ready*, *perfect;* hence *pious*, as a subst. *a pious man* Ps. 37, 37; JOB 1, 1 8; 2, 3, coupled with יָשָׁר; *innocent* 8, 20, opposite עִקֵּשׁ; 9, 20 21, opposite רָשָׁע 9, 22; *quiet*, *placid*, *mild* GEN. 25, 27, of shepherds, opposite *wild*, *rough*, of hunters; תַּמָּתִי *my pure*, *innocent one* SONG OF SOL. 5, 2 and 6, 9, a flattering address to a maiden, or a beloved one.

תֹּם (from תָּמַם; once תּוֹם PROV. 10, 9; before Makkeph תָּם־; with *suff.* תֻּמִּי, תֻּמּוֹ, תֻּמָּם; *pl.* see under תֻּמִּים) *m. wholeness*, *entireness;* כְּתֻמָּם *according to their completeness* Is. 47, 9, i. e. *completely; soundness*, *welfare* JOB 21, 23 = שָׁלוֹם (comp. מְתֹם) Ps. 38, 4; *simplicity*, לְתֻמָּם *in their simplicity* 2 SAM. 15, 11, לְתֻמּוֹ *in his simplicity* 1 KINGS 22, 34; commonly *innocence*, with the genitive לֵבָב GEN. 20, 5 6, Ps. 101, 2, coupled with יֹשֶׁר 1 KINGS 9, 4; without לֵבָב Ps. 25, 21; הָלַךְ תֹּם PROV. 2, 7, הָלַךְ בַּתּוֹם 10, 9 or הָ׳ בְּתֻמּוֹ 28, 6 *to walk blamelessly*, *piously;* תֹּם דֶּרֶךְ 10, 29 or תָּם־דֶּרֶךְ 13, 6 *integrity of walk*, concrete *innocent one;* coupled with צֶדֶק Ps. 7, 9.

תֵּמָא JOB 6, 19 see תֵּימָא.

תַּמָּה *Aram. adv.* see תַּם.

תֻּמָּה (from תָּמַם; *constr.* תֻּמַּת, with *suff.* תֻּמָּתִי) *fem. innocence*, *blamelessness* JOB 2, 9; 27, 5; 31, 6; *simplicity* PROV. 11, 3, opposite סֶלֶף.

תָּמַהּ (3 *pl.* in pause תָּמָהוּ; *fut.* יִתְמַהּ) *intr.* prop. *to be motionless*, *horrified*, *to be astonished*, *amazed;* ident. in its organic root תמ־ה with that in שָׁם (שָׁמַם), אָ־שַׁם, יָ־שַׁם and דָּם, דָּמָה III.; hence *to be in consternation* Ps. 48, 6; אִישׁ אֶל־רֵעֵהוּ Is. 13, 8 *they looked with astonishment at one another;* or *to stand in mute amazement* 29, 9, coupled with הִתְמַהְמַהּ; *to be astonished* JER. 4, 9; *to be terrified* JOB 26, 11, with מִן *of;* with עַל *to wonder at a thing* ECCLES. 5, 7; Aram. תְּמַהּ, תְּוַהּ, ܬܡܗ, ܬܘܗ the same; the Arabic for it is سَمَدَ (עָמַד) to be amazed, to stand motionless.

Pih. תִּמַּהּ (not used) an intensive of Kal. Deriv. תִּמָּהוֹן.

Hithp. הִתַּמַּהּ (out of הִתְתַּ׳) *to be astonished*, joined to Kal to strengthen the idea HAB. 1, 5.

תְּמַהּ (not used) *Aram. intr.* same as תְּוַהּ, Hebrew תָּמַהּ. Deriv. the noun

תְּמַהּ (only *pl.* תִּמְהִין, *def.* תִּמְהַיָּא, with *suff.* תִּמְהוֹהִי) *Aram. m. an astonishment*, *miracle*, coupled with אָת DAN. 3, 32 33; 4, 28.

תִּמָּהוֹן (from תָּמַהּ Pih.; *c.* תִּמְהוֹן) *m. timidity*, *astonishment*, *fear* ZECH. 12, 4; with לֵבָב DEUT. 28, 28.

תַּמּוּז (after the form אַלּוּף, עַמּוּד from תָּמַז; with the article הַתַּ׳) *n. p.* 1. of a Syrian and Phenician God, whose violent death was lamented by women at the gate of the temple, sitting on the ground according to the custom of mourners Ez. 8, 14. *Tammuz* is none other than *Adonis* to whom a funeral solemnity was set apart every year in July on account of his unhappy death by the boar of Mars, as Jerome and Cyril (on Is. 18) rightly observe, and as the Vulgate renders תַּ׳ by Adonis. A copious description of the Adonia (Ἀδώνια, Ἀδώνεια) may be found in *Movers* (Phön. I. pag. 200 seq.). The worship of Adonis arose generally in Phenicia or Syria (see אָדוֹן). It came to the Ephremites from

Syria ZECH. 12, 11. Comp. *Chwolson*, Sabäer II. p. 27 and 201. 459. 606. — 2. month of the Adonis festival, according to Jerome *June*, but more correctly *July*.

The word is usually derived from מוז Arab. ماز *to separate*, *to divide*, so that 'תַּ would be *the separation*, *disappearance* of Adonis, ἀφανισμὸς Ἀδώνιδος (Lucian). It is more probable that it should be taken, like most names of deities (הֲדַד, בַּעַל, אָדוֹן) in the signification *powerful*, *mighty one*, from תָּמַז which see.

תְּמוֹל and תְּמֹל (for which we have also אֶתְמוֹל, אֶתְמוֹל, אִתְמוֹל) an *adv. before*, *long ago* Is. 30, 33; commonly *yesterday*, heri 2 SAM. 5, 2, especially in combination with שִׁלְשֹׁם 1 SAM. 14, 21; 19, 7; also as an *adj.* (to יוֹם) *belonging to yesterday* Ps. 90, 4. תְּמוֹל is used oftener than אֶתְמוֹל in the sense of *yesterday*, especially with שִׁלְשֹׁם Ex. 5, 8 14, 2 SAM. 3, 17, also in כִּתְמוֹל GEN. 31, 2 5 and מִתְּמוֹל JOSH. 3, 4; *a short time ago* JOB 8, 9, perhaps for מֵתְמוֹל; *before, formerly* 1 SAM. 20, 27. See אֶתְמוֹל, אֶת־, אֶתְמוֹל. — As to the derivation, I formerly looked upon it as compounded of אֶת מוּל, after the example of *Ibn Ganâch's* (*Fürst*, Conc. s. v. תָּמַל), which view was followed by *Gesenius* (under מוּל); but I have already abandoned it under מוּל (page 783), considering it more correct to assume a stem תָּמַל (which see).

תְּמוּנָה (*c.* תְּמוּנַת, with *suff.* תְּמוּנָתְךָ; from מִין) *fem.* properly *anything formed*, *fashioned;* hence *an image*, coupled with פֶּסֶל Ex. 20, 4; *form* JOB 4, 6; NUM. 12, 8; Ps. 17, 15.

תְּמוּרָה (with *suff.* ־רָתוֹ, from מוּר) *f. exchange*, in buying and selling, like גְּאֻלָּה (payment) RUTH 4, 7; JOB 28, 17; concrete *the thing exchanged* LEV. 27, 10 33; JOB 15, 31; figur. *compensation*, *retribution* 20, 18.

תְּמוּתָה (from מוּת) *f. death*, *dying;* 'בְּנֵי־תְ *a mortal* Ps. 79, 11; 102, 21, different from בֶּן־מָוֶת.

תָּמַז (not used) *intr. to be powerful*, *strong*, *victorious*, *tr. to overpower*, *to destroy;* cognate in sense with הַד II., שַׁד, and connected with צָמַת, שָׁמַד; comp. Ar. صمد. Deriv. from Pih. תַּמּוּז.

תָּמַח (not used) *tr. to strike*, *to combat;* a farther development of מָחָה II. (belonging to מְחוּיָאֵל). Derivative

תֶּמַח (*combat*, viz. *El* is *a Striving one*) *n. p. m.* EZR. 2, 53.

תֶּמְחִי JER. 18, 23 in pause for תֶּמְחִי, see מָחָה.

תָּמִיד (from מוּד II.) *m.* prop. *extension* or *continuance of time;* hence 1. *continuance*, in the genitive a periphrasis for the adjective *continual*, as 'עֹלַת תְ *a continual* (i. e. for all times) *burnt offering* Ex. 29, 42, 'קְטֹרֶת תְ 30, 8, 'אֵשׁ תְ LEV. 6, 6, 'אֲרֻחַת תְ 2 KINGS 25, 30, 'מַעֲרֶכֶת תְ 2 CHR. 2, 3, 'אַנְשֵׁי תְ *men appointed for a continuance* EZ. 39, 14; also by itself applied to the standing or daily sacrifices NUM. ch. 28, hence הֶחָזוֹן הַתָּמִיד *the oracle about the daily* DAN. 8, 13; הֵסִיר 'הַתְּ *to abolish the daily* 11, 31; 12, 11. — 2. *adv. continually*, *ever* Ex. 25, 30; 27, 20; 28, 38; with a negative *never* Is. 62, 6.

תָּמִים (*constr.* תְּמִים; *plur.* תְּמִימִים, *constr.* ־מֵי; from תָּמַם) *adj. m.*, תְּמִימָה (*pl.* ־מֹת) *f. whole*, *entire* LEV. 3, 9; שָׁנָה תְמִימָה *a whole year* 25, 30; 'יוֹם תְ *an entire day* JOSH. 10, 13; *free from blemish*, *sound*, of sacrifices Ex. 12, 5; 29, 1, occurring often in Leviticus in sacrificial prescriptions. Fig. *blameless*, *innocent*, *upright*, *pious* GEN. 6, 9; 17, 1; *subst. upright one* JOB 12, 4, coupled with צַדִּיק PROV. 1, 12; 2, 21, and *pl.* תְּמִימֵי דֶרֶךְ 11, 20 = תְּמִימִים; *perfect*, of the תּוֹרָה Ps. 19, 8; תְּמִים דֵּעִים JOB 37, 16 *perfect in knowledge*, on the contrary תְּמִים דֵּעוֹת 36, 4 *upright in thought;* תָּמִים עִם־אֵל DEUT. 18, 13 *upright towards God;* 'הֹלֵךְ תְ Ps. 15, 2, 'הֹלֵךְ בְּתְ 84, 12, הֹלֵךְ 'בְּדֶרֶךְ תְ 101, 6 = הֹלֵךְ בְּתֹם *to walk blamelessly;* also *true*, hence 'דֹּבֵר תְ AM. 5, 10. תָּמִים 1 SAM. 14, 41 see תֻּמִּים.

תַּמִּים contracted from תְּאֳמִים see תָּאַם.

תֻּמִּים (with *suff.* תֻּמֶּיךָ, a plural form of תֹּם) *m. pl.* prop. *perfection*, *innocence;* under the influence of the Egyptian ⲑⲙⲏⲓ veritas (*Bunsen*, Aegypten's Stelle I. p. 572) *truth;* hence the LXX ἀλήθεια. The plural as an abstract is used with אוּרִים (which see) of the figures attached to the חֹשֶׁן, which symbolised *revelation* (אוּרִים) and *truth* (תֻּמִּים), and constituted the high priest's right to give judicial decisions, and directions relative to the divine law, as well as his authority to be medium of the divine counsels Ex. 28, 30; Lev. 8, 8; Deut. 33, 8. Sometimes the phrase is abridged and אוּרִים alone used, as in שָׁאַל בָּאוּרִים 1 Sam. 28, 6 or שָׁאַל בְּמִשְׁפַּט הָא׳ Num. 27, 21. Among the Egyptians the high priest, as president of the court of justice, had an ἄγαλμα of sapphire stones suspended from his neck, called ἀλήθεια (Ael. V. H. 14, 34; Diod. Sic. 1, 48. 75); and from them the Hebrews borrowed their *Urim* and *Thummim;* comp. *Philo*, vita Mos. (ed. Hösch.) III. p. 670, de Monarchia II. p. 824. But in the time of the Babylonish exile those oracular little images were already unknown, so that decisions were postponed for the priest of the future who should preside over the Urim and Thummim Ezr. 2, 63; Neh. 7, 65. The two figures of precious stones so called were at an earlier period a kind of *lots*, and so the expressions הִפִּיל בֵּין ... וּבֵין and נִלְכַּד were applied to them as in the case of גּוֹרָל; and for שָׁאַל בְּמִשְׁפַּט הָאוּרִים (Num. 27, 21) was also used שָׁאַל בֵּאלֹהִים 1 Sam. 14, 37. According to 1 Sam. 14, 41, agreeably to the reading of the LXX, where there was after יִשְׂרָאֵל the following: אִם בְּיוֹנָתָן בְּנִי הֶעָוֹן הַזֶּה הָבָה אוּרִים וְאִם בְּעַמְּךָ יִשְׂרָאֵל הָבָה תֻמִּים (so we should read for תָמִים) each of these figures had the particular meaning *yes* or *no*, *innocence* or *guilt*, *prosperity* or *misfortune*, just as the one or other came forth; if none appeared, the meaning was, God does not answer.

תָּמַךְ (*part.* תּוֹמֵךְ; תּוֹמִיךְ Ps. 16, 5 is a noun; *inf. absol.* תָּמֹךְ, *constr.* תְּמֹךְ; *fut.* יִתְמֹךְ, before Makkeph יִתְמָךְ־) *tr.* same as סָמַךְ (which see) *to support*, Ps. 17, 5 *support my steps in thy paths*, where תְּמֹךְ (as elsewhere) is an imperative (Targ.); *to hold*, with the accusat. יָד Gen. 48, 17; תּוֹמֵךְ שֵׁבֶט Am. 1, 5 8 *a sceptre-holder*, i. e. a king, comp. σκηπτοῦχος βασιλεύς (Homer); of God, *to support*, *to help*, with בְּ Ps. 63, 9 or the accus. 16, 5; figur. Prov. 5, 5 *her steps hold Sheol fast*, i. e. they abide decidedly in it; also with בְּ like verbs of holding 28, 17; Ps. 41, 13; *to hold fast*, with the accus., as כָּבוֹד Prov. 11, 16; 29, 23; *to take*, *to lay hold of*, פֶּלֶךְ 31, 19; 4, 4 *let thy heart lay hold of my words.* Absol. Job 36, 17 *and yet thou art entirely filled* (מָלֵאתָ) *with the judgment of an* (unrighteous) *enemy* (i. e. with the opinion that an unjust one judges); *a righteous transaction and a righteous sentence hold together* (יִתְמֹכוּ). Deriv. תּוֹמִיךְ.

Nif. נִתְמַךְ (*fut.* יִתָּמֵךְ) *to be held*, *to be laid hold of*, with בְּ Prov. 5, 22.

תָּמַל (not used) *tr.* same as שָׁמַל *to tie* or *knot together*, *to tie around*, and so metaph. *to be strong*, *powerful* (comp. קָשַׁר, חַיִל, קָוָה); of time, *to be long*, *enduring.* Deriv. the noun תְּמוֹל after the form סְגוֹר, with א prosthetic אֶתְמוֹל, Aram. תְּמָל and אִתְמָל. See more under מוּל.

תְּמֹל see תְּמוֹל.

תָּמַם (3 *p. perf.* תַּם, *pl.* תַּמּוּ, with Dagesh resolved supplied by נ תַּמְנוּ Lament. 3, 22; Ps. 64, 7; 1 *p. perf. pl.* תַּמְנוּ for תַּמּוֹנוּ Num. 17, 28; Jer. 44, 18; *inf.* תֹּם, before Makkeph תָּם־, with *suff.* תֻּמִּי; *fut.* יִתֹּם, 3 *p. fem.* תִּתֹּם Ez. 24, 11, in an intrans. signification יִתַּם, *plur.* יִתַּמּוּ, in pause יִתַּמּוּ, first person אֵיתָם Ps. 19, 14 = אֶתַּם, as if from יָתַם) *tr.* 1. *to make whole*, *perfect*, *ready*, and so *to complete*, with accus. Ps. 64, 7; with accus. of a person and בְּיַד פ׳ *to deliver*

wholly Jer. 27, 8; commonly followed by an infin. and לְ meaning *to have completed to*, as an adv. *wholly*, *readily* Josh. 3, 17; 4, 1; 5, 8; Deut. 2, 16. But the *trans.* signification frequently passes into the *intrans.*, the object being left out, and thus the meaning *to be complete*, *to be finished* originated 1 Kings 7, 22; עַד־תֹּם 6, 22 *even to completion;* עַד־תֻּמָּם the same Deut. 2, 15, i. e. *entirely;* or followed by a verb, as תַּם נִכְרָת Josh. 3, 16 *to be entirely divided.* — 2. *to be finished*, *ended*, of שָׁנָה Gen. 47, 18; Ps. 102, 28; of דְּבָרִים Job 31, 40, comp. כָּלָה (Ps. 72, 20); *to be spent*, of עֹפֶרֶת Jer. 6, 29, where many mss. incorrectly refer תם to אֵשׁ reading אֵשְׁתָּם; *to cease*, of פְּרִי Ez. 47, 12, of כֶּסֶף Gen. 47, 18; coupled with אָפֵס and כָּלָה Is. 16, 4; *to be consumed*, *to be used up* Jer. 37, 21; Gen. 47, 15; *to be wholly gone*, of כֹּחַ Lev. 26, 20; *to perish*, like כָּלָה 2 Kings 7, 13, opposite נִשְׁאַר; *to be complete* or *whole in number* 1 Sam. 16, 11. — 3. Figur. *to be blameless*, *pious*, *innocent* Ps. 19, 14; especially so in derivatives. Deriv. תַּם, תֹּם, תֻּמָּה, תָּמִים, תְּמִים, מְתֹם.

Hif. הֵתַם (*perf.* הֲתִמּוֹתִי, הֵתַמּוּ; *inf.* הָתֵם, with *suff.* הֲתִימְךָ = הֲתִמְּךָ Is. 33, 1; *fut.* יַתֵּם) *causative*, *to make ready*, *to prepare*, flesh Ez. 24, 10; *to finish* Is. 33, 1 (coupled with כַּלֵּה); *to cause to cease*, with מִן Ez. 22, 15; without an object Dan. 8, 23 *when the transgressors* (הַפֹּשְׁעִים, i. e. who put פֶּשַׁע Dan. 8, 12 into operation, conseq. the heathen; the translators read הַפְּשָׁעִים incorrectly) *complete* (the measure of their sins); וּלְהָתֵם חַטָּאוֹת Dan. 9, 24 K'ri *and to fill up the measure of sin* (LXX, Vulg., Aqu., Syr.), parallel לְכַלֵּא, where the K'tib was occasioned by the following וְלַחְתֹּם; figur. הֵתַם דֶּרֶךְ *to make the walk blameless*, i. e. to live piously Job 22, 3. The words וְכֵן הֵתַמּוּ 2 Sam. 20, 18 (*and so they brought it about*) are difficult, which being part of an old saying are not altogether intelligible. Farther וְיַתֵּם אֶת־הַכֶּסֶף 2 Kings 22, 4, where many mss. after 22, 9 and the Vulgate read וַיַּתֵּךְ, the Targ. וַיַּתֵּךְ (after 12, 12), the LXX וַיַּחְתֹּם; but the signification *that he may put all the money together*, is sufficient.

תֵּמָן see תֵּימָן.

תִּמְנָה (from מָנָה; with *a* of motion תִּמְנָתָה; prop. *a thing allotted*, *a possession*) *n. p.* 1. of a city on the mountains of Judah (situated on the northern boundary of that tribe), and therefore עָלָה is applied to it Gen. 38, 12; coupled with גִּבְעָה Josh. 15, 57; comp. *Robinson*, Palest. II. p. 343. — 2. of a city in Dan, lying low, and therefore יָרַד is applied to it Josh. 19, 43. — Judges 14, 1 2 5 written תִּמְנָתָה with the same meaning; 1 Macc. 9, 50 *Θαμνάθα*, which is probably the modern *Tibne* (*Robinson* l. c.), south west of צָרְעָה. *Gentile m.* תִּמְנִי Judges 15, 6, as if from תִּמְנֶה.

תִּמְנֶה see תִּמְנָה.

תֵּמָנִי see תֵּימָן.

תִּמְנִי see תִּמְנָה.

תִּמְנָע (from מָנַע; *keeping*, *holding off*, viz. Jah is, comp. יִמְנָע) *n. p. fem.* Gen. 36, 12; afterwards the name of an Edomite tribe 36, 40.

תִּמְנַת חֶרֶס (*possession of the sun;* also תִּ' סֶרַח, i. e. of the the sun-god Josh. 19, 50; 24, 30; סֶרַח for חֶרֶס) *n. p* of a city on the mountains of Ephraim, north of הַר גַּעַשׁ, a hereditary possession of Joshua's, and the place of his burial Josh. 19, 50; 24, 30; Judges 2, 9. At the time of *Eusebius* the grave of Joshua was still pointed out in *Θαμνατσαρά* (Onom. s. v.), near the village *Θαμνά* (Onom. s. v. Gaas), on the northern part of the mountain גַּעַשׁ, which Jerome also knew. It is the *Θαμνά* which appears as a toparchy (*Josephus*, Jewish Wars 3, 3, 5).

תִּמְנַת סֶרַח see תִּמְנַת חֶרֶס.

תִּמְנָתָה see תִּמְנָה.

תֶּמֶס (from מָסַס; a rare abstract formation) *m. a melting away*, *a flowing off*,

metaphor. *a passing away in slime;* as an adverb *in slime* Ps. 58, 9. See שַׁבְּלוּל.

תָּמַר (not used) *intr. to stand forth tall, to project aloft,* of the palm, a pillar, a tower, Ar. تَمَرَ; identical with the root in יָ־מַר, אָ־מַר, סָ־מַר; Talm. תְּמַר the same. Deriv. תִּמְרָה, תֹּמֶר, תָּמָר, the proper name תָּמָר, also in אִיתָמָר.

Pih. I. תִּמֵּר an intensive of Kal, of a pillar. Derivat. תִּמֹּר, תַּמֹּר, תִּמֹּרָה, תִּימֹרָה.

Pih. II. תִּמְרֵר (redupl.) an intensive of Kal. Deriv. תַּמְרוּר 2.

תָּמָר (*plur.* תְּמָרִים; from תָּמַר) *masc.* 1. prop. *a slender, tall tree,* specially *the date-palm,* once indigenous in Palestine Jo. 1, 12, Neh. 8, 15, especially about יְרִחוֹ (see עִיר הַתְּמָרִים) *Josephus* Antiqq. 15, 4, 2, at עֵין־גֶּדִי Solin. 38, 12, in the neighbourhood of the יָם הַמֶּלַח Diod. Sic. 2, 48, at the יָם כִּנֶּרֶת *Josephus* Jewish Wars 3, 10, 8, and a symbol of Palestine on Jewish coins (*Froehlich,* ann. syr. tab. 18). Its evergreen leaves Ps. 92, 13 and its slender, straight growth Song of Sol. 7, 8 served for comparisons in poetry. The slender, bow-shaped branches (כַּפּוֹת תְּמָרִים Lev. 23, 40, LXX κάλλυντρα) were waved at the feast of tabernacles as well as at the solemn reception of princes and generals as an expression of joy 1 Macc. 13, 51; John 12, 13. In the Wady Ghurundel (אֵלִם) the Israelites found seventy palm-trees beside twelve fountains Ex. 15, 27; Num. 33, 9. עִיר הַתְּמָרִים (*city of palms*) Deut. 34, 3, Judges 3, 13, 2 Chr. 28, 15 is an epithet of יְרִחוֹ or rather of the district about *Jericho,* so called from its numerous groves of palms. — 2. only in Judges 1, 16 the name of the old home of the Kenite tribe, whence they wandered forth to Palestine and arrived there with the Israelites. According to *Le Clerc* it is the name of the famous palm-district in Arabia, which Diod. Sic. 3, 42 calls Φοινικών, and Strabo describes (p. 776). — 3. (*palm-plantation*) *n. p.* of a city on the south border of Palestine, whence the southern border stretches as far as *Meriboth-Kadesh* (on the Edomite border), a still more southerly point Ez. 47, 19; 48, 28. It has been understood to mean the city Θαμαρά, mentioned by *Eusebius* (s. v. Ἀσασανθαμάρ), a day's journey from חֶבְרוֹן, on the way from the latter to the sea-port אֵילַת (אֵילוֹת), whose ruins were found by *Robinson* (Pal. II. p. 616. 622) in the ruins of *Kurnub* (see קָדֵשׁ). This תָּמָר, as the K'tib in 1 Kings 9, 18 reads for תַּדְמֹר, is said to be one of the strong places built by Solomon; so that after the secure holds in *northern* and *middle* Palestine are mentioned in the passage, a strong place in the extreme *south* would also be adduced; hence the addition *in the wilderness* (Judah), *in the land,* i. e. in Palestine proper. At the time of *Eusebius* a garrison lay in Θαμαρά, and a fort put there must really have commanded the pass through which people went from Edom to Jerusalem. — 4. (*a column,* comp. תֹּמֶר) in בַּעַל תָּמָר, the name of a deity (בַּעַל), who was worshipped in the form of a priapus-column; called also *Demarus, Thamyras.* From this בַּעַל תָּמָר (see under בַּעַל) a city not far from גִּבְעָה in a northerly direction got its name Judges 20, 33, called בֵּית תָּמָר in *Eusebius,* in whose day it was a small village. In this application of the word, תָ׳ may perhaps have denoted the phallus, like Ar. اِتْمَأَرَّ to stand up straight, of the membrum virile. — 5. in חַצְצֹן תָּמָר which is spoken of at length below חַצְצוֹן. — 6. (*the slender*) *n. p. f.* Gen. 38, 6; 2 Sam. 13, 1; 14, 27. — 7. in אִיתָמָר (= אֲבִיתָמָר) *n. p. m.* Ex. 6, 23.

תַּמֹּר see תַּדְמֹר.

תִּמֹּר (only *plur.* תִּמֹּרִים, with *suff.* תִּמֹּרָיו = תִּמֹּרוֹ, from תִּמֵּר Pih.) *m. a slender palm,* engraved in wood or stone Ez. 40, 16 22 31 34; 41, 18, as an ornament; LXX φοίνιξ.

תֹּמֶר *m.* 1. *a palm,* same as תָּמָר, hence תֹּ׳ דְּבוֹרָה (*Deborah's palm*) the name of a palm-tree under which Deborah

abode and sat in judgment JUDGES 4, 5. — 2. *a pillar*, especially a priapus-pillar, which was set up in cucumber fields to scare away birds JER. 10, 5; to be compared with the apocryphal letter of Jeremiah verse 70.

תִּמֹרָה (from the *masc.* תֹּמֶר; *plur. constr.* תִּמְרוֹת, for which many mss. have תִּימְרוֹת or תִּימְרוֹת) *fem. a pillar*, of עָשָׁן SONG OF SOL. 3, 6, JO. 3, 3, similarly עַמּוּד; Talm. תִּמּוּר together with תִּמָּרָה, the same.

תִּמֹרָה (*plur.* תִּמֹּרוֹת) *fem.* same as תֹּמֶר 1 KINGS 6, 29 32 35; 7, 36; EZ. 41, 19. Along with other sculptured things palms were used, both as an emblem of Palestine and to represent a thing elevated.

תַּמְרוּק (from מָרַק; only *pl.* תַּמְרוּקִים, *constr.* תַּמְרוּקֵי, with *suff.* תַּמְרוּקֶיהָ) *m.* 1. *an abstract*, *a rubbing in*, with salve and oil; *a purification* or *cleansing* of the skin ESTH. 2, 12; *concrete*, *ointment* 2, 3 9. — 2. Figur. *a remedy* PROV. 20, 30 K'ri, for which the K'tib has תַּמְרִיק with the same meaning; comp. מְרוּקִים.

תַּמְרוּר (only *plur.* תַּמְרוּרִים) *masc.* 1. (from מָרַר) *bitterness*, a genitive to מִסְפֵּד JER. 6, 36, בְּכִי 31, 15; as an *adverb* (see מֵישָׁרִים) *bitterly*, *sharply*, *injuriously* HOS. 12, 15. — 2. (from תָּמַר II. Pih.) *a way-pillar*, *an indicator of the road* JER. 31, 21, parallel צִיֻּנִים, Arab. تَامِير, امرة.

תַּמְרִיק see תַּמְרוּק.

תַּן (*plur.* תַּנִּים, once תַּנִּין LAMENT. 4, 3 K'tib; from תָּנַן I.) *m.* prop. *howler*, then *a howling animal of the desert* IS. 13, 22, parallel אִי (which see), or along with בְּנוֹת יַעֲנָה (which see) IS. 43, 20, MIC. 1, 8, JOB 30, 29, which announced itself by terrible howlings. The desert was called מְקוֹם תַּנִּים PS. 44, 20, מְעוֹן תַּנִּים JER. 9, 10, נְוֵה תַנִּים IS. 34, 13. It is understood to mean *the jackal*, which suits LAMENT. 4, 3 *they draw out the breast and give suck to their young*, which is also recognised by its howling and dwelling in waste places (see שׁוּעָל); Targ. יָרוֹדָא, Syr. ܝܪܘܕܐ (from יָרַד, ܝܪܕ to howl, to wail), explained by *Bar Bahlûl* ابن اوى (howler, jackal), which *Tanchum* also gives. Comp. Ar. تِينَان a wolf, prop. howler. *Saadia* (a sea-animal, sea-serpent), *Ibn Ganâch*, LXX (δράκοντες, σειρῆνες, ἐχῖνοι) and Vulg. interchange it less correctly with תַּנִּין. תַּנִּים JER. 14, 6; EZ. 29, 3 (which see).

תְּנָא (not used) *Aram. trans.* same as Hebr. שָׁנָה I. *to repeat*, iterare, prop. to double. Deriv. תַּנִּין, תְּנִינוּת.

תָּנָה I. (Kal only according to some in תְּנוּ PROV. 31, 31 and in תְּנָה Aram. for תָּנָה PS. 8, 2) *intr.* same as תָּנַן (I.), 1. *to call*, *to praise*, *to announce aloud*, hence coupled with הִלֵּל PROV. 31, 31; PS. 8, 2 *which* (viz. all the earth, כָּל־הָאָרֶץ) *praises aloud* (תְּנָה = תָּנָה) *thy majesty;* in the Talm. *to teach* and *to learn*, i. e. *to recite aloud* or *to teach aloud;* Targ. in *Pah. to relate aloud*, *to announce*, for the Hebrew הִגִּיד, סִפֵּר. — 2. *to complain loudly*, *to lament*, *to mourn.*

Pih. תִּנָּה (*infin. constr.* תַּנּוֹת; *fut. pl.* יְתַנּוּ) 1. *to praise aloud*, *to laud* JUDGES 5, 11, cognate in sense רִנֵּן, הִלֵּל, שִׁבַּח (*to lift up the voice*, *to call*); Aram. תַּנִּי, ܬܢܐ the same, Arab. ثنى II. IV. to praise. — 2. *to complain aloud*, *to mourn with loud lament* JUDGES 11, 40, with לְ of a person *for;* but תַּנּוֹת may be also the infin. of תָּנַן I.

תָּנָה II. (*fut.* יִתְנֶה) *tr.* properly *to hand*, *to offer*, *to reach*, hence *to give*, *bestow;* absol. *to distribute*, HOS. 8, 10 *though they distribute presents among the nations* (to make them well disposed towards them), *yet now I gather them* (the גּוֹיִם, i. e. the Assyrian army) *into a mass* (it is unnecessary, to take יִתְנוּ = יִזְנוּ); also *to reward*, *to hire.* Derivat. אֶתְנָה, the proper name אֶתְנִי (=נְיָה־).

Hif. הִתְנָה *to give*, *to bestow*, *to give up*, אֲהָבִים HOS. 8, 9; also in a good

sense, hence the proper name יַתְנִיאֵל (from the noun יַתְנָה).

The organic root תָּנָה is ident. with that in נָדַן II. (see נָדָן Ez. 16, 33 gift), נָתַן. The objective sense *to stretch*, *extend*, from which *to stretch to*, *to reach* arose, is also in תָּנַן III. and נָתַן.

תָּנָה III. (not used) *intr. to rest*, *to encamp*, *to dwell*, enlarged from נָאָה I. by prefixing ת; Ar. ثَنَا the same. Derivat. תַּנָּה.

תַּנָּה (*pl.* תַּנּוֹת, from תָּנָה III.) *fem. a dwelling*, *abode* (of a shepherd), Mal. 1, 3 נְאוֹת מִדְבָּר = תַּנּוֹת מִדְבָּר (Jer. 9, 9) of pastures (LXX, Syr.); comp. Arab. ثَنَاءَة dwelling, from ثَنَا. *Rashi* and *Kimchi: jackals*, same as תַּן, and לְתַנּוֹת מִדְבָּר *for jackals of the desert;* comp. מְעוֹן תַּנִּים, conseq. from תָּנַן I.

תְּנוּאָה (from נוּא I.) *f. removal*, *alienation*, i. e. the withdrawal of oneself from a person or thing, and so metaphor. *enmity* Num. 14, 34; Job 33, 10.

תְּנוּבָה (*constr.* ־בַת, with *suff.* ־בָתִי, *pl.* ־בוֹת, from נוּב I.) *fem. fruit*, of the field Deut. 32, 13; Ez. 36, 30; *produce* Judges 9, 11, fig. Is. 27, 6. In Lament. 4, 9 the Vulg. has translated מִתְּנוּבֹת. Others read מִתְּנוּאַת תְּנוּבוֹת to bring out a suitable sense.

תְּנוּךְ (only *constr.* תְּנוּךְ, from תָּנַךְ or נוּךְ I.) *m. the pointed;* with אֹזֶן *the tip of the ear* Ex. 29, 20; Lev. 8, 23.

תְּנוּמָה (*pl.* ־מוֹת, from נוּם) *f.* same as נוּמָה *slumber*, *sleepiness* Ps. 132, 4; Prov. 6, 4; also *pl.* Job 33, 15, coupled with שֵׁנוֹת Prov. 6, 10.

תְּנוּפָה (*constr.* תְּנוּפַת, *plur.* תְּנוּפוֹת; from נוּף) *f.* 1. *a waving*, *moving to and fro* of sacrifices, the parts being raised and waved as a sign of dedication and offering. This was done in the case of the thank-offering with the breast and the right shoulder Lev. 9, 21; 10, 15, in the case of the meat-offering of the Nazarite Num. 6, 20; comp. Varro (de re rustica 1, 29): Exta deis cum dabant, porricere dicebant, and therefore the dedicated pieces were called porriciae. — 2. *a moving*, *tumult* Is. 19, 16, hence מִלְחֲמוֹת תְּנוּפָה 30, 32 *battles of moving*, *of tumult*, full of tumultuous ones. — 3. (from נוּף IV.) *fruit* Deut. 32, 13 cod. Sam., as in the Samaritan נוּף stands for זֶרַע Gen. 1, 11; 3, 15; 4, 25; 7, 3; 15, 3 13.

תַּנּוּר (from נוּר I. after the form תַּפּוּז; *pl.* ־רִים, ־רֶיךָ) *m.* (*fem.* only Hos. 7, 4, but where perhaps we should read בֹּעֵרָה) prop. *a hearth*, *furnace*, especially of God in Jerusalem, hence *an altar*, *a place of sacrifice* Is. 31, 9, parallel אוּר (comp. אֲרִיאֵל according to some; Aram. נוּר fire); also *an oven* Lev. 2, 4, coupled with כִּירַיִם 11, 35 (pots for roasting or boiling); *an oven for baking* 26, 26, a figure of men heated with wine or lust Hos. 7, 4 6 7, of fever-heat Lament. 5, 10, or of the last day Mal. 3, 19, fully תַּ׳ אֵשׁ Ps. 21, 10, a figure of total destruction; תַּ׳ עָשָׁן *an oven covered with smoke*, coupled with לַפִּיד אֵשׁ Gen. 15, 17 a figure of the presence of God as a fiery Being of light. מִגְדַּל הַתַּנּוּרִים Neh. 3, 11 and 12, 38 is the name of a tower on the walls of Jerusalem, where ovens were. Aram. תַּנּוּרָא, ܬܢܘܪܐ, Ar. تَنُّور, Zend. tanura, though אַתּוּן seems to have been more used in Aramaean.

תַּנְחוּם (only *pl.* תַּנְחוּמִים, with *suff.* ־מֶיךָ, ־מֶיהָ; from נָחַם) *m. pl. pity*, *compassion* Ps. 94, 19; *consolation* Jer. 16, 7. The sing. תַּ׳ became afterwards a proper name.

תַּנְחוּמָה (only *plur.* ־מוֹת, with *suff.* ־מֹתֵיכֶם) *f. consolation*, *a word of comfort* Job 15, 11; 21, 2.

תַּנְחֻמֶת (*comfort*) *n. p. f.* (not masc., as the mother's name often follows בֶּן־ in genealogical tables) 2 Kings 25, 23; Jer. 40, 8.

תַּנִּים 1. *plur.* from תַּן which see. — 2. *sing.* for תַּנִּין which see.

תִּנְיָן (from תְּנָא) *Aram. num. ord. m.*, תִּנְיָנָה *f.*, *the second* Dan. 7, 5.

תַּנִּין (from תָּנַן II. or III.; twice תַּנִּים Ez. 29, 3; Jer. 14, 6; *pl.* תַּנִּינִים) *masc.* either an animal which winds or twists itself or which stretches itself along, hence *a great water-animal* Gen. 1, 21, *a sea-serpent* Ex. 7, 9 10 12, to which poison (חֲמַת) is ascribed Deut. 32, 33, parallel פְּתָנִים; *the crocodile*, a symbol of Egypt Is. 51, 9; Ez. 29, 3; Ps. 74, 13; *a sea-monster* Job 7, 12, a figure of a dangerous enemy, and symbol of the all-devouring Babylonian empire Jer. 51, 34, consequently equivalent to לִוְיָתָן (which see); *a dolphin*, which fetches its breath heavily 14, 6. Comp. Syr. ܬܢܝܢܐ, Arab. تنّين, also تُنّ a tunny-fish, Greek θύννος. — Compounded with עֵין תַּנִּין, תַּ' (*serpent-fountain*) is the *n. p.* of a spring near Jerusalem Neh. 2, 13.

תִּנְיָנוּת (prop. *stat. constr.* of תִּנְיָנוּ *repetition*) *Aram. adv. repeatedly*, *a second time* Dan. 2, 7.

תָּנַךְ (not used) *intr. to be pointed*, enlarged from אָנַךְ; the organic root is also in Targumic חֲ־נַךְ. See נָוַךְ I. Derivat. תְּנוּךְ.

תָּנַן I. (not used) *intr.* prop. same as תָּנָה I. *to sound*, *to call*, *to cry*, *to complain;* Arab. طَنّ tinnire, vocem edere, redupl. طَنْطَنَ sonare, دَنّ susurrum edidit, دَنْدَنَ to murmur. It seems to be onomatopoeic like צִלְצַל, صَرْصَرَ. Deriv. תַּן.

תָּנַן II. (not used) *intr. to wind*, *to twist*, of serpents (comp. לִוְיָתָן from לָוָה) or great water-animals, of the crocodile; proceeding from the fundamental signification *to bind*, *to fasten to;* Arab. تَنّ, whence تِنّ an associate. For the organic root תַּן comp. that in אֵ־תַן, טְנ־א, פְּ־תַן, חָ־תַן, רָ־תַן, שָׂ־טַן. Derivat. תַּנִּין (תַּנִּים).

תָּנַן III. (not used) 1. *intr. to stretch*, *to be extended*, of long, slender water-animals and serpents; according to some a fundamental signification for תַּנִּין; transferred to time, *to continue*, *to be enduring*, *firm;* comp. אָרַךְ, יָתַן. — 2. *tr. to stretch forth*, *to reach out*, *to give*, *to bestow.* Deriv. אֶתְנַן (אֶתְנָן), תַּנִּין according to some, perhaps also the proper name יְתָנָן.

תְּנַן (not used) *Aram. intr. to smoke;* but also *to burn*, Aram. ܬܢܢ, תְּאַן (תְּנַן), whence תְּנָנָא, תְּאָנָא smoke; ident. in its organic root with that in עָ־שַׁן. From this verb have been derived the Aram. אַתּוּן oven, Syr. ܐܬܘܢܐ, and thence the Ar. أَتُون (a lime-kiln, a smelting furnace), Persian تون, but these are to be referred to אֵת אָתַת (אֵת). See אַתּוּן.

תִּנְשֶׁמֶת (from נָשַׁם) *f.* 1. *the chameleon* Lev. 11, 30, so called from its frequent inspirations of the air, so that it was believed to live upon air (*Pliny* H. N. 8, 51; *Oken*, Naturgesch. VI, 647 seq.); according to the Jer. Targ. I. *the salamander;* according to the LXX and Vulg. *talpa.* — 2. the name of a species of *owl*, perhaps the *screech-owl*, *strix stridula* or *strix otus*, which sends forth a rustling, blowing sort of noise Lev. 11, 18. Onkelos בּוּתָא (= Ar. بوه) *horn-owl*, Jer. Targ. I. אוּתְיָא, ὠτός, and צַדְיָא bubo; Syr. ܩܦܘܦܐ *the night-owl*, a meaning followed by *Rashi* and *Kimchi.*

תָּעַב (Kal not used) *intr. to be objectionable*, *despicable*, *detestable*, *injurious*, *adverse;* a farther development of עָב (עוּב to הֵעִיב Lament. 2, 1, which the Targ. renders קְוִיץ) by ת prefixed; comp. تَغِبَ to reject, to abominate, تَغْب turpitudo, عَابَ to offend. From אָב II. (to אָיַב) תָּאַב is developed. Deriv. תּוֹעֵבָה.

Nif. נִתְעַב (*part.* ־עָב) *to be abominable*, *corrupt*, coupled with נֶאֱלָח Job 15, 16; *to be rejected*, *cast away* Is. 14, 19; *to be despised* 1 Chr. 21, 6.

Pih. תִּעֵב (*part.* מְתָעֵב, *inf.* תַּעֵב; *fut.* יְתָעֵב, also יְתַעֵב) *to abhor*, with the accusative Job 19, 19; 30, 10, אֹכֶל Ps. 107, 18; *to despise*, מִשְׁפָּט Mic. 3, 9; *to put away from one*, שֶׁקֶר Ps. 119, 163,

coupled with שָׂנֵא; *to refuse*, דֹּבֵר תָּמִים Am. 5, 10; *to asperse, insult*, מִצְרִי, אֲדֹמִי Deut. 23, 8; *to reject*, with שַׁקֵּץ 7, 26; *to disfigure*, יָפִי Ezek. 16, 25 (by professional adultery); *to repel*, נַחֲלָה Ps. 106, 40; *to soil*, i. e. to make repulsive Job 9, 31. מְתָעֵב (properly *a part.*) Is. 49, 7 is a noun *object of aversion*, as מַסְתֵּר 53, 3 is a noun.

Hif. הִתְעִיב (*fut. ap.* יַתְעֵב) *to do abominably* or *shamefully*, with עֲלִילָה following Ps. 14, 1, coupled with הִשְׁחִית 53, 2, or followed by an infin. and לְ 1 Kings 21, 26; הִתְעִיב מִן *to act more abominably than* Ez. 16, 52; comp. הֵרַע.

תָּעָה (*part.* תֹּעֶה, *pl. constr.* תֹּעֵי; *inf. constr.* תְּעוֹת; *fut.* יִתְעֶה, *ap.* יֵתַע) *intr.* same as טָעָה (which see) *to vacillate*, in act, walk or speech; hence *to reel*, בַּשֵּׁכָר, מִן־הַשֵּׁכָר Is. 28, 7; *to be giddy*, *confused*, of לֵבָב 21, 4; Ps. 95, 10; *to be erring*, *blinded*, of רוּחַ Is. 29, 24; *to wander about* Ps. 107, 4; 119, 176; Is. 53, 6; Gen. 37, 15; *to go into the pathless desert* Is. 16, 8; with לְ *to wander to* 47, 15, with מִן *to wander from* Ps. 119, 110, Prov. 21, 16, Ez. 44, 10, also with מֵאַחֲרֵי Ez. 14, 11; also without מִן *to wander from the mark* Prov. 14, 22, if it be not = אָבַד; specially *to wander* from God, i. e. *to practise idolatry*, *to sin* Ez. 44, 10, to which the Aram. טְעָא, the noun טָעוּ, and the Arab. طاغوت idol, point. Derivat. תּוֹעָה, the proper names תֹּעוּ, תֹּעִי.

Nif. נִתְעָה (*inf. constr.* הִתָּעוֹת) *to stagger about*, *to reel*, of שִׁכּוֹר Is. 19, 14; *to be deceived*, בַּשָּׁו נִתְעָה Job 15, 31 *who is deceived by vanity* (sin), if we should not read נִתְעָב, and refer it to יַאֲמֵן. On נִתְעוּ Job 4, 10 see נָתַע.

Hif. הִתְעָה (*part.* מַתְעֶה, *pl.* מַתְעִים; *fut.* יַתְעֶה, *ap.* יֶתַע) 1. causative, *to cause to wander*, בְּתֹהוּ Job 12, 24; Ps. 107, 40; *to make totter* or *reel*, כַּשִּׁכּוֹר Job 12, 25; *to lead astray* Jer. 50, 6; *to mislead* Prov. 10, 17, omitting the accus.; so too Is. 3, 12; 9, 15; רֶסֶן מַתְעֶה 30, 28 *a bridle leading astray* (in the case of wild animals), i. e. a violent bridle; *to seduce* Is. 19, 13 14; with the accus. and מִן *to cause to stray from*, i. e. to send into strange parts Gen. 20, 13, or to lead from the right way Is. 63, 17; fig. *to lead astray*, into crime and vice Hosea 4, 12, Micah 3, 5, into idolatry 2 Kings 21, 9; 2 Chr. 33, 9. — 2. Like Kal *to err*, Jer. 42, 20 K'ri (הִתְעֵיתֶם) *ye err* (from the way of salvation) *at the cost of your life*. The K'tib has here unsuitably הִתְעֵתִים, the LXX read הֲרֵעוֹתֶם. To escape the unusual Kal-meaning in Hifil it is better perhaps to read the Hithp. הִתְעֵיתֶם.

תֹּעוּ (*error*, *erroneous way*; from תָּעָה) *n. p. m.* 1 Chr. 18, 9, for which 2 Sam. 8, 9 has תֹּעִי.

תְּעוּדָה (from עוּד) *f.* prop. *attestation*, hence *assurance*, i. e. a divine *announcement* (see הֵעִיד) Is. 8, 16; generally = תּוֹרָה *a precept* of God Is. 8, 20; *an old custom*, *an attested usage* Ruth 4, 7.

תְּעוּף (from עוּף II., lengthened by an accentless *ah* תְּעֻפָה) *masc. darkness*, *obscurity* Job 11, 17, conseq. = מְעוּף and עֵיפָה; Targ., Rashi and some mss. read תְּעוּפָה (after the form תְּעוּדָה) with the same meaning.

תְּעוּפָה see תְּעוּף.

תֹּעִי see תֹּעוּ.

תָּעַל I. (not used) *intrans.* same as שָׁעַל I. *to bend inward*, *to sink;* hence *to be deep*, *hollow*, of channels and trenches. Deriv. תְּעָלָה.

תָּעַל II. see עָלָה I. in Hithpa.

תְּעָלָה *f.* 1. (from תָּעַל I. after the form בְּרָכָה, *constr.* תְּעָלַת; *pl.* תְּעָלוֹת) *a ditch*, *a channel* 1 Kings 18, 32 35; תְּעָלַת הַבְּרֵכָה *the channel of the pool*, of the Gihon 2 Kings 18, 17; 20, 20; Is. 7, 3, which has two outlets, canals as it were, an *upper* and a *lower* one Ez. 31, 4. — 2. (from עָלָה) prop. *something put upon*, i. e. *a bandage*, *a plaster* Jer. 30, 13; 46, 11; comp. הֶעֱלָה אֲרֻכָה under עָלָה.

תַּעֲלוּל (only *pl.* ־לִים; from עָלַל I.)

masc. pl. prop. windings, turnings, like סִבָּה, צְפִירָה (which see); hence *mishap*, *misfortune*, Is. 66, 4 *I have also pleasure in their misfortune;* concrete *enemies*, *persons that cause adversity* 3, 4, not = עוֹלֵל.

תַּעֲלֻם (only with *suff.* ־מָּה; from עָלַם I.) *m.* a hidden thing, i. e. *treasures* (of gold mines) Job 28, 11.

תַּעֲלֻמָה (only *plur.* תַּעֲלֻמוֹת; from עָלַם I.) *fem. plur. what is hid* or *secret*, of חָכְמָה Job 11, 6, לֵב Ps. 44, 22, i. e. *what is deep*, *inward.*

תַּעֲנוּג and תַּעֲנֻג (*plur.* תַּעֲנוּגִים, with *suff.* תַּעֲנוּגֶיהָ, תַּעֲנוּגַיִךְ; from עָנַג) *m. good cheer*, *voluptuousness* Prov. 19, 10; *plur. delight*, *pleasure*, Mic. 1, 16 בְּנֵי תַעֲנוּגַיִם = בְּנֵי שַׁעֲשֻׁעִים (Jer. 31, 20); *tenderness*, *tender care for* 2, 9; *sexual pleasure* Song of Sol. 7, 7.

תַּעֲנֻגָה (only *plur.* תַּעֲנֻגוֹת, from עָנַג) *fem. plur. delight*, of the enjoyment of love Eccles. 2, 8, like תַּעֲנוּגִים Song of Sol. 7, 7 and עֹנֶג (which see).

תַּעֲנִית (from עָנָה II.; with *a suffix* תַּעֲנִיתִי) *f. self-affliction*, *fasting* Ezr. 9, 5, common in the Mishna; old Hebr. צוֹם.

תַּעְנָךְ and תַּעְנַךְ (from עָנַךְ; *battlement-like place*) *n. p.* of a Phenician royal city, coupled with מְגִדּוֹ and בֵּית שְׁאָן, allotted to Manasseh, but within the boundaries of Issachar Josh. 12, 21; Judges 1, 27; 5, 19; 1 Kings 4, 12. It lay on the slope of the western mountains which bounded the plain of יִזְרְעֶאל over against גִּלְבֹּעַ. At the present day it is but a small village with ruins, called *Taʿanûk*, south of *el-Lejjun* on a hill at the south end of the plain of Esdraelon (*Robinson* III, 156; later Bibl. Res. p. 152).

תָּעַע (i. e. תַּע; Kal not used) *intrans. to stammer; to speak foolishly* or *senselessly;* Ar. (redupl.) تَعْتَعَ, تَخْتَخَ, تَقْتَقَ with the same meaning, then *trans. to mock at*, *scorn*, metaph. as in לָעַג (Targ.); Phenic.-Numid. inscription VI. the same. To compare it with תָּעָה yields no good sense.

Pih. (redupl.) תִּעְתַּע (*part.* מְתַעְתֵּעַ) *to mock*, *to scoff* Gen. 27, 12; comp. Arab. تغى. Deriv. תַּעְתֻּעַ.

Hithp. הִתַּעְתֵּעַ (*part.* מִתַּעְתְּעִים) *to shew oneself a mocker*, *to mimic*, *to mock*, with בְּ of a person 2 Chr. 36, 16, coupled with הִלְעִיב.

תַּעֲצֻמָה (only *plur.* תַּעֲצֻמוֹת, from עָצַם) *fem. power*, *might*, coupled with עֹז Ps. 68, 36.

תָּעַר I. (not used) *trans.* same as שָׂעַר *to separate*, *to cut off*, *to cut away*, *to shave off;* Arab. ثَغَرَ. Deriv. תַּעַר 1.

תָּעַר II. (not used) *trans.* same as עָרָה (עוּר) I. (from which it is enlarged by ת) *to deepen*, vessels &c. As עָרָה is stem to מְעָרָה, אָר to מְאוּרָה (hole), so is תָּעַר II. to תַּעַר 2.

תַּעַר *m.* 1. (from תָּעַר I.) prop. an abstract, cutting; commonly concrete, *a razor*, *sharp knife*, of גַּלָּב (which see) Ez. 5, 1 (where the LXX thought of תַּעַר 2), for cutting off hair Num. 6, 5; 8, 7; the figure of a slanderous tongue Ps. 52, 4; תַּ׳ הַסֹּפֵר Jer. 36, 23 a knife to sharpen the calamus; *a sword* Is. 7, 20. — 2. (from תָּעַר II. or from עָרָה = עָר I., with *suff.* תַּעְרָהּ, תַּעְרֵךְ) *the sheath*, vagina, of a sword 1 Sam. 17, 51; Ez. 21, 8 10.

תַּעֲרֻבָה (from עָרַב I.; *plur.* תַּעֲרֻבוֹת) *fem. plur. suretyship*, *security;* hence בְּנֵי הַתַּ׳ *hostages* 2 Kings 14, 14; 2 Chron. 25, 24.

תַּעְתֻּעַ (only *plur.* תַּעְתֻּעִים, from תָּעַע Pih.) *m. plur. mockery*, *scorn*, מַעֲשֵׂה תַ׳ *work* i. e. result *of scorn* Jer. 10, 15 and 51, 18, instead of its being מַעֲשֵׂה צַעֲצֻעִים (see 2 Chr. 3, 10).

תֹּף (*pl.* תֻּפִּים, with *suff.* תֻּפֶּיךָ, תֻּפַּיִךְ; from תָּפַף) *m. a* (hand-) *drum* (consisting of a broad hoop with a stretched hide, the margin furnished with bells or rattles of metal) coupled with כִּנּוֹר, and beaten at solemn partings Gen. 31,

27, victory-festivals Ex. 15, 20, entertainments Is. 5, 12, and religious processions Ps. 149, 3, usually by women JUDGES 11, 34. The expressions were used: *to take the drum* or *timbrel into the hand* Ex. 15, 20, and also עָדָה *to put on* JER. 31, 4. Arab. دُفّ, whence the Spanish *adufe*. Ez. 28, 13 וְזָהָב מְלֶאכֶת תֻּפֶּיךָ וּנְקָבֶיךָ בָּךְ *and golden was the work of thy* תֻּפִּים *and* נְקָבִים *with thee;* from the day of thy origin they (the תֻּפִּים and נְקָבִים) were made. After saying, *thy carving* (מְשֻׂכָתֶךָ, מְשֻׂכָּתֶךָ = מְסֻכָּתֶךָ) *was of pure precious stones*, whereupon three times three are mentioned, there follows a description of the costly תֻּפִּים and נְקָבִים, in which the preceding וְזָהָב (LXX), not belonging to the nine precious stones, gives the material out of which they were partly made. תֻּפִּים may be *tabrets* whose rim together with the rattles in the margin were of gold; and נְקָבִים (comp. חֲלִילִים) *flutes*, whose chasings and keys were also golden. Hence it is unnecessary to interpret the word with Jerome as meaning the *drum* or *hollow* in which a gem is set, *bezel;* or to read with the LXX תֹּכֶיךָ (*thy treasures*) or תֻּפֶּיךָ (*thy stamps*).

תִּפְאָרָה (from פָּאַר II.) *fem. splendour, ornament*, of צְפִירָה Is. 28, 5, מַקֵּל JER. 48, 17.

תִּפְאֶרֶת (*absol.* and *constr.;* with *suff.* תִּפְאַרְתִּי, תִּפְאַרְתֵּךְ, תִּפְאַרְתּוֹ, תִּפְאַרְתָּם; from פָּאַר II.) *fem. ornament* Is. 3, 18, *beauty*, a genitive to כְּלֵי 52, 1, בֶּגֶד Ez. 16, 17; figur. *fame* PROV. 19, 11; *object of renown* Is. 20, 5; *pride*, *haughtiness* 10, 12; *glory*, *majesty*, coupled with עֹז Ps. 96, 6, נֵצַח 1 CHR. 29, 11, שֵׁם DEUT. 26, 19, כָּבוֹד Ex. 28, 2, גָּאוֹן Is. 4, 2, תְּהִלָּה JER. 13, 11; a genitive to עֲטֶרֶת Ez. 16, 12; hence applied to the ark of the covenant Ps. 78, 61, the temple Is. 60, 7, Israel 46, 13; *honour* JUDGES 4, 9.

תַּפּוּחַ (*plur.* תַּפּוּחִים, *constr.* תַּפּוּחֵי, commonly derived from פּוּחַ, better from נָפַח or תָּפַח) *m.* properly a thing swelled up, heightened like a hill; hence 1. *an apple*, SONG OF SOL. 2, 5, ת' זָהָב *an orange* or *apricot* PROV. 25, 11; commonly *apple-tree* SONG OF SOL. 2, 3; 8, 5, coupled with תָּמָר as an excellent tree Jo. 1, 12; Ar. تُفَّاح the same. The derivation from פּוּחַ is too general. Hence it is better to take it from נָפַח or תָּפַח *to swell up*, *to be hill-shaped*, like the Ar. نفخ (comp. the proper name נֹפַח) and Talm. תָּפַח. — 2. (*hill-place*) *n. p.* of a city in Judah JOSH. 12, 17, now in Arab. تفوح (see *Robinson* II. p. 428); and of another city on the confines of Ephraim and Manasseh 16, 8. — 3. (*thick one*) *n. p. m.* 1 CHR. 2, 43.

תְּפוּצָה (from פּוּץ, only *plur.* with *suff.* תְּפוּצוֹתֵיכֶם) *fem.* same as נְפֻצָה (Is. 11, 12) *dispersion*, *plur. dispersed flocks;* JER. 25, 34 *and as for your dispersions, ye shall fall* (Aqu., Symm., Theod., Jerome, *Rashi*, *Kimchi*). So read many editions and mss.; but the Masora has תְּפִיצוֹתִיכֶם = תַּפִּ' (see פּוּץ), because a verb is expected, and then it should be rendered, *and I dash you in pieces.*

תָּפַח (not used) *intrans. to swell out, to be thick*, of flesh; *to be hill-shaped, capacious*, of an earth-heap; Talm. תָּפַח to grow, to swell, of things, opposite צָמַק, מָעַט, כָּוַץ; hence the Talm. תְּפִיחָה a swelling, tumour, תַּפּוּחַ a hill of heaped earth. נָפַח has also the same meaning. Derivat. תַּפּוּחַ, and the proper name תַּפּוּחַ.

תֻּפִין (only *pl. constr.* תֻּפִינֵי, תּוּפִינֵי; from תּוּף II. with the termination ־ִין) *m.* something *dried*, *baked*, of a cake for sacrifice, LEV. 6, 14 [21] *dried shalt thou offer it, it shall be baked in pieces like the meat-offering*, after it has been properly mixed with oil and prepared in a pan, it shall be cooked in pieces like the meat-offering (Rashi, Samuel ben Meir, after the Talm.). According to *Ibn Esra, with the form of a head-dress*, the strues of the Romans having also a peculiar form; conseq. from תָּפַח, Arab.

تَفِي (whence اِتْفِيَة head-dress). According to *Jeshua ben Jehuda* (in his Commentary on the Pentateuch) it is a cake baked in the form of a four-sided clay- or gypsum-brick, called in the Arabic dialect of Tabaristan تُفُونيا or تُوفِينِي; and so also does *Sahl* explain it. According to *Saadia* and *Ibn G'anâch* it is compounded of תְּאֹפֶה and נָא = נָי, i. e. not baked completely through (after the Talm.). But all these and similar etymologies are destitute of definite etymological views.

תָּפַל I. (not used) *trans.* same as טָפַל prop. *to fasten to* or *upon;* hence *to spread on*, *to whitewash*, Ar. طفل. The noun ἄσφαλτος (asphalt, hard earth) may have come to the Greeks through the Phenicians and been אַתְפֶּלֶת. Derivat. תָּפֵל 1, the proper name תֹּפֶל and אֲחִיתֹפֶל.

תָּפַל II. (not used) *intr. to be viscous*, *tough*, *slimy*, of spittle, froth, the white of an egg, purslain sauce; hence *to be adverse*, *disgusting*, *tasteless*, *insipid*. Ar. تَفِلَ to be tasteless, insipid, to have a bad smell; تُفْل spittle, denom. تَفَلَ to spit. Deriv. תָּפֵל 2, תִּפְלָה.

תָּפֵל *m.* 1. (from תָּפַל I.) *whitewash*, *plaster*, for spreading (טוּחַ) upon walls Ez. 13, 10-13; 22, 28; a figure of hypocrisy, comp. Matth. 23, 27; Acts 23, 3; Aram. טְפֵיל clay, plaster, = Hebr. מֶלֶט; Maltese *tafel* loam, Arab. طفال the same. — 2. (from תָּפַל II.) *anything slimy*, of the white of an egg and viscous purslain broth; hence *unsavoury*, *unseasoned*, *insipid* Job 6, 6; in Talm. the opposite of מָלִיחַ; figur. *unbecoming*, *foolish*, *false* Lament. 2, 14; comp. תִּפְלָה.

תֹּפֶל (from תָּפַל I.; *plaster*, *mortar*) *n. p.* of a locality in the Sinaitic wilderness, over against פָּארָן, so called probably from the chalk beds there Deut. 1, 1; now الطفيلة (Tŭfileh); *Robinson* II, pp. 570. 600. In Maltese *Râs yttafal*, means a place in the island Gaulos. — 2. (*lie*, prop. *whitewashing*) in the proper name אֲחִיתֹפֶל which see.

תִּפְלָה (from תָּפַל II.) *fem.* prop. *what is unseasoned*, *insipid*, only figurat. *absurdity*, *folly*, *invective* Job 1, 22 (oppos. עֹז, כָּבוֹד); 24, 12 *he does not heed* (see שִׂים Ps. 50, 23, to which עַל לִבּוֹ should be supplied) *absurdity*, *reviling* (the Peshito and many mss. have less appropriately the reading תְּפִלָּה); of false prophets Jer. 23, 13, as is immediately explained there.

תְּפִלָּה (*constr.* תְּפִלַּת, with *suff.* תְּפִלָּתִי; *plur.* תְּפִלּוֹת; from פָּלַל II.) *fem. prayer*, coupled with תְּחִנָּה 1 Kings 8, 38, רִנָּה Jer. 7, 16; נָשָׂא ת׳ *to pray* 2 Kings 19, 4; Is. 37, 4; שָׁמַע ת׳ *to hear prayer* Ps. 4, 2; 65, 3; הִרְבָּה ת׳ *to pray much* Is. 1, 15; וַאֲנִי ת׳ Ps. 109, 4 *but I am wholly prayer;* 80, 5 *thou art angry* (= עָשַׁן אַף) *with the prayer of thy people*, i. e. notwithstanding their praying. בֵּית ת׳ was afterwards a name for *the temple* Is. 56, 7; בִּקֵּשׁ ת׳ Dan. 9, 3 and הוֹדָה לַתְּ׳ Neh. 11, 17 mean *to pray*. ת׳ is also a peculiar kind of song in the Psalter Ps. 17, 1; 86, 1; 90, 1; 102, 1 (with a longer periphrasis); 142, 1 with מַשְׂכִּיל. The first two books of the Psalter Ps. 1-72, 20 are termed in the subscription תְּפִלּוֹת, probably because they contain *supplications* for the most part. But ת׳ also means *a song of praise*, *a hymn* Hab. 3, 1, in accordance with the sense of the verb 1 Sam. 2, 1.

תִּפְלֶצֶת (with *a suff.* תִּפְלַצְתְּךָ; from פָּלַץ) *fem.* commonly *terror*, *fear*, Jer. 49, 16 *terror over thee* (in the parallel passage Ob. vs. 3 it is omitted); but prob. = מִפְלֶצֶת to denote an Edomite idol in the form of a phallus-image.

תִּפְסַח (*passage*, *ford;* from פָּסַח) *n. p.* 1. of a border-place of Solomon's kingdom towards the east 1 Kings 5, 4 [4, 24]. It has been understood of *Thapsacus* on the west bank of the Euphrates, where was a place for the crossing of an army, and for landing and shipping goods coming and going on the

river. From the time of Seleucus Nicator it was called Amphipolis (Plin. 5, 21), Syr. ܬܘܪ ܡܥܕܐ (Thur Meda), in Steph. Byz. s. v. Ἀμφίπολις. Probably תִּפְסַח comes from the Phenicians, the name frequently appearing in Phenician colonies; for example, the river *Thapsacus* and the place *Timpsacum* in Phenicia, the localities *Thapsus*, *Thapsipolis*, *Thapsa* and the river *Thapsus* in Carthag. Africa, *Tipusa* in Numidia and Mauritania, *Tapsus* in Sicily. — 2. of a city on the Jordan, where was a ford 2 Kings 15, 16. It has been conjectured that it is the city תַּפּוּחַ (Josh. 17, 7 8). In Phenician appear תַּפְסָח, תִּפְסַח, אַפְסָח.

תָּפַף (Kal unused) *trans. to push*, *to strike*, pulsare, a musical instrument, the breast; ident. in its organic root תַּף with that in הָ־דַף, דָּפַ־ה, دَفَّ, دَفْ, רָ־דַף; Ar. دَفَعَ, Sanskrit tap, Greek τυπ in τύπτω, τύμπανον, Maltese taptab, tef-tef is the same root. Derivat. תֹּף.

Pih. תּוֹפֵף (*part. fem. pl.* מְתוֹפְפוֹת, in pause מְתוֹ'=תּוֹפֵפוֹת) *to smite*, with עַל לֵבָב *on the breast*, as a sign of mourning Nah. 2, 8, comp. pugnis caedere pectus (Juven. 13, 167); *to beat a drum* or *tabret*, of עֲלָמוֹת Ps. 68, 26, without its being a denom. from תֹּף.

תָּפַר (*inf. c.* תְּפוֹר, *fut.* יִתְפֹּר) *tr. to tie* or *sew together*, plantain-leaves Gen. 3, 7, opposite קָרַע Eccles. 3, 7; fig. *to put on closely*, שַׂק Job 16, 15. The organic root תָּ־פַר is also in חָ־בַר I., אָ־פַר II., עָ־פַר II.

Pih. תִּפֵּר (*part. f. pl.* מְתַפְּרוֹת) *to put on firmly*, כְּסָתוֹת Ez. 13, 18, of phylacteries and the mantle of prayer (LXX).

תָּפַשׂ (*part.* תֹּפֵשׂ, *pl. c.* תֹּפְשֵׂי; *part. pass.* תָּפוּשׂ; *inf. abs.* תָּפֹשׂ, *c.* תְּפֹשׂ; *fut.* יִתְפֹּשׂ) *tr. to lay hold of*, *to seize*, with accus. of the object i. e. to hold by force Deut. 22, 28; Josh. 8, 23; 1 Kings 18, 40; 20, 18; *to hold fast*, with בְּ Deut. 9, 17; Is. 3, 6; 1 Kings 11, 30; sometimes with accus. of the object and בְּ *whereon* Gen. 39, 12; *to take in war*, סֶלַע 2 Kings 14, 7, עָרִים Jer. 40, 10; Josh. 8, 8; *to hold*, with the additional idea of using, *to handle*, כִּנּוֹר, עוּגָב Gen. 4, 21, מַגָּל Jer. 50, 16, מָגֵן 46, 9, מָשׁוֹט Ez. 27, 29, חֲרָבוֹת 38, 4, קֶשֶׁת Am. 2, 15, תּוֹרָה Jer. 2, 8 (of the priests), תֹּפְשֵׂי מִלְחָמָה Num. 31, 27 = אַנְשֵׁי מ' *those taking the war;* farther, *to lay hold upon*, i. e. *to do violence to*, with the accus. שֵׁם יי׳ Prov. 30, 9; *to make fast in*, *overlay*, with accus. זָהָב, כֶּסֶף Hab. 2, 19, comp. אָחַז; Aram. תְּפַס the same.

Nif. נִתְפַּשׂ (*inf. c.* הִתָּפֵשׂ; *fut.* יִתָּפֵשׂ) *to be taken*, *seized* Num. 5, 13, in an act; *to be captured* Ez. 21, 28, with בַּכַּף 21, 29, בְּיַד Jer. 38, 23; with בְּ of the place Ez. 19, 4 8 prop. for בְּרֶשֶׁת, 12, 13, בִּמְזִמּוֹת Ps. 10, 2; *to be conquered*, בָּבֶל Jer. 50, 46, מְצָדוֹת 48, 41 (joined to a singular), מַעְבָּרוֹת 51, 32, שֵׁשַׁךְ 51, 41.

Pih. תִּפֵּשׂ (*fut.* יְתַפֵּשׂ) *to lay hold repeatedly*, of the שְׂמָמִית Prov. 30, 28.

תָּפַת (not used) *Aram. tr. to decide*, *to judge*, ident. in its organic root תְּ־פַת with that in שָׁ־פַט (which see); Arab. فَتَى the same, whence المُفْتِى (Mufti) a judge. But for תָּפְתֶּה we may also assume a verb פָּתָא. Deriv. תָּפְתֶּה.

תֹּפֶת *fem.* 1. (from תּוּף I., after the form בֹּשֶׁת) *spittle;* hence fig. in תֹ' לְפָנִים *object spit upon* or *one whose face is spit on*, i. e. *an aversion*, *an abomination* Job 17, 6, comp. ῥακά Matth. 5, 22, if it be רַקָּא and come from רָקַק. — 2. (from תּוּף II.) *an altar-place*, especially of the worship of Moloch; hence the name of a spot in the valley of *Ben-Hinnom*, where in times of general danger children were sacrificed on the בָּמוֹת of Moloch Jer. 7, 31, and it is also mentioned along with גֵּיא בֶן־הִנֹּם 7, 32. *Tophet* was considered an unclean place in the valley of Hinnom where the sacrificed and slain were buried 19, 6 11 13 14; 7, 32. Hence Jeremiah prophesies in 19, 12, that Jerusalem would be like *Tophet*, i. e. a burial field. The

Jewish derivation from תֹּף (according to a tradition of the Moloch-worship), or from פָּתָה (to be wide, of a plain, *Jerome*) have nothing more than a hagadic value.

תָּפְתֶּה (a farther development of תֹּפֶת, like פִּשְׁתָּה of פֵּשֶׁת from פּוּשׁ, אִשָּׁה of אֵשׁ) *comm. place of burning*, same as תֹּפֶת 2, especially that in which the fallen Assyrians were to be burned; a suitable spot for burning the impure heathen Is. 30, 33. The LXX read unintelligibly תִּפְתֶּה.

תִּפְתַּי (from תֹּפֶת or פְּתָא; *def.* תִּפְתָּיֵא, *pl.* תִּפְתָּיִן or Syr. ־תָּיָא) *Aram. m. a judge* Dan. 3, 2 3, the name of a high official among the Babylonians. A derivation from the old Persian, from atipaiti supreme master (*Stern*, die Monatsnamen p. 196) — the Vulg. has *praefectus* — is too general.

תָּקָא and תָּקָה (not used) *intr.* same as תָּכָה (which see) *to settle, to encamp.* Deriv. תָּקָה, תָּקָא in the proper name אֶלְתְּקָה or אֶלְתְּקֵא.

תָּקָה see תָּקָא.

תָּקָה (not used) *tr.* same as קָוָה = קָהָה, enlarged by ת, *to knot*, *to bind fast*, then *to be firm* or *strong*, if קָהָה (which see) be not the stem. Deriv. the proper names תּוֹקְהַת and

תָּקְהַת (from תָּקָה; *firmness, strength*) *n. p. m.* 2 Chr. 34, 22 K'ri, for which the K'tib has תּוֹקְהַת, and the parallel place 2 Kings 22, 14 תִּקְוָה.

תִּקְוָה (*c.* תִּקְוַת, with *suff.* תִּקְוָתִי, ־תָם; from קָוָה) *f.* 1. *a cord*, made of twisted threads Josh. 2, 18 21; comp. קָוֶה. — 2. *endurance, hope*, from קָוָה (3) Job 5, 16; 14, 7; בְּאֶפֶס ת׳ 7, 6 *without hope;* then *a good prospect* 14, 7; אַחֲרִית וְת׳ Jer. 29, 11 *the future and hope*, i. e. future hope, cognate in sense with כִּסְלָה and מִבְטָח Job 4, 6; *the one in whom we hope*, i. e. God Ps. 71, 5; *the thing hoped for* Job 6, 8; אֲסִירֵי הַתִּקְוָה Zech. 9, 12 *prisoners of hope*, i. e. exiles hoping for freedom. — 3. (*a strong one, hero;* see קָוָה) *n. p. m.* 2 Kings 22, 14; for which 2 Chr. 34, 22 has תָּקְהַת, K'tib תּוֹקְהַת.

תְּקוּמָה (from קוּם in a Hifil-sense, like all such formations, *Ibn Esra*) *f. power of standing* Lev. 26, 37; Targ. סְיָעַד.

תְּקוֹמֵם (*pl.* with *suff.* תְּקוֹמְמֶיךָ) *m. an adversary, enemy* Ps. 139, 21, either = מִתְק׳ Hithp. or a word particularly formed.

תָּקוֹעַ (after the form עָשׂוֹר, גָּחוֹן, from תָּקַע) *m. a wind-instrument, a trumpet* Ez. 7, 14 (LXX), though there is a verbal assonance to Jer. 6, 1; elsewhere שׁוֹפָר is used.

תְּקוֹעַ (with *a* of motion תְּקוֹעָה 2 Sam. 14, 2; *firm settlement*, from תָּקַע) *n. p.* of a fortified city on the borders of Judah 2 Chr. 11, 6, south of Jerusalem Jer. 6, 1, from which it is 12 Roman miles distant, six miles from בֵּית־לֶחֶם, on a height (Jerome). Here a large desert adapted for the pasture of cattle but otherwise unfruitful, מִדְבַּר תְּקוֹעַ 2 Chr. 20, 20, ἡ ἔρημος Θεκωέ 1 Macc. 9, 33, commenced. ת׳ was the home of the prophet Amos, where he lived as a keeper of cattle. At a later period אַשְׁחוּר appears as possessor (אַב) of ת׳ 1 Chr. 2, 24; 4, 5. The ruins of this city are still preserved (*Robinson* II. p. 182) under the name of تقوع (Tekuʿa). *Gent.* תְּקֹעִי 2 Sam. 23, 26, *fem.* תְּקֹעִית 14, 4, *pl. m.* תְּקוֹעִים Neh. 3, 5.

תְּקוּפָה (*c.* ־פַת, with *suff.* ־פָתוֹ; *pl.* תְּקוּפוֹת; from קוּף which see) *f. a circuit*, of the sun Ps. 19, 7; *the lapse*, of the year 2 Chr. 24, 23, without לְ Ex. 34, 22; לִתְקֻפוֹת הַיָּמִים 1 Sam. 1, 20 *after the lapse of the days* (of pregnancy); modern Hebrew *return* of the year.

תַּקִּיף (from תָּקַף Pih.) *m. the strong, mighty one*, Eccles. 6, 10 *who is stronger* (שֶׁתַּקִּיף) *than he*, for which the K'tib has שֶׁהַתַּקִּיף with the article, definitely, as if referring to God. Perhaps the K'tib should be read שֶׁהִתְקִיף *to pass for mighty* (comp. הִגְבִּיר Ps. 12, 5), though the Hifil does not occur elsewhere.

תַּקִּיף (*pl.* ־פִין) *Aram. adj. m.*, תַּקִּיפָה (־פָא) *f. mighty*, *strong*, of God Dan. 3, 33, *hard* 2, 40; 2, 42. Syr. the same.

תְּקַל (only *part. pass.* תְּקִיל = תְּקֵל, chosen perhaps on account of מְנֵה, with *a pronominal suffix* תְּקַלְתָּא *thou hast been weighed*) *Aram. tr.* same as Hebr. שָׁקַל Dan. 5, 25 27; in Targ. the deriv. תִּקְלָא, מַתְקַל, מִתְקָל.

תָּקַן (*inf. c.* תְּקֹן) *intr.* same as תָּכַן *to be straight*, *right*, Eccles. 1, 15 *the crooked* (in the world's arrangements) *cannot be made straight*, i. e. we can alter nothing in it. According to modern Hebrew, to which the Aram. also attaches itself in part, it is the same as כּוּן 2 to create, *to direct*, which suits well. Derivat. תֹּקֶן in the proper name אֶלְתְּקֹן.

Pih. תִּקֵּן (*fut.* יְתַקֵּן) *to set to rights*, *to put in order* Eccles. 7, 13; *to arrange*, מְשָׁלִים, i. e. *to compose* 12, 9.

תְּקַן (*Peal* unused) *Aram. tr.* same as the Hebrew תָּקַן *to put in order*, *to restore;* Targ. also *Pa.* תַּקֵּן, *Af.* אַתְקֵן for the Hebrew הֵכִין, תִּכֵּן, and fig. for הֵיטִיב, whence the nouns תִּקּוּן, תַּקִּין; Syr. ܬܩܢ to stand fast.

Hof. הָתְקַן (in the Hebrew mode) *to be restored*, *to be set upright* Dan. 4, 33 [36]. We might also read הִתַּקְנַת (Ittaf.).

תֹּקֶן (from תָּקַן) *m. firmness*, *foundation*, and like the proper name כּוּן the appellation of a god; only in the proper name אֶלְתְּקֹן.

תָּקַע (*part.* תֹּקֵעַ, *pl.* תּוֹקְעִים, *c.* ־עֵי, *p. pass. f.* תְּקוּעָה; *inf. abs.* תָּקוֹעַ, *c.* תְּקֹעַ; *fut.* יִתְקַע) *tr.* 1. *to stick into*, *to strike into*, יָתֵד Judges 4, 21, (fig.) Is. 22, 23, חֶרֶב into בֶּטֶן Judges 3, 21, שְׁבָטִים into לֵב 2 Sam. 18, 14; *to fasten*, *to fix by driving*, גְּוִיָּה 1 Sam. 31, 10, גֻּלְגֹּלֶת 1 Chr. 10, 10, with בְּ or the accusat. *whereon; to thrust forcibly*, *to cast*, with the accusat. *into* Ex. 10, 19. תָּ׳ אֹהֶל *to pitch a tent* (by pins driven into the ground) Gen. 31, 20, Jer. 6, 3, Arab. ضرب; also תָּקַע alone Gen. 31, 20. תָּקַע כַּף *to clap* or *strike the hands*, as a sign of joy Psalm 47, 2, of mocking, with עַל *at* one Nah. 3, 19, of surety Prov. 17, 18, with לְ *for* one 6, 1, and without כַּף 11, 15. — 2. *to strike up*, a wind-instrument, i. e. *to blow it*, בַּשּׁוֹפָר Josh. 6, 4, Judges 3, 27, 1 Sam. 13, 3, בַּחֲצֹצְרָה Num. 10, 3; 2 Kings 11, 14; 2 Chr. 23, 13; seldom with the accus. תָּ׳ שׁוֹפָר Is. 18, 3; Hos. 5, 8; Jo. 2, 1; or with בְּ in בַּתָּקוֹעַ Ez. 7, 14; also תָּ׳ alone Num. 10, 7, or the object is תְּרוּעָה 10, 5. Deriv. תֵּקַע, תָּקוֹעַ, and the proper name תְּקוֹעַ.

Nif. נִתְקַע (*fut.* יִתָּקַע, in pause יִתָּקֵעַ) 1. *to strike*, לְיַד, i. e. *to be security for* Job 17, 3; comp. above תָּקַע כַּף. — 2. *to be blown*, בַּשּׁוֹפָר Is. 27, 13, or שׁוֹפָר Am. 3, 6.

The organic root תְּ־קַע is also in קַע (קָעַע), קַע (קוּעַ), יָ־קַע II.; and the stem appears to be enlarged from the simple root, by means of ת.

תֵּקַע *m. a blast*, with the genit. שׁוֹפָר Ps. 150, 3.

תָּקַף (*fut.* יִתְקֹף) *tr. to overpower*, *to compel*, *to assail with violence*, with the accus. Job 14, 20; *to oppress* 15, 24; *to prevail against* Eccles. 4, 12; Aram. intr. תְּקֵף, תְּקֵף, תְּקַף, Arab. ثقف the same. The stem is also in אָכַף, consequently it is a farther development of פָּא. Derivat. תֹּקֶף.

Pih. תִּקֵּף (not used) intensive of Kal. Deriv. תַּקִּיף.

Hif. הִתְקִיף only in Eccles. 6, 10 K'tib, according to some; but see תַּקִּיף.

תְּקֵף and תְּקִף (*3 p. f.* תִּקְפַת, *2 p.* תְּקִפְתָּ) *Aram. intr. to be strong*, *powerful*, of a tree Dan. 4, 8, *to be mighty*, of a king 4, 19, *to be obstinate*, *hardened*, of רוּחַ 5, 20; Targ. often; Syr. the same. Deriv. תְּקַף, תְּקֹף.

Pa. תַּקֵּף (*inf.* תַּקָּפָה) *to make strong*, *confirm*, אֱסָר Dan. 6, 8. Deriv. תַּקִּיף.

תְּקֹף (with *suff.* תָּקְפִּי; from תְּקַף) *m.*

might, *authority* Esth. 9, 29; 10, 2; Dan. 11, 17 *in order to come with the might of his whole kingdom* (spoken of Antiochus).

תְּקֹף see תֹּקֶף.

תְּקֹף (*c.* תְּקַף, for which many mss. read תְּקֹף or תְּקָף; *def.* תָּקְפָּא) *Aram. m. might, power* Dan. 2, 37; 4, 27, coupled with חִסְנָא and יְקָרָא; Targ. תּוּקְפָּא, תְּקוֹף the same.

תֹּר *a turtle-dove*, see תּוֹר.

תָּרָא (not used) *intr. to be strong, powerful, courageous*, = אָרָא I., verbs פ״א often passing into פ״ת. Deriv. the proper name תַּרְאֲלָה.

תַּרְאֲלָה (compare יִרְאָלָה, יוֹצְאָלָה; *power of El;* from תָּרָא) *n. p.* of a place in Benjamin Josh. 18, 27.

תַּרְבּוּת (from רָבָה) *f. increase*, soboles, but commonly *herd* (in contempt), *brood* Num. 32, 14.

תַּרְבִּית (from רָבָה) *f.* the same, commonly specific. *interest*, *usury* Lev. 25, 36; Prov. 28, 8; Ez. 18, 8; coupled with נֶשֶׁךְ; comp. מַרְבִּית and modern Hebrew רִבִּית.

תִּרְגֵּל see רָגַל.

תִּרְגֵּם see רָגַם.

תַּרְדֵּמָה (*c.* ־מַת; from רָדַם) *f. a deep, sound sleep* Gen. 2, 21; 15, 12; נָפַל תּ׳ *deep sleep falls* (with עַל) Job 4, 13; 33, 15; fig. *stupidity*, *insensibility* Is. 29, 10, *inactivity* Prov. 19, 15.

תִּרְהָקָה (Ethiopic) *n. p.* of a king of Ethiopia and Thebais 2 Kings 19, 9, Is. 37, 9, ident. with *Ταρακός* (Vulg. and LXX Tharaka, Syr. Tarhak) of Manetho, the third and last king of the 20th Ethiopic dynasty, and successor of Sevechus. *Strabo* (XV, 1, 6) calls *Τεαρκων* the greatest conqueror of the ancient world. On inscriptions of old Thebes and on mount Barkel in Ethiopia this king's name has also been found (see *Wilkinson*, Manners and Customs &c. I. p. 140 seq.; *Lepsius*, Briefe aus Egypten, p. 238 seq.).

תְּרוּמָה (*c.* תְּרוּמַת, תְּרֻמַת, with *suff.* ־מָתִי, ־מָתְכֶם, ־מָתָם, *pl.* ־מוֹת, with *suff.* ־מֹתֵיכֶם; from רוּם in Hifil) *f. an oblation*, i. e. a gift taken from a whole, which one brings to God (לַיי״) Lev. 7, 14, or to the priest (לַכֹּהֵן) 7, 32. Such a תְּרוּמָה appears, consisting of meat-, sin- and guilt-offerings Lev. 7, 14, Num. 18, 8, of the (heave-) shoulder in a thank-offering Lev. 7, 34; 10, 14; Ex. 29, 27, of the first-born, firstlings, tithes, of the banished and the part of the booty that was God's Num. 15, 19; 18, 11; 31, 41, of holy gifts generally Lev. 22, 12, Num. 5, 9, of the voluntary contributions for erecting and adorning the tabernacle Ex. 25, 2; 30, 13; 35, 5; 36, 3 6. הֵרִים with לַיי״, i. e. *to raise a heave-offering to God*, is used with the same latitude Lev. 22, 15; Num. 15, 19; 28, 19; 31, 28; Ez. 45, 1; 48, 9; with מִן from a whole Lev. 2, 9; 4, 8. The heave-offerings or gifts also consisted of free contributions to the temple Ezr. 8, 25; 2 Chr. 31, 10; of gifts from the threshing-floor and wine-press Num. 15, 20 21; of the tenth of the tithe 18, 26; of specific lands Ez. 45, 1; 48, 8-10. The genitive of the person to whom the gift is offered follows the word Ex. 30, 14; Neh. 13, 5; or the genitive of the thing of which the heave-offering consists, as דָּגָן 10, 40, כֶּסֶף Ex. 35, 24, הָאָרֶץ Ez. 48, 12, קֹדֶשׁ Ex. 36, 6. תּ׳ יָד *heave-offering of the hand*, i. e. brought with one's own hand Deut. 12, 11; but this is commonly expressed by תְּרוּמָה alone. Metaphorically *pl. gifts*, cognate in sense with מַתָּנָה, מַתָּן, Prov. 29, 4 *a man of gifts*, i. e. of bribery; *excellency*, שְׂדֵי תּ׳ *excellent* or *fertile fields* 2 Sam. 1, 21, where Theod. reads שְׂדֵי וְהָרֵי מָוֶת, *fields and mountains of death!*

תְּרוּמִי (formed from תְּרוּמָה, like תֵּימָנִי, יְהוּדִי from תֵּימָנָה, יְהוּדָה) *adj. m.*, תְּרוּמִיָּה *fem. oblation-like*, i. e. offered like a heave-offering Ez. 48, 12.

תְּרוּמִיָּה see תְּרוּמִי.

תְּרוֹמָם (from רוּם) *masc. elevation*, *amelioration* Job 17, 4.

תְּרוּעָה (from רוּעַ Hif.; *constr.* תְּרוּעַת) *fem.* prop. *shouting*, *loud noise;* hence 1. *shouts of joy*, *song of rejoicing* Job 8, 21; 33, 26; הֵרִיעַ תְּ' *to break out into shouts of joy* 1 Sam. 4, 5; Ezr. 3, 11 13; תְּ' מֶלֶךְ *the shouting for a king*, i. e. *joyful acclamations of welcome* Num. 23, 21; *a war-cry* Am. 1, 14, Job 39, 25, fully תְּרוּעַת הַמִּלְחָמָה Jer. 4, 19. — 2. *loud clang*, of a horn or trumpet, announcing the year of jubilee or the new year. Hence שׁוֹפַר תְּ' Lev. 25, 9 *a trumpet of loud clangor*, i. e. *an alarm-* or *signal-trumpet;* חֲצֹצְרוֹת תְּ' Num. 31, 6, to call together warriors &c.; צִלְצְלֵי תְּ' Ps. 150, 5 *clanging cymbals*, in the temple-service; יוֹם תְּ' *a day of the sound of the horn* or *trumpet*, the feast-day of the new moon of the seventh month (Tishri), which was announced by תְּרוּעָה Num. 29, 1-6; hence it is also called זִכְרוֹן תְּ' *a memorial of blowing of trumpets* Lev. 23, 24; זִבְחֵי תְּ' Ps. 27, 6 *sacrificial gifts offered with the sound of trumpets;* תָּקַע תְּ' *to sound an alarm* Num. 10, 5. In modern Hebrew the תְּרוּעָה caused by הֵרִיעַ, and that by תָּקַע (תְּקוּעָה), differ in sound from one another.

תְּרוּפָה (from רוּף III. = רָפָא I., to which רָפָה I. also belongs; but the stem may be תָּרַף II.) *fem. healing*, sanatio, Ez. 47, 12, LXX ὑγεία, Revel. 22, 2 θεραπεία.

תָּרַז (not used) *intr. to be hard*, *firm*, of a species of tree; Arab. تَرَزَ, تَرُزَ the same, whence تُرُوز hardness; so too the Aram. תְּרַץ, ܬܪܙ, Arab. تَرُصَ; identical in its organic root תָּ־רַז with that in אֶ־רֶז. Deriv.

תִּרְזָה (from תָּרַז) *fem.* prop. *firmness;* hence like robur the name of a firm tree by which is understood the *holm-oak*, ilex, ἀγριοβάλανος Is. 44, 14; different from אַלּוֹן quercus; the Targ. retains תִּרְזָ. According to *Saadia* and *Ibn Ganâch* صَنَوْبَر a species of pine.

תָּרַח (not used) *intrans.* developed out of אָרַח (which see), *to go*, *to wander*, prop. *to turn;* the Aram. תְּרַח to hold back, to delay, also belongs here. Deriv. the proper name

תֶּרַח (*turning*, *duration*, or *wandering*) *n. p.* 1. of a station in the wilderness of Sinai Num. 33, 27. — 2. of Abraham's father Gen. 11, 24, LXX Θάῤῥα, Θάρα, Vulg. *Thare.*

תִּרְחֲנָה (from רָחַן; *condescension*, *kindness*) *n. p. m.* 1 Chr. 2, 48.

תְּרֵין (contracted from תְּרַיִן = תְּנַיִן, *constr.* תְּרֵי) *Aram. num. card. m.*, תַּרְתֵּין *fem. two* Dan. 4, 26; Ezr. 6, 17; *fem.* Dan. 6, 1; Ezr. 4, 24.

תַּרְמֹר (see תַּדְמֹר) *n. p.* of a city built by Solomon 1 Kings 9, 18, 2 Chr. 8, 4, according to the reading of the LXX (Θερμάϑ for Θερμώϑ). Hence the LXX understood the תַּרְמֹר of the Talmud, which was a city near תִּפְסַח (Steph. Byz. s. v.); Solomon's kingdom reaching as far as it. Mention is made of the Tarmudeans Gittin 57[a]; Sabbath 21[b]; and the city was also named תַּמּוֹד, the inhabitants *Tamudeans* (Jebamoth 17[a]). *Pliny* H. N. 6, 28 knows the *Thamudaei;* and the Periplus of Agatharchides speaks of them.

תַּרְמָה (from רָמָה I, 2) *fem. fraud*, *deceit* Judges 9, 31.

תַּרְמוּת (from רָמָה I.) *fem.* the same Jer. 14, 14 K'tib.

תַּרְמִית (from רָמָה I.) *fem.* the same Jer. 8, 5; 14, 14 K'ri; 23, 26.

תָּרַן (not used) *intr.* same as אָרַן *to be slender*, *stretched out*, *to project upward;* Arab. أَرَنَ to be slender, of the chamois. Deriv. תִּרְנָה and

תֹּרֶן (with *suff.* תָּרְנָם; from תָּרַן) *m. the mast of a ship* Is. 33, 23; Ez. 27, 5; *a signal-pole* on the mountains Is. 30, 17; Talm. אֹרֶן a mast, Aram. תּוּרְנִי.

תִּרְנָה (from תָּרַן) *m. a lance*, *spear*, generally *a missile;* Job 39, 23 *the missile*, (and) *quiver are directed against him.* But see רָנָה.

תָּרַע (not used) *intr.* same as Aram. תְּרַע. Deriv. the proper name תִּרְעָה.

תְּרַע (not used) *Aram. trans. to split, to cut* or *break asunder, to open*, equivalent to the Hebrew שָׁעַר I., Targ. for פָּרַץ; Syr. ܬܪܥ, Arab. ثغر. Deriv. תְּרַע, תָּרָע.

תְּרַע (*def.* תַּרְעָא) *Aram. m.* prop. *a cleft, an opening;* hence 1. *a gate*, Hebr. שַׁעַר, פֶּתַח, as תְּ׳ מַלְכָּא DAN. 2, 49 = שַׁעַר הַמֶּלֶךְ, i. e. *the royal palace;* like the Ar. باب, Persian دركاه, Turkish *Kapû* for court, comp. *the Porte.* — 2. *entrance, door*, of a furnace DAN. 3, 26; Arab. تُرْعة the same.

תָּרָע (from תְּרַע) *Aram. m. a door-keeper, porter* EZR. 7, 24.

תִּרְעָה (*fissure;* from תָּרַע) *n. p.* of a city otherwise unknown; hence *Gentile m.* תִּרְעָתִי 1 CHR. 2, 55.

תַּרְעֵלָה (from רָעַל) *femin. drunkenness, reeling*, = רַעַל; hence יֵין תַּרְעֵלָה *wine of reeling*, i. e. which intoxicates Ps. 60, 5; כּוֹס תַּרְעֵלָה *cup of reeling* Is. 51, 17, i. e. the drinking of which causes intoxication and helplessness, figur. of the divine wrath.

תָּרַף I. (not used) *intr. to heal*, same as רָפָא, רָפָה I., out of which it is developed by ת; many stems פ״ת coinciding with ל״ה. Deriv. תְּרוּפָה which see.

תָּרַף II. (not used) *trans.* same as טָרַף II. *to satiate, to nourish, to give food to;* Sanskrit trip, Greek *τρέφ-ειν*, Arab. ترف intrans. to be richly fed, to enjoy richly, = Hebrew שָׂבַע; hence *to live well.* Derivat. תֶּרֶף (in the plur. תְּרָפִים).

תֶּרֶף (only *plur.* תְּרָפִים; from תָּרַף II.) *masc. plur.* prop. *maintainer, nourisher, fosterer*, then a kind of *household-gods, Penates*, who may have been looked upon as the maintainers and nourishers of the family. The idea probably came to the Israelites from the Aramaeans. As tutelary deities they were taken along with persons when they fled GEN. 31, 19 34 35; as Aeneas carried the Penates with him out of Troy (*Virg.* Aen. 3, 148). In the period of the Judges, the Danites took them away from the house of Micah, in order that they might use them for themselves JUDGES 18, 17 18 20. They appear to have been of wood and of human shape 1 SAM. 19, 13-16. Though this sort of idolatry was much practised in houses, yet their worship was considered a transgression (אָוֶן) 1 SAM. 15, 23 (where according to Symm. and the Vulg. we should read וְאָוֶן הַתְּרָפִים); accordingly they are put along with גִּלֻּלִים and שִׁקֻּצִים 2 KINGS 23, 24. Together with אֵפוֹד (JUDGES 17, 5; 18, 14) they were also used as oracles Hos. 3, 4, a thing looked upon as אָוֶן ZECH. 10, 2. Nebuchadnezzar too consulted them as Aramaean oracles Ez. 21, 26. Such gods were called in Greek *θέραπες*, because they support and nourish men (Xenophon). See *Chwolson*, Sabäer II. page 154 seq.

תְּרָפִים see תֶּרֶף.

תִּרְצָה (with *a* of motion תִּרְצָתָה, from רָצָה; *delight*) *n. p.* 1. of a place in the kingdom of Israel, which was its capital for a long time 1 KINGS 14, 17; 15, 21. It lay on this side of Jordan towards the north; was the residence of the בַּעְשָׁא, and one of the cities of Manasseh JOSH. 12, 24; 17, 11; celebrated for its pleasant situation SONG OF SOL. 6, 4. The ancients (*Euseb.* and *Jerome*) knew nothing more about it. The moderns (*Brocard*, *Breydenbach*) have found it in Tersa, a place on a high mountain three hours east of Samaria. Whether it be *Taluza* north of Nablus and east of Samaria (*Robinson*, later Bibl. Res. p. 397) is doubtful. — 2. (*delight*) *n. p. f.* NUM. 26, 33.

תָּרַשׁ I. (not used) *intr.* same as תָּרַז *to be hard, firm*, Aram. תְּרַץ; Arab. ترس, ترز, ترض the same, but modified in unimportant ways.

Pih. תִּרְשֵׁשׁ (with redupl. שׁ; not used)

either *intrans.* an intensive of Kal *to be very firm*, *to be strengthened*, of a district, *to be hard*, of stones, *to be strong*, of men; or *trans. to establish*, a colony, or also *to have a firm soil*, of coasts, in opposition to sea. Derivat. the proper name תַּרְשִׁישׁ.

תָּרַשׁ II. (not used) *trans. to fear*, *to reverence;* Persian *tarasiden* the same. Deriv. תְּרָשְׁתָא and perhaps תֶּרֶשׁ.

תֶּרֶשׁ (Persian, *strictness*, Pers. تُرْش, or from the Pers. تَرْس fear, *reverence*) *n. p.* of an eunuch at the Persian court Esth. 2, 21; 6, 2; comp. תְּרָשְׁתָא.

תַּרְשִׁישׁ (from תִּרְשֵׁשׁ, a redupl. Pihel of תָּרַשׁ I. which see; with *a* of motion תַּרְשִׁישָׁה) *n. p.* 1. of a Pelasgian-Hellenic sea-faring race, mentioned with יָוָן, אֱלִישָׁה, כִּתִּים and דֹּדָנִים (which see) in the ethnographical table. They are understood to be the people *Tyrseni* and *Etrurians* who were a branch of the Pelasgians and formed a state in Italy stretching from the Po to the Alps, i. e. western Italy once called Tyrrhenia Gen. 10, 4, perhaps also Is. 66, 19. In 1 Chr. 1, 7 termed תַּרְשִׁישָׁה. The early people of the Etrurians or Tyrseni who were addicted to a seafaring life, before the time of the Romans are also taken for a people of Italy. The original name of the race was Tark, Tarch, and therefore their first settlement was called *Ταρκωνία*, *Ταρχώνιον* (Tarquinium); from *κ*, *χ* arose the Semitic *sh* (a transposition that often occurs), so that Tarsh, Tars, Turs may pass for the ground-element. — 2. *Tartessus*, the district of the river Baetis, or the territory Baetica or Turdetania, conseq. all south-western Spain from the pillars of Hercules to the river Anas; an important Phenician or Tyrian settlement (בַּת תַּ׳ Is. 23, 10), whence the Phenicians fetched silver-plates, כֶּסֶף מְרֻקָּע Jer. 10, 9, iron, tin and lead Ez. 27, 12, with gold 38, 13. Among the ancients this Tartessus was understood by *Martial* to be the province Baetica; by *Avienus* the country about Gades; by *Seneca* the whole of the western district on the Atlantic ocean. — 3. certain colonial coast-districts in north Africa to which Solomon's ships sailed accompanied by the Tyrians, and whence they brought gold, silver, ivory, peacocks and apes 2 Chron. 9, 21 (אֳנִיּוֹת לַמֶּלֶךְ הֹלְכוֹת תַּרְשִׁישׁ), compared with 1 Kings 10, 22 *for the king had a navy of Tarshish on the* (Mediterranean) *sea*, (sailing) *with the fleet of Hiram. Tunis* also was called תַּרְשִׁישׁ according to Not. and Extr. XII. 489. 494. The LXX understand an African Tarshish, especially Carthage, in Is. 23, 1 10 14; Ez. 27, 12; 38, 13; the Vulgate in Ez. 27, 12 and Targ. 1 Kings 22, 49 and Jer. 10, 9 understand Africa generally; though only the Spanish one can be meant in all these passage except 1 Kings 22, 49. — 4. certain emporiums and coast-districts of southern Arabia to which persons got in ships built at עֶצְיוֹן גֶּבֶר, and in such as sailed chiefly on the יַם סוּף, whose special destination was אוֹפִיר 2 Chr. 20, 36 37 (in 1 Kings 9, 27-28 אוֹפִירָה stands for תַּרְשִׁישׁ). This Tarshish-Ophir was subsequently taken for the whole of the *Indian coast-territory*. אֳנִיּוֹת תַּ׳ *ships of Tarshish*, i. e. large ships suited for sea voyages (Is. 2, 15; 23, 1 14; 60, 9), are translated by the LXX, Targ., Vulg., Saadia *ships* generally. — 5. the name of a precious stone of the lustre of gold, the *chrysolite* of the ancients (LXX, Joseph., Vulg.), the *topaz* of the moderns, which was bartered on the coasts of Spain (Plin. 37, 42 seq.), Arabia, India and Ethiopia, and which has its name from the numerous local designations of Tarshish Ex. 28, 20; 39, 13; Ez. 1, 16; 10, 9; Song of Sol. 5, 14; Dan. 10, 6. As the *ruby* was termed Carchedonius after the place it was brought from, so may תַּ׳ be also named. According to others, it was called from *the colour of the sea*, since תַּ׳ often means the sea (see above) after the Sanskrit tarîscha sea; in which case תַּ׳ would mean generally sea-coasts. — 6. (from תָּרַשׁ II., compare תֶּרֶשׁ) *n. p.* of a Persian prince Esth. 1, 14. —

7. (*foundation*, *firmness*) *n. p. m.* 1 Chr. 7, 10.

תִּרְשָׁתָא (lengthened by accentless ־ָא from תִּרְשָׁה, and with the article, because it had an appellative meaning; from תָּרַשׁ II.) *f. fear*, *reverence*, *esteem*, and then the title of a פֶּחָה Neh. 8, 9; 10, 2; interchanged with פֶּחָה 12, 26. It is given to the governor Nehemiah (8, 9; 10, 2) sometimes as a title, while at other times he is so called Ezr. 2, 63, as was Zerubbabel also Neh. 7, 65 70. *Stern* (Monatsnamen p. 196) derives it from the Zend. thvereç *to arrange*, *rule*, and thvaresta *prefect*, *governor;* etymologically improbable.

תַּרְתָּן (Assyrian) *n. p.* of an Assyrian general both under סַרְגּוֹן Is. 20, 1, and סַנְחֵרִיב 2 Kings 18, 17. *Sargon* ordered him to advance into Philistia just when dissensions were prevailing in Egypt; and Sennacherib sent him to Jerusalem to besiege and take it. The name is said to be derived from the Persian târ *summit* and tan *person*, i. e. *high personage*, or from the Persian târa, Sanskrit târa a star, and tan, conseq. *star-form;* according to others it is said to be a version of רַב טַבָּחִים (*head of the body-guard*), which has not the smallest probability.

תַּרְתָּק *n. p.* of a deity of the עַוִּים 2 Kings 17, 31, the inhabitants of the territory עַוָּה. In Pehlevi tarthakh is said to mean *hero of darkness*, i. e. of the lower world.

תְּשֻׁאָה (=תְּשׁוּאָה, *c.* ־אַת, *plur.* ־אוֹת, from שָׁאָה I., like מְשׁוּגָה from שָׁגָה, or from שׁוֹא I.) *f. pl. noise*, *tumult*, of a multitude Jer. 22, 2, of an ass-driver Job 39, 7; *crash*, *thunder*, 36, 29 *the crash of his tabernacle*, i. e. of his thunder-cloud.

תִּשְׁבָּה (from שָׁבָה I.; *projecting place*) *n. p.* 1. of a city in גִּלְעָד, to which the prophet Elijah belonged, and therefore he was named תִּשְׁבִּי *the Tishbite* 1 Kings 17, 1, where we should read מִתִּשְׁבֵּה גִּלְעָד for מִתֹּשָׁבֵי גִלְעָד, after the LXX and Josephus. This 'תּ is described by the Pseudo-Epiphanius as lying beyond the Jordan, ἐκ τῆς Ἀράβων. — 2. a city in Galilee, belonging to the tribe of Naphthali, whose situation is given in Tob. 1, 2 (Θισβή). — *Gent. m.* תִּשְׁבִּי (from תִּשְׁבֶּה 1) 1 Kings 17, 1; 21, 17.

תִּשְׁבִּי see תִּשְׁבֶּה.

תַּשְׁבֵּץ (from שָׁבַץ) *m. texture*, *checker-work*, 'כְּתֹנֶת תַּ *a tunic of checker-work*, of the priest Ex. 28, 4; comp. שָׁבַץ 28, 39.

תְּשׁוּבָה and תְּשֻׁבָה (*c.* ־בַת, with *suff.* ־בָתוֹ; *plur.* ־בוֹת, with *suff.* תְּשׁוּבֹתֵיכֶם; from שׁוּב) *f. a return*, *a recurrence*, of שָׁנָה, with לְ of the date 2 Sam. 11, 1, 1 Kings 20, 22, seldom with accusat. 1 Chr. 20, 1; *return home* 1 Sam. 7, 17; *contradiction* Job 21, 24, *reply* 34, 36; in modern Hebrew, change, repentance.

תְּשֻׁוָה (from שָׁוָה III.) *fem. crashing*, *storm* Job 30, 22 K'tib, comp. תְּשֻׁאָה.

תֻּשִׁיָּה (from שָׁיָה II.) *f. crash*, *storm* Job 30, 22 K'ri.

תְּשׂוּמֶה (*constr.* and before Makkeph תְּשׂוּמֶת־; from שׂוּם) *f. a thing deposited*, with יָד (in the hand) i. e. *given in pledge*, different from פִּקָּדוֹן (a deposit) Lev. 5, 11.

תְּשׁוּעָה (from שׁוּעַ II. or יָשַׁע; *c.* ־עַת) *f.* prop. *unconstraint*, *freedom;* hence *deliverance* 1 Sam. 11, 9 13; 19, 5; *salvation* Ps. 144, 10; *freedom* 2 Kings 13, 17; *victory* Ps. 33, 17; Prov. 21, 31; and generally in the various meanings of the verb.

תְּשׁוּקָה (with *suff.* ־קָתְךָ, ־קָתוֹ; from שׁוּק I.) *f. desire*, *longing*, *inclination* Gen. 3, 16; 4, 7; with עַל Song of Sol. 7, 11.

תְּשׁוּרָה (from שׁוּר II.) *fem. offering*, *presentation;* hence *a gift*, *present* 1 Sam. 9, 7, for which is נְבִזְבָּה Dan. 2, 6; 5, 17.

תְּשִׁיעִי (from תֵּשַׁע) *num. ord. masc.*, תְּשִׁיעִית *f. the ninth*, of יוֹם Num. 7, 60, חֹדֶשׁ 1 Chr. 27, 12, which was specially termed כִּסְלֵו Zech. 7, 1; also תְּשִׁיעִי alone means *the ninth month.* שָׁנָה stands be-

fore the ordinal number in the constr. state 2 Kings 17, 6 and 25, 1, or the abs. Lev. 25, 22.

תֵּשַׁע (*c.* תְּשַׁע) *num. card. f.*, תִּשְׁעָה (*c.* תִּשְׁעַת) *m. nine*, put before the noun Gen. 11, 19, Deut. 3, 11; or after it Josh. 15, 44. תְּשַׁע also stands for the ordinal number, as שְׁנַת תְּשַׁע *the ninth year* 2 Kings 18, 10. תִּשְׁעָה is put before the noun in the *constr. state* Num. 34, 13; Josh. 13, 7. — עָשָׂר combined with תִּשְׁעָה, and עֶשְׂרֵה with the *constr. state* תְּשַׁע denotes *nineteen* Gen. 11, 25; Josh. 19, 38; 2 Sam. 2, 30. The *plur.* תִּשְׁעִים is *ninety* Gen. 17, 6 17; Ez. 4, 5.

The etymology of this numeral is obscure; and it cannot be compared with extra-Semitic.

תַּתְּנַי (Persian) *n. p.* of a Persian governor Ezr. 5, 3; 6, 6. For the etymology the Persian dadnai *gift* has been adduced.

Grammatical and analytical appendix.

The following appendix gives those grammatical forms whose roots persons not well versed in Hebrew are unable to find with ease in the Lexicon. They are arranged alphabetically and explained. In like manner, forms of words or words themselves whose analysis, irrespective of their grammatical exposition, is difficult or doubtful, are here adduced in alphabetical order for the benefit of students. The prepositions בכ"לם and וְ meaning *and* or in its capacity of so-called *Vau conversive* in both tenses of the verb are constantly separated, and therefore the forms should be looked for by themselves in alphabetical order. In the difficult forms of the *imperfect* or *future* adduced, the third person is for the most part the regulator; if the irregularity does not consist in the combination of the prefixes with the verb itself. No reference has been made to any special grammar, because the necessary information may be found in the Lexicon itself, at the proper place.

א

וָ־אַבֶּדְךָ Ez. 28, 16, from וָ־אֲאַבֶּ' in the Syriac mode (Syriasmus), is *the first pers. fut. Pih.* of אָבַד. Elsewhere the usual form occurs Is. 45, 5.

אֲבָהָת, אֲבָהָתְהֹן *Aram. pl.* of אַב; see אַב 3.

אָבוֹא Is. 28, 12, an Arabism for אָבוּ from אָבָה. Many mss. have אָבוּ.

אֵבוֹשׁ, תֵּבוֹשׁ, יֵבוֹשׁ see בּוֹשׁ I. In the Lexicon pages 189. 190.

אָבִי 1 Kings 21, 29, Mic. 1, 15, from אָבִיא of בּוֹא, 1 *fut. Hif.;* comp. הָבִי from הָבִיא, יָבִי from יָבִיא.

אֹבִידָה Jer. 48, 8, from אַאֲבִ', 1 *fut. Hif.* of אָבַד. In the Lexicon page 5.

אֶגְאָלְתִּי Is. 63, 3, from הִגְאַלְתִּי, 1 *p. perf. Hif.* of גָּאַל. In the Lexicon p. 252 where several examples are given.

אֶדַּדֶּה Is. 38, 15, is the 1 *p. fut. Hithp.* (= 'אֶתְדַ) of דָּדָה *Pih.* from דִּהְדָּה, a reduplication of דָּה I. See דָּה and דִּהְדָּה.

אֶדַּדֵּ־ם Ps. 42, 5 see דִּהְדָּה, דָּה.

אֲדִיקֵ־ם 2 Sam. 22, 43, is the 1 *p. fut. Hif.* with *suff.* from דּוּק = דָּקַק. In the Lexicon page 321.

אֶדַּמֶּה (= 'אֶתְדַ) Is. 14, 14, is the 1 *p. fut. Hithp.* of דָּמָה II.

אִדָּרֵשׁ Ez. 14, 3, from 'הִדָּ, *inf. abs. Nif.* of דָּרַשׁ. In the Lexicon page 340.

אֵהַב Prov. 8, 17, from אֶאֱהַב, 1 *fut. Kal* of אָהַב. In the Lexic. p. 30. See אֵחַר.

אֹהַב Mal. 1, 2, from אֶאֱהַב, with *suff.* אֹהֲבֵם Hos. 14, 5; but אֹהַבְךָ 2 Chr. 20, 7 is *part. Kal* with *suff.*

אֲהוֹדֶנּוּ Ps. 28, 7, from אוֹדֶנּוּ, 1 *p. fut. Hif.* of יָדָה I. with *suff.;* comp. יְהוֹדֶה.

אֱהִי see אֱהִי in the Lexicon p. 32; but also 1 *p. fut. ap.* of אֶהְיֶה from הָיָה.

אֶהֱמָיָה Ps. 77, 4, from אֶהֱמֶה changing the radical He into Yod. Comp. יְהַמְיוּן from יֶהֱמוּן.

אוֹחִילָה Jer. 4, 19 K'tib, אוֹחִילָה K'ri, the former the 1 *p. fut. Kal* with *He volunt.* from חוּל, the latter 1 *p. fut. Hif.* of יָחַל. In the Lexicon p. 426. But some read אָחוּלָה.

אוֹכִיל Hos. 11, 4, not from אַאֲכִיל; not a noun = אֹכֶל; but an Aram. form for אָכִיל, 1 *p. fut. Hif.* of כּוּל, as הָכִיל Ez. 21, 33 belongs to כּוּל. In the Lexicon page 84.

אוֹכַל Ps. 50, 12, from אָכַל, 1 *p. fut. Kal.*

וָ־אוֹצְרָה Neh. 13, 13, from אוֹצִירָה, 1 *fut. Hif.* of אָצַר for 'אַאֲצ in the Aram. way. אָצַר in *Kal*, *Nif.* and *Hif.* is a denom. from אוֹצָר. In the Lexic. p. 42.

אֵזֵה Dan. 3, 22, from אֱזֵה, *part. pass.* Aram. of אֲזָא.

אָזִין Job 32, 11, from אַאֲזִין, 1 *pers. fut. Hif.* of אָזַן.

הַ־אֻזְּכֶּה Mic. 6, 11, for אֻזְכֶּה = אֶזְכֶּה. In the Lexicon page 1.

אֵזֶל־ Ezr. 5, 15, for אֱזֶל, Aram. *Imperat. Peal* of אֲזַל. In the Lexicon p. 50.

אַחַז Job 23, 8, is the 1 *p. fut. ap. Kal* in pause from אַחַז for אַחֲזֶה = אֶחֱזֶה. Stem חָזָה.

אֲחַטֶּנָּה see חָטָא *Pih.* in the Lexicon.

אַחְיוֹת, אַחְוֹת see אָחוֹת in the Lexicon.

אַחֵל Ez. 39, 7, from אָחֵל (*I will desecrate*), distinguished from אָחֵל (*I will begin*) Deut. 2, 25; so too יַחֵל Num. 30, 3 different from יָחֵל Judges 13, 5. See חָלַל in the Lexicon.

אֵחַר Gen. 32, 5, for אָחַר, *fut. Kal;* comp. אֵהַב.

אֵחֲרוּ Judges 5, 26, is the 3 *p. perf. pl. Pih.* from אֵחֲרוּ, from אִחַר *Pih.*

אַחַת Ezr. 5, 15 see נְחַת *Aram. Af.*

אֵחַתָּה Jer. 17, 18, is the 1 *p. fut. Kal* of חָתַת (which see).

אֲחִתְּךָ Jer. 1, 17, is the 1 *p. fut. Hif.* of חָתַת with *suff.*

אֵיכָכָה see אֵי Lexicon page 68.

אַט Hos. 11, 4, is the 1 *p. fut. ap. Hif.* for אַטֶּה from נָטָה; comp. הַט, יַט.

אֵילִיל see יָלַל *Hif.*

אֵילִילָה see יָלַל *Hif.*

אֵילְכָה Mic. 1, 8, from אֵלְכָה; see יָלַךְ.

אֵיתָם Ps. 19, 14 in *pause*, from אֵיתָם = אֵתַם, 1 *fut. Kal* of תָּמַם. But see יָתַם.

אֵכּוֹת 1 *pers. fut. Kal* of כָּתַת; the *third pers. future* is יְכֹּת.

אֲכַל Ez. 43, 8, is the 1 *person fut. apoc. Pih.* of כָּלָה.

אֲכֶלְךָ Ex. 33, 3, from אֲכַלֶּךָ, 1 *p. fut. Pih.* of כָּלָה.

אִכַּף Mic. 6, 6, is the *first person fut. Nif.* of כָּפַף I., arising out of אֶכַּף.

אֶכְּרֶה Hos. 3, 2, is the 1 *p. fut. Kal* of כָּרָה II. (which see).

אֶמְאָסְאךָ Hos. 4, 6, from אֶמְאָסְךָ 1 *p. fut. Kal* with *suff.* (א marked in mss. יַתִּיר), or also for אֶמְאָסְאךָ, where א is to be regarded as a vowel-letter retained.

אֲמָהוֹת see אָמָה.

אִנְבְּבָה Dan. 4, 9, from אִבֵּה from אֵב *Aram.*

מִנְדַּע from אִנְדַּע, יְנְדַּע from יִדַּע, from מִנְדַּע; *Dagesh forte* being resolved in them all by נ. See יְדַע *Aram.*

אֲסָעֲרֵם Zech. 7, 14, from אֲסָעֵר for אֲסַעֵר, 1 *p. fut. Pih.* of סָעַר.

אֹסְפָה Mic. 4, 6, see אָסַף *Kal.*

אֹסִפְךָ 1 Sam. 15, 6 (*I will hurry thee away*) 1 *fut. Kal* with *suff.* from אָסַף 2; on the contrary 2 Kings 22, 20 is the *part. Kal* with *suff.* See יָסַף.

אֶסֳּרֵם Hos. 10, 10 from אֶסֹּר, *fut. Kal* (יִסֹּר) with *suff.*, from יָסַר.

אַפְאֵיהֶם Deut. 32, 26, see פָּאָה *Hif.*

אֶפּוּ Ex. 16, 13 in pause, for אֶפּוּ from אָפָה.

אֶפַּת Jer. 20, 7, is the 1 *p. fut. ap. Nif.* of פָּתָה.

אַצִּיעָה Ps. 139, 8, is the 1 *p. fut. Hif.* of יָצַע, with ־ָה *voluntative.*

אֶצֹּק see יָצַק I.

אֶצָּרְךָ Jer. 1, 5 K'ri, from אֶצֹּר from יָצַר II. The K'tib אצורך should be read אֶצּוֹרְךָ, from אֶצּוֹר. — But the same word in Is. 42, 6 should be referred to נָצַר.

אֶקַּח see לָקַח.

אֶקְחָה Is. 56, 12, in mss. אֶקְחָה, is the 1 *p. fut. Kal* of לָקַח (which see).

אֶקְרָאֶה 1 Sam. 28, 15, from אֶקְרָא with ־אֶה for ־ָה *voluntative.*

אֶרְאֶלָּם Is. 33, 7; see אֲרִאֵל and אֲרָא.

אָרָה־ (*ora*) Num. 22, 6 from אֹר, *imper. Kal* of אָרַר; comp. קָבָה from קָבַב.

אֲרוֹמַם Is. 33, 10, from אֶתְר׳, אֶתְר׳ = אִר׳ from רוּם *Hithp.*

אֲרַיָּוֶךְ Is. 16, 9, is the *first pers. fut. Pih.* with *suff.*, arising from a fusion of רִוָּה and רִיָּה.

אַרְאֶנּוּ Mic. 7, 15, from הַרְאֶנּוּ from רָאָה. See Lexicon p. 252[a] under גָּאַל *Hif.*

אַרְזָה Zeph. 2, 14, from הֶרְזָה from רָזָה. See Lex. p. 252[a] under גָּאַל *Hif.*

אַשְׁכֵּים Jer. 25, 3, from הַשְׁ׳. Lex. p. 252[a].

אֶשְׁעָה Psalm 119, 117, abridged from אֶשְׁעֶיָה, is the *first person fut. Kal* of שָׁעָה with ־ָה *voluntative.*

ו־אשר Ez. 3, 15 K'tib, is sometimes read וָאֵשֵׁר (*and I saw*), sometimes וַאֲשֶׁר (*and who*); the K'ri has וָאֵשֵׁב.

אִשְׁתִּיו Dan. 5, 3 = שְׁתִיו, 3 *p. perf. pl.* of שְׁתָה *Aram.* The א is prosthetic.

אֶתְוַדַּע 1 *p. fut. Hithp.* of יָדַע (which see).

אֱתָיוּ from אֱתָיוּ, *imper. Kal* of אָתָה.

אָתִינוּ, אֲתָאנוּ is the 1 *p. pl. perf.* of אָתָא = אָתָה.

אֶתְּקֶנְךָּ Jer. 22, 24, moulded together from אֶתְּקֶךָּ and אֶתְּקֶנְךָּ; from אֶתַּק 1 *p. fut.* of נָתַק I.

ב

בּוֹדָאם Neh. 6, 8, out of בּוֹדְאָם, *part. Kal* of בָּדָא with *suff.*

בַּהֲכִין 2 Chr. 1, 4, from בְּהַהֵכִין, comp. הַהֵכִין 2 Chr. 29, 36. See כּוּן *Hif.* Lexicon page 643.

בְּהִלּוֹ see הִלּוֹ.

בֵּהָרֵג Ezek. 26, 15, from בְּהֵהָרֵג = בְּהֵ׳, *infin. Nif.* of הָרַג.

בְּהָשַׁמָּה Lev. 26, 43, out of בְּהָשַׁמָּהּ, *inf. Hof.* with *prefix* בְּ and *suff.* הּ־, for which ה־ is put. See שָׁמֵם I. in the Lexicon, page 1408[b].

בּוֹשַׁסְכֶם Am. 5, 11 for בּוֹסַס׳, *inf. Pih.* of בּוּס; שׁ standing dialectically for ס.

בַּז Zech. 4, 10, dialectically for בָּז from בּוּז.

בִּיקְּרוֹתֶיךָ Ps. 45, 10, out of בִּיקָ׳ from יְקָרָה. The Dagesh forte in ק is euphonic.

בָּמֳתֵי *pl. constr.* of בָּמָה (which see).

בְּנוֹתַיִךְ Ez. 16, 31, for בְּנוֹתֵךְ, *inf. constr. Kal* בְּנוֹת from בָּנָה.

בְּצֹאתָיו for בְּצוֹתָיו from בִּצָּה (which see).

בָּרָם in לְבָרָם Eccles. 3, 8, is the *infin. Kal* of בָּרַר with *suff.*

בְּשֶׁלִּי from שֶׁל which see, and under שֶׁ.

ג

גַּל *imperat. Kal* of גָּלַל, Psalm 119, 22; elsewhere for גַּלֵּה, *imperat. Pih.*

גַּעַת *infin. constr. Kal* of נָגַע.

גַּשׁ, גֶּשׁ־, גְּשָׁה is the *imperat. Kal* of נָגַשׁ; *pl.* גְּשׁוּ.

גֶּשֶׁת *infin. constr. Kal* of נָגַשׁ.

גִּתָּה 1 Kings 2, 40, also גַּתָּה or גִּתָּה in mss.; see גַּת.

ד

דַּלִּיו Ps. 30, 2, Prov. 26, 7, for דַּלּוּ, *imp. pl. Pih.* of דָּלָה. It cannot be referred to דָּלַל.

דַּע see יָדַע.

דְּעֶה Prov. 24, 14 for דְּעָה, *imper. Kal,* where ה־ֶ is attenuated from ה־ָ. See יָדַע I.

דֵּעָה Ex. 2, 4, *infin. constr.* for דַּעַת from יָדַע.

דַּרְיוֹשׁ Ezr. 10, 16, out of דְּרוֹשׁ (*infin. constr.* of דָּרַשׁ) by an orthographical mistake. Lexicon p. 339.

ה

הֶאֱזְנִיחַ Is. 19, 6, a *Hifil*, formed from the *adj. m.* אַזְנָח (which see), consequently not arising from הִזְנִיחַ. Lex. page 30.

הַב, הָבָה, הָבִי, הָבוּ see the stem יָהַב.

הֹבְאִישׁ Is. 30, 5, out of הוֹבִישׁ from יָבֵשׁ; according to others same as הִבְאִישׁ, *Hif.* of בָּאַשׁ.

הֵבוּ (אָהֲבוּ) Hos. 4, 18, commonly taken as coming from אֲהַבְהֵב (from אָהַב which see) after the form סְחַרְחַר, only that the doubling is separated. Comp. also הַבְהַב.

הִבּוֹק *inf. Nif.* of בָּקַק I.

הָבִי Ruth 3, 15, out of הָבִיא, *inf. Hif.* of בּוֹא.

הָבֵר *inf. Hif.* of בָּרַר.

הֹגוֹ *inf. Po.* of הָגָה I.

הָגְלַת Jer. 13, 19, abridged from הָגְלְתָה, 3 *pers. fem. Hof.* of גָּלָה.

הִדּוֹשׁ Is. 25, 10, *inf. Nif.* of דּוּשׁ (which see).

הֻדַּשְׁנָה Is. 34, 6, 3 *p. perf. fem. Hothp.* of דָּשֵׁן, consequently instead of הִתְדַּ׳.

הוֹבָדָה *Aram. inf. Af.* of אֲבַד.

הוֹדָה *Hif.*, see יָדָה I.

הוּלֶּדֶת Ez. 16, 4, or הֻלֶּדֶת, *infin. Hof.* of יָלַד, for הוּלְ׳.

הוּלָּלוּ Ps. 78, 63, *perf. Puh.* of הָלַל I., not *Hof.* of יָלַל.

הוֹשְׁבוֹתִים Zech. 10, 6, 1 *p. perf. Hif.* with a *suffix* from יָשַׁב and שׁוּב with similar

meaning, consequently arising from הֲשִׁיבוֹתִים and הוֹשַׁבְתִּים together.

הוּחַל *Hof.* of חָלַל I.

הֲזָדָה Dan. 5, 20, *infin. Af.* of זוּד *Aram.*

הִזְדַּמִּנְתּוּן from הִזְדַּמַּן, *Ithpa.* I. from זְמַן; the K'tib הִזַּמִּן is *Ithpa.* II.

הִזִּילוּ Lament. 1, 8, *Hif.* from זוּל = זָלַל (comp. הֵנִיחַ).

הִזַּכּוּ Is. 1, 16, for הִתְזַכּוּ, *imper. Hithp. pl.* of זָכָה.

הִזָּרוֹתֵיכֶם Ezek. 6, 8, *inf. Nif.* (הִזָּרוֹת) with a *suff.*, for ־תְכֶם; ־וֹת being regarded as *plural.* See זָרָה I. Lexicon page 404.

הֶחְבֵּאתָה, in pause ־אָתָה (comp. נִפְלְאָתָה 2 Sam. 1, 26), 3 *fem. perf. Hif.*, arising from a mixture of ל״א and ל״ה (חָבָה and חָבָא).

הֶחֳדַלְתִּי Judges 9, 9, see חָדַל in *Hif.* Lexicon p. 420.

הֶחֱטִי 2 Kings 13, 6, for הֶחֱטִיא; הַחֲטִי Jer. 32, 35 for הַחֲטִיא from חָטָא. Lexicon p. 434.

הֵחֵל with *suff.* הֵחַלּוֹ Ez. 20, 2, *inf. Nif.* from חָלַל I. (which see) after the form הִמֵּס.

הַט is the *imperat. Hif.* of נָטָה.

הִטַּתּוּ Prov. 7, 21, 3 *fem. perf. Hif.* with a *suff.*, from נָטָה.

הֻטַּמָּאָה Deut. 24, 4, *Hothp.* of טָמֵא.

הֵימַן *Aram. Af.* of אֲמַן.

הֵילִיכִי Ex. 2, 9, *Hif.* II. of יָלַךְ, for the purpose of having an alliteration with הֵינִקִי.

הַיְתִי Dan. 5, 3, *Aram. Af.* of אֲתָא.

הַיְתִיו 3 *p. pl.*, הַיְתָיָה *infin. Af.* of אֲתָא.

הֵיתָי out of הֵיְתָי, *Aram. Of.* (*pass.*); הֵיתָיִת 3 *fem.* הֵיתָיו 3 *p. pl.* See אֲתָא.

הַךְ see נָכָה *Hif.*

הֻכַּבֵּס Lev. 13, 55, out of הִתְכַּ׳, *Hothp.* of כָּבַס.

הָכִיל Ezek. 21, 33, is not from הַאֲכִיל, but belongs to the *Hif.* of כּוּל.

הִכָּךְ 3 *p. perf. Hif.* with *suff.* from נָכָה. So also הִכַּנִי, הִכָּם.

הֵכִנּוּ 2 Chron. 29, 19, belongs to הֵכִין from כּוּן.

הֶלְאַת Ez. 24, 12 for הֶלְאָתָה, 3 *fem. perf. Hif.* of לָאָה; comp. הִגְלַת, הִרְצָת.

הִלּוֹ see הָלַל I.

הֲמֵהֶם (= ־יְהֶם) Ez. 7, 11, is the noun הֵם (*fulness*) from הָמָה, after the form שֵׁם, abridged הֶם, with a *suff.*

הֵימִין = הֵמִין see יָמַן.

הֻמְּכוּ Job 24, 24, out of הוּמְכוּ from מָכַךְ; comp. יֻכְּתוּ for יוּכְתוּ from כָּתַת.

הִמֵּס *infin. Nif.* from מָסַס.

הִמְסִיו Josh. 14, 9, out of הִמְסוּ from מָסָה.

הַמְּרוֹתָם Job 17, 2, is the *inf. Hif.* with *suff.*, with Dagesh dirimens in Mem.

הִנַּבְּאוּ Jer. 23, 13, out of הִתְנַ׳; so too הִנַּבֵּאתִי from הִתְנַ׳.

הָנַח see נוּחַ in *Hif.*

הֵנִיחַ see נוּחַ in *Hif.*

הֻנִּיחַ *Hof.* of נוּחַ which see.

הַנְעֵל *Aram. Af.* of עֲלַל I., arising from הַעֵל with Ayin doubled.

הַנְעָלָה *Aram. infin. Af.* of עֲלַל I. See הַנְעֵל.

הֻעֲלָה Dan. 5, 7, see עֲלַל I. *Af.*

הַעֲלְנִי see עֲלַל I. *Af.*

הֲנָפָה Is. 30, 28, is an *infin.-noun* from the *Hif.* of נוּף I.

הַס *pl.* הַסּוּ see *Pih.* of הָסָה.

הֻסַּג Is. 59, 14, is *Hofal* of נָסַג and not from סוּג.

הֵסִּית *Hif.* II. of סוּת; הֵסִית is *Hif.* I.

הַעַל *imperat. ap. Hif.* out of הַעֲלֵה from עָלָה II.

הֶעֱלָה for הֶעֱלָה, *Hif.* of עָלָה.

הָעֳלָה for הָעֳלָה, *Hof.* of עָלָה.

הַפִּרְכֶם Lev. 26, 15, is *infin. Hif.* of פָּרַר with a *suff.*, not from הֲפֵרְכֶם but from הַפֵּרְכֶם.

הִצְטַיַּד *Hithp. denom.* from צַיִד 2.

הַצְּפִינוֹ Ex. 2, 3, probably arising from הַצְפִּינוֹ; but see Ewald §. 92. c.

הֻקַּם 2 Sam. 23, 1 for הוּקַם, is *Hof.* of קוּם.

הִקְצוֹת Lev. 14, 43, is *infin. constr. Hif.* for הַקְצוֹת, like הִסְגִּיר ibid. 14, 46 for הַסְגִּיר; comp. הֵקֵּץ for הַקֵּץ.

הֶרֶב *imperat. ap. Hif.* out of הַרְבֵּה from רָבָה.

הַרְבּוֹת, הַרְבֵּה, הַרְבָּה see *Hif.* of רָבָה.

הָרָה Gen. 14, 10, out of הָהָרָה from הַר.

הֵרֹמּוּ Num. 17, 10, *imper. pl. Nif.* from רָמַם I. = רוּם.
הֶרֶף *imperat. apoc. Hif.* from רָפָה IV.
הַרְצַת see הַגְלַת above.
הָשֵׁב Is. 42, 22, *imperat. Hif.* in *pause* for הָשֵׁב from שׁוּב.
הַשְׁלַכְתֶּנָה or ־תֶּנָה Amos 4, 3, out of הָשְׁלַכְתֶּן, and the latter is said by the oldest interpreters to stand for הִשְׁלַכְתֶּן, like פִּתְּחָה Is. 48, 8 for פֻּתְּחָה. But the *Hif.* may be also taken as *intr.* (*to be cast*), like פִּתְּחָה *to stand open.*
הֻשַּׁם *Hof.* of שָׁמֵם, out of הֻשַּׁם, in the other forms of *Hof.* without Dagesh in שׁ.
הָשַׁע Ps. 39, 14, out of הָשַׁע, הֲשַׁע, as an *imper. ap. Hif.* of שָׁעָה I.; comp. הֶרֶב, הַעַל. Another *imperative Hif.* הָשַׁע is abridged from הָשַׁע, and belongs to שָׁעַע I.
הַשְׁפֹּת Nehem. 3, 13, contracted from הָאַשְׁפֹּת; א disappearing, after הָ has remained as a peculiar syllable.
הִשְׁתַּחֲוָה see *Hithp.* to שָׁחָה.
הִשְׁתַּעַשְׁע see שָׁעַע *Hithp.*
הַתְבוּתָךְ Dan. 3, 16, *Aram. inf. Af.* with *suff.* from תּוּב.
הִתְוַדָּה *Hithp.* of יָדָה.
הִתְחָל 2 Sam. 13, 5, is the *imperative apoc. Hithp.* in *pause*, of חָלָה.
הֵתָיוּ see אָתָה *Hif.*
הֲתִימְךָ Is. 33, 1, out of הֲתִמְּךָ, *inf. Hif.* of תָּמַם with *suff.*
הָתֵל (הָתֵלָּה) הָתֵלּ, יְהָתֵל, תְּהָתֵל, *infin. constr.* הָתֵל) *Pih.* I. of הָתַל, where the ת was regarded as a guttural; together with this occurs also *Pih.* II., viz. הָתֵל and יְהַתֵּל. But along with the stem הָתַל there occurs also יָתַל (comp. הָלַךְ and יָלַךְ); and to it belongs the *Hof.* הוּתַל. See יָתַל and הָתַל.
הִתְנַבֵּית 1 Sam. 10, 6, out of הִתְנַבֵּאתָ, but looked upon as arising from ־לה; hence also the *inf.* הִתְנַבּוֹת for הִתְנַבֵּא.

ז

זוּנָה Ez. 16, 34, has arisen from זֻנָּה *Puh.* of זָנָה.

זַמֹּתִי Ps. 17, 3, from זַמּוֹת a noun (which see), different from זַמֹּתִי, 1 *pers. perf. Kal* of זָמַם.

ח

חֲבִי Is. 26, 20, out of חֲבָה (comp. תִּזְנִי for תִּזְנָה), *imperat. sing. masc.* of חָבָה.
חָדְלּוּ Judges 5, 7, 1 Sam. 2, 5, for חָדְלוּ, with ל doubled after an accented vowel, as is also in נָתְנּוּ Ez. 27, 19. See חָדַל.
הֶחְדִּיל see הֶ־חֱדַלְתִּי.
חוּקוֹ Prov. 8, 29, extended out of חֻקּוֹ (from חֹק).
חֲטוֹ and חֲטֹאת, *inf. constr. Kal* of חָטָא.
וְ־חָיָה Ex. 1, 16, out of וְ־חַיָּה, the reduplication disappearing, several examples of which are adduced under חָיַי.
חַיְתוֹ an *archaic stat. constr.* of חַיָּה, for the later חַיַּת.
חַכֵּי Hos. 6, 9, see חֵךְ (from חָכַךְ).
חַלּוֹתִי Ps. 77, 11, is from the noun חַלּוֹת, prop. an *infin. Pih.* of חָלַל, like זַמּוֹת, שַׁמּוֹת. See חָלָה to חָלָה.
חַלְּקֵי Is. 57, 6, is a *stat. constr. pl.* of חַלָּק (which see) and not from חֵלֶק.
חַנּוֹתִי Job 19, 17, from חַנּוֹת with *suff.*; the stem is חָנַן II.
חֻקוֹ Prov. 8, 27, out of חֻקּוֹ; see חוּקוֹ.

ט

טַח Is. 44, 18, and according to some mss. also in Lev. 14, 42, from טָחַח = טוּחַ, 3 *pers. perf. Kal.*
טַעַת *inf. constr. Kal* of נָטַע.

י

יֶאוֹת, נֵאוֹת, with *ah volunt.* נֵאוֹתָה, is *fut. Kal* of אוּת II., like יֵבוֹשׁ from בּוֹשׁ.
וַ־יּוֹאֶל 1 Sam. 14, 24, is *fut. apoc. Hif.* arising out of יוֹאֶלֶה, which is from יַאֲלֶה (of אָלָה I.); not from the *Hif.* הוֹאִיל belonging to יָאַל. — In other places, as יֹאֶל Job 6, 9, וַיֹּאֶל 17, 11, 1 Sam. 17, 39, יָאַל may be the stem. See יָאַל II. *Hif.*

וַ־יֵּאת Is. 41, 25, *fut. ap. Kal* of אָתָה, abridged from וַ־יֶּאֱתֶה.

וַ־יָּבֹו 1 Kings 12, 12 K'tib, for וַיָּבֹא, *fut. Kal* of בּוֹא; so also 2 Kings 3, 24 K'tib; and both times it stands for וַיָּבֹאוּ. The K'ri וַיָּבוֹ does not suit.

יֵבוֹשׁ *fut. Kal* of בּוֹשׁ. See there.

וַ־יַּבְּשֵׁהוּ Nah. 1, 4, contracted from וַיְיַבְּשֵׁהוּ, as the *fut. Pih.* of יָבֵשׁ.

וַ־יַּגֶּה Lament. 3, 33, from וַיְיַגֶּה, *fut. ap. Pih.* of יָגָה.

וַ־יֶּגֶל *fut. ap. Hif.* of גָּלָה.

יָגֵר Lev. 11, 7, either *intr.*, and hence the *fut. Kal* of גָּרַר I., or *Nif.* of the same stem. Lexicon page 298.

וַ־יֵּדֶא Ps. 18, 11, is *fut. ap. Kal* of דָּאָה. In the parallel passage 2 Sam. 22, 11 וַיֵּרָא stands with a like meaning, interchanging ד and ר (which see).

וַיַּדַּא 2 Kings 17, 21 K'tib, is the *fut. apoc. Hif.* of נָדָא = נָדָה I. The K'ri has וַיַּדַּח, *fut. apoc. Hif.* of נָדַח.

וַ־יַּדּוּ Lament. 3, 53, out of וַ־יְיַדּוּ, *fut. Pih.* of יָדָה II. To this also belongs יַדּוּ Jo. 4, 3, Ob. 11, Nah. 3, 10 out of יְיַדּוּ, conseq. not from יָדַד.

יֶדְכֶם, יֶדְכֶן, out of יַד־, from יָד (which see).

יִדַּם, *pl.* יִדְּמוּ, abridged יִדַּמּוּ, *fut. Nif.* of דָּמַם; also as *fut.* 1. *intr. Kal* of the same stem. The *fut.* 1. *Kal* is יִדֹּם.

יְהוֹבֵד (in Targ. יוֹבִיד) *Aram. fut. Af.* of אֲבַד.

יְהוֹדֶה *fut. Hif.* of יָדָה I., for יוֹדֶה.

יְהוּא Eccles. 11, 9, out of יֶהֱוֶא from הָוָא (which see); to this belongs also the *imper.* הֱוֵא Job 37, 6.

וַ־יְהִי *fut. apoc. Kal* of הָיָה (which see).

יְהֵילִילוּ Is. 52, 5, *fut. Hif.*, for יְיֵלִילוּ, from יָלַל (which see).

יְהָךְ *Aram. fut. Pe.* of הֲלַךְ, a collateral form of יְהוּךְ (which see). The *infin.* מְהָךְ is likewise from הוּךְ.

יַהֵל Is. 13, 20, out of יַאֲהִיל, *fut. Hif.* of אָהַל I. (which see).

יְהָתֵלּוּ *fut. Hif.* of תָּלַל. See הֵתֵל.

יוֹכְלוּ (יְוַכְלוּ, in six mss. יֹאכְלוּ) Ez. 42, 5, *for they are separated from*, construed with מִן, conseq. for יֻכְלְאוּ, *fut. Hof.* of כָּלָא I. (signific. 2), or of יָכַל = כָּלָא. It is therefore unnecessary to read יוּצְלוּ (from אָצַל).

יוּקָשִׁים Eccles. 9, 12, *part. Hof. pl.* out of מְיֻקָּשִׁים, from יָקֹשׁ.

וַ־יּוֹר 2 Kings 13, 17, *fut. apoc. Hif.* of יָרָה I.

יוֹלַדְתְּ Gen. 16, 11, Judges 13, 5 7, for יֹלֶדֶת. See יָלַד.

יוֹרֶא Prov. 11, 25, for יוּרֶא = יוּרֶה, *fut. Hof.* of יָרָה III.; but it may also be *fut. Nif.* and stand for יִוָּרֶה.

יַז Is. 63, 3, וַ־יַּז 2 Kings 9, 33, *fut. ap. Hif.* of נָזָה.

יָזְמוּ Gen. 11, 6, *fut. Kal* out of יִזְמְמוּ from זָמַם, as נָזֹלּוּ Judges 5, 5 = נָזֹלּוּ from זָלַל.

יְחָבְרְךָ Ps. 94, 20, a *Pih.*-form as a *denom.* from חָבֵר meaning *to be an associate.* See חָבֵר and חָבַר I. in *Pih.*

וַ־יִּחַד Ex. 18, 9, *fut. apoc. Kal* of חָדָה, on the contrary יִחַד Job 3, 6 appears to be out of יֵיחַד from יָחַד.

יַחַד (in pause יָחַד) Prov. 27, 17, *fut. apoc. Hif.* out of יַחֲדֶה; conseq. neither from חָדַד for יָחַד, nor from חָדָה meaning the same as חָדַד. See חָדָה.

יְחִי, וַ־יְחִי, *fut. apoc. Kal* of חָיָה.

יְחִיתַן Hab. 2, 17 see חוּת I., or from חָתַת in *Hif.*

יָחֵל see אָחַל above, and the stem חָלַל.

יִחֵלּוּ 3 *pers. perf. pl. Pih.* in *pause* from יָחַל (which see).

וַ־יִּחַם *fut. apoc. Kal* out of יָחֹם and יֵחַם (יָחֹם) from חָמַם; the *pl.* יֵחַמּוּ is also the *fut. Kal* of חָמַם.

יֶחֱמַנָה Gen. 30, 38, out of תֵּיחַמְנָה or תֵּי־ 3 *fem. pl. fut. Kal* of יָחַם (= חָמַם), only י stands here for ת, according to an old interchange.

יֶחֱמוּ Gen. 30, 39, out of יְחֲמוּ, *perf. Pih.* (יִחַם) from יָחַם; comp. אֶחֱרוּ out of אִחֲרוּ.

יֶחֱמַתְנִי Ps. 51, 7, out of יֶחֱמַת־ 3 *fem. perf. Pih.* of יָחַם.

יַחְמֶנָּה Gen. 30, 41, *infin. Pih.* (יַחֵם) with *a suff.* from יָחַם.

וַ־יִּחַן *fut. apoc. Kal* of חָנָה, out of יָחַן,

without our having to assume a stem יָחַן = חָנָה I.

יְחָנְךָ Gen. 43, 29, Is. 30, 19, arising out of יָחְנְךָ from יָחֹן, conseq. 3 *pers. fut. Kal* with *suff.* from חָנַן.

יֻחַקּוּ Job 19, 23, *fut. Hof.* in *pause*, out of יֻחְקוּ from חָקַק.

יִחַר *fut. ap. Kal* of חָרָה.

יֵחַת (אֵחַת, תֵּחַת), *pl.* יֵחַתּוּ, see חָתַת.

יַט *fut. ap. Hif.* of נָטָה.

יֵידַע *fut. Kal* of יָדַע (which see).

יֵיטִיב *fut. Hif.* of יָטַב (which see).

יְיֵלִיל *fut. Hif.* of יָלַל (which see).

יִיף Ez. 31, 7, *fut. ap. Kal* of יָפָה, out of יִיפֶה.

יַךְ *fut. ap. Hif.* of נָכָה.

יְכַבְּדָנְנִי Ps. 50, 23, *fut. Pih.* with *suff.* in *pause*, from כָּבֵד with Nun epenthetic.

יְכֻנֶנּוּ Job 31, 15, for יְכוֹנְנֵנוּ, 3 *p. fut. Kal* (יָכוּן from כּוּן) with *suff.*, not from יְכוֹנְנֵנוּ *fut. Pih.* In the mss. the forms fluctuate between יְכוּנֶנּוּ, יְכֻנֶנּוּ and יְכוֹנְנוּ.

יְכִל, תִּכִּל, *Aram. fut.* of יְכִל, יְכֵל, out of יִיכַל.

יְכַסְיֻמוּ Ex. 15, 5, *fut. Pih.* of כָּסָה, with *suff.* מוֹ = מוֹ poet. for ־ָם. The form ־יוּ for ־ִי is frequent in ל״ה.

וַיַּכְּתוּ־ם Num. 14, 45, Deut. 1, 44, *fut. Hif.* of כָּתַת, conseq. out of וַיַּכְּתוּ.

יֻכַּת, יֻכְּתוּ *fut. Hof.* of כָּתַת, arising from יוּכַת.

יַלִּיזוּ see לוּז.

וַיִּמַּח *fut. ap. Kal* from מָחָה. The reading וַיִּמַּח (out of וַיִּמָּחֶה) takes it as the *fut. Nif.* of מָחָה, which it actually is in Ps. 109, 13.

יְמַלֵּה Job 8, 21, for יְמַלֵּא from מָלֵא.

יִמָּצוּ Ps. 73, 10, *fut. Nif.* of מָצָה; according to the LXX from יִמָּצְאוּ.

יָמֹר (after the form יֵחַת, יִתַּם, from תָּמַם, חָתַת), *fut. Kal* of מוּר II. (which see).

יֹמְרוּךָ Ps. 139, 20, out of יֹאמְ׳ from אָמַר, *fut. Kal.*

יָנֵאץ Eccles. 12, 5, either out of יְנָאֵץ, conseq. *fut. ap. Hif.* of נָאַץ; or from יִנְאַץ, *fut. Kal.* Perhaps extended from יָנֵץ (from נָצַץ). See נָאַץ and חָגָב.

יִנְדַּע *Aram. fut. Pe.*, out of יִדַּע from יְדַע.

יָנִי Ps. 141, 5, out of יָנִיא, *fut. Hif.* of נוּא I.

יַפִּיחַ *fut. Hif.* of נוּחַ.

יִסַּב *fut. Nif.* of סָבַב.

יַסֵּב *fut. Hif.* (an Aramaean form) of סָבַב, besides יָסֵב.

יַסַּק Ps. 139, 8, *fut. Kal* of נָסַק (which see), not from סָלַק.

וַיָּעַד 2 Kings 17, 13, *fut. ap. Hif.* of עוּד, out of יָעִד. On the contrary יְעִדֵנִי belongs to יָעַד I.

וַיָּעַט and וַיַּעַט may be *fut. apoc. Kal* of עוּט I. or *fut. apoc. Hif.* of עוּט II.

יַעֲמֹדְנָה Dan. 8, 22, is the 3 *p. fut. f. pl.*, conseq. for תַּעֲמֹ׳.

יְעֹעֵרוּ Is. 15, 5 from עוֹעֵר, עֹעֵר, *fut. Pih.* III. of עוּר III.

וַיָּעַף Judges 4, 21, *fut. apoc. Kal* of עוּף II.; on the contrary וַיָּעַף *fut. Kal* of עוּף I.

וַיָּעַר Hag. 1, 14, Dan. 11, 25, *fut. ap. Hif.* of עוּר III.

יְפֵיפִיתָ *Puh.* redupl. from יָפָה.

יְפֵה־פִיָּה see יְפֵה־פִיָּה.

וַיֶּפֶר Ps. 105, 24, *fut. ap. Hif.* of פָּרָה I.

יַפְרְךָ *fut. Hif.* with *suff.* of פָּרָה I.

יַפְתְּ Gen. 9, 27, out of יַפְתֶּה from פָּתָה, *fut. apoc. Hif.*

יִצְטַבַּע *Aram. fut. Ithp.* of צְבַע.

יִצְטַיָּרוּ Josh. 9, 4, *Hithp. denom.* of צִיר 3, but for which many mss. read וַיִּצְטַיָּדוּ (from צַיִד 2).

וַיִּצֶק 1 Kings 22, 35, out of וַיִּצַק, *fut.* 1 *ap.* out of יָצַק (after the form יֵלֵךְ, יֵלְךְ) from יָצַק I.

יִצֹק, *plur.* יִצְקוּ 1 Kings 18, 34, is *fut.* II. of יָצַק I.

יִצֹּק (אֶצֹּק, אֶצָּק־) *fut.* III. of יָצַק I.

יָצוּק Job 41, 16 (*hardened*), *part. pass.* of יָצַק II.; on the other hand that in Ps. 41, 9 belongs to יָצַק I.

וַיִּיצֶר Gen. 2, 9, from יִצֶר (יִיצֹר), *fut.* II. *apoc.* of יָצַר II.

יִצֹּר (אֶצֹּר, אֶצָּרְךָ), *fut.* 1 *Kal* of יָצַר II.

יֵצֶר, *ap.* יֵצֶר (תִּצְרִי, יִצְרוּ), from יָצַר I.

וַיָּצַר Ex. 32, 4, *fut. ap. Kal* of צוּר II.

יִצָּתוּ Is. 33, 12, *fut. Kal* of יָצַת.

וַיִּקֹּד, *pl.* וַיִּקְּדוּ, *fut. Kal* of קָדַד.

יִקַּח *fut. Kal*, יֻקַּח *fut. Hof.* of לָקַח.

יֵקַע (תֵּקַע) Gen. 32, 26, Ez. 23, 18, is the *fut. Kal* of יָקַע I. Lexic. p. 599.

יִקַץ 1 Kings 3, 15 (after the form יִסַּר), out of יִיקַץ = יִקַץ, *fut. Kal* of יָקַץ.

יִקְרֵךְ 1 Sam. 28, 10, for יִקְרֵךְ, is the *fut. Kal* with *suff.* of קָרָה, with Dagesh euphonic in ק.

וַיִּקֶשׁ 2 Sam. 19, 44, *fut. ap. Kal* of קָשָׁה.

יַקֶשׁ *fut. apoc. Hif.* of קָשָׁה.

יֵרֶא, יַרְא *fut. apoc. Kal* of רָאָה.

יְרְאוּ out of יִרְאוּ, *imperat.* of יָרֵא, with Aleph quiescent; comp. נִרְפְּאוּ Ez. 47, 8.

יְרָאתֶם Josh. 4, 24, out of יְרֵאתֶם. Lexicon page 603.

יִרָא, יִירָא *fut. Kal* of יָרֵא.

יִרְאוּ (Chirek long) out of יִירְאוּ from יָרֵא; on the other hand יִרְאוּ (Chirek short) is *fut. Kal* of רָאָה.

וַיֹּרְאוּ 2 Sam. 11, 24 K'tib, out of וַיֹּרוּ, *fut. Hif.* of יָרָה. Lexicon p. 606.

וַיָּרֶב *fut. ap. Hif.* of רוּב. Lexic. p. 1284. But וַיָּרֶב 1 Sam. 15, 5 is contracted from וַיַּאֲרֶב, *fut. Hif.* of אָרַב.

יְרַד Judges 5, 13, *Aram.* for יָרַד; once רַד Judges 19, 21.

יִרַדֹּף Ps. 7, 6, out of יִרְדֹּף and יְרַדֵּף (comp. יְהַלֵּךְ); both readings are supported by mss.

יְרוֹא 2 Chr. 26, 15 for יְרוֹ with א final appended, or for יְרוֹת; the *infin.* of יָרָה.

יָרוּן Prov. 29, 6 for יָרֹן from רָנַן.

יֵרוֹעַ Prov. 11, 15, *fut. Nif.* (נָרֹעַ) of רָעַע (which see).

יָרֹעַ (תָּרֹעַ, תְּרֹעֵם) is the *fut. Kal trans.* of רָעַע (which see).

יֵרַע *fut. Kal intrans.* of רָעַע; on the contrary יֵרַע Job 20, 26 belongs to רָעָה (*fut. apoc.*).

יָרֵעַ Zeph. 1, 12, וַיָּרַע 1 Kings 16, 25, is *fut. apoc. Hif.* of רָעַע (which see).

יָרוּץ Is. 42, 4, and אָרוּץ, תָּרֶץ for יָרֹץ &c. of רָצַץ.

יֵרוֹץ *fut. Nif.* of רָצַץ.

יֵרַךְ (after the form יֵמַר) *fut. Kal* of רָכַךְ.

יֵרֹמּוּ Ez. 10, 15, from יֵרֹם out of יִרוֹם, *fut. Nif.* of רָמַם I.

יַשְׁבְתִּי i. e. יַשְׁבְתִּי Jer. 22, 23, Ez. 27, 3 K'tib, is the same as יֹשֶׁבֶת. See יָשַׁב.

יָשׁוּד Ps. 91, 6, out of יָשֹׁד, *fut. Kal* of שָׁדַד.

יְשָׁדֵּם from יָשֹׁד, see under שָׁדַד.

יִשַּׁחוּ Eccles. 12, 4 is the *fut. Nif.* of שָׁחַח.

יַשִּׁי Ps. 55, 16, for יַשִּׁיא, *fut. Hif.* of נָשָׁא IV.

יַשִּׁים Jer. 49, 20, is the *fut. Hif.* of יָשַׁם = שָׁמַם.

יֵשֶׁל Job 27, 8, is the *fut. apoc. Kal* of שָׁלָה I.

יִשֹּׁם is the *fut. Nif.* of שָׁמַם.

יְשֻׁנֶּא Eccles. 8, 1, *fut. Puh.* of שָׁנָא.

יֶשְׁנוֹ see יֵשׁ.

וַיִּשַׁע *fut. apoc. Kal* of שָׁעָה.

יִשַּׁרְנָה 1 Sam. 6, 12, moulded together out of יִישַׁרְוּ = יִשְׁרוּ and תִּשַּׁרְנָה, from יָשַׁר.

יִשְׁתַּחוּ out of יִשְׁתַּחֲוֶה, *fut. apoc. Hithp.* of שָׁחָה.

יִשְׁתַּקְשְׁקוּן Nah. 2, 5, *fut. Hithp.* of שָׁקַק.

יֵתֵא Deut. 33, 21 see אָתָה, אָתָא.

יִתְוַכָּח Mic. 6, 2, *fut. Hithp.* in *pause*, of יָכַח.

יִתְּזִין *Aram. fut. Ithpe.* of זוּן.

יִתְחַל, in *pause* יִתְחָל 2 Sam. 13, 6, *fut. apoc. Hithp.* of חָלָה.

יִתְכַּס, in *pause* יִתְכָּס, *fut. Hithp.* of כָּסָה.

יִתֹּם (תִּתֹּם) *fut.* 1 *Kal*, יִתַּם (*plur.* יִתַּמּוּ, יִתְּמוּ), *fut.* II. *Kal* of תָּמַם.

יַתֵּם *fut. Hif.* of תָּמַם.

יִתְּשָׂם *Aram. fut. Ithpe.* of שׂוּם.

כ

כָּאֲרִי Ps. 22, 17, is either to be taken as the *constr. state plur.* = כָּאֲרֵי, or as the 3 *pers. perf. pl.* = כָּאֲרוּ from כָּאַר II. = כּוּר. See also the Lex. under אֲרִי.

כִּיתְרוֹן for כִּיתְרוֹן Eccles. 2, 13, putting the vowel forward.

כֻּלָּהֵם 2 Sam. 23, 6, for כֻּלָּם. The *suff.* כֻּלָּהֵם stands for כֻּלְּהֶם, and the word arises from a mixture of כֻּלְּהֶם and כֻּלָּם.

כֻּלָּנָה Gen. 42, 36, lengthened from כֻּלָּן (see כֹּל).

כִּלְהֶנָה 1 Kings 7, 37, extended from כֻּלָּן, כֻּלְּהֶן.
כַּנְּלֹתְךָ Is. 33, 1, out of כְּהַנְ׳, *inf. constr. Hif.* הַנְלוֹת from נָלָה (which see) with כְּ and *suff.*
כִּנְעָנֶיהָ Is. 23, 8, is the *plur.* with *suff.* of כְּנַעַן (which see), regularly inflected after נַעַר.

ל

לַאֲדִיב 1 Sam. 2, 33, out of לְהַאֲדִיב, *Inf. constr. Hif.* of אָדַב I., comp. לָבִיא, לַשְׁמִד, לַמְרוֹת, לַחֲטִיא.
לֵאוֹר Job 33, 30, for לְהֵאוֹר, *inf. Nif.* of אוֹר.
לָבִיא Jer. 39, 7, for לְהָבִיא, *inf. constr. Hif.* of בּוֹא.
לַבַּת Ex. 3, 2, commonly regarded as arising out of לַהֶבֶת = לַהֲבַת; but it may also come from לָבָה II. or לָבַב II., with the same meaning as לָהַב.
יְהֵ׳ = לֶהֱוֵין, יְהֵ׳ = לֶהֱוֹן, יֶהֱוֵא = לֶהֱוֵא *Aram. fut. Peal* of הֲוָא. The ל is a prefix of the 3 person = *Yod*, as *Nûn* in Syriac.
לְהַשְׁוֹת 2 Kings 19, 25, out of לְהַשְׁאוֹת (Is. 37, 26), *inf. Hif.* of שָׁאָה.
לַחֲטִיא Eccles. 5, 5, out of לְהַחֲטִיא, *inf. constr. Hif.* of חָטָא.
לַחְמָם Is. 47, 14, *inf. constr. Kal* חֲמַם, a collateral form of חֹם, with לְ; comp. לְ־חֲנַנְכֶם ibid. 30, 18 from the *infin.* חֲנַן.
לִיסּוֹד 2 Chr. 31, 7, *inf. Kal* for לִיסוֹד (Is. 51, 16), from יָסַד.
לִיקְּהַת Prov. 30, 17, out of לְיִקְּהַת from יִקְּהָה. The stem is יָקָה. On the Dagesh in ק see the Lexicon there.
לֵךְ *imperat. Kal* of יָלַךְ.
לְךָ same as לְכָה, *imperat. Kal* of יָלַךְ.
לְכָה *imperat. Kal* with הָ *voluntative*, from יָלַךְ.
לֶכֶת *infin. constr.* of יָלַךְ.
לַמְרוֹת Is. 3, 8, out of לְהַמְרוֹת, *infin. constr. Hif.* of מָרָה.
לָנָה Zech. 5, 4, shortened out of לָנָה, from לוּן, 3 *pers. perf. fem. Kal.*
לַצְבּוֹת Num. 5, 22, out of לְהַצְבּוֹת, *infin. Hif.* of צָבָה I.
לָקַחַתְּ Gen. 30, 15, out of לָקַחַתְּ, 2 *pers. perf. fem. Kal* of לָקַח.
לְרֹא 1 Sam. 18, 29, out of לִירֹא = לִירֹא, from the *infin. constr. Kal* יְרֹא.
לַשְׁמִיד Is. 23, 11, out of לְהַשְׁמִיד, *infin. constr. Hif.* of שָׁמַד.
לַת (in לָלַת) 1 Sam. 4, 19, *infin. constr. Kal* for לֶדֶת from יָלַד; comp. אַחַת out of אַחֶדֶת.
לָתֵת see נָתַן.

מ

מֵבִי 2 Sam. 5, 2, for מֵבִיא, *part. Hif.* of בּוֹא.
מְבַעִתֶּךָ 1 Sam. 16, 15, from מְבַעַת, *part. Pih. fem.* contracted from מְבַעֶתֶת; comp. מְשָׁרַת 1 Kings 1, 15 out of מְשָׁרֶתֶת.
מַבָּרִאשֹׁנָה 1 Chr. 15, 13, out of מָה and בָּר׳; compare מַזֶּה, מַהֶם, מַתְּלָאָה, מַזָּכֶם.
מִדִּין Judges 5, 10, *plur.* of מַד (which see) for מִדִּים, but not from מִד.
מְהֵימַן *Aram. part. pass. Af.* of אֲמַן.
מְהַחֲתִין *Aram. part. Af.* (אַחֵת and אַחֵת) of נְחַת.
מְהָךְ *Aram. infin. Pe.* of הֲלַךְ; comp. יְהָךְ.
מוֹצָא (*plur.* מוֹצָאִים) Ez. 47, 8, transposed from מְצוֹא (which see), from צָוָה, צָוָא = צוֹא.
מַהֲתַלּוֹת from מַהֲתַלָּה from הָתַל.
מוּמָם Deut. 32, 5, is מוּמָה (from יָמָה II.) with *suff.*
מוּמָת *part. Hof.* of מוּת.
מוּסָב *part. Hof.* of סָבַב.
מוּעֶדֶת Prov. 25, 19, out of מְמֻעֶדֶת, *part. Puh.* of מָעַד; not for מוֹעֶדֶת *part. Kal;* comp. רֻחָמָה out of מְרֻחָמָה.
מוֹרִיגִים 1 Chr. 21, 13, is the *plur.* of מוֹרַג, conseq. = מוֹרָגִים.
מֵזֵא = מֵאזֵא (with *suff.* מֵזְיֵהּ) Dan. 3, 19, *Aram. infin. Peal* of אֲזָא.
מֶזֶּה out of מַה־זֶּה see מָה.
מֵזִין Prov. 17, 4, out of מְאַזִין, *part. Hif.* of אָזַן, *a denom.* from אֹזֶן.
מַחֵא Dan. 5, 19, *Aram. part. Af.* of חֲיָא,

conseq. from מַחֲיָא; another מְחָא is the *perf. Pa.* of מְחָא.

מִחַן Dan. 4, 24, *Aram. infin. Peal* of חֲנַן.

מְחַצְצְרִים see *Pih.* IV. of חָצַר.

מִטַּהֵר Lev. 14, 4, *part. Hithp.* of טָהֵר, for מִתְטַ׳.

מֵימֵי *constr. plur.* of מַיִם (which see).

מַכֹּלֶת 1 Kings 5, 25, contracted from מַאֲכֹלֶת, from אָכַל.

מְלָאכִים 2 Sam. 11, 1, for מְלָכִים.

מִלּוּ Ez. 28, 16, for מָלְאוּ, *perf. Kal* of מָלֵא; another מָלוּ Josh. 5, 5 7 is the *perf. Kal* of מוּל.

מַלִּין Ex. 16, 8, *part. Hif.* of הֵלִין (*fut.* יַלִּין), from לוּן II.

מַלְּפֵנוּ Job 35, 11, is *part. Pih.* (מַלֵּף) with *suff.*, from אָלַף, out of מְאַלֵּף; excluding Aleph after the Aramaean mode.

מִלֹּתִי Job 32, 18, for מָלֵאתִי from מָלֵא.

מִמְּךָ, מִמֵּךְ see מִן.

מִנְּזָרֶיךָ Nah. 3, 17, see מִנְּזָר and מָזַר II.

מֻנָּח *part. Hof.* of נוּחַ (which see).

מֵנִיחַ *part. Hif.* of נוּחַ.

מָעֻזְנֶיהָ Is. 23, 11, out of מָעֻזֶּיהָ from מָעֹז (which see), resolving Dagesh by the following *Nun*.

מֵעַל out of מִן and עַל; see עַל.

מִיָּם out of מִן and יָם.

מֶעַל *Aram., infin. Pe.* of עֲלַל; see מֶעַל.

מִצְאֲכֶם Gen. 32, 20, out of מְצֹאֲכֶם, *infin. Kal* of מָצָא.

מְקַלְלוֹנִי Jer. 15, 10, out of מְקַלְלַנִי and קִלְלוּנִי, as a mixed form. Some refer the מ to כֻּלֹּה and כֻּלְּהֶם. Others read מְקַלְלֻנִי. But the explanation of it as a mixed form is the most suitable.

מְקֻנַּנְתִּי Jer. 22, 23 K'tib, מְקֻנַּנְתְּ K'ri, is the *part. fem. Pual* of the *denom.* קִנֵּן.

מְקַרְקַר Is. 22, 5 is a noun (which see); see also קוּר I.

מְשָׁרַת 1 Kings 1, 15, contracted from מְשָׁרֶתֶת, from שָׁרַת.

מִשְׁתַּחֲוִיתֶם Ez. 8, 16, commonly taken for *part. Hithp.* of שָׁחָה, with the personal *suffix* תֶּם for אַתֶּם in the Aramaean manner, especially as this writer has often Aramaean forms. It is better, however, to take it as a mixed form of מִשְׁתַּחֲוִים and הִשְׁתַּחֲוִיתֶם, though the הַמֵּה does not suit this.

מַתָּה 2 *pers. perf. Kal* of מוּת.

מֵתֵא Dan. 3, 2, *Aram. infin. Pe.* of אֲתָא.

מִתְחָרֶה Jer. 22, 15, *part.* arising from a Pihel-form תִּחְרָה, which has itself sprung out of a noun תַּחֲרוּת. See חָרָה II.

נ

נֵאוֹת Gen. 34, 15, is a *fut. Kal* of אוּת II.

נְאֶשְׁאַר an anomalous form Ez. 9, 8, arising from נִשְׁאָר (*part. m. Kal*) and אֶשָּׁאֵר (*fut. Nif.*) from שָׁאַר (which see). Mss. read one or other, edd. נֵאשְׁאַר.

נָבֹזָה 1 Sam. 14, 36, out of נָבֹזָּה from בָּזַז, *fut. Kal* with ־ָה *voluntative*, omitting the *Dagesh*.

נִבֵּית Jer. 26, 9, out of נִבֵּאתָ, *perf. Nif.* of נָבָא.

וַיְנַבֵּל Is. 64, 5, either stands for וַיְנַבֵּל, as *fut. Pih.* of נָבַל I., or it is *fut. Hif.* of בּוּל = נָבַל I.

נָבְלָה Gen. 11, 7, out of נָבֹלָּה, *fut. Kal* of בָּלַל. See the following.

נָבֹקָה Is. 19, 3, out of נָבֹקָּה, *perf. Nif.* of בָּקַק I.; comp. נָזֹלּוּ, נָקֹטָּה, נָסַבָּה, נָבֹלָה, יָזֹמּוּ; where the accent and form changed after the reduplication was laid aside.

נְגֹאֲלוּ Is. 59, 3, Lament. 4, 14, a mixed form moulded out of the *Nif.* נִגְאַל and *Pual* גֹּאַל, with an Aramaean sense. See גָּאַל.

נִדְּמָה Jer. 8, 14, out of נִדַּמָּה, *fut. Nif.* (יִדַּם, תִּדַּם, נִדַּם) of דָּמַם.

וַיְּהִי, *plur. fut. apoc. Kal* of הָיָה.

נוּגֵי Zeph. 3, 18, out of נוֹגֵי, *part. m. plur. constr. Nif.* of יָגָה I. וּ stands for וֹ.

נוּגוֹת Lament. 1, 4, out of נוֹגוֹת, *part. fem. plur. Nif.* of יָגָה I.

נוּלְּדוּ 1 Chr. 3, 5 and 20, 8, is the 3 *pers. pl. perf. Nif.*, arising from the fluctuation between *Nif.* נוֹלְדוּ and *Hof.* הוּלְּדוּ.

נִוַּסְּרוּ Ez. 23, 48, out of נִתְוַסֵּר, a *Nithpa.*

of יָסַר, like נִכַּפֵּר (which see); if we should not rather read נוֹסְרוּ.

נִחַל, *plur.* נִחֲלוּ, *Nif.* of חָלַל I., after the form נִחַר, נִחַת; the *fut.* is יֵחַל. Another נִחֵל is the *Pih.* of נָחַל I.

נִחַם is sometimes the *Nif.*, sometimes the *Pih.* of נָחַם.

נֵחָמִים Is. 57, 5, out of נֶחֱמִים, *part. pl. Nif.* of חָמַם. The *fut.* is יֵחַם.

נֵחַנְתְּי Jer. 22, 23, for נֶחֱנַנְתְּ, 2 *p. perf. fem. Nif.* of חָנַן II. תִּי is an older form for תְּ. To regard it as arising from נֶאֱנַחַתְּ, for נֶאֱנַחְתְּ, is not at all necessary.

נִחַר Ps. 69, 4, *plur.* נִחֲרוּ Song of Sol. 1, 6, *perf Nif.* of חָרַר.

נִחַת *perf. Nif.* of חָתַת; but also the *perf. Pih.* and *Nif.* of נָחַת.

נִינָם Ps. 74, 8, is the 1 *p. pl. fut. Kal* of יָנָה with *suff.* ם ָ. See יָנָה.

נִירָם Num. 21, 30, 1 *p. pl. fut.* of יָרָה II. = אָרָה II. with *suff.* See under יָרָה the translation of the whole verse.

וַנַּךְ Deut. 2, 33, is the 1 *pers. pl. fut. apoc. Hif.* of נָכָה.

נַכֶּנּוּ Gen. 37, 21, is the 1 *p. plur. fut. Hif.* of נָכָה with *suff.*

נֹכַחַת Gen. 20, 16, does not stand for נוֹכַחְתְּ (3 *fem. perf. sing. Nif.*), but it is a regular *part. fem. Nif.* See יָכַח *Nif.*

נִכַּפֵּר Deut. 21, 8, out of נִתְכַּפֵּר, *perf. Nithpa.* of כָּפַר.

נְמִבְזָה 1 Sam. 15, 9, a mixed form from נִבְזָה and נִבְזָה; or from נְמִבְזָה and נִמְבְזָה.

נִמּוֹל, *pl.* נִמֹּלוּ, *part.* נִמֹּלִים Gen. 17, 26 and 34, 22, is the *Nif.* of מָלַל II. with the meaning of מוּל, its form arising from a combination of ע״וּ and ע״ע.

נְמַלְתֶּם Gen. 17, 11, out of נְמַלְּתֶם, *perf. Nif.* of מָלַל = מוּל.

נָמַר Jer. 48, 11, either 3 *p. perf.* of נָמַר (which see), or *Nif.* of מוּר (which see) or מָרַר. But see נָמַר.

נִסַּבָּה Ez. 41, 7, out of נְסַבָּה, *perf. Nif.* of סָבַב; if it be not better to read נוֹסְפָה.

נְסָה Ps. 4, 7, *imperat. Kal* of נָסָה II.

נֵעוֹר Zech. 2, 17, *Nif.* of עוּר III., for נָעוֹר, comp. נָמוֹל for נָמוֹל, if the stem be מוּל.

נִפְלְאַתָה (in many mss. נִפְלָאתָה) 2 Sam. 1, 26, lengthened out of נִפְלְאָה by ה ָ. Comp. הֶחְבְּאַתָה.

נִפְלַל, Ez. 28, 23, a sort of Pihel-form arising from the doubling of the last radical; for which the simple נָפַל stands in 30, 4. See נָפַל.

נִצְטַדָּק Gen. 44, 16, *fut. Hithp.* in *pause* from צָדַק.

נִצְּרָה Ps. 141, 3, for נִצְרָה, *imperat. Kal* (נְצֹר) with *ah voluntative*, and Dagesh euphonic in צ.

נְקַל Ez. 21, 12, for נָקַל, after the form נָמַס, *perf. Nif.* of קָלַל II.

נְקַלֹּתִי, נְקַלָּה, *Nif.* of קָלַל II.

נִשֵּׂאת 2 Sam. 19, 43, is a noun formed from the *part. fem. Nif.* of נָשָׂא. But it is also *perf. fem. Nif.* Zech. 5, 7, or *part. Nif.* 1 Chr. 14, 2.

נָשׂוּ Ez. 39, 26 and נָשׂוּא Ps. 139, 20, contracted from נָשְׂאוּ.

נְשׂוּי Ps. 32, 1, out of נְשׂוּא, *part. pass. Kal* of נָשָׂא, but regarded as a ל״ה, to make it like the כְּסוּי that accompanies it.

נַשִּׁים Num. 21, 30, is *fut. Hif.* of נָשָׁה = נָצָה, for נַשִּׁם (*we lay them waste*), consequently not from שָׁנִים. Lexicon, page 1408[b].

נִשְׁתַּוָּה Prov. 27, 15, a mixed form from *Nif.* and *Hithp.* of שָׁוָה; a *part.* without Dagesh in Vau.

נְתַקְּנֻהוּ Judges 20, 32, out of נְתַקְנֻהוּ, 1 *pers. plur. perf. Kal* of נָתַק, with Dagesh euphonic in ק.

נָתַתְּ, נָתַתִּי see נָתַן.

ס

סֹבֵיב 2 Kings 8, 21, same as סֹבֵב, *part. Kal* of סָבַב.

סִבְּכוֹ see סְבַךְ; perhaps from סְבַךְ = מָס׳.

סֻבְּלוֹ from סֹבֶל or סֻבֹּל (which see).

ע

עֲדֶן Eccles. 4, 3, contracted from עַד־הֵן.

עֲדֶנָּה Eccl. 4, 2, contracted from עַד־הֵנָּה.

עוּזָה out of עֻזָּה, *imperat. Kal* of עָזַז, with *ah voluntative.*

עֻלְפֶּה Ez. 31, 15, either for עֻלְּפָה, *perf. fem. Puh.;* or a farther development of עֻלְפֶּת, where ה ֶ corresponds to the Aram. ָ as a peculiar definitive form; or it is a noun after the type of אֶפְעֶה. See עָלַף.

עִנְּבֵי out of עִנְבֵי, with *Dagesh dirimens* in נ; see עֵנָב.

עַנְנִי Gen. 9, 14, out of עַנְּנִי, *infin. Pih.* with *suff.*, from עָנַן, *a denom.* from עָנָן (which see).

עֲשֹׂה, עֲשׂוֹ and עֲשׂוֹת, *infin. constr. Kal* of עָשָׂה.

עֲשֹׂהוּ Ex. 18, 18, *infin. constr. Kal* (עֲשֹׂה) with *suff.*, of עָשָׂה.

עָשׂוּ Job 41, 25, for עָשׂוּי, *part. pass. Kal* of עָשָׂה. Elsewhere 3 *pers. perf. pl. Kal.*

עָשָׂת Lev. 25, 21, for עָשְׂתָה, as a shorter form.

עִתּוֹת and עִתִּים see עֵת.

פ

פְּאֵרֵי, פַּאֲרֵכֶם see פְּאֵר.

פּוּרָה in mss. for פֻּארָה which see.

פֹּרֹאת see פֹּארָה.

פֹּרָת see פֹּרָה.

פְּשֹׁטָה Is. 32, 11, is not *imperative Kal*, but the noun פְּשֹׁט (which see).

פַּחַת Ezek. 22, 20, *infin. constr. Kal* of נָפַח.

פֹּעֲלוֹ Is. 1, 31, for פֹּעֲלוֹ, from פֹּעַל (which see).

פִּשְׁתֶּם Mal. 3, 20, out of פִּשְׁתֶּם from פּוּשׁ.

צ

צֵא *imperat. Kal* of יָצָא.

צְאָה see יָצָא.

צְאֶינָה Song of Sol. 3, 11, *imperat. fem. pl. Kal* of יָצָא, to make it have an assonance with רְאֶינָה.

צֵאת out of צֵאֶת, *infin. constr. Kal* of יָצָא.

צַדֶּקְתֵּךְ Ez. 16, 52, *inf. constr. Pih.* (צַדֶּקֶת with צַדֵּק) with *suff.*, from צָדַק.

צִמְּתֻתוּנִי Ps. 88, 17, either from *Pih.* II. צִמֵּתָת, and therefore for צִמְּתַתּוּנִי, or a mixture of צִמְּתוּנִי and צִמְּתַתּוּנִי.

צַק 2 Kings 4, 41, *imperat. Kal* of יָצַק.

צֶקֶת Job 38, 38, *inf. constr. Kal* of יָצַק.

ק

קָאם Hos. 10, 14, for קָם, 3 *pers. perf. Kal*, after the Arabic orthography.

קָאֵם *Aram. part. Pe.* of קוּם.

קֹב *imperat.* and *infin. Kal* of קָבַב I.

קַבֹּה, קַבּוֹ is the 3 *pers. perf. Kal* (קַב) of קָבַב I., with *suff.*

קָבָה־ Lev. 22, 11, *imper. Kal* (קֹב) with *ah voluntative* of קָבַב I.; comp. אָרָה־ from אָרַר.

קָבְנוֹ Lev. 23, 13, *imper. Kal* (קֹב) with *suff.* and *Nun* epenthetic. See קָבַב I.

קֻבְּלוֹ see קֹבֶל; comp. קֻטַּנִּי from קֹטֶן, with ל doubled and נ after ŏ, to support the vowel.

קַח *imperat. Kal* of לָקַח.

קָח Ez. 17, 5, for קַח out of לָקַח, 3 *pers. perf. Kal* with Kamez, to distinguish it from the *imperative.* Comp. רַד for יָרַד, תָּתָה for נָתְתָה.

קָחָם Hos. 11, 3, out of לְקָחָם, 3 *pers. perf. Kal* with *suff.*

קַחַת, once קַחַת 2 Kings 12, 9; *infin. constr. Kal* of לָקַח.

קְרֶאןָ Ez. 2, 20, contracted from קְרֶאןָ (Ruth 1, 20), *imperat. fem. pl. Kal* of קָרָא I.

ר

רְאוָֹה Ezek. 28, 17, *infin. constr. Kal* of רָאָה after the form אַהֲבָה. The third radical He frequently passes into ו.

רַד Is. 45, 1, *infin. constr. Kal* of רָדַד I. after the form שַׁךְ Jer. 5, 26 of שָׁכַךְ. But רַד Judges 19, 11 is a shorter form of יָרַד.

רֵד, רְדָה, *imperat. Kal* of יָרַד.

רְדָה Gen. 46, 3, *infin. Kal* of יָרַד.

רֹדָם Ps. 68, 28, *part. Kal* (רֹדֶה *ruler*) of רָדָה I., with *suff.* ם ָ.

רֻחָמָה Hos. 1, 6, out of מְרֻחָמָה, *part. Puh. fem.* of רָחַם; comp. מוּעֶדֶת.

רֵשׁ and רַשׁ *imperat. Kal* of יָרַשׁ II.

רֶשֶׁת (together with יְרֹשׁ) *inf. constr. Kal* of יָרַשׁ II.

שׂ, שׁ

שָׂא *imperat. Kal* of נָשָׂא.

שָׁאט Ez. 16, 57, for שָׁט, *part. Kal* of שׁוּט.

שׁוֹא, שִׁיא nouns from שׁוֹא. See Lex.

שָׁאס *part. Kal* for שֹׁסֵס; see שָׁסַס.

שְׂאֵת *infin. constr. Kal* of נָשָׂא.

שֵׂאת which see.

שָׁאו see שָׁאָה II.

שְׁאַת *stat. constr.* of שׁוֹאָה (which see).

שְׂאֵיהֶם see שׂוֹא.

וְשַׁבְתִּי Ps. 23, 6, for וְיָשַׁבְתִּי, if it do not stand for שִׁבְתִּי, *infin. constr.* of יָשַׁב.

שֵׁב, שֶׁב־, שְׁבָה, *imperat. Kal* of יָשַׁב.

שֶׁבֶת as a noun from שָׁבַת; and also as the *infin. constr.* of יָשַׁב.

שַׁגַּם Gen. 6, 3 see שַׁגַּם as an *adverb* from שָׁגַג.

שׂוֹא *infin. Kal* of נָשָׂא, for נְשׂא.

שׁוֹב Jer. 42, 10, for יָשׁוֹב, *inf. abs. Kal* of יָשַׁב; as vice versa יָשׁוֹב 2 Sam. 15, 8 K'ri, for שׁוֹב from שׁוּב.

שׁוֹשֵׂה Is. 10, 13, out of שׁוֹסֵה, *Pih.*, see שָׁסָה.

שֵׂיוֹ Deut. 22, 1, שֵׂיֵהוּ 1 Sam. 14, 34, from שֵׂיֶה = שֶׂה.

שִׂים *imperat.* and *infin. Hif. abbreviated*, from שׂוּם.

שִׂנְאָתֶיךָ Ezek. 35, 11, for ־תְךָ, with an irregular full orthography.

שׁוֹכַנְתִּי Jer. 51, 13 K'tib, is שֹׁכַנְתִּי for שֹׁכֶנֶת, conseq. *part. fem. Kal.*

שֶׁל, שֶׁלָּנוּ, שֶׁלִּי see שֶׁל under שֶׁ.

שַׁמּוֹת see the noun שַׁמָּה, and also *inf. Kal* of שָׁמַם II. = נָשַׁם (Ez. 36, 3).

שֶׁנְהַבִּים see Lexicon.

שְׁנָתַיִם *dual* of שָׁנָה.

שֵׁת, שָׁתָה, שְׁתֵה, שְׁתִי see שׁוּת I.

שְׁתַּיִם see שְׁתֵי (out of שְׁנְתֵי).

ת

תְּאֵהֲבוּ Prov. 1, 22, either out of תֶּאֱהָבוּ, as the *fut. Kal*, or for תְּאַהֲבוּ as the 2 *pers. pl. fut. Pih.*

תְּאכְלֵהוּ Job 20, 25, out of תְּאַכְלֵהוּ = תֹּאכַ׳, *fut. Kal* of אָכַל, with *suff.*

תְּאָרוֹ Is. 52, 14, instead of תָּאֳרוֹ, from תֹּאַר; comp. פָּעֳלוֹ.

תֹּבֵא Prov. 1, 10, out of תֹּאבֶה = תֹּבֶה, *fut. Kal* of אָבָה.

תְּבֹאֶינָה Ps. 45, 16, is the 3 *fem. pl. fut. Kal* of בּוֹא.

תָּבֹאתָה (also תְּבוֹאתָה) Deut. 33, 16, lengthened from תָּבֹאָה; the *He* has passed into *Tau*. It is the 3 *fem. fut. Kal*, with the enlargement ־ָה. This form with *suff.* is found in תְּבוֹאָתְךָ Job 22, 22.

תָּבוֹא Ez. 22, 4, a shorter form for תָּבֹאִי.

תָּבֹאת 1 Sam. 25, 34 K'ri = תָּבֹאתִי, תָּבֹאת K'tib, arising out of תָּבֹאָה (out of תָּבֹאִי). See בּוֹא.

תְּבוֹאָתֶךָ see בּוֹא. The readings תְּבוֹאַתְךָ, תְּבוֹאָתְךָ are found; and interpreters have either considered it as formed from the *fut. Kal* תָּבֹא, תָּבֹאָה, or as a mixture of תְּבוֹאֶךָ and בָּאתְךָ, or finally as coming from the noun תְּבוּאָה.

תֵּבְךְּ *fut. ap. Kal* of בָּכָה.

תִּגְבְּהֶינָה Ez. 16, 50, after the manner of ל״ה for תִּגְבַּהְנָה, in order to have an alliteration there to תַּעֲשֶׂינָה.

תּוֹגְיוּן Job 19, 2, for תּוֹגוּ, *fut. Hif.* of יָגָה I., the original *ae* passing into *ay*, as is frequent in the ל״ה verbs, and retaining the accent.

תִּגַּל 2 *pers. fut. apoc. Nif.* of גָּלָה, elsewhere תִּגָּלֶה.

תְּדַמְּיוּנִי Is. 40, 25, for תְּדַמּוּנִי, *fut. Pih.* with *suff.*, where in like manner *Yod* presses into the form from the third radical.

תְּהִי, in *pause* תֶּהִי, *fut. ap. Kal* of הָיָה.

תְּהִימֶינָה Micah 2, 12, for תְּהִימֶנָה = תְּהוּמֶינָה, 3 *fem. pl. fut. Kal* of הוּם II., ־ֶינָה passing into ־ֶנָּה.

תְּהִלָּתֶיךָ Ps. 9, 16, for ־תְךָ, with the rare designation of ־ֶ by a vowel-letter; comp. שִׂנְאָתֶיךָ.

תְּהִתְלוּ *fut.* of *Pih.* II. of הָתַל. But see תָּלַל.

תּוֹמִיךְ Ps. 16, 5, is a noun for תּוֹמֵךְ after the form סוֹבִיב, arising out of a *part.*;

meaning *possession*. The stem is תָּמַךְ (which see); and the derivation from יָמַךְ should be rejected.

תּוֹמִים see תְּאֹם.

תּוֹמָן see תֵּימָן.

תּוֹסְףְּ Prov. 30, 6, *fut. ap. Hif.* of יָסַף.

תּוֹזִלִי Jer. 2, 36, contracted from תְּאֶזְלִי, like אֶהַב, אֶחַר from אֶאֱהַב; hence it is the *fut. Kal* of אָזַל.

תִּזְנִי Jer. 3, 6, out of תִּזְנֶה, 3 *fem. fut. Kal;* comp. תֶּמְחִי.

תַּזְרֵנִי 2 Sam. 22, 40, contracted from תְּאַזְּרֵנִי (Ps. 18, 40), *fut. Pih.* of אָזַר.

תֹּחֶז, וַ־תֹּחֶז 2 Sam. 20, 9, contracted from וַ־תֹּאחֶז, 3 *fem. fut. Kal* of אָחַז.

תְּחִי *fut. ap. Kal* of חָיָה.

תֵּחֵל Lev. 21, 9, *fut. Nif.* of חָלַל, formed from תֵּחֵל in the regular way. Along with נֵחַל (*Nif.*) there was also a form נִחַל, as is seen from the *infin.* הֵחֵל. See more in חָלַל.

וַ־תַּחַשׁ Job 31, 5, *fut. ap. Kal* of חוּשׁ, on account of the middle guttural for וַתָּחַשׁ, comp. וַתַּעַט 1 Sam. 15, 19, וַיַּעַט 14, 32 K'ri, from עִיט.

תֵּחַת Prov. 17, 10, exceptionally for תֵּחַת, *fut. Kal* of נָחַת. But it may also be the *fut. Kal* of חָתַת.

תֵּט *fut. ap. Kal* of נָטָה, abridged from תִּטֶּה.

תְּיֵלִילוּ Is. 65, 14, *fut. Hif.* of יָלַל.

תֵּיעָשֶׂה Ex. 25, 31, arising out of תֵּעָשֶׂה by marking the ֵ with a vowel-letter. Many editions have תֵּעָשֶׂה correctly.

תִּיפִי Ez. 16, 13, is the 2 *fem. sing. fut. Kal* of יָפָה.

וַ־תֵּכַהּ *fut. ap. Kal*, out of תִּכְהֶה from כָּהָה.

תְּכַס *fut. apoc. Pih.* out of תְּכַסֶּה from כָּסָה.

תִּכַּסֶּה Prov. 26, 26, out of תִּתְכַּסֶּה, *fut. Hithp.* of כָּסָה.

וַ־תֵּלַהּ Gen. 47, 13, *fut. ap. Kal* of לָהָה, after the form יֵלֵךְ, יֵלֵד, conseq. not from לָהָה.

תָּלֵן Judges 19, 20, formed from תָּלֵן for the *pause*, *fut. ap. Hif.* of לוּן I. The usual *fut.* יָלִין is changed into יָלֵן and then ִ becomes ֵ, as יֹאכַל Job 18, 12 = יֹאכֵל.

תָּלֵן 2 Sam. 17, 16, is the *fut. apoc. Hif.* of לוּן I.

תֶּמַח Neh. 3, 14, *fut. ap. Hif.* of מָחָה.

תֶּמְחִי Jer. 18, 23 in *pause*, out of תַּמְחֶה 2 *pers. m. fut. Hif.* of מָחָה (which see), drawing back the tone in the jussive. ִי for ֶה is also in תִּזְנִי.

תַּמְנוּ Lament. 3, 22, Ps. 64, 7, 3 *p. pl. perf. Kal* of תָּמַם, conseq. for תַּמּוּ, with the reduplication resolved by *Nun*, as in מְעֻזְנֶיהָ = מָעֻזֶּיהָ. Another תַּמְנוּ Num. 17, 28 stands for תַּמְּנוּ, 1 *pers. pl. perf. Kal.*

וַ־תֶּמֶס Ps. 39, 12, *fut. ap. Hif.* of מָסָה.

תַּמֵּר Ex. 23, 21, for תַּמֵּר, in the Aramaean manner, *fut. Hif.* of מָרַר II. (which see).

תֹּמְרוּ 2 Sam. 19, 14, contracted from תֹּאמְרוּ, *fut. Kal* of אָמַר.

תֵּן, תְּנָה, *imper. Kal* of נָתַן (which see).

תִּנְדַּע, יִנְדַּע see יָדַע.

תֹּסֵף contracted from תֹּאסֵף, *fut. Kal* of אָסַף.

תֵּעָגֵנָה Ruth 1, 13, out of תֵּעָגַנָּה, omitting the doubling of the *Nun* because of the *pause*, 2 *p. pl. fem. fut. Nif.* of עָגַן; comp. תֵּאָמַנָה Is. 60, 4 for ־נָּה.

תֵּעוֹר Hab. 3, 9, *fut. Nif.* of עוּר IV.

וַ־תַּעַט 1 Sam. 15, 19, out of וַ־תָּעַט, *fut. ap. Kal* of עִיט; see תַּחַשׁ.

תֵּעָלוּ Ez. 36, 3, out of תֵּעָלוּ, *fut. Nif. Kal* of עָלָה III. = עָלַל I. If from עָלַל, it is the *fut. Kal* (יֵעָל) in a form which appears in Aramaean.

וַתֹּפֵהוּ 1 Sam. 28, 24, *fut. Kal* of אָפָה, out of וַ־תֹּאפֵהוּ.

תְּפוֹצוֹתִיכֶם Jer. 25, 34, see פּוּץ *Hif.*, where this singular form is explained in various ways.

תְּצַלֶּנָה Jer. 19, 3, *fut.* I. *Kal* (יִצַּל) of צָלַל II., comp. יִתֵּם, יִמַּךְ. *Fut.* II. is יֵצַל after the form יֵקַל, and accordingly the 3 *fem. pl. fut. Kal* is תְּצַלֶּנָה.

תֵּקַע *fut. Kal* of יָקַע.

וַ־תראנה 1 Sam. 14, 27 K'tib, should be read וַתִּרְאֶנָה meaning *and* his eyes *saw*. The *K'ri* read וַתָּאֹרְנָה, which suits אֹרוּ verse 29.

וַ־תֵּרֶב *fut. ap. Kal* of רָבָה.

תֵּרוֹץ Ez. 29, 7, is *fut. Nif.* of רָצַץ.

תָּרֻץ Eccles. 12, 6, out of תָּרֹץ, *fut. Kal* of רָצַץ.

תַּשֵּׁנָה Jer. 9, 17, out of תִּשֶּׂאנָה from נָשָׂא, *fut. Kal.*

תֶּשִׁי Deut. 32, 18 in *pause*, *fut. ap. Kal* of שָׁיָה I. after the form תְּהִי, יְהִי from הָיָה.

תִּשּׁוֹמֵם Eccles. 7, 16, out of תִּשְׁתּוֹמֵם (תִּתְשׁוֹמֵם), *fut. Hithpa.* of שָׁמֵם.

תֵּשְׁתְּ *fut. ap. Kal* of שָׁתָה.

תִּשְׁתַּחוּ *fut. ap. Hithpa.* of שָׁחָה.

תִּשְׁתָּע (in many mss. תִּשְׁתַּע) Is. 41, 10, *fut. ap. Hithpa.* of שָׁעָה I.

תֵּת *infin. constr. Kal* of נָתַן.

תִּתַּבָּר 2 Sam. 22, 27, *fut. Hithp.* of בָּרַר III., from הִתְבָּרֵר = הִתַּבֵּר, with an assonance to נָבָר. According to others for תִּתְבָּרָר, as it stands in Ps. 18, 27, conseq. from בָּרַר.

תִּתָּה 2 Sam. 22, 41, abridged from נָתַתָּה, as in Ps. 18, 41, consequently from נָתַן.

תִּתְחַר *fut. apoc. Hithp.*, out of תִּתְחָרֶה from חָרָה.

תְּתַחֲרֶה Jer. 12, 5, a *fut.* from the *Pih.* תִּחֲרָה of חָרָה, perhaps developed from the noun תַּחֲרוּת. See חָרָה.

תִּתֹּם Ez. 24, 11, out of תִּתֹּם, *fut. Kal* of תָּמַם.

תִּתֵּן 1 Kings 17, 14 K'tib, a peculiar *infin. constr. Kal*, arising from the doubling of תֵּן (whence the feminine form תְּנֵת, תֵּת). See נָתַן.

תִּתַּע Prov. 4, 25, וַתֵּתַע Gen. 21, 14, *fut. ap. Kal* of תָּעָה.

תִּתַּפָּל 2 Sam. 22, 27 in *pause*, out of תִּתְפַּתָּל, *fut. Hithp.* of פָּתַל; but it may also be referred to תָּפַל.

תֵּתַצַּב Ex. 2, 4, out of תִּתְיַצֵּב, *fut. Hithp.* of יָצַב (which see).

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